

THE SA'DAN TORADJA CHANT FOR THE DECEASED

VERHANDELINGEN

VAN HET KONINKLIJK INSTITUUT VOOR
TAAL-, LAND- EN VOLKENKUNDE

DEEL 49

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'S-GRAVENHAGE — MARTINUS NIJHOFF — 1966

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.

My thanks also include Professor Dr. C. Hooykaas, who has interested himself in this treatise and has accorded it his support.

I should like to render my sincere thanks to Dr. J. Noorduyt, Secretary of the Institute, who has given me a miscellany of good suggestions for the compilation of the editorship of the Introduction.

Further I desire to thank my former assistants, Mr. J. Tammu and Mr. L. Pakan, warmly for their work in noting down the text of the Chants for the Deceased and for their help in seeking for an explanation of various difficult places in it.

Once more I owe a very great debt of gratitude to Jeune Scott-Kemball, who has been able to accomplish casting my Dutch translation in prose of the lines in trochaic metre of the Chants for the Deceased into a very elegant English verse form. This was not always very simple in view of the metaphorical manner of expression in the Toradja lines of verse.

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, *mam'pu'* not *mam'puk*; 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, *lan'ŋi'* not *langi'*, *tan'ŋa* not *tangka*.

The spelling of the South Toradja words in the translation and notes differs from this system in one respect: *y* is used in stead of *j*, for example, *kayu* = *kaju* (text).

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Leiden, August 1966

CONTENTS

	<i>page</i>
INTRODUCTION	
1. The <i>badon</i> as a part of the death feast	1
2. The contents of the <i>badon</i>	3
3. The performing of the <i>badon</i>	10
4. The <i>retten</i>	16
5. The metrical form of the <i>badon</i> and the <i>retten</i>	17
TEXTS AND TRANSLATION	
I A. <i>Ossoran badon to dirapa'i</i> , Traditional chant for the deceased for whom the elaborate ritual for the dead is carried out (version from Saṅpolobuṣin)	19
I B. <i>idem</i> (version from Laṅda)	37
I C. <i>idem</i> (version from Tikala)	47
I D. <i>idem</i> (version from Kalinduṣan)	60
II A. <i>Badon malolo to Nononṣan</i> , Chant for the deceased as sung in Nononṣan	65
II B. <i>Badon malolo to Paṅala'</i> , Chant for the deceased as sung in the Paṅala' territory	66
II C. <i>Badon to Sa'dan</i> , Chant for the deceased as sung in the Sa'dan territory	68
II D. <i>Badon malolo to Kesu'</i> , Chant for the deceased as sung in the Kesu' territory	70
II E. <i>Simbonṣ podo'</i> , Chorus that is interrupted	71
II F. <i>Pa'sakkun mario</i> , Restraining grief (?)	72
II G. <i>Pa'randen-randen</i> , Speaking the word 'alas' twice	72
II H. <i>Passimban</i> , Making allusions	73
II J. <i>Bolu gatta</i> , Betel and gambir	73
II K. <i>Badon to sonṣo'</i> , Chant for the deceased as sung by those who go downward in procession	73

VIII

	<i>page</i>
R 1. <i>Retten dipokada lako to sugi' ke den mate</i> , Improvized verse for a man of high rank	74
R 2. <i>Retten to barani ke den mate</i> , Improvized verse for a courageous man	75
R 3. <i>Retten lako to masokan ke den mate</i> , Improvized verse for a generous and noble man	77
R 4. <i>Retten lako to minaa ke den mate</i> , Improvized verse for a to minaa	78
R 5. <i>Retten lako Sia Lai' Toban, bainena Sia Rombelajuk</i> , Improvized verse for Lai' Toban, the wife of Rombelajuk	80
R 6. <i>Retten napokada Tuan guru Kadaŋ</i> , Improvized verse recited by the school teacher Kadaŋ	81
R 7. <i>Retten napokada Sa'paŋ</i> , Improvized verse recited by Sa'paŋ	81
R 8. <i>Retten napokada to minaa So' Sere</i> , Improvized verse recited by the to minaa So' Sere	82
R 9. <i>Retten napokada to minaa So' Sere</i> , Improvized verse recited by the to minaa So' Sere	83
R 10. <i>Pa'le-le</i> , The exclaiming of 'hey, hey, hey'	84
R 11. <i>Retten lako to merok</i> , Improvized verse recited at the merok feast	86
R 12. <i>Retten lako to la'pa'</i> , Improvized verse recited at the la'pa' feast	87
LIST OF SA'DAN TORADJA WORDS	89

INTRODUCTION

1. The *badon* as a part of the death feast

One of the major features of the religion of the Sa'dan Toradja¹⁾ is the cult of the dead. The death ritual, *aluk to mate*²⁾, in the elaborate form as carried out for a deceased person of rank, consists of a great number of different rites and ceremonies. Many buffaloes and other offering animals are slaughtered. Numerous people attend either as spectators or as participants in the ceremonies which grow into a great death feast that lasts for several days and nights. In the evenings the *badon* = the chant for the deceased, is sung by a group of people attending the feast who while they sing perform particular dance movements. This singing of the chant for the deceased is a constituent part of the feast³⁾.

It depends upon the rank of the dead person which form of the ritual is performed for him and whether the chant for the deceased is sung. In some *adat* communities it cannot be sung unless a minimum of three buffaloes is killed. This form of the death ritual is called *dipatallun boni* = it is performed in three days. The chant is then sung on the evening of each day on which a specific rite of the death ritual has been carried out.

¹⁾ The Sa'dan Toradja are the main group of people inhabiting the South Toradja area, South Celebes, Indonesia.

²⁾ Most of the Toradja terms used in this introduction and in the chants that follow it are to be found in my *Tae' (Zuid-Toradjasch)-Nederlandsch Woordenboek*, The Hague, 1940.

³⁾ It is outside the scope of this book to give a detailed description of the rituals of the death feast. In the introduction and in the notes attached to the texts, only such details of the ceremonies are mentioned as are necessary for understanding the chant for the deceased. Moreover, the data needed for an adequate description are not at my disposal as most of my notes on the subject were lost during the war.

For a short description of the rites for the dead in the territory of Ma'kale, see "Memorie van Overgave betreffende de onderafdeeling Ma'kale", by E. A. J. Nobele, *Tijdschrift van het Bataviaasch Genootschap van Kunsten en Wetenschappen (T.B.G.)* Vol. 65, 1923, pp. 38-57. A general description of the practices in rites for the dead throughout the country of the Sa'dan and Mamasa Toradja is to be found in the article by A. C. Kruyt, "De Toradja's van de Sa'dan-, Masuppu'- en Mamasa-Rivieren", *TBG* Vol. 62, 1923, pp. 137-160. Harry Wilcox, in his *White Stranger* (London 1949), gives some vivid impressions of a number of death feasts he witnessed.

A more elaborate form is the *dipaliman boni* = it is performed in five days, when a minimum of five buffaloes must be slaughtered. The supreme form of the death ritual is the *dirapa'i*: at least nine buffaloes are killed and in the course of the ritual there is an interval during which no part of it is held and the dead person is laid in a coffin shaped like a ricestamping block, *dirapa'i* = he is laid to rest, and there he is left until the next part of the ritual is commenced. When a major rite of this elaborate ritual has been performed, the chant is sung, if possible, in its entirety on the evening of the same day. When minor rites are performed, only a part of it is sung.

The chant for the deceased which is always sung at the feast for the dead person of rank for whom this supreme form of the ritual is to be carried out, is the *badon diosso'mo*, the traditional chant for the deceased ⁴). This chant is the longest and the most important. It is sung only by men.

It tells of the heavenly ancestor of the deceased; of all kinds of happenings in the life of the deceased himself; describes his soul's journey to *Puya*, the Land of the Souls; and its final ascent from there to the firmament.

Within this general framework, the contents of the chant may be varied according to the circumstances of the person at whose death feast it is being sung. For, though the *badon diosso'mo* is the traditional chant, it need not always be sung in exactly the same form. In fact, there is much local and individual variation, the latter introduced by the leader of the singers. To what extent several versions of the chant may differ from each other can be seen from the four texts I A-D. These were taken down from informants living in different regions: two in villages of the Nononjan village-group, Kesu' territory; one in the Madandan territory; and one in the Tikala territory.

In addition to the traditional *badon*, there are a number of shorter non-traditional chants which can be sung instead of the traditional one and can be repeated as often as the singers wish. They are, first, the *badon malolo* = the 'young' or simple chant for the deceased, of which again four texts, II A-D are given here. Text II A comes from the Nononjan village-group; II B from the Pañala' territory, Rantepao country; II C from the Sa'dan territory, the area near the source of the

⁴) *diosso'mo* = it is told in a systematic order, enumerated in a regular sequence; for example, the facts of a story, the generations of a genealogical tree. The text of the chant for the deceased in its regular, traditional order is called *ossoran badon*.

Sa'dan River; and II D from the Kesu' territory, Rantepao country. II A and B are in the nature of an introductory chant to the traditional chant.

Then there are the *simboŋ podo'* = chorus that is interrupted (II E); *pa'sakkun mario* = restraining grief(?) (II F); *pa'randen-randen* = the speaking twice of the word *randen* = alas (II G); *passimban* = making allusions (II H); and *bolu gatta* = betel and gambir (II J), a brief chant in which the performers ask for betel and gambir.

The *badonŋ to soŋlo'* = the chant for the deceased as sung by those who go downward in procession (II K), is sung when the corpse of the deceased is being borne from the house in which it has been lying to the place of the feast, called *rante* = field, where the buffaloes are to be slaughtered and the continuing part of the ritual is to be carried out. When the people carrying the bier need a rest during the journey from the death house to the *rante* they lay the bier on the ground and sing this chant. It can be repeated as often as the singers desire. The first strophe which is repeated, is always the same. The strophes that follow are chosen at random from the traditional chant. The text given in II K is simply an example.

2. The contents of the badonŋ

The *badonŋ* is a communal chant. Anyone who mourns the death of the deceased can take part, those who are not his kinsmen as well as members of his family. People are summoned to the *badonŋ* with the words: *sae nasaŋ to marintin* = let everyone who mourns now come.

Generally speaking, two different themes can be discerned in the *badonŋ*: the expression of grief at the death of the deceased and the veneration of the dead person.

The first of these themes is to be found in specific parts of the chant and its significance is further heightened by the singers' use of the word *batinŋ* = lament, for, though the chant as such is called *badonŋ*, this word does not occur in the chant itself; instead, the word *batinŋ* is always used: for example, when the singers of the chant request the leader to prompt them loudly, they do so by saying the words: *umba nakua batinŋ* = now tell us how the lament goes.

The *batinŋ* is the personal lament with which the family and friends of the deceased show their grief. Their sorrow is expressed by wailing and sobbing at those times when they are in close proximity to the corpse, i.e., in the death house and when the bearers of the bier start to carry the deceased from the *rante* to the rock grave.

In the *badon*, the beginning of mourning is announced as follows (see Text I A):

1. Where are those of our village now,
The ones who of our hamlet are?
2. Come, let us weave the lament (*batin*) now
That we may start the mourning song.
3. Let everyone who mourns now come,
All of his kin from everywhere,
4. A dirge for our father to chant
To mourn the one who begat us.

In the *badon to sonlo'*, those who carry the bier express their grief in the following words (see Text II K):

9. We are the ones who mourning are
We are lamenting everywhere.
10. Our father has forsaken us,
Has left us he who begat us.
11. Now from his village has he gone
His house behind him he has left
12. The clouds behind him he has left
Enveloped in the mists is he
The morning mist between us stands.

The other theme of the chant for the deceased — the veneration of the dead person — is expressed in several of the short chants; for example, in the opening lines of the *badon to sonlo'* (Text II K):

Look at that exceptional man
Who was created by the gods.

The element of glorification of the deceased is given its fullest expression, however, in the traditional chant for the deceased, the *badon diosso'mo*. Text I A is an example of this chant, which was sung for a dead person who belonged to the clan house that is spoken of. In flowery language the chant tells of the descent of the deceased from a heavenly ancestor, *tu nene' mendeatanna, to dolo kapuananna* = the ancestor who was divine, the forefather revered as Lord. This ancestor descended to earth, erected a large clan house and held the *bu'* feast. He moved his clan house many times in the course of his journey from the south to the north. One of his descendants finally reached Siguntu',

the site of an old clan house of the people of Nonorjan, which lies on the right bank of the River Sa'dan.

The chant then goes on to mention the birth of the deceased (str. 108—121) and his qualities (str. 135—141). He is spoken of as someone who had a golden character; as someone whose sagacity was like a golden necklace; who was exceptional in all things; as one to whom the gods had given everything. He had only to stretch forth his hand and the riches in it poured out, the possession in it poured forth. Then he became ill (str. 142) and his life's thread was cut (str. 145). The elaborate ritual was performed for him and he was interred in the rock grave. This is briefly described (str. 148—171). When the ritual had been completed, his spirit made its journey to the Land of the Souls. From there, it went westward where it rose on high like a coconut palm and reached the firmament. There, "The Great Bear took him in its arms; The Pleiades embraced him; the shining stars pressed him to them" (str. 192).

The chant ends with a wish for a successful life, prosperity and many children.

According to this chant, since the deceased was a person of high rank, his spirit occupied a place in the firmament. It became a constellation lying between The Great Bear and The Pleiades. These constellations are considered as seasonal indicators for agriculture. So, people keep a look out for the appearance of the constellations of the spirit of the deceased in the sky as it is a sign that the rainy season is about to set in and they can begin sowing the rice. The growing rice is under the protection of this constellation.

It is thus clear that the chant for a deceased person of rank portrays his personal image, representing him as a hero, as a divine being enthroned in the firmament.

In accordance with this idea, the deceased for whom the supreme form of the ritual is to be carried out is given another and more illustrious name. Men are given names composed with the word 'sun' or the word 'heaven'. For example, *Ta'dun Allo* = Sun Hat; *Kambuno Lanzi* = Sun Hat of the Firmament (the *kambuno* is the frond of the fan palm and is worn as a hat by the *adat* chief); *Batara Lanzi* = The Zenith of the Firmament; *Lalon Kila* = Sharp as Lightning. The last name is given to a courageous warrior. Women are also given such names: *Datu Manurun* = Princess Who Descended from Heaven; *Datu Memento* = Far Famed Princess; and names composed with the word 'sea', for example: *Liku Tasik* = Deep Place of the Sea; *Tiku*

Tasik = She Who Encircles the Sea; *Tasik Membida* = Prolific of Progeny. The last name can even be given to a childless widow after her death.

After dead persons of station in life have been interred and after the ritual for them has been completed, their spirits go to the Land of the Souls, *Puya*, which, according to the Sa'dan Toradja, lies in the south of the Toradja country in the vicinity of Mt. Bambapuar, between Kalosi and Enrekaŋ. From there their spirits ascend to heaven.

That this is not accepted as applying to people belonging to the lower class of the *to makaka* = freemen, was brought home to me once after I had spoken at an Evangelical gathering in one of the villages about the life hereafter as outlined in the Gospels. In the discussion at the end of the talk, one of the guests, an old man who was of the lower rank of the *to makaka* class, said to me: "That life in heaven about which you spoke, is not for such as us who are not of high rank. Our spirits do not ascend to heaven when we die; but only those of people of high rank who have held the great *bua'* feast during their life and for whom the ritual of the *dirapa'i* has been carried out."

Though, in general, the spirits of the dead of all classes are said to be revered as ancestors, in reality, this does only apply to people of rank for whom an elaborate ritual has been carried out. It is thought that their spirits become lords, gods, *membali puang*.

The following ceremony, conducted in the Kesu' territory, confirms that the spirits of deceased people of rank are believed to ascend to heaven and are thought to be taken into the circle of the deified ancestors. During the harvest period, a number of rites are performed some years after such a person has been interred in the rock grave. These rites are called *manrara pare* = to sprinkle the rice with blood. During these ceremonies, an offering of food, which has been placed on banana leaves, is made to the deceased. This offering is put down by the offerer at the north-east, the direction to which one turns when the offerings are made to the gods. Normally, when the food on the banana leaves is offered to an ancestor, it is laid down in the south-west. This change of direction when an offering for the dead is set down, is called *dibalikan pesuŋna* = the offering meal is reversed for him.

The veneration in which these deified ancestors are held is also apparent from the following ceremony.

A considerable time after the death ritual for a person of rank has been completed, after a year or more, the members of his family go to

the grave to invoke a blessing. On this occasion, a pig is offered; people of high rank offer a buffalo. This offering is called *ma'nene'* or *ma'tomatua* = to go to the ancestors; in some adat communities it is called *maneka'*. It is made after the harvested rice has been stored in the granaries at the end of the agricultural year, i.e. the period during which the rice is cultivated.

A special form of such a *ma'tomatua* ceremony is that in which the entire *adat* community participates and the people address their prayers to the founder of the village, the *panala tondok*.

For the details of such a ceremony, I am able to draw on the following data from the Tondon territory, to the east of the capital, Rantepao.

First people gather at a place close to the rock grave. There, the leader of the offering, the *to minaa*, he who knows the *adat* prescriptions, speaks to the ancestor for whom the offering is intended, as follows:

“Oh, ancestor, thou who hast founded the village in its fullest extent ⁵⁾, we desire blessings, for the good day has dawned, upon which we, thy golden descendants, appear before thee.”

The *to minaa* then makes it known that in three days' time the path must be consecrated, i.e. the path leading to the rock grave where the deceased has been interred.

When the three days have passed, an areca nut, a sirih leaf, a quid of tobacco and some viscous rice are taken to the rock grave at Pagasonjan, in the Tondon territory. Three days later, a buffalo is taken to be offered to the ancestor, *direndenanni tedon* = a buffalo is led to him, i.e., to Ne' Malo', one of the war leaders, the *to pada tindo* ⁶⁾, who conducted the war against the king of Bone and his Buginese invaders in the seventeenth century. Three more days pass and the rock grave is opened and the beasts are then offered by different descendants of Ne' Malo'. The high *adat* chief of Tondon finally offers a buffalo.

In another three days an offering is made to the gods: *ma'palandoan-landoan* = to put an offering on the small shelf, which resembles the

⁵⁾ The South Toradja term used here is *leponan tondok* which means 'the circle of the village'.

⁶⁾ The term *to pada tindo* means the ones who had the same dream. This expression refers to the chiefs of the different *adat* communities who assembled at the Sarira Rocks as a result of the signal fires lit on various mountain tops. From the Sarira Rocks they marched against Arun Palakka, King of Bone. The expression *to ma'pasa' bonji* = those who held a market at night, also refers to these ancestors.

palandoan ⁷⁾), of the offering table. Another three days pass, and in each clan house a pig is offered to the gods: *ma'palangan para* = to put an offering meal on the shelf above the hearth. When three years have passed, the ritual is concluded by holding the *merok* feast ⁸⁾).

From the spirits of the people of high rank for whom the elaborate ritual for the dead has been carried out, great blessings are thought to flow for the whole *adat* community the members of which are the descendants of the heavenly ones who descended to earth in the time before memory. The family of the dead person also feel that their welfare is closely linked with him. So, they will endeavour to carry out the fitting death ritual in its entirety, even if this cannot be done until some years after his death. If at the time of the demise of this member of his family a man could not dispose over the requisite number of buffaloes that had to be slaughtered for the deceased, those he did have would be killed and the slaughtering of the remainder would await a suitable opportunity in the future. Later, when he has been prosperous for some time, he can make good that part of the ritual he had not carried out earlier by slaughtering a buffalo or buffaloes at the dead person's grave. By this means he seeks to express his gratitude to the deceased for the blessings he has been able to enjoy through him or her.

It is worthy of note that the veneration of the ancestors is in several ways connected with the cultivation of rice: among the blessings bestowed by the divine ancestors, an abundant rice crop, which is the chief means of subsistence of the people, is the most important. This association between a dead person of rank and rice is clearly shown by the *manrara pare*, the offering ritual I have already mentioned on p. 6. When the rice grains begin to form, an offering is taken to the rice-field of a person who had died some years previously and for whom the supreme form of the death ritual had then been carried out. A pig and a hen are offered. The offering is made by the *to indo'*, the leader of the rice cultivation. A dog is also killed but it is not offered; it is eaten by the people of lowest rank, the slaves. After the offering has been made, the rice plants are sprinkled with the blood of the pig and the hen.

When the time arrives to harvest the rice, a hut is built on the place where the rice is to be dried and a connection between it and the rice-

⁷⁾ *palandoan* = the shelf over the fire-place, where the fire-wood is placed.

⁸⁾ See my *The Merok Feast of the Sa'dan Toradja*, The Hague, 1965. Herein-after referred to as *The Merok Feast*.

field is provided by a rope, which is made of bamboo. A daughter, a granddaughter, or a sister of the deceased is responsible for the care of the hut and attends to the rites performed there.

A second offering is taken to this ricefield and after that either four or six people, each of whom carries a torch, go to the field and then the rice is sprinkled with the blood of a pig that has been offered. Some of the rice is then cut and made up into either two or four sheaves which are then tied up with strips of the outer skin of the stalk of the *danya-danya* flower (a kind of gladiolus); normally, the rice is tied up with strips of bamboo. These sheaves of rice are then laid in the hut.

The following day, an offering is taken to the hut and the people go to the field and continue harvesting the rice. The first two or four sheaves of rice that are added to those in the hut are also tied up with strips of the outer skin of the *danya-danya* flower. These sheaves are then taken to the rice granary when the rice is ready to be stored in it. They must be taken to the granary by a daughter, a granddaughter, or a sister of the deceased. The sheaves are laid in a corner of the granary and must be left there. They may not be taken from it to be used as food. From these sheaves of rice flows the magical influence which protects all the rice in the granary.

In the chant for the deceased, it is noteworthy that the word *bombo* = spirit of the deceased, does not occur. The dead person is still thought of as being in the world of the living. The Sa'dan Toradja concept of a human being's spiritual nature is that he has a *sunga'* = life force, in the sense of span of life, and a *sumanja'* = life force, spirit, in the sense of his consciousness. In addition, they also speak of a man's *deata* = his vital force and his more or less personal spirit, his *alter ego*. Furthermore, a man also has a *bombo* = personal spirit, though usually this term is given to his personal spirit after his death. This *bombo* can leave a man's physical body during his life and there are people, such as a seer, who can see a man's *bombo*, can take hold of it and direct its actions, and can then return it to his body. But when a man dies, his *bombo* becomes restless and frightened and then it can no longer be controlled. After the *bombo* of the dead man has left his body it goes to the buffaloes and the pigs that were slaughtered for him and takes the spirits of these animals away.

The spirit of the deceased does not immediately go to the Land of the Souls after the corpse has been laid in the rock grave, but it wanders around the village and goes to the place where a feast is being held and importunes the people who are there. The spirit attaches itself to other

spirits and they all gather in the open space under the house in which there is a dead person awaiting interment.

The spirit of a dead person only takes the path to the Land of the Souls when the entire death ritual has been carried out and the period of mourning is over and the last group of those who observe the mourning customs again eat rice, *kumande tampak* = the last to eat rice. Rice for the deceased as well as the thigh bone of a pig, is then thrown from the house into the space beneath it, *manrondonan bota* = to throw down crumbs of cooked rice. After that, the spirit is led at night southwards out of the village, one or two hours walk. The spirit then continues to sojourn outside the village. Only when the death ritual has been concluded with an offering to the gods, which act severs the connection between the world of the living and the world of the dead, does it proceed on its way to the Land of the Souls. There it leads a life corresponding to life on earth.

Should the dead person be interred without any ritual, then the spirit has a miserable existence outside the Land of Souls. It feeds on *kambola* fruit, a kind of *lenkuas*, a plant with long broad leaves and with fruit like that of the *djambu*.

There is also an idea among the Sa'dan Toradja that the spirits of the dead become ants which often take to plants called fly traps or sundew (*Drosera*). The Sa'dan Toradja call those plants *suke bombo* = vessels for the spirits of the dead. When these ants die, they become the clouds which rise in the west and in due course give the rain that makes the rice grow.

3. The performing of the *badon*

The singing of the chant for the deceased, accompanied by the performing of particular dance movements, is called *ma'badon* (verb) or *pa'badon* (noun).

A good description of the rhythmic movements of the dancers during the singing of the chants is to be found in Claire Holt's *Dance Quest in Celebes*⁹⁾, pp. 52—54, 115. This book contains also some beautiful photographs of the dancing during the singing of the chant for the deceased.

The usual form of singing the *badon diosso'mo*, the traditional chant for the deceased, and of performing the accompanying dance move-

⁹⁾ Les Archives Internationales de la Danse, Librairie G.P. Maisonneuve, Paris, 1938.

ments, is called *ma'badon*, *mbatin*, = performing the chant for the deceased as a lament. It is as follows.

A group of dancers who are to sing the chant form a circle. Each dancer places his left hand on the shoulder of the man next to him. Slowly the dancers circle round in an anti-clockwise direction, keeping time to the chant with their steps and continually making a scooping movement with their right arms as they speak each line of a strophe to stress the rhythm ¹⁰). Each step to the right is accompanied by a scooping movement to the left.

Two or three of the singers who are facing north and south, act as leaders and start the singing. Another singer acts as a prompter ¹¹).

When the chant is about to start, one of the singers will ask: "Now tell us how the lament goes." Then the prompter asks: "Have you already heard it?" The one who asked the question replies: "Not yet." The prompter then speaks the first line of the first strophe which line is then sung by all the singers. When they have finished it, one or two of the leaders sing the second line of the strophe. After that, all the singers sing the first line of the second strophe. Again someone will ask: "Now tell us how the lament goes." The prompter then speaks the second line of the strophe, and the same procedure as before is followed.

The singers then sing a number of strophes until they decide that they want to change to a different manner of dancing. One of them will then say: "Let us change this for another", and someone will say, for example: "Let it be the *pa'solli*" ¹²), whereas the chant is then continued according to this form which is as follows.

The performers stand in a circle as before. Each man places his left hand on the right shoulder of the man on his left. His right hand he slaps against the chest of the man on his right. He then removes his hand and makes a scooping movement with his right arm.

When the chant is again about to start, someone will ask: "Now tell us how the lament goes." The prompter then speaks the first line of the strophe following that at which the chant was broken off. All the singers then sing the line while making the scooping movement, the ending of the movement coinciding with their uttering the word *solli*.

¹⁰) This is termed *umpasiala gamaranna* = to let one's voice be in concert with.

¹¹) The prompter is called *to ma'kadonji* = the one who speaks the *kadon*. The strophes of the chant for the deceased are termed *kadon*. Probably, this word is originally the same as *kadon* = bean.

¹²) *ussolli-solli* = to introduce threads between the others in the cloth; *pa'solli* will here mean: the manner of performing the chant for the deceased which acts as an alternant.

Again the prompter speaks the next line and the singers sing it. They then continue to sing the strophes following until someone again expresses a desire to change the form of dancing.

One will then say, for example: "Let us follow the manner of singing of the people of Pai'."

This form comes from the village of Pai' on the south side of Mt. Napo¹³). The performers stand in a circle with their left hand hanging straight down. The scooping movement is also made in this form but the hand is brought to rest on the chest of the next man in the circle. Again, one of the singers will ask: "Now tell us how the lament goes," and the prompter takes up the first line of the strophe following the one at which the form was changed. The singers sing this line and this pattern is followed until they decide to end it, which they do with the words: *ambe' to sanlemban*¹⁴) = father of the whole *adat* community, when the chant is being sung for a man, and: *simbolon ren-den*¹⁵) = noble sister, when it is for a woman.

In addition to the *ma'badon mbatin*, the *pa'solli* and the *pa'toPai'*, just mentioned, there are several other ways of performing the movements that accompany the singing of the chant for the deceased:

a) *pa'toSe'pon*: this form comes from the village of Se'pon in the Lolai village-group which is on Mt. Lebusan in the Pañala' territory, to the north-west of the capital, Rantepao. The performers hold hands and swing their arms up and down, taking steps at the same time. The *pa'toSe'pon* is performed with quick movements.

b) *pa'toPionan* = doing it in the manner of the people of Pionan. This is the name of a territory to the west of the Rantepao country. The dancers hold hands and swing their arms slowly to and fro. The leaders stand opposite each other in two and three. They start the song, singing softly such of the strophes of the traditional chant as come to mind, then the rest join in singing loudly. Each group of the leaders sings a strophe alternately.

c) *pa'toBala* = doing it in the manner of the people of Bala, a village in the Meñkendek territory, Ma'kale country. The dancers form

¹³) Mt. Napo lies between the Dende' and Pañala' territories in the Rantepao country.

¹⁴) *sanlemban* = the whole adat community; *lemban* also means territory, region under the administration of one person such as, for example, *tallu lembanya* = the three kingdoms, i.e. Sañalla', Meñkendek and Ma'kale.

¹⁵) *simbolon* = hairknot, is an honorific bestowed on a woman of rank; *renden* = dearest brother, dearest sister, is a term of endearment used between brother and sister.

a circle and move in an oblique direction. They make a scooping movement with their right arms. They raise them three times, then swing them to the left and then again raise them three times. These movements are repeated throughout the singing. As the dancers make the scooping movement they take a step sideways.

d) *pa'sokko' tata'* = doing it in the manner of the red Bonean pointed cap. This form originated with the people of Pionan (see b). It bears a slight resemblance to the *pa'toBala* (see c). In the latter, the scooping movement is made with the arms: in the *pa'sokko' tata'*, the dancers hold hands, their knees are bent and they make jiggling movements.

e) *pa'lape-lape* = hanging limp. This form is that of the people of Lolai (see a). The dancers form a circle and place one arm on the shoulder of the next person. The left foot is raised and the hand, of which the fingers are stretched out but bent inwards, is then raised three times and the left foot lowered. The dancers make a scooping movement with their right arms, raise the right heel and take a step forward. The scooping movement of the arms is made after a strophe has been sung. After the singing of a few strophes, lines containing jocular allusions are interpolated between them and the strophes following. For example, when the singers want to chew sirih-pinang, they sing: *rio-rio malia puduk to lamban anna puduk to ma'badon* = the mourning lament recalls that the lips of the ones who have passed on were redder than those of us who sing the chant for the deceased. This form is concluded with the words: 'noble woman', or 'beloved woman', or 'most youthful one'.

f) *pa'toKe'pe'* = doing it in the manner of the people of Ke'pe', a village in the Lolai-village-group (see a). The dancers hold hands. The knees are not bent, the steps being made with the legs straight. A long scooping movement is made with the arms. The following is the concluding strophe:

*maloen-loen londe to Riu
daen datu to Ta'ba'.*

The chant of the people of Riu¹⁶⁾ goes to and fro.

