

# Miano Konawe

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

In this story about the early settlement of the Kulisusu area, the headman of Doule goes in search of marauding pigs. Along the way he gives names to various locations.

	Kulisusu [vkl]	Indonesian [ind]	English [eng]
1	Io cula-cula a'ai, io cula-culano miano Konawe.	Cerita ini, ceritanya orang Konawe.	This story is the story of the people of Konawe.
2	Miano Konawe a'iso, ndoleu ndopinda i Kulisusu sansa-sansahinaa'inda.	Orang Konawe itu datang pindah di Kulisusu sekeluarga.	The people of Konawe came and settled in Kulisusu family by family.
3	Cumpe-cumpeno, ndoteleu ndopo'ia Ngapa i Sori, ndopepombulaa.	Pertama-tama mereka datang tinggal di pelabuhan Sori, dan berkebun.	At first they came and lived at the putting-in place of Sori, and they made gardens.
4	Sabucuno, hinando tara ri'iso.	Kemudian mereka tidak tahan tinggal di situ.	But later they weren't able to endure it there.
5	Ndopekaindea punci sampe ndopodoio puncindo, kando petondo'ako rounomo icinciako sori.	Mereka menanam pisang, samapi ditebang pisangnya, kemudian dijadikan pagar karena kalau sudah terbang ikan cendro langsung di tempat-tempat tinggalnya orang-orang itu.	They raised banana plants until they could be cut down, and they made fences with them because the garfish would swim so strong they would fly right into their houses.
6	Arino a'iso, ndopinda i tangkeno Ungka-ungkaya.	Setelah itu, mereka pindah di gunung Ungka-ungkaya.	After that, they moved to Ungka-ungkaya mountain.
7	Ndopinda i tangkeno Ungka-ungkaya, ngka'iko duka.	Setelah pindah ke gunung Ungka-ungkaya, begitu juga.	After they moved to Ungka-ungkaya mountain, the same thing happened there.

8	Nando taraako sori.	Mereka tidak tahan dengan adanya ikan cendro itu.	They weren't able to endure the garfish.
9	Arino ndopinda i Doule.	Setelah itu, mereka pindah di Doule.	After that they moved to Doule.
10	Ndopinda i Doule a'iso, ndopepombulaamo i ri'iso.	Pindah ke Doule itu, mereka berkebun di situ.	After moving to Doule, they built gardens there.
11	Ndopepombulaamo, kando tondo'akono labu, kando pombula pae.	Kebunnya dipagari dengan besi baru menanam padi.	They gardened, and they fenced their gardens with iron and they planted rice.
12	Sabucuno io tondono labu ndopombula pae a'iso ipuraho bawu.	Kemudian pagar besinya itu di mana mereka menanam padi dihabiskan babi.	Later those iron fences where they had planted rice were demolished by pigs.
13	Bawu a'iso, nai to'orio pesalangano.	Babi itu tidak diketahui jalanannya.	No one knew the way the pigs got there.
14	Jadi, ipo'ala'akono dahu kai dahu'o, kai polemba karada, kai lingkka.	Jadi dia memanggil anjing kemudian berburuh, kemudian memikul tombak, kemudian berjalan.	So a person from Doule gathered dogs to hunt them, and he took his spear and departed.
15	Sabucuno, itepina'i i ngapa, iawamo mia dangumara matano oleo.	Kemudian dia turun di pelabuhan, dia mendapatkan orang menengada ke mata hari.	Then he came down to a putting-in place, where he encountered a man staring up at the sun.
16	A'aimo Wamboule kai pengeehako Mata Oleo.	Inilah sehingga Wamboule dinamakan Mata Oleo (mata hari).	That's why Wamboule is named Mata Oleo (sun).
17	Arino a'iso, kai lingkka, i'awa'inda manusia, indade mo'ala bakeno kaloba i laro epe.	Setelah itu, dia berjalan lagi, dia mendapatkan orang sementara mengambil buah keluak di dalam rawa.	After that he kept going, and he came upon some people in a swamp collecting kluwak nuts.
18	A'itamo kai pengeehako Epe.	Iitulah sehingga disebut Epe (rawa).	That's why that place is named Epe (swamp).
19	Arino a'iso, kai lingkka, iawamo mia, indade mo'ala bakeno jampaka.	Setelah itu, dia berjalan lagi menemukan orang sementara mengambil buah kemboja.	After that he kept going, and he came to some people picking plumeria fruits.

