

## **Tula-tulano ratono fitu ghulu bidhadhari (t032)**

Sumber: Tarimana, Abdurrauf; Abd. Galib, A. Hamid Hasan, H. Nehru Dundu, Abd. Hamid, La Ode Madu, Hasaeni, and A. Arit L. 1981. *Cerita rakyat daerah Sulawesi Tenggara*. Jakarta: Proyek Penelitian dan Pencatatan Kebudayaan Daerah, Pusat Penelitian Sejarah dan Budaya, Departemen Pendidikan dan Kebudayaan.

[Data untuk proyek ini dikumpul pada tahun 1977-78.

Teks Bahasa Muna tidak termuat dalam publikasi resmi ini, hanya dalam laporan prapublikasi.

Nama penutur cerita dan tempat asalnya tidak tercantum.]

Naandoo sepaku ne Wuna ini dorato fitu ghulu bidhadhari dopee te fotuno laano Rete. Dorato fitu ghulu bidhadhari ini, kolakino Wuna Adhe Huseini, nekonando Omputo Sangia, naandoo nekadiu. Saratono bidhadhari fitu ghuluno inia dofolili deki matando. Kolakino Wuna Adhe Huseini kansuru nekakopeanda, dadi miina damoraea. Miina kaawu dakoniwora, bidhadhari fitu ghuluno inia, sumbere lembisi antakasumundo maka dosampu dekadiu. Dopada kaawu dekadiu bidhadhari inia, dosifoni-fonihamo, sumbere ala antakasumundo, maka dopokalinda-linda ne wiwino laa. Garaa niho dehandaghoo dahumoro, Omputo Sangia Adhe Huseini inia miina natipandehaoa nopunda we wunta-wuntando bidhadhari inia maka neintara seghulu, maka nopogau Omputo Sangia ini, "Aitu paemo amolapako osumuli, amalakomo so mieno lambuku. Lahae notudukoomu ofindahimu liwuku ini? Inodimo ini kolakino", ambano Omputo Sangia ini.

Bidhadhari neintarano Omputo Sangia ini nobhalo, "Aesalo maafu kaasi, runsa kanaumo. Inodi ini miina atumoka rampano miina akokarobhineha, dadi insaidi bidhadhari miina naembali tagaa. Aitu sumanomo orunsa kanau, madaho aesaloangko inodi ne Ompu okoanaghoo mokesano peda insaidi bidhadhari."

Nofetingke kaawu Omputo Sangia wambano bidhadhari inia nolapasaanemo nohoru.

Omputo Sangia ini nomponamo nogaa, tamaka miinaho nakoanaa. Miina naseha-sehaea nopada neintara bidhadhari we laa, pasino nobhalamo taghino mieno lambuno. Rato nolente, garaa o robhine daano, tanepuru bidhadhari, kakesa. Tamaka miina dua nakokarobhineha, nekansuru idhano nokonaane neano Kamomono Kamba.

Raa taghu dadi Wadhe Kamomono Kamba inia, nolentemo tora aino o moghane, garaa sebhera manusia, miina tora natumokaa. Ghagheno ampa puhe o ghule, notanda puhe ampa fotu o manusia, bhe kapasole. Miina nakopasaa te wawono wite ini. Neano Dhe Ndadhe Wuna. Nolapasi ana ruduano ini maka notoka anahihino omputo Sangia, nembalimo lee ampahi aitu.

Noalae gholeo noalae wula noalae taghu, Wadhe Kamomono Kamba nokalambemo, Adhe Wuna noanamoghanemo. Aitu idhando bhe paapando tadotangghidamo, foporaino dohuhu, tamaka damafaane Wadhe Kamomono Kamba miina nakokarobhineha. Sabutuno idhano bhe paapanao takasakaranomo lalo. Aitu idhano paapanao notola ne Kawasano Ompu sio-siomo Wadhe Kamomono Kamba bhe Adhe Wuna inia naongkubu omurundo bhe daerabu kaambano. Sabutuno tolano Omputo Sangia inia notarimae daano Kawasano Ompu, kapaa miina naompona

Wadhe Kamomono Kamba nosakimo mbalimo kamatehano. Ne itu foporaihinoa sumbere soso, “Kakesano robhine, kangkubuno omuruno” ambado. Nomate kaawu Wadhe Kamomono Kamba inia, dotanoemo we Wasolangka, naandoemo taampahimo aini, dokonae we Wadolao.

