

# Wa Ode Ginunduri

## A story in the Kulisusu language of Southeast Sulawesi, Indonesia

When the head of the country demands that his infant daughter be killed, the people instead hide her on a distant mountain. Years later when her father discovers her whereabouts, Wa Ode Ginunduri obediently returns knowing she will be put to death.

Kulisusu [vkl]	Indonesian [ind]	English [eng]
Waode Ginunduri io randaano lakino lipu. Saade waktuu tamano bei kolingka'a, te waktuu a'iso ana hakono damorongkoko. Io minorungkoko'akono a'iso io Waode Ginundurimo arumai.	Wa Ode Ginunduri adalah putri seorang kepala negeri. Pada suatu waktu ayahnya akan bepergian dan waktu itu istrinya sedang hamil. Yang dihamilkan itu kebetulan sudah Wa Ode Ginunduri.	Wa Ode Ginunduri was the daughter of the head of the country. One day when the father was about to set off on a journey, his wife was pregnant. The one she was pregnant with was Wa Ode Ginunduri.
Wakutuuno tamano bei lingkamo ipe'oliwimo, "Ke impia-impia anangku ilahiri io tama mimpotorao, te keo cina mimpepateo."	Pada waktu ayahnya bepergian ia berpesan, apabila kelak anaknya lahir laki-laki hiduplah dia, dan kalau ia perempuan bunuhlah ia.	When her father was about to set off, he left instructions, "Whenever my child is born, if it's a boy let him live, but if it's a girl, kill her."
Wakutuuno ilahiri ipociba'ako io cina. Cinano te saluwuo mia i lipu a'iso ndomolike tendo pusi, rounomo ana arumai bendo pepateo, mangkaano indade isauri kamaasiakono hiina ndosimbiti bo mepateo. Ahirino ndokogau-gaumo, bendo basiako ana a'iso i tangke.	Di saat ia dilahirkan kebetulan adalah anak perempuan. Ibunya dan seluruh orang di negeri itu jadi gelisah dan pusing karena anak itu akan dibunuh, sedang mereka sangat sayang dan tak sampai hati untuk membunuh anak perempuan itu. Akhirnya bermusyawarah hendak mengasingkan anak perempuan itu di pegunungan.	When the child was born, lo and behold it was a girl. Her mother and all the people in that country were nervous and troubled, because they had to kill the child, even though they had great affection for her and weren't brave enough to kill her. In the end they deliberated and decided they would exile her in the mountains.
Sa'owoseno ana ncina arumai, ndowawaomo i saade tangke, ngineehako tangkeno Wansindoori-	Tatkala anak perempuan itu sudah agak besar dibawalah ia di sebuah gunung yang disebut gunung Wansindori-dori	When the girl had grown, they escorted her to a mountain called Wansindoridori mountain, on the other

<p>dōri, sawo'ano opicu tangke te opicu mbolonga. Tetonga'ano indade lumingka Waode Ginunduri ip'onto opicu bigi kapa, kai ruru'o bei wawao i pobasiako'ando. Sando teusoa ri'asoa, saluwuo mia wumawaio ndobansulemo te ana a'iso ndobintaniomo i tangke arumai.</p>	<p>yang terletak di sebelah tujuh bukit dan tujuh lembah. Di tengah perjalanan Wa Ode Ginunduri menemukan tujuh biji kapas lalu dipungutnya untuk dibawa di tempat pembuangannya. Setelah tiba di tempat itu, seluruh orang yang mengantarnya kembali dan anak perempuan itu ditinggalkannya di gunung itu.</p>	<p>side of seven mountains and seven valleys. As they were going, Wa Ode Ginunduri saw seven bolls of cotton and she plucked them to take with her to her place of exile. When they arrived over there, all her escorts returned home, leaving her on the mountain.</p>
<p>Kalembahino ipo'i-po'ia i tangke a'iso ipoweweu kapa rinuruno itonia bei pombula'o te bei weweu kae, te bei pamembalio pakeano tamano lumingkano itonia. Pakea wineweuno a'iso imondo saluwuo. Daaho sawu, sala, baju, kabensi, salenda, kaboo, te nsue-nsuereno. Pokono ikahu saluwuo. A'aimo karajaano Waode Ginunduri ilarono ipo'i-po'ia i tangkeno Wansindoori-dōri.</p>	<p>Selama ia tinggal di gunung itu ia mengerjakan kapas yang dipungutnya tadi untuk ditanam lalu ditenunnya dan dibuatnya menjadi kain, bakal dijadikan pakaian ayahnya bepergian tadi. Pakaian yang dibuatnya itu lengkap semuanya. Ada sarung, celana, baju, serban, selendang, ikat pinggang dan lain-lain. Pokoknya komplit semuanya. Itulah pekerjaan Wa Ode Ginunduri semelam ia tinggal di gunung Wansindori-dori.</p>	<p>As long as she lived on the mountain, she worked with the cotton she had plucked, in order to plant it and to make cloth, and then to turn it into clothing for her absent father. The clothes she made were a complete set. There was a sarong, pants, shirt, turban, shawl, belt, and other things. In short, all of it was complete. That was Wa Ode Ginunduri's work while she lived on Wansindori-dori mountain.</p>
<p>Nai lembahi a'iko, ndohengga-hengga'o tamano bei teleumo saluwuo sara te mia i kampo a'iso ndosagaumo bendo ponsumbele sa'ulu wembe kando lamoho bo kabolosino ana ncina binasiakondo itonia. Reano wembe a'iso ndo'alao bendo po'ontoho'akono tamano, bo bukutiino potae anano cina lumahiri a'iso mono-monona ndopepateo.</p>	<p>Setelah beberapa lama kemudian, diperkirakan ayahnya akan tiba seluruh syara dan orang di kampung itu mermusyawarah dan mufakat untuk menyembelih seekor kambing dan dikuburkan sebagai pengganti anak perempuan yang telah disembunyikan tadi. Darah kambing itu diambil untuk diperlihatkan pada ayahnya sebagai bukti bahwa anak perempuan yang lahir itu benar-benar dibunuh.</p>	<p>Not long after that, the people estimated that her father was going to return, so all the officials and the village people agreed to slaughter a goat and bury it as a surrogate for the exiled girl. They also took the goat's blood in order to show it to the girl's father, as proof that his child who had been born was dead.</p>

