

# Buragil

## A story in the Kulisusu language of Southeast Sulawesi, Indonesia

Buragil is the story of a young man who was abandoned by his father and brothers in the forest. With the help of a magical bird, he survives several dangers to eventually become the ruler in a new land.

Kulisusu [vkl]	Indonesian [ind]	English [eng]
Buragil io tama larono ndo'opicu sansahinaa. Mia owosendo karajaano io mepombulaa.	Buragil adalah seorang anak laki-laki di antara tujuh orang bersaudara. Orang tua mereka pekerjaannya adalah bertani.	Once upon a time, there was a young man named Buragil. He was one of seven children, whose parents were farmers.
Saadè wakutuu tamando itena'inda 6o modaga, iseemo ndopepombulaa. Sahinaano Buragil ndo'onoono ndolaha'o kangkuanino tamando 6o modaga, Buragil hina i'ehe modaga, imoiliako 6o tumambani tamano kumaraja i pombulaa.	Pada suatu waktu ayah mereka menganjurkan kepada anak-anaknya untuk berdagang dan tidak usah mereka ikut bertani. Enam orang saudara Buragil mengikuti anjuran ayahnya untuk berdagang, sedangkan si Buragil tak mau berdagang, ia ingin membantu ayahnya bekerja di kebun.	One day the father told his children that they were to become traders and were no longer to work the land. Buragil's six brothers followed their father's advice to become traders, but Buragil didn't want to trade, he wanted to help his father work in the garden.
Rounomo Buragil hina i'ehe modaga, tamano i'amara, tei namu-namu 6o bumasiakono. Ndosagaumo tamano te sahinaano ndo'onoono, cinano nahina i'ehe.	Oleh karena Buragil tak mau ikut berdagang, maka ayahnya jadi marah dan bermaksud untuk membuangnya. Maka terjadilah perundingan dan persetujuan di antara ayahnya dan enam orang saudaranya, sedangkan ibunya tidak setuju.	Because Buragil didn't want to trade, his father became angry and decided to get rid of him. Buragil's father and six siblings were of one mind about this, but his mother disagreed.
Wakutuu a'iso ndopohalu'akonomo akala, ka'umpehano carano bendo basiako Buragil iseeako ito'orio. Akala	Pada saat itu mulailah dicarikan siasat bagaimana caranya untuk membuang si Buragil tersebut agar ia tidak	At that time they began seeking a way to dispose of Buragil without his knowledge. The plan they came up

<p>inawando, bendo boboiho umusu i laro ngkeu mohalu jambu mente. Ndowawaimo Buragil i laro ngkeu, io tamano te sahinaano ndo'ono-onoono. Lingka'ando salemba-lembahi sa'olalolai ndo'usu i laro ngkeu.</p>	<p>mengetahuinya. Siasat yang ditempuh adalah dengan jalan mengajak Buragil untuk masuk hutan mencari buah jambu mete. Dibawalah Buragil ke hutan oleh ayahnya dan enam orang saudaranya. Perjalanan mereka kian lama kian jauh memasuki hutan.</p>	<p>with was to call him to go into the forest to hunt cashews. So his father and six brothers took him into the forest. Further and further their travels took them into the forest.</p>
<p>I tongano lingka'ando Buragil ito'orio duka namu-namuno tamano iwawaio i laro ngkeu, rounomo ikuanio io cinano. Ako mau duka ngkaa'iko ilahao ehe'ano tamano.</p>	<p>Di tengah perjalanan Buragil dapat juga mengetahui maksud ayahnya membawanya ke hutan melalui bisikan ibunya. Tetapi namun demikian, ia tetap menuruti kehendak ayahnya.</p>	<p>Along the way, Buragil also knew why his father was taking him into the forest, because his mother had told him. Nevertheless, he still did as his father wished.</p>
<p>Salembahino a'iko ahirino ndoteusoamo i pu'uno jambu mente. Ndotena'omo Buragil moone i lalono jambu a'iso, tamano te sahinaano ndopesikori tontono pu'uno jambu. Wakutuuno Buragil dakumora mo'upu te mongkaa bakeno jambu a'iso, hina iponto'ori, tamano te sahinaahakono ndoda'amo i ri'iso. Buragil kadimo ipo'ia i lolono jambu a'iso, tei pocuri duka.</p>	<p>Setelah memakan waktu beberapa lamanya, akhirnya tibalah mereka pada sepohon jambu mente. Disuruhnyalah Buragil memanjat ke atas pohon jambu itu, sedangkan ayahnya dan saudaranya menunggu di bawah pohon jambu. Di saat sementara Buragil asyik memetik dan memakan buah jambu itu dengan tidak diketahuinya lama kelamaan ayahnya dan saudaranya menghilang dari pohon jambu tersebut. Buragil tetap tinggal saja di atas pohon jambu itu, dan tidur pula.</p>	<p>After a long time, they finally arrived as the base of a cashew tree. His father and brothers ordered Buragil to climb into the crown of the tree, while they waited below. While Buragil was busy picking and eating cashew fruits, his father and brothers secretly left him alone in the tree. Buragil stayed up in the crown of the tree, and he slept there too.</p>
<p>Saadè wakutuu, pociba'ako damocuri mata malo ndoteleumo saguluma bawu wumawa'inda komondaando bawu owose to'u. Bawuhako a'iso ndoto'orio duka, i ri'iso daho te manusia, rounomo ndopompewoo wono manusia.</p>	<p>Pada suatu saat tatkala ia sementara tidur nyenyak pada malam hari datanglah segerombolan babi yang dipimpin oleh komandannya yang amat besar daripada babi yang lainnya. Rupanya babi-babi itu mengetahui juga bahwa di tempat itu ada manusia karena mereka mencium bau</p>	<p>While he was sleeping, during the night there came a herd of pigs, led by a commander who was a very large boar. Those pigs also knew that there were humans in the area, because they could smell human scent.</p>

