

# Laolita i Wali mPangipi: The story of Wali mPangipi

Original text in the Bare'e language (Central Celebes)  
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## 1. Introduction

The story, the text and translation of *Wali mPangipi* which is provided here, originates from the state of Tojo, and thus belongs to the same literary tradition as that of *Sese nTaola*. It was told to me by a person named Pake, a Tojo man, a slave belonging Sa'ungkubi, otherwise known as Papa i Melemo.<sup>1</sup> I transcribed this story in Poso during harvest time (August) in 1897. Because Pake himself was involved in harvesting, he would often interchange some of the everyday words. Apart from that, the language reflects the Coastal Bare'e language from this district, a dialect that I discussed in my introduction to *The story of Sese nTaola (Verhandelingen van het Bat. Genootschap)*.<sup>2</sup> In this story also, some sections are sung. Those sections are represented here in normal font, the rest of the story is represented in cursive script.

As a piece of literature, *Wali i mPangipi* is certainly of lesser quality than *Sese nTaola*. Although, taken as a whole, this story is better constructed than *Sese nTaola*, because the latter is three times as long, quite a deal more

talent was required in producing such an extended story than is the case for *Wali i mPangipi*. Moreover, where in *Sese nTaola* the poetic sections more precisely follow the standard form and only occasionally show errors in terms of rhythm and rhyme, in *Wali i mPangipi* only a very few well rhyming and rhythmic couplets can be found. Moreover, in the case of *Sese nTaola*, one can discern a certain melody in the way all couplets are sung; in *Wali i mPangipi* that is not the case, as in most couplets neither rhyme nor rhythm is evident. They are expressed more as a drone characterised by a certain cadence rather than that they are sung. The only exceptions to this are the [few] properly constructed couplets.

Turning now to the contents of the story: it begins on page 1 in the traditional way. The parents of the hero are of course Ta Datu and Indo i Datu. Enough has been said about these two typical literary figures in the Introduction to *Sese nTaola*. We learn that this noble couple for a long time had no children but finally Indo i Datu becomes pregnant and

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<sup>1</sup> Trans: Papa i Melemo was an influential leader and his name appears regularly in later missionary

accounts of the military conquest that took place between 1904 and 1908.

<sup>2</sup> See LOBO, this issue.

gives birth. The child is named Wali mPangipi which means “realisation of a dream’, but the story provides no explanation for why this name is given. Every day the child is bathed in ‘life-giving water’, a detail that is mentioned in other stories about a hero but without actually making clear what this actually means. Normally Torajan children are bathed in ordinary water but Ta Datu and Indo i Datu use ‘life-giving water’, as a result of which the child grows quickly and well.

Wali mPangipi then quickly matures and the only incident taking place during his youth that we learn about is that, once, when his parents’ slaves take him to bathe, a piece of de-barked wood that he was carrying slipped out of his hand when he got into the water and was carried away by the stream. It was three days after this that W.P. calls together some slaves, the sons of Sumboli. There are eight of them and the two-word names of four of them, when reversed form the names of the other four. (For more about this see the Introduction to *Sese nTaola*.) These eight slaves are given the order to fetch ‘The Old Man in the Banana Garden’. The only detail provided about this man is that every morning and evening he eats an entire hand of bananas. This feature of an extraordinary appetite is similar to that of the youthful glutton, of which *Sese nTaola* is an example. It suggests that this is not an original element in the story. The Old Man decides to go fishing, but returns home in fright because he has seen a big ship – the piece of wood that had slipped out of the hands of W.P. had become the keel of a great vessel that was now sailing towards him. People do not believe the Old Man’s account and have him go fishing again three days later. Again he returns saying he had again he had seen the ship. Still he is not believed. Only when this occurs a third time do people believe him and it is now that W.P. informs a gathering that he will go on a journey with this ship.

For this his mother has to provide him with 70 bags of rice to take with him as provisions, and his father has to arrange travel companions for him, but W.P. only wants to take babies because adults would not obey him sufficiently. He gathers together 40 children, the oldest of whom is seven days old. Then W.P. has the trunk of a large coconut palm brought to the ship from which to hang 40 cradles. He seats himself in the middle of the ship so that from time to time he can pull on the tree to rock the cradles. He has their mother express their breast milk into a large earthen vat from which he scoops out the milk with a small bowl in which he soaked sops which the babies sucked on.

After W.P. and the 40 babies have been on board for 10 days, the ship, which like the ship in *Sese nTaola* is called Lapi Tambaga or ‘Copperskin”, slowly drifts away. However, even after seven years it has not yet travelled very far as wind and the currents continually drive it back, and there is no one to take charge of the rudder or the sails. W.P. spends his time keeping the babies clean and generally takes care of them. After seven years one cradle drops down and the oldest child gets out and begins to look after itself. Thereafter, gradually, one by one the other cradles fall and soon the cradles and the coconut palm trunk are thrown overboard. Now that the children are able to eat solids, a large cooking pot is placed on the fire, which is so large that one has to climb up the side with a ladder. The children grow up, the oldest is put in charge of the rudder, the youngest appointed as the lookout, and now the ship does travel forward. W.P. now goes to sleep and says he will only wake up after one month.

After a while the ship encounters [a series of shoals], the first is the Iron Shoal. This one consists solely of rifles and machetes, and every one on board takes one of each after which the Iron Shoal disappears under the sea. The wind is called and the ship sails on.

W.P. has by now woken up and has a meal cooked for him, after which he goes to sleep for two months. Some time later the ship becomes stuck on the Copper Shoal, which consists solely of coins. A large amount is collected, the shoal disappears, and they sail on. After this the ship becomes stuck on the Brass Shoal, which consists of all kinds of articles made of yellow copper, such as *pinang* boxes, copper kettles and plates, of which a supply is collected. Then it lands on the Lead Shoal, where bullets are collected, the Silver Shoal, where *rijksdaalders* [two and a half guilder coins] are collected, and the Diamond Shoal, where diamonds are collected. All these shoals then disappear into the sea allowing the ship to continue on. After connecting with each shoal, W.P. declares that he will sleep a month longer, so that after the Diamond Shoal this amounts to 7 months. However, on no occasion is he able to sleep for the whole time because just before the end of the specified time period, he is always woken when the ship makes contact with a shoal.

Finally, they come to the Gold Shoal, where they spray the ship with gold water; all the vats and pans are dropped into the sea so that everything becomes gold. When W.P. leaves the ship and goes onto the shoal to relieve himself, he becomes aware that he was standing on a huge *Pajowi* (see *Introduction to Sese nTaola*) which advised him to stop collecting things but to simply take the two round things from the top of its head, hide these under the floor of his sleeping quarters, and only look at them again after 3 days. After three days the entire ship is filled with precious stones.

When the Gold Shoal has disappeared the wind is called again and they sail back. After awhile, the ship Copperskin is attacked by pirates, the first of whom is called Kapita Boneaka, who approaches W.P. with 150 prauws. At first the two sides fight each other but it is the fight between the two leaders that

determines the battle. W.P. kills Kapita Boneaka, and the ship Copperskin attacks the pirates' 150 prauws and destroys them all. W.P. and his followers now disembark at Kapita Boneaka's landing place, force their way into his fortified village, and W.P. marries his widow after first having killed another troop of her people.

After three days, he resumes his journey leaving Kapita Boneaka's widow behind. Once at sea, he goes to sleep for 7 months. After about 6 months he is attacked by Kapita Malela who is defeated in the same way as Kapita Boneaka. His village is also visited and after having defeated the population, the oldest of W.P.'s foster children marries Kapita Malela's widow after having defeated the remainder of her people. At sea once again, he is attacked by Sandopo Dada, who is defeated in the same way, as are the other attackers: Molemba Kayoro, Mobaju Rante, Molemba Labu, and Molemba Apu. In the case of the last five, their widows are not sought out.

After Molemba Apu is defeated, W.P. is able to sail unhindered back to the country of his parents with whom he has a happy reunion. His return was celebrated for seven days with a feast (*podo'a salama*). After this the ship is brought into the village by means of using the young daughters of village chiefs as rollers over which the ship rolls by itself; the girls are later found in the village unharmed on the ship's deck.

After this, Wali mPangipi has himself and his 40 foster children circumcised. During the circumcision celebration W.P. is spat upon by To Karo Uja who lives in the sky. W.P. interprets this as a declaration of war and arms himself in readiness for a battle and is indeed attacked by To Karo Uja. The attack is unsuccessful and To Karo Aju and all his followers die. His return to his homeland had been cut off by W.P. who had pulled down the copper thread via which he and his troops had descended from the [Land of] heaven.

After his victory W.P. goes to visit the wife he had left behind, the widow of Kapita Boneaka, and now arranges a formal wedding celebration, after which W.P. allows 6 of his foster children to marry the remaining widows.

Some time later they return with their wives to [the ‘wives’] villages. They all travel there on board the Copperskin except the Youngest, who wants to travel through the air. Jumping up, he finds himself in the very centre of the wind so that he can neither go up, down nor sideways, but remains suspended in the air. He would certainly have died of hunger had not W.P. in a dream been informed of this by the spirit of his Grandfather. W.P. then has his Eldest son jump into the air, grab the youngest by his legs, and pull him down so that he is able to return home safely.

After this, W.P. is attacked once more, this time by seven bad spirits named Kombengi who suck out people’s breath of life. All the inhabitants of the villages lose their life. However, W.P.’s life-breath could not be taken out of his body. He finally succeeds in killing the Kombengi and is able to return the lost lives to his parents and fellow villagers.

He has now become invincible from attack by all people on earth and in the sky, and now wants to fight Ala ta’ala, the only power that is still greater than he is. Having obtained access to the residence of Ala ta’ala by having killed the *angga mbayau*, the spirit that guards the entrance to the Underworld, he reaches the home of Ala ta’ala and challenges him to a duel. Ala ta’ala refuses, but offers to teach him the magical maxims which will enable him to be invincible. W.P. studies with Ala ta’ala and returns with this knowledge to his village.

The *Story of Wali i mPangipi*, just as the *Story of Sese nTaola*, cannot be regarded as a

completely original Torajan story. The beginning is, as mentioned above, similar to most other long Torajan stories, but as far as I know, the account of the small piece of wood that drifts away and returns as a large ship, and the taking away and raising of 40 babies, does not appear in any other Torajan or Indonesian<sup>3</sup> story. The account that follows, concerning the Iron, Copper, Lead, Silver, Diamond and Gold Shoal, however, does appear in the ‘History of the Seven Children rejected by their parents’, told to me in Palu in 1897. In brief, that story goes like this:

Seven children, all brothers, spend all day playing and don’t want to work for their parents so that one day their mother stops cooking food for them. The brothers go into the forest in search for food, find a prauw, and sail away. After some time, they become stranded on a shoal of Coin but on the advice of the Oldest Brother they don’t take any coins. After that they become stranded on the Half Guilder Shoal, the Guilder Shoal, the Rijksdalter Shoal and the Gold Shoal, but each time the Oldest Brother stops them from taking anything, even when they come to the Diamond Shoal where he prevents from loading up with diamonds. Finally, they come to a Penis Shoal and here they collect a load of penises which jump into their prauw by themselves like leaches. With this load they arrive at a town inhabited only by women and not a single man. Their cargo is very much desired, so that they now receive more in value than what they could have collected previously from all the shoals. They return to their parents with a boat laden with gold and are of course welcomed back with great happiness.

