

PalArch's Journal of Archaeology  
of Egypt / Egyptology

INCANTATION IN SOGIT RITUAL : A PRELIMINARY STUDY

*Syamsul Azizul Marinsah, Suraya Sintang, Abdul Hair Beddu Asis, Abg Mohd Razif Abg Muis, Mohd Anuar Ramli*<sup>1</sup>

Centre for the Promotion of Knowledge and Language  
Universiti Malaysia Sabah  
Email:syamsulazizul@ums.edu.my

**Syamsul Azizul Marinsah, Suraya Sintang, Abdul Hair Beddu Asis, Abg Mohd Razif Abg Muis, Mohd Anuar Ramli**<sup>2</sup>: **Incantation In Sogit Ritual : A Preliminary Study-- Palarch's Journal Of Archaeology Of Egypt/Egyptology 17(7). ISSN 1567-214x**

**Keywords: Incantation, Mantras, Sogit, Bobolian, Kadazandusun**

**ABSTRACT**

Incantation can be described as a two-way mediator between human and supernatural beings that reflects the expression of compliant, submission, and obedience. Mantras are sacred and can only be recited by traditional practitioners. Recitations of mantras must be in accordance with the *sogit* ritual. Hence, the objective of the study is to identify types of mantras that are recited in *sogit* rituals among the *Bobolians* (female traditional practitioner) in Sabah. This qualitative study uses data document analysis for data sampling method. The findings stated

<sup>1</sup> **Syamsul Azizul Marinsah**, PhD. Senior Lecturer at the Centre for the Promotion of Knowledge and Language, Universiti Malaysia Sabah. Email:syamsulazizul@ums.edu.my; **Suraya Sintang**, Ph.D. Associate Professor at the Centre for the Promotion of Knowledge and Language, Universiti Malaysia Sabah. Email: suraya@ums.edu.my; **Abdul Hair Beddu Asis**, PhD. Senior Lecturer at the Centre for the Promotion of Knowledge and Language, Universiti Malaysia Sabah. Email: khairasis@ums.edu.my; **Abg Mohd Razif Abg Muis**, PhD. Senior Lecturer at the Centre for the Promotion of Knowledge and Language, Universiti Malaysia Sabah. Email: [amrazif@ums.edu.my](mailto:amrazif@ums.edu.my); **Mohd Anuar Ramli**, PhD. Senior Lecturer at the Department Fiqh & Usul, Academy of Islamic Studies, University of Malaya. Email:mohdanuar@um.edu.my.

<sup>2</sup> **Syamsul Azizul Marinsah**, PhD. Senior Lecturer at the Centre for the Promotion of Knowledge and Language, Universiti Malaysia Sabah. Email:syamsulazizul@ums.edu.my; **Suraya Sintang**, Ph.D. Associate Professor at the Centre for the Promotion of Knowledge and Language, Universiti Malaysia Sabah. Email: suraya@ums.edu.my; **Abdul Hair Beddu Asis**, PhD. Senior Lecturer at the Centre for the Promotion of Knowledge and Language, Universiti Malaysia Sabah. Email: khairasis@ums.edu.my; **Abg Mohd Razif Abg Muis**, PhD. Senior Lecturer at the Centre for the Promotion of Knowledge and Language, Universiti Malaysia Sabah. Email: [amrazif@ums.edu.my](mailto:amrazif@ums.edu.my); **Mohd Anuar Ramli**, PhD. Senior Lecturer at the Department Fiqh & Usul, Academy of Islamic Studies, University of Malaya. Email:mohdanuar@um.edu.my.

that the content of mantras in the *sogit* ritual portrays community invocation specifically the *Bobolians* towards supernatural beings. They are believed to possess supernatural powers and regarded as the guardians of the world that is produced by nature. Mantras are used as medium of interaction to communicate with supernatural beings from supernatural realm.

## Introduction

*Sogit* is literally known as a belief among the ethnics of Dusun in Sabah. According to Herman J. Luping (2009), the word *sogit* was originated from the language of Kadazandusun, which means cold as a symbol of peace-offering. However, according to Sabah Native Customs Law (1995), *sogit* means a customary penalty involving battle of blood. It is believed that this *sogit* concept has been established when Kadazandusun people started a close relationship with nature and believing the power of supernatural (Pg Musa Pg Ismail, 2018; Low Kok On & Azlan Shafie, 2014). Taking into account the former way of living among the ethnics of Kadazandusun, they used to live in the form of primitive-agriculture (Suraya Sintang, 2007). This can be explained well to the way of Kadazandusun's life that is related to land and the pure nature which has not been explored by human beings. Hence, this particular situation has created a mystic atmosphere, thus enhance them to be dependent towards those mysticism (Arena Wati, 1978; Aishah, Romzi & Syamsul, 2020; Khadijah, Suraya, Alwani, Rahimin, Romzi, Nur, Syamsul, Halina & Mohd Nazmi, 2020).