<p>Komondaando bawuhako a'iso daho sa'ulu manu-manu kotoka-toka i rapano ndongeehako kincah. Manu-manu a'iso ndongeehakono kincah, rounomo sadia iko'uni "kincah." Saluwuo mino'iliakondo bawuhako a'iso membali i-dumaa kadi ndotena Kincah a'iso kai ko'uni'ako kincah. Kendo mo'iliako kinaa bawuhako a'iso kadimo ndotena kincahndo ingee kincah, kadimo idumaa kinaa. Ngkanamo a'iso kalabiano manu-manu kincah a'iso.</p>	<p>manusia.</p> <p>Komandan babi-babi itu mempunyai seekor burung Kincah. Burung itu dinamakan burung Kincah karena ia selalu mengatakan Kincah. Dengan burung Kincah ini semua keinginan dari pada babi-babi itu dapat dikabulkan melalui Kincah dengan cukup berkata "Kincah" saja. Jadi kalau babi itu menginginkan makanan apa saja mereka cukup menyuruh burung Kincah menyebut nama Kincah maka terhidanglah makanan itu. Demikianlah ajaibnya burung Kincah tersebut.</p>	<p>The commander of the pigs had a bird perched on his head, which they called Kincah. They named this bird Kincah because it always called out, "Kincah!" Whatever the pigs wanted they could have, just by ordering the kincah bird to call out kincah. If those pigs wanted food, all they had to do was order the Kincah bird to say "Kincah," and food would appear. This was the bird's special power.</p>
<p>Wakutuu a'iso Buragil sadia ipisi-pisilaa'o manu-manu kincah a'iso, tei banga rounomo io hapa-hapa mino'iliakondo bawuhako a'iso ndoparinta kincah.</p>	<p>Pada saat Buragil selalu memperhatikan burung Kincah itu dan heran sekali karena apa saja yang diinginkan oleh babi-babi itu mereka memerintahkan burung Kincah.</p>	<p>At that time Buragil observed the bird, and he was astonished because whatever the pigs wanted they ordered the Kincah bird to provide it for them.</p>
<p>Sabucuno saade wakutuu bawuhako a'iso ndotekocuri i tontono pu'uno jambu a'iso te komondaando tekocuri duka i padano jambu a'iso. Wakutuuno bawuhako a'iso ndotekocuri to'u ipina'imo Buragil dee-deede bei ala manu-manu kincah tumokano i rapano komondaando bawuhako a'iso. Sauri pengkaanakono tei kojaga to'u i'alaomo manu-manu kincah a'iso, nahina inamisio mau sade'ete komondaando bawuhako a'iso. Sabucuno a'iko Buragil ipina'i i wita kai polai,</p>	<p>Kemudian pada suatu saat babi-babi itu tertidur di bawah pohon jambu tersebut dan komandan mereka tertidur pula di pokok pohon jambu itu. Di waktu babi-babi itu sedang tidur nyenyak lalu Buragil turun dengan pelan-pelan dengan maksud untuk mengambil burung Kincah yang sedang bertenger di atas kepala komandan babi-babi itu. Dengan sikap hati-hati dan penuh kewaspadaan diambilnyalah burung Kincah tersebut tanpa disadari sedikitpun oleh komandan babi itu. Lalu</p>	<p>Sometime later the pigs fell asleep below the cashew tree, and their commander was also asleep under the tree. When at last the pigs were fast asleep, Buragil slowly descended in order to take the kincah bird from the commander's head. On full alert, he very carefully took the Kincah bird without the pigs' commander feeling a thing. Then Buragil dropped to the ground and fled, afraid lest the pigs wake up.</p>

