

Laode Panuinta te Waode Sirinakamba

A story in the Kulisusu language of Southeast Sulawesi, Indonesia

In this Hansel-and-Gretel-like tale, a stingy father deliberately loses his two step-children in the forest. All on their own, this brother and sister manage to survive encounters with ferocious pigs, the man-eating giant named Wangkinamboro, and a band of cut-throat thieves.

Kulisusu [vkl]	Indonesian [ind]	English [eng]
Laode Panuinta te Waode Sirinakamba io ana bule, ndopetama'awo. Laode Panuinta io kaaka te Waode Sirinakamba io andi. Cinando dapo tora-tora te isauri imaasiako'inda.	La Ode Panuinta dan Wa Ode Sirinakamba adalah anak yatim yang berayah tiri. La Ode Panuinta adalah kakak dan Wa Ode Sirinakamba adalah adik. Ibu mereka masih hidup dan sangat sayang kepada mereka.	La Ode Panuinta and Wa Ode Sirinakamba had lost their father, and they had a stepfather. La Ode Panuinta was the older, and Wa Ode Sirinakamba was his younger sister. Their mother was still alive and loved them very much.
Saadé wakutuu tama awondo ilako mekabua ika i tahi. Tama awondo isauri porumpi. Wakutuuno ibansule mekabua ikano inaa'o i pobumbuno raha, te hina icia'inda mau sadé'ete bo ana awono.	Pada suatu hari ayah tiri mereka pergi memancing ikan di laut. Ayah mereka sifatnya sangat sekakar. Di saat ia kembali memancing, ikannya disimpannya di atas bumbungan rumah, dan ia tidak memberi sedikitpun pada anak tiri mereka.	One day their stepfather when sea fishing. Their stepfather was very stingy. After he had gone fishing, he stored the fish in the rafters of the house, he didn't give his stepchildren even a bit.
Wakutuu nsuere anahako a'iso bendo pongkaa, hina idaa ikando, pociba'ako ndo'ontoho ika a'iso dai pobumbu, kando alao, nahina ito'ori'inda tama awondo kando pongkaa. Sabansuleno tama awondo iontoho ika ninaano a'iso ikaemo. Sabucuno ipecukanamo,	Di saat lain anak-anak tersebut akan makan dan tidak punya ikan dan kebetulan mereka melihat ikan itu di atas bumbungan, lalu mereka mengambilnya tanpa sepengetahuan ayah tiri mereka, dan memakannya. Setelah ayah tiri mereka kembali, dilihatnya ikan yang	Later the children wanted to eat except they didn't have any fish. Then they happened to see the fish that was in the rafters, and they took it without their stepfather knowing, and they ate some of it. When their stepfather returned and saw the fish which he had stored,

<p>"Inaio umalao ika ninaangku i wawono pobumbu a'iso?" Anahako a'iso ndopehapu hina ndo'po'ala. Ako tama awondo ito'orio, io indadé umalao, kai amaraki'inda tama awondo, te bei basiako'inda i laro ngkeu.</p>	<p>disimpannya tersebut sudah berkurang. Kemudian ia bertanya kepada mereka, "Siapakah yang mengambil ikan yang saya simpan di atas bumbungan itu?" Anak-anak itu menjawab bahwa mereka tidak mengambilnya. Tetapi pada akhirnya ayah tiri mereka dapat mengetahui bahwa merekalah yang mengambilnya, lalu marah kepada mereka, dan ia berniat hendak membuang mereka itu di hutan.</p>	<p>some of it was missing. Then he asked, "Who took out this fish that I had stored in the rafters?" The children denied that they had taken it. But the stepfather knew it was them, and he was angry with them and determined to get rid of them in the forest.</p>
<p>Sabucuno a'iko saadé waktuu iwawai'indamo anahako a'iso i laro ngkeu bendo pohohalu buah malaka, i sawo'ano opicu tangke te opicu mbolonga, ri'asoamo ndopohohalu buah malaka. Sando teusoa i laro ngkeu rinope'inda a'iso ndopohalumo buah malaka. Itena'indamo anahako a'iso mohalu buah malaka, sabucuno inadé iko'unimo i anahako a'iso, "Mipo'iamo ri'ai, ingkomiu mohohalu buah malaka, ungdudé bekulakopo ri'asoa mohohalu keu 6o kokombuno bangkanto." Kua'iko tama awondo a'iso da'umakala'inda, ilausakomo bumansule i rahano.</p>	<p>Kemudian pada suatu hari dibawanyalah kedua anak itu ke hutan untuk pergi mencari buah jambu hutan (buah malaka). Mereka melewati tujuh buah bukit dan tujuh buah lembah. Di sanalah mereka mencari buah malaka. Setelah mereka itu tiba pada suatu hutan yang telah dituju itu mereka terus mencari buah malaka. Disuruhnyalah anak-anak itu mencari buah malaka lalu ia berkata kepada anak-anak itu, "Tinggallah kamu di sini mencari buah malaka, saya akan pergi dulu di sana mencari kayu untuk tiang perahu." Padahal ternyata ayah tiri mereka mengakali mereka, ia terus menghilang pulang ke rumahnya.</p>	<p>One day after that, he took the children into the forest to hunt guava. On the other side of seven mountains and seven valleys, there it was they hunted guava. When they arrived at their destination in the forest, they began looking for guava. The stepfather said to them "You two stay here and look for guava. I'm going to go over there and look for wood for the mast bed of our boat." In reality the stepfather was deceiving them, and as soon as he had gotten away he left for home.</p>
<p>Anahako a'iso kalihindo ndopo'onto buah malaka i ri'iso isauri ka'ompoleno. Nai lembahi a'iko anahako a'iso ndopontewaliakomo mo'upu buah malaka ompole. Kando</p>	<p>Anak tersebut sangat gembira melihat buah malaka di tempat itu sangat banyak. Beberapa saat kemudian anak-anak itu telah berhasil memetik buah malaka yang banyak. Lalu mereka turun</p>	<p>The children were very happy to see so many guava fruits there. It wasn't long before they were able to pick lots of guavas. Then they came down from the tree, and they called for their</p>

