


<p style="text-align: center;">Majabow</p> <p style="text-align: center;">Tinangon di Pangadap Intang Kg. Salimandut 1984 Tinulis di Paul Kroeger</p>	<p style="text-align: center;">Majabow</p> <p style="text-align: center;">Diceritakan oleh Pangadap Intang Kg. Salimandut 1984 Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Majabow</p> <p style="text-align: center;">Told by Pangadap Intang Kg. Salimandut 1984 English: James Johansson 2012</p>
<p>Waroo no ka ka iri. Jadi, piasawo no i Majabow om i tongondu. Om leeed kinopisasawaan doalo, ki-anak no. Amu ela'an ong piro koyuwan nga, waro tanak dot tokodok po, sumusu po.</p> <p>Jadi, waro ot pinibabaran dit sawo di Majabow om i Majabow. Ka di Majabow, “Babanar-no ka dot kapatay ot maan lumpotio momurineet ilo mogondi?” ka di Majabow. “Babanar no, ka di tuturan dot tulun, nga amu ela'an, okon-ko noporisaan no,” ka di sawo di Majabow, ka. “Aa-ku mimoyo dino,” ka di Majabow. “Om kuoyon po dfino, dot ino-no boros dot tulun. Nga, ong engin koh dot morisa, maan ku porisaay,” ka di sawo di Majabow.</p> <p>“Nga, osusa koh tu, bang milom babanar, matay oku, aso momiara dino tanak, tu sumusu peno,” ka. “Nunu ot ipaakan nu do tanak dot sumusu po?” ka di sawo di Majabow.</p> <p>“Ay, toambo nopo ot tatakal ku dot kaakaakanan dino tanak, ong milom kodtuwaday matay kono,” ka di Majabow, ka. “Ong kaa dino, nga umbalan ku mongolumpatiw o rineet,” ka di sawo di Majabow.</p> <p>Jadi, minogondi dfini iri</p>	<p>Pada suatu masa dahulu, berkahwinlah Majabow dengan seorang perempuan. Tidak berapa lama selepas mereka berkahwin, mereka pun dikurniakan cahayamata. Tidak tahu berapa orang, tapi mereka mempunyai anak kecil yang masih menyusu.</p> <p>Lalu, Majabow dan isterinya telah berbincang tentang sesuatu. Kata Majabow, “Betulkah jika ayat jampi diterbalikkan ketika melaksanakan upacara pemujaan, boleh menyebabkan orang meninggal dunia?” tanya Majabow. “Memang benarlah seperti orang kata, tapi tak tahu pula bagaimana kebenarannya sebab bukannya pernah dicuba,” jawab isteri Majabow. “Saya tidak percayalah dengan hal itu,” kata Majabow. “Macamana lagi tak mahu percaya, jika orang sudah mengatakan demikian. Tapi, kalau abang mahu, saya akan cuba,” kata isteri Majabow.</p> <p>“Tapi, kalau hal ini benar, abang akan menghadapi kesukaran jika saya benar-benar akan meninggal dunia, sebab anak kita itu masih menyusu lagi, tiada yang menjaganya,” katanya.</p> <p>“Apa sajalah usaha saya untuk memberikan anak kita makan, jika sekiranya kau tiba-tiba meninggal dunia,” jawab Majabow. “Kalau begitu, saya akan cuba menterbalikkan ayat jampi,” kata isteri Majabow.</p> <p>Jadi, isteri Majabow pun mulalah</p>	<p>Once upon a time, Majabow married a woman. After being married a long time, they had a children. We don't know how many children they actually had, but they did have a small child who was still nursing.</p> <p>One day Majabow and his wife had a conversation. Majabow asked, “Is what I've heard true that if when chanting to the spirits you do the chant backwards you will die?” “People say it's true, but I don't know since I haven't actually tried it,” said his wife. “I don't believe it,” said Majabow. “Well what can you do; that's what people say. But if you'd like to test it out, I'll give it a try,” said Majabow's wife.</p> <p>“However, if it turns out to be true, you will find yourself in difficulty since there will be no one to care for our children, since this one is still nursing,” said his wife. “What will you feed our child who is still nursing?”</p> <p>“Well, should you die I'll have to come up with whatever I can think of to feed the children,” said Majabow. “Alright then, I'll try reversing the chant,” said his wife.</p> <p>So she began chanting,</p>