Moreover, the people of Kadazandusun has led a primitive life which is linked to the concept of agriculture. Therefore, the researcher shall conclude that they have formed a full dependency with nature. This is because agriculture generally means the activities of farming, originates from nature such as plants and animals (Van Aarsten, 1953). The full dependency between Kadazandusun people with land and nature has drew them closer to the aspects like jungles, lakes, caves and rivers. This wisdom has been proven with their abilities in interpreting spirituality, where the nature was assumed to have spirits (Minah Sintian, 2013). Since the ethnics of Kadazandusun depend on the spirits, they believe the spirits need to be respected too. Through this belief, Kadazandusun people started to be even more closer with nature, which acts as their protector and guard. indeed, this particular belief can be described as an animism (Low Kok On, 2005; Dayu Sansalu, 2008; Pg Ismail Pg Musa, 2018).

Therefore, as the researcher has stated above, the concept of animism do really exist through the implementation of *sogit*. As mentioned by Rutter (1985), most of the Sabahans practiced animism itself before the arrival of Islam and Christians. According to Williams (1965), Evans (1953), Hanafi Hussin (2007), Mat Zin Mat Kib (2003) and few other scholars, the people of Kadazandusun believe in varieties of spirits, be it a good, evil and devil spirits (Jamil Hj. Hamali ; Low Kok On & Azlan Shafie, 2014). Meanwhile, according to Pg Ismail Pg Musa (2018), *sogit* basically known as a practice and belief of the Sabah Paganism groups (Low Kok On & Azlan Shafie, 2014). The concept of *sogit* has to be implemented whenever someone in the society has been accused of

something faulty. The punishments should not be disobeyed. Usually, the implementations of *sogit* will be done in a custom ceremony, that will be attended by the villagers, related people and *bobolian* with complete equipments for those ceremony (Mohd. Razalee Garoh, 1986 ;Pg Ismail Pg Musa, 2018). Any disobedience of the customs are believed to cause an imbalance or disaster in that society. Those imbalance nature phenomenon is known as '*alasu*' (Jury Foo, 2019; Tompinai Robson, 2015). Therefore, to ease the calamities of '*alasu*', the punishment of *sogit* must be implemented.

Any offences in the customs and sinful behaviours too are believed to cause the wrath of the gods in abode (Low Kok On, 2005), especially the 'God of Kauulung' (Arena Wati,1978). According to the belief of Kadazandusun people, good spirits live in heaven, such as 'God of Kinorohingan' (I.H.N Evans, 2012; Low Kok On & Azlan Shafie, 2014; Tompinai Robson, 2015), whereas evil spirits live on earth like in the ocean and forests (Arena Wati, 1978). The example of gods that live in heaven according to the ethnic of Kadazandusun are *Bubutan* (God of River), *Sulasak* (God of poultry), *Kauulung* (God of persecution), *Kinorohingan* (The supreme God), *Simundu* (Mother of God) and *Tumanak* (God of human's affairs) (Arena Wati, 1978). Meanwhile, some of the spirits that live on earth are known as *Ansoriali* (Spirits of python), *Bambarayon* (Spirits of paddy), *Dumudui* (Spirits of flowers) and *Mongiyon-niyon* (Spirits of bamboo) (I.H.N Evans, 2012). *Sogit* ceremony should be accomplished to ensure a good relationship with those gods.

Ceremony of *sogit* usually comprise of the recitation of mantras. Mantras recitation would not be done by the people of Kadazandusun mostly, but by someone who is talented and recognised by Kadazandusuns themselves (Dayu Sansalu, 2008). They are known as *bobolian* or *bobohizan*. *Bobolian* plays an important role where he act as a representative to interact with supernatural spirits for the society of Kadazandusun. Not all Kadazandusuns are meant to be mantras reciter, only those who are chosen specifically and deserving only (Tompinai Robson, 2015). One of the problem that seems to occur is the linguistic structure of those mantras itself which is quite hard to be understood (Arena Wati, 1978). This led to difficulties in memorising the mantras, either among people of Kadazandusuns and other ethnics as well. Therefore, one characteristic that well represents a talented *bobolian* is when he is able to memorise the stanzas of mantras, which include 1000 to 3000 words (Dayu Sansalu, 2008 in Minah Sintian, 2012).

### **Essential Elements in *Sogit* Ritual**

In a certain ceremony that involves the aspect of *sogit*, there are a few important elements which should be obeyed and followed. For instance, roles played by *bobolian*, well prepared traditional equipments and sacrificed animals.

The presence of *bobolian* in a ceremony is a must and compulsory (Marlenny, 2014). In case the *bobolian* is absent, hence the ceremony strictly should not be proceeded. *Bobolian* can be described as someone

who has the ability to interact with supernatural spirits and the world of mystic (Minah Sintian, 2012). According to Raymond Boin Tombung (1997), *bobolian* literally an individual with a unique and extraordinary charisma. This is mainly because of their ability in interpreting or assuming one's thoughts, feelings, desires, souls and spirituality through their mystic language, which gives a clear understanding on certain issues and assumed to be precious. In addition, Dayu Sansalu (2008) has described *bobolian* as an expert in mystical nature, supernatural world and religious ceremony (PRPM, 2020). Something that differentiate a *bobolian* with the society of Kadazandusun is their talent in '*mongolibabou*' (Interacting with supernatural world such as dead spirits and ghosts (Minah Sintian, 2012; Pg Ismail Pg Musa, 2018).

Throughout the *sogit* ceremony that is led by the *bobolian*, he will be assisted by few assistants (Utusan Borneo, 2018). Normally, his assistants are from the *bobolian's* family members. However, it is not a must for his assistants to be from his family members too, they can even be their close friends. The *bobolian's* assistants need to follow every single steps led by the *bobolian* himself, such as dancing, standing, sitting, going round in circles and recite mantras. Moreover, the assistants of the *bobolian* are able to follow almost 70% of the *bobolian's* steps.