<p>pina'i minai lolono buah malaka, kando gora'ako tama awondo. Anahako a'iso ndokora umo'ai gumora'ako tama'awondo, ako bendo pohapai nahina ipolawani gorando anahako a'iso. Sando ponto'ori anahako a'iso tama awondo hinamo ida'a ri'iso, ndomopii larondo te ndopangka rounomo ndomemee i laro ngkeu a'iso.</p>	<p>dari pohon buah malaka kemudian mereka memanggil ayah tiri mereka. Anak-anak itu berteriak-teriak memanggilnya, tetapi apa daya, ayah mereka telah pulang ke rumah, ia sedikitpun tidak menyahuti panggilan anak-anak itu. Setelah anak-anak itu mengetahui bahwa ayah tiri mereka tidak ada lagi di tempat itu mereka pun sakit hati dan menangis karena mereka ketakutan di hutan itu.</p>	<p>stepfather. They screamed very loud for their stepfather, but no matter what they did he never answered them. When the two children realized their stepfather was no longer there, they began to cry because they were afraid to be in the forest alone.</p>
<p>Wakutuuno indadē mangka, iko'unimo Laode Panuinta i andino, "Iseemo topangka rounomo keto kora mangka baraako hina totepikiri, ngkanaumpehano ka beto salamati." Sai rongeo ka'oliwino kaakano a'iso, Waode Sirinakamba ipentaamo mangka.</p>	<p>Tttkala mereka sedang menangis tiba-tiba La Ode Panuinta berkata kepada adiknya, "Janganlah kita menangis karena kalau kita menangis terus akhirnya kita tidak bisa berpikir bagaimana cara supaya kita bisa selamat." Mendengarkan nasehat kakaknya itu, kemudian Wa Ode Sirinakamba berhenti menangis.</p>	<p>At the time they were crying, La Ode Panuinta spoke to his sister, "Let's stop it, because if we cry hard we won't be able to think, how then should we be saved?" When she heard her older brother's advice, Wa Ode Sirinakamba stopped crying.</p>
<p>Sa mata malono, anahako a'iso ndomolikemo dāmo i maina bendo pocuri? Ahirino ndopoonemo i lolono buah malaka owose i laro ngkeu a'iso mocuri, iseeako idfidu'inda kadādi mosega. Ndopoonemo anahako a'iso i lolono buah malaka, te io buah malaka inupundo itonia ndobasiako i wita. Sando teuraa i lolono buah malaka a'iso, anahako a'iso ndopolohemo sawundo i sampano bo pebue'ando kando pocuri.</p>	<p>Di kala malam telah tiba kedua anak tersebut gelisah di manakah mereka akan pergi tidur. Akhirnya mereka memutuskan akan tidur di atas pohon buah malaka yang besar di hutan itu, agar suapaya mereka terhindar dari ancaman binatang buas. Memanjatlah kedua anak itu ke atas pohon buah malaka dan buah malaka yang mereka telah petik dibuangnya ke tanah. Setelah mereka sampai di atas pohon buah malaka itu, kedua anak itu</p>	<p>When it got dark, the two children were worried about where they could sleep. Finally the climbed up into a guava tree to sleep, so they wouldn't be threatened by wild beasts. The children climbed up into the crown of a guava tree, and all the guavas that they had picked earlier they threw to the ground. When they arrived up there, they hung their sarongs on branches as hammocks for them to sleep in.</p>