<p>Sabucuno a'iko ndongaji te ndo'alo'omo. Wakutuuno indadē tumetonga ngumaji pociba'ako iteleumo tamano Waode Ginunduri arumai. Tamano ito'oriomo potae io ngaji te rame-rame a'iso io pe'alo'anomo anano cina pinepatendo a'iso. Ako mau ngka'arumai tamano hinapo iponsarunako to'u-to'u potae anano lumahirino ndopepateo, mau ipo'ontomo rea te koburuno anano, rounomo ito'orio rea a'iso inao reano manusia. Tamano laronu anu a'ai imengkiri.</p>	<p>Kemudian diadakan pengajian dan peringatan wafatnya. Sementara mereka sedang asyik meramaikan pengajian dan peringatan wafatnya tiba-tiba datanglah ayahnya. Ayahnya tentu sudah tahu bahwa penyelenggaraan keramaian dan pengajian itu adalah peringatan wafatnya anak perempuan yang telah dibunuh itu. Namun demikian ayahnya belum yakin benar anaknya yang lahir itu sudah dibunuh, sekalipun ia telah melihat darah dan kuburan anaknya itu, karena diketahuinya bahwa darah itu bukan darah manusia pada biasanya. Ayahnya dalam hal ini jadi sangsi terhadapnya.</p>	<p>After that, they chanted the Koran and held a funeral service. While they were thus occupied, it turned out that Wa Ode Ginunduri's father arrived there. Here father knew that the chanting and the festivities were part of a funeral service for his daughter whom they had killed. But even so, her father didn't really believe that they had killed his child who had been born, even though he saw the blood and his child's grave, because he knew the blood wasn't really human blood. So her father had doubts about these things.</p>
<p>Ahirino ndo'uji'o kamononano, ndopompaka manu-manu dumaano ri'iso. Ako dāho sa'ulu manu-manu ndongkolumpeo hiina ndocioa mongkaa. Manu-manu a'iso ngeeno io Buubuu. Wakutuuno indadē tumetonga ngumaji, sacumpuako manu-manu a'iso iko'uni te ipogau, "Bubu, he! Lakino lipu anamiu dāi tangkeno Wansindoori-dori." Ndongronge suarano manu-manu a'iso, lakino lipu a'iso papentaa'indamia ngumajihakono, kai perorongei pendua suarano manu-manu itonia. Manu-manu a'iso pogaumo duka, "Buubuu he! Lakino lipu anamiu dāi tangkeno Wansindoori-dori." Sandongronge gauno manu-manu a'iso, tamano iparacaeamo to'u-to'u, io anano cina</p>	<p>Akhirnya mengadakan undian hendak menguji kebenaran dengan memberi makan semua burung yang ada di situ. Tetapi ada seekor burung terlupa tak diberi makan, dan iri hati terhadap mereka. Burung itu namanya burung Bubu. Di saat sementara asyik-asyiknya mengaji tiba-tiba burung itu berbunyi dan berkata, "Bubu, wahai kepala negeri, anakmu berada di puncak gunung Wansindori-dori." Mendengarkan suara burung itu kepala negeri tersebut memberhentikan orang yang sedang mengaji, dan memperhatikan kembali suara burung tadi. Burung itu berkata lagi, "Bubu, wahai kepala negeri, anakmu berada di puncak gunung Wansindori-dori." Mendengar perkataan</p>	<p>In the end in order to test the truth of the matter, they fed all the birds that were there. However, there was one bird that they forgot and didn't give anything to eat. The name of that bird was Buubuu. While they were in the middle of chanting, suddenly that bird called out and said, "Bubu, hey! Head of the country, your child is on Wansindori-dori mountain." When the head of the country heard the bird's voice, he ordered everyone who was chanting to stop, so that he could listen again to the bird's voice. Again the bird spoke, "Bubu hey! Head of the country, your child is on Wansindori-dori mountain." When he heard the bird's words, he knew for sure that</p>