Next discussions will be focused on the traditional equipments of Kadazandusun people. Those equipments consist of *gong*, a machete and traditional costume of Kadazandusun. The necessities for this tradition mainly depends on the purpose of those particular ritual. For instance, if the ritual is implemented for medical purpose, thus the *bobolian* will style the traditional costume of Kadazandusun people. Kadazandusun people too will prepare a *gong* and a machete. During the implementation of medical ritual ceremony, the *bobolian* are said to present '*Sumazau*' dance accompanied by *gong* beats, sometimes with instrumental music like '*kulintangan*' and '*canang*' (Low Kok On & Sri Ningsih, 2013). The main focus is to invite the spirits of those ill person as they believe the spirits are being hidden by evil supernatural powers, known as '*Rogon*' (Low Kok On & Sri Ningsih, 2003; Low Kok On, 2003). Some of the evil supernatural spirits that are believed to steal the spirits of human being are known as *Kaasab*, *Onsimong*, *Paragasu* and *Gaiyoh* (I.H.N Evans, 2012). Besides the mentioned equipments previously, according to Mosli Tarsat (2007), '*tajau*' which is a pottery or pot are one of the necessity in *sogit* ceremony. Moreover, '*tajau*' has its own aesthetic values by the society of Kadazandusun.

The next essential element that shall be taken into account is the ingredients for the ritual of sacrifice or slaughtering animals. According to Petronella Apin & Kartini Abd Wahab (2015), the ingredients for *sogit* can be divided into two parts. The first part is mainly bloody or a sacrifice that is covered in blood and the second part is a process of sacrifice that does not involve any blood. The former sacrifice includes animals like cows, buffaloes, goats and pigs (Petronella Apin & Kartini Abd Wahab, 2015). Meanwhile the latter includes *luping* and *tajau* (A kind of ceramic pottery), *gong*, salts (Mosli Tarsat, 2007), rice, clothes (Dayu Sansalu, 2008; Jaipun

Madisah, 1986), money (Mosli Tarsat, 2007), land, agriculture products, a machete, a pair of clothes (Native Customary Law, 1995), ring and a small house (John Miller, 1989). These are the examples of ingredients and equipments that does not involve the battle of blood.

Usually, the ingredients for the sacrifice ritual will be prepared by *bobolian*, whom needs to interact with supernatural powers. This can be observed during healing ritual (Yaacob Harun, 2001; Low Kok On & Sri Ningsih, 2013), a ritual in opening a new place (Arena Wati, 1978; Minah Sintian, 2013) and a ritual to ease an inappropriate behaviour (Pg Ismail Pg Musa, 2018). An earthquake happened in Sabah in 2015, where the concussion centre reported to be in Ranau (Pg Ismail Pg Musa, 2018). This particular earthquake was believed to cause due to immoral behaviours by tourists who visited those place. Hence, to ease the calamities that has happened (Earthquake), the society of Kadazandusun decided to implement the ceremony of *sogit* by slaughtering few livestocks (Pg Ismail Pg Musa, 2018).

### **The Origins of Slaughtering Ceremony in *Sogit* Ritual**

The history of slaughtering ceremony in *sogit* ritual seems to be an unresolved discussions among scholars. However, researcher states that the origins of slaughtering ceremony in *sogit* ritual is merely related to myths and legends of Kadazandusun people. As we are well informed, the society of Kadazandusun is one of those society with lavish amount of traditional literatures. That includes *sundawil* (poems) (Norjieta Julita Taisin, 2013), persuasions, myths, legends, (Low Kok On, 2003) and mantras (Ain Apainah Yuni & Asmiaty Amat, 2019; Minah Sintian, 2013; Norjieta Julita Taisin, 2013).

Based on myths and legends of the Kadazandusun people, the origins of slaughtering ceremony in *sogit* ritual has started even before the earth was formed. This phenomenon happened among the gods at that moment, which was *Kinorohingan* or *Kinoingan*, *Simundu* or *Suminundu* and *Huminodun*. *Kinorohingan* refers to one of the supreme god of Kadazandusun people (Rena Nong Yong, 2020). According to the belief of Rungus (Sub ethnic of Kadazandusun), *Kinorohingan* has created all those creatures in the heaven and earth, comprising of universe, sky, earth, humans, floras and faunas (Low Kok On & Azlan Shafie, 2014). Meanwhile, *Simundu* is the wife to *Kinorohingan*. This couple has a daughter, who is known as *Huminodun*.

According to Jihok Haji Basanu (1987), *Rogon* is the son to *Kinorohingan* and *Simundu*. However, when *Kinorohingan* and *Simundu* instructed *Rogon* to alight to earth, he has disobeyed *Kinorohingan's* rules and even influenced humans to commit sins. Based on their beliefs, earth was in an unprosperous situation just right after its existence with no plants, no rivers, no animals and no oceans. Therefore, *Kinorohingan* has sacrificed his own daughter, *Huminodun* to ensure the prosperousness of the Earth. Hence after sacrificing her, some of *Huminodun's* body parts has turned into plantations, rivers, mountains, and even paddy fields. According to Maryanah Martin (2015), food such as rice was originated from

*Huminodun's* body which was perfectly fair, whereas red chillies existed from *Huminodun's* blood. Coconuts are believed to originate from *Huminodun's* head and gingers from her fingers.

