

## **Karambau Kainsedodo** (t016)

*Told by La Benu from Lasosodo in 1976.*<sup>1</sup>

Karambau Kainsedodo netisa foo dhanggi. Nompona kaawu foo anagha nokobhakemo. Kabhalano pedamo winto. Sewakutuu karambau Kainsedodo nokokakalaha, miina nadhumaganie foono. Wakutuu anagha Waodhe Tina Fari bhe Waodhe Kambea Mpatani dokala detando bhontu. Garaa inia dowuramo foo amaitu ini. Nowurae kaawu foo amaitu inia, Waodhe Kambea Mpatani neutamo, maka dosuli we lambudo. Norato kaawu we lambuno, nohiriemo maka nofumaa.

Nosuli kaawu karambau Kainsedodo, noghondo foono padamo doutae. Kansuru noghondohi mie neutano foono maitu. Kaamarano kansuru nokala ne kolambuno.

Ambado kolambuno, “Ingka karambau Kainsedodo itu kaasi.”

“Inodi pada.”

“Waaghoo nesosoghoo, waaghoo nepanaghoo”.

“Koemo aesosoa, koemo aepanaa, sumano futaa mbaraaraa.”

Miina namoraea momaano foono maitu. Kaamarano. Kansuru nokala tora ne kolambuno sigaaahano.

“Ingka karambau Kainsedodo itu kaasi.”

“Inodi pada.”

“Waaghoo nesosoghoo, waaghoo nepanaghoo.”

“Koemo aesosoa, koemo aepanaa, sumano futaa mbaraaraa ini.”

Miina namorae momaano foono maitu. Kansuru tora nokala we seghonuno.

“Ingka karambau Kainsedodo itu kaasi.”

“Inodi pada.”

“Waaghoo nesosoghoo, waaghoo nepanaghoo.”

“Koemo aesosoa, koemo aepanaa, sumano futaa mbaraaraa.”

Garaa inia miina namorae tora momaano foono maitua.

Norato kaawu we tompano liwu, garaa inia lambuno kino liwu. Kansuru nosuli noala songkono, maka nokala we lambuno kino liwu maitu.

“Ingka karambau Kainsedodo kaasi.”

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<sup>1</sup> The text is taken from Yatim (1981) *Bahasa Wuna*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa. Lampiran 2, halaman 51-56. It was narrated on 1-11-1976 by La Benu, born in 1957 in Lasosodo, then a third-year student at the teacher’s college in Raha (SPG), and recorded and transcribed by Nurdin Yatim. The Muna text was revised in collaboration with La Mokui in 2006. The Muna version was also printed in the school book *Maimo, dopoguru Wamba Wuna* (La Mokui and René van den Berg, 2008) with notes on the vocabulary and questions.

“Inodi pada.”

“Waaghoo nesosoghoo, waaghoo nepanaghoo.”

“Koemo aesosoa, koemo aepanaa, sumano futaa mbaraaraa.”

“Ingka miina namutaa semieno we simbali watua.”

Garaa inia naandoo neghongkono. Noghongko gholompano foono karambau Kainsedodo maitu.

Garaa pata mutaano nagma Waodhe Kambea Mpatani.

“Ingka miina namutaa semieno we simbali maitua.”

Garaa nofutaa, kaawu nolimbamo gholompano foo.

“Ingka amaituhaemo mutano fookua. Maimo dokalaana.”

Kansuru kamokulahinoa nofopakeemo, nowaanemo bheta, nowaane bhadhu, nowaane dali, maka nokalaane. Wakutuu notendeane karambau Kainsedodo inia kamokulahinoa ntigho doghae. Kabhelano lalondo ne anando ini kaasi.

Wakutuu notendeane ambano karambau Kainsedodo, “Mengkora ne towuku ini, fintara ne tanduku ini.”

Nobisaramo Waodhe Kambea Mpatani ambano “Nondawumo bhetakua.”

“Mie, ihintumo ini mutano fookua.”

