


<p>Sinundu do Sopuk Tinangon di Sadian Masabun Kg. Tingkalanon 1987</p>	<p>Keajiaban Sumpitan Diceritakan oleh Sadian Masabun Kg. Tingkalanon 1987 Terjemahan Melayu: Janama Lontubon & Welin Ebal 1989</p>	<p>Magic of the Blowgun Told by Sadian Masabun Kg. Tingkalanon 1987 English: James Johansson 2012</p>
<p>Waroo no ka ka iri, piasawo no dit kusay om it tongondu, ka. Na, aso po tanak kabarasan diri, ongoy no it kusay do mogurab, ka. Om pogurab no ilo kusay, kesa'an, koduwa'an, kotoluan, kaapatan, kolima'an, kaanaman do koleedo dit kusay maapanaw do mogurab. Sumampot po dit koturu om pinoolian no dñiri dit kusay tu nobobos no mogurab, ka.</p> <p>Tiya dit kusay maapânaw muli, milo po om waro nokito dit kusay iso tongondu sorid sodu dot maatankus osomungan yo, ka. Om impurasay no dit kusay nga iri no it sawo yo. “Ay!” ka dit kusay, “nokuro at sawo ku diti, mad-ko aagaran tu alankas at panangkus yo?” ka dit kusay.</p> <p>Nokensomok po om intangay no dit kusay, amu momoros it sawo yo. Susion dit kusay nga amu sumimbar. Boboyoo-i dit kusay, onuwo no it sopuk yo om pentabana'o no it sopuk sid ralan dot pinangawang, supaya amu kolombus it sawo yo.</p> <p>Jadi, kaawangay it tongondu dino, insawat-i tu kikiro lumaguy do tumalib, nga pensawato-i dit kusay it sopuk. Minsuriba it tongondu musuk sid sopuk, nga insuriba-i dit kusay it sopuk. Kumabus it tongondu dit</p>	<p>Pada zaman dahulu ada sepasang suami isteri yang belum mempunyai anak. Pada suatu hari si suami pergi memburu dengan sumpitannya hari pertama, kedua, ketiga, keempat, kelima dan keenam. Dia pun merasa letih dan jenuh dalam pemburuannya. Setiba sahaja hari ketujuh dia berpatah balik ke rumahnya.</p> <p>Ketika dalam perjalanannya pulang, tiba-tiba kelihatan seorang perempuan dari jauh berlari menerpa ke arahnya. Lelaki itu pun memerhatinya dan mendapati bahawa perempuan itu ialah isterinya. “Hai, kenapa isteri saya ‘ni, berlari amat pantas, seolah-olah ada kecemasan?” katanya.</p> <p>Bila mereka bertembung muka, lelaki itu merenung ke arah isterinya. Namun isterinya tidak bercakap sepatutnya pun. Diapun bertanya kepada isterinya, tetapi dia tidak menjawab. Dengan tidak berlelah-lelah, dia mengambil sumpitannya lalu menyekat jalan itu dengannya untuk menghalang isterinya dari terus berlari.</p> <p>Setelah tersekat perjalanannya, perempuan itu pun menegakkan tubuhnya kerana hendak melompat untuk melalui jalan itu, tetapi lelaki itu mempertinggikan sumpitnya. Perempuan itu membongkokkan tubuhnya supaya dapat melalui</p>	<p>One upon a time a man and a woman got married. The did not yet have any children. One day the man went blowgun hunting. He hunted the first, the second, the third, the fourth, the fifth and the sixth day. When the seventh day came he turned back home because he was tired of hunting.</p> <p>As he was walking back home out of nowhere he saw a woman off in the distance running towards him. He looked closely and realized it was his wife. “Hey!” said the man, “what’s up with my wife? She seems to be in a big hurry because she is running fast.”</p> <p>When she got close the man looked at her but his wife did not say anything. He asked her questions but got no reply. Impulsively he took his blowgun and blocked the path so she couldn’t pass.</p> <p>When she seemed ready to jump over the blowgun, he lifted it higher. When she tried to go under it he lowered it. When she tried to go around one end he moved it to that side. The woman saw that she wasn’t going to get past, so since</p>