Aitu Adhe Wuna inia notangka kaanamoghaneno, tamaka miina bhe sampu we wite, rampano noambanoghoo ghuluno sebhera kadadi, sebhera manusia. Ampamo kaawu tigho nosola welo lambu peda ghule itu. Tamaka nosungku, malingu kalambehi welo lambu nemasighoono nokala nosorada kobhalahano alo, sabutuno tadokikeihamo o kalambehi. Nopandehaane kaawu peda aini, omputo Sangia bhe mieno lambuno dopogaughoomo Adhe Wuna ini daefefolimbae we saliwu. Peda kaawu amaitu Adhe Wuna inia dogau-gauhiemo sepaku dakumala daempalimpalane we wiwino tehi we Mantobua bhe dapokabhangka-bhangkaane we tehi. Pasino nohundamo dua Adhe Wuna kaasi, garaa tadokala doghoro we liano Oe Nggumora se mahono liwu Wakorumba. Garaa lia ainia nopolosa te Kolinsusu, rampano miina naompona nokobhiritamo ambado te Kolinsusu dowora o moghane pasole, sebhera o ghule, sebhera o manusia, noleni norope tehi matagholeo ghumuluhano te Ambo.

---

## **Cerita datangnya tujuh Bidadari**

Pada suatu waktu di Muna turun tujuh Bidadari di hulu sungai yang bernama Fotuno Rete. Waktu turunnya bidadari yang tujuh itu, Raja Muna nama La Ode Husein, gelar Omputo Sangia kebetulan sementara mandi di hulu sungai tersebut di atas. Pada saat tibanya tujuh bidadari tersebut terus mereka melihat kiri kanan, kalau-kalau ada orang. Raja Muna La Ode Husein Omputo Sangie yang saat itu sementara mandi terus bersembunyi. Setelah para Bidadari itu tidak melihat orang, maka mulailah mereka membuka pakaian mereka berupa alat terbang lalu mereka turun di air mandi-mandi. Setelah bidadari itu mandi, mereka mulai ambil pakaian masing-masing sambil menari-nari di pinggir sungai. Pada saat para bidadari ini hendak terbang, Raja Muna La Ode Husein tanpa dilihat, tiba-tiba melompat di tengah-tengah para bidadari, lalu ia memegang satu bidadari sambil berkata, "Sekarang saya tidak akan melepaskan lagi kamu untuk kembali, saya akan ambil kamu, untuk menjadi isteri. Siapa yang menyuruh kamu datang di negeri saya."

Bidadari yang dipegang oleh raja itu menjawab, "Saya minta maaf, kasihani saya, lepaskan saya: saya ini tidak sempurna karena saya tidak punya kemaluan, karena itu kami bidadari tidak bisa kawin. Asal lepaskan saya, nanti saya mintakan kepada Tuhan, agar kamu beranak yang cantik seperti kami bidadari."

Mendengar kata-kata bidadari itu, Raja Muna La Ode Husein terus melepaskan bidadari yang sementara ia pegang. Raja Omputo Sangia tersebut sudah lama kawin dengan permaisurinya, tetapi belum pernah mendapat anak. Tidak lama kemudian setelah Raja tersebut menahan bidadari di sungai Fotuno Rete, lalu permaisuri terus mengandung. Pada saat melahirkan,

ternyata seorang bayi perempuan dan benar-benar cantik seperti bidadari, tetapi tidak mempunyai kemaluan dan ayahnya terus namakan Wa ode Kamomono Kamba (Bunga yang tidak mekar/terbuka).

Dua tahun umur Wa Ode Kamomono Kamba, lalu lahir lagi adiknya laki-laki yang diberi nama La Ode Wuna, tetapi ini pun tidak sempurna, yaitu sepotong ular dari kaki sampai pusat, dan sepotong manusia dari pusat hingga kepala, tetapi gagahnya luar biasa.

Hari berganti bulan, bulan berganti tahun Wa Ode Kamomono Kamba sudah jadi gadis dan La Ode Wuna pun sudah dewasa. Raja dan permaisuri dalam pada itu memberi kehidupan kedua anak tersebut dengan cukup dan sementara itu telah banyak anak-anak muda yang hampir-hampir setiap hari datang berkunjung dengan maksud bertunangan. Kedua, ayah dan ibu menjadi gelisah melihat kehendak anak-anak muda yang datang dalam bentuk bertunangan, malu karena anak gadis mereka tidak sempurna, sedang untuk menyampaikan hal tersebut kepada anak-anak muda yang setiap hari berkunjung tidak mungkin, karena mereka malu.

Tidak lain Raja dan Permaisuri hanya berdoa kepada Tuhan, semoga kedua anaknya ini pendek umur agar tidak memalukan. Walhasil doa kedua orang tua diterima oleh Tuhan karena Wa Ode Kamomono Kamba tidak lama sesudah itu jatuh sakit, lalu kemudian mati. Saat itu anak-anak muda yang selalu datang berkunjung itu pada kecewa semua, atas kematian manusia bidadari tersebut. Wa Ode Kamomono Kamba dikuburkan di tempat nama Wadolao di kampung Wasolangka. Tinggallah La Ode Wuna yang makin hari makin lebih dewasa tetapi tidak mau keluar rumah karena malu akan keadaan dirinya tetapi dalam rumah nakal, karena tengah malam selalu mengganggu gadis-gadis yang ia suka dalam rumah.

