

# Langkule

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

This short expository text relates certain present-day geographic features of the Kulisusu area to a previous inhabitant of extraordinary size.

|   | <b>Kulisusu</b>   | <b>Indonesian</b>  | <b>English</b>  |
|---|---|--|---|
| 1 | Toronge apua-apuahakomai dāte mia ngeenehako Langkule.    | Kita dengar dari nenek-nenek kami, dahulu ada orang yang bernama Langkule. | We have heard from our grandparents, there was a man named Langkule.                                |
| 2 | Langkule ientaa, dāmo saguara mpalimo, kai sunduho langi. | Langkule tinggi, satu pegangan kampak baru dia sampai di langit.           | Langkule was tall, the length of one axe handle more and he would have reached the dome of the sky. |
| 3 | Langkule, dāte po'iahano.                                 | Langkule ada tempat tinggalnya.  | Langkule had a living place.  |
| 4 | Dai salano tahi i bungku, i ngapano La Saa.               | Ada di jalanan laut Banda, di pelabuhan La Saa.                            | It was along the Banda Sea, at the putting-in place called La Saa.                                  |
| 5 | Poluno, kurono, dāi ngapano Wacu Tolu Boto.               | Tungkunya, belanganya, ada di pelabuhan Wacu Tolu Boto (Batu Tiga Buah).   | His hearth and his pot are at the putting-in place called Wacu Tolu Boto (Three Stones).            |
| 6 | Pinindano, dāi dēmpano La Bula.                           | Bekas jejak kakinya ada di pinggir laut di La Bula.                        | His footprint is on the rocky shoreline at La Bula.   |
| 7 | Selesai.  | Selesai.   | The end.  |

## Notes concerning the text

2. *sunduho* ‘arrive at it, reach it (from below)’ was regarded as more appropriate than the original *leuho* ‘come to it, arrive at it’.

4. *tahi i bungku*, literally ‘the sea in back,’ refers to the Banda Sea, which borders the Goram Peninsula on its eastern side.

4, 5. *ngapa*, a place along the coast where small boats are stored when not in use, thus also a place where one sets out from and puts in when using one of the boats. Usually sheltered/shaded, it is also considered a resting place where one takes a break before and after boat travel.

5. *polu*, a cooking hearth or fireplace consisting of three stones on which a cook pot is rested.

6. This sentence was added by the author after the text had been written and recorded. It is based on information that La Bura obtained upon further consultation with the elders.

6. *dempa*, rocky shoreline which is absent of sand, specifically the strip of flat, gently sloped coral limestone rock along a shoreline that is exposed at low tide but more or less covered at high tide.

## Information about the text

Written and read by La Bura, February 1996.

Recorded by David Mead on magnetic cassette tape, 27 February 1996; digitized September 2002.

Translated into Indonesian by La Bura and David Mead, February 1996.

Translated into English by David Mead, February 1996.

In the recording, the text is preceded by a few short sentences/fragments in Kulisusu, giving details about the recording session.

The transcription given here reflects the spoken version and uses updated orthographic conventions. Sentence 6 is a later addition after the recording was made.

## Information about the author

La Bura (1923–2003), a native speaker of Kulisusu, was born in Bone Rombo village, northeastern Buton Island, southeastern Sulawesi. At the time this text was written and recorded, La Bura was 72 years old.



< La Bura, February 2002

## Text as originally written

Kulisusu Desa Remo tgl 28/2/96 Tamana Djomata  
 Yporekam Cula<sup>2</sup> himpia YRahano Ra Bura  
 to Ronge apua<sup>2</sup> hako may/daho temia  
 nginahako Rangkule<sup>2</sup> Ykuta/domo -  
 Saquarampalino kay leuho kangi //  
 Rangkule date potahano // day/salano  
 tahi Ybungku Yngapano Ra Saa //  
 poluno/kurono/day ngapano wa  
 outaluboto.

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