There is the Lord¹⁷⁾ of the people of Ta'ba'¹⁸⁾.

¹⁶⁾ Riu is the name of the group of villages on the north side of Mt. Sesean.

¹⁷⁾ *datu* = god, spirit, prince, lord.

¹⁸⁾ Ta'ba' lies on the north side of Mt. Sesean.

In the Sarjalla' territory, in the south-east of the Sa'dan region, this strophe reads:

g) *papa oda'* (= ?): this is a form from the Paṅjala' territory (see a). The movements are those of the *simboṅ*, the chorus which is sung at the *bua'* feast and also at the *maro* feast, both of which are offering feasts held for the gods. The dancers hold hands and move their bodies up and down twice and then take a step sideways.

h) *badonṅ disimpoi* = the chant for the deceased at which the participants are not on the same level, i.e., some are sitting and some standing (*simpo* = dissimilar in height and length: the one is high, the other low). The dancers hold hands and make a scooping movement with their right arms; this movement is made when part of the words have been sung. Some of the dancers then leave the circle and sit outside it. After those who continue the chant have again finished a part of it and the dancers have again made the scooping movement with their arms, those who have been sitting stand up and those who have been standing go and sit down. When it is time for this form to be concluded, everybody stands up. If, after that, it is the general wish that the chant should be continued, someone will again ask: "Now tell us how the lament goes", etc.

i) *pa'ra'na* = the speaking of the word *ra'na* = alas, woe. Here the dancers stand in a circle and hold hands. Slowly they take a step and stamp their feet, following the stress of the words. When the dancers are about to start, the mourning lament is begun, as follows:

ra'na mario-riokan kami,
makaroronṅ silelekan.
 Alas, that we now mourning are,
 All here, are solitary now.

After the dancers have circled round for a considerable time, they break the circle, one part forms an outer circle, the other an inner circle. At the end of the chant, the dancers join together again and make the scooping movements with their right arms. The *pa'ra'na* can also be sung and danced in the form of the *badonṅ disimpoi* (see h) but the dancers do not then form a circle.

j) the *Ne' Bura* form: the dancers stand in a circle and place one

(note 18 continued)

loen-loen londe to Riu,
seno datu to Ta'ba'.
 The Riu song goes to and fro,
 The song of the Lord of Ta'ba'.

hand on the neck of the person next to them. In the other hand each dancer holds a piece of wood which is waved slowly to and fro. In this chant also, there are people who start the singing. The chant is concluded with the words: *bendo'* = frightful!

k) *barande' to mankambi'* = the song of the buffalo herders (*barande'* has the same meaning as *pa'bare-barean* = light-hearted song). The dancers stand in a circle and hold hands but they do not make the scooping movement with their arms as they circle round. The chant concludes with:

indeko te, bolu gatta!
now let there be sirih, gambir!

Formerly, the object of singing these words was to ask for sirih and pinang.

l) *simboŋ podo'* = chorus that is interrupted. The performers sing this chant (see Text II E) while standing in a circle. Each man places his left hand on the shoulder of the man next to him. During the singing, the right hands are raised. When the performers have sung the last strophe, they drop their arms and all of them say: "Frightful, frightful!"

m) *pa'randen-randen* = the speaking twice of the word *randen* = alas, woe! (see Text II G). The direction of the dance is anti-clockwise. The performers stand in a circle. Each man places his outstretched arms on the shoulder of the man on either side of him. The singers take a step and then drop their arms. Again they place them as before and take a step to the right. When the song is finished, the performers say the word *randen*, alas.

n) *passimban* = making allusions (see Text II H). The performers stand in a circle and hold hands. They raise their hands at the same time taking a step sideways and stretching their arms towards the centre of the circle. This sequence of movements precedes the singing of each word. After the last word of the second strophe has been sung they say: *dikkan ambe'* = "Oh, father", or *dikkan indo'* = "Oh, mother", depending upon whether the chant is sung for a man or for a woman. When the chant is sung for an old person, the concluding words are: *nakua induk* = he has become as old as the heartwood of the sugar palm; for a child, the words are: *bintoen ronno'* = he is like a star that has fallen.

o) *ma'badon ma'palao* = performing the chant for the deceased

when his corpse is being carried. This is sung when the bier is being taken from the death house to the *rante*; and also when the deceased is being carried from the *rante* to the rock grave. In this latter case the words are sung quickly to the accompaniment of jiggling movements. The strophes sung are selected at random from the traditional chant by the leader.

p) *badon to sonlo'* = the chant of the people who go downward in procession to the place of the feast carrying the bier (see Text II K). This is a kind of *ma'badon ma'palao* and is sung when the people carrying the bier need a rest and lay it on the ground. The bearers, and some of the people with them form up into two rows facing each other and while those in the one row take four steps forward, those in the other take four steps backward. After the first strophe, which is always the same, has been sung and repeated there follow a number of strophes that are chosen at random from the traditional chant. Someone starts off, singing the words quickly and the others then sing the rest of the words of the strophe.

Whereas the *ma'badon mbatin*, the *ma'badon ma'palao* (o) and the *badon to sonlo'* (p) are performed by men alone, the other forms of the chant that have been mentioned can also be performed by women or by children or by men and women together. The younger generation sing the words quickly to amuse themselves at the feast for the dead.

4. The *retten*

In addition to the texts of the chant for the deceased, some examples are given of the kind of verse that is called *retten* (Texts R 1—12).

A *retten* is an improvised verse which is recited by the person who composes it. The subject matter must bear on the occasion on which it is spoken and is selected by the composer; the number of strophes varies according to his ability.

Retten are recited at the *merok feast* — of which the clan house is the focal point — in the evening of the day of the great feast when the women, dressed in festival attire, sing in chorus (*ma'dandan*; see The Merok Feast, p. 9); at the *bua'* or *la'pa'* feast which opens the new agricultural year and which is held to ensure fruitfulness in man, livestock and plants; and at a death feast.

A *retten* that is recited when the chant for the deceased is being sung is introduced at an arbitrarily chosen place in the chant. During the course of the singing of the chant it may be one of the singers who

wants to recite a *retten*, or it may be someone taking part at the feast. Before the *to ma'retten*, the person who is to recite a *retten*, commences, he picks up a short stick, *bandayan*, to which goat hair is attached. This stick he holds in his hand while he recites his verse.

A *retten* is spoken in a monotone and all the words are drawn out. When a *retten* has been recited there should be one given in reply.

Retten spoken at a death feast may treat of a variety of subjects. In them, the deceased can be praised; those against whom he had a grievance can be criticised; satirical reference can be made to a person with whom he was associated in life; matters concerning the deceased can be alluded to; and people may also make verses referring covertly to each other.

Texts R 1—10 are examples of *retten* spoken at a death feast; an example of a *retten* recited at the *merok* feast is given in R 11; one recited at the *la'pa'* feast, in R 12.

In the Ma'kale territory, a particular procedure, called *pa'le-le*, is followed when a *retten* is to be recited at a death feast. When the singers of the chant for the deceased want someone to recite a *retten* they sing the first line of a strophe chosen at random from the chant, repeat it, and follow it with the exclamation: *le, le, le!*, "hey, hey, hey!" This is meant to encourage someone to recite a *retten*. While they are singing, each singer has his left hand on the shoulder of the man next in the circle; in his right hand he holds a piece of wood which he raises and lowers to the rhythm of the words.

When the desired *retten* has been given, the singers sing the second line of the strophe and repeat it and again follow it with the words *le, le, le!*, in the hope that another *retten* will be forthcoming.

Text R 10 is an example of a *retten* recited in this way.

5. The metrical form of the *badon* and the *retten*

Each line of the *badon* and of a *retten* contains eight syllables, making four trochaic feet. Each syllable contains one vowel. This scheme can be said to be consistent; only rarely is it broken by a line having one syllable more or less than eight.

These octosyllabic lines are combined into strophes of, in the main, two lines each. Only occasionally does a strophe consist of three lines. In a great many cases, the two lines of a strophe are linked by parallelism, i.e., more or less the same content being expressed in both lines though with different words.

This twofold form, octosyllabism and parallelism between two lines, is also found in a number of other songs such as the *gelon maro*, the *gelon pare* and the *bugi'* which, in common with the *badon* and the *retten*, are sung during certain religious feasts or rituals. The same form is also used in the *singi* recitative, which is recited, not sung, by *to minaa* at the great *bua'* feast.

Other litanies that are recited at certain feasts, the *merok* feast, for example, are not, however, in metrical form and the lines are of varying length. Such litanies are constructed of strophes, with parallelism between one line and another.

TEXTS AND TRANSLATION

I A

Ossoran badoŋ to dirapa'i

I A

**Traditional chant for the deceased for whom
the elaborate ritual for the dead is carried out**

The informant was Ne' No'ra of the village of Saŋpolobuŋin in the Nonoŋan village-group, Kesu' territory, Rantepao country. The words were written down by Mr. J. Tammu.

- | | |
|---|---|
| <p>1 Umbamira saŋtondokta,
to mai saŋbanuanta?</p> <p>2 Ke'de'ko tatannun batiŋ,
tabalanduŋ rio-rio.</p> <p>3 Sae nasaŋ to marintin,
mairi' taŋke tikunna.</p> <p>4 La marintin lako ambe',
mario lako ma'dadi.</p> <p>5 Ambe', perangiimo' mati',
ambe', tandiŋ taliŋana'.</p> <p>6 La kulolloan rara'ko,
la kutendeŋ bulaanko.</p> <p>7 La kulambi'mo dadimmu,
kudete'mo garagammu.</p> <p>8 Daa saŋtaŋkena laŋi',
saŋsuminduŋna batara.</p> <p>9 Saŋsapa' to palulluŋan
nanai loŋke dikomborŋ.</p> <p>10 Tambu lebu' didadian,
tumajaŋ dikianakan.</p> | <p>1 Where are those of our village now,
The ones who of our hamlet are?</p> <p>2 Come, let us weave the lament now
That we may start the mourning song.</p> <p>3 Let everyone who mourns now come,
All of his kin from everywhere</p> <p>4 A dirge for our father to chant
To mourn the one who us begat.</p> <p>5 Now, father, pay thou heed to me,
Incline, father, thine ears to me.</p> <p>6 Let me laud thee, as jewels lauded,
Let me praise thee, as gold is praised.</p> <p>7 The time of thy birth have I reached,
To thy genesis I have come.</p> <p>8 At a heaven branching northward
In the wide sky's down-arching vault,</p> <p>9 A space there in the firmament,
There was he formed, the high born one</p> <p>10 There came he forth in full extent,
Was born there the exalted one.</p> |
|---|---|

1 *banua* = house; *saŋbanua* = those who belong to the same neighbourhood.

2 *tatannun* = let us weave.

tabalanduŋ rio-rio = that we may take the lament with us.

3 *taŋke tikunna* = all branches everywhere.

6 *rara'* = neck chain; worn by women. It consists of three oblong wooden beads overlaid with gold leaf with, between each of the beads, other beads made of dark brown resin.

7 *garagammu* = the forming of thee.

8 *suminduŋ* = having the shape of an inverted funnel.

9 *saŋsapa'* = a space between two poles; a room between two walls.

to palulluŋan = the all-enfolding.

loŋke = visible from afar.

10 *tumayaŋ*: higher than other things. In speech, many territories still use the original *aya* form, whilst in others there is elision of the *y* and there such words as *tumaŋ* and *paraŋa* are pronounced *tumaŋ* and *paraŋa*.

- | | | | |
|----|--|----|---|
| 11 | Randuk ke birromi allo,
ke dollocki sulo padaŋ,
ke kapana'-panarana. | 11 | Just at the time the sun rose up,
Just when the earth's torch could be seen,
Just as it fierce began to glow, |
| 12 | Laŋŋan ditambuli gandaŋ,
disu'bak pa'paredean. | 12 | Then was the caul pierced there on high,
Then broken open was the womb. |
| 13 | Anna dadi pole' todin',
nakomboŋ pole' paŋloli. | 13 | And then came forth the high born one,
Then was born the glorious one. |
| 14 | Rokko ditambuli laŋi',
dibuak pekali bassi. | 14 | A hole was then in heaven dug,
The ground with an iron spade was turned |
| 15 | Dipantananni lolona,
diosok rambo-rambona. | 15 | And then his cord was therein placed,
His afterbirth was in it laid. |
| 16 | Mampu' saŋsesena laŋi',
nasarombon tauninna,
nabissik rambo-rambona. | 16 | The firmament, its half was scorched
His afterbirth did powder it
His placenta bespattered it. |
| 17 | Tu nene' mendeatanna,
to dolo kapuaŋanna. | 17 | The ancestor who was divine
The forefather revered as lord |
| 18 | Umbaraŋunan lando loŋa,
unnosok salle a'ri. | 18 | Built that which has a roof high-pitched,
Set up that which on tall poles stands, |
| 19 | Dipatendanni patanŋo,
diosok lumbaa padaŋ. | 19 | The <i>bua'</i> feast stone set in place
The ritual bamboo planted. |

11 Most of the strophes contain two lines, the one being usually the parallel of the other. A few strophes, however, consist of three lines.

kapana'-panaran: the time when the heat of the sun is hot enough to burn one; *pana'* = heat of the sun; the heat of certain condiments.

12 *gandaŋ* = drum; the skin that is stretched over the drumhead. The original meaning: membrane, skin; *gandaŋ-gandaŋ tedoŋ*: the membrane enclosing the buffalo foetus in the womb.

13 *todin'*: distinguishing mark, for example, a spot of blood on the forehead of the participants at the *merok* feast. In the *maro* song, *lua todin'* means: the one who has a broad sign on the forehead; one of high rank; *bai todin'*: pig with a white patch on its head.

paŋloli: black buffalo with a tail with a white tip, like a piece of cotton wound round a piece of wood: a buffalo of especial value. *samara*: black buffalo with a white patch on its head and a tail with a white tip; figuratively both words mean glorious.

15 *rambo-rambo* = thread, fringe, fibre.

18 *loŋa*: the jutting out eaves at the front and back of the saddle-shaped roof of a Toradja house.

19 *tando* = curse. In the Buntao' territory, *tando tedoŋ* means the words with which the buffalo that is to be offered at the *maro* feast or the *la'pa'* feast is consecrated; in the other territories this ceremony is called *passomba tedoŋ*.

patanŋo: the stone that is put up, with a small tjendana tree, in front of the clan house when the *bua'* feast is to be held, see The Merok Feast, p. 149, str. B 764, where it is called *paraŋka*. According to tradition, the first *bua'* feast was held in heaven. *Lumbaa padaŋ* = *lumbaa laŋi'* is the name of a bamboo culm which is stuck in the ground at the place where the feast is being held. A small basket with a white fowl in it is placed on the top of this stake. A length of rattan is attached to the basket and the participants at

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|----|---|----|---|
| 20 | Nanai loŋke ma'buā',
tumajaŋ ma'balinono,
liŋgi' ma'kasea-sea. | 20 | The <i>buā'</i> held the high born one,
Sublime, he strode there in the row,
The mighty one the great feast gave. |
| 21 | Ma'kebuā' taŋ dilambi',
menani taŋ didoloi,
la'pa' taŋ disirantean. | 21 | No one that <i>buā'</i> could attain,
That <i>menani</i> feast was matchless,
That <i>la'pa'</i> , unsurpassable. |
| 22 | Ta'bu saŋlampa nasura',
saŋparaan naaŋgilo,
saŋpati' nasora pindan. | 22 | A sugar cane node he incised,
He cut designs on part of it
Carved arrows, as upon a dish. |
| 23 | Umbaraŋnan ala'-ala',
bendan susi anak dara. | 23 | He set up the adorned bamboo
The <i>anak dara</i> then stood there. |
| 24 | Dipepalaŋkai dao,
dipesondorŋ bulaanni. | 24 | It was affixed there, high above,
Like a house front cornered, splendid. |
| 25 | Dibaju baŋgoi lako,
dibidakki pio bamban. | 25 | With blouse of beauty was it dressed
A girdle coarse and fine hung there |

the feast tug at this rope until someone breaks the bamboo and gets the fowl; see The Merok Feast, str. B 478.

- 20 *ma'balinono* : to proceed on foot in procession to the place where the *buā' kasalle* feast is to be held; in old Buginese, *walinono* = sun. In the Saŋalla' territory, *balinono* means the rainbow-like ring round the sun. According to Brandstetter, this word is related to the Iloko word *alinóno* which means 'whirlpool, eddy of water' (R. Brandstetter, *Vergleichendes Charakterbild eines Indonesischen Idiomes*, Lucern 1911, p. 71). I owe this reference to Dr. J. Noorduyt.

ma'kasea (sea) = *ma'kalaloŋan* = invincible; *ma'kasea-sea* also means to pay out handsomely, to be liberal; *sea-sea* = very extensive.

- 21 In this strophe it is clear that the *buā'* feast is the *buā' kasalle* feast, the great *buā'* feast, also called *la'pa'*. *La'pa'* (Mal. *lĕpas*) means conclusion, end. The great *buā'* feast is so named because it is the final feast in a cycle of feasts; hence, *la'pa' bugi'* = the conclusion of the *bugi'* feast; the participants go in procession to this feast.

ma'kebuā' = to hold the *buā'* feast, is an uncommon derivative of *buā'* and is used in the poetical language.

menani is the term used for the singing of the chorus at the *buā'* feast; here it is the parallel of *buā'*; in the Kesu' and Ma'kale territories, *to menani* is the name for the leader of the *buā' padaŋ* feast. In the following lines *menani* also occurs as the parallel of *buā'*:

ma'kebuā' tuntun lalan,
menani lako-lakoan.
He always held the *buā'* feast,
menani rites he always did.

sirantean = to be the equivalent of.

- 22 *ta'bu* = sugar cane; here it is a poetical term for thin bamboo, i.e., the bamboo used for the struts, on which designs are incised, of the offering table at the *buā'* feast.
- 23 *anak dara*: a structure made of four pieces of bamboo to which young leaves of the sugar palm and other plants, as well as a lance, are tied together and with the addition of a sword and a shield; it is then fixed on the north side of the central pole in the house.
- 24 *dipepalaŋka* (*loŋka*) = it was raised very high.
bulaan = golden.
- 25 *pio bamban*: woven girdle with a weft consisting of a fine and a coarse thread alternately.
dibidakki = *dipempaliran* = the one edge of the sarong is folded over the other.

- 26 Dilampa-lampa darandaŋ,
didandanni buŋa rea.
- 27 Mendolok api daona,
ra'rari tisea' dioŋ.
- 28 Disaŋgiŋan pao makkan,
ambajaŋ katarananna.
- 29 Nametamba rekke buntu,
meoŋli' rekke tanete.
- 30 Deŋka buntu taŋ natendeŋ,
tanete taŋ nalolloan,
lombok taŋ nasiri-siri?
- 31 Anna turun sae baan,
anna lumalle bugiran.
- 32 Tae' dikita lumalle,
taŋ kojoŋ passirukanna.
- 33 Seba makkan dioŋ to'na,
ia umpamaŋkai,
dipa'anak deatai.
- 34 Tonna ke'de' daja mai,
bu'tu lamban dioŋ mai.
- 35 Mellao disoroŋ pindan,
ke'de' dirande banaa.
- 26 Coloured stripes were in it woven
And tufts of grass upon it drawn.
- 27 Fire hung there at the top of it,
Flying ants spread at the bottom.
- 28 Green *manga* were for them cut thick,
The *embatjaŋ* their sour fruit was.
- 29 His voice he sent North, to the hills,
Called he northwards, to the mountains.
- 30 No hill invited was unpraised
No mountain called but was extolled
No valley mentioned but with care
- 31 That parakeets would there descend
Bugiran birds in number come.
- 32 Their numbers great, uncountable,
The food placed there showed no inroad,
- 33 The apes disposed of what remained,
They ate up everything there was;
They are as children of the gods.
- 34 And then he from the North set out,
From yonder was he seen to start,
- 35 The ritual dish was moved as well
The rites' tray held on flat of hand,

26 *dilampa-lampa* = it is constructed with joints.

27 The first line refers to the red cotton cloth hanging from the *anak dara*; the second, to a *tjindai* cloth on which there is a design of flying ants.

28 *ambayaŋ* (Mal. *ĕmbatjaŋ*): kind of large mango with a smell rather like turpentine, *Mangifera odorata*, Griff. The women for whom these fruits are cut up are the *to tumban*, the young women and girls who are in a state of taboo at the *la'pa'* feast and who must remain in the house of the giver of the feast for a specific time, see: J. Kruyt, "De Boea' en eenige andere feesten der Toradja's van Rantepao en Ma'kale", *TBG*, Vol. 60, 1921-22, pp. 54 and 55.

29 The heavenly ancestor invites the gods to partake of the offering.

30 *nasiri-siri* = he winnowed it.

31 The idea here is that the gods should appear in such numbers that they would be as swarms of parakeets and *bugiran* birds. These birds have yellow-green feathers.

32 Such a quantity of food was provided that it did not diminish, despite the fact that the gods had eaten of it.

kojoŋ = wound.

33 The children descended on the heavenly offering place, as they do that on earth, to devour the food after the offering prayer had been spoken and after the gods had partaken of the essence of the meal.

35 *pindan* = dish, is here the parallel of *banaa*, a small wooden dish in which, at the *bua'* feast, unhusked rice is put: this dish must be placed beside the *anak dara*.

- 36 Nadoloan burakena,
naturu' paṛlaananna.
- 37 Dipaseṅgoṅji garaturṅ,
didedekki kuli' saa,
roreṅna tandilo ula'.
- 38 Dao paṅrantena puaṅ,
kala'paranna deata,
kasipulu'-pulturanna.
- 39 Pa'toṅkoanna nene'na,
esuṅanna to dolona.
- 40 Umpalele toṅkonanna,
umbe'do kapajuṅanna.
- 41 Tu nene' mendeatanna,
to dolo kapuaṅanna.
- 42 Tonna ke'de' daja mai,
tonna lao sambalin mai,
- 43 Karua gello natakin,
annan gajaṅ diaakna.
- 44 Napa'petanṅkean uran,
nasembaṅan pini-pini.
- 36 His *burake* preceded him,
His people followed on behind.
- 37 The bead-hung drum was struck for him,
The python skin was hit for him,
Resounded the snake instrument
- 38 On that plain of the heavenly,
At the godly *bua'* feast place,
The plain where close around they pressed,
- 39 At the dwelling of his forbear
The seat of his progenitor.
- 40 And then his clan house did he move,
His shielding force he took elsewhere.
- 41 His ancestor who was divine
His forefather revered as lord.
- 42 Now, when he from the North set out,
When from the other side he went
- 43 Eight kris girded, patterns winding
And six gold ones were at his waist.
- 44 He hewed the rain's boughs off with them,
He cut the drizzle's twigs with them.

36 *burake*: priestess at the great *bua'* feast, see: A. C. Kruyt, "De Toradja's van de Sa'dan-, Masuppu'- en Mamasa rivieren", *TBG*, Vol. 63, pp. 392-401.

The welfare of the heavenly ancestor is dependent upon the *bua'* feast's being held for him. The *burake* is a heavenly being, having magical power, and honour must be accorded to her. In olden times, when the *burake* appeared on the field of battle, the fight had to be temporarily suspended. When a *burake* died, she was not carried outside through the door of the house but through the front of the house; the *ba'ba deata* = door of the gods, was opened for her. When the *burake* entered a village during the period when the rice was being harvested, she had to be invited into the house and a pig had to be slaughtered in her honour.

37 This strophe refers to the rites at the *bua'* feast during which the *burake* shakes the *garaturṅ*, a small drum with a python's skin as the drumhead, and having cords attached to it round the waist. A bead is fixed to the end of each cord and when the drum is shaken the beads strike against it.

tandilo: a musical instrument formerly in use and consisting of half a coconut shell with a cord stretched across it.

38 *puaṅ* is the parallel of *deata* = god, spirit. It is also the title of those who are of royal blood.

40 *kapajuṅan* = the place of the sunshade.

41 *mendeata* = having become gods.

kapuaṅan = having the status of a god or lord, it also means bearing the title of *puaṅ*.

44 *napa'petanṅkean* is a derivative of the word *tanṅke* = branch; *metanṅke* = to try to obtain branches; *napa'petanṅkean* = he cut the branches off with them, i.e., with the krisses.

pini-pini = fine rain, morning rain; *uran ma'bulu asu* also means fine rain: rain which is like the hair of a dog.

- 45 To dao to' lemo laa',
pa'toŋkoanna nene'na,
esuŋanna to dolona.
- 46 Umpalele toŋkonanna,
umbe'do kapajuŋanna.
- 47 Tonna ke'de' daja mai,
tonna lao sambalin mai,
- 48 Nadoloan burakena,
naturu' paŋlaananna.
- 49 Napaseŋgoŋi garatuŋ,
nadedekki kuli' saa,
roreŋna tandilo ula'.
- 50 To dao to' tabaŋ tua,
pa'toŋkoanna nene'na,
esuŋanna to dolona.
- 51 Umpalele toŋkonanna,
umbe'do kapajuŋanna.
- 52 Buŋkako ba'bana laŋi',
pentiroanna deata.
- 53 La napolalanko batiŋ,
la naolako mario.
- 54 Kurapak allo nanai,
sumbaŋ bulan naesuŋi.
- 55 Pa'toŋkoanna nene'na,
esuŋanna to dolona.
- 56 Lalan taŋ lalan naola,
taŋ lemboan napolalan.
- 57 Lalan magesŋe magiaŋ,
lalan ma'posaja-saja.
- 58 Tindak sarira naola,
mian kila' napolalan,
sundallak napolambanan.
- 45 There by the sour one did it stand
The dwelling of his ancestor
The seat of his progenitor.
- 46 And then his clan house did he move,
His shielding force he took elsewhere.
- 47 And when he from the North set out,
When from the other side he went
- 48 His *burake* preceded him,
His people followed on behind.
- 49 The bead-hung drum she struck for him,
The python skin she hit for him,
Resounded the snake instrument.
- 50 It stood there by the dark red plant
The dwelling of his ancestor,
The seat of his progenitor.
- 51 And then his clan house did he move,
His shielding force he took elsewhere.
- 52 The gate of heaven open thou
The window of the godly ones
- 53 To let the song of grief go through,
To give the lament passage there.
- 54 Placed at a branching of the sun,
Set in the region of the moon
- 55 That dwelling of his ancestor
That seat of his progenitor.
- 56 He trod a way which no way was,
He walked a path that no one walked,
- 57 A way of dread and frightfulness
A path of danger, needing care.
- 58 He chose the rainbow as his path
The flashing lightning was his way,
He walked along the kindled forks.

45 "the sour one", is a kind of lemon tree, the *lemo laa'*. It is a small kind of lemon; a pickle is made of it. It is considered to be a fruit with a beautiful shape.

50 "the dark red plant" is the dragon's blood plant, the *tabang*.

52 At this point the lament begins to tell of the descent to earth of the deceased's ancestor.

54 *kurapak* = joint; here the term *kurapak allo* is used, but at the *maro* feast the term is *kurapakna batara*: the place where the arch of heaven is jointed to the earth; *kurapak saliuluŋ*: the blue arch of heaven resting on the earth.

57 *ma'posaja-saja* = to find an excuse to put the blame on someone, or something, else.

- 59 Sae mellese iPoŋko',
mentunannan riLebukan.
59 Poŋko' he reached and trod thereon,
There on Lebukan did he live
- 60 Pa'toŋkoanna nene'na,
esuŋanna to dolona.
60 In the dwelling of his forbear
The seat of his progenitor.
- 61 Umpalele toŋkonanna,
umbe'do kapajuŋanna.
61 And then his clan house did he move,
His shielding force he took elsewhere.
- 62 Tu nene' mendeatanna,
to dolo kapuajuŋanna.
62 His ancestor who was divine
His forefather revered as lord.
- 63 Nadoloan burakena,
naturu' paŋlaananna.
63 His *burake* preceded him,
His people followed on behind.
- 64 Dipaseŋgoŋi garatuŋ,
didedekki kuli' saa,
rorerŋna tandilo ula'.
64 The bead-hung drum was struck for him,
The python skin was hit for him,
Resounded the snake instrument.
- 65 Sae mellese iSepaŋ,
mentunannan riKaraŋan.
65 Sepaŋ he reached and trod thereon,
There on Karaŋan did he live
- 66 Pa'toŋkoanna nene'na,
esuŋanna to dolona.
66 In the dwelling of his forbear
The seat of his progenitor.
- 67 Umpalele toŋkonanna,
umbe'do kapajuŋanna.
67 And then his clan house did he move,
His shielding force he took elsewhere.
- 68 Tiumba'mo Bambapuauŋ,
dollokmo Pintudewata.
68 Showed Bambapuauŋ suddenly,
Came swiftly Pintudewata.
- 69 Nadoloan burakena,
naturu' paŋlaananna.
69 His *burake* preceded him,
His people followed on behind.
- 70 Napaseŋgoŋi garatuŋ,
nadedekki kuli' saa,
rorerŋna tandilo ula'.
70 The bead-hung drum she struck for him,
The python skin she hit for him,
Resounded the snake instrument.
- 71 Sae mellese iRura,
mentunannan riLellua.
71 Rura he reached and trod therein,
There in Lellua did he live

59 *Poŋko'*: according to tradition, an island lying off the west coast of South Celebes (Sulawesi) and not far from the mouth of the River Sa'dan. It was there that one of the ancestors of the Sa'dan Toradja, *Londorŋdilarŋi'* = The Cock in the Firmament, descended from heaven.

Lebukan has the meaning of island.

65 *Sepaŋ* is thought to lie at the mouth of the River Sa'dan. The word means to branch off sideways.

karaŋan = gravel, coarse sand.

