

THE MEROK FEAST OF THE SA'DAN TORADJA

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PREFACE

I wish, first, to express my gratitude to the Koninklijk Instituut voor Taal-, Land- en Volkenkunde, which has kindly arranged for this book to be printed.

I am also indebted to the Gereformeerde Zendingsbond in de Nederlands Hervormde Kerk and the Nederlandsch Bijbelgenootschap for the financial aid they have given.

Furthermore I would like to thank particularly Jeune Scott-Kemball for the conscientious manner, in which she has translated this paper and the pains she has taken to translate into excellent English my Dutch rendering of the difficult language of the Texts.

The spelling used for the South Toradja text is that of present-day Bahasa Indonesia with the following exceptions: the glottal check, found in South Toradja only as a syllable- or word-final, is not written as *k* but indicated by an apostrophe, for example, *untaku'* not *untakuk*; and the velar nasal, because it is sometimes protracted in speech and must then be duplicated in writing, is not written *ng* but *ŋ*, for example, *lanŋi'* not *langi'*; *tanyŋa* not *tangnga*.

The spelling of South Toradja words in the translation and notes differs from this system in two respects: *y* is used instead of *j*, for example, *kayu* = *kaju* (text); *o-e* instead of *oe*, for example, *Lo-erara'* (trans.) = *Loerara'* (text). The hyphen is used only to make it clear that each vowel must be pronounced.

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I. DESCRIPTION OF THE FEAST

The feast of which a description is presented here as it is conducted in the *Kesu'* territory in the *Rantepao* country, is called *merok* in the Sa'dan Toradja language.¹ This word, a younger form of *merauk*, is a derivation of the root word *rok* (*rauk*)² = to pierce with a lance. The feast is so called because the central part of it is the offering of a buffalo, although the offering animal is not killed with a lance but with a large chopping knife.

There are three reasons for holding this feast. First, when a man has become prosperous and has thenceforward never suffered any setback. The Toradja term for this is *ke ussa'din kalena to sugi'*, when one considers oneself well-to-do. It is also held when a person enjoyed some years of prosperity following on the making of an atonement offering for a transgression. It is then in the nature of a thanksgiving.

Secondly, as a thank-offering after the concluding rite of the elaborate forms of the rites for the dead, i.e., the *dipatallun bonji*, the *dipaliman bonji*, and the *dirapa'i*. At the *dipatallun bonji*, the rites are completed in three days and a minimum of three buffaloes must be slaughtered. At the *dipaliman bonji*, the ceremonies last for five days and at least five buffaloes must be killed. The *dirapa'i* is the supreme form of the ritual for the dead and demands a minimum of nine buffaloes. The corpse of the deceased is laid in a hollowed-out trunk of a tree for some days. There is an interval that may last for a considerable time, between the first and the second part of this last ceremony.

The concluding rite of these three forms of the rites for the dead is called *manrara pare*; it is performed after the harvest near one of the ricefields of the deceased. *Manrara pare* = to cover the rice with blood. At this rite, the person who brings the offerings to the deceased turns, in this case, to the north-east, the direction in which the offerings to the gods are made, and not to the south-west. This change of direction is termed *dibalikan pesunna* = the offering meal placed on banana leaves is reversed for him [the deceased]. In the course of time, the *merok* feast is held. At the *manrara pare*, it is the family of the deceased who always participate, but at the *merok* feast that follows, all those

¹ The Sa'dan Toradja are the main group of inhabitants of the South Toradja area, South Celebes, Indonesia. A description of the *merauk* feast held in the Sa'dan territory in the north of the Rantepao country, is to be found in: „De Boea' en eenige andere feesten der Toradja's van Rantepao en Ma'kale", J. Kruyt, *Tijdschrift Bataviaasch Genootschap van Kunsten en Wetenschappen*, Vol. 60, 1921, pp. 161-167.

² Most of the Toradja terms used in this description are to be found, under the root words from which they are derived, in the *Tae' (Zuid-Toradjasch)-Nederlandsch Woordenboek* written by the author, published by Martinus Nijhoff, The Hague, 1940.

members of the clan who are descended from the ancestor who founded the clan-house, the *toykonan*, take part.

In the *adat* communities on the western slope of Mt. *Sesean*, in the Rantepao country, the *maro*-feast is held as the concluding rite of the rites for the dead (see below). Here also, the object is to send off the spirit of the deceased to the abode of the gods.

Thirdly, the *merok* feast can be celebrated by a slave or a serf who has become a freedman, by performing the ceremony known as *ma'talla'*, or *ma'tomakakai*, at which he has to give a number of buffaloes and pigs as payment for his freedom. He is then regarded as a freeman, *to makaka*. If, in due course, he becomes prosperous, he may hold a *merok* feast as a thank-offering.

In all three cases, the same ritual is observed at the *merok* feast.

When it has been decided to celebrate the *merok* feast, the first of the feasts to be held is the *maro* feast.³ *Maro* = frenzied, mad. During the course of this feast some of the participants, in order to drive away sickness, go into a trance and are able to perform abnormal things. All the members of the clan-house take part in this feast. If there is a serious sickness in the *adat* community, then the rites performed serve to drive it away. If there is no serious sickness, then the general aim of the feast is to invoke the benediction of the gods. The following are the rites at the *maro* feast: an offering is made to the ancestors, *dipakande to matua* = a meal is given to the ancestors. The offering, a black chicken, is laid on banana leaves and put on the ground on the south-west side of the house. The *to minaa* = the one who knows the offering ritual and the offertory, officiates. One could call him the officiating priest except that at some great offerings he is not the actual offerer, only a deputy: the *adat* chief is then the officiant. On the day following the offering of a meal to the ancestors, the *to minaa* makes an offering to the gods, *umpakande deata* = to give an offering meal to the gods. The offering is a fowl. The offering meal is placed on banana leaves and laid on the ground. The main feast takes place some days later. At the *maro* feast, only fowls can be offered and a great number of them are killed for it. They are offered to the gods. There is a direct connection between the using of fowls and the name of their progenitor, *Puan, Maro* = Lord who is Frenzied, (see str. 461/466 of the text on the consecration of the buffalo, B).

³ For a description of the *maro* feast in the *Balusu* territory in the north-east of the Rantepao country, see J. Kruyt, *Tijdschrift Bataviaasch Genootschap voor Kunsten en Wetenschappen*, Vol. 60, 1921, pp. 172-180.

When the aim of this feast is to drive away sickness, people gather at the house of the sick person night after night. The *maro* song is sung and all kinds of acts are performed in order to achieve this object.

The second series of rites in the *merok* cycle is called *mananta'* = accompanying. Their technical significance in the offering ritual lies in the hanging-up of woven textiles and other ornaments on the north-east side of the small offering table to which the offering to the gods is brought.

The first rite in the series is again the bringing of an offering, a black fowl, to the ancestors, and again it is laid at the south-west side of the house. The day after this offering has been made, the actual *mananta'* takes place, when three pigs are offered to the gods. These pigs are first consecrated, *disuru'* = they are purified. This word is a derivation of *suru'* = a comb. In this ceremony, the *to minaa* utters an invocation and lays a betel leaf, a small piece of areca nut and a little lime on the pigs. Then he makes the offering. For this purpose a small offering table is used on the bamboo supports of which there are incised motifs. For this reason this rite is also called *massura' tallan* = to incise motifs on thin bamboo. The man who carries the offering and who speaks the offertory, *manimbo*, is not the same *to minaa* who consecrates the pigs.

After an interval of time, a month or even a year, the main feast is held, usually after the harvest. The first rite of the main feast of the *merok* ceremonies is the *ma'pallin*. Its aim is to dispose of magically evil forces. Here a black fowl is offered at the west side of the house. The payment for the *to minaa* consists of sirih-pinang, with three old coins, *uan*, laid on top, all placed in a small basket. The offertory which is then spoken is given in II C, with translation and notes.

The second rite is called *likaran bian*, the weaving together of the leaves of a variety of reed, the arrow cane (*Miscanthus japonicus* Andersen). Four of these stalks are stuck in the ground; their leaves are woven together to make a small basket upon which the offering meal is placed. This small offering structure is set up at the north-east side of the house. The offering at the *likaran bian*, is a dark-yellow fowl with brown spots on it, *manuk rame*. Rice, cooked in a bamboo container, *dipion*, from which the outer rind has been peeled, is also offered. For the offertory spoken on this occasion, see II D.

The third rite is called *manrambu lani'* = to veil the firmament with smoke. The general aim of this rite is to obliterate the guilt resulting from a serious transgression. This rite is also held after a serious offence if no *merok* feast is celebrated. If the committing of incest is the reason

for holding the rite, then a buffalo must be slaughtered. Within the framework of the *merok* feast, a pig is slaughtered. The portions of this pig are stuck on three pieces of wood and are completely consumed by fire. None of the flesh of this pig may be eaten by those participating in this ceremony. The offertory is given under II E.

The fourth rite is the *manrampung* = to gather together in a family group, either to make offerings to the gods or to the ancestors. In this context it has the meaning of gathering together as a family group in order to bring an offering to the communal ancestors. The offering is a pig. For the offertory, see II F.

The fifth rite is called *membase kandian* = to cleanse the eating utensils. The offering is a fowl. A bamboo stake is set up slanting towards the north-east and unfolded, young leaves of the sugar palm are attached to it, as well as a small basket made of plaited leaf ribs of the sugar palm. The offering meal is placed in this basket. This offering structure is called the *tadoran*; the proceedings are termed *ma'tadoran*. This *tadoran* is erected at the north-east side of the house of the giver of the feast. The offertory is similar to that spoken at the *manrambu lani'*, see II E.

The sixth rite is the *ma'bubun* = to lay the ridge covering of flattened-out bamboo culms on the roof. This bamboo covering is made and a pig is then offered. When the *to minaa* makes the offering of *sirih-pinang* to the gods, he speaks the offertory given in II G. The concluding words of the prayer spoken at the offering of the *sirih-pinang* and at the offering of the meal is given in II H and II I, respectively.

On the day following this rite, that of the cleansing of the well, *man'karo bubun*, is performed. The aim of this ceremony is to purify the well in case it has been made impure, thus averting any magical effects that might bring misfortune. The offering is a fowl.

The rite that follows is called *massali alan* = to lay a floor beneath the rice granary. This floor is sited in the lower part of the rice granary and the drums which will be struck on the great day of the feast, are placed upon it.

The day after this ceremony, a rite is performed which is called *untammui lalan tedon* = to go to meet the way of the buffalo. The aim of this rite is to prevent anything inauspicious happening during the time that the buffalo which is to be slaughtered, is on its journey. The offering is a fowl. The offering meal is placed behind the house.

On the same day, the rite called *ma'pasomba' bale* = to transfer a school of fish, is performed. A fowl is offered at the ricefield. At the

opening in the dyke of the ricefield through which the water flows, a small channel is constructed to entice the fish, primarily shrimps. This rite is also called *manalli bale* = to buy fish. Its aim is to obtain the quantity of fish needed for the following feast days.

Another ceremony performed on this day is the *manrara kombon* = to cover the sugar palm plantation belonging to the clan-house with blood. The participants go to a small group of sugar palm trees and there they offer a fowl. Another name for this rite is *manalli tuak* = to buy palm wine. Its aim is to obtain a sufficient quantity of palm wine for the coming feast days. On the same day, the rite called *lanjan Kesu'* = to ascend to the region of the *Kesu'* rock complex, is also performed. Those taking part go to a high part of the mountain and there offer a cock with dark brown feathers and white legs.

The next day, the rite called *ma'pasa'* = to go to market, is held. For this the women adorn themselves with a headband, *sa'pi'*, decorated with gold leaf, parakeets' feathers and human hair, and put on their festival clothing. They take with them palm wine and viscous rice wrapped in a leaf of the bamboo called *pattun* (Bahasa Indonesia: *bĕtun*) (*Dendrocalamus flagellifer*), and offer them to such of the clan members as they find in the market place. After that, arrangements are made regarding the commencement of the ritual of striking the drums, *ma'patama gandan*.

On the day following, the rite is performed which is called *ma'pasan tedon* = the gathering together of the buffaloes at an appointed place. The buffaloes belonging to the members of the clan are brought to a specific place outside the village of the clan-house. A pig is offered there. The foreheads of the buffaloes are smeared with the blood of this pig. Viscous rice, rice cooked in milk and pig fat, *tina'nak*, is put before the buffaloes.

Next day an offering is made to the ancestors, *ma'pakande to matua* = to offer a meal to the ancestors. On this day the striking of the drums is included in the ritual, *ma'patama gandan* = to bring the drums within, i.e., within the ritual. The drums used on this occasion are those exclusive to the rites where offerings are made to the gods. They are distinct from the drums that are struck during the rites for the dead. Neither may be used indiscriminately because, to the South Toradja, everything that concerns *adat* usages which are directed to the gods, *rambu tuka'* = smoke which ascends on high, is rigidly distinguished from everything that relates to the rites for the dead and to the worship of the ancestors, *rambu solo'* = smoke which descends.

At the ceremony for the including of the drums, a fowl and a pig are offered. The offering meal is placed on the drums in the clan-house. The drums are then struck for the first time, and, with intervals, they are struck continually throughout the following two days.

On the second of these two days, the rite called *ma'kollon gandan* = the drums receive a ring of flesh from the neck, is held; the offering is a pig. Two rings of flesh are cut from its neck and a ring is then placed on each of the drums.

On the third day, the drums are taken to the rice granary, *ma'popen-kalao gandan* = to take the drums below. At this ceremony a chicken is offered. The drums must always be struck, without cessation, while they are being transported, and also while they are being taken back to their place in the house. Should that not be done, then those who are carrying them would become deaf. This is the day on which the rite called *tallu basonna* = the three twisted ropes, takes place. On this day, everything that is required for the great feast day is put in order. Those concerned go to a tjendana tree where they scatter roasted unhusked grains of rice. They then cut a strong branch from the tree, and place on the ground a bamboo container in which there is cooked rice, *pion*.

A long, narrow, blue woven cloth with white motifs on it, *sarita*, is attached to the tjendana branch which is then stuck in the ground at the north-east side of the clan-house where the feast is to take place. A liana and a length of rattan are also fixed to this small tjendana tree. The other ends of the liana and the piece of rattan and of the blue cloth are attached to a *petuo* pole of the clan-house. There are three, sometimes four, of these *petuo* = bearers of life, in a clan-house. They are affixed to the *petuo* which is on the north side of the central apartment. These *petuo* are erected on the longitudinal beam which extends beneath the floor of the house and support the ridge beam of the house. Offerings are placed at the *petuo* when a newly-built house is consecrated, and when the roof covering of an old house is renewed.

On the same day, and on the following day, the front of the clan-house is decorated with pieces of beadwork, *kandaure*, and woven cloths. In the evening of the first day, the buffalo which is to be consecrated and offered, is tied up to the small tjendana tree. Also on the same evening, or on the evening of the following day, the rite called *ma'tambuli* = to dig a hole in the ground with a pointed object, takes place. The *adat* chief, or usually the *to minaa* who deputises for him, makes a hole in the ground with a small shovel, *pesese*, and utters a

benedictory prayer (see II J). The *adat* chief, or the *to minaa*, is clothed in a long white sleeved gown, *bayu lamba'*, an old short wide woven cloth, called a *maa'*, is wound round his head, and he wears a chain of gold beads round his neck. A litter, with a pig on it, is placed on the western side of the buffalo. Three female members of the family of the giver of the feast, who are chosen by ballot, sit at the place where the feast is to be held. Each has a winnowing basket of husked rice in her lap and they continually throw the rice from one basket to the other.

When the *ma'tambuli* has been performed, the buffalo is consecrated, *massomba tedon*. The root word, *somba* (in Malay and Javanese, *sĕmbah*) means to worship, to adore, to make homage to. The invocation which consecrates the buffalo is spoken by another *adat* chief who comes from a clan house that has a definite link with the clan house of the giver of the feast. Here again, the *to minaa* can deputise for this *adat* chief. The officiant is dressed in the same way as the *adat* chief, or the *to minaa*, who performs the *ma'tambuli* rite. In his right hand he holds a lance which he moves to and fro. At his left stands another *adat* chief who, in some *adat* communities, is called the *to indo'*, or *indo' padan* = leader of the rice cultivation. This second *adat* chief, or the *to indo'*, holds a yellow-brown cock, or a dark-brown cock with white legs, on the palm of his hand while the consecration invocation is spoken. For this reason, he is called *to manrande london* = he who holds the cock on his open hand. The mouth of the buffalo is tied up during the speaking of the invocation, so that it cannot make any sound while the ceremony is in progress.

The consecration invocation begins at about 11 p.m. and continues throughout the night until the first streaks of dawn. The text of the invocation is given in II B.

The three offering animals, the cock, the pig, and the buffalo, are slaughtered after daybreak. This is the great day of the feast, *allonamo kaperaukan*, the day of the *merok* feast: it is also called *matanna kaperaukan* = the main constituent, the essential part of the *merok* feast. The buffalo is made to lie down when it is to be slaughtered. It is not, in fact, pierced with a lance; a large chopping knife is used and the animal is struck through its heart. A betel leaf, and a piece of areca nut, are placed on the spot where the buffalo is to be killed, and a little lime is also strewed there. The first blood to flow from the wound when the buffalo is killed is taken away by the men who usually tap the sugar palm to get the palm wine. The object of their taking the first

blood, is to ensure that the juice in the sugar palms will flow abundantly when they tap them. The blood that later flows from the wound, is caught in a bamboo container. It is then poured into a porcelain dish and mixed with the blood of the cock and the pig. The foreheads, the cheeks or the palms of the hands of those participating in the feast, are lightly dabbed with this mixed blood.

After the buffalo has been consecrated, the drums, over which an old woven cloth has been laid, are with intervals, struck continually.

A large red cotton cloth is hung round the place where the offering is to be made, the *to' pañantaran* = the place where the woven cloth is hung. Slats of bamboo are laid on stakes and old woven cloths and beadwork are hung on them. Beside this structure a small offering table is erected on four bamboo struts on which motifs are incised. A small platform is constructed in the middle of these struts.

The top of each of these struts is hollow, forming a container; palm wine is poured into three of them and water into the fourth. An old woven cloth is hung round the small offering table. Ribs of the leaf of the sugar palm are attached to the tops of these four struts. The outsides of the leaf ribs are scraped and kapok, smeared with the blood of the offering animals, is wrapped round them at various places. These ribs, wrapped in the blood-smeared kapok are called *pandun balo*. A *passakke* plant, a plant which has red flowers and small fruit, and which is used at various offerings to bring coolness i.e. blessings, is tied to the four struts of the small offering table. The word *sakke* = cool, and *masakke* = blessed. In front of the offerer is a plate on which there is a small piece of iron from a roasting dish, *pamuntu*, and three yellow beads. The offerer is called the *to ma'pesun* = the one who sets down; *pesun* is derived from *paisun*, a *pa*-form of *isun* = to set down. The place of the offering is strewn with roasted, unhusked rice grains.

The offerer has hold of one of a number of *pelole'*, young leaves of the sugar palm, which are hung on the bamboo stake of the *tadoran* (see p. 4). In his right hand he holds first a small bamboo container with water in it and later a small bamboo container with palm wine in it. Before the offering meal is placed on the banana leaves, for which purpose the right half of the whole leaf is used, sirih-pinang is offered to the gods: a betel leaf, a small piece of areca nut and a little tobacco, over which lime is sprinkled. Gambir (catechu) is a more recent importation and is not offered to the gods. After the offering of the sirih-pinang, the offering meal of meat and rice is placed on the banana leaves. Two of these banana leaves with the offering meal on them, are

placed in the small basket on the *tadoran*. A small offering table is erected beside the *tadoran*. This table, supported on four bamboo struts with motifs incised on them, is called *surasan tallan* = structure of bamboo on which motifs are incised. A small platform is constructed in the middle of these struts (see p. 3).

Two banana leaves with the offering meal on them are then placed on this platform. The offering meal consists of parts of the lungs, kidneys, liver, brisket and the fat of the buffalo and the pig, as well as the ring of flesh from the pig's neck, and yellow viscous rice. No part of the cock is used in this offering.

The bearer of the offering is the principal *adat* chief in the *adat* community in the Kesu' territory; he is called *sokkon bayu* = the neck of the jacket. The *adat* chief next in rank to him is the chief who consecrates the buffalo, *to ussomba tedon*. The *to minaa* can deputise for these two *adat* chiefs. Of the other *adat* chiefs: one performs at the offering as the *to manobok* = the one who stabs the offering animal, another acts as the *to massadi* = the one who cuts the flesh in pieces, and yet another as the *to ma'nasu* = the one who cooks. The sixth *adat* chief is the *to massanduk* = the one who ladles out the offering meal. After the sirih-pinang has been offered to the gods, the offerer calls upon the gods to wash their hands. For this purpose he holds in his right hand a small container with water in it. Next he takes in his right hand a small container with palm wine in it and invites the gods to partake of the offering meal.

The idea is that the gods take unto themselves the essence of the offering gifts. The offering meal, of which the essence is partaken of by the gods, is called *tampak pesun*, the final part of the offering meal. After the offering prayer has been spoken, the members of the clan-house can take up the offering gifts and dispose of them. They bring blessings. People then go and sit in small groups and eat together.

In the evening, the young girls and the young women, dressed in their festival clothes and adorned with ornaments, place themselves in a row and start singing a humming song, *ma'dandan* = to stand in a row.

The following day, a small tjendana tree is planted at the north-east side of the rice granary in the forecourt of the clan-house. The *to minaa* offers a fowl. Another fowl is offered on this day and its blood is smeared on the sides of the drums which are struck during the feast. The drums are then returned to their places, being struck continuously while they are being taken back.

II. THE OFFERTORIES AND THE INVOCATION SPOKEN AT THE CONSECRATION OF THE BUFFALO

The invocation spoken at the consecration of the buffalo, as well as the various prayers and the invocation given at the *ma'tambuli*, consists of a number of homonymous strophes. These prayers and the *ma'tambuli* invocation precede the consecration invocation, but because the last mentioned is the *pièce de résistance*, preference will be given to it here.

The texts are thus in the following order:

- A. *Mebala kollon*: the benedictory prayer.
- B. *Passomba tedon*: the consecration invocation for the buffalo.
- C. *Ma'pallin*: the prayer at the rite for the warding off of evil forces.
- D. *Likaran bian*: the prayer at the rite at which the offering meal, placed in a small basket made of the interwoven leaves of a reed, is laid down.
- E. *Manrambu lanyi'*: the prayer at the offering to cover up guilt.
- F. *Manrimpun*: the prayer at the communal offering to the ancestors.
- G. *Ma'bubun*: the prayer when the ridge covering of flattened-out bamboo culms is laid on the roof.
- H. Concluding words at the *ma'bubun* when the offering of the sirih-pinang is laid down.
- I. Concluding words at the *ma'bubun* when the leaves with the offering meal on them are laid down.
- J. The invocation at the *ma'tambuli* = to dig a hole in the ground with a pointed object. This invocation immediately precedes that of the consecration of the buffalo.

**Introduction to the benedictory prayer
(Text A)**

This prayer, like the consecration invocation for the buffalo, was taken down by my former language assistant, Mr. J. Tammu, direct from the *to minaa*, the expert on the *adat* rules and offering prayers, who was usually the bearer of the offerings to the gods and to the ancestors. His name is *So' Sere* and he is from the village of *Anin-anin* in the *Kesu'* territory in the Rantepao country.

The words are recited in a slow, calm manner; the concluding words of each strophe are delivered at a slightly faster tempo.

Before the consecration invocation for the buffalo is begun, the *adat* chief, or the *to minaa* deputising for him, first calls for a blessing upon all who are to participate at the feast and for all the ceremonies to be performed. This is called *mebala kolloŋ* = (literally) to enclose the neck. Figuratively, it means to protect oneself against calamity and death, against the wrath of the deceased and of the living, especially when a ceremony is performed that follows *adat* procedure or when words are spoken that relate to it; in general, to invoke blessings when weighty matters are discussed.

The person who utters the blessing affirms that he is assured by the consensus of opinion of the participants at the feast, in particular the *adat* chiefs, that the whole clan supports him and that nothing should disturb the progress of the consecration invocation or hinder the performance of the great offering.

**Introduction to the invocation spoken
at the consecration of the buffalo
(Text B)**

In this invocation there is narrated how the world of the gods came into being, how mankind was created, and the details are given of the prototype of the ritual, with the various offerings, as it was performed in the firmament; those who had to perform the offerings, the slaves who had to assist, and the offering animals that were required are named.

Three children were born of the union of heaven and earth:

Poŋ Tulakpadaŋ, *Poŋ Baŋgairante* and *Gauntikemboŋ*.

They created the sun, the moon, and the stars.

Poŋ Tulakpadaŋ is the Lord of the world under the earth.

Poŋ Baŋgairante is the Lord of this world, the middle world.

Gauntikemboŋ is the Lord of the upper world.

The earth is a flat plain. Above it is the firmament, curved into twelve arches. Below it, similarly twelve-arched, is the lower world.

Gaantikembon betook himself to the centre of the firmament. From his floating rib he fashioned a divine being called *Usuk Sanbamban*. He made his way to the East and, after he had made the cleansing offering, united in marriage with a woman called *Simbolon Manik* who had come forth out of a rock. These two personages appear many times in the genealogy of the gods.

From this union of *Usuk Sanbamban* and *Simbolon Manik*, was born *Puan Matua*. He also made the cleansing offering and then united in marriage with a woman called *Arran Dibatu*. She, too, had come forth from a rock. No children were born of this union. *Puan Matua* then went to the West in order to obtain the pure gold.¹ Having found it, he put it in a cooking pot. He then set beside it a pair of bellows of equal size in which unhusked rice was strewn. From this pair of bellows there came forth 8 mythical beings,² among them being the heavenly ancestress of man, *Datu Laukku*'.

Puan Matua is the most prominent figure in the pantheon of the South Toradja. Later in the course of the invocation, he is defined as the one who directed the procedure.

After the help of the divine ancestors has been invoked, in order to put right any error that may have occurred during the request for blessing on every constituent of the offering feast, the prayer is addressed to *Puan Matua* for his assistance (str. 42). He is then invoked in an extensive hymn of praise as the god in the centre of the firmament, as the god who balanced the period of the night and the day against each other, as the god who spread out the broad plain, who formed the wet ricefields, who fashioned the sun as a disc, who cut out the moon as a circle, and who created mankind (strs. 46, 49, 50, 51, 54, 55 etc.).

Then *Puan Matua*, as the first god in the row of gods, is begged to summon his co-gods to proceed to the offering place (strs. 96, 97).

The gods in the firmament are summoned: the eight gods on the westward path of the sun, the eight in the south, the eight in the east and the eight in the north (str. 89/92).

The God of the Underworld, *Pon Tulakpadan*, who resides in the clefts below the earth, is invited to accompany the row of gods who are setting out, and the eight gods in the west of the lower world, the

¹ Gold is found in the westerly territories of the *Ma'kale* and *Rantepao* regions (the present-day Tana Toradja).

² *Pon Bangairante* also begat eight mythical beings when he married.

eight gods of the south, of the east and the north are also invited (strs. 141, 172/175).

The gods of this world are then invoked: the gods of the open fields, the gods with whom we sit down together, whose wells we bail out (strs. 202/205).

The various local gods who are the deified forefathers and who dwell on the mountains and reside in the different regions are invited. The first of these gods to be invoked is the God of the *Kesu'*, a limestone rock to the east of the principal town, Rantepao, and upon which the ancestor of the most prominent lineages of the *Kesu'* territory, *Puanꞑ riKesu'*, descended from heaven. He is requested to summon his co-gods. This consecration invocation originated in the *Kesu'* territory, hence *Puanꞑ riKesu'* is the first god in the row. A great row of deified forefathers from the whole *Sa'dan Toradja* country and from the neighbouring regions of the *Luwu'* and the *Duri* country are then summoned. All these gods are requested to bring with them the *pusaka* objects belonging to their regions (strs. 292/299).

When *Puanꞑ Matua* is invoked, the names of *Puanꞑ Bassi-bassian* and *Puanꞑ Ambo-amboan* are often added. Sometimes the combination of these names is interpreted as a trio indicating the same godly figure. The name of *Puanꞑ Bassi-bassian* = The Lord Covered with the Spots of Old Age, and *Puanꞑ Ambo-amboan* = The Lord Whose Skin is Marked with Light Spots, are then regarded as epithets of *Puanꞑ Matua*. These two names are sometimes given to individual gods, as in strophe 732, where it is told how *Indo' Belo Tumbanꞑ* who brought the medicine to be spat on the sick, to *Puanꞑ Matua* sat down and chewed betel with *Puanꞑ Matua*, *Puanꞑ Bassi-bassian* and *Puanꞑ Ambo-amboan*.

In the genealogy of the gods, *Gaantikembonꞑ*, from whose floating rib sprang the father of *Puanꞑ Matua*, is said to have the alternative name of *Puanꞑ Ambo-amboan*, and *Usuk Sanꞑbamban*, the father of *Puanꞑ Matua*, the name of *Puanꞑ Bassi-bassian*.

Puanꞑ Matua means "The Old Lord", or "The Old God". Both this name and his alternative name, *To Kaubanan*, "The One Who Has Grey Hair", as well as the names *Puanꞑ Bassi-bassian* and *Puanꞑ Ambo-amboan* point to a god, or gods, who existed in olden times.³

³ In Australia the Supreme Being is also represented as an old grey-haired man. See Professor Dr. H. T. v. Baaren's *Wij mensen*, published by Erven J. Bijleveld, Utrecht, 1960, p. 62. Mythical beings are almost always represented as old men by the Papuans of Waropen, see Professor Dr. G. J. Held, *Papoea's van Waropen*, published by E. J. Brill, Leiden, 1947, p. 62.

In this invocation a picture is given of the prototype of the offering ritual as it was originally performed in heaven, in its simplest form, to the elaborate sequence of rites of the *bua'* feast. In the cycle of offerings made by the *Sa'dan Toradja*, there is a step by step graduation of a ritual that had its origin in a particular need.

In its simplest form the ritual consists of the offering of rice and a fowl placed in a small offering basket made of the interwoven leaves of four reed stalks; this is called *ma'lika' bian*. At the offering that follows, a pig is offered on a small offering table erected on bamboo struts; this offering is called *massura' tallan*. The *maro* feast is held after that. This serves to drive away sickness and to promote the welfare of the *adat* community. The *merok* feast then follows, and, as the culmination of the cycle, the great *bua'* or *la'pa'* feast can be celebrated if the situation in the *adat* community is auspicious.

The invocation mentions first of all an expiatory or cleansing offering in the firmament at which a bamboo container full of millet was offered. At that time the progenitor of rice had not yet come into being (str. 440).

Before the four struts of the first house in the firmament were erected, an offering had first to be made at which a fowl was offered in the small offering basket made of the interwoven leaves of four reed stalks (strs. 543/547). When the house was being built, a pig had to be offered. This pig came forth from a basalt rock and the offering was made forthwith and the offering meal was laid on a small bamboo table.

A ricefield was laid out in the firmament (str. 591) but the harvest was not as it should have been. Then two youths sprang from the pair of bellows belonging together. They were the ancestors of the leaders of rice cultivation, *indo' padan*. They watched over the observing of the prohibitions in respect of the rice and thereafter the ricefield produced an abundant harvest. The *merok* feast, for which a buffalo had to be slaughtered, could then be held.

The invocation then mentions the various *adat* performances at which a fowl must be offered and states the requisite colour of the fowl's feathers in each case. It also speaks of the special offerings at which a buffalo must be offered and notes the special kind of horns it must have (strs. 636/643) and 653/673) respectively. The buffalo for the *merok* feast is well-formed and has yellow skin.

The ancestor of the *to minaa* = those who know the invocation, spoke it with his face turned towards the buffalo (strs. 670/673).

Sickness appears in the centre of the firmament; *Indo' Belo Tumban*,

who had the medicine to be spat upon the sick, is invoked. She has under her protection those who are treated at the *maro* feast for driving away sickness. The holding of the *maro* feast is then mentioned (strs. 726/751).

Finally, there is a description of the great *bua'* or *la'pa'* feast (strs. 752/771).⁴

Introduction to texts C-J

The communicant of Texts C-J inclusive, was *So' Sere*, a *to minaa* of the village of *Anin-anin*, *Kesu'* territory, in the *Rantepao* country. It was written down by my language-assistant, Mr. L. Pakan.

⁴ See J. Kruyt: „De Boea' en enige andere feesten der Toradja's van Rantepao en Ma'kale", *Tijdschrift Bataviaasch Genootschap van Kunsten en Wetenschappen*, Vol. 60, 1921/22, pp. 45 and 161.

A. MEBALA KOLLOŃ

- 1 Bendanmo' te petoe soŃkaŃ sikaŃkan doke diremak.
TumannaŃmo' te pedeken panaaran sitoe induk disila bannaŃ.
- 2 Apa baŃunpa' la mekutana londonŃ lako te to ma'rapu tallaŃ.
DioŃpa' aku la metinti masiaŃ lako te to ma'kaponan ao',
- 3 kumua: Sundunraka mitoean kada, rapa' midemme' batu eranku?
Upu'raka mitoean teŃko situru', mikala'pai tampak pelalanku?
- 4 Apa ma'kada te ma'rapu tallaŃ,
kumua: MaŃkamo kitoean kada ra'pa'
sola to ditanan indo',
to diranduk paŃlaa padaŃ.
- 5 MaŃka dukamo kitoean teŃko situru'
sola toŃkonan bara'
na esuŃan sanda kalando,
kikala'pai tampak pelalanmu.
- 6 Melomo te kutirandukki usserek bannaŃ nene' mendeatanna titanan tallu.
Maballomo te kutirandukki la umbille pantasi to dolo kapuarŃanna samba' batu lalikan.

-
- 1 *induk disila bannaŃ* = sugar palm cleft along the prescribed line; it is the poetical parallel of the word lance.
 - 2 *mekutana londonŃ* = "calling as does the cock": the idea here is that the cock's continual nodding of his head looks as though he is calling the hens. "I stand here below", i.e., below in the forecourt in front of the clan-house. *metinti masiaŃ* = constantly to give a clear call; the parallel expressions are: *mekutinti saunŃan* = always making a sound like a fighting cock, and *mekutitti bayan* = repeatedly to make a noise like a parakeet.
 - 3 *rapa'* = silent, satisfied, reconciled. "my stair", i.e., the step of the house of the person who is speaking the invocation. "the stone of my stair", i.e., the stone that lies at the foot of the stairs. *teŃko situru'* = the plough that goes in one and the same direction; figuratively, agreement.
 - 4 *to ditanan indo'* = those who are planted as mothers; *indo'*, in connection with a word such as region has the meaning of leader, *to indo'* and *indo' padaŃ* mean the leader of rice cultivation and of the offerings connected with it; *indo' bua'* = chief of the *adat* community; *to ditanan indo'* has the same meaning as *pekaindoran* = he who is regarded as the mother of the *adat* community, the *adat* chief. *diranduk* = they were pricked into the ground; i.e., with a sharp object.
 - 5 *toŃkonan* = the place where one is seated. *Bara'* (Mal. *barat*) = great, powerful; *to bara'* = powerful *adat* chief; *toŃkonan bara'*: clan-house which holds the most prominent position in the *adat* community.
 - 6 *usserek bannaŃ* = to draw apart one by one; i.e., like the threads of yarn. *nene' mendeata* = the forefathers who have the essence, the quality, of gods.

A. THE BENEDICTORY PRAYER

1. "Here I stand, I who hold the small bamboo container, who hold in my hand the lance on which the areca nut is stuck.
"Here have I placed myself, I who grasp the small container, I who hold in my hand the sugar palm, cleft along the prescribed line.
2. "For I stand here now in order to ask you, calling as does the cock, the clan members here, numerous as bamboo culms growing together on the same stool,
"I stand here below, to ask continually and to be clearly informed by the ones whose group always increases like a bamboo stool.
3. "I ask you: 'Have you brought the mutual discussion to an end, so that you may finally press your hands on the stone of my stairs?
'Have you already reached agreement, that you may hold the end of my ladder?'"
4. The clan members, numerous as bamboo culms growing together on the same stool, reply:
"We have already come to a decision in our discussions with the ones who are placed as guardians,
with the ones who are set up as protectors of the land.
5. "We have also reached agreement
with the mighty clan-house
and the supreme seat,
and so we hold the end of your ladder."
6. "Now that agreement has been reached, I commence the mentioning, one by one, of the divine progenitors of the ones that form a trinity. Now that it is auspicious, I shall start to name separately each of the progenitors, revered as gods, of the ones that belong together, like the three stones of the hearth."

titanan tallu = to be set (planted) as a trinity; i.e., a trinity belonging together = the buffalo, the pig, and the cock which are killed on the great day of the feast and of which the blood is mixed.

"that belonging together like the three stones of the hearth"; i.e., the buffalo, the pig and the cock.

umbille pantasi = to separate one by one the threads that have been soaked in rice water; the *pantasi* is the thread that is soaked in rice water before weaving begins, in order to stiffen it.

B. PASSOMBA TEDOŃ

- 1 Kurre!! kurre!! kurre!!!
Kurre *sumaŋa'*na te padaŋ tuo balo',
- 2 maŋkamo nasampa' rara' nene' mendeatanna
te to ma'rapu tallar nabarunni banua.
- 3 Saba' parajanna te tana tumbo kulau',
napata bulaan to dolo kapuaranna
te to ma'kaŋonan ao' umpate'darŋi a'riri sanda pati'na.
- 4 Kurre *sumaŋa'*na te takinan pia,
saba' parajanna te selleran lotorŋ ulu.
- 5 Kurre *sumaŋa'*na te uarŋ mabilaŋan,
saba' parajanna te pa'komborŋ to Balanda.
- 6 Kurre *sumaŋa'*na te banua dilindo puarŋ, nanii bendan boŋana gau'.
saba' parajanna te sondorŋ dirupa deata, la nanii tunannaŋ samara
bisara.

-
- 1 *kurre*: this word is used to call the chickens; in this context it is the call with which the vital force is summoned.
sumaŋa' (Mal. *sĕmaŋat*) is a variant of *suŋa'* = vital force, length of life; *sumaŋa'* also means vital force, but it is nearer the meaning of consciousness, spirit, soul. The words *kurre sumaŋa'* are used when the word 'Hail' is called out to a person's vital force.
 - 2 *rara'* = neck chain; worn by women; see 110.
sampa': to recall in a ballad something that happened previously.
 - 3 *puarŋ* = God, Deity, Lord. It is also the title of members of the princely families who are of pure blood; their ancestors were heavenly beings who descended to earth; *kapuaran* = having the status of a god or lord; it also means bearing the title of *puarŋ*, and see 293, 338.
 - 4 *untakin* = to bind something to the waist; for example, a sword.
selle': to stick something between the waist and the clothing; also to carry regularly with one.
lotorŋ ulu = the black-haired one; this is the poetical expression for mankind.
 - 5 "old money" = *uarŋ*: the Dutch East India Company's coinage. This money is also called in the poetical language, *panampa to Bone* = that which is made by the people of Bone.
According to tradition, they made it. They introduced it into the Toradja country. The parallel expression to *panampa to Bone* is *pantari' to Balanda* = that which is made round by the Dutch. In former times, the people of Bone and the Dutch were types of people who were strange to the Toradja. In the

B. THE CONSECRATION INVOCATION

- 1 Hail! Hail! Hail!
Hail to this soil, rich with blessings.
- 2 Extolled exultantly as bearing good fortune, by the divine ancestors
of the ones who are the descendants of the clan-house, numerous
as bamboo culms, who built the house.
- 3 Abundant be the blessing upon this prosperity-bringing soil,
glorified with golden words by the forefathers, revered as lords by those
present, whose group always increases like a bamboo stool, who have
erected the support poles cut to the correct size.
- 4 Hail to the carrying of offspring on the hip,
abundant be the blessing upon the bearing of a human being at the
waist.
- 5 Hail to the vast quantity of old money,
abundant be the blessing upon these things made by the Dutch.
- 6 Hail to this house, with its front shaped like the faces of the gods,
where the supreme feast is to take place,
abundant be the blessing upon this facade, formed like the
countenances of the lords,
where the foremost adat performances are to be carried out.

poetical language they are still used as parallels, for example, in the *maro* song: "having a stalwart appearance like the people of Bone, robust like the Dutch", and in the *ma'tambuli* invocation: "that which is made by the people of Bone smells the agreeable perfume of it", "that which is minted by the Dutch receives its wafted sweet-smelling fragrance".

- 6 *dilindo puang*: the front of the house; it is also called *ba'ba deata* = the door of the gods. The houses are erected with their fronts facing the north. The gods dwell in the north-east and enter the house at the front. Those people who stand in a particular relationship to the gods, such as the *burake*, the priestesses at the great *buu'* feast, and the members of the families of the *puang*, are carried out through the opened front of the house when they are dead.
sondonj para: the three-cornered central upper part of the front and back walls of a house, sloping slightly outward at its topmost point and upon which the underneath part of the roof rests.
bona: having white patches on the head; buffaloes with such patches have an especial worth. In the poetical language *bona* = of great value, eminent, excellent.
titanan tallu = to be set (planted) as a trinity.
gau' = acts, procedure, offering procedure, rite: cp. the change of meaning of the Malay word *kerdja*: *bonana gau'* means the most splendid of the feasts, i.e., the *merok* feast.
bisara (from the Buginese *bitjara*) = word, reason, rite, *adat* performance; see 13.
samara: completely black buffalo with a white patch on its head and a tail with a white tip.

- 7 Kurre sumaja'na te sarita to lamban,
saba' parajanna te maa' to unnoroꝝ.
- 8 Kurre sumaja'na te gajaꝝ ditarapaꝝi,
saba' parajanna te kandaure salombe'.
- 9 Kurre sumaja'na te tonapa londonꝝna,
saba' parajanna te indo' simaꝝkoro.
- 10 Dipandan bara' dao banua unnarranni saꝝjananna,
dipamma' doti laꝝi' dao tananan samba' uꝝkorok saꝝpa'duananna.
- 11 Kurre sumaja'na te dedekan gandaꝝ,
saba' parajanna te rembaꝝan karoꝝjan.
- 12 Kurre sumaja'na te sella' mabusa baba'na,
saba' parajanna te sa'paꝝ mapute lette'na.
- 13 Kurre sumaja'na te bai ma'bulu aluk,
saba' parajanna te bonde' massoꝝgo bisara.
- 14 Kurre sumaja'na te tedoꝝ ma'bulu aluk,
saba' parajanna te karambau massoꝝgo bisara.
- 15 Kurre sumaja'na te sendana sugi',
saba' parajanna te kaju mentaꝝke ianan.

-
- 7 In this strophe and those following, the blessing is invoked over the woven cloths and other ornaments that have been placed at the front of the clan house where the feast is to be held.
- 8 *kandaure* = piece of beadwork; when it is worn by the women at the feasts it hangs from the shoulders to below the waist, narrowing towards the end, and see 76.
tarapaꝝ = *sarapaꝝ* = large gold kris.
- 9 *te tonapa londonꝝna* = this sword, its maleness; *tonapa* is the name of a short sword shaped like a large chopping knife.
te Indo' Simaꝝkoro = this Mother Klewang; a *simaꝝkoro* is a klewang shaped like a large chopping knife.
- 10 *unnarranni* = brooding over; in the sense of guarding.
doti is the name used in the *Mamasa* country for a spotted buffalo. In the *Ma'kale* country, *bai doti* = spotted pig. *Doti laꝝi'* is the name of the cross motif in wood carving. *Maa'*: old woven cotton tjindai cloth; it was introduced by the Dutch East India Company; when it has the cross motif on it, it is called a *doti laꝝi'* = the dots of the firmament.
tananan samba': the erected poles; the poetical designation for the house.
uꝝkorok = to cackle, to crow.
pa'duanan = that which is one of two associated objects.

- 7 Hail to this old long narrow blue woven cloth, with the design of men fording a river,
abundant be the blessing upon this old short wide fabric,
with the pattern of swimming men.
- 8 Hail to this gold kris of great size,
abundant be the blessing upon the piece of beadwork, with the cords hanging low.
- 9 Hail to this sword, excelling in magical power,
abundant be the blessing upon this remarkable klewang.
- 10 They are stretched out full length, like the beams of the house,
watching over all the property therein,
splendid as an old short wide woven cloth with a cross motif on it,
they are laid on the erected poles, summoning all the possessions,
to protect them.
- 11 Hail to the striking of the percussion instruments,
abundant be the blessing upon the hitting of the drums.
- 12 Hail to this brown cock, with white on the tip of its ear lobe,
abundant be the blessing upon this light-brown male fowl, with white legs.
- 13 Hail to this pig, with bristles befitting the offering rites,
abundant be the blessing upon this swine, with neck hair suitable for the adat performances.
- 14 Hail to this buffalo, with skin befitting the offering rites,
abundant be the blessing upon this kerbau, with neck hair suitable for the adat performances.
- 15 Hail to this richly laden tjendana tree,
abundant be the blessing upon this tree, whose branches are full of precious things.

- 13 *aluk* = religious prescriptions, offering ritual.
bisara: in strophe 6 it is the parallel of *gau'*; in this strophe it is the parallel of *aluk*.
bonde' = large testicles.
- 14 *karambau*: in the poetical language it is the parallel of *tedon* = buffalo.
- 15 *sendana sugi'* = rich tjendana. This tjendana, usually called *sendana bonja*, white spotted tjendana, has a reddish heartwood and is planted when the great offering ceremonies to the gods are performed, the *merok* feast and the great *bua'* feast. A *sendana bonja* was planted when the alliance was concluded with *Bone* during the time of *Aru* Palakka, see strophe 659. Another kind of tjendana, called *sendana donka*, with a heartwood which is greener in colour, is used when offerings are made to the ancestors: *donka* is a tuber with large leaves (*Colocassia antiquorum*); it is not eaten by human beings, but is used as pig food.

- 16 Kurre sumaza'na te bambalu todin,
saba' parajanna te tualle lando samara.
- 17 Kurre sumaza'na te tallu basozna,
saba' parajanna te ue tallu lolona.
- 18 Kurre sumaza'na te ma'bala tedoz,
saba' parajanna te ma'paŋkuŋ karambau.
- 19 Kurre sumaza'na te bai makianakan,
saba' parajanna te doko umpatale' anak.
- 20 Kurre sumaza'na bujanna manuk,
saba' parajanna kanuku diarru'.
- 21 Kurre sumaza'na kaunan matutu,
saba' parajanna ruranan papatu inaa.
- 22 Kurre sumaza'na tallu bulinna,
saba' parajanna tallu eterzna.
- 23 Kurre sumaza'na uma ma'kambuno lumu',
saba' parajanna panompok doke-dokean.
- 24 Kurre sumaza'na kalimbuaz boba,
saba' parajanna to' mata uai.
- 25 Kurre sumaza'na kalo' titanan tallu,
saba' parajanna palempaz tallu ulunna.
- 26 Kurre sumaza'na te tallaz ma'lampa rara',
saba' parajanna te ao' ma'buku bulaan.
- 27 Kurre suamaza'na te serekan bane',
saba' parajanna te daun sumomba matallo.
- 28 Kurre sumaza'na te alaz dibando rara',
saba' parajanna te landa' siajoka.

-
- 17 *te tallu basozna* = that which is twisted into three ropes.
- 19 *umpatale'* = to distribute, to take from one place and put in different places.
- 20 *kanuku diarru'*: the claws that are trimmed with a small knife; i.e. . . . of the fowls; this is a poetical description of them.
- 21 *ruranan*: a person, or a family, boarded in the house of another; here it refers to the slave, or the family of the slave, living-in in the house of a master.
- 22 *tallu bulinna*: that which has three ears; and *tallu eterzna*: that which has three branches; are parallel expressions and are the poetical designations for rice.
- 23 *ma'kambuno lumu'* = having duckweed as a sunshade. The water-filled ricefields, whose soil is fertile, are described as having sunshades of duckweed; and see 480.
- 24 *boba* = large, stalwart, robust.
- 25 *palempaz*: the conduit through which the water leaves the ricefield.

- 16 Hail to this thick liana, with streaks on it,
abundant be the blessing upon this climbing plant, with the long
white stains.
- 17 Hail to this rattan, made into three strands,
abundant be the blessing upon this plant, which is twisted into three
ropes.
- 18 Hail to the stalling of the buffaloes,
abundant be the blessing upon the stabling of these kerbau.
- 19 Hail to these sows, which farrow plentifully,
abundant be the blessing upon these swine, that drop young, which
roam far and wide.
- 20 Hail to these perches on which the fowls sit,
abundant be the blessing upon the ones whose claws are trimmed with
a small knife.
- 21 Hail to the dutiful slaves,
abundant be the blessing upon the obedient members of the house.
- 22 Hail to the three-eared,
abundant be the blessing upon the three-branched.
- 23 Hail to the wet ricefield, with duckweed as a sunshade,
abundant be the blessing upon the sawahs, full of water plants.
- 24 Hail to the unfailing well,
abundant be the blessing upon the welling-up spring.
- 25 Hail to the channels in the fields, springing from three sources,
abundant be the blessing upon the drains, leaving from three points.
- 26 Hail to this thin bamboo, with the glorious internodes,
abundant be the blessing upon this thick bamboo, with the golden nodes.
- 27 Hail to the tearing-off of the banana leaves,
abundant be the blessing upon these leaves, that point respectfully
to the East.
- 28 Hail to these rice granaries, the ends of their side and front beams
curving splendidly, like a prau,
abundant be the blessing upon these storehouses, placed beside each
other.

27 The offering meal to the gods is often placed on banana leaves; it is set down
at the north-east side of the offering place.

28 *siajoka* = joined together by a yoke.
The Toradja are well aware of the similarity between the up-curving ends of
the longitudinal and cross beams of the walls of the rice granary and the up-
curving ends of a prau. These huge granaries are completely covered with
carvings, as is the underside of the floor upon which the rice is stored. The
rice that is placed on the floor is thus treated with the reverence due to it.