<p>lumahirino arumai hiina ndopepateo ako kadi ndotako'o i tangkeno Wansindoori-dori. Lakino lipu a'iso i'amara tei ko'uni, "Ingkomiu a'ai me'akala'aku."</p>	<p>burung itu, ayahnya itu sudah yakin benar bahwa anak perempuan yang lahir tersebut tidak dibunuh tetapi disembunyikan di gunung Wansindori-dori. Kepala negeri (ayah perempuan yang lahir tadi) kembali marah dan berkata, "Kamu sekalian ini telah menipu saya."</p>	<p>they had not killed his child that had been born, but they had just hidden her on Wansindoridori mountain. The head of that country was angry, and he said, "You all have deceived me!"</p>
<p>Sabucuno iparinta'indamo saluwuo saragenti hako te saluwuo mia dumaano i kampo a'iso bendo hule bumoboioho ana cina a'iso, io tinakondo i tangkeno Wansindoori-dori itonia. Ndohulemo bumoboioho ana a'iso.</p>	<p>Kemudian ia memerintahkan para syara dan seluruh orang yang ada di negeri itu untuk segera pergi memanggil anak perempuan itu, yang telah disembunyikan di gunung Wansindori-dori tadi. Pergilah mereka memanggil anak perempuan itu.</p>	<p>Then he ordered all the officials and all the people in that country to go call that girl child whom they had hidden on Wansindoridori mountain. So they went to call the child.</p>
<p>Cinano pepu'u waktuu a'iso imopiimo larono tei mopii rounomo pikiri'ano anano bendo pepateomo tamano. Larono arumai cinano Waode Ginunduri hinamo itewangu ikolelomo i horo.</p>	<p>Ibunya mulai saat itu susah hatinya dan jatuh sakit karena memikirkan anaknya sudah akan dibunuh oleh ayahnya. Dalam pada itu ibunya sudah tak dapat bangun terbaring terus di lantai.</p>	<p>Beginning at that time her mother became sick at heart and ill, because she believed the father was going to kill their child. Therefore she could no longer get up, she just lay on the floor.</p>
<p>Sando teusoa ri'ita, ndopogaumo te ana ncina a'iso, taeno, "Tamau bou bansulemo ingko'o ubansule; hiina ubansule tumora ako bou bansule mate." Sabucuno ana a'iso ilawani, "He, saragenti hako! Kadimo mibansule kami ngkuanio daidangu imondopo karajaangu kaku bansule."</p>	<p>Sesampainya mereka di sana, mereka berkata kepada anak perempuan itu, "Kata ayahmu, kembalilah engkau, engkau bukanlah kembali untuk hidup tetapi engkau kembali menemui mati." Kemudian anak perempuan itu menjawab perkataan mereka. "Wahai para syara, kembalilah kamu sekalian dan berilah khabar pada ayahku, nanti selesai pekerjaan baru saya kembali."</p>	<p>When they arrived over there, they spoke to the girl, saying, "Your father bids you to return. You are not to return to live, but you are to return to die." Then the child answered, "Hey, all you officials. Just return and inform my father that I will return after my work is finished."</p>