<p>rounomo imemee baraako bawuhako a'iso ndopodea.</p>	<p>Buragil turun ke tanah dan segera meninggalkan tempat karena takut jangan sampai babi-babi itu terbangun.</p>	
<p>Wakutuuno Buragil i'olaimo minai ri'iso, nai lembahi ndopodeamo bawuhako a'iso kando ponto'ori kincahndo i rapano komondaando hinamo ida'a. Bawuhako a'iso ndo'amara te ndopamuru humohalu dai maina lako'ano manu-manundo a'iso. Bawuhako a'iso ndorahiako to'u manusia umalao kincahndo rounomo ri'iso daho manusia. Bawuhako a'iso ndohohaluomo kincahndo ndolaha-laha lampano karuno, pesala'ano Buragil.</p>	<p>Tatkala Buragil telah menjauh dari tempat itu, tidak lama kemudian terbangunlah babi-babi itu dan mereka tahu bahwa burung Kincah yang ada di atas kepala komandan mereka sudah tidak ada lagi. Babi-babi itu sangat marah dan mengamuk mencari di mana burung mereka pergi. Dan babi-babi itu menyangka dengan pasti bahwa yang mengambil burung Kincah mereka adalah manusia, sebab di situ ada manusia. Babi-babi itu segera mencarinya dengan mengikuti terus jejak kaki di mana Buragil itu berjalan.</p>	<p>When Buragil was a ways away, not long after the pigs woke up, and realized that their kinchah bird on the head of the commander was no longer there. Those pigs went berserk with anger, seeking where their bird might have gone. They suspected without a doubt that humans had taken the kinchah bird, because humans were in the area. The pigs sought their kinchah bird following the footprints where Buragil had gone.</p>
<p>Maupo duka Buragil i'olaimo lingkano, ako imengkiri i laro wutono, imemee baraako bawuhako humohaluo ndosoreio, bei sijaraamo rounomo bawuhako a'iso toka bendo didiu'o. Pepu'u wakutuu a'iko, Buragil ipentaamo samaliwa, bei tena manu-manu kincah winawano itonia, bei pompacumbu keu bantala, bei membaliako tondo, bo kumampaino bawuhako a'iso, bei salamatiako Buragil. Manu-manu kincah sai mentelano a'iso iko'uniakomo "kincah" maka icumbumo keu ngkanao banguno tondo.</p>	<p>Kendati pun Buragil telah berjalan lebih jauh tetapi timbullah kekhawatiran dalam dirinya, takut kalau-kalau babi-babi yang sedang mencarinya dapat menemuinya dan tentu akan bahaya karena babi itu pasti mengancamnya. Mulai pada saat itu Buragil berhenti sejenak dan dengan maksud hendak menyuruh burung Kincah yang dibawanya tadi agar ia menumbuhkan tanaman yang berjejer, sehingga menjadi pagar yang dapat menghalangi perjalanan babi-babi tersebut sehingga Buragil dapat terhindar dari ancaman babi-babi itu. Maka burung Kincah yang</p>	<p>Even though Buragil had managed to go some distance, he still had doubts inside, afraid that the pigs following him would overtake him and disaster would come upon him, because those pigs would certainly treat him bad. At that time, Buragil stopped for a moment and ordered the kinchah bird he had just stolen to cause a row of trees to grow in the form of a fence. This might hinder the pigs, so that he could save himself. That exceptional bird called out "Kinchah!", then there grew up trees in the form of a fence.</p>

	<p>penuh kegaiban itu mengatakan Kincah, maka tumbuhlah pohon-pohon kayu yang membentuk pagar itu.</p>	
<p>Nai lembahi a'iso Buragil ilingkamo duka te io bawuhako humohalu'o a'iso ndoterapamo i tondo a'iso, ndotekampamo bawuhako a'iso i tondo. Rounomo tondo a'iso ikampai lingka'ando, bawuhako a'iso ndokora kumekeio tendo pamotonu'o keuhako a'iso, sampe kando te'usu, bendo lausako humohalu dai maina manusia umalao kincahndo ilako.</p>	<p>Beberapa lama kemudian Buragil melanjutkan perjalanannya dan babi-babi yang mencarinya tibalah mereka di pagar itu dan terhalanglah babi-babi itu di pagar. Karena tanaman itu menghalangi perjalanan mereka, babi-babi tersebut berusaha menggali dan menghancurkan tanaman tersebut sampai mereka dapat lolos menyerbu dan melanjutkan pencarian mereka di mana manusia yang mengambil burung Kincah mereka berada.</p>	<p>Soon after Buragil had started on his way again, the pigs chasing him came up against that fence, they were hindered there at the fence. Because that fence was blocking their way, they set about digging it until they had destroyed all the trees and stampeded through, ready again to search which way the human had gone who had taken their kincah bird.</p>
<p>Ngkanamo a'iso mau i'olaimo Buragil ilingka, ako sadia imengkiri, baraako ndo'awao bawuhako humohalu'o. Maka Buragil itenamo kincah bei ko'uniako "kincah," bei pompadumaa kinaa bo kinaando bawuhako a'iso kendo teleu i ri'iso, kando pongkaa. Bawuhako a'iso ndo-teleumo i dumaahano kinaa itonia, kando pongkaa kinaa a'iso. Larono a'iko Buragil ilingka to'u-to'umo tei poleumo po'iaha ako itekampa i ri'iso rounomo daho te tahi i ri'iso. Buragil imemee baraako bawuhako humohalu ndosoreio.</p>	<p>Demikianlah seterusnya walaupun Buragil sudah berjalan jauh is tetap merasa khawatir jangan sampai ia bisa ditemui oleh babi-babi yang sedang mencarinya. Maka Buragil menyuruh lagi burung Kincah untuk mengatakan kincah, agar ia dapat menghadirkan makanan untuk makanan babi-babi tersebut bila mereka tiba di situ sehingga mereka akan tertahan juga. Babi-babi tersebut sampailah pada suatu tempat di mana makanan-makanan itu telah terhidang dan babi-babi itu segera memakannya. Sementara itu Buragil terus melanjutkan perjalanannya dan tibalah ia pada suatu tempat dan ia pun terhalang karena ada lautan di situ.</p>	<p>In that way, even though he had gotten far away, Buragil was still afraid that the pigs seeking him would catch him. So Buragil ordered the kincah bird to call out "Kincah!" so that there would be food for the pigs if they came there, and they might eat. When the pigs came upon the food, they stopped to eat. Buragil used the time to keep going, then he came upon a place and then he too was held up because there he was at the ocean. Buragil was afraid, lest the pigs chasing him come upon him.</p>

