

## **Adhi-adhini bhe apaa-paando (t010)**

*Teks ini diceriterakan pada tahun 1985 oleh Wa Sukia dan Hanamu di Mabodo.*

1. Talahano ini adhi-adhini bhe apaa-paando dopodhalu kantara demboto. 2. Dengkongkora we kansialeno bhake bhe dopodhandi, ambado, “Lahae so mempauno dadhumumpae we wite.” 3. Ambado, “Uumbe.” 4. Pasina nompompona kaawu notolamo adhi-adhinia, ambano, “Paa-paando, dhaga! Adhumumpakomo.” 5. Amba apaa-paando, “Kadekiho, naandoo afehu-fehulai kirino lele, bhara nonai-naisie hae, masi dua kasopi.”

8. Pada aitu dengkongkoramo tora. 9. Miinaho naomponaa, notolamo tora adhi-adhini. 10. Ambano, “Paa-paando, dhaga! Adhumumpakomo.” 11. Amba paa-paando, “Kadekiho, naandoo afehu-fehulai kirino lele maitu, bhara nonai-naisie hae, masi dua kasopi.”

12. Nobhari kaawu pakuno notola adhi-adhinia, nempaumo. 13. Kansuru apaa-paando nodhumpa adhi-adhini nekansuru we wite. 14. Norato we wite nomamaramo adhi-adhini. 15. Nomamara kaawu, apaa-paando nofileimo, rampano notehi adhi-adhini.

16. Nompompona kaawu nofilei, apaa-paando notompalomo ne lambuno ani. 17. Kansuru norafao adhi-adhini. 18. Ambano, “Haa... aitu bea arafokomo, aomaa ghulemu, bhakekidimu, mbalo-mbalomu, aomaa ghatemu.” 19. Nobisaramo apaa-paandoa, “Kadekiho. 20. Naandoo adhaganighoo pusuno mbololono omputo.” 21. Amba adhi-adhini, “Naembali bhara awoghae inodia?” 22. “Naembali, tamaka tabea akumala deki idi.” 23. Nokala kaawu, kansuru nowoghae. 24. Pada nowoghae notifuliemo ani. 25. Pada aitu nohende kapanano lalono adhi-adhini, rampahano nobhore-bhorehie. 26. Ambano pusuno mbololo, garaa itua o ani.

27. Tamaka pada aitu adhi-adhinia noghondohimo tora apaa-paando. 28. Nompompona kaawu nokala, nowuraemo tora. 29. “Haa... aitu bea awurakomo, aomaa ghatemu, aomaa bhakekidimu.” 30. Tamaka apaa-paando naandoo neere-ere ne kantawuno ghule. 31. Ambano, “Kadekiho, naandoo adhaganighoo kagegeno omputo.” 32. Kansuru nobisara adhi-adhinia, ambano, “Naembali bhara aegege inodia?” 33. “Naembali, tamaka bea akumala kadeki idi.” 34. Nofileimo tora apaa-paandoa. 35. Adhi-adhini kansuru nogegee. 36. Pada aitu nogegeemo ghule adhi-adhinia. 37. Aitu maka nohende sepaliha kapanano lalonoa. 38. Pada kaawu nelensipi ghule gumegee, kansuru tora noangkafi apaa-paando.

39. Nowule kaawu, nekapalamo ne wata bhabhalano. 40. Tamaka we lalo bhe apaa-paando, nofebuni wutono welo losono wata. 41. Pada kaawu nengkora, notolamo adhi-adhino ambano, “Paa-paando!” 42. Garaa apaa-paando nobhalo we setompano, ambano, “Uumbe!” 43. Pada aitu nokala tora we setompano. 44. “Paa-paando!” 45. “Uumbe!” 46. “Ee... atola apaa-paando tanobhalo leheku.” 47. Tamaka apaa-paando. 48. Notola tora, “Paa-paando!” “Uumbe!” 49. “Ee... atola apaa-paando tanobhalo leheku, taatumumbu ini.” 50. Nobhari kaawu pakuno,

kansuru notumbue. 51. Pada aitu nomatemo adhi-adhinia. 52. Apaa-paando kansuru nolimba te mentaleahano.