68 Mt. *Bambapuauŋ* lies to the north of the capital of the territory of Enrekaŋ. The land of Souls, *Puya*, of the Sa'dan Toradja is considered to be in the vicinity of this mountain; *Bambapuauŋ* = Gate of the Gods, Gate that Leads to the Gods. Its parallel is *Pintudewata*, which has the same meaning. The word *pintu* does not otherwise occur in the language of the Sa'dan Toradja.

71 Rura is the name of a plain lying between Enrekaŋ and Kalosi. In olden times, it was the place where the children of *Londorŋdilarŋi'* were married. Before the marriage took

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| 72 Pa'toŋkoanna nene'na,
esuŋanna to dolona. | 72 In the dwelling of his forbear
The seat of his progenitor. |
| 73 Tonna ke'de' lao' mai,
tonna lao sambalin mai, | 73 And when he from the South set out,
When from the other side he went |
| 74 mellao disoroŋ pindan,
ke'de' dirande banaa. | 74 The ritual dish was moved as well
The rites' tray held on flat of hand. |
| 75 Sae mellese iDuri,
mentunannan riEndekan. | 75 Duri he reached and trod therein,
There in Enrekaŋ did he live |
| 76 Pa'toŋkoanna nene'na,
esuŋanna to dolona. | 76 In the dwelling of his forbear,
The seat of his progenitor. |
| 77 Umpalele toŋkonanna,
umbe'do kapajuŋanna. | 77 And then his clan house did he move,
His shielding force he took elsewhere. |
| 78 To nene' mendeatanna,
to dolo kapuŋanna. | 78 His ancestor who was divine
His forefather revered as lord |
| 79 Sae mellese iSe'ke',
mentunannan riSinadi. | 79 Se'ke' did reach and trod thereon,
There on Sinadi did he live, |
| 80 Umbaŋunan lando loŋa,
unnosok salle a'riri. | 80 Built that which has a roof high-pitched,
Set up that which on tall poles stands. |
| 81 Nanai loŋke ma'bua',
tumajaŋ ma'balinono,
liŋgi' ma'kasea-sea. | 81 The <i>bua'</i> held the high born one,
Sublime, he strode there in the row,
The mighty one the great feast gave. |

place, a messenger, Poŋ Maratintin, went to heaven by the stairway to ask the Lord of Heaven whether it was right that they should marry. The Lord of Heaven split an areca nut in half and told the messenger that marriage between people so related, i.e., brother and sister, was forbidden. He then took one of the halves and split it and told Poŋ Maratintin that that marriage too, i.e., between full cousins, was prohibited. Then he split one of the quarters and said that that marriage, between cousins once removed, was the right one.

Poŋ Maratintin returned to earth and deliberately told a lie by saying that Puaŋ Matua approved of marriage between brother and sister. The marriage accordingly took place whereupon, at the command of Puaŋ Matua, the place where the feast was being held sank into the ground. The ancestor, Londonŋdirura = The Cock of Rura, and his wife were spared. Then a *to minaa* = priest, and a *burake* descended onto Mt. Sesean, in the North of the Sa'dan country, and went to Rura. An atonement offering was made and after that a *bua'* feast was held under the direction of the *burake*: this was the first *bua'* feast held on earth.

75 Duri is a federation consisting of the three small kingdoms, Alla', Malua' and Buntubatu, which belong to the Ma'senrempulu' group, in the territory of Enrekaŋ. The dialect of Duri has been influenced by Buginese but it is akin to the South Toradja tongue.

79 Sinadi is the name of a spur of Mt. Latimodjoŋ in the South of the Sa'dan Toradja country.

According to another story, the son of Londonŋdirura, Taŋdilino', who was the ancestor of all the clans of the Sa'dan country, went from Rura to Marinding, in the Meŋkendek territory, and there erected the clan house called Puan, the mother clan house of the clan houses in the Sa'dan Toradja country.

- 82 Ma'kebua' taŋ dilambi',
menani taŋ didoloi,
la'pa' taŋ disirantean.
- 83 Tonna ke'de' lao' mai,
tonna lao sambalin mai,
- 84 nadoloan burakena,
naturu' paŋlaananna.
- 85 Napasengoni garatuŋ,
nadedekki kuli' saa,
roreŋna tandilo ula'.
- 86 Ma'tete Batumo batir,
unnola landa Sarira.
- 87 Kasirimpuŋanna batir,
kakendenanna mario.
- 88 Umpalele toŋkonanna,
umbe'do kapajuŋanna.
- 89 Sae mellese iKesu',
mentunannan riBaŋkudu.
- 90 Pa'toŋkoanna nene'na,
esuŋanna to dolona.
- 91 Umpalele toŋkonanna,
umbe'do kapajuŋanna.
- 92 Sae mellese iBatu,
mentunannan riSiguntu'.
- 82 No one that *bua'* could attain,
That *menani* feast was matchless,
That *la'pa'*, unsurpassable.
- 83 And when he from the South set out,
When from the other side he went
- 84 His *burake* preceded him,
His people followed on behind.
- 85 The bead-hung drum she struck for him,
The python skin she hit for him,
Resounded the snake instrument.
- 86 The song of grief walks on the Rocks,
Walks upon the curved Sarira.
- 87 The songs there form their union,
The mourning laments upward rise.
- 88 And then his clan house did he move,
His shielding force he took elsewhere.
- 89 The Kesu' reached and trod thereon,
There on Baŋkudu did he live
- 90 In the dwelling of his forbear
The seat of his progenitor.
- 91 And then his clan house did he move,
His shielding force he took elsewhere.
- 92 Batu he reached and trod thereon,
There on Siguntu' did he live

86 The chant has now reached the point where the divine ancestor wended his way through the Sarira Rocks.

"The Rocks" is the parallel of Sarira. These rocks, intersected by gullies, form a long line, extending from the Saŋalla' territory northward into the Kesu' territory. In olden times there was a stairway connecting heaven and earth. Now there was once a man, who lived on earth, called Poŋ Sumbuŋsarepio = The man with a loin cloth made of pieces joined together. He climbed to heaven by the stairway and stole the gold flint belonging to the Lord of Heaven. He became enraged, and toppled the stairway over. The stairway turned into The Rocks.

89 In the history of the people of rank in the Kesu' territory, it is told how their ancestor, Puaŋ riKesu', descended from heaven and established himself at the Kesu' Rocks. His daughter, Ambun diKesu' = Morning Haze on the Kesu', married a descendant of the lineage having Londonŋdirura as its ancestor. This descendant, Pabane', came from the Saŋalla' territory and travelled past the Sarira Rocks.

Baŋkudu is the name of a region situated on the spur of the Kesu', hard by the village of Ba'tan.

92 The ancestor of old, who established himself in Siguntu', crossed over the River Sa'dan. Batu and Siguntu' are the names of clan houses in the village of Kadunduŋ, in the Nonoŋan village-group.

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| 93 Pa'toŋkoanna nene'na,
esuŋanna to dolona. | 93 In the dwelling of his forbear
The seat of his progenitor. |
| 94 Umpalele toŋkonanna,
umbe'do kapajuŋanna. | 94 And then his clan house did he move,
His shielding force he took elsewhere. |
| 95 Tu nene' mendewatanna,
to dolo kapuaŋanna,
sae mellese iSiŋki'. | 95 His ancestor who was divine
His forefather revered as lord
Siŋki' did reach and trod thereon, |
| 96 Pa'toŋkoanna nene'na,
esuŋanna to dolona. | 96 In the dwelling of his forbear
The seat of his progenitor. |
| 97 Umpalele toŋkonanna,
umbe'do kapajuŋanna. | 97 And then his clan house did he move,
His shielding force he took elsewhere |
| 98 Tu nene' mendewatanna,
to dolo kapuaŋanna. | 98 His ancestor who was divine
His forefather revered as lord. |
| 99 Nadoloan burakena,
naturu' paŋlaananna. | 99 His <i>burake</i> preceded him,
His people followed on behind. |
| 100 Napasengŋi garatuŋ,
nadedekki kuli' saa,
roreŋna tandilo ula'. | 100 The bead-hung drum she struck for him,
The python skin she hit for him,
Resounded the snake instrument. |
| 101 La rampo indete tondok,
kenden indete paŋleon. | 101 And when he reached the village here,
When to this hamlet he did come |
| 102 Pa'toŋkoanna nene'na,
esuŋanna to dolona. | 102 To the dwelling of his forbear
The seat of his progenitor, |
| 103 Dipatendanni patarŋdo,
diosok lumbaa padaŋ. | 103 The <i>bua'</i> feast stone set in place
The ritual bamboo planted. |
| 104 Nanai loŋke ma'bu'a',
tumajaŋ ma'balinono,
liŋgi' ma'kasea-sea. | 104 The <i>bua'</i> held the high born one,
Sublime, he strode there in the row,
The mighty one the great feast gave. |
| 105 Ma'kebua' taŋ dilambi',
menani taŋ didoloi,
la'pa' taŋ disirantean. | 105 No one that <i>bua'</i> could attain
That <i>menani</i> feast was matchless
That <i>la'pa'</i> , unsurpassable |
| 106 Tu nene' mendewatanna,
to dolo kapuaŋanna. | 106 Of his forbear who was divine
His forefather revered as lord. |
| 107 Sundun saŋtaŋkena batir,
saŋparaanna mario. | 107 Ends now a part of this lament,
A section of this song of grief. |

95 Siŋki' is a rock on the side of the River Sa'dan opposite the capital, Rantepao. The deceased for whom this lament is sung, came from this region and so it is the end of the journey of the heavenly ancestor.

103, 104, 105: for an explanation of the terms used in these strophes, see the notes to strophes 19, 20 and 21.

107 *saŋtaŋke* = one branch.

saŋparaan = a small amount.

- 108 La kulambi'mo dadinna,
kudete'mo garaganna. 108 The time of his birth have I reached,
To his genesis I have come.
- 109 Iari tonna dikomboꝝ,
tonna dibassei baju, 109 Now, at the time when he was formed,
The *baju* hung a curvéd line.
- 110 taꝝ kembuarika laꝝsa',
taꝝ tarri'rika durian, 110 Did not the *laꝝsat* tree bear fruit
Did not the durian produce
- 111 Anna taꝝ kanderi indo',
anna taꝝ onta-ontari? 111 That them the mother would not eat
Then would not swallow in her greed!
- 112 Bulajan paꝝidenanna,
rara' elo'-elorranna. 112 She only fancied things of gold,
A gold necklet did she desire.
- 113 Dao bulan saꝝtampana,
bintoen saꝝgaraganna,
allo saꝝba'na-ba'nanna. 113 His form was as that of the moon,
He had the brightness of the stars,
His beauty as that of the sun.
- 114 Pada didadian bulan,
pada komboꝝ Buꝝa'lalan. 114 Born as an image of the moon,
His shape just as The Pleiades.
- 115 Tonna randuk didadian,
tumajaꝝ dikianakan, 115 The time of his birth then drew near
For the sublime one to come forth,
- 116 randuk ke birroi allo,
ke dellekki sulo padaꝝ,
ke kapana'-panaranna. 116 Just at the time the sun rose up,
Just when the earth's torch could be seen,
Just as it fierce began to glow
- 117 Anna dadi pole' todiiꝝ,
nakomboꝝ pole' paꝝloli. 117 Was then come forth the high born one
Then was born the glorious one
- 118 Laꝝꝝan ditambuli gandaꝝ,
disu'bak pa'paredean. 118 Then was the caul pierced there on high,
Then broken open was the womb.
- 119 Rokko ditambuli padaꝝ,
dibuak pekali bassi. 119 A hole was then dug in the earth,
The ground with an iron spade was turned
- 120 Dipantananni lolona,
diosok rambo-rambona. 120 And then his cord was therein placed,
His afterbirth was in it laid.
- 121 Mendadi maa' lolona,
komboꝝ sarita uninna. 121 His cord, it was a *tjindai* cloth,
His afterbirth a blue white weave.

109 The meaning of the second line is that the mother's pregnancy was so advanced that her *baju* hung in a curved line over her stomach.

The story of the ancestor is now finished and the chant then goes on to tell of the life of the deceased for whom the lament is being sung.

121 *maa'* is the name of the cotton *tjindai* cloth introduced by the Dutch East India Company. It is considered to have magical power in that it can influence one's future welfare and one's prosperity. This is also considered to be a quality of the umbilical cord and the afterbirth.

komboꝝ = to be formed as.

sarita = an old long narrow blue cloth with white figures; *sarita uninna*: *uninna* is a shortened form of *tauninna* = his afterbirth; *tauni* is often shortened to *toni*. In the words *sarita uninna*, the syllable *ta* of *tauninna* is omitted in order to avoid repetition of the *ta*.

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| 122 Unnarre-arre ambe'na,
sumapuko ma'dadinna. | 122 His father was exultant then,
The war cry his begetter yelled. |
| 123 Ganna'mi tallu boŋinna,
ganna' bilaŋ-bilaŋanna, | 123 Then when he was but three days' old
When in full had passed that number |
| 124 mellao rokkomi alaŋ,
dioŋ landa' beloanna. | 124 They brought him down to his rice house
Below, to his storehouse adorned. |
| 125 Diamparanomi ale,
dilante-lanteanomi. | 125 A mat was spread out there for him
A sleeping place was made for him |
| 126 Dilolloan anna lobo',
ditende' anna kasalle. | 126 Lullabies sung for his thriving
Cradle-songs sung for his growing |
| 127 Pada kasalle rundunna,
pada lobo' beluakna. | 127 That he should thrive just as his hair,
Grow well, as that upon his head. |
| 128 Randuk ke birromi allo,
ke kapana'-panaranna, | 128 Just at the time the sun rose up,
Just as it fierce began to glow |
| 129 mellao lakomi bubun,
to dio to' pellaŋiran. | 129 He was taken to the well there,
There yonder, where folk wash their hair. |
| 130 Anna balik dio mai,
napole sambalin mai. | 130 And then he came back from that place,
He was again brought back from there. |
| 131 Nabaa rampo itondok,
napakenden dipaŋleon. | 131 Then to this village was he brought,
Then to this hamlet he was fetched. |
| 132 Pada kasalle indo'na,
pada lobo' ma'dadinna. | 132 Big as his mother had he grown,
Just as his father he had thrived. |
| 133 Kasalle nairi' aŋin,
lobo' nasimbo darindir. | 133 The cool wind blew and made him grow,
The mild breeze stirred and so he thrived. |
| 134 Anna kasalle madomi',
nalobo' tiŋkara-kara. | 134 And then it was he swiftly grew
And then it was he quickly thrived. |
| 135 Ma'doke-doke raŋka'na,
ma'pasoan tarunona. | 135 His fingers, they were just as spears,
His toes as shafts of lances were. |
| 136 Tu bulaan banne ba'taŋ,
tu rara' raŋga inaja,
ponto passasaran tuju. | 136 His many thoughts were just as gold
His ideas a gold necklace were
His advice as an armband was. |

122 When a male child is born the father shouts the war cry to express his delight.

133 For the South Toradja, coolness is synonymous with health, well-being; the word *masakke* also means having blessings, blessed.

134 *tiŋkara* is the poetical form of the colloquial *tikara* = quickly.

136 *banne ba'taŋ* = seed of the brain.

raŋga inaja = wealth of thoughts.

ponto: here this word means the *lola'*, the large armband which has short sticks of gold projecting all round it with a small precious stone set in the extremity of each stick.

passasaran tuyu = the place where the rushes are cut. The expression is often used to denote persons of high rank who, by virtue of their position, are in a position to give good advice.

- 137 Sanda sia malaenni,
sanda nabenni dewata,
sanda napatoeanni.
- 138 To roŋko' patalo dio,
sitondon tindo boŋinna,
sola mamma' karoenna.
- 139 Patarimako pala'mu,
la natibolloi sugi',
natikemboŋi ianan.
- 140 Anna ma'sumpu matua,
anna banu' karuruŋan.
- 141 Piranmi allu'na pasa',
bilaŋ-bilaŋna tammuan,
anna laori ma'pasa'?
- 142 Sule masaki ulunna,
sule ramban beluakna.
- 143 Dipalimboŋmi to bara',
sola anak to makaka.
- 144 Uŋkaŋkananni pesuru',
sola to maŋaku kumba'.
- 145 Tu Ne' Sarami patalo,
sola to massaroŋ kumba.
- 137 Unusual in all was he,
The gods had every gift bestowed
To him they had presented all.
- 138 Good fortune did on him attend
As dreamed in dreams he had at night
As in his evening sleep he saw.
- 139 The hollow of thy hand prepare
The riches shall pour forth therein,
Increase shall the possessions, too.
- 140 He reached the greatest age there was
The heartwood of the sugar palm.
- 141 How many passed the market days
What number gone the days of sale
Since he came to the market here?
- 142 He had returned with head in pain,
And rumpled did his hair become.
- 143 Were summoned then the adat chiefs
Together with the notables.
- 144 They made the cleansing rites for him,
Rites for his confession willing.
- 145 But it was Ne' Sara who won;
He wears the dried areca leaf.

138 *patalo* = to prevail.

141 *piranmi allu'na pasa'* = which of the fixed market days was it? In the Sa'dan Toradja country there are six main market places which are sited in different parts of the region. Each place has a specified day of the week on which a market can be held there and it is held every sixth day therefrom.

tammuan = meeting place.

142 Rumpled hair is a sign that a person is very ill. Another poetical term is *makuyu lanŋan* = having ruffled feathers like a bird of prey.

143 *to bara'* (Mal. *bĕrat*): in the Sa'dan country, this is the term for the prominent *adat* chief who acts as the offerer. Among the *To Seko*, in the former Masamba division; the people of Kalumpar, on the lower Karama River; and the *To Makki* in the basin of the River Karataur, the term *to bara'* is the title of the chief of the *adat* community.

anak to makaka: the notables of the *adat* community who, as well as the *adat* chiefs, the *to parengge'*, occupy an influential position. In the Toradja mountain district called Ranteballa, in the former division of Palopo, and in the Roŋkoŋ district in the Masamba country, the chief of the *adat* community bears the title of *to makaka*. In the Sa'dan region, *to makaka* = freeman, as distinct from a slave.

144 The atonement offerings are carried out to atone for the transgression which is the cause of the sickness. The nature of the transgression is determined by divination.

maŋaku kumba': to confess guilt with a heart as weak as the pith of the high palm with the ringed horny trunk, *Oncosperma filamentosum*, Bl.

145 Ne' Sara is the name of the *to mebalun*, preparer of the corpse who, in Nonorŋan, the region from which this chant for the deceased originates, directs the rites carried out when

- | | |
|---|--|
| 146 Anna matindo isondon,
anna mamma' ibanua. | 146 There, in the house was he stretched out
There, in the dwelling did he lay. |
| 147 Matindo sisule pata',
mamma' sitandi banua,
untirjara sejo' papa. | 147 Across the main beam was he stretched,
Athward the house, there he did lay,
Up to the bamboo thatch he looked. |
| 148 Ditambaimi Ne' Sara,
sola to massaroy kumba. | 148 Ne' Sara, he was summoned then;
He wears the dried areca leaf. |
| 149 Urrundunanni alukna,
unteteimi bisaranna. | 149 They followed all the rites for him
The <i>adat</i> ritual for him. |
| 150 To mamma' lan lembay
[sura'na,
to matindo lan lopi bulaanna. | 150 He lay there in his curvéd prau,
He rested in his golden boat. |

a corpse is to be prepared for burial. Should a sick person die, despite the atonement offerings made for him, then the *to mebalun* is called to perform his duties. He belongs to a class of slaves who wear a hat made of a leaf sheath of the areca palm. Because he is solely concerned with the business of preparing the corpse, a function he performs throughout his life, he is considered to be unclean and he may never enter the houses of other people, and must always keep at a distance from anything connected with the rice cult, and with offerings to the gods.

146 *sondon* is here the parallel of *banua* = house. Colloquially, *sondon*, in the combination *sondon loe*, denotes the small room on the north side of the house.

147 *pata'*: there are three beams that run longitudinally under a house; the *pata'* is the middle one.

sejo' papa: the slots in the roofing. The roofing of a Toradja house is made of bamboo culms split lengthwise. Two slots are cut on the convex surface of each piece of bamboo and a long narrow pin, made of a bamboo culm that has been squared off, is pushed through these slots to hold the pieces of bamboo together. The ends of the pin are tied to the laths resting on the rafters.

sitandi = lying across each other.

At the commencement of the death rites, the deceased is taken from the sleeping room at the south of the house to the central space in the house and is there laid with his head towards the West, the point of the compass associated with the dead. The houses lie on a north-south axis; the corpse of the dead person is laid across this axis.

149 The extent of the death feast is decided by the members of the deceased's family in consultation with the *adat* chiefs and the *to minaa*.

150 The 'ship' and the 'boat' referred to in this strophe is the coffin, called *rapasan* = resting place, a hollowed out tree trunk, shaped like a rice-stamping block, in which the deceased is placed when the first part of the death feast has been completed. In the Rantepao country, this part of the ritual is only held for a dead man for whom the supreme form of the death ritual is to be performed: the form at which a minimum of nine buffaloes has to be slaughtered. A dead man for whom this ritual has been held is said to be "*dirapa'i*". This colourful description of the *rapasan* refers to the boat shaped coffins in which, in a former period, the dead were laid. These coffins were placed in holes in the rocks. In the Sa'dan region, they are called *eron*; in the Ranteballa territory, in the Palopo country, and in the Bare'e country, they are called *banka*, the Austronesian *wangka* = boat. A number of them, in the pure boat shape, are to be found in the Tindara rocks between Enrekan and Kalosi. They are ornamented with carving, as are also those in the grottoes in the Sa'dan region, the designs being in the earliest known style; the

- 151 Siajo-ajo tombinna,
sidoloan banderana,
sola tombi to Luwunna.
- 152 Randuk ke birromi allo,
ke dollokki sulo padaŋ,
153 mellao rokkomi alaŋ,
diorŋ landa' beloanna.
- 154 Susi passura' to Bone,
pa'katadan to Belanda,
paŋugi' to tana Bugi'.
- 155 Mellao rekkemi bamba,
to daa to' sali-sali.
- 156 Nadoloanni Ne' Sara,
sola to massaroŋ kumba.
- 157 Sumoŋlo' rante kalua',
diorŋ tanduŋ sea-sea.
- 158 Nadoloan banderana,
naturu' paŋlaananna,
sola tombi to Luwunna.
- 159 La natibolloi saroŋ,
natikemboŋi kambuno.
- 151 His banners stood out, fluttering,
His flags and *Luwu'* pennons flew.
- 152 Just at the time the sun rose up,
Just when the earth's torch could be seen
- 153 They brought him down to his rice house
Below, to his storehouse adorned.
- 154 As of Bone were its carvings
With buffaloes there of the Dutch
Engravings of the Buginese.
- 155 To the gateway, North, they took him,
To the platform to the northward.
- 156 There Ne' Sara preceded him;
He wears the dried areca leaf.
- 157 Below, to the wide plain went they,
Down to the spread out field they went.
- 158 And there his flags did precede him,
His people followed on behind,
They bore his *Luwu'* pennons, too.
- 159 Protecting hats were then brought out,
The fan palm leaves were widely spread.

coffins in the latter area are not boat-shaped. Probably the idea was that in these coffins the souls of the deceased would journey to the tribal territory, the Island of Poŋko'.

- 151 At a death feast, bamboo stakes to which are affixed pennons and banners are erected before the house of the deceased. The pennons used in the Sa'dan territory are woven cloths, *pio uki'*. Blue cloths, *sarita*, with white designs on them, as well as pieces of red and white cotton cloth are also used.

sidoloan = to hurry past each other.

The *Luwu'* banners are pieces of cloth of varying colours which are attached to a pole. In the Saŋalla', Ma'kale and Meŋkendek territories, which are governed by a *puan*, these banners are only flown at the great death feast for a member of the family of the *puan*.

- 154 Anything having a particularly beautiful shape is compared with something regarded as having originated either with the Buginese or the Dutch.

paŋugi' is a poetical form of *paŋuki'* = carving.

- 155 *sali-sali* is the name of a platform surrounded by bamboo and is situated on the north-east side of the forecourt of the house. It is put up at the *maro* feast and the sick person who is treated during the feast dances on it while the medicine man waves a burning torch under it.

- 156 When the deceased is carried to the place where the second part of the death feast is to be held, the *to mebalun*, accompanied by his assistant, the *pabalian*, precedes the bier. They carry with them the pot containing the body fluids, the eating dish and the hat which is to be put down before the rock grave.

- 159 *tibolloi* = it is poured forth.

kambuno is the parallel of *saroŋ*. It is the term for the leaves of the fan palm which are stitched together to make a hat to protect the wearer against rain and sun. Such a hat may be worn only by the *adat* chiefs.

- | | |
|---|--|
| 160 Kambuno to randan laŋi',
ta'duŋ to tetean uran. | 160 The fan palms from the sky's far rim
The shielding from the place of rain. |
| 161 Uŋgaraga leppo'-leppo',
sola to lempo bumarran. | 161 A platform small they then put there,
The stage to smell of meat was placed. |
| 162 Nanai mantaa laŋsa',
ussearan bua kaju. | 162 The <i>laŋsat</i> were divided there
And there the tree fruits were spread out |
| 163 Sandami ka'panan balaŋ,
sola usuk penamile. | 163 Meat for the forbears held in hand
The kerbaus' ribs were given too. |
| 164 Tae'mi ma'kada boko',
to mai bati' tikunna,
sola daŋa' sariunna. | 164 There was not one who made reproach
Not one descendant anywhere,
His offspring who were limitless. |
| 165 Randuk unteŋkai kalo',
ullamban pasala dua. | 165 And then over the ditch he stepped
Across both channels did he go |
| 166 Unnola tampo malolo,
randanan taŋ kelok-kelok. | 166 Along the ricefields' straight dyke went,
The bank's length where there is no bend. |
| 167 Anna ma'tendanan eran,
anna ma'buŋkaran ba'ba. | 167 The ladder was set up for him,
They opened up the door for him |
| 168 Anna ma'amparan ale,
anna pandanni allonan. | 168 The sleeping mat spread out for him
Head cushions there put down for him. |
| 169 Matindo sisura guntu',
mamma' sitandi takia'. | 169 Head-to-toe to some he lay there,
His arms across the others were. |
| 170 Anna ma'tuturan ba'ba,
anna ma'sedanan sarorŋ,
anna ma'bentaŋan eran. | 170 And then the door they shut on him,
His hat they hung, the steps removed. |
| 171 Anna balik dio mai,
napole sambalin mai. | 171 Then they turned away from there,
The people then went back from there. |

- 161 The small platform on high poles on which the flesh of the slaughtered buffaloes is placed is called *bala'kaan*. The meat, which has been divided up into pieces, is thrown from this platform to the persons entitled to receive it.
- 162 The *laŋsat* and the other fruits mentioned in this strophe are the pieces of meat that are distributed from the platform; *laŋsat*, the *Lansium*, a tree having small round yellow fruit.
- 163 *ka'panan balaŋ* = the holding of the lights in the hand. The *to minaa* distributes these pieces of offal to the ancestors.
- 164 *ma'kada boko'* = to talk behind someone's back.
- 165 The 'ditches' and the 'channels' are the irrigation channels between the ricefields. The deceased is taken from the death house to the rock grave.
- 166 This strophe refers to the large straight banks of the ricefields of the deceased along which it is customary to carry his corpse.
- 167 A ladder is placed against the rock grave, *lianŋ*, which is sometimes about 25 feet from the ground. The entrance to the rock grave is closed with small doors.
- 169 A number of skeletons lie in such a grave and the new corpse is placed on top of them. *sisura* = getting entangled with each other; *sura* = man trap.

- 172 Apa to? Malemo sau',
apa to? Membuleammo.
173 Malemo naturu' gaun,
naempa-empa salebu'.
174 Llambi' tambuttana tallu,
sola poŋko' siannanan.
175 Nanai torro ma'paŋŋan,
unnesuŋ ma'lea-lea.
176 Anna saile tondokna,
anna tiro banuanna.
177 Make'ri taŋ tumari'ko,
taŋ ma'paidu-iduko?
178 Tumari' uran allo,
si'dan pini-pinioi.
179 Apa to? Malemo sau',
apa to? Membuleammo.
180 Umpotedoŋ-tedoŋ batu,
ma'pasilaga lolanan.
181 Nakua kada to Duri,
randan puduk to Endekan:
182 Temmi to allo ioŋi',
anna lendu' daa mai,
anna messa'de banua.
183 Ditambah, taŋ mebali,
dionŋli', taŋ sumu-sumu.
184 Pala' lentekna mebali,
kambutu'na mekaio.
185 Tinau'mo Bambapuaŋ,
leakmo Pintudewata.
186 Saŋtoŋkonammo nene'na,
saŋesuŋan to dolona.
187 Parannu-rannu nene'na,
sende-sende to dolona.
188 Napa'parampoi sau',
napa'baen-baenanni.
174 *tambuttana* or *tambun tana* is a small grave mound under which a stone is buried as a mark of recognition to a man who has fallen on the field of battle. A plantation of the bamboo called *bētun* is planted there, or a *lamba'* tree (a kind of fig). I could not find out where these small mounds are located except that they are far away to the South.
184 The soul of the deceased is on its way southward to the Land of Souls.
- 172 What's to be done, he's southward gone,
What shall we do, he's there ahead!
173 The clouds have closed, behind him now,
Enveloped in the mists is he.
174 The fallen's three grave mounds he
[reached
The ones which were in number six.
175 *Sirih-pinang* he stood chewing.
He sat there making his mouth red.
176 Towards his village then he looked
To his house here he sent his glance.
177 Now, could it be you would not weep,
That all the time you would not sob!
178 *His* weeping is the morning rain
His sobbing is the drizzle fine.
179 What's to be done, he's southward gone,
What shall we do, he's there ahead!
180 With stones as buffaloes he played,
While on his way he made them fight.
181 In Duri people spoke the words
In Enrekaŋ lips uttered them:
182 "It was at this time yesterday
That he passed by here from the North
And walked between the houses here."
183 "We called him, but he answered not,
We shouted, but he spoke no word."
184 "The sole of his foot answered us,
His heel it was that made reply."
185 From sight had Bambapuaŋ gone
Behind was Pintudewata.
186 He sits now with his ancestors,
His seat is with his forefathers.
187 His ancestors are joyful now
His forefathers are gladdened now.
188 Now southward do they go with him
They go from place to place with him.