- 29 Inanna tallu bulinna,
patindoanna ke'te' tallu eterɣna.
- 30 La nariŋki simbolonɣ manik,
la naala lokkon loerara'.
- 31 Anna pebusaruŋɣui panampa to Bone,
napetirimba bupaŋdenni pa'kombonɣ to Balanda.
- 32 Napebusaruŋɣui to ma'puduk mundan,
napebukaju-aukki to ma'illoŋ karumisik.
- 33 Narandanni petaa mammi' simbolonɣ manik,
nabiriŋi lale' sanda marasa lokkon loerara'.
- 34 Kurre sumarɣa'na te bolu kaju sitammu ura'na,
saba' parajanna te kalosi ponno issinna sola kapu' ma'lumpa bumburɣan.
- 35 Kurre sumarɣa'na te tuak massari dadik,
saba' parajanna te tagari saŋujun.
- 36 Sundunmo kukurre sumarɣa' mintu' la napapake surasan tallanɣ,
upu'mo kupole paraa roŋka-roŋkana ra'buŋ diangilo, nasielleran
karidisan pandurɣ balo.
- 37 Apa denpi manii kusala kukurre sumarɣa',
denpi manii kulenda kupole paraa.

30 *simolonɣ manik*: knot of hair, shining like beads, and *lokkon lo-erara'*: roll of hair, hanging down, like a golden neck chain, are both honorific designations for a woman of rank.

31 The idea in this strophe is that the coins long for the rice; they desire that rice be bought with them.

32 These are parallel expressions for the buffalo. The wood of the *kayu auk*, a kind of tree, is very much liked by buffaloes: they lick it greedily and bite at it hungrily.

- 29 The place of the three-eared [rice],
the resting place of the cut one, branched in three.
- 30 The knot of hair, shining like beads, will pick it up, little by little,
the roll of hair, hanging down, like a golden neck ornament, will take
it therefrom.
- 31 That which is shaped by the people of Bone, now smells the agree-
able fragrance of it,
that which is made by the Dutch, now receives its wafted sweet-
smelling perfume.
- 32 The ones with lips like those of the wild duck, now smell the
agreeable fragrance of it,
the ones whose noses are like that of a small wild duck, smell the
perfume like that of the wood which entices them.
- 33 The knot of hair, shining like beads, sets out for it with an
enchanted smile,
the roll of hair, hanging down, like a golden neck ornament, goes
to it, laughing most sweetly.
- 34 Hail to these betel leaves, with the nerves that come together,
abundant be the blessing upon these well-filled areca nuts, and on
the lime, like bubbling cream on milk.
- 35 Hail to the palm wine, looking like white cream,
abundant be the blessing upon the bunches of fragrant grass.
- 36 That is the completion of the things for which I invoke the blessing,
everything used at the offering on the small offering table of bamboo
struts on which a design is cut,
now I have come to the end of the benedictory prayer for all the things
with which the bamboo with incised lines is adorned, to which must
be attached the leaf ribs of the sugar palm wrapped round with
small pieces of blood-smearred kapok.
- 37 Perchance I have missed out something in the speaking of the
invocation for blessing,
mayhap I have omitted something in the invoking of the benediction.

34 The nerves of the betel leaf seldom touch each other.

35 *massari dadik* = containing the fat of the milk.

tagari is a fragrant kind of grass (*Dianella ensifolia*), the root and stems of
which are burnt as incense at the offerings to the gods.

36 *ra'buṅ* (Mal. *rēbuṅ*) = old bamboo shoots which are no longer eatable. In the
poetical language, *ra'buṅ* is the parallel of *tallaṅ* = bamboo.

The leaf ribs of the sugar palm, wrapped round with kapok in different places,
which are mentioned in this strophe, are set upright at the top of the bamboo
struts of the offering table

- 38 Apa umbai limboꝝmo nene' buꝝa' mellao laꝝi'
inde barira banuanna to ma'rapu tallaꝝ,
umbai tasikmo to dolo kapuaꝝanna to maꝝanna saꝝka' inde rampe
matampu'.
- 39 La kupa'buꝝaꝝi sanda randanna, ke den kusala kukurre sumarꝝa',
la kupa'kolakanni sanda biriꝝna, ke den kulenda kupole paraa.
- 40 Anna nene' maꝝanna saꝝka'mo umpasirundunan buloi,
anna to dolo lentenan panikuan umpasitete malaa'i.
- 41 Limboꝝ dukamo Puaꝝ Matua lan rampe matallo,
la kupa'buꝝaꝝi sanda biriꝝna,
tasikmo To Kaubanan lan kabu'tuan kulla',
la kupa'kolakki sanda randanna.
- 42 Puaꝝ Matuamo la umpasirundunan buloi,
To Kaubanan la umpasitete malaa'i.
- 43 La kubalik bombarꝝmo te randan pudukku sule maꝝkali oto',
la kupasule uaimo te dara' leꝝko lilaku tibalik ma'poꝝka parompoꝝ.
- 44 E, Puaꝝ e! e Puaꝝ e! e Puaꝝ e!
Puaꝝ Matua dao taꝝꝝana laꝝi',
- 45 To Kaubanan dao masuaꝝgana to paꝝꝝanan,
Puaꝝ Bassi-bassian, Puaꝝ Ambo-amboan!
- 46 Deata taꝝꝝana laꝝi',
puaꝝ barrena allo.
- 47 Deata kitiro tuka',
puaꝝ kimanta lu laꝝꝝan.

38 *limboꝝ* = pool; large fish pond. In the poetical language it means being full up, being crowded together in one place.

tasik = sea.

39 *sanda randanna* and *sanda biriꝝna* = right to the edge.

kupa'kolakanni = I cast it before them; it is derived from *kolak*, a missile made of bamboo. The end of it is split and a small stone or a plug of earth is wedged therein. It is used for slinging stones or earth.

40 *ullentenan panikuan*: the turning over of the shuttle in the loom.

umpasirundunan buloi: to do as straight as an internode of thin bamboo; figuratively it means to do exactly in the right way.

tete: small bridge made of two or three bamboo culms; figuratively, it means fixed order; *tetena batiꝝ*: the fixed order of the dirge; *umpasitete* = to put in the proper order.

- 38 But perhaps the ancestors, as the first men who descended from heaven,
have assembled here, near the bamboo fence round the space under
the house of those who are numerous as bamboo culms,
it may be that the forefathers, revered as lords, the guardians of the
Rules, are gathered in a multitude at the West side.
- 39 So that I may surrender it to them, from the beginning to the end,
if I have missed out something in the speaking of the invocation
for blessing,
so that I may cast it before them, from start to finish, if I have
omitted anything in the invoking of the benediction.
- 40 Then may the ancestors, who watch over the Rules, put it in order
in the proper manner,
then may the forefathers, who weigh matters, arrange everything in the
right way.
- 41 *Puaŋ Matua* has come with them in the East,
let me surrender it to him, from the beginning to the end,
To Kaubanan is with the multitude of them,
let me cast it before him, from start to finish.
- 42 May *Puaŋ Matua* put it in order in the proper manner,
may *To Kaubanan* arrange everything in the right way.
- 43 Let me turn back the tips of my lips, as do the waves, to unearth
what was at the start,
let me take back all the words I have spoken, in their regular order,
as water flows back, to dig up what was in the beginning.
- 44 O Lord! O Lord! O Lord!
O *Puaŋ Matua* in the centre of the firmament!
- 45 O *To Kaubanan* in the highest part of the all-covering roof,
Puaŋ Bassi-bassian, Puaŋ Ambo-amboan!
- 46 God at the heart of the firmament,
lord of the shining sun.
- 47 The god whom we see ascending,
lord whom we behold rising upwards.

mala' = having long internodes. In the poetical language it is the parallel of
bulo = thin bamboo.

- 41 For remarks on *Puaŋ Matua* and *To Kaubanan*, see the introduction to the
consecration invocation for the buffalo. *Puaŋ Matua* = The Old Lord, God in
the Centre of the Firmament.
- 43 *leŋko lila* = words spoken in regular order.
ma'poŋka paompoŋ = to turn over the ground by digging.
- 45 *to paonanan* = that which shades, covers; it is the parallel of *lanji'* = firmament
For remarks on *Puaŋ Bassi-bassian* and *Puaŋ Ambo-amboan*, see the introduction
to the consecration invocation for the buffalo.

- 48 Deata napabuŕa' toŕkon nene' mendeataŕki, ke bendanni kapemalaran,
 puarŕ tipamulanna napaunnesuŕ to dolo kapuarŕaŕki, ke tunannaŕi
 kapa'urande-randean.
- 49 Deata umpasisuka' boŕi allo,
 puarŕ umpasikararoan tanda malillin masiaŕ.
- 50 Deata umpatuŕara padaŕ,
 puarŕ umballa' rante kalua'.
- 51 Deata uŕgaraga uma ma'kambuno lumu',
 puarŕ urrante panompok doke-dokean.
- 52 Deata untanan pesuŕan banne sirenden,
 puarŕ unnosok pa'tagarian.
- 53 Deata lumumbaŕ laŕi',
 puarŕ sumoŕko' to palulluŕan.
- 54 Deata tumari' allo,
 puarŕ lumepoŕ bulan.
- 55 Deata tumampa tau,
 puarŕ kumomboŕ to sanda raŕka'na.
- 56 Deata uŕkalumpeŕa sadaŕ,
 uŕkomboŕ mata malotoŕ.
- 57 Deata tumampa to ma'puduk mundan,
 puarŕ kumomboŕ to ma'illoŕ karumisik.
- 58 Deata tumampa pare tallu bulinna,
 puarŕ kumomboŕ ke'te' tallu eteŕna.
- 59 Deata tumantan gaun,
 puarŕ rumembon salebu', umpabe'daŕ koro-koro.

48 *kapa'urande-randean* = the act of holding something on the flat of the hand, and see 650.

49 *umpasikararoan* = to weigh by using coconut shells (*kararo*) as a measure, and see 608.

50 *umpatuŕara* = to lay something on its back.
umballa' = to unroll.

A stone is sometimes set up at the offering places mentioned in strophe 52 and three rice plants are left there.

pa'tagarian = the place where the fragrant grass is burnt; here it is the parallel of *pesuŕan banne* = the place on the ricefield where the offerings are laid for the new plantation.

- 48 The god whom our divine ancestors requested to be the first to sit down with us, when the offering stood ready,
lord whom, in the beginning, our forefathers, revered as lords, begged to be the first to take a seat here, when the offering gifts had been prepared.
- 49 God who balanced the period of the day and the night against each other,
lord who marked out the mutual relation between the dark time and the light time.
- 50 God who laid out the ricefields,
lord who spread out the broad plain.
- 51 God who formed the wet ricefields, with duckweed as a sunshade,
lord who spread out level the dyked sawahs, full of water plants.
- 52 God who delineated the offering places, one after the other, in the ricefields,
lord who marked out the places on the ground where the fragrant grass is burnt.
- 53 God who arched the firmament downwards,
lord who curved the all-enfolding as the covering roof.
- 54 God who fashioned the sun as a disc,
lord who cut out the moon as a circle.
- 55 God who created mankind,
lord who formed the one whose limbs are complete.
- 56 God who gave the mouth its round shape,
lord who formed the pupil of the eye.
- 57 God who fashioned the one with lips like those of the wild duck,
lord who created the one whose nose is like that of a small wild duck.
- 58 God who formed the three-eared rice,
lord who shaped the cut one, branched in three.
- 59 God who made the clouds to scatter,
lord who separated the mists from each other,
who caused the thick clouds to rise up.

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- 53 *lumumbaŋ* = to bend forward.
sumoŋko' = to make as a covering: for example, a roof.
soŋko' = head covering.
to palulluŋan = that which envelopes; here it is the parallel of *lanji'* = firmament.
- 55 *to sanda raŋka'na* = *to ganna' tarunona* = the ones whose fingers are complete; both are poetical expressions for human beings.
- 56 *mata malotoŋ* = the black [of the] eye.
mata mabusa = the white [of the] eye.

- 60 Deata rumapa guntu',
 puaꝛ rumanda galugu.
- 61 Deata umbaꝛko tindak sarira,
 puaꝛ unna'ta' taraue.
- 62 Deata unnambo' bintoen tasak,
 puaꝛ ussearan asi-asi deata.
- 63 Deata rume'pe' Buꝛa',
 puaꝛ uꝛkalumpeꝛa Sadarꝛ.
- 64 Deata undandan Lembba,
 puaꝛ umbato' Tallusituru'.
- 65 Deata tumoke' manukna Lapandek,
 puaꝛ unnaꝛinni londonꝛna Poꝛ Tulaꝛdidi'.
- 66 Iamo kitiro tuka' lan dannari lambe',
 ke umparokkokan banne malapu'.
- 67 Iamo kimanta lu laꝛꝛan lan paseko malillin,
 ke ussearaꝛkan ka'do sama lele.
- 68 Kipopentaunan taꝛ balle,
 kipodaꝛkanan taꝛ pele-pele.
- 69 Deata saꝛpapa'na pole laꝛi' laꝛꝛan,
 puaꝛ duaꝛ papa'na laꝛi'.
- 70 Deata talluꝛ papa'na pole laꝛi',
 puaꝛ a'pa'na papa'na laꝛi'.
- 71 Deata limanna papa'na laꝛi',
 puaꝛ annanna papa'na laꝛi'.
- 72 Deata pitunna papa'na laꝛi',
 puaꝛ karuanna papa'na laꝛi'.
- 73 Deata kaseranna papa'na laꝛi',
 ganna' saꝛpulo duanna papa'na laꝛi'.
- 74 Taꝛ dilambi'na,
 taꝛ didete'na.

62 *tasak* = ripe.

63 *Buꝛa'* = First, Beginning. Perhaps the Pleiades have this name because they are consulted when it is intended to commence work on the ricefields when the new rice-planting year begins.

I do not know to which constellation *Sadarꝛ* refers: *sadarꝛ* = mouth.

64 *lamba* = a carrying pole; the pole has a load hung on each end and it is carried across the shoulder.

"The three stars that follow each other", probably means the three stars in Orion's Belt.

- 60 God who made the thunder to roll,
lord who caused the storm to break.
- 61 God who curved the rainbow,
lord who spanned the arch of the sky.
- 62 God who scattered the yellow-shining stars,
lord who spread abroad the lights of the gods.
- 63 God who made the Pleiades to stand together,
lord who fashioned the curve of the constellation shaped like a mouth.
- 64 God who set the stars of the Great Bear in a row,
lord who placed in a line the three that follow each other.
- 65 God who hung up the *Fowl of Lapandek*,
lord who made the wind to blow over the *Cock of Poꝝ Tulandidi*?
- 66 Whom we see ascending in the long late part of the night,
when we throw down the well-filled seed grains.
- 67 Whom we behold rising upwards between evening and midnight,
when we strew the rice seed on all sides.
- 68 Whom we have as the one who, without error, determines the regular
seasons,
who is to us a truthful measurer of time.
- 69 God of the first layer of the firmament,
lord of the second layer of the firmament.
- 70 God of the third layer of the firmament,
lord of the fourth layer of the firmament.
- 71 God of the fifth layer of the firmament,
lord of the sixth layer of the firmament.
- 72 God of the seventh layer of the firmament,
lord of the eighth layer of the firmament.
- 73 God of the ninth layer of the firmament,
of the twelfth layer of the firmament, in completeness.
- 74 He is inaccessible,
he is unapproachable.

65 "The Fowl of *Lapandek*" and "The Cock of *Poꝝ Tulandidi*" are the names of a mythical creature. This cock was struck by *Poꝝ Tulandidi* and he then flew up into the sky. He is said to hang on the moon. See, H. van der Veen, "Sa'dan-Toradja'se Volksverhalen", *Verhandelingen Bataviaasch Genootschap van Kunsten en Wetenschap*, Vol. 62, Part 2, p. 63-70.

67 *paseko* = sap wood of a tree; the layer of wood surrounding the heartwood.

68 *danġkan* = a span; *danġkanan* = measure of the size of a span.

- 75 Ma'guluḡ-guluḡanna,
pidun-pidunanna, saliuḡanna.
- 76 Massaloko batunna, massondorḡ kandaurena,
ma'tampak pelole'na.
- 77 Taḡ nalambi' randan dipudukna,
taḡ sipolili'ki nakambio santuḡ.
- 78 Taḡ nadete' ia dara' leḡko lilana,
taḡ sipogontiḡki nako'bi' riti bulaan.
- 79 Randan pudukki kami ullambi'i
nakambio santuḡ.
- 80 Dara' leḡko lilaki kami undete'i
nakobi' riti bulaan.
- 81 Ma'lolok didinna pole laḡḡan, ma'eru' balusunna,
ma'tampak telo-telona.
- 82 Deata toḡkon lan bilikna dao,
puarḡ unnesuḡ lan kulambunna.
- 83 Deata ma'rindiḡ maa',
puarḡ ma'kulambu doti laḡi'.
- 84 Deata disura' toḡkonanna,
puarḡ dieroḡ sissareanna.
- 85 Dibulintoḡ esuḡ-esuḡanna.
Iamo Puarḡ Matua to, iamo To Kaubanan.
- 86 Iamo Puarḡ Bassi-bassian,
iamo Puarḡ Ambo-amboan.
- 87 Buḡka'komi ba'ba manikmi la dieranni kapuran paḡan,
killanḡkomi pentiroan bulaanmi la dipelalanni pelambaran dibaolu.
- 88 Pa kamumo deata mamase,
kamumo puarḡ sa'pala buda.

76 "like . . . of beadwork": these pieces of beadwork are the *kandaure* (see note 8) hung up in the reverse way to that when worn by the women, hence they are narrow at the top and wide at the base.

77 *sipolili'ki* = those who regard our region as theirs.

78 *sipogontiḡki* = those who regard our boundaries as theirs.

79 *nakambio* = they flutter their finger tips and try to touch them.

84 *eroḡ* = wooden coffin. It is shaped like a rice-stamping block and is adorned with carving. In olden times, the corpses of people of high rank were laid in such coffins which were then placed in holes in the rocks. These designs are carved in the earliest known style.

sissarean = that which one leans against.

- 75 In his sublimity he is not to be beheld,
he is in blue haziness, in thin mists.
- 76 He has a zenith going to a point and tipped with a stone, it is as
a piece of beadwork, wide-based and narrow at the top.
its point is like the sharp folded young leaves of the sugar palm.
- 77 The tips of the lips of the ones who do not belong to our region,
fingering the strumming instrument, do not reach unto him.
- 78 All the words spoken, in their regular order, by the ones who are
not of our fixed territory,
plucking the golden strings, do not penetrate unto him.
- 79 But the tips of our lips,
fingering the strumming instrument, do reach unto him.
- 80 All the words spoken by us, in their regular order,
plucking the golden strings, do penetrate unto him.
- 81 He has a zenith like that of the leaf rib of the sugar palm high above,
it tapers to a thin end, like an armband of white shell,
its summit is at infinity.
- 82 God who dwells in his abode on high,
lord who is seated behind his curtain.
- 83 God who is enfolded within a wall of an old short wide cloth,
lord who is enclosed inside a curtain of an old short wide fabric with
a cross motif on it.
- 84 God on whose clan house designs are cut,
lord whose wall is adorned with carving, like that on a wooden chest
for the dead.
- 85 His throne is decorated with the carving of a young frog.
- 86 That is *Puan Matua*, that is *To Kaubanan*,
that is *Puan Bassi-bassian*, that is *Puan Ambo-amboan*.
- 87 Open thy door of beadwork, so that a step may be set to it, by the
strewing of lime for the betel quid,
throw open thy window, in order that a ladder may be lent against it,
by the laying of betel leaves, one by one.
- 88 For thou art a merciful god,
thou art a lord great of compassion.

87 *dieranni* = it was provided with a step.
baolu is the old poetical form of *bolu* = betel.

- 89 Anku tundan saṅdeatammi diorṅ kalambunan allo, deata sanda karua,
kurujaṅ saṅkapuaṅammi diorṅ kabotoan kulla', puarṅ ganna' bilaṅ-
bilaṅanna.
- 90 Deata sanda karua lo' eṅkokna padaṅ,
puarṅ ganna' bilaṅanna lo'.
- 91 Deata sanda karua lan matallona laṅi',
puarṅ ganna' bilaṅanna lan kadellekan kulla'.
- 92 Deata sanda karua daa ulunna laṅi',
puarṅ ganna' bilaṅanna daa karopokna pandan matari' allo.
- 93 Deata sanda karua lan taṅṅana laṅi',
puarṅ ganna' bilaṅanna lan masuaṅgana to paorṅanan.
- 94 Pa kamumo puarṅ sa'pala buda,
silelemokomi kupaliliṅ kanan kukambio santurṅ,
upu'mokomi kutamben bala tedoṅ kuko'bi' riti bulaan.
- 95 Pa denpakomi manii nasala te randan dipudukku,
pa ganda'ka maparek tannun?
denpakomi manii nalenda te dara leṅko lilaku,
pa diorṅra'ka matintian kala'?
- 96 Apa Puarṅ Matuamo la kupa'buarṅi sanda randanna,
To Kaubananmo la kupa'kolakanni sanda biriṅna.
- 97 Kamumo randan to mamma' sitamban saṅdeatammi,
ke denpi kusala buntummi,
kamumo To Kaubanan kupairiṅ to matindo sikorok londonṅ saṅka-
puaṅammi,
ke denpi kulaṅkun ma'tanetemi.

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- 89 *kulla'* = shining, glittering; the poetical designation for the sun.
- 90 *eṅkokna padaṅ*: the back part of the earth, the most southerly part; *eṅkok* = tail. Strophe G 49 of the offering prayer at the *ma'bubunṅ* rite has: "the golden back of the firmament", instead of "the back of the earth".
- 92 *karopok* = cranium, skull: it is the parallel of the word *ulu* = head, the beginning, which occurs in the first half of the strophe.
pandan: determined by agreement.
matari' allo = cut round like the disc of the sun; *matari'* = cut round.
- 94 *kutamben bala tedoṅ* = I stack up like the beams of the enclosure of the buffaloes' stall. The beams are laid across each other, the one pair being placed transversely on the pair lying beneath.
- 95 *gan = kan*: with a following adjective it means so, so much: *gan maparek tannun* = as dense as a woven cloth.
tintian kala': the heddle to which the warp threads are attached. The meaning of the lines in the strophe is: that when the heddle is lifted, every thread attached to it is raised. But he who summons the gods is not like the warp because it is possible for him to miss out one of them.

- 89 Let me now awaken the gods who accompany thee at the place where the sun descends, the gods, all eight of them, let me arouse the ones, with thee, revered as lords, where the shining one sinks down, the lords, complete in number.
- 90 The gods, all eight of them in the South, at the back of the earth, the lords in the South, complete in number.
- 91 The gods, all eight of them in the East of the firmament, the lords where the shining one ascends, complete in number.
- 92 The gods, all eight of them in the North, the head of the firmament, the lords in the North, complete in number, at the upper part of that which lies stretched out, round, like the disc of the sun.
- 93 The gods, all eight of them in the centre of the firmament, the lords, complete in number, in the highest part of the all-covering roof.
- 94 Round thee now, lords great of compassion, have I gone, from the right, fingering the strumming instrument, summoning thee, I have come to the end of calling everyone of thee, plucking the golden strings, from low unto high.
- 95 Perchance there are some of thee whom the tips of my lips have forgotten to mention; that is because I have not been as complete as a piece of closely-woven cloth, mayhap there are some among thee who have been overlooked in the words I have spoken, in their regular order; the reason is that I have not been amidst them, like the narrow bar that goes between the separated warp threads.
- 96 Then to *Puan Matua* do I surrender it, from the beginning to the end, before *To Kaubanan* do I cast it, from start to finish.
- 97 Wilt thou then, as the first in the row of the sleeping ones, call thy co-gods, from here and from there, if I have been in default against thy mountain?
To thee, *To Kaubanan*, do I address myself, as the foremost of the slumbering ones, to make heard the summons to and fro, as the cock calls the hens, if I have been neglectful of thy high hill.

- 97 *kamumo kupairin* = I take thee as being the one on the extreme end of the row. The sleeping ones and the ones who are lying down, who are summoned/awakened by this invocation and are invited to proceed with their gifts (blessings) to the offering place and to sit down on the tjendana tree (str. 122), are the gods.
randan = edge.
buntummi = thy mountain.

- 98 Apa silemokomi kupalilir kanan kukambio santur,
upu'mokomi kutamben kalumbassik kuko'bi' riti bulaan.
- 99 Garagakomi sanda silili' iti' tarjana larji',
tampamokomi sanda sigontir lan masuarjana to paorjanan.
- 100 Ammi garaga sarikederan,
ammi tanpa sarjarjarkan.
- 101 Ammi sipadolo-dolomi,
ammi sipatarjana-tarjami, sipaundi-undimmi.
- 102 Apa da mima'kambelar-belar,
da mima'bantala-tala.
- 103 Pamagasai to' talirjammi,
paturrukki lamba' beluakmi.
- 104 Ammi pokinallo ilalan takinan pia,
ammi pobokor dilambanan selleran lotor ulu.
- 105 Ammi pokinallo ilalan ma'bala tedor,
mipobokor dilambanan ma'parjur karambau.
- 106 Ammi pokinallo ilalan pare tallu bulinna,
ammi pobokor dilambanan ke'te' tallu etejna.
- 107 Ammi pokinallo ilalan sarita to lamban,
ammi pobokor dilambanan maa' to unnoror.
- 108 Ammi pokinallo ilalan doti larji' tuo balo',
ammi pobokor dilambanan selej tumbo kulau'.
- 109 Ammi pokinallo ilalan gajar ditarapani,
ammi pobokor dilambanan kandaure salombe'.
- 110 Ammi pokinallo ilalan patoko ma'dandan,
ammi pobokor dilambanan rara' tikui kolloj.

-
- 98 *kutamben kalumbassik* = I have laid thy ends across each other like the arcs of split bamboo; these act as an enclosure and are stuck end-over-end in the ground.
- 102 *ma'kambelar* = naked.
- 103 The meaning here is that the gods must take provisions with them. The idea is that these provisions are carried as women do loads, on their backs. The load is supported by a band passing across the forehead and above the ears.
- 110 *patoko* = neck chain. Both the *patoko* and the *rara'* are neck chains worn by women. The *patoko* is the larger. It consists of large heavy oblong beads which are made of a dark brown resin overlaid with gold. The *rara'* has these same heavy beads but between each bead there are a few small ones; and see 2.

- 98 Round thee now have I gone from the right, fingering the strumming instrument, summoning thee,
I have now come to the end of calling thee, plucking the golden strings, from the one end to the other.
- 99 Summon now a gathering, consisting of all the gods in the centre of the firmament,
bring about a meeting, in which are included all in the highest part of the all-covering roof.
- 100 Arrange a start complete,
from a united departure.
- 101 Let the ones who stand in the front go together and lead the way,
the ones in the middle go together, and the ones at the end go together.
- 102 But thou shalt not go empty-handed,
thou shalt not be without anything.
- 103 Make heavy that which rests above thine ears,
let it make tangled the hair of thy head.
- 104 As sustenance for the journey, take the carrying of offspring on the hip,
as provisions on the way, take the bearing of a human being at the waist.
- 105 As sustenance for the journey, take the stalling of the buffaloes,
as provisions on the way, take the stabling of the kerbau.
- 106 As sustenance for the journey, take the three-eared rice,
as provisions on the way, take the cut one, branched in three.
- 107 As sustenance for the journey, take the old long narrow blue woven cloth, with the design of men fording a river,
as provisions on the way, take the old short wide fabric, with the pattern of swimming men.
- 108 As sustenance for the journey, take the good fortune-bringing old short wide woven cloth, with the cross motif on it,
as provisions on the way, take the prosperity-bearing fabric with the *selen* motif on it.
- 109 As sustenance for the journey, take the gold kris of great size,
as provisions on the way, take the piece of beadwork, with the cords hanging low.
- 110 As sustenance for the journey, take the large neck chain, with the beads strung in a row,
as provisions on the way, take the gold chain circling the neck.

- 111 Ammi pokinallo ilalan lola' tuo balo',
ammi pobokoꝝ dilambanan indo'na ianan.
- 112 Ammi pokinallo ilalan tindo maelo,
ammi pobokoꝝ dilambanan mamma' makatoꝝan-toꝝan.
- 113 Ammi pokinallo ilalan lindo masakke,
ammi pobokoꝝ dilambanan rupa maradindir.
- 114 Ammi pokinallo ilalan mendaun sugi',
ammi pobokoꝝ dilambanan mentarꝝke ianan.
- 115 Mintu' to la napoinaa te to ma'rapu tallarꝝ la mipokinallo ilalan,
makalima'na to la napoba'terꝝ te to ma'kaponan ao' la mipobokoꝝ
dilambanan.
- 116 Kamumo deata mamase,
kamumo puarꝝ sa'pala buda.
- 117 Buꝝka'mokomi 'ba'bana larꝝi',
killarꝝmokomi pentiroanna to paꝝanana.
- 118 Ammi boꝝsoran eran manikmi lan di Kesu',
ammi randukan kalisuan bulaanmi lan di Beloara'.
- 119 Ammi ma'lalan tindak sarira,
ammi ma'lambanan taraue.
- 120 Apa da milemparꝝ to minda-to minda,
dapa mima'lalan tau laen.
- 121 La rampo lembanꝝkomi inde tiꝝo banuanna to ma'rapu tallarꝝ,
la tu'tun koli-kolikomi indete paꝝrante manikna to ma'kaponan ao'.
- 122 Ammi torro bulaan dao sendana sugi' ma'paꝝan-paꝝan,
ammi unnesuꝝ batan-batan dao kaju mentarꝝke ianan ma'damerak-
merak.
- 123 Ammi paꝝan bolu sitammu ura'na,
kalosi ponno issinna, kapu' ma'lumpa bumbuꝝan.

111 *lola'* = large armband. This ornament has short thin sticks of gold projecting all round it and a small precious stone is set in the extremity of each stick.
indo'na ianan = Mother of the Possessions; it is the parallel of *lola'*; the band from which gold sticks project being the 'Mother' and the precious stones the 'Possessions'.

112 *makatoꝝan-toꝝan* = actual, true.

118 The clan house for which the *merok* feast is held is in the *Kesu'* territory, in the *Rantepao* country. The founders of this clan house are, according to tradition, descendants of *Puarꝝ riKesu'* = The Heaven Born, who descended onto the *Kesu'* rocks. *Beloara'* is a region abutting onto the *Malenoꝝ* rocks, it is in the area of *Ba'tan*, a village in the *Kesu'* territory.

120 *to minda-minda* = any people whatsoever.

122 *ma'damerak-merak* = colouring the mouth red.

- 111 As sustenance for the journey, take the large good fortune-bringing
armband, with the small gold sticks,
as provisions on the way, take the Mother of the Possessions.
- 112 As sustenance for the journey, take an auspicious dream,
as provisions on the way, take a pregnant nocturnal vision.
- 113 As sustenance for the journey, take a countenance full of goodwill,
as provisions on the way, take a benevolent appearance.
- 114 As sustenance for the journey, take a quantity of riches, like foliage,
as provisions on the way, take a manifold branching of precious things.
- 115 As sustenance for the journey, take thou everything that will be in the
thoughts of the clan members present, numerous as bamboo culms,
as provisions on the way, take thou all the things of which the ones
whose group always increases like a bamboo stool, are mindful.
- 116 Thou art merciful gods,
thou art lords great of compassion.
- 117 Open the door of thy sky,
throw open the window of the all-covering roof.
- 118 So that thy stairs of beadwork may be lowered onto the *Kesu'*,
in order that thy golden stairs may be let down in *Beloara'*.
- 119 Then shalt thou take the rainbow as thy path,
thou shalt make thy way along the arch of the sky.
- 120 And thou shalt not branch off onto the one way or the other,
thou shalt not take the path of other people.
- 121 So that thou arrivest here, at the forecourt of the house of the clan
members, numerous as bamboo culms, like the coming of a prau,
in order that thou comest here, to the court, which shines like beads,
of the ones whose group always increases like a bamboo stool, like
a small boat bumping [against the landing stage].
- 122 Then, glittering like gold, shalt thou take thy seat on the richly
laden tjendana tree, while chewing the betel quid,
then, shining like tiny round gold beads, thou shalt sit on the tree
whose branches are full of precious things, whilst thou makest thy
mouths red.
- 123 Then shalt thou partake of the betel leaves with the nerves that
come together,
and well-filled areca nuts, and lime, like bubbling cream on milk.

batan-batan = tiny round gold beads; for example, the small beads between the large beads of the *rara'*, the neck chain.

"... while thou makest thy mouths red", refers to the red saliva produced by the action of the lime on the betel fruit or the leaf when the betel quid is chewed.

- 124 Apa kamumo deata mamase,
kamumo puaꝛ sa'pala buda.
- 125 Apa tumanan rampa'pokomi taliꝛa duammi,
apa lumidan maja-majapokomi sulirꝛ patomalimmi.
- 126 Apa denni manii te kupasibekoan,
denni manii te kupasikairian.
- 127 Denni manii dolona kupaundinna,
denni manii undinna kupadolona.
- 128 Kamupa la kupa'buariꝛi sanda randanna la umpasirundunan buloi,
kamupa la kupa'kolakanni sanda birirꝛna la umpasitete malaa'i.
- 129 Ammi bulo saꝛlampa to tumampaku,
ammi tallarꝛ taꝛ kelesoan puaꝛ to maꝛgaragaꝛku,
- 130 umbarꝛunni ada' randan pudukku,
la usserek bannaꝛ nene' mendeatanna titanan tallu.
- 131 Ammi motokki lila pa'pakilala leꝛko lilaku,
la mibille pantasi to dolo kapuaꝛanna samba' batu lalikan.
- 132 Ammi barꝛunni dukai ada' te to ma'rapu tallarꝛ,
siria boꝛana gau'.
- 133 Mimotokki lila pa'pakilala te to malimbo kaluku,
sisaladan samara bisara.
- 134 Apa denni manii alukna boꝛana gau' sibekoan,
den manii saꝛka' beloꝛ-beloꝛanna te samara bisara sikairian.
- 135 Den manii dolona dipaundinna,
den manii undinna dipadolona.
- 136 Kamupa la dibuariꝛi sanda randanna la umpasirundunan buloi,
kamupa la dipa'kolakanni sanda birirꝛna la umpasitete malaa'i.

125 *sulirꝛ* = flute, pipe; it is the parallel for ear.

129 *bulu saꝛlampa* = straight internode of thin bamboo; here it means: straight as an internode of thin bamboo.

tallarꝛ taꝛ kelesoan = thin bamboo culm without nodes.

130 "the three belonging together", are the buffalo, the pig, and the fowl.

133 *malimbo* = gathered together in a circle; *saꝛlimbo* = a collection of something; for example, a stool of bamboo culms.

- 124 For thou art merciful gods,
thou art lords great of compassion.
- 125 Bend now thine ears sympathetically,
incline thy flutes on either side in a friendly way.
- 126 If I have summoned the one or the other in an incorrect manner,
if I have not joined the one with the other in the proper way.
- 127 If I have put the first one last,
if I have placed the last one first.
- 128 Then I surrender it to thee, from the beginning to the end, to put
it in order in the proper manner,
then I cast it before thee, from start to finish, to arrange everything
in the right way.
- 129 So that thou, my creator, in the correct order,
so that thou, Lord, my maker, without irregularity,
- 130 Shalt bring to the tips of my lips the recollection of the arrangement
of the traditional way,
so that, one by one, mention may be made of the divine progenitors
of the three that belong together.
- 131 So that thou shalt cause to arise in the enumeration by my tongue,
in regular order, speech that will bring recollection to the mind,
in order that mention shall be made separately of each of the pro-
genitors, revered as lords, of the ones that belong together, like the
three stones of the hearth.
- 132 Thou shalt also recall the tradition of those present,
the clan members, numerous as bamboo culms, who together care
for the most excellent of feasts.
- 133 So that thou shalt cause to arise in those who are gathered here
together in a group, in order to maintain the most precious adat
performances, speech that will bring recollection.
- 134 For it may be that rites of the most excellent of feasts are disjointed,
perhaps the required parts of the arrangement of the most precious
adat performances have not been fitted together properly.
- 135 It may be that the first one has been put last,
perhaps the last one has been placed first.
- 136 Then will it be surrendered to thee, from the beginning to the end,
so that thou canst put it in order in the proper manner,
then it will be cast before thee, so that thou canst arrange everything
in the right way.

- 137 Namasalossok te boʻzana gau' mitarima pala',
anna matinuru' te samara bisara misarande paraja.
- 138 Natontorɔ te kapemalaran sisompo lu laʻɔʻɔan dio to ma'rapu tallar,
nasalaʻɔʻɔan-laʻɔʻɔanna mendaun sugi' uʻɔkallo taʻɔʻɔana laʻɔʻɔi'.
- 139 Natu'tun sakendek-kendekna sipembuleanan pa'urande-randean, dio
tondon to bataʻɔʻɔna to malimbo kaluku,
sakendek-kendekna mentaʻɔʻɔke ianan usse'pa' barrena allo.
- 140 Apa la kubalik bombaʻɔʻɔmo te randan dipudukku sule maʻɔʻɔkali oto',
la kupasule uaimo te dara' leʻɔko lilaku tibalik ma'poʻɔʻɔka parompoʻɔ.
- 141 Aʻɔku tundan saʻɔdeatammi inde dioʻɔ maririnna litak,
kurujaʻɔ saʻɔkapuaʻɔammi inde dioʻɔ maʻɔʻɔapi'na tana.
- 142 Deata dibaʻɔʻɔunni banua rokko,
puaʻɔ diosokki a'riri sanda pati'na.
- 143 Deata sipatu botto ulunna dipolalan dioʻɔ mai,
puaʻɔ sidara' pa'barusanna diolai.
- 144 Deata patulak tua',
puaʻɔ pasarande paraja.
- 145 Deata parande pala',
puaʻɔ pasarande taruno.
- 146 Deata pasali-sali,
puaʻɔ patuma'bakan.
- 147 Deata umpasisuka' boʻɔi allo dioʻɔ,
puaʻɔ umpasikararoan tanda malillin masiaʻɔ.
- 148 Deata umpatuʻɔara padaʻɔ,
puaʻɔ umballa' tana kalua'.
- 149 Deata uʻɔgaraga uma ba'kambuno lumu',
puaʻɔ urrante panompok doke-dokean.

-
- 141 *maririnna litak* = the yellowness of the soil.
This expression refers to the natural large holes or clefts in the ground.
maʻɔʻɔapi'na tana = the layers of the earth lying on each other. Both these expressions mean the lower layers of the earth, the layers of the underworld. An other word for the underworld is: *to kengkok*, see 177.
- 142 *deata dibaʻɔʻɔunni banua rokko* = god upon whom the houses are built; i.e., *Poʻɔ Tulakpadaʻɔ* = Lord Who Supports the Earth; he who lives under the earth.
unnosok = to stick in a hole; to plant.
- 143 *pa'barusan* = the parting in the middle of the hair.
- 146 *patuma'bakan* = the structure of slats laid over the cross beams and on which the floor rests.
"Who places himself as the floor", i.e., upon whom the earth is stretched.

- 137 So that thou mayest receive on the palms of thy hands, unhindered,
 this most excellent of feasts,
 in order that thou mayest take on the flat of thy hands, unhampered,
 this most precious adat performance.
- 138 May these offerings of the clan members, numerous as bamboo culms,
 be borne on each other on high on the shoulders,
 may they reach the centre of the firmament, always increasing in
 luxuriance and abundance, like foliage.
- 139 May they always rise, and ascend to the summit in their magnitude,
 excelling each other in the size of the gifts, at the side of those
 who are gathered round in a group, like coconut palms, in the
 forecourt,
 may they continue to increase in quantity, like the branches of the
 tree, and reach to the shining sun.
- 140 Now will I turn back the tips of my lips, as do the waves, to
 unearth what was at the start,
 now will I take back all the words I have spoken, in their regular
 order, as water flows back, to dig up what was at the beginning.
- 141 Let me now awaken thy co-gods below us, in the clefts of the earth,
 let me now arouse the ones, with thee, revered as lords, beneath us,
 in the layers lying on each other in the depths of the ground.
- 142 God below us, upon whom the houses are built,
 lord upon whom the poles, which are cut to the correct size, are
 erected.
- 143 The god upon whose skull it is fitting for us to walk,
 lord over the middle of whose head it is seemly to tread.
- 144 The god who is the support of prosperity,
 lord who carries the welfare [of people] on the palms of his hands,
- 145 God who holds the protecting [of people] on the flat of his hands,
 lord who spread out his fingers as a floor beneath mankind.
- 146 God who placed himself as the floor of the earth,
 lord who is the under layer of it.
- 147 God below, who balanced the period of the night and the day against
 each other,
 lord who determined the mutual relation between the dark time and
 the light time.
- 148 God who laid out the ricefields,
 lord who spread out the broad plain.
- 149 God who formed the wet ricefields, with duckweed as a sunshade,
 lord who spread out level the dyked sawahs, full of water plants.

- 150 Deata untanan pesuʒan banne sirenden,
 puʒ unnosok pa'tagarian.
- 151 Deata lumumbaʒ laʒi' rokko,
 puʒ sumoʒko' to palulluʒan.
- 152 Deata tumari' allo,
 puʒ rumimba' bulan.
- 153 Deata tumampa tau,
 puʒ kumomboʒ to sanda raŋka'na.
- 154 Deata tumampa to ma'puduk mundan,
 puʒ kumomboʒ to ma'illoʒ karumisik.
- 155 Deata tumampa pare tallu bulinna,
 puʒ kumomboʒ ke'te' tallu eteʒna.
- 156 Deata tumantan gaun,
 puʒ rumembon salebu'.
- 157 Deata rumapa guntu',
 puʒ rumanda galugu.
- 158 Deata umbaŋko tindak sarira,
 puʒ unna'ta' taraue.
- 159 Deata unnambo' bintoen tasak,
 puʒ ussearan asi-asi dannari.
- 160 Deata rume'pe' Buʒa',
 puʒ uʒkalupeʒa Sadaʒ.
- 161 Deata untoke' manukna Lapandek,
 puʒ unnaʒinni londona Poʒ Tulaʒdidi'.
- 162 Deata mamase,
 puʒ sa'pala buda.
- 163 Deata saŋpapa'na rokko,
 puʒ duaʒ papa'na rokko.
- 164 Deata tallunna papa'na rokko,
 puʒ a'pa'na papa'na rokko.
- 165 Deata limanna papa'na rokko,
 puʒ annanna papa'na rokko.
- 166 Deata pitunna papa'na rokko,
 puʒ karuanna papa'na rokko.
- 167 Deata kaseranna papa'na rokko,
 puʒ ganna' saŋpulo duanna papa'na rokko.
- 168 Ma'lolok didinna rokko,
 ma'eru balusunna.

159 "who spread abroad the light of the late part of the night"; strophe 62 reads:
 "who spread abroad the lights of the gods".

- 150 God who delineated the offering places, one after the other, in the ricefields.
lord who marked out the places on the ground where the fragrant grass is burnt.
- 151 God who arched the firmament downwards,
lord who created the all-enfolding as the covering roof.
- 152 God who fashioned the sun as a disc,
lord who cut out the moon as a circle.
- 153 God who created mankind,
lord who formed the ones whose limbs are complete.
- 154 God who fashioned the one with lips like those of the wild duck,
lord who created the one whose nose is like that of a small wild duck.
- 155 God who formed the three-eared rice,
lord who shaped the cut one, branched in three.
- 156 God who made the clouds to scatter,
lord who separated the mists from each other.
- 157 God who made the thunder to roll,
lord who caused the storm to break.
- 158 God who curved the rainbow,
lord who spanned the arch of the sky.
- 159 God who scattered the yellow-shining stars,
lord who spread abroad the light of the late part of the night.
- 160 God who made the Pleiades to stand together,
lord who fashioned the curve of the constellation shaped like a mouth.
- 161 God who hung up the *Fowl of Lapandek*,
lord who made the wind to blow over the *Cock of Pon Tulañdidí*.
- 162 Merciful god,
lord great of compassion.
- 163 God of the first layer of the earth below,
lord of the second layer of the earth below.
- 164 God of the third layer of the earth below,
lord of the fourth layer of the earth below.
- 165 God of the fifth layer of the earth below,
lord of the sixth layer of the earth below.
- 166 God of the seventh layer of the earth below,
lord of the eighth layer of the earth below.
- 167 God of the ninth layer of the earth below,
lord of the twelfth layer of the earth below, in completeness.
- 168 He has a zenith like that of the leaf ribs of the sugar palm below,
it tapers to a thin end, like an armband of white shell.

- 169 Ma'tampak tambulinna.
 170 Iamo Poꝝ Tulakpadaꝝ to,
 iamo puarꝝ parande padudurꝝ.
 171 Iamo deata mamase,
 iamo puarꝝ sa'pala buda.
 172 Deata sanda karua diorꝝ kalambunan allo,
 puarꝝ ganna' bilaꝝanna.
 173 Deata sanda karua lo' eꝝkokna padaꝝ diorꝝ,
 puarꝝ ganna' bilaꝝanna.
 174 Deata sanda karua lan rampe matallo,
 puarꝝ ganna' bilaꝝanna.
 175 Deata sanda karua daanna lu,
 puarꝝ ganna' bilaꝝanna.
 176 Deata sanda karua lan taꝝꝝana padaꝝ,
 puarꝝ ganna' bilaꝝanna.
 177 Silelemokomi kupaliliꝝ kanan kukambio santurꝝ, deata to keꝝkok,
 upu'mokomi kutamben bala tedoꝝ kuko'bi' riti bulaan, puarꝝ to kebalib'i'.
 178 Denkomi manii nasalapa te randan dipudukku,
 denkomi manii nalendapa te dara' leꝝko lilaku.
 179 Kamumo kamu, Poꝝ Tulakpadaꝝ,
 randan to mamma' sitamban saꝝdeatammi.^{a)}
 193 Mintu' to la napoinaa te to ma'rapu tallaꝝ,
 mintu' to la napoba'teꝝ te to ma'kaponan ao'.
 194 Ammi pabendan eran manikmi,
 mipate'daꝝ kalisuan bulaanmi.
 195 Ammi ola kalimbuarꝝ boba,
 ammi polalan to' mata uai.
 196 Ammi so'boi rante,
 ammi rubak tandurꝝ sea-sea.
 197 Ammi bille lolokna riu,
 mipoli' taꝝke luana.

a) Strophes 180—192 are similar to strophes 29—114 of B, and are therefore not included.

177 *to keꝝkok* from *to keeꝝkok* = the ones with tails.
to kebalib'i' = the ones with fins.

- 169 It goes to a sharp point, like the tip of a lance.
 170 That is *Poŋ Tulakpadan*,
 that is the lord who holds [the earth] on the flat of his hands, who
 bears [the earth] on his head.
- 171 That is the merciful god,
 that is the lord great of compassion.
- 172 Thou gods, all eight of thee, where the sun descends,
 lords, complete in number.
- 173 Thou gods, all eight of thee in the South, below, at the back of
 the earth,
 lords, complete in number.
- 174 Thou gods, all eight of thee in the East,
 lords, complete in number.
- 175 Thou gods, all eight of thee in the North,
 lords, complete in number.
- 176 Thou gods, all eight of thee in the middle of the earth,
 lords, complete in number.
- 177 Round thee now, gods of the underworld, have I gone from the right,
 fingering the strumming instrument, summoning thee,
 I have come to the end of calling thee, lords of the subterranean region,
 plucking the golden strings, from low unto high.
- 178 Perchance the tips of my lips have forgotten one of thee,
 mayhap one of thee has been overlooked in the words I have spoken,
 in their regular order.
- 179 Wilt thou then, *Poŋ Tulakpadan*, as the first in the row of the
 sleeping ones, now call thy co-gods from here and from there?
- 193 Everything that will be in the thoughts of the clan members present,
 numerous as bamboo culms,
 all the things of which the ones, whose group always increases like
 a bamboo stool, are mindful.
- 194 Wilt thou erect thy step of beadwork?
 Wilt thou set up thy golden stairs?
- 195 In order to take the unfailing well as thy way,
 with the object of treading the welling-up spring as thy path.
- 196 Wilt thou make thy way on the field,
 wilt thou open a path through the broad plain.
- 197 Wilt thou separate the heads of the grass,
 and push aside the stalks of the *luana* grass.

- 198 Ammi rampo lembarꝑ indete sa'de banuanna to ma'rapu tallarꝑ,
 ammi tu'tun koli-koli indete paꝑrante manikna te to ma'kaponan ao'.
- 199 Ammi toꝑkon dao sendana sugi' sitammu saꝑdeatammi ma'paꝑan-paꝑan,
 ammi unnesuꝑ dao kaju mentaꝑke ianan sirompa' saꝑkapuaꝑammi
 ma'damerak-merak,
- 200 Ammi metaa mammi',
 ammi melale' sanda marasa.
 Pa kamumo deata mamase,
 kamumo puarꝑ sa'pala buda.
- 201 Apa la umbalik bombaꝑmo' randan dipudukku sule maꝑkali oto',
 la umpasule uaimo' dara' leꝑko lilaku tibalik ma'poꝑka paꝑompoꝑ.
- 202 Aꝑku tundan saꝑdeatammi lan kapadaꝑanna,
 kuruaꝑ saꝑkapuaꝑammi lan kapajan-pajananna.
- 203 Iamo deata kisaꝑo'koran,
 iamo puarꝑ kisaꝑesuꝑan.
- 204 Iamo deata kitimba bubunna,
 puarꝑ kisiok meꝑguliliꝑna.
- 205 Deata kilelleꝑ kajunna,
 puarꝑ kiala tanan-tananana, kikalette' utan malunanna.
- 206 Deatanna pole padaꝑ di Kesu',
 puarꝑna pole padaꝑ di Beloara'.
- 207 Iamo deata napabuꝑa' toꝑkon nene' mendeataꝑki lan kapadaꝑanna ke
 bendanni kapemalaran,
 iamo puarꝑ tipamulanna napaunnesuꝑ to dolo kapuaꝑaꝑki, ke tunannaꝑi
 kapa'urande-randean.
- 208 Ia dukamo deata malute pakorok londonꝑ lako saꝑdeatanna,
 iamo puarꝑ mabaꝑko patitian bajan lako saꝑkapuaꝑanna.
- 209 Deata lembarꝑna pole padaꝑ di Malenoꝑ,
 puarꝑna pole padaꝑ di Koꝑkaꝑ.

200 *sanda* = complete.

205 *kikalette'* = we cut it off with the nail.

207 *napabuꝑa'* = he causes himself to be the first.

209 The *Malenoꝑ* is a cluster of rocks to the south-east of the capital, *Ranteꝑao*. The complex of the four villages grouped round the rocks, namely, *Ba'tan*, *Pao*, *Aꝑin-aꝑin* and *Toꝑa*, are called *Tikunna Malenoꝑ* = those which lie round the *Malenoꝑ*.

Koꝑkaꝑ is a protruding spur of rock of the *Malenoꝑ* rocks.

