A Heathen Dusun Prayer.

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The animistic Dusuns have scores of sacrifices. Bobohizan, priestesses, are the official offerers. As I promised you a heathen sacrificial prayer with translation I have after much trouble and disappointment procured one. Was this already difficult, more difficult was to get a translation. It has taken me some years to throw the little light on the enclosed, which I took down from a Putatan priestess, and with the help of several old women and men I obtained the accompanying translation.

Years ago I set two good christian men, sons of priestesses at Papar, at work too. After a very long interval I received 3 different prayers, but alas no meaning. I went to Papar to ask some elderly people there but unsuccessfully. One prayer which I received from both slightly varies, as it was from two priestesses. These two bobohizan live not a stones throw from each other. It is interesting because it clearly proves that many alterations and changes have crept in and that the meaning attached to them got lost too. Bobohizan by the way, are dying out at many places and with them these prayers will disappear also. I enclose this prayer in the two versions in the original as I was unable to get the meaning.

I have sent this prayer to our Sisters at Papar and asked them to get something out of old prayerwomen, but they also failed, though they were for hours at it. All they got was: Bos ayahom’it is very deep, mostly names of spirits i.e. proto-Dusuns. It is difficult to get information from Dusuns, even from converts; the only time is when they are 3/4 drunk and even then they are unreliable.

I fulfill my promise however and send you a heathen prayer with a literal translation as far as I could. There is not much sense in it to my mind, but it seems very important to a heathen Dusun.

It is the prayer when a priestess sacrifices a fowl in the field tomotd without a real purpose. The only thing left in the field is the blood, very few feathers and the ‘spirit’ of the fowl which is offered to the ‘old women and old men on high’. The woman sings it in a monotonous tone and it is all hummed without a stop. I have arranged it in 7 divisions, put in commas &c. where I thought is necessary. It looks like a litany it is synonynic repetition allthrough and it may well be that in former times this was sung by two or more women alternatively, as is done with some songs. Very few words are still current. It is said to be the very old dusun of tahan timpuri men in the beginning, which is uncomprehensible to the not-initiated, and it seems to the initiated women often too.
Posik ku di tatabakan, tudan ku di kakazan¹ 
Begin I of offer, do I of sacrifice

Tatabakan do hibabou², kakazan do soumbou
Offer (for those) on high, sacrifice on high

Tatabakan do katukan, kakazan do sanakazan;
Offer to old women on high, sacrifice old men on high;

Oungasou hibabou, hinsukud do soumbou;
Descendants on high, offspring on high;

Sumandak di tapoi-apoi, binazan di tapou-apou³;
Young women of fire, maidens of burnt wood;

Tu dangok⁴ do papasanon, bisusul do tukon,
For knife is whetted, blade sharpened,

Ki tapi⁵ do tazamut, ki gonob do tokap,
There is skirt dirty, there is skirt soiled,

Moginsusut di paok, moginsuhat di bubuk.
Brushed of fine chaff, cleaned of paddydust.

Ki tinsod pinandatan, ki pagar poingadahan
There is fence made, there is hedge ready.

Migit do binabat⁶, mongoi do zinontupat.
Hold to woven wall, go to side.

Ngaan di tatabakan, tondo di kakazan;
Name of offer, sign of sacrifice;

Tatabakan do hibabou, kakazan do soumbou.
Offer on high sacrifice on high.

Vao po tatabakan, tida po kakazan⁷.
There is yet offer, there is yet sacrifice.

¹ The present word for “sacrifice” is kohubukan, from monohubuk which is as far as I know, in universal use in all dialects.
² hibabou means here “all that is above”, although the same word not in use anymore, means padi in song 58 that I published in this review XXI, p. 191.
³ Sumandak is still heard frequently at Putatan; binazan is used by some people of the interior. Words to express “young woman” and “young man” are numerous: kahangai, bazed, sandak, dazang, sumani, uasal, sanbazoi, batinbatin. Young man: tanakwag, hanguhingal, sazo, gunasi, mientanakwag, sukakwag, mansoudin, besides several indecent ones.
⁴ dangok is the large knife of about 12—18 inches long, which every Dusun always carries on his left side. It is universally understood. At Putatan — and this is a Putatan prayer — dangoi is the knife used by women; that of men is called tinumpok, though dangoi is indiscriminately used.
⁵ tapi is the women’s skirt at Putatan, interior and some other places; gonob is now used at Papar and Bundu only.
⁶ binabat is the woven wall of bamboo. The tamahang bamboo is split open lengthwise and interlaced with each other.
⁷ vao is daily used at Putatan and is an abbreviation of Kivao there is tida is not used now. In Malay it means: “no”, “not”, but as this prayer is a constant repetition of synonymns I think it here means “there is”. I have some reason for my supposition viz. the Malay word tau means “to know”, the dusun word tau means “to know not”. Ka-ada-an in Malay
Tu'uzono ngavi, vozono hibabou, vihitno do nupodon.
Confined all, limited on high, bounded on high.
Tu'uzono, vozono habangan, vihitno do hasakan.
Confined, limited graves, bounded by burial place.
Tu'uzono sapazo, vozono do nowon, vihitno do nupodon.
Confined jars, limited to — bounded by —
Tu'uzono do pangumau, vihitno do pangunian.
Confined to paddy fields, limited to fields.
Tu'uzono, vozono do tuonon, vihitno do pangkahan.
Confined, bounded by riverbanks, limited to riversides.
Potu'uzon natadon, povihilono gazamon.
Confined yard, bounded enclosures.
Potu'uzono doid damin, povihilono do kinongkod.
Confined to house, bounded by fence.
Vao po e tataban, tida po e kakazan.
There is yet offer, there is yet sacrifice.
Nunu poinimbosson kuo poi, ponindagon notuhiino ngavi?
What is to be spoken by me yet, I myself be followed all?
Vozono hibabou, vihit do soumbou,
Confined on high, bounded on high.
Notukui ngavino, nasapo tukidai kioi.
Be led all numerous every one we.