	menggantungkan sarung mereka di cabangnya sebagai tempat tidur mereka.	
Wakutuuno indadē mocuri, ndoteleumo saguluma bawu laro ngkeu i tontono pu'uno buah malaka pocuri'ando anahako itonia. Bawuhako a'iso ndokoramo mongkaa buah malaka binasiakondo anahako itonia. Ako wakutuuno bawuhako a'iso indadē kumora mongkaa buah malaka, bawuhako a'iso ndopengara rope wawo, kando po'onto ndo'orua ana okidī indadē mocuri.	Sementara mereka sedang tidur tiba-tiba datanglah sekelompok babi hutan di bawah pohon buah malaka di mana kedua anak itu tidur. Babi-babi itu berjumlah tujuh ekor, semuanya babi-babi itu memakan buah malaka yang telah dibuang oleh anak-anak itu. Tetapi di kala babi itu sedang asyiknya memakan buah malaka tiba-tiba babi-babi itu menengok ke atas dan mereka melihat dua orang anak kecil yang sedang tidur.	While they were sleeping, a herd of pigs arrived in the forest below the tree that the children were sleeping in. The pigs set about eating up the guavas that the children had thrown out earlier. While they were busy eating, the pigs looked up and they saw the two small children sleeping.
Sabucuno bawuhako a'iso ndokoramo lumolonsopi anahako a'iso, kabilanga ndoleu'inda. Anahako a'iso ndokoramo umo'ai rounomo ndomemee bawuhako a'iso bei kaa'inda. Bawuhako a'iso ndokora lumolonsopi'inda, sampe anahako a'iso ijulumo kamemeendo, te io andi ipangkamo mokora.	Kemudian babi-babi itu melompati anak-anak itu dan hampir saja dapat mencapai mereka. Kedua anak-anak itu berteriak-teriak karena ketakutan babi-babi itu akan memakan mereka. Babi-babi itu terus saja melompati kedua anak itu, sampai pun anak-anak itu semakin takut dan yang adik menangis keras.	Then the pigs began jumping up to the children, they were almost able to reach them. The children screamed in terror because they were afraid the pigs were going to eat them. As the pigs kept trying to jump up to the children, their fear mounted, and the younger sister was crying hard.
Wakutuuno anahako a'iso indadē kumora memee, ndopewawakiomo dāho ndopowawa opicu mata seu ciniaakono cinando wakutuuno ndolingka. Anahako a'iso ndopikirimo bo hapa bara gunano seu winawando a'iso. Anahako a'iso ndopikiri, "Mentee seu a'ai bo ewanganto kei dūmaa kadādī dūmidīukita."	Sementara anak-anak itu dalam keadaan gawat, tiba-tiba mereka teringat bahwa mereka ada membawa tujuh biji jarum yang diberikan oleh ibu mereka pada waktu mereka berangkat. Anak-anak itu mulai berpikir, untuk apakah sebenarnya kegunaan jarum yang mereka bawa tersebut. Anak-anak itu berpendapat, mungkin jarum ini untuk senjata kita melawan serangan dari binatang buas.	While they were crying with fright, they remembered that they had brought seven needles with them, a gift from their mother at the time they set out. The children began to think, how perhaps could they use the needles they had brought? The children thought, "Perhaps these needles are our weapons for when wild beasts come and threaten us."

<p>Anahako a'iso ndopepu'umo mohalu akala, ngka'umpehano carano bendo pokopepateoako bawuhako a'iso. Akala inawando ndocuopako seu a'iso i larono buah malaka, kando cunanio i wita, kendo kaaho'ako bawuhako a'iso bendo mate. Ndoalaomo seundo kando uhupako i larono buah malaka kando cunanio i wita.</p>	<p>Anak-anak itu mulai mencari akal, bagaimana caranya membunuh babi-babi itu, dan jalan yang mereka tempuh adalah dengan jalan menancapkan jarum itu ke dalam buah malaka, dan dijatuhkan ke tanah sehingga apabila babi-babi itu memakannya akan mati karenanya. Maka diambilnya jarum itu lalu ditancapkan ke dalam buah malaka dan dijatuhkan ke tanah.</p>	<p>The children began come up with a plan how they might be able to kill those pigs. The idea they came up with was stick each needle into a guava fruit then drop them to the ground, so that if the pigs ate them they would die. So they took the needles, and the stuck each one in a guava, and they dropped them to the ground.</p>
<p>Sacununano i wita buah malaka a'iso ndosapu'omo bawuhako a'iso kando kaaho bawu tume'alaio. Sate'usuno i ngangano kai munta'o, bawu a'iso iponamisi ngangano i'uhukio matano seu cinuopako i laro buah malaka itonia. Sabucuno bawu a'iso ipolai, ahirino bawu a'iso imate. Ngkanamo a'iso barakatino opicu matano seu itonia, opicuo bawuhako a'iso ndomate, te io anahako itonia ndosalamatimo hinamo idid'inda bawuhako a'iso.</p>	<p>Begitu sampai ke tanah buah malaka terus disambar dengan cepatnya lalu dimakannya oleh babi yang berhasil merebutnya, babi itu merasakan mulutnya tertusuk-tusuk oleh mata jarum yang tertancap dalam buah malaka itu. Kemudian babi itu lari dan akhirnya babi itu mati karenanya. Begitu seterusnya dengan tujuh mata jarum tadi, ketujuh babi itu dapat terbunuh dan kedua anak itu dapat selamat dari ancaman babi-babi itu.</p>	<p>When the guavas fell to the ground, the pigs snatched them up and ate them, each pig that had gotten one. As he chewed, each felt his mouth being pierced by the needle embedded in the guava. Then the pigs fled, and in the end they died. In that way the needles were a blessing, all seven pigs were dead and the children were saved, the pigs were no longer threatening them.</p>
<p>Samatendo bawuhako a'iso, anahako itonia ndopina'imo, kando lingka. Ndolingkamo i laro ngkeu a'iso. Lingka'ando sa'ola-olai minai ri'iso, nai lembahi a'iko ndopo'awamo saadé kampo io rahano kadi saadé. Raha a'iso io rahano Wangkinamboro. I laro raha a'iso ndopo'onto dahó bara-bara moiko. Dahó temba, kabeloki, soronga, lemari, meja, kurusii, te sue-suereno. Pokono</p>	<p>Setelah babi-babi itu terbunuh, kedua anak itu turun meninggalkan tempat itu. Berjalanla mereka menyelusuri hutan yang lebat. Berjalan mereka semakin jauh dari tempat itu, maka tidak lama kemudian mereka menemukan sebuah kampung yang ternyata di kampung itu hanya sebuah saja rumahnya. Rumah itu adalah rumah batu milik seorang raksasa. Di dalam rumah itu mereka</p>	<p>After the pigs were dead, the two children climbed down, and they set off. Their path took them further and further from there. It wasn't long before they came across a village, which had only a single house. That house was the house of Wangkinamboro. Inside the house they saw that it was filled with nice things. There were firearms, decorations, a</p>