<p>Ndoɓansulemo kando pongkuani i tamano, taeno, “Kua'iko imondopo karajaano ka bei leu.” Karajaano Waode Ginunduri io moweweu kapa sampe imembali pakea mondo ɓo tamano.</p>	<p>Kembalilah mereka dan menyampaikan pada ayahnya bahwa ia mengatakan nanti selesai pekerjaannya baru ia datang. Pekerjaan menjadi pakaian jadi ayahnya yang siap dipakai.</p>	<p>They returned and told her father, “She says she will come once her work is finished.” Her work was to work cotton until it became finished clothing for her father.</p>
<p>Tamano itena'indamo ɗuka, “Maa saragenti hako, mihulemo maliwa, iseemo ipoweweu hapa-hapa, kaɗimo ibansule. Ibansule ri'ai hiina bei ɓansule tumora, ako bei ɓansule ɓo mate. Mingkuanio unguɗe ilembahimo kusikorio.”</p>	<p>Ayah memerintahkan lagi para syara, “Pergilah panggil kembali Wa Ode Ginunduri agar ia kembali dengan segera, tak usah ia membuat apa-apa, dia kembali saja. Ia kembali di sini bukanlah ia kembali untuk hidup tetapi ia kembali untuk mati. katakanlah kepadanya saya sudah lama menunggu.”</p>	<p>Her father ordered them again, “Go again quickly, all you officials, and tell Wa Ode Ginunduri not to do anything, just come back. When she returns, she doesn't return to live but she returns to die. Tell her I have already been waiting here a long time.”</p>
<p>Ngkanamo a'iso nunu'o ndohulesio, sadia ipe'alasa'ako te nteenteno poweweu'ano pakea. Ngkanamo a'iso ɗuka mia hako lumeleuno ɓumoboiho ndompekancihule.</p>	<p>Begitu setiap ia didatangi ia selalu memberi alasan dengan setiap tahap dari proses pembuatan pakaian, sejak dari kapas sampai menjadi pakaian. Demikian seerusnya orang-orang yang datang memanggilnya pulang pergi berkali-kali.</p>	<p>All the following times that they approached her it was like that, she always excused herself with one of the steps of making clothes. Like that also the people who came to call her went back and forth.</p>
<p>Cumpe-cumpeno Waode Ginunduri ipe'alasa'ako ɗapo moligisi. Kaboboi kompenduano ipe'alasa'ako ɗapo mobosiki. Kaboboi kompentoluno ipe'alasa'ako ɗapo moningko. Kaboboi ngkopempaano, ipe'alasa'ako ɗapo mo'uluri. Kaboboi ngko'olimano, ipe'alasa'ako ɗapo monsuawi. Kaboboi ko'onoono ipe'alasa'ako ɗapo mohoru. Kaboboi iko'opicuno ipe'alasa'ako ɗapo modie. Kaboboi ikohualuno</p>	<p>Pada saat panggilan pertama Wa Ode Ginunduri beralasan dengan Moligisi (memisahkan), panggilan kedua beralasan dengan Mobosiki (menghaluskan), panggilan ketiga beralasan dengan Moningko (semacam memintal), panggilan keempat beralasan dengan Mo'uluri (merentang), panggilan kelima beralasan dengan Monsuawi (menyisir), panggilan keenam beralasan dengan Mohoru (menenun), panggilan</p>	<p>The first time, Wa Ode Ginunduri excused herself that she was ginning the cotton. The second time they called, she gave the excuse that she was dressing the cotton. The third time they called, she gave the excuse that she was spinning cotton. The fourth time they called she gave the excuse that she was laying out threads on the loom. The fifth time they called she gave the excuse that she was combing</p>

<p>ipe'alasa'ako dapo monseu.</p>	<p>ketujuh beralasan dengan Modie (emnggunting), panggilan kedelapan beralasan dengan Monseu (menjahit).</p>	<p>the threads. The sixth time they called she gave the excuse that she was weaving. The seventh time that they called she gave the excuse that she was cutting out fabric. The eighth time they called she gave the excuse that she was sewing.</p>
<p>Sa'arino sumeuho saluwuo pakeano tamano a'iso ndoleusiomu duka bei bansule'ako. Wakutuu a'ai ipe'alasapo duka. Cumpe-cumpeno bei pebahopo, sa'arino bei pekakesa, ngkambui- mbuino bei pakepo.</p>	<p>Sesudah selesai menjahit pakaian untuk ayahnya itu didatangi lagi agar ia kembali. Pada saat ini ia beralasan lagi mula-mula ia akan mandi dahulu, kemudian berhias dan terakhir berpakaian.</p>	<p>After she had finished sewing all the clothes for her father, they approached her again to return home. This time she again excused herself. The first time she gave the excuse that she still needed to bathe, after that that she needed to put on makeup, and finally that she needed to dress.</p>
<p>Ngkanamo a'iso maa saragenti hako a'iso ndohule ndobansule mongkuani i tamano Waode Ginunduri te'alasano kinuani'akono. Sa'arino mekakesa te pumake, saluwuo kamondono iterisomo, i'alaomo mbalo nsalaa, ponaa'ano pakeano tamano, wineweuno larono ipo'ia i tangkeno Wansindoori-dori, kando lako i rahano tamano, damo ntumaa-ntaa'o. Larono a'iso cinano Waode Ginunduri ikolelo terus i horo te io badano samoru-morusumo, rounomo dapumikiri anano binasiakondo itonia bei pepateomo tamano.</p>	<p>Demikianlah para syara tersebut pulang pergi terus menyampaikan pada ayahnya dengan keterangan sesuai alasan yang dikemukakannya. Setelah ia selesai berhias dan berpakaian, dan semua perlengkapannya sudah rampung, diambilnyalah bambu yang panjangnya seruas sebagai tempat pakaian ayahnya yang telah dibuatnya selama ia tinggal di pegunungan Wansindori-dori tersebut, dan selanjutnya berangkatlah mereka ke rumah ayahnya yang telah lama menantinya. Dalam pada itu ibu Wa Ode Ginunduri terus saja berbaring di atas lantai dan badanya sudah semakin kurus karena memikirkan anaknya yang dibuang tadi sudah akan dibunuh oleh</p>	<p>In that way the group of officials kept coming and returning to tell Wa Ode Ginunduri's father of the reasons that she gave. Finally when she was made up and dressed, and all the finishings ready, she took the section of bamboo in which she had stored all the clothes for her father which she had made during her stay on Wansindori-dori mountain, and departed for the house of her father, who was awaiting her. Throughout that time, Wa Ode Ginunduri's mother lay on the floor, her body becoming thinner and thinner, because she thought that her child who had been exiled was going to be killed by the father's child.</p>