"Sisong" ka di tataban, "Gongok" ka di kakazan.
Sisong is said by offer, gongok is said by sacrifice.
Avassi iti do iondang, ogingo iti do ikinod.
Good here to live, nice here to dwell.
Agang po, asang po o Tompihing, o tutud po Tunghobon.
Red yet, angry yet o Tompihing, o feed yet Tunghobon.
Atimbakan no po mai, asudazon no po kioi
Ready to offer yet shall, ready yet we
Alaat do iondang, oivot do ikinod.
Ill to live, nasty to dwell.

means being, from ada there is, but the dusun ada means "do not do" and ka-ada-an means objection, refusal. A common saying is nunu ka-ada-an nu? what is your objection, what have you against it?

* sapa is a jar, and jars are kept with indwelling spirits. The two following words nowon and nupodon are probably synonyms, but I can't get confirmation of it, nobody could explain their meaning.

* uma is still used at Papar, elsewhere anau, danau, ranau, yanau for wet fields; danau in Malay is a lake.

* tuonon is still in use, pangkalan in Malay is the landing place at the riverside.

* natad is the open space round the houses, this was kept clear so that an attacking enemy had to come out in the open and could not come under the house without giving himself away.

* sisong and gongok are sounds. gongok is a cough and similar to the sound made in snoring, zerok in Malay. Why it comes in here is more than I know.
Opossi o Tompithing, ogup o Tungkobon.13
Pale o Tompithing, sick o Tungkobon
Avassi iti do iondang, ogingo iti do ikinod.
Good here to live, nice here to stay.

Pisosovohi konou, pitiitimbohos konou
One by one you, each in turn you

Tatabakan, kakazan, Ampangahad, Omponondiu,
Offer, sacrifice, Ampangahad, Omponondiu,

Amdamazon, Angahou, Mogundohok, Magambizan.
Amdamazon, Angahou, Mogundohok, Magambizan.

Nokotondang, nokokinod no ngavi,
Have lived, have dwelled all,

Manuk po do tumobok, muut po do kumozi14
Fowl yet kill,

Iti pohozon di sanginan, hobazu diti sambatu.
Here of one, this one.

Ananak kou do tumobok, aud do kumozi15
Conceived you to kill,

Vozono tatabakan, vihito do kakazan
Confined offer, limited the sacrifice

Vozono Ampangahad, vihito Omponondiu
Confined Ampangahad, limited Omponondiu

Vozono do hibabou, vihito do soumbou
Confined on high limited on high

Vozono nukuon, vihito do numpodon
Confined hills, limited to mounts

Vozono do habangan, vihito do hasakan
Confined to graveyard, limited to burialplaces

Vozono do pangumau, vihito do panguniqan
Confined to paddyfields, limited to gardens

Vozono do tuonon, vihito do pangkahon
Confined to riverbanks, limited to riversides

Vozono do natodon, vihito do gazamon
Confined to the yard, limited to the court

Vozono do hinamin, vihito do kinongkod.
Confined to the house, limited to the enclosure.

13 I could not find out who these and the following are, or why they are mentioned when there are “hundred and hundred, thousand perhaps” spirits. The only explanation is: “they are men of former times”.

14 No dusun light on this.

15 This verse perhaps belongs to the former and has reference to the immolated fowl. Finishes up with repetition of what went before. Strange that just two spirits are mentioned by name No. 3 and No. 4 of a former paragraph. It was not decided whether these were males or females.
Divato doid Suibo (two other versions)

Zi Ponondoton do gana
Zi Panangkadon do gatap
In tuu dadar do hakun
pusakan hakun
kudizang yuvab
papang pagong
madham, padan
mudai Bumbun do sahaud
mol kumpai do sahagi
kopoong do sansava
kohimaa do tombagus
zi Tonsai do touatud
zi Kinandavai do hobo
zi Kinombua do hobo
kambakon kohomuhud
Yantaon do paput
didibo do kopoeingan
zi Lipok do kapagahan
zi Simbuhon mongkuapu
Tindakon bavang todos
Tamanang ta langhi
zi Kuthib do manjat
Pihapan manjati
samazau guminisi
vaihi kuminot
mogonggong pogan
zanak kundik do magabai
sibanon do mogojang
sing nobobou
singga nogaom
Bumbuk obi
Bumbuk kola
zong kola
zong kotonud
Antabag onohon
Onding magabai
zi Monguhunan do sugbang
zi Madhapik do gumonding
zi Madsami do haminza

Zi Ponondoton do gana
Zi Panangkadon do gatap
In tuu dadar dadai
in vahu dampir do hupok
vusakan hakun
kudizang yuvab
mapam pagong
muding padan
Pindazagon
Poldihangon
zo Bumbun do sahaud
zo kumpai do sahagi
zi Junuutai do nabakud
zi Tonsai do touatud
zi Ambakon kohomuhud
zi Unsazon do paput
zi Simbuhon mongkuapu
zi Tindakon bavang todos
zi Kinandavai sugud
zi Kinombua hobo
zanak kundik do magabai
sibanon do mogojang
Bumbuk kolu
Bumbuk kola
zong kola
zong kotonud
Mogohungong maginanau
Onsimial onsimumbing
zi Dinggangat
zi Nanggozature
zi Koosang do sansava
zi Kohimaa do tombagus
ondi vahang om bingitan
Ombuvaka om Bosasung
dazang apandai
sandak momurau
zi Moguhunan do sugbang
zi Madhapik do gumonding
zi Madsamang do haminza