<p>ndo'ontoho i laro raha a'iso ikahu saluwuo.</p>	<p>melihat banyak barang-barang yang mewah. Ada senjata, perhiasan, peti, lemari, meja, kursi, dan lain-lain. Pendeknya dilihatnya di dalam rumah raksasa itu komplit semuanya.</p>	<p>chest, a cabinet, a table, chairs, and other things. In sort, they saw that that house was completely furnished.</p>
<p>Anahako a'iso ndopempora i laro raha a'iso, inαιο miano raha a'iso. Pociba'ako i laro raha a'iso hina idaa miano. Sabucuno anahako a'iso ndo'usumo i laro raha a'iso. I laro raha a'iso ndopo'onto dāho kinaa i laro kuro. Ndokaahomo kinaa a'iso kando pembuni i laro lia i horino rahano Wangkinamboro a'iso.</p>	<p>Anak-anak itu mengintip ke dalam rumah itu, siapakah gerangan orangnya rumah itu. Ternyata di dalam rumah tak ada orangnya. Kemudian anak-anak masuk ke dalam rumah itu. Di dalam rumah itu mereka melihat ada nasi di dalam belanga. Mereka makan nasi itu, lalu mereka bersembunyi di dalam gua di dekat rumah raksasa itu.</p>	<p>The children peaked inside the house, to see who the owner might be. But as it turned out there was no one inside. Then the two children climbed up into the house. Inside the house they saw that there was rice inside a cook pot. They ate the rice, then they hid themselves in a cave which was beside Wangkinamboro's house.</p>
<p>Nai lembahi a'iko iteleumo Wangkinamboro kai parakisa'o rahano, pociba'ako io kinaano ipuramo ndokaaho anahako itonia. Wangkinamboro a'iso ito'orio io kumaaho kinaano io anahako itonia. Ito'orio duka anahako a'iso indade membuni i laro lia i horino rahano, tei namu-namu bei kaa'inda. Ko'unimo Wangkinamboro a'iso i laro wutono, "Minsikori'aku, kuto'orikomiu ingkomiu membuni i laro lia. Ku'aripo mongkaa, kaku pina'i kumaakomiu."</p>	<p>Tak lama kemudian datanglah Wangkinamboro, dan ia memeriksa keadaan rumahnya, dan ternyata nasinya sudah habis dimakan oleh kedua anak tadi. Raksasa itu pun dapat mengetahui bahwa yang memakan nasinya adalah kedua anak tadi. Dan ia juga tahu bahwa kedua anak itu sedang bersembunyi di dalam gua di dekat rumahnya. Raksasa iu marah dan ia bermaksud akan memakan mereka. Raksasa itu berkat dalam hatinya, "Tunggulah kamu sekalian, saya tahu kamu sedang bersembunyi di dalam gua. Nanti saya sudah makan baru saya memakanmu."</p>	<p>Not long after that, Wangkinamboro returned, and inspected his house, and his rice was gone, eaten by the children. Wangkinamboro knew that it was the two children who had eaten his rice. He also knew that they were hiding in the cave beside his house, and he planned to go eat them. Said Wangkinamboro to himself, "Just wait for me, you two. I know you, you are the ones hiding in the cave. After I finish eating, I'm going to go down and eat you."</p>
<p>Ako sa'arino mongkaa, Wangkinamboro a'iso nahinamo isida mina'i i lia kumaa'inda anahako a'iso,</p>	<p>Tetapi setelah raksasa itu selesai makan ia tidak sempat lagi turun ke gua untuk memakan anak-anak iu, karena ia sudah</p>	<p>But when he had finished eating, Wangkinamboro never made it down to the cave to eat the children, because</p>