- | | | | |
|-----|--|-----|---|
| 189 | Tibaen rokko matampu',
diorɔ kalambunan allo. | 189 | Now westward does he pass from view
Below, there where the sun descends. |
| 190 | Bendan kalukumo dion,
la ma'induk tumajaɔmo. | 190 | A coconut palm he is there,
A sugar palm, high over all. |
| 191 | La lao laɔɔjanmo laɔi',
la dao to palulluɔan. | 191 | There shall he to the heaven rise,
There in the all-enfolding dwell. |
| 192 | Manda' natakia' Lemba,
nasaluɔku Buɔa'lalan,
nasipi' mendila-dila. | 192 | The Great Bear holds him in its arms
The Pleiades clasp him to them
The shining stars around him press. |
| 193 | La ditiro ke maɔjambo',
ke umparokkoi banne. | 193 | We look for him to sow the rice,
When time it is to strew the seed |
| 194 | Ke massea'-searanni,
anna taɔ messala pare. | 194 | When we should scatter it about
So evil shall not strike the rice. |
| 195 | La sipasakkemo' batiɔ,
la sibenmo' tuo-tuo. | 195 | In this dirge let us blessings ask,
Let each for each a long life wish. |
| 196 | Masakkeko kumasakke,
tabassiɔ makole-kole. | 196 | May you prosper, may I prosper,
May we each a long life have. |
| 197 | Mukeanak kukeanak,
tabassiɔ tumakin pia. | 197 | May you have children, may I, too,
May we bear offspring on the hip. |
| 198 | Anakmu disaɔa Daen,
anakki disaɔa Rippuɔ. | 198 | May your children be called <i>Daen</i> ,
May your offspring be called <i>Rippuɔ</i> . |
| 199 | Anna daen-daen sugi',
anna rippuɔ bala tedoɔ. | 199 | Riches may they gather to them
Buffaloes collect in number. |

189 The souls of those for whom the supreme form of the death ritual is not performed dwell in the Land of Souls. Those for whom it is carried out go to the horizon in the West, where the sun descends.

190 There is a traditional variant which says that the deceased ascends to heaven by way of a coconut palm.

191 The dead person for whom the mourning chant has been sung occupies a prominent position in the Land of Souls. Because of his wealth and rank he stands above the souls of those who were less wealthy and were of a lesser condition in life.

192 In the course of time, the soul of the dead person rises to heaven, where his ancestor originated, and there takes its place among the constellations.

193 The rising of The Pleiades is always taken as a sign that the new agricultural year has begun and that it is time to begin preparing the nursery beds and sowing the rice.

196 The *kole* tree is a large straight tree with small leaves; it provides good timber.

198 *Daen* means to amass. Perhaps the Sa'dan Toradja also feel something of the Buginese meaning of this word. In Buginese it is a title of noble persons.

Rippuɔ: this word is also used in the invocation called *singi*, i.e., the benediction in which the *to minaa* asks for blessings for the participants at the *bua' kasalle* feast. There the word is used as follows: *nene'mu disaɔa Rippuɔ* = your ancestors are called *Rippuɔ*.

199 *bala tedoɔ* is the enclosed space under the house where formerly buffaloes were stabled. In the poetical language it indicates the ownership of these beasts.

200 Sundun saṅtaṅkena batiṅ,
saṅparaanna mario.

200 Now ends a part of this lament,
A section of this song of grief.

IB

Ossoran badonḡ to dirapa'i

IB

**Traditional chant for the deceased for whom
the elaborate ritual for the dead is carried out**

The informant was To' Bua' of the village of Laṅda, Madandan territory. The words were written down by Mr. J. Tammu.

1 Unnola ba'bana laṅi',
pentiroanna deata,
pentoenna to palulluṅan.
2 Bu'tu tibaen todiṅna,
tipailan samaranna.
3 Lalan taṅ lalan naola,
taṅ limbuan nalimbui.
4 Tindak sarira naola,
sundallak napolambanan,
borroṅ natete lumiṅka.
5 Sae mellese iPoṅko',
Kalebu' natirandukki.
6 Umbaṅunan lando loṅa,
unnosok salle a'riri.
7 Umpalele toṅkonanna,
umbe'do sissareanna,
toṅkonan kapajuṅanna.
8 Sae mellese iRura,
Malino natirandukki.
9 Umbaṅunan lando loṅa,
unnosok salle a'riri.
10 Disuriaṅ roroanna,
ditalluṅ kambaroanna.

1 Then he had passed through heaven's door
Through the window of the godly,
That by the firmament embraced.
2 Then it was men saw his brightness
His lustre then it did burst forth.
3 He trod a way which no way was,
He went where others did not go.
4 He choose the rainbow as his path,
He walked along the kindled forks
He trod across the fiery ones.
5 Poṅko' he reached and trod thereon,
On Kalebu' did he settle
6 Built that which has a roof high-pitched,
Set up that which on tall poles stands.
7 And then his clan house did he move,
That which he leaned on, moved elsewhere
His clan house that was as a shield.
8 Rura he reached and trod thereon,
In Malino did he settle
9 Built that which has a roof high-pitched,
Set up that which on tall poles stands.
10 For its cross laths were used swords
The three he summoned, slats became.

3 *ullimbui* = to participate with others.

5 *natirandukki* (*randuk*) = he pricked.

7 *sissarean* = that which one leans against.

10 *disurian* (*surian*) = they were made of *surian*-swords. I could not get an explanation of this line.

- | | |
|---|--|
| 11 Kala'ka' tandi eanan,
gajaꝝ gumello pata'na. | 11 Its floor board joists of value were,
The long main beam a waved gold kris. |
| 12 Rindiꝝ tibarꝝko lola'na,
petuo lellua larꝝan. | 12 Its walls were made of curved armbands,
The middle poles rose high above. |
| 13 Bara'na bulian la'bi',
pampaꝝ para dolo borroꝝ. | 13 Its cross beams were as blowpipes fine,
The facade beams there shone aglow. |
| 14 Sumu'duk ma'lana-lana,
kaso manik dao mai. | 14 The ridge, it was a flaming red,
The beadwork rafters downward stretched. |
| 15 Tindak sarira randanna,
mian kila' pamiriꝝna. | 15 The edge beams there a rainbow were,
The sloped verge baulks as lightning were. |
| 16 Sundallak rampanan papa,
passeroran illoꝝ tedoꝝ. | 16 The under roofing edges flashed,
The slit roof cane, kerbaus' noses. |
| 17 Kidiꝝ-kidiꝝ tarampakna,
papana roto bintoen. | 17 The bamboo roof tips, shining points,
Its roofing was like sparkling stars. |
| 18 Lotoꝝ boko' bubuꝝanna,
darrak maꝝimba loꝝana. | 18 The ridge shield was a black-backed cloth,
The sloped porch a swoln fabric old. |
| 19 Bendan lawarꝝ-lawarꝝ sugi',
ke'de' pataꝝdo bulawan. | 19 The adorned bamboo seat was placed
The golden stone set on the court. |
| 20 Natalimbuꝝ kulu-kulu,
naapun arre barani,

sola sapuko londonꝝna. | 20 The <i>kulu-kulu</i> circled there,
Brave were the shouts that there were
[heard
The cheers of their courageous men. |
| 21 Ke'de' nadodoi pusuk,
naparembonan pelole'. | 21 They clothed themselves with opened fronds
Adorned themselves with leaves still closed. |

In the "Verhaal van Pano Bulaan", *Mededeelingen van wege het Nederlandsch Zendeling-genootschap*, 58ste Jaargang, 1914, p. 226, it is told how the hero had to make a boat with a canopy of swords and having an edge of sharpened iron. In this vessel, he went to fight the snake that had carried of his mother by force.

- 12 *petuo* = bearers of life, are the three central poles in a clan house. They are erected on the longitudinal beam, *pata'*. The offerings for the clan house are placed beside the *petuo* pole that is on the north side of the house.
- 13 *bara'*: the longitudinal beams on the sides of the house and upon which the rafters are laid.
- 15 *pamiriꝝ* (*birinꝝ*): the beams of the overhanging eaves at the back and front of the saddle-shaped roof. They are joined to the ridge beam and are carved and brightly coloured.
- 16 The slots in the roofing bamboo are likened to buffaloes' noses.
- 18 *lotoꝝ boko'*: old cloth with a design of a buffalo having a black back.
darrak: old *tjindai* cloth.
- 19 The women who start the chorus at the *merok* feast and at the great *bua'* feast, sit on this seat.
- 20 *londonꝝ* = male animal, cock: in the poetical language, a man.
kulu-kulu: a kind of bird with a melodious call.
- 21 *pusuk*: unfolded young leaves of the sugar palm.
pelole': closed young leaves of the sugar palm.

- 22 Nadedekki kuli' sawa,
roreḡna tandilo ula'.
- 23 Natibulantei ra'tuk,
natikemboḡi mariri,
lindaḡ barra' sajoanna.
- 24 Disarḡa alukna bua',
bisaranna balinono.
- 25 Ma'kebua' taḡ dilambi',
menani taḡ didoloi,
la'pa' taḡ disirantean.
- 26 Sundunmo alukna bua',
bisaranna balinono.
- 27 Tipalele pessaratu',
tibe'do pemmanarḡpulo.
- 28 Sae mellese iBatu,
Marindiḡ natirandukki.
- 29 Pa'toḡkoanna nene'na,
naḡ inan kapajuḡanna.
- 30 Nanai sumio' aluk,
untawa timba bisara,
- 31 Ussasarḡ tallu kalo'na,
tipalele susukomo,
tibe'do katonanomo.
- 32 Tipalele pessaratu',
tibe'do pemmanarḡpulo.
- 33 Nadoloan burakena,
naturu' paḡlalananna,
beḡsu sanda saratu'na.
- 34 Napasengḡoḡi garatuḡ,
nadedekki kuli' sawa,
roreḡna tandilo ula'.
- 35 Natibulantei ra'tuk,
- 22 The python skin they hit for him,
Resounded the snake instrument.
- 23 Rice, roasted unhusked, thrown on them
On them was rice made yellow strewn,
They danced about, like scattered rice.
- 24 His *bu*a' rites, they were extolled
The *adat* ritual for him.
- 25 No one that *bu*a' could attain,
That *menani* feast was matchless,
That *la'pa'*, unsurpassable.
- 26 His *bu*a' rites he finished then
The *adat* ritual for him.
- 27 He moved it yet a hundred times,
He took it three score times elsewhere.
- 28 The Rocks he reached and trod thereon,
In Marindiḡ did he settle
- 29 In the dwelling of his forbear,
It was indeed his shielding force.
- 30 There he the rites did regulate
The ritual parts he assigned.
- 31 His channels three did walk across,
The house changed, like a bound'ry post
Moved it, as one would a landmark.
- 32 He moved it yet a hundred times,
He took it three score times elsewhere.
- 33 His *burake* preceded him,
His people followed on behind
The ones possessed, they were five score.
- 34 The bead-hung drum they struck for him,
The python skin they hit for him,
Resounded the snake instrument.
- 35 Rice, roasted unhusked, thrown on them

30 *sumio'* (*sio'*) = to measure out palm wine; the measure is a small container; the wine is measured out at feasts.

untawa (*tarwa*) *timbo* = to distribute by means of a *timbo* = small bamboo container.

33 *beḡsu* = *biḡsu* which, in The Merok Feast, B (*passomba tedoḡ*) str. 755, was a parallel of *burake* = priestess, here means the women who are in a state of taboo at the *bu*a' *kasalle* feast: usually they are called *tumbanḡ*. *Biḡsu* is the older form of *bissu*. In various territories in Upper Binuarḡ (Mamasa) and Pitu Ulunna Salu, the *bissu* officiates at the *melanḡi* feast which is held in those regions. The *bissu* at the court of Bone was the guardian of the state regalia.

- natikemboŋi mariri,
lindaŋ barra' sajoanna.
- 36 Nadoloan burakena,
naturu' paŋlalananna,
beŋsu sanda saratu'na.
- 37 Sae mellese iKesu',
Baŋkudu natirandukki.
- 38 Umbaŋunan lando loŋa,
Unnosok salle a'riri.
- 39 Pa'toŋkoanna nene'na,
naŋ inan kapajuŋanna.
- 40 Sae mellese iTampak,
Nonoŋan natirandukki.
- 41 Umbaŋunan lando loŋa,
unnosok salle a'riri.
- 42 Bendan lawaŋ-lawaŋ sugi',
bendan pataŋdo bulawan.
- 43 Natalimbuŋ kulu-kulu,
naapun arre barani,
- sola sapuko londona.
- 44 Disaŋa alukna bua',
bisaranna balinono.
- 45 Natibulantei ra'tuk,
natikemboŋi mariri,
lindaŋ barra' sajoanna.
- 46 Nadedekki kuli' sawa,
roreŋna tandilo ula',
napasenŋoŋi garapuŋ.
- 47 Sundunmo alukna bua',
bisaranna balinono.
- 48 Umpalele toŋkonanna,
umbe'do sissareanna.
- 49 Napalele pessaratu',
nabe'do pemmanaruŋpulo.
- 50 Sae mellese iPo'poŋ,
To' Leŋke' natirandukki.
- On them was rice made yellow strewn,
They danced about, like scattered rice.
- 36 His *burake* preceded him,
His people followed on behind
The ones possessed, they were five score.
- 37 Kesu' he reached and trod thereon,
In Baŋkudu did he settle
- 38 Built that which has a roof high-pitched,
Set up that which on tall poles stands.
- 39 That dwelling of his ancestor,
It was indeed his shielding force.
- 40 Tampak he reached and trod therein,
In Nonoŋan did he settle
- 41 Built that which has a roof high-pitched,
Set up that which on tall poles stands.
- 42 The adorned bamboo seat was placed
The golden stone set on the court.
- 43 The *kulu-kulu* circled there,
Brave were the shouts that there were
[heard
The cheers of their courageous men.
- 44 His *bua'* rites, they were extolled
The *adat* ritual for him.
- 45 Rice, roasted unhusked, thrown on them
On them was rice made yellow strewn,
They danced about, like scattered rice.
- 46 The python skin they hit for him,
Resounded the snake instrument,
The bead-hung drum they struck for him.
- 47 His *bua'* rites they finished then
The *adat* ritual for him.
- 48 And then his clan house did he move,
That which he leaned on, moved elsewhere.
- 49 He moved it yet a hundred times,
He took it three score times elsewhere.
- 50 Po'poŋ he reached and trod therein,
In To' Leŋke' did he settle.

40 Tampak is a village in the Nonoŋan village-group and is situated on the other side of the River Sa'dan, opposite the capital, Rantepao.

50 Po'poŋ and To' Leŋke' are settlements in the Madandan territory, Rantepao country.

- 51 La rampo indete tondok,
indete sa'de banua. 51 Now, let us to this village come,
Here, to the compound of this house.
- 52 Tau manoka ditambuk,
menkailiꝯ dibannean,
moka dibassei dodo. 52 He would not enter in the womb,
To such conception, shook his head
Wished not the *baju* to hang curved.
- 53 To dadi dao pussakna,
komboꝯ lan matalabona. 53 He came forth at the sky's far rim
The zenith of the firmament.
- 54 Apa nakande indo'na,
apa nakasuallai? 54 What was it that his mother ate,
In plenty, what did she take in?
- 55 Tarꝯ ambajarꝯ tarꝯ dadeko,
tarꝯ pao, tarꝯ ilu-ilu. 55 No *manga* large, no mid-sized ones,
No *manga* small, not any sour ones:
- 56 Bulawan paꝯidenanna,
rara' elo'-eloranna. 56 She only fancied things of gold,
A gold necklet did she desire.
- 57 Anna komboꝯ pole tau,
narende pole to lino. 57 And then it was she bore a man,
A child of earth did she bring
- 58 Nalambi' kanna boꝯinna,
sola bilaꝯ-bilaꝯanna. 58 Exactly on the proper day
Just at the precise point of time,
- 59 Untambai kaunanna,
dua' maleke-lekena. 59 It was just then she called her slaves,
Her nimble servants summoned then.
- 60 Nasumurruk tama komboꝯ,
to lajan pantanan nene'. 60 One went into ancestral trees
In the wood by forbears planted
- 61 La ussembarꝯ ao' gali,
to bane' situarꝯ bomborꝯ,
anna ti'pa' daun induk. 61 To chop a yellow bamboo down
Banana leaves complete to get
To cut leaves from the sugar palm.
- 62 Nabawa lako barira, 62 One took them to the circling wall,

52 His manner of conception was other than the usual one.

moka dibassei dodo = did not wish the *baju* to hang curved, i.e., over his mother's stomach, see str. 109, I A.

menkailiꝯ = to shake one's head.

53 *matalabona*: the rounded extremity of the firmament; *talabo* means a flat round armband of copper, cf. str. 113 & 114, I A, in which the deceased is said to have had the radiance of the sun, moon and stars.

56 *paꝯidenan* = the state of having the fancies of a pregnant woman.

57 *narende (rende)* = she smelted.

58 *kanna* = being of middle length, i.e., not too short and not too long.

60 *komboꝯ*: the plantation of bamboo and sugar palms that belongs to the clan house and to the produce of which all its members are entitled.

61 *ao' gali*, is a word used in the chant for the deceased for a kind of thick yellow bamboo, *Bambusa vulgaris*. In the rites performed at the death feast, the term *daun gali* is used to denote a kind of thick liana: at the *bua'* feast, the liana is defined by the word *bambalu*.

bomborꝯ: the main rib of the banana leaf when the latter is complete, i.e., before it has been torn in half.

62 *barira*: fence of bamboo culms split in half and placed round the open space under a

- to dio tetuk banua,
umpolilir kalumbassik.
- 63 Napao'tonni paŋŋanna,
dipandan lantona pudu',
sola te ta'bano lentek.
- 64 Natarŋkean piso roŋko',
to bajak batu lapparan.
- 65 Napealla' tu usukna,
naola pa'ruaŋanna.
- 66 Nadikillaŋ tarutunna,
dibuŋka' sanda ilanna.
- 67 Limboŋ toŋanmo pa'dunna,
bannaŋ kandunmo ura'na.
- 68 Tuo lampa'mo buana,
meŋkepakmo to bajana.
- 69 Ulaŋna takinan pia,
to semberan lotoŋ ulu.
- 70 Napantiti'mo mammi'na,
nasadi'mo marasanna.
- 71 Napantitiran to dolo,
nasadiran to matua.
- 72 Randuk napatama suke,
tallaŋ ma' buku bulawan.
- 73 Namanasu na maliŋe',
randuk naserekan bane'.
- There to the corners of the house
Surrounded by split bamboo culms.
- 63 One heaped up the *sirih-pinang*,
Laid down that which goes in the mouth
And put the dirty-legged one down.
- 64 One took the fortune-bringing knife
The sharp blade of prosperity.
- 65 He thrust it there between the ribs,
There in the midriff stuck it in.
- 66 And then he lifted up its breast,
And everything therein was bared.
- 67 Its gall bladder, round like a lake,
Its muscles, as a stretched thread were,
- 68 Its heart rose, as a cone-shaped sack
Its spleen was thereto firmly fixed,
- 69 A sign of children borne on hip
Black haired ones carried in a scarf.
- 70 And then the choicest parts he took,
Selected portions finely cut,
- 71 The small parts to the forbears gave
To ancestors the morsels gave.
- 72 He put it in an internode,
In thin bamboo with golden nodes.
- 73 Now, when it was completely cooked,
He tore apart banana leaves,

house.

umpolilir kalumbassik = to have an enclosure of arches made of split bamboo.

63 *lantona pudu'*: that which is put to the lips but is hard, i.e., like partly cooked food.

ta'bano lentek: the meaning of the word *ta'bano* is not clear; perhaps it stands for *taŋbano* = unwashed. It would then mean that which has unwashed feet and would be the poetical designation of a pig.

64 *batu lappa'*: the scale on the foot of a fighting cock; *batu lapparan* = having scales on the feet. Figuratively: having a portent of good fortune.

68 *lampo'*: cone-shaped sheath of the leaf of the areca palm, in which cooked rice is put. These sheaths are heaped up at the offering place to which the offering is taken at the beginning of the rice harvest, *menammu pare* = to meet the rice.

meŋkepak comes from *kepak* = to carry on the hip. The word has reference to the term *takinan pia* = the act of carrying children at the waist, in the strophe following.

69 *ulaŋna* = the link between two things.

lotoŋ ulu = the black-haired ones; a poetical expression for human beings.

70 The choicest parts are the heart, liver and lights.

72 In the various offerings to the gods and the ancestors the rice and the meat are cooked in bamboo containers, the rice and meat then being defined by the term *dipioŋ*.

- 74 Napasisola belundak,
sola kaledo sirapi',
sola to babona bo'bo'.
- 75 Nadandan lako nene',
nabato' lako to dolo.
- 76 Namasiar dio mai,
nakulla' birro te allo.
- 77 Untambai kaunanna,
dua' maleke-lekena.
- 78 Nasumurruk tama kombor,
to lajan pantanan nene'.
- 79 La ussembar a'o' gadij,
tallar ma'buku bulawan.
- 80 Natibalik lajan mai,
nasule sambali' mai,
umpobabu' duri bara.
- 81 Napalarjan banuanna,
umpolilij kalumbassik.
- 82 Umpandan lantona pudu',
Nnampa' bane' situar bombor.
- 83 Nakanakan bassi rojko',
to bajak batu lapparan.
- 84 Napealla'i usukna,
naola pa'ruajanna.
- 85 Saba' tojanmo rarana,
la saba' te parjriwanna,
lellua pantaranakna.
- 86 Nabunja' i to dadanna,
nakillarji tarutunna.
- 87 Parjo tojanmo pa'dunna,
tuo lampo' to buana,
bendan patuku ma'dandan.
- 88 Ularja mendaun sugi',
sola tuma'bi ewanna.
- 74 Beside put rice in palm leaves cooked
Its partner, in banana leaves,
Placed that which on cooked rice does
- 75 A row for the forbears set down [come.
In line put for the ancestors.
- 76 And on the text day after that
When the shining sun had risen
- 77 It was just then she called her slaves,
Her nimble servants summoned then.
- 78 One went into ancestral trees
In the wood by forbears planted
- 79 To chop a yellow bamboo down,
A thin bamboo with golden nodes.
- 80 And when he went back from that place,
And when from there he did return
His back with palm thorns was then
[clothed.
- 81 One took it to her house above
Surrounded by split bamboo culms.
- 82 One laid down what goes in the mouth,
One spread banana leaves complete.
- 83 One took the fortune-bringing iron
The sharp blade of prosperity.
- 84 He thrust it there between the ribs,
There in the midriff stuck it in.
- 85 Its blood then spurted like a flood,
That many she would hold on lap,
Many children she would cherish.
- 86 And then he opened up its breast,
He bared its chest to look therein.
- 87 Its gall bladder was very long,
Its heart rose, as a cone-shaped sack
Like sheaves of rice set in a row.
- 88 A sign as leaves would be his wealth
Possessions be as flowers of trees.

74 *belundak*: viscous rice wrapped in a young leaf of sugar palm and then cooked in it.

kaledo: viscous rice put in a banana leaf and then cooked in it.

80 *babu'*: covering for the back with shoulder loops on it to put the arms through: it is made of rushes or from the skin of a marsupial.

bara: high thorny palm, the *nibun*, *Oncosperma filamentosum* Bl.

88 *mendaun sugi'* = rich, as the leaves of a tree.

- | | |
|--|--|
| 89 Natunu pole api,
natolla ma'lana-lana. | 89 He roasted it then in the flames,
He turned it in the glowing ones. |
| 90 Namanasu na maliŕe',
napantitiran dewata,
nasadiran To Menampa. | 90 Now, when it was completely cooked
The small parts to the gods he gave,
The morsels The Creator gave. |
| 91 Randuk napatama suke,
tallaŕ ma'buku bulawan. | 91 He put it in an internode,
In thin bamboo with golden nodes. |
| 92 Namanasu na maliŕe',
naserekan pole bane'. | 92 Now, when it was completely cooked
Again he tore banana leaves. |
| 93 Nadandanan lako puaŕ,
nabato' lako dewata. | 93 A row he set down for the lords,
In line he put them for the gods. |
| 94 Napantitiran mammi'na,
nasadiran marasanna. | 94 For them he took the choicest parts,
Selected portions finely cut. |
| 95 Nadoloan pesuŕna,
sola to paŕurandena. | 95 But first, she took her off'ring leaves,
Her off'ring gave on flat of hand. |
| 96 Dikombai pole bannaŕ,
dibeke' pole mariri. | 96 A white thread round her arm was bound
A band of yellow round her head. |
| 97 Sundunmo alukna tau,
te bisaranna to lino. | 97 The rites for mankind reached their end,
The ritual for those on earth. |
| 98 Kasalle pole madomi',
nalobo' tikara-kara. | 98 And then it was he swiftly grew
And then it was he quickly thrived. |
| 99 Narandan matua induk,
sola te mando karuruŕ. | 99 His age was as the sugar palm,
Old as its heartwood he became. |
| 100 Masaki-saki ulunna,
maroramban beluakna. | 100 Then fevered had become his head,
And rumpled then his hair became. |
| 101 Kuan nasarŕmi to bara',
mintu'na kambuno lele. | 101 They told it all the <i>adat</i> chiefs,
The notables from far and wide. |
| 102 Natoeanni pesalu,
pessalossok ulelean. | 102 They sought his transgressions to find
To wash him clean of all of them. |

95 *pesuŕ*: the banana leaves upon which the *sirih-pinang* (betel, areca nut sprinkled with lime) and the offering meal (rice and the pieces of meat) are placed.

96 The binding of a white thread round the arm and a yellow band round the head is a sign that the offering ritual has been completed.

97 The offering ritual is divided as follows:

aluk padaŕ, rites for agriculture; *aluk pare*, rites for the rice; *aluk tau*, rites for mankind; *aluk to mate*, rites for the dead.

100 *maroramban*: a qualitative composition of which the first member is *maro* = confused in mind.

101 *kambuno* (see str. 159, I A). Here, it has the meaning of *adat* chief.

102 *Pesalu*: enumeration of the different transgressions against the gods, the ancestors and the *adat* prescriptions which the sick man could have committed.

pessalossok is a derivative of *salossok*: high lip of a ravine over which the water cascades;

- 103 Tarj lakomi te pesalu,
tarj torjan te pessalossok.
- 104 Tu patalomi nene'na,
ma'budamo to dolona.
- 105 Male tibaŋko lentekna,
tirimbak pessojananna.
- 106 La dipatumbari lako,
la diduaŋ diapari.
- 107 Ke patalomi Puaŋta,
ma'buda To Tumampata?
- 108 Nakuan kada to Duri,
sumbaŋ puduk to Endekan:
- 109 „Tenna lendu' daja mai,
mentaŋŋa sa'de banua.
- 110 Ditadoi lako paŋŋan,
dibeŋan lako baolu.
- 111 Ditadoi paŋŋan moka,
diben kalosi unniliŋ.”
- 112 Anna lendu' pole sau',
lao' rumombena langi'.
- 113 Lao' tumaŋkena gaun,
umpuraŋanna salebu'.
- 114 Nanai torro ma'paŋŋan,
unnesuŋ ma'lea-lea.
- 115 Kuli' kalosi pasondok,
limboŋ berak naoroŋi.
- 116 Lao' tambuttana tallu,
lao' poŋko' siannanan.
- 103 The ill they sought they failed to find,
The washings clean had no effect.
- 104 His ancestors, their will prevailed,
Successful his forbears' desire.
- 105 And then with bent knees he went forth,
His arms were swaying to and fro.
- 106 What was there that could then be done,
What was there then that they could do?
- 107 Now, when Oud Lord's will did prevail,
When our Creator had success.
- 108 In Duri people spoke the words
In Enrekaŋ lips uttered them:
- 109 “When he passed by here from the North
And walked between the houses here
- 110 ”*Sirih-pinang* him we offered,
To him was given betel leaf.
- 111 “No *sirih-pinang* would he have
His head shook to areca nut.”
- 112 And then he passed here towards the South
Where fringe the firmament the clouds
- 113 Southward, where the clouds start
[branching
Where mists like twigs do separate,
- 114 *Sirih-pinang* he stood chewing,
He sat there making his mouth red.
- 115 Areca shells reached to his knees
He swam in red juice from the quid,
- 116 South at the fallen's three grave mounds,
The six of them there in the South

pessalossok = the act of pouring straight down, i.e., endeavouring to find the right course to take.

103 In vain was an endeavour made to check the course of the sickness by bringing to light the transgressions that had caused it.

104 The decision of the ancestors was that he should die.

105 The ritual for the dead is now complete and the chant goes on to tell of the journey of the soul of the deceased to the Land of Souls.

108 *sumbaŋ* = border.

111 *unniliŋ* = *menkailiŋ*, see 52.

112 *rumombe* = to hang down like fringes.

114 *ma'lea-lea* = to make oneself red, i.e., making the mouth and lips red by chewing the betel quid.

