

## Tula-tulano kanaandoohano manu (t022)

Narrator unknown<sup>1</sup>

1. Naandoo semie hadhi nogaa bhe semie robhine. 2. Garaa seha-sehae miina naompona pada nogaa hadhi maitu ini, nokalamo nohela. 3. Amaitu ini mieno lambuno miina namandehaane notandamo kadaino namisino. 4. Garaa peda hae raafulu wula kamponano hadhi maitu ini nokala, nokokana-anamo mieno lambuno. 5. Anano maitu o robhine. 6. Taadua tanopatamo ompulu taghu omuruno anahi amaitu ini, miinaho nasumuli-sulia hadhi amaitu ini, amano. 7. Dadi, anahi amaitu ini kaasi takara-karamanuhomo dua bhe inano sakundono amano maitu. 8. Garaa naseha-sehae inano nosakimo. 9. Welo kasakino maitu noforatomo anano maitu. 10. Ambano, “Naefie-naefie narumato hadhi ne liwu ini maka nakobhili fotuno ne ghowano ghoghouano, aituhaemo itu amamu.”

11. Garaa seha-sehae hadhi amaitu ini nosulimo. 12. Seha-sehae dobhasiemo we kampua hadhi amaitu ini. 13. Garaa bhasie maitu fokoamauno anahi amaitu ini. 14. Maka hadhi amaitu ini miina namandehaane lahae amano anahi amaitu ini. 15. Dadi, dopoghawamo ne nagha bhe anahi amaitu ini. 16. Garaa hadhi amaitu ini sanowura anahi anagha noasianemo. 17. Nosuli we kabutihano hadhi amaitu ini miina naompona, asala katoorampamo dua Kakawasa notudumo kamokula we kabutihano maitu nefeowa kafeena ne lambuno fokoamauno anahi amaitu ini. 18. Pada amaitu ini fokoamauno nagha dopofeta-fetapamo dosibhasi-bhasitie. 19. Garaa bhasitiehino dua maitu keseno humundano. 20. Dadihanomo dotarimaemo kafeenano maitu. 21. Pada peda anagha dopoghonu-ghonuianemo bhasitie ompulu raafuluno maka dofokawida.

22. Garaa seha-sehae pada dofokawida maitu inia, nefeghondoghoomo hadhi maitu inia. 23. Peda hae pada dogaa bughou maitu. 24. Garaa ini miina naompona noghondoane maitu, noworamo bhilino fotuno ne ghowano ghoghouano. 25. Sanowora bhilino fotuno maitu notieremo noghondoane maka noghae.

26. Noworae noghae, nofeenamo, “Omoghaefi hae itu bhela?” ambano.

27. Miina nakodiu anahi amaitu ini. 28. Tolu paku kaawu nofeenae, nobhalomo. 29. Ambano: “Afekiri wambano inaku ne inodi indefiemo ini.”

30. Nofeenamo tora hadhi maitu ini. 31. Ambano, “O hae wambano inamu?”

32. Ambano, “Naefie-naefie nanumaandoo hadhi kobhilino fotu ne ghowano ghoghouano,

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<sup>1</sup> In early 1986, photocopies of several Muna texts found in prepublication reports were sent to René van den Berg, then studying the Muna language in Raha, by Dr J. Noorduynd, then secretary of the KITLV in Leiden. Most of these texts were later published by Depdikbud as *Ceritera Rakyat Daerah Sulawesi Tenggara*, e.g. <https://repositori.kemdikbud.go.id/14114/1/Cerita%20rakyat%20daerah%20sulawesi%20tennggara.pdf>. But a few, including this text, were never officially published. The photocopies had no information on speakers or location and have not been preserved.

aituhaemo amamu. 33. Taaka ihintumo ini kobhilino fotu.”

34. Nofetingke kaobhalono maitu, hadhi amaitu ini kansurumo dua noghae.

35. Pada peda amaitu ini nokalamo nolili hadhi amaitu ini nofeenaghaghoo bhahi o hae

kaamponino dogaa bhe anano. 36. Garaa nofeena maitu hamai mobhaloe miina nakokaamponi.