Alaꝑbatu = The Stone Rice Granary, is a place on Mt. *Kesu'* where the stone rice granary of *Polopadaꝑ*, the ancestor, of a number of Toradja territories, stood.

Bualayuk is a region near *Alaꝑbatu*.

- 198 Then arrive here, at the forecourt of the house of the clan members,
 numerous as bamboo culms, like the coming of a prau,
 then come here, to this court, which shines like beads, of the ones
 whose group always increases like a bamboo stool, like a small boat
 bumping [against the landing stage].
- 199 Wilt thou then take up thy seat on the richly laden tjendana tree,
 and there meet thy co-gods, while chewing the betel quid,
 wilt thou then sit down on the tree whose branches are full of
 precious things, together with the ones who, with thee, are revered
 as lords, whilst thou makest thy mouths red.
- 200 Wilt thou then laugh in a friendly way, and bestow thy sweetest
 smile,
 because thou are merciful gods,
 thou art lords great of compassion.
- 201 But now I will turn back the tips of my lips, as do the waves, in
 order to unearth what was at the start,
 now I will take back all the words I have spoken, in their regular
 order, as water flows back, to dig up what was in the beginning.
- 202 Let me awaken thy co-gods on the earth,
 let me arouse the ones who, with thee, are revered as lords in the
 open fields.
- 203 These are the gods among whom we sit together,
 these are the lords with whom we take our places.
- 204 These are the gods from whose wells we scoop,
 the lords from whose bubbling [wells] we draw water.
- 205 The gods whose timber we cut down,
 the lords whose produce we pick, whose lush verdure we pluck.
- 206 Also the God of the *Kesu'* territory,
 also the Lord of the *Beloara'* region.
- 207 That is the god whom our divine ancestors requested to be the first
 to sit down with us, when the offerings stood ready,
 that is the lord whom our forefathers, revered as lords, begged to be
 the first to take a seat here, when the offering gifts had been prepared.
- 208 That is the god who summons his co-gods together in a fluent way,
 as a cock calls the hens together,
 that is the lord who calls in a skilled manner, as a parakeet shrieks,
 the ones who, with him, are revered as lords.
- 209 In addition, the God of the territory of the *Malenoŋ* region,
 the Lord of the district of *Konkan*.

- 210 Deata lembarna pole padaŕ di Alaŕbatu,
 puaŕna pole padaŕ di Bualajuk.
- 211 Deata lembarna pole padaŕ di Baŕkudu,
 puaŕna pole padaŕ di Lebaní'.
- 212 Deata lembarna pole padaŕ di Buntuasa,
 puaŕna padaŕ di Likudeata.
- 213 Deata lembarna padaŕ di Sitodo',
 puaŕna padaŕ di Raŕgala'bi'.
- 214 Deata lembarna padaŕ di Leatuŕ,
 puaŕna padaŕ di Maŕkaraŕa.
- 215 Deata lembarna padaŕ di Patua',
 puaŕna padaŕ di Mila'.
- 216 Deata lembarna padaŕ di Buntao',
 puaŕna padaŕ di Paniki.
- 217 Deata lembarna padaŕ di Ranteaa',
- 218 Deata lembarna padaŕ di Pedamaran,
 puaŕna padaŕ di Taŕdanun.
- 219 Deata lembarna padaŕ di Pantilaŕ,
 puaŕna padaŕ di Sumalu.
- 220 Deata lembarna padaŕ di Palopo,
 puaŕna padaŕ ditana Luwu'.
- 221 Deata lan tasik kalua',
 puaŕ lan bombaŕ malolaŕan.
- 222 Deata dio randanna laŕi',
 puaŕ dio lelean uran.
- 223 Deata lembarna padaŕ di Nangala,
 puaŕna padaŕ di Bosokan.

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- 211 *Baŕkudu* is a region on the spur of Mt. *Kesu'*, near the village of *Ba'tan*.
Lebaní' is a spur of the *Sarira* rocks, near the village of *Toŕa* in the *Kesu'* territory.
- 212 *Buntuasa* is a small rock of lime in *La'bo'*, a complex of villages, in the eastern part of the *Kesu'* territory.
Likudeata = The Pool of the Gods, is a water-filled sawah in the above mentioned *La'bo'* group of villages.
- 213 *Sitodo'* is a region near the village of *Randanbatu*, in the *Kesu'* territory.
- 214 *Leatuŕ* is a complex in the north-east of the *Saŕgalla'* territory.
- 215 *Patua'* is a village on the declivity of Mt. *Bebo*, in the above mentioned *Leatuŕ* complex.
Mila' is a village close to the above mentioned village of *Patua'*.
- 216 *Buntao'* from *Buntu ao'* "The Mountain where there is much thick bamboo", is a territory in the south-east of the *Ranteŕao* country.

- 210 As well as the God of the territory of the *Alanbatu* region,
the Lord of the district of *Bualayuk*.
- 211 And the God of the territory of the *Banġkudu* region,
the Lord of the district of *Lebani'*.
- 212 And further, the God of the territory of the *Buntuasa* region,
the Lord of the district of *Likudeata*.
- 213 And the God of the territory of the *Sitodo'* region,
the Lord of the district of *Raŋgala'bi'*.
- 214 The God of the territory of the *Leatuŋ* region,
the Lord of the district of *Maŋkaranya*.
- 215 The God of the territory of the *Patua'* region,
the Lord of the district of *Mila'*.
- 216 The God of the territory of the *Buntao'* region,
the Lord of the district of *Paniki*.
- 217 The God of the territory of the *Ranteaa'* region,
218 The God of the territory of the *Pedamaran* region,
the Lord of the district of *Taŋdanun*.
- 219 The God of the territory of the *Pantilaŋ* region,
the Lord of the district of *Sumalu*.
- 220 The God of the territory of the *Palopo* region,
the Lord of the area of the territory of *Luwu'*.
- 221 The God in the extended sea,
the Lord in the broad waves.
- 222 The God at the edge of the sky,
the Lord at the region from which the rain moves.
- 223 The God of the territory of the *Nangala* region,
the Lord of the district of *Bosokan*.

Paniki is a region in the west of the *Buntao'* territory: it is on the declivity of Mt. *Raŋri*.

- 217 *Ranteaa'* is a region near the village of *Tanduŋ*, in the *La'bo'* complex; *Tanduŋ* lies on the southern declivity of Mt. *Pedamaran*.
- 218 Mt. *Pedamaran* (the region where there is resin) lies to the east of the *Ranteapao* country. *Taŋdanun* lies on the declivity of Mt. *Pedamaran*, in the *Buntao'* territory.
- 219 *Pantilaŋ* is one of the Toradja mountain territories in the *Palopo* country to the south-east of the *Ranteapao* country. It is one of the four territories of the federation called *annan pulona tonkonan* = the sixty clan-houses; the chief of the *Pantilaŋ* *adat* community has the title of "*issoŋ kalua'* = The large rice block."
- 220 *Palopo* is the capital of the kingdom of *Luwu'* on the Gulf of *Bone*.
- 223 *Nangala* is a territory in the east of the *Ranteapao* country.
Bosokan is a village in the east of the *Nangala* territory.

- 224 Deata lembarɲa padaɲ di Paɲa',
 puaɲna padaɲ di Sitodon.
- 225 Deata lembarɲa padaɲ di Tondon,
 puaɲna padaɲ di Batulobo'.
- 226 Deata lembarɲa padaɲ di Balusu,
 puaɲna padaɲ di Bontorɲ.
- 227 Deata lembarɲa padaɲ di Sa'dan,
 puaɲna padaɲ di Bori'.
- 228 Deata lembarɲa padaɲ di Paɲli,
 puaɲna padaɲ di Malakiri.
- 229 Deata lembarɲa padaɲ di Talluɲlipu,
 puaɲna padaɲ di Tagari.
- 230 Deata lembarɲa padaɲ di Kandeapi,
 puaɲna padaɲ di Parindiɲ.
- 231 Deata lembarɲa padaɲ di Barana',
 puaɲna padaɲ di Tikala.
- 232 Deata lembarɲa padaɲ di Batukamban,
 puaɲna padaɲ di Riu.
- 233 Deata lembarɲa padaɲ di Pamabi',
 puaɲna padaɲ di Salusule.
- 234 Deata lembarɲa padaɲ di Lempo,
 puaɲna padaɲ di Akuɲ.
- 235 Deata lembarɲa padaɲ di Sesean,
 puaɲna padaɲ di Lindotau.
- 236 Deata lembarɲa di Buntukarua,
 puaɲna padaɲ di Pa'padanunan.
- 237 Deata lembarɲa padaɲ di Baruppu',
 puaɲna padaɲ di Bettuarɲ.

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- 224 *Paɲa'* and *Sitodon* are hamlets belonging to the village of *Ba'tan* in the *Kesu'* territory, to the east of the capital, *Rantepao*.
- 225 *Tondon* is a territory to the east of the capital, *Rantepao*.
Batulobo' is a region in the *Tondon* territory.
- 226 *Balusu* is a territory in the north-east of the *Rantepao* country.
- 227 *Sa'dan* is a territory in the north of the *Rantepao* country.
Bori' is a complex in the north of the *Tikala* territory.
- 228 *Paɲli* is a village in the *Bori'* complex.
Malakiri is a village in the *Balusu* territory.
- 229 *Talluɲlipu* is a village in the south-east of the *Tikala* territory.
Tagari is a village in the west of the *Balusu* territory.
- 230 *Kandeapi* is a hamlet belonging to the village of *Barana'* in the *Tikala* territory.
Parindiɲ is a village of the *Bori'* complex.
- 231 *Tikala* is a territory in the north of the *Rantepao* country.

- 224 The God of the territory of the *Pana'* region,
the Lord of the district of *Sitodon*.
- 225 The God of the territory of the *Tondon* region,
the Lord of the district of *Batulobo'*.
- 226 The God of the territory of the *Balusu* region,
the Lord of the district of *Bonton*.
- 227 The God of the territory of the *Sa'dan* region,
the Lord of the district of *Bori'*.
- 228 The God of the territory of the *Panli* region,
the Lord of the district of *Malakiri*.
- 229 The God of the territory of the *Tallunlipu* region,
the Lord of the district of *Tagari*.
- 230 The God of the territory of the *Kandeapi* region,
the Lord of the district of *Parindin*.
- 231 The God of the territory of the *Barana'* region,
the Lord of the district of *Tikala*.
- 232 The God of the territory of the *Batukamban* region,
the Lord of the district of *Riu*.
- 233 The God of the territory of the *Pamabi'* region,
the Lord of the region of the River *Salusule*.
- 234 The God of the territory of the *Lempo* region,
the Lord of the district of *Akuŋ*.
- 235 The God of the territory of the *Sesean* region,
the Lord of the district of *Lindotau*.
- 236 The God of the territory of the *Buntukarua* region,
the Lord of the district of *Pa'padanunan*.
- 237 The God of the territory of *Baruppu'* region,
the Lord of the district of *Bettuan*.

- 232 *Batukamban* is a village in the *Riu* complex of the *Tikala* territory.
- 233 *Pamabi'* is a village in the *Riu* complex.
Salusule is a river near the village of *Pemanikan*, in the *Tikala* territory.
- 234 *Lempo* is a village on the southerly declivity of Mt. *Sesean*; it belongs to the *Bori'* complex in the *Tikala* territory.
Akuŋ is also a village of the *Bori'* complex; it is situated on the southerly declivity of Mt. *Sesean*.
- 235 *Lindotau* is a place on Mt. *Sesean*.
- 236 *Buntukarua* is a village in the *Tikala* territory.
Pa'padanunan is a village in the *Tikala* territory; it is on the north-west declivity of Mt. *Sesean*.
- 237 *Baruppu'* is a complex in the north of the *Panala'* territory.
Bettuan is a territory in the west of the *Rante-pao* country, adjoining the *Mamasa* territory.

- 238 Deata lembaꝛna padaꝛ di Paꝛala',
puaꝛna padaꝛ di Kattun.
- 239 Deata lembaꝛna padaꝛ di Sereale,
puaꝛna padaꝛ di Lolai.
- 240 Deata lembaꝛna padaꝛ di Pemanikan,
puaꝛna padaꝛ di Kondoꝛan.
- 241 Deata lembaꝛna padaꝛ di Ba'lele,
puaꝛna padaꝛ di Paꝛrante.
- 242 Deata lembaꝛna padaꝛ di Solo',
puaꝛna padaꝛ di Tampak.
- 243 Deata lembaꝛna padaꝛ di Mariri,
puaꝛna padaꝛ di Maruaꝛ.
- 244 Deata lembaꝛna padaꝛ di Siꝛki',
puaꝛna padaꝛ di Paꝛkalo' Puaꝛ.
- 245 Deatanna padaꝛ di Pao,
puaꝛna padaꝛ di Eranbatu.
- 246 Deata lembaꝛna padaꝛ di Kadunduꝛ,
puaꝛna padaꝛ di Kanuruan.
- 247 Deata lembaꝛna padaꝛ di Salu,
puaꝛna padaꝛ di Kalinduꝛan.
- 248 Deata lembaꝛna padaꝛ di Sopai,
puaꝛna padaꝛ di Taꝛdirandan.
- 249 Deata lembaꝛna padaꝛ di Pioꝛan,
puaꝛna padaꝛ di Napo.
- 250 Deata lembaꝛna padaꝛ di Laꝛda,
puaꝛna padaꝛ di Madandan.

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- 238 *Paꝛala'* is a territory in the north-west of the *Rantepao* country.
Kattun is a village in the *Lolai* complex in the *Paꝛala'* territory.
- 239 *Sereale* is a village in the west of the *Tikala* territory.
- 240 *Pemanikan* is a village in the south-west of the *Tikala* territory.
Kondoꝛan is a village in the south-west of the *Tikala* territory.
- 241 *Ba'lele* is a village in the *Tikala* territory, to the west of the capital, *Rantepao*.
- 241, 242, 243 *Paꝛrante*, *Solo'*, *Tampak*, *Mariri* and *Maruaꝛ* are all villages of the *Nonoꝛan* complex on the right bank of the River *Sa'dan*. *Nonoꝛan* was originally the name of the clan-house of *Manaek*, the daughter of *Pabane'* and *Ambun diKesu'*. *Ambun diKesu'* was a daughter of *Puaꝛ riKesu'*, the heavenly being who descended onto the *Kesu'*.
- 244 *Siꝛki'* is a rock to the west of the capital, *Rantepao*.
Paꝛkalo' Puaꝛ is another name for the *Salusule* River; the *Paꝛkalo' Puaꝛ* region is in the neighbourhood of *Pemanikan*, in the *Tikala* territory.
- 245 The village of *Pao* lies to the south of the capital, *Rantepao*. *Rantepao* means *Maꝅga* Plain. *Pao* derives its name from the legendary *maꝅga* tree planted there by *Mendurana*, a Prince of *Bone*. He tried to entice the woman of noble birth,

- 238 The God of the territory of the *Paṅala'* region,
the Lord of the district of *Kattun*.
- 239 The God of the territory of the *Sereale* region,
the Lord of the district of *Lolai*.
- 240 The God of the territory of the *Pemanikan* region,
the Lord of the district of *Kondonṅan*.
- 241 The God of the territory of the *Ba'lele* region,
the Lord of the district of *Panṅrante*.
- 242 The God of the territory of the *Solo'* region,
the Lord of the district of *Tampak*.
- 243 The God of the territory of the *Mariri* region,
the Lord of the district of *Maruaṅ*.
- 244 The God of the territory of the *Sinṅki'* region,
the Lord of the district of *Panṅkalo' Puaṅ*.
- 245 The God of the territory of the *Pao* region,
the Lord of the district of *Eranbatu*.
- 246 The God of the territory of the *Kadundunṅ* region,
the Lord of the district of *Kanuruan*.
- 247 The God of the territory of the *Salu* region,
the Lord of the district of *Kalindunṅan*.
- 248 The God of the territory of the *Sopai* region,
the Lord of the district of *Tanḍirandan*.
- 249 The God of the territory of the *Pionṅan* region,
the Lord of the district of *Napo*.
- 250 The God of the territory of the *Landa* region,
the Lord of the district of *Madandan*.

Landorundun = The One whose Hanging Hair Is Long, The woman with hair seven fathoms long, to eat the fruit of the tree, so that he could unite in marriage with her.

Eranbatu is a protruding rocky part of the River *Sa'dan*, near the village of *Pao*.

- 246 *Kadundunṅ* and *Kanuruan* are villages in the *Nononṅan* complex, in the *Kesu'* territory.
- 247 *Salu* is the name of a group of three villages on the northern declivity of Mt. *Sopai*; this group is in the *Nononṅan* complex.
Kalindunṅan is one of these three villages.
- 248 Mt. *Sopai* is in the south-west of the *Rantepao* country.
Tanḍirandan is a place on Mt. *Sopai*.
- 249 *Pionṅan* is one of the territories in the west of the *Rantepao* country.
Mt. *Napo* is in the west of the *Rantepao* country. The heavenly ancestor of the clan-houses in the territories in the west of the *Rantepao* country, descended onto this mountain.
- 250 *Madandan* is a territory in the south of the *Rantepao* country.
Landa is a village in the *Madandan* territory.

- 251 Deata lembaꝥna padaꝥ di Tina',
puaꝥna padaꝥ di Padaꝥiriꝥ.
- 252 Deata lembaꝥna padaꝥ di Lambun,
puaꝥna padaꝥ di Baꝥa.
- 253 Deata lembaꝥna padaꝥ di Malimboꝥ,
puaꝥna padaꝥ di Ulusalu.
- 254 Deata lembaꝥna padaꝥ di Massila,
puaꝥna padaꝥ di Ledo.
- 255 Deata padaꝥ di Rampoanbaba',
puaꝥna padaꝥ di Sapan Deata.
- 256 Deata lembaꝥna padaꝥ di Sado'ko',
puaꝥna padaꝥ di Sarapiaꝥ.
- 257 Deata lembaꝥna padaꝥ di Buakaju,
puaꝥna padaꝥ di Rano.
- 258 Deata lembaꝥna padaꝥ di kalambunan allo,
puaꝥna padaꝥ di kabotoan kulla'.
- 259 Deata lembaꝥna padaꝥ di Simbuaꝥ,
puaꝥna padaꝥ di Bau.
- 260 Deata lembaꝥna padaꝥ di Gasiꝥ,
puaꝥna padaꝥ di Paꝥo-paꝥo.
- 261 Deata lembaꝥna padaꝥ di Baꝥkele,
puaꝥna padaꝥ di Gandaꝥbatu.
- 262 Deata lembaꝥna padaꝥ di Duri,
puaꝥna padaꝥ di Malua'.
- 263 Deata lembaꝥna padaꝥ di Bamba Puaꝥ,
puaꝥna padaꝥ di Rura.

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- 251 *Tina'*, *Padaꝥiriꝥ* and *Lambun* are villages in the *Tappaꝥan* territory.
- 252/253 *Baꝥa* and *Malimboꝥ* are territories in the north-west of the *Ma'kale* country.
- 253 *Ulusalu* is a territory in the west of the *Ranteꝥpao* country, west of the *Pioꝥan* territory.
- 254 Mt. *Massila* is in the north-west of the *Ma'kale* country.
Ledo is a territory in the west of the *Ranteꝥpao* country.
- 255 *Sapan Deata* is a place in the River *Sa'dan* where *Sandabilik*, the wife of *Tamborolaꝥi'*, the ancestor of the *puaꝥ* lineages who descended from heaven, rose from the river.
- 256 Mt. *Sado'ko'* is in the south-west of the *Ma'kale* country.
Sarapiaꝥ is a region on Mt. *Sado'ko'*.
- 257 *Buakayu* and *Rano* are territories in the south-west of the *Ma'kale* country, on the right and left bank of the River *Sa'dan*, respectively.
- 259 *Simbuaꝥ* is a territory in the south-west of the *Ma'kale* country. In language and *adat* usages, it conforms to the territories of *Tandalayaꝥan* in the *Mamasa* country, which lie on the right bank of the River *Masuppu'*.

- 251 The God of the territory of the *Tina'* region,
the Lord of the district of *Padañirin*.
- 252 The God of the territory of the *Lambun* region,
the Lord of the district of *Baņa*.
- 253 The God of the territory of the *Malimboņ* region,
the Lord of the district of *Ulusalu*.
- 254 The God of the territory of the *Massila* region,
the Lord of the district of *Ledo*.
- 255 The God of the territory of the *Rampoanbaba'* region,
the Lord of the district of *Sapan Deata*.
- 256 The God of the territory of the *Sado'ko'* region,
the Lord of the district of *Sarapian*.
- 257 The God of the territory of the *Buakayu* region,
the Lord of the district of *Rano*.
- 258 The God of the region where the sun descends,
the Lord of the region where the shining one sinks down.
- 259 The God of the territory of the *Simbuañ* region,
the Lord of the district of *Bau*.
- 260 The God of the territory of the *Gasiņ* region,
the Lord of the district of *Paño-pano*.
- 261 The God of the territory of the *Bañkele* region,
the Lord of the district of *Gandaņbatu*.
- 262 The God of the territory of the *Duri* region,
the Lord of the district of *Malua'*.
- 263 The God of the territory of the *Bamba Puaņ* region,
the Lord of the district of *Rura*.

- 260 Mt. *Gasiņ* is south of the capital, *Ma'kale*.
Paño-pano is a village on the declivity of Mt. *Gasiņ*; it lies south of the capital, *Ma'kale*.
- 261 *Bañkele* is the name of a group of villages belonging to the *Gandaņbatu* complex in the *Meņkendek* territory.
- 262 *Duri* is the name of a community of three territories, namely, *Alla'*, *Malua'* and *Buntubatu* belonging to the *Masenrempulu'* Federation, southward of the *Ma'kale* country.
- 263 Mt. *Bamba Puaņ* = "The Region of the Gods", is north of the capital, *Enrekaņ*. According to tradition, the "Land of Souls", *Puya*, of the South Toradja, is in the neighbourhood of this mountain. The souls of those for whom the full-dress death ritual is performed, climb from this mountain to heaven.
Rura = "Pool", is the name of a place where the ground has subsided, south of *Kalosi*, the result, according to tradition, of an incestuous marriage that was concluded there. All the participants at the feast perished as the ground subsided, except *London diRura* who was spared by *Puaņ Matua*.

- 264 Deata lembarꞌna padaꞌ di Sinadi,
 puaꞌna padaꞌ di Se'ke'.
- 265 Deata lembarꞌna padaꞌ di Uluwai,
 puaꞌna padaꞌ di Simbuarꞌ.
- 266 Deata lembarꞌna padaꞌ di Batualu,
 puaꞌna padaꞌ di Tokesan.
- 267 Deata lembarꞌna padaꞌ di Marindiꞌ,
 puaꞌna padaꞌ di Meꞅkendenk.
- 268 Deata lembarꞌna padaꞌ di Sarimbano,
 puaꞌna padaꞌ di Banua Puan.
- 269 Deata lembarꞌna padaꞌ di Teꞅan,
 puaꞌna padaꞌ di Kandora.
- 270 Deata lembarꞌna padaꞌ di Kaero.
- 271 Deata lembarꞌna padaꞌ di Daꞅle',
 puaꞌna padaꞌ di Burake.
- 272 Deata lembarꞌna padaꞌ di Aa'kamban,
 puaꞌna padaꞌ di Ma'kale.
- 273 Deata lembarꞌna padaꞌ di Taroꞅko,
 puaꞌna padaꞌ di Buꞅin.
- 274 Deata lembarꞌna padaꞌ di Mendetek,
 puaꞌna padaꞌ di Lion.
- 275 Deata lembarꞌna padaꞌ di Lemo,
 puaꞌna padaꞌ di Seꞅꞅa'.

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- 264 *Sinadi*, in the south-east of the *Ma'kale* country, is a spur of Mt. *Latimodjoꞅ*. *Se'ke'* is a region in the *Saꞅalla'* territory.
- 265 *Uluwai* is a complex in the south-east of the *Saꞅalla'* territory. *Simbuarꞌ* is a complex in the *Saꞅalla'* territory, to the south of the *Batualu* complex. It is not to be confused with the *Simbuarꞌ* mentioned in note 259.
- 266 *Batualu* is a complex in the south-east of the *Saꞅalla'* territory. *Tokesan* is a complex in the *Saꞅalla'* territory.
- 267 *Marindiꞌ* is a village in the east of the *Meꞅkendenk* territory, in the *Ma'kale* country.
- 268 *Sarimbano* is a village in the west of the *Gandaꞅbatu* complex, in the *Meꞅkendenk* territory. *Banua Puan* is the clan-house in *Marindiꞌ*: it was founded by the son of *Londonꞅ diRura*, from whom the ancestors of the prominent lineages in all the territories of the *Sa'dan* region are descended.
- 269 *Teꞅan* is a village in the *Meꞅkendenk* territory, where the oldest clan-house of the *puaꞅ* lineages of *Meꞅkendenk* was erected. *Kandora* is a rock in the *Ma'kale* territory where the ancestor of the *puaꞅ* lineages of *Saꞅalla'*, *Ma'kale* and *Meꞅkendenk*, called *Tamborolanꞅ*?, descended.

- 264 The God of the territory of the *Sinadi* region,
the Lord of the district of *Se'ke'*.
- 265 The God of the territory of the *Uluwai* region,
the Lord of the district of *Simbuan*.
- 266 The God of the territory of the *Batualu* region,
the Lord of the district of *Tokesan*.
- 267 The God of the territory of the *Marindin* region,
the Lord of the district of *Menkendem*.
- 268 The God of the territory of the *Sarimbano* region,
the Lord of the district of *Banua Puan*.
- 269 The God of the territory of the *Tenjan* region,
the Lord of the district of *Kandora*.
- 270 The God of the territory of the *Kaero* region.
- 271 The God of the territory of the *Danle'* region,
the Lord of the district of *Burake*.
- 272 The God of the territory of the *Aa'kamban* region,
the Lord of the district of *Ma'kale*.
- 273 The God of the territory of the *Taronko* region,
the Lord of the district of *Bunjin*.
- 274 The God of the territory of the *Mendetek* region,
the Lord of the district of *Lion*.
- 275 The God of the territory of the *Lemo* region,
the Lord of the district of *Senja'*.

These three small kingdoms, governed by a *puan*, are called collectively *Tallu lembayna* = The Three States.

- 270 Mt. *Kaero* is in the *Sanjalla'* territory: the mother-clan house of the *puan* of *Sanjalla'* was erected there.
- 271 Mt. *Danle'* is in the *Ma'kale* territory.
Burake is a village to the north of the capital, *Ma'kale*.
- 272 *Aa'kamban* is a village to the south of the capital, *Ma'kale*.
Ma'kale is the capital of the *Tana Toradja*, the whole area inhabited by the *Sa'dan Toradja*.
- 273 *Taronko* is a village in the north of the *Ma'kale* territory.
Bunjin is a complex in the north of the *Ma'kale* territory.
- 274 *Mendetek* is a complex in the north of the *Ma'kale* territory.
Lion is a village in the above mentioned *Mendetek* complex.
- 275 *Lemo* is a complex in the north of the *Ma'kale* territory.
Senja' is a settlement belonging to the village of *Limbu*, in the north of the *Ma'kale* territory.

- 276 Deata lembarꞑna padaꞑ di Bebo',
 puaꞑna padaꞑ di Bokko.
- 277 Deata lembarꞑna padaꞑ di Bubusan,
 puaꞑna padaꞑ di Tarꞑmembase.
- 278 Deata lembarꞑna padaꞑ di Rorre,
 puaꞑna padaꞑ di Tilarꞑꞑa'.
- 279 Deata lembarꞑna padaꞑ di Limbu,
 puaꞑna padaꞑ di Paꞑi.
- 280 Deata lembarꞑna padaꞑ di Tadoꞑkon,
 puaꞑna padaꞑ di Tararꞑeꞑe.
- 281 Deata lembarꞑna padaꞑ di Saꞑbua',
 puaꞑna padaꞑ di Tallutollo'.
- 282 Deata lembarꞑna padaꞑ di To' Kamiri,
 puaꞑna padaꞑ di To' Kalimbuarꞑ.
- 283 Silelemokomi deata kapadaꞑanna kupaliliꞑ kanan kukambio santuꞑ,
 upu'mokomi puaꞑ kapajan-pajananna kutamben bala tedoꞑ kuko'bi'
 riti bulaan.
- 284 Pa denkomi manii nasalapa te randan dipudukku,
 denkomi manii nalendapa te dara' leꞑko lilaku.
- 285 Apa silelemokomi kutamben bala tedoꞑ kukambio santuꞑ.
- 286 Deata iKesu'mo randan to mamma' sitamban saꞑdeatanna,
 Puaꞑ di Beloara'mo biriꞑ to matindo sikorok londonꞑ saꝼkapuaꝼanna.
- 287 Garagamokomi sanda silili' deata kapadaꝼanna,
 tampamokomi sanda sigontiꝼ puaꝼ kapajan-pajananna.
- 288 Garagakomi saꝼke'deran,
 tampakomi saꝼtiaꝼkaran.

- 276 *Bebo'* is a complex in the north of the *Saꝼalla'* territory, on the eastern side of the *Sarira* rocks.
Bokko is a village in the north of the *Saꝼalla'* territory.
- 277 *Bubusan* is a village in the south-east of the *Kesu'* territory, to the west of the *Sarira* rocks.
- 278 *Rorre* is a village belonging to the *Mendetek* complex, in the north of the *Ma'kale* territory.
Tilarꝼꝼa' is a settlement belonging to the village of *Limbu*, in the north of the *Ma'kale* territory.
- 279 *Paꝼi* is a settlement belonging to the village of *Limbu*.
- 280 *Tadoꝼkon* is a village in the south of the *Kesu'* territory.
- 281 *Saꝼbua'* is a village in the south of the *Kesu'* territory.
 At present it belongs, with *Tadoꝼkon* and *Aꝼin-aꝼin*, to the *Tallutolo* community.
Tallutolo' is the name of the most prominent clan-house of *Saꝼbua'* of which the *puaꝼ* of *Ma'kale* is also a member.
- 282 *To' Kamiri* = The place of the Kemiri tree (*Aleurites moluccana*), is the name

- 276 The God of the territory of the *Bebo'* region,
the Lord of the district of *Bokko*.
- 277 The God of the territory of the *Bubusan* region,
the Lord of the district of *Tanmembase*.
- 278 The God of the territory of the *Rorre* region,
the Lord of the district of *Tilanya'*.
- 279 The God of the territory of the *Limbu* region,
the Lord of the district of *Panyi*.
- 280 The God of the territory of the *Tadonkon* region,
the Lord of the district of *Taranenze*.
- 281 The God of the territory of the *Sanbua'* region,
the Lord of the district of *Tallutollo'*.
- 282 The God of the territory of the *To' Kamiri* region,
the Lord of the district of *To' Kalimbuay*.
- 283 Round thee have I gone from the right, gods of the earth, fingering
the strumming instrument, summoning thee,
now I have come to the end of calling thee, gods of the visible world,
plucking the golden strings, from low unto high.
- 284 Perchance there are some of thee whom the tips of my lips have for-
gotten to mention,
mayhap there are some among thee who have been overlooked in the
words I have spoken, in their regular order.
- 285 But I have summoned all of thee, fingering the strumming instrument,
from low unto high.
- 286 Wilt thou then, God of the *Kesu'*, as the first in the row of the sleeping
ones, call thy co-gods, from here and from there?
Wilt thou, Lord of *Beloara'*, as the foremost of the slumbering ones who,
with thee, are revered as lords, make heard the summons to and fro,
as the cock calls the hens?
- 287 Form now, gods of the earth, a gathering consisting of all of thee,
bring about a meeting, lords of the visible world, in which all are
included.
- 288 Arrange a complete start,
form a united departure.

of a sawah where *Polopadan*, the son of *Pabane'* and *Ambun diKesu'*, "The Morning Mist of the *Kesu'*", the daughter of the heavenly being, *Puan riKesu'*, who descended onto the *Kesu'*, wedged himself between the stones of the sheet-pile of the fish pond when he took fish out of it. His sister, *Manaek*, went to help him and released his hand by striking it with her jacket. *To' Kalimbuay*, "the place of the spring", is the parallel of *To' Kamiri*.

- 289 Misipadolo-dolomi, sipataŋŋa-taŋŋami,
sipaundi-undimmi.
- 290 Apa da mima'kambelaŋ-belaraŋ,
da mima'bantala-tala.
- 291 Pamagasai to' taliŋammi,
paturukki lamba' beluakmi.
- 292 Lendu'komi ala roŋko'na Duabontik lan di Duri,
kala'pakomi batu lappa'na Tallutopoŋna lan di Malua'.
- 293 Alakomi roŋko'na pekapaŋŋan lan di Saŋalla',
kala'pakomi batu lappa'na to kabarre-alloan lan di Ma'kale.
- 294 Alakomi roŋko'na Tutu'baka lan di Buntao',
kala'pai batu lappa'na Kajok lan di Umakalua'.
- 295 Alakomi roŋko'na Tandukminna' lan di Pantilaŋ,
kala'pakomi batu lappa'na Pundusarai lan di Sumalu.
- 296 Alakomi roŋko'na Batulobo' lan di Tondon,
kala'pai batu lappa'na.
- 297 Alakomi roŋko'na Matabulaan lan di Kondoraŋ,
kala'pai batu lappa'na.
- 298 Alakomi roŋko'na Bakasiroe lan di Madandan,
kala'pai batu lappa'na.
- 299 Alakomi roŋko'na Tannuntaŋmaŋka lan di Nonoraŋ,
kala'pai batu lappa'na.

- 292 The *Duabontik* is a fighting weapon with pointed ends. It has magical power; *bontik* = pointed end. The *Duabontik* was the *pusaka*-object allotted to *Lai' Bue*, the daughter of *Taŋdilino'* and *Buenmanik*. *Taŋdilino'* was the descendant of *Londonŋ diRura*, the ancestor who evaded the destruction wrought at the feast place in *Rura*, see strophe 263.
batu lappa': the scale on the foot of a fighting cock; its presence presages prosperity.
The *Tallutopoŋna* is a fighting weapon with three broad points; *topoŋ* = broad end. The *Tallutopoŋna* is the parallel of the *Duabontik*.
For *Malua'*, see str. 262.
- 293 For *Saŋalla'*, see str. 269.
For *Ma'kale*, see str. 269. The Illustrious One in *Ma'kale*, is the *puŋ* of the *Ma'kale* territory. *Pekapaŋŋan* = he who is addressed as *puŋ*.
kabarre-alloan = illumined by the shining disc of the sun.
- 294 *Tutu'baka* is the name of a carrying basket with a lid on it. It was the *pusaka*-object allotted to *Paraŋe*, the brother of *Lai' Bue*.
The *Kajok* is a sword with magical power.
Umakalua' is a village in the *Buntao'* territory, in the south-east of the *Ranteŋpa*o country.

- 289 Let the ones who stand in the front go together and lead the way,
let the ones in the middle go together, and the ones at the end go
together.
- 290 But thou shalt not go empty-handed,
thou shalt not be without anything.
- 291 Make heavy that which rests above thine ears,
let it make tangled the hair of thy head.
- 292 Call to *Duri* and dig up the good fortune of the *Duabontik*,
unearth the prosperity of the *Tallutopoŋna* in *Malua'*.
- 293 Bring the good fortune of the ones who are called *puan* in *Sañalla'*,
take hold of the prosperity of the illustrious ones in *Ma'kale*.
- 294 Bring the good fortune of the *Tutu'baka* in *Buntao'*,
take hold of the prosperity of the *Kayok* in *Umakalua'*.
- 295 Bring the good fortune of the *Tandukminna'* in *Pantilan*,
take hold of the prosperity of the *Pundusarai* in *Sumalu*.
- 296 Bring the good fortune of the *Batulobo'* in *Tondon*,
take hold of the prosperity thereof.
- 297 Bring the good fortune of the *Matabulaan* in *Kondongan*.
take hold of the prosperity thereof.
- 298 Bring the good fortune of the *Bakasiro-e* in *Madandan*,
take hold of the prosperity thereof.
- 299 Bring the good fortune of the *Tannuntanmanŋka* in *Nonongan*,
take hold of the prosperity thereof.
thou art the lord great of compassion.

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- 295 I have not been able to get an explanation of *Tandukminna'*.
Pundusarai is the name of a small stone shaped like a buffalo; it has a powerful
magic.
- 296 *Batulobo'* = Stone that swells of its own accord; it exerts a powerful influence
on the increasing of prosperity.
- 297 *Matabulaan* = sword with a gold blade; it is the name of a sword with powerful
magic. It originated with *Manaek*, the daughter of *Puan ri Kesu'*, the heavenly
being who descended onto Mt. *Kesu'*.
- 298 *Bakasiro-e* = The two carrying baskets attached to each other. It is the name
of a *pusaka*-object in the *Madandan* territory. It was taken by *Karasiak* from
the people of *Bone* in the war against *Aruŋ Palakka*, the leader of the people
of *Madandan*. *Karasiak* took part in the revolt of the chiefs of *Sa'dan* who
fought against *Bone*. His weapon was a lance, called *Dokepedullu* = The lance
that points at; anyone at whom it pointed, died.
- 299 *Tannuntanmanŋka* = The unfinished weaving; it is the name of a piece of
tjindai cloth. It was woven by *Manaek* while she was sitting on a hill called
Nonongan, on a loom that stood on Mt. *Kesu'* and which spanned the *Sa'dan*
river. *Manaek* married *Puan Tambulibuntu*, a grandson of *Tamborolanŋi'*, the
ancestor of the *puan* lineages.

- 300 Apa kamumo deata mamase,
kamumo puarj sa'pala buda.^{b)}
- 304 Pokinallo ilalankomi bai makianakan,
pobokorj dilambanankomi doko umpatale' anak.
- 305 Pokinallo ilalankomi bujanna manuk,
pobokorj dilambanankomi kanuku diarru'.
- 306 Pokinallo ilalankomi sarita to lamban,
pobokorj dilambanankomi maa' to unnororj.
- 307 Pokinallo ilalankomi gajarj ditaraparj,
pobokorj dilambanankomi kandaure salombe'.
- 308 Mintu' ianan sanda rupanna,
makalima'na bararj apa mintu' sola nasarj.
- 309 Tindo maelo,
mamma' makatoŋan-toŋan.
- 310 Lindo masakke, rupa madarindirj,
mendaun sugi', mentarjke ianan.
- 311 Mintu' to la napoinaa,
makalima'na to la napoba'terj.
- 312 Apa da milemparj to minda-to minda,
da mima'lalan tau serja'.
- 313 La rampo lembarjkommi indete tiŋo banuanna to ma'rapu tallarj,
la tu'tun koli-kolikomi inde parjranke manikna to ma'kaponan ao'.
- 314 La toŋkonmokomi dao sendana sugi',
ma'parjan-parjan sitammu sarjdeatammi titanan tallu.
- 315 Unnesurjkommi dao kaju mentarjke ianan,
ma'damerak-merak sirompa' sarjkapuarjammi samba' batu lalikan.

b) Strophes 301, 302 and 303 are similar to strophes 104, 105 and 106 of B, and are therefore not included.

311 The "their" and the "they", mean the gods.

314 *sarjdeatammi titanan tallu* = thy co-gods consisting of a group of three; group of three means the gods of the upper world, of this world and of the underworld.

- 300 For thou art the merciful god,
thou art the lord great of compassion.
- 304 As sustenance for the journey, take the sow, which farrows plentifully,
as provisions on the way, take the swine that drop young, which roam
far and wide.
- 305 As sustenance for the journey, take the fowls, sitting on their perches,
as provisions on the way, take the claws that are trimmed with a
small knife.
- 306 As sustenance for the journey, take the old long narrow blue woven
cloth with the design of men fording a river,
as provisions on the way, take the old short wide fabric with the pattern
of swimming men.
- 307 As sustenance for the journey, take the gold kris of great size,
as provisions on the way, take the piece of beadwork with the cords
hanging low.
- 308 All the goods of all kinds,
all the possessions together.
- 309 An auspicious dream,
a pregnant nocturnal vision.
- 310 A countenance full of goodwill, a benevolent appearance,
riches in quantity, like foliage; precious things, like the branches of
the tree.
- 311 Everything that will be in their thoughts,
all the things of which they are mindful.
- 312 And thou shalt not branch off onto the one way or the other,
thou shalt not take the path of other people.
- 313 So that thou arrivest here, at the forecourt of the house of the clan
members, numerous as bamboo culms, like the coming of a prau,
in order that thou comest here, to the court which shines like beads,
of the ones whose group always increases like a bamboo stool, like a
small boat bumping [against the landing stage].
- 314 Then shalt thou take thy seat on the richly laden tjendana tree,
and meet thy co-gods, consisting of a group of three, while chewing
the betel quid,
- 315 Then shalt thou sit down on the tree whose branches are full of precious
things,
together with the ones who, with thee, are revered as lords,
in a group of three, like the stones of the hearth, whilst making thy
mouths red.

- 316 Ammi bolloan barra'i rokko rianna to ma'rapu tallar,
ianan sanda rupanna sola lindo masakke.
- 317 Ammi baku amboranni rokko suleŋka rara'na te to ma'limbo kaluku,
barar apa mintu' sola nasar sola rupa madarindiŋ.
- 318 Apa la sulepa' te marŋkali oto',
la tibalikpa' te ma'porŋka paromporŋ.
- 319 Apa ia ade' tonna silopakpa larŋi' tana kalua', pusa'pa ade' sarŋa mairi',
ia ade' tonna sikandepa to palulluŋan lipu daenan, kalilipa ade' mintu'
sola nasar.
- 320 Tarŋ pajanpa rante kalua', tarŋ sombopa pa'buntu-batuan,
tarŋ tabori'pa paŋkalo' puarŋ.
- 321 Apa sisarak ade' larŋi' tana kalua',
simanta mambela ade' lipu daenan to palulluŋan.
- 322 Pajanmo ade' rante kalua',
tabori'mo ade' paŋkalo' puarŋ.
- 323 Dadimo ade' anakna larŋi', anakna tana kalua' titanan tallu,
takkomi ade' kamaseanna to paorŋanan, lipu daenan samba' batu lalikan.
- 324 Kasalle dadinna anakna larŋi', anakna tana titanan tallu,
lobo' garaganna borŋsunna to paorŋanan, lipu daenan samba' batu lalikan.
- 325 Disarŋami Porŋ Tulakpadaŋ,
disarŋami Porŋ Baŋgairante,
disarŋami Gauntikemborŋ.
- 326 Umbaliaŋammi batu ba'tarŋna titanan tallu,
umbibi'mi kararŋan pasiruanna samba' batu lalikan.
- 327 Upu'mi ma'tarŋna'-tarŋna' titanan tallu,
sundunmi ma'inaa-naa samba' batu lalikan.

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- 319 *lipu* in *lipu daenan*, means village in *Bare'e*, the language of the East Toradja. In the poetical language of the South Toradja, *lipu daenan* is the word for dwelling area. The word *lipu* also occurs in the place-name, *Talluŋlipu*, in the *Ranteŋpao* country, which means the three hamlets.
- 320 *paŋkalo' puarŋ* = channels in the fields dug by the lords; it is the poetical description of the ricefields. The term owes its origin to the prototype of the wet ricefield, i.e., the ricefield dug by the gods in heaven. In strophe 352, the term has the meaning of great river.
- 323 *takko*: already robust and strong enough to perform all kinds of work; here it is the parallel of *dadi* = to come into the world. The shade of meaning between the two terms is that *takko* means to come into the world healthy and strong.
- 325 *Porŋ Tulakpadaŋ* = Lord who Supports the Earth.
baŋgai = tall; said of thin things. In the *Bare'e* language the word is *baŋke*. *Pon Baŋgairante* = Lord Whose Plain is Large; he is the god of the earth.

- 316 Then, as men scatter rice, onto the laps of the clan members, numerous
as bamboo culms,
pour forth all kinds of precious things, with a benevolent countenance.
- 317 Then, as men cast seed, onto the splendidly crossed legs of the ones who
are gathered together here, like coconut palms,
let fall all sorts of possessions, with a beneficial aspect.
- 318 But now shall I again return to unearth what was at the start,
now I shall again turn to dig up what was at the beginning.
- 319 At that time when, so we are told, heaven and the broad earth still lay
on each other, all was chaos,
then, so it is said, the all-enfolding still touched the regions of the earth,
all was still in disorder.
- 320 The wide flat land was still invisible, clusters of rocks were still not to
be seen,
the channels in the fields, dug by the lords, were not visible.
- 321 Then, so we are told, heaven and the broad earth separated,
the earthly regions and the all-enfolding divided.
- 322 And, so it is said, the wide flat land was visible,
the channels in the fields, dug by the lords, could be seen.
- 323 Then, so it is said, the children of heaven and of the wide earth were
born, forming a trinity,
then came into the world the gifts of the union of the all-covering roof,
and the earthly regions, well-shaped, the three who were as the stones
of the hearth.
- 324 Then the children of heaven and earth, forming a trinity, grew up,
then the offspring of the all-covering roof and the earthly regions, the
three who were as the stones of the hearth, reached maturity and
developed fully.
- 325 They were then given their names, *Pon Tulakpadan*, *Pon Bangairante*
and *Gauntikembon*.
- 326 Then the ones who form a trinity, brought their innermost being into
movement,
thereon, the trinity, together like the stones of the hearth, brought the
kernel of their inwardness into action.
- 327 The ones who form a trinity were at the end of their consultations,
the ones who are a trinity, together like the stones of the hearth, con-
cluded their deliberations.

Gauntikembon = Self-Expanding Cloud; he is one of the gods of the upper world,
see introduction to B, p. 12 and 13.

- 328 Uḡgaragami ade' liku lambe'na kombor̃ kalua' titanan tallu,
untampami ade' tinimbo malambe' samba' batu lalikan.
- 329 Uḡgaragami ade' allo,
uḡkombor̃ arrar̃ sama lele.
- 330 Uḡgaragami bulan,
uḡkombor̃ sulo taror̃ko malillin.
- 331 Uḡgaragami ade' bintoen tasak,
uḡkombor̃ asi-asi dannari.
- 332 Napaunolami ade' manete rara'na lar̃i' allo, namasiar̃ lan ka-
padaḡanna,
napopa'lalanmi ade' pata' bulaanna to palulluḡan arrar̃ sama lele,
anna masero lan kapajan-pajananna.
- 333 Napaunolami tar̃ḡana lar̃i' bulan,
anna masiar̃ lan tar̃ḡana bor̃i.
- 334 Napopa'lalanmi sisamanna to palulluḡan bintoen tasak,
namasero lan paseko malillin.
- 335 Ma'kadami Por̃ Tulakpadaḡ kumua: La malemo' aku rokko maririnna
litak,
la dioḡmo' maḡari'na tana.
- 336 Anna den nakamaliḡi to sanda raḡka'na,
aku uḡkalampi'i tanan-tanananna.
- 337 ke tae' nasiria peḡkalosoran maḡaku kumba',
ke tae' nasisaladan saḡka' peḡkalaoan maḡore tanda darandaḡ.

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- 328 *lambe'na kombor̃ kalua'*: the size of an extended plantation.
- 330 "the torch of the large dark stone", is the parallel expression for the moon.
- 332 *manete* is a form, no longer used in the common language, of *tete* = bridge;
untete = to go over a bridge.
kapayan-payananna = visible.
- 337 *nasiria* = *nasisaladan* = they hold each other on the lap, they cherish each other.
maḡaku kumba' = to confess guilt with a heart weak as the pith of the main
leaf rib of the high palm with the ringed horny trunk (*Oncosperma filamentosum*
Bl.), the *nibuḡ* palm, a high palm with a ringed horny trunk; it has small fruit

- 328 Then, the ones who form a trinity, so we are told, created an extensive
numerous community,
then, so it is said, the ones who are a trinity, together like the stones of
the hearth, brought into being a great host.
- 329 It is said that they fashioned the sun,
that they created the light that shines everywhere.
- 330 They fashioned the moon,
they created the torch of the large dark stone.
- 331 They fashioned, so we are told, the yellow-shining stars,
they created, so it is said, the constellations of the late part of the
night.
- 332 They let the sun, so we are told, travel along the brilliant centre line
of the firmament, then there was light on earth,
they caused, so it is said, the light that shines, round, to go along the
golden middle line of the all-enfolding, and then there was brightness
in the open fields.
- 333 They caused the moon to have her course in the centre of the sky,
then there was light in the middle of the night.
- 334 They let the yellow-shining stars take their courses exactly in the
middle of the all-enfolding,
then there was light in the outer layer of the darkness.
- 335 Then said *Ponꝝ Tulakpadanꝝ*:
“I shall now go downwards, to the layers below the earth,
I shall now take up my abode in the levels of the earth lying on each
other.”
- 336 “When the ones whose limbs are complete transgress,
then shall I tear out what they have cultivated.”
- 337 “If they will not truly be bound by the rites of the atonement offering,
and confess their guilt,
if they will not be closely associated with the ritual of the expiatory
sacrifice, repenting, with the heart weak as the kapok on the rib of
the leaf of the high palm with the ringed horny trunk.”

maꝝore tanda darandanꝝ = to cease to do wrong with a heart weak as the plug of blood-smearred kapok; this is used at the expiatory ritual: *darandanꝝ* = blood-smearred kapok; this is stuck on a leaf rib; *tanda tinaran* = like the small arrow of the blow pipe; a plug of the pith of the main rib of the leaf of the palm (*Oncosperma filamentosum* Bl.) is attached to the end of the arrow. *Tanda tinaran* is used often instead of *tanda darandanꝝ*.

- 338 Lanmi ade' kapadaŋanna Poŋ Baŋgairante, sirampanan kapa' Tallo'
maŋka kalena,
sipakuleasan pa'sullean allo Datu baine.
- 339 Dadimi ade' buanna rampanan kapa' sanda karua,
takkomi kamaseanna pa'sullean allo ganna' bilaŋanna.
- 340 Kasalle dadinna to sanda karua, lobo' garaganna to ganna' bilaŋanna,
pada umposarja sarjanna, pada umpoganti pa'gantiananna.
- 341 Disarjami ade' Saripibulaan,
diganti Datu muane.
- 342 Disarjami ade' Puaŋ Radeŋ,
diganti Datu muane.
- 343 Disarjami ade' Timbajokila',
diganti Datu muane.
- 344 Disarjami ade' Poŋ Tulaŋdenna,
diganti Datu muane.
- 345 Disarjami Tandiminaŋa,
diganti Datu muane.
- 346 Disarjami Poŋ Lalondoŋ,
diganti Datu muane.
- 347 Disarjami Indo' Pare'-pare',
diganti Datu baine.
- 348 Disarjami Indo' Samadenna,
diganti Datu baine.
- 349 Malemi ade' lako randanna laŋi' Saripibulaan.