This sample *from* the literature of Palu is the only parallel that I can find for this section of the Wali mPangipi story.

here is significant because its use was still was unusual in political circles at this time.

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<sup>3</sup> Trans: Although later on this page Adriani refers to Indië (the Indies), his use of the term ‘Indonesia’

In the *Introduction to Sese nTaola* I have already explained what Torajans understand about *Payowi*. In this story, it is explained what people in the Indies say about the snake *Cesha*, which has a precious stone in its head. In No. XIX of the Sangire Texts (*Bijdragen Kol. Inst.* 1894 p. 31) there is also mention of a snake with a diamond in his head. That such stories are also known in Central Celebes is demonstrated by what Mr Kruyt<sup>4</sup> and I were told about the island of Toko Bae in the Gulf of Mori: “Our guide, La Nipi, informed us that the people of Wata mBayoli would certainly have established a garden on this island had it not been that it was inhabited by a large snake, called an *arae*, which had a comb on its head as well as a pearl which could be seen sparkling at night. The sound it made was similar to that of the crowing of a rooster.”<sup>5</sup> In his book *Malay Magic* (1900), W.W. Skeat says the following on pages 303 and 304 about the belief of Malays of Malaka regarding some kinds of snakes: “The cobra (*ular tedong*) is said to have a bright stone in its head, the radiance of which causes its head to be visible on the darkest night. A snake bezoar [sic] (*guliga ular*) is also said to be occasionally found in the back of a snake’s head, whilst the snake-stone (*batu ular*) is carried in its mouth.”

Further, I would like to make reference to what the English India official, W. Croake says on page 275 of his *Introduction to the Popular Religion and Folklore of Northern India*: “The snake, which like the ‘toad [is] ugly and venomous’, wears on his head the

precious jewel or *mani* which is a stock subject in the Indian folktales. It is sometimes metamorphosed into a beautiful youth; it equals the treasure of seven kings; it can be hidden or secured only by cow dung or horse dung being thrown over it; and if it is acquired the serpent dies.” In *Wali mPangipi*, the *Payowi* voluntarily hands over his two precious stones without them apparently having had to be covered in dung beforehand.<sup>6</sup>

The next pirate stories are essentially the same as those which appear in *Sese nTaola*. Their names are:

- Kapita Boneaka of which the first part of the name is derived from the Spanish: *capitan* or the Portuguese *capitao*. The second part I have no explanation for.
- Kapita Malela: Similar to the name Patiri Malela in *Sese nTaola*; *malela* means ‘steel’ in Buginese
- Sandopo Dada: Also the name of a pirate in *Sese nTaola*
- Molembo Kayoro: “with an armour of rope”. Armour made of rope is part of the armoury of Mori warriors. It is mentioned in the same account of the journey to Mori.<sup>7</sup>
- Mobaju Rante, “with an armour of chains” and Molembo Lalu, “with an armour of iron”, are heroes who also appear in other stories, for instance in *Toko Lolowe* and *Toli Sanggona*, where they are also pirates. Torajans would only know about chain and iron armour from stories.
- To Karo Uja, the rain god who Wali

the years) although Adriani’s focus remained the literary heritage of the region.

<sup>5</sup> Adriani N. & A.C. Kruyt “Van Poso naar Mori” (*Mededeelingen v.w. Ned. Zending-geenootschp* 1900 Vol. 44, p. 158).

<sup>6</sup> Trans: But W.P. is required to keep them hidden for three days.

<sup>7</sup> Adriani N. & A.C. Kruyt 1900: 180-1.

<sup>4</sup> Albert Christiaan Kruyt was the missionary – anthropologist appointed in 1891 to establish a Christian mission in Central Sulawesi. In this he was to be assisted by Adriani as a ‘bible translator who arrived in 1895. Together and separately they published well over a hundred ethnographic articles in the 1890s and early 1900s, (and many more over

mPangipi attacks after his circumcision, appears in *Sese nTaola* as a pirate “who has rain as his flag” on his ship.

In *Toko Lolowe* and *Toli Sanggona*, seven brothers with this name [To Karo Uja] attack the heroes of these stories which end in them all being defeated and killed. In the *Bilala Panci* story, the hero with this name undertakes a headhunting expedition against Tabo Lempe, a chief who lives on the sun who is aided by To Karo Uja. He fights Bilala Panci and his men with heavy rain storms so that his troops all drown and only the hero survives because he drinks up all the water that reaches to above his chest. This is followed by a seven-day duel of which Bilala Panci is eventually the winner.

A story similar to that concerning Wali mPangipi's Youngest Foster Son (*i Kasupua*) also appears in *Bilala Panci*. This describes how he jumps up in the air in direction to where the wind is, so that he heads towards the Origin of the Wind (*mata ngoyu*). As a consequence, he is more and more taken over by the wind, in the same way as someone who goes up a river towards its source, is more and more taken over by the forces of the current until at last he is unable to advance further. This hero wants to go headhunting on the Sun, but for this he has first to go an extraordinarily long way in order to reach an enormously large Rattan, *I ngKai Lauro m Piku*, “Grandfather wound up Rattan”, who would sit Bilala Panci and his followers on its thorns and by this means take them up to the Sun. Bilala Panci had gone to this ‘Grandfather’ beforehand to arrange this method of transportation but now finds the road there too long and so jumps up into the air and, like Kasupua in *Wali mPangipi*, lands in a place where he is unable to overcome the wind, which here is also named *kawaro uase*, “the place where even the iron axe is blown away.” He is unable to go forwards, backwards or sideways and it would have

been disaster had the ‘Grandfather wound up Rattan’ not noticed this and hooked his thorns into his trousers and dragged him back down.

In various Torajan stories one finds reference to the Lauro mPiku, the road between heaven and earth. In one of these, the Rattan is in a difficult to find place in a forest where he is sleeping wound up like a rope. He has first to be woken up by hitting him with seven sticks till they break. Once awake, however, he is always prepared to take those who woke him up to heaven as long as they arrange for themselves a seat on the head of Grandfather Lauro mPiku, and take with them a sufficient reserve of water with which to sprinkle the Rattan in case he falls over. Once sprinkled with water he is able to continue on. In *Wali mPangipi*, where To Karo Uja descends via a copper thread, this is undoubtedly a substitution for ngKai Lauro mPiku.

The last attackers are the seven *Kombengis*. The name, *Kombengi* is formed from the word *wengi*, “night” or “darkness”, preceded by the prefix ‘ko’, which reflects a nasal variation. ‘Ko’ is an alternative form of ‘ka’ and ‘ke’, which is often used to create titles, in which case it can be seen as an article or part of a notable name. So this name can be translated as ‘The Night’, ‘The Darkness’ or as person, ‘The Night One’, or ‘The Night Spirit’; so we have ‘kabongi’ made up from ‘bongi’ (variation of ‘wengi’) with the addition of ‘ka’, and its equivalent ‘walesu’ (mouse), meaning ‘The Night Creature’. In this case *Kombengi* (that there are seven is merely a decorative elaboration like the seven *To Karo Ujas* in *Toko Lolowe* and *Toli Sanggona*) is presented as a spirit capable of sucking the breath (*inosa*) out of a body from a great distance so that it dies, although the body itself remains in the state it was when the life-giving air left it.

The typical Torajan legend of *Kombengi* clarifies the origin of the *Kombengi*'s ability, and goes like this: When the Creator (*Lamoa*)

made the first two people from stone, he goes off to fetch *inosa marate* (eternal life) for them. In this interval, *i Kombengi*, a spirit (*angga*), comes and the wind blow it into these people through their arse, which enabled them to breathe. Had they received the *inosa marate*, however, they would have had eternal life, but just as the wind frequently stops (*mate*), people also must die. Now, during their travels these two people arrived at a *tabalo* (*Bambusa longinodis*). A tree had fallen on top of it causing the bamboo to bend down to the ground. The people have chopped off the top of the bamboo so that it sprang up into the air again. When *Kombengi* passes by this spot he is amazed that the people had been capable of chopping off the top of the thin bamboo. He thinks to himself: "Surely if one climbs the *tabalo* it would break; these people must be extraordinarily clever, so it is therefore best that I leave this country." In the forest *Kombengi* meets some buffalos and he says to them: "Come, go away with me, the people are too powerful and will kill you." The Buffalos reply: "Not at all, we are, after all, stronger than people." However, the people captured the buffalos with straps made of buffalo skin and slaughtered them. Then *Kombengi* come to the fish in the water and says: "Come, go away with me. The people are too powerful for you." "Not at all," reply the fish, "they can't reach us in the water." But the people set out traps at the lower reaches of the river and sprinkled *kamande* (*Croton tiglium*) fruit in its upper reaches so that the fish would flee from there and get caught in the traps down stream. After this *Kombengi* meets wild roosters (*boshanen*) and says to them: "Come away with me, the people are too strong for you." The roosters

reply: "Not at all, we are much too fast." But the people caught the roosters in traps. At this point *Kombengo* disappeared into a grotto.

So, in other words, *Kombengi* is the owner of the people's life-breath [*levensadem*], which is the reason why he is able to suck it back again. He can therefore cause death and sickness. When people ask for the return of their *tanoana* (health) after an illness (*mowurake*), they then also make an offering to *Kombengi*.

Finally, for a Muslim, the story of Wali mPangipi's visit to *Pue* (Lord) *Ala ta'ala*, here presented as the *kabosenya* of Torate, the place of the dead under the earth in Torajan belief, would appear quite naïve. For Torajans, the setting sun indicates the way, disappearing each night into that hole (*wajau*) into which people let themselves fall in order to arrive at the Underworld. According to Torajans, one is then confronted by a large pig, in this story replaced by a spirit. In fact, Islam in the Gulf of Tomini is essentially heathenism without (or almost without) pigs.<sup>8</sup> Torajans first tempt the Pig that guards the Underworld to leave its post by throwing a *kemiri* nut nearby, and to quickly slip inside when the pig leaves its post to get it. However, Wali mPangipi, who in any case would not be able to do such a thing with an underground guard, makes quick work of the guard by hacking it into pieces. He then challenges *Ala ta'ala* in the normal way, just like *Sese nTaola* does against his enemies.

The idea that *Ala ta'ala* lives in the Underworld and is the ruler of the City of the Dead, *Maka*, where he lives in the top floor of a mosque consisting of seven levels, is generally accepted by Muslim inhabitants on the south coast of the Gulf of Tomini. In the

<sup>8</sup> Translator: This critical perception of the practice of Islam, particularly outside Java, was most notably emphasised by the Islamic scholar, Snouck

Hurgonje. Twenty years later, Muslims communities in the Tomini Gulf had established nationalist organisations which were of great concern to colonial authorities.

story of Golo and Kapapitu this idea is developed in extraordinary detail. Kapapitu is the wife of Golo who dies soon after giving birth for the first time, but her spirit (*angga*) returns regularly to breast feed her baby, and issues all kinds of orders and makes arrangements, and encourages her husband to follow her to *pada ma'asari* (Buginese: *padang mahasara*, Malay: *padang maksar*, (the Field of Awakening) and Suruga because:

*Banya wo 'u ngkuoamo* "I am not just saying it

*Dunai ja kupobayo* But the world is only a mirage for me

Her husband however is still attached to life and amongst other things responds that he cannot see her. 'Oh', she says, "that doesn't matter."