	ayahnya.	
Ilarono indadé bumansule Waode Ginunduri te mia hako wumawaio, ndokogaugau'ako po'iano i tangkeno Wansindoori-dori arumai. Mia hako arumai mopii larondo ndorongé cula-culano ana a'iso.	Selama di perjalanan Wa Ode Ginunduri dan orang-orang yang membawanya kembali ke rumah ayahnya terjadi percakapan tentang hal ihwalnya selama ia tinggal di pegunungan tersebut. Yang menyebabkan orang-orang tersebut menjadi sedih mendengarnya.	While Wa Ode Ginunduri and all the people were on their way back, they talked with her about her stay there on Wansindoridori mountain. All the people were sick at heart to hear the child's tales.
Nai lembahi a'iko iteleumo ana a'iso i rahano tamano. Tamano ntumaa-ntaa'o itonia ikaduduo kai tena'o, "Poonemo i raha, ilebahimo kusiko-sikoriko. Ingko'o ngkaa-ngkaa'ai bou matemo."	Tidak lama kemudian tidahlah anak perempuan itu di rumah ayahnya. Ayah yang telah lama menunggu menyambutnya dengan segera dan menyuruhnya, "Naiklah engkau di rumah, saya sudah lama sekali menunggumu. Engkau sekarang sudah pasti akan mati."	Not long after that, the child arrived at her father's house. Her father, who had been awaiting her, he greeted her and ordered her, "Come up to the house, I've been waiting for you for a long time. Now you are to die."
Wakutuu bei poone i rahano tamano, i'ontoho bo poone'ano kadío labu mentaso to'u, ke bei pindaio bei motapu karuno. I pecukanamo Waode Ginunduri, "Wa daida, wa paapa, beku pepinda'ako hapangku keku poone?" Tamano ilawani, "Pepinda'ako karuu, ka dāho karuu." Ipoone Waode Ginunduri, pepinda'ako karuno. Wakutuuno ipoone a'iso imotapumo karuno, rounomo anano esa a'iso imentaso.	Di saat anak itu akan naik ke rumah ayahnya, dilihatnya tangga tempat ia akan naik, anak tangganya terdiri atas besi yang amat tajam, yang tentu saja bila diinjaknya akan terpotong kakinya. Berkatalah Wa Ode Ginunduri tersebut, "Wahai ayahku dan ibuku, dengan apakah aya berpijak untuk naik?" Ayahnya menjawab, "Dengan kakimu, engkau kan mempunyai kaki." Naiklah Wa Ode Ginunduri dengan berpijakan kakinya, dan pada saat itu ia naik dengan kakinya itu terpotonglah kakinya, karena anak tangganya tersangat tajam.	As she was about to go up to her father's house, she saw that the place where she was to climb was made of very sharp iron, and if she stepped on it it would cut off her foot. Wa Ode Ginunduri asked, "Father, Mother, what should I step with if I come up?" Her father answered, "Step with your feet, you have feet." Wa Ode Ginunduri ascended, stepping with her feet. When she ascended, her feet were cut off, because the rung was sharp.

