

<p style="text-align: center;">Kinowowoyoon dot Namato Ku</p> <p style="text-align: center;">Tinulis di Janama Lontubon Kg. Batition 2012</p>	<p style="text-align: center;">Peristiwa Yang Ku Lihat Sendiri</p> <p style="text-align: center;">Dikisahkan oleh Janama Lontubon Kg. Batition 2012</p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Incident I Witnessed With My Own Eyes</p> <p style="text-align: center;">Written by Janama Lontubon Batition Village 2012</p> <p style="text-align: center;">English: James Johansson 2012</p>
<p>Ino nopo dino, tiya dit 1977, tumur kuh 18 toon nogi. Om namot dino, ananat okuh momiansaw maya dot tambabaya. It koolompokan ku momiansaw sid Kg. Nolotan, tu warot pinsan ku siri dot tansag ku.</p> <p>Waro insan tadlaw, warot tulun sid kampung dino dot minogondi, nokoongoy oku siri. It bobolijan dot nambo doalo tolu koyuwan; it tiiso reetan di Konduuy, koduwo reetan di Inding om it kotolu reetan di Rumpiyin. Gulu mantad dino, i Konduuy ki-anak dot tongondu do bujang. Alanji it tanak yo dino nga minatay.</p> <p>Na, it minogondi dino i Konduuy ot tinumolud. It duwo koyuwan it bobolijan, amu-i. Pintanganan nogi di Konduuy tumolud, milom tad nowunduk-i. Om maay dit ongo tulun kama'o, atatamis no i Konduuy dot aso pinuobo.</p> <p>Nah, maya dit boros di duwo koyuwan it bobolijan diri, i Rumpiyin om i Inding, baya nokoboros i Konduuy dot, "Sera-sera ong tumolud oku om tad owunduk oku-i, maan oku noopo rulukay do kulambu om kumutan oku tu, osuwaban no oposiyan oku keembagu," ka. Tu ino nopo kabarasan, nakapangajanji mâantad it namatay dit tanak yo talanji diri dot, kadung orikot dot sowoon it kondiri yo, maan yo poongoyo i Konduuy (tidi), tu magandaa dit pisasawaan yo, om poolion yo-i keembagu ong katalib</p>	<p>Cerita ini berlaku pada tahun 1977, iaitu ketika saya baru berumur 18 tahun. Pada waktu itu, saya sangat suka ikut kawan-kawan merayau. Tempat yang sangat saya gemar datang ialah di Kg. Nolotan, sebab di situ saya ada seorang sepupu yang mempengaruhi saya.</p> <p>Pada suatu hari, ada orang di kampung itu yang bersembahyang kafir, dan saya telah datang di situ. Bomoh yang telah mereka jemput ialah tiga orang; yang pertama dipanggil sebagai Konduuy, yang kedua dipanggil sebagai Inding dan yang ketiga dipanggil sebagai Rumpiyin. Sebelum itu, Konduuy ini mempunyai seorang anak gadis. Anak gadisnya itu cantik tapi sudah meninggal dunia.</p> <p>Nah, dalam upacara sembahyang kafir itu Konduuy yang bertugas untuk bercakap dengan roh dan menurun. Sedangkan bomoh yang dua orang itu pula tidak juga. Namun, ketika pada pertengahan Konduuy dalam keadaan menurun, dia tiba-tiba jatuh. Dan bila orang-orang di situ menjamahnya, mereka dapati bahawa Konduuy begitu sejuk sekali dan tidak bernafas.</p> <p>Nah, menurut kata kedua-dua orang bomoh itu iaitu Rumpiyin dan Inding, Konduuy ini pernah mengatakan bahawa, "Bila-bila masa pun jika saya menurun dan saya terus jatuh, pasangkan saja kelambu untuk saya dan selimuti saya, sebab hanya semalaman saja saya akan hidup semula," katanya. Sebab hal itu kononnya disebabkan oleh roh anak gadis cantik Konduuy yang telah berjanji bahawa bila masanya ia berkahwin, dia akan menjemput ibunya untuk hadir di majlis perkahwinannya itu, dan dia akan memulangkannya juga setelah</p>	<p>The following incident occurred in 1977 when I was just 18 years old. At that time I often went roaming about with friends. Most often I would go to Nolotan village because I had a cousin there who held sway over me.</p> <p>One day there was a person in that village who was holding a pagan healing ritual and I went there. There were three female witchdoctors summoned for the event; one was Konduuy, the second Inding and the third Rumpiyin. Before this event Konduuy had had a pretty teen daughter, but she had died.</p> <p>The one doing the ritual chant and then going into a medium trance was Konduuy. The other two witchdoctors were not doing that. When Konduuy was in the middle of the medium trance, suddenly she just crumpled to the floor. The people there felt her and found that she was cold and not breathing.</p> <p>According to what the other two witchdoctors said – Rumpiyin and Inding – Konduuy had previously stated, "If I am ever in a spirit trance and I collapse, put me inside a mosquito net and put a blanket over me, and on the next morning I will come back to life." Here reason for saying that was that supposedly the ghost of her dead daughter had told her that when it was time for her to get married, she would come get her mother (Konduuy) to attend the</p>

no it piasawaan yo diri. Jadi, aso po dñiri diri dit mogondi tu tirad diri ot najadi. Om minaan nobo rulukay do kulambu om kinumutan i Konduuy sampay nosuwaban.

Korikot it susuwab, om maay koworo it koyuwan di Konduuy nga okokosig no dot minatay-i babanar. Oboriyu dñiri i tongo tulun, makin po i tongo tanak. Pagka tirad diri, tinumolud dñiri it bobolijan koduwo, i Inding. Nga yino nga milom po tu tad rinumuluk-i ugu-ko i Konduuy, dot aso pinuobo.