*Da kutunumo sadamu* "then I will recite the Confession of Faith

*Da nupangakita yaku* for you so that you can see me."

But he answers:

*nepa nuto'o sadaku!* "Don't say the Confession of Faith

*to-nya matowe rayaku* for me. I still want to stay

*ri wawo utanamo yau* on earth."

He finally agrees to accompany her some of the way but the moment he catches sight of Baitula ri Maka from afar, he returns to conduct the funeral feast for Kapapita to appease her *angga*. Nevertheless, her ghost returns and this time asks her mother to get together what she needs for the journey to the Underworld and leaves. With this, the story resumes in the typical Torajan style and basically follows the Song of the Dead, named after the initial words of refrain *Jonjo awa*. In other stories the road is described somewhat differently: instead of one river

they have to cross over seven, the water of none of them being drinkable. When Golo wants to drink, a cat suddenly appears which he grabs by its tail out of which he presses water. Then they come to a plain, *Tana Marambu*, from which one can see the *Baitula ri Maka*. First they still have to cross a bridge which goes over a pan (*kawali*) of fire (*ipu naraka*). With the help of a formula by which they call on Pue Ala for assistance, they are able to cross. On the other side of the bridge stands *i Manakiru*. After that they come to the house of *Pue Ala* which stands on only one pillar. The steps are let down and they stay on the third level. On Friday, a messenger from *Pue Ala* arrives to tell them to go up to the *masigi* (the upper most level of the mosque) in order to *mosombaya*. Her husband is not allowed to come up yet because, being a mortal person, his body smells. This is another typical Torajan element because one is not received in *Torate* unless one is cleansed of the human smell, which occurs when the bones of the deceased have been cleaned of all flesh.

In the end, Golo does also go and now studies *mangaji* and *mojuma* with Pue Ala, who calls him his *makumpu* (grandson), and when he has completed his studies (*napo-tama*) he is allowed to return to earth.

A purely Torajan version of this story, which however would be incomplete, goes as follows:

Golo, who is married to Nusa, accompanies Ta Datu on a head-hunting expedition. Before they attack the enemy, two people arrive to call Golo back as his wife is very ill. However, he first wants to attack the enemy and sends the messengers back. After having murdered most of the inhabitants of a village and taken the rest prisoner, Golo returns home. In the meantime, his wife Nusa has died and he makes his way to the platform on which his wife's coffin has been placed to perform the customary ceremonies that bring the period of mourning for her to an end. Here



her ghost (*angga*) speaks to him. It points to a buffalo which he has to slaughter with his sword and serve to the returning members of the head-hunting expedition and their prisoners. It gives him *curcuma* and ginger for them to chew, which is customary to give to men returning from headhunting. She goes with him into the *lobo* and tells him what he has to do, and brings him something to eat. After he has eaten, she also eats and in the evening, while the others are dancing and singing, they go home together. The ghost of his wife lies down next to him and invites him to join her in the Land of Ghosts in the following way:

*ane nupomawo mate* If you long for me who is deceased

*lulu ntudu ri Torate* then follow me down to the Land of Ghosts

*ane nupomawo kojo* If you really long for me  
*lulu ri yoyo mamongo* then follow me to the top of the *pinang* tree

The reference here is to the *pinang* tree that has its roots in the Underworld and the crown of which reaches up to the entrance of the Cavern (*wajau*) which is the beginning of the road to the Land of Ghosts.

The following morning they still eat together, but after that Nusa's ghost returns to *Torate*. Her husband sees her beautiful sun hat and follows her. He comes to the crown of the *pinang* tree that protrudes from the entrance to the Cavern. He slides down its trunk to his wife and arrives in *Torate*. Here he follows her to her house but she does not let him come up because "then he would not

be able to see her again." It so happens that since their arrival in *Torate* he has been able to see her. He becomes bored standing below her house, and climbs up. When he enters the house he sees that it is his own house on earth; his wife has disappeared.

Doesn't this story seem similar to the story of someone who dreams that his *tanoana* (life spirit) has been to his deceased wife in the Underworld (that is someone who has dreamed that he has visited her) and who, when he awakes, realises he is still in his own house but that his wife is no longer there?

There are many stories circulating amongst coastal inhabitants about the appearance of dead people which people who have visited Mecca see, and about the large number of ghosts of dead people there in the *Baitula*, who surround the pilgrims to shake their hand, and experience their cold hand. But the orientation of Mecca in the West can also be the origin of the belief that Mecca itself was the city of the dead, or rather, where the ghosts of the Believers went, and that *Pue Ala Ta'ala* is the lord of that realm. The Land of the Dead lies in the West and is in the Underworld, so that is where Mecca is imagined to be, while the road that leads there is the same as that which leads to the Underworld, as is described in the Song of the Dead. That even living people can go the Land of the Dead is not unusual because, in fact, in the Song of the Dead the pathway is described along which relatives of the dead accompany them when they lead them to the Land of the Dead.<sup>9</sup>

<sup>9</sup> Trans: Apart from its ethnographic significance, this further reflection on the influence of Islamic beliefs in the literature of the coastal Bare'e speaking Torajans had contemporary relevance politically at the time of publication. Within the colonial administration at the time there was considerable concern about the 'expansion of Islam' into the Celebes interior. Indeed, it was for this

purpose that the regional administrator, the Assistant Resident of Gorontalo, had urged the Netherland Missionary Society to urgently send a missionary to Poso. Subsequent government policy was to strictly enforce the separation of the coastal region from the inland which was reserved exclusively for the operation of the Protestant mission.

Taken all together, Wali mPangipi needs to be understood as an amalgamation of local and foreign elements. It has therefore to be categorised as belonging to the literature of the coastal Bare'e people and as such, one of the most important expressions of that literature. It is not known amongst the still heathen Torajans.

Panta near Mapane  
South coast Gulf of Tomini  
February 1902

Pamonan version	English Translation
<p><i>Maroo-roo Ta Datu pai Indo i Datu, masae-sae ngkaroo-roonya, napopea bara da moana, bare'e. Kaewance'anya, mesonomo Ta Datu. A, nato'o, mapari se'e, Indo i nDatu, bare'e re'e anata! Ya masae-sae, tianamo Indo i nDatu; Katiananya se'e: Hu-epe! nato'o, podi yaku, Ta Datu! Podi yaku! podi yaku! kangidaku se'i. Napokau wa'a mbatuanya njo'u mepodi: tombe, katimba, onco, dongingi, dongkongisi, jongi, takule, ngaya-ngaya anu podi nakeni, buke-bukemo sancuno ri ra mbanua. Na koni Indo i nDatu sangaya saogu; puramo nakoni, bangkemo komponya. Nakeni ngkasaenya jelamo ri wuyanya, ri wenginya, ri eonya, mekalemo ananya: De, de, de, de, Ta Datu, jiri pe, lupa mpa'a njai dopi, a, tuamamo! Sompimo waya mpusanya! Nasompi njimuyu, nariu-riu ue ngkatuwu saeo sambengi, saeo sambengi, mewonggamo, napasusu ntau sondo, nenanya montalikusi apu medoro, sambenginya, sangayanya kabangkenya, rantani mekolikamo, menjoyomo ri joia, metoamo, medandano ri rindi, rantani, kampondo-mpondo, lo'emo melinja, napoto'o i Wali-mPangipi. Moloncomo lau tana, be masae naincani moehe. Polega-leganya ri tana, marameda naepe, nasale nenanya njo'u ri ue, nato'o:</i></p>	<p>There was once a King and a Queen. They had lived together for a long time, and had long waited to have a child but without success. About this situation Ta Datu (the King) said: "Oh, it is so hard for us, Indo i Datu, (the Queen) that we don't have a child." Not long after this, however, Indo i Datu did become pregnant and when this happened she said: "Oh, oh, give me something sour to eat, Ta Datu, I have a craving for sour things, Ta Datu!" Ta Datu ordered his slaves to go and find sour fruit, <i>tombe, katimba, onco, dongingi, dongkongisi, jongi, blimbing</i>.<sup>11</sup> All types of sour fruit were brought to her, enough to fill an entire corner of the house. Indo i Datu ate one of each type of fruit and when she had finished eating them her stomach became larger. After a long time, the month, the night, then the day finally came; the child inside her moved and, plop, out came the baby which fell between the mats on to floor.<sup>12</sup> "Oh, oh, Ta Datu." she cried 'Oh it is a boy! Cut the umbilical cord.' The cord was cut with a sharpened stick of bamboo.<sup>13</sup></p> <p>Every morning and every night the child was bathed in life-giving water and many women breast fed him while his mother sat with her back to the fire to warm herself.<sup>14</sup> Everyday he became a little bigger until he reached the stage where, firstly, he could roll over, then crawl across the floor, and then, getting up and holding on to the wall, he began</p>

<sup>11</sup> Adriani notes: The fruit: *Tombe* is the name of a large, fairly rare forest tree (Species *Eugenia*) with fruit the colour and form similar to a cherry; *katimba* (species *Costus*, Zingiberaceae; *onco*: *Spondias mangifera*.) has leaves which are often used as a vegetable; *dongkongisi* (Spec: *Garcinia*); *jonginyi*: a creeper with weak thorny stems the leaves of which are used to make rice sour, its black fruit are not eaten; *jongi*: a fairly large tree with yellow, very sour fruit and large hard leaves; *takule*: (Spec: *Averrhoa Carambola*).

<sup>12</sup> Adriani notes: The story teller later explained that the child fell out of its mother's body with such force that it pierced the floor planks and had to be extracted by hacking it free from the wood.

<sup>13</sup> Adriani notes: A sharpened piece of bamboo (*jimuyu*) was typically used when for making a cut in a body. It is considered essential for cutting the umbilical cord.

<sup>14</sup> Adriani notes: Warming oneself was not at all typical other than by people with blood deficiency and the elderly. It was practice that for the first two days after a birth a child is breast fed by all the married women of a village and during this time the mother does not breast feed but expresses her milk.