	Buragil jadi takut jangan sampai babi-babi yang mencarinya dapat menemuinya.	
Iparinta'omo duka kincahno bei kouni'ako "kincah" a'iso iko'unimo "kincah" kadimo idumaa koli-koli kai limba Buragil i sawo'ano. Satelimbano i sawo'ano, bawuhako itonia ndoteleumo duka i wiwino tahi, ako hinamo ndotelimba ri'asoa, kadimo ndopentaa i ri'iso.	Maka diperintahkannya lagi burung Kincah untuk mengatakan Kincah memohon sampan, agar ia dapat menyeberang ke sebelah. Burung Kincah mengatakan Kincah lagi, maka jadilah sampan dan Buragil menyeberang ke sebelah. Setelah Buragil sampai di sebelah, babi-babi tersebut tadi tiba pula di tepi lautan, tetapi mereka tak dapat menyeberang ke sana dan mereka berhenti saja di situ.	Again he ordered the kincah bird to say, "Kincah!" The Kincah bird let out "Kincah" and there appeared a dugout and Buragil set off for the other side. No sooner he had arrived at the other side than the pigs also arrived at the seashore, but they weren't able to cross there, they had to stop there.
Wakutuuno Buragil itesoamo i sawo'ano, ibaawa te io Wangkinamboro, kai pecukana, "Ingko'o mohapai, Apua?" Wangkinamboro a'iso i'amara ingeehakono apua. Iko'unimo Wangkinamboro a'iso i Buragil, "Beku kaako!" Iko'unimo Buragil, "Isee ukaa'aku, unguke kupowawa kabaku imembali iculungikita."	Tatkala Buragil sampai di seberang ia bertemu dengan raksasa lalu berkata, "Hai Nenek, sediang mengapakah engkau." Raksasa itu jadi marah karena disebutnya nenek. Dan raksasa itu berkata kepada si Buragil, "Saya akan makan engkau." Buragil berkata, "Jangan engkau memakan saya. Saya ada membawa oleh-oleh yang bisa menolong kita."	When Buragil arrived on the other side, he met up with the giant named Wangkinamboro, and he asked him, "What are you doing, Grandfather?" Wangkinamboro was angry that Buragil had called him grandfather, and he said to Buragil, "I'm going to eat you!" Said Buragil, "Don't eat me. Me, I have a gift which can help us."
Sabucuno a'iko iparinta'omo kincahno bei ko'uniako "kincah" maka idumaamo kinaa i rahano kai pongkaa. Sabucuno a'iko Buragil ipesangomo bei lingka, ako Wangkinamboro a'iso hinapo i'ehesakono ke io manu-manuno hina icia'akono.	Kemudian Buragil memerintahkan burung Kincahnya mengatakn Kincah maka terhidanglah makanan di rumahnya sehingga raksasa tadi mendapat makanan. Setelah itu Buragil minta pamit hendak melanjutkan perjalanannya, tetapi raksasa tersebut tidak mengizinkan kalau burungnya tidak	Then he ordered his Kincah bird to say "Kincah!" and there appeared food in the giant's house and he ate. Afterwards Buragil asked to take leave, but Wangkinamboro was unwilling unless the bird was given to him first.

<p>Buragil hina i'ehe ke io manu-manuno bei alao. Ako Wangkinamboro a'iso iko'uni, "Ke hina cia'aka'aku manu-manuu a'iko, beku kaako." Imeme Buragil tei ehemo bei cia'akono manu-manuno a'iso, "Ako tabeano bou naa'o i peano galampano rahau te tabea daho te kabolosino." Wangkinamboro a'iso ilahao kangkuanino Buragil, kai ciao saade taa'owu torompu bo kabolosino. Sabucuno a'iko i'alaomo kinchah a'iso kai naa'o i pontena'ano Buragil.</p>	<p>diserahkan kepadanya.</p> <p>Buragil tidak setuju kalau burungnya diambil. Tetapi raksasa itu berkata, "Kalau engkau tidak memberikan burungmu itu, saya akan memakan engkau." Buragil jadi takut dan mengaku akan memberikan burungnya itu, dengan menyarankan kepada raksasa tadi, "Bolehlah engkau ambil burung ini, tetapi engkau harus menyimpannya di atas loteng serambi rumahmu, dan harus mempunyai gantinya." Raksasa itu menuruti saran Buragil dan memberikannya sebuah parang besar (<i>torompu</i>) sebagai menggantinya. Kemudian burung Kinchah diletakkanlah di tempat yang telah ditentukan oleh Buragil.</p>	<p>Buragil didn't want Wangkinamboro to take the bird. But Wangkinamboro said, "If you don't give me that bird, I'll eat you up!" Then Buragil was afraid, and he was willing to give him the bird. "But please make sure you store it in the attic of your house porch, and you must give me something in exchange." Wangkinamboro followed Buragil's advice and gave him a long sword in exchange. Then he took the kinchah bird and stored it according to Buragil's instructions.</p>
<p>Nai lembahi a'iko Wangkinamboro itekocuri, kai lako Buragil umalao pendua manu-manu itonia kai lingk. Larono lingk'ano iba'awamo duka te io Wangkinamboro. Ba'awando te Wangkinamboro ngko'oruano a'iso ipokana cula-culano te io ba'awano te Wangkinamboro cumpeno. Waktuuno iba'awa te io Wangkinamboro ngko'oruano a'ai ipo'awa saade pandanga. Ilingkamo duka pendua tei powawamo io taa'owu torompu, pandanga te kinchahno itonia.</p>	<p>Tidak lama, kemudian raksasa tadi tertidur dan secara diam-diam Buragil mengambil kembali burung itu dan terus meninggalkan tempat itu dan melanjutkan perjalanannya. Di dalam perjalanannya tiba-tiba ia bertemu lagi dengan raksasa. Pertemuannya dengan raksasa yang kedua sama ceritanya dengan pertemuannya dengan raksasa yang pertama. Pertemuannya dengan raksasa yang kedua ini ia mendapat sebuah tombak besi (pandanga). Perjalanannya diteruskan lagi dengan membawa parang, tombak serta burung</p>	<p>Not long after Wangkinamboro had fallen asleep, Buragil went and took the bird again and departed. As he was going along, he met up again with Wangkinamboro. His second meeting with Wangkinamboro was the same story as his first meeting with Wangkinamboro, only the second time around Wangkinamboro gave him an iron-tipped spear. Buragil set off again, taking the long sword, the spear, and his kinchah bird.</p>

