

<p style="text-align: center;"><b>Kotogu</b></p> <p style="text-align: center;"><b>Tinuturan di Agingging Nunung Kg. Salimandut 1988</b></p>	<p style="text-align: center;"><b>Dapat Menembusi</b></p> <p style="text-align: center;"><b>Dikisahkan oleh Agingging Nunung Kg. Salimandut 1988</b> Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;"><b>Impenetrable</b></p> <p style="text-align: center;"><b>Told by Agingging Nunung Salimandut Village 1988</b> English: James Johansson 2012</p>
<p>Waro talob sitid, aa-ku elaan Bodi ko siongo peeri ka. Ay, aramay ot tulun, masam-ko ilod Tandek, koogumu do tulun. Om nopumpung d̄iri iri ka, ampo midagang ino, tu linumaga ot isot tulun dot aa mongoo midagang.</p> <p>“Kada kopow midagang,” ka. Mangay oku po dikoo tibaso, ka. Nga ka dialo, “Ong aa-ku otogu, onuwon ku ino tongo barang duyu, nunu nopo songbarang. Aa-ku elaan ong isay owo. (Silam).</p> <p>I Datu dati, nga i tongo tulun no taraat. Insan-i kasamaan nga rumosi owo. Andaman-i dot doo do bansa nga onuwon nopo i tatarata. It owiton, soromo'on-i i tongo tulun, i Sama, ongo-entanga talud do sada, ongo-susuun id talud. Om tuminggoob no yalo diri, it mokitibas kabarasan. Om kinamay di tongo tulun mad-ko nunu ngaran momobog, kabarasan monibas. Insan momiawu nga amu i koyuwan. Na, orikot nopo i jaam, kijaam-i, na ka di tulun, “Osian konow dino, aso towit duyu muli,” ka.</p> <p>Ba, i Sama nga aso-i towit muli, tongo babayag, tampasuk, wagas, tongo totobu, nga naanu kiawi dit tulun. Na i Momogun nga aso-i towit dot sada. Naanu diri kikiawi. Insan po mitalob, ugu-po-ko diri, kenduwaay, ugu keerih. Kentoluway, ugu-i diri. Adis, tumangkangaw i tongo tulun. I</p>	<p>Pada masa dahulu, ada sebuah tamu di sini, tapi saya tidak tahu di Kg. Bodi atau di mana itu. Ramai sekali orang yang datang, sama seperti tamu Tandek. Tapi walaupun semua orang sudah datang, mereka masih belum berjual-beli lagi, sebab ada seorang lelaki datang ke tamu itu dan tidak mengizinkan mereka berjual-beli.</p> <p>“Jangan dulu kamu berjual-beli,” katanya. “Kamu potong saya dulu, tapi kalau kamu tidak dapat menembusi saya, barang-barang jualan kamu akan saya ambil,” katanya lagi. Saya pun tidak tahu siapa dia.</p> <p>Si Datu mungkin, tapi orang-orang yang jahat sahaja. Sedangkan orang-orang Bajau pun takut juga. Walaupun sebangsa dengannya tapi, diambilnya juga barang-barang itu. Barang-barang yang dibawa, kalau Bajau, hampir setengah perahu mereka diisi dengan ikan, dan kadang-kadang bertimbun. Lalu, orang yang minta dipotong itu kemudian meniarap di atas tanah. Kemudian, orang-orang memukulnya, dan memotongnya, akan tetapi berhabuk pun tidak, badannya. Jadi, apabila tiba masanya, sebab ada juga masa yang ditentukannya, berkatalah orang itu, “Kamu agak kasihan, sebab tiada apa yang kamu bawa pulang,” katanya.</p> <p>Orang-orang Bajau tidak membawa pulang apa-apa, sebab ubi manis, ubi kayu, beras dan tebu pun semua telah diambil oleh orang itu. Orang-orang Dusun juga tidak membawa pulang apa-apa. Semuanya diambil oleh orang itu. Tamu kali pertama, masih begitu, kedua kali pun tetap begitu dan tamu</p>	<p>There was a market in the past in Bodi village or somewhere. There were lots of people coming to the market, like in Tandek, with lots of people. And when they had gathered, they didn't yet start buying and selling, because a certain person arrived there who wouldn't allow people to buy and sell.</p> <p>“Don't buy and sell yet,” he said. “You all chop me.” If you can't penetrate my skin, I'll take your goods, whatever goods. I don't know who he was.</p> <p>He may have carried the title of Datuk, but he was an evil person. Even the Bajaus were afraid of him. They were aware that even with his own race he would take their goods. Consider that the Bajaus would bring half a boat full of fish, all lined up in the boat. Then the man asking people to chop him laid down on his stomach. And the people began beating him and chopping him. His body didn't so much as give off dust. When the pre-appointed time arrived, the man said, “You poor people, you won't be bringing anything home.”</p> <p>So even the Bajaus didn't bring anything home – sweet potatoes, cassava, rice, or sugarcane, none of them got any of it. The Dusun people didn't get any fish. He took it all. The first time it was like that, and the next market day was the same. The people got</p>

tongo Momogun nga tumangkangaw, i tongo Sama nga tumangkangaw tu, Sama kondirih, aa kaakan ong kono-ko sitid Momogun. Tongo tampusuk, tongo totogilay, om i tongo totobu, guol bayag ot owiton. Adi, tumangkangaw yoalo.