-
- 338 *sirampanan kapa'* = to conclude an agreement to marry.
Figuratively, the term means to make the reciprocal decisions regarding the *kapa'*. These decisions are made by the parties of the spouses concerned. The *kapa'* is the penalty to be paid by the one who breaks up a marriage and is often assessed when the spouses have been married for some time.
Tallo' Maŋke Kalena = Egg That Had Come Into Being of Itself.
sipakuleasan = to transport by swimming.
pa'sullean allo = the changing of the activities of the day; it is a poetical expression for marriage.
Datu Baine = Goddess.
Datu = God, spirit, prince. *Datu* often occurs in Sa'danese proper names: for example, *Lai' Datu Laŋi'* = Princess of the Firmament; *Pata' Datu* = Royal Lengthwise Beam.
puaŋ also means God, spirit, lord.
Datu Muane = God.
342 *Puaŋ Radeŋ* = Lord Who Leans Sitting Against Something.
344 *Poŋ Tulaŋdenna* = Lord Who Stays in a Definite Place. He dwells on Mt. *Sopai*, in the *Rantepao* country, and in the *Sa'dan* river flowing below it. He carries

- 338 *Pon Bangairante*, so it is said, established himself on earth and concluded a marriage with *Tallo' Manka Kalena*,
he entered into a union with *Datu Baine*.
- 339 Then the fruits of the marriage were born, all eight of them,
thereon came into the world the gifts of the union, well-shaped, complete
in number.
- 340 All eight of them reached maturity, their forms developed fully,
each of them had a name, and each of them received another name as
well.
- 341 He was called, so we are told, *Saripibulaan*,
and his other name was *Datu Muane*.
- 342 He was called, so we are told, *Puan Raden*,
and his other name was *Datu Muane*.
- 343 He was callad, so we are told, *Timbayokila'*,
and his other name was *Datu Muane*.
- 344 He was called, so we are told, *Pon Tulandenna*,
and his other name was *Datu Muane*.
- 345 He was called *Tandiminana*,
and his other name was *Datu Muane*.
- 346 He was called *Pon Lalondon*,
and his other name was *Datu Muane*.
- 347 She was called *Indo' Pare'-pare'*,
and her other name was *Datu Baine*.
- 348 She was called *Indo' Samadenna*,
and her other name was *Datu Baine*.
- 349 *Saripibulaan*, so we are told, went to the edge of the sky.

off people who do not offer him a gift when they want to cross the river.

- 345 *Tandiminana* = The Support of the River Mouth; he is the god who dwells in the sea.
- 346 *Pon Lalondon*; the judge in the Land of the Souls; he passes judgement on the souls of deceased persons and can refuse them entry into the Land of the Souls.
- 347 The word *indo'* = mother, often precedes the names of married women.
Indo' Pare'-pare' = Mother Small Kind of Rice.
- 348 *Indo' Sadenna* = Mother Everything Is in Hand. *Indo' Sadenna* = *Indo' Samadenna*; *Samadenna* is probably an *um*-form of *Sadenna*. *Sadenna* is the name a little girl, called *Tulandidi'*, was given when she ascended to the moon. She had been killed by her father and was brought back to life by the cock she had with her. See *Verhandelingen Bataviaasch Genootschap van Kunsten en Wetenschappen*. Vol. LXV, 2nd part, pp. 63-70. Compare strophes 65-68. There are apparently two stories in circulation about these characters.

- 350 Malemi ade' lako tetukna laŋi' Puaŋ Raderŋ.
 351 Malemi ade' tama batu Timbajokila',
 lanmi kumila' kalle-kallean Datu muane.
 352 Malemi ade' rokko paŋkalo' puaŋ Poŋ Tulaŋdenna.
 353 Malemi Tandiminaŋa tama tasik kalua',
 lanmi bombaŋ malolaŋan.
 354 Naden nakamaliŋi to sanda raŋka'na, natae' namamma' rokko rianna
 paŋkalossoran maŋaku kumba',
 aku pabaŋun ada' umbaliaŋan lembaŋ lan tasik.
 355 Nakuami Poŋ Lalondorŋ: La malemo' tama Puja,
 aŋku peotiŋi to mempuru' lampak.
 356 Ussialaimi ade' unuran bulaan Indo' Pare'-pare', Indo' Samadenna,
 namallai tama allo Indo' Pare'-pare', namallai tama bulan Indo'
 Samadenna.
 357 Malemi ade' Gauntikemboŋ laŋŋan taŋŋana laŋi', umpokaa' ambe'
 to kumomborŋna,
 malemi ade' Datu muane laŋŋan masuaŋgana to palulluŋan, umpaŋlola
 baan to mendadianna.
 358 Saŋbua bannaŋmi ade' lan taŋŋana laŋi' Gauntikemboŋ,
 saŋkaju lolimi lan masuaŋgana to palulluŋan Datu muane.
 359 Umbaliaŋammai ade' batu ba'taŋna lan taŋŋana laŋi',
 umbibi'mi karaŋan pasiruanna lan masuaŋgana to palulluŋan.
 360 Umpatuka'mi pa'ba'taŋan,
 umpasolo' pa'inaan.

352 "the channel in the fields dug by the lords", must here mean a large river, see str. 320.

355 *Puya* = Land of the Souls; it is situated in the south of the Toradja country in the neighbourhood of Mt. *Bamba Puaŋ* (The Place of the Gods) between *Kalosi* and *Enrekaŋ*.

According to tradition, the Sa'dan Toradja migrated from the south to their present dwelling area. In olden times, the stair connecting earth and heaven stood by Mt. *Bamba Puaŋ*.

umpeotiŋi = to cut off; *otiŋ* = the extreme point of a sword.

ullampak = to cut off; *lampak* = the allotted span of life, the duration of one's life.

358 *saŋbua bannaŋ* = a single thread; this expression indicates that *Gauntikemboŋ* was unmarried.

saŋkayu loli: a single piece of wood around which kapok or cotton has been wrapped; *loli*: cotton or kapok which has been wrapped round a piece of wood in order to spin the thread.

- 350 *Puan Raden*, so it is said, went to the rim of the sky.
 351 *Timbayokila'*, so we are told, went inside a stone.
Datu Muane was then in the miraculous rock.
 352 *Pon Tulandenna*, so we are told, went downwards to the channels in
 the fields, dug by the lords.
 353 *Tandiminana* entered the wide sea,
 and dwelt then among the heaving waves.
 354 "When the ones whose limbs are complete transgress, and if they do
 not lay themselves on the lap of the atonement offering, and confess
 their guilt,
 then, indeed, am I the one who applies the Rule and capsizes the
 vessel."
 355 And *Pon Lalondon* said:
 "I will enter the Land of the Souls, in order to cut short the lives
 of those whose span of life is near its end."
 356 *Indo' Pare'-pare'* and *Indo' Samadenna*, so we are told, each tried to
 snatch from the other the golden spinning wheel,
 then *Indo' Pare'-pare'* fled into the sun, and *Indo' Samedenna* took
 refuge in the moon.
 357 *Gaantikembon*, so we are told, ascended to the centre of the firmament,
 in order to reach his father who begat him.
Datu Muane, so it is said, went upward to the zenith of the all-
 enfolding, searching diligently, as one hunts a parakeet, for the one
 who procreated him.
 358 *Gaantikembon* was a man who stood alone in the centre of the fir-
 mament,
Datu Muane was a solitary one in the zenith of the all-enfolding.
 359 Then, so we are told, he brought his innermost being into movement
 in the centre of the firmament,
 thereon, he brought the kernel of his inwardness into action in the
 zenith of the all-enfolding.
 360 Then he caused thoughts to arise,
 thereon he made the reflections sink down.

- 359 *batu ba'tan* = the stone of his innermost being.
karanan pasiruanna = the alluvial gravel of his spiritual state.
 360 "Then he caused thoughts to arise", "thereon he made the reflections to sink
 down", mean to deliberate at great length.

- 361 Umpatiaŋka'mi ade' bate lentekna lan taŋŋana laŋi' undaka'
saŋdeatanna la narampanni kapa',
umpatirimbami ade' pesoenanna lu rokko lu tama kadellekan allo
untuntun saŋkapuaŋanna la napakulea'i pa'sullean allo.
- 362 Apa tae' ade' saŋdeatanna natiro lindo la narampanni kapa',
taŋ den ade' saŋkapuaŋanna natontorŋi rupa kalua' la napakulea'i
pa'sullean allo.
- 363 Sulemi ade' ma'inaa-naa,
tibalikmi ade' ma'taŋŋa'-taŋŋa'.
- 364 Unnalami ade' usuk pandakna, nakomborŋ to sanda karua,
ussintakkimi ade' buku taŋ palambi'na, naombo' to pantan tarunona.
- 365 Kasallemi ombo'na, lobo'mi garaganna,
umposaraŋami saŋanna, umpogantimi pa'gantiananna.
Disaraŋami Usuk saŋbamban.
- 366 Umpatuka'mi pa'ba'taŋan Usuk saŋbamban lan ba'taŋna laŋi',
umpasolo'mi ade' pa'inaan Datu muane lan masuaŋgana.
- 367 Tipandaju-dajumi ade' lu rokko lu tama undaka' saŋdeatanna la
narampanni kapa',
tipandiu-diumi lan masuaŋgana to paoraŋan lu rekke lu sau' untuntun
saŋkapuaŋanna la napakulea'i pa'sullean allo.
- 368 Tae'mi ade' saŋdeatanna natiro lindo,
taŋ den ade' saŋkapuaŋanna natontorŋi rupa kalua'.
- 369 Pusa'mi batu ba'taŋna,
kalilimi karaŋan inaanna.
- 370 Umpatuka'mi ade' pa'ba'taŋan Usuk saŋbamban,
umpasolo'mi ade' pa'inaan Datu muane.

361 *bate lentekna* = his manner of going; *bate lentek* originally meant footprints.

362 *saŋdeatanna* = his co-god.

rupa = form, shape, colour, external appearance.

366 *Usuk Saŋbamban* = The One Special Rib; *bamban* = to protrude above something; with *usuk* = rib it is the classifying numeral; *saŋbamban* = a protruding piece.

- 361 He rose to his feet in the centre of the firmament, seeking the one who, like himself was a deity, in order to conclude a marriage with her,
he swung his arms, so we are told, westwards and towards the place where the shining one ascends, trying to find the one who, as he did, bore the title of lord, so that he could enter into a union with her.
- 362 But, so we are told, he could catch no sight of the face of anyone who, like himself, was a deity, in order to conclude a marriage with her, there was no one, so it is said, who, as he did, bore the title of lord, whose countenance he could behold, so that he could enter into a union with her.
- 363 He returned, so we are told, meditating all the time, he went back, so it is said, reflecting continually.
- 364 He took out his floating rib, so we are told, and then there came into being the one whose limbs are complete, he plucked out his not completely connected bone, and thereupon he gave life to the one whose members are entire.
- 365 His appearance was stalwart, his form was well-developed, he had his name, and he received his other name, he was called *Usuk Sanbamban*.
- 366 *Usuk Sanbamban* then caused thoughts to arise in the centre of the firmament,
Datu Muane, so we are told, then made the reflections in the highest part, sink down.
- 367 Then, so we are told, he went hither and thither, now westwards, now eastwards, seeking the one who, like himself, was a deity, in order to conclude a marriage with her,
he moved about in the highest part of the all-covering roof, to the North and to the South, trying to find the one who, as he did, bore the title of lord, so that he could enter into a union with her.
- 368 But, so we are told, he could catch no sight of the face of anyone who, like himself, was a deity,
there was no one, so it is said, who, like himself bore the title of lord, whose countenance he could behold.
- 369 Then he was bewildered in his innermost being, the kernel of his inwardness was confused.
- 370 *Usuk Sanbamban*, so we are told, caused thoughts to arise, *Datu Muane*, so it is said, made the reflections sink down.

- 371 Umpatiŋka'mi ade' bate lentekna sumaloŋ-maloŋ tama rampe matallo,
umpatirimbami ade' passoenanna lumĩŋka-mĩŋka tama kadellekan
kulla'.
- 372 Urraŋimi ade' Simboloŋ manik metaa mammi' lan batu lauluŋ,
untandiŋ taliŋami ade' Lokkon loerara' melale' sanda marasa lanmai
kumila' kalle-kallean.
- 373 Randukmi ade' Usuk saŋbamban membo'bok tama batu lauluŋ,
tipamulami ade' Puaŋ Bassi-bassian menniso burinda tama kumila'
kalle-kallean.
- 374 Siŋkali' ade' tae' natiro lindo Simboloŋ manik lan batu lauluŋ,
taŋ denmi ade' natontorŋi rupa kalua' Lokkon loerara' lan kumila'
kalle-kallean.
- 375 Sulemi ade' umparra uai mata budanna Usuk saŋbamban,
Tibalikmi ade' Puaŋ Bassi-bassian ussebokan sakke malinona,
376 kumua: Liliŋna' te buntu bojo' membo'bok tama batu lauluŋ, natae'
kutiro lindo Simboloŋ manik,
tikuna' te tanete malupu' mennisso burinda tama kumila' kalle-kallean,
nataŋ den Lokkon loerara' kutontorŋi rupa kalua'.
- 377 Apa bulo saŋlampama ade' Simboloŋ manik lan batu lauluŋ,
tallaŋ taŋ kelesoan ade' Lokkon loerara' lan kumila' kalle-kallean.
- 378 Ma'kada toŋanmi Simboloŋ manik lan batu lauluŋ,
ma'tundu malesomi Lokkon loerara' lan kumila' kalle-kallean.
- 379 Bulu saŋlampami Simboloŋ manik lan batu lauluŋ,
tallaŋ taŋ kelesoan Lokkon loerara' lan kumila' kalle-kallean.

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- 372 *untandiŋ taliŋa* is the parallel of *urraŋi* = to hear; to incline the ears.
kumila' = steep hanging wall of rock.
- 373 *menniso burinda* is a qualitative compound of which the literal translation is:
to bore like a grindstone.
menniso is a variant of *merriso*.
- 375 *umparra uai mata budanna* = he squeezed his many tears.
- 378 *ma'tundu* is used here instead of *ma'tiundu*: it is an unusual form of *tiundu* =
to nod assent.
- 380 *banu'* = positively; literally, as hard as the heartwood of a tree.
taŋkean suru' = the act of bringing an offering after confessing to a transgression;
suru' = comb; figuratively, it means cleansing offering.
ta'gulĩŋan = path on which one goes to and fro.
ammĩ pabotta'na, I could not get an explanation of this word; the expression is

- 371 Then, so we are told, he rose to his feet and went towards the East, .
he swung his arms, so it is said, in the direction where the shining one
ascends.
- 372 Then, so we are told, he heard the charming laughter of *Simbolon*
Manik coming out of the stone of basalt,
he caught, so it is said, the sound of the most sweet laughter of *Lokkon*
Lo-erara' emanating from the miraculous rock.
- 373 *Usuk Sanbamban*, so we are told, began to make an opening in the
stone of basalt,
Puan Bassi-bassian, so it is said, started to bore like a revolving grind-
stone into the miraculous rock.
- 374 Then, so we are told, he did not see the face of *Simbolon Manik*
in the stone of basalt,
he did not, so it is said, catch sight of the countenance of *Lokkon*
Lo-erara' in the miraculous rock.
- 375 Then, so we are told, *Usuk Sanbamban* returned, his tears flowing
profusely,
thereupon, so it is said, *Puan Bassi-bassian*, went back, shedding his
clear liquid, and he said:
- 376 "I have walked round that mountain, weary of making an opening
in the stone of basalt, and I did not see the face of *Simbolon*
Manik,
I have paced round that hill, exhausted by boring like a revolving
grindstone into the miraculous rock, and I did not catch sight
of the countenance of *Lokkon Lo-erara'.*"
- 377 Now, so we are told, *Simbolon Manik* in the stone of basalt was
upright,
Lokkon Lo-erara' in the miraculous rock was true of heart.
- 378 *Simbolon Manik* in the stone of basalt spoke the truth,
Lokkon Lo-erara' in the miraculous rock affirmed loud and clear.
- 379 *Simbolon Manik* in the stone of basalt was upright,
Lokkon Lo-erara' in the miraculous rock was true of heart.

translated parallel with *ammi pamatanna lalan.*

mata kalambanan: the right place to cross a river; figuratively, it means the correct way.

tetayan is the parallel of *tankean* = the act of holding it on the hand.

lindo sara'ka': the front of the comb; it is the parallel of *suru'*: figuratively, it means cleansing offering, in the sense of combing out.

- 380 Ma'kadami Simbolorɔ manik kumua:
 Iammi la banu' rumampan kapa' tama batu lauluɔ, Puarɔ Bassi-bassian,
 lumokkondakomi lalanmi, ammi pamatanna lalan taɔkean suru' tama
 batu lauluɔ,
 Iammi la ma'tundu maleso umpakulea' pa'sullean allo tama kumila'
 kalle-kallean,
 lumu'pi'komi ta'guliɔammi ammi pabotta'na mata kalambanan tetaɔan
 lindo sara'ka' tama kumila' kalle-kallean.
- 381 Apa to nariakan kami taɔkean suru',
 to nasaladankan kami tetaɔan lindo sara'ka'.
- 382 Ma'kadami Puarɔ Bassi-bassian kumua:
 Apa to disaɔa taɔkean suru', pa to pusa'pa te batu ba'taɔku?
 Ma'tundu malesomi Usuk saɔbamban kumua:
 Apa tu diganti tetaɔan lindo sara'ka', apa to kalili'pa te karaɔan
 inaaɔku?
- 383 Ma'kadami Simbolorɔ manik kumua:
 Lando lalannikomi ba'tan rekke ulunna laɔi',
 laka pa'taunannikomi lonno' rekke karopokna pandan matari' allo.
- 384 Ammi sule daa mai ulunna laɔi' sibaa lonno',
 lelleɔkomi tallaɔ baine, sembaɔkomi uraso randanan.
- 385 Ammi nanai mamioɔ saɔlampa, ammi pamata lalanna pioɔ saɔlampa
 tama batu lauluɔ,
 ammi pabotta'na mata kalambanan pesuɔ saɔdaun tama kumila'
 kalle-kallean.
- 386 Iamo disaɔa taɔkean suru' to,
 iamo diganti tetaɔan lindo sara'ka'.

-
- 383 *lando lalanni* = go on a journey in order to fetch [something]; it is a qualitative compound in which the first word defines the second.

According to tradition, rice was unknown in olden times and millet, and a kind of millet, called *lonno'*, were offered at the offerings in heaven and on earth. At the present time, *lonno'* is often grown in the *Duri* territory, in the south of the Toradja country.

laka = far; it is a poetical word and a variant of *laɔka*.

- 384 *tallaɔ baine* = female bamboo.

- 385 *pioɔ* = rice or meat cooked in a bamboo container; *pioɔ saɔlampa* = one inter-node full of cooked rice; it is given as an offering to the gods. This is the simplest offering; no offering animal is slaughtered.

pesuɔ: the offering meal placed on a banana leaf; it is a derivation of *isuɔ* = to sit.

380 *Simbolon Manik* said:

“If thou wishest positively to conclude a marriage in the stone of basalt, *Puan Bassi-bassian*, retrace thy steps and effect the fulfilling of the rites of the atonement offering as thy guide, in order to enter the stone of basalt,

if thou wouldst assuredly enter into a union in the miraculous rock, then make a detour in thy path and make the performing of the ritual of the cleansing offering, thy lead into the miraculous rock.

381 “For we are people who are cared for by the fulfilling of the rites of the atonement offering,

we are persons who are cherished by the performing of the ritual of the cleansing offering.

382 Then said *Puan Bassi-bassian*:

“What is the meaning of that which is called the fulfilling of the rites of the atonement offering, for my innermost being is now like that of a bewildered person?”

Usuk Sanbamban then asked, loud and clear:

“What is meant by that which is also named the performing of the ritual of the cleansing offering, for the kernel of my inwardness is now in the state of one who is confused?”

383 Then said *Simbolon Manik*:

“Go on a long journey, to the North, to the head of the firmament, in order to fetch the millet,

undertake a distant tour, lasting some seasons, to the northward, to the upper part of that which lies stretched out, round, like the disc of the sun, with the object of bringing back the *lonno*’ millet.”

384 “When thou returnest with the *lonno*’ millet, from the North, from the head of the firmament,

then cut down a thick kind of reed; then fell the wild sugar cane on the river bank.”

385 “So that thou canst offer an internode of it full of food, as thy guide to enter the stone of basalt.

so that thou mayest make a leaf covered with offering food, thy lead into the miraculous rock.”

386 “That is what is called the fulfilling of the rites of the atonement offering,

that is what is also named the performing of the ritual of the cleansing offering.”

- 387 Ullando lalannimi ba'tan Usuk saɽbamban rekke ulunna laɽi',
ullaka pa'taunannimi lonno' Puaɽ Bassi-bassian rekke karopokna
pandan matari' allo.
- 388 Sulemi daa mai ulunna laɽi', ullelleɽmi tallaɽ baine,
ussemaɽmi uraso randanan, nanai mamioɽ saɽlampa.
- 389 Anna pamata lalanna pioɽ saɽlampa tama batu lauluɽ,
anna pabotta'na mata kalambanan pesuɽ saɽdaun tama kumila'
kalle-kallean.
- 390 Tibua' teɽkomi Simboloɽ manik lanmai batu lauluɽ,
taɽsu batakanmi Lokkon loerara' lanmai kumila' kalle-kallean.
- 391 Turu-turu mamma'mi lan rampanan kapa' Usuk saɽbamban,
leɽa' penamilemi lan pa'sullean allo Puaɽ Bassi-bassian.
- 392 Dadimi buanna rampanan kapa' saɽbua bannaɽ,
takkomi kamaseanna pa'sullean allo saɽkaju loli.
- 393 Kasalle dadinna,
marumbo garaganna.
- 394 Disaɽami Puaɽ Matua, digantimi To Kaubanan,
disaɽami Puaɽ Bassi-bassian, Usuk saɽbamban, disaɽami Puaɽ Ambo-
amboan, Gaantikemboɽ.
- 395 Umpatuka'omi pa'ba'taɽan Puaɽ Matua,
umpasolo'mi pa'inaan To Kaubanan.
- 396 Kasaloɽ-saloɽmi lan taɽɽana laɽi', undaka' saɽdeatanna la naram-
pananni kapa',
tipandaju-dajumi lan masuaɽgana to paɽɽanan, untuntun saɽkapuaɽ-
anna la napakulea'i pa'sullean allo.
- 397 Apa tae' saɽdeatanna natiro lindo,
taɽ den saɽkapuaɽanna natontoɽi rupa kalua'.
- 398 Umbaliaɽanomi batu ba'taɽna Puaɽ Matua,
umbibi'mi karaɽan inaanna To Kaubanan.

390 *tibua' teɽko* = pushed as one would push a plough.

batakan = pole of a plough, and see 596.

taɽsu batakan = to protrude like the pole of a plough.

391 *turu-turu* is a kind of centipede which, when touched, rolls itself up into a small ball.

- 387 Then *Usuk Saṅbamban* made the long journey to the North, to the head of the firmament, in order to fetch the millet, thereon *Puaṅ Bassi-bassian* undertook a distant tour, lasting some seasons to the northward, to the upper part of that which lies stretched out, round, like the disc of the sun, with the object of bringing back the *lonno'* millet.
- 388 Returning from the North, from the head of the firmament, he cut down a thick reed; he felled the wild sugar cane on the river bank, in order to fill an internode of it with food and cook it.
- 389 And he offered an internode full of food, as his guide to enter the stone of basalt, and he made a leaf, covered with food, his lead into the miraculous rock.
- 390 Then *Simbolon Manik* came straight out of the stone of basalt, thereon *Lokkon Lo-erara'* stepped directly out of the miraculous rock.
- 391 *Usuk Saṅbamban* was as steadfast in the marriage as a centipede in a deep sleep, *Puaṅ Bassi-bassian* was constant in the union, like an adult ruminating bull.
- 392 Then a single fruit of the marriage was born, thereon came into the world, the sole gift of the union, well-shaped.
- 393 He reached maturity, his form developed fully.
- 394 He was named *Puaṅ Matua*, and his other name was *To Kaubanan*, *Usuk Saṅbamban* was named *Puaṅ Bassi-bassian*, *Gauntikembon* was called *Puṅa Ambo-amboan*.
- 395 *Puaṅ Matua* caused thoughts to arise, *To Kaubanan* made the reflections sink down.
- 396 He went hither and thither in the centre of the firmament, seeking the one who, like himself, was a deity, in order to conclude a marriage with her, he roamed far and wide in the highest part of the all-covering roof, trying to find the one who, as he did, bore the title of lord, so that he could enter into a union with her.
- 397 But he could catch no sight of the face of the one who, like himself, was a deity, there was no one who, as he did, bore the title of lord, whose countenance he could behold.
- 398 Then *Puaṅ Matua* brought his innermost being into movement, thereon *To Kaubanan* brought the kernel of his inwardness into action.

- 399 Uŋgaragami taŋ mabeko masiri',
untampami taŋ matumpa' makairi.
- 400 Malemi undedek randan pudukna indo' to kumomboŋna,
tibalikmi untala'pi' dara' leŋko lilana to mendadianna.
- 401 Baŋunmi mekutana londonŋ lako indo' to kumomboŋna,
dionŋmi metinti masiaŋ lako to mendadianna,
- 402 kumua: Denparaka saŋserekammi lan batu lauluŋ la kurampanni kapa'?
Denparaka saŋpa'duanammi lan kumila' kalle-kallean la kupakulea'i
pa'sullean allo?
- 403 Apa liliŋmo' buntu bojo' undaka' saŋdeatanta la kurampanni kapa',
natae' kutiro lindo,
tikumo' tanete malupu' untuntun saŋkapuaŋanta, anna taŋ den
kutontoŋi rupa kalua'.
- 404 Ma'kada toŋanmi indo' kumomboŋna kumua: Denpa saŋserekanta
lan saŋsapa'na batu,
apa to naria taŋkean suru',
ma'tundu malesomi to kumomboŋna kumua: Denpa saŋpa'duananta
lan saŋkalada'na kumila' kalle-kallean,
apa to nataranak tetarŋan lindo sara'ka'.
- 405 Ma'kadami Puaŋ Matua kumua: Apa to disaŋa taŋkean suru', apa to
pusa'pa batu ba'tarŋku?
Tiapai to diganti lindo sara'ka', pa to kalilipa karaŋan inaaŋku?

400 *undedek* = to beat, to strike a drum.

401 *mekutana londonŋ* = to call like a cock; the cock thus addresses himself to the hens.

402 *saŋserekan* = that which belongs to a part torn off the main body.

- 399 Then he created the one who was not awkward or shy,
thereon he fashioned the one who was not bashful or clumsy.
- 400 Then he went knocking on the tips of the lips of the mother who bore
him,
then he returned to set in motion that uttered by the words, in their
regular order, by the tongue of the one who brought him into the
world.
- 401 Then he stood up, and persistently put the question to the mother who
bore him,
there below, he asked clearly and distinctly, of the one who brought
him into the world:
- 402 "Is there in the stone of basalt one who is thy group member, with
whom I could conclude a marriage,
is there in the miraculous rock one with whom thou art bound in one
community, with whom I might enter into a union?"
- 403 "Because I have walked round that mountain, weary of seeking the
one who, like us, is a deity, in order to conclude a marriage with her,
but I did not see her face,
I have paced round that hill, exhausted by endeavouring to find the
one who, as we do, bears the title of lord, but I did not catch
sight of the countenance of anyone."
- 404 Then the mother who bore him spoke truthfully:
"There is one who is thy group member, in a part of the stone, and
she is the one who is cared for by the fulfilling of the rites of the
atonement offering."
Then the one who brought him into the world spoke, loud and clear:
"There is another one who, with us, is bound in one community, in
a part of the miraculous rock, and she is the one who is cherished
by the performing of the ritual of the cleansing offering."
- 405 Then said *Puan, Matua*:
"What is the meaning of that which is called the fulfilling of the rites
of the atonement offering, for my innermost being is like that of a
bewildered person?"
"What is meant by that which is also named the performing of the
ritual of the cleansing offering, for the kernel of my inwardness
is in the state of one who is confused?"

- 406 Nakuami indo' to kumomboꝛna: Susiko ambe' to kumomboꝛmu; lando
lalanniko ba'tan rekke ulunna laꝛi',
laka pa'taunanniko lonno' rekke karopokna pandan matari' allo.
- 407 Musule daa mai ulleleꝛ tallarꝛ baine,
ussembaꝛ uraso randanan.
- 408 Munai mamioꝛ saꝛlampa ba'tan, ammu pamata lalanna pioꝛ saꝛlampa
tama batu lauluꝛ,
ammu pabotta'na mata kalambanan pesuꝛ saꝛdaun tama kumila'
kalle-kallean.
- 409 Iamo disaꝛa taꝛkean suru' to,
iamo diganti tetaꝛan lindo sara'ka'.
- 410 Umpamata lalannami pioꝛ saꝛlampa Puaꝛ Matua tama batu lauluꝛ,
umpabotta'nami mata kalambanan pesuꝛ saꝛdaun To Kaubanan tama
kumila' kalle-kallean.
- 411 Randukmi tibua' teꝛko Simboloꝛ manik lanmai batu lauluꝛ,
tipamulannami Lokkon loerara' taꝛsu batakan lanmai kumila' kalle-
kallean.
- 412 Disaꝛami Arraꝛ dibatu,
diganti Sulo taroꝛko malia'.
- 413 Turu-turu mamma'mi lan rampanan kapa' Puaꝛ Matua,
leꝛa' penamilemi lan pa'sullean allo To Kaubanan.
- 414 Umpatuka'mi pa'bataꝛan Puaꝛ Matua sola Arraꝛ dibatu lan taꝛꝛana
laꝛi',
umpasolo'mi pa'inaan To Kaubanan sola Sulo taroꝛko malia' lan
masuaꝛgana to paotꝛanan.
- 415 Belanna tae'pa to sanda raꝛka'na natiro lindo,
taꝛ denpa to ganna' tarunona natontoꝛi rupa kalua'
- 416 Belanna madaraꝛpa to sanda raꝛka'na,
matalantanpa to ganna' tarunona.

412 *Arraꝛ Dibatu* = The Radiance in the Stone.
Sulo Taroꝛko Malia' = The Torch of the Hard Rock.

- 406 Then the mother who bore him said:
 “For thee it is necessary to do what thy father who begat thee did,
 go on a long journey, to the North, to the head of the firmament,
 undertake a distant tour, lasting some seasons, to the northward, to the
 upper part of that which lies stretched out, round, like the disc
 of the sun.”
- 407 “When thou returnest from the North, cut down a thick reed,
 fell the wild sugar cane on the river bank.”
- 408 “In order to fill an internode full of food, as thy guide to enter the
 stone of basalt,
 so that thou mayest make a leaf covered with offering food, as thy
 lead into the miraculous rock.”
- 409 “That is what is called the fulfilling of the rites of the atonement
 offering,
 that is what is also named the performing of the ritual of the cleansing
 offering.”
- 410 Then *Puan Matua* filled an internode full of food, as his guide to enter
 the stone of basalt,
 thereon *To Kaubanan* made a leaf covered with offering food, as his
 lead into the miraculous rock.
- 411 Then the noble lady came straight out of the stone of basalt,
 thereon the woman of exalted rank stepped directly out of the mirac-
 ulous rock.
- 412 She was called *Arran Dibatu*,
 and her other name was *Sulo Taronko Malia’*.
- 413 *Puan Matua* was as steadfast in the marriage as a centipede in a deep
 sleep,
To Kaubanan was constant in the union, like an adult ruminating
 buffalo bull.
- 414 *Puan Matua*, with *Arran Dibatu*, caused thoughts to arise in the centre
 of the firmament,
To Kaubanan, with *Sulo Taronko Malia’*, made the reflections in the
 highest of the all-covering roof, sink down.
- 415 Because they did not then see the ones whose limbs are complete,
 nowhere did they catch sight of the ones whose members are entire.
- 416 For the ones whose limbs are complete were scarce,
 few in number were the ones whose members are entire.

- 417 Ma'kadami Arraṅ dibatu kumua: Lando lalannikomi bulaan matasak
rokko kalambunan allo, Puaṅ Matua!
Laka pa'taunannikomi nane' taṅ karauan rokko kabotoan kulla',
To Kaubanan!
- 418 Umpatiaṅka' mi bate lentekna Puaṅ Matua male rokko rampe matampu',
umpatirimbami pessoenanna To Kaubanan male rokko kabotoan kulla'.
- 419 Tae' natiro lindo bulaan matasak Puaṅ Matua dioṅ kalambunan allo,
taṅ den natontorṅi rupa kalua' nane' taṅ karauan dioṅ kabotoan kulla'.
- 420 Sulemi Puaṅ Matua dioṅ mai,
tibalikmi To Kaubanan.
- 421 Ma'kadami Arraṅ dibatu kumua: Umbami bulaan matasak?
Ma'tundu malesomi Sulo taroṅko malia' kumua: Umbami nane' taṅ
karauan?
- 422 Ma'kadami Puaṅ Matua kumua: Tae' aku kutiro lindo,
taṅ den aku kutontorṅi rupa kalua'.
- 423 Ma'kadami Arraṅ dibatu kumua:
Sulekomi rokko kalambunan allo, dioṅ ia kalimbuarṅ boba nanii bulaan
matasak la miseno tiṅgi.
Ma'tundu malesomi Sulo taroṅko malia' kumua:
Tibalikkomi rokko kabotoan kulla', pa dioṅ ia to' mata uai nanii nane'
taṅ karauan, la miemborṅ pinamasak dioṅ to' mata uai nane' taṅ
karauan.
- 424 Sulemi Puaṅ Matua rokko kalambunan allo, tibalikmi To Kaubanan
rokko kabotoan kulla'.
Naseno tiṅgimi dioṅ kalimbuarṅ boba bulaan matasak, naemborṅ pina-
masakmi dioṅ to' mata uai nane' taṅ karauan.
- 425 Ponno sepun'ami Puaṅ Matua bulaan matasak,
lempan karopi'nami To Kaubanan nane' taṅ karauan.

423 *miseno tiṅgi* = thou must shake it about as though it were dark red beads; these dark red beads are valuable and must not be handled carelessly.
pinamasak (the form *pidamasak* also occurs): I could not get an explanation of this word. In view of the fact that this form is used as the parallel of *tiṅgi* = dark red bead, it may be a derivation of *masak* = ancient dark yellow bead; such beads are of great value.
patuo = to breed, to rear. There is an unusual *pina*-form in the South Toradja language, namely, *pinatuo*, an *in*-form of *patuo*. *Pinatuo* describes the pig which brings blessings and life by virtue of its being the offering.

- 417 Then said *Arraꝝ Dibatu*:
 “Go on a long journey, *Puaꝝ Matua*, to the place where the sun descends, in order to obtain the pure gold, undertake a distant tour, lasting some seasons, *To Kaubanan*, to the region where the shining one sinks down, with the object of acquiring the unalloyed gold.”
- 418 Then *Puaꝝ Matua* rose to his feet and went towards the West, *To Kaubanan* swung his arms in the direction where the shining one sinks down.
- 419 *Puaꝝ Matua* caught no sight of the pure gold at the place where the sun descends, nowhere did he see the unalloyed gold in the region where the shining one sinks down.
- 420 *Puaꝝ Matua* returned from there, *To Kaubanan* went back.
- 421 Then said *Arraꝝ Dibatu*:
 “Where is the pure gold?”
 Then said *Sulo Taroꝝko Malia’*, loud and clear:
 “Where is the unalloyed gold?”
- 422 *Puaꝝ Matua* replied:
 “I caught no sight of it, nowhere did I behold it.”
- 423 Then said *Arraꝝ Dibatu*:
 “Return to the place where the sun descends, there, in the unfailing well, is the pure gold; thou must sift it as though it were dark red beads.”
 Thereon *Sulo Taroꝝko Malia* said, loud and clear:
 “Go back to the place where the shining one sinks down, for there, in the welling-up spring below, is the unalloyed gold; wash it in the spring, as if it were as precious as dark yellow beads.”
- 424 Then *Puaꝝ Matua* returned to the place where the sun descends, thereon *To Kaubanan* went back to the region where the shining one sinks down, he sifted the pure gold in the unfailing well, as though it were dark red beads, he washed the unalloyed gold in the welling-up spring, as if it were as precious as dark yellow beads.
- 425 The sirih pouch of *Puaꝝ Matua* was full of the pure gold, the bag of *To Kaubanan*, made of the leaves of the sugar palm, was brimful with the unalloyed gold.

- 426 Sulemi dioꝝ mai kalambunan allo,
tibalikmi dioꝝ mai kabotoan kulla'.
- 427 Rampomi lan tarꝝana larꝝi',
tidukunmi lan masuarꝝana to paorꝝanan.
- 428 Umbaliarꝝanomi batu ba'tarꝝna Puarꝝ Matua lan tarꝝana larꝝi' sola
Arrarꝝ dibatu,
umbibi'mi karaꝝan inaanna To Kaubanan sola Sulo taroꝝko malia'
lan una'na to paorꝝanan.
- 429 Digaragammi kurin-kurin batu bulaan matasak,
ditampammi gusi malia' nane' tarꝝ karauan.
- 430 Dipabendanmi sauan sibarruꝝ lan tarꝝana larꝝi',
dipatunannaꝝmi sulirꝝ pada dua lan masuarꝝana to paorꝝanan.
- 431 Dibolloan barra'mi bulaan matasak tama sauan sibarruꝝ,
dibaku amborammi nane' tarꝝ karauan tama sulirꝝ pada dua.
- 432 Dadimi to sanda karua lanmai sauan sibarruꝝ, anakna sauan sibarruꝝ,
takkomi to ganna' bilaꝝanna lanmai sulirꝝ pada dua, boꝝsunna sulirꝝ
pada dua.
- 433 Didandan bulaanmi to sanda karua dio salianna sauan sibarruꝝ,
dibato' batan-batanmi to ganna' bilaꝝanna dio biriꝝna sulirꝝ pada dua.
- 434 Kasallemi to sanda karua,
lobo'mi garaganna to ganna' bilaꝝanna.
- 435 Apa nene'ta manna Datu Laukku' ma'rupa tau.
- 436 Pada umposarꝝami sarꝝanna to sanda karua,
pada umpogantimi pa'gantiananna to ganna' bilaꝝanna.
- 437 Disarꝝami Datu Laukku', diganti Datu baine,
disarꝝami Allo tiranda, nene'na ipo.
- 438 Disarꝝami Lauꝝku, nene'na kapa',
disarꝝami Poꝝ Pirik-pirik, nene'na uran.

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- 428 *una'* = pith, marrow, soft heartwood; here it is the parallel of *tarꝝna* with the meaning of middle; *una'na to paorꝝanan* = the centre of the all-covering roof, the zenith of the firmament.
- 433 *dibato' batan-batan* = they were arranged like small gold beads; these small gold beads are set evenly in the armband.
- 435 *Datu Laukku'* is the ancestress of mankind. *La* is the Buginese article used before the names of men. *Ukku'* is a Sa'danese word for the short cries which newly-born children utter.
- 438 *Poꝝ Pirik-pirik* = Lord Small Windmill; *pirik-pirik* is a small windmill used to drive away the paddy birds from the ricefields, and see 554.

- 426 Then he returned from the place where the sun descends,
thereon he went back from the region where the shining one sinks down.
- 427 He reached the centre of the firmament,
he arrived forthwith at the highest part of the all-covering roof.
- 428 *Puan Matua*, with *Arran Dibatu*, brought his innermost being into
movement in the centre of the firmament,
To Kaubanan, with *Sulo Taronko Malia*, brought the kernel of his
inwardness into action in the highest part of the all-covering roof.
- 429 A utensil like an earthen cooking pot was made for the pure gold,
a basin of hard earthenware was shaped for the unalloyed gold.
- 430 A pair of bellows, belonging together, was put in the centre of the
firmament,
then two blow pipes, of equal size, were set up in the highest part
of the all-covering roof.
- 431 Then the pure gold was cast, like unhusked rice, into the pair of
bellows belonging together,
thereon the unalloyed gold was poured, like seed, in great quantity,
into the two blow pipes of equal size.
- 432 Then from the pair of bellows belonging together, came forth all eight
children of the pair of bellows belonging together,
from the two blow pipes of equal size, there came into the world the
ones whose number was complete, the offspring of the two blow
pipes of equal size.
- 433 All eight were set up, as though they were gold, in a row, outside the
pair of bellows belonging together,
the ones whose number was complete, were placed carefully at the
side of the two blow pipes of equal size.
- 434 They reached maturity,
the forms of the ones whose number was complete, developed fully.
- 435 But only our ancestress, *Datu Laukku'*, had the form of a human being.
- 436 Each of the eight had a name,
each of the ones whose number was complete, received his other name.
- 437 The first was called *Datu Laukku'*, and her other name was *Datu
Baine*,
the second was named *Allo Tiranda*, he was the creator of the tree of
poison.
- 438 The third was called *Launku*, he was the parent of the cotton,
the fourth was named *Pon Pirik-pirik*, he was the creator of the rain.

- 439 Disarjami Menturiri, nene'na manuk,
disarjami Manturini, nene'na tedoꝝ.
- 440 Disarjami Riako', nene'na bassi,
disarjami Takkebuku, nene'na bo'bo'.
- 441 Aunna to sanda karua naambo' Puaꝝ Matua rokko tikallebona lombok,
osiꝝna to ganna' bilaꝝanna nasioran To Kaubanan rokko tikallebona
tanete.
- 442 Sanda boꝝinna tuo nasaꝝmo disaꝝanna kaju,
lobo' nasaꝝmo tanan-tananan.
- 443 Denmo nene'na tallaꝝ, denmo nene'na kalosi, denmo nene'na punti,
denmo nene'na induk sia mintu'na den nasaꝝmo lan kapadaꝝanna.
- 444 Nene' mendeatanta Datu Laukku' nulaꝝ rampanan kapa' tama to'
bena' kumpaꝝ,
nabalajanni pa'sullean allo tama to' kulo'.
- 445 Lanmi to' kaluku siajun sirampanan kapa' Boꝝga Laꝝi'na,
sipakuleasan pa'sullean allo Datu muane.
- 446 Mentambenmi Allo tiranda lako kaju todiꝝ,
umpakulea'mi pa'sullean allo lako kaju lando samara.
- 447 Nakua: Nakasalle dadiꝝku dio kaju todiꝝ,
nalobo' garaꝝaꝝku dio kaju lando samara.
Anna te'bakki liteku Datu Laukku', napatamai tambila tua,
aꝝku direre' sola lempujaꝝ api, anna kaloꝝdai boba, aꝝku dipale'ke'
giu-giu.
- 448 Napatajanan bataraꝝ dikalena saꝝserekaꝝku Datu Laukku',
naparandanana bataraꝝ dikalena saꝝserekaꝝku Datu Laukku', ke den to
la patenꝝko lullu'.
- 449 Napatajanan tondon to bataraꝝna saꝝpa'duanaraꝝku Datu Laukku',
ke la den salaga mennopaꝝ.

- 439 In strophe 466 the progenitor of the fowl is called *Puaꝝ Maro* = Lord Who Is Frenzied; *maro* = mad; the frenzy of animals; *maro-marō* = idiot, weak of understanding. *Maro* is also the name of the ritual to drive away sickness, for which purpose fowls are offered exclusively. During the performing of these rites, some people fall into a trance after a stimulating dance and then extraordinary things are done.
Manturini the progenitor of the buffalo.
- 440 *Riako'* also *Datu Diako'* = the progenitor of iron.
Takkebuku = Having no Kernel; comes from *taꝝkebuku* = having no core.
- 444 *nabalayanni* = he bound her with a liana; *balayan*: a moderately thick liana.
- 446 *mentamben* = to lay one's leg over someone.
kayu todiꝝ = speckled tree, i.e. the tjendana tree.
- 447 *tambila*: container for the small arrows of the blow pipe. In olden times, these small arrows were often smeared with poison from plants.

- 439 The fifth was called *Menturiri*, he was the progenitor of the fowl,
the sixth was named *Manturini*, he was the begetter of the buffalo.
- 440 The seventh was called *Riako'*, he was the parent of iron,
the eighth was named *Takkebuku*, he was the creator of cooked rice.
- 441 The ashes of all eight of them were strewn on the declivity of the valley
by *Puanꝓ Matua*,
the cinders of the ones whose number was complete, were shaken over
the side of the mountain by *To Kaubanan*.
- 442 When the full number of nights had elapsed, all the different kinds
of trees began to grow,
and they became plants that shot up luxuriantly.
- 443 And then there was the parent of the thin bamboo, then there was the
creator of the areca palm,
there was the father of the banana plant, there was the sire of the
sugar palm, and everything was on earth.
- 444 Our divine ancestress, *Datu Laukku'* united in marriage in the bending
ironwood tree,
she was firmly attached in a union in the breadfruit tree.
- 445 In the coconut palms swaying towards each other, she concluded a
marriage with *Bonꝓa Lanꝓ'na*,
she entered into a union with *Datu Muane*.
- 446 *Allo Tiranda* united in a marriage with the tree with streaks on it,
he entered into a union with the tree which has long white stains.
- 447 He said:
"When I have reached maturity in the tree with streaks on it,
when my form has developed fully in the tree which has long white
stains,
then shall *Datu Laukku'* tap my sap and put it in an old quiver,
then shall a little of me be cut up, together with the red wild ginger
and a large millipede, and then I shall be spread on the tip of a
small arrow."
- 448 "My group member, *Datu Laukku'*, will keep it for her own person,
my group member, *Datu Laukku'*, will save it for herself when there
is somebody who would trample on her."
- 449 "The one with whom I am bound in one community, *Datu Laukku'*
will keep it for her own person,
when there is somebody who would tread on her."

449 *salaga mennopꝓ* = harrow that breaks things down.

- 450 Nakuannamo Lauŋku:
La mentambenmo' aku tama randanna bela' umpokaa' malompona
padaŋ.
- 451 Anna kasalle dadiŋku, nalobo' garagaŋku,
aŋku kendek membua gaun, aŋku laŋŋan menta'bi salebu'.
- 452 Aŋku diunu' ten laa-laa,
aŋku diunu' susi beluak.
- 453 Aŋku komborŋ sarita to lamban,
kudadi maa' to unnoroŋ.
- 454 Aŋku komborŋ doti laŋi' tuo balo',
kudadi maa' taŋ mate lu'pi'na.
- 455 Aŋku lan baka disura' unnarranni saŋjananŋku,
aŋku lan tumballan diaŋgilo uŋkorok saŋpa'duananŋku.
- 456 Naalami sambo boko'na saŋserekaŋku Datu Laukku',
naalami rindiŋ tiŋajona saŋpa'duananŋku.
- 457 Narindiŋanni datunna aŋin,
natamparŋanni ma'dika darindiŋ.
- 458 Nakuamo Poŋ Pirik-pirik:
La mentambenmo' aku lako taŋkena gaun,
la umpakulea'na' aku pa'sullean allo lako kurapakna taŋke salebu'.
- 459 Nakasalle dadiŋku, nalobo' garagaŋku,
apa akumo susu mammi'na mintu' saŋga mairi',
akumo panoran kasallena mintu' sola nasarŋ.
- 460 Akumo boka' mainnakna saŋserekaŋku,
akumo balubu taŋ sore-sorena saŋpa'duananŋku.
- 461 Katotok-totokmi nene' mendeatanna manuk,
katambuli-bulimi nene' kapuaŋanna.
- 462 Dipalumokkonmi lalanna tama sauan sibarruŋ,
dipatumetemi ta'guliŋanna tama suliiŋ pada dua.

454 *maa' taŋ mate lu'pi'na* = cloth to whose folding up there is no end; a woven cloth which is used regularly.

456 *rindiŋ* = wall.

458 *taŋkena gaun* = branch of a cloud.

The progenitor of the fowl acquired his name because of his idiotic behaviour.
kurapakna taŋke = the thick end of a branch where it joins the trunk.

460 *mainnak* = oil bearing.

462 *dipalumokkon lalanna* = his path was folded.

450 And *Laun̄ku* said:

“I am going to enter into a marriage in the edge of the field,
I shall unite myself with the richness of the earth.”

451 “When I have reached maturity, when my form has developed fully,
then shall I rise on high and bear fruit, like the clouds,
then I shall shoot upwards and have flowers, like the white mists.”

452 “Then shall I be spun, like the threads of a cobweb,
then I shall be drawn out, like hairs.”

453 “I shall be made into an old long narrow blue woven cloth with a
design of men fording a river,

I shall become an old short fabric with a pattern of swimming men.”

454 “I shall be made into an old short wide woven cloth with a cross motif
on it,

I shall become a fabric to whose folding up there is no end.”

455 “Then shall I lie in a basket adorned with a design, cherishing all the
precious things put therein with me,

then I shall lie in a carrying hamper on which a wave-shaped pattern
is cut, protecting the property that is there with me.”

456 “My group member, *Datu Laukku*, will take me as the covering for
her back,

the one with whom I am bound in one community, will use me as
protection for the front of her body.”

457 “She will shelter herself with me against the Prince of the Wind,
she will keep off the Lord of Coolness with me.”

458 And *Poꝝ Pirik-pirik* said:

“I am going to enter into a union with a cirrus cloud,
I shall unite in marriage with a compact mass of mists.”

459 “When I have reached maturity,
when my form has developed fully,
then shall I be the delicious breast for everything there is,
then I shall be the great udder for all that exists.”

460 “Then shall I be the rich coconut oil for my group members,
I shall then be the water cask, whose contents never diminish, of
the ones with whom I am bound in one community.”

461 The divine progenitor of the fowl pecked constantly,
his begetter, revered as a lord, dug continually with his beak.

462 Then his way was once more directed back into the pair of bellows
belonging together,

then his path, on which he went to and fro, was again guided back
into the two blow pipes of equal size.