<p>sopuk nga isundur-i dit kusay it sopuk yo. Boboyoo-i do kukumukuro it tongondu nga amu-i katalib, pagka om waro ot luwang sid pompod dit sopuk, mad suwang-i dit luwang dit sopuk it tongondu. Nokosuwang po it tongondu sid luwang dit sopuk, sonsongo no dit kusay om lombus no mamananaw muli. Om it kusay dino, milo po om linumunguy.</p> <p>Amu-i owudut ka dot osodu po it kusay, orongow no do mogkorudu do mogiad. Sampay nokotigog no it kusay tu, nokuro tu waro mogiad. Rikot no it kusay om intangay no dit kusay, nga nunu kinentangan yo dot monginluwas dit lobong dit sawo yo. Dot iri-i tike'ad dit tongo tulun diri. Om irit no tiya do ponunsuban dit sawo yo.</p> <p>Jadi, pomoros no it kusay dot, “Nokuro tu minatay it sawo ku?” ka dit kusay. Simbaro nopo dit tongo tulun siri, “Amu dagay ela'an tu, oruay minomioruol om minatay no,” ka di tongo tulun siri. Pomoros no kembagu it kusay, “Koyo'o duyu po inluwasay! Tulungay oku po dikoo, mongukad dit bangkay dit sawo ku,” ka dit kusay.</p> <p>Nokopomoros po it kusay, ukado no dit tongo tulun it bangkay dit sawo yo, sampay nokosoribaw dit luwang. Nokosoribaw po it bangkay dit sawo yo, onuwo no dit kusay it sopuk yo om iduo no it sonsong dit sopuk, om posopuko no dit</p>	<p>batang sumpitan itu, namun lelaki itu merendahkan sumpitannya. Perempuan itu lantas menerpa ke hujung sumpitan, tapi lelaki pun menyekat ke tepi jalan. Lantaran dia tidak ada cara lain lagi untuk melewati sumpitan suaminya, kini dia pun menemui lubang di hujung sumpitan itu, lalu dia masuk ke dalamnya. Setelah isterinya masuk ke dalam sumpitannya, si suami lantas menutupi lubangnya. Kemudian dia meneruskan perjalanannya pulang ke rumah dengan sedih.</p> <p>Semasa lelaki itu masih jauh dari rumahnya, dia terdengar tangisan. Dia amat terkejut; apa sebab tangisan itu? Setibanya di rumah, dia melihat bahawa orang sedang membuat upacara menghalau roh isterinya dari kuburan pada hari ketujuh setelah isterinya dikebumikan. Ini sebabnya orang menangis; upacara menghalau roh isterinya sedang dilakukan.</p> <p>Lelaki itu bertanya kepada orang ramai, “Kenapa isteriku mati?” “Kami tak tahu, kerana dia tak lama diserang penyakit, lalu menghembuskan nafas terakhir,” jawab orang ramai itu. “Jangan teruskan upacara penghalauan ini. Tapi tolong galikan semula mayat isteriku,” tingkah lelaki itu lagi.</p> <p>Setelah lelaki itu berkata demikian, orang ramai itu pun pergi menggali sehingga mayat dapat dikeluarkan dari lubang kuburan itu. Setelah mayat itu dikeluarkan, lelaki itu mengambil sumpitannya dan membuka tutupnya, kemudian menyempit ke arah dada isterinya.</p>	<p>there was a hole in the end of the blowgun, she just went right into the hole. When she had gone in the man put stoppers in both ends of the blowgun and then continued his journey home. As he went along out of nowhere a sadness came over the man.</p> <p>He feelings had not deceived him. When he was still a long ways from home he heard mourning cries. He was shocked, wondering what people were crying about. He got to his house and looked and what did he see but people tidying up around the grave of his wife. So that was what the crying was about. He arrived at the time when they drive off the spirit of the dead person.</p> <p>So the man asked, “Why did my wife die?” The people there answered, “We really don’t know. She was just sick briefly and then died.” So he said, “Don’t clean up around the grave! Help me to dig up the body of my wife.”</p> <p>When he made that request the people dug up her body and brought it out of the hole. When her body was laying there on the ground he took his blowgun, pulled out the stoppers and blew it into his wife’s chest. When he had shot it, suddenly his wife screamed</p>