<p>Da ntamalai mandiu kita se'i nene, Indo i nDatu. Marameda ngkuepe yaku se'i, nene ge, Indo i nDatu. Ndiako ana mayunu da nji ue, da mangangkeni puemi.</p> <p><i>Njo'umo ana mayunu togompuyu, ja menau tudu lai tana, natima noti sa'owo ungka ri polude. Rata njai ue, mosompomo, noti nakeni mposompo nadika lai dada, meloyo, ja lo'u meloyo, nalapasaka noti be kaincani kajunya, jamo kanotinya se'i. Mesuwa lai tanta'inya, nakeni nu ue noti; mewalili ri banua, maroo-roomo. Ganamo logo mbengi, napeboo ginampinya, ana i nCumboli: i Sungko nTada, i Tada Sungko, i Tabo Lempe, i Lempe Tabo, i Bengo Watu, i Watu Bengo, i Peto Tosu, i Tosu-Peto, nato'o:</i></p> <p>Imbe'imo i Sungko nTada. Tada Sungko, timakaku ngkaiku lai loka. Ndiako sa, ndipeboo ngkaiku lai loka.</p> <p><i>Njo'umo koju anu napokau, jelamo lai loka, kare'e nu langkai tu'a; meoasi langkai luo nato'o:</i></p>	<p>to walk in a wobbly fashion. When he could walk properly they called him Wali mPangipi. He could now run around and soon was able to talk. While playing on the ground he became hot and asked his mother to take him to the water and said:</p> <p>“Let’s go and bathe, mother Indo i Datu.” I feel warm, dear mother Indo i Datu.” Indo i Datu said: “Come along slaves, take your master to the water.”</p> <p>When he descended the steps to the ground there were thirty slaves waiting to accompany him. He took a piece of de-barked wood with him which was as long as a hand. What kind of wood it was is not known, it was just a piece of wood. Arriving at the water he jumped in, taking the piece of wood with him and resting it on his chest. When he dived under the water he let it go and it floated away behind him. The stream carried it off and when he returned home it remained in the water.</p> <p>Three days later he called his slaves, the sons of Sumboli - Sungko nTada, Tada Sungko, Tabo Lempe, Lempe Tabo, Bengo Watu, Watu Bengo, Peto Tosu, Tosu Peto – and said to them:</p> <p>“Where are you Sungko nTada and Tada Sungko? Go and fetch my grandfather in the banana garden. Come on, call my grandfather in the banana garden.”<sup>15</sup> Those who were sent went off and came to the banana garden where the Old Man lived. The Old Man asked them.</p>
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<sup>15</sup> Adriani notes: Older slaves were referred to by their masters as ‘grandfather’ and also addressed with a formal ‘you’. This did not represent ‘respect’ since such slaves were treated no better than other slaves referred to merely by name. Perhaps it was used to refer to slaves who had looked after them as children. Adriani suspects more likely that the use of the term dates back to earlier times, when it meant “man, fellow”. The term for Grandmother derives from “old woman” and was more typical and also used for old female slaves. Male and female slaves call their masters ‘grand child’. Adriani adds that the To Pebato who had few slaves and not a slave caste but where slaves were simply included as members of the household, called their slaves ‘child’ and they in turn referred to their Master as ‘papa’, and their master’s wives ‘ine’.

<p>Maka komi setu anaku, nu nja nditunggai?  <i>Mesono anu napokau:</i>  Kami se'i, ngkaiku, napokau nu mokole ma'i mompeboo komi. Da mandake ri banua, bara nja da nato'o, ngkaiku.</p> <p><i>Mesono langkai tu'a:</i>  Ndiako tamalaimo se'i, makumpuku Sungko nTada.</p> <p><i>Njo'umo, jelamo ri banua, mempone ndekumo, motunda ri wombo, mowotu i Wali mPangipi, nato'oka langkai tu'a:</i>  Ndipeencu wai ma'i, komi se'i ngkaiku lai loka. Ndi pamongoka ngkaiku o neneku, Indo i nDatu.</p> <p><i>Napamongoka, roo mamongo, meoasi langkai tu'a:</i>  Nu nja kanca anaku, nupekitima yaku, makumpuku.  Bare'e bara nunja kupekitimaka komi ngkaiku. I komi da kupokau da lo'u da nu nipanjalaka yaku raneo ri tasi.  Ane ja setu anaku nuto'o, ne'e masusa rayamu. Jamo nakabangke ndeme, raneo anaku i mPangipi.  Metompa mpalakanamo yaku se'i, makumpuku i mPangipi.</p> <p><i>Malaimo koju, jelamo ri banua, natowo loka sambuli ngkinowia, sambuli mawuro, bara sangara, bara banya sambulimo yau. Bangke reme sambuli nakoni, mamongo, natima jala, karanji, malai; tudu lai tasi, mojala; re'emo bau yau nale'o, bepa gana sumpuyu mba'a. Sampali naolesaka, sima'imo duanga ja kangkanyo-ngkanyo tau ri rayanya, re'e tesantamongku, ntano be njau tau, nakita duanga noti i Wali mPangipi mewali duanga ewa buke tau, ntano bare'e. Jingkimo raya langkai tu'a, naluntasaka jalanya, moloncomo</i></p>	<p>“Well children, what is that you want?”  Those who had been sent replied:  “Grandfather, we have been sent here by the Leader (mokole) to call you.  You must go up the mountain to his house. He wants to tell you something, Grandfather.”  The Old Man replied:  “Come then, let us go, grandson Sungko nTada.”  They set off and arriving at the house, he went up and seated himself at the entrance. Wali mPangipi spoke to the Old Man saying:  “Make yourself comfortable here, Grandfather of the banana garden  Bring Grandfather sirih, mother Indo i Datu.”  She brought him sirih and when he had chewed it the Old man asked:  “What is it, my son, why did you have me sent for, grandson?”  W.P: “The reason I sent for you is nothing important Grandfather.  I want to send you out tomorrow to the sea to go fishing for me.”  O.M: “If that’s all you wanted to tell me, my son, then don’t worry.  As long as it is a clear day tomorrow, my son Pangipi.  Now I ask leave to go, grandson Pangipi.”<sup>16</sup>  He then left and went home, and cut off a hand of bananas to eat that evening and another for the next morning. It may have been <i>pisang kapas</i> or maybe not, but in any case they were entire hands of bananas. The following morning he ate the second hand of bananas, chewed some sirih, collected his net and basket, and set off. Arriving at the sea he cast his net. Although he did catch some fish, this didn’t even amount to ten. One moment when he was looking out to sea he saw a ship approaching, on board of which there were</p>
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<sup>16</sup> Adriani notes: Torajan adat required formal requests such as: permission to leave, to pass in front of, to stick one’s legs straight out, to go to sleep. A superior in saying this was simply indicating that this is what they intend to do, not to ask for permission.

<p><i>napokaeka duanga, jamo liuliu ndeki lipu napewunuka jalanya ndati kandepnya, mepone ndati lipu, ngasamo sawi, wainjo'u wai ndeku inosanya, motunda ri wombo, napetumbuka Ta Datu pai Indo i nDatu:</i></p> <p>Se'ipa pai da mate kita se'i, makumpu i Ta Datu.          Se'i pai sondo silau ri duanga makumpuku.          Se'i laupa ngkukita, kabangkenya nu duanga ewa ogu ntando mbuyu.  <i>Mesono i Ta Datu:</i>          Bara ja bare'e monco bara ja ndilego-lego ngkaiku.  <i>Mesono Langkai tu'a:</i>          Bare'e yaku mawuti, banya kalopu-lopu makumpuku.          Lau kojo nu duanga ri wiwinya mangampago yaku pane.  <i>Mesonomo i Ta Datu:</i>          Ndiako pewalili komi se'i ngkaiku lai loka.</p> <p><i>Mesono langkai tu'a:</i>          Motompa mpalakanamo yaku se'i makumpuku Indo i Datu, Tadata.  <i>Mewalilimo, nakoni loka sambuli wo'u ngkinowia, maroo-roomo wo'u. Gana togombengi lo'umo wo'u tau napokau mompeboo Langkai tu'a:</i>          I mbe'imo iSungko nTada, Tada Sungko, ndiako nditimakaku ngkaiku.</p> <p><i>Njo'umo, narata i Langkai tu'a nji oyo loka, mewawo. Meoasi Langkai tu'a:</i></p>	<p>crowds of people, perhaps a thousand. It was Wali mPangipi's little piece of wood which had become a great ship.<sup>17</sup> Although It looked as though there were a lot of people on board this was not so. No one else was up at this time and the Old Man was scared. He took his net and basket and set off at a run because the sight of the ship had frightened him. He headed directly for home, threw his net into his hut, went up to the village, and into the house of Ta Datu. There, out of breath and breathing heavily, he sat himself down at the entrance and told Ta Datu and Indo i Datu:</p> <p>“We will all die now, grandson Ta Datu.          Many people are coming on that ship, grandson.          It is still over there, but as far as I could see the ship is as big as part of a mountain.”          Ta Datu answered:          “Come on, it's probably not true, perhaps you are deceiving us, Grandfather.”          The Old Man responded:          “I am not lying, I am not joking, grandson. There really is a ship on the coast that came at me before.”</p> <p>Ta Datu replied:          “Well, go home now Grandfather of the banana garden.”          The Old Man answered:          “I ask leave to go, grandchildren, Indo i Datu, Ta Datu.”          He returned home and again ate a hand of bananas, and spent the rest of his time at home. Three days later, some messengers were again sent to fetch the Old Man.          “Where are you Sungko nTada and Tada Sungko? Come on, go and fetch my Grandfather.”          They went off and found the Old Man amidst his banana trees, weeding. The Old Man</p>
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<sup>17</sup> Adriani notes: W.P.'s small piece of wood became the keel of the Copperskin ship. All the larger ships on the south coast of the Tomini Gulf built on the Buginese model had their keel made from a Torajan canoe which was formed from a single hollowed out tree trunk.