<p>rounomo imewohi ea. Kadimo ipojanji, "Aripo kaku kaa'inda." Sa'arino mongkaa, Wangkinamboro a'iso iko'unimo duka i laro wutono, "Beku ponahu gandu, kendo kaahopo duka anahako a'iso kinaangku a'ai, kadipo ka beku sida kumaa'inda." Samotahano gandu ninahuno a'iso ibintaniomo duka rahano.</p>	<p>terlalu kenyang. Dan ia hanya berjanji nati lain kali ia akan memakan mereka. Sesudah raksasa itu makan, raksasa itu berkata dalam hatinya, "Saya akan memasak jagung. Kalau anak-anak itu akan makan lagi makanan saya ini barulah saya akan jadi memakan mereka. Setelah jagung yang dimasaknya masak, raksasa itu meninggalkan lagi rumahnya.</p>	<p>he was very full. He just promised, "I'll eat you later." After he had eaten, Wangkinamboro also said to himself, "I'm going to cook corn. If those children eat this food of mine too, for sure I'm going to eat them." When the corn he was cooking was done, he left the house again.</p>
<p>Sabucuno anahako membunino itonia ndopoonemo pendua kando pisilaa'o Wangkinamboro itonia, kua'iko hinamo ida'a i laro rahano a'iso. Anahako a'iso ndo'usumo duka i rahano Wangkinamboro tendo po'ontomo duka daho kinaa ninahuno. Anahako a'iso ndopongkaamo duka kinaano Wangkinamboro itonia. Sa'arindo mongkaa, torano ndoponaa'akono pandita, kando pina'i pendua membuni i laro lia i horino rahano Wangkinamboro itonia duka.</p>	<p>Kemudian kedua anak yang bersembunyi di dalam gua tadi naik kembali dan memeriksa raksasa tadi, ternayata ia sudah tidak ada lagi di dalam rumahnya. Anak-anak itu masuk lagi ke rumah raksasa dan mereka meliaht ada lagi makanan yang dimasaknya. Kedua anak tadi memakan lagi makanan raksasa tadi. Setelah mereka makan, sisanya mereka berikan racun dan mereka turun kembali bersembunyi ke dalam gua di dekat rumah raksasa tadi pula.</p>	<p>Then the two children who had been hiding came up again and looked around for Wangkinamboro, but it turned out he was no longer at home. Then the children went in his house, and they saw that again there was cooked food. Again the children ate Wangkinamboro's food. After they had eaten, they put poison in the leftovers, and they went down and hid themselves again in the cave next to Wangkinamboro's house.</p>
<p>Nai lembahi a'iko iteleumo Wangkinamboro, iontoho kinaano kadimo samentongano. Wangkinamboro a'iso i'amaramo duka. Wakutuu a'iso anahako itonia ndomemeemo, Waode Sirinakamba ipangkamo. Ako kaakano isasi'o isee ipangka, rounomo baraako ironge'inda Wangkinamboro itonia.</p>	<p>Tidak lam kemudian datanglah raksasa tadi, dan ia melihat makanan yang ditinggalkannya sudah tinggal seperduanya. Raksasa itu jadi marah lagi. Dalam pada itu kedua anak itu takut, dan yang adik Wa Ode Sirinakamba menangis. Tetapi kakaknya melarangnya agar ia jangan menangis karena akan bisa terdengar oleh raksasa tadi.</p>	<p>Not long after that, Wangkinamboro arrived, and saw that only a portion of his food was left. Wangkinamboro became angry again. At that time the two children were very scared, and Wa Ode Sirinakamba began to cry. But her brother forbid her to cry, lest Wangkinamboro heard them.</p>
<p>Sabucuno Wangkinamboro a'iso</p>	<p>Lalu raksasa tadi memakan makanan</p>	<p>Then Wangkinamboro ate the poisoned</p>

<p>ipongkaamo kinaa ngkoracu itonia. Anahako itonia ndoperorongeio Wangkinamboro damongkaa. Nai lembahi a'iko ndorongeomo Wangkinamboro a'iso dakonduu-nduu ke damo mohapai. Anahako a'iso tarondo Wangkinamboro a'iso d>a'umamara rounomo kinaano ndokaaho. Anahako a'iso ndiomemee.</p>	<p>yang telah beracun tadi. Kedua itu senantiasa tetap memperhatikan raksasa yang sedang makan. Tidak lama didengarnya raksasa itu sedang berbunyi-bunyi, entahlah ia sedang mengapa. Kedua anak itu menyangka bahwa raksasa itu sedang marah karena makannannya mereka sudah makan. Kedua anak itu takut.</p>	<p>food. The two children listened to Wangkinamboro eating. Not long after that, they heard Wangkinamboro making noises doing whatever. Fee children guessed that Wangkinamboro was angry because they had eaten his food. And the two children were afraid.</p>
<p>Nai lembahi a'iko nduu-nduuno Wangkinamboro itonia hinamo ndorongeio. Anahako a'iso ndomemeemo. Taarondo anahako a'iso Wangkinamboro damo mocuri. Laode Panuinta ikuanimo andino, "Sikori'akumo ri'ai, beku poonepo misilaa'o Wangkinamboro a'ita." Ako andino hina i'ehe, iko'unimo andino, "Daasisimo topoone oruakita te unguke. Ke fei kaakita Wangkinamboro a'ita, tomateako oruakita. Ke kadio ingko'o mooneno, kai kaako Wangkinamboro a'iso, kadimo unguke. Ipokanamo keu mateako unguke beku matemo duka rounomo hinamo ida'a tumambani'aku pumikiri."</p>	<p>Tetapi tidak lama kemudian bunyi-bunyi raksasa itu tidak kedengaran lagi. Kedua anak itu takut. Mereka menyangka bahwa raksasa itu sudah tertidur. La Ode Panuinta berkata pada adiknya, "Tunggulah engkau di sini saya naik dulu periksa itu." Tetapi adiknya tidak mau, dan ia berkata pula pada kakaknya, "Biarlah saya naik denganmu. Kalau raksasa itu akan memakan kita, kita akan mati bersama-sama. Kalau engkau yang naik dan raksasa itu memakanmu maka tinggal saya seorang. Dan sama saja kalau engkau sudah mati, maka saya akan mati juga karena sudah tidak ada lagi yang membantu saya untuk berpikir."</p>	<p>Not long after that, the noises stopped. The two children were afraid. They thought Wangkinamboro might be sleeping. La Ode Panuinta told his sister, "Wait here for me, I'm going to go up and check out Wangkinamboro." But his younger sister was unwilling. She said, "Let me go up with you too. If Wangkinamboro eats us, the two of us will die. But if only you go up and Wangkinamboro eats you, I will be left alone. It doesn't matter. If you die, I will die too, because there will no longer be anyone to help me think." I</p>
<p>Ndopoonemo anahako a'iso misilaa'o Wangkinamboro a'iso. Mangkaano Wanginamboro a'iso imatemo rounomo i'arimo mongkaa kinaa ngkoracu itonia.</p>	<p>Maka naiklah kedua anak itu memeriksa raksasa tersebut. Ternyata raksasa itu sudah mati karena ia makan makanan yang beracun tadi.</p>	<p>So the two children went up to check on Wangkinamboro. It turned out Wangkinamboro was already dead because he had eaten the poisoned food.</p>