Due to this incident, the society of Kadazandusun has an utmost respect towards plants, nature, especially paddy plantations. This is mainly because they believe that agriculture products has its own spirits (Jaipun Madisah, 1986; Talib Samat, 1986). So, if humans disrespect those spirits, it will get upset and will cause calamities to societies such as illness, destroyed plantations and death (Low Kok On & Sri Ningsih, 2013). Therefore, *sogit* is an alternative for anyone who is caught to disobey certain customs and traditions in the society of Kadazandusun. This is to resolve the conflicts between humans and supernatural powers.

Researcher has elaborated clearly on the origins of the gods in hierarchy form. The data and informations provided below has been obtained from various academic resources by former scholars. This can be seen from findings by Arena Wati (1978), Low Kok On (2003), Low Kok On & Sri Ningsih (2013), Minah Sintian (2012) dan Rita Lasimbang (2014). However, researcher seems to still not sure of the accurateness. This is solely because of the overlap that happened for the spirits' place of living, either heaven or on earth. This situation is quite complicated for the researcher to organise the informations in the form of hierarchy. The hierarchy following is the overview of those spirits. The arrangement and hierarchy is not confirmed and tend to vary according to any findings in the future.

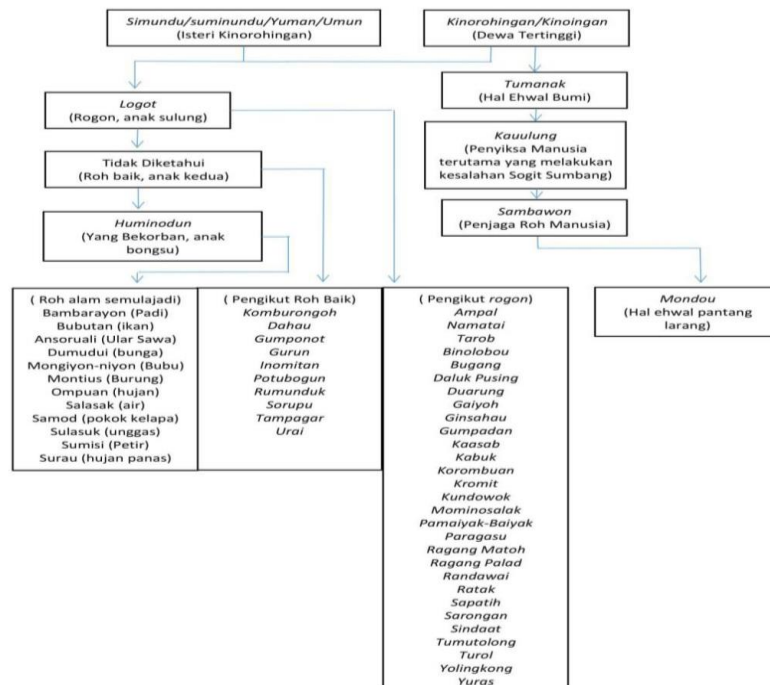


Diagram 1 : Adaptations of the Origins of Gods in The Society of Kadazandusun In Sabah

Source: Arena Wati (1978), Low Kok On (2003), Low Kok On & Sri Ningsih (2013), Minah Sintian (2012) and Rita Lasimbang (2014).

Based on Diagram 1, *Kinorohingan* is the highest and supreme god. Kadazandusun people believe that *Kinorohingan* plays an important role in creating the whole universe (Arena Wati,1978). As other beliefs too, a god tends to have his/her own assistants as referred to Diagram 1 above. For instance, *Logot*. *Logot* is *Kinorohingan*'s child, whom was sent to Earth to teach good deeds (Arena Wati,1978). Hence in Diagram 1, the names of *Logot*'s followers has been stated clearly as like *Huminodun*, who has been killed. From the incident where *Huminodun* has been sacrificed, hence spirits of nature started to exist. Those spirits include spirits of coconut, spirits of paddy and spirits of rain.

### **Mantras In Sogit Ritual**

In this section, there will be few types of mantras that are used in *sogit* ritual. These mantras consist of sacred words, names of gods, magic words and words that are related to worshipping. These words comprise of deeper or classic Kadazandusun language, which could not be understood by all the people in society (Raymond Boin Tumbong (1997). According to Minah Sintian (2014), the so called "deeper" language is referred to the classic language which is high in quality and most of the words could not be understood by everyone as mentioned earlier. While according to Arena Wati (1978) and Raymond Boin Tumbong (1997), the usage of mystical words in the mantras of Kadazandusun people has caused difficulties in the process of interpreting and assumptions. Only certain groups of people are able to understand every words used in this mantra and those group is referred to *bobolian*. *Bobolian* plays an important part in leading a ritual that involves mantras recitation (Rahimah A. Hamid, 2013). According to Hanafi Hussin (2007), this mantra is really important in the life of Kadazandusun people as this traditional beliefs exist right after the existence of those society. According to Harun Daud (1995), traditional people in the society refers mantra as something magical beyond human's thoughts which acts as a medium to get help and protection from supernatural powers. This belief, indirectly has made the mantra more functional and plays an important role amongst society.