<p>kabarasan, om minangalawa no d̄iri di wogok. Jadi, pogondi d̄iri it tongondu, it sawo di Majabow, mantad sid timpuun-i, om lumpotio no it rineet, sampay noompus. Iri nopot sawo di Majabow diri nga nasadayan dot mogondi.</p> <p>Nopongo nopo mogondi, pinatay d̄iri it wogok, om nakaakan po dit wogok om tinumolud nogi. Iri nopot tumolud nga pomupusan dot mogondi. Iri pot eeran i Majabow, tu nurudan po dit sawo yo it tanak dot samangkuk ot gatas.</p> <p>Jadi, orikot d̄iri tinumolud, tad rinumuluk-i it sawo di Majabow dot minatay. Na, mangay do tongo tulun tarabango dot mamasi, nga amu-i noposiyen kabarasan sampay nosuwaban, miiwiliw-i siri i sawo di Majabow, aso pinuobo.</p> <p>Jadi, it tanak nga mogiad. Na, penumo d̄iri di Majabow dit gatas, it naan urudo dit sawo yo sid mangkuk. Nga, nawi dit tanak iri, iri-iri sodoy diri.</p> <p>Orikot it susuwab, tumangkangaw d̄iri i Majabow. Boboyo'o nopo dialo, onuwo nopo it gampa yo, om maay yono songkilo, om bobo'o no i tanak om pamanaw no yalo kumaa sid Nabal. Om pamanaw yalo ontod sid walay, amu ela'an ong piro tadlaw om nokorikot nogi i Majabow silod Nabal.</p> <p>Kadung nokorikot siri i Majabow, na, waro no tulun siri</p>	<p>menjalankan upacara pemujaan, lalu menangkap babi. Apabila pemujaan itu dimulakan, isteri Majabow mulalah menterbalikkan ayatnya dari mula hingga habis. Isteri Majabow ini pula menjalankan upacara itu sehingga petang.</p> <p>Selesai saja upacara pemujaan itu, babi itupun dipotong. Sebaik sahaja selesai makan babi yang dipotong itu, iapun menyambung semula upacara pemujaan itu. Sebab ia adalah untuk menamatkan upacara itu. Tapi, hal yang menghairankan Majabow ialah isterinya itu telah memerahkan air susu untuk anaknya.</p> <p>Ketika isteri Majabow melaksanakan acara pemujaan itu, tiba-tiba ia jatuh tersungkur lalu meninggaldunia. Tapi ketika orang-orang datang memberikan pertolongan cemas untuk menghidupkannya, maka walaupun hingga ke pagi ia tidak dapat dihidupkan lagi, dan menyebabkan isteri Majabow terbaring sahaja di situ, tanpa nafas.</p> <p>Anak Majabow pun menangislah dengan tidak berhenti-henti. Lalu Majabowpun memberikan anaknya minum air susu yang telah diperah oleh isterinya dalam sebuah mangkuk, tapi malam itu juga air susu itu habis diminum oleh anaknya.</p> <p>Keesokan harinya, Majabow kini merasa susah hati. Lalu dengan semena-mena, dia mengambil parangnya kemudian mengikatkannya di pinggang, dan didukungnya anaknya lalu bertolak menuju ke Gunung Kinabalu. Tidak tahu berapa lamanya ia berjalan dari rumah menuju ke Gunung Kinabalu, barulah ia sampai disana.</p> <p>Sebaik sahaja ia sampai di sana, Majabow telah berjumpa dengan orang</p>	<p>and they caught a pig. His wife went on chanting right from the start reversing the chant right up until it was done. His wife was chanting all day long.</p> <p>When she had finished the chant they killed the pig. She ate some of the pig and then went into a spirit trance. The spirit trance is the final part of the ceremony. What surprised Majabow was that his wife expressed a bowl of milk for their child.</p> <p>So when she got to the spirit trance, Majabow's wife just crumpled to the floor dead. The people there tried to revive her right up to the next morning, but she wasn't revived. His wife was laying there not breathing.</p> <p>So their child started crying. He gave the child the milk to drink that his wife had expressed but the child finished it on that very first night.</p> <p>The next day Majabow began to get worried. He made a quick decision and grabbed his bushknife, tied it on, put his child on his back and set off for Mt. Kinabalu. He set off from his house, walking I don't know how many days and eventually got to Mt. Kinabalu.</p> <p>When he arrived, there were people there who met</p>