Nobisaramo tora ambano, “Nondawumo kabhantapikua bhe ndorokua.”

“Mie, ihintumo ini mutano fookua.”

“Nondawumo salakua.”

“Mie, ihintumo ini mutano fookua.”

Garaa miina naompona noratomo ne katumpuno lele. Norato kaawu ne katumpuno lele amaitu nofongkoraemo, maka nobisara ambano, “Mengkongkoramo ne itu. Koemo mekala-kala!” Ambano, “Uumbe.”

Kansuru nokala karambau Kainsedodo inia, nokapihi karambau bhaihino so momaano Waodhe Kamba Mpatani maitu. Norato kaawu garaa inia dofeenaemo, “Ingka karambau Kainsedodo itu kaasi.”

“Inodi pada.”

“Waaghoo nesosoghoo, waaghoo nepanaghoo.”

“Koemo aesosoa, koemo aepanaa. Dokalamana aitu dofumaaghoomu mie kampooliku mutano fooku.”

Ambado, “Ne hamai itu?”

Ambano, “Ane pa damorae, madaho fumaa inodi.”

Wakutuuno nokundo maitu, Waodhe Kambea Mpatani nobisaramo, “Saina-inamu kolaki, nohende tora lele ainia.” Nohende tora katumpuno lele amaitua.

“Saina-inamu kolaki sumanomo kolaki, nohende tora lele aini.”

Nohende tora lele amaitu. Norato kaawu nelangke, noratomo dua karambau Kainsedodo bhe bhaihino daomaaghoo Waodhe Kambea Mpatani maitu. Dorato kaawu doghondohie, miina damorae. Miina damorae kaawu, dofumaamo karambau Kainsedodo maitu sampe dopadae.

Miinaho naompona noliumo fetegho. Ambano Waodhe Kambea Mpatani, “Kolo kanau.” Ambano fetegho, “Taamoolimo dua hintu, poolighoomo paniku taafodhapa-dhapamo.” Nokapo kaawu fitu gholeo, noliumo dua tomi. Ambano, “Kolo kanau waomi.” Garaa ini o tomi amaitua kansuru nomaho-mahotie nakumoloe. “Kolomo pada, maka mopilo fekatugha-tugha. Amowulako, maka wula.” Ambano, “Uumbe.”

Kansuru nohorokane. Nopee te wawono sau melangkeno. Noforatoemo, “Wulamo!” ambano, “maka ghondo. Awatuhaemo katendewunano lambuno idhamua.” Garaa nowula, noworaemo daano katendewunano lambuno idhano, maka notudue tora ambano, “Mopilo tora ahumoroangkoghoo.” Nohoroanemo tora. Norato kaawu we lambuno, nopansuruane telo ghahu, noangkaane ne ghilei. Kansuru nodapoane lapa-lapa.

Pada aitu o tomi nopeemo te wawono bhanggai bhe notola-tola ambanoa, “Waodhe Kambea Mpatani aratoanemo!” Rampano kaomponano nokundo, kamokulano dowulemo doghae. Doghaefi anando maitu nomponamo nokala. Soondo padamo nofumaee karambau Kainsedodo maitu. O tomi notola-tolamo tora ambano, “Waodhe Kambea Mpatani aratoanemo!” Kansuru nofetingkee paapano. Ambanoa, “Ee! Ingka nagha notola nea Waodhe Kambea Mpatani.” Tamaka idhano miina namarasaea. Ambanoa, “Haa! Kabharino nefetingkemu!” Nobhari kaawu pakuno nofetingkee paapano, mansa nofoni telo ghahu, kansuru nelengka lapa-lapa, garaa bhe Waodhe Kambea Mpatani. Pada aitu paapano kabaruno sepaliha. Kansuru dorame-rame fato fulugha, doghawie kansuru, miina damosampue ne hale.