37. Panda-pandanomo nofeena nopoghawamo bhe saidhi. 38. Nofeenamo ne saidhi nagha bhahi

naandoo kaamponino dogaa bhe anano. 39. Nobhalo saidhi maitu ambano, “Kaamponino itua

okumala omewalo-walole te kabhawono Arafah; fitu paku suli bhe kala. 40. Pada peda anagha

dasumumbelekomo, maka datumototoko. 41. Maka daporomu-romuangko daomaako. 42.

Barangka daomaako mieno Isilamu, ingka aituhaemo itu so mesuano ne surugaa. 43. Barangka

itu daomaako mieno kaafiri aituhaemo itu so mesuano ne narakaa.”

44. Norato dosumbelee hadhi amaitu ini, garaa nembali manu kapute. 45. Dadihanomo

kanaandoohanomo manu maitu. 46. Nifumaando mie kaafiri manumo te dhunia ini. 47.

Nefumaando mie Isilamu nekonandomo manu te arasi. 48. Dadihanomo nokakurao manu we

wite ini miina nakumakuraoghoo dua haea. 49. Tamaka nobhalo kakuraono manu te arasi,

katandaihino dua Lohoro ane nokoghusehi.

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## **Ceritera tentang asal mula ayam**

1. Ada seorang haji menikah dengan seorang perempuan. 2. Ternyata tidak seberapa lama

setelah menikah haji itu pergi berlayar. 3. Ketika itu ia tidak tahu bahwa isterinya sudah hamil.

4. Dan terjadilah dua puluh bulan lamanya haji itu pergi, isterinya telah melahirkan. 5. Anaknya

itu perempuan. 6. Hingga usia anak itu genap sepuluh tahun, haji itu, ayahnya, tidak kunjung

kembali. 7. Jadi, kasihan anak itu, untung saja ada ibunya yang ditinggal ayah itu. 8. Tapi tidak

berapa lama ibunya sakit. 9. Dalam keadaan sakit itu, ia memberitahu anaknya. 10. Katanya,

“Kapan-kapan ada haji datang di kampung ini dan di kepalanya dekat pusaran rambut ada bekas luka, itulah ayahmu.”

11. Tidak lama kemudian haji itu pun pulanglah. 12. Kemudian haji itu diundang ke upacara

pengguntingan rambut. 13. Ternyata yang mengudangnya adalah paman anak itu. 14. Tetapi

haji itu tidak tahu siapa ayah anak itu. 15. Jadi, di situlah ia bertemu dengan anak itu. 16. Dan

ketika haji melihat anak itu, ia langsung merasa sayang padanya. 17. Sepulangnya ke

penginapan, tidak lama kemudian, sesuai takdir dari Yang Mahakuasa, haji itu meminta orang

tua di penginapan untuk membawa lamaran ke rumah paman anak itu. 18. Sesudah itu

pamannya saling memberitahu dengan saudara-saudaranya. 19. Ternyata semua saudaranya

menyetujui. 20. Oleh sebab itu, lamaran itu diterima. 21. Kemudian saudara-saudara dan

kerabat keluarga besar berkumpul dan menikahkan mereka.

22. Padahal belum lama setelah mereka dinikahkan, haji itu meminta dicarikan kutunya. 23. Begitulah layaknya pengantin baru. 24. Terjadilah, tidak lama mencari kutu, ia (anak itu) melihat bekas luka di kepala dekat pusaran rambut. 25. Begitu melihat bekas luka itu, ia berhenti mencari kutu lalu ia menangis.

26. Melihat ia menangis, haji itu bertanya, “Apa yang engkau tangisi?”

27. Anak itu tidak berkata apa-apa. 28. Ketiga kalinya ia (haji) bertanya, ia menjawab. 29. Katanya, “Saya ingat kata-kata ibuku dulu.”

30. Bertanya lagi haji itu. 31. Katanya, “Apa yang dikatakan ibumu?”

32. Katanya, “Kapan-kapan ada haji yang memiliki bekas luka dekat pusaran rambutnya, itulah ayahmu. 33. Dan engkau yang memiliki bekas luka di kepala.”