- 117 Lamban lian peamboꝛan,
sambali' petanantian. 117 Where men fetch *amboꝛ*, there he went,
To where men get *tananti* from.
- 118 Umpotedoꝛ-tedoꝛ batu,
umpokarambau tempe'. 118 With stones as buffaloes he played,
The ricefields were kerbau to him.
- 119 Anna lendu' pole' sau',
taꝛ nalambi' tama mata,
dikolak pentiro sau'. 119 And then on southward he passed here,
Beyond the eyes' sight did he go
But looking hard, South might be seen.
- 120 Saꝛtoꝛkonammo nene'na,
saꝛsesuꝛan to dolona. 120 He sits now with his ancestors,
His seat is with his forefathers.
- 121 Bendan kalukumo lao',
tuo induk tumajaꝛmo. 121 South he stands, a coconut palm,
A sugar palm, high over all.
- 122 Tibaen rokko matampu',
soꝛka rokko kalambunan. 122 Then westward does he pass from view,
He goes down where the sun descends.
- 123 La lao laꝛꝛanmo laꝛi',
la dao to palulluꝛan. 123 There shall he to the heaven rise,
There in the all-enfolding dwell.
- 124 Dadi dewatamo dao,
la komboꝛ to palulluꝛan. 124 A deity shall there become
The all-enfolding shall he be.
- 125 Manda' natakia' Lemba,
nasaluꝛku Buꝛa'lalan,
naapun meꝛkidi-kidi. 125 The Great Bear holds him in its arms
The Pleiades clasp him to them
The shining stars encompass him.
- 126 La ditiro ke maꝛambo',
ke umparokkoki' banne,
ke massewa'-sewarꝛki'. 126 We look for him to sow the rice
When time it is to strew the seed
When we should scatter it about.
- 127 Masakkeko kimasakke,
anta pada marudindiꝛ,
kianakko kikianak. 127 May you prosper, may we prosper,
May each of us good fortune have,
May you have children, may we all.
- 128 Anakmu disaꝛa Daeꝛ,
anna daeꝛ-daeꝛ sugi'. 128 May your children be called *Daeꝛ*,
Riches may they gather to them.
- 129 Anakki disaꝛa Reppuꝛ,
anna reppuꝛ bala tedoꝛ. 129 May our children be called *Rippuꝛ*,
Buffaloes collect in number.
- 130 Pakianakko to belaꝛ,
aꝛki ma'sompo ma'kepak,
ma'takia' patomali. 130 May you the childless children give
For us to bear on back and hip
For us to clasp within our arms.

117 *amboꝛ*: a plant with blue flowers which grows on the dykes of small hillside ricefields; used as a vegetable.

tananti: a plant, probably *Solanum Minahassae*, of which the leaves are used as a medicine: it has small round fruit.

119 *dikolak* (*kolak*) = it is thrown like a missile from a split bamboo.

127 *marudindiꝛ* is a variant of *madarindiꝛ* which is a derivation of *darindiꝛ* = breeze; *marudindiꝛ* and *madarindiꝛ* mean cool, fortunate, prosperous.

I C

Ossoran badoŋ to dirapa'i

I C

Traditional chant for the deceased for whom
the elaborate ritual for the dead is carried out

The informant was Ne' Tunna who lives in the Tikala territory. The words were written down by Mr. J. Tammu.

- | | |
|---|--|
| <p>1 Umbamira saŋtondokta,
to mai saŋbanuanta?
2 Ke'de'ko anta umbatiŋ,
anta tannun rio-rio.
3 Sae nasaŋraka gandar,
tae'ka pa'de bomboŋan?
4 La mekutanapa' lako,
la meosik paramena'.
5 Ba'tu la tetena batiŋ,
ba'tu salunna mario.
6 Inaŋ iamo sirenden,
naŋ la tenmo sibalajan.
7 Sibalajan kenna pondan,
sirenden kenna pamuso'.
8 La kulambi'mo dadimmu,
kudete'mo garagammu.
9 Iari tommu dikomboŋ,
tommu dipapore tampa.
10 Taŋ ambajaŋ taŋ dadeko,
taŋ pao, taŋ ilu-ilu.</p> | <p>1 Where are those of our village now,
The ones who of our hamlet are?
2 Come, let us sing the lament now
That we may weave the mourning song.
3 Are those who know the <i>adat</i> here,
Has not one leader been left out?
4 A question I would put to them,
And calmly would I ask of them
5 What kind of lament we should sing,
Of what kind is the mourning chant?
6 Those lines that follow each on each
That are so that they do relate
7 Though not as pineapples' seed caps
Or kapok that is purified.
8 The time of thy birth have I reached,
To thy genesis I have come.
9 Now at the time when thou wert formed
When robust and well-shaped thou wert
10 No <i>manga</i> large were, no mid-size,
No <i>manga</i> small, not any sour ones.</p> |
|---|--|

3 *gandar* = drum; it also denotes the *to minaa* = the ones who know the *adat* forms and the officiants at the offerings. Another name for the *to minaa* is *bomboŋan* = gong.

5 *tete* = bridge; made of bamboo culms.

salunna mario = the appropriate form of the mourning chant.

During the singing of the chant for the deceased, the differences in rank are observed: a dead man who was of no station in life is not honoured in his death chant as being one who was of heavenly origin, but as follows:

To dadi lammai pa'lak,

komboŋ lan to' pana'-pana'.

He was one born out of the field,

he came from *pana'-pana'* grass.

pana'-pana' = grass, which has small tubers, like ginger.

6 *sirenden* = to be a guide to each other, following on each other.

7 *pamuso'* (*buso'*): kapok from which seeds have been removed.

9 *tommu dipapore tampa* = when thou wert shaped as a solid whole.

- | | |
|---|---|
| 11 Tarj membua'rika larjsa',
tarj tarri'rika durian, | 11 Did not the <i>larjsat</i> tree bear fruit
Did not the <i>durian</i> produce |
| 12 anna tarj kandeï indo'mu,
anna tarj onta-ontai? | 12 That them thy mother would not eat
Would not them swallow in her greed? |
| 13 Barra' dirangga-dirangga,
bobo' didatui manna. | 13 Prepared was rice of many hues
Cooked rice made in a princely way. |
| 14 Nakande untampa laloꝝ,
urrende-rende kakojan. | 14 She ate and brought the brave one forth,
She gave birth to the fearful one. |
| 15 Ero-ero ponno pindan,
manuntun la'bi banaja. | 15 A dish that was of horse-flies full
A wooden dish brimful with wasps |
| 16 Dikande untampa laloꝝ,
urrende-rende kakojan. | 16 Were eaten at the brave one's birth
When she brought forth the fearful one. |
| 17 Iari tommu dikomboꝝ,
tommu dipapore tampa, | 17 Now at the time when thou wert formed
When robust and well-shaped thou wert |
| 18 marempa-rempa dadimmu,
maga'gun mentolinomu. | 18 Thy birth, it difficult became,
Thou very slowly camest forth. |
| 19 Ditambai to minaa,
diindan raꝝga inaa. | 19 They called the ones who <i>adat</i> knew,
Took those whose minds were very rich. |
| 20 Sae umbille alukmu,
umpemaꝝsan bisarammu. | 20 They came thy special rites to choose,
The right ritual to select. |
| 21 Anna randuk didadian,
nakomboꝝ mentolinona. | 21 And then it was that he was born,
A human being he came forth. |
| 22 Rokko ditambuli padaꝝ,
disu'bak pekali bassi. | 22 A hole was then dug in the earth,
The ground with an iron spade was turned. |
| 23 Dipantananni lolona,
dipaga' rambo-rambona. | 23 And then his cord was in it laid,
Three sticks put round his afterbirth. |
| 24 Mian api lolona,
borroꝝ bia' tauninna. | 24 His cord, it glowed just like a fire
A flaming torch, his afterbirth. |
| 25 La napandan anna sugi',
naanna anna lellua. | 25 For his welfare they placed it there,
There put it, that his name should grow |
| 26 Anna tarj disirantean,
anna ma'kasea-sea. | 26 That unsurpassed he should be
His wealth be able to display |
| 27 Anna kasalle dadinna,
anna lobo' garaganna. | 27 That fine and stalwart he should grow,
His body speedily mature. |

14 *kakoyan* = monster, frightful being.

15 *ero-ero*: horse flies which build nests like a beehive. The nests are given to the buffaloes to eat, so that they will be spirited.

18 *mentolinomu* = thy becoming a human being.

19 "took those whose minds were very rich", means that they made use of the knowledge of the *adat* ritual possessed by the *to minaa*; *diindan* = they were leant against.

- 28 Naria taŋkean suru',
to mai passara'kasan.
- 29 Ke lao rokkoi alaŋ,
dionŋ sembaŋ uru naŋka'.
- 30 Anna marumbo dadinna,
anna lobo' garaganna.
- 31 Naria taŋkean suru',
to mai passara'kasan.
- 32 Ke lao lakoi bubun,
anna kasalle dadinna.
- 33 Naria sakke malino,
anna kasalle dadinna,
anna lobo' garaganna.
- 34 Randukmi paŋlaja tedoŋ,
anna kasalle dadinna.
- 35 Naria peŋkalossoran,
to mai maŋaku kumba'.
- 36 Tumaŋke-maŋke suru',
tumetaŋ passara'kasan.
- 37 Natole tumaŋke suru',
tumetaŋ passara'kasan.
- 38 Suru'na rampanan kapa',
sola pa'sullean allo.
- 39 Turumi rampanan kapa',
tumampa-mampami rara',
rumende-mende sarapaŋ.
- 28 The off'ring rites protected him
And the atonement ritual.
- 29 When down to his rice house he came
Below, to his storehouse of wood
- 30 So that he would there develop
His body speedily mature,
- 31 The off'ring rites protected him
And the atonement ritual.
- 32 And when they took him to the well
That fine and stalwart he should grow,
- 33 The limpid water cherished him,
That fine and stalwart he should grow
His body speedily mature.
- 34 He started buffaloes to guard
That fine and stalwart he should grow,
- 35 By the atonement off'ring watched,
To his transgressions confessing,
- 36 The off'ring ritual he performed,
Then the atonement rites he made.
- 37 Again the offerings he made
Atonement rites he then performed.
- 38 The marriage offering he made,
The rites of union he performed.
- 39 And then he was in marriage bound,
And daughters did he then beget
And sons he gave unto the world.

28 *passa'raakan*: the atonement ritual; a derivative of *sara'ka'* = comb.

29 *sembaŋ*: cut off aslant, is a shortened form of *alaŋ sembaŋ* = rice granary, of which the up-turned external horizontal and cross beams are cut off at an inclined plane.

uru: tree with large broad leaves, *Michelia Celebica*; it provides good timber.

35 *peŋkalossoran*: the atonement offering; a derivative of *losso'*, which is not in use; the form *uŋkalosso'i* = to remove, e.g. clothes, is in use.

36 *tumaŋke-maŋkei*: a partial repetition of *tumaŋke*, an *um-* form of *taŋke* = to hold in the hand.

38 *pa'sullean allo*: the changing of the activities of the day; a poetical expression for marriage, as is also, *pa'sullean-allonan* = the changing of pillows.

39 *rampanan kapa'*: *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: *rampanan kapa'*, = the fixing of the *kapa'*, has the meaning usually of marriage.

tumampa-mampa: a partial repetition of *tumampa*, an *um-* form of *tampa* = to forge: *tumampa-mampami rara'* = again and again to make a gold necklace.

rumende-mende: a partial repetition of *rumende*, an *um-* form of *rende* = to smelt, *rumende-mende sarapaŋ* = again and again to make a gold kris.

- 40 Dadi taruk bulaanna,
sola lolosu manikna.
- 41 Natole tumaŋke suru',
tumetaŋ passara'kasan.
- 42 Unnoron, tiku taŋkena,
lamban tasik uaka'na.
- 43 Uaka'na dioronji,
taŋkena dikulea'i.
- 44 Oron-oronjan to topo,
pessimboŋan to taŋdia'.
- 45 Anna la dadi susinna,
la sipalinpa daona?
- 46 To Goa manna susinna,
datu lamban lian manna.
- 47 Anna la denda susimmu,
la sipalinpa daomu?
- 48 Panduluk bassi naanna,
kaju asik naruranni.
- 49 Ia umba'gi redekki,
napaindo' tamanani.
- 50 Anna la denda susimmu,
la sipalinpa daomu,
la pada tintianammu?
- 51 Umbarana' landi tondok,
rumonle landi paŋleon.
- 52 To laen-laen dadinna,
to seŋa' paŋidenanna,
komboŋ kamasugiranna.
- 53 To dadi dao pussana,
ombo' dao talabona.
- 40 To him were golden offspring born,
They were for him his splendid crown.
- 41 Again the offerings he made
Atonement rites he then performed.
- 42 His branches stretched out everywhere
His roots, across the sea they went.
- 43 To his roots men did turn for help,
And from his branches they sought aid.
- 44 The starving turned to him for help
The hungry made their way to him.
- 45 Is there one who is his equal,
Exists there on sublime as he?
- 46 The Goanese did equal him
And princes from across the sea.
- 47 Is there one who is thine equal,
Exists there one sublime as thee?
- 48 He watched it like an iron wedge
Like hardwood, kept it in the house.
- 49 He paid it out in pieces small,
He kept watch, like a childless one.
- 50 Is there one who is thine equal,
Exists there one as thee sublime,
Exists there thy equivalent?
- 51 The village banyan, such was he,
Throughout the region he did spread.
- 52 He was a man of special birth
A man whose mother's needs were strange;
And so his wealth it did increase.
- 53 He came forth at the sky's far rim
The zenith of the firmament.

40 *lolosu*: crown, of a tree.

42 His offspring spread everywhere.

43 *uaka'na dioronji* = his roots that people drifted towards.

taŋkena dikulea'i = his branches that one swims overarm towards.

44 *pessimboŋan* = the point at which people flounder in the water.

48 "He watched it (= his money)": He held fast to his possessions.

naruranni = he has someone in his house, i.e., a family who, in most cases, work for their keep.

49 A childless woman is said to be a thrifty woman: *mameŋan to tamanan* = to give as a childless one, i.e., not free-handed. Another saying is: *napaindo' tamanan* = he mothers it as a childless person, is stingy.

53 *dao talabona*: see I B, str. 53, where the reading is *lan matalabona*.

- 54 Pada didadian bulan,
pada ombo' pariama.
55 Rokko ditambuli laŋji',
disu'bak pekali bassi.
56 Dipantananni lolona,
dipaga' rambo-rambona.
57 Malea api lolona,
borroŋ bia' tauninna.
58 Napandan anna sugi',
naanna anna lellua.
59 Anna taŋ disirantean,
anna kasalle dadinna,
anna lobo' garaganna.
60 Anna soŋlo' dao mai,
nalao sambalin mai.
61 Rekke ditetei pusuk,
dipelalanni patarŋdo,
diembe' lumbaa laŋji'.
62 Anna lao daa mai,
nalao sambalin mai.
63 Nadoloan burakena,
nalalan ranŋa inaa.
64 Untandai padarŋ baŋla',
padarŋ mariri litakna,
tiŋgi oŋan banuanna.
65 Napantananni pamuntu,
naosokki manik riri,
napatundukki tadoran.
66 Napa'baŋunni banua,
- 54 His birth was as that of the moon
His coming as The Pleiades.
55 A hole was then in heaven dug,
The ground with an iron spade was turned.
56 And then his cord was in it laid,
Three sticks put round his afterbirth.
57 His cord, it glowed just like a fire,
A flaming torch, his afterbirth.
58 For his welfare they placed it there,
There put it, that his name should grow
59 That unsurpasséd he should be
That fine and stalwart he should grow
His body speedily mature.
60 Then he descended from on high,
Then he came from the other side.
61 Upward, open leaves as steps placed
The *bua'* stone a ladder was
The ritual cane, a climbing rope
62 So that he should from on high come,
Come from the other side he should.
63 His *burake* preceded him,
He followed those whose minds were rich.
64 He put his sign upon new ground,
The soil, it yellow was in hue,
Shade for his house were dark red beads.
65 A piece of cast iron he put there
A yellow bead he planted there
An inclined off'ring stake put up.
66 And then he built a house thereon,

61 The newly-born child is 'met' with a *bua'* offering so that he shall descend to earth by way of the ritual.

65 This strophe describes the offering which the *Ampu Padarŋ* = Lord of the Earth must be given before a house can be built on him. This rite is called *dialli padarŋ lako Ampu Padarŋ* = land must be bought from the Lord of the Earth.

pamuntu = cast iron roasting-dish. When a new house is built a piece of cast iron, three old coins, *uonŋ*, from the time of the Dutch East India Company, and three yellow beads, are put in the ground.

napatundukki tadoran = he made the offering table lean; *tadoran*: bamboo stake set up inclining towards the north-east and to which young unfolded leaves of the sugar palm are fixed as well as a small plaited basket, made of the ribs of the sugar palm, in which the offering meal is placed.

66 *napa'marŋka-roŋkai* = pleasant place did he make there, i.e. by planting all kinds of

- napa'maroŋka-roŋkai.
 67 Tumaŋke-maŋkei suru',
 tumetaŋ passara'kasan.
 68 Uŋgala-gala bambana,
 uŋkalampaŋ sulunanna.
 69 Nagala-gala pemala',
 nakalampaŋ kuli' pioŋ.
 70 Natole tumaŋke suru',
 tumetaŋ passara'kasan.
 71 Suru'na rampanan kapa',
 sola pa'sullean allo.
 72 Turumi rampanan kapa',
 sola pa'sullean allo.
 73 Natole tumaŋke suru',
 tumetaŋ passara'kasan.
 74 Suru'na mellolo tau,
 sola to takinan pia.
 75 Anna kasalle dadinna,
 anna lobo' garaganna.
 76 Natole tumaŋke suru',
 tumetaŋ passara'kasan.
 77 Suru'na teŋko tiranduk,
 sola ajoka panoto.
 78 Kendekmi teŋko tiranduk,
 sola ajoka panoto.
 79 Nabaja rampo itondok,
 napakenden ripaŋleon.
 80 Iato sesa nakande,
 ra'dak napatama kurin.
 81 Nabaja rampo ipasa',
 napakenden ditammuan.

trees and by erecting a rice granary.

- 69 Before he made the forecourt he made the necessary offering to the gods; *nagala-gala pemala'* = he made a fence round it by making offerings; *nakalampaŋ kuli' pioŋ* = he put it in order by using the rind of the internode of bamboo in which the rice had been cooked.
 74 *mellolo tau* = the appearing of the umbilical cord of a man.
 77 *ayoka* = yoke.
panoto = to touch properly.
 This strophe refers to the cultivation of the ricefields.
 78 *kendek* = to rise up.

- A pleasant place did he make there.
 67 The off'ring ritual he performed
 Then the atonement rites he made.
 68 The court's enclosure he then built
 And then he put the gate in place.
 69 With offerings he fenced the court,
 In bamboo vessels offered them.
 70 Again the offerings he made
 Atonement rites he then performed.
 71 The marriage offering he made,
 The rites of union he performed.
 72 And then was he in marriage bound,
 Then in the union he was tied.
 73 Again the offerings he made
 Atonement rites he then performed.
 74 The offering offspring to bear,
 To carry children on the hip
 75 That fine and stalwart they should grow
 Their bodies speedily mature.
 76 Again the offerings he made
 Atonement rites he then performed.
 77 The off'ring for the turning plough
 That straight the yokéd ones should go.
 78 The ploughed worked ground its harvest
 Straight had the yokéd ones there gone.
 79 To the village he then took it
 To the hamlet bore it upward.
 80 What was left when his needs were met
 Left over from the cooking pot
 81 That he then to the market took,
 To the place of sale he bore it.

[bore

- 82 Ditadoi pisiṅ-pisiṅ,
diben panampa to Bone. 82 Old coins did they give him for it
Gave that made by the Bone folk.
- 83 Sulemi ponno sepu'na,
sule la'bi garopi'na. 83 Returned he with full *sirih* bag
Came back with box with money topped.
- 84 Nasukun tu tama uma,
nasukun lu tama tedorṅ. 84 On ricefields did he lay it out
And buffaloes he bought with it.
- 85 Kabidaṅammi umanna,
kabidaṅammi tedorṅna. 85 His ricefields increased one by one,
His buffaloes in number grew.
- 86 Kendekmi daun sugi',
ia tuma'bi eanan. 86 As leaves on trees, he rich became
He prospered in his property.
- 87 Tedorṅ marapu iBuntaṅ,
makuruṅan diEndekan. 87 In Buntaṅ massed his buffaloes,
In herds gathered in Enrekaṅ.
- 88 Rokko nakambio santurṅ,
nao'bi' pa'pairusan,
talo dondan dioṅ mai. 88 He signalled them to downward come,
To drinking pool he beckoned them.
With speed that herd then trotted out
- 89 Tallu ratu' saṅke'deran,
sa'sa'bu saṅtiaṅkaran. 89 Three hundred were the ones that left
Three thousand were the ones that went.
- 90 Tedorṅ ma'inaa tau,
sipaela' to ke aja',
sita'tan ke kadakean. 90 The mind of men had those kerbau,
Along steep slopes they slowly walked
Each other warned when near ravines.
- 91 Dolo pampaṅ undi pampaṅ,
lalleu taṅya palepu'. 91 The first and last had right shaped horns
Those in between a huge knot formed.
- 92 Misari bulan merrau,
tanda pasaṅnara to. 92 A light-skinned one among them mixed,
Of that herd there he was the sign.
- 93 Ma'kaluṅkuṅ sora pindan,
massape-sape bulaan. 93 As arrows on a dish their hoofs
The clefts in them were just as gold.
- 94 Iko to torro itondok,
to kenden dipaṅleon. 94 Now, you who in this village dwell
Who in this region come and go

- 82 *pisiṅ-pisiṅ* = *uṅ*: old coins from the time of the Dutch East India Company.
panampa to Bone: Dutch East India Company's coinage; it is also called *ṅantari'* to *Balanda* = that minted by the Dutch.
- 83 *garopi'*: a box to hold money; it is made of woven leaves of the nipa palm (*Nipa Fructicans*); it can also be made of wood.
- 85 *kabidaṅan* = that which is added to something, for example, two pieces of cloth that have been stitched together.
- 87 *marapu* = forming a family group.
Buntaṅ is a village in the Lemo village-group, Ma'kale territory.
- 88 *nakambio santurṅ* = he played on the stringed instrument.
nao'bi': the usual form is *nako'bi'* = he beckoned.
- 90 *sipaela'* = they caused each other to go slowly.
- 91 *palepu'* = *ṅalipu'*: a large cylindrically shaped woven basket made of bamboo; used for storing the bundles of rice.

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|-----|--|-----|---|
| 95 | Balamoko dua lombok,
rompoko tallu tanete. | 95 | A fence around two valleys place,
Set an enclosure round three hills |
| 96 | Dipa'parampoi tedoŋ,
dipa'palin-palinanni. | 96 | So that kerbau can be led there,
In number now can there be brought. |
| 97 | Tedoŋ taŋ mate anakna,
taŋ marantan sumaŋa'na. | 97 | They did not die those kerbau calves,
Their vital force did not depart. |
| 98 | Tallu ratu' edo'-edo',
taŋ sanda kambu bulaan. | 98 | Three hundred kerbau calves there were,
Gold muzzles for them fell far short, |
| 99 | Kambu kapipei pira,
paŋka gajaŋ sarapaŋi. | 99 | A rush basket on mouth had some
Mouth guards of others were gold kris. |
| 100 | Tedoŋ manoka didaja,
manoka dikira-kira. | 100 | Those kerbau, they would not be coaxed
They simply could not be cajoled. |
| 101 | Iapi anna mellao,
anna tumerŋka isulu'. | 101 | And every time that he went forth
When from the bolted one he strode |
| 102 | Tampaŋ rurapi nanai,
panompok doke-dokean. | 102 | Stayed by a ricefield water filled
A dyked one full of water plants. |
| 103 | Taŋ nauma ke maraŋke,
ke nakalaŋkai kalo'. | 103 | He made no ricefield on dry ground
When water ditch was far away |
| 104 | Bu'bu'-bu'bu'pi rrandanni,
saruran tiku biriŋna. | 104 | But when small wells were near its banks
Water channels round its edges. |
| 105 | Padaŋ ma'lompo masapi,
ma'ilalan bai tora. | 105 | Its soil was rich, just like the eel,
Its texture as a tusked pig, fat, |
| 106 | Lendu' rokko makatanna,
kendek to kapareanna. | 106 | The poor earth was there far beneath
Soil where the rice grew was above. |
| 107 | Kendek patuku ma'dandan,
sola lampo' sieloŋan. | 107 | Its harvest, sheaves of rice in rows
Bunches in a winding line set. |
| 108 | Urria ponnoan alaŋ,
iami ma'telaŋ baluk,
ia ma'kande silambi'. | 108 | He took care the rice house was full
In order to trade constantly
And every day to eat of it. |
| 109 | Iato sesa nakande,
ra'dak napatama kurin. | 109 | His sustenance he looked to first,
In cooking pot he had it placed. |

98 The calves had to be muzzled, so that the cows could be milked.

99 *gayaŋ sarapaŋ* = large gold kris.

paŋka: a forked piece of wood.

101 *sulu'* = the bolt, i.e. of the house.

102 *doke-doke*: waterplant which grows in fertile water-filled ricefields.

105 *ma'lompo* = having fatness.

108 *ponnoan* = fullness.

ma'telaŋ = to play *telaŋ*. *Telaŋ* is the name of a game played with a piece of bamboo and a small mat, about 1 ft. square, made of plaited bamboo. This mat is put on a stick. The pieces of bamboo are thrown at it and bounce back on striking it.

silambi' = regularly.

- | | |
|---|--|
| 110 Pare manoka didaja,
manoka dikira-kira. | 110 That rice, it would not be coaxed,
It simply could not be cajoled. |
| 111 Iapi anna mellao,
anna tumerɔka iampanɔ. | 111 Now, every time that he went forth
Now when the threshold he did cross |
| 112 Natingarapi lanɔgesa',
Nailanɔpi boɔa'-boɔa'. | 112 He only saw there young kerbau,
He pushed his way through fleckéd young. |
| 113 Ke lao tama ipasa',
te lajan kasirampunan. | 113 When he into the market went
When at the place of sale did stay |
| 114 Boɔa'-boɔa' sanɔke'deran,
sambao' sanɔtjanɔkaran,
todi' sanɔpembalabaran. | 114 The young flecked kerbau went in groups
Grey buffaloes then started out
Above climbed those with white marked
[brows. |
| 115 Tibialanɔ saronɔ pondan,
tibibi' pallolo datu. | 115 The woman of low rank glanced back
Young women of high rank turned round |
| 116 Untiro ambana londonɔ,
pa'kaleanna muane. | 116 To gaze upon that stalwart form
The strong form of that mighty man. |
| 117 Pa'kaleanna diarru',
ambana dimaa-maa,
ditolo' riti bulaan. | 117 His shape, it had a gracefulness,
His carriage, it was elegant,
His form, composed as necklet gold. |
| 118 Natole tumarɔke suru',
tumetarɔ passara'kasan. | 118 Again the offerings he made
Atonement rites he then performed. |
| 119 Suru'na lemba kalando,
sola karandanɔ kalua'. | 119 The off'ring for a lengthened pole
And for a basket that is large. |
| 120 Nasulean dio mai,
nabalik sambalin mai. | 120 And then he brought it back with him,
And then from there he bore it back. |
| 121 Randuk masaki ulunna,
madaramban beluakna. | 121 Then fevered had become his head,
And rumped then his hair became. |
| 122 Ditambai to minaa,
diindan ranɔga inaa. | 122 They called the ones who <i>adat</i> knew,
Took those whose minds were very rich. |
| 123 Sae umbille alukna, | 123 They came his special rites to choose |

110 The rice has a *deata* = soul, life force. The meaning is that the rice is to be treated with respect and that it is to be used with discretion.

112 *natinɔra* = he looked up.
nailanɔ = he rubbed himself against.

115 *saronɔ pondan*: hats worn by women of low rank as a protection against sun and rain: the hats are made of pineapple leaves.

117 *diarru'* = it has been pared down.
dimaa-maa = it was made as beautiful as possible.
ditolo' riti bulaan = he is strung like a gold necklet.

119 These offerings are made to ensure a rich rice harvest. The harvested rice is carried on a carrying pole, *pikulan*; it is often put in baskets.

123 *umbille* = to separate, to keep apart.

- | | | |
|-----|--|---|
| | umpemaŋsan bisaranna. | The right ritual to select. |
| 124 | Sae ma'reboŋan didi,
ia ma'rampe retokan. | 124 The sugar palm leaves they then broke
And then the pieces counted out. |
| 125 | Natumpumi tama darra',
nakasa tama landa uai. | 125 The rushing water caught at him,
He struck against the swirling stream. |
| 126 | Sisarak aŋin natambuk,
sola darindiŋ naselle'. | 126 His breath and he, their union broke,
The wind he always had with him. |
| 127 | Randuk dipopendio' boka',
dipopessussu maregan. | 127 With coconut oil him they washed,
They rubbed away the dirt with it. |
| 128 | Anna disanda beloi,
dipapantan pareai. | 128 Dressed fully and adorned he was,
In finery completely clothed. |
| 129 | Randuk didedekan gandar,
dirembar, ate banua. | 129 And then they struck the drum for him
The 'liver of the house' they hit. |
| 130 | Iamo sarro budanna,
pekaua' kaiarŋna. | 130 The wailing there was very great
The moaning was extremely loud. |
| 131 | Disembar, pantanan nene',
paŋosokna to matua. | 131 Were chosen rites by forbears set
Prescriptions of the ancestors. |
| 132 | Dipasandami rere'na,
ganna'mi loki-lokinna. | 132 Complete the beasts for slaughtering
The animals that must be killed. |
| 133 | Dipalaŋŋan banuanna,
dipateka' dipalanta'. | 133 They took him then into his house,
There, in the room in front was laid |
- 124 The breaking of the ribs of sugar palm leaves: this is a process by which the *to minaa* endeavours, by divination, to determine whether the offence that is the cause of the sickness is one that is against the gods, the ancestors, or the *adat* prescriptions.
ma'rampe = he put aside.
- 125 "The rushing water" and "the swirling stream" are figurative expressions used to denote the period of crisis in a sickness.
natumpumi = he pushed against.
nakasa = he grazed against.
- 126 In another version of the chant for the deceased, the second line reads: *sibokoran darindiŋ naselle'* = he and the wind he had within him separated from each other; he breathed his last. These expressions are also used in ordinary speech in respect of the dead.
- 128 A dead man of rank is always clothed in trousers and jacket, wears the stately folded head cloth of a chief, has a gold neck chain and is girded with a gold kris. A dead woman of rank is dressed in a beautiful jacket and a coloured sarong, wears a necklace of wooden beads overlaid with gold, called *rara'*, and a gold bracelet.
- 129 "the liver of the house", is a poetical expression for a drum.
- 130 *kaiarŋ* is a poetical word for *kapua* = great.
- 131 *pantanan nene'* = that planted by the ancestors; *paŋosokna to matua* = that driven into the ground by the forefathers. These expressions mean that the ancestors established the order of the death ritual, that the form and extent of the rites are fixed. A variant of the expression *disembar, pantanan nene'* is *diparandukmo sembaŋan aluk* = they began to determine the ritual.
- 132 The family of the deceased decides how many buffaloes are to be slaughtered. Some are given by various members of the family, some may be reciprocal presents, some may be redemption for a pledged ricefield.