Pada kaawu amaitu rampano katumpuno lalondo kamokulahi Waodhe Kambea Mpatani ne tomi, dofopiliemo. Damaane naomaa, nokiido. Damaane bulawa, nokiido. Sabhara kawaaghoo nokiido. Garaa inia tabea tongko kadea. Pada dowane tongko kadea maitua, nosulimo. Nohoromo tora ne bhanggai kokala-kalano. Kanaandohanomo ne Wuna inia naando tomi ngkapera kadea. Anagha kaawu tula-tulano karambau Kainsedodo.

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## **Kerbau Kainsedodo**

Kerbau Kainsedodo ini menanam mangga *dhangki*. Lama kelamaan mangga ini pun berbuahlah. Besar buahnya seperti batu asahan. Suatu waktu ketika kerbau Kainsedodo bepergian, konon Waode Tinafari bersama Waode Kambea Mpatani pergi memotong waru (untuk membuat tali). Dilihatnya mangga itu. Waode Kambe Mpatani memetikanya, lalu mereka kembali ke rumah

mereka. Setelah mereka sampai, Waode Kambea Mpatani mengupas mangga itu lalu dimakannya. Setelah kerbau Kainsedodo kembali, dilihatnya mangganya sudah dipetik.

Langsung ia mencari orang yang memetik mangga itu. Langsung ia pergi ke rumah tetangganya.

“Oh, sang kerbau Kainsedodo, kasihan.”

“Ya, betul saya.”

“Beri dia merokok, beri dia bersirih.”

“Tidak usahlah saya merokok, tidak usahlah saya bersirih, asal kalian tertawa terbahak-bahak.”

Dia tidak melihat orang yang makan mangganya itu.

Dengan marahnya, dia langsung pergi ke rumah orang lain.

“Oh, kerbau Kainsedodo, kasihan.”

“Ya, betul saya.”

“Berikan dia merokok, berikan dia bersirih.”

“Tidak usahlah saya merokok, tidak usah saya bersirih, asal kalian tertawa terbahak-bahak.”

Dia tidak melihat orang yang memakan mangganya itu.

Langsung ia pergi lagi ke sebuah rumah.

“Oh kerbau Kainsedodo kasihan.”

“Ya, betul saya.”

“Berikan dia merokok, berikan dia bersirih.”

“Tidak usahlah saya merokok, tidak usah saya bersirih, asalkan kalian tertawa terbahak-bahak.”

Konon dia belum lagi menemukan orang yang makan mangganya.

Setelah ia tiba di ujung kampung, konon rumahnya kepala kampung ada di situ. Langsung ia kembali untuk mengambil songkoknya. Lalu dia pergi ke rumahnya kepala kampung itu.

“Oh, kerbau Kainsedodo, kasihan.”

“Ya, benar saya.”

“Berikan dia merokok, berikan dia bersirih.”

“Tidak usahlah saya merokok, tidak usah saya bersirih, asalkan kalian tertawa terbahak-bahak.”

“Oh, yang seorang di kamar sebelah tidak tertawa.” Konon dalam mulutnya ada mangganya kerbau Kainsedodo. Konon Waode Kambea Mpatani sedang menyimpan dalam mulutnya biji mangganya kerbau Kainsedodo ini.

“Oh, yang seorang di kamar itu tidak tertawa.”

Konon, ketika dia tertawa, keluarlah biji mangga itu.

“Oh, itulah dia yang memetik manggaku, marilah kita pergi.”

Orang tuanya langsung mengenakan pakaiannya (Kambea Mpatani), diberikanlah sarung, diberikan baju, diberikan anting-anting, lalu dibawanya. Pada waktu dibawa lari oleh kerbau Kainsedodo, orang tua mereka selalu menangis karena sedih hati mereka terhadap anak mereka.

Sedang dibawa lari, kerbau Kainsedodo berkata, katanya, “Duduk di panggungku, berpegang pada tandukku ini.”

Sementara itu, Wa Ode Kambea Mpatani berkata, “Telah jatuh sarungku.”