- 463 Sule lanmai sauan sibarruḡ,
tibalik lanmai sulirḡ pada dua, ma'kadami kumua:
- 464 Dendaka kitarḡ katotok-totok, Puarḡ!
- 465 Moi pessaḡajokakan tibalik tama sauan sibarruḡ,
moi pessaḡajokakan tibalik tama sulirḡ pada dua,
dendaka kitarḡ katotok-totok,
dendaka kitarḡ katambuli-buli!
- 466 Disaḡami Puarḡ Maro.
Nakuamo Puarḡ Maro:
La metambenmo' aku laḡḡan taḡkena lamba', sipentambenan manuk
bu'tu iliku, Landokollorḡ,
la umpakulea'mo' pa'sullean allo laḡḡan lolosu porirḡan, sipakuleasan
pa'sullean allo Landobaroko.
- 467 Dadimi tallo' siannanan dao taḡkena lamba',
komborḡmi amburaḡ sanda karua dao lolosu porirḡan.
- 468 Dadimi pantan ma'laen bulu dao taḡkena lamba',
komborḡmi ma'rupa-rupa dao lolosu porirḡan.
- 469 Ia uainna lotorḡ: suru'na rampe matampu',
sara'ka'na kabotoan kulla' dio to diponene'.
- 470 Rame tasak: suru'na tetean tampo,
sara'ka'na pesunagan banne sirenden.
- 471 Ia karuruḡ: suru'na ma'bala tedorḡ,
sara'ka'na ma'paḡkuḡ karambau.
- 472 Anna makamban marapuan tedorḡ dipotulak bala,
anna masirri manapa' tedorḡ dipotandi kala'ka'.
- 473 Ia koro, iamo ia suru'na to pekolorḡ kuse lako tutunna lalan,
iamo ia sara'ka'na pande bulaan napoparamae.

-
- 466 *Landokollorḡ* = She Who Has a Long Neck.
Landobaroko = She Who Has a Long Throat.
- 467 *amburaḡ* = spawn of a fish.
- 470 *tetean tampo* = the act of going across the dyke of a ricefield.
- 472 *dipotandi kala'ka'* = they were used as supports for the lower beams on which the floor rests; this refers to the use, in olden times, of the space under the house for stabling the buffaloes.
- 473 *to pekolorḡ kuse* = those who carry on their backs a pouch made of the skin of a marsupial. Goldsmiths carry on their backs such a pouch in which they put their tools.
napoparamae = with which they play; *paramae* is a variant of *paramai*, cp., Malay *përmai*.

- 463 He turned aside from the pair of bellows belonging together,
 he turned round from the two blow pipes of equal size, and said:
- 464 "Lord, would it be possible for us not to peck continually?"
- 465 "Even if we do go back twice into the pair of bellows belonging
 together,
 even if we do return a second time into the two blow pipes of equal
 size,
 would it be possible for us not to peck constantly,
 would it be possible for us not to dig continually with our beaks?"
- 466 He was named *Puan Maro*.
Puan Maro said:
 "I am going to enter into a union above, on the branch of the fig tree,
 with the hen, *Landokollon*, that has appeared from its depths,
 I shall unite in marriage with *Landobaroko*, on the top of the low
 tree."
- 467 Then six plus six eggs came to lay on the branch of the fig tree,
 on the top of the low tree, a complete number of eight eggs was laid.
- 468 Then on the branch of the fig tree, were born the ones that have
 distinct feathers,
 thereon on the top of the low tree, there came into the world, the
 ones which have varied colours.
- 469 Their progeny were:
 the black fowl, the atonement offering at the West,
 the cleansing offering at the place where the shining one sinks down,
 for the ones who are revered as ancestors.
- 470 The yellow-brown fowl, it is the atonement offering for the cultivation
 of the ricefields,
 the cleansing offering for the places, one after the other, in the sawahs,
 where the offerings are brought.
- 471 The black fowl with white spots, it is the atonement offering for the
 stalling of the buffaloes,
 the cleansing offering for the stabling of the kerbau.
- 472 So that the progeny of the buffaloes may be great in number, to serve
 as supports for the space under the house,
 in order that there may be a tremendous quantity of kerbau, to serve
 as the props for the lower beams on which the floor rests.
- 473 The white and black fowl, it is the atonement offering for the ones
 who have carried the skin of a marsupial on their backs during their
 whole journey,
 the cleansing offering of the goldsmiths, which they always perform.

- 474 Ia uran-uran: suru'na komboꝝ marapuan.
 475 Ia seppaga, iamo sara'ka'na induk masirri manapa',
 anna kerara uainna salle balu'bu'.
 476 Ia sella' sikambi' kalandona buntu,
 suru'na to ditanan indo' lako pare tallu bulinna.
 477 Ia sella' mabusa baba'na: sara'ka'na uainna Datu Maꝝkamma',
 saꝝka' beloꝝ-beloꝝanna ke'te' tallu eteꝝna,
 nakendek membua rara',
 nalaꝝꝝan menta'bi bulaan.
 478 Ia uainna busa' sikambi' lumbaa laꝝi',
 ke bendanni paraꝝka dialuk.
 479 Ia bullau napopakuli ura' to makuju laꝝkan,
 napopetaꝝka' ura' to maossa' manuk-manuk.
 480 Ia buri', iamo napaniꝝoi anak dipajuꝝi,
 napatakinni tampa to Darru',
 napaselle'i pa'komboꝝ to Balanda.
 481 Ia dukamo urra'ta' kasembaꝝanna lan taꝝꝝana laꝝi',
 iamo ullaꝝkanni sanda salunna lan masuaꝝgana to paꝝꝝanan.
 482 Nakuamo Riako':
 La mentambenmo' tama batu lauluꝝ,
 la umpakulea'mo' pa'sullean allo tama kumila' kalle-kallean.

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- 474 *komboꝝ marapuan* = the extensive cultivation; it refers to the cultivated area belonging collectively to the whole clan house.
 475 *masirri* = dreadful, frightful.
 476 *indo'*: the full form is *to indo'* or *indo' padaꝝ* = the leader of the rice cultivation and the offerings attendant thereon; see strophe 4, II A. In some territories, when the rice has put forth its fruit, the *indo' padaꝝ* goes to a hill and there offers to the gods the cock mentioned in this strophe.
 477 *Datu Maꝝkamma'* is the name of the ancestor of the leaders of the rice cultivation; he is also called *Karaeꝝ Ma'loko-loko* = Silent Lord. Both *ma'loko-loko* and *kamma'* mean to be silent. The Makassarese word *Karaeꝝ* occurs occasionally in South Toradja proper names, for example, *Karaeꝝ Dua*, *Ne' Karaeꝝ*. *Makaraeꝝ*, the parallel of *madatu*, means noble, illustrious.
 478 *lumbaa laꝝi'* = bamboo erected heavenwards. At the *bua'* feast, this thick bamboo stands upright by the platform from which the *to minaa*, the leaders of the offerings, pronounce the benedictory prayers. A small basket containing a white fowl is attached to the top of this bamboo, as well as a rope of rattan. The various participants at the feast tug at this rope until someone breaks the bamboo and pulls down the basket. He then receives the white fowl.
 479 *to makuyu laꝝkan* = he who has the dishevelled feathers of a [sick] harrier. "people who are exhausted", means those who are fatigued by their heavy work.
 480 *to maossa' manuk-manuk* = he who has the ruffled feathers of a [sick] bird.
 480 *napaniꝝoi anak dipayuꝝi* = with which the young people of high rank play; this refers to cock fighting: *anak dipayuꝝi* = those over whom a sunshade is held. In olden times, the *adat* chiefs and the members of their lineages were entitled

- 474 The black fowl with white spots, it is the atonement offering for the extensive cultivation.
- 475 The brown cock with spots, it is the atonement offering for the tremendous quantity of sugar palms, so that the juice of the ones that have large main leaf ribs, may flow like blood.
- 476 The brown cock with white feet, it is associated with the high mountain, it is the atonement offering for the ones who are placed as guardians over the three-eared rice.
- 477 The brown cock with white ear lobes, it is the cleansing offering for the descendants of *Datu Manꝓkamma'*, the required ritual for the cut one, branched in three, so that it grows and has golden fruit; so that it shoots up and bears golden blossoms.
- 478 The progeny of the white fowl are associated with the bamboo erected towards the sky, when the stake, at which the ritual is performed, stands upright.
- 479 The grey fowl is used as medicine for the muscles of people who are exhausted, it serves as a powerful remedy for the fibres of the ones weakened by sickness.
- 480 The speckled cock is the one with which young persons of high rank play, they attach firmly to it that which is shaped by the people of *Darru'*, they fasten to it that which is made by the Dutch.
- 481 They [the speckled cocks] also cut the knot in the decisions, in the centre of the firmament, they [the speckled cocks] testify to that which is right, in the highest part of the all-covering roof.
- 482 *Riako'* said:
 "I am going to enter into a union in the stone of basalt,
 I shall unite in marriage in the miraculous rock."

to a sunshade made of the leaves of the *kambuno* palm, (*Livistona rotundifolia*). The leaves were stretched over a framework of ribs of bamboo.

"that which is shaped by the people of *Darru'*", and "that which is made by the Dutch", are artificial spurs, the small knives, which are attached to the natural spurs of fighting cocks. The term *to Darru'* could not be explained to me. *Tampa to Darru'*: the ironwork of the people of *Darru'*.

- 481 The idea in this strophe is of judgement arrived at by a cock fight; *urra'ta' kasembayanna* = settling finally by means of a trial.

- 483 Anna kasalle dadinꝑku lan batu lauluꝑ,
nalobo' garagaꝑku lan kumila' kalle-kallean.
- 484 Aꝑku tilu'bak sisama rindingꝑ,
kutilu'bak ten usuk penamile.
- 485 Kusule tama sauana sibarruꝑ,
kutibalik tama sulinꝑ pada dua.
- 486 Kukomboꝑ tonapa londona,
kudadi indo' simaꝑꝑkoro.
- 487 Manturini mentamben laꝑꝑan kalandona buntu sipentambenan Laelo',
umpakulea'mi pa'sullean allo laꝑꝑan patioranna tanete.
- 488 Dadimi Tandukuaka', dadimi Tandukpaku.
- 489 Anna makamban marapuan dao kalandona buntu metaruk biaꝑ,
anna masirri manapa' dao patioranna tanete metarꝑke luana.
- 490 Anna batu matei buntu,
nakalembaꝑi tanete ullela tombaꝑ.
- 491 Manda' ia lan baka disura' nene'na pare Takkebuku,
bintin ia lan tumballan diaꝑꝑilo to dolo kapuaꝑanna ke'te' tallu eterꝑna.
- 492 Ma'kadami Takkebuku kumua:
Mapusaꝑꝑmo' lan baka disura',
makammu'mo' lan tumballan diaꝑꝑilo.
- 493 Ma'kadami Puaꝑ Matua kumua:
Kusaꝑa melomo inanmu lan baka disura',
maballomo esuꝑammu lan tumballan diaꝑꝑilo.

488 *Tanduk Uaka'* = The One Who Has Horns Like a Root; i.e., horns sticking straight out. *Tanduk Paku* = The One Who Has Horns Like a Fern; i.e., horns bent outwards.

- 483 "When I have reached maturity in the stone of basalt,
when my form has developed fully in the miraculous rock."
- 484 Then shall I be stripped of the outermost layer, and shall be like a
wall,
then I shall be denuded of my exterior thickness, and shall become like
a rib of a buffalo bull."
- 485 "Then shall I return, and go into the pair of bellows belonging to-
gether,
then I shall go back, in order to enter the two blow pipes of equal
size."
- 486 "I shall become the most magically powerful sword with a blunt end,
then shall I become a sword with a broad tip."
- 487 *Manturini* ascended the high mountain and entered into a union with
Laelo',
going upwards, he united in marriage on the high hill.
- 488 Then *Tanduk Uaka'* was born,
and came into the world *Tanduk Paku*.
- 489 They became a very large herd, which sought the shoots of the arrow
cane,
they became a horrifying huge multitude on the highest mountain,
seeking grass stems.
- 490 They caused the mountain to erode,
they made the hill fall apart, like hard clay, making the ponds always
larger.
- 491 The parent of rice, *Takkebuku*, was immovable in the basket adorned
with a design,
the creator of the cut one, branched in three, revered as a lord, was
immobile in the carrying hamper, on which a wave-shaped pattern
is cut.
- 492 Then said *Takkebuku*:
"I am warm in the basket adorned with a design,
I am glowing hot in the carrying hamper, on which a wave-shaped
motif is cut."
- 493 Then said *Puan Matua*:
"I think that thy place in the basket adorned with a design is a
good one,
that thou art well-placed in the carrying hamper, on which a wave-
shaped pattern is cut."

- 494 Apa ma'kada Takkebuku kumua:
Tae' nala lobo' garagaŋku lan tumballan diaŋgilo.
- 495 Ma'kadami Puaŋ Matua kumua:
Na umbamo la munii mentamben nakita inaammu?
- 496 Nakua: La mentambenmo' rokko randanna limboŋ, kusitaranak lombu
masakka',
la umpakulea'mo' pa'sullean allo rokko tetukna minarŋa, aŋku sisaladan
tana madarindiŋ.
- 497 Aŋku taŋ tipodo' lolo,
aŋku taŋ sumpu uaka'.
- 498 Anna sumarre lobo'ku,
ma'kaŋda-kaŋda daunku.
- 499 Anna boka' mainnakkina' Poŋ Pirik-pirik dio mai taŋkena gaun,
anna balubu taŋ sore-soreina' Landolentek dio mai kurapakna taŋke
salebu'.
- 500 Apa iamo susu mammi'ku,
iamo panoran kasalleku.
- 501 Aŋku dendek membua rara' makamban marapuan,
aŋku laŋŋan menta'bi bulaan masirri manapa'.
- 502 Anna popakkanna' taŋkean suru' dio saŋserekaŋku Datu Laukku',
naposumallaŋna' tetaŋan lindo sara'ka' dio saŋpa'duanarŋku.
- 503 Anna popamuntu marendeŋna' saŋserekaŋku Datu Laukku',
anna pobajak sae lakona' saŋpa'duanarŋku.
- 504 Manda'mi lan rampanan kapa' Datu Laukku',
bintinmi lan pa'sullean allo.
- 505 Dadimi buanna rampanan kapa' saŋbua bannaŋ,
takkomi kamaseanna pa'sullean allo saŋkaju loli.
- 506 Kasalle dadinna,
lobo' garaganna.

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- 498 *sumarre* = luxuriant as *sĕrai* grass: it is a *um*-form of *sarre* = *sĕrai* grass (Andropogon Nardus Linn.), a grass with fragrant leaves which forms large clumps.
- 502 *paŋkan* = the weft thread; it is so wound in the shuttle that it can pass through the warp; it is the partner of the warp; it belongs, as it were, to the warp. *sumallaŋ* = the raised warp threads; the raised warp threads are, as it were, the partners of the unraised ones.
- 503 *anna popamuntu marendeŋna' Datu Laukku'* = then shall I be as a piece of durable, magical hard iron of a roasting dish for *Datu Laukku'*; *pamuntu* = piece of wrought iron.
bajak = the part of the steel of the blade of a knife or a sword that is slightly whiter.

- 494 But *Takkebuku* said:
 "My form will not develop well in the carrying basket on which a wave-shaped pattern is cut."
- 495 Then said *Puan Matua*:
 "What are thy thoughts as regards entering into a marriage?"
- 496 He replied:
 "I wish to enter into a union beneath the bank of a pool, it is my desire to nestle against the cold ground of the morass, I want to unite in marriage by going beneath the corner of the river mouth, so that I can cherish myself in the cool earth."
- 497 "So that I can sprout without interruption,
 so that my roots are nowhere checked."
- 498 "So that my growth is luxuriant,
 my leaves thriving, like those of the leek."
- 499 "So that *Pon Pirik-pirik* pours upon me from the cirrus clouds, like rich coconut oil,
 so that *Landolentak* fills me from the compact mass of mists, like a water cask whose contents never diminish."
- 500 "Because he is my delicious breast,
 he is my large udder."
- 501 "Then shall I shoot upwards and have luxuriant abundant fruit,
 then I shall reach maturity, and bear golden blossoms in tremendous quantity."
- 502 "Then shall my group member, *Datu Laukku'*, by the fulfilling of the rites of the atonement offering, receive me as repayment,
 then the one with whom I am bound in one community, by the performing of the ritual of the cleansing offering, shall obtain me as recompense."
- 503 "Then shall I become a source of continual strength for my group member, *Datu Laukku'*,
 then I shall be as steel for the one with whom I am bound in one community."
- 504 *Datu Laukku'* was steadfast in the marriage,
 she was constant in the union.
- 505 Then a sole fruit was born of the marriage,
 thereon came into the world a single gift of the union, well-shaped.
- 506 He reached maturity,
 his form developed fully.

- 507 Umposarjami sarjanna Manturino,
umpogantimi pa'gantiananna Datu muane.
- 508 Kammami la ma'dulu nene' mendeatanna tedoꝝ,
dionꝝmi la sitinti gantian to dolo kapuarjanna karambau.
- 509 Umbalarjanomi batu ba'tarjna Menturino,
umbibi'mi karaꝝan inaanna Datu muane.
- 510 Rumampanni kapa' tama to' batu toꝝkon,
umpakulea'mi pa'sullean allo tama to' tabarꝝ tua.
- 511 Sirampanan kapa' Tumba' Sulotabarꝝ.
- 512 Manda'mi lan rampanan kapa' Menturino,
bintinmi lan pa'sullean allo Datu muane.
- 513 Dadimi buanna rampanan kapa',
takkomi kamaseanna pa'sullean allo.
- 514 Kasalle dadinna, lobo' garaganna umposarjami sarjanna Tumba'
Bena'kumpaꝝ,
umpogantimi pa'gantiananna Datu baine.
- 515 Narampananmi kapa' To Tanaraꝝga,
napakulea'mi pa'sullean allo Datu muane.
- 516 Manda'mi lan rampanan kapa',
bintinmi lan pa'sullean allo.
- 517 Dadimi buanna rampanan kapa' titanan tallu,
takkomi kamaseanna pa'sullean allo samba' batu lalikan.
- 518 Kasalle dadinna,
lobo' garaganna,
pada umposarjami sarjanna,
pada umpogantimi pa'gantiananna.
- 519 Disarjami Kundailaꝝi', diganti Datu baine,
disarjami Kundaitetuk, diganti Datu baine,
disarjami Kundaibubun, diganti Datu baine.
- 520 Madaraꝝpa to ditampa tau natiro lindo Puaꝝ Matua sola Arraꝝ dibatu
lan tarjꝝana laꝝi',
matalantanpa to sanda raꝝka'na natontoꝝi rupa To Kaubanan sola
Sulo Taroꝝko malia'.

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- 508 *dionꝝmi* = it was with a small difference; literally, it was underneath.
- 510 *tabarꝝ tua*: old dragon's blood plant; it is the parallel of the large upright stone, because usually a dragon's blood plant was planted near such a stone.
- 511 *tumba'* is a variant of *tumbaꝝ* = to spring up; *to tumbaꝝ* is the term used to denote the women who are in a state of tabu at the great *bua'* feast. *Tumba'* is an honorific used before the names of the women who have become *to tumbaꝝ*. The initiation rites of the great *bua'* feast are performed for them, see strophe 565.

- 507 He received the name of *Manturino*,
and his other name was *Datu Muane*.
- 508 He was all but the namesake of the divine progenitor of the buffalo,
with only a small difference, he had the other name of the begetter,
revered as a lord, of the kerbau.
- 509 *Manturino* brought his innermost being into movement,
Datu Muane brought the kernel of his inwardness into action.
- 510 He concluded a marriage in a large upstanding stone,
he entered into a union within the place of the old dragon's blood
plant.
- 511 He concluded a marriage with *Tumba' Sulotabaŋ*,
512 *Manturino* was steadfast in the marriage,
he was constant in the union.
- 513 Then the fruit of the marriage was born,
thereon came into the world, the gift of the union.
- 514 She reached maturity, her form developed fully, her name was *Tumba'*
Bena' Kumpaŋ,
and her other name was *Datu Baine*.
- 515 *To Tanaranga* concluded a marriage with her,
Datu Muane entered into a union with her.
- 516 He was steadfast in the marriage,
he was constant in the union.
- 517 Then there were born the fruits of the marriage, a trinity,
thereon came into the world, the gifts of the union, a trio, well-shaped,
like the stones of the hearth.
- 518 They reached maturity, their forms developed fully,
each of them had a name,
each received his other name.
- 519 The first was called *Kundailaŋi'*, and her other name was *Datu Baine*,
the second was named *Kundaitetuk*, and her other name was *Datu*
Baine,
the third was called *Kundaibubun*, and her other name was *Datu Baine*.
- 520 *Puaŋ Matua*, with *Arraŋ Dibatu*, saw that the ones who were created
as human beings were seldom in the centre of the firmament,
To Kaubanan, and *Sulo Taronko Malia'*, observed that the ones whose
limbs were complete were still scarce.

514 *bena'kumpaŋ* = bending down *bena'* tree; it is a kind of ironwood tree.

519 The names of the three women mentioned in this strophe are all connected with
the word *kundai* = woman's sarong; cp. the Buginese word *makkunrai* = woman

- 521 Umpatiaŋka'omi bate lentekna Puaŋ Matua rokko kalambunan allo,
umpatirimbami pessoenanna To Kaubanan rokko kabotoan kulla'.
- 522 Usseno tiŋgimi bulaan matasak dioŋ kalimbuari boba,
unnemborŋmi nane' taŋ karauan dioŋ to' mata uai.
- 523 Ponno sepu'nami Puaŋ Matua bulaan matasak,
lempan karopi'nami To Kaubanan nane' taŋ karauan.
- 524 Suleomi Puaŋ Matua dioŋ mai kalambunan allo,
tibalikmi To Kaubanan dioŋ mai kabotoan kulla'.
- 525 Dibolloan barra'omi bulaan matasak tama sauan sibarruŋ,
dibaku amboranomi nane' taŋ karauan tama sulir pada dua.
- 526 Dadiomi anakna sauan sibarruŋ titanan annan,
takkomi kamaseanna sulir pada dua ganna' bilaŋanna.
- 527 Aunna to titanan annan nabuaŋmi Puaŋ Matua rekke ulunna laŋi',
osiŋna to ganna' bilaŋanna napirikmi To Kaubanan rekke karopokna
pandan matari' allo.
- 528 Tuomi kaju pitu taŋkena daa ulunna laŋi',
lobo'mi kaju pitu daunna daa karopokna pandan matari' allo.
- 529 Kasalle dadinna to titanan annan,
lobo' garaganna to ganna' bilaŋanna.
- 530 Pada umposariŋami saŋanna to titanan annan,
pada umpogantimi pa'gantiannanna to ganna' bilaŋanna.
- 531 Buŋa'na disariŋami Pande Manaraŋ,
diganti Datu muane.
Ma'penduanna disariŋami Pande Paliuk,
diganti Datu muane.

531 *Pande Manaraŋ* = Master Carpenter.
Pande Paliuk = Extraordinarily Skilled.

- 521 Then *Puanꝓ Matua* rose to his feet and went downwards, to the place
where the sun descends,
To Kaubanan swung his arms and went below, to the region where
the shining one sinks down.
- 522 Then he sifted the pure gold, as though it were dark red beads, in
the unfailing well,
he washed the unalloyed gold in the welling-up spring.
- 523 The sirih pouch of *Puanꝓ Matua* was full of the pure gold,
the bag of *To Kaubanan*, made of the leaves of the sugar palm, was
brimful with the unalloyed gold.
- 524 Then *Puanꝓ Matua* returned again from the place where the sun
descends,
thereon *To Kaubanan* went back again from the region where the
shining one sinks down.
- 525 The pure gold was again thrown, like unhusked rice, into the pair
of bellows belonging together,
the unalloyed gold was again poured, like seed, in great quantity.
- 526 Then the six children of the pair of bellows belonging together, were
born,
thereon came into the world the complete number of the gifts of the
union of the two blow pipes of equal size.
- 527 *Puanꝓ Matua* threw the ashes of the six to the North, to the head of
the firmament,
To Kaubanan shook the cinders of the complete number, northwards,
to the upper part of that which lies stretched out, round, like the
disc of the sun.
- 528 Then a tree with seven branches grew there in the North, at the head
of the firmament,
luxuriantly shot up a tree with seven leaves, in the upper part of that
which lies stretched out, round, like the disc of the sun.
- 529 All reached maturity,
the forms of the complete number developed fully.
- 530 Each of the six had a name,
each of the complete number received another name.
- 531 The first was called *Pande Manaranꝓ*,
his other name was *Datu Muane*.
The second was called *Pande Paliuk*,
and his other name was *Datu Muane*.

- 532 Ma'pentallunna disaŋami Pande Pandita,
diganti Datu muane.
Ma'penna'pa'na disaŋami Pande Pataŋŋa',
diganti Datu muane.
- 533 Ma'pellimanna disaŋami Pande Nunu,
diganti Datu muane.
Ma'pennannanna disaŋami Kambunolaŋi',
diganti Ta'duŋ Kaissanan.
- 534 Malemi To Tanaraŋga rekke ulunna laŋi' ulleleŋ kaju pitu taŋkena,
pitu daunna,
unnuaseimi kaju pantan rupa daa karopokna pandan matari' allo.
- 535 Soŋkami kaju pitu taŋkena, pitu daunna,
tiboŋso'mi rokko to' mata uai.
- 536 Pusa'mi batu ba'taŋna To Tanaraŋga,
kalilimi karaŋan inaanna Datu muane.
- 537 Sulemi To Tanaraŋga daa mai ulunna laŋi',
tibalikmi Datu muane daa mai karopokna pandan matari' allo.
- 538 Malemi mekutana londonŋ lako Puaŋ Matua,
tibalik mekutinti masiaŋ lako To Kaubanan.
- 539 Nakua: Maŋkamo', Puaŋ, ulleleŋ kaju pitu taŋkena, pitu daunna daa
ulunna laŋ', apa tiboŋso' ia rokko liku mandalan,
maŋkamo' unnuasei kaju pitu ma'laen rupa, apa tiranduk ia rokko to'
mata uai.
- 540 Ma'kadami Puaŋ Matua kumua:
La taŋ tiboŋso'raka rokko liku mandalan, natae' nariai taŋkean suru',
ma'tundu malesomi To Kaubanan kumua:
La taŋ tirandukraka rokko to' mata uai, natae' nasaladanni tetaraŋ
lindo sara'ka'.

532 *Pande Patany'a* = The One Who Is Capable of Skilful Planning.

533 *Pande Nunu* = The One Who Can Observe Well.

Kambunolaŋi' = Sunshade of the Firmament; the name of the ancestor of the *to minaa* = leaders at the offerings and the people who know the *adat* prescriptions. There are other names which, like *Kambunolaŋi'*, give their possessors demigod status in the firmament, for example, *Aruŋlaŋi'* = King of the Firmament; *Lai' Datulaŋi'* = Queen of the Firmament. Other titles express a relationship with the sun, thereby indicating the prominent status of a person whose ancestors descended from heaven, for example, *Saraŋallo* = Hat of the Sun; *Ranteallo* = Plain of the Sun.

Ta'duŋ Kaissanan = Renowned Hat.

According to another informant coming from the *Salu* group in the Kesu' territory, *Taŋdilino'*, who travelled northwards after the disaster at *Rura*, had four carpenters with him; *Poŋ Kalotok* (who appeared out of a tree top), *Poŋ*

- 532 The third was called *Pande Pandita*,
and his other name was *Datu Muane*.
The fourth was called *Pande PatanꞄa'*,
and his other name was *Datu Muane*.
- 533 The fifth was called *Pande Nunu*,
and his other name was *Datu Muane*.
The sixth was called *KambunolanꞄi'*.
and his other name was *Ta'dunꞄ Kaissanan*.
- 534 *To Tanaranga* went to the North, to the head of the firmament, and
hacked down the tree with the seven branches and the seven leaves,
he felled the tree in the North, which had different forms, in the upper
part of that which lies stretched out, round, like the disc of the sun.
- 535 Then the tree with the seven branches and the seven leaves fell down,
thereon it slid into the deep pool beneath, and took root in the spring
below.
- 536 *To Tanaranga* was bewildered in his innermost being,
the kernel of the inwardness of *Datu Muane* was confused.
- 537 *To Tanaranga* returned from the North, from the head of the firmament,
Datu Muane came back from the northward, from the upper part
of that which lies stretched out, round, like the disc of the sun.
- 538 Then he proceeded to put the question to *PuanꞄ Matua*,
thereon he turned round and asked continually of *To Kaubanan*, until it
was clear:
- 539 "Lord, I have hacked down the tree with the seven branches and the
seven leaves in the North, at the head of the firmament, but it has
slid into the deep pool beneath,
I have felled the tree with the seven different forms, but it has taken
root in the spring below."
- 540 Then said *PuanꞄ Matua*:
"Has it not slid into the pool beneath, because it has not been cared
for by the fulfilling of the rites of the atonement offering?"
Thereon spoke *To Kaubanan*, loud and clear:
"Has it not taken root in the spring below, because it has not been
cherished by the performing of the ritual of the cleansing offering?"

Bulukuse = Lord Marsupial Hair; *PonꞄ Pusa'bannaꞄna* = Lord Whose Threads are Disarranged, and *PonꞄ Lamemme'* = Lord Gentle One. *PonꞄ Lamemme'* could make a long beam short at a single blow. He was killed by the other three. He then laid a curse on the trees that a plague of woodworm and wasps that attack trees would infest them.

- 541 Natiro biasa ia naria taŋkean suru',
mabaŋko ia nasaladan tetaŋan lindo sara'ka'.
- 542 Ma'kadami To Tanaraŋga kumua:
Na umbamo te ba'teŋ la kupoba'teŋ,
na umba te inaa la kupoinaa?
- 543 Nakuamo Puaŋ Matua:
Su'pimi ampo anakna Puaŋ Maro,
alami mimi' kandaurena ri'tik,
iamo manuk ma'bulu tiŋgi.
- 544 Ammu pasiindo'i likaran biaŋ dio to'na kaju pitu taŋkena, pitu daunna,
ammu pasisaladanni kolikan tille tanete sola pioŋ marapuan.
- 545 Siindo'mi likaran biaŋ,
sisaladanmi kolikan tille tanete.
- 546 Nariami taŋkean suru',
nasaladanmi tetaŋan lindo sara'ka'.
- 547 Lindaraŋmi patoŋkon a'pa' dioŋ mai liku mandalan,
unnaaŋmi lentorŋ ganna' bilaŋanna dioŋ mai to' mata uai.
- 548 Dibaami daa mai ulunna laŋi' patoŋkon a'pa',
dirantemi buntu karua,
dilappa'imi tanete ganna' bilaŋanna.
- 549 Marantemi buntu karua,
lappa'mi tanete ganna' bilaŋanna.
- 550 Dipabendanmi patoŋkon a'pa' dao buntu karua,
dipatunannaŋmi lentorŋ ganna' bilaŋanna dao tanete siannanan.
- 551 Bendanmi patoŋkon a'pa',
tunannaŋmi lentorŋ ganna' bilaŋanna.

543 *su'pimi* = chip it; take it from it.

ampo anak = grandchildren, children.

544 *tille*: a kind of reed with a soft inside (Andropogon halepensis Stapf.).

- 541 "It will be in order when it is cared for by the fulfilling of the rites of
the atonement offering,
it will go well with it when it is cherished by the performing of the ritual
of the cleansing offering."
- 542 Then said *To Tanaranga*:
"What thoughts should I have in my innermost being,
what should I think in my heart?"
- 543 *Puan Matua* replied:
"Take two or three of the progeny of *Puan Maro*,
fetch the speckled one of his illustrious descendants,
the fowl with the feathers like dark red beads."
- 544 "Then will it be united with the small offering basket constructed of
the interwoven leaves of four reed stalks, at the place of the tree
with seven branches and seven leaves,
it will be bound to the small offering basket made of the entwined
leaves of the stalks of the mountain reed, together with the many
bamboos of cooked rice."
- 545 Then was it united with the small offering basket constructed of the
interwoven leaves of four reed stalks,
then it was bound to the small offering basket made of the entwined
leaves of the stalks of the mountain reed.
- 546 Then was it cared for by the fulfilling of the rites of the atonement
offering,
then it was cherished by the performing of the ritual of the cleansing
offering.
- 547 And the four poles rose up out of the deep pool,
the supports, complete in number, emerged out of the spring.
- 548 The four poles were brought from the North, from the head of the
firmament,
eight mountains were made flat,
the hills, complete in number, were levelled out into a smooth terrain.
- 549 The eight mountains were flattened,
the hill, complete in number, became level land.
- 550 The four poles were erected on the eight mountains,
the supports, complete in number, were set up on the hills.
- 551 Then the four poles stood upright,
the supports rose up, complete in number.

- 552 *Apa baruṅ-baruṅ maa'pa ade' tipamulanna lan tarṅjana laṅi',*
garu'ga' doti laṅi'pa ade' buṅa'na lan masuangana to paṅṅanan.
- 553 *Uṅkandemi ade' tarṅ torakna api bu'tu ibatu,*
untimbu'mi tarṅ lupa' tarunona kalamban-lamban.
- 554 *Pada umpokalo'mi kalo' kadaṅna,*
ditolloimi uainna Poṅ Pirik-pirik.
- 555 *Kasaloṅ-saloṅmi ade' To Tanaraṅga tama rampe matallo,*
lumika-miṅkami Datu muane tama kaḍellekan kulla'.
- 556 *Naraṅmi ade' paṅlaa tedoṅ nene' mendeatanna bai lanmai batu lauluṅ,*
tolloṅ kasube rara'na,
natandiṅ taliṅjami ade' paṅkambi' karambau meṅjirṅi lanmai kumila'
kalle-kallean to dolo kapuaṅanna bonde massoṅgo bisara,
tumba' kaluṅkuṅ bulaanna.
- 557 *Napatiroanni ade' To Tanaraṅga.*
- 558 *Naalami ade' To Tanaraṅga lanmai batu lauluṅ nene' mendeatanna bai,*
nakala'pami Datu muane to dolo kapuaṅanna bonde massoṅgo bisara.
- 559 *Nagaragammi ade' paṅkuṅ malona'na dao potoṅkon a'pa',*
narandukkammi bontoṅ malolaṅan dao lentoṅ ganna' bilaṅanna.
- 560 *Makamban marapuammi lan paṅkuṅ malona'na, umbia' ra'tuk,*
masirri manapa'mi lan bontoṅ malolaṅan, lo'dok kano tuak.
- 561 *Narampanannimi kapa' Kambunolaṅi' Kundailaṅi',*
napakulea'imi pa'sullean allo Ta'duṅ Kaissanan Datu baine.
- 562 *Narampanannimi kapa' Pande Pataṅga' Kundai Tetuk,*
napakulea'imi pa'sullean allo.
- 563 *Narampanannimi kapa' Pande Paliuk Kundai Bubun,*
Pande Nunu rumampan kapa' tama padaṅ di Illin.

552 *garu'ga'* = rocky hollow.

554 *uainna Poṅ Pirik-pirik* = the liquid of *Poṅ Pirik-pirik*; i.e. the rain.

563 *maillin* = moist.

- 552 But, so we are told, at first it was a booth of old short wide woven cloths that stood in the centre of the firmament,
it was, so it was said, in the beginning, a dwelling place of old short wide fabrics with a cross motif on them, which was there in the highest part of the all-covering roof.
- 553 The fire emanating from the stone ate that which it had not itself obtained,
it partook of that which was not the produce of its fingers,
it took that which belonged to another, regarding it as its portion.
- 554 Each one took as his channel in the field [as his boundary mark] the appropriate furrow,
sprinkled with the fluid of *Poŋ Pirik-pirik*.
- 555 *To Tanaranga*, so we are told, went on and on towards the East,
Datu Muane walked constantly in the direction of the place where the shining one ascends.
- 556 Then, so we are told, a buffalo herdsman heard the divine progenitor of the pig coming forth out of the stone of basalt; thereon its glorious snout appeared,
then, so it is said, the ears of a herder of kerbau caught the sound of the squealing of the begetter, revered as a lord, of the swine, with neck hair suitable for the adat-performances, issuing out of the miraculous rock; thereon its golden hoof became visible.
- 557 He showed it to *To Tanaranga*, so we are told.
- 558 Then *To Tanaranga* took the divine progenitor of the pig out of the stone of basalt,
thereon *Datu Muane* grasped the begetter, revered as a lord, of the swine with neck hair suitable for the adat-performances.
- 559 And he made a roomy sty for it on four struts,
he put up a large pen for it on poles, complete in number.
- 560 Then there came into being a huge family in the roomy sty, a quantity that multiplied, white spotted, like roasted rice grains,
thereon it became a vast host, appearing like the white lees of palm wine.
- 561 *Kambunolani*' concluded a marriage with *Kundailani*',
Ta'dun Kaissanan entered into a union with *Datu Baine*.
- 562 *Pande Patanŋa*' concluded a marriage with *Kundaitetuk*,
he entered into a union with her.
- 563 *Pande Palu* concluded a marriage with *Kundaibubun*,
Pande Nunu entered into a union in the Land of *Illin*.

- 564 Iamo unḡkande sesanna siulu'na,
iamo untimbu' ra'dak barokona le'to lolona.
- 565 Rumampan ia kapa' tama padaḡ di Illin,
sirampanan kapa' Tumba' Bollan, to ponto litakan, to gallaḡ karauan.
- 566 Dadimi anakna saḡajoka tedoḡ,
takkomi kamaseanna pa'sullean allo saḡbassean samban.
- 567 Kasalle dadinna, lobo' garaganna,
umposara saḡanna, umpoganti pa'gantiananna.
- 568 Bunga'na disaḡami Datu Bakka', diganti Datu muane,
ma'penduanna disaḡami Poḡ Malaleoḡ, diganti Datu muane.
- 569 La dibajuimi baju sielle'na patoḡkon a'pa',
la didodoimi dodo saḡkalamma'na lentorḡ ganna' bilaḡanna.
- 570 Alukna papa dirassa, beloḡ-beloḡanna tarampak ditonoranni.
- 571 Dilau' eranmi paḡalukanna patoḡkon a'pa',
dipasitaḡke pelalanmi saḡka' beloḡ-beloḡanna lentorḡ ganna' bilaḡanna.
- 572 Dilando lalannimi tallaraḡ ma'lampa rara',
dilaka pa'taunanni ao' ma'buku bulaan.
- 573 Dilando lalannimi bane' sumomba matallo,
dialami daun sumomba lu rekke.
- 574 Dilando lalannimi bolu kaju sitammu ura'na,
dialami kalosi ponno issinna, kapu' ma'lumpa bumbuḡan.
- 575 Dilando lalannimi pusuk,
dialami daun induk.

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- 564 *le'to lolona* = part of their umbilical cord; belonging to their umbilical cord, born of the same mother. In the *Saḡalla'* territory, the term *sile'to* = brother, sister.
- 565 Armbands of clay and anklets of alloy are worn by women who have the status of slaves, see strophes 657 and 697.
to gallaḡ karauan = he who wears an anklet of alloy.
- 568 *bakka'* = bewildered.
- 573 *bane' sumomba matallo* = the banana leaves that are pointed respectfully towards the East; these are the leaves upon which are placed the offering meal to the gods who reside in the North-East; the offering meal for the gods is laid down facing a north-easterly direction.

- 564 He ate the rest of his brothers,
he partook of that which remained of the throats of the ones who
were born of the same mother.
- 565 He concluded a marriage in the Land of *Illin*,
he married *Tumba' Bollan*,
the one who wore an armband of clay,
the one who had an anklet of alloy as an ornament.
- 566 Then a set of children were born to them,
thereon came into the world, as gifts of the union, a pair belonging
together, like the ones over which the rope of the yoke is hung.
- 567 Then they reached maturity, their forms developed fully,
each had his name, and each received his other name.
- 568 The first was called *Datu Bakka'*, and his other name was *Datu Muane*,
the second was named *Ponj Malaeonj*, and his other name was *Datu
Muane*.
- 569 The four poles were to be clothed in the jackets befitting them,
the supports, complete in number, were to be arrayed in the skirts
suitable to them.
- 570 The offering rites for the closely-laid roof covering,
the required adat performances for the regularly placed edge of the
roofing.
- 571 The acts of making the offering for the four poles were performed
gradually, step by step,
the required adat performances for the supports, complete in number,
were carried out, piece by piece, each following on the other, like
the rungs of a ladder.
- 572 A long journey was made, in order to obtain the thin bamboo with
the glorious internodes,
a distant tour was undertaken, lasting some seasons, with the object
of acquiring the thick bamboo with the golden nodes.
- 573 A long journey was made, in order to fetch the banana leaves that
point respectfully towards the East,
the leaves were brought back which bend in reverence to the North.
- 574 A long journey was made, in order to obtain the betel leaves with the
nerves that come together,
well-filled areca nuts were acquired, and lime, like bubbling cream
on milk.
- 575 A long journey was made, in order to fetch the young unfolded leaves
of the sugar palm,
the leaves of the sugar palm were brought back.

- 576 Diosokmi osokan oŕan,
dipabendanmi kaju taŕ dipelolokki.
- 577 Dilando lalannimi sarita to lamban,
dilaka pa'taunanni maa' to unnoroŕ.
- 578 Dilando lalannimi gajaŕ ditarapaŕi,
dilaka pa'taunannimi kandaure salombe'.
- 579 Dilando lalannimi ianan sanda rupanna,
dilaka pa'taunannimi ɓaraŕ apa mintu' sola nasaraŕ.
- 580 Randukmi disu'pi ampo anakna bai bu'tu ibatu,
dialami mimi' kandaurena bonde ombo' rikumila'.
- 581 Dirarami patoŕkon a'pa',
diterakmi lentoŕ ganna' bilaŕanna.
- 582 Sundunmi rekke lolokna alukna papa dirassa,
upu'mi laŕŕan pendaunanna saŕka' beloŕ-beloŕanna tarampak
ditonoranni.
- 583 Apa baruŕ-baruŕ maa'pa ade' tipamulanna lan taŕŕana laŕi',
garu'ga' doti laŕi'pa lan una'na to palulluŕan.
- 584 Umbaliaŕanmi ade' batu ba'taŕna Puaŕ Matua lan taŕŕana laŕi',
umbibi'mi karaŕan inaanna To Kaubanan lan masuaŕgana to paorŕanan.
- 585 Dilando lalannimi ade' Pande Pataŕŕa', Pande Paita,
dilaka pa'taunannimi Pande Manaraŕ, Pande Paliuk.
- 586 Lindomi sanda lindona Pande Manaraŕ, Pande Paliuk,
tasikmi batu rupanna Pande Paita, Pande Pataŕŕa'.

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- 585 *paita* = seer; a person who can read all kinds of things from the constellations, who knows what the future will bring. In Buginese and Mamasaese, *ita* = to see; in Sa'danese, it is *kita*.
- 586 *lindomi sanda lindona* = the faces of all of them showed themselves.
tasikmi batu rupanna = together their faces were like the sea.

- 576 The fronds for shade were stuck in the ground,
branches with the leaves on were set upright.
- 577 A long journey was made, in order to obtain the old long narrow blue
woven cloth with the design of men fording a river,
a distant tour was undertaken, lasting some seasons, with the object
of acquiring the old short wide fabric with the pattern of swimming
men.
- 578 A long journey was made, in order to fetch the kris of great size,
a distant tour was undertaken, lasting some seasons, with the object
of bringing back the piece of beadwork with the cords hanging low.
- 579 A long journey was made, in order to obtain precious things of all
kinds,
a distant tour was undertaken, lasting some seasons, with the object
of acquiring all the possessions together.
- 580 Then they took some of the progeny of the pig which had come forth
out of the stone,
thereon they fetched the glorious offspring of the swine that had
appeared out of the rock.
- 581 The four poles were then smeared with blood,
the supports, complete in number, were then daubed with gore.
- 582 The offering rites for the closely-laid roof covering were completed,
right to the top,
the required adat performances for the regularly placed edge of the
roofing, were performed, to the highest one.
- 583 But at the start, so we are told, it was a booth of old short wide woven
cloths that stood in the centre of the firmament,
it was, in the beginning, so it is said, a dwelling place covered with
old short wide fabrics with a cross motif on them, that stood there
in the zenith of the all-enfolding.
- 584 Then *Puan Matua* brought his innermost being into movement in the
centre of the firmament,
thereon *To Kaubanan* brought the kernel of his inwardness into action
in the highest part of the all-covering roof.
- 585 Then, so we are told, a long journey was made in order to summon
Pande Patanyā' and *Pande Paita*,
thereon a distant tour was undertaken, lasting some seasons, with the
object of calling *Pande Manarañ* and *Pande Paliuk*.
- 586 Then *Pande Manarañ* and *Pande Paliuk* both appeared,
thereon the forms of *Pande Paita* and *Pande Patanyā'* came into view
together.

- 587 Ma'kadami Puaꝛ Matua kumua:
 La uꝛgaragaiki' banua bassi inde taꝛꝛana laꝛi',
 la umpabendanki' a'riri boꝛga ura'na lan una'na to palulluꝛan.
- 588 Dipabendanmi ade' banua bassi lan taꝛꝛana laꝛi',
 dipatunannaꝛmi ade' a'riri boꝛga ura'na lan una'na to palulluꝛan.
- 589 Maꝛkami banua bassi lan taꝛꝛana laꝛi',
 sundunmi a'riri boꝛga ura'na lan una'na to palulluꝛan.
- 590 Umpatuka'omi pa'ba'taꝛꝛan Puaꝛ Matua lan taꝛꝛana laꝛi',
 umpasolo'mi pa'inaan To Kaubanan lan masuaꝛgana to paorꝛanan.
- 591 Diranteimi ade' buntu karua lan taꝛꝛana laꝛi',
 dilappa'imi tanete ganna' bilaꝛanna lan masuaꝛgana to paorꝛanan.
- 592 Dialammi kalo' daa mai ulunna laꝛi',
 ditebakammi palempaꝛ daa mai karopokna pandan matari' allo.
- 593 Marantemi buntu karua,
 lappa'mi tanete ganna' bilaꝛanna.
- 594 Komborꝛmi uma ma'kambuno lumu',
 marantemi panompok doke-dokean.
- 595 Disaꝛami Tanduꝛ Siulunna Laꝛi',
 digantimi Minaꝛa To Palulluꝛan.
- 596 Diteꝛkomi Tanduꝛ Siulunna Laꝛi',
 dibatakannimi Minaꝛa To Palulluꝛan.
- 597 Apa mennuaka'mi ade' tama Tanduꝛ Siulu sendana sugi',
 memparomꝛoꝛmi ade' tama Minaꝛa To Palulluꝛan kaju mentaꝛke
 ianan.
- 598 Ussaꝛaꝛmi ade' teꝛko bulaan uaka' barinni'na sendana sugi',
 urrupukmi bataan rau-rau umparomꝛoꝛna kaju mentaꝛke ianan.
- 599 Randukmi ade' diaꝛka' laꝛꝛan kalandona buntu nene' mendeatanna
 sendana sugi',
 tipamulannami ade' disakkaꝛ laꝛꝛan patioranna tanete kaju mentaꝛke
 ianan.

592 *dialammi kalo'* = a ditch was led away. Among the South Toradja, the usual method of levelling a hillock is to direct a flow of water over it.

596 *dibatakanan* = *diteꝛko* = it was ploughed up.

597 *memparomꝛoꝛ* = to sit with the lower part in the ground.

598 *umꝛaromꝛoꝛna* = its sitting with its root stock in the ground.

umꝛaromꝛoꝛ is an *um*-form used substantively; cp., strophe 604.

599 *kalandona buntu* = the height of the mountain.

- 587 Said *Puanꝓ Matua*:
“Let us build an iron house here, in the centre of the firmament,
let us erect the poles with strong fibres, here at the zenith of the
all-enfolding.”
- 588 Then, so we are told, the iron house was built in the centre of the
firmament,
thereon, so it is said, the poles with strong fibres were erected at the
zenith of the all-enfolding.
- 589 When the iron house in the centre of the firmament had been prepared,
when the poles with strong fibres stood ready at the zenith of the
all-enfolding,
- 590 *Puanꝓ Matua* let his thoughts rise on high in the centre of the firmament,
To Kaubanan let the reflections in the highest part of the all-covering
roof, sink down.
- 591 Then eight mountains in the centre of the firmament were made flat,
thereon the hills, complete in number, in the highest part of the all-
covering roof, were levelled out into a smooth terrain.
- 592 From the North, from the head of the firmament, a ditch was led away,
from the upper part of that which lies stretched out, round, like the
disc of the sun, a channel was dug.
- 593 Then the eight mountains were flattened,
thereon the hills, complete in number, became level land.
- 594 A wet ricefield was created there, with duckweed as a sunshade,
a dyked sawah was formed there, full of water plants, flat and level.
- 595 It was called „The field lying at the head of the firmament”,
its other name was „The water pool of the all-enfolding”.
- 596 The field lying at the head of the firmament was ploughed up,
furrows were made in The water pool of the all-enfolding.
- 597 Now, so we are told, the richly laden tjendana tree took root in The
field lying at the head [of the firmament],
the tree whose branches are full of precious things, burrowed its roots
into The water pool of the all-enfolding.
- 598 The fine roots of the richly laden tjendana tree damaged, so we are
told, the golden plough,
the root stock of the tree whose branches are full of precious things,
dented the pole of gold mixed with silver.
- 599 Then, so we are told, people set about taking the divine parent of the
richly laden tjendana tree on high, to the top of the mountain,
then, it was, so it is said, that they began to carry the tree whose
branches are full of precious things, to the crown of the hill.

- 600 Apa taꝛ kasallemi ade' dadinna dao kalandona buntu,
taꝛ lobo'mi garaganna dao patioranna mata tanete.
- 601 Ma'kadami ade' kumua:
Taꝛ kasallemo dadiꝛki inde kalandona buntu,
taꝛ lobo'mo garagaꝛki inde patioranna tanete.
- 602 Nakua: Pasulemoka rokko tampona limboꝛ,
padioꝛmoka tompokna minaꝛa tua.
- 603 Kipoli'mora kaleki, andi' kilendu' tama uma ma'kambuno lumu' uaka'
barinni'ki,
tembomora malempaꝛ tama panompok doke-dokean umparompokki.
- 604 Namalolomora rokko maririnna litak uaka' barinni'ki,
namalambu'mora rokko to kebaꝛi'bi' umparompokki.
- 605 Naolai kalimbuꝛ boba,
napolalanni to' mata uai.
- 606 Pa iamo la susu mammi'na uma ma'kambuno lumu' tu kalimbuꝛ boba,
iamo panoran kasallena panompok doke-dokean tu to' mata uai.
- 607 Kendekmi ade' burana Tandurꝛ Siulu,
laꝛꝛanmi ade' lupa'na Minaꝛa To Palulluꝛan.
- 608 Apa taꝛ ponno suka'na ade' burana Tandurꝛ Siulu,
taꝛ lempaꝛ kararona ade' lupa'na pananda uai.
- 609 Randukomi umbaliaꝛan batu ba'taꝛna Puaꝛ Matua,
dioꝛomi umbi'bi' karaꝛan inaanna To Kaubanan.
- 610 Ullando lalanniomi bulaan matasak rokko kalambuan allo,
ullaka pa'taunammi nane' taꝛ karauan rokko kabotoan kulla'.