Setelah diketahui oleh ayahnya itu lalu ayah suruh orang-orang kepercayaan dalam kampung untuk pergi menyeberangkan La Ode Wuna keluar pulau Muna dengan jalan diperbodohi. Maka pada suatu hari orang-orang yang telah ditunjuk itu mengajak pada La Ode Wuna untuk dibawa pergi jalan-jalan di pantai Mantobua untuk bermain perahu-perahu di laut, dan La Ode Wuna terus mau juga, padahal langsung pergi dibuang dalam sebuah liang di pantai Wakorumba (di muka pulau Kaholifano sekarang). Liang ini ada hubungan dalam tanah ke Kulisusu, karena tidak lama kemudian tersiar kabar bahwa orang-orang di sana melihat seorang laki-laki yang gagah sepotong ular, sepotong manusia, menuju daerah Maluku. Lama kelamaan sesudah itu, bahkan bertahun-tahun lalu suatu waktu terdengar kabar bahwa La Ode Wuna telah berada di Ternate kemudian menyeberang ke pulau Seram langsung di puncak gunung Seram yang menurut berita itu bahwa orang-orang disana melihat seorang laki-laki yang gagah perkasa, tetapi sepotong ular, sepotong manusia dan langsung masuk hutan.

Terjemahan Bahasa Indonesia dari sumber di atas. Asal kalimat terakhir tidak jelas.

---

## **The arrival of the seven fairies**

Once upon a time here in Muna there arrived seven fairies who landed at the headwaters of the Rete river. When these seven fairies came, Adhe Huseini, the ruler of Muna, who is called King Sangia, was taking a bath there. As soon as the seven fairies arrived, they first looked around. Ruler of Muna Adhe Huseini immediately hid himself from them, and so they did not see him. When they did not see anybody, the seven fairies took off their flying jackets and went down and bathed. When the fairies finished bathing, they went up together, they each took their flying jackets and then they just had a little dance on the river bank.

Just as they were about to fly off, King Sangia Adhe Huseini unexpectedly jumped in the middle of the fairies and grabbed one of them. The king said, "Now, I won't let you go back, I will take you as my wife. Who told you to step on my land? I am the ruler here," said King Sangia. The fairy that King Sangia had grabbed replied, "I'm really sorry, please let me go. I don't have a perfect body (lit. I am not complete) because I don't have genitals. Therefore we fairies can not marry. Now, if you can please let me go, I will ask the Lord that you will have a child just as beautiful as we fairies are."

When King Sangia heard the words of the fairy, he let her go and she flew away. King Sangia had been married for a long time, but he did not yet have children. Not very long after he had grabbed the fairy at the river, his wife became pregnant. When the baby was born, it was indeed a girl, it looked exactly like a fairy, very beautiful. But she too did not have genitals, and so her father at once called her Kamomono Kamba (Unopened Blossom). When Lady Kamomono Kamba was two years old, her younger brother was born, but he was part man and part snake; again, his body was not perfect. From his feet to the navel he was a snake, beginning at the navel up to his head he was a man, and very handsome. He did not have his equal here on earth. His name was Dhe Ndadhe Wuna (La Ode Wuna). After these two children, King Sangia had no more children; they became his offspring to this day.

Days went by, months went by, years went by and Lady Kamomono Kamba became a young lady, while La Ode Wuna became a young man. At this point her father and mother just guaranteed their livelihood, while lots of people came with marriage proposals (for their daughter), but what can you do? Lady Kamomono Kamba did not have genitals. As a result her father and mother were deeply troubled. Then her parents asked the Lord that Wadhe Kamomono Kamba and Adhe Wuna would have a short life, (which would be better) than for them to do something shameful. As a result, their request was received by God Almighty, because not long afterwards Lady Kamomono Kamba became ill, which would lead to her death. The young men hoping to marry her were all very sorry for her. "Such a beautiful woman, and such a short life", they said. When Lady Kamomono Kamba had died, she was buried in Wasolongka, her grave is still there up to this day, it's called Wadolao.

La Ode Wuna was a big boy now, but because he was ashamed of his body, half snake and half man, he never went down (from the house) to the ground, He always only just crawled inside the house, just like a snake. But he was naughty, every girl in the house that he liked he would go alongside them in the middle of the night, and so these girls just screamed. When King Sangia and his wife got to know about this, they discussed it and decided to ask people to take him abroad. After that they deceived La Ode Wuna; one day they told him they would go and take a stroll along the beach at Mantobua and play a bit with boats in the sea. La Ode Wuna was willing to go, the poor thing, but they just went and threw him out in the cave of Oe Nggumora, near the village of Wakorumba. But this cave is actually connected to Kulisusu (on the east coast of northern Buton), because not long afterwards there was a report of people saying that they had seen a handsome man in Kulisusu, partly man and partly snake, swimming towards the eastern sea in the direction of Ambon.

English translation by René van den Berg, 2015.