<p>Anahako a'iso ndopekaku 6o bumasiako bangkeno Wangkinamboro a'iso, ako hinando poko'engka'o, rounomo imobea to'u. Ndototo'omo bangkeno Wangkinamboro a'iso kando naa'o i laro soronga, kando paso'o picu ntapi. Sa'arino a'iko, ndonaa'omo i wamba, kendo leuako monseewino bendo engka'omo pande ponseewihako. Sa'arino a'iko ndopoonemo i peano raha a'iso.</p>	<p>Kedua anak itu berusaha akan membuang bangkai raksasa tetapi mereka tidak bisa mengangkatnya, karena amat berat. Maka dipotong-potonglah raksasa itu dan disimpan dalam peti yang dipaku ketat yang berlapis tujuh. Dan sesudah itu mereka simpan di muka pintu, dengan maksud apabila ada pencuri peti itu akan diangkat oleh pencuri. Kemudian mereka naik ke atas lantai dua dari rumah tersebut.</p>	<p>The two children worked at disposing of Wangkinamboro's corpse, but they weren't able to lift it, because it was very heavy. So they cut up Wangkinamboro's body, and they put it in a chest, and they fastened it with seven lids. After that they put it near the door, in case thieves came they would take it. After that they went up to the attic.</p>
<p>Nai lembahi a'iko samata malono ndoleumo pato pulu mia monseewi i raha a'iso bendo ponseewi. Ndopo'ontomo dāho soronga i wamba a'iso kando alao kando polaisako. Komondaando ponseewihako a'iso ipo'ia i mbui, jumaga-jaga Wanginamboro baraako iteleusi'inda. Anahako itonia kadimo ndopoko'ehe'ehe'inda ponseewihako a'iso.</p>	<p>Tidak lama kemudian pada malam harinya datanglah empat puluh orang pencuri di dalam rumah itu hendak mencuri. Dilihatnyalah ada peti di muka pintu dan mereka terus mengambilnya dan dibawa lari. Komandan pencuri itu tinggal di belakang, menjaga jangan sampai raksasa tadi datang. Kedua anak itu mengintai pencuri-pencuri itu tetapi mereka hanya membiarkan saja.</p>	<p>Not long after that when it was dark, forty thieves came to the house in order to rob it. They saw that there was a chest at the door, and they took it and fled with it. The commander of the thieves stayed in back, keeping watch lest Wangkinamboro overtake them. The two children just watched.</p>
<p>Wakutuuno i sala komondaando iko'unimo, "Keto pedawu deedenō, topedawu moi-moiko. Keto posala'ako mau salocu seu beto pekapopatemo." Ndoko'unimo walihakondo samehano, "Ri'aimo topedawu." Komondaando iko'unimo, "Isepo, ri'asoapo rounomo baraako i'awakita Wangkinamboro ri'ai." Sateusoando ri'asoa iama'ano,</p>	<p>Di tengah perjalanan komandan mereka berkata, "Kalau sebentar kita bagi harus bagi dengan adil. Kalau sudah berbeda walaupun sepatah jarum kita akan baku bunuh." Di antara teman-teman pencuri itu, berkata, "Di sinilah kita bagi!" Komandan mereka berkata, "Jangan dulu, nanti di sana karena nanti kita didapat oleh raksasa itu." Tibalah</p>	<p>On the way, their commander said, "When we divide the spoils shortly, we must divide it evenly. If we are different by even just one needle, we will kill each other." Some of the thieves said, "Let's divide here!" But their commander said, "not yet. We'll divide over there lest Wangkinamboro come upon us here." When they</p>