<p>Ipecukanamo duka, “Beku pepinda'akopo hapangku?” Tamano ilawani, “Wiciu.” Ipoone duka ana a'iso tei motapumo duka wicino.</p>	<p>Bertanyalah lagi anak perempuan itu, “Dengan apa lagikah saya akan berpijak?” ayahnya menjawab, “Dengan betismu.” Naiklah lagi anak perempuan itu dan terpotonglah pulalah betisnya.</p>	<p>She asked again, “What part of me I step with next?” Her father answered, “Your calves.” The child climbed again, and her calves were also cut off.</p>
<p>Ngkanamo a'iso sa'arino wicino motapu, ipepinda'ako pa'ano, samotapuno pa'ano, i pepinda'ako ciano, samotapuno ciano, ipepinda'ako orahano, sa'arino a'iko kadino limano te we'uno.</p>	<p>Begitu seterusnya, sesudah betisnya terpotong ia berpijakan pahanya, terpotong pahanya berpijakan perutnya, sesudah perutnya terpotong ia berpijakan badanya, dan setelah itu tinggal anggota tangan dan lehernya.</p>	<p>It kept on like that, after her calves were severed, she stepped with her thighs, when her thighs were severed, she stepped with her belly, when her belly was severed she stepped with her chest, after that all that was left were her arms and her neck.</p>
<p>Igoramo duka i tamano, “Beku pepinda'akopo hapangku keku poone?” Tamano ilawani, “Pepinda'ako we'uu.” Sabucuno igoramo, “Wa daida, powole empe i woino wamba.” Sabucuno ipowolemo empe daidano.</p>	<p>Akhirnya berkatalah ia pada ayahnya, “Dengan apa lagikah saya akan naik?” ayahnya menjawab, “Dengan lehermu.” Kemudian anak itu berkata pada ayahnya, “Wahai, ayahku, bentangkanlah tikar di muka pintu.” Lalu ayahnya membentangkan tikar.</p>	<p>Again she called to her father, “What part of me do a step with next, if I come up?” Her father answered, “Step with your neck.” She cried out, “Father, spread out a mat in front of the door.” Then her father spread out a mat.</p>
<p>Sa'arino a'iko, sa bei gegere moone bei pepinda'ako we'uno, mbalo salaa kineni-kenino itonia icudapakomo i woino tamano. Sabucuno a'iko ipoonemo kai pepinda'ako we'uno, maka imotapumo ana a'iso salu-saluwuo botono kai mate. Bangkeno ana ncina mototapuno a'iso imantawu i tontono esa.</p>	<p>Sesudah itu di saat ia akan mulai naik tangga dengan lehernya sebatang bambu yang dipegangnya tadi yang berisikan pakaian ayahnya dilemparkannya ke rumah kehadapan ayahnya. Kemudian naiklah ia dengan berpijakan lehernya dan terpotonglah anak perempuan itu seluruhnya dan meninggallah ia. Bangkai anak perempuan yang terpotong-potong itu tertimbun di bawah tangga.</p>	<p>After that, when she was about to ascend, stepping with her neck, she took the bamboo section she had been holding and threw it in front of her father. Then she ascending, treading with her neck, then the child's entire body was cut up and she died. The girl's severed corpse lay heaped up under the ladder.</p>



<p>Mbalo cinudapakono itonia i'alaomo tamano, kai wungkahio. Sa'arino wumungkahio mangkaano kua'iko iko'ihiko pakea moiko hasilino karajaano ana mateno itonia, wakutuuno ipo'i-po'ia i tangkeno Wansindoori-dori. Sabucuno, pakea a'iso i wungkahimo tamano kai pakeo. Pociba'ako saluwuo icoco bo inafe, kabilanga i'arimo umukuru'o ka'owoseno tamano.</p>	<p>Bambu yang dilemparkan tadi diambil oleh ayahnya, dan setelah dibukanya ternyata berisikan pakaian yang sangat antik sebagai hasil usaha anak perempuan yang telah meninggal tadi selama ia berada di puncak gunung Wansidori-dori. Kemudian pakaian itu dibuka oleh ayahnya dan dipakainya dan kebetulan semuanya cocok untuknya, seolah-olah telah diukunya sesuai badan ayahnya.</p>	<p>Her father took the bamboo storage case she had thrown and he opened it. When he had opened it, there it was filled with fine clothing, the results of the dead child's work while she had lived on Wansindoridori mountain. Then her father opened the clothes and tried them on. Amazingly they all fit him perfectly, as if his measurements had already been taken.</p>
<p>Sa'arino tamano pumake'o pakea a'iso saluwuo icoco te botono, kadipo kai sadara te ipepu'umo isoso'akono pemingkuno tumelauno a'iso. Inafe ipepu'umo tumo'orio potae samononahano ana ncina a'iso, itoniano to'abi'inda hiina ida'a gunando ngkana ana tama kua'iko ana ncina duka idumaa gunando, rounomo ana ncina a'iso ndopontewaliako moweweu pakea pinaraluuno mia. Sai ari sumadari a'iso, tamano duka imopiimo duka.</p>	<p>Setelah ayahnya memaki pakaian itu semuanya dan cocok di badannya, barulah ia sadar insaf dan mulai menyesali perbuatannya yang kejam itu. Ia mulai tahu bahwa sesungguhnya anak perempuan yang tidak berguna seperti anak laki-laki, ternyata anak perempuan pun sesungguhnya mempunyai kegunaan pula dalam kehidupan ini, karena ternyata anak perempuan dapat membuat pakaian yang sangat diperlukan oleh seseorang. Setelah menyadari semua itu ayahnya pun jatuh sakit pula.</p>	<p>After her father had put on the clothes and all of them fit his body, only then did he become aware of what he had done, and he began to regret his cruel deed. He began to realize that this girl, whom he thought had no use like a boy does, that in reality girls are also useful, because this girl was able to make clothing needed by people. When the father became aware of this, he too fell ill.</p>
<p>Larono a'iso nai lembahi iteleumo bangke-bangkele bei po'ala api i rahano tamano ana ncina matemo itonia. Ako wakutuu aiso ipo'onto daho bangkeno manusia mototapu i tontono esa. Sabucuno i'alaomo bangke mototapu a'iso kai wawao i rahano kai naa'o i</p>	<p>Dalam pada itu datanglah seorang nenek yang sudah tua bangsa hendak mengambil api di rumah anak perempuan yang telah meninggal tadi. Tapi saat itu dilihatnya ada bangkai manusia di bawah tangga yang telah terpotong-potong. Kemudian dibawanya</p>	<p>While all that was happening, it wasn't long before there came an old woman to collect embers from the house of the father of the girl who had died. But then she saw there was a human corpse cut up under the ladder. Then she took the pieces and she brought them to her</p>