<p>Maka komi setu kede, nu nja nitunggai?  <i>Mesono tau napokau:</i>  Kami napokau nu mokole ma'i mompeboo komi.  <i>Mesono Langkai tu'a:</i>  Ndiako tapalaimo kita se'i, anaku Sungko nTada.  <i>Nakoyuyu watutu, njo'u ndeki lipu mempone ri banua i nTa Datu motunda ri wombo.</i>  <i>Mesono i Wali mPangipi:</i>  Ndipeencu ma'i komi se'i ngkaiku lai loka.</p> <p>Ndipamongoka ngkaimi se'i, neneku Indo i Datu.  Raneo lo'u donjala lai tasi komi se'i ngkaiku.</p> <p><i>Mesono Langkai tu'a:</i>  Ane ja nsetu, kede, jamo nakabangke ndeme raneo  Metompa mpalakanamo yaku se'i, makumpu i Pangipi.  <i>Karemenya njo'u monjala tau tu'a nakita muni duanga bangke, napetumbuka Ta Datu, bare'e wo'u naaya. Mewalili ri banuanya ri tongo loka, togombengi napokau muni monjala, kaewancetunya wo'u nakita duanga, napetumbuka, nepa naaya, bare'emo mesapu tau, nato'o: Moncomo se'i.</i></p> <p>Pogombo ndipogombomo komi se'i neneku Indo i nDatu.  Nu nja, da ngkagombo kami se'i, kedeku i Wali mPangipi?  Bare'e nca kaincani da manto'o gombo se'e, anaku.  Pogombo ndipogombo komi se'i, nu pakaku i nTa Datu.  <i>Mogombomo tau, masae-sae bara rua-mbengi, bare'epa nato'o pu'u mpogombonya, ja mopeasi pau, nepa nato'o:</i></p>	<p>said:  “Well boys, what is it you want?”  Those who had been sent replied:  “We have been sent here by the Lord to call you to come.”  The Old Man responded:  “Come on then, let’s go, my son Sungko nTada.”  He rolled up his sirih bag, made his way to the village, and went up into the house where he sat himself down at the entrance.  Wali mPangipi said:  “Come a bit closer, Grandfather from the banana garden.  Give your grandfather sirih, mother Indo i Datu.  Tomorrow, Grandfather, you will go to the sea to fish with a net.”  The Old Man replied:  “If that is all, my boy, then let it be tomorrow as soon as it is daylight.  Now I ask leave to go, grandson Pangipi.”</p> <p>The next day the Old Man went out fishing with his net and again he saw the big ship. He told Ta Datu, who again did not believe him. He went back to his home amongst the banana trees. Three days later he was again told to go fishing. He again saw the ship, told what he saw but on this occasion he was believed and no one contradicted him. People said It was true.  W.P.: “Have a discussion, talk things over amongst yourselves, mother Indo i Datu.”  iiD: “What should we be discussing, my son Wali mPangipi?”  We cannot express an opinion about this.”</p> <p>W.P.: “Have a discussion to talk things over amongst yourselves, father Ta Datu.”  There was a discussion, but even after about two days he had still not said what they should be discussing about, they just waited till he gave the word. At last he said:</p>
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<p>Pedonge ndipedongeka, yaku da manto'o gombo, Papaku!          Da mombaju komi se'i, o nene Indo i nDatu, da mangabangani karu.          Ndibangani sondo, tepitumpuyu ogu, neneku Indo i nDatu.          Se'i yaku da ngkumalai mosumomba, modaga, Papaku!  <i>Mombaju tau, jamo karutu-rutu, saeo sambengi, saeo sambengi, pitumpuyu karu nabangani. Roomo setu, mekigombo wo'u i Wali mPangipi.</i></p> <p>Pogombo ndipogombomo, komi se'i nu papaku i nTa Datu.          Nu nja nca da ndagombo, da ndato'o anaku i mPangipi?          Da mogombomo nu yunuku, komi se'i papaku i nTa Datu.          Tundeku sampole lipu tau anu da nu keni anaku i mPangipi.</p> <p>Bare'e nca ngkupokono da mangkeni tau sampole lipu.          Ne'emo yaku mongkeni tau anu bangkemo, e Papaku.          Bare'e nca da naaya yaku se'i, da manto'oka songka.  <i>Meoasi papanya:</i>          Mbe'i ntano da nu keni kanca tau, anu da yunumu?          Ndipeboo pura-pura wa'anya, anu moana setu njo'u.  <i>Puramo singkandomu we'a a anu nepa poananya, napeoasi ri tesamba'a-mbaa:</i></p> <p>Siko sangkuja mbengi poanamu tu'aku?</p> <p>Yaku depa sambengi poanaku, katudunya ri joia makumpuku.</p>	<p>“Listen, hear this: I will speak on behalf of my father.          You, mother, have to have rice husked and fill bags with rice.          You need to fill many bags,<sup>18</sup> 70 of them, mother Indo i Datu.          I am going away, on a journey, to seek my fortune, father!”</p> <p>People began husking the rice and there was an endless amount of husking taking place, day and night, until seventy bags were filled. After that Wali mPangipi again arranged for a discussion.</p> <p>“Have a meeting, hold a discussion amongst yourselves, father Ta Datu.”          T.D.: “What shall we discuss, will you tell us Wali mPangipi?”          W.P.: “We will discuss who will be my travelling companions, father Ta Datu.”          W.P.: “Up there, in the land above, there is a village from which you can take some of the inhabitants, my son Pangipi.”          W.P.: “I don’t want to take a portion of the inhabitants away from a village.”          I do not want take people who are already adults, Father.          They wont obey me when I give them orders.”          His Father asked him:          “Where then will you find the people who you want to accompany you?”          W.P.: “Call all the women who have a little child together for me.”          When all the women who had recently given birth had been gathered, he asked each of them:          “Grandmother, how many days ago did you give birth.”          The woman: “It was only yesterday that I gave birth, that was when my child came into the world (<i>Adriani: Lit. that he fell onto the</i></p>
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<sup>18</sup> Adriani notes: Torajans carried their husked rice in a bag the name of which, ‘rombe’, was the name of the *silar* palm, the leaves of which were woven to make the bag.



<p>Incetu se'e samba'a anamu, da ngkupoyunu setu yaku. Siko sangkuja mbengi poanamu tu'aku? Yaku depa ruambengi poanaku, katudunya lai joia, makumpuku. Incetu se'e samba'a anamu, da ngkupoyunu setu yaku.</p> <p><i>Ewasetu ja pompeoasinya lai wa'a ntau moana, re'e anu depa togombengi, patambengi, limambengi poananya; ganamo patampuyu ana ngkodi nasingkandomu napoyunu, anu tu'a pitumbengi ja katuwunya. Nato'o: ane tau tu'a kusale, be naaya patujuku, aginya ana ngkodi ja patampuyu.</i></p> <p>Naipua mekatudu yaku se'i, o neneku Indo i Datu. Ndiako nditaka umbu ri duanga komi anu wa'a mpapanya patumpuyu. Nditowo kayuku layu ndapoumbu sangkaju.</p> <p><i>Bare'e ntano lau duanga. Ruambengipa njo'umo pura-pura, jamo anu pungku pai buta bare'e lo'u. Mekatudu lai tasi, napeboomo ngoyu, nato'o:</i> Pewuimo bara-bara, papute tompo utara.</p> <p><i>Mewuimo ngoyu, patetumboli pela mata, mdimo duanga bangke. Napeboo wo'u:</i></p> <p>Poloncomo wai ma'i duanga Lapi Tambaga ja noti ulu nasanya. <i>Se'imo kojo duanga ma'i, mesawi i Wali mPangipi, nataka lai duanga kayuku layu, nepa nata'a wo'u kobati patampuyu, nadika lai tongonya potundanya, mopaumbu. Roo setu napokau nene nu anangkodi patampuyu:</i></p>	<p>floor), grandson.” W.P.: “That child of yours I will have as a travel companion.”</p> <p>In this way he asked all the other women who had a little baby. Amongst them there were those who had given birth three, four, five days previously. Altogether he collected 40 babies to take on his journey, the oldest of whom was only seven days old. He explained that if he asked adults to with him they wouldn't listen to what he said, so that was why he wanted to take these forty children with him.</p> <p>W.P.: “The day after tomorrow I will go to the beach, mother Indo i Datu. Come you fathers of the babies, prepare a rocker in the ship. Cut down a coconut palm that has finished flowering so that can be used to rock the cribs.” During all this time the ship was not visible. Two days later everyone except for the lame and the blind went to the sea shore. Arriving there he called the wind and said: “Blow North Wind, make the tips of the waves white, North Wind.” The Wind blew so hard that eyelids were turned inside out, and there was the ship. Then he called out again: “Come here quickly, ship Copperskin, whose keel is a small piece of wood.” The large ship really did come. Wali mPangipi climbed aboard, hung up the coconut palm that had finished flowering, and made forty cribs [which he hung up on the tree].<sup>19</sup> He took his seat in the middle so as to be able to rock them. After that he ordered the mothers of</p>
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<sup>19</sup> Adriani notes: The reference refers to a practice of using a bendable piece of wood that is hung horizontally on which a crib is suspended and so rocked to and fro.