	kincahnya tadi.	
Tetonga'ano dalumingka iba'awamo duka Buragil te io bangke-bangkele, kai gora'akono. Bangke-bangkele a'iso ilawani, "Hapai kau gora'aka'aku apua?" Ipogaumo Buragil, "Ungkude a'ai humohalu apua-apuahako saluwukomiu."	Di tengah perjalanan Buragil bertemu lagi dengan seorang nenek yang sudah tua bangsa ( <i>bangke-bangkele</i> ), lalu dipanggilnya nenek itu. Nenek menjawab, "Mengapa engkau memanggil saya nenek?" Buragil berkata lagi, "Saya ini sedang mencari nenek-nenek sumua."	As he was going along, Buragil met with a wrinkled old woman, and he greeted her. The old woman said, "Why do you call me grandmother?" Said Buragil, "Me here, I'm searching around for all you grandparents."
Sabucuno a'iko iko'unimo bangke-bangkele a'iso, "Bou luhoomo, I ri'ai hinai da'a kinaa." Ilawanimo Buragil, "Isee umengkiri, Apua, l'ompole kinaa, unguke kupowawa manu-manu kincah memali iculungikita."	Kemudian berkatalah nenek itu, "Engkau pasti akan lapar karena di sini tidak ada makanan." Buragil menjawab, "Jangan khawatir nenek, banyak makanan, saya ada membawa burung Kincah yang dapat menolong kita."	Then the old woman said, "You must be hungry, because there isn't any food around here." Buragil answered, "Don't worry, Grandmother, there's lots of food. I've brought a kincah bird that can help us."
Sabucuno itena'omo Buragil manu-manu a'iso bei ko'uni'ako "kincah" ipomoni kinaa, idumaamo sabara giuno kinaa mewalo. Sa'arino a'iko, ipomonimo raha, kadimo idumaa raha ikahu te io saluwuo kamondono. Ndopo'iamo Buragil te io bangke-bangkele i raha a'iso tendo sanaa.	Lalu Buragil menyuruh burungnya mengatakan Kincah memohon makanan, maka jadilah makanan yang bermacam-macam dan amat lezat. Sesudah itu meminta rumah maka jadilah rumah lengkap dengan segala perhiasannya. Maka tinggallah Buragil bersama neneknya di rumah itu dengan senang.	Then Buragil ordered the bird to say "Kincah!" asking for food, and there appeared all kinds of delicious food. After that he asked for a house, and just then there was a house complete with furnishings. Buragil stayed with the old woman in that house and they were happy.
Sabucuno a'iko bangke-bangkele a'iso ipecula-cula'akomo Buragil, "I ri'asoa daho saade kampo, io miano kabilanga ndopuramo, kumaa'inda Guruda; isee ulako i ri'asoa." Ko'unimo Buragil, "Nahina kumemee, beku pokopepateo." Sai poronge gauno a'iso, bangke-bangkele a'iso ibangahako	Kemudian nenek meciterakan kepada Buragil bahwa di sana ada sebuah kampung yang orangnya sudah hampir punah dimakan burung Garuda, maka dilaranglah Buragil ke sana. Kata Buragil, "Saya tidak takut, saya bisa membunuhnya." Mendengarkan perkataan tersebut, nenek menjadi heran	One time the old woman related to Buragil, "Over that way is a certain village, where the people have nearly been finished off being eaten by a giant Garuda bird. Don't you go over there." Said Buragil, "I'm not afraid. I'll go kill it." When the old woman heard this talk, she was astonished at Buragil.