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<p>kusay sid kangkab dit sawo yo. Nokosopuk po, milo po om pogigiyak po kabarasan it sawo yo dino, sampay noposian no dñiri it sawo yo. Om owito no dñiri dit kusay muli sid walay doo.</p> <p>Iri nopo tongondu dit sinumuwang sid luwang dit sopuk it nasambat sid tanga do pamana'an nga tatod dit sawo yo. Om iri no nakapasi dit tongondu tu nokooli kembagu it tatod yo.</p> <p>Nokooli po sid walay, minomoros no it tongondu ka dot, "Ay!" ka dit tongondu, "olele'ed oku no dñiri modop oy Yaka?" ka dit tongondu. "Oo, olele'ed kono modop ong konoko nokooli oku talangkas," ka dit kusay.</p> <p>Om benoy obbuli boroson dot ilo no sinundu do sopuk tu, ilo sopuk kabarasan do pakayon dit tongo taki lombus. Om ilo no sopuk kabarasan dit pinitutungkusan. Om ngaran nopo kabarasan dit sopuk dit nowit dit kusay mogurab nga "Sopuk Bartua" ka, ino no "Sopuk dot Ki-Sinundu". Om ino sopuk kabarasan agayo do tabar antawa nakangaranan do ki-guna. Sampay it tongo tulun Kimaragang nga kakal po ogumu do ki-sopuk, om it tongo bansa wookon nga waro-i sosopuk, tu ogumu ot guna dilo sopuk.</p> <p>Suway guna dilo sopuk, irad-ko tiya mongusa'a do paray om it reetan do "magatod," ka, nga mamakay-i do sopuk, tu posopukan do panakit dit paray. Om kembagu guna do sopuk nga guna'on do pomopol (ongkeno</p>	<p>Selesai sahaja dia menyempit, tiba-tiba isterinya menjerit dan hidup kembali. Kini lelaki itu membawa isterinya ke rumah mereka.</p> <p>Sebenarnya perempuan yang masuk ke lubang sumpitan itu ialah roh isteri si pemburu. Dan ini sebabnya isterinya hidup kembali; rohnya dikembalikan ke dalam tubuhnya semula.</p> <p>Setelah mereka kembali ke rumahnya, perempuan itu berkata, "Hai, lama benar saya tidur." "Ya, tapi lebih lama lagi kau tidur seandainya aku tak balik segera," jawab suaminya.</p> <p>Lantaran itu, zaman kini kita boleh mengenang pusaka oleh nenek moyang kita, iaitu keajaiban sumpitan. Sebenarnya sumpitan yang dibawa oleh lelaki pemburu itu dinamakan "Sumpitan Ajaib". Selain dari itu sumpitan ini kononnya maha agung untuk digunakan. Sehingga kini ramai orang Kimaragang masih kekal menyimpan sumpitan, malah bangsa lain pun mempunyai sumpitan kerana banyak kegunaannya.</p> <p>Selain daripada itu, semasa pemujaan padi yang dinamakan "menghantar," sumpitan digunakan untuk menjauhkan penyakit dari padi. Sumpitan juga digunakan untuk menyempai seseorang untuk mendatangkan maut atau</p>	<p>and she came back to life. So he took her home to their house.</p> <p>The woman who went into the hole of the blowgun whom he met along the way in the jungle was his wife's spirit. So that is what brought her back to life, having her spirit put back into her.</p> <p>When they got back home the woman said, "Honey, did I sleep for a very long time?" "Yes, but you would have slept even longer if I had not come home quickly," the man said.</p> <p>And so now we can say that that shows the magic of the blowgun. The blowgun was used by our ancestors and passed on down to us. The name of the particular blowgun carried by the man in this story was "Good Luck Blowgun", which is to say, "Blowgun with Magical Powers." Blowguns are renowned for their usefulness. Many Kimaragang people still have blowguns as do other races since they are so useful.</p> <p>Other uses of a blowgun would include when you are doing a ritual for the rice called "sending away," which employs a blowgun. You use it to send away the diseases that can come on rice. Another use of the blowgun for those who</p>
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<p>nga poninda'at) do tulun, antawa pooli do popol (sinda'at) do tulun nga guna'on-i it sopuk, bagi dit tulun dit nokeelo.</p> <p>Iti no gisom dit tangon dit sinundu do sopuk.</p>	<p>mengembalikan sumpaan maut kepada orang yang menghantarnya. Namun, ini hanyalah digunakan oleh sebilang kecil manusia yang arif tentang kegunaannya.</p> <p>Setakat ini sahajalah cerita tentang keajaiban sumpitan.</p>	<p>know how to do it is to put a curse on someone or to send a curse put on you back to the person who cursed you.</p> <p>That ends the tale about the magic of the blowgun.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
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