ndowungkahimo.	mereka di suatu tempa yang dianggap aman dan mereka membuka peti itu yang tebalnya tujuh lapis.	arrived over there where it was safe, they opened it.
Wakutuuno indade wumungkahi ntapi ngko'opicuno, sabucuno ndo'ontohomo rapano Wangkinamboro itonia matano dakowere-were. Sando onto a'iso ponseewihako a'iso ndotehingga kando polai sabaramo, hina ndoto'orio larondo, kando kora mojumpali pu'uno keu, kando pematelako saluwu-luwu'inda.	Pada saat mereka membuka lapisan ketujuh, tiba-tiba mereka melihat kepala raksasa itu dengan matanya yang menyala-nyala. Melihat itu semua pencuri kaget dan berlarian ke seluruh penjuru, dan mereka tak tahu diri sampai mereka menabrak phon-pohon kayu, dan mereka mati semuanya.	When they had taken off the seventh layer, they saw the head of the dead Wangkinamboro, and his eyes were glowing. When they saw that, the thieves were frightened and scattered in every direction, they lost their wits and ran into trees, so that in rapid succession they all died.
Sa'arino a'iko anahako itonia ndopina'imo i pada kando po'ia i raha a'iso. Laode Panuinta karajaano io lumako montemba rusa, Waode Sirinakamba karajaano io mohoru kae bo sawu.	Setelah itu kedua anak tersebut turun ke bawah dan tinggallah mereka di rumah itu dengan tenteram. La Ode Pauinta pekerjaannya adalah berburu rusa, sedangkan Wa Ode Sirinakamba menenun kain.	After that the two children came down and lived in that house. La Ode Panuinta's work was hunting deer, and Wa Ode Sirinakamba's work was weaving cloth for sarongs.
Saade wakutuu ndoteleumo mia montembano rusa, bo sandataano kawiano B>alamancugi. Wakutuu a'iso B>alamancugi ipolaha duka. Wakutuu a'iso ndopo'awamo saade raha i laro ngkeu a'iso, tendo poronge suara kabilanga dangumee-ngee B>alamancugi. Suara a'iso kua'iko io unino horuono Waode Sirinakamba.	Pada suatu waktu datanglah beberapa orang yang akan berburu, untuk persiapan perkawinannya Balamancugi. Pada saat itu Balamancugi ikut serta. Di waktu itu mereka menemukan suatu suara yang seolah-olah menyebut-nyebut nama daripada Balamancugi. Ternyata suara itu adalah bunyi tenunan Wa Ode Sirinakamba tersebut.	One day there came some people hunting deer, in preparation for the wedding of Balamancugi. At that time Balamancugi was also hunting. At that time they came upon a house in the forest, and they heard a voice as if was calling out Balamancugi's name. In reality that voice with the sound of Wa Ode Sirinakamba's loom. B
B>alamancugi ipontenamo walihakono bendo lako misilaa'o, ndope'alasaako momoni mondo'u. Ri'asoa ndo'ontoho kua'iko io randaa mokesa damohoru, te	Mala Balamancugi menyuruh teman-temannya untuk pergi melihat, dengan alasan pura-pura minta minum. Ternyata di sana mereka melihat wanita yang	Then Balamancugi ordered his companions to go take a look, and to offer the excuse that they wanted something to drink. They went over

<p>io unino horuono a'iso monona sadia ingee ngeeno B>alamancugi. Ako kadipo ndoronge suarano Waode Sirinakamba miahako a'iso ndopematelako saluwu'inda. B>alamancugi ilako duka misilaa'o te wakutuuno ironge suarano inadé imatemo duka.</p>	<p>sangat cantik yang sementara menenun dan bunyi tenunannya itu benar selalu menyebut nama Balamancugi. Tetapi begitu mereka mendengar suara Wa Ode Sirinakamba, orang-orang itu mati semuanya. Balamancugi pun datang melihatnya dan ketika ia mendengar suaranya ia pun mati juga.</p>	<p>and saw a beautiful maiden weaving, and that the sound of her loom was indeed like it was calling out Balamancugi's name. But when those people heard Wa Ode Sirinakamba's voice, all of them died. Balamancugi also went to see what was going on, and when he heard her voice he died too.</p>
<p>Nai lembahi iteleumo kaakano dūmahu, i'onto'inda dāho mia indadé kototoro ri'iso. Ipecukanamo i andino, "Hapai ka hina ubobo'i'inda umusu i raha?" Ko'unimo andino, "Hina kuto'orio miahako a'iko kadipo ndoronge suaranku ndopematelakomo." Ako kaakano i'onto'inda hinapo ndomate, kai boboi'inda umusu i raha.</p>	<p>Tidak lama kemudian datanglah kakaknya dari berburu dan dilihatnya ada orang sementara duduk di situ. Kemudian ia bertanya kepada adiknya, "Mengapa ia tidak memanggil masuk di dalam rumah?" Adiknya berkata, "Saya tidak tahu mereka hanya mendengar suaraku lalu mereka mati." Tetapi kakaknya melihat orang-orang itu belum mati, lalu dipanggilnya masuk rumah.</p>	<p>Not long after that her older brother returned, and he saw all the people sitting about. He asked his sister, "Why didn't you invite them inside?" Said his sister, "I don't know who those people area, but when they heard my voice they all died." But her older brother saw that they weren't dead, and he invited them to come inside.</p>
<p>Ipecukanamo i B>alamancugi, "Hapai ka ingkomiu ri'ai?" B>alamancugi ilawani, "Itonia kuporonge unino horuono andiu ingee ngeengku, teku ehe'eheo andiu a'iko, maupo unguke a'ai beku kawimo." Saporonge cula-culano a'iso, Laode Panuinta icukanamo andino mentee bei ehe kumawi te B>alamancugi. Andino ilawani, "Maalingumo ingko'o, Kaaka." Ndotarima'omo, rounomo kaakano ipatuju te B>alamancugi.</p>	<p>Kemudian ia bertanya kepada Balamancugi, "Mengapakah kalian berada di sini?" Balamancugi menjawab, "Tadi saya mendengar tenunan adikmu menyebut nama saya, dan saya mencintainya, walaupun saya ini sudah akan dikawinkan." Mendengar keterangan itu kemudian La Ode Panuinta menanya kepada adiknya, apakah ia setuju kawin dengan Balamancugi? Adiknya menjawab, "Terserah kepada engkau, kakak." Akhirnya Balamancugi diterima karena</p>	<p>He asked Balamancugi, "Why are you all here?" Balamancugi answered, "Earlier I heard the sound of your sister's loom calling my name, and I like this sister of yours, even though I'm engaged to be married." When he heard his story, La Ode Panuinta queried his sister whether she wanted to marry Balamancugi. His sister replied, "It's up to you, brother." In the end they received him, because her brother accepted him.</p>