### **Si jin dan si pelanduk (Atau: Kurcaci dan kancil)**

1. Satu kali si jin dan si pelanduk bertanding ketahanan tetap terjaga (tidak tidur). 2. Mereka duduk-duduk di ujung dahan pohon beringin dan bersepakat, kata mereka, “Siapa yang mengantuk akan didorong ke tanah.” 3. Kata mereka, “Ya!” 4. Setelah agak lama si jin memanggil, katanya, “Pelanduk! Awas! Saya akan mendorongmu.” 5. Kata pelanduk, “Tunggu dulu! Saya masih mengingat-ingat duri kapuk hutan, siapa gerangan yang meruncingnya, sampai demikian runcing?”

8. Sesudah itu mereka duduk-duduk lagi. 9. Belum lama, si jin memanggil lagi. 10. Katanya, “Pelanduk! Awas! Saya akan mendorongmu.” 11. Kata si pelanduk, “Tunggu dulu, saya masih mengingat-ingat duri pohon kapuk hutan itu, siapa gerangan yang meruncingnya, sampai demikian runcing?”

12. Setelah banyak kali si jin memanggil, ia mengantuk. 13. Langsung si pelanduk mendorong si jin, langsung ke tanah. 14. Sesampai di tanah si jin mulai marah. 15. Setelah si jin marah, si pelanduk melarikan diri karena takut pada si jin.

16. Setelah lama ia berlari, si pelanduk tertahan pada sarang lebah. 17. Si jin langsung mendapatinya. 18. Katanya, “Haa... sekarang saya sudah mendapatkanmu, saya akan makan ususmu, jantungmu, limpamu, saya akan makan hatimu.” 19. Berkatalah si pelanduk, “Tunggu dulu! 20. Saya masih menjaga gong raja.” 21. Kata si jin, “Bolehkah saya yang memukulnya?” 22. “Boleh, tetapi saya harus pergi dahulu.” 23. Setelah si pelanduk pergi, langsung ia memukulnya. 24. Setelah ia memukulnya, ia disengati lebah. 25. Sesudah itu si jin bertambah panas hatinya karena diperdaya. 26. Katanya gong, ternyata itu adalah sarang lebah.

27. Tetapi sesudah itu, si jin mencari lagi si pelanduk. 28. Setelah lama pergi mencari, ia menemukannya lagi. 29. “Haa... sekarang saya melihatmu, saya akan makan hatimu, saya akan makan jantungmu.” 30. Tetapi si pelanduk sedang berdiri di tengah tumpukan ular. 31. Katanya, “Tunggu dulu, saya masih menjaga ikat pinggang raja.” 32. Langsung si jin berkata, “Bolehkah saya memakai ikat pinggangnya?” 33. “Boleh, tetapi saya harus pergi dahulu.” 34. Si pelanduk melarikan diri lagi. 35. Si jin langsung memakai ikat pinggang. 36. Setelah itu si jin dibelit oleh ular. 37. Betapa bertambah panas hati si jin. 38. Setelah ia melepaskan ular yang mengikatnya, ia langsung menyusul lagi si pelanduk.

39. Setelah ia lelah, ia duduk di atas batang kayu besar. 40. Tetapi di dalam ada si pelanduk menyembunyikan diri dalam lobang batang kayu itu. 41. Sesudah duduk, si jin memanggil

katanya, “Pelanduk!” 42. Ternyata si pelanduk menyahut di ujung lain, katanya, “Iya!” 43. Setelah itu ia pergi ke ujung lain. 44. “Pelanduk!” 45. “Iya!” 46. “Ee... saya panggil pelanduk, yang menjawab kemaluanku.” 47. Tetapi memang pelanduk. 48. Ia memanggil lagi, “Pelanduk!” “Iya!” 49. “Ee... saya panggil pelanduk, yang menjawab kemaluanku. Nanti saya pukul ini.” 50. Setelah banyak kali (ia memanggil dan dijawab demikian) ia langsung memukul kemaluannya. 51. Setelah itu matilah si jin. 52. Si pelanduk langsung keluar ke tempat terang.