<p>Buragil. Sabucuno ipogaumo bangke-bangkele a'iso, potae inafe iporonge kangkuani minai rajano kampo a'iso, inai inai mokoepateo Gurudā a'iso bei pakawio te io anano. Ko'unimo Buragil, “Ungkudē beku pokopepateo.”</p>	<p>pada Buragil atas keterangannya itu. Lalu ia berkata lagi bahwa ia telah mendengarkan pengumuman dari seorang raja di kampung itu, bahwa barang siapa dapat membunuh urung Garuda itu ia akan mengawinkan anaknya dengan puterinya sendiri. Buragil berkata, “Hai Nenek, saya sanggup membunuhnya.”</p>	<p>Then the old woman related that she had heard tell from the rajah of that village, that he would marry his daughter to whoever killed that Garuda bird. Said Buragil, I will kill it.”</p>
<p>Sabucuno a'iko ilakomo bangke-bangkele a'iso, mongkuani i raja, ri'asoa dāho samia ana bo mokoepateo Gurudā a'iso. Taeno raja, “Mainaomo ana a'iko? Lakomo bofoiho kau wawaio i ri'ai maliwa.”</p>	<p>Kemudian pergilah nenek itu menyampaikan pada raja bahwa di sana ada seorang anak yang bersedia membunuh burung Garuda itu. Kata Raja, “Manakah anak itu, pergilah panggil dia dan bawalah kemari dengan segera.”</p>	<p>Then the old woman set off to inform the rajah that there was a young man ready to kill the Garuda bird. Said the rajah, “Where is this young man? Go call him and bring him here quickly!”</p>
<p>'Bangke-bangkele a'iso ilakomo maliwa bumoboioho Buragil. Ihuleno Buragil umawa raja, imondo te io taa'owuno, pandangano te io manu-manu kincahno inaa'o i bahuno. Sateusoano i ri'ita iba'awamo te raja, ko'unimo raja i Buragil, “Anamo ngkana ingko'o a'ai bo mokoepateo Gurudā a'iso? Saangkinomo tantarahako i lipu a'ai hinamo ndopokopepateo, boonopo ana ngkana ingko'o nahina idumaa ewangau.” Ilawanimo Buragil, “He, raja, isee mimengkiri, kadī mi'ontoho bukutiino beku pokopepateo mau ida'a tumambani'aku.”</p>	<p>Nenek itu pergi dengan segera memanggil Buragil alu pergi menghadap raja, lengkap dengan persenjataannya yang terdiri dari parang, tombak besi serta burung Kincahnya yang ajaib itu yang diletakkannya di atas bahunya. Setelah tiba di sana dan bertemu dengan raja, berkatalah raja pada Buragil, “Anak macam engakukah yang bisa membunuh burung Garuda itu? Sedang tentara-tentara negeri ini sudah tidak sanggup, apalagi hanya anak seperti engkau yang tidak punya persenjataan apa-apa.” Buragil menjawab perkataan raja, “Wahai tuan raja besar, janganlah ragu-ragu, lihatlah buktinya saya akan dapat</p>	<p>The old woman went quickly to call Buragil. Buragil returned to meet the rajah, complete with his long sword and spear, and the kinchah bird perched on his shoulder. Upon arriving there he met with the rajah. The rajah said to Buragil, “Can a youth like you kill the Garuda bird? Even all the soldiers of this country weren't able to kill it, let alone a youth like you who has no weapons.” Responded Buragil, “Hey Rajah, don't worry. Just watch and see that I can kill it, even without anyone to help me.”</p>

	membunuhnya tanpa ada yang membantu.”	
Io raja te io saluwu'inda tantara i lipu a'iso ndobangahako kasegano Buragil bo pumepateo Gurudā mosogo a'iso. Ko'unimo raja i Buragil, “Keu pokopepateo Gurudā a'iso, beku pakawiko te io anangku.” Ndopekalahamo io raja te io Buragil.	Sang Raja dan seluruh tentara yang ada di negeri itu menjadi heran dan kagum terhadap keberanian Buragil untuk membunuh burung Garuda yang ganas itu. Raja berkata pada Buragil, “Apabila engkau dapat membunuh burung Garuda itu, maka saya akan mengawinkan dengan putri saya.” Maka terjadilah persetujuan antara raja dengan Buragil.	The rajah and all the soldiers in that country were astonished at Buragil's bravery to kill that savage Garuda. Said the rajah to Buragil, “If you are able to kill that Garuda, I will marry you to my daughter.” So the rajah and Buragil agreed.
Sabucuno ihulemo Buragil i tana lapa, te io ewangano isandataomo. Pepu'umo Buragil sumikorio Gurudā a'iso bei teleu, taa'owuno te io pandanga mentasono ipowawamo bo mengkaewangi te io Gurudā a'iso kei teleu'ako. Nai lembahi a'iko, iteleumo Gurudā owose a'iso, io kaweno kabilanga i'alumio kampo a'iso.	Kemudian pergilah Buragil di lapangan dengan menyaipkan persenjataannya. Buragil mulai menunggu kedatangan burung Garuda itu, parang dan tombaknya yang tajam mulai disiapkan untuk menyerang burung Garuda itu. Burung Kincah pun siap membantu Buragil dalam melawan burung Garuda itu bila telah datang. Tidak lama kemudian datanglah burung Garuda yang amat besar itu sayapnya, seakan-akan dapat menaungi seluruh permukaan kampung itu.	Then Buragil went to the field, and prepared his weapons. Buragil began waiting for when the Garuda came, taking his long sword and his sharp spear for fighting the Garuda whenever it should come. It wasn't long before the huge Garuda appeared, its wings overshadowing almost the whole village.
Buragil isađiamo ri'iso te saokudano bei gegere bo kumaa Buragil, Buragil ipepu'umo tumena kincahno, bei kora kumo'uniako “kincah,” kando lonso mperonga taa'owu te io pandangano, ndolola i laamoā dūmidū Gurudā a'iso.	Buragil tetap siap di tempat dan setelah dekat burung tersebut akan menerkam Buragil. Buragil mulai memerintahkan burung Kincahnya untuk mengatakan Kincah terus menerus, maka secara serentak, parang dan tombaknya melompat terbang ke angkasa mengenai burung Garuda itu.	Buragil was prepared for action, and when it was close, preparing to eat Buragil, Buragil began ordering his kincah to call out “Kincah!” and all at once his long sword and his spear jumped up and flew into the air, attacking the Garuda.