Kerbau Kainsedodo berkata, “Mari, engkau inilah yang memetik buah manggaku.”

Waode Kambea Mpatani berkata lagi, katanya, “Sarong dalamku telah jatuh.”

“Mari, engkau inilah yang memetik buah manggaku.”

“Telah jatuh bajuku.”

“Mari, engkau inilah yang memetik manggaku.”

“Telah jatuh celanaku.”

“Mari, engkau inilah yang memetik manggalru.”

Konon tidak lama kemudian sampailah pada tunggul pohon lele. Setelah tiba di tunggul lele itu, dia duduklah lalu berkata, katanya, “Duduklah di situ, jangan engkau pergi-pergi.”

Jawabnya, ”Ya”.

Kerbau Kainsedodo terus pergi mencari teman-temannya untuk memakan Waode Kambea Mpatani. Konon setiba di tempat temannya, disambutlah, “Oh, kerbau Kainsedodo, kasihan. Beri dia merokok, beri dia bersirih.”

“Marilah kita pergi sekarang supaya kita makan orang yang saya dapat, yang memetik manggaku.”

Katanya, “Di mana itu?”

Katanya, “Kalau tidak kita lihat (ketemukan), nanti kamu sekalian memakan aku.”

Pada waktu kerbau Kainsedodo meninggalkan Waode Kambea Mpatani, dia (Waode Kambea Mpatani) berkatalah, “Kalau sungguh-sungguh mamakku bangsawan, sungguh-sungguh bapakku bangsawan, bertambah tinggilah hendaknya lele ini.”

Maka bertambah tinggilah tunggul lele itu.

“Kalau sungguh-sungguh mamakku bangsawan, sungguh-sungguh bapakku bangsawan, bertambah tinggilah hendaknya lele ini.”

Bertambah tinggi lagilah lele itu.

Setelah tunggul lele itu tinggi, tibalah sang kerbau Kainsedodo bersama teman-temannya untuk memakan Waode Kambea Mpatani itu. Setiba kerbau-kerbau itu, mereka mencari tetapi mereka tidak ketemukan Waode Kambea Mpatani. Setelah mereka tidak menemukan, lalu mereka makanlah kerbau Kainsedodo itu. Ternyata tidak cukup bagi mereka.

Belum lama kemudian lewatlah seekor burung *fetegho*.

(Waode Kambea Mpatani) berkata, “Dukunglah saya!”

“Apa lagi dapat membawa engkau, sedangkan sayapku hanya dapat saya bawa dengan susah payah.”

Langgar pulalah burung *mbaatio*. Waode Kambea Mpatani berkata, katanya, “Dukung saya!” “Apa lagi dapat membawa engkau, adik, sayapku pun hanya dapat saya bawa dengan terpaksa.”

Setelah genap tujuh ekor burung, langgar pulalah burung *tomi*.

(Waode Kambea Mpatani) berkata, “Dukung saya *tomi*!”

*Tomi* itu gerangan ternyata langsung menghampirinya untuk mendukungnya.

“Naiklah di punggungku lalu pejamkan matamu kuat-kuat, nanti saya katakan buka mata, baru buka.”

Jawabnya, “Ya.”

Langsung dia terbangkan, dia bawa. Hinggap di atas pohon yang tinggi, dia beritahulah, katanya, “Buka mata lalu tengok, di sanalah bubungan atap rumah bapakmu.”

Ternyata setelah dia buka mata, benar dilihatnya bubungan atap rumah bapaknya.

Lalu disuruhnya lagi, katanya, “Tutup mata lagi! Akan saya terbangkan lagi.”

Dia terbangkan lagi, hinggap di atas pohon kelor. Setelah dia tiba di atas pohon kelor itu, berteriaklah, katanya, “Saya sudah bawakan Waode Kambea Mpatani.”

Orang-orang tuanya bergembira dengan kedatangan Waode Kambea Mpatani itu. Sebab selama Waode Kambea Mpatani pergi mereka telah menangisinya. Mereka menyangka bahwa telah dimakan oleh karambau Kainsedodo.