Terjemahan Bahasa Indonesia oleh Lukas Atakasi, 2016

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## The jinn<sup>1</sup> and the mouse deer

1. Once upon a time a jinn and a mouse deer held a competition in who could stay awake the longest. 2. They were sitting at the end of a branch of a banyan tree and made a deal, “Whoever gets sleepy will be pushed to the ground.” 3. They said, “Okay.” 4. Then after a while the jinn called out, “Mouse deer! Watch out! I will push you down.” 6. But the mouse deer said, “Wait a second, I am thinking about the thorns of the silk-cotton tree, who sharpened them that they are so pointed?”

8. Then they sat again. 9. It wasn’t long before the jinn called out again. 10. He said, “Mouse deer! Watch out! I will push you down.” 11. But the mouse deer said, “Wait a second, I am thinking about the thorns of the silk-cotton tree, who sharpened them that they are so pointed?”

12. After the jinn had called out to the mouse deer many times, he became sleepy. 13. Immediately the mouse deer pushed the jinn down to the ground. 14. When he got to the ground the jinn was angry. 15. Seeing that the jinn was angry, the mouse deer ran away, because he was afraid of the jinn.

16. After he had run for a while, the mouse deer ran into a bees’ nest. 17. At once the jinn overtook him. 18. He said, “Hah, now I finally got you. I will eat your guts, I will eat your heart<sup>2</sup>, your throat, I will eat your liver.” 19 The mouse deer said, “Wait a second. 20. I am guarding the king’s gong.” 21. The jinn said, “Could I maybe hit it?” 22. “Yes you can, but I will have to move away first.” 23. When the mouse deer had gone, the jinn hit it. 24. After he

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<sup>1</sup> The Muna word *dhini* is a borrowing from Indonesian *jin*, itself from Arabic. English translations are *jinn*, *djinn* and *genie*. I have chosen for jinn (both singular and plural), following contemporary practice (see, for example the Wikipedia article on jinn). In Muna culture, jinn are said to inhabit caves and trees (especially the banyan tree, as here) and they often held responsible for sickness and misfortune. In stories they are not depicted as evil immaterial spirits, but as fully physical creatures, somewhat dumb who are frequently outsmarted. This story is surprising in that the jinn dies at the end.

<sup>2</sup> The exact identification of *bhakekidi* is not clear. The usual word for heart is *bhake*, while *kidi* is an older word for ‘small’. It could be the spleen, the kidneys or the pancreas.

had it he got stung by the bees. 24. So the jinn got even more angry, because he had been fooled. 26. The mouse deer had said it was a gong, but it was actually a bees' nest.

27. But after that the jinn searched for the mouse deer again. 28. After he had gone for a while, he saw him again. 29. "Hah, now I finally see you. I will eat your liver, I will eat your heart." 30. But the mouse deer was standing among a heap of snakes. 31. He said, "Wait a second, I am guarding the king's belts." 32. At once the jinn said, "Could I maybe put a belt on?" 33. "Yes you can, but I will have to move away first." 34. The mouse deer ran away again. 35. The jinn immediately put on a belt around his waist. 36. But he put on a snake for a belt. 37. He become even more angry. 38. After he had untied the snake from his waist, he immediately followed the mouse deer.

39. When he got tired, he sat down on a rather large log. 40. But inside it was the mouse deer, hiding in the hollow part. 41. After he sat down, the jinn called out, "Mouse deer!" 42. To his surprise the mouse deer answered at the other end of the log, saying "Yes!" 43. Then the jinn went to the other end. 44 "Mouse deer!" 45. "Yes!" 46. "Hey, I'm calling out to the mouse deer and my penis is answering!" 47. But it was the mouse deer. 48. He called again, "Mouse deer!" "Yes!" 49. "Hey, I'm calling out to the mouse deer and my penis is answering, I'll just give it a pounding." 50. After many times (of calling and being answered) he pounded his genitals. 50. Then the jinn died. 51. The mouse deer immediately came out into the open.

English translation by René van den Berg, 2023.