603 *kipoli'mora kaleki* = we shall brush ourselves out of the way.

607 *buru* = foam.

608 *kararo* = coconut shell; used as a cubic measure for the measuring of dry commodities; and see 49.

pananda uai = the regulator of the water; it is the poetical description of a flooded ricefield.

- 600 But, so we are told, it did not take root on high, on the top of the
mountain,
it did not develop well on the crown of the hill.
- 601 Then, so we are told, it said:
"I do not take root here on high, on the top of the mountain,
my form does not develop well here, on the crown of the hill."
- 602 It said:
"Take us back to the dyke of the pool,
place us beneath it, on the sheet-pile of the old water pond."
- 603 "We shall stay there, out of the way, and take care that we do not
allow our fine roots to go near the ricefield which has duckweed as
a sunshade,
we will see that our root stock does not stray into the dyked sawah,
full of water plants."
- 604 "Our fine roots shall go straight down into the yellow layer of the
earth,
our root stock, without straying, shall go downwards into the under-
world."
- 605 Then it took the unfailing well as its path,
thereon its way became the welling-up spring.
- 606 The unfailing well, it will be the delicious breast for the wet rice-
field, with duckweed as a sunshade,
the welling-up spring shall be the great udder of the water-filled sawah,
full of water plants.
- 607 Then, so we are told, the produce of The field lying at the head [of
the firmament], sprang up,
thereon grew the harvest of The water pool of the all-enfolding.
- 608 But, so we are told, the produce of The field lying at the head [of
the firmament], did not reach its full quantity,
the harvest of the richness of the sawah, dyked to keep the streaming
water in bounds, was below its measure.
- 609 Then *Puan Matua* again brought his innermost being into movement,
To Kaubanan, there below, again brought the kernel of his inwardness
into action.
- 610 He made a long journey to the place where the sun descends, in order
to obtain the pure gold,
he undertook a distant tour, lasting some seasons, to the region where
the shining one sinks down, with the object of acquiring the unalloyed
gold.

- 611 Naseno tingimi dioꝝ kalimbuꝝ boba bulaan matasak,
naemboꝝ pinamasak dioꝝ to' mata uai nane' taꝝ karauan.
- 612 Ponno sepu'nami Puaꝝ Matua bulaan matasak,
lempan karopi'nami To Kaubanan nane' taꝝ karauan.
- 613 Lumokkonmi lalanna,
tumetemi ta'guliꝝanna.
- 614 Dibolloan barra'omi tama sauan sibarruꝝ bulaan matasak,
dibaku amboranomi tama sulirꝝ pada dua nane' taꝝ karauan.
- 615 Dadiomi anakna sauan sibarruꝝ saꝝajoka tedoꝝ,
takkomi kamaseanna sulirꝝ pada dua saꝝbassean samban.
- 616 Kasalle dadinna,
lobo' garaganna,
umposarꝝami saꝝanna,
umpogantimi pa'gantiananna.
- 617 Disaꝝami Datu Merꝝkamma' misa',
disaꝝa Karaeꝝ Ma'loko-loko misa'.
- 618 Uꝝkambirammi pemali sanda saratu' Tandurꝝ siulu,
unniꝝkorammi saꝝka' aluk penduan riu Minaꝝa to palulluꝝan.
- 619 Ponno suka'nami pole burana Tandurꝝ siulu,
lempan kararonami lupa'na Minaꝝa to palulluꝝan.
- 620 Iamo nene'na to ditanan indo' to'o,
iamo to dolo kapuaꝝanna to diranduk paꝝlaa padaꝝ.
- 621 Umbaliaꝝammi batu ba'taꝝna Puaꝝ Matua lan taꝝꝝana laꝝi',
umbi'bi'mi karaꝝan inaanna To Kaubanan lan masuaꝝgana to
paꝝꝝanan.

- 611 Then he sifted the pure gold, as though it were dark red beads, in the unfailing well,
thereon he washed the unalloyed gold, as if it were as precious as dark yellow beads, in the welling-up spring.
- 612 The sirih pouch of *Puanꝓ Matua* was full of the pure gold,
the bag of *To Kaubanan*, made of the leaves of the sugar palm,
was brimful with the unalloyed gold.
- 613 Then he retraced his way,
thereon he went back along his path.
- 614 The pure gold was thrown, like unhusked rice, into the pair of bellows belonging together,
the unalloyed gold was poured, like seed, in great quantity, into the two blow pipes of equal size.
- 615 Again two children were born to the pair of bellows belonging together,
thereon came into the world, the gifts of the union of the two blow pipes of equal size, a pair of children, well-shaped, belonging together,
like the ones over which the rope of the yoke is hung.
- 616 They reached maturity, their forms developed fully,
each had his name, and each received his other name.
- 617 The one was called *Datu Menꝓkamma'*,
the other was named *Karaenꝓ Ma'loko-loko*.
- 618 They watched over the complete number of a hundred prohibitions
for The field lying at the head [of the firmament],
they guarded the twice a hundred thousand ritual prescriptions for
The water pool of the all-enfolding.
- 619 Then the produce of 'The field lying at the head [of the firmament],
reached its full quantity,
thereon the harvest of The water pool of the all-enfolding overflowed
its measure.
- 620 They are the ancestors of the ones who are placed as guardians over
the soil,
they are the forefathers, revered as lords, of the ones who are set as
keepers of the ground.
- 621 *Puanꝓ Matua* brought his innermost being into movement in the centre
of the firmament,
To Kaubanan brought the kernel of his inwardness into action in the
highest part of the all-covering roof.

- 622 La dirundunan bulomo parjalukanna banua bassi, dipasilau' eran,
dipasitete malaa'mo saŋka' beloŋ-beloŋanna a'riri boŋga ura'na,
dipasitaŋke pelalan.
- 623 Randukomi disu'pi ampo anakna manuk,
diala mimi' kandaurena raŋka' dipearŋla'.
- 624 Randukomi disu'pi ampo anakna bai bu'tu ibatu,
diala mimi' kandaurena bonde ombo' rikumila'.
- 625 Randukomi pole disu'pi ampo anakna tedoŋ ma'bulu aluk,
diala mimi' kandaurena karambau massoŋgo bisara.
- 626 Dilando lalannimi sarita to lamban,
dilaka pa'taunannimi maa' to unnoroŋ.
- 627 Dilando lalannimi gajaŋ ditarapaŋi,
dilaka pa'taunannimi kandaure salombe'.
- 628 Dilando lalannimi patoko ma'dandan,
dilaka pa'taunannimi rara' tiku ikolloŋ.
- 629 Dilando lalannimi pole tallar ma'lampa rara',
dilaka pa'taunannimi ao' ma'buku bulaan.
- 630 Dilando lalannimi bane' sumomba matallo,
dialami daun sumomba rekke.
- 631 Dilando lalannimi bolu kaju sitammu ura'na,
dialami kalosi ponno issinna, kapu' ma'lumpa bumbuan, tagari
saŋjun.

-
- 622 *bulu* = thin bamboo; with long straight internodes.
dipasitaŋke pelalan = it is held from one rung of the ladder to the other;
dipasilau' eran = it is done from one step to the other; it is done gradually.
lau' eran = step of a stair.
- 623 *raŋka' dipearŋla'* = the feet that are examined with care; the scales on the feet
of the fowls that are to be offered are examined to see if their form makes
them a suitable offering.

- 622 In order to perform the ritual for the iron house, from start to finish,
step by step, in the right order,
with the object of effecting the required adat performances for the
poles with strong fibres, in regular order,
following on each other, like the rungs of a ladder.
- 623 Then they again took some of the descendants of the fowl,
thereon were fetched the illustrious family of the ones whose feet are
carefully examined.
- 624 Then they again took some of the progeny of the pig which had come
forth out of the stone,
thereon were fetched the glorious offspring of the swine that had
appeared out of the rock.
- 625 Then they took some of the descendants of the buffalo with skin befitting
the offering rites,
thereon were fetched the illustrious family of the kerbau with neck
hair suitable for the adat performances.
- 626 Then a long journey was made, in order to fetch the old long narrow
blue woven cloth with the design of men fording a river,
a distant tour was undertaken, lasting some seasons, with the object
of bringing back the old short wide fabric with the pattern of
swimming men.
- 627 A long journey was made, in order to obtain the gold kris of great
size,
a distant tour was undertaken, lasting some seasons, with the object
of acquiring the piece of beadwork with the cords hanging low.
- 628 Then a long journey was made, in order to fetch the gold covered
beads strung in a row,
a distant tour was undertaken, lasting some seasons, with the object
of bringing back the chain that circles the neck.
- 629 A long journey was also made, in order to obtain the thin bamboo with
the glorious internodes,
a distant tour was also undertaken, lasting some seasons, with the object
of acquiring the thick bamboo with the golden nodes.
- 630 A long journey was made, in order to fetch the banana leaves that point
respectfully towards the East,
and the leaves were brought back which bend in reverence to the North.
- 631 A long journey was made, in order to obtain the betel leaves with the
nerves that come together,
well-filled areca nuts were acquired, and lime, like bubbling cream
on milk, and bunches of fragrant grass.

- 632 Dilando lalannimi bambalu todin,
dilaka pa'taunannimi tualle samara.
- 633 Dilando lalannimi tallu basorŋna,
dilaka pa'taunannimi pusuk.
- 634 Bendanmi osokan orŋan,
tunannaŋmi kaju tarŋ dipelolokki.
- 635 Tipandanmo larŋŋan,
bendanmo ao' disulela.
- 636 Randukmi diboroŋanni nene'na manuk,
diorŋmi dikadaarŋi to dolo kapuaŋanna kanuku diarru'.
- 637 Ia lotorŋ, suru'na rampe matampu' dio to diponene',
sipopatu patu bororŋna, sipokalo' kalo' kadaarŋna.
- 638 Ia karurusŋ, suru'na ma'bala tedorŋ, sara'ka'na ma'bontorŋ karambau,
sipopatu patu bororŋna, sipokalo' kalo' kadaarŋna.
- 639 Ia rame tasik, suru'na tetean tampo,
ia sella' mabusa baba'na sikambi' kalandona buntu dio to ditanan indo'.
- 640 Ia koro, manukna to pekolorŋ kuse,
napoparamae lako tutunna lalan, ke den manuk-manuk nakamaliŋi.
- 641 Ia uran-uran, suru'na komborŋ marapuan,
ia bullau, iamo napopakuli ura' to makuju larŋkan.
- 642 Ia pute, iamo sironдор lumbaa larŋi',
ke bendanni paraŋka dialuk.

635 *larŋŋan* is a kind of roasting spit consisting of a bar of wood or bamboo laid on small poles placed crosswise against each other.

640 *manuk-manuk nakamaliŋi* = they are perturbed because of the actions of the birds; bad omens are deduced from the flight of birds, or the sounds they make.

- 632 A long journey was made, in order to fetch a thick liana with streaks on it,
a distant tour was undertaken, lasting some seasons, with the object of bringing back a kind of liana with long white stains.
- 633 A long journey was made, in order to obtain rattan,
and the unfolded young leaves of the sugar palm were acquired.
- 634 Then the fronds for shade were stuck in the ground,
branches with the leaves on were set upright.
- 635 Then the bar was stretched out on the small poles,
thereon the pieces of thick bamboo, laid crosswise on each other, were set up.
- 636 And they allotted to the progenitors of the fowls the various adat performances in which they were to be used,
they assigned the proper tasks to the forefathers, revered as lords, of the ones whose claws are trimmed with a small knife.
- 637 The black fowl, it is the atonement offering for the West, for the ones who are regarded as ancestors,
it was duly assigned the charge proper to it,
it was allotted the task suitable to it.
- 638 The black fowl with white spots, it is the atonement offering for the stalling of the buffaloes, the cleansing offering for the stabling of the kerbau,
it was duly assigned the charge proper to it,
it was allotted the task suitable to it.
- 639 The yellow-brown fowl, it is the atonement offering for the cultivation of the ricefields,
the brown cock with a white tip on its ear lobes, is associated with the top of the mountain, and is offered by the ones who are appointed as leaders of the rice cultivation.
- 640 The white fowl flecked with black, it is the fowl for the ones who carry on their backs the skin of the marsupial,
they always use it on their journey if they are perturbed by the behaviour of the birds.
- 641 The black fowl with white spots, it is the atonement offering for the plantation of the clan members,
the grey fowl, it is used as medicine for the muscles of the ones who are exhausted.
- 642 The white fowl, it is associated with the bamboo erected heavenwards,
when the stake, at which the ritual is performed, is set upright.

- 643 Ia buri', iamo napatakinni panampa to Darru', anak dipajuji
napopaniŋoan,
iamo dipaselle'i pa'komborŋ to Balanda dio anak dipajuji, napoparamae.
- 644 Randukomi diboroŋanni nene' mendeatanna bai bu'tu ibatu,
diorŋomi dikadaaŋanni to dolo kapuaŋanna bonde ombo' dikumila'.
- 645 Ia bai bu'tu ria mambu,
ia bonde ombo' to' tille malulun,
- 646 tojaŋ ade' tondonnara lalan to'o,
sambali' ade' mata kalambanan.
- 647 Apa la tojaŋraka, nala pusa bororŋna,
la sambalinraka, nala ompon kadaaŋna?
- 648 Ia ade' bai urrundu' paŋkalo' puarŋ,
ia ade' umpaŋlola baan pamuso' deata.
- 649 Iamo bai pebuŋkaŋan, iamo bonde pekarakkaŋ,
tojaŋ tondonna lalan, sambali'na mata kalambanan.
- 650 Taŋ la kumpaŋ tama kapemalaran,
taŋ la kumbaa' tama kapa'urande-randean.
- 651 Biasa ia nabusak to mendaun sugi',
malute ia natapai to mentaŋke ianan.
- 652 Ia bai bu'tu ibatu, iamo ia kumpaŋ tama kapemalaran,
ia bonde ombo' rikumila', iamo kumbaa' tama kapa'urande-randean.
- 653 Randukomi diboroŋanni nene'na tedoŋ,
diorŋmi dikadaaŋanni to dolo kapuaŋanna karambau.

646 The meaning of this strophe is that these pigs cannot be used for the offerings.

648 *pamuso'* = that which is shaken; i.e., the kapok from which the seeds are removed by shaking it.

"that agitated by the gods", and "the channel in the field dug by the lords", are the rivers which were dug by the gods.

"like a parakeet", refers to the habit of parakeets of flocking together.

650 *kumba'* = to swish to and fro; like the branch of a tree.

kapa'urande-randean here means the place where the gifts are offered on the flat of the hand; in strophe 48 the meaning is the holding of the gifts on the flat of the hand.

- 643 The light-brown cock with white spots, it is the cock to which the young people of high rank attach that shaped by the people of *Darru'*, in order to play,
that is the one to which the youths of exalted station fasten that made by the Dutch, with the object of enjoying themselves.
- 644 Then they allotted to the divine progenitor of the pig which had come forth out of the stone, the various adat performances in which it was to be used,
they assigned the proper task to the forefather, revered as a lord, of the swine that had appeared out of the rock.
- 645 The pig which comes out of the *alan-alan* grass, is black and woolly, the swine that comes forth from the reeds, is sway-backed.
- 646 It is, so we are told, far from the edge of the path,
it stays, so it is said, on the opposite side of the main way.
- 647 But, because it is so far, would that which has been allotted to it be unfair?
Because it is on the opposite side, would that assignment be unjust?
- 648 The pig which, so we are told, follows the channel of the lords,
that, so it is said, scours that shaken by the gods, like a parakeet.
- 649 That is the pig which always searches for crabs,
it is the swine that goes for crayfish,
it is far from the edge of the path,
it is on the opposite side of the main way.
- 650 It shall not turn aside to the offering places,
it shall not swerve aside to the places where the gifts to the gods are offered.
- 651 The ones whose wealth is as abundant as leaves, usually dry its flesh in the sun for meat,
the ones whose possessions are like the branches of the trees, have the skill to dry it over a fire.
- 652 The pig which came forth out of the stone, that is the one that turns aside to the offering place,
the swine that appeared out of the rock, that is the one which swerves aside to the place where the gifts to the gods are offered.
- 653 They also allotted to the progenitors of the buffaloes the various adat performances in which they were to be used,
they assigned the proper tasks to the forefathers, revered as lords, of the kerbau.

- 654 Ia tanduk bibar, iamo suru'na rampe matampu' dio to diponene', disarjkin bambalu tessek, dila'ka' tualle matua dio sendana dorjka.
- 655 Ia sambo ra'tuk, tedorjna ia burake manakka, nasurusan batarj dikalena.
- 656 Ia tanduk tiŋke', tedorjna to peduduŋ tanduk, karambaunna to perande salaŋka', nasurusan batarj dikalena.
- 657 Ia sambao', iamo tedorjna to ponto litakan, natidakan batarj dikalena, anna dundu pindan, nairu'i suke bulaan, nasule sarjsali soŋle' laŋi' kalua'na.
- 658 Ia todi, tedorjna datu Itan diPalopo, nasurusan batarj dikalena.
- 659 Ia boŋa tasak, tedorjna puarj, nasurusan batarj dikalena, sirondoŋ sendana laloŋ dioŋ rampe matampu', sirondoŋ sendana boŋa lan rampe matallo.
- 660 Ia pundu paresa', tedorjna to kandean bassi, ia tedorj ma'lila tabarj.

- 654 This buffalo is slaughtered at the *ma'tomatua* or *ma'nene'*, or *maŋeka'*, the offering to the ancestors taken to the neighbourhood of the rock grave.
- 655 *burake*: priestess who officiates at the *la'pa'* feast. In the Western territories, it is the women who fill this priestly office, the succession being hereditary. In some territories in the east, male hermaphrodites who are 'possessed' clothe themselves in women's clothes and then act as *burake*; see "De Toradja's van de Sa'dan-, Masuppu'- en Mamasa-rivieren", *T.B.G.* LXIII, Part 2, pp. 391-401. It is a privilege of the *burake* that such a white spotted buffalo is offered when she holds the *merok* feast. *sambo ra'tuk* = covered with roasted rice grains; as they burst open the white inner part becomes visible.
- 656 *tiŋke'*: round thin wooden splints on the spinning wheel; these enable the threads of cotton to be properly twisted together. "the ones who wear horns on their heads", are the *to menani* = leaders at the *la'pa' padarj* feast and also of the song accompanying the feast which is held to ensure a fruitful harvest. The horns worn by the *to menani* on their heads are made of the ribs of the leaves of the sugar palm. These horns are mockingly referred to as *tanduk pesaŋle bai* = horns like the scoops with which the pigs' food is ladled out, because they are notched like the scoop. The basket in which to catch fish is called *salakka'* and *da'dak*. It has a small neck and widens towards the bottom. At the *la'pa' padarj* feast, the offering gifts of one of the offerings are laid on this basket by the *to menani*.
- 657 *sarjsali soŋle' laŋi' kalua'na* = having the same elevated floor of their wide sky, i.e., of their masters. "they use it as the offering animal for themselves", = to buy themselves out of slavery; this *adat* performance is called *ma'talla'*. It required that buffaloes, pigs, eating dishes and other objects, totalling 100, must be offered. The figure of 100

- 654 The ones which have horns like a splinter from a cooking pot, they are the atonement offering for the West, for the ones who are revered as ancestors,
they are bound with an old liana, they are fastened by an old thin climbing plant to the tjendana tree whose heartwood has green spots.
- 655 The buffalo with white patches, it is the buffalo for the skillful *burake*, they use it for the offerings for themselves.
- 656 The one with thin horns, it is the buffalo for the ones who wear horns on their heads,
the kerbau for the ones who hold on their palms the basket in which to catch fish,
they use it for the offerings for themselves.
- 657 The grey buffalo, it is the buffalo for the ones who wear an armband of clay,
they use it as the offering animal for themselves,
so that they can eat out of the same dish, and drink out of the small golden containers; so that they can revert to being on the same elevated level as the wide sky.
- 658 The buffalo with the white patch on its head, it is the buffalo of *Datu Itan* in *Palopo*,
he uses it as the offering for himself.
- 659 The buffalo with a completely white patch on the head, it is the buffalo of the *puan*, he uses it as the offering for himself,
it stands by the big tjendana tree in the West,
it is placed beside the white spotted tjendana in the East.
- 660 The buffalo with short blunt horns, it is the buffalo for the ones who were nourishment for the iron,
it is the kerbau of the ones whose tongues were a leaf of the dragon's blood plant.

was symbolic; usually 6-10 buffaloes and pigs were offered. The freedman could then eat out of the same dishes as his ex-master and drink out of the same drinking utensils. The *ma'talla'* could only be effected by a freeman of pure blood or of mixed blood who had become a slave. Hence the reference in this strophe to reverting to the same elevated status, being like the wide sky.

dundu = to hold to the mouth.

- 659 The most valuable buffalo is one with a completely white patch on its head.
- 660 *paresa'*, I could not get an explanation of this word.
"the ones who were nourishment for the iron", are people killed in battle by the spear or the sword. "the ones whose tongues were a dragon's blood leaf", are people out of whose mouths blood has flowed.

- 661 Disarjkin lako simbuarj larjsa' lan rante kalua'.
 662 Nasisimboꝛi to panoto ba'tarj lan rante kalua',
 nasibaen-baenanni to disedanan gandarj paraꝛka sadarjna lan tandurj
 kalonaran.
 663 Anna tibuꝛka' mata bubunna to kandean bassi,
 natikillarj tondon turunanna to timbusan mata pinai.
 664 Ia tararjga masiak, disarjkin lako simbuarj induk lan rante kalua',
 ke den to mendaun sugi' nalambi' sumpu matua.
 665 Iamo ia dila'ka' lako lambiri tessek,
 ke den to mentarjke ianan nadete' banu' karuruꝛan.
 666 Apa sundunmo kupasipatu patu boroꝛna,
 upu'mo kupasikalo'-kalo' kadaarjna.
 667 Apa den manii kupasibekoan,
 den manii kupasikairian.
 668 Den manii dolona kupaundinna,
 den manii undinna kupadolona.
 669 Kamupi Puarj Matua, la kubuarj sanda randanna la umpasirundunan
 buloi,
 kamupa To Kaubanan, la kupa'kolakanni sanda biriꝛna la umpasitete
 malaa'i.

- 661 The planting of a *larjsat* tree near the great stone at the place where the buffaloes are slaughtered, was part of the ritual for the dead man when he had been killed in battle.
 The *larjsa'* (*Lansium domesticum*) is the same as the Indonesian *larjsat* or *larjsap* tree; it has small yellow fruit.
- 662 When a member of a clan has been killed in battle, his fellow clan members improvise strophes of a sarcastic and derogatory nature about his slayer, which they recite to the buffalo that is to be slaughtered. These strophes contain a prayer that the death of the slain man may be speedily avenged.
simboꝛj is the name usually given to the chorus which is sung at the *la'pa'* feast, and at the great *maro* feast.
 "the ones in whose jaws a drum hangs", are people who are skilled in speaking.
Gandarj = drum; it is the figurative description of the *to minaa* = those who know the offering ritual and can recite the offering prayers.
paraꝛka = forked branch; *paraꝛka sadarj* = the forked branch of the mouth.
 When the song is transmitted, the second *to minaa* gives the explanation of the improvisation spoken by the first *to minaa*.
- 663 Owing to the magical influence that emanates from a person who has been killed in battle, his well is under the control of the death-sphere and is, as it were, tightly shut. Both these parallels express the desire that the slain man may be speedily avenged and the control of the death-sphere removed. Before a slain person has been avenged the death ritual cannot be held.

- 661 It is bound to the great stone,
at the side of which a *lansat* tree is planted on the great field.
- 662 To it, the ones on the wide field whose spirits can touch the heart,
recite in turn diverse derogatory strophes,
speaking to it, the ones on the broad plain in whose jaws a drum
hangs, pass the song to each other.
- 663 So that the mouth of the spring of the nourishment of the iron, may
be opened,
in order that the rim of the well of the food of the blade of the sword,
may be cut open.
- 664 The impetuous buffalo, with the upward curving horns, it is the one
that is bound to the trunk of the sugar palm on the wide plain,
when the one who is as rich as the leaves, has passed the outermost point
of his life.
- 665 It is the buffalo that is bound to the very old sugar palm of the monkeys,
when the one whose possessions are like the branches of the tree, has
arrived at the ultimate point of his life, durable as the hard heartwood
of the sugar palm.
- 666 Now have I finished allocating to each one of them the charge proper
to it,
I have now come to the end of assigning to each one the task suitable
to it.
- 667 Perchance I have been at fault regarding the mutual relationships,
mayhap I have been incorrect in respect of the mutual connections.
- 668 It may be that I have mentioned last the one who should be first,
it may be that I have said first the one who should be last.
- 669 Let me then surrender it to thee, *Puan Matua*, from the beginning to
the end, so that thou canst put it in order in the proper manner,
let me cast it before thee, *To Kaubanan*, from start to finish, in order
that thou mayest arrange everything in the right way.

664 *simbuang*: that which is set up for the purpose of tying up the buffaloes which
are to be slaughtered at the death feast; the *simbuang batu* are the great monoliths
erected for a deceased person of high rank. Small tree trunks are set in the
ground beside these monoliths and the buffaloes are tied to them; for example,
simbuang kalosi = consisting of the trunk of an areca palm.
"the wide plain", is the place of the feast where the second part of the death
feast is held and where the buffaloes are slaughtered.

- 670 Ia ia uainna bulu riri,
iamo mimi'na pate bulunna.
- 671 Iamo tedoꝝ ma'bulu aluk,
iamo karambau massoꝝgo bisara,
- 672 iamo natekkenan doke Kambunolaꝝi',
ma'tali maa', bendan petoei soꝝkanꝝ.
- 673 Iamo nakaꝝkanan induk disila bannaꝝ Ta'duꝝ Kaissanan tunannaꝝ,
ma'tompu masura' pedeken panaaran.
- 674 Dirarami rara tallu banua bassi, apa lamba'pa ade' dinii ussaꝝkin
tedoꝝ ma'bulu aluk,
kaju ma'lite bumbuaꝝnna ade' dinii ulla'ka' karambau massoꝝgo bisara.
- 675 Sundunmi rekke lolokna alukna papa dirassa,
upu'mi rekke pendaunanna saꝝka' beloꝝ-beloꝝanna tarampak
disonoranni.
- 676 Matoro pondokmi Datu Bakka', moka pesembaꝝ laꝝꝝan,
mauataꝝ kaju boko'mi Poꝝ Malaleoꝝ, taꝝ ma'din peosok oꝝan.
- 677 La rumampanni kapa' lako saꝝserekanna,
la umpakulea'mi pa'sullean allo lako saꝝpa'duananna.
- 678 Nokami saꝝserekanna,
taꝝ ma'dinmi saꝝpa'duananna.
- 679 Ma'kadami Datu Bakka' kumua:
Ma'apai munoka kurampanni kapa',
nasatibussanan nene' mendeatanta lanmai sauan sibarraꝝ?
- 680 Ma'tundu malesomi Poꝝ Malaleoꝝ kumua:
Tumba mutaꝝ ma'din kupakulea'i pa'sullean allo,
nasatꝝpetaunian to dolo kapuaꝝanta lanmai suliaꝝ pada dua?

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- 670 The buffalo with a yellow skin is the buffalo that is consecrated and offered at the *merok* feast.
The word *pate* could not be explained to me. I have read the word *pati'* for it and have used it in the translation.
- 674 "the blood of the trinity", is the blood of the fowl, the pig and the buffalo. At the *merok* feast held on earth, the buffalo is tied to a tjendana tree of which the sap is red.
- 676 *Datu Bakka'*: the ancestor of slaves; he was born of slaves. The bristles of the pig that has been slaughtered as the offering animal are burned on the roasting spit mentioned in this strophe. This task, like sticking the palm fronds for shade in the ground, is work for slaves.
- 677 "group members" in this instance means someone who is descended from the same ancestor, who came forth from the pair of bellows belonging together, with the ancestor of *Datu Bakka'*.

- 670 The one then that was the descendant of the yellow-haired one,
the one that was the progeny of the one whose skin was well-proportioned.
- 671 The buffalo with skin befitting the offering rites,
the kerbau with hair suitable for the adat performances.
- 672 That is the one before which *Kambunolani*’, placed himself, holding
the shaft of the lance,
wearing as a head cloth an old short wide woven cloth, a bamboo
container in his hand.
- 673 That is the one in front of which *Ta’dun Kaissanan* drew himself up,
holding in his hand the wood of the sugar palm, cleft along the
prescribed line,
with a band, decorated with a design, on his head, grasping a small
bamboo container.
- 674 The iron house was smeared with the blood of the trinity, but, so we
are told, it was at that time a fig tree to which the buffalo with
skin befitting the offering rites, was bound,
it was then, so it is said, the tree with sap white as milk, to which the
kerbau with neck hair suitable for the adat performances, was tied.
- 675 The offering rites for the closely-laid roof covering were completed,
right to the top,
the required adat performances for the regularly laid edge of the
roofing were brought to an end, to the highest one.
- 676 Then *Datu Bakka*’ stiffened his back, and would not hack down the
bamboo for the roasting spit,
then the backbone of *Pon Malaleon* was unbending, and he would not
stick in the ground the fronds for shade.
- 677 They desired to conclude a marriage with their group members,
they wished to enter into a union with the ones with whom they were
bound in one community.
- 678 Their group members did not wish to do so,
the ones with whom they were bound in one community, refused.
- 679 Then said *Datu Bakka*’:
“Why dost thou not wish that I conclude a marriage with thee,
for our divine forefathers came into the world together, out of the pair
of bellows belonging together?”
- 680 Then *Pon Malaleon* spoke, loud and clear:
“Why is it that thou refuseth that I should enter into a union with thee,
for the placenta of our forefathers, revered as lords, came forth from
the same pair of blow pipes of equal size?”

- 681 Ma'kadami saṅserekanna kumua:
 Toṛjan ia nasarṭibussanan to dolo kapuarṅanta lanmai sulirṅ pada dua,
 apa ma'lalan ba'tarṅ iko to dolo kapuarṅammu.
- 682 Rumampan kapa' tama padaṅ di Illin, urrampanni kapa' to ponto
 litakan,
 sipakuleasan pa'sullean allo to gallarṅ karauan.
- 683 Nokami dipotedorṅ tedorṅ uma Datu Bakka',
 tarṅ ma'dinmi dipokarambau tempe' Poṅ Malaleorṅ.
- 684 Diorṅ bangmo ia matoro pondok,
 nenne'mo ia mauatarṅ kaju boko'.
- 685 Bendanmi tarian pempitu lan tarṅjana larṅi',
 tunannaṅmi pandan dipamaroson lan una'na to paorṅanan.
- 686 Siukkunan, ditalo Datu Bakka' sola Poṅ Malaleorṅ, tarṅ nasaṅa duka,
 sipakoko, ditalo Datu Bakka' sola Poṅ Malaleorṅ, tarṅ nasaṅa.
- 687 Dipato'doi uai, ditalo, tarṅ nasaṅa,
 dipadioan bamba masirṅki', tarṅ nasaṅa.
- 688 Silondorṅan, ditalo, tarṅ nasaṅa,
 randukmi dipa'paran tekken to ditanan gulirṅ.
- 689 Bendanmi tutuṅan dama',
 tunannaṅmi tendanan ma'lana-lana.
- 690 Buntu sitarru'mi sulle to gandaṅ,
 gulirṅmi Tarasu iLarṅi'.
- 691 Siparakusammi allo melambi' lan kapararian.

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- 683 This strophe says that *Datu Bakka'* and *Poṅ Malaleorṅ* would not do the work of slaves.
- 685 The sevenfold rules contained the regulations concerning the six trials which constituted the ordeal. In not accepting the result of the trials, the judgement had to be determined by the final trial — war. In olden times, these trials were not infrequent.
- 687 *dipadioan bamba masirṅki'* = a strict condition was placed upon them; i.e., a very severe oath was laid upon them whereby they had to swear, pointing to their throats as they did so, and if they spoke an untruth, their breath would choke them. The proof of the trial by spilling water onto the palms of each of the parties seeking justice, was that right was on the side of the one whose hand remained dry.
- 689 The lighting of the torch of resin was taken as a signal that war would break out.
- 690 "Then the deputy of the *to minaa*, like a mountain, came between them", refers to the intermediary who intervenes in the quarrel and who has contact with each of the parties.

- 681 Then said the group members:
"It is true that our forefathers, revered as lords, came forth from the
pair of blow pipes of equal size,
but thou, thy forefather, revered as a lord, went his own way when
he concluded a marriage."
- 682 "He went into the Land of *Illin* and concluded a marriage with one
who wore an armband of clay,
he entered into a union with one who had an anklet of alloy as an
ornament."
- 683 *Datu Bakka'* would not be treated like a buffalo used for work on the
ricefield,
Ponꝓ Malaleonꝓ refused to be handled like a kerbau used for labour on
the sawah.
- 684 He remained there, sitting, his back stiff,
he stayed there, his back unbending.
- 685 Then a sevenfold decree was pronounced, in the centre of the firmament,
thereon was it affirmed in a solemn pronouncement, in the highest part
of the all-covering roof.
- 686 Then they performed the ordeal of diving, with their opponents,
Datu Bakka' and *Ponꝓ Malaleonꝓ* were defeated, but they did not
acknowledge it,
thereon they stuck their hands in boiling water, with their adversaries,
Datu Bakka' and *Ponꝓ Malaleonꝓ* were vanquished, but they did not
accept it.
- 687 Then water was poured into their hands; they were defeated, but they
did not acknowledge it,
thereon the most severe oath was laid upon them; they did not
accept it.
- 688 Cocks were set fighting against each other;
they were defeated, but they did not acknowledge it,
thereon the staff of the one who acted as an intermediary was flattened
for them.
- 689 Then the torch of resin was taken up to be kindled,
thereon the container with the high-flaming gum, to be held aslant,
came into being.
- 690 Then the deputy *to minaa*, like a mountain, came between them,
thereon *Tarasu iLanyi'* went to mediate.
- 691 Then the morning of the battle was decided upon.

- 692 Dialami lan allo melambi' tinaunna Datu Bakka' sola Poꝝ Malaleoꝝ,
dirintakmi lan kulla' kamammuran.
- 693 Naballakmi Tarasu iLaꝝi' sanda salunna,
nasareseimi ta'pa' malesona.
- 694 Lumbaꝝmi pole lan ta'ka' Datu Bakka' sola Poꝝ Malaleoꝝ,
dipotedoꝝ tedoꝝ uma, dipokarambau tempe'.
- 695 Umbaliaꝝnami batu ba'taꝝna Puaꝝ Matua lan taꝝꝝana laꝝi',
umbibi'mi karaꝝan inaanna To Kaubanan lan masuaꝝgana to paꝝꝝanan.
- 696 Belanna tae'mo la narampanni kapa' Datu Bakka',
taꝝ denmo la napakulea'i pa'sullean allo Poꝝ Malaleoꝝ.
- 697 Uꝝgaragami tau-tau litak Puaꝝ Matua lan taꝝꝝana laꝝi',
untampami Potto Kalembaꝝ To Kaubanan lan masuaꝝgana to
paꝝꝝanan.
- 698 Apa baꝝunmi taꝝ ma'kada-kada tau-tau litak,
dioꝝmi taꝝ ma'ulelean Potto Kalembaꝝ.
- 699 Undurukmi manuk-manuk lan taꝝꝝana laꝝi' Puaꝝ Matua,
umpasirampunmi garente-garente lan masuaꝝgana to paꝝꝝanan To
Kaubanan.
- 700 Ma'kadami manuk-manuk kumua:
Apamo te ba'ba salaki, aꝝki dirampunmo lan taꝝꝝana laꝝi'?
Ma'tundu malesomi garente-garente kumua:
Tiapamo te kikamaliꝝi, Puaꝝ, aꝝki didurukmo garente-garente lan
una'na to palulluꝝan?
- 701 Ma'kadami Puaꝝ Matua kumua:
Tae'ra to mukamaliꝝi.
Ma'tundu malesomi To Kaubanan kumua.
Taꝝ denda to mukatumaꝝai.

693 *naballak* = he cut open.

697 *Potto Kalembaꝝ* = He Whose Armband Is of Clay; *to ponto litakan* = he who wears an armband of clay. This is the poetical description of slaves, see 568 and strophe 657.

699 *garente-garente* = to make trilling, piercing, scraping sounds; in this strophe it is the parallel of *manuk-manuk* = birds.

- 692 In the early morning, the men of *Datu Bakka'* and *Pon Malaleon* were
fallen upon,
at the time of the day when men are touched by warmth, they were
severely wounded.
- 693 *Tarasu iLani'* decided entirely according to what was right,
he testified to that which was clearly and distinctly the truth.
- 694 Then *Datu Bakka'* and *Pon Malaleon*, completely exhausted, bowed
their bodies,
thereon they were treated like buffaloes used for work on the ricefields,
they were handled like kerbau used for labour on the sawahs.
- 695 Then *Puan Matua* brought his innermost being into movement in the
centre of the firmament,
thereon *To Kaubanan* brought the kernel of his inwardness into action
in the highest part of the all-covering roof.
- 696 Because there was no one there with whom *Datu Bakka'* could conclude
a marriage,
for there was nobody there with whom *Pon Maleleon* could enter into
a union.
- 697 *Puan Matua* fashioned a puppet of clay in the centre of the firmament,
To Kaubanan created *Potto Kalemban* in the highest part of the
all-covering roof.
- 698 But the puppet of clay stood there, without speaking,
Potto Kalemban was there, without saying anything.
- 699 Then *Puan Matua* collected together the birds in the centre of the
firmament,
thereon *To Kaubanan* gathered together trilling songsters, in the highest
part of the all-covering roof.
- 700 Then said the birds:
"What offence have we committed that we have been collected together
in the centre of the firmament?"
Thereon spoke the trilling songsters, loud and clear:
"In what way have we offended, Lord, that we trilling songsters have
been gathered together in the zenith of the all-enfolding?"
- 701 Then said *Puan Matua*:
"There is nothing in which thou hast offended."
Thereon spoke *To Kaubanan*, loud and clear:
"There is nothing about which thou needst be dismayed."

- 702 Apa ungaragara' tau-tau litak, nabaꞗun ia taꞗ ma'kada-kada,
untampera' Potto Kalembaꞗ nadioꞗ taꞗ ma'ulelean.
- 703 La milando lalananna' datunna aꞗin dio randanna laꞗi' dao kalandona
buntu',
la milaka pa'taunananna' ma'dika darindiꞗ dio lelean uran dao lajukna
tanete.
- 704 Ma'kadami manuk-manuk kumua:
Tae' kibelai, Puaꞗ.
Ma'kadami manuk-manuk kumua:
Saꞗadi ke kalumpini' rante, boko' ia ke pirik kaꞗlean,
nalambi' ia tu randanna laꞗi', nadete' ia tu lelean uran.
- 705 Malemi kalumpini' rante lako randanna laꞗi',
diomi lelean uran pirik kaꞗlean.
- 706 Kammami la saꞗtaun barri dio randanna laꞗi',
dioꞗmi la saꞗpealloan dio lelean uran, tae' sia la naalanna datunna
aꞗin.
- 707 Digaragammi pole bunde papurru' lan taꞗꞗana laꞗi',
diananan dalla' paimbakan lan una'na to paꞗꞗanan.
- 708 Ditananimi bunde papurru' dao kalandona buntu dio randanna laꞗi',
dirandukkimi dalla' paimbakan dao patioranna tanete dio lelean uran.
- 709 Timummu'mi datunna aꞗin tama bunde papurru',
tidukunmi tama dalla' paimbakan ma'dika darindiꞗ.
- 710 Ma'kadami datunna aꞗin kumua:
Apamo te ba'ba salaki, ammi tanannikan bunde papurru', kalumpini'
rante,
tiapamo te kikatumaꞗai, ammi randukkikan dalla' paimbakan, pirik
kaꞗlean?

704 *kalumpini' rante*: a swallow with a yellow breast which builds its nest in all kinds of places.

706 *barri'*: a kind of red rice; *taun barri'* = the agricultural year, the time elapsing between the very first start of the work of cultivating the rice and the final rites for the rice after the harvest. The usual term for the agricultural year is *taun pare*.

707 *tipurru'* = to be caught in a knot; *purrusan* = a sack which is closed by pulling a drawstring.

709 *timummu'* = to go into something with a crowd.

- 702 "But I have fashioned a puppet of clay which stands upright, without speaking.
I have created *Potto Kalemban*, and she is there, without saying anything."
- 703 "Wilt thou make a long journey for me, in order to seek the Prince of the Wind at the edge of the firmament, at the top of the mountain?"
"Wilt thou now undertake a distant tour, lasting some seasons, for me, with the object of searching for the Lord of Coolness, on the crown of the hill at the place from whence the rain moves?"
- 704 Then said the birds:
"That we cannot do, Lord."
The birds spoke:
"Except the swallow of the fields, except the bird of the high part that reaches right to the edge of the firmament, that goes right to the place from whence the rain moves."
- 705 Then the swallow of the field went to the edge of the firmament, the bird of the high part was at the place from whence the rain moves.
- 706 For almost a rice-year it was at the edge of the firmament, it was for a period of the dry season at the place from whence the rain moves, but it could not seize the Prince of the Wind.
- 707 Then, in order to catch him, a landing net, which could be drawn in tightly, was made in the centre of the firmament, thereon a casting net, which could catch many, was woven, with the object of trapping him in the highest part of the all-covering roof.
- 708 Then, the landing net, which could be drawn in tightly, was placed on the top of the mountain at the edge of the firmament, thereon the casting net, which could catch many, was put on the crown of the hill, at the place from whence the rain moves.
- 709 Then the host of the Prince of the Wind went into the landing net which could be drawn in tightly, thereon the group of the Lord of Coolness entered the casting net which could catch many.
- 710 Then said the Prince of the Wind:
"What offence have we committed, swallow of the field, that thou hast placed for us a landing net which can be drawn in tightly?"
"What frightful things have we done, bird of the high part, that thou hast put for us a casting net which can catch many?"

- 711 Ma'kadami kalumpini' rante kumua:
Tae' kami nakami ma'lalan ba'tarj.
Ma'tundu malesomi pirik kaarjlean kumua:
Tae' kami nakami ma'tutu inaa.
- 712 Puarj Matua kami umpatudukan lalan,
To Kaubanan kami umpatetekan mata kalambanan.
- 713 Dakopa kamu misitiro lindo Puarj Matua,
dakopa kamu misitontorjan rupa To Kaubanan.
- 714 Rampomi lan tarjjana larji' datunna arjin sola kalumpini' rante,
tidukunmi lan masuarjgana to paorjanan ma'dika darindirj sola pirik
kaarjlean.
- 715 Ma'kadami datunna arjin kumua:
Apa te kikamali'ji, kiditananni bunde papurru' dao kalandona buntu,
tiapara te ba'ba salaki, kidirandukki dalla' paimbakan dao patioranna
tanete?
- 716 Ma'kadami Puarj Matua kumua:
Tae'ra te mukamali'ji.
Ma'tundu malesomi To Kaubanan kumua:
Tarj denda to ba'ba salamu.
- 717 Apa urjaragara' tau-tau litak, nabaarjun tarj ma'kada-kada,
untampera' Potto Kalembarj, nadiorj tarj ma'ulelean.
- 718 La kupalendu'ko tama batarj dikalena tau-tau litak,
la kupatinumbuko tama tondon to batarjna Potto Kalembarj.
- 719 Ma'kadami datunna arjin kumua:
Nokakan kami lendu' tama batarj dikalena tau-tau litak.
Ma'tundu malesomi ma'dika darindirj kumua:
Tarj ma'dinkan kami la tinumbu tama tondon to batarjna Potto
Kalembarj.
- 720 Apa nokakan kami la kandean ulli',
tarj ma'dinkan kami la pintokan ola'j-ola'j.
- 721 Ma'kadami Puarj Matua kumua:
Taindo' basse kasalle.
Ma'tundu maleso To Kaubanan kumua:
Taambe' pandan dipamaroson.
- 722 Diindo'mi basse kasalle,
diambe' pandan dipamaroson, kumua:

718 *kupatinumbuko* = I make thee push towards; I make thee touch.

721 *taindo'* = we care for as a mother, we answer for as a mother.

taambe' = we care for as a father, we answer for as a father.

- 711 Then said the swallow of the field:
 "We are not the one in whose innermost being it arose."
 Thereon spoke the bird of the high part, loud and clear:
 "We are not the one whose heart had the thought."
- 712 "*Puanꝓ Matua* showed us the way,
To Kaubanan directed us on the path."
- 713 "Presently thou goest to meet *Puanꝓ Matua*,
 soon thou goest to see *To Kaubanan*."
- 714 "Thereupon, the Prince of the Wind and the swallow of the field
 reached the centre of the firmament,
 thereon the Lord of Coolness and the bird of the high part arrived at
 the highest part of the all-covering roof.
- 715 Then said the Prince of the Wind:
 "In what way have we misbehaved that a landing net, which can be
 drawn in tightly, was placed for us on the top of the mountain,
 in what way have we offended, that a casting net, which can catch
 many, was put for us on the crown of the hill?"
- 716 Then said *Puanꝓ Matua*:
 "Thou hast not misbehaved."
 Thereon spoke *To Kaubanan*, loud and clear:
 "Thou hast committed no offence."
- 717 "But I have fashioned a puppet of clay, which stands there upright,
 without speaking,
 I have created *Potto Kalembanꝓ*, who is there, without saying anything."
- 718 "I desire thee to pass into the body of the puppet of clay,
 I wish thee to enter into the form of *Potto Kalembanꝓ*."
- 719 Then said the Prince of the Wind:
 "We do not wish to pass into the body of the puppet of clay."
 Thereon spoke the Lord of Coolness, loud and clear:
 "We refuse to enter into the form of *Potto Kalembanꝓ*."
- 720 "We do not wish to become food for the worms,
 we refuse to be pecked at by repulsive birds."
- 721 Then said *Puanꝓ Matua*:
 "We take a severe oath upon ourselves."
 Thereon declared *To Kaubanan*, loud and clear:
 "We vouch for a solemnly sworn avowal."
- 722 Then the responsibility for the severe oath was assumed,
 thereon the solemnly sworn avowal was vouched for, as follows:

- 723 Ianna lambi'i sumpu suka'na, tassu'ko laŋŋan botto ulunna tau-tau litak,
mumale sola saŋserekammu lako randanna laŋi' dao kalandona buntu.
- 724 Ianna dete'i tandan garaganna, tileakko laŋŋan passaroŋanna,
mutibalik lako lelean uran sola saŋpa'duanammu dao patioran tanete.
- 725 Lumbaŋmo pole lan ta'ka' Datu Bakka' sola Poŋ Malaleoŋ,
dipoepandanan laŋŋan, dipopeosok oŋan.
- 726 Narandanomi saki unnanŋa' Bannobulaan lan taŋŋana laŋi',
nabiriŋmi rammun ma'posanŋa-saŋa Datu baine lan masuanŋana to paonanan.
- 727 Umbalianomi batu ba'taŋna Puarŋ Matua,
umbibi' karaŋan inaanna To Kaubanan lan una'na to palulluŋan.
- 728 Dilando lalannimi Indo' Belo Tumbaŋ rekke ulunna laŋi',
dilaŋka mambelami Indo' Buŋa Sampa' rekke karopokna pandan matari' allo.
- 729 Pa ia sikambi' pedampi to tiaŋ,
ia siirko' petamba' to lakaan.
- 730 Umpatiaŋka'mi bate lentekna Indo' Belo Tumbaŋ sibaa pedampi ma'burra,
umpatirimbari pessoenanna Indo' Buŋa Sampa' sikaloli' tamba' ma'pakuli-kuli.
- 731 Rampomi lan taŋŋana laŋi' Indo' Belo Tumbaŋ,
tidukunmi lan masuŋana to paonanan Indo' Buŋa Sampa'.
- 732 Ma'paŋan-paŋanmi sola Puarŋ Matua, Puarŋ Bassi-bassian, Puarŋ Ambo-amboan,
sundunmi ma'paŋan-paŋan, upu'mi ma'damerak-merak,
ma'kadami Indo' Belo Tumbaŋ kumua:

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- 724 *garagan* = manufactured article, build, form.
passaroŋan = that part of the head covered by the sun hat.
- 725 "the spit for their lords", is the roasting spit on which the bristles of the pig to be offered by their lords, are to be burnt.
- 726 *saki unnanŋa'* = sickness that deliberately attacks a person.
- 728 *Indo' Belo Tumbaŋ* = Mother Ornament of People in a State of Trance.
Indo' Buŋa Sampa' = Benevolent Mother Blossom.
- 729 *petamba'* = styptic; in this context it is used as the parallel of *pedampi* = medicine.
lakaan: I could not get an explanation of this word; it is translated as the parallel of *to tiaŋ* = the ones who are treated at the *maro* rites.
- 730 *ma'burra* = spitting. At the *maro* feast the sick are spat upon by the physician, the *to ma'dampi*, beaten with flames and subjected to the magical power of iron.