Every mantras that are shown below were extracted from the original text (Arena Wati, 1978). Besides, the writer too has attached the interpretation. However, the interpretation tend to be vary, free and not finalised. This is due to the process of interpreting these mantras which are way too difficult and certain words that are not available in the dictionary of Kadazandusun language. Those words that are not found in the dictionary are most likely to be the name of Gods or the names of spirits. In addition, the researcher strictly mentions again that this article is not absolute and does not represent all the mantras that are used.

#### **1. *Komburongoh* mantra**

*Komburongoh* mantra is a symbolic to chase the evil spirits (Arena Wati, 1978). *Komburongoh* mantra refers to the strength of a strong man who is able to chase the evil spirits from destroying humans' lives (Jacqueline, 2012; Norsuhaila Sulaiman & Amiaty Amat, 2019). The original text of this mantra was quite long which includes 128 sentences. Due to its long sentences, the writer will exhibit only certain stanzas to be understood. The following are stanzas from *Komburongoh* mantra.

*Komburongoh*  
*Supik ku Komburongoh*  
*Komburongoh rinokian*  
*Supik ku pandaian himboh*  
*Vurok ku yang halib*  
*Himboh ku tadaruh ngasuk*  
*Supik ku pipokpodok*  
*Burok poinsolugok*  
*Poimpompodok di munong*  
*Poinsalugok di dila*  
 (Arena Wati, 1978)

### **Free Interpretation**

I am with *Komburongoh*  
*Komburongoh*, manly spirit  
 I am with someone magic  
 I built a space, then  
 The magic caused a drought  
 I am with you walk across  
 I opened a step  
 Shorter way to upper lips  
 A step on tongue

*Komburongoh* will be assisted by few spirits in handling and calming the evil spirit which disturb humans. For instance, *Duhau*, *Gurun*, *Inomitan*, *Potubogun* and *Rumunduk* (Low Kok On, 2005). As an example, the evil spirit which is known as *Ginsahau* likes to disturb humans till they fall sick (I.H.N Evans, 2012; Low Kok On, 2005). Hence, *bobolian* will call *Komburongoh* to assist him in healing the ill patient. To calm and ease *Ginahau*, *bobolian* will sacrifice livestocks as an alternative to heal the sick patient (Sharifuddin Zainal, 2018).

## **2. Mantras for opening a new area**

Every area that is newly established for agriculture purpose, farming, rearing livestocks or to develop a new residential area must undergo a ritual called '*patod*' (Azmah Nordin, 1994). The ritual for opening a new area has to be attended by the society of Kadazandusun, as a witness for the opening of those area (Arena Wati, 1978). The ritual consists of mantras recitations and slaughtering livestocks (Minah Sintian, 2013; Low Kok On, 2003). *Sogit* which is in the form of livestocks is to feed the evil spirits that are believed to live in those new area (Pg Ismail Pg Musa, 2018), to ensure they will leave the area and would not disturb the people who will stay there in



future (Minah Sintian, 2013; Minah Sintian, 2018). The mantra is as following:

*Sori ko po tilombuso'alo ko po gintuva'o  
Nindazan do rinumana' nagazan do hinomusi  
Nindazan diti tulung nagazan tuni' toronong  
Kono tulung tanda'pow kono tuni'  
Kada'I om kumo inkod I'om kumokizal  
Kada' no pononsuli' ingkod om ponungkalos  
Komboros di bolizan kansunud di binsing  
Monimpa' kino tu tulung mengampot kino tuni'  
Avasi kama dilo' sanggong kama zoot  
Atahakan okoi no otunuzan no bala'  
Atahakan tandaha otunuzan polozon  
Rogon omurung kito po meinat omunggang po bala'*  
(Minah Sintian, 2012)

### **Free Interpretation**

I am talking directly to you  
In case I have been farming in red  
O all the hole ghosts  
Let's gather and come together  
You're the one who cause a hole here  
Get ready in here  
Do not be too smart  
Definitely you are quite soft hearted  
Don't you always give us illness  
Please listen to *bobolian*  
Replied the ground hole ghost :  
My heart is now in peace  
You have given me a hen  
You have sent me a rooster  
Despite me being evil  
(Raymond Boin Tumbang, 1997)

Based on the mantra above, it is most likely to be the interaction between a *bobolian* and the evil spirit that lives in that land. According to Low Kok On & Sri Ningsih (2013), examples of the area that the supernatural powers tend to stay are huge rocks, certain types of trees, especially 'Nunuk' (a shady and banyan tree), swamps and forests. Generally, the *sogit* ritual only involves sacrificing of hens with uncertain amount of hens. It can either be one hen or four hens.