- | | | | |
|-----|---|-----|---|
| 134 | Randuk dipassare paṅden,
dipatukku andelen. | 134 | Placed in a posture gently leaning
In a position pleasant bent. |
| 135 | Ditananan bua lajuk,
diosok kalintaro tua. | 135 | They planted the high fruit for him,
The old areca palm put in. |
| 136 | Disaṅkinan bete tondok,
biladoṅ sa'de banua. | 136 | "Fish of the village" tied to it,
The <i>biladoṅ</i> of the forecourt. |
| 137 | Dipati' paṅalukanna,
bisara sitimajukna. | 137 | They fixed the order of his rites
The <i>adat</i> forms befitting him. |
| 138 | Namasiaṅ to makale',
nakulla' birro to allo. | 138 | On the next day, in the morning
Just as the glowing sun arose |
| 139 | Ditambai to mebalun,
umpati' paṅalukanna,
te lajan rampe matampu'. | 139 | The priest of death they summoned then
To fix upon the rites for him
Which are assigned to the West. |
| 140 | Namasiaṅ to makale',
nakulla' birro te allo. | 140 | On the next day, in the morning
Just as the glowing sun arose |
| 141 | Rampomi lembaṅ sura'na,
sola lopi bulaan. | 141 | He came there in his carved prau,
Arrived he in his golden boat. |
| 142 | Dipasanda to ma'duduy,
bendan bandera leko'na. | 142 | The head-cloth wearers stood in line,
For him the flags hung of the left, |
| 143 | Bendan bala'kajan duku',
sola to lempo bumarran,
te lajan rante kalua'. | 143 | The platform for the meat stood there,
The stage that smelt of flesh was there
There on the wide plain, there it was. |

134 *paṅden* is a kind of fragrant grass.

andelen is a kind of fragrant grass which is burnt as incense at offering ceremonies.

135 "the high fruit", is the areca palm, the fruit being high up in the tree. This tree is also called *buah dao* in the poetical language. It is planted in the forecourt of the deceased's house when the first buffalo is to be slaughtered, *ma'puli*, and the beast is tied to it.

136 *bete* is the *ikan gabus*, a fish living in the water in the ricefields: *biladoṅ* is also a kind of fish. Both words denote the buffalo.

139 According to *adat*, the west is the zone allocated to the death ritual and to the offerings to the ancestors. The offerings to the latter are directed towards the south-west. To the east zone is allocated the offering ritual to the gods which offerings are directed towards the north-east. The *adat* customs performed in the western zone are also called *rambu solo'* = smoke that descends, those in the eastern, *rambu tuka'* = smoke that ascends.

141 The dead man is kept in his coffin in the house for a period of time.

rampomi lembaṅ is a contraction of *rampomi ilembaṅ*; similarly, *lolomyi rante* = *lolomyi irante*, see I C 150, and *mamma'mi batu* = *mamma'mi ibatu*, I C 152.

142 *to ma'duduy*: female members of the family who hold above their heads a single black cloth and who go in a procession to the place where the buffaloes are to be slaughtered at the second part of the death feast. The end of this long cloth is held by a slave. For three days none of these women may cross a river.

"the flags hung of the left": these flags, *tombi*, are attached to bamboo poles. They are called flags of the left because they are only used at a death ritual and not at any ritual connected with the gods: the left is the west, which is associated with death.

- | | |
|---|---|
| <p>144 Loloꝛmi bati' tikunna,
sola mana' sariunna,
loloꝛmi metua' ponno.</p> <p>145 Nasundun to alukna,
to lajan rante kalua'.</p> <p>146 Mamma'mi lan lembarꝛ
[sura'na,
ilan lopi bulaanna.</p> <p>147 Nalambi' tanda allu'na,
sola pa'indaoanna.</p> <p>148 Bendanmi lakkean sura',
te lajan rante kalua'.</p> <p>149 Bendan tau-tau lampa,
sola to bombo dikita.</p> <p>150 Loloꝛmi rante kalua',
tama tandurꝛ kalonaran.</p> <p>151 Ke'de'mi tekkenan doke,
to lako toꝛkonan bara'.</p> <p>152 Nasundun to alukna,
to lajan rante kalua',
mamma'mi batu dilobarꝛ.</p> <p>153 Male titeꝛka lentekna,
tirimba pessosjananna.</p> <p>154 Unnola barana' rombe,</p> | <p>144 From everywhere the offspring streamed
And the descendants numberless,
For blessings crowded they that place.</p> <p>145 The ritual was fully done
There on the wide plain carried out.</p> <p>146 He lay there in his carved prau,
He rested in his golden boat.</p> <p>147 The rites decided on were reached,
The highest form they held for him.</p> <p>148 The small carved house to hold his corpse
Was on the wide plain then set up.</p> <p>149 His bamboo image they set up,
Was then his spirit manifest.</p> <p>150 That wide plain people overflowed
When entering that huge feast place.</p> <p>151 Then came the right to hold the lance
Of the clan house having power.</p> <p>152 The ritual was fully done
There on the wide plain carried out,
Then in the opened grave he rested.</p> <p>153 And then it was his feet strode forth,
His arms were swinging to and fro.</p> <p>154 He to the spreading banyan went,</p> |
|---|---|

- 144 *metua'* = to endeavour to obtain a blessing: by bringing a buffalo or a pig to be slaughtered for the deceased one hopes to obtain blessings from him.
- 149 At the supreme form of the death feast, an image, called *tau-tau* or *tatau*, is made of the deceased. This image can be made of bamboo poles tied together and dressed with cloths, the face is also made of cloth: such a *tau-tau* is called *tau-tau lampa*. The image can also be made out of *nanꝛka* wood. A *tau-tau* is attired in beautiful cloths and adorned with ornaments. It is put on the floor of the rice granary and when the corpse is taken to the place of the feast, the *tau-tau* goes with it. After the corpse has been interred in the rock grave, the *tau-tau*, stripped of its ornaments, is placed in a niche close by with a protecting rail in front of it. When the ritual for the deceased has been concluded and when his soul has gone to the Land of the Souls, his spirit is manifested in the *tau-tau*. Since, in this traditional chant for the deceased, the image referred to is made of bamboo, it may be presumed that the use of *nanꝛka* wood is of later origin.
- 151 *tekkenan doke*: the custom whereby the lance with which one of the buffaloes is killed at the death feast, must be handed over to the clan house with which the participants have a mutual relationship. At a death feast for one of the members of the clan house called Bamba, in the *adat*-community of Anjin-Anjin, for example, Bamba hands over this lance to the clan house called Amparꝛbassi, and at the death feast for a member of Amparꝛbassi, the latter hands it over to Bamba.
- 154 The *barana'* = waringin is the tree in which the spirits dwell. The "fallen's three grave

- sola tambuttana tallu.
 155 Tileak lembamo lao',
 tidollo panta'daranna.
 156 Tipae'-pae' tombinna,
 tipailan banderana.
 157 Tipae' lako matampu',
 dio kalambunan allo.
 158 Tuo kalukumo dio,
 la ma'induk tumaarumo.
 159 La lao laʔjanmo laʔi',
 te dao to paoranan.
 160 Tindak sarira naola,
 mian kila' napolalan.
 161 La ma'banuamo bulan,
 la ma'tondokmo bintoen.
 162 Manda'mo naoli' Lemba,
 nasaluʔku Pariama.
 163 La dipopa'taunammo,
 la ditiro ke maʔambo'.
 164 Ke diparokkoi banne,
 ke massea'-searaŋki'.
 165 Nakuanna' dao mai,
 kada napatuleranna':
 166 „Patarimako sambu'mu,
 balla'ko lindo bajummu.
 167 Parokkoi tua' sanda,
 paraja sanda mairi',
 roŋko' todiŋ sola nasarj.”
 168 Nakuanna' dio mai,
 kada napatuleranna'.
 169 Masakkeko kumasakke,
 Tabassirj makole-kole.
- To the fallen's three grave mounds.
 155 And then this region southward passed,
 His spirit flowed as water, fast.
 156 His flags were waving to and fro,
 His banners fluttered up and down.
 157 They wave there, going to the West
 To that place where the sun descends.
 158 A coconut palm, he grows there,
 A sugar palm, high over all.
 159 There shall he to the heaven rise,
 There dwell in the all-covering.
 160 He takes the rainbow as his path,
 The flashing lightning is his way.
 161 His dwelling shall be in the moon
 His living place, there in the stars.
 162 The Great Bear, it embraces him
 The Pleiades clasp him to them.
 163 For us he is the season's sign,
 We look for him to sow the rice
 164 When time it is to strew the seed
 When we should scatter it about.
 165 To me he speaks from high above
 The words of wisdom he gives me:
 166 “For blessings, spread the cloth you wear,
 Your open jacket, lay it out.”
 167 “The fortune-bringing gifts lay there,
 All things that give prosperity,
 All benefits that are sublime.”
 168 To me he speaks from high above
 The words of wisdom he gives me.
 169 May you prosper, may I prosper,
 May each of us a long life have.

mounds” are also dwelling places of the spirits.

166 *sambu'* = sarong worn by men.

lindo bayummu = the face of your jacket.

ID

Ossoran badoŋ to dirapa'i

ID

**Traditional chant for the deceased for whom
the elaborate ritual for the dead is carried out**

The informant was Rubak of the village of Kalinduran in the Nonongan village-group, Kesu' territory. The words were written down by Mr. J. Tammu.

- | | |
|---|---|
| <p>1 La kulambi'mo dadinna,
kudete'mo garaganna,
to dolo kapuaranna.</p> <p>2 Iari tonna dikombor,
tonna dipapore tampa,
anna randuk didadian.</p> <p>3 To taŋ dikandean essun,
taŋ dileran bua kaju.</p> <p>4 Ia nakande indo'na,
dikande untampa rara'.</p> <p>5 Urrende-urnde bulaan,
tu la komborŋmi bulaan.</p> <p>6 Randuk ke birroi allo,
ke kendekki sulo padaŋ,
ke kapana'-panaranna.</p> <p>7 Rokko ditambuli padaŋ,
dibuak pekali bassi.</p> <p>8 Dipantananni lolona,
dadi sarita lolona.</p> <p>9 Komborŋ maa' tauninna,
tu bulajan banne ba'taŋ.</p> <p>10 Anna kasalle dadinna,
anna lobo' garaganna.</p> <p>11 Tu bulajan banne ba'taŋ,
tu rara' ranŋa inaja,
ponto passasaran tuju.</p> <p>12 Inda ia la susinna,
kasalle nairi' aŋin,
lobo' nasimba darindiŋ.</p> | <p>1 The time of his birth have I reached
To his genesis I have come
The forefather revered as lord.</p> <p>2 Now, at the time when he was formed
When robust and well-shaped he was
When he was about to come forth</p> <p>3 For him were eaten no sour things,
No fruits were tasted for him then.</p> <p>4 It was that which his mother ate,
Ate, that as a necklet formed him.</p> <p>5 She fashioned him to be as gold
That he in splendour should come forth</p> <p>6 Just at the time the sun rose up,
Just when the earth's torch could be seen
Just as it fierce began to glow.</p> <p>7 A hole was then dug in the earth,
The ground with an iron spade was turned.</p> <p>8 And then his cord was therein, placed,
His cord, it was a blue white cloth,</p> <p>9 A <i>tjindai</i> cloth his afterbirth;
His many thoughts were just as gold</p> <p>10 That fine and stalwart he should grow
His body speedily mature.</p> <p>11 His many thoughts were just as gold,
His ideas a gold necklace were,
His advice as an armband was.</p> <p>12 Is there one who can equal him?
The cool wind blew and made him grow
The mild breeze stirred and so he thrived.</p> |
|---|---|

5 Cf. strophe 112 of I A which tells that the mother desired objects of gold, so that the child she was expecting would be like gold.

- 13 Nasindau talimpuru',
natende' anna kasalle.
14 Anna kasalle madomi',
nalobo' tikara-kara.
15 Kasalle naria suru',
lobo' natandi sara'ka',
te mai perkalossoran.
16 Tu bulajan banne ba'tar,
tu rara' ranğa inaja,
ponto passasaran tuju.
17 Ma'doke-doke ranğa'na,
ma'pasoan tarunona,
sitondon tindo borjinna.
18 Kalimbaun ma'pagu'gu',
batu napaturu-turu,
nabandaņanni pekali.
19 Ke nasalaga ranğa'i,
ke naterņko tarunoi.
20 Natambaimi sarņtondokna,
naoņli'mi sarņbanuanna.
21 Ma'bajanan anna bekak,
dikki' anna surusiak.
22 To laen-laen dadinna,
to seņa' paņgaraganna. *)
40 Buņka'ko ba'bana laņi',
pentiroanna deata.
41 Tindak sarira naola,
mian kila' napolalan,
sundallak napolambanan.
42 Sae mellese iPoņko',
mentunannan riKalebu',
te lajan bambana Poņko'.
- 13 The cyclone whirled itself round him,
It cradled him to make him big.
14 And then it was he swiftly grew
And then it was he quickly thrived,
15 By off'ring rites watched swiftly grew,
By cleansing rites, supported, threw
By purifying rituals.
16 His many thoughts were just as gold,
His ideas a gold necklace were,
His advice as an armband was.
17 His fingers, they were just like spears
His toes as shafts of lances were
As dreamed in dreams he had at night.
18 Huge clods of earth before him shook,
He made the stones before him plead,
Used digging stick as goat-haired lance
19 When as a harrow used his hands
When as a plough his fingers used.
20 And then he called his villagers
His neighbours summoned with a shout.
21 They came, in sum more than parrots,
Their number greater than all birds.
22 He was a man of special birth
A man strange in his coming forth.
40 The gates of heaven open thou
The window of the godly ones.
41 He chose the rainbow as his path,
The flashing lightning was his way
He walked along the kindled forks.
42 Poņko' he reached and trod thereon,
There on Kalebu' did he live,
There in the region of Poņko'

*) Strophes 23 to 39 inclusive, are similar to a number of strophes in I A and are, therefore, not given here.

13 *sindau*: to put a loop of rope round something.

17 The ancestor was skilled in agriculture.

21 *dikki'* = small, scanty. This word is used when it is desired deliberately to state the reverse of the actual facts, e.g., because the place where the harvested rice is dried in the sun must be respected, one does not say of a quantity of rice drying there: *buda tu pare* = there is much rice; one must say: *dikki' tu pare* = there is but little rice. In such cases *dikki'* really means "much".

42 *Poņko'*: see str. 59, I A, where the parallel region is *Lebukan* = island. *Poņko'* and *Kalebu'* both mean islet; they also mean heap of earth, mound.

- 43 Umbarʒunan lando loʒa,
unnosok salle a'riri.
- 44 Randuk titerʒka lentekna,
tirimbak pessojananna.
- 45 Sae mellese iTaʒsa,
mentunannan riEndekan.
- 46 Umpalele toʒkonanna,
umbe'do kapajuʒanna.
- 47 Sae mellese Marindiŋ,
mentunannan Banua Puan.
- 48 Umbarʒunan lando loʒa,
unnosok salle a'riri.
- 49 Nanai loʒke ma'bu'a',
tumajaŋ, ma'balinono,
liŋgi' ma'kasea-sea.
- 50 Nadoloan burakena,
naturu' paŋlalananna.
- 51 Napaseŋgoŋi garatuŋ,
nadedekki kuli' saa,
rorerʒna tandilo ula'.
- 52 Ma'tete Batuko, batirŋ,
unnola landa Sarira!
- 53 Sae meŋkanna iKesu',
mentunannan riBaŋkudu.
- 54 Umbarʒunan lando loʒa,
unnosok salle a'riri.
- 55 Nanai loʒke ma'bu'a',
tumajaŋ, ma'balinono,
liŋgi' ma'kasea-sea.
- 56 Randuk titerʒka lentekna,
tirimbak pessojananna.
- 57 Sae mellese iBatu,
mentunannan riSiguntu',
- 58 La rampo indete tondok,
indete sa'de banua.
- 59 Umbarʒunan toʒkonanna,
unnosok salle a'riri.
- 60 Nanai tumaŋke suru',
- 43 Built that which has a roof high-pitched,
Set up that which on tall poles stands.
- 44 And then it was his feet strode forth,
His arms were swinging to and fro.
- 45 Taʒsa he reached and trod therein,
There in Enrekaŋ did he live.
- 46 And then his clan house did he move,
His shielding force he took elsewhere.
- 47 Marindiŋ reached and trod therein,
There in Banua Puan lived
- 48 Built that which has a roof high-pitched,
Set up that which on tall poles stands.
- 49 The *bu'a'* held the high born one,
Sublime, he strode there in the row,
The mighty one the great feast gave.
- 50 His *burake* preceded him,
His people followed on behind,
- 51 The bead-hung drum she struck for him,
The python skin she hit for him,
Resounded the snake instrument.
- 52 Now, song of grief, walk on the Rocks
Walk upon the curved Sarira.
- 53 He reached Kesu' and trod thereon,
There on Bangkudu did he live
- 54 Built that which has a roof high-pitched,
Set up that which on tall poles stands.
- 55 The *bu'a'* held the high born one,
Sublime, he strode there in the row,
The mighty one the great feast gave.
- 56 And then it was his feet strode forth,
His arms were swinging to and fro.
- 57 Batu he reached and trod thereon,
There on Siguntu' did he live.
- 58 And then he reached the village here,
Came to the compound of this house.
- 59 And then he put his clan house up
Set up that which on tall poles stands.
- 60 There made the off'ring ritual

45 Taʒsa lies in the north of the Duri Federation, in the sub-division of Enrekaŋ.

- tumetaṅ lindo sara'ka'.
 61 Naria mendaun sugi',
 sitondon tindo boṅinna,
 sola mamma' karoenna.
 62 Minda ia la susinna,
 la sipalinpa daona?
 63 Tu bulaan banne ba'taṅ,
 tu rara' raṅga inaa.
 64 La lao tamami pasa',
 te lajan kasirampunan.
 65 Sule masaki ulunna,
 sule ramban beluakna.
 66 Ditambammi to bara',
 sola anak to makaka.
 67 Uṅkaṅkananni pesuru',
 tumetaṅ lindo sara'ka'.
 68 Tu Ne' Sarami patalo,
 sola to massaroṅ kumba.
 69 Urrundunanni alukna,
 saṅka' beloṅ-beloṅanna.
 70 Anna matindo isondorṅ,
 anna mamma' ribanua.
 71 Anna mellao rialaṅ,
 diorṅ landa' beloanna.
 72 La male toṅanmo ambe',
 male untampe tondokna,
 umbokoran banuanna.
 73 Sumolo' rante kalua',
 tama tanduṅ sea-sea.
 74 Anna tibolloi saroṅ,
 natikemboṅi kambuno.
 75 Uṅgaraga leppo'-leppo',
 nanai mantaa laṅsa',
 ussearan bua kaju.
 76 Urrundunanni alukna,
 saṅka' beloṅ-beloṅanna.
 77 Sandami ka'panan balaṅ
- The cycle of atonement rites.
 61 Thus guarded, his wealth was as leaves,
 As dreamed in dreams he had at night
 As in his evening sleep he saw.
 62 Who is there who can equal him,
 Exists there one just as sublime?
 63 His many thoughts were just as gold,
 His ideas a gold necklace were,
 64 Then to the market he did go
 There at the place of sale did stay.
 65 Then fevered had become his head,
 And rumped then his hair became.
 66 Were summoned then the *adat* chiefs
 Together with the notables.
 67 They made the cleansing rite for him
 The cycle of atonement rites.
 68 But it was Ne' Sara who won;
 He wears the dried areca leaf.
 69 They followed all the rites for him
 The ritual prescribed for him.
 70 There, in the house was he stretched out,
 There in the dwelling he did lay.
 71 They brought him down to his rice house
 Below, to his storehouse adorned.
 72 Now, father really shall depart,
 He from his village now will go,
 Behind him he will leave his house.
 73 Below to the wide plain they went
 Down to the spread out field they went.
 74 Protecting hats were then brought out,
 The fan palm leaves were widely spread.
 75 A platform small they then put there,
 The *laṅsat* were divided there
 And there the tree fruits were spread out.
 76 They followed all the rites for him
 The ritual prescribed for him.
 77 Flesh for the forebears held in hand,

66 For an explanation of the words in this strophe and those following, see str. 143, et seqq., I A.

74 For an explanation of str. 74, et seqq., see str. 159, et seqq., I A.

- tae'mi lindo menassan.
 78 Sandami tallu boꝓinna,
 la male toꝓanmi ambe'.
 79 Male titeꝓka lentekna,
 tirimbak pessojananna.
 80 Randuk unterꝓkai kalo',
 ullamban pasala dua.
 81 Lambi'mi bamba datunna,
 pessulunan karaeꝓna.
 82 Anna ma'tendan an era,
 anna ma'buꝓkaran ba'ba,
 anna ma'amparan ale.
 83 Matindo sisura guntu',
 mamma' sitandi takia'.
 84 Anna ma'tuturan ba'ba,
 anna ma'bentaꝓan lian.
 85 Randuk titeꝓka lentekna,
 tirimbak pessajoanna.
 86 Malemo naturu' gaun,
 naempa-empa salebu'.
 87 Lao' tambuttana tallu,
 lao' poꝓko' siannanan.
 88 Nanai torro ma'paꝓꝓan,
 unnesuꝓ ma'lea-lea.
 89 Messaile tumarantan,
 mentiro ma'uran-uran.
 90 Randuk unterꝓkai kalo',
 ullamban pasala dua.
 91 Tileak lembaꝓmo lao',
 rokko kalambunan allo.
 92 Bendan kalukumo dioꝓ,
 la ma'induk tumajaꝓmo.
 93 Tindak sarira naola,
 mian kila' napolalan,
 sundallak napolambanan.
- No faces there displeasure showed.
 78 Now, when in full had passed three days
 Then father really did depart,
 79 And then it was his feet strode forth,
 His arms were swinging to and fro.
 80 And then over the ditch he stepped
 Across both channels he did go.
 81 And then he reached his royal abode
 His dwelling place of majesty.
 82 The ladder was set up for him,
 For him they opened up the door
 Spread out for him the sleeping mat.
 83 Head-to-toe to some he lay there,
 His arms across the others were.
 84 And then they shut the door on him
 And somewhere else they took the steps.
 85 And then it was his feet strode forth,
 His arms were swinging to and fro.
 86 The clouds behind him he has left
 Enveloped in the mists is he.
 87 South, at the fallens' three grave mounds
 The six of them, there in the south.
 88 Sirih-pinang he stood chewing,
 He sat there making his mouth red.
 89 And when he glanced back his tears flowed
 When he turned round there was fine rain.
 90 And then over the ditch he stepped,
 Across both channels he did go.
 91 And then this region southward passed
 Then went down where the sun descends.
 92 A coconut palm is he there,
 A sugar palm high over all.
 93 He takes the rainbow as his path,
 The flashing lightning is his way
 He walks along the kindled forks.

80 This strophe has the meaning that the deceased is being taken to the rockgrave.

81 The Macassarese word *karaeꝓ*, a title of princes and members of the nobility, is here the parallel of the South Toradja word *datu* which has the different meaning of god, lord, prince.

87 See note to str. 174, I A.

- | | |
|--|---|
| <p>94 Buṛka'ko ba'bana laŋi',
pentiroanna deata,
te dao palulluṇan.</p> <p>95 Manda'mo naluṛṇ Lemba,
nasaluṇku Buṛa'lalan,
naepun meṛkidi-kidi.</p> <p>96 La ditiro ke maṛambo',
ke umparokkoi banne,
ke massea'-searanni.</p> <p>97 La sipasakkemo' batiṇ,
la sibenmo' tuo-tuo,
to mai kamarendeṇan.</p> <p>98 Kianakko, kikeanak,
tabassiṇ pekamasean.</p> <p>99 Anakmu disaṛa Daerṇ,
anakki disaṛa Rippuṇ.</p> <p>100 Anna daerṇ-daerṇ sugi',
anna rippuṇ bala tedoṇ.</p> | <p>94 The gate of heaven open thou
The window of the godly ones
The all-enveloping above.</p> <p>95 The Great Bear, it embraces him
The Pleiades clasp him to them
The shining stars encompass him.</p> <p>96 We look for him to sow the rice
When time it is the seed to strew
When we should scatter it about.</p> <p>97 In this dirge let us blessings ask,
Let each for each a long life wish,
A long life of prosperity.</p> <p>98 May you have children, may we, too,
May each for each for blessings ask.</p> <p>99 May your children be called <i>Daerṇ</i>,
May our offspring be called <i>Rippuṇ</i>.</p> <p>100 Riches may they gather to them,
Buffaloes collect in number.</p> |
|--|---|

94 Str. 192c, I A, reads: the shining stars around him press.

II A

Badoṇ malolo to Nonoṇan

II A

Chant for the deceased as sung in Nonoṇan.

Some of the texts II A to II J, inclusive, were written down by Mr. J. Tammu, others by Mr. L. Pakan.

- | | |
|---|--|
| <p>1 Le, le, le! tiromi tu tau toṇan,

tu to natampa deata.</p> <p>2 Iatonna dikomboṇ,
randuk dipaṇjidenanni.</p> <p>3 To taṛ dikandean essun,
taṛ dilaesan bua kaju.</p> | <p>1 Hey, hey, hey! Look at that exceptional
[man
Who was created by the gods.</p> <p>2 Now, at the time when he was formed
When first his mother fancies had</p> <p>3 For him were eaten no sour things
No fruits were tasted for him then.</p> |
|---|--|

1 *le* is an exclamation used to encourage the persons addressed to reply.
tau toṇan: a man in reality.

- | | |
|--|---|
| 4 To diparendé bumbujan,
to dikombor̃ pare pulu'. | 4 As white as milk was he then formed,
Like viscous rice he was then shaped. |
| 5 To dadi lan pussakna,
kombor̃ imatalabona. | 5 He came forth at the sky's far rim
The zenith of the firmament. |
| 6 Dikkan to maļemo sau',
dikkan to membuleammi. | 6 Alas, he has now southward gone,
Alas, he is now there ahead! |
| 7 Lalan saņbamba naola,
saņbua' peņkaleakan. | 7 He has gone where all men must go
To that place where men pass from sight. |
| 8 Mpellambi' bamba suruga,
sola tondok to mario. | 8 The gate of heaven he has reached
The village where they ever grieve. |
| 9 La saņtoņkonan nene'na,
saņsujan to dolona. | 9 Now lives he with his ancestors,
He now dwells with his forefathers. |

4 *diparendé* = iron ore is being smelted.

7 *saņbua'*: the *adat* community which as a whole holds the *bua'* feast.

II B

Badon malolo To Paņala'

II B

Chant for the deceased as sung in the Paņala' territory

The informant was Kambuno, a *to minaa* of the village of Tondon.
When this chant is sung for a man of rank the words are as follows:

- | | |
|--|---|
| 1 Ambe'ki, umbamira saņ-
[tondokna,
to mai saņsaroanna,
sito'doan tarampakna? | 1 Our father, where are those of his village
[now,
The ones who to his group belong
Whose eaves drip water each on each? |
| 2 Maiko anta unnondo,
inde paņrante manikna. | 2 Come, let us start the dancing now
On this plain, beautiful as beads. |
| 3 Ambe', perangiimo' matin, | 3 Now, father, pay thou heed to us, |

1 *saroan* is a derivative of *saro* = those who work for money; *saroan* means a hamlet, group of people belonging to one hamlet, who work the ground on a communal basis. In the Madandan territory, *saņsaroan* denotes a group of people who cultivate the ricefields and receive pigs as payment.

sito'doan tarampakna = whose eaves drip on each other; i.e. whose houses are very close together. See str. II C 9.

2 *maiko*: *ko* is the 2nd person singular; in the poetical language *ko* is also used as 2nd person plural with the meaning of you all.

unnondo = to make a jiggling movement; e.g., like that made at the *maro* feast. Here the term refers to the steps the performers take while they circle round.

- inde nasarjmo rapummu,
sola mana' sariummu.
- 4 Perangiimoko batiŋmu,
patananko taliŋammu,
alenko pa'perangiimmu.
- 5 Anna maleso muraŋi,
tilanta' lan taliŋammu,
allen lan pa'peraŋimmu.
- 6 Aŋki tolorarjko batiŋ,
arjki ba'narjko mario,
arjki eterj-eterjarko.
- 7 Battu la tetena batiŋ,
battu lalanna mario.
- 8 Mororj taŋ la tetena,
taŋ la lalanna mario.
- 9 Sisalo-salo batiŋna,
sikalamban mariona.
- 10 Paniŋomu tommu pea,
lollo'mu tommu baitti',
tommu randuk lelelawa.
- 11 Paniŋo disurasammu,
lollo' diangiloammu,
dibetau-tauammu.
- 12 Paniŋo disura' selerj,
lollo' dimata bulajan.
- 13 Sundun sarjtarjkena batiŋ,
sarjparajanna mario.
- 14 La ditendok temmi batiŋ,
diala temmi mario.
- To all thy kinsmen who are here
To thy descendants numberless.
- 4 Hear this chant of mourning, father
Incline thine ears and listen now,
Let thy hearing take it all in
- 5 So that thou now dost hear it well,
That it may penetrate thine ears
Within thy hearing shall be clear,
- 6 That we the lament string for thee
The mourning song make beautiful
That we like a bunch make for thee.
- 7 Which kind of lament should we sing,
Now, which way goes the mourning chant?
- 8 Now, should the form unfitting be
The mourning chant be incorrect
- 9 Then would the dirge for him be mixed
The lament from its course would stray.
- 10 This was thy game when thou wert young
Thee pleasure gave when thou wert small
When with the handrail thou didst walk.
- 11 Thy game, with its motifs adorned
Thy pleasure, with its carved designs,
Like something made of *betau* wood.
- 12 Thy game, like that with *selerj* drawn,
Thy joy, like sword blade gold inlaid.
- 13 Ends now a part of this lament,
A section of this song of grief.
- 14 Use this to start to sing the dirge
Take it to start the mourning song.