- 723 "When she reaches the end of her span of life, then thou shalt go upwards, out of the crown of the head of the puppet of clay, and take thy departure, with thy group members, to the edge of the firmament at the top of the mountain.
- 724 "When she comes to the absolute point of her physical life, then shalt thou rise up, out of her skull, and return to the crown of the hill, to the place from whence the rain moves, with the ones with whom thou art bound in one community."
- 725 Then *Datu Bakka'* and *Pon Malaleon* were bowed, they lay themselves down in complete submission, they were ordered to set up the roasting spit [for their lords], they were commanded to stick in the ground the fronds for shade.
- 726 Then the plague of sickness attacked *Banno Bulaan* in the centre of the firmament, thereon a disease, increasing in violence, ravaged *Datu Baine* in the highest part of the all-covering roof.
- 727 Then *Puan Matua* brought his innermost being into movement, thereon *To Kaubanan* brought the kernel of his inwardness into action in the zenith of the all-enfolding.
- 728 Then someone was sent on a long journey to the head of the firmament, in order to call *Indo' Belo Tumban*, thereon somebody was despatched on a distant tour, to the North, to the upper part of that which lies stretched out, round, like the disc of the sun, with the object of summoning *Indo' Buña Sampa'*.
- 729 Because she is the guardian of the medicine for the ones who are treated at the *maro* rites, she is the one who looks after the remedies for the ones for whom the *maro* feast is held, in order to cure them.
- 730 Then *Indo' Belo Tumban* rose to her feet, taking with her the medicine that is spat upon people, thereon *Indo' Buña Sampa'* swung her arms, carrying with her the remedy that brings recovery.
- 731 *Indo' Belo Tumban* reached the centre of the firmament, *Indo' Buña Sampa'* arrived at the highest part of the all-covering roof.
- 732 Then they chewed the betel quid with *Puan Matua*, *Puan Bassi-bassian* and *Puan Ambo-amboan*, after they had chewed the betel quid, when they had finished making their mouths red, *Indo' Belo Tumban* said:

- 733 Indomokan sibaa pedampi ma'burra, apa pusa' te batu ba'tarŋki, Puaŋ,
kalili karaŋan inaarŋki.
- 734 Sitintikan unnola paŋala' tamman,
dionŋkan la umpolalan to' kurra manapa'.
- 735 Tae' nalo'baŋ lalan kipolalan,
tae' namaindan mata kalambanan kipokalambanan.
- 736 Ma'kadami Puaŋ Matua kumua:
Umba nakita batu ba'tarŋmu, Indo' Belo Tumbaŋ,
tiapa natontoŋi karaŋan inaammu, Indo' Buŋa Sampa'?
- 737 Nakua: Lando lalanniri Kambunolaŋi',
laka pa'taunanni Ta'duŋ Kaissanan.
- 738 Anna kendeŋ disondorŋ inde banua bassi tumaŋke suru' ma'reboŋan didi,
anna laŋŋan dipalanta' inde a'riri boŋga ura'na tumetaŋ lindo sara'ka'
ma'serekan tuju rante.
- 739 Randukmi sapean tabaŋ lan banua bassi,
tipamulannami rabekan tarŋke lassigi lan a'riri boŋga ura'na.
- 740 Umpale'ke'mi pedampi ma'burra Indo' Belo Tumbaŋ,
umpalakomi tamba' ma'pakuli-kuli Indo' Buŋa Sampa'.
- 741 Kendeŋmi laŋŋan tampona limboŋ Bannobulaan, ma'kadoja lussu',
tiarŋka'mi laŋŋan sapanna minarŋa Datu baine ma'manuk dirampanan.
- 742 Umpotampami tampa rapa'na,
umpokomborŋ komborŋ sirurunna.

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- 736 *Umba nakita batu ba'tarŋmu* = Where does the glance of the kernel of thy innermost being direct itself?
Tiapa natontoŋi karaŋan inaammu = Upon what does the kernel of thy inwardness always look?
- 738 *ma'reboŋan didi* = to count by breaking off pieces of the leaf ribs of the sugar palm. This method of counting out is used when tallying up the number of transgressions committed by a sick person. The consequent atonement offering is determined by divination, by the splitting of reed stalks.
tuyu rante is a kind of rush that grows on damp, flat ground. Splitting these rushes is also used as a method of tallying up the number of transgressions.
a'riri boŋga ura'na "the poles with strong fibres"; these words are the parallel of "house".
- 739 "the tearing off of the leaves of the dragon's blood plant", refers to the opening rite of the *maro* feast when the leaves of the dragon's blood plant, which are used at this feast, are torn off the bush.

- 733 "Here we are with the medicine, in order to spit it out, but our innermost being is bewildered,
the kernel of our inwardness is confused."
- 734 "It is as though we are going into an impenetrable forest,
it is as if the path we are taking is in thick undergrowth."
- 735 "It is no open path on which we are going,
it is no way free of undergrowth, upon which we walk."
- 736 Then said *Puanꝓ Matua*:
"With what are thy thoughts occupied, *Indo' Belo Tumbanꝓ*?"
"On what does the kernel of thy inwardness always meditate, *Indo' Buꝓa Sampa*?"
- 737 They replied:
"Let a long journey be made, in order to call *Kambunolanꝓ*,
let a distant tour be undertaken, lasting some seasons, with the object of summoning *Ta'dunꝓ Kaissanan*."
- 738 "Let him climb here, to the front room of the iron house and fulfil the rites of the atonement offering, breaking in pieces the leaf ribs of the sugar palm,
let him go upwards here, to the front space of the poles with strong fibres, and perform the ritual of the cleansing offering, splitting the rushes of the field."
- 739 Then began the tearing off of the leaves of the dragon's blood plant, in the iron house,
thereon started the pulling off of the foliage of the croton plant, before the poles with strong fibres.
- 740 *Indo' Belo Tumbanꝓ* applied thereto the treatment of spitting,
Indo' Buꝓa Sampa employed thereon the remedy that brings recovery.
- 741 Then *Banno Bulaan* mounted to the edge of the water pool, like a crow alighting unhampered,
thereon *Datu Baine* ascended to the dyke of the sheet of water, like a fowl that has been released.
- 742 She was then healthy,
she had become hale.

741 The expressions "mounted to the edge of the water pool", and "ascended to the dyke of the sheet of water", mean figuratively that the dangerous period of the sickness has passed. While a person is sick he is in a fast flowing river; during the crisis period he is in the middle of the rapids, or in the middle of the river.

minaya = mouth of a river.

- 743 Bendanmi bate manurun,
tunannaꝓmi bandera diaꝓinni.
- 744 Napondok Puaꝓ Matua lan taꝓꝓana laꝓi',
napamaꝓka salaga To Kaubanan lan una'na to paꝓꝓanan.
- 745 Taꝓ mempue sekke'mi pedampi ma'burra,
taꝓ messompo berada'mi tamba' ma'pakuli-kuli.
- 746 Salondo sa'danmo pedampi ma'burra,
sa'dan bone-bonemo tamba' ma'pakuli-kuli.
- 747 Torro pareami lan taꝓꝓana laꝓi',
unnesuꝓ pasaladanmi lan una'na to paꝓꝓanan.
- 748 Urria mellolo tau,
ussaladan to sanda raꝓka'na.
- 749 Urria ma'bala tedoꝓ,
ussarande kaeran ma'paꝓkuꝓ karambau.
- 750 Urria pare tallu bulinna,
ussaladan ke'te' tallu eteꝓna.
- 751 Urria ianan sanda rupanna lan taꝓꝓana laꝓi',
ussaladan baraꝓ apa mintu' sola nasaraꝓ.
- 752 Umpatuka'omi pa'bataraꝓ Puaꝓ Matua,
umpasolo'omi pa'inaan To Kaubanan sola Arraꝓ dibatu.
- 753 Umballa'mi taꝓdo' kalua' dao banua bassi,
uꝓgaragaimi inan masea-sea dao a'riri boꝓga ura'na.
- 754 Umpakendekmi to disalampe manikki.
- 755 Dilando lalannimi burake manakka,
dilaka pa'taunannimi biꝓsu mapato.

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- 743 *bate manurun*: a long bamboo stake to which a long red cloth is attached. It is erected at the final rite on the last day of the great *maro* feast. The rite is conducted on a field outside the village. A lesser kind of *maro* feast is concluded with the *mendio'* = the bathing in the river, when a smaller cloth is tied to a bamboo stake called *bate uai*.
- 744 *napamaꝓka salaga* = he completed it with a harrow; as a field is worked with the harrow and is then ready for the planting, so is something definitely agreed and ready to be executed.
- 745 *sekke'*: a bird with a large head and light blue feathers.
berada': a small bird with white and greyish feathers.
- 753 *taꝓdo' kalua'* = broad platform; this is the platform that is erected before the house where the great *la'pa'* feast is to be held.

- 743 Then the great standard stood upright,
the banner stood flapping in the wind.
- 744 *Puan Matua* stood fast in the centre of the firmament,
To Kaubanan was fixed firmly in the highest part of the all-covering
roof.
- 745 So that the treatment of spitting would not be of short duration, like
a *sekke'* bird,
that the remedy that brings recovery should not sit on the shoulder,
like a *berada'* bird.
- 746 So that the treatment of spitting would be like a river flowing in spate,
that the remedy that brings recovery would be like a stream swollen by
heavy rain.
- 747 There it remained, cherishing, in the centre of the firmament,
it stayed there, protecting, in the highest part of the all-covering roof.
- 748 Cherishing the birth of mankind,
protecting the ones whose limbs are complete.
- 749 It cherishes the stalling of the buffaloes,
it protects carefully the stabling of the kerbau.
- 750 Cherishing the three-eared rice,
protecting the cut one, branched in three.
- 751 Cherishing the precious things of all kinds, in the centre of the
firmament,
protecting all the possessions together.
- 752 *Puan Matua* caused thoughts to arise,
To Kaubanan made the reflections sink down.
- 753 Then he extended the large platform to the iron house,
thereon he made the broad place before the poles with strong fibres.
- 754 He permitted the ones who had been dressed with a beaded scarf to
be borne above.
- 755 Then a long journey was made, in order to fetch the skilled *burake*,
a distant tour was undertaken, lasting some seasons, with the object
of bringing back the priestess with supernatural power.

754 A *salampe* is a scarf, an old woven cloth, which is worn aslant over the body.
At the great *la'pa'* feast, the women who perform a function at this feast wear
the *salampe* on their heads.

755 *binsu* = priestess; it is the older form of *bissu*. In various territories of *Upper Binuay* (*Mamasa*) and *Pitu Ulunna Salu* she officiates at the *melayi'* feast which is held in those regions. The *bissu* at the court of *Bone* was the guardian of the state regalia.

- 756 Dilando lalannimi to peduduṅ tanduk,
dituṅka mambelami to perande salaṅka'.
- 757 Dipalaṅṅanmi to diboboṅ bulaanni,
simboloṅ manik, lokkon loerara'.
- 758 Narundunan bulomi burake manakka dao lisu aṅinan alukna baine
to tumbaṅ,
napasitete malaa'mi biṅsu mapato dao taṅṅana sondoṅ saṅka'
beloṅ-belona to unnisuṅ to malaṅi'.
- 759 Ullambemi ianan sanda rupanna to menani,
untambaimi baraṅ apa mintu' sola nasaraṅ to peduduṅ tanduk.
- 760 Dilando lalannimi mintu' la napopake tananan bua',
dilaka pa'taunannimi mintu' roṅka-roṅkana randukan balinono.
- 761 Dirantemi rante dibunna',
dilappa'imi padaṅ ditallu rarai.
- 762 Bendanmi goraya bulaanna,
tunannaṅmi patayaṅdo bulaan.
- 763 Sumomba'mi to tumbaṅ tama rante dibunna' situayaṅ pake,
situru' to kaijaṅanmi to diboboṅ bulaanmi tama padaṅ ditallu rarai
sitonda parea.
- 764 Bendanmi lumbaa laṅi',
tunannaṅmi paraṅka dialuk.

757 "the ones whose partings are adorned with gold", are the *to tumbaṅ* = young girls and women who are in a state of tabu at the great *la'pa'* feast.

758 *lisu aṅinan* = centre part over which the wind blows: it is the platform before the house.

sondoṅ: in many regions of the *Rantepao* country, it means a small room on the north side of the house and which is slightly higher than the platform.

to malaṅi' = those who sing and dance; it is another description of the *to tumbaṅ*. The word *malaṅi'* is a derivation of *laṅi'* = the firmament; it also means belonging to the sphere of the upper world; cp. *melaṅi'* the name for the *bissu* feast in the Upper *Binuaṅ* country, see 755.

759 The enumerating of the names of valuable things of all kinds contains the wish to acquire them.

762 *goraya*: a platform on high poles erected on the feast place of the *la'pa'* feast and to which the *to minaa* mount in order to speak their blessings from a height.

patayaṅdo: the trunk of a casuarina tree which is fastened across the breadth of the house to the rafters near the *anak dara*. These *anak dara* consist of four pieces of bamboo bound together in a bundle with the leaves of the sugar palm and other plants, and attached, with a shield and a sword, to the north side of the centremost main pole of the house.

- 756 A long journey was made, in order to fetch the men who wear horns on their heads,
a distant tour was undertaken, lasting some seasons, with the object of bringing back the ones who hold on the palms of their hands the baskets in which fish are caught.
- 757 Then the ones whose hair partings are adorned with gold, were taken on high,
the ones who have knots of hair, shining like beads, who have rolls of hair, hanging down, like golden neck ornaments.
- 758 The skilled *burake* regulated in good order, from the beginning to the end, the rites of the women, the *to tumban*, on the centre part over which the wind blows,
the priestess with supernatural power, ordered in a proper manner, in the middle of the front space, the required adat performances of the ones who were placed there as dancers.
- 759 The *to menani* called the names of the precious things of all kinds, the ones who wear horns on their heads, summoned all the possessions together.
- 760 A long journey was made, in order to fetch that which was to be used as an adornment at the performing of the *bu'a*' feast,
a distant tour was undertaken, lasting some seasons, with the object of bringing back all the ornaments for the holding of the procession at the *la'pa'* feast.
- 761 The place of the feast, where the digging stick was to be stuck, was made flat,
the field that was to be covered with three kinds of blood, was levelled.
- 762 The high golden platform stood upright,
the splendid casuarina trunk stood on end.
- 763 The *to tumban* went in procession to the place of the feast, where the digging stick was to be stuck, robed in festival clothing,
the ones whose hair partings are adorned with gold, went like a cortege to the field that was to be covered with three kinds of blood, making dancing movements, in festival attire.
- 764 Then the thick bamboo stood upright,
the ritual stone, set in the ground before the house of the feast, stood on end.

764 *paraŋka*: the stone which, together with a tjendana tree and magically powerful plants (dragon's blood and *sirri-sirri* (*Cordylina fructuosa*)) is set in front of the house where the *la'pa'* feast is held.

- 765 Randukomi Kambunolaꝓi' bendan ma'tali maa',
petoe soꝓkaꝓ, sikaꝓkaꝓ doke diremak.
- 766 Umpasirundunan bulo nene' mendeatanna titanan tallu,
nene'na manuk, nene'na bai, nene'na tedorꝓ.
- 767 Tipamulannaomi Ta'duꝓ Kaissanan tunannaꝓ ma'tompu masura',
pedeken panaaran, sikaꝓkaꝓ induk disila bannaꝓ.
- 768 Umpasitete malaa' to dolo kapuaꝓanna, samba' batu lalikan.
- 769 Sundunmi rekke lolokna alukna kalaparan lan taꝓꝓana laꝓi',
upu'mi laꝓꝓan pendaunanna saꝓka' beloꝓ-beloꝓanna tananan bua' lan
masuaꝓgana to paꝓꝓanan.
- 770 Torro pariami lan taꝓꝓana laꝓi',
pasarande kaeranmi lan una'na to paꝓꝓanan.
- 771 Urriami mellolo tallu,
ussaladanmi sibiaꝓ tauninna.
- 772 Tia'danomi ade' burana Tanduaꝓ Siulu,
taꝓ ponno suka'namo lupa'na pananda uai.
- 773 Umbaliaꝓanomi batu ba'taꝓna Puaꝓ Matua,
umbibi'omi karaꝓan inaanna To Kaubanan.
- 774 Bendanmi ade' raukan tedorꝓ lan tampona Tanduaꝓ Siulu,
tunannaꝓmi ade' tokonan karambau lan tompokna Minaꝓa To
Palulluꝓan.

774 *tokon* = to strike directly beneath with a lance.

- 765 Then began the custom of *Kambunolanj*' rising to his feet wearing
as a head cloth an old short wide woven cloth, a bamboo container
in his hand,
holding a lance on which an areca nut had been stuck.
- 766 In regular order, he mentioned the divine progenitors of the ones that
are established as a trinity,
the begetter of the fowl, the begetter of the pig, and the begetter of
the buffalo.
- 767 Then *Ta'dunj Kaissanan* stood there for the first time, wearing a band,
decorated with a design, on his head,
grasping a small bamboo container, holding in his hand the wood of
the sugar palm, cleft along the prescribed line.
- 768 One by one, he mentioned, in the correct manner, the lords, revered
as the progenitors of the trinity belonging together, like the three
stones of the hearth.
- 769 The rites of the *la'pa* feast were completed, right to the top, in the
centre of the firmament,
the adat performances required at the holding of the *bua'* feast, were
brought to an end, to the topmost one, in the highest part of the
all-covering roof.
- 770 There it remained, cherishing, in the centre of the firmament,
protecting carefully, in the zenith of the all-enfolding.
- 771 Cherishing the birth of the trinity,
protecting the ones whose placenta belong together, like strips of woven
cloth.
- 772 Then it was, so we are told, that the produce of The field lying at the
head [of the firmament] did not reach its full quantity,
it was then that the harvest of the sawah, dyked to keep the streaming
water in bounds, was below its measure.
- 773 *Puanj Matua* again brought his innermost being into movement,
To Kaubanan again brought the kernel of his inwardness into action.
- 774 Then, so we are told, the stabbing of the buffalo took place on the
dyke of The field lying at the head [of the firmament],
thereon, so it is said, the spearing of the kerbau happened on the dam
of The water pool of the all-enfolding.

- 775 Dilando lalannimi mintu' la napopake surasan tallar,
diturka mambelami mintu' roŕka-roŕkana ra'buŕ diangilo,
nasielleran karidisan pandur balo.
- 776 Randukomi Kambunolarji' benden petoe soŕkaŕ, ma'tali maa', sikaŕkan
doke makabomborjan,
tipamulannaomi Ta'dur Kaissanan sikaŕkan pasoan barji'.
- 777 Unnalami ade' Puar Matua sendana lanmai tampona limbor,
nakala'pami ade' To Kaubanan lanmai tompokna minarja tua kaju
ma'rara tau.
- 778 Nakua: Indemo sendana sugi' la taniŕ ussarŕkin tedor ma'bulu aluk,
apa iamo kaju ma'rara tau,
indemo kaju mentarŕke ianan la taniŕ ulla'ka' karambau massorŕgo
bisara,
iamo kaju ma'lomba' to lino.
- 779 Dipamulannami sendana sugi' diniŕ ussarŕkin tedor ma'bulu aluk,
burja'na kaju mentarŕke ianan diniŕ ulla'ka' karambau massorŕgo bisara.
- 780 Sundunmi rekke lolokna raukan tedor lan tampona Tandur siulu,
upu'mi larŕjan pendaunanna tokonan karambau lan tompokna minarja
tua.
- 781 Torro paria, unnisur pasaladan,
sakendek-kendeknami burana Tandur Siulu,
salarjan-larŕjannami lupa'na Minarja To Palulluran.

775 The kapok on the leaf ribs of the sugar palm is smeared with blood and these ribs are then attached to the outer ends of the bamboo struts of the small offering table.

776 As in the rite of the *ma'tambuli*, where the *to minaa* performs the symbolic act of digging a hole in which to plant the tjendana tree to which the buffalo that is to be slaughtered, is tied, so in the rite referred to in this strophe, he holds in his hand a lance with a small scoop at the end.

777 "a tree with the blood of a human being", is a poetical description of a tjendana tree with red wood.

- 775 Then a long journey was made, in order to fetch everything to be used at the offering on the small offering structure of bamboo struts on which a design is cut,
 a distant tour was undertaken, lasting some seasons, with the object of bringing back all the things with which the bamboo with incised lines is adorned,
 to which must be attached the leaf ribs of the sugar palm wrapped round with small pieces of blood-smeared kapok.
- 776 Then began the custom of *Kambunolani*' rising to his feet, wearing as a head cloth an old short wide woven cloth, a bamboo container in his hand, holding a lance with a small scoop fixed on the end, there stood for the first time *Ta'dun, Kaissanan*, in his hand the shaft of a lance, on which was a spoon-shaped object.
- 777 *Puan, Matua*, so we are told, fetched a tjendana tree from the dyke of the water pool,
To Kaubanan, so it is said, brought the tree with the blood of mankind, from the dam of the old sheet of water.
- 778 He said:
 "Here is the richly laden tjendana tree to which we shall bind the buffalo with skin befitting the offering rites, for this is the tree with the blood of mankind,
 herewith is the tree whose branches are full of precious things, to which we shall tie up the kerbau with neck hair suitable for the adat performances, the tree with the life-fluid of the people of the earth."
- 779 Then began the custom of binding the buffalo with skin befitting the offering rites, to the richly laden tjendana tree,
 for the first time, the kerbau with neck hair suitable for the adat performances, was tied to the tree whose branches are full of precious things.
- 780 The conducting of the feast of the stabbing of the buffalo was completed, right to the top, on the dyke of The field lying at the head [of the firmament],
 the feast of the spearing of the kerbau was brought to a complete end, to the highest point, on the dam of the old sheet of water.
- 781 There it remained as a cherishing force, there it stayed as a protection, then the produce of The field lying at the head [of the firmament] grew in abundance,
 the harvest of the old sheet of water of the all-enfolding, increased more and more.

- 782 Sirampananmi kapa' Kundailaŋi' Kambunolaŋi',
sipakuleasanmi pa'sullean allo 'Fa'duy Kaيسانan Datu baine.
- 783 Manda'mi lan rampanan kapa',
bintinmi lan pa'sullean allo.
- 784 Dadiomi buana rampanan kapa' saŋbua bannaŋ,
takkomi kamaseanna pa'sullean allo saŋkaju loli.
- 785 Kasallemi dadinna, lobo' garaganna,
umposaja saŋanna, umpoganti pa'gantiananna.
- 786 Disaŋami Sambiralaja',
diganti Datu muane.
- 787 Umbelisaŋanomi batu baŋtaŋa Sambiralaja',
umbibi' karagan inaanna Datu muane.
- 788 Randukmi rumampan kapa' lako bintoen tasak,
sipakuleasanmi pa'sullean allo ra'tuk laŋi'.
- 789 Manda'omi lan rampanan kapa' Sambiralaja',
bintinmi lan pa'sullean allo Datu muane.
- 790 Dadiomi buana rampanan kapa',
takkomi kamaseanna pa'sullean allo.
- 791 Kasallemi dadinna,
lobo' garaganna,
umposajami saŋanna, umpogantimi pa'gantiananna.
Disaŋami Buralaja', diganti Datu muane.

786 *sambira* = piece of split wood.

788 *ra'tuk laŋi'*: roasted rice grain of the firmament; a roasted rice grain, when it splits open, shows its white shining inner part. It is the parallel of *binta-en* = star.

- 782 *Kundailani'* concluded a marriage with *Kambunolani'*,
Ta'dun Kaissanan entered into a union with *Datu Baine*.
- 783 They were steadfast in the marriage,
they were constant in the union.
- 784 Then a single fruit was born of the marriage,
thereon came into the world a sole gift of the union, well-shaped.
- 785 He reached maturity, his form developed fully,
and he received his name, and was given his other name.
- 786 He was called *Sambiralani'*,
and his other name was *Datu Muane*.
- 787 *Sambiralani'* brought his innermost being into movement,
Datu Muane brought the kernel of his inwardness into action.
- 788 And he concluded a marriage with a yellow-shining star,
he entered into a union with a roasted split open rice grain of the
firmament.
- 789 *Sambiralani'* was steadfast in the marriage,
Datu Muane was constant in the union.
- 790 Then again a fruit was born of the marriage,
there came into the world a gift of the union, well-shaped.
- 791 He reached maturity, his form developed fully,
and he received his name, and was given his other name,
he was called *Buralani'*, and his other was *Datu Muane*.

791 *Buralani'* = Foam of the Firmament, Fruit of the Firmament.

C. MA'PALLIN

- 1 Nalambi'mo te allo maelo,
sikabu'tuammo te kulla' mapia dadi.
- 2 Aŋki siindo'mo te tananan pallin inde rampe matampu',
aŋki sisaladanmo randukan passaleaŋan.
- 3 Apa to nasaŋindoran tananan pallin,
apa to nasaŋamberan randukan passaleaŋan?
- 4 Den manii rapu indukki sala dioŋ ballaran ampa',
den manii kikatumaŋai dioŋ rantean tuju.
- 5 Mintu'na tu salaki, makalima'na to kikatumaŋai,
iamoto aŋki siindo' tananan pallin, aŋki sisaladan randukan passaleaŋan.

-
- 1 In the *Mamasa* district (*Upper Binuang*), the word *mapia* is the colloquial term for good, beautiful; in the *Sa'dan* territory, it is a poetical word.
 - 2 *sisaladan*: to hold each other on the lap.
 - 3 *saŋamberan*: to have the same father.

C. THE PRAYER AT THE RITE FOR THE WARDING OFF OF EVIL FORCES

- 1 This good day has come,
this radiant one, beautiful of being, is shining on us.
- 2 So that we together may undertake the performing of the *pallin* offering,
at the western side,
in order that we, each one with the other, may concern ourselves with
the holding of the expiatory offering.
- 3 What is the significance of our undertaking together the performing of
the *pallin* offering,
what is the meaning of our concerning ourselves, each one with the
other, with the holding of the expiatory offering?
- 4 It may be that one of the members of our lineage, numerous as the
leaves of the sugar palm, has committed an offence, after the unrolling
of the mat,
perhaps we have transgressed, after the spreading out flat of the rushes.
- 5 For all the offences, for everything in which we have transgressed, do
we undertake together the performing of the *pallin* offering,
do we concern ourselves, each one with the other, with the holding of the
expiatory sacrifice.

4 "has committed an offence, after the unrolling of the mat", and "have transgressed, after the spreading out flat of the rushes", both refer to sexual offences, especially extra marital sexual relations with a closely related member of the family.

D. LIKARAN BIAJ

- 1 Nalambi'mo te allo maelo,
nadete'mo te kulla' mapia dadi.
- 2 Aŕki tundan to mamma'komi, Puaŕ Matua, dao taŕŕjana laŕi',
aŕki rujaŕ to matindokomi, To Kaubanan, dao una'na to palulluŕan.
- 3 Anna Puaŕ Bassi-bassian,
anna Puaŕ Ambo-amboan,
- 4 deata taŕŕjana laŕi',
puaŕ barrena allo,
- 5 kamu deata mamase,
kamu puaŕ sa'pala buda,
- 6 lumbaŕ petiro aluk,
lukku pemanta bisara.
- 7 Mintu' deata ilaŕi',
makalima'na puaŕ to palulluŕan.
- 8 Puaŕ Matua ia sikorok londonŕ saŕdeatanna,
To Kaubanan ia sititian baan mintu' deata ilaŕi',
- 9 makalima'na puaŕ to palulluŕan.
- 10 Tae' salianna rindiŕ,
tae' leko'na manayŕa banua.^{a)}
- 15 Pokinallokomi mellolo tau,
pobokoŕ dilambanaŕkomi to sanda raŕka'na.
- 16 Pokinallokomi to ma'puduk mundan,
pobokoŕ dilambanaŕkomi to ma'illoŕ karumisik.
- 17 Pokinallokomi pare tallu bulinna,
pobokoŕ dilambanaŕkomi ke'te' tallu eteŕna.

a) Strophes 11 to 14 are similar to strophes 99 to 102 of B, and are therefore not included.

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- 2 When the person reciting the invocation calls upon the gods to descend in order to accept the offering meal, he is calling upon deities who are considered to be sleeping. He therefore uses the words "awaken" and "arouse" - strophes B 89, 141, 202; D 2, 28, 41; G 48a, 80, 130. When the gods are requested to invite their co-gods, the words "summon" and "call" are used - strophes B 97, 208; D 8, 33. When the reciter says that he has invited the gods from the four quarters, when he says in the 'a' line "fingering the strumming instrument", and in the 'b' line "plucking the golden strings", he uses the words "summon" and "call" - strophes B 94, 177; G 52, 108.
 - 10 *salianna rindiŕ*: that remaining outside the wall.
leko'na manayŕa banua: that which is on the wrong side (the outside) of the

D. THE PRAYER AT THE RITE AT WHICH THE OFFERING MEAL, PLACED IN A SMALL BASKET MADE OF INTERWOVEN LEAVES OF A REED, IS LAID DOWN

- 1 This good day has come,
this radiant one, beautiful of being, has dawned.
- 2 So that now we awaken thee, *Puan Matua*, there above, in the centre
of the firmament, as one who sleeps,
we arouse thee, *To Kaubanan*, above, in the zenith of the all-enfolding
as one who slumbers.
- 3 And also *Puan Bassi-bassian*,
and *Puan Ambo-amboan*.
- 4 The gods of the centre of the firmament,
the lords of the shining sun.
- 5 Thou merciful gods,
thou lords great of compassion.
- 6 Who bendest forward, in order to look down upon the offering rites,
who stoopest down, with the object of observing the adat performances.
- 7 All the gods in the firmament,
the lords of the all-enfolding, complete in number.
- 8 *Puan Matua* calls his co-gods together, as a cock gathers the hens by
crowing,
To Kaubanan summons all the lords in the firmament to assemble
together, as a parakeet shrieks the call to foregather.
- 9 The lords of the all-enfolding, complete in number.
- 10 There are none there who stand aside,
not one of them there is excluded.
- 15 As sustenance for the journey, take the birth of human beings,
as provisions on the way, take the ones whose limbs are complete.
- 16 As sustenance for the journey, take the ones with lips like those of
the wild duck,
as provisions on the way, take the one whose nose is like that of a
small wild duck.
- 17 As sustenance for the journey, take the three-eared rice,
as provisions on the way, take the cut one, branched in three.

broad posts where the wooden panels of the house are placed.

15 *mellolo tau*: the coming forth of the umbilical cord of a human being.

lambanan: the place where people cross.

- 18 Pokinallokomi paŋkuŋna bai,
pobokoŋ dilambanaŋkomi bujanna manuk.
- 19 Mipokinallo ilalan tindo maelo,
mipobokoŋ dilambanan mamma' makatoŋan-toŋan.
- 20 Mipokinallo ilalan mendaun sugi',
umpobokoŋ dilambanan menta'bi ianan.
- 21 Mintu' to la dipoinaa,
makalima'na to la dipoba'taŋ.
- 22 Ammi buŋka' baba'na laŋi',
ammi killaŋ pentiroan to palulluŋan.
- 23 Ammi boŋsoran eran manikmi,
ammi randukan kalisuan bulaanmi.
- 24 Ammi ma'lalan tindak sarira,
ammi ma'lambanan taraue.
- 25 Ammi rampo lembaŋ inde padaŋ tuo balo',
ammi tu'tun koli-koli inde tana tumbo kulau'.
- 26 Ammi ma'paŋan-paŋan massola nasarŋ,
ammi ma'damerak-merak saŋga mairi'.
- 27 Mimetaa mammi',
mimelale' sanda marasa.
- 28 Aŋku tundano saŋdeatammi inde dioŋ maririnna litak,
aŋku rujaŋo saŋkapuaŋammi dioŋ maŋapi'na tana.
- 29 Deata dibaŋunni banua rokko,
diosokki a'riri sanda pati'na.
- 30 Deata patulak annan, palaŋda' karua,
parande pala', pasarande taruno.
- 31 Deata mamase,
puaŋ sa'pala buda.
- 32 Mintu' deata to keŋkok,
makalima'na puaŋ to kebalib'i'.
- 33 Puaŋ untulak padaŋ sitamban saŋdeatanna,
puaŋ to kebalib'i' sikorok londonŋ saŋkapuaŋanna.
- 34 Ammi garaga saŋke'deran,
ammi tampa saŋtiaŋkaran.

30 "the six supporting gods", and "the eight who prop up", are the gods who live under the earth and upon whom the earth rests.

- 18 As sustenance for the journey, take the pigs' sty,
as provisions on the way, take the perches on which the fowls sit.
- 19 As sustenance for the journey, take an auspicious dream,
as provisions on the way, take a pregnant nocturnal vision.
- 20 As sustenance for the journey, take a quantity of possessions, numerous
as the leaves of the tree,
as provisions on the way, take precious things, abundant as flowers.
- 21 Everything that people have in their thoughts,
all the things of which people are mindful.
- 22 And shall the door of heaven be opened,
and shall the window of the all-enfolding be thrown open.
- 23 Shall thy stairs of beadwork be lowered,
shall thy golden steps be let down.
- 24 Let the rainbow then be thy path,
thou shalt make thy way along the arch of the sky.
- 25 So that thou arrivest at this blessed region, like the coming of a prau,
in order that thou comest to this blissful land, like a small boat bumping
[against the landing stage].
- 26 All shall then chew betel,
together, then, shall all of thee make thy mouths red.
- 27 And thou shalt laugh in a friendly way,
and smile thy sweetest smiles.
- 28 Let me also awaken thy co-gods here below, in the clefts of the earth,
let me arouse the ones who, with thee, are revered as lords, here in
the depths of the layers lying on each other.
- 29 Gods upon whom the houses are built,
upon whom the poles, that are cut to their correct size, are erected.
- 30 The six supporting gods, the eight gods who prop up,
the ones who hold [the earth] on the flat of their hands, who bear
[the earth] on their fingers.
- 31 Merciful gods,
lords great of compassion.
- 32 All thou gods of the underworld,
all thou lords of the subterranean region.
- 33 Let the gods who support the earth, call together their co-gods,
let the lords of the subterranean region summon all the ones who, with
them, are revered as lords, as a cock gathers the hens, by crowing.
- 34 Arrange a complete start,
form a united departure.

- 35 Sipadolo-dolomi, sipatarja-tarjami,
sipaundi-undimi.
- 36 Apa da ammi ma'kambelar-belar,
da ammi ma'bantala-tala.
- 37 Pokinallokomi ianan sanda rupanna,
pobokor dilambanarkomi barar apa mintu' sola nasar.
- 38 Ammi pabendan eran manikmi,
ammi pate'dar kalisuan bulaanmi.
- 39 Ammi bille lolokna riu,
ammi poli' tarke luana.
- 40 Ammi sitammu sardeatammi ma'paran-paran,
ammi sirompa' sar kapuar ammi ma'damerak-merak.
- 41 Arku tundanopa sardeatammi lan kapadaranna,
kurujaropa sar kapuar ammi lan kapajan-pajananna.
- 42 Deata kambi'na te padar tuo balo',
puar taranakna te tana tumbo kulau'.
- 43 Deata kisaor'koran,
puar kisaorisuan.
- 44 Deata kitimba bubunna,
kisiok mengulirna.
- 45 Deata killeler kajunna, kile'tok tanan-tanananna,
kikalette' utan malunanna.
- 46 Deatanna pole padar diKesu',
puarna padar diBeloara'.
- 47 Deata napobura' tor kon nene' mendeatar ki,
puar tipamulanna napaunnisu to dolo kapuarar ki.
- 48 Deata malute pakorok london lako sardeatanna,
puar mabar ko patiti ambaan lako sar kapuaranna.
- 49 Garagamokomi sar ke'deran,
tampamokomi sar tar karan.
- 50 Ammi pokinallo barar apa sanda rupanna,
ammi pobokor dilambanan ianan sanda makamban.

47 *napaunnisu* = they sat themselves down.

- 35 Let the ones who stand in front go together and lead the way, the ones in the middle go together in the centre group, and the ones who are last go together at the end.
- 36 But thou shalt not go empty-handed, thou shalt not be without anything.
- 37 As sustenance for the journey, take now all kinds of possessions, as provisions on the way, take everything that is precious.
- 38 Shall thy stairs of beadwork then be erected, shall thy golden steps be raised.
- 39 Separate the heads of the grass, push aside the stalks of the *luana* grass.
- 40 Come to meet thy co-gods at the chewing of the betel, come with the ones who, with thee, are revered as lords, and together make thy mouths red.
- 41 Let me now also awaken thy co-gods on the earth, let me now also arouse the ones who, with thee, are revered as lords of the open fields.
- 42 Thou gods who guard this blessed region, thou lords who watch over this blissful land.
- 43 Gods among whom we sit together, lords with whom we take our places.
- 44 Gods from whose wells we scoop, lords from whose bubbling [wells] we draw.
- 45 Gods whose timber we cut down, whose plantations we harvest, lords whose lush verdure we pluck.
- 46 God of the *Kesu'* territory, lord of the district of *Beloara'*.
- 47 God whom our divine ancestors requested to be the first to sit down with us, lord whom our forefathers, revered as lords, begged to be the first to take a seat here.
- 48 Gods who, in a fluent way, call thy co-gods together, as a cock gathers the hens, by crowing, lords who summon in a skilled manner the ones who, with thee, are revered as lords, as a parakeet shrieks its call.
- 49 Arrange a complete start, form a united departure.
- 50 As sustenance for the journey, take all kinds of possessions, as provisions on the way, take the greatest possible quantity of precious things.

- 51 Ammi rampo lembaq
inde te padaq tuo balo'.
- 52 Sitammu saꝓdeatammi ma'paꝓan-paꝓan,
ammi sirompa' saꝓkapuaꝓammi ma'damerak-merak.

E. MAꝓRAMBU LAꝓI'

- 1 Puaꝓ Matua dao taꝓꝓana laꝓi',
Puaꝓ To Kaubanan dao masuaꝓana to palulluꝓan.
- 2 Puaꝓ Bassi-bassian, Puaꝓ Ambo-amboan,
Puaꝓ Poꝓ Tulakpadaꝓ inde dioꝓ, puaꝓ parande paduduꝓ.
- 3 Deata iKesu',
puaꝓ Beloara'.
- 4 Mintu' deata nasambo laꝓi',
narande tana kalua'.
- 5 Siindo'mokan rambuꝓan laꝓi',
sisaladanmokan oroan to palulluꝓan.
- 6 Tumbai ammu siindo' rambuꝓan laꝓi',
tiapai ammu sisaladan oroan to palulluꝓan?
- 7 Iamo kisiindo' rambuꝓan laꝓi',
denkan manii ma'rapu tallaq maliꝓ dioꝓ ballaran ampa',
denkan manii to ma'limbo kaluku leaga dioꝓ rantean tuju.
- 8 Iamo kisiindo' rambuꝓan laꝓi',
iamo kisisaladan oroan to palulluꝓan.
- 9 Sanda to kundun la kiperumpaꝓi dio ma'rapu tallaq,
upu' to pakalubamban la kipetalatai dio to ma'limbo kaluku.

9 *to kundun*: that which sticks out above a flat object, e.g. a mat, and causes trouble.

to pakalubamban: that which sticks out lengthwise over a flat object and impedes.

- 51 So that thou arrivest here at this blessed region like the coming of a prau.
- 52 In order to meet thy co-gods at the chewing of the betel, with the object of uniting with the ones who, with thee, are revered as lords, while making thy mouths red.

E. THE PRAYER AT THE OFFERING TO COVER UP GUILT

- 1 *Puan, Matua* in the centre of the firmament,
To Kaubanan in the zenith of the all-enfolding.
- 2 *Puan, Bassi-bassian, Puan, Ambo-amboan,*
 Lord *Pon, Tulakpadan,* here below, lord who holds on his hand and bears on his head.
- 3 God of the *Kesu'*,
 Lord of *Beloara'*.
- 4 All the gods over whom the heaven arches,
 whom the wide earth bears on her hands.
- 5 We, together, suffer the firmament to be veiled with smoke,
 we, each one with the other, permit the bringing of impure air to the all-enfolding.
- 6 Why doest thou, together, suffer the firmament to be veiled with smoke,
 for what reason doest thou, each one with the other, permit the bringing of impure air to the all-enfolding?
- 7 Here is the reason that we, together, suffer the firmament to be veiled with smoke,
 it may be that we, who are a lineage, multitudinous as bamboo culms, have committed an offence, after the unrolling of the mat,
 it could be that we, who are as numerous as coconut palms standing together, have transgressed, after the spreading out of the rushes.
- 8 That is the reason that we, together, suffer the firmament to be veiled with smoke,
 that is why we, each one with the other, permit the bringing of impure air to the all-enfolding.
- 9 Everything that disturbs the good order of the arrangements, we desire to remove from the lineage, multitudinous as bamboo culms growing together on a stool,
 all the things that conflict with the adat prescriptions, we wish to cut out from the family, numerous as coconut palms standing together.

F. MAJRIMPUI

- 1 Kamu to diponene',
kamu to dipotomatua.
- 2 Nene' buṅa' mellao laṅi',
to dolo tipamulaṅki turun dibintoen.
- 3 Nene' silau' eran,
to dolo sitaṅke pelalan.
- 4 Nene' maṅanna saṅka',
to dolo pa'palumpunan dibisara.
- 5 Nene' dolo, nene' taṅṅa, nene' undi,
pakapaka to pada tindo.
- 6 Mintu' to kiporara rarana,
makalima'na to kipolomba' lomba'na.
- 7 La ma'paṅan-paṅanmokomi,
la ma'damerak-merak.
- 8 Mibura'kan lindo masakke,
mipi'pikkikan rupa madadindiṅ.

5 "thou who hadst the same kind of dream", are the ancestors who, in olden times, in the war against *Bone*, against *Aruṅ Palakka*, had agreed at the lighting of fires on the top of the mountains to assemble at the *Sarira* rocks and from there to march against the advancing people of *Bone*; these ancestors are also called to *ma'pasa' boṅi* = the ones who held a market at night.

F. THE PRAYER AT THE COMMUNAL OFFERING TO THE ANCESTORS

- 1 Thou who art our ancestors,
thou who art our forefathers.
- 2 The ancestors, the first descending from heaven,
our forefathers from the time beyond memory, who came down from
the stars.
- 3 Ancestors, following each other, like the steps of a stair,
forefathers, succeeding each one after the other, like the rungs of a
ladder.
- 4 Ancestors who guarded the arrangements,
forefathers who provided us with the adat prescriptions.
- 5 Ancestors from the time beyond memory, the middle period, and the
later time,
above all, thou who hadst the same kind of dream.
- 6 All of thee who art our blood kinsmen,
everyone of thee whose blood is ours.
- 7 Come now and chew betel,
now make thy mouths red.
- 8 Sprinkle us with an auspicious face,
let a benevolent countenance drip down upon us.

6 *mintu'* to *kiporara rarana* and to *kipolomba' lombana'* mean: whose blood we have as blood.

G. MA'BUBUŃ

Kada napokada to minaa, ke umpatorromi paŋan.

- 1 Nalambi'mo te allo maelo,
nadete'mo te kulla' mapia dadi.
- 2 Aŋki patundan to mamma' mati' taŋŋana laŋi',
aŋki parujaŋ to matindomo mati' inanna to palulluŋan.
- 3 Apa kamu, Puaŋ Matua, kitundan to mamma',
kieranni kapuran paŋan.
- 4 Kamu, To Kaubanan, kirujaŋ to matindo,
kipelalanni te lambaran baolu.
- 5 Kamu, Puaŋ Bassi-bassian,
kamu, Puaŋ Ambo-amboan.
- 6 Kamu lumbarŋ petiro aluk,
lukku pemanta bisara.
- 7 Kamu deata mamase,
puaŋ sa'pala buda.

Kada napokada to minaa, ke ma'pesuŋi.

- 8 E puaŋ! e puaŋ! e puaŋ!
Puaŋ Matua dao taŋŋana laŋi',
To Kaubanan dao masuaŋgana to palulluŋan!
- 9 Puaŋ Bassi-bassian,
Puaŋ Ambo-amboan.
- 10 Deata taŋŋana laŋi',
puaŋ barrena allo.
- 11 Deata kitiro tuka',
puaŋ kimanta lu laŋŋan.
- 12 Deata napabuŋa' toŋkon nene' mendeataŋku,
puaŋ tipamulanna napaunnisuŋ to dolo kapuaŋaŋku.
- 13 Deata umpasisuka' boŋi na allo,
puaŋ umpasikararoan tanda malillin na masiaŋ.

G. THE PRAYER WHEN THE RIDGE COVERING OF FLATTENED - OUT
BAMBOO CULMS IS LAID ON THE ROOF

The words spoken by the *to minaa* as he lays down the sirih-pinang.

- 1 This good day has come,
this radiant one, beautiful of being, has dawned.
- 2 It is for this reason that we awaken thee as sleeping ones, there in the
centre of the firmament,
that we arouse thee as slumbering ones, there at the place of the
all-enfolding.
- 3 Thou, *Puaꞑ Matua*, we awaken as a sleeping one,
and begin the dusting of the betel quid with lime, as a step to thee.
- 4 Thou, *To Kaubanan*, we arouse as a slumbering one,
and start the laying down of betel leaves, as a ladder to thee.
- 5 Thou, *Puaꞑ Bassi-bassian*,
thou, *Puaꞑ Ambo-amboan*.
- 6 Thou, who bendest and lookest down on the offering rites,
thou, who stoopest to observe the adat performances.
- 7 Thou, merciful gods
thou, lords great of compassion.

The words spoken by the *to minaa* when he offers the offering meal.

- 8 O Lords! O Lords! O Lords!
O *Puaꞑ Matua* in the centre of the firmament!
O *To Kaubanan* in the zenith of the all-enfolding!
- 9 O *Puaꞑ Bassi-bassian!*
O *Puaꞑ Ambo-amboan!!*
- 10 Gods of the centre of the firmament,
lords of the shining sun.
- 11 Gods whom we see ascending,
lords whom we behold rising upwards.
- 12 God whom my divine ancestors requested to be the first to sit down
with us,
lord whom my forefathers, revered as lords, begged to be the first to
take a seat here.
- 13 God who balanced the period of the night and the day against each
other,
lord who marked out the mutual relation of the dark and the light
time.

- 14 Iamo deata umpatuḡara padaḡ,
iamo puarḡ umballa' rante kalua'.
- 15 Iamo deata uḡgaraga uma ma'kambuno lumu',
iamo deata uḡkomborḡ panompok doke-dokean.
- 16 Deata umpakalolo tetean tampo,
puarḡ unna'ta' pananda uai.
- 17 Deata untanan pesuḡan banne sirenden,
puarḡ unnosok pa'tagarian.
- 18 Deata lumubarḡ laḡi',
puarḡ sumorḡko' to palulluḡan.^{a)}
- 30 Deata mamase,
puarḡ sa'pala buda.^{b)}
- 36 Taḡ nalambi' randan pudukna taḡ sipolili'ki,
taḡ nadete' dara' leḡko lilana taḡ sipogontiḡki.
- 37 Randan pudukki kami ullambi' nakambio santuḡ,
dara' leḡko lilaki kami undete'i nako'bi' riti bulaan.
- 38 Taḡ dilambi'na,
taḡ didete'na.
- 39 Ma'guluḡ-guluḡanna,
pidun-pidunanna.
- 40 Massaloko batunna, massondorḡ kandaurena,
ma'tampak pelole'na, ma'lolok didinna laḡḡan.
- 41 Ma'eru' balusunna laḡḡan, ma'tampak telo-telo.^{c)}
- 48 La kutundanomo saḡdeatammi diorḡ kalambunan allo,
deata sanda karua diorḡ, puarḡ ganna' bilaḡanna.
- 49 Deata sanda karua lo' eḡkok bulaanna laḡi',
puarḡ ganna' bilaḡanna.
- 50 Deata sanda karua daa ulunna laḡi',
puarḡ ganna' bilaḡanna.

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- a) Strophes 19—20 are identical with strophes 54—55 of B, and are therefore not included.
Strophes 21—29 are identical with strophes 57—65 of B, and are therefore not included.
- b) Strophes 31—35 are identical with strophes 69—73 of B, and are therefore not included.
- c) Strophes 42—47 are identical with strophes 82—88 of B, and are therefore not included.

- 14 He is the god who laid out the ricefields,
he is the lord who spread out the broad plain.
- 15 He is the god who made the ricefields, with duckweed as a sunshade,
he is the lord who formed the dyked sawahs, full of water plants.
- 16 God who stretched out straight the line of dykes of the ricefields,
who extended the dams of the sawahs, that keep the streaming water in
bounds.
- 17 God who delineated the offering places, one after the other, in the
ricefields,
lord who marked out the places on the ground where the fragrant
grass is burnt.
- 18 God who arched the firmament downwards,
lord who curved the all-enfolding as the covering roof.
- 30 Merciful gods,
lords great of compassion.
- 36 The tips of the lips of the ones who do not belong to our region, do
not reach unto them,
all the words spoken, in their regular order, by the ones who are not
of our fixed territory, do not penetrate unto them.
- 37 The tips of our lips, fingering the strumming instrument, do reach unto
them,
all the words spoken by us, in their regular order, plucking the golden
strings, do penetrate unto them.
- 38 They are inaccessible,
they are unapproachable.
- 39 In their sublimity they are not to be beheld,
they are in blue haziness.
- 40 Their zenith goes to a point and is tipped with a stone,
it is wide-based and narrow at the top, like a piece of beadwork,
its point is like the sharp rolled young leaves of the sugar palm,
its tip, rising upwards, is like that of the leaf ribs of the sugar palm.
- 41 It tapers to a thin end, like an armband of white shell, its summit
is at infinity.
- 48 Let me now awaken all thy co-gods where the sun descends,
the lords, all eight of them, there below, complete in number.
- 49 The gods, all eight of them in the South, at the golden back of the
firmament,
the lords, complete in number.
- 50 The gods, all eight of them in the North, at the head of the firmament,
the lords, complete in number.

- 51 Deata sanda karua lan taŋŋana laŋi',
 puarŋ ganna' bilaŋanna.
- 52 Silelekomi kupaliliŋ kanan, kukambio santurŋ,
 upu'mokomi kutamben bala tedoŋ, kuko'bi' riti bulaan.^{d)}
- 69 Nasakendek-kendekna mendaun sugi' te to ma'rapu tallarŋ,
 nasalaŋŋan-laŋŋanna mentarŋke ianan te to ma'kaponan ao'.
- 70 Nakallo taŋŋana laŋi',
 nase'pa' barrena allo.
- 71 Natontoŋ ma'lamba' lajuk lan taŋŋana tondok,
 nanenne' ma'barana' paorŋanan.
- 72 Napentioŋanni baka direŋŋe',
 napellalundunni koloŋan disariri tau kamban.^{e)}
- 78 Ammi bolloan barra' ianan sanda rupanna rokko rianna te to ma'rapu
 tallarŋ,
 ammi baku amboran baraŋ apa mintu' sola nasarŋ rokko salerŋka rara'na
 te to ma'kaponan ao'.
- 79 Apa kamumo deata mamase,
 kamumo puarŋ sa'pala buda.
- 80 Aŋku tundanopa saŋdeatammi dioŋ maririnna litak,
 aŋku rujaŋopa saŋkapuaŋammi dioŋ maŋapi'na tana.
- 81 Deata dibaŋunni banua rokko, diosokki sanda pati'na,
 deata sipatu botto ulunna diolai dioŋ mai.
- 82 Deata parande pala',
 pasali-sali pasarande taruno.
- 83 Deata patulak annan,
 palaŋda' karua.
- 84 Deata umpasisuka' boŋi allo dioŋ,
 puarŋ umpasikararoan tanda malillin na masiaŋ.

d) Strophes 53—68 are similar to strophes 99—115 of B, with the exception of strophe 111 of B, which does not occur in G; they are not included here.

e) Strophes 73—77 are similar to strophes 117—122 of B, but strophe 120 of B does not occur in G; they are not included here.