Ba, pagka tu tirad diri, milom po tu tad nokotolud-i it bobolijan kotolu. Kinam-kinam yalo tumolud, leed nopo mad warot ponokigaga yo (it lumaag yo). Masaan dialo tumolud, notogulianan dñiri it bobolijan koduwo, i Inding dit noruluk do minadan.

Amu songkuro koleed iri, nopongo dñiri tumolud it bobolijan kotolu. Kadung nopongo yalo tumolud om nokeenum dot weeg, minonuturan dñiri yalo dit naajangan om tinomod dit lumaag yo. Ka dialo, “Babanar-i dot sinawo it tanak di Konduuy sid namatay, om minaan poongoyo it tidi yo. Nga amu yo minaan poolio keembagu, minaan lantapay do longobon it tatod. Iri not sabap dot notilombus i Konduuy minatay. Jadi ontok nopo di Inding dit tinumolud, om tad rinumuluk-i minadan, minaan rasango dit namatay tanak di Konduuy, sampay minaan lantapay do longobon tu mamajal mangangat di Konduuy muli. Jadi rinumasang banar it tanak di Konduuy,” ka.

majlis perkahwinannya itu selesai. Jadi, upacara bersembahyang kafir itu telah tergendala kerana kejadian itu. Lalu, Konduuy pun dipasangkanlah dengan kelambu dan diselimitkan sehingga pagi.

Pada keesokan harinya, ketika tubuh Konduuy dijamah, maka tubuhnya itu didapati sudah keras kerana dia betul-betul meninggal dunia. Lalu, menjadi riuhlah orang-orang di situ, lebih-lebih lagi anak-anak beliau. Oleh sebab itu, maka bomoh yang kedua pula menurun, iaitu Inding. Akan tetapi diapun juga tiba-tiba jatuh seperti Konduuy dan tidak bernafas.

Nah, oleh yang demikian, tiba-tiba pula bomoh yang ketiga itu terus sahaja menurun tanpa disengaja. Sewaktu dia dalam keadaan menurun, sepertinya ada seseorang kawannya berlawan cakap (iaitu roh peresapnya). Ketika ia sedang dalam keadaan menurun, bomoh yang kedua pula telah bangun (bangkit) yaitu Inding yang telah jatuh pengan.


Tidak berapa lama dari itu, selesailah bomoh yang ketiga menurun. Sebaik sahaja dia selesai menurun dan minum air, dia kemudian menceritakan apa yang dialaminya dan tujuan rohnya. Katanya, “Memang benarlah bahawa anak Konduuy telah berkahwin di alam baka, dan telah menjemput ibunya. Akan tetapi ia tidak mahu memulangkan ibunya, bahkan dia telah menutup pintu untuk roh ibunya. Itulah sebabnya Konduuy terus meninggal dunia. Jadi berkenaan dengan Inding yang menurun dan jatuh pengan, dia telah dimarahi oleh roh anak Konduuy sehingga ia ditutupi pintu, sebab dia telah memaksa untuk membawa Konduuy pulang. Jadi roh anak Konduuy sangat marah,” ceritanya.

wedding, and when it was over she would be returned [to earth]. Now at that point there was no one doing the pagan healing ritual because of what happened. And they put Konduuy under a mosquito net until the next morning.

The next morning they felt Konduuy’s body and rigor mortis had set in – she had truly died. Then the people began making an uproar – more so her own children. So then the second witchdoctor – Inding – went into a spirit trance. All at once she also collapsed like Konduuy, and was not breathing.

Since all that had occurred, the third witchdoctor – Rumpiyin –suddenly involuntarily went into a spirit trance. As she went on it seemed as if her mediumship spirit was arguing with her. While Rumpiyin was still in the spirit trance, Inding, the second witchdoctor who had collapsed in a faint came back to consciousness (to life??).

Not too long thereafter the third witchdoctor came out of her spirit trance. When she was done and had had a drink of water, she began to tell of what had happened to her when she was in the trance. She said, “It’s true that Konduuy’s daughter got married in the ghost world, and she invited her mother to come. But she did not send her mother back; she closed the door to her spirit returning. That is why Konduuy remained dead. As for Inding going into a spirit trance and then collapsing in a faint, she was being scolded by the ghost of Konduuy’s daughter, and the daughter finally closed the door because Inding was insisting that she bring Konduuy back [to this world]. So Konduuy’s daughter became very angry.”

<p>It lumaag dit bobolijan kotolu dit mad monokigaga diri, minokisian sid namatay dit tanak di Konduuy dot ipogiang it longobon, iposoliwan i Inding, simoyoon no i Konduuy. Iri not sabap dot notilombus minatay i Konduuy. I Inding notogulianan keembagu tu minaan giangay.</p> <p>Koboyingaan nga babanar.</p>	<p>Roh peresap bomoh yang ketiga yang sepertinya sedang bertengkar itu, dia telah merayu kepada roh anak Konduuy supaya membukakan pintu untuk Inding dan biarlah Konduuy di situ. Itulah sebabnya Konduuy telah meninggal dunia terus. Sedang Inding pula telah hidup (bangkit) semula sebab ia telah dibukakan pintu.</p> <p>Cerita ini pelik tapi benar.</p>	<p>The mediumship spirit of the third witchdoctor which seemed to fight with her was seeking pity from the ghost of Konduuy's daughter to allow the door to be opened to let Inding out, but to let Konduuy stay there. That's why Konduuy remained dead. Inding came back to life because they opened the door for her.</p> <p>An amazing story but true.</p>
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