6 *kieten-etenarjko* (*eten*) = we arrange it in bunches for you; i.e., the strophes.

7 *battu* is the form of *ba'tu* that is used in the Paŋala' territory.

10 The dialect of the Paŋala' territory has *e* where *i* is used in the other territories, for example: *pea* instead of *pia*.

lollo': kind words; spoken with the object of touching the heart.

11 *disura'* (*sura'*) and *diangilo* (*angilo*) both mean: designs have been incised, carved.
betau is a tree with red wood and a red resin.

12 *selerj*: old *tjindai* woven cloth.

14 *ditendok* (*tendok*) = it is ladled out bit by bit.

II C

Badoŋ To Sa'dan

II C

Chant for the deceased as sung in the
Sa'dan territory

This chant consists of nine groups of strophes, each group containing two or three strophes of two or three lines; the first group has five strophes.

- | | |
|---|---|
| <p>a 1 Maiko tatannun batir,
tapan'a'ta' rio-rio.
2 Tiromi tu tau toŋan,
tu to natampa deata.
3 Malulun padaŋ naola,
ma'ti tombarŋ napolalan.
4 Tilewak lembarŋmo lao',
tirabun pa'taunammo.
5 Taŋ diruamo dilambi',
diren den dikilalai.</p> <p>b 6 Inde dao to tuŋara,
rintin to mennulu sau'.
umpolo bintanna sali.
7 Matindo situarŋ timbo,
mamma' sitonda patoke'.
8 Dao tarŋjana sondorŋ,
dao lisunna banua.</p> <p>c 9 Anna lendu' daa mai,
la messa'de banuammi,
la merreke' tarampakmi.
10 Umpopani' pani' arŋin,
umpolentek talimpuru'.</p> | <p>a 1 Come, let us weave the lament now
The mourning song, in sequence right.
2 Look at that exceptional man
Who was created by the gods.
3 The field's grasses has he trod down,
The pond he walked across dried up.
4 Then he this region southward passed,
Went, like the season, out of sight.
5 Now out of touch and out of reach
Led away, but now forgotten.</p> <p>b 6 He lies above here, on his back,
Woe, like one with south pointing head!
Across the bamboo floor slats lies.
7 He lies with palm wine holder there
He sleeps with pack of viscous rice.
8 There, in the centre of the house
The middle point of the abode.</p> <p>c 9 And then he passed here from the North
And walked beside your houses here
Your compounds here he did approach.
10 The wind's wings had he as his wings,
The gales, he had them as his feet.</p> |
|---|---|

1 *tapan'a'ta'* (*pana'ta'*) = we perform it according to a straight line.

dewata = god, spirit. This is the original form of the word and it is so spoken in the Sa'dan, Balusu and other territories. There are, however, some territories where there is elision of the consonant *w*, the word then being pronounced *deata*.

4 *tilewak* (*lewak*) = gone away (see *dewata* for note on usage).

7 *umpolo* (*polo*) = to cut through, to break through.

bintan: bamboo slats that are tied to the floor joists.

9 *tarampak*: in the Kesu' and Paŋala' territories the word means eaves, guttering (see str. II B 1). In the Tikala, Sa'dan and other territories it means compound.

- 11 Sumarruk susi burinti,
bali anakna betulaŋ.
- d12 Taŋkan lentekna lumiŋka,
taŋkan tuntun tarunona.
- 13 Lendu' titumbu tombinna,
tipailan banderana,
tilantuk baka buana.
- e14 Malemo situru' gaun,
sikaloli' rambu roja.
- 15 Sau' tondok to mario,
pessulunan makarorroŋ.
- 16 Tondok taŋ du'ku apinna,
taŋ disulun ruajanna.
- f17 Tibaen rokko matampu',
dioŋ kabotoan allo,
kalambunan pidun-pidun.
- 18 Bendan kalukumi dioŋ,
la ma'induk tumajaŋmi.
- g19 Te'dek bantaŋmo sarira,
ambuju'mo tarawe.
- 20 Napolalan laŋŋan laŋi',
naola laŋŋan batara.
- h21 Dadi deatami dao,
komboraŋmi to palullaŋan.
- 22 Patontoraŋ dao mai,
dambassan katiro-tiro.
- i23 La umbenki' tua' sanda,
paraja sanda mairi'.
- 24 Lan tondok saŋkaleleta,
bamba ma'datu-datunta.
- 11 Fast as *burinti* birds he moved,
Just like *betulaŋ* fledglings do.
- d12 And then his footsteps weak became
And then his fingers lost their grip.
- 13 His flags were waving as they passed
His banners fluttered up and down,
His goods in basket then went by.
- e14 He goes where clouds do follow him
To where the mists attend on him
- 15 Southi, to village ever grieving
To gateway that deserted is
- 16 To that place where no fire has burned
Where no coals on the hearth are put.
- f17 Now westward does he pass from view
Below, there where the sun descends
There, where the shining one goes down.
- 18 A coconut palm, he stands there,
A sugar palm, high over all.
- g19 The rainbow there, immovable,
The coloured arch, its full size, high.
- 20 His skyward path the rainbow is
He walks to heaven along it.
- h21 There he a deity shall be
The all-enfolding shall become
- 22 Ever on high looking downward
Continually watching us.
- i23 He shall to us full fortune give
And blessings in their completeness
- 24 In this our village far renowned,
In our region famed as princely.

11 *burinti* and *betulaŋ* are birds of the ricefields and are similar to each other.

16 In the poetical language, the grave is called *banua taŋ merambu* = house from which no smoke rises.

I I D

Badoŋ malolo To Kesu'

I I D

**Chant for the deceased as sung in the
Kesu' territory**

This chant consists of four groups of strophes, each group containing four strophes.

- | | |
|--|---|
| <p>a 1 Iatonna dikomborŋ,
buŋa' dipaŋidenni.
2 To taŋ dikandean essun,
taŋ dilaeran bua kaju.
3 To laen dadinna,
to seŋa' paŋidenanna.
4 Dikkan to malemi sau',
dikkan to membuleammi.</p> | <p>a 1 Now at the time when he was formed
When first his mother fancies had
2 For him were eaten no sour things
No fruits were tasted for him then.
3 He was a man of special birth,
A man whose mother's needs were strange.
4 Alas, he has now southward gone,
Alas, he is now there ahead!</p> |
| <p>b 5 Nabala dambu ma'dandan,
ullambi' rombena laŋi'.
6 Ullambi'mo Poŋ Lalondoŋ,
undete' bambana mukkun.
7 La saŋbanua nene'na,
la saŋtondok to dolona.
8 Taŋ marandenkoka iko,
tae'ka dallo riomu?</p> | <p>b 5 Beyond the rows of trees he went,
The rim of heaven he did reach.
6 And Poŋ Lalondoŋ did he meet
There where folk ever active are.
7 His forbears are his neighbours now
His forefathers, fellow dwellers.
8 Now, are not you affected, too,
Do not you mourn in sympathy?</p> |
| <p>c 9 Kami, kami madandenkan,
dikki' to dallo rioki.
10 Tibaen rokko matampu',
diorŋ kalambunan allo.</p> | <p>c 9 We, we are the affected ones,
Great is our grief and sympathy.
10 Now westward does he pass from view
Below, there where the sun descends.</p> |

5 *nabala dambu ma'dandan* = the *djambu* trees standing in a row separate him; i.e., they act as a fence.

rombena laŋi': *rombe laŋi'* = fringe of the firmament; *rombe* = fringe. The fringe is an allusion to the leaves of the bamboo called *aur*. This bamboo is planted at the opening in the enclosure of a village, and its leaves hang down over this entrance. In this strophe, *rombena laŋi'* has the same meaning as *randan laŋi'* = the rim of the firmament, the horizon. The Land of Souls is far away on the horizon to the south-west.

6 Poŋ Lalondoŋ is the Lord of the Land of Souls, the Judge in the Land of Souls, who decides whether a soul shall be admitted, or not. Poŋ Lalondoŋ was the son of Poŋ Baŋgairante and Tallo' Maŋka Kalena. Poŋ Baŋgairante was one of the children of the union of heaven and earth, see *The Merok Feast*, pp. 66-71, str. 323-348.

bambana mukkun = the place where men are ever active, is a poetical description of the Land of Souls. The activity of the people in the Land of Souls is probably meant to convey the idea that they are always receiving souls.

- | | |
|---|--|
| <p>11 Bendan kalukumo dioꝝ,
la ma'induk tumajaꝝmi.
12 La naola laꝝꝝan laꝝi',
la kendeꝝ to palulluꝝan.</p> | <p>11 A coconut palm, he stands there,
A sugar palm, high over all.
12 He to the firmament shall rise
Ascend to the all-enfolding.</p> |
| <p>d13 Dadi deatamo dao,
komboꝝmo to palulluꝝan.
14 Ditiꝝara ke maꝝambo',
ke umparokkoki' banne.
15 La mendadi Buꝝa'lalan,
la komboꝝ bintoen tasak.
16 La dadi dao pussakna,
komboꝝ lan matalabona.</p> | <p>d13 There he a deity shall be
The all-enfolding shall become.
14 We look for him to sow the rice
When time it is to strew the seed.
15 He shall The Pleiades become
Become a yellow shining star
16 There, at the far rim of the sky
There, at the zenith shall be changed.</p> |

II E**Simboꝝ podo'**

- 1 Bendo' bulan inde batiiꝝ,
tiboꝝꝝ inde mario.
2 Metituran-turan ba'taꝝ,
merosso-rosso inawa.
3 Taꝝ madandenkoka iko,
tae'ka dallo riomu?
4 Kami, kami madandenkan,
dikki' to dallo rioki.
5 Allo sindi'mora te,
lillinan saꝝboꝝimora.

Bendo', bendo'.

II E**Chorus that is interrupted**

- 1 This mourning chant is terrible
Frightful is this song of grief.
2 The feeling of the mind is changed,
Dejected now becomes the heart.
3 Should not you now affected be,
Should not you mourn in sympathy?
4 We, we are the affected ones,
Great is our grief and sympathy.
5 And now it is but a few days,
The darkness of a single night.

Frightful, frightful!

1 *bendo'*: a ferocious animal which, according to tradition, lives in rivers. *Bendo'* is usually an exclamation of horror and anger. The meaning of the words *bendo' bulan* is not clear to me: *bulan* means the light colouring of the albino; *tedoꝝ bulan* = light-coloured buffalo. The Toradja are forbidden to eat an albino buffalo.

3 *dallo riomu* = your grief and sympathy.

5 *sindi'* is a poetical variant of *sidi'* = few.

This strophe says that the dead man will be laid in his grave and will then pass from the world of men.

II F

Pa'sakkun mario *)

II F

Restraining grief (?)

These strophes are concluded by the performers singing the words: "*sakkun mario*". *)

- 1 Malemo naturu' gaun,
naempa-empa salebu',
natalunduk pini-pini.
- 2 La saɽbanua nene'na,
la saɽtondok to dolona.

- 1 The clouds behind him has he left
Enveloped in the mists is he
The drizzling rain bends over him.
- 2 His forbears are his neighbours now
His forefathers, fellow dwellers.

Sakkun mario!

*) *sakkun mario*: the following derivatives are known from *sakkun*: *ma'sakkun are* = to hold the chin in the hands; *ma'sakkun-sakkun puduk* = partly to cover the mouth with the hand; *pa'sakkun mario* probably means restraining grief; *mario* = grief, sorrow.

II G

Pa'randen-randen

II G

Speaking the word 'alas' twice

- 1 Ambe', la lumba minai,
anna sanda pakean?
- 2 Umbai la lu tamamo
banua taɽ merambu.

- 1 Father, at what place art thou now,
Dressed in thy finery complete?
- 2 Hast thou perhaps gone to that house
The one where no smoke does ascend?

- Randen, ehe randen!
- 3 Umbai disalli' leko',
ditaruntun salian.

- Alas, alack! Alas, alack!
- 3 Was it not locked the proper way,
The bolt from outside was shot home?

Randen!

Alas!

- 3 The rock grave has a bolt fitted on the inside which is shot home from the outside.
In addition to the expression *disalli' leko'*, in the poetical language there is also *ditaruntun kairi* = it was shot in the left (wrong) manner.

II H

Passimban

- 1 Tileak bambami lolo',
tirabun pa'taunammi.
- 2 Ullambi' rombena laji'
simban bembe tirembon.

2 Here, the text is not clear to me but perhaps there is a relationship between the fringe of heaven and the goat hair on the staff held by the *to ma'retten*; see pp. 17 and 87 (note 17).

II H

Making allusions

- 1 Now south, is he hid from our sight
Hid, and now the seasons' sign is.
- 2 The rim of heaven he has reached,
The hanging goat hair hints at it.

II J

Bolu gatta

- 1 Sando rido', bolu gatta,
sanda kapu', sanda rio.

1 *rido'*: I could not get a satisfactory explanation of this word. It is possible that it is a variant of *rio* = mourning.
sando may be a variant of *sanda* = complete. In some forms of the chant for the deceased we find: *sando rido' rido'kal la lao: rido'kal la lao* is the same as *rido'kan la lao*, the *n* of *rido'kan* being assimilated: *rido'kan la lao* = we have brought the mourning chant to its conclusion, let us go.

II J

Betel and Gambir

- 1 Mourning ends: betel and gambir
And lime are there: the mourning ends.

II K

Badon to sonlo' ^{a)}

- 1 Tiromi tu tau tojan,
tu to natampa deata.
- 2 To laen-laen dadinna,
to seŋa' paŋidenanna.
- 3 La natibolloi saron,
natikembonji kambuno,
ke lajan rante kalua'.
- 4 Kambuno to randan laji',
ta'duŋ to lelean uran.

II K

**Chant for the deceased as sung by those
who go downward in procession**

- 1 Look at that exceptional man
Who was created by the gods.
- 2 He was a man of special birth
A man whose mother's needs were strange.
- 3 Protecting hats were then brought out,
The fan palm leaves were widely spread
When he upon the wide plain was,
- 4 The fan palms from the sky's far rim,
The shielding from the place of rain.

^{a)} *sonlo'* = to go down; is a variant of *solo'*. In the context of a death feast, or of an offering feast, it means to go in procession to the field where the final rites are to be performed.

- | | |
|---|---|
| <p>5 Taꝥ ditirorika lako,
taꝥ ta'parika matanta?</p> <p>6 Malulun buntu naola,
ma'ti tombaꝥ napolalan.</p> <p>7 Umpotedoꝥ-tedoꝥ batu,
ma'pasilaga lolalan.</p> <p>8 Nadoloan burakena,
naturu' paꝥlalananna.</p> <p>9 Mario-riokan kami,
marorroꝥ silelekan.</p> <p>10 Male natampa ambe'ki,
naboko'i ma'dadiꝥki.</p> <p>11 Male untampe tondokna,
umboko'i banuanna.</p> <p>12 Malemi naturu' gaun,
naempa-empa salebu',
napararre' uran allo.</p> | <p>5 Does it not come within our sight,
Are not our eyes aware of it?</p> <p>6 The mountain's grass did he tread down,
The pond he walked across dried up.</p> <p>7 With stones as buffaloes he played,
While on his way he made them fight.</p> <p>8 His <i>burake</i> preceded him,
His people followed on behind.</p> <p>9 We are the ones who mourning are
We are lamenting everywhere.</p> <p>10 Our father has forsaken us,
Has left us he who begat us.</p> <p>11 Now from his village has he gone
His house behind him has he left</p> <p>12 The clouds behind him he has left
Enveloped in the mists is he
The morning rain between us stands.</p> |
|---|---|

R 1**Retten dipokada lako to sugi'
ke den mate**

- 1 Kita ange maꝥsaꝥbara',
mintu' to situran dadi.
- 2 Ke'de'ko anta umbatiꝥ,
anta tannun rosso inaa.
- 3 Taꝥ marandenkoka iko,
tae'ka dallo riomu?
- 4 Kami, kami marandankan,
dikki' te dallo rioki.
- 5 Indete bamba to rammaꝥ,
tondok to mario-rio.
- 6 La mekutanana' aku,
la meosik paramena',
la mesanda sadasana'.
- 7 Lako to matua ulu,
sola to banno beluak.

7 *to matua ulu* = he whose head is old.

"those with hair that is so long", is a reference to older people who wear their hair long.

R 1**Improvized verse for a man of high rank**

- 1 We who are of the same age group
We who were at the same time born
- 2 Come, let us sing the lament now
Come, let us weave our hearts' distress.
- 3 Should not you now affected be,
Should not you mourn in sympathy?
- 4 We, we are the affected ones,
Great is our grief and sympathy
- 5 In this place of silent mourning
In this village of the grieving.
- 6 Now, let me something ask about
Let me a question calmly put
Let me now of his kinsmen ask,
- 7 Of those with heads adorned with age
Those with the hair that is so long.

- | | |
|--|---|
| <p>8 Tumbara bulan dadinna,
lillinan pañidenanna.
9 Dao to mennulu sau',
sola menta'du lu rekke.
10 Buda kinallo lalanna,
dikki' barra' maisona.
11 Napokinallo ilalan,
to bombo mendeatanna.
12 Napobokoŋ rilambanan,
lalundun kapuaŋanna,
sau' rumombena laŋi'.
13 Ullambi' bamba suruga,
sola tondok Poŋ Lalondoŋ.
14 Saŋtoŋkonammo nene'na,
saŋesuŋan to dolona.
15 Torro maelomo lolo',
unnesuŋ maja-majamo.
16 Natiromo Poŋ Lalondoŋ,
sola datunna suruga.
17 Ma'kadamo Poŋ Lalondoŋ,
sumumi datu suruga:
18 „Buda kinallo lalanmu,
dikki' barra' maisomu.
19 „Denmo gai'mu lumiŋka,
unnola taŋjana lalan.
20 „Ma'rupa-rupa mubaa,
dikki' apa mukaloli',
dikki' apa mukaloli'.”</p> <p>Bendo', le! bendo'!</p> | <p>8 Which was the month when he came forth
Which were the nights she fancies had?
9 Above now, with south facing ones,
With those whose feet point to the north.
10 For his journey there is much food
Much rice for him, white and well brayed.
11 Takes it as food when he goes on
His soul which is a deity.
12 It uses as he journeys on,
His shade that is as lord revered
Southward to the rim of heaven.
13 He has now reached the hereafter,
The village of Poŋ Lalondoŋ.
14 Now he lives with his ancestors
He dwells now with his forefathers
15 There in the south, he lives in joy
His dwelling there so pleasant is.
16 Looks upon him Poŋ Lalondoŋ
Prince of the region after life.
17 Then Poŋ Lalondoŋ says to him
The Prince of the hereafter speaks:
18 “For thy journey there is much food
Much rice for you, white and well brayed.
19 “This journey is one you must do
To walk the middle of the way.
20 “You bring with you all kinds of things
It is not little you have brought,
It is not little you have brought.”</p> <p>Alas! Alack!</p> |
|--|---|

12 *rumombena* = the hanging as a fringe. Cf. II D str. 5.

R 2

Retten to barani ke den mate

le, le, le!

- 1 Kita anŋe te to toŋkon,
mairi' ma'rio-rio.

1 *toŋkon* = to sit down; in this context it means to sit down beside the deceased.

R 2

Improvised verse for a courageous man

Hey, hey, hey!

- 1 All who come here to sympathize,
All of the ones who mourning are

- | | |
|--|--|
| 2 Mintu' ma'punti disangin,
aŋga ma'kekeran bassi. | 2 Who eat banana pieces thick
Those who upon the iron do bite |
| 3 Lo'baŋ luarampa' sidi',
palempe saŋpiakanna'. | 3 Make for me now a space so small,
Incline your sides towards me now |
| 4 Kunai tumannun batiŋ,
umpana'ta' rio-rio,
untannun dosso inaa. | 4 When I the mourning song do weave
The song of grief in sequence chant
When I now weave our heart's distress, |
| 5 Ammi peraŋiipa' sidi',
ammi tandiŋ taliŋapa'. | 5 So that you can pay heed to me
You can incline your ears to me |
| 6 La lamban datumo retterŋ,
la tumenka karaenmi,
messojan ampu lembaŋmi. | 6 So that the verse does princely go
So that it royally is done
Is like a ruler's swinging arms. |
| 7 Te dao laŋi' masa'ga',
lalorŋ ma'kasolaŋ-solaŋ. | 7 Might had he who now in heav'n is,
A hero who destruction wrought. |
| 8 Dendaka buntu taŋ nateka',
tanete nakalambia',
lombok natoŋloi lako? | 8 Was there a peak he had not climbed
A summit that he had not scaled
A ravine he had not looked in? |
| 9 Merambu saŋtanetemi,
meumbun saŋleon-leon. | 9 The smoke rose from surrounding peaks
Enfolding all the houses close. |
| 10 Pura barana' nalelletŋ,
dikki' lamba' siosoraŋ. | 10 The banyan trees, he hewed them all,
The <i>lamba'</i> trees together fell |
| 11 Pa'kabua'na te laloŋ,
pa'katumaŋna muane. | 11 By that hero's actions subdued
Destroyed by that courageous man. |
| 12 Tonna dolonapa laloŋ,
piranpara'na muane. | 12 In old times he a hero was,
In former times a fearless man. |
| 13 Kaluku natuaŋ lamban,
paŋi natonti unnoroŋ. | 13 A coconut took as he passed,
Bore cord-strung <i>paŋi</i> on his way. |

2 Before starting a meal, it is customary to bite on a piece of iron. The reason for this is *adat* decrees that during the period of mourning, *maroo'*, rice, which is soft, must not be eaten, only corn, which is hard. The iron is a substitute for the corn and biting on it is a gesture in case a member of the family has died when away from home and his family are unaware of it, and they should be in mourning. This expression has to-day simply the meaning of: be in mourning. That is also the meaning of: "Who eat banana pieces thick".

6 *ampu lembaŋ* = the lord of the territory. In Luwu' the term is *palempan*; both terms are titles of the governors of the various dependencies of the kingdom of the Datu of Luwu'.

10 The banyan and *lamba'* trees denote the people in every territory who have power.

11 *pa'kabua'* = act; usually used when the act is harmful or results in a calamity.

pa'katumaŋ: acts that result in disaster.

untumaŋ (tumaŋ) = to lay on one as a burden; e.g. as does a transgression for which no atonement has been made and from which, as a result, ill luck will follow.

13 *unnoroŋ (oroŋ)* = floating, swimming, is here the parallel of *lamban* and means to march past. Strophes 13 and 14 tell of the heroic acts of the deceased in battle when he slew his enemies and carried their heads back to the village.

paŋi: name of a fruit bearing tree (*Pangium edule*).

14 Nabakkai tarj kaluku,
napiak tarj pari torjan.

15 Denmo gai'na masa'ga',
suružanna te malolle',
suružanna te malolle'.

Bendo', bendo', le! bendo'!

14 He cleft what was no coconut,
He split what was no *pari* fruit.

15 Of benefit his power was,
The young here now must take his place,
The young here now must take his place.

Alas, alack! Oh, alas!

R 3

**Retten lako to masokan
ke den mata**

- 1 Kamu anğa tau buda,
mintu' to massola nasarj.
- 2 Siparapa'ko mairi',
sikuarjko sola nasarj.
- 3 Indete bamba to rammarj,
tondok to mario-rio.
- 4 La miperažiipa' sidi',
la mitandiř taliřapa'.
- 5 La umpokadana' retterj,
la ussa'bu'na' mario.
- 6 Lako to sumpu matua,
sola to mempuru' lampak.
- 7 Sidi', sidi'ri retterjku,
tarj buda te marioku.
- 8 Apa to bekona' aku,
tarj paissan penaarjku.
- 9 Sidi', sidi', apa mammi',
tarj buda, apa matanniřj.
- 10 Tumarj' tikumo tondok,
si'dan nasarjmo parleon.
- 11 Ta'de to ma'pakaboro',
to masokan penaanna,
natampekan sola nasarj,
- 12 La kipatumbari lako,
la kiduarj diapai!

6 *sumpu matua*: a person who has reached the greatest possible age.

R 3

**Improvized verse for a generous and
noble man**

- 1 All you here in your numbers great
All in a mass assembled here
- 2 Will each warn each to silent be,
Will each tell each to quiet be
- 3 In this place of silent mourning
In this village of the grieving
- 4 So that you can pay heed to me
You can incline your ears to me.
- 5 An improvized verse I shall speak
I shall a song of grief recite
- 6 For one whose age was very great
For one whose span of life was done.
- 7 My verse is but a paltry thing
My song of grief, it is not great
- 8 For I am but a clumsy one
One who is not skilled with the mind.
- 9 It is but short, but beautiful,
Brief, but 'tis full of melody.
- 10 The villages all round do weep
Communities complete do sob.
- 11 He who loved us now is no more,
That one who was magnanimous
He has forsaken all of us.
- 12 What is there now that we can do
What is there that can now be done

- | | |
|--|---|
| 13 Ke nalambi'i lampakna,
ke nadete'mi garaganna. | 13 Now that his life's span has run out
Now his existence is at end? |
| 14 Nakabe' To Tumampana,
sola To Maŋgaraganna. | 14 His Creator has taken him,
The one it was who gave him form. |
| 15 Umba ia la susinna,
la sipalinpa daona! | 15 Who is there who can equal him,
Who is there as sublime as he, |
| 16 Umpakande redekkan,
la umbarra' karoenkan. | 16 Who gave to us, our share of food,
At eventide gave us brayed rice? |
| 17 Bua'rika dipatumba,
bua'rika dipatumba! | 17 What is there that can now be done,
What is there that can now be done? |
|
Bendo', le, le! bendo'! |
Alas! Oh, oh, alas! |

- 16 During the period when the ricefields are being cultivated, the workers in the field are given a meal of cooked rice at the meal hour and in the evening a coconut shell full of unhusked rice as payment for their work.

R 4**Retteŋ lako to minaa
ke den mate**

- 1 Kita aŋga te to Kesu',
saŋpalili'na Nonoŋan,
mintu' lembaŋna to Salu.
- 2 La miperaŋiipa' sidi',
la mitandiŋ taliŋapa'.
- 3 La mekatabe'pa' aku,
la messiman sielle'pa'.
- 4 Lako te pekaamberan,
mintu' te matua ulu,
aŋganta massola nasarŋ.
- 5 Taŋ marandenkoka iko,
taŋ masseka penaammu?

R 4**Improvized verse for a to minaa**

- 1 We who are all of the Kesu'
From Nonoŋan and all about
All the *adat* groups from Salu
- 2 Will you a little heed pay me
Will you incline your ears to me.
- 3 Let me now for permission ask,
Let me the fitting pardon beg
- 4 Of those as father we address
Of those who are the elders here
Of all together, to the last.
- 5 And are not you affected now,
Beats not your heart in sympathy?

- 1 The *adat* communities of the Salu area comprise the villages of Salu, Kalindurŋan and Saŋpoloburŋin in the Nonoŋan village-group, Kesu' territory, Rantepao country.
- 4 *pekaamberan* = those who are addressed as father, i.e., the great and powerful *adat* chiefs. The elders are those people, of varying rank, upon whose judgement great value is placed.

- | | |
|---|---|
| <p>6 Ta'de gandaṅ manaraṅta,
tandilo pande paliu,
sulinta massola nasarṅ.
7 Uмба la susi oninna,
la silio gamaranna?
8 Susi gamaranna santunṅ,
temme' laarṅna tulali.
9 Ma'ba'na-ba'na oninna,
pantan laen gamaranna.
10 Susi gandaṅ randan larṅi',
tandilo lelean uran.</p> <p>11 Rumeṅan-meṅan oninna,
gumarissinṅ gamaranna.
12 Ia mepa'disan tambuk,
umpamasse penaanta.
13 La tapatumbapi to,
la taduarṅ diapai?
14 Tumaṅi'ki' sola nasarṅ,
si'danki' sarṅga mairi'.
15 Tumaṅi' sola tondokta,
si'dan sola banuanta.
16 Indako pande manaraṅ,
paliu lan penaammu?
17 Unnukkunni kalimbuarṅ,
sumillan liku mandalan?
18 Anna ke sulle te gandaṅ,
ke sonda tandilo rante.
19 Ke den upa' tapoupa',
to kita massola nasarṅ.
20 Paraja tapoparaja,
arṅganta sarṅga mairi'.
21 Tama'kurre sumarṅa'mo,</p> | <p>6 Our skilful drum is here no more
The stringéd one exceptional
The one who was a flute for us.
7 Where was a sound that was like him,
That was an equal to his voice?
8 It sounded like the pluckéd string,
It had the clear sound of the flute.
9 His sound, it was in every key
His voice had every kind of sound
10 Just like the drum at heaven's rim
The stringed one where the rain comes
[from.
11 His sound, he made it ring out clear
His voice, it was melodious.
12 He made the mind the grief to feel,
He made the heart affected be.
13 What is there now that we can do,
What is there that can now be done?
14 All of us, we are wailing now
To the last one, we are sobbing.
15 The village whole, it weeps with us,
With us sobs the community.
16 Who among you is so able,
Who has a mind exceeding rich,
17 Who down into the well can dive
Can plunge into the pool so deep
18 Can for this drum be substitute
Succeed the stringed one of the feasts
19 So that we should good fortune have,
All of us, everyone of us
20 Should with good fortune benefit
All of us, right down to the last?
21 We do our gratitude express,</p> |
|---|---|

6 Both these instruments denote the *to minaa*.

In his song of praise for the deceased, the *to ma'retten* is not referring to the sound of the deceased's voice but to his eloquence, and to his knowledge of every kind of offering prayer and invocation.

10 "the drum at heaven's rim", and "the stringed one where the rain comes from" are references to the first *to minaa* who descended from heaven.

21 *kurre sumarṅa'* = hail to the vital force! These words summon the vital force; *ma'kurre sumarṅa'* = to express good wishes; to express one's thanks.

tama'kurre sumarṅa'mo!