20	A'itamo kai pengeehako Jampaka (kemboja).	Itulah sehingga disebut Jampaka (kemboja).	That's why the place is named Jampaka (plumeria).
21	Arino a'iso, kai lingka, sabucuno ri'ai i Membuku i'awamo mia dapumopoiko tambukuno bangkano.	Setelah itu dia berjalan lagi, kemduain di sini di Membuku dia menemukan orang sementara memperbaiki tembuku perahunya.	After that he kept going, and here at Membuku he came across a man fixing the seat supports of his boat.
22	A'ikomo kai pengeehako Membuku.	Itulah sehingga disebut Membuku.	That's why that place is named Membuku.
23	Arino kai leu iawa mia dakowuru-wuru mocuri.	Setelah itu dia datang, dia menemukan orang sedang tidur ngorok.	After that he came and found a man asleep snoring.
24	A'ikomo kai pengeehako Mowuru.	Itulah sehingga disebut Mowuru.	That's why that place is named Mowuru.
25	Arino a'iso kai leu, ri'ita i'awaomo duka ngapa io wacu da'otolu.	Setelah itu, kemudian datang di sana menemukan lagi pelabuhan yang ada batu tiga.	After that he came and up there he found a putting-in place with three stones.
26	A'ikomo kai pengeehako io Ngapano Wacu Tolu Boto.	Itulah sehingga disebut pelabuhan Wacu Tolu Boto (batu tiga buah).	That's why that putting-in place is named Wacu Tolu Boto (three stones).
27	Arino a'ai, leumo i ngapa i komba, kai awa'inda mia indade mongkocu komba.	Setelah itu, dia datang di pelabuhan Komba, dia menemukan orang sementara memetik daun sirih.	After that he arrived at the putting-in place of Komba and found people picking betel leaves.
28	A'ikomo kai pengeehako Ngapa i Komba.	Itulah sehingga disebut pelabuhan Komba.	That's why it's called the putting-in place of Komba (betel).
29	Arino ilakomo, kai awao mia dakotoro-toro i bone, imorutamo kuduno salano.	Setelah itu dia pergi mendapat orang sementara duduk di pasir, celananya sudah hancur pantatnya.	After that he kept going, and he came across a man sitting on the sand, the seat of his pants were ruined.
30	A'itamo kai pengeehako Bone Moruta.	Itulah sehingga disebut pantai Moruta.	That's why that place is named Moruta (ruined) beach.

31	Kai lingka duka, iawaomo io bone.	Kemudian dia berjalan lagi, lalu mendapat pasir.	He set out again, and he came to a beach.
32	Sabucuno bone a'iso iowose boneno.	Kemudian pasir itu luas.	That beach was very broad.
	A'ikomo kai pengeehako One Ea.	Itulah sehingga disebut One Ea.	That's why that place is named One Ea.
33	Sabucuno kai lingka duka ri'iso, i'awaomo mia damo kumora bumobo i sampunio ndoke i pombulaano.	Setelah itu, dia berjalan lagi, di sana dia ketemu orang sementarah marah di kerumuni monyet di kebunnya.	After that he set off again, and there he came across a man absorbed in anger because monkeys had overrun his garden.
34	A'itamo kai pengeehako Ngapa i Sampuna.	Itulah sehingga disebut pelabuhan Sampuna.	That's why it's named the putting-in place of Sampuna.
35	Kai lako, kai lingka duka iawaomo ndoke a'iso dasawonua.	Kemudian dia berjalan lagi, lalu menemukan kera itu sau rombongan.	Then he went on, and he came across those monkeys, a large group.
36	Ri'isomo, kai pengeehako taeno Wonua Ndoke.	Di situlah sehingga disebut Wonua Ndoke (daerah monyet).	That's why that place is named Wonua Ndoke (monkey region).
37	Arino kai lingka, i'awa'inda mia, indafe kototoro i korono bawu.	Setelah itu di berjalan lagi, dia menemukan orang yang sedang duduk-duduk di tempat jalannya babi.	After that he set off again, and he came across some people sitting in a pig trail.
38	Aruamo kai pengeehako Koro lansu arua.	Itulah sehingga tanjung itu disebut Koro (jalan binatang).	That's why that cape is named Koro (animal trail).
39	Arino a'ai, ilimbamo i Kotawo.	Setelah ini, dia menyeberang di Kotawo.	After this, he crossed over to Kotawo.
40	Limba i Kotawo, i'awamo buaea dame'awu i lapa mpae.	Tiba di Kotawo, dia menemukan buaya sedang tanam diri di dalam kulit padi.	When he arrived at Kotawo, he came across a crocodile that had buried itself in rice chaff.
41	Asoamo kai pengeehako Kotawo.	Itulah sehingga disebut Kotawo.	That's why that place is named Kotawo.