<p>larono soronga. Alono alono isinene te jumaa bangke a'iso ipisilaa'o kai naa'akono dūpa kalembahino picu minggu. Wakutuuno alono jumaa kampurahano, iwungkahiomo soronga a'iso, pociba'ako bangke mototapuno itonia itepo'umpumo pendua, tei toramo pendua ana ncina itonia.</p>	<p>ke rumahnya dan disimpannya di dalam peti. Pada setiap malam Senin dan Jum'at bangkai itu diperiksanya dan diberinya kemenyan selama tujuh minggu, yaitu setiap pada malam Senin dan Jum'at itu. Pada malam Jum'at terakhir dibukanyalah peti itu dan ternyata bangkai yang terpotong-potong tadi telah bersambung kembali sebagaimana biasanya dan hiduplah kembali anak perempuan itu (Wa Ode Ginunduri).</p>	<p>house and she stored them in a wooden chest. Every Monday and Friday night the old woman inspected the corpse and placed incense with it, until seven weeks had passed. When final Friday night came around, she opened the chest, and it turned out that the cut-up corpse was joined back together, and the young girl was alive again.</p>
<p>Satewungkahino soronga a'iso, ana intonia iwangumo kai ko'uni i bangke-bangkele itonia, “Maka ilembahi kupocuri, apua.” Apuano a'iso ko'unimo dūka, “Uuhu monona ilembahi upocuri. Ingko'o a'iko samononahano umatemo, botou imototapumo. Ku'ontoko i wakutuuno kulako moohalu tora-torano, kinaa binasiakondo te mo'ala api i rahando lakino lipu asoa, ingko'o i tontono esa, kaku rurukiko kaku wawako i rahangku.”</p>	<p>Di saat peti sudah terbuka anak itu bangun lalu berkata pada nenek itu, “Alangkah lamanya saya tidur, nenek.” Nenek itu berkata pula, “Ya, memang engkau sekali tidurmu. Engkau itu sesungguhnya telah mati, badanmu sudah terpotong habis. Kulihat engkau di saat saya pergi mencari sisa-sisa makanan yang dibuang dan mengambil api di rumahnya kepala negeri itu, engkau berada di bawah tangga, lalu saya memungutmu dan kubawa ke rumahku.”</p>	<p>When she opened the chest, the child woke up and she said to the old woman, “How long I’ve slept, Grandmother!” The grandmother said, “Yes indeed you’ve slept long. In reality you were dead, your body was cut in pieces. I saw you when I went to seek scraps of thrown-away food, and to get embers at the house of the head of the country. You were under the ladder, and I collected you up and I brought you to my house.”</p>
<p>Sabucuno sawanguno ana a'iso ipogaumo dūka, “He, apua, kuluhoo, beku pongkaa.” Apuano ilawani, “He, anangku, io hapamo bou kaa ri'ai, hiina idā'a kinaa. Ungkudē a'ai io mia misikini. Ka beku po'awa mongkaa tabeano kulako i rahano lakino lipu,</p>	<p>Kemudian setelah ia bangun anak itu berkata, “Hai nenek, saya lapar, saya ingin makan.” Nenek menjawab, “Wahai anakku; apakah yang engkau bisa makan, di sini tidak ada makanan. Saya ini adalah nenek yang miskin. Saya ini baru bisa makan, kalau saya pergi di</p>	<p>When the child had gotten up, she spoke again, “Grandmother, I’m hungry. Let’s eat.” The grandmother answered, “My child, what would you eat? There isn’t any food here. I’m a poor person. If I want to eat, I have to go to the house of the head of the</p>