<p>Ndikomo ue ncusu, jai gumba bangke setu pakabuke.</p> <p><i>Bukemo sagumba bangke, gapasi nadika ri sangkiri, nasumpuka ri nganga anangkodi, wai ma'i wai njo'u ri dulungi, ri gulingi, mopariu, mowuso'i ta'i, montatapaka kumu ewa tau potiana jamo i Wali mPangipi pai anangkodi patampuyu ri duanga. Sampuyumbengimo, ja maandu ngkalionya duanga, gana sambuya, bare'epa lawa kalo'unya, gana santa'u, ruanta'u, pitunta'u bare'epa wo'u lawa gaga, nakeni muni nu ngoyu, sologi, setu pai malente kanjo'unya. Nepa sakodi kalawanya, marapa kobati saogu, uyumbuamo setu; membangu, mesuwu ri kobati, melinja rantani maincani raoa, anangkodi uyumbua setu. Ungka lai ria marapamo kobati sambengi saogu, sambengi saogu; pura marapa, nataji kobati, umbu, napobonceka anangkodi, kura napaunda anu ma'ai kabangkenya, naejani, nepa sawi tau ri wobonya mompetiro rayanya. Nepa ri ria madago pelinja nduanga; anu uyumbua napokau mogulingi, tua'inya ndati dulungi kare'anya. Mesono i Wali mPangipi:</i></p> <p>Peboomo ngoyu bangke ri gulingi, anaku i Uyumbua.</p> <p>Wa imbe'i da kuto'o da meboo ngoyu se'e Papaku i Pangipi?</p> <p>Pewuimo bara-bara, papute tompo utara.</p> <p>Rimbe'imo oloata, kita se'i nu papaku i Pangipi?</p> <p>Tosukamo pu'u yangi njo'i mata eo setu anaku.</p> <p>Ne'e mengaya ndaseko, ne'e jukusi ndato'o, anaku ri dulungi</p> <p><i>Moloncomo kojo duanga, polonconya se'i</i></p>	<p>the forty children to express their milk:</p> <p>“Express the milk into that large vat, fill it up.”</p> <p>When the large vat had been filled up to feed the babies he soaked sops in small bowls and placed these into the mouths of the babies. Everyday he walked to and fro, from bow to stern, to bathe the children, wash off the faeces and rinse their sarongs, just like a children's maid. There were only Wali mPangipi and the forty babies on board the ship. For ten days the ship drifted by itself on the current, and after a month it had still not gone very far. Even after one, two, seven years it had still not travelled very far; the wind and the current kept pushing it back so that it advanced very little. When it had not yet gone very far one crib fell down [from where it was hanging on the palm tree trunk]. It contained the oldest child which now got out and began to walk around. Soon this oldest child was fully competent. After that, each day a crib would fall down, and when they had all done so, he threw the cribs and the palm tree overboard. He began to feed the children porridge and placed an amazingly large pot on the fire. It was so large that it needed a ladder to be able to look inside. Only then did the ship begin to advance. The oldest child was then given the task of tending to the rudder, and the youngest stood at the bow. Wali mPangipi said:</p> <p>“Call up a strong wind, you at the back, my eldest son!”</p> <p>The Eldest: “What should I say in order to call up the wind, Father Pangipi?”</p> <p>W.P.: “Blow North Wind, etc.”</p> <p>The Eldest: “What direction do we take, Father Pangipi?”</p> <p>W.P.: “Keep straight ahead to the horizon in the East, my son.</p> <p>Don't ask me about everything, don't keep talking about everything, my son on the fore deck.”</p> <p>The ship flew ahead and when it had</p>
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<p><i>metompamo yore i Wali mPangipi ri ananya, nato'o:</i> Da ngkumoturu sakodi aku se'i, nu anaku patampuyu. Sambuya da ngkukayore aku se'i, nu anaku patampuyu. <i>Ganamo sampuyu pai limambengi, menaa mekolika, yore wo'u, bare'emo madago polonco nduanga.</i> Bara nu njamo se'i nakita nduangani, e ngkakaku? <i>Sonomo tukakanya:</i> Ne'e mengaya ndato'o, ne'e jukusi ndaseko ri dulungi a'iku! <i>Bare'e masae nakitamo maeta sangkani yangi, ewa kambuka, maeka raya ntua'inya, nato'oka nkakanya:</i></p> <p>Se'ipa pai da mate kita se'i, ngkakaku Uyumbua. Peole pesa sima'i, maeta sambira yangi, e ngkakaku. Likemo sa, ndilike ntemaliga i papa yore tulau.</p> <p><i>Napalikemo koju, nato'o:</i> Pembangu ndipembangumo komi se'i, e papaku i Wali mPangipi. <i>Menaamo wo'u pai nayali salimuntunya; mesono papanya:</i> Ne'e mengaya ndaseko ri dulungi, e anaku Kasupua. Soka bangke ri koronya setu njau anaku Kasupua. Peboo ngoyu bangke ri gulingi anaku Uyumbua Pewuimo bara bara, papute tompo utara. Polonco ntotoaka joi ria, duanga Lapi Tambaga. <i>Moloncomo duanga, barere masae soremo ri wawo mpassigi ase.</i> Ndipena'umo ndiruru sinangge setu lo'u, ne'e ntani sondo gaga. <i>Jamo sinangge pai panaguntu pasigi setu, nato'o:</i></p>	<p>reached a good speed Wali mPangipi informed his children that he was going to go to sleep. “I am going to sleep for a while, my forty children. I will sleep for a month.”</p> <p>After fifteen days he woke up, turned on to his other side, and went back to sleep. Then the ship was no longer speeding ahead. The Youngest: “What can it be that the ship has seen, Oldest Brother?” The Oldest Brother replied: “Don't keep asking me, etc.”</p> <p>Not long thereafter they saw that the sky had become completely black, like the hair of a sugar palm. The Youngest Brother became frightened and said to the Eldest: “Now you will see, we will all die, Eldest.”</p> <p>Just look over here, half the sky has become dark, Brother.” Wake up father who is sleeping over there, please wake him quickly.” The Oldest Brother did wake him and said: “Wake up, please get up quickly, Father Wali mPangipi.” His father woke up, threw off the sarong in which he had wrapped himself, and said: “Don't keep speaking to me, etc.”</p> <p>It is only a large tree trunk drifting in the sea, my youngest son. Call up a strong wind, etc.</p> <p>Sail quickly directly towards it, ship Copperskin.” The ship flew forward, and in no time it became lodged on the Shoal of Iron. “Get off and collect those machetes and rifles, but not too many.” The shoal consisted entirely of machetes and rifles. He said:</p>
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<p><i>Tima samba'a samata sinangge, samba'a sampua panaguntu, mepone maliga, payamo pasigi.</i></p> <p>Poapumo ntemaliga, komi se'i nu anaku pura-pura. Maoromo nu kompoku, yaku se'i, anaku pura-pura.</p> <p><i>Moapu, manana, moiru, mangkoni, mamongo, roo setu, napeboo wo'u ngoyu:</i></p> <p>Pewuimo bara-bara, papute tompo utara. Polonco ntotoakarao pu'u yangi, duanga Lapi Tambaga.</p> <p><i>Moloncomo wo'u duanga, polonconya se'i, metompa yore ri ananya i Wali mPangipi:</i></p> <p>Dangkumoturu sakodi, yaku se'i, nu anaku pura-pura. Ruambuya ngkukayore, se'i nu anaku pura-pura.</p> <p><i>Moturumo pre wo'u; ganamo sambuya tekiwoi, mekolika. Jamo sampuyumbengi ganamo da ruambuya nakitamo pasigi tambaga, nasindi yangi ri wawo ntasi, mekakaimo wo'u tua'i</i></p> <p>Se'ipa pai, da mate kita, nu ngkakaku Uyumbua. Pelikemo sa ndilike ntemaliga, i papa yore tulau. Pembangu ndipembangumo komi se'i, e papaku i Wali mPangipi.</p> <p><i>Membangumo koju, pembangunya se'i, nato'o:</i></p> <p>Ne'e mengaya ndaseko ri dulungi, anaku i Kasupua Soka bangke ri koronya setu njau, anaku i Kasupua. Peboo ngoyu bangke ri gulingi anaku Uyumbua Pewuimo bara bara, papute tompo utara. Polonco ntotoaka joi ria, duanga Lapi Tambaga.</p>	<p>“Each of you take one machete and one rifle.”</p> <p>They did so and soon reboarded the ship, and the shoal disappeared.</p> <p>“Quickly cook some food, all you my children I am hungry.”</p> <p>They cooked and when it was ready they served it up and they ate. After chewing sirih he called the wind:</p> <p>“Blow North Wind, etc. Speed on, head directly towards the horizon, ship Copperskin.”</p> <p>The ship sped ahead and when it had got up a good speed Wali mPangipi informed his children that he would go to sleep:</p> <p>“I am going to sleep for a while, my children. I will sleep for two months.”</p> <p>He lay down and went to sleep again. After a month he woke up, and turned to his other side. Ten days before the end of the second month, they saw the shoal of Copper, reflected in the sky above, and the Youngest Son called out again:</p> <p>“Now you will see, we are all going to die, Eldest! Wake father, etc.”</p> <p><i>(Adriani: As Above, W. P. gets up, then from line 5 from the bottom)</i></p>
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<p><i>Moloncomo duanga, bare'e masae, soremo ri wawo mpasigi tambaga, pura-puramo doi setu.</i></p> <p>Pena'u-na'umo mangangkaku doi setu tulau Nau ja wungka sangkaku, ne'e ntani sondo gaga, anaku.</p> <p>Desa-winaka mariangi tambaga lo'u nteaopo, e anaku pura-pura.</p> <p>Naulayamo, roo setu, napokau: Pesawi maliga-liga, roo mesawi, napokau moapu:</p> <p>Poapu ntemaliga komi se'i, nu anaku pura-pura.</p> <p>Maoromo nu kompoku yaku se'i, anaku pura-pura.</p> <p>Pewuimo bara bara, papute tompo utara.</p> <p>Polonco totoakamo pu'u yangi, duanga Lapi Tambaga.</p> <p>Dangkumoturu sakodi yaku se'i, nu anaku pura-pura.</p> <p>Togombuya ngkukayore, se'i nu anaku pura-pura.</p> <p><i>Gananya sampuyu pai limambengi, da menaamo, nakita tasi makunimo mekilaya, sore njai ria duanga ri pasigi gala, mongayangaya parewa gala lai ria: dula, sere, salapa. Napokau wo'u da mena'u montima tesaogu sangaya tau samba'a, roo naulaya, mesawi maliga-liga, payamo pasigi gala, molonco muni duanga. Moapu tau, roo mangkoni mamongo i Wali mPangipi, metompa da yore patambuyamo janjinya.</i></p> <p><i>Ruampuyumbengi nepa pontu mpenaanya, nakita mabuyamo wawo ntasi, mabuyamo yangi sambira nasindi. Bare'e masae soremo ri pasigi mayo duanganya, pelurumo pura-pura setu. Menaamo, nalike nu ananya i Wali mPangipi, nawai mena'u, montima telimangkaku samba'a, roo naulaya, mesawi maliga-</i></p>	<p>The ship sped on ahead and it was not long before it got caught fast on the Shoal of Copper that consisted entirely of coins.</p> <p>“Get off and collect the coins</p> <p>But not too many, my children. Let each one of you pick up just a handful.”</p> <p>Also load up four copper canons, you children of mine.”</p> <p>They loaded these onto the ship and then he gave the command: Quickly get back on board. When they were all on board he gave the order: “Quickly cook, etc.”</p> <p><i>(Adriani: as above. W.P. now goes to sleep for three months.)</i></p> <p><i>(Adriani: line 9)</i></p> <p>When it was about 15 days before he was due to wake up, they noticed that the sea had taken on a yellow glow, and soon the ship got stuck on the Shoal of Brass.<sup>20</sup> This consisted entirely of articles made of yellow copper such as bowls, kettles, and pinang boxes. He ordered them to go and get one of each. When they had loaded them, they quickly came back on board, and the Shoal of Brass disappeared. The ship sped on further while they cooked. After eating, Wali mPangipi chewed sirih and said that he would sleep for four months.</p> <p>It was 20 days before he was due to wake up when they saw that the surface of the sea had become white and that half the sky was also white due to the reflection. Soon after this the ship became stuck on the Shoal of Lead that consisted entirely of bullets. Wali mPangipi woke up having been woken by his children.</p>
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<sup>20</sup> Adriani notes: The word for brass is the word for armbands that are made of brass.

*liga, payamo pasigi wayo, molonco muni duanga. Moapu tau, mangkoni i Wali mPangipi, roo mangkoni mamongo metompa da yore, limambaya janjinya.*

*Ruampuyu pae limambengipa nepa da penaanya, nakitamo ananya, mabuya tasi sambira, yangi sambira nasindi. Bare'e masae soremo ri pasigi ringgi duanganya, meuaamo nalike nu ananya i Wali mPangipi, nawai da mena'u montima ringgi samba'a, tealima, mempone muni, payamo pasigi ringgi setu. Molonco muni duanga, mangkoni, yore wo'u i Wali mPangipi, onombuya da kayorenya najanji se'e. Ganamo lima mbuya kayorenya, sambuyapa nepa da penaanya, nakita tasi mekilaya, nasindi yangi sambira mekilaya. Masae-sae sakodi sore ri pasigi inta duanganya, nepa se'e penaa i Wali mPangipi, nalike nu ananya. Mena'u pura-pura natimamo inta setu, gori ngkakononya nakaku. Mempone muni, paya pasigi inta, moloncomo wo'u duanga. Roo mangkoni yoremo wo'u i Wali mPangipi, pitumbuya najanji.*

*Onombuyamo kayorenya sambuya nepa da penaanya, nakita wawo ntasi makunimo sangkani, mareka wo'u yangi sambira nasindi. Maekamo raya ntua'inya, nato'oka tukakanya:*

Se'ipa da maropu, da opi kita se'i ngkakaku i Uyumbua.

Ne'e mengaya ndaseko ri dulungi, o anaku Kasupua.

Dangga pelo, eka nganga, be da koje ntesakodi

He allowed them to go from the ship and for each of them to collect five handfuls [of the bullets]. When they had collected these, they quickly came back on board, the Shoal of Lead disappeared and the ship sped on. They cooked, Wali mPangipi ate, chewed sirih and told them he would now sleep for 5 months.

It was twenty-five days before he was due to wake up when the children saw that the surface of the sea had become white and that, due to the reflection, half the sky was also white. Soon after this the ship became stuck on the Shoal of Rijksdaalders [half guilder coins]. Wali mPangipi woke up, woken by his children. He allowed them to go and collect five *rijksdaalders* each. When they had collected these, they quickly came back on board, the Lead bank disappeared and the ship sped on. Again Wali mPangipi ate and after that went to sleep, this time for 6 months. When he had been asleep for five months and it was a month before he was due to wake up, the children saw that the surface of the sea was sparkling and that the reflection had caused half the sky to sparkle as well. Soon after the ship became stuck on the Shoal of Diamonds and the children woke Wali mPangipi. They all left the ship to collect diamonds, which were lying around everywhere. When they were on board again, the Shoal of Diamonds disappeared and the ship sped on. After having eaten Wali mPangipi went to sleep again, this time he stipulated it would be for 7 months.

He had slept for 6 months, and It was a month before he was due to wake up when the children saw that the surface of the sea had become completely yellow, and that the reflection had lit up half the sky. The Youngest became frightened and said to the Eldest:

“Now you will see, we are all going to die, Eldest!”

“Don't speak to me about all these things on the fore deck, my boy the Youngest.

