

Tula-tulano kanaandoohano Wuna, katikonahano Wuna (t023)

Narrator unknown¹

1. Afetingke tula-tulano awaku mateno ini (La Ode Porungku), katikonahano witeno Wuna rampano dowora kontu kowunano. 2. Nakotughu bhe paise, tula-tulano peda aini. 3. Bhaa-bhaano nonaandoo witeno Wuna peda adhono seghonu pasi. 4. Katipandehaohano bhaa-bhaano witeno Wuna norato Sawerigadi. 5. Wakutuu aitu Sawerigadi nosawi ne bhangka, taaka miina natipandehaoa bhahi nomaighoo ne hamadia; tula-tulano miina siaghe naentalea. 6. Taaka doghondo lateno bhangkano tisoreno te kotano Wuna, kau-kaumo nomaighoo we salata noghulu kabelatu. 7. Daafaane, sananumaandoo ghoo dua seise tula-tula bhangkano Sawerigadi, ne itumo notisoremo ne pasi nepulughoo te wawo ainiini. 8. Ampa aitu bhangkano Sawerigadi inia naandooe, tamaka nembalimo kontu, neano dokonae Bahutara.

9. Notisore kaawu bhangkano Sawerigadi, norunsadamo sigaa sabhangkahindo. 10. Sigaa nowowohoda dosawimo ne bhangkando² paka-paka. 11. Miinaho nakodohoa dobhosea, notisoremo dua bhangkando paka-paka; notisoremo tora ne pasi Maabuti (liwu ngkodau). 12. Bhangka anagha nembalimo dua kontu ampa aitu. 13. Notisore kaawu tora bhangkando paka-paka, norunsapidamo tora sabhangkahino sigaa. 14. Sigaa nowowohoda tora dosawimo ne bhangkando seghonuno.

15. Taaka miina naompona tora dobhosea, bhangkando seghonunoa notisoremo tora ne pasi. 16. Pasi katisorehano nagha dokonae te Lagadi (liwu ngkodau). 17. Ampa aitu naandooe, taaka nembalimo tora kontu. 18. Salapasino aitu Sawerigadi miinamo natipandehaoa kaghuluhano. 19. Pedamo dua sabhangkahindo nerunsapino nembalimo o mie bhaa-bhaano ne witeno Wuna ini. 20. Salompo-lomponano pasihi andoa maitua nembalimo seghonu liwuto. 21. Mie bhaa-bhaano maitu delate dopofogho-foghonu. 22. Dhamanindo mie ndohidaanagha dokonae dhamanino momaano karaka. 23. Kadadihano wakutuu aitu tula-tulano derakofi kenta ne wiwino tehi bhe defonoti.³

¹ 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 *Cerita 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.

² The original has *bhatele* for some kind of vessel in lines 10-13, but this word is completely unknown on Muna, even among the most knowledgeable speakers. It has been replaced by the general word *bhangka* 'boat', and translated 'sloop'.

³ The original sentence ends with a further brief clause *garaa dopogau-gaumo* 'And then (surprise) they spoke to each other.' This is probably a displaced clause which does not make much sense at this point in the story.

24. Seghonu wakutuu dokala dohulo, garaahano tadoworamo kontu kowunano. 25. Dowora kaawu kontu kowunano maitua, doalaanemo mbali neano liwuto aniini. 26. Aituhaemo sabhabuno witeno Wuna dokonae Wuna rampahano doworamo kontu kowuna maitu.

Ceritera asal mula pulau Muna dan nama Muna

1. Saya mendengar ceritera kakekku almarhum (La Ode Porungku), disebut pulau Muna (Wuna) karena mereka melihat batu yang berbunga. 2. Entah benar atau tidak, ceritera seperti ini. 3. Pada awal mula adanya pulau Muna seperti sebuah batu karang. 4. Pulau Muna pertama dikenal waktu datangnya Sawerigadi. 5. Ketika itu Sawerigadi naik perahu, tetapi tidak diketahui ia datang dari mana, ceriteranya tidak begitu jelas. 6. Tetapi bila dilihat letak perahunya yang terdampar di kota Muna, sepertinya ia dari arah selatan menuju ke utara. 7. Ya begitulah, supaya ada sebuah ceritera tentang perahu Sawerigadi, di situlah ia terdampar di atas batu karang, seperti yang dikatakan tadi. 8. Sampai sekarang perahu Sawerigadi masih ada, tetapi sudah menjadi batu, namanya Bahutara.

9. Setelah perahunya kandas, Sawerigadi meninggalkan sebagian teman-temannya. 10. Sebagian ia bawa naik perahu yang pertama. 11. Belum jauh mereka berlayar, kandas pula perahu mereka yang pertama, ia terdampar di atas batu karang Maabuti (kampung lama). 12. Perahu itu sekarang sudah menjadi batu juga. 13. Setelah perahu mereka yang pertama juga terdampar, ia meninggalkan lagi sebagian temannya. 14. Sebagian ia bawa naik perahu yang sebuah lagi.