<p>tamau, moruru tora-torano kinaa binasiakondo. A'iso duka keku pompotalo melogo te wembe. Keo unguke mo'awano kinaa, keo unguke motalono, wembe pompotalono, unguke sai mo'awano kinaa. Mau ngkaa'iso, He! Ana kadi usabara, beku lako mohalu'akoko kinaa, sio-sionomo kaku po'awa.”</p>	<p>rumah kepala negeri, ayahmu, memungut sisa-sisa makanan yang mereka buang. Itu pun bila saya berhasil berebutan dengan kambing. Kalau seandainya saya yang unggul maka kambing tak memperoleh makanan, dan kalau saya kalah dan kambing yang unggul maka sayalah yang tak dapat makan. Namun demikian, wahai anakku bersabarlah, saya akan pergi mencari makanan, mudah-mudahan saya bisa memperoleh.”</p>	<p>country, your father, collecting scraps of food that have been thrown out. And that's only if I beat a goat in competition. If I win, then the goat doesn't get anything to eat, and if I'm defeated and the goat wins, I don't get anything to eat. Even so, child, just be patient while I go seek food for us, hopefully I'll find some.”</p>
<p>Wakutuuno apuano ibansule kadi po'awa saboto bio. Bio a'iso icia'akonomo kai kopo'o bio a'iso. Sabucuno ana a'iso iniatiko sabaramo hapa-hapa mino'iliakono i kumawasano. Cumpe-cumpeno iniatiko kinaa, kadimo idumaa sabara giuno kinaa mewalo, kai niatiako raha te kamondono, maka idumaamo raha mondo saluwuo ihino moiko to'uno.</p>	<p>Pada saat neneknya kembali ia hanya memperoleh sebutir telur. Telur itu diberikannya pada anak perempuan itu, lalu digenggamnya telur itu. Kemudian anak itu meniatkan segala apa saja yang diinginkannya kepada yang gaib Tuhan Yang Maha Esa. Musa-mula ia meniatkan makanan maka muncullah aneka ragam makanan yang lezat, kemudian meniatkan rumah serta perengkapannya maka datanglah rumah lengkap dengan segala isinya yang mewah-mewah.</p>	<p>When the grandmother returned, she came with just a single egg. She gave the egg to the girl and she clasped it. Then the child prayed to the Almighty for whatever things she wanted. At first she wished for food, and then there were all kinds of delicious foods, then she wished for a house with furnishings, and then there was a house complete with all kinds of very nice things inside.</p>
<p>Pokono io hapa-hapa pinomonimo kadimo ikapo'o biono a'iso kai niati. Ahirino kabarakatino ana ncina a'iso ndopo'i-po'iamo te apuano i raha moiko a'iso, buke'ako kasanaa te kakaea moiko to'uno.</p>	<p>Pendeknya apa saja yang dimintanya cukup ia menggenggam telur itu dan berniat. Akhirnya berkat anak perempuan itu maka tinggallah mereka bersama neneknya di rumah yang mewah, penuh dengan kesenangan dan kekayaan yang bagus sekali.</p>	<p>To make a long story short, whatever she requested, she just clasped that egg and wished. In the end the girl was blessed, and she and the grandmother lived together in that nice house, filled with pleasures and riches that were very fine indeed.</p>

## Notes about the text

When Wa Ode Ginunduri returns, she is described in Kulisusu as an *ana ncina*, that is, a preadolescent girl between 9 or 10 and puberty.

## Information about the text

Told by Wa Ode Samiyra circa 1978. Wa Ode Samiyra was born in 1915 and spoke Kulisusu (her mother tongue), Wolio and Indonesian.

Transcribed and translated into Indonesian by her son, La Ode Umar M., circa 1978.

Translated into English by David Mead, September 2013.

## Source

This document was downloaded from <http://www.kulisusu.net>. Please visit this site to discover more information and resources relating to the Kulisusu language and its culture.

The Kulisusu text of the story of Wa Ode Ginunduri originally appeared on pages 144 to 148 of:

Galib, Abd.; Abdurrauf Tarimana, M. Gazali, Ardin Sarewo, and Abd. Hamid Hasan. 1978/1979. *Kumpulan naskah ceritera rakyat daerah Sulawesi Tenggara (mitologis dan legendaris) (lampiran)*. [Kendari]: Proyek Penelitian/Pencatatan Kebudayaan Daerah Sultra. [159 pp.]

The text provided here is an amended version with modified orthographic conventions. It also corrects minor spelling errors, amends apparent omissions that occurred during copying, and replaces a small number of ‘Malayisms’ that appeared in the original with Kulisusu words and expressions.

The Indonesian translation was originally published on pages 168 to 173 of:

Galib, Abd.; Abdurrauf Tarimana, M. Gazali, Ardin Sarewo, and Abd. Hamid Hasan. 1978/1979. *Ceritera rakyat daerah Sulawesi Tenggara (mitologis and legendaris)*. Jakarta: Proyek Penelitian dan Pencatatan Kebudayaan Daerah, Pusat Penelitian Sejarah dan Budaya, Departemen Pendidikan dan Kebudayaan. [vi, 191 pp.]