Coward, fear monger, you are not very

<p>siko setu yau ntua'iku.</p> <p>Likemo sa ndilikemo ntemaliga, i papa yore tulo'u.</p> <p>Ane bare'e ndilike da ngkumenawusakamo loi tasi</p> <p>Pembangumo ntemaliga, komi se'i mpapaku i mPangipi.</p> <p><i>Menaamo nalike nu ananya, pembangunya setu, nato:</i></p> <p>Ne'e mengaya ndaseko ri dulungi o anaku i Kasupua.</p> <p>Polonco totoakamo pu'u yangi, duanga Lapi Tambaga.</p> <p><i>Polonconya se'i, soremo duanga, kasorenya napokau i Wali mPangipi:</i></p> <p>Ndipena'umo anaku, taunaka pura-pura rengko nduanga.</p> <p>Da ndiome lai tasi pura-pura parewa nduanga tunjo'u.</p> <p><i>Naome, naoremo ntasi muni, najempi ntasi, mewalimo wayawa pura-pura, sako duanga mewali wuyawa, jamo kaju ndapoawa nakita kakajunya, sininya ri raya nduanga mewali wuyawa pura-pura, maka ri pasigi mbuyawa kasorenya.</i></p> <p><i>Wusumo ta'i i Wali mPangipi mekogamaka, meotosaka ta'inya, mowotu anu napeoko motota'i ri pasigi: Mawuti wombo ntanta'i, da mantota'isi yaku sindate. Jingkimo raya i Wali mPangipi, napeoasi: Nu nja mowotu silau? Meoko naotosaka wo'u togongkani, ntanoka wo'o mPayowi, nepa mompau-mpau mpodago, mepurunaka ta'inya ri ra ngkomponya, meoasi i Payowi: Nu nja, kede, nutunggai ? A, ja ungka ire'i ungkaku. Mesono i Payowi: Ane ewa nce'e, ne'e ndaulaya ngaya-ngaya ri pasigi, anu ruogu ire'i ri wo'oku, yali, keni njo'u, ane jela ri duanga, sungke joia ri pontu ngkayoremu, sangadi gana togombengi depa peole.</i></p>	<p>brave, my youngest brother.”</p> <p>The Youngest said:</p> <p>“Wake father who is sleeping over there. Will you wake him quickly.</p> <p>If you don't wake him, I will throw myself into the sea.”</p> <p>“Get up quickly, my father Pangipi.”</p> <p><i>(Adriani: W.P. gets up, as above) (from line.7)</i></p> <p>While the ship was speeding ahead it ran aground and Wali mPangipi gave the order:</p> <p>“Go down children, take out everything stored in the ship.</p> <p>Dip it all into the sea there.”</p> <p>They dipped all the things into the sea and the sea brought them back up onto the surface again but now, because of the seawater, everything had become gold, even the ship had turned into gold. Only the firewood one could see was wood, but everything else had turned to gold. It was because they had run aground of the Shoal of Gold.</p> <p>Now Wali mPangipi had to defecate. He strained and forced out his faeces and at that moment the section of the shoal on which he was defecating said: “What a cheek, that arsehole above me there, is defecating on me!” Wali mPangipi got a shock and asked: “What is it that is speaking below me?” He stood up, strained three more times, and now he saw that it appeared to be the head of a snake. They now began to speak to each other and Wali mPangipi quickly pulled his faeces back into his stomach. The Sea Snake asked: “Where are you going, my boy?” – “Well, I am not going any further than this.” The Sea Snake replied: “If that's the case, don't take all those things from the shoals with you. Those two things</p>
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*Nakenimo kojo mesawi tau pura-pura, paya pasigi wuyuwa njo'u. Moloncomo duanga; anu natima ri wo'o mPayowi nadika lai pontu ngkoyorenya, naka'uwi, gana togembengi nasungke, bukemo ungka ri gulingi rata dulungi ana nu inta ruogu se'i.*

*Ungka lai ria da mewalilimo duanga, napokau ntumpunya:*

Pelonco mpewalilimo duanga Lapi Tambaga, ja noti ulunasanya.

Polonco ntondo wiwinya kita se'i duangaku.

*Molonco duanga; yoremo wo'u i Wali mPangipi, pitumbuya kayorenya. Ganamo ruambengi kayorenya, makareba nji tana, nalo'o: Tuma'i i Wali mPangipi ungka ri modaga, nakeni nduanga wayawa sima'i. Nadonge kareba i Kapita Boneaka, mesono: A, kambamba-mbamba i Wali mPangipi! banya si'a pue nduanga, yaku yau; peoko ana mayunu, taunaka duanga mpogora-gora, kita tau biasa mogora. Satu pai lima-mpuyu ogu duanganya, panaguntu, mariangi, panta ngkainya nakeni Nalapasaka duanga, njo'umo. Sambuya nepa penaa i Wali mPangipi, nakitamo ananya duanga satu pai lima-mpuyu ogu, mowotumo anu tudi, nato'oka tukakanya:*

Bara nu njamo wo'u anu nakita duanga ngkakaku?

Se'ipa pai da mate kita se'i tukaka Uyumbua!

Peole pesa sima'i, napetondamo ntimali.

*Ungka lai ria Menaamo i Wali mPangipi; pembangunya nato'o:*

here, on my head, take those off and bring them with you. When you are back on the ship, open up the floor of your sleeping quarters and don't look at them until after three days.”

He did indeed take them and they all went back on board and the Shoal of Gold disappeared. The ship continued on and he brought what the Sea Snake offered to his sleeping quarters and covered them up. After three days, he opened up the floor again and found that the entire ship, from stern to fore deck, was now full of precious stones, produced by those two diamonds.

From this point on the ship began the return journey. Its owner gave the order:

“Go back quickly, ship Copperskin, whose keel originally was a small piece of wood.

Let's return speedily to the coast, my ship.”

The ship flew forward while Wali mPangipi went to sleep for seven months. He had already been asleep for two months when a rumour began to spread across the land: Wali mPangipi was on his way back from his trading journey, a golden ship was bringing him here. This rumour was heard by Kapita Boneka, who said: “Oh, that Wali mPangipi is a deceiver. That ship does not belong to him, but to me. Get ready slaves, get the pirate prauws into the water, we people are experienced in piracy on the sea.” There were a total of 150 of his boats. On board there were rifles and canons, inherited from his ancestors. The boats were untied and they set out. It was still a month before Wali mPangipi was to wake up when the children saw the 150 boats. The Youngest said to the Eldest:

“What is it that the ship could have seen, Eldest Brother?”

“Now you will see, we are all going to die, Eldest!

Look there, we are being pursued on two sides.”

It was only at that moment that Wali mPangipi woke up, and on waking, said:



<p>Ne'e mengaya ndaseko ri dulungi, o anaku i Kasupua. Soka bangke ri koronya setu njau, anaka Kasupua. Polonco ntotoaka joi ria, duanga Lapi Tambaga. <i>Ja siu siu molonco, sinaliu sape nalimbu duanga kora-kora mpogora, satu pai limampuyu, mosumo, mowotu i Kapita Boneaka:</i></p> <p>Ponyombamo ntemaliga-liga, anaku i mPangipi. <i>Mesono i Wali mPangipi:</i> Kapali kaea mata da manyomba nu makoje ngkatuwunya, nu tuama. <i>Napeboomo ido'u ananya:</i> Ma'imo lai soriku, anaku Kasupuaku kupaluaka baraka.</p> <p>Peoko ndati dulungi, pekutana riu sala, anaku Kasupua. <i>Njo'umo ananya ri dulungi, mekakore lai ria meoasi:</i> Nu nja nca sala mami, kami se'i, nu pagora nu iwali? <i>Mesono pagora:</i> To'o ngkabongo langkai mombegora, momberatamo ri jaya.</p> <p><i>Mesono iwo'u i Wali mPangipi:</i> Pakadago togongkani mangampekutana sala, anaku! <i>Togo ngkanimo se'i, jamo setu pobalinya; nalapasaka panaguntu nu pagora, mojilili anangkodi mekakai maju'a lai tasi, ewa boti, ba nja.</i><sup>10</sup> Ma'imo lai soriku siko setu, nu anaku Uyumbua. Yalimo nu parewamu, purukamu, nu bajumu, nu sigamu, nu kumumu.</p>	<p>“Don't speak to me, etc.”</p> <p>The ship shot ahead but in a blink of an eye it was surrounded by the ships of the 150 pirate boats. When they came near, Kapita Boneka called out: “Give yourself up immediately, my son Pangipi.” Wali mPangipi answered: “It is forbidden and shameful for someone who is brave, a man, to surrender.” He called up his children: “Come and stand by my side, my Youngest Son, so I can spit on you the magical substance that I have within me. Go and stand on the fore deck, my youngest son, and ask them first what misdeeds we have committed.” His son made his way to the fore deck, took his stand, and called out: “What misdeeds are we supposed to have committed, you pirates, you enemies?” The pirates answered: “It is self evident that men will attack each other when they come face to face on their journey.” Wali mPangipi repeated: “Ask them clearly three times what misdeeds we might have committed, my son.” He did so three times but received no other reply than before. The pirates shot off their rifles, and all around on the sea men were in pain, screaming like monkeys or something. W.P.: “Come over here by my side, my eldest son.” Get out all the clothes you need, your trousers, your jacket, your headdress, your</p>
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<sup>10</sup> bara nunja.

<p>Sikomo sampobalnya i Kapita Boneaka setu njau, e anaku.</p> <p><i>Napesua pura-pura, napedasaka siga, njo'u wo'u mempone ri kataba ri wawo nduanga, i Kapita Boneaka mempone wo'u ri wawo ngkatabanya.</i></p> <p>I sema da mewunu da riunya, anaku i mPangipi?</p> <p>Komimo yaumo riunya, anu metunggai setu da mewunu.</p> <p>Jaga-jaga ntunjo'umo nu woto ngkayuku tumba nu yu'aku, e anaku.</p> <p>Tandapaka, runcupaka lai bambaraku, setu nu pangkita e pagora.</p> <p><i>Megancinaka, naruncupaka tawala, nasu-bitaka pinca, tudu ndeki wana nTo Napu.</i></p> <p>Jaga-jaga tunjo'umo yu'a ngo'a ketagara e pagora.</p> <p>Tandapaka, runcupaka lai bambaraku, setu nu pangkita pewalnya.</p> <p><i>Megancinaka, riko nawunu. Natoposaka, mawawu ri dulungi i Wali mPangipi, bare'e napoli mantengku tawalanya. Ja telapa tawala, nenaimo mombetoto; malenge ri kataba ri raoa, malengi ri raoa, ri katabamo, sangkani katudu, ruangkani meore, mawela i Uyumbna, mowotu ananya i Kasupua:</i></p> <p>Marugimo anami silau, nu papaku i mPangipi.</p>	<p>sarong.<sup>21</sup></p> <p>Let you be the opponent to fight that Kapita Boneaka over there, my son.”</p> <p>He put on all his clothes, shook out his head-dress, and got up on the upper deck of the ship. Kapita Boneaka also got up on the top deck of his ship.</p> <p>K.B.: “Who will be the first to throw their lance, my son Pangipi?”</p> <p>W.P.: “You, the attacker, had better be the first to throw his lance.”</p> <p>K.B.: “On guard then, here it comes. The shank of my lance is the trunk of a young coconut palm, my son.”</p> <p>The Eldest: “Well aim it and send it straight at my chest, then you will see, pirate. (<i>Adriani: that I am invincible</i>”).</p> <p>He pulled his arm back and threw his lance; his opponent simply knocked it aside and it landed in the forests of Napu.</p> <p>The Eldest: “On guard, now here comes mine, pirate, a rusty lance with a shank of rattan.”</p> <p>K.B.: “Well then, aim it and send it straight to my chest, then you will see what comes of it.”</p> <p>The Eldest raised his arm and woosh, he threw his lance, but his opponent knocked it aside and it simply fell onto the fore deck of Wali mPangipi’s ship, but he did not have an opportunity to pick it up again. Now that the lances were finished with, they took out their swords and struck at each other. When they grew tired from fighting on the top deck, they went up into the sky; when they got tired of fighting in the sky, they returned to the deck. They had ascended twice and descended once when Wali mPangipi’s eldest son was wounded. His youngest son said:</p> <p>“Your son over there has ben hit, Father Pangipi.”</p>
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<sup>21</sup> Adriani notes: The tradition was that before a headhunting attack, the Torajan made himself as good looking as possible, putting on their finest clothes which they had brought with them on the expedition for that purpose.