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<p>dot sinumambat di Majabow dot amu mongoo mindakod i Majabow siri. Nga okosog i Majabow do mindakod.</p> <p>“Kadung aa-kow pendakod, tibason tekoo,” ka di Majabow. Om unuso dialo it gampa yo om kinam mintitibas, tu minongoduat yalo mogiim di sawo yo, nga, “Aso siti,” ka di tongo tulun. Om kinam yalo mintitibas, nga ilo-no, irad-ko titinibas ilot Nabaluo dilo kabarasan, ka di tuturan dit tulun kodoori.</p> <p>“Ong amu kembulay i sawo ku, patayon tekoo kiawi,” ka di Majabow. Pagkam rumosi it tongo tulun siri dot patayon, maay-i pembulayo it tatod di sawo di Majabow. Minaan dñiri poolio. Nga iri okon-ko miwawaya di Majabow iri. “Kada koh susa, uli no, ilo sawo nu poolion ya no,” ka di tongo tulun siri.</p> <p>Jadi, pagkam iri tu okon-ko kopiiso po, i Majabow nopo nga koyuwan-i di Majabow, ii nopo sawo di Majabow, nga tatod. Tatod nopo diti nga osundu ka ka. Jadi, minuli no it tongondu, it tatod dit sawo di Majabow, sid koyuwan yo sid walay. Nga, kadung nokooli po it tatod, noposiyon no it koyuwan. Kooli i Majabow, nga noposiyon no it sawo yo.</p> <p>Jadi, nopupusan nōono i tuturan ku dino pasal di Majabow. Iri-no gisom dot norongow ku.</p>	<p>yang tidak setuju kalau Majabow mendaki Gunung Kinabalu itu. Tapi Majabow tetap berkeras mahu mendakinya.</p> <p>“Jika kamu tidak mengizinkan saya mendaki Gunung Kinabalu ini, saya akan potong kamu!” kata Majabow. Lantas menghunus parangnya lalu mengibasnya untuk memotong, sebab dia telah bertanya tentang isterinya tapi orang itu menjawab, “Tiada di sini,” kata mereka. Dan Majabow pun berhabislah memotong gunung itu sehingga Gunung Kinabalu itu menjadi seperti itu, kata orang dulu-dulu.</p> <p>“Kalau isteri saya tidak keluar, saya akan bunuh kamu semua,” kata Majabow. Oleh kerana orang-orang itu takut dibunuh, maka akhirnya mereka mengeluarkan juga roh isteri Majabow lalu menyuruhnya pulang. Tapi ketika isteri Majabow pulang, mereka bukannya jalan bersama-sama seperti orang yang sama-sama hidup. “Jangan risau, kami akan pulangkan juga isteri kau itu,” kata mereka.</p> <p>Oleh sebab mereka bukannya masih sama-sama hidup, sebab Majabow ini masih hidup dan isterinya pula hanya roh sahaja lagi, dan roh ini adalah ajaib maka roh isteri Majabow pun pulanglah kepada badannya. Dan apabila rohnyanya itu sudah pulang, maka badannya pun telah hidup. Ketika Majabow sampai di rumahnya, ia mendapati bahawa isterinya sudah hidup semula.</p> <p>Jadi, di sinilah berakhirnya cerita saya mengenai kisah Majabow. Setakat ini sahaja cerita yang saya dengar.</p>	<p>him who would not allow him to climb the mountain. But he was very insistent that he was going to climb it.</p> <p>“If you don’t let me climb, I’m going to cut you up,” said Majabow. He drew his bushknife and began swinging it. He had asked them about his wife but they said, “She isn’t here.” So he went on chopping, and that is why Mt. Kinabalu had the appearance of having been chopped – so the people of old told us.</p> <p>“If my wife doesn’t come forth, I’m going to kill you all,” said Majabow. Since the people there were afraid of being killed, they brought forth the spirit of Majabow’s wife. They returned her to him. But she did not go back together with Majabow. “Don’t be troubled, go back home, we will return your wife to you,” said the people there.</p> <p>So then they were not actually united given that Majabow still lived in his body and his wife was a spirit. The spirit of a person has supernatural/magical power they say. So the spirit of Majabow’s wife went back to her body in their house. When her spirit got back into the body, her body came back to life. When Majabow got home his wife had been resurrected.</p> <p>So then, that ends the story of Majabow. That is as much as I heard.</p>
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