Setelah itu, karena kegirangan, orang tuanya melepaskan burung itu. Akan diberi makan ia tolak, segala pemberian ditolaknyanya. Ternyata dia hanya suka kalung merah. Setelah diberi kalung merah itu, dia kembali terbang lagi ke pohon kelor, lalu pergi meneruskan perjalanannya. Itulah sebabnya sekarang ini ada *tomi ngkpera*, burung kecil yang merah di lehernya, di pulau Muna. Demikianlah kisah kerbau Kainsedodo. Sekian.

*Terjemahan Bahasa Indonesia oleh Nurdin Yatim, diperiksa ulang oleh Siddo Thamrin, Letege Siharis Arifin N.A., diambil dari Yatim (1981). Versi Bahasa Indonesia tidak selalu mengikuti versi Muna.*

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## **Buffalo Kainsedodo**

Buffalo Kainsedodo planted an exotic mango tree<sup>2</sup>. After a long time the mango tree bore fruit. The fruits were as big as whetstones. One day buffalo Kainsedodo was on a trip, and he did not guard his mango tree. At that time two girls, Waodhe Tina Fari and Waodhe Kambea Mpatani went to cut some wood.<sup>3</sup> To their surprise they saw a mango tree. When Waodhe Kambea

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<sup>2</sup> The name of this mango is *dhangki* in Muna. It is said to be a large and fragrant type of mango, but it only occurs in folk tales. In older Malay folk tales such a mango is called *pauh janggi*. It seems likely that the Muna word *dhangki* has its source in this word. See also ‘Notes on Malay beliefs’ by Anker Rentse in *Journal of the Malayan Branch of the Royal Asiatic Society* Vol. 11, No. 2 (117) (December, 1933), pp. 245-251.

<sup>3</sup> The name of this particular tree is *bhoru*, the bark of which is used for making rope, its wood is used as firewood.

Mpatani saw the mango tree, she picked some fruit and then they went home. When she got home, she peeled the fruit and ate it.

When buffalo Kainsedodo got back, he saw that some fruit had been picked. Immediately he started looking for the person who had picked some of his mangoes. He was very angry and just went to somebody's home.

The homeowner said, "That is buffalo Kainsedodo, the poor thing."

"Yes, it's me."

"Give him a smoke, give him a betel chew."

"Forget about smoking, forgot about betel chewing, I only want you to laugh loudly."

But he did not see the one who had eaten his mango.

Immediately he went to someone else's house.

"That is buffalo Kainsedodo, the poor thing."

"Yes, it's me."

"Give him a smoke, give him a betel chew."

"Forget about smoking, forgot about betel chewing, I only want you to laugh loudly."

But he did not see the one who had eaten his mango.

Immediately he went to someone else's house.

"That is buffalo Kainsedodo, the poor thing."

"Yes, it's me."

"Give him a smoke, give him a betel chew."

"Forget about smoking, forgot about betel chewing, I only want you to laugh loudly."

But again he did not see the one who had eaten his mango.

When he arrived at the end of the village, he realised it was the village chief's house. At once he went home and put on his hat, then went to the village chief's house.

"That is buffalo Kainsedodo, the poor thing."

"Yes, it's me."

"Give him a smoke, give him a betel chew."

"Forget about smoking, forgot about betel chewing, I only want you to laugh loudly."

"Someone there in the room is not laughing."

That person was sucking on something. She was sucking on buffalo Kainsedodo's mango stone. And the person who was not laughing was Waode Kambea Mpatani.

"Someone there in the room is not laughing."

But when she laughed, the mango stone came out of her mouth.

"Ah, that is the person who picked my mango. Come us, let's go you and I."

At once her parents gave her clothes to wear, they gave her a sarong, they gave her a shirt, earrings, and then he went away with her. When buffalo Kainsedodo ran away with her, her parents kept crying. They were very sorry for their daughter, the poor thing.