<p><i>Ntanoka mate i Uyumbua, membangu i Wali mPangipi:</i> Deokotaka ri ma'i kupangkita nu welanya, e anaku. <i>Napoaju ntua'inya salumbu anu Kasupua, mempone muni:</i></p> <p>Banyapa ewa nctetu nu lenjenya weli anu da ndaepe, e anaku. <i>Naowo jamo sakodi mongkekeni ewa ira laumbe. Nawangu, naunjupi, nau laranya bare'emo, tuwumo muni.</i></p> <p>Yalikaku parewa gana-gana, anaku Kasupua. Yakumo sampotadanya i Kapita Boneaka setu njau. <i>Napasua pura-pura, mesuwu ri wawo ngkataba, mombetoto, malengi ri kataba ri raa, malengi ri raa ri katabamo. Masae-sae naowo i Kapita Boneaka tudu i Wali mPangipi, napeboo yununya:</i></p> <p>Ponyomba ndiponyombamo ntemaliga-liga, komi setu i mPangipi. Bare'e nca da monyomba kami se'i, ua koje borosapu.</p> <p>Ndibangani panaguntu, tarakolo panta setu, e anaku. <i>Nabanganimo koje, mebusi:</i> Lio lio wo'o ngguli, nu gandara, nu gajonya pantidoa. <i>Roo napanaguntu setu parewa nduanga, napeboo ngoyu:</i> Pewuimo bara-bara, papute tompo utara. Polonco ntotoakamo pu'u yangi, duanga Lapi Tambaga.</p>	<p>So the eldest had been killed. Wali mPangipi got up. “Take him up and bring him here, so I can see his wounds, my son.” His younger brothers carried him on their shoulders, and the Youngest went up on deck again. W.P.: “That is not a wound that someone would feel, my son.” He had been cut almost in half and was only held together by a bit of skin as thin as a sirih leaf. He sat him up, stroked him, and he came back to life, there was not even a scar to be seen. W.P.: “Fetch me a suitable outfit, my youngest son I will teach this Kapita Boneka a lesson.” He pulled on all his clothes, got up on to the upper deck, and they began fighting each other with their swords. When they tired of the fighting on the deck they went up into the air; when they were tired of fighting in the air, they returned to the deck. Finally, Kapita Boneaka was struck and Wali mPangipi came down (<i>Adriani: from the air</i>). Then Kapita Boneaka’s fighters shouted: “Give up, surrender quickly, Pangipi.” W.P. and his companions responded: “We will not surrender because we are brave and will not give in.” W.P.: “Load your rifles and muskets, those heirlooms,<sup>22</sup> my children.” They loaded their weapons and fired. “Aim at the top of the rudders, at the oars, and the masts.” When the crew had fired their shots, he called the wind: “Blow, North Wind, etc. Head towards the horizon, ship Copperskin.</p>
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<sup>22</sup> Adriani notes: Referring to something as heritage was a way of expressing their high value. Adrian adds that here it is an indication that they had little knowledge of the qualities of a good rifle.”

<p>Gajo-Gajo, remba-remba wai ma'i, nu pagora makoje borosapu.  <i>Pai nu nja napogajo? Sako pantidoa bare'emo, gulinya jamo metaka ri sangkila, pancara'unya. Nepa naponcongka duanga:</i></p> <p>Polonco mpewalili se'i, nu duanga mpagora          Polonco mpeewa-ewa, ri iwali duanga Lapi Tambaga.  <i>Moloncomo kojo duanga i Wali mPangipi mangarumpa duanga mpagora pura-pura, malesa, mate tau pura-pura. Puramo setu, napeboo ngoyu, napokau duanga:</i></p> <p>Polonco njo i wiwinya, nakarata ri lipu i ntobalu i Kapita Boneaka.</p> <p><i>Moloncomo duanga, mosompo lai sompoa i ngKapita Boneaka.</i></p> <p>Da ntamandake sangkani kita se'i, nu anaku pura-pura.  <i>Mosompomo ri tana, napokaumo duanga ri koro ntasi lawa-lawawa. Mandrake ri lipu meoasi i Wali mPangipi:</i></p> <p>I mbe'imo pontu ngkare'anya kanjau banua nu mokole?  <i>Nato'okamo ntau:</i></p> <p>Setu ndate ri tongonya, nononya saogu-ogu rindi nu pembayo.  <i>Liu-liu memponemo ndati ria, motunda.</i></p> <p>Pamongoka kami se'i taliwanua sinjau          Pamongoka kami se'i taliwanua, sindeku i ntobalu i Kapita Boneaka.  <i>Bare'e napojo da mesua i ntobalu, maja'amo raya i Wali mPangipi, napokau ananya, nato'o:</i></p> <p>Peokomo, taka ase, nu auaku patampuyu pura-</p>	<p>Row for all you are worth over here, you brave opponents of the pirates!"<sup>23</sup></p> <p>But what would they row with? They even had no masts any more, and the oars hung loosely from the rowlocks to which they were attached. Then he ordered the pirates:          "Turn back quickly, pirate ships.          Ship Copperskin, storm ahead against the enemy,          And indeed, Wali mPangipi's ship sped ahead directly at the pirates' boats, and killed all the attackers. Then Wali mPangipi called the wind and ordered the ship:          "Now speed to the coast so that we can get to the village of the widow of Kapita Boneaka."          The ship sped ahead and came to landing place of Kapita Boneaka.          "Let us all go to the inland together all my children."          They went on land and ordered the ship to go to the middle of the sea. Wali mPangipi made his way to Kapita Boneaka's village and when there asked:          "Where is the house of the chief?"</p> <p>People replied:          "Over there, in the middle, the one standing on a single pole with glass walls."<sup>24</sup>          When he got there he went straight up and sat down.          "Give us sirih, you members of this household, you, widow of Kapita Boneaka."</p> <p>The widow of Kapita Boneaka did not want to approach. Wali mPangipi became angry and ordered his children.          "Stand up, gird your swords, all my 40</p>
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<sup>23</sup> That W.P. tells the 'brave opponents of the pirates' to row for all they're worth seems somewhat confusing. Here W.P. is calling to Kapita Boneaka's men who had accused W.P. sons of being pirates. W.P. jeers at the real pirates telling them to row for all they're worth and return home, which of course they are unable to do because their boats have already been destroyed. To finish them off, W.P. orders his ship to speed ahead smash into and the disable the pirate ships and kill all the pirates.

<sup>24</sup> Adriani notes: Reference to a house on one pole with glass walls was often mentioned in Torajan stories.

<p>pura. Da ntapowiamo ja'a ri lipunya, i ntobalu i Kapita Boneaka. <i>Meokomo ana patampuyu, rneoko i tobalu, bepa naincani kabalunya. Mesuwu ri wobo mpaturua, meole i Wali mPangipi, sinaliu metaka rayanya si Wali mPangipi, mombepetaka rayanya, meunde i Wali mPangipi:</i> Motade nca, morupa nca, meawa nca mosipa nca, wia mbiti i ntobalu.  <i>Molundamo i ntobalu.</i> Madago nca, meawa madolidi potundanya i ntobalu. <i>Nasila mamongo, natonju, napekitonju nu ana mayunu. Roo mamongo, napeoasi ue, nato'o:</i>  Mbe'i pontu ngkare'anya kanjaunya ue mpandiumu se'i? Setu tondo mata eo kanjaunya wobo njaya ue nu mokole.  Peoko, ngkou kayuku maliga, siko se'i tobalu. Da nta malai mandiu, da mendaki kita sei, ntobalu. <i>Roi nakou, mena'u lo'u i Wali mPangipi melulu i nTobalu, naunde:</i>  Meawa nca, madago nca, masipa nca mombetonda njo'u ri jaya kami se'i.  <i>Malaimo, jela lai ue, mendakimo, mompakaroso tau ri lipu sancowu pai limatu, rayanya da mompepate i Wali mPangipi, maka rongo nu mokole nata'unaka Toonya menliya, dakedmo tau sondo:</i>  Setu tau sondo sondo, pekutana nu jayanya, e anaku i mBua. Bara da liu rimbe'i pekutana mpakanoto, e anaku Uyumbua.</p>	<p>children. We shall punish the town of the widow of Kapita Boneaka.” His 40 children stood up; the Widow, who did not yet know she was a widow, also got up and came out of her bedroom to look at Wali mPangipi. She was immediately attracted to him and he to her. Wali mPangipi made her compliments. “How beautiful and well formed, how pretty and beautiful is the shape of Widow’s legs.” The Widow went to sit down. “Beautiful, so admirable, most graceful is the way the Widow sits.” She split the pinang for him and had a female slave pass it to him. After having chewed sirih Wali mPangipi asked where the water was. “In what direction does your bathing place lie?” The Widow: “Over there in an easterly direction is where the road to the water begins, my Lord.” “Get up and quickly scrape out a coconut, you Widow, and we will go and bathe and clean ourselves.” When the coconut had been scraped out Wali mPangipi went down followed by the Widow. Again he complemented her: “How graceful and prettily, how beautifully she and I walk one behind the other on our way.” They went on their way and when they came to the water they washed their hair. At the same time 1500 men got ready in the village with a plan to kill Wali mPangipi because he had taken the wife of their chief out of her house. It was while they were washing their hair that the troop came to where they were. W.P.: “There is a large crowd of people is coming here; ask them where they are wanting to go, my Eldest Son.”</p>
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<p><i>Meoasi i Uyumbua:</i> Maka komi sondo-sondo, rimbe'i da kaliumi, taliwanua sima'i?</p> <p><i>Mesono tau sondo:</i> Ne'emo ndapekutana, to'o ngkabongo tuama anu maea matanya. Peokomo, ntaka ase, komi se'i nu anaku pura-pura. Kogamaka, jujulaka, toposaka ndeku, tumbalaka ndeki jaya. Ne'emo boi ndisayu, da puramo taunya i nTobalu.</p> <p><i>Nalapasakamo mombeilawu anu nasube ri langkedanya, nasube, puumo wo'u nato-posaka, natumbalaka, napelele natimboyu, madungka pura-pura naboembi. Anu jaya ndalulu, jamo totoworo ndati lipu, anu jingki raya molonco ndati yopo, saeo bare'e jela mpