

<p style="text-align: center;"><b>Mogundali</b></p> <p style="text-align: center;"><b>Tinangon di Mongkusang Duung Kg. Rasak 1990</b></p>	<p style="text-align: center;"><b>Mogundali</b></p> <p style="text-align: center;"><b>Diceritakan oleh Mongkusang Duung Kg. Rasak 1990</b> Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;"><b>Mogundali</b></p> <p style="text-align: center;"><b>Told by Mongkusang Duung, Rasak Village 1990</b> English Translation: Nelleke &amp; James Johansson 2012</p>
<p>Waro no ka ka dilo. Waro kabarasan ilo o kusay do reetan di Mogundali. I Mogundali nopo dino, andang abasag yalo dino kabarasan. Nga ka di Mogundali ka, “Iseeso no yaloy Gampa oh royoon ku dot abasag,” ka. Tu daapun po boros dialo nga, “Toompa iti tana om sirung iti langit,” ka. “Nga porongo'on duyu dogo i Gampa, posomungon duyu dogon tumalib oku, monokisambat oku,” ka di Mogundali. Nokeerak i Gampa ka.</p> <p>Adi, i Gampa dino kabarasan, warot tanak dialo do tongondu. “Ongoy ka oy Akang,” ka di Gampa, “ikaw nopo ot sumambat,” ka. Ongoy no i tongondu ka.</p> <p>“Ay ... ay,” ka di Mogundali ka, “ikaw no ot minaan suuo oy?” ka. “Ay, taaw di Ama, ‘ongoy ka, kato,’ ka dit tanak di Gampa. “Oō, sambaton oku ki,” ka dialo ka. Panangkus yalo sid sokid om daagan mogulimboy kaa dino nga it totolu noropo i kayu taajangan tadpom momod-wokis kabarasan, daagan do kabasag. Om korikot siri om tabpaay di tongondu, mad niontor-i i Mogundali. “Umm ondos ku no, sampod ong Yama ot minongoy,” ka di tongondu ka. “Nga sambaton oku ka-i Mogundali, yoku po,” ka di tongondu kabarasan. Panangkus</p>	<p>Pada zaman dahulu kala, tersebutlah kisah tentang seorang lelaki yang bernama Mogundali. Mogundali ini adalah orang yang perkasa. Akan tetapi kata Mogundali, “Hanya seorang saja si Gampa yang saya puji sangat perkasa,” katanya. Sebab menurut pengakuannya, “Bumi ini adalah kasutnya, dan langit pula adalah topinya,” katanya. “Tapi, tolong beritahu si Gampa, suruh dia berjumpa dengan saya bila saya lalu, saya mahu berjumpa dengannya,” katanya. Gampa tertawa mendengar berita itu.</p> <p>Jadi, Gampa ini kononnya mempunyai seorang anak perempuan. “Cuba kau pergi, ‘Nak, kau saja yang pergi berjumpa dengannya,” kata Gampa kepada anaknya. Kemudian, anak perempuan Gampapun lalu pergi. “Alahai...,” kata Mogundali, “kau saja yang disuruh?” katanya. “Entahlah dengan si ayah tu, ‘kau saja yang pergi’, katanya,” kata anak perempuan si Gampa. “Baiklah, kau tahan saya ya,” katanya. Lalu diapun berlari ke atas bukit, dan sambil mengayun-ayunkan tangannya, akan tetapi, kayu-kayu yang bersaiz tiga depa menggelenting satu persatu, akibat terkena arus kekuatannya. Dan bila sampai kepada perempuan itu, dan segera ditahan oleh perempuan itu, bagai diikat saja lakunya Mogundali. “Hmm, saya sangka, apalagi kalau ayah yang datang,” kata perempuan itu. “Tapi, cuba kau pula</p>	<p>Once upon a time, there was a man named Mogundali. Mogundali was certainly strong. But Mogundali said, “I will only praise the strength of Gampa.” Here is how he praised him: “The earth is his shoes and the sky is his hat,” he said. “But tell Gampa for me, tell him to meet me when I pass by, I want to meet him.” Gampa laughed at that.</p> <p>Now Gampa had a daughter. “Go, darling,” said Gampa, “you be the one to go and meet him.” So the daughter went.</p> <p>“What is this,” asked Mogundali, “did he just send you?” “I don’t know why papa did that, he just told me to go meet you for him,” said Gampa’s daughter. “Alright, you try to stop me, okay?” said Mogundali. He ran on the hill and because of swinging his arms, trees three arms span (16 ft) around were knocked over because of his strength. When he got back there the girl grabbed him and it was as if Mogundali was bound tight. “Hmm, I didn’t expect ... how much more if</p>

<p>i tongondu sid sokid, miwong-iwong i nuluw do winaya'an, sinumaralom i koyuwan id tana.</p> <p>Li po tulu o maalagay, linumosod i koyuwan. Miwong-iwong i nuluw kabarasan dit najangan di winayaan di tongondu. Om somito di Mogundali nga naanu yalo do lalambu manangkus. Maasako, nalalambu obo kaa, natarik; aa nopusus di sinamit, nakawaya. “Dey,” ka di tongondu, “ondos ku no, sampod ong Yama no,” ka di tongondu ka.</p> <p>Aji piwaya dîiri yoalo sid di Gampa, i Mogundali om i tongondu i tanak di Gampa, tu sowo'on dîiri di Mogundali i tongondu diri. “Ay... awasi-i, nokuro dino ong mangan nu no sowo'o, obbuli-i,” ka di Gampa kabarasan. “Nokuro ong ki-sawo oku no do Silam nga undang-undang do kusay, duwo sawo nga obbuli-i,” ka di Mogundali. “Ba, awasi-i ino,” ka di Gampa.</p> <p>Na, sowo'o no dialo i tongondu, i tanak di Gampa. Nokopisasawo yoalo; pama'al nōono do walay kabarasan i Mogundali diri dot piabpayon no i kayu dot totolu noropo nga, sasarap po, ooyas. Ososongow miiyut, maan it waa, maan babanar totoyoo.</p> <p>“Adis,” ka di Gampa, ka, “aa</p>	<p>yang menahan saya,” kata perempuan itu. Namun, bila perempuan itu berlari ke atas bukit, tanah yang dia lalui berlubang, dan badannya pula masuk ke dalam tanah.</p> <p>Hanya tinggal kepalanya saja lagi yang kelihatan, kerana badannya terbenam ke dalam tanah. Bukit yang dilalui oleh perempuan itu telah berlubang. Dan ketika Mogundali menangkapnya, dia seakan-akan seperti bahan mainan untuk berlari. Kerana kekuatannya tidak dapat menahan, sehingga dia ditarik jauh oleh perempuan itu. “Alamak,” kata perempuan itu, “saya sangka ... apalagi kalau ayah yang datang,” katanya.</p> <p>Kemudian merekapun pergilah bersama-sama datang kepada Gampa, sebab Mogundali mahu mengahwini anak perempuan Gampa. “Ya, tiada masalah. Kenapalah kalau kau mahu mengahwininya, boleh saja,” kata Gampa. “Walaupun saya sudah beristeri dengan wanita Muslim, tapi undang-undangnya lelaki boleh kahwin dua,” kata Mogundali. “Iyalah, sangat baiklah tu,” kata Gampa.</p> <p>Lalu, berkahwinlah Mogundali dengan anak perempuan Gampa. Setelah mereka berkahwin, Mogundali pun lalu membuat sebuah rumah, yang hanya ditindih-tindihkan saja batang-batang kayu itu, yang tiga depa keliling, akan tetapi bila tiba pada waktu pagi, rumah itu akan runtuh, sebab kononnya bila mereka berhubungan seks, mereka tidak pandai melakukannya dengan cara yang perlahan.</p> <p>“Alamak,” kata Gampa, “tidak</p>	<p>it were dad who went,” said the girl. “But let Mogundali grab me, it is my turn,” said the girl. The girl ran on the mountain, and mountain was compressed where she went, her body going into the dirt.</p> <p>Only her head was sticking out, her body sank down. The mountain had gotten compressed where the girl had gone. And Mogundali tried to grab her and was pulled along like a sled. He couldn't stop her when he grabbed her; he got dragged along with her. “Wow,” said the girl, “I didn't expect ... how much more if it were dad.”</p> <p>So together they went to Gampa, Mogundali and the girl, Gampa's daughter, because Mogundali wanted to marry the girl. “Oh ... fine, there's no problem for you to marry her, you may,” said Gampa. Mogundali said, “Even tho I already have a Muslim wife, according to the law a man can have two wives.” “All right, that is fine,” responded Gampa.</p> <p>So he married the girl, Gampa's daughter. After they got married, Mogundali built a house with logs three arms span (16 ft) around laid in crosswise layers, but by morning each day the house was torn apart. They had very physical relations, engaging in it with all their strength.</p> <p>“O my,” said Gampa, “this</p>
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<p>agagaan yoalo diti dot mamaal nopo do walay monikid sasarap, ooyas do susuwab,” ka. Adi ka di Gampa kabarasan, “Oõ, nga Mogundali,” ka di Gampa ka, “Posogo'o ka dogo oodi, ilo kawa,” ka. Dot agaâayo ot kawa dino kabarasan, pintayagan dot tanak. Masam-ko kawali benoh nga kawa ka.</p> <p>Posogo'o dialo, nu ong tulun tabasag, owiton-i manankus kabarasan iri tu ami-i awagatan. “Umm, aaku-i bo dino oy Mogundali, aa noponu,” ka di Gampa. Posogo'o no dialo wagu, owito no manankus. Om korikot i Mogundali, “Ay, aaku monorima dino, aa noponu,” ka ka di Gampa.</p> <p>Posogo'o dñiri dialo om tuyuanay dñino kabarasan iri mamanaw, baru nogi om notorima di Gampa tu asot nolimpak di weeg. “Na, ino no,” ka dialoy Gampa, “irad dino no,” ka, “tongoh-tongoh karaja do tulun,” ka, “okon-i-ko waa ot totoyoon,” ka. Aji, umpama dialo dit mamaal dot sasarap do walay, nga ooyas di sosodoy, sasarap no mamaal no kembagu. Oõ, tu ososongow gima, i kudarat ot owion. Na, aso no bo dñino diri. Nga iri no dino, notiyanan no dñiri i tongondu kabarasan.</p>	<p>tahanlah melihat mereka ini, setiap pagi membuat rumah, tapi akan runtuh pada keesokan hari,” katanya. Lalu, kata Gampa, “Wahai Mogundali, tolong saya isikan kualii besar itu dengan air,” katanya. Padahal kualii itu terlalu besar, kerana kanak-kanak boleh berenang di dalamnya. Bentuknya sama seperti kualii kecil, tapi saiznya tersangat besar.</p> <p>Lalu, Mogundali pun segera membawa kualii itu dan mengisikannya dengan air. Akan tetapi, oleh kerana dia orang kuat, dibawanya kualii yang berisi air itu berlari, sebab dia tidak merasa keberatan. “Hmm, saya tidak mahu kalau begitulah Mogundali, tidak penuh,” kata Gampa. Mogundali pergi lagi ke sungai untuk mengisi kualii itu dengan air, dan membawanya lari. Namun, bila Mogundali sampai kepada Gampa, “Saya tidak mahu menerimanya, sebab ia tidak penuh,” kata Gampa.</p> <p>Kemudian dia mengisikannya lagi dengan air, dan kali ini dia membawanya dengan perlahan sekali, dan barulah diterima oleh Gampa sebab air itu tidak berkurangan. “Makanya,” kata Gampa, “demikian juga, apa sahaja kerja yang akan dikerjakan oleh sesiapa saja,” katanya, “jangan ikutkan tenaga,” katanya. Dia umpamakan dengan keadaan Mogundali yang membuat rumah pada sebelah pagi, tapi akan runtuh pada waktu malam, pagi esoknya membuat rumah semula. Sebab, terlalu ikut tenaga yang kuat. Kini tiada lagi masalah mereka, sehingga perempuan itupun mengandung.</p>	<p>is no small thing to deal with for them, building the house each morning and having it torn apart by the next day.” So Gampa said, “Mogundali, fill that tripod wok for me with water.” The tripod wok was so big that children swam in it. It was like a regular wok, but much bigger.</p> <p>He filled it with water, but since he was so strong, he brought it running because he was not weighed down. “Hmm, that’s not what I want, Mogundali, it is not full,” said Gampa. Mogundali filled it again and brought it running. When Mogundali arrived, Gampa said, “Hey, I don’t accept that because it’s not full.”</p> <p>He fetched water again and walked carefully, and now Gampa accepted it because no water had been spilled. “There you go,” said Gampa, “that’s it, that’s more like it; whatever work a person does one cannot just do it according to how much strength you have,” he said. In fact, he was alluding to how they would build a house in the morning and it would be torn apart at night, and they would rebuild it in the morning. Yes, for since they were being too physical, their energy got finished off. Well, now it was no longer like that. After that the woman got pregnant.</p>
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<p>Nga minsosomok do monusu i tongondu, pamanaw no yalo om poogolo dialoy Mogundali i pondulung yo. Om pomoros nogi dot, “Ong kusay o tanak ku dino, ipopondulung dogon ino pondulung ku,” ka di Mogundali.</p> <p>Na, kosusu nopo iri, pagka tu kusay, mangay popondulungay d̄iri i pondulung diri di nagayo i tanak kabarasan. Nagayo i tanak minongoduat no dot, “Ay, kaki,” ka dot i Gampa ot dinuat. “Isay ot tama ku?” ka. Ngaran nopo dit tanak dino nga reetan di Jinali ka, nga i Muamad Ali Napiya n̄ono bo ngaran no dialo id Sama. I Jinali ka di sid daaton.</p> <p>“Ay, aaku ela'an dikaw monuduk ot tama nu tu sorid Silam,” ka di Gampa. “Ay, ō nga kumukuro oku dot aaku-i kaanda'a dialo dino?” ka dit tanak ka. “Na mooy kobo,” ka di Gampa ka. “Nga ino no ki, oniningo no duwa'an,” ka di Gampa.</p> <p>Ongoyo no dialo i duwa'an, om pataako no sid tanak di Mogundali. “Om modsu koh ad talaga,” ka. “Muog-uog koh modsu id talaga,” ka. Ii nopo it duwaan kabarasan nga ugu keti; ‘Saadi, daasan, impia.’ (Nokuro ma ong orongow no, isay nopo moguru.) Nituduk di taki yo i Gampa, bala dino diti, ka di tongo tanganak siri, “Yalod Sama, maya di tongo tanganak, waro mari owo talaga seelo,” ka. Ampo nasambat dialo i tama yo dino. Sid kongo-Sama'an mangakan i Jinali dino. “Ay, waro</p>	<p>Akan tetapi, apabila sudah dekat waktu perempuan itu melahirkan anak, Mogundali lalu pergi mengembara, dan meninggalkan cincinnya. Kemudian, berkata, “Jika anak saya yang dilahirkan itu ialah lelaki, pakaikan ia dengan cincin saya tu,” kata Mogundali.</p> <p>Setelah perempuan itu bersalin, dan mendapati bahawa anaknya adalah lelaki, maka diapun memakaikan cincin kepadanya apabila dia sudah besar. Setelah anak itu sudah besar, bertanyalah dia, “Kakee,” tanya anak itu kepada Gampa. “Siapa ayah saya?” tanyanya. Anak itu bernama Jinali, tapi orang Bajau memanggilnya Muhammad Ali Napiya. Kalau tempat kita, namanya ialah Jinali.</p> <p>“Hm, saya tak tahu macamana nak tunjukkan padamu berkenaan dengan ayahmu, kerana ayahmu ada di perkampungan orang Islam,” jawab Gampa. “Jadi, macamanalah dengan saya ni, saya tak dapat melawatnya?” kata anak itu. “Kau pergilah,” kata Gampa. “Tapi, kau dengarlah baik-baik mantera yang digunakan untuk mendapatkan kekuatan dari alam roh,” kata Gampa.</p> <p>Kemudian diambilnya ayat-ayat bacaan itu, lalu diberikannya kepada anak Mogundali. “Dan kau pergi mandi di perigi,” katanya. “Kau harus duduk lama mandi di perigi,” katanya lagi. Mantera itu berbunyi begini; ‘Saadi, daasan, impia.’ (Sesiapa yang mendengarnya itu bebas mempelajarinya!) Mantera itu diajarkan oleh datuknya, Gampa. Kemudian, kata kanak-kanak di situ, “Dia yang di sebelah Bajau, ikut kanak-kanak itu, di sebelah sana ada perigi.” Dia belum menemui lagi ayahnya. Pada waktu Jinali makan</p>	<p>But when the woman got close to giving birth, Mogundali gave her his ring and then left. And he said, “If my child is a boy, put my ring on his finger.</p> <p>Later she gave birth, and since it was a boy, she put the ring on his finger when he had grown up. When the child had grown he asked Gampa, “Grandpa, who is my father?” The name of the child was Jinali, but the Bajaus call him Muhammad Ali Napiya. Among our people it is Jinali.</p> <p>“Well, I don’t know how to show you your father because he is over there among the Muslims,” said Gampa. “But what do I do since I cannot visit him?” said the child. “Just go,” said Gampa. “But listen to the mantra [used for gaining demonic strength],” said Gampa.</p> <p>He went and got the mantra and gave them to Mogundali’s son. “And bathe at the well,” he said [as part of the ritual to gain strength]. “Take your time and bathe at the well,” he said. This is how the mantra goes: ‘Saadi, daasan, impia.’ (Whoever wants to is free to learn this mantra!) That’s what his Grandpa Gampa taught him. Some children there said, “Over there among the Bajaus, follow those children;</p>
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<p>mari ki obo ot talaga sîilo,” ka dit tanganak ka.</p> <p>Intangay iti talaga kabarasan nga walu noropo ot kosiwangan. Tinutuban do basi do sandangaw ot kakapal sid potutuk diri. Kikiawi di tongo tanganak nga aso nokoguruan diri tu amu kosuwang id talaga. Kadung yaloy Jinali nogi kabarasan, om pogurumpintod yalo ka, milom nokooma do posisip di koyuwan.</p> <p>Om kosuwang siri, kinam no yalo mooduwa di duwa'an dit nituduk di taki yo, sangadlaw iri, aso po. Koduwo tadlaw, nga iri-i oh maan dialo, monotos moduwa kabarasan dit nesusuy di taki yo. Kotolu tadlaw, “Ay ... ay,” ka di Mogundali kawo, “Isay ot minangasow ti talaga ku diti?” ka. Amu po nelaan dialo ong isay it sid suwang dit talaga diri.</p> <p>“Bang okitanan ku nopo iri, ay, taakan ku diti tungkat ku,” ka di Mogundali ka. Do mitubu oh basi kabarasan di tungkat yo do kagayo. Adi, suway ko tadlaw, nokokosupan no yalo siri. “Atuk-atuk dikaw, okodok kopo dino,” ka, “do mangasow diti talaga ku,” ka di Mogundali. Om simpod yalo kabarasan om loloposo, sinumaralom-i sid weeg. Simpod no yaloy Jinali kembagu ka nga, amu-amu nopintanga i koyuwan. Om loposo-i om sisimpod yalo di kentolu nga silo ot nokoduntalay. Nokembubulay no i tunturu di</p>	<p>bersama dengan orang-orang Muslim, “Ada perigi nun di sana,” kata kanak-kanak itu.</p> <p>Sekali dilihat oleh Jinali akan perigi itu, saiz besarnya lapan depa. Dan ditutupi dengan besi yang tebalnya sejengkal. Semua kanak-kanak di sana, tiada satupun yang dapat belajar ilmu kerana tidak dapat masuk ke dalam perigi. Akan tetapi lain ceritanya dengan Jinali. Bila saja dia sampai di perigi itu, dia terus menyusup masuk sehingga tiba-tiba dia boleh muat dengan lubang yang tidak sebesar mana.</p> <p>Setelah masuk, dia terus mengulangi mantera yang diajarkan oleh datuknya sehingga sehari suntuk, tetapi belum ada apa-apa yang terjadi. Hari kedua, pun dia masih berada di sana untuk berhabis-habisan mengulangi mantera itu. Hari ketiga, “Aii.. aii,” kata Mogundali, “Siapalah yang mengacau perigi saya ‘ni?’” katanya. Dia belum tahu lagi siapa sebenarnya yang ada dalam perigi itu.</p> <p>“Kalaulah saya nampak siapa dia, saya akan berikan tongkat saya ni,” katanya. Sementara tongkatnya pula, kira-kira dua jengkal besarnya besi. Jadi, di hari yang lain, Mogundali mendapati Jinali yang berada di dalam perigi itu. “Alamak, kau tu masih kecil lagi,” kata Mogundali, “untuk mengacau perigi saya ni,” katanya. Apabila Jinali melompat ke atas, dan terus dipukul oleh Mogundali, maka Jinali pun terus masuk semula ke dalam air. Jinali melompat lagi semula ke atas, sehingga badannya hampir setengah yang terkeluar, tetapi dia dipukul juga. Kemudian untuk yang</p>	<p>they have a well over there.” He had not met his father yet. After that Jinali ate with the Bajaus. “Hey, there is a well here,” said the children.</p> <p>He looked at the well, and it was eight arms span wide. It was covered with a steel lid of one span thick. None of the children had learned magic for they were unable to get at the well. But as for Jinali, he wiggled until he was able to slip his body under the cover.</p> <p>Once he had entered, he continuously chanted the mantra that his Grandpa had taught him, but after one day nothing happened yet. On the second day he did likewise, he went all out chanting the mantra taught by his Grandpa. On the third day, “Hey, hey,” said Mogundali, “who is messing with my well?” He did not yet know who was inside the well.</p> <p>“When I see who it is, I will let him have it with my walking stick,” said Mogundali. His walking stick was made of steel and two handspans around. On another day Mogundali caught Jinali there. “Wow, you are still small and you are messing with my well,” said Mogundali. Jinali jumped up out of the well, but when he got hit with a cane he went back down under water. Jinali jumped up again, getting about half of his body out, but</p>
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<p>Jinali kabarasan, om kokitanay di Mogundali i pondulung, somito dialo. “Ess, tanak ku-i bala ikaw diti,” ka. Om omolo i tongo koyuwan, om duato ong nunu ot toruol. Nga, “Aso,” ka dit tanak ka. Kandayo dialo, owito no dialo muli dñiri i Jinali. Na, aso nobo dñino diri.</p> <p>Nakakaa dino, i Muamad Majirun om i Raja Majid, pogibangan dialo. I Muamad Ali Napiya, pawananon dialo. Ka di sawo dialo di sid Silam, “Iti nogi bees nu,” ka. (Bees om i masamko, manantam nopo bong bees, okon-ko sinawo.) “Do Momoguni,” ka, “maan nu nogi pokoyo dino,” ka dit sawo. “Iti nogi dito do tanak maan nu pokoyo dino,” ka, “do pogibangan nu,” ka, “monongburuk.”</p> <p>Oleed no dñiri bala, “Mumuli oku poy ama sid taki ku tu, lumangaad oku no di aki,” ka di Jinali. “Gumuli oku-i wagu,” ka di Muamad Ali Napiya. “Oõ,” ka di Mogundali. I Muamad Ali Napiya dino, ngaran dialo diri sid Islam. Dadi, “Oõ awasi-i benoh,” ka di Mogundali.</p> <p>Nokooli yalo, sumukod no dñiri bo i koyuwan. Agayo no i koyuwan obo, napangayan no dot sinuruton. Om maay nopo di tongondu duato no i Mogundali ong siongo po lawang dot aa otogu do pisow. Ka di dialo, “Iti po pusod ku om iti pokilok ku nga nokuro ong iti pokilok om iti pusod ku ong okon-ko ilo pisow ku dot oowiton ku moguru nga aaku-i</p>	<p>ketiga kalinya Jinali melompat ke atas dengan lebih tinggi lagi, sehingga jarinya kelihatan dan menampakkan cincin di jarinya. Apalagi, Mogundali terus menangkap tangannya dan berkata, “Rupanya kau adalah anakku,” katanya, sambil meramasramas badan Jinali, dan bertanya kepadanya apa yang sakit. Tapi, “Tidak ada,” kata anaknya. Dia terus mendukung anaknya, Jinali dan membawanya pulang dan hal itu terhenti di situ.</p> <p>Sementara itu, anaknya Muhammad Majirun dan Raja Majid, dia letakkan di sebelah kirinya, sedangkan Muhammad Ali Napiya, ia letakkan di sebelah kanannya. “Baiklah,” kata isterinya di sebelah Muslim, “anak gundik kau, kau layan seperti itu, sedangkan anak kita ini, kau layan sedemikian. Kau letakkan di sebelah kiri. Buruk sekali,” katanya.</p> <p>Setelah begitu lama, “Ayah, saya nak pulang dahulu kepada datuk saya, kerana saya sudah rindukan dia,” kata Jinali. “Saya pasti akan kembali semula,” kata Muhammad Ali Napiya. “Baiklah,” kata Mogundali. “Sangat baiklah tu,” kata Mogundali lagi.</p> <p>Selepas Muhammad Ali Napiya pulang, badannya pun sudah agak besar dan meningkat dewasa. Lalu, perempuan itu menanyakan pada Mogundali, bahagian mana sahaja lagi dalam tubuhnya yang boleh ditembusi pisau. Kata Mogundali, “Bahagian pusat dan ketiak saya sahaja yang boleh ditembusi pisau. Tetapi, walaupun begitu, kalau bukan pisau saya yang digunakan, iaitu pisau yang</p>	<p>he got struck again, and went underwater. He jumped up a third time, and cleared the well. When Jinali’s finger emerged, Mogundali saw the ring, and grabbed a hold of him. “Wow, you must be my son,” he said. And he felt his whole body and asked him if he was hurt. But the boy said, “No.” He took Jinali home, holding him in his arms. That ends that episode.</p> <p>After that, he put his sons Muhammad Majirun and Raja Majid on his left but he put Muhammad Ali Napiya on his right. “So,” said his Muslim wife, “you show favor to this one.” (She didn’t expect him to favor him.) “He’s a Dusun and you treat him like the best one. Whereas our own children you treat as less important, putting them on your left, showing derision.”</p> <p>After a long time Jinali said, “I’m going home, dad, to Grandpa, I miss grandpa. I’ll come back again.” “All right,” said Mogundali. Muhammad Ali Napiya was his Muslim name. “All right, that’s fine,” said Mogundali.</p> <p>After he had come home, his body became full grown. He had a large body and was now done growing. One day his wife asked Mogundali where his ‘Achilles heel’ in his body was that a knife could penetrate. He said, “In my navel and in my armpits but even at those points I cannot be penetrated except</p>
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<p>otogu,” ka. Maay nopo di tongondu om upakato no i tongo Silam.</p> <p>Mingodop yalo, onuwo no i pisow di Mogundali om sungkaday siti (sid pokilok), om i siti (sid pusod). Nokuro tu aa minatay do minurilong-i, tu i doo do pisow it oowiton moguru ot pinonobok; minatay-i. Korongow d̄iri di Muamad Ali Napiya di napatay i tama yo. “Ay, Aki,” ka, “masti do iimon ku dati i bangkay di tama ku,” ka, “norongow ku dot do pinatay do Silam,” ka. “Ay... kokoyon-i boyobo, aa-koh dati kooli,” ka di Gampa. “Ay amu,” ka di Muamad Napiya. “Oõ, na owito pogi iti siya-siya ku ong osusugul kono,” ka di Gampa. Siya-siya bo i dialo do parang, miabal do roon do kadaw ka. Kiro'o, kaalaab di roon di punti diri.</p> <p>Na, saako no yalo di kuda Sambarani, marayap sid paparangan obo. Korikot yalo id pomogunan di Sama. Mongintalow no yalo, “Isay nopo minatay dit tama ku,” ka, “poompugon ku siti. Aaku eengin dot minangan patayo, nunu ot sabab?” ka. Ay, nunu ong it kodori tu okon-i-ko sindata api po; dangol om tandus. Irad silo i tulun ka nga, eewor nopo kaa dino i tandus, dot ribu-ribu do tulun rumikot id dialo. Om daaganay dino yalo diri do monokon kaa dino, dot okon-ko boroson po i Muamad Ali Napiya</p>	<p>selalu saya bawa untuk beramal ilmu hitam, saya tidak akan tembus,” katanya. Dengan tidak semena-mena, perempuan itu iaitu isterinya, membincangkan seluruh orang Muslim.</p> <p>Ketika Mogundali sedang nyenyak tidur, perempuan itu mengambil pisaunya dan terus menikamkan ke bahagian pusat dan ketiak Mogundali, sehingga Mogundali mati dengan serta-merta kerana pisau itu menembusi tubuh Mogundali sehingga ke dalam. Lalu, Mogundali mendengar bahawa ayahnya sudah meninggal dunia, “Kakee, saya mesti mencari mayat ayah saya,” kata Jinali, “sebab, saya dengar ia telah dibunuh oleh orang Islam,” katanya. “Ah, tidak perlulah tu, nanti kau tak dapat pulang,” kata Gampa. “Ahh, tidak,” kata Muhammad Ali Napiya. “Kalau begitu, kau bawalah pedang siya-siya saya ni,” kata Gampa, dan menyerahkan pedangnya kepada Muhammad Ali Napiya, yang lebarnya sama dengan sehelai daun pisang. Bayangkan betapa lebarnya daun pisang itu.</p> <p>Kemudian, diapun lalu menunggang kudanya Sambarani, yang pandai merayap dalam peperangan. Dan, apabila sahaja Muhammad Ali Napiya sampai ke perkampungan orang-orang Islam, dia terus memekik, “Siapa saja yang telah membunuh ayah saya,” katanya, “saya mahu semuanya berkumpul di sini. Saya tidak puas hati dengan pembunuhan ini; saya mahu tahu apa sebabnya!” katanya. Sebab pada zaman dahulu bukan senjata api yang digunakan dalam peperangan melainkan parang dan lembing sahaja. Maka semua yang datang hanya</p>	<p>with my knife that I brought to learn magic.” Then the woman got together with her fellow Muslims to make a plan.</p> <p>As Mogundali was sleeping, she took his knife and stabbed him in the armpits and the naval. How could he survive that since it was his knife that he had brought for learning magic that was used to stab him? So he died. Then Muhammad Ali Napiya heard that his father had died. “Oh, grandpa, grandpa,” he said, “I must look for the corpse of my father. He heard that he had been killed by the Muslims. “I’m warning you, don’t do it; you may not return home,” said Gampa. “Yes, I must,” said Muhammad Napiya. “If you are determined, then take my ‘siya-siya’ bushknife,” said Gampa. His bushknife was the size of a large banana leaf.