70 *usse'pa'*: to cut thought quickly, at once.

71 *lamba'*: a tall broadly spreading tree with large shiny leaves, a kind of fig. Figuratively, the meaning of *lamba'* is a powerful lord, the guide of the adat community.

72 *baka direŋŋe'*: a carrying basket carried on the back and held by a band passing across the forehead. It is a figurative term for the ordinary people; they are also called the *to direŋŋe'* = those who are carried, i.e., by the *pareŋŋe'* = those who bear the responsibility for the adat community, who guide it. The ordinary man is also termed *to kamban* = the great mass.

koloŋan disariri: that which is carried on the back by means of a band passing diagonally across the shoulders.

- 51 The gods, all eight of them in the centre of the firmament,
the lords, complete in number.
- 52 Round thee now have I gone from the right, fingering the strumming
instrument, summoning thee,
I have now come to the end of calling thee, plucking the golden
strings, from low unto high.
- 69 So that the clan members, numerous as bamboo culms, may always
increase in wealth, in quantity like the leaves,
in order that the branching of the precious things of the ones whose
group always increases like a bamboo stool, may continue to swell
still more.
- 70 May they almost reach to the centre of the firmament,
may they cross the shining disc of the sun.
- 71 May they continually stand in the middle of the village, like a fig tree,
rising on high,
may they always be like sheltering waringin trees.
- 72 May the ordinary people have a place of shelter beneath them,
may the ones whose guidance rests on their shoulders, find protection
with them.
- 78 Then shall all kinds of precious things be poured forth onto the laps
of the clan members, numerous as bamboo culms, as men scatter rice,
shall all sorts of possessions be spread on the splendidly crossed legs
of the ones whose group always increases, as men cast seed.
- 79 Because thou art merciful gods,
thou art lords great of compassion.
- 80 Let me now awaken thy co-gods here below, in the clefts of the earth,
let me now arouse the ones who, with thee, are revered as lords, here
below, in the depths of the layers of the earth lying on each other.
- 81 Gods here below, upon whom the houses are built, upon whom the
poles, that are cut to the correct size are erected,
lords over whose heads it is fitting to walk.
- 82 Gods who carry [the earth] on the flat of the hands,
who hold under us thy outstretched fingers as a floor.
- 83 The six supporting gods,
the eight propping up gods.
- 84 God who balanced the period of the night and the day against each
other, there below,
lord who determined the mutual relation of the dark and the light
time.

- 85 Deata umpatuŋara padarŋ,
 puarŋ umballa' rante kalua'.
- 86 Deata uŋgaraga uma ma'kambuno lumu',
 puarŋ urrane panompok ma'ta'duŋ doke-doke.
- 87 Deata umpakalolo tetean tampo, unna'ta' pananda uai,
 deata untanan pesuŋan banne sirenden.
- 88 Deata lumubarŋ larŋi' rokko,
 puarŋ sumoŋko' to palulluŋan.
- 89 Deata tumari' allo dioŋ,
 puarŋ lumepoŋ bulan.
- 90 Deata tumampa tau,
 kumomboŋ to sanda raŋka'na.
- 91 Deata tumampa to ma'puduk mundan,
 kumomboŋ to ma'illoŋ karumisik.
- 92 Tumampa pare tallu bulinna,
 kumomboŋ ke'te' tallu eterŋna.
- 93 Deata unnambo' bintoen tasak,
 ussearan asi-asi.
- 94 Deata rume'pe' Buŋa',
 puarŋ uŋkalumpeŋa Sadarŋ.
- 95 Deata undandan Lemba,
 umbato' Tallu Situru'.
- 96 Deata tumoke' manukna Lapandek,
 unnaŋinni londona Poŋ Tulaŋdidi'.
- 97 Deata mamase,
 puarŋ sa'pala buda.
- 98 Deata sarŋpapa'na rokko,
 puarŋ duarŋ papa'na.
- 99 Deata tallunna papa'na rokko, a'pa'na, limanna papa'na rokko,
 puarŋ annanna papa'na, pitunna, karuanna papa'na rokko.
- 100 Deata kaseranna papa'na rokko,
 ganna' sarŋpulo duanna.
- 101 Tarŋ dilambi'na, ma'lolok didinna rokko,
 ma'tampak tambulinna.

- 85 God who laid out the ricefields,
lord who spread out the broad plain.
- 86 God who formed the wet ricefields, with duckweed as a sunshade,
lord who created the dyked sawahs, like a plain, with a parasol of water
plants.
- 87 God who stretched out straight the line of dykes of the ricefields,
who extended the dams of the sawahs that keep the streaming water in
bounds.
- 88 God who arched the firmament downwards,
lord who curved the all-enfolding as the covering roof.
- 89 God who fashioned the sun, here below, as a disc,
lord who cut out the moon as a circle.
- 90 God who created mankind,
lord who formed the ones whose limbs are complete.
- 91 God who fashioned the one with lips like those of the wild duck,
who created the one whose nose is like that of a small wild duck.
- 92 God who formed the three-eared rice,
who shaped the cut one, branched in three.
- 93 God who scattered the yellow-shining stars,
lord who spread abroad the lights of the night.
- 94 God who made the Pleiades to stand close together,
lord who fashioned the curve of the constellation shaped like a mouth.
- 95 God who set the stars of the Great Bear in a row,
who placed in a line the three that follow each other.
- 96 God who hung up the *Fowl of Lapandek*,
who let the wind to blow over the *Cock of Pon Tulandidi*.
- 97 Merciful gods,
lords great of compassion.
- 98 God of the first layer thereof downwards,
lord of the second layer thereof.
- 99 God of the third layer thereof downwards, of the fourth, of the fifth
layer thereof downwards,
lord of the sixth layer thereof, the seventh, the eighth layer thereof
downwards,
- 100 God of the ninth layer thereof downwards,
of the twelfth, in completeness.
- 101 They are unreachable, they have a summit like that of the ribs of the
leaves of the sugar palm beneath,
they have a point like the tip of a lance.

- 102 Iamo puaꝛ untulak padaꝛ,
puaꝛ parande paduduꝛ.
- 103 Deata sanda karua dioꝛ,
puaꝛ ganna' bilarꝛanna.
- 104 Deata sanda karua lo'na lu,
puaꝛ ganna' bilarꝛanna.
- 105 Deata sanda karua lan rampe matallona,
puaꝛ ganna' bilarꝛanna.
- 106 Deata sanda karua daanna lu,
puaꝛ ganna' bilarꝛanna.
- 107 Deata sanda karua lan una'na padaꝛ,
puaꝛ ganna' bilarꝛanna.
- 108 Silelekomi kupaliliꝛ kanan,
upu'mokomi kukambio santuꝛ.
- 109 Silelemokomi kutamben bala tedoꝛ,
upu'mokomi kuko'bi' riti bulaan.
- 110 Garagamokomi sanda silili',
tampamokomi sanda sigontiꝛ.^{f)}
- 114 Pokinallokomi to sanda raꝛka'na,
pobokoꝛ dilambanaꝛkomi to pantan tarunona.
- 115 Pokinallokomi to ma'puduk mundan,
pobokoꝛ dilambanaꝛkomi to ma'illoꝛ karumisik.^{g)}
- 122 Mintu' to dipoinaa,
makalima'na to dipoba'teꝛ.^{h)}
- 128 Iamo padaꝛ tiampa' seleꝛ,
iamo tana tiampallen doti laꝛi'.
- 129 Ammi torro bulaan dao sendanan sugi' sitammu saꝛdeatammi
ma'paꝛan-paꝛan,
ammi unnesuꝛ batan-batan dao kaju mentaꝛke ianan ma'damerak-
merak sirompa' saꝛkapuaꝛammi,
ammi metaa mammi',
melale' sanda marasa.
- 130 Aꝛku tundanopa saꝛdeatammi lan kapadaꝛanna,
aꝛku rujaꝛopa saꝛkapuaꝛammi lan kapajan-pajananna.

f) Strophes 111—113 are identical with 100—102 of B, and are therefore not included.

g) Strophes 116—121 are identical with strophes 106, 107, 109, 112, 113 and 114 of B, and are therefore not included.

h) Strophes 123—127 are similar to strophes 194—198 of B, and are therefore not included.

- 102 He is the lord who supports the earth,
the lord who holds on his hand and bears on his head.
- 103 Thou gods, all eight of thee, below,
lords, complete in number.
- 104 Thou gods, all eight of thee, in the South,
lords, complete in number.
- 105 Gods, all eight of thee, in the East,
lords, complete in number.
- 106 Gods, all eight of thee, over there in the North,
lords, complete in number.
- 107 Gods, all eight of thee, in the innermost part of the earth,
lords, complete in number.
- 108 Round thee now have I gone from the right, fingering the strumming
instrument, and have summoned thee from first to last.
- 109 Round thee have I gone, from low unto high,
I have called thee, plucking the golden strings, from the beginning
to the end.
- 110 Arrange a complete start consisting of all of thee,
form a united departure in which all are included.
- 114 As sustenance for the journey, take the one whose limbs are complete,
as provisions on the way, take the one whose members are entire.
- 115 As sustenance for the journey, take the one with lips like those of a
wild duck,
as provisions on the way, take the one whose nose is like that of a
small wild duck.
- 122 Everything that people have in their thoughts,
all the things of which people are mindful.
- 128 It is the ground, spread out like an old woven cloth with a *selen* motif,
it is the soil laid out like an old short wide fabric with a cross motif on it.
- 129 Then shalt thou, glittering like gold, remain on the richly laden tjendana
tree and there meet thy co-gods, while chewing the betel quid,
then, shining like tiny gold beads, shalt thou sit on the tree whose
branches are full of precious things, together with the ones who, with
thee, are revered as lords, while making thy mouths red,
and laugh in a friendly manner,
smiling sweetly.
- 130 Let me now awaken thy co-gods on the earth,
let me now arouse the ones who, with thee, are revered as lords, in
the open fields.

- 131 Deata kambi'na te padaŕ tuo balo',
 puar taranakna te tana tumbo kulau'.
- 132 Iamo deata kisaŕo'koran,
 iamo puar kisaŕesuaŕan.
- 133 Iamo deata uŕkambi'kan keallo keboŕi,
 iamo puar ullaaikan te kulla' ke marassan.
- 134 Iamo deata kitimba bubunna,
 iamo puar kiala tondon turunanna.
- 135 Iamo deata kilelleŕ kajunna,
 deata kikalette' utan maluanna.¹⁾
- 176 Silelemokomi kupaliliŕ kanan kukambio santuaŕ,
 upu'mokomi kutamben bala tedoŕ kuko'bi' riti bulaan.
- 177 Da ammi lumiŕka to belaŕ,
 da ammi ke'de' to bantala-tala.
- 178 Lendu'komi kali roŕko' Duabontik ilan diDuri,
 su'bakki batu lappa'na Tallutopoŕna ilan diMalua'.
- 179 Lendu'komi ala roŕko'na pekapuaŕan ilan diSaŕalla',
 su'bakki batu lappa'na ma'dika matasak ilan diMa'kale.
- 180 Miala roŕko'na Tutu'baka lan diBuntao',
 Mikala'pa batu lappa'na Kajok lan diUmakalua'.
- 181 Miala roŕko'na Matabulaan ilan diKondoŕan,
 miala roŕko'na Bakasiroe' ilan diMadandan.
- 182 Miala roŕko'na Tannuntaŕmaŕka ilan diNonoŕan.
- 183 Mipasituru'i takinan pia, selleran lotoŕ ulu,
 ma'bala tedoŕ, ma'paŕkuŕ karambau.
- 184 Mipasituru'i bai makianakan,
 raŕka' dipeaŕla'i.

i) The place names in the strophes 136—175 all occur in strophes 206—282 of B. There are a number of regions mentioned in B and whose gods are summoned but which do not occur here.

This offering prayer, G, contains the names of some regions which do not occur in B, namely, *Saruran*, *Manya'*, *Tallulolo*, *Gandaŕ Tuan*, *To' Sendana*, *Lebannu'*, *Saŕgalani'*, *Mamasa* and *Raya*.

Saruran = water conduit, is an area near the village of *Toŕa* in the *Kesu'* territory; *Manya'* is a village lying to the north of the *Ma'kale* territory; *Tallulolo*: the three drains issuing from different points of a ricefield, is the name for a group of villages, *Tadoŕkon*, *Saŕbua'* and *Aŕin-aŕin*, which form a

- 131 Thou gods who guard this blessed region,
lords who watch over this blissful land.
- 132 Those are the gods among whom we sit down together,
they are the lords with whom we take our places.
- 133 Those are the gods who guard us by day and by night,
they are the lords who watch over us during this day that shines on us.
- 134 Those are the gods from whose wells we scoop,
they are the lords from the rim of whose well head we fetch water.
- 135 Those are the gods whose timber we cut down,
the lords whose lush verdure we pluck.
- 176 Round thee now have I gone from the right, like someone fingering
the strumming instrument, summoning thee,
from low unto high have I called thee, as though plucking the golden
strings, from the first to the last.
- 177 Thou shalt not go empty-handed,
thou shalt not be without anything.
- 178 Call to *Duri* and dig up the good fortune of the *Duabontik*,
unearth the prosperity of the *Tallutoponna* in *Malua'*.
- 179 Call to *Sañalla'* and fetch the good fortune of the ones called *puan*,
dig up the prosperity of the noblemen of pure blood in *Ma'kale*.
- 180 Bring the good fortune of the *Tutu'baka* in *Buntao'*,
take hold of the prosperity of the *Kayok* in *Umakalua'*.
- 181 Bring the good fortune of the *Matabulaan* in *Kondonan*,
fetch the prosperity of the *Bakasiro-e* in *Madandan*.
- 182 Bring the good fortune of the *Tannuntanmanka* in *Nononan*.
- 183 Provide that it results in the carrying of offspring on the hip, the bearing
of a human being at the waist,
the stalling of the buffalo, the stabling of the kerbau.
- 184 Provide that it results in the sows farrowing plentifully,
and the toes that men always examine.

unit; *Gandanj* is a village lying against the declivity of the *Sarira* Rocks in the *Kesu'* territory; *Tuan* and *To'* *Sendana* are hamlets of the village of *Tadonkon* in the *Kesu'* territory; *Lebanu'* is a hamlet of the village of *Tonya* in the *Kesu'* territory; *Sañgalani'* lies in the *Tondon* territory, to the east of the capital, *Rantepao*; *Mamasa* is the name of the territories lying on the *Mamasa* and *Masuppu'* Rivers, in the former division of *Upper Binuanj*; *Raya* is an area in the *Kanna* group, an *adat* community consisting of 15 *tonkonan* = clan-houses, under the guidance of an *adat* chief called *sembanj kada*, the one who speaks the decisive words; this group lies in the mountainous regions, inhabited by the *Toradja*, of the upper basin of the River *Djennemaedja* in the *Palopo* division.

- 185 Mipasituru'i pare tallu bulinna,
sarita to lamban, maa' to unnoroꝝ.
- 186 Mipasituru'i gajaꝝ ditarapaꝝi, kandaure salombe',
doti laꝝi' tuo balo', maa' taꝝ mate lu'pi'na.
- 187 Ammi mendaun sugi', mentaꝝke ianan,
mintu' to dipoinaa, makalima'na to la dipoba'teꝝ.
- 188 Anna rampo lembaꝝ inde taraꝝpak banuanna to ma'rapu tallaꝝ,
iamo padaꝝ tiampa' seleꝝ,
anna tu'tun koli-koli inde paꝝrampa' bulaanna to ma'kaꝝonan ao',
iamo tana tiampallen doti laꝝi'.

H. KADA DIPAUPU', KE UMPATORROI PAꝝAN SUSITE:

- 1 Ammi torro bulaan dao sendana sugi' ma'paꝝan-paꝝan titanan tallu:
Puaꝝ Matua, Poꝝ Tulakpadaꝝ na deata lan kapadaꝝanna!
- 2 Unnisuꝝ batan-batanmokomi dao kaju mentaꝝke ianan ma'damerak-
merak samba' batu lalikan,
sitammu saꝝdeatammi,
sirompa saꝝkapuaꝝammi.

- 185 Provide that it results in the three-eared rice,
the old long narrow blue woven cloth with the design of men fording
a river,
the old short wide fabric with the ones who are swimming.
- 186 Provide that it results in the gold kris of great size,
the piece of beadwork with the cords hanging low,
the old short wide woven cloth with a cross motif on it,
which has a blessed length of life, the old short wide fabric,
to whose folding-up there is no end.
- 187 So that thou mayest possess wealth in quantity, like the leaves,
mayest have precious things, numerous as the branches of the tree,
everything that people have in their thoughts,
all the things of which people are mindful.
- 188 So that they arrive here, at the forecourt of the house of the clan
members, numerous as bamboo culms, like the coming of a prau;
that is the ground that lies stretched out, like an old woven cloth
with a *selen* motif,
in order that they come to the golden court of the ones whose group
always increases like a bamboo stool, like a small boat bumping
[against the landing stage]; that is the soil which lies spread out, like
an old short wide woven cloth with a cross motif on it.

H. THE CONCLUDING WORDS SPOKEN WHEN THE OFFERING OF SIRIH PINANG IS LAID DOWN

- 1 Mayest thou, thou trinity, in golden magnificence, remain on the richly
laden tjendana tree, while chewing the betel quid,
Puan Matua, Pong Tulakpadan, God of the Earth!
- 2 Then, shining like tiny small gold beads, shalt thou, the three belonging
together, like the stones of the hearth, sit on the tree whose branches
are full of precious things, in a meeting with thy co-gods, in a
gathering with the ones who, with thee, are revered as lords, whilst
making thy mouths red.

I. KADA DIPAU'PU', KE UMPATORROI PESUŃ

- 1 Ammi torro bulaan dao surasan tallar,
ammi unnesur batan-batan dao ra'bur diangilo.
- 2 Sironдор karidisan pandur balo, sitammu sardeatammi,
sirompa' sarikapuarjammi.
- 3 Mimembano sarinna kanan,
mima'kaseroan bu'tu kalimbur, uai tar dilamban, sa'dan tar disarengai.
- 4 Kamupi unnola borji,
kamupi sarese dannarii, nadilamban, nadisarengai.
- 5 La kumandemokomi sanda mammi' titanan tallu,
la tumimbu'mokomi sanda marasa samba' batu lalikan.
- 6 Mintu'na deata larji'
makalima'na puar to palulluan,
mintu' deata to kekkok, makalima'na puar to kebalib'i',
mintu' deata nasambo larji',
makalima'na puar narande tana kalua'.
- 7 Mikande bai tar sala' sampan,
tar sala' kiki'.
- 8 Miiru' tuak tar lelanan,
tar panikian.
- 9 Tar disari borji,
tar diambe malillin.
- 10 Pamba'ta to melo aluk,
passari to melo bisara.

-
- 3 *sa'dan* in the poetical language means water. In the western territories of the Tana Toradja country, *sa'dan* = great river. The large river in the country of the South Toradja is called the *Sa'dan*, and the people of the Tana Toradja, the *Ma'kale* and the *Rantepao* countries are often called Sa'dan Toradja.
 - 5 The trinity, the ones who are three belonging together, are; *Puar Matua*, God of the Upper World; *Por Tulakpadan*, God of the Underworld; and the God Who Lives on the Earth.
 - 6 The gods who are covered by the firmament and whom the earth carries on her hands, are the gods of the earth.
 - 8 *lelanan*: occupied by a brown lizard; these often crawl into the palm wine containers.
panikian: occupied by a large bat.

I. THE CONCLUDING WORDS WHEN THE LEAVES WITH THE OFFERING MEAL ON THEM ARE LAID DOWN

- 1 Shalt thou, in golden magnificence, remain on the small offering table, shalt thou, shining like fine gold beads, sit on the bamboo structure adorned with incised lines.
- 2 Near the place of the twisted leaf ribs of the sugar palm, wrapped round with kapok, smeared with the blood of the offering animals, at a meeting with thy co-gods,
in a gathering with the ones who, with thee, are revered as lords.
- 3 Shalt thou now wash thy hands in the cream of the water of the bluish ground,
shalt thou cleanse thy hands in that which springs forth from the well, water in which no one has trodden,
the flowing one in which no person has set his foot.
- 4 Shalt thou now tread there in the night,
shalt thou now place thy feet therein, before the dawn of the day,
then shall it be trodden in,
then shall it be water in which a foot has been set.
- 5 Shalt thou, thou trinity, now eat of the most delicious foods,
shalt thou, the ones who are three, who belong together like the stones of the hearth, now partake of the most delightful dishes.
- 6 Thou gods of the firmament, all of thee,
all the lords of the all-enfolding, complete,
all thou gods of the underworld,
thou lords of the ones who have fins, complete,
all thou gods who are covered by the firmament,
thou lords who are borne by the earth on her hands, complete.
- 7 Shalt thou eat the pig that is cut in pieces, without fault,
which is divided into small portions, without error.
- 8 Shalt thou now drink the palm wine, in which no brown tree lizard is to be found,
which no great bat has drunk.
- 9 Where no one has stolen any of it by night,
where nobody has touched it at all in the darkness.
- 10 Which is tapped by someone who follows the correct rites,
that is taken by somebody who has regard for the right adat performances.

- 11 Lindo masakke randan to mamma',
rupa madadindir iriņ to matindo,
ra'pak-ra'pak puar,
passakke deata.
- 12 Nasusi Duabontik te randan pudukku, napopakadaņ roņko' te to
ma'rapu tallar,
naten Tallutopoņna te dara' leņko lilaku, napopetamba ianan te to
ma'kaponan ao'.
- 13 Nasakendek-kendekna mendaun sugi',
salarņan-larņanna mentarņke ianan,
naala toņlona sugi',
ma'lolosunns ianan.

-
- 11 "the first in the row of the sleeping ones", and "the foremost of the slumbering ones", are the sleeping gods.
- 12 "be as the *Duabontik*", and "be as the *Tallutopoņna*", the magically powerful swords, means to be full of magical force.

J. MA'TAMBULI

- 1 Tamban manii bulu sarļamba'mu, te padaņ tuo balo', la kutambuli
bajak,
tike'ken manii a'do sariummu, te tana tumbo kulau', la kusu'bak
pekali bassi.
- 2 Tempon dinene'mu, tempon dinene'ki mudisu'bak pekali bassi, ke
bendanni boņana gau',
turan to dolomu mudilenta' kabomboņan rara', ke tunannaņi samara
bisara.
- 3 Kurre sumarņa!
kurre sumarņa!
kurre sumarņa'na!

-
- 1 *a'do*: small hairs of the rice ear.
ma'tambuli = to dig a hole in the ground with a pointed object.
ussu'bak = to pick at something, to dig at something.
- 2 *bendan* and *tunannaņ* = to stand on end, to stand upright.

- 11 May there be a benevolent countenance on the first in the row of the sleeping ones,
may there be a beneficial appearance from the foremost of the slumbering ones.
- 12 May the tips of my lips be as the *Duabontik*, which the clan members, numerous as bamboo culms, may use as a hook, in order to acquire prosperity,
may the words that flow from my lips, in their regular order, be as the *Tallutoponna*, which the group that always increases like a bamboo stool, may employ as a means of summoning precious things.
- 13 So that they may continually increase in wealth, in quantity like the leaves,
in order that the branching of the precious things may continue to swell still more,
so that they may reach the pinnacle of wealth,
in their possessions, achieving the absolute peak.

J. THE INVOCATION AT THE *MA'TAMBULI* = TO DIG A HOLE IN THE GROUND WITH A POINTED OBJECT

This text is recited at the *ma'tambuli* rite. The *to minaa* makes a hole in the ground near the tjendana tree to which the buffalo that is to be slaughtered, is tied. Before doing this, the *to minaa* speaks the following, holding a digging stick in his right hand:

- 1 It may be that one of thy hairs will be frightened, O soil rich with blessings, where I shall stick the iron into it,
perhaps a thousand of thy small fibres will be alarmed, O prosperity-bringing ground, where I shall make a hole with the iron digging stick.
- 2 From the time of thy ancestors, from the time of our forefathers, a hole is made in thee with an iron digging stick, when the feast of feasts is to take place,
from the time when one generation of thy ancestors followed each other, a small splendid shovel is stuck in thee, when the most illustrious of the rites is about to be performed.
- 3 Hail!
Hail!
Hail to thee!

- 4 Kurre sumaja'na te padaŋ tuo balo'! Iamo padaŋ seler,
saba' parajana te tana tumbo kulau'! Iamo tana tiampallen doti laŋi'.
5 Maŋkamo napepali' manuk nene' mendeatanna te to ma'rapu tallar
nabaŋunni banua,
upu'mo napebatu lappa' tanda sauŋan to dolo kapuaŋanna te to
ma'kaponan ao' napatedekki a'riri sanda pati'na.^{a)}
8 Kurre sumaja'na te uaŋ mabilaŋan,
saba' parajana te panampa to Bone.
9 Kurre sumaja'na te ianan sanda rupanna,
saba' parajana te baraŋ apa mintu' sola nasar.^{b)}
16 Kurre sumaja'na te pusuk loloŋ dilari',
saba' parajana te daun induk turun dibintoen.^{c)}
20 Kurre sumaja'na te to matutu,
saba' parajana te to mapato inaa.^{d)}
22 Kurre sumaja'na te manuk sampe membuja,
saba' parajana te kanuku diarru'.^{e)}
24 Kurre sumaja'na uma ma'kambuno lumu',
saba' parajana panompok ma'ta'duŋ doke-doke.
25 Kurre sumaja'na pare tallu bulinna,
saba' parajana ke'te' tallu eterŋa.
26 Kurre sumaja'na patuku ma'dandan,
saba' parajana te lampo' sieloŋan.
27 Kurre sumaja'na te alaŋ disura' maa',
saba' parajana te landa' dilekko busirrin.

a) Strophes 6 and 7 are identical with strophes 6 and 4 of B, and are therefore not included.

b) Strophes 10, 11, 12, 13, 14 and 15 are identical with strophes 10, 8, 7, 15, 16 and 17 of B, and are therefore not included.

c) Strophes 17—19 are identical with strophes 12—14 of B, and are therefore not included.

d) Strophe 21 is the same as strophe 19 of B, and is therefore not included.

e) Strophe 23 is the same as strophe 18 of B, and is therefore not included.

5 *pali' manuk* = long unbroken scale of a fowl; the derived verbal form is *napepali' manuk* = they observe the long unbroken scale of the fowl, i.e. as a sign. The form *napebatu lappa'* is derived in the same manner.

20 In strophe 21 of B there is a variation in the South Toradja text; the a line reads: *Kurre sumaja'na kaunan matutu*, "Hail to the dutiful slaves", the b line reads: *saba' parajana ruranan papatu inaa*, "abundant be the blessing upon the obedient members of the house."

- 4 Hail to this soil, rich with blessings! It is soil spread out like an old woven cloth with *seleŋ* motifs,
abundant be the blessings upon this prosperity-bringing ground! It is stretched out like an old short wide fabric with cross motifs on it.
- 5 After the divine ancestors of these clan members, numerous as bamboo culms, had marked the long unbroken scale of the fowl, they built the house,
when the forefathers, revered as lords, of these members, whose group always increases like a bamboo stool, had noted the scale of the fighting cock, they erected the poles, cut to the correct size.
- 8 Hail to the vast quantity of old money,
abundant be the blessing upon that shaped by the people of *Bone*.
- 9 Hail to these precious things of all kinds,
abundant be the blessing upon all the possessions together.
- 16 Hail to these unfolded young leaves of the sugar palm, which have descended from heaven,
abundant be the blessing upon this foliage of the sugar palm, which has come down from the stars.
- 20 Hail to this dutiful one,
abundant be the blessing upon this obedient one.
- 22 Hail to these fowls here, who thrive on the perch,
abundant be the blessing upon the ones whose claws are trimmed with a small knife.
- 24 Hail to the wet ricefields, with duckweed as a sunshade,
abundant be the blessing upon the dyked sawah which has a parasol of water plants.
- 25 Hail to the three-eared rice,
abundant be the blessing upon the cut one, branched in three.
- 26 Hail to the stacked bunches of rice, placed in rows,
abundant be the blessing upon these heaps of rice, set up twisted and sloping to a point.
- 27 Hail to the rice granary, adorned with a carved design, like that on old short wide woven cloths,
abundant be the blessing upon the storehouse of the rice, ornamented with an undulating pattern, like that on a fabric with the ant motif.

26 *lampu'*: large cone-shaped sack made of the leaf sheath of the sugar palm, covered with a banana leaf, in which rice is cooked. These sacks are heaped up at the offering place when the offering is made at the beginning of the rice harvest, the *menammu pare* = the greeting of the rice.

- 28 Nanii urriŋki' pare tallu bulinna simbolon manik,
nanii unnala ke'te' tallu eterŋa lokkon loerara'.^{f)}
- 31 Kurre sumara'na te osokan oŋan,
saba' parajana te daun induk tarŋ dipelolokki.
- 32 Kurre sumara'na te bane' sumomba matallo,
saba' parajana te daun sumomba rekke.
- 33 Upu'mo te kukurre sumara', mintu' la napopake surasan tallan,
sundunmo te kupole paraja roŋko'na karidisan pandurŋ balo, nasielleran
ra'burŋ diarŋgilo.
- 34 Denpa manii kusala kukurre sumara',
denpa manii kulenda kupole paraja.
- 35 Limborŋmo mendeatanna nene' marŋanna sarŋka' inde rampe matampu',
la umpasirundunan buloi, ke den kusala kukurre sumara',
tasikmo meŋkapuarŋanna to ma'palumpun dibisara inde kabotoan kulla',
la umpasitete malaa'i, ke denni kulenda kupole paraja.
- 36 Pakapaka to pada tindo,
mintu' to sitinti paŋimpi.
- 37 Limborŋ dukamo Puarŋ Matua lan rampe matallo,
tasikmo To Kaubanan lan kadellekan kulla',
la umpasirundunan buloi, ke denni kusala kukurre sumara',
la umpasitete malaa'i, ke denni kulenda kupole paraja.

f) Strophes 29 and 30 are the same as strophes 31 and 32 of B, and are therefore not included.

35 *mendeata* = to turn and acquire a divine nature; this refers to the spirits of the ancestors who have become gods; the parallel term, *meŋkapuarŋan* = the ones who have become lords, also means the spirits of the ancestors who have become gods. The spirits of these ancestors whose souls have ascended to the firmament, are also designated to *membali puarŋ* = the ones who have become gods, lords.

- 28 The knot of hair, shining like beads, will pick up from it the three-eared rice, little by little,
the roll of hair, hanging down like a golden neck ornament, will take from it the cut one, branched in three.
- 31 Hail to the sticking in the ground of the fronds for shade,
abundant be the blessing upon the sugar palm with the leaves still on it.
- 32 Hail to these banana leaves which point respectfully towards the East,
abundant be the blessing upon this foliage that bends in reverence to the North.
- 33 That is the completion of the things for which I invoke the blessing,
everything used at the offering on the small offering table of bamboo struts on which a design is cut,
completed are the prayers that I speak for the successful wrapping round of the leaf of the sugar palm with blood-smearred kapok, which must be attached to the bamboo with incised lines.
- 34 Perchance I have missed out something in the speaking of the invocation for blessing,
mayhap I have omitted something in the invoking of the benediction.
- 35 Come together now, here in the West, ancestors whose spirits became gods, the guardians of the Rules,
to put it in order in the proper manner, if there is something I have missed out in the speaking of the invocation for blessing,
gather in great numbers here, at the place where the shining one descends, thou whose spirits became lords, the ones who watch over the adat performances,
in order to arrange everything in the right way, if there is anything that I have omitted in the invoking of the benediction.
- 36 Thou, above all others, who hadst a dream of the same kind,
all who dreamed with each other in concord.
- 37 *Puan Matua*, too, may then be together with them in the East,
To Kaubanan, also, may then gather with a great multitude of them at the place where the shining one ascends,
to put it in order in the proper manner, if there is something I have missed out in the speaking of the invocation for blessing,
in order to arrange everything in the right way, if there is anything that I have omitted in the invoking of the benediction.

III. LIST OF SOUTH TORADJA WORDS

which are mentioned in the notes attached to the strophes.¹

- aluk* = religious prescriptions, offering ritual, 13.
amburaŋ = spawn of a fish, 467.
ampo anak = grandchildren, children, 543.
anak dipayurŋi = those over whom a sunshade is held, 480.
anna ɸopamuntu maredeŋna' Datu Laukku' = then shall I be as a piece of durable, magical hard iron of a roasting dish for *Datu Laukku'*, 503.
Araya Dibatu = The Radiance in the Stone, 412.
Bakasiro-e: a *pusaka*-object, 298.
bane' sumomba matallo = the banana leaves that are pointed respectfully towards the East, 573.
baŋgai = tall, 325.
banu' = positively, 380.
baolu = *bolu* = betel, 87.
batakan = pole of a plough, 390.
batan-batan = tiny round gold beads, 122.
bate lentekna = his manner of going, 361.
batu ba'taŋ = The stone of the innermost being, 359.
batu lappa': the scale on the foot of a fighting cock, 292.
Batulobo' = Stone that swells of its own accord, 296.
bayak: the part of the steel of a knife or a sword that is slightly whiter, 503.
biŋsu = priestess, 755.
bisara: adat performances, see *aluk*, 13.
boba = large, stalwart, robust, 24.
bonde = large testicles, 13.
boŋa: having white patches on the head, 6.
bulo = thin bamboo, 622.
bulo sanlampu = straight internode of thin bamboo, 129.
Buŋa' = First, Beginning, 63.
buntummi = thy mountain, 97.
bura = foam, 607.
burake: the priestess who officiates at the *la'pa'* feast, 655.
daŋkan = a span, 68; *daŋkanan* = measure of the size of a span, 68.
darandaŋ = blood-smearred kapok, 337.
Datu = God, spirit, prince, 338.
Datu Baine = Goddess, 338.
Datu Bakka': the ancestor of slaves, 676.
Datu Laukku': the ancestress of mankind, 435.
Datu Meŋkamma': the ancestor of the leaders of the rice cultivation, 477.
Datu Muane = God, 341.
deata dibayunni banua rokko = god upon whom the houses are built, 142.
dialammi kalo' = a ditch was led away, 592.
dibatakanan = *diteŋko* = it was ploughed up, 596.
dibato' batan-batan = they were arranged like small gold beads, 433.
dieranni = it was provided with a step, 87.
dionmi = it was underneath, 508.
dipalumokkon lalanna = his path was folded, 462.
dipasilau' eran = it is done from one step to the other, 622.
dipasitaŋke pelalan = it is held from one rung of the ladder to the other, 622.
dipotandi kala'ka' = they were used as supports for the lower beams on which the floor rests, 472.
diranduk = they were pricked into the ground, A4, C2.
doŋka: a kind of colocassia, 15.
doti laŋi' = the dots of the firmament, 10.
Duabontik: name of a fighting weapon

¹ Only words that appear frequently in the strophes are given. The list is not compiled etymologically; the words are given in the form in which they occur in the notes.

The number of the strophe given is that in which the word or the term are first mentioned. Strophe numbers from all the texts A, C-J are preceded by the relevant letter. The B text, the *Passomba tedoŋ*, strophe numbers have the number only.

pointed at both ends, 292.
eņkok = tail, 90.
eņkokna padan: the back part of the earth, 90.
eroņ = wooden coffin, 84.
gan maparek tannun = as dense as woven cloth, 95.
gandan = drum, 662.
garu'ga' = rocky hollow, 552.
gau' = acts, procedure, offering procedure, rite, 6.
Gauntikemboņ = Self Expanding Cloud, 325.
Indo' Belo Tumban = Mother Ornament of People in a State of Trance, 728.
Indo' Buņa Sampa = Benevolent Mother Blossom, 728.
indo' padan = the leader of the rice cultivation and the offerings attendant thereon, 476.
Indo' Pare'-pare' = Mother Small Kind of Rice, 347.
Indo' Sadenna = Mother Everything Is in Hand, 348.
Indo'na ianan = Mother of the Possessions, 111.
induk disila bannaņ = sugar palm cleft along the prescribed line, A. 1.
kabarre-alloan = illumined by the shining disc of the sun, 293.
kalandona buntu = the height of the mountain, 599.
Kambunolanji' = Sunshade of the Firmament, 533.
kamumo kupairiņ = I take thee as being the one on the extreme end of the row, 97.
kandaure = piece of beadwork, 8.
kanuku diarru': the claws which are trimmed with a small knife, 20.
kapa'urande-randean = the act of holding something on the flat of the hand, 48; the place where the gifts are offered on the flat of the hand, 650.
kapayan-payananna = visible, 332.
kapuayan = having the status of a god or a lord; bearing the title of *puan*, 3.
Karaeņ Ma'loko-loko = Silent Lord, 477.
karambau = buffalo, 14.
karaņan pasiruanna = the alluvial gravel of his spiritual state, 359.
kararo = coconut shell, 608.

karopok = cranium, 92.
Kayok: name of a sword with magical power, 294.
kayu auk: a kind of tree, 32.
kayu todin = speckled tree, 446.
kikalette' = we cut off with the nail, 205.
kipoli'mora kaleki = we shall brush ourselves out of the way, 603.
kombon marapuan = the extensive cultivation, 474.
kulla' = shining, glittering, 89.
kumba': the pith of the main leaf rib of the high palm with a ringed horny trunk, 337.
kumila' = steep hanging wall of rock, 372.
kupa'kolakanni = I cast it before them, 39.
kupatinumbuko = I make thee push towards; I make thee touch, 718.
kurapakna tanke = the thick end of a branch where it joins the trunk, 458.
kurre; a word used to call the chickens, 1.
kutamben bala tedon = I stack up like the beams of the enclosure of the buffaloes' stall, 94.
kutamben kalumbassi = I have laid thy ends across each other like the arcs of split bamboo, 98.
laka = far, 383.
lambe'na kombon kalua': the size of an extended plantation, 328.
lando lalanni = go on a journey in order to fetch, 383.
lanņan: a kind of roasting spit, 635.
Lapandek, a mythical person, 65.
lamba = a carrying pole, 64.
leņko lila = words spoken in regular order, 43.
le'to lolona = a part of their umbilical cord, 564.
limbon = pool; large fish pond, 38.
lindo sara'ka': the front of the comb, 380.
lindomi sanda lindona = the faces of all of them showed themselves, 586.
lipu daenan = dwelling area, 319.
lisu aninan = centre part over which the wind blows, 758.
lokkon lo-erara': roll of hair, hanging down, like a golden chain, 30.

- lola'* = large armband, 111.
lonno': a kind of millet, 383.
lotonj ulu = the black-haired one, 4.
lumbaa layi' = bamboo erected heavenward, 478.
maa': old woven cotton tjindai cloth, 10.
maa' tay mate lu'pi'na = cloth to whose folding up there is no end, 454.
ma'burra = spitting, 730.
ma'damerak-merak = colouring the mouth red, 122.
maillin = moist, 563.
mainnak = oil-bearing, 460.
ma'kambelay = naked, 102.
ma'kambuno lumu' = having duckweed as a sunshade, 23.
makatojan-tonan = actual, true 112.
malaa' = having long internodes, 40.
malimbo = gathered together in a circle, 133.
manaku kumba' = to confess guilt [with a heart] weak as the kapok on the rib of the leaf of the high palm with a ringed horny trunk, 337.
manapi'na tana = the layers of the earth lying on each other, 141.
manjore tanda darandaj = to cease to do wrong [with a heart] weak as the plug of blood-smeared kapok, 337.
manete: a form of *tete* = bridge, 332.
Manturini: the progenitor of the buffalo, 439.
manuk-manuk nakamaliŋi = they are perturbed because of the actions of the birds, 640.
mapia = beautiful, C. 1.
ma'ponka paromponj = to turn over the ground by digging, 43.
ma'rebojan didi = to count by breaking off pieces of the leaf ribs of the sugar palm, 738.
maro = mad, 439.
masari dadik = containing the fat of the milk, 35.
masirri = dreadful, frightful, 475.
mata kalambanan: the right place to cross a river, 380.
mata mabusa = the white [of the] eye, 56.
mata malotoj = the black [of the] eye, 56.
Matabulaan = sword with a gold blade, 297.
ma'tambuli = to dig a hole in the ground with a pointed object, J. 1.
matari' = cut round; *matari' allo* = cut round like the disc of the sun, 92.
ma'tundu = *tiundu* = to nod assent, 378.
mekutana londonj = to call like a cock, A 2.
memparomponj = to sit with the lower part in the ground, 597.
menniso burinda: to bore like a grindstone, 373.
mentamben = to lay on's leg over someone, 446.
metinti masianj = constantly to give a clear call, A 2.
minanja = mouth of a river, 741.
miseno tingi = thou must shake it about as though it were dark red beads, 423.
nabalayanni = he bound her with a liana, 444.
nakambio = they flutter their finger tips and try to touch them, 79.
napabuŋa' = he causes himself to be the first, 207.
napaniŋoi anak dipayusi = that with which the young people of high rank play, 480.
napoparamae = with which they play, 473.
nasiria = *nasisaladan* = they hold each other on the lap, they cherish each other, 337.
nene' mendeata = the forefathers who have the quality of gods, A 6.
pa'barusan = the parting in the middle of the hair, 143.
pa'duanan = that which is one of two associated objects, 10.
paita = seer, 585.
pakkan = the weft thread, 502.
palempanj: the conduit through which the water leaves the ricefield, 25.
pamuntu = piece of wrought iron, 503.
paŋkalo puanj = the channels in the fields dug by the lords, 320.
pananda uai = the regulator of the water, 608.
pandan = determined by agreement, 92.
paseko = sap wood of a tree, 67.
pa'sullean allo = the changing of the activities of the day, 338.
patoko = neck chain, 110.

- patuma'bakan* = structure of slats laid over the cross beams and on which the floor rests, 145.
- pekapaayan* = he who is addressed as *puay*, 293.
- pesury*: the offering meal placed on a banana leaf, 385.
- pesunan banne* = the place on the rice-field where the offerings are laid for the new plantation, 50.
- piot* = rice or meat cooked in a bamboo container, 385.
- piot saylampa* = one internode full of cooked rice, 385.
- Pon Bangairante* = Lord Whose Plain is Large, 325.
- Pon Lalondoy*: the judge in the Land of The Souls, 346.
- Pon Malaleoy*: the ancestor of slaves, 683.
- Pon Pirik-pirik* = Lord Small Windmill, 438.
- Pon Tulakpada* = Lord Who Supports the Earth, 142.
- Pon Tulaydenna* = Lord who Stays in a Definite Place, 344.
- Pon Tulaydidi*, a mythical person, 65.
- Potto Kalembar* = He Whose Armband Is of Clay, 697.
- puay* = God, Deity, Lord, 3.
- Puay Ambo-amboan* = Lord Whose Skin Is Marked with Light Spots, B Introduction p. 13.
- Puay Bassi-bassian* = Lord Covered with the Spots of Old Age, B Introduction p. 13.
- Puay Maro* = Lord Who Is Frenzied, 439.
- Puay Matua* = The Old Lord, 41.
- Puay Radey* = Lord Who Leans Sitting Against Something, 342.
- Puya* = Land of The Souls, 355.
- Pundusarai*: small stone shaped like a buffalo, 295.
- ra'bun* = old bamboo shoots which are no longer eatable, 36.
- randan*, edge, 97.
- ra'tuk lany'*: white shining innerpart of a roasted rice grain of the firmament, which has split open, 788.
- rapa'* = silent, satisfied, reconciled, A 3.
- rara'* = neck chain, 2.
- Riako'* also *Datu Riako'* = the progenitor of iron, 440.
- rindin*, = wall, 456.
- rupa* = form, shape, colour, external appearance, 362.
- ruranan*: a person, or a family, boarded in the house of another, 21.
- saday* = mouth, 63.
- salaga mennopay* = harrow that breaks things down, 449.
- samara*; completely black buffalo with a white patch on its head and a tail with a white tip, 6.
- sambo ra'tuk* = covered with roasted rice grains, 655.
- sampa'*: to recall in a ballad something that happened previously, 2.
- sanyua bannay* = a single thread, 358.
- sandeatanna* = his co-god, 362.
- sandeatammi titanan tallu* = thy co-gods consisting of a group of three, 314.
- sangkayu loli*: a single piece of wood around which kapok or cotton has been wrapped, 358.
- sanserekan* = that which belongs to a part torn off the main body, 402.
- selle'*: to stick something between the waist and the clothing, 4.
- siayoka* = joined together by a yoke, 28.
- simbuay*: that which is set up for purpose of tying up the buffaloes which are to be slaughtered at the death feast, 664.
- simbuay kalosi* = *simbuay* consisting of the trunk of an areca palm, 664.
- simbolon manik*: knot of hair, shining like beads, 30.
- sipakuleasan* = to transport by swimming, 338.
- sipogontinki* = those who regard our boundaries as theirs, 78.
- sipolili'ki'* = those who regard our region as theirs, 77.
- sirampanan kapa'*: to conclude an agreement to marry, 338.
- sisarean* = that which one leans against, 84.
- sondon*: in many regions of the Rantepao country it means a small room on the north side of the house, 758.
- sondon para*: the three-cornered central upper part of the front and back walls of a house, 6.

- sulir* = flute, pipe, 125.
Sulo Taronko Malia' = The Torch of the Hard Rock, 412.
sumallaŋ = the raised warp threads, 502.
sumana' = consciousness, spirit, soul, 1.
sumarre = luxuriant as *sĕrai* grass, 498.
sumonko' = to make as a covering, 53.
su'pimi = chip it; take it from it, 543.
tabaŋ tua: old dragons' blood plant, 510.
Ta'duŋ Kaissanan = Renowned Hat, 533.
tagari: a kind of fragrant grass, 35.
ta'gulinan = path on which one goes to and fro, 380.
Takkebuku = Having No Kernel, 440.
takko: already robust and strong enough to perform all kinds of work, 323.
tallaŋ baine = female bamboo, 384.
tallaŋ taŋ kelesoan = thin bamboo culms without nodes, 129.
Tallo' Maŋka Kalena = Egg That Had Come Into Being of Itself, 338.
tallu bulinna = that which has three ears, 22.
tallu eteŋna = that which has three branches, 22.
Tallutopoŋna: name of a fighting weapon with three broad points, 292.
tambila: container for the small arrows of the blow pipe, 447.
tampa to Darru': the ironwork of the people of *Darru'*, 480.
tananan samba': the erected poles; the poetical designation for the house, 10.
tanda tinaran = like the small arrow of the blow pipe, 337.
Tandinanaŋa = The Support of the River Mouth, 345.
taŋkean suru' = the act of bringing an offering after confessing to a transgression, 380.
taŋkena gaun = branch of a cloud, 458.
taŋsu' batakan = to protrude like the pole of a plough, 390.
Tannuntamaŋka = The unfinished weaving, 299.
tarapaŋ = *sarapaŋ* = large gold kris, 8.
tasak = ripe, 62.
tasik = sea, 38.
tasikmi batu ruŋanna = together their faces were like the sea. 586.
te Indo' Simaŋkoro = this Mother Klewang, 9.
te tallu basoŋna = that which is twisted into three ropes, 17.
te tonapa londona = this sword, its maleness, 9.
tedoŋ = buffalo 14.
teŋko situru': the plough that goes in one and the same direction, A 3.
tetaŋan = the act of holding it on the hand, 380.
tetean tampo = the act of going across the dyke of a ricefield, 470.
tibua' teŋko = pushed as one would push a plough, 390.
tille: a kind of reed with a soft inside, 544.
Timbayokila' = Flashing Lightning, 343.
tiŋke': round thin wooden splints on the spinning wheel, 656.
tintian kala': the heddle to which the warp threads are attached, 95.
titanan tallu = to be set (planted) as a trinity, A 6.
to ditanan indo' = those who are planted as mothers, A4.
to gallaŋ karauan = he who wears an anklet of alloy, 568.
To Kaubanan = The One Who Has Grey Hair, B Introduction p. 13.
to kebal'i'bi' = the ones with fins, 177.
to keŋkok = the ones with tails, 177.
to makuyu laŋkan = he who has the dishevelled feathers of a [sick] harrier, 479.
to malaŋi' = those who sing and dance, another description of the *to tumbaŋ*, 758.
to maossa' manuk-manuk = he who has the ruffled feathers of a [sick] bird, 479.
to minda-minda = any people whatsoever, 120.
to pada tindo = those who had the same kind of dream, F 5.
to palulluŋan = that which envelopes, 53.
to paŋyanan = that which shades, 45.
to pekoloŋ kuse = those who carry on their backs a pouch made of the skin of a marsupial, 473.
to ponto litakan = he who wears an arm-band of clay, 697.

to sanda ran̄ka'na = *to ganna' tarunona* = the ones whose fingers are complete, 55.

to tumbay: young girls and women who are in the state of taboo at the great *la'pa'* feast, 757.

tonkonan bara': the clan house which holds the most prominent position in the *adat* community, A 5.

tumba': an honorific used before the names of the women who become *to tumbay*, 511.

turu-turu: a kind of centipede, 391.

Tutu'baka: name of a carrying basket with a lid on it, 294.

uainna Poꝥ Pirik-pirik = the liquid of Poꝥ Pirik-pirik, 554.

ullampak = to cut off, 355.

ullentenan panikuan: the turning over of the shuttle in the loom, 40.

umballa' = to unroll, 50.

umbille pantasi = to separate one by one threads that have been soaked in rice water, A 6.

umparompoꝥna = its sitting with its root stock in the ground, 598.

umparra uai mata budanna = he squeezed his many tears, 375.

umpasikararoan = to weigh by using coconut shells as a measure, 49.

umpasirundunan buloi = to do as straight as an internode of thin bamboo, 40.

umpasitete = to put in proper order, 40.

umpatale' = to distribute, 19.

umpatuꝥara = to lay something on its back, 50.

umpeotini = to cut off, 355.

una' = pith, marrow, soft heartwood, 428.

undedek = to beat, to strike a drum, 400.

uꝥkorok = to cackle, to crow, 10.

unnarranni = brooding over, 10.

unnosok = to stick in a hole, 142.

untakin = to bind something to the waist, 4.

untandin taliꝥa = to hear, 372.

urra'ta' kasembayanna = settling finally by means of a trial, 481.

usserek bannay = to draw apart one by one, A 6.

Usuk Saꝥbamban = The One Special Rib, 366.

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