<p>Gurudā a'iso ipura mototapu pontotokiano taa'owuno, te imopuro po'uhukiano pandangano mengkalolalolano i laamoā itonia.</p>	<p>Burung Garuda itu habis terpotong oleh keganasan parangnya dan hancur luluh tertusuk oleh kejajaman tombaknya yang melayang-layang di angkasa.</p>	<p>The Garuda was cut to pieces slashed by the long sword, and pulverized, pierced by the spear that went flying through the air every which way.</p>
<p>Ngkanamo a'iso kalaβiano te kabarakatino manu-manu kincah a'iso te io ewangano Buragil a'iso membali ndopakomingku wutondo.</p>	<p>Begitulah keajaiban burung Kincah tadi serta perlengkapan persenjataan Buragil itu yang dapat menggerakkan dan memainkan dirinya sendiri.</p>	<p>Like that was the exceptionality and blessedness of the kincah bird along with Buragil's weapons, which could move about on their own.</p>
<p>Ahirino sando ari mengkaewangi, nahina ilembahi to'u imatemo Gurudā mosega itonia. Raja te io tantarahako te io miahako mo'iano i kampo a'iso ndobanga te ndosanaa to'u i Buragil rounomo Gurudā kumora dūmidu'inda imatemo.</p>	<p>Akhirnya setelah mengalami pergolakan yang sengit beberapa saat saja maka matilah burung Garuda yang ganas tadi, Raja dan tentara-tentara serta semua penduduk yang tinggal di kampung itu merasa heran dan gembira sekali pada Buragil karena burung Garuda yang selalu mengancam mereka telah mati.</p>	<p>Finally after the attack, it wasn't long at all before that bold Garuda died. The rajah and his army and the people living in that village were astonished and very happy with Buragil because the Garuda which had kept threatening them was dead.</p>
<p>Pinojanji'akono raja itonia te Buragil, ndopakawi'omo Buragil te io anano raja βo kabolosino jasanō, te io Buragil ndo'engka'o imembali raja i lipu a'iso duka. Pepu'u waktuu a'iso imembalimo raja, tei po'iamo i ri'iso, kai pontenamo raeatino bendo lako bumōiho apuano (bangke-bangkele) itonia bendo po'ia te io mia rahano ndopakosalibu. Pepu'u waktuu a'iso Buragil ijayamo te isanaamo namisino.</p>	<p>Maka atas perjanjian raja tadi, maka Buragil dikawinlah dengan putrinya sebagai imbalan jasanya, dan Buragil diangkat pula menjadi raja di negeri itu. Pada saat itu ia menjadi raja dan tinggal di situ ia memerintahkan rakyatnya untuk pergi memanggil neneknya yang tua bangsa tadi, untuk tinggal bersama dengan isterinya. Mulai saat itu Buragil telah menjadi raja dan hidup senang sekali.</p>	<p>According to their earlier promise, the rajah married Buragil with his daughter as recompense for his services, and Buragil was also chosen to become rajah of that country. Beginning at that time he became rajah, and he lived there, and he ordered the citizens to go and call the grandmother (old woman) to live with him and his wife altogether. Beginning at that time Buragil lived prosperously and very happily.</p>
<p>Saadē waktuu ndoteleumo tamano te sahinaano ndo'ono-'onoono, modāga te mo'oli kinaa i kampo a'iso, i</p>	<p>Pada suatu saat kemudian datanglah ayahnya dan enam orang saudaranya berdagang dan membeli makanan di</p>	<p>One time his father and his six brothers arrived, trading and buying food in the village where Buragil was rajah. They</p>

<p>raja'akonomo Buragil. Ndohulemo tumolai raja, bendo pesango modaga te mo'oli kinaa. Wakutuuno ndo'awa raja, ito'ori to'u'inda miahako a'iso io tamano te io sahinaahakono bumasiakono pi'aloano i laro ngkeu. Ipecukanamo Buragil, "Isepo minto'orio ingkomiu ngineehako Buragil?" Ndolawani, "Oh, toto'orio, Buragil a'iko io ana mosa'ono dawu'a binasiakomai i laro ngkeu." Sabucuno iko'unimo raja, "Buragil a'iko dai ri'ai."</p>	<p>kampung itu, di mana Buragil menjadi rajanya. Mereka pergi menghadap kepada raja untuk meminta ijin berdagang dan membeli makanan. Tatkala mereka menghadap raja, rupanya ia mengeahui pasti bahwa orang yang menghadap itu adalah ayah dan saudara-saudaranya yang dahulu telah membuangnya di hutan. Buragil bertanya, "Tahukah engkau nama si Buragil?" Mereka menjawab, "Kami tahu Buragil itu adalah anak sial yang kami buang ke hutan." Kemudian raja menyambung perkataannya, "Buragil itu ada di sini."</p>	<p>came before the rajah in order to ask permission to trade and buy food. At the time that they met with the rajah, he knew that those people were indeed his father and his siblings who in the past had discarded him in the forest. Buragil asked, "Do you know someone named Buragil?" They answered, "Oh, we know him. Buragil was an ill-fated child, discarded in the forest." Then the rajah said, "That Buragil is here."</p>
<p>Ndopecukanamo duka, "Dai maina ana a'iko ngkangka'ai?" "Buragil dai wawo, io tumambani'aku." Ndoko'unimo duka, "Miboboihakakai beto pepateo inade a'iko io ana mosa'ono dawu'a."</p>	<p>Mereka berkata lagi, "Di mana anak itu sekarang?" "Buragil ada di belakang, ia adalah pembantu saya." Mereka berkata lagi, "Cobalah panggil ke sisni, kami akan membunuhnya karena anak itu adalah anak sial."</p>	<p>They asked in return, "Where is that young man now?" "Buragil is in back, helping me." They responded, "Call him for us, so that we can kill that ill-fated child."</p>
<p>Sabucuno raja ilakomo rope mbui samaliwa, kai bansule mpendua umawa miahako itonia, kai ko'uni "Ungkudemo a'ai Buragil; bemi mo'iliako hapa, ke bemi pepate'aku, kadimo mipepate'aku. Ungkudemo a'ai Buragil binasiako i laro ngkeu pi'aloano. Ngkangka'ai kumembalimo raja i lipu a'ai." Sando poronge gauno raja a'iso, ndomemeemo te hinamo ndomosega pupepateo, rounomo io</p>	<p>Kemudian raja pergi ke belakang sebentar saja, kemudian kembali menemui orang-orang itu, dan berkata, "Sayalah Buragil. Kalian mau menginginkan apa? Kalau mau membunuh saya, silahkan membunuh saya. Sayalah Buragil yang dahulunya dibuang di hutan. Sekarang saya sudah menjadi raja di negeri ini." Mendengar perkataan raja Buragil itu, mereka menjadi takut dan tak berani</p>	<p>Then Buragil retired to the back for a short while, then he returned again to face those people and said, "I am Buragil. Whatever you want, if you want to kill me, then just kill me. I am Buragil who was previously discarded in the forest. Now I have become rajah of this country." When they heard the rajah's words, they were afraid and were not brave enough to kill him, because Buragil was the rajah whom</p>