Korikot i kenggapat ot talob, om kopumpung i tulun siri. Ay, ogumu ot towiwiton; tongo tambaga, tawag. Aji, korikot siri, it nopumpung i tongo tulun, palalagay dñiri it mokitibas. Ka di Sasama, “Mangay oku dikoo tibaso,” ka. “Nga kadung ong akow kotogu dogon, onuwon ku kikiawi ino barang duyu,” ka. “Nunu nopo songbarang”, ka dialo.

Adi, waro tutulun do mantad siti, aa-ku elaan Sarampak ko siongo ka diri owo. Waro sisinangkil dot miabal no diti sisinangkil. (Mad-ko gampa tokodok) Oõ, gampa tokodok nga ananaru siilo. Nga ka dit tongo tulun, “Ay, bah awasi nogi dot siti koh, kalu ong ololomian kopo ikaw,” ka. “Umm, sampod yoku,” ka di tutulun. Agagas ino tutulun dino, ka.

Om kinamay monibas yalo, ay, irad-ko momobog do tilam nga amu otogu. “Ay, odiyo po ot aa nokotibas dogo,” ka. “Potibaso nelo do yino tu monosol dati.” Ongoy no i tutulun om elaan nu odomburan. (Amu-i) Ilo reetan do domburan, ilo gangot irad-ko busul do kawali keetom i gampa dialo. Ugu diti owo, etom-êetom no.

Oõ nga ka di tutulun, “Ong kotogu, asee sala ku ki,” ka. “Ay, mangay tibaso,” ka di tutulun, Sasama. Romito nopo dialo i longon yo om popudungay, nga kakal-i mitututub, nokosondot sid tana iti.

ketiga pun begitu juga, apalagi orang-orang semua menjadi susah hati. Orang Dusun pun susah hati, orang Bajau juga susah hati, sebab Bajau itu sendiri pun tidak dapat makan kalau bukan kerna orang-orang Dusun. Ubi kayu, jagung, tebu, ubi keladi dan ubi manis yang dibawa. Jadi, mereka sangat susah hati.

Ketika tiba pada tamu yang keempat, dan semua orang sudah berkumpul di situ, banyak sekali barang-barang yang mereka bawa, termasuklah tembaga dan gong. Jadi, setelah sampai di sana, dan ketika orang-orang itu sudah berkumpul, tiba-tiba muncul pula orang yang minta potong. Kata orang Bajau itu, “Kamu potong saya. Tapi, kalau kamu tidak dapat menembusi saya, saya akan ambil kesemua barang-barang kamu. Apapun jenis barang,” katanya.

Jadi, ada orang dari sini, saya tidak tahu dari Kg. Sarampak atau dari mana. Dia ada membawa parang dengan sarung yang diikatkannya pada pinggangnya (sepertinya parang kecil). Parang kecil tapi panjang. Tapi, kata orang-orang, “Bagus sangatlah kau ada di sini, mungkin kau dapat dilembutkan lagi sikit,” kata mereka. ““Lebih teruk lagi kalau saya,” kata orang itu. Orang itu sangat kurus.

Lalu orang itu dipotong lagi, seperti memukul tilam, tapi tidak juga dapat ditembusi. “Aik, orang itu lagi yang belum memotong saya,” katanya, “Berilah dia potong saya, nanti dia menyesal pula,” katanya. Jadi, orang yang kurus itu pun datang, dengan parangnya yang sehitam kayu arang. Tersangat hitam.

Tapi, kata orang itu, “Kalau dapat tembus, saya tidak bersalah ya,” katanya. “Aik, potong saja,” kata orang itu (si orang Bajau). Dia terus menyambut tangannya dan memotongnya tapi tangannya itu tidak putus dan masih bersambung, walaupun parangnya tercecah ke tanah.

worried. The Dusuns got worried and so did the Bajaus, because the Bajau can't eat except from the produce of the Dusuns. Cassava, maize, sugarcane, taro and sweet potatoes he carried off. So they all became worried.

When the fourth market day came all the people were gathered there. They brought lots of goods, including brass items and gongs. So when the people had arrived, the man who had people slash him arrived. That Bajau man said, “Slash me. But if you can't penetrate me, I'm going to take all your goods – anything you have.”

There was a person from over this way – I'm not sure if it was from Sarampak village or where exactly. He pulled out a small long bushknife. The people there said, “It's good that you've come, who knows if his body may be penetrable for you.” “It's even less likely with me,” said the man. They say he was a very skinny fellow.