34. Mendengar jawaban itu, haji itupun langsung menangis.

35. Sesudah itu, haji itu pergi berkeliling menanyakan apa yang bisa mendatangkan ampun bagi orang yang menikah dengan anaknya. 36. Ternyata setiap orang yang ditanya menjawab bahwa tidak ada pengampunannya. 37. Akhirnya ia bertemu dengan pertapa sakti. 38. Ia bertanya kepada pertapa itu, apakah ada pengampunan menikah dengan anaknya. 39. Pertapa itu menjawab, katanya, “Pengampunannya adalah berguling-guling di gunung Arafah, tujuh kali bolak balik. 40. Sesudah itu engkau akan disembelih dan dipotong-potong. 41. Lalu orang akan berkumpul memakanmu. 42. Kalau kau dimakan orang Islam, mereka itulah yang akan masuk surga. 43. Kalau kau dimakan orang kafir, mereka itulah yang akan masuk neraka.”

44. Ketika haji itu disembelih, ternyata ia menjelma menjadi ayam putih. 45. Demikianlah asal mula adanya ayam. 46. Yang dimakan orang kafir, itulah ayam di dunia ini. 47. Yang dimakan orang Islam itulah yang disebut ayam di surga tertinggi. 48. Sehingga kalau ayam di dunia berkokok bukan tanda apa-apa. 49. Tetapi ia hanya menjawab kokok ayam di surga sebagai tanda waktu Lohor kalau hari hujan.

Terjemahan Bahasa Indonesia oleh Lukas Atakasi, 2018.

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## **The story of the origin of the chicken**

1. There was a haji<sup>2</sup> who married a woman. 2. But not long after he married, the haji went on a sailing trip looking for fortune. 3. At that time he did not know that his wife was already pregnant (lit. her bad feelings had begun). 4. And so, during the 20 months that the haji was away, his wife gave birth. 5. It was a girl. 6. And until the girl was ten years old, he never came back home, that haji, her father. 7. So the poor girl was lucky to still have a mother after her father had gone. 8. After some time her mother became ill. 9. During her illness she told something to her daughter. 10. She said, “Whenever a haji arrives in this village who has a scar on his head just below his hair whorl, that is your father.”

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<sup>2</sup> A haji is a Muslim who has made the pilgrimage to Mecca.

11. After a while the haji returned home. 12. Some time later he was invited to a hair-cutting ceremony for infants. 13. The one who invited him was the uncle of the girl. 14. But the haji did not know who the father of the girl was. 15. So he met the girl there. 16. As soon as the haji saw the girl, he liked her. 17. Not long after he had returned to the place where he was staying, and due to divine predestination, he ordered an older man at his dwelling place to bring marriage proposal gifts to the house of the uncle of the girl. 18. After that her uncle consulted with his relatives. 19. The relatives were all in favour. 20. So they received the marriage proposal. 21. After that all the relatives gathered together for the wedding and they were married.

22. After they had been married for a while, the haji asked her to search his head for lice. 23. That is not surprising, as they were newlyweds. 24. But she had not been searching for long, when she saw the scar on his head, below his hair whorl. 25. As soon as she saw the scar on his head, she stopped searching for lice and began to cry. 26. When he saw her cry, he asked, "What are you crying for?"

27. The girl did not answer. 28. Three times he asked her, and then she answered. 29. She said, "I remember my mother's words from long ago."

30. The haji asked her again. 31 "What did your mother say?"

32. She replied, "Whenever there is a haji who has a scar on his head below his hair whorl, that is your father. 33. And it's you that has a scar there."

34. When he heard her answer, the haji also immediately began to cry.

35. After that the haji went round asking how one could get forgiveness from marrying one's daughter. 36. But everyone he asked replied that there is no forgiveness for that. 37. Finally he met a holy hermit. 38. He asked the hermit whether there is forgiveness for marrying one's child. 39. The hermit said, "The way to get forgiveness is to roll yourself down from Mount Arafah, seven times up and down. 40. Then you will have to be slaughtered, and cut up in pieces. 41. Then people will gather around you and eat you. 42. If Muslims eat you, they are the ones will enter heaven. 43. If unbelievers eat you, they are the ones who will enter hell."

44. When they slaughtered the haji, he suddenly became a white rooster. 45. And that is the reason those roosters exist. 46. What is eaten by unbelievers are roosters in this world. 47. What is eaten by Muslims are called roosters at the throne in heaven. 48. Therefore if a rooster crows here on earth, it is not crowing for no reason. 49. It is actually responding to the crowing of the rooster in heaven, also signalling that it is the time for midday prayer when it is raining.

English translation by René van den Berg, 2018.