### **3. Mantras for paddy field opening**

Establishing a new area for agriculture purpose has its specific mantra, unlike opening a new area for development or other purposes. There are two specific versions of mantras in opening a new area for agriculture purpose. The first version is a shorter version, which is for public. The second version is for *bobolian*, which is much longer. The following is the mantra in opening a new area for agricultural purpose (Public version) :

*Kokukup-kokukup noti tosokon*  
*Irada do tompok do sirung*  
*Orikot nogi indo kaasak yahai*  
*Walu nulu hontoliban*  
*Turu nompodou lopusan*  
*Gali pia okoto nasakan*  
*Koion:*  
*Kasakat-kasakat kou no turol do wokon*  
*(pahabaon no o basung)*  
*Kahaba-kahaba kou no panamparai wokon*  
*Di kiurolo do opodos*  
*(Potungagon no ih basung)*  
*Kotungag-kotungag kou no*  
*Pongimparai daa*  
*Kosogit-sogiton daa*  
*(obusan ih nasakan do bungkusana)*  
*Toi koi' kirai)*  
*Alii tilisun tu insan-insan do mobus*  
*Insan poti parai*  
*Nga insan no sumuni*  
 (Lombi Gungkat, Kg. Bundu Tuhan, Ranau in Minah Sintian, 2012)

### **Free Interpretation**

Collecting the seeds  
 Only as much as the end of ratan hat  
 When we finished dibble  
 Eight hills are crossed  
 Seven mountains are penetrated  
 Although we dibble in a small size  
 Done dibbled,  
 Others' envy are uprooted  
 (Basung will be inclined)  
 People's paddy are inclined too  
 The envious and the jealousy  
 (Basung is in an upright position)  
 Paddy is being straight  
 Our treasure  
 Our paddy  
 Our prosperity  
 (Huma paddy is blown by using leaf cigarettes )  
 Like smoke, blown once  
 Definitely this paddy  
 Once planted, grows faster

Meanwhile, for the *bobolian's* version, the mantra will be quite longer than usual, more complete and consists of three levels. The first level is the beginning level of planting paddy (Minah Sintian, 2012). The second level will be the fruiting process of the paddy (*manalud do parai*) (Rita

Lasimbang, 1993). Whereas, the third level is the harvesting process (*papaakan do bambarayon*) (Yahaya Ismail, 1998).

Throughout the event of reciting mantras for the opening of new land (Agriculture process), *sogit* will be implemented, specifically for the bobolian himself and not intended to supernatural powers. The bobolian who is responsible in reciting mantras for level one, level two and level three will be given *sogit*. However, the *sogit* referred here is not assumed anymore as a sacrificing ritual, but more as a gift, appreciation or wages (Tarmiji Masron & Mokhtar Saidin, 2015). According to Musnin Misdih (2017), *sogit* that is given to bobolian usually comprise of livestock such as hens, paddy, sarong cloth, machete or knife.

#### 4. Mantras of restoring spirits

The mantras that are recited is not only to chase the evil spirits. Instead, it is also to welcome back the missing spirits of someone due to unfortunate incidents like accidents, just recovered from illness or has lost loved ones. Normally, this mantra will not be recited by public, but by a *bobolian*, whom is called by the affected families to help them in restoring the lost spirits. The mantra sounds as following :

*Intangan pogi katung-katung*  
*Intangan pogi kapangara*  
*Sopiliud po tingkayu*  
*Sopilokop po tolitau*  
*Ko naanu po dati tulun*  
*Ko nahaba nopunggul po*  
*Kinapoi po dilo liud*  
*Kinimbit po dilo lokop*  
*Kakaa nopo id puyut*  
*Kotoruad po tinanon*  
*Insan nogi do turunan*  
*Kopituka kopiruba*  
*I kikadaat kikadansoi*  
*Nokorongou doti id talun*  
*I kikadaat kikdansoi*  
*Nokokito doti napatai*  
*Koulanan kourangan*  
*Haro doti napatai, Mogoluyung dati tinanon*  
*Kapatayon, kahadanon.*  
*Ikoi do singilang-ilang*  
*Ikoi do songiyo-iyo*  
*Poposonong po tinanon*  
*Miagal dilo katung-katung*  
 (Minah Sintian, 2012)

#### Free Interpretation

Seen by you floating flowers  
 Seen by you, Kapangara

High tide flooding  
 Flood covering everything  
 Someone might taken  
 Might collapsed or destroyed  
 Struck by flood, dragged by flood  
 Entered below the house  
 Exposed to people's body  
 What more generation  
 To see you, to meet you  
 Bad signs  
 Maybe heard from the jungle  
 Bad signs  
 Maybe saw dead people  
 Inserted, scratched  
 People are dead, been stuck  
 Blood flowing down the body  
 Bringing death, bringing faintness  
 us, the whole family  
 Us, in laws  
 Heal our body  
 Just like the floating flowers.

In the process of healing someone's spirit that is affected by accident, just been recovered from any illness or receiving undergoing treatment for any disease, the bobolian will be called to restore the missing spirits into their body. Kadazandusun people believe that evil spirit, *Rogon* is hiding the spirit of someone who is being ill (Jaipun Madisah, 1986). Hence, *bobolian* will recite mantras, assisted by good spirits such as *Davato* and *Bambarayon* (Low Kok On & Sri Ningsih).

### Conclusion

The society of Kadazandusun indeed believe upon the powers of mantras which help them in surviving daily life. These mantras are used to get help from the supernatural powers. Besides, this mantra is used as an interaction medium to interact with supernatural powers in their mystic nature. Every problems that tend to occur between humans and supernatural powers can only be solved by the mantras. Through this article, we can conclude that there are a few functions which involving *sogit*. As stated in the writing earlier, the first one will be in the ritual of establishing a new area. Next will be for healing ill patients and in restoring their lost spirits. Then, the mantra too is used for opening a new area, specifically for agricultural purpose. This consist of paddy plantation. Last but not least, mantra that is used in getting protection from the evil spirits. In addition, the writer would like to conclude too that the mantras are not just a mere mantra, but also act as a prayer or a religious chant to ask for protections. This opinion has been supported by (Minah Sintian, 2012), (Low Kok On & Azlan Shafie, 2014), (Low Kok On & Sri Ningsih, 2013) dan (Arena wati 1978). For the writer,

there are still more hidden and unexplored functions of mantras in the *sogit* ritual among the society of Kadazandusun.