We do our gratitude express.

Bendo'! le, le, le o! bendo'!

Alas! Oh, oh, oh, alas!

R 5

**Rettenṅ lako Sia Lal' Toban,
bainena Sia Rombelajuk**

- 1 Poperṅkammarampa' pia-pia,
ta'tanampa' tarṅ unnissan!
- 2 Indete tondok to rammarṅ,
inan to mario-rio.
- 3 Pantan uluanki' batiṅ,
pantan tandurṅki' mario.
- 4 Unnola tarṅṅa batiṅku,
mentialla' marioku.
- 5 Lolloan melona indo',
tatenderṅ maja-majai.
- 6 Kulese tikumo lembarṅ,
Kusalorṅi sarṅmo paṅleon.
- 7 Buda pande dio lembarṅ,
dikki' to banne manararṅ.
- 8 Ma'rupa-rupa alukna,
pantan laen bisaranna.
- 9 Kulambi' bamba Naṅgala,
pessulunanna Kawasik.
- 10 Kutiro pande paliuk,
lajuk lamba'na manararṅ.
- 11 Sidi', sidi'ri nagirik,
tarṅ buda te napakendek.
- 12 Anna kalandō lelēna,
natiranda karebanna.

3 *tandurṅ*: field where the feast is held.

9 *pessulunan*: gateway, the opening in the enclosure with which, formerly, villages were surrounded.

11 *nagirik* (*girik*) = she turned it.

12 *kalandō* = long, high.

R 5

**Improvised verse for Lal' Toban,
the wife of Rombelajuk**
(a couple who lived in the Naṅgala territory,
Rantepao country)

- 1 The children, make them calm for me
Warn for me those who yet know naught,
- 2 In this place of silent mourning
In this village of the grieving.
- 3 We have all kinds of mourning songs,
We have all types of song of grief.
- 4 My mourning song is add to them,
My song of grief is mixed with them.
- 5 Let us laud the mother's goodness,
Let us praise her at our best.
- 6 The country whole I have traversed
Through all its areas have I gone.
- 7 The skilled in that region are great,
Not scarce the able seed of Earth.
- 8 Their ritual is various,
Its *adat* customs each does have.
- 9 And then I came to Naṅgala
To Kawasik village gateway.
- 10 I saw there one of skill so rare
As clever as a fig tree high.
- 11 Though small, she turned it to account
Though little, she did increase it
- 12 So that its fame spread far and wide
In every place was it renowned.

- 13 Kareba irandan laŋi',
tiranda lelean uran.
14 Seŋa' panatta'na pande,
laen kedona manaraŋ.
15 Sanda nakita ba'teŋna,
natiro pasiruanna,
natiro pasiruanna.

Bendo'! bendo'!

R 6—9

**Retteŋ lako Sia Poŋ Panimba,
kapala lombo distrik Kesu'**

R 6

Retteŋ napokada Tuan guru Kadan

- Le, le, le!
1 Kada toŋan toda te,
puduk taŋ sisala toda.
2 Indena' untoŋananni,
la unta'pa'i malesoi.
3 Tibambar, kita lamba'ta,
soŋka kita barana'ta.
4 Anna la mindamoto,
la umpakande redekki',
la umbarra' karoenki'?

Le bendo'! le bendo'!

R 7

Retteŋ napokada Sa'paŋ

- Le, le, le!
1 Kada toŋan toda to,

- 13 It was known at the heaven's rim
Was heard of where the rains come from.
14 She organized with wondrous skill,
She ran her life with perfect ease.
15 Her mind gave heed to everything
She gave good thought to all she did,
She have good thought to all she did.

Alas! Alas!

R 6—9

**Four *retteŋ*, recited by three different people
at the death feast for Poŋ Panimba, district
chief of Kesu'**

R 6

**Improvized verse recited by the
school teacher Kadan**

- Hey, hey, hey!
1 This is the word of truth indeed,
My lips no contradictions speak.
2 I here state that which is the truth
A verity do I make clear.
3 Our fig tree has now fallen down
Our banyan, it has toppled down.
4 Who is there now among us here
Who can give us our share of food
Give us brayed rice at eventide?

Oh, alas! Oh, alas!

R 7

**Improvized verse recited by Sa'paŋ
(a member of the deceased's family)**

- Hey, hey, hey!
1 This is the word of truth indeed,

- puduk taꝥ sisala toꝥan.
 2 Tibambaꝥ toꝥan lamba'ta,
 soꝥka toꝥan barana'ta.
 3 Iaku te akunna,
 te kale misa-misaꝥku.
 4 Taꝥ kupomadioꝥ ba'teꝥ,
 taꝥ kuporosso inawa.
 5 Inaꝥ allu' la soꝥkami,
 ta'bulu' la tibambaꝥmi.
 6 Susi nasaꝥ ia tau,
 ke nalambi'mi sandana,
 nadete'mi garaganna.

Bendo'! le bendo'!

- My lips no contradictions speak.
 2 True, our fig tree has fallen down
 True, our banyan has toppled down.
 3 Now, if I speak just for myself
 Now, if but for myself I speak,
 4 I am not a dejected one
 I am not grieving in my heart
 5 For it was writ that it should fall
 The time had come for it to drop.
 6 It is the same for all mankind
 When their life's span has run its course
 When their existence is at end.

Alas! Oh, alas!

R 8

Retten napokada to minaa So' Sere

- Le, le, le!
 1 Popenꝥkamaranna' pia,
 ta'tananna' taꝥ unnissan!
 2 Indete tondok to rammaꝥ,
 inan to ma'rio-rio.
 3 Anta lolloan te ambe',
 tatendeꝥ mendianta.
 4 Kulese tikumo lembaraꝥ,
 kusaloꝥjimo paꝥleon.
 5 Buda gajaꝥ dio lembaraꝥ,
 dikki' to banne tarapaꝥ.
 6 Pada matasakna gajaꝥ,
 pada du'kunna tarapaꝥ.

R 8

**Improvized verse recited by the to minaa,
 So' Sere**

(of the village of Anjin-Anjin, Kesu' territory)

- Hey, hey, hey!
 1 The children, make them calm for me,
 Warn for me those who yet know naught
 2 In this place of silent mourning
 In this village of the grieving,
 3 That we the father here may praise
 May laud the one who us begat.
 4 The region whole have I traversed
 Each settlement have I been to.
 5 Gold krisses have they in a mass,
 Their huge gold krisses, numberless.
 6 Of pure gold all those krisses are,
 Alike glitter those huge gold kris.

5 This is a reference to the many rich people in the different regions.

- | | |
|--|---|
| 7 Kulambi' bambana Ba'tan,
taṅdo' la'bi'na Malenoṅ. | 7 When I to Ba'tan district went
To Malenoṅ the stately porched |
| 8 Kutiro tompo'na gajaṅ,
membuleanna tarapaṅ. | 8 The gold kris saw surpassing all
The gold kris that was not excelled. |
| 9 Umbaora la susinna,
la sipalinpa daona, | 9 Where is there one to equal it
Which can in size be matched with it |
| 10 Ussioran ra'tuk laṅi',
unnambo' bintoen tasak. | 10 Can constellations strew about
Can sow the yellow shining stars, |
| 11 Ussulissin randan laṅi',
ussisik lelean uran? | 11 That can the rim of heaven choose
Seek out the place where rain comes from? |
|
Bendo'! le bendo'! |
Alas! oh, alas! |

- 7 In this strophe the spurs of the Malenoṅ are likened to the front porch of a Toradja house.
- 10 This strophe praises some prominent members of the village of Ba'tan, Kesu' territory, who, at the death feast, have distributed rix dollars to the people of lesser position.
- 11 This is a reference to the fact that those people in the community who hold positions of importance, who have become wealthy and who have held the feasts and have shown their liberality, ascend to the firmament when they die.

R 9**Retten napokada to minaa So' Sere****R 9****Improvised verse recited by the to minaa,
So' Sere *)**

- | | |
|--|---|
| Le, le, le! | Hey, hey, hey! |
| 1 Taṅ muissanraka tau,
tae'ka mupeloloi? | 1 People, do you not know of it
Now, have you not been told of it |
| 2 Nakua para' kuraṅi,
tilanta' lan taliṅaṅku. | 2 I've heard folk say it, havn't I,
It's penetrated to my ears? |
| 3 Apa to bekona' aku,
taṅ paissan penaaṅku. | 3 But, I am but a clumsy one,
One who is not skilled with the mind. |
| 4 Nakua membua laṅi',
menta'bi to palulluṅan. | 4 They say the heaven bears its fruit
The all-enfolding is in bloom. |

4 A colourful way of saying that the deceased had issue.

*) In this *retten*, the composer is asking who will succeed the deceased as district chief.

5 To la tarj toṅandika,
ke naolai mamma'na,
nakadaṅ tindo boṅinna?
6 Susi duka te akunna,
te kale misa-misarṅku.
7 Kita aṅga sola nasarj,
mintu'ki' te tau buda.
8 Tatajan buanna Kesu',
ta'binna baṅkudu tua.
9 Ke den upa' tapoupa',
paraja tapoparaja,
roṅko' todirj sola nasarj.

5 Do people then not speak the truth
When tell them of it do their dreams,
Of what their nightly visions caught?
6 And so have I, too, I, myself
I, too, myself, my very self.
7 All of us who are gathered here
All in a mass assembled here
8 The fruits of Kesu' we await
The blooms of the old madder plant.
9 When we shall then good fortune have
With property we shall be blessed,
Sublime will be our benefits.

5 The meaning of this strophe is that the deceased's successor has been seen in peoples dreams.

8 "the fruits of Kesu'" is a reference to the descendants of the mother clan house Kesu'. Baṅkudu, the name of the region where the clan house Kesu' was situated, is derived from the word *baṅkudu* = madder plant.

R 10

Pa'le-le

1 Iko aṅga te to toṅkon,
mairi' ma'tuak essun,
aṅga ma'punti disasa'.
2 Rapa'ko, torroko rokko,
unnesuṅ maja-majako.
3 Sialla' ponto lola'ko,
sipanapi' balusuko.
4 Ammu perañjina' mati',
ammu tandirj taliṅjana'.
5 Parapasampa' baitti',
ta'tananna' tarj unnissan.
6 Aṅku sa'buraṅko batiṅ,
kusa'buraṅko mario.

R 10

The exclaiming of 'hey, hey, hey!'

1 All who come here to sympathize
The many who sour palm wine have
All who banana pieces have
2 Stay sitting calmly there below
Be seated in good order now.
3 Spaced be as the *lola's* spaces
A white shell armband be compact
4 So that you can pay heed to me
You can incline your ears to me.
5 The children, make them calm for me
Warn for me those who yet know naught
6 That I shall speak this dirge to you
The song of grief recite to you.

1 "The many who sour palm wine have", i.e., palm wine is part of the gifts which also include bananas and tubers, that are taken to the house of the deceased by friends and relatives as an expression of their grief.

- | | | | |
|----|---|----|--|
| 7 | Ba'tu la ia sirenden,
ba'tu tenni sibalajan. | 7 | Would that these lines go each on each
Would that it be they do relate. |
| 8 | Sibalajan kenna bannaꝛ,
sirenden kenna pamuso'. | 8 | Were they as threads, they would be linked
Were they cleansed kapok, would cohere |
| 9 | Kenna pembassean kala',
pa'kemborꝛan kau-kau. | 9 | Be like weft upon the heddle
Be just like the swelling kapok. |
| 10 | Na tarꝛiapa sirenden,
nataꝛ tenpa sibalajan. | 10 | Yet still they might not be well linked,
It might be they would not cohere. |
| 11 | Aꝛku pasondai batiꝛ,
aꝛku tuka'i mario. | 11 | The mourning song I would then change
The song of grief would alter then. |
| 12 | Nakuanna' inde pia,
kadanna inde baitti': | 12 | The children here, they say to me,
The words of these small ones are such: |
| 13 | „Da naia to mulambi',
mudete' mukilalai.” | 13 | “Pay great attention to your words,
So that they get not out of hand.” |
| 14 | Denki'ka tarꝛ nauranni,
tarꝛ nabissik pini-pini. | 14 | Does not the rain strike all of us
Does not the drizzle touch us all? |
| 15 | To makaka nauranni,
sabua' natarandakki. | 15 | The rain it does the free ones strike,
It falls upon the slaves as well. |
| 16 | Tarꝛ diissan dilendokan,
sanda' dipentireruꝛan. | 16 | No one can run away from it
No hiding place sufficient is. |
| 17 | Ke nasanda simisaki',
ke nakanoto-notoki'. | 17 | It chooses each of us in turn
It strikes us at the proper point. |
| 18 | Kita toda te to lino,
te to komborꝛ tau mata. | 18 | We who live here upon the earth
We who as living men are formed |
| 19 | Tarꝛ taissan talendokan,
sanda' tapentilinduꝛan. | 19 | We can not run away from him
No shelter is enough for us. |
| 20 | Ke nakuamo Puaꝛta,
To mai To Tumampata. | 20 | When our Lord has said it be so
He, He who our Creator is. |
| 21 | Tallaꝛ turananna Puaꝛ,
ao' bela'-belaranna. | 21 | We are the thin bamboo he fells
The thick bamboo that he cuts down. |
| 22 | Inaꝛ to pekajuanna, | 22 | We are the place where he gets wood |

9 *pembassean*: cord or stick on which things are hung, e.g. clothes.

14 The meaning of this strophe and the one following is that death misses nobody.

15 *sabua'* = slave, is a word used in the Pali, Balla and Bettuar territories and in the Mamasa country. In the other territories of the Tana Toradja, the country of the Sa'dan Toradja, the word *kaunan* is used.

18 *tau mata* = ltl. an unripe man (i.e. a living man) in contrast to a ripe man (i.e. a dead man).

22 “a smooth and level floor”, i.e. a floor from which nothing sticks up; this expression as well as “the plain where rice does grow” mean that death overtakes everyone.

ma'pare rante mairi',
sali papan sola nasarɔ.

We are the plain where rice does grow
A smooth and level wooden floor.

Ambe'! (Indo'!)

The singing of this *retten* is concluded by all the singers saying: "ambe'" = father, when it has been sung for a man, and "indo'" = mother, when the deceased is a woman.

R 11

Retten lako to merok

- 1 Kita aŋge tau buda,
mintu'ta massola nasarɔ.
- 2 Popenkammararɔki' pia,
ta'tanarɔki' tarɔ unniŋsan.
- 3 Indete rante buparɔden,
te tondok busaruŋɔu'.
- 4 Maŋkamo tarɔkean suru',
sundunmo bamba sara'ka'.
- 5 Tarundunan aluk dolo,
bisara to piran para'.
- 6 La umpokadana' retterɔ,
la ussa'bu' paniŋoan.
- 7 Indete rante malona',
dipaladan sea-sea.
- 8 Tumbara terɔko taturu',
batakan tasiulari?
- 9 Tu larɔŋan tarɔŋana larɔi',
dipaladanna batara.
- 10 Te dao To Tumampata,
sola To Maŋgaraganta.
- 11 Nabenki' kamarendenɔn,
katuoanta sola nasarɔ.

R 11

**Improvized verse recited at the
merok feast**

- 1 All of us here in numbers great
All in a mass assembled here
- 2 The children, make them calm for us
Warn for us those who yet know naught,
- 3 On this plain that is so fragrant
On this field that does smell so sweet,
- 4 The off'ring ritual is done,
Ended are all the cleansing rites
- 5 For these we follow rites of old
The *adat* rules of former times.
- 6 Let me this improvized verse speak
This play of words let me recite
- 7 Here, on this plain that is so wide
Here, on this forecourt that is broad.
- 8 What is the course that we should trace
To which line should attach ourselves
- 9 That does to heaven's centre lead
Goes to the firmament's forecourt
- 10 There above, to our Creator,
To Him, who did give us our shape
- 11 That He give us prosperity
And life to everyone of us,

8 *terɔko* = plough; in the poetical language it means a furrow made with a plough.
batakan = pole of a plough.

- | | |
|--|---|
| <p>12 Anta keanak, keampo,
mintu'ta nasambo laŋi',
narande tana kalua'.</p> <p>13 Nabura' lindo masakke,
Napi'pik sanda marendeŋ.</p> <p>14 Anta e matua induk,
anta banu' karuruŋan.</p> <p>15 Tasilele tua' sanda,
palisu sampe mairi'.</p> <p>16 Roŋko' todiŋ sola nasarŋ,
roŋko' todiŋ sola nasarŋ.</p> <p>17 Bela, bela!
nakua kadanna todiŋ:
„Kadaŋmo' bembe manik!
kadaŋmo' bembe manik!”</p> | <p>12 And children and grandchildren,
We who are under heaven's arch
By wide earth borne, on flat of hand?</p> <p>13 May He grace scatter from His face,
Prosperity may He pour forth</p> <p>14 That ag'd as sugar palm we be
Old as their heartwood do become,</p> <p>15 That all of us good fortune have
Have portents of prosperity.</p> <p>16 May benefits then be sublime,
May benefits then be sublime.</p> <p>17 May it succeed, may it succeed,
The sign gives forth its own words now:
“Grasp me, splendid stick with goat hair!
Grasp me, splendid stick with goat hair!”</p> |
|--|---|

15 *palisu* = hair whirl; usually regarded as a sign of good fortune.

17 *bembe*: stick with goat hair fixed to it, cp. the word *bembe'* = goat. This stick is carried at feasts.

R 12

Retteŋ lako to la'pa'

- 1 Kita aŋge to meŋkita,
mairi' to sae boŋi,
Aŋga to ratu malillin,
2 Siparapa'ko mairi',
sikuaŋko sola nasarŋ.
3 La umpokadaki' retteŋ,
la ussa'bu' karombian.
4 Sae nasarŋraka gandaŋ,
tae'ka ta'de bomboŋan,
tu mati' tandilo rante?
5 Iake lalan ba'taŋku,
pamori' lan penaarŋku.

R 12

Improvised verse recited at the *la'pa'* feast

- 1 All of us here who come to look
All who at eventide do come
All who appear now it is dark
2 Shall silence of each other pray
Shall warn each other to be so.
3 Now improvised verse we recite,
We shall the eulogy now speak.
4 Are all the drums now present here
And all the gongs, are they here too,
The stringed ones of this feasting place?
5 And it is what my heart desires
It is what my mind has made up

3 *karombian*: song of praise sung by the participants at the *la'pa'* feast.

5 *lalan ba'taŋku*: the way of my innermost heart.

- | | |
|--|--|
| 6 Pada unnoniko gandaŋ,
pada motokko bomboŋan,
sumuko tandilo rante! | 6 That drums, together you must sound
Gongs, with each other you must strike.
Speak, stringed ones of the feasting place |
| 7 Anta lolloan te bua',
anta tenderŋ kala'pasan. | 7 That we the <i>bua'</i> feast may praise
That we the <i>la'pa'</i> feast may laud. |
| 8 Ma'misa gajaŋ didandan,
tarapaŋ ma'paran-paran. | 8 The krisses gold in line now stand
Huge krisses gold, they form a row. |
| 9 Rara' tatiŋoi tama,
ma'misa masak didandan,
tiŋgi te ma'paran-paran. | 9 We turn east, to the necklaces
Old beads skilfully set out
Those dark red beads, there placed in rows |
| 10 La umpaniŋoi bua',
untenderŋ pa'maruasan. | 10 That we may hold the <i>bua'</i> feast
This festival may eulogize. |
| 11 Nakua aku retterŋku,
teen aku karombiaŋku: | 11 My improvised verse, it does say,
This eulogy of mine thus reads: |
| 12 To puaŋ tarŋana laŋi',
dima'dikanna batara, | 12 Lord of the centre of heaven
Of the glorious firmament |
| 13 Umpondok taŋkean suru',
tetaŋan lindo sara'ka'. | 13 Has fixed the off'ring ritual
As well as the atonement rites. |
| 14 Umpamaŋka kala'paran,
umpasundun bua' padaŋ,
to mai kapenanian. | 14 The <i>la'pa'</i> feast he has performed
The <i>bua'</i> for the harvest done
And the <i>menani</i> feast as well |
| 15 Mintu' burake manakka,
sola to biŋsu mapato. | 15 With all the skilful <i>burake</i>
The <i>biŋsu</i> , who the right way act |
| 16 Anta masakke mairi',
madadindiŋ sola nasaŋ. | 16 So that we have prosperity,
That all shall in their lives fare well |
| 17 Silele takinan pia,
anta ma'sompo ma'kepak. | 17 Will carry children on the hip
Lift on shoulder, bear at waist, |
| 18 Ma'da'deŋ kataa-taa,
anta e matua induk,
anta banu' karuruŋan. | 18 That we may ever laugh with joy
Old as the sugar palm become
The age of its heartwood may reach. |
| 19 Bela, bela, o! bela!
Nakua kadanna todiiŋ:
„Kadaŋmo' o! bembe manik!” | 19 May it succeed, succeed, succeed!
The sign gives forth its own words now:
„Grasp me, splendid stick with goat hair!” |

- 12 “The Lord of the Centre of Heaven”, is *Puaŋ Matua*. The term *ma'dika* = noble lord, is used in some territories to denote those who are of the blood of the *puaŋ*. Here *ma'dikanna* = the glory of.
- 14 *penanian* is another name for the *bua' padaŋ* feast where the *to menani*, the leader of the feast, acts as leader of the women's chorus. The *bua' padaŋ* feast is held to ensure a full harvest.

LIST OF SA'DAN TORADJA WORDS

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

ambayan: kind of large mango, I A 28.
anak to makaka: the notables of the adat community, I A 143.
Bambapuan = Gate of the Gods, I A 68.
banaa: a small wooden dish in which at the *bua*' feast, unhusked rice is put, I A 35.
Bangkudu: the name of the region where the clan house Kesu' was situated, I A 90, R 9:8.
banne ba'tan = seed of the brain, I A 136.
batu lapparan = having scales on the feet, I B 64.
Batu: the name of a clan house in the village of Kadundur, I A 92.
bembe: stick with goat hair fixed to it, R 11:17.
bendo': an exclamation of horror and anger, II F 1.
bensu = *binsu*: the women who are in a state of taboo at the *bua*' *kasalle* feast, I B 33.
binsu = *bensu*: R 12:15.
bombon: the main rib of the banana leaf when the latter is complete, I B 61.
bua'feast: a feast to invoke blessings, Introduction 5.
bulaan = golden, I A 24.
burake: priestess at the great *bua*' feast, I A 36.
daen = to amass, I A 198.
dallo riomu = your grief and sympathy, II E 8.
deata = god, spirit, I A 38.
dewata = god, spirit, II D 2.
dikki' = small, scanty, I D 21.

Duri: a federation of three small kingdoms, Alla', Malua' and Buntubatu, I A 75.
gandan = drum, I A 12; it also denotes the *to minaa*, I C 3.
garagammu = the forming of thee, I A 7.
garatu: a small drum with a python's skin as the drumhead, I A 37.
gayan sarapan = large gold kris, I C 99.
Kalebu': according to tradition an island lying off the west coast of South Celebes, I D 42.
kambuno: the leaves of the fan palm which are stitched together to make a hat, I A 159; it sometimes denotes the *adat* chief, I B 101.
kapana'-panaran: the time when the heat of the sun is hot enough to burn one, I A 11.
kapayunan = the place of the sunshade, I A 40.
kapuanan = having the status of a god or lord, I A 41.
karaen: a title of princes and members of the nobility, I D 81.
karombian: song of praise sung by the participants of the *la'pa*' feast, R 12:3.
Kesu': the Kesu' Rocks lie to the south east of the capital, Rantepao, I A 19.
kole: a large straight tree with small leaves, I A 196.
kombon: the plantation of bamboo and sugar palm that belongs to the clan house, I B 60.
kombon = to be formed as, I A 121.

¹ Only words that appear frequently in the strophes are given. The list is not 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 I A-R 12 are preceded by the relevant letter.

- kulu-kulu*: a kind of bird with a melodious call, I B 20.
- lamba'*: the *lamba'* and banyan trees denote the people in every territory who have power, R 2:10.
- la'pa'*: conclusion, end, I A 21.
- lantona pudu'*: that which is put to the lips but is hard, I B 63.
- lansat'* = *lansat*, a tree having small round yellow fruit, I A 162.
- le* is an exclamation used to encourage the persons addressed to reply, II A 1.
- lempo bumarran*: the platform which smells of meat, I A 161.
- leppo'-leppo'* = a small platform, I A 161.
- lonja*: the jutting out eaves at the front and back of the saddle-shaped roof of the Toradja house, I A 18.
- lonke* = visible from afar, I A 9.
- maa'*: the name of the cotton *tjindai* cloth introduced by Dutch India Company, I A 121.
- ma'balinono*: to proceed on foot in procession to the place where the *bua' kasalle* feast is to be held, I A 20.
- madadindin* = cool, fortunate, prosperous, R 12:16; = *marudindin*, I B 127.
- ma'kasea-sea* = invincible; to pay out handsomely, I A 20.
- ma'kebua'* = to hold the *bua'* feast, I A 21.
- ma'lea-lea* = to make oneself red, I B 114.
- marudindin* = cool, fortunate, prosperous, I B 127; = *madadindin*, R 12:16.
- matalabona*: the rounded extremity of the firmament, I B 53; cp. *talabona*, I C 53.
- mendaun sugi'* = rich, as the leaves of a tree, I B 88.
- menani* = the singing of the chant at the *bua'* feast, I A 21.
- mendeata* = having become gods, I A 41.
- menkailin* = to shake one's head, I B 52; = *unnilin*, I B 111.
- menkepak* = to carry on the hip, I B 68; cp. *ma'kepak*, I B 130.
- narende* = she smelted, I B 57.
- natinara* = he looked up, I C 112.
- natirandukki* = he pricked, I B 5.
- Ne' Sara*: the name of the preparer of the corpse, when it is to be prepared for burial, I A 145.
- pamuso'*: kapok from which seeds have been removed, I C 7.
- panidenan* = the state of having the fancies of a pregnant woman, I B 56.
- panyoli*: black buffalo with a tail with a white tip, I A 13.
- pantanan nene'* = that planted by the ancestors, I C 131.
- passara'kasan*: the atonement ritual, I C 28.
- passasaran tuyu* = the place where the rushes are cut, I A 136.
- pata'* = the middle one of the three beams that run longitudinally under a house, I A 147.
- patalo* = he prevailed, I A 138.
- pataydo*: the stone which is put up in front of the clan house, when the *bua'* feast is to be held, I A 19.
- penkalossoran*: the atonement offering, I C 35.
- pessulunan*: gateway, R 5:9.
- pinang* = dish, I A 35.
- pini-pini* = fine rain, I A 44.
- Ponko'*: according to tradition an island lying off the west coast of South Celebes, I A 59.
- Ponj Lalondonj*: the Lord of the Land of Souls, II E 6.
- ponto* = armband, I A 136.
- puan* = god, spirit, I A 38.
- rambo-rambo* = thread, fringe, fibre, I A 15.
- ranga inaya* = wealth of thoughts, I A 136.
- rara'* = neck chain, I A 6.
- rombena lanji'*: fringe of the firmament, II E 5.
- rumambe* = to hang down like fringes, I B 112.
- Rura*: the name of a plain, lying between Enrekang and Kalosi, I A 71.
- sarbanua* = those who belong to the same neighbourhood, I A 1.
- sarparaan* = a small amount, I A 107.
- sarsaroan*: a group of people belonging to the same hamlet who work the ground on a communal basis, II B 1.
- santanyke* = one branch, I A 107.
- sarapanj* = large gold kris, I C 99; = *tarapanj*, R 8:8.

- Sarira*: the Sarira Rocks extend from the Saŋalla' territory northward into the Kesu' territory, I A 86.
- sarita*: a long, narrow blue cloth with white designs on it, I A 121.
- sembaŋ*: cut off aslant; a shortened form of *alaŋ sembaŋ*, I C 29.
- Siguntu'*: the name of a clan house in the village of Kadunduŋ, I A 92.
- sirantean* = to be on the same level with, I A 21.
- sirenden* = to be a guide to each other, I C 6.
- sisura* = getting entangled with each other, I A 169.
- sitandi* = lying across each other, I A 147.
- sondonŋ*: in poetical language the parallel of *banua* = house, I A 146.
- sonŋlo'* = to go down, II K nt. a.
- sumpu matua*: a person who has reached the greatest possible age, R 3:6.
- takinan pia* = the act of carrying children at the waist, I B 69.
- talabona*: the zenith of the firmament, I C 53; cf. *matalabona*, I B 53.
- tambuttana*: a small grave mound, I A 174.
- tandilo*: a musical instrument consisting of half a coconut shell with a cord stretched across it, I A 37.
- tanduŋ*: field where the feast is held, R 5:3.
- taŋke tikunna* = all branches everywhere, I A 3.
- tarampak*: in the Tikala, Sa'dan and other territories it means compound, II D 9.
- tarapaŋ* = large gold kris, R 8:8; = *sarapaŋ*, I C 99.
- tatannun* = let us weave, I A 2.
- tau toŋan*: a man in reality, II A 1.
- teŋko* = plough, R 11:8.
- tete* = bridge, made of bamboo culms, I C 5.
- tibolloi* = it is poured forth, I A 159.
- tilewak* = gone away, II D 4.
- to bara'*: the term for the prominent *adat* chief who acts as the offerer, I A 143.
- toduŋ*: a distinguishing mark, I A 13.
- to ma'kadonŋi*: the prompter.
- tommu dipapore tampa*, when thou wert shaped as a solid whole, I C 9.
- toŋkon*: to sit down beside the deceased, R 10:1.
- to palulluŋan* = the all-enfolding, I A 10.
- tumaŋke-maŋkei* = he held in his hand, I C 36.
- tumayaŋ*: higher than other things, I A 10.
- uaka'na dioronŋi* = his roots that people drifted towards, I C 43.
- ulayna* = the link between two things, I B 69.
- umpolilŋ kalumbassik* = to have an enclosure of arches made of split bamboo, I B 62.
- unniliŋ* = to shake one's head, I B 111; = *menkailŋ*, I B 52.
- unmoronŋ* = floating, swimming, R 2:13.

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