As he was running with her, buffalo Kainsedodo said, “Sit on my back, hold on to my horns.”

Waode Kambea Mpatani said, “My sarong has fallen.”

“Hey, you are the one who picked my mango.”

She spoke again, “My inner sarong and my skirt have fallen.”

“Hey, you are the one who picked my mango.”

“My underpants have fallen.”

“Hey, you are the one who picked my mango.”

It was not very long until they reached the stump of a silk-cotton tree. When he arrived at the tree stump, he put her down and said, “Sit there! Do not go away!” She said, “Okay.”

Immediately buffalo Kainsedodo went away, looking for his fellow buffaloes to eat Waode Kambea Mpatani.

When he arrived they asked him, “That is buffalo Kainsedodo, the poor thing.”

“Yes, it’s me.”

“Give him a smoke, give him a betel chew.”

“Forget about smoking, forget about betel chewing. Let’s go and let’s eat the person I caught who picked my manggo.”

They asked, “Where is she?”

He answered, “If we won’t see her, you can eat me.”

When the buffalo left, Waode Kambea Mpatani said, “If your mother is truly nobility<sup>4</sup>, may this silk tree go up.” And the stump of the silk tree did go up. “If your mother is truly nobility, if only nobility, may this silk tree go up.” And the silk tree went up again. When it was high up, buffalo Kainsedodo and his friends arrived to eat Waode Kambea Mpatani. They looked for her, but didn’t find her. When they could not find her, they ate buffalo Kainsedodo and finished him.

It was not long afterwards that a pigeon flew by. Waode Kambea Mpatani said, “Please carry me.” But the pigeon said, “It’s hard enough for me to flap my wings, let alone with you added.”

After seven days had gone by, a sparrow flew past. She said, “Please carry me, sparrow.” And to her surprise the sparrow at once came close to carry her on his back.

“Just sit on my back, but close your eyes firmly. When I tell you to open them, then you can open your eyes.” She said, “Okay.”

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<sup>4</sup> This is an animistic prayer or incantation, the meaning of which is somewhat obscure. *Saina-inamu* contains the root *ina* ‘mother’ and *kolaki* is the term for nobility. It seems that the incantation is directed towards the ancestors.

Immediately he flew away with her. He alighted on a high tree and told her, “Open your eyes and look. Over there is the ridge beam of your father’s house.” She opened her eyes, and indeed she saw the ridge, but the sparrow told her, “Close your eyes again, so that I can fly with you.” He flew with her again. When he arrived at the house, he went straight to the attic, going through an opening in the front gable. Then he covered her under a mattress.

After that the sparrow landed on a small low tree near the house<sup>5</sup>, and he called out, “I have brought Waodhe Kambea Mpatani!” Because she had been gone so long, their parents had stopped crying. They had cried for their daughter who had long been gone. They thought that she had been eaten by buffalo Kainsedodo. The sparrow called out again, “I have brought Waodhe Kambea Mpatani!” Immediately her mother heard it. She said, “Hey, someone is calling the name Waodhe Kambea Mpatani.” But her father did not believe it. He said, “Ah, you hear all sorts of things.” When her mother had heard it many times, she finally went up to the attic, at once she opened/uncovered the mattress, and there as Waodhe Kambea Mpatani. Her mother was very happy. They had a party for forty days, they kept her continually on their laps, they did not put her on the floor.

Then, because Waodhe Kambea Mpatani’s parents were very grateful to the sparrow, they gave him a choice of gifts (lit. they made him choose). They offered him food, but he refused. They offered him gold, he refused. Every gift he refused. Except for a red necklace. When they had given him the red necklace, he went back home. He flew again to the small low tree and then kept going. And that is the reason there is a red-breasted sparrow here on Muna. That was the story of buffalo Kainsedodo.

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<sup>5</sup> The *bhinggai* (Indonesian *kelor*) is a low tree with small edible leaves, often planted near houses.