Buragil a'iso io rajamo tinolaindo itonia.	membunuhnya karena ternyata Buragil itu sudah raja yang mereka jumpai.	they had faced earlier.
Sabucuno raja Buragil itena'indamo tamano te sahinaahakono bendo lako bumoboihakono cinano i lipundo, bei leu'ako umawa raja Buragil.	Raja Buragil lalu memerintahkan mereka (ayah dan enam orang saudaranya) untuk pergi memanggil ibunya di negeri mereka agar ibunya datang kepada raja Buragil.	Then Buragil ordered his father and six brothers to go and call his mother from their country, so that she might come and meet Buragil.
Sai teleu cinano Buragil, raja Buragil isaari'indamo bendo bamsule i kampondo, te hinamo imembali ndopodaga te ndopo'oli kinaa i ri'iso, te hinamo ndo'ehesako'inda bendo usu i lipu a'iso.	Setelah ibu Buragil datang, raja Buragil mengusir mereka kembali ke kampungnya dan tak boleh berdagang dan membeli makanan di situ, serta tidak diperkenankan lagi memasuki negeri itu.	When Buragil's mother arrived, rajah Buragil expelled the rest of his family to their own village and no longer allowed them to trade or buy food in his country, nor allowed them to enter there.
Buragil membalino raja tei kawi te io anano raja itonia ikuasamo i lipu a'iso, tendo po'iamo saluwu'inda te io miarahano, apuano, te io cinano wutono, ndosanaamo, ndomewa tendo jayamo namisindo.	Buragil yang telah menjadi raja yang kawin dengan seorang puteri raja tadi, telah berkuasa di negeri itu dan tinggallah mereka sekeluarga bersama-sama dengan isterinya, nenek yang tua bangka tadi, dan ibunya sendiri dengan penuh kemewahan dan kesenangan serta kejayaan hidup.	Buragil, who had become rajah and had married the daughter of the rajah, ruled over that country, and all of them lived as one family with his wife, the old woman, and his own mother, living happily, luxuriously and prosperously.

### Information about the text

Told by Wa Ode Samiyra circa 1978. Wa Ode Samiyra was born in 1915 and spoke Kulisusu (her mother tongue), Wolio and Indonesian.

Transcribed and translated into Indonesian by her son, La Ode Umar M., circa 1978.

Translated into English by David Mead, September 2013.

As of of September 2013, this text has not been recorded.

## Source

This document was downloaded from <http://www.kulisusu.net>. Please visit this site to discover more information and resources relating to the Kulisusu language and its culture.

The Kulisusu text of the story of Buragil originally appeared on pages 138 to 143 of:

Galib, Abd.; Abdurrauf Tarimana, M. Gazali, Ardin Sarewo, and Abd. Hamid Hasan. 1978/1979. *Kumpulan naskah ceritera rakyat daerah Sulawesi Tenggara (mitologis dan legendaris) (lampiran)*. [Kendari]: Proyek Penelitian/Pencatatan Kebudayaan Daerah Sultra. [159 pp.]

The text provided here is an amended version with modified orthographic conventions. It also corrects minor spelling errors and replaces a small number of ‘Malayisms’ that appeared in the original with Kulisusu words and expressions.

The Indonesian translation was originally published on pages 161 to 167 of:

Galib, Abd.; Abdurrauf Tarimana, M. Gazali, Ardin Sarewo, and Abd. Hamid Hasan. 1978/1979. *Ceritera rakyat daerah Sulawesi Tenggara (mitologis and legendaris)*. Jakarta: Proyek Penelitian dan Pencatatan Kebudayaan Daerah, Pusat Penelitian Sejarah dan Budaya, Departemen Pendidikan dan Kebudayaan. [vi, 191 pp.]