15. Tetapi tidak lama mereka berlayar, perahu mereka yang satu itu kandas pula di atas batu karang. 16. Batu karang tempat terdamparnya itu disebut Lagadi (kampung lama). 17. Sampai sekarang masih ada, tetapi sudah menjadi batu juga. 18. Setelah itu Sawerigadi tidak diketahui lagi ke mana ia pergi. 19. Demikian pula, teman-temannya yang ditinggalkan telah menjadi orang-orang pertama yang mendiami pulau Muna. 20. Setelah lama berselang, batu-batu karang itu menyatu menjadi sebuah pulau. 21. Orang-orang pertama itu tinggal dalam satu kelompok. 22. Zaman orang-orang itu disebut zaman orang makan katak. 23. Pencaharian mereka ketika itu, menurut ceritera, menangkap ikan di tepi pantai, dan mencari kerang laut, lalu mereka berembuk.

24. Pada suatu ketika mereka pergi berburu, tiba-tiba mereka melihat batu yang berbunga. 25. Setelah melihat batu yang berbunga, mereka mengambilnya sebagai nama pulau itu. 26. Itulah sebabnya pulau Muna disebut Wuna ('bunga') karena mereka melihat batu yang berbunga itu.

Terjemahan Bahasa Indonesia oleh Lukas Atakasi, 2018.

The story of the origin of Muna and the name Muna

1. I heard the story from my deceased grandfather, La Ode Porungku, that the reason the island is called Muna (flower) is that people saw a stone with flowers on it. 2. Whether or not it is true, the story goes like this. 3. In the beginning Muna was a coral reef.⁴ 4. Muna was first discovered when Sawerigading⁵ came. 5. At that time Sawerigading came by boat, but it is not known where he came from; the story is not clear on this point. 6. But when one looks at the position of his boat that ran ashore at Kota Muna, it looks like he came from the south and was heading north. 7. Anyway, in order for there to be a story about Sawerigading's boat, he ran ashore there on the coral reef mentioned above. 8. Sawerigading's boat is still there, but it has become a rock/petrified, which is called Bahutara.⁶

9. When Sawerigading's boat ran aground, he left some of his people there. 10. Others he took with them and they went aboard in their first sloop. 11. They hadn't sailed/rowed very far, when their first sloop also ran aground, it also ran aground on a coral reef, at Maabuti (an old abandoned village). 12. That boat also became a rock and is still there. 13. When his first sloop ran aground, again he left some of his friends there. 14. Others he took along and they boarded their second sloop. 15. But they had not sailed/rowed for very long, when their second sloop also ran aground on the coral reef. 16. The reef where they ran aground is called Lagadi (an old abandoned village). 17. It is still there, but again it has petrified. 18. After that it is not known in which direction Sawerigading went. 19. The people he had left behind became the first people on Muna. 20. Gradually those coral reefs became one island. 21. Those first people lived together as a group. 22. The era of those people is called the time of the frog-eaters.⁷ 23. Their livelihood at that time was catching fish near the shore and looking for sea products on the beach. 24. Once they went deer-hunting, and to their surprise they suddenly saw a stone with flowers growing from it. 25. When they saw that flowering stone, they took it to be the name of the island.⁸ 26. That is the reason Muna is called *Wuna* ('flower')⁹, because they saw that flowering stone.

English translation by René van den Berg, 2018.

⁴ Geologically, Muna is indeed largely covered by limestone originating from coral reef. See <https://www.esdm.go.id/id/media-center/arsip-berita/mengenal-museum-kars-9-pulau-muna-terbentuk-dari-kars-batukarang>

⁵ Sawerigading is a culture hero from South Sulawesi (Luwuk), associated with the I La Galigo cyclus. See id.wikipedia.org/wiki/Sawerigading

⁶ *Bahutara* is from Indonesian *bahtera* 'ark, vessel', but the word is not in current use for any type of boat.

⁷ Since this refers to pre-Islamic times, it is possible that 'frog-eaters' is a euphemism for 'pork-eaters'.

⁸ It is unclear what kind or type of flowers grew on or out of this stone.

⁹ The word *wuna* in the Muna language means 'flower' (cognate with Indonesian *bunga*). *Wuna* is still the endonym for the island (*witeno Wuna*), the language (*wamba Wuna*) and the people (*miendo Wuna*) in the Muna language. It is unclear why (and when) the native word *Wuna* changed to *Muna* as the exonym. Siddo Thamrin believes the Dutch colonial government corrupted this word, as they were unable to pronounce it, but this seems unlikely as the sound sequence [wu] <woe> is common in Dutch.