### **Acknowledgement:**

We wish to offer our gratitude for the opportunity extended by Fundamental Research Grant Scheme (FRG0524-1/2019), Ministry of Higher Education (MOHE) to sponsor our research.

### **REFERENCES**

- Aarsten, Van. (1953). Pengertian Pertanian. Di akses pada 6 March. [http://www.tokomesin.com/Pengertian\\_Pertanian.html](http://www.tokomesin.com/Pengertian_Pertanian.html)
- Arena Wati. (1978). Dusun: Satu Tinjauan dalam Konteks Kepercayaan, Kultus dan Hukum Adat di Sabah. Kota Kinabalu: Penerbitan Yayasan Sabah.
- Ain Apainah Yuni & Asmiaty Amat. (2019). Pironok: Mantera Pemimpin Dusun Kimaragang. Pusat Penataran Ilmu dan Bahasa. Universiti Malaysia Sabah.
- Aishah Tamby Omar, Romzi Ationg & Syamsul Azizul Marinsah. (2020). Cultural Values and Management Approach of Suluk Leaders in Sabah. *Journal of Advanced Research in Business and Management Studies*, 17(1), 21-29. Retrieved from <http://akademiabaru.com/submit/index.php/arbms/article/view/1342>
- Azmah Nordin. (1994). Singkowoton. Dewan Bahasa dan Pustaka. Kementerian Pendidikan Malaysia.
- Dayu Sansalu. (2008). Kadazandusun di Sabah: Pendidikan dan Proses Pemodenan 1881-1967. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Harun Daud. (1995). Mantera Sebagai Pengucapan Simbolik: Analisis Pemikiran Melayu. Tesis PhD. Akademi Pengajian Melayu. Universiti Malaya.
- Herman J.Luping. 2009. Indigenous Ethnic Cumminities of Sabah, The Kadazan Dusun. Kementerian Maklumat, Komunikasi dan Kebudayaan Malaysia: Kuala Lumpur.
- I.H.N Evans. (2012). The Religion of the Tempasuk Dusuns of North Borneo. Cambridge University Press.
- Jacqueline Pugh-Kitingan. (2012). Kadazan Dusun. Kuala Lumpur: Institut Terjemahan dan Buku Malaysia.
- Jamil Hj. Hamali. (2009). Islam di Borneo: Sejarah Perkembangan dan Isu-Isu Kontemporari. Pusat Penerbitan Universiti Teknologi MARA. Original from University of California.

- Jaipun Madisah. (1986). *Tatacara adat Istiadat dan Kebudayaan Kadazan*. SIKUK Publication..
- Jihok Haji Basanu. (1987). *Penganalisisan Kepercayaan, Sosiobudaya dan Hukum adat Masyarakat Kadazandusun di Sabah*. Modul agama dan Masyarakat. Disunting oleh Wazir Jahan Karim. Pulau Pinang: Unversiti Sains Malaysia.
- John Miller. (1989). *Belajar Bercakap Bahasa Kadazan: Satu Siri yang Mengandungi Dua Puluh Lima Pelajaran*. Jabatan Muzium Sabah dan Arkib Negeri.
- Jury Foo. (2019). *Penerapan Adat Dan Budaya Dalam Pengurusan Sistem Biosfera Melalui Sistem Tagal*. Universiti Malaysia Sabah.
- Khadijah Mohd, Suraya Sintang, Alwani Ghazali, Rahimin Affandi Abdul Rahim, Romzi Ationg, Nur Farhana Abdul Rahman, Syamsul Azizul Marinsah, Halina Sendera Mohd Yakin & Mohd Nazmi Mohd Khalli (2020). *The Future Prospect for Religious Dialogue in Malaysia*. *Solid State Technology*, 4945-4961
- Low Kok On. (2003). *Membaca Masa Silam Kadazandusun Berdasarkan Mitos Dan Lagenda*. Pulau Pinang: Universiti Sains Malaysia. Low Kok On. 2005. *Membaca Mitos dan Lagenda Kadazandusun*. Universiti Kebangsaan Malaysia.
- Low Kok On & Azlan Shafie. (2014). *Bbahul dan Hubungannya dengan Kepercayaan Bbruhui Etnik Rungus di Sabah*. *Jurnal Kemanusiaan*. Vol 21, No.1 73-102.
- Low Kok On & Sri Ningsih. (2013). *Pandangan Dunia dan Konteks Upacara dalam Sumazau Penampang, Suzau Papr dan Sumazau Paina Membakut*. *Jurnal Akedemika* 83(2&3). Universiti Malaysia Sabah.
- Marlenny Dennerwan. (2014). *Bobolian : Seni Teater Etnik Dusun*. Kuala Lumpur: Jabatan Kebudayaan dan Kesenian Negara.
- Maryanah Martin. (2015). *Lagenda Huminodun*. *Berita Harian Online*. Diakses pada 5 March 2020. <https://www.bharian.com.my/node/83875>
- Minah Sintian. (2012). *Mantera Atau Rinait Kadazandusun: Tinjauan Dalam Aspek Pengamal dan Fungsinya Dalam Kehidupan*. Universiti Pendidikan Sultan Idris.
- Minah Sintian. (2013). *Kepercayaan dan Amalan Masyarakat Kadazandusun dalam Pemeliharaan Alam Sekitar*. *Kertas Kerja Persidangan*. Perak: Universiti Pendidikan Sultan Idris
- Minah Sintian. (2014). *Amalan Memotong Kepala Dalam Masyarakat Primitif Kadazandusun: Survival atau Budaya?* Universiti Pendidikan Sultan Idris.
- Minah Sintian (2018). *Kearifan Lokal Masyarakat Kadazandusun Dalam Pertanian Membantu Pelestarian Alam*. *E-prosiding Persidangan*