So he started slashing the man, but it was like striking a mattress but not penetrating. “Hey, that man over there hasn't tried slashing me yet,” said the man. “Have him try slashing me; otherwise he may regret not having tried.” That fellow came with a bushknife as black as charcoal.

“Alright, but if I penetrate your skin, I'm not at fault, right?” said the man. “Just go ahead and slash me,” said the man, the Bajau. He reached out and grabbed his arm and slashed. His arm showed no signs of being cut even tho the bushknife went straight thru it

Ay, kadung ong irad keeri, minomod-gara i tongo Sama, tu emayaan dit tirad diri om ugu diri i leleeng diri. Insan tampusuk nga aa kaanu, maan no onuwo. Ginumara po om kinamay yalo, aso lobong dialo, nisawur do tana. (Kadung monibas i tinsan diri, siongo, ponong siongo di koyuwan owo?) Ay, sitid solot owo, tu potinggoob gima owo.

Jadi, tad pinootungan-i dialo monibas, nga kakal-i mitutub, dot nootas no. Notogu tu ki-olimu i gampa dialo. Waro ot reetan do tulun 'binuwang'. Insan iti ong piruungan, kotogu do ki-kobol ot tulun. It tulun diri dit minatay, Sama. Iri no kotomon di tongo Sama i minatay iri. Tu it aso towit di tongo Sama wookon, tu monginsada. Ino tulun dino, okon-i-ko monginsada po, tumalob-i bâanar ino. I mangagasab, i waro pagandalan, i kobol.

Tulun sitid dagay, kikiro bo, sid kampung, orikot nopo ot monusu i tongondu – i ki-sawo – onuwon no i reetan do 'kinibit'. Waro ot kinibit do kaway di tanak, i pusod, onuwon no iri om posuwangon neeri, i sinjata. Ugu keeti, maan posorungo om indanon nopo do turu tadlaw kenong duwo minggu siri, maarasuk siri. Onuwon-i, i nokuro ong siilo ot kulit do kobol (duwo insi) om itibas, nokuro ong mangan paato ot kaalanut do tulun om ino ot ponibas, nga otogu-i iri.

Apabila melihat hal yang demikian, orang-orang Bajau itu terus bersorak, sebab mereka rasa hairan dengan hal itu, dan lelaki tua itu. Ubi kayu pun mereka tidak dapat, sebab akan diambil. Mereka bersorak, sehingga orang itu tidak mempunyai kubur, dicampur dengan tanah. Pertama kali kena potong, di bahagian belakangnya, sebab dia bertiarap.

Jadi, dia terus memotongnya, tapi masih juga seperti sediakala, walaupun sudah terbelah dua. Ia dapat ditembusi sebab parangnya itu berilmu. Ada sejenis kayu yang orang panggil 'binuwang'. Ini pun kalau dicampur dengan parang itu boleh menembusi kulit orang yang kebal. Orang yang mati itu ialah bangsa Sama Bajau. Itulah sebabnya orang-orang Bajau yang lain merasa gembira. Sebab Bajau yang lain, tidak dapat membawa pulang apa-apa, sebab mereka adalah nelayan. Orang itu, bukannya nelayan, dia hanya suka-suka saja pergi tamu. Dia berlaku kejam sebab dia mengharapakan kekebalannya.

Orang di kampung kami ni, bila tiba waktu wanita-wanita yang punya suami, bersalin, tebuni akan diambil. Ada yang dipanggil tebuni, lahir bersama dengan bayi, pusat bayi, benda itu akan diambil lalu senjata itu dimasukkan ke dalam tempat tebuni itu. Dan kemudian, akan ditunggu sehingga satu minggu atau dua minggu. Bila senjata itu ditarik dan dipotong pada orang kebal, walaupun dua inci sekalipun kulit orang itu, ia tetap akan tembus. Walaupun sampai dipahat, akibat liatnya orang itu, tapi kalau benda itu yang digunakan untuk memotongnya maka ia tetap dapat ditembusi.

into the ground.

When that happened the Bajaus gave a shout, because they were very impressed, and so were the old men. The shouting it went on. In the end the man was not buried in a grave; his body was chopped up and mixed into the soil.

So, he chopped right thru him into the ground, but each time his body would join itself back together. He was able to cut thru him because his bushknife was magical. There is a type of wood called "binuwang". If you mix that in [while doing a ritual], your bushknife will penetrate the skin, even for a person who has impenetrability magic. The man who died was a Bajau. His death made the other Bajaus happy, because all they could bring to market was fish. That particular fellow was not a fisherman – he just came to the market. He acted cruelly because he trusted in his impenetrability magic.

[Here is how you do the magic to make your bushknife defeat the impenetrability magic.] Our people here in our villages, when it is time for a man's wife to give birth, he takes the placenta. The placenta comes out with the child and its umbilical cord. He puts the placenta together with his weapon, and waits a seven days or two weeks. A demon goes and lives in the weapon. When you take it, even if skin is two inches thick and should require a chisel to go thru it, this weapon will penetrate it.