	memang kakaknya setuju padanya.	
Ndofansulemo i kampo ndoperonga te Waode Sirinakamba. Sateuruando i kampo, B>alamancugi ipongkuanimo io miahako i kampo a'iso, hinamo bei kawi te cina i kampo a'iso. "Ungkude beku kawi te Waode Sirinakamba."	Kembalilah mereka ke kampung bersama Wa Ode Sirinakamba. Setelah mereka sampai di kampung, Balamancugi menyampaikan kepada orang-orang di kampung itu bahwa ia tidak mau kawin lagi dengan perempuan itu. Balamancugi berkata, "Saya akan kawin dengan Wa Ode Sirinakamba yang cantik."	They returned to their village with Wa Ode Sirinakamba. When they arrived there, Balamancugi informed the villagers that he wasn't going to marry a woman of the village. "Me, I'm going to marry Wa Ode Sirinakamba."
Wakutuu a'iso ana bulehako itonia ndopo'ontomo mia damoriga keu, kando gora'akono. Ndocukana'omo mia a'iso, "Iseepo hina idumaa anau kau karaja wutou?" Mia a'iso ilawani hina i da'a. Sabucuno ndopo'ontomo duka samia cina damo'ala e'e, kando gora'akono, "Iseepo hina ida'a anamiu, kami po'ala wutomiu io e'e?" Cina a'iso ilawani "Daho anangku, ako ifasiako'inda tama awondo." Anahako a'iso ndoto'orio, io tama te io cina itonia io mia owosendomo.	Sementara itu kedua anak yatim tadi mereka melihat orang yang sedang membelah kayu bakar, lalu mereka memanggilnya. Ditanyalah orang itu, "Apakah engkau tidak mempunyai anak, baru bekerja di sini?" Orang itu menjawab tidak ada. Kemudian mereka melihat lagi seorang perempuan yang sedang pergi mengambil air, lalu dipanggilnya. "Apakah engkau tidak mempunyai anak, baru mengambil air sendiri?" Sang ibu itu menjawab, "Saya punya ada anak, tetapi mereka dibuang oleh ayah tiri mereka." Anak itu mengenal dan mengetahui bahwa laki-laki dan ibu yang mereka tanya tadi adalah orang tua mereka.	At that time, those orphans saw a man splitting firewood, and they called out to him, "Do you not have children, that you are doing that work yourself?" The man answered he didn't have children. Then they saw a woman fetching water, and they called out to her, "Do you not have any children, that you are carrying water yourself?" The woman answered, "I have children, but their stepfather disposed of them in the forest." The children knew that the man and the woman were their parents.
Sabucuno a'iko anahako a'iso ndocukana'omo pendua cina a'iso, "Iseepo hinamo minto'ori'inda tampando anamiu a'iko?" Cinano a'iso ilawani, "Ke naku hala ngkanamo	Kemudian kedua anak tadi menanya kembali ibu tersebut, "Apakah itu tidak mengenal lagi roman muka anakmu itu?" Ibu itu menjawab, "Kalau saya tidak salah sudah semacam kamu orang	Then the children asked the old woman again, "Do you still remember what your children looked like?" The woman answered, "If I'm not mistaken, they looked something like

<p>ingkomiu a'ai tampando." Sabucuno anahako a'iso ndolanimo samononahano, "Io ingkaimo a'ai anamiu binasiakono tama awomai i laro ngkeu pia'aloano." Sando porongecula-culando a'iso sabucuno Laode Panuinta i hela'omo tama awono kai leleme'o, kai pa'usu'o i laro karandano bebe, sampe kai pebaho'ako walakano karanda mobosi. Sa'arino a'iko ndobintaniomo samia-miano, anahako itonia te io cinando ndolingkamo.</p>	<p>ini." Kemudian anak-anak itu menjawab, "Sebenarnya kami inilah anakmu yang telah dibuang oleh ayah tiri kami di hutan dahulu." Mendengar keterangan itu, lalu La Ode Panuinta menghela ayah tiri mereka dan menginjak-injaknya sampai mampus dan dimasukkannya di dalam kandang itu itik, sampai ia bermandikan lumpur kandang yang amat busuk. Sesudah itu mereka meninggalkannya sendirian, dan kedua anak itu bersama ibunya pergi.</p>	<p>you." Then the children answered her truthfully, "We here are your children who were thrown away long ago by our stepfather in the forest." When they heard those words, then La Ode Panuinta took his stepfather and stepped on him and threw him into a duck pen, so that he was covered with the rotten mud of the pen. Then he left him all by himself, and the two children and their mother departed.</p>
<p>Ahirino saade waktuu B>alamancugi te Waode Sirinakamba ndopakawi'indamo. Pepu'u waktuu a'iko cinando imolihimo rounomo ndobaawamo pendua te anano.</p>	<p>Dan akhirnya pada suatu saat maka perkawinan antara Balamancugi dengan Wa Ode Sirinakamba dilangsungkan. Mulai saat itu ibunya gembira karena sudah ketemu lagi dengan anaknya.</p>	<p>In the end one day Balamancugi and Wa Ode Sirinakamba got married. Beginning at that time their mother was very happy because she had been reunited with her children.</p>

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.

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Source

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The text provided here is an amended version with modified orthographic conventions. It also corrects minor spelling errors, amends apparent omissions that occurred during copying, and replaces a small number of Malayisms that appeared in the original with Kulisusu words and expressions.

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