- Antarabangsa Sains Sosial dan Kemanusiaan. Jurnal Pasak. Kolej Universiti Islam Antarabangsa Selangor.
- Mohd. Razalee Garoh. (1986). Sepintas lalu Mengenai Adat-Istiadat Dusun/Kadazan, Kota Belud. Jabatan Muzium.
- Mosli Tarsat. (2007). Institusi Pentadbiran Pribumi: Satu kajian Mengenai Ketua Adat Anak Negeri Sabah 1946-1990. Universiti Malaysia Sabah: Sekolah Sains Sosial.
- Musnin Misdi. (2017). Gerak Tari Dalam Perubatan Tradisi Barasik Masyarakat Bisaya Di Beaufort Sabah. Gendang Alam. Jil (7).
- Norsuhaila Sulaiman & Asmiaty Amat. (2019). Analisis Kepercayaan Etnik Kadazandusun Sabah Dalam Antologi Tangon. Universiti Malaysia Sabah
- Petronella Apin & Kartini Abd Wahab. (2015). Tabu Bahasa Dalam Masyarakat Dusun Di Daerah Raau, Sabah. Jurnal Melayu. Bil. 14 (2). Universiti Kebangsaan Malaysia.
- Pg Ismail Pg Musa (2018). Amalan Sogit Ke Atas Anak Negeri Sabah Beragama Islam di Mahkamah Anak Negeri: Kajian Dari Perspektif Hukum. Jurnal Islam dan Masyarakat Kontemporari. Bil. 19.
- PRPM. (2020). Pusat Rujukan Persuratan Melayu Dewan Bahasa dan Pustaka. 'Bobolian'.  
<https://prpm.dbp.gov.my/Cari1?keyword=Keagamaan&d=219768&>.  
Dicapai 17 Ogos 2020.
- Rahimah A. Hamid (2013). Merekayasa Kearifan Tempatan melalui Bahasa. Penerbitan Universiti Sains Malaysia.
- Raymond Boin Tombung. (1991). Keluarga Dusun. Kota Kinabalu: Newland Management & Persatuan Dusun Sbaah Bersatu.
- Rena Nong Yong. (2020). Waris Tangkong Tinungkusan. Comics & Graphic Novels.
- Rita Lasimbang (1993). Padi dan Keajaibannya. Jabatan Muzium dan Arkib Negeri Sabah.
- Rita Lasimbang. (2014). Adat Resam Dan Pantang Larang Suku Kaum Di Sabah: Adat Resam Dan Pantang Larang Suku Kadazandusun. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Rutter, O. (1985). The Pagans of North Borneo. Singapore: Oxford University Press.
- Rutter, O. (2010). Kaedah-kaedah Mahkamah Anak Negeri (Undang-undang Adat Anak Negeri 1995).
- Sharifuddin Zainal. (2018). 'Melabuh Ajung' Signifikan Kepercayaan Kosmologi Dalam Pembentukan Identiti Teater Tradisional Etnik Pantai Timur Sabah. Universiti Malaysia Sabah.

- Suraya Sintang. (2007). *Kehidupan Beragama Masyarakat Kadazandusun*. Universiti Malaysia Sabah.
- Talib Samat. (1986). *Menjelajah Negeri Sabah*. Dewan Bahasa dan Pustaka. Kementerian Pelajaran Malaysia.
- Tarmiji Masron & Mokhtar Saidin. (2015). *Teknologi Maklumat Ruangan Dalam Arkeologi*. Penerbit USM.
- Tompsonai Robson. (2015). *Institusi Bobohizan/Bobolian-Para Imam Agama Dayak Kadazandusun*.  
<https://folksofdayak.wordpress.com/2015/08/19/institusi-bobohizan-bobolian-para-imam-agama-dayak-kadazandusun/>. Dicapai 17 Ogos 2020.
- Utusan Borneo. (2018). 21 Haiwan Ternakan Dikorban Bersempena Upacara Pindah Batu Sumpah Keningau.  
<https://www.utusanborneo.com.my/2018/09/09/21-haiwan-ternakan-dikorban-bersempena-upacara-pindah-batu-sumpah-keningau>. Dicapai 17 Ogos 2020.
- Yacoob Harun. (2001). *Kosmologi Melayu*. Akademi Pengajian Melayu. Universiti Malaya.
- Yahaya Ismail. (1998). *The Cultural Heritage of Sabah*. Dinamika Edition.