42	Arino a'ai, kai limba i Pina'o, ri'iso imokokondo'umo dahunu.	Setelah itu, dia menyeberang di Pina'o, di sana anjingnya sudah haus.	After that he crossed over to Pina'o, where his dogs were thirsty.
43	I ri'isomo ka'umpehanomo kalencu ka bei pondo'u dahunu?	Di situlah bagaimana caranya supaya minum anjing itu?	By what means could his dogs get a drink there?
44	Jadi, cumbupako karadano, kai limba io e'e sampe oleo a'ai io matano i e'e ngineahako Pina'o.	Jadi, dia menusuk tombaknya, kemudian terkeluar air, sampai hari ini mata air itu masih ada, disebut Pina'o.	So he thrust his spear into the ground, and there came out water, a spring that is still there today, named Pina'o.
45	Mangkaano kua'iko io bawu a'ai oleo oleo i hule i Wanse.	Padahal babi itu, kalau siang-siang ia pergi ke Wanci.	As for the pigs he was following, in reality in the morning they go to the island of Wanci.
46	Mata malo kai leu.	Nanti malam baru datang.	At night they return.
47	Minai Tampuno Koro ipesala i tontono wita.	Dari Tampuno Koro ia jalan di dalam tanah.	From Tampuno Koro (the end of the trail) they travel underground.
48	I ri'araa, tonga-tongano pombulaano kai limba.	Di sana di tengah-tengah kebunnya baru terkeluar.	They re-emerge up there in the middle of the gardens.
49	A'iso po'ianomo i Doule kando ngeehakono mia a'iso lakino Doule.	Di situlah tinggalnya di Doule, kemudian orang itu disebut penguasa Doule.	Having settled in Doule, that person became known as the leader of Doule.

### Notes concerning the text

5. *sori*, garfish (*Tylosurus* spp.) have long, cylindrical bodies. They are known for jumping out of the water and can cause puncture wounds with their sharp beaks.

5, 15, 25, 27, etc. *ngapa*, a place along the coast where small boats are stored on land when not in use, thus also a place where one sets out from and puts in when using one of the boats. Usually sheltered/shaded, it is also considered a resting place where one takes a break before and after boat travel. It is not a harbor or anchorage as the Indonesian translation *pelabuhan* might suggest.

17. *kaloba*, the kepayang tree (*Pangium edule* Reinw.); the fruits are known as kluwak nuts or Indonesian black nuts.

45. Wanci is the northernmost island in the Tukang Besi archipelago. On a clear day one can see Wanci from the southern tip of the Goram peninsula. It lies to the southeast at a distance of about nine leagues (50 kilometers).

Kulisusu has a rich system of deixis with over sixty recorded forms. The basic locative adverbs (cf. English *here, there*) and demonstratives (cf. English *this, that*) in Kulisusu run as follows:

	Locative adverbs	demonstratives
proximal	<i>ri'ai</i>	<i>a'ai</i>
medio-proximal	<i>ri'iko</i>	<i>a'iko</i>
medial, level	<i>ri'iso</i>	<i>a'iso</i>
distal, level	<i>ri'asoa</i>	<i>asoa</i>
medial, up	<i>ri'ita</i>	<i>a'ita</i>
distal, up	<i>ri'araa</i>	<i>araa</i>
medial, down	<i>ri'ario</i>	<i>ario</i>
distal, down	<i>ri'arua</i>	<i>arua</i>

### Information about the text

This story was told by La Tunde on 15 March 1996.

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Transcription and Indonesian translation by Majanu J. and Agus, March 1996.

English translation by David Mead, March 1996.

## Information about the author

La Tunde was born and lived his entire life in Rombo village, northeastern Buton Island, southeastern Sulawesi. At the time he told this story, La Tunde was approximately 65 years old. La Tunde is a native speaker of Kulisusu as were both his parents. He also speaks Indonesian.



< La Tunde, March 1996

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