</p> <p>He mounted his horse Sambarani, which could run low to the ground in war. He arrived in the Bajau village. He flung accusations in their face, “Who killed my father? I will gather you all and find out the reason.” In the past there were no guns. He had a bushknife and a spear, like those people, and the place was crawling with people, thousands of people came to him. And because of him going on and on stabbing people, not only did</p>
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<p>om otogu, i kuda nga aa-i otogu. Om daagano no dialo i sindata potibas, sampay tumoyog i kuda do raa ka.</p> <p>Koogumu do tulun di napatay, iri pun rumalad po yalo. Boros di Kinoringan, “Muamad Ali Napiya tingkod,” ka, “tu songkuro poma dino balun dit tama nu,” ka. “Aaku tumingkod,” ka, “owion ku oh pomogunan do Sama mamatay,” ka. “Ay, okon-ko aa miboboyo mangan tiago,” ka di Kinoringan ka. Kakal-i yalo. Om potongkuso dialo i kuda om loloposo do Kinoringan i tana, om pigiang i tana om laguy i kuda om katapos siri nga “tep” ka, nontipan (norintupan). “Sisino kopo,” ka di Kinoringan ka, “Orikot po kiamat om mimbulay koh nogi,” ka. Kiro'o ka koleed. Na, iri no dñiri gisom dialo, nokentoron tu minangan tiago di Kinoringan. Gisom siti no.</p>	<p>membawa parang dan lembing. Beribu-ribu orang yang datang kepada Muhammad Ali Napiya, dan semuanya membalingkan lembing kepadanya. Namun, jangankan Muhammad Ali Napiya, sedangkan kudanya saja pun tidak dapat di tembusi. Kemudian, Muhammad Ali Napiya pula yang memotong dengan pedangnya, sehingga kudanya bagaikan berenang di lautan darah.</p> <p>Sudah begitu banyak sekali orang yang mati, namun dia masih belum puas hati lagi. Lalu, Allah berkata kepadanya, “Berhentilah kau Muhammad Ali Napiya, sebab berapalah sangat kesia-siaan ayahmu itu,” kata Allah. “Saya tidak mahu berhenti, saya mahu bunuh seluruh perkampungan Bajau ini sehingga habis!” kata Muhammad Ali Napiya. “Aik, kau jangan keras kepala,” kata Allah. Muhammad Ali Napiya masih juga tidak mahu berhenti. Sedang ia melarikan kudanya, Allah memukul tanah itu sehingga terbelah dua. Lalu, apabila kuda itu melompat dan terjatuh ke dalam gaung yang terbuka luas, dan terus bertaut semula dengan serta-merta maka kuda itu dan Muhammad Ali Napiya terus terbenam di dalamnya. “Biarlah dahulu kau di sana,” kata Allah. “Bila tiba hari kiamat nanti, barulah kau keluar,” kata Allah. Bayangkan betapa lamanya ia berada dalam tanah. Jadi, sampai di situlah saja peperangan Muhammad Ali Napiya sebab Allah melarangnya untuk meneruskan peperangan itu. Tamat.</p>	<p>Muhammad Ali Napiya not get injured, even his horse wasn't injured. Then he continued on slashing people to the point that his horse was supposedly swimming in blood.</p> <p>So many people were killed; nevertheless he wanted to take on another group of people. God said, “Muhammad Ali Napiya, stop! How many people does it take to make up for your father?” “I won't stop,” he said, “I will finish off this whole Bajau village,” he said. “Hey, don't go against what I forbid,” said God. But he still went on. While he was on his horse galloping, God hit the earth, and the earth opened up and his horse jumped, but he fell into the crack. Then the crack closed back up and he and the horse were trapped in the crack of the earth. “You can just stay down there,” said God. “Only when the Day of Judgment arrives will you be extracted.” You consider how long that is! So that was when he finally quit, because God forbade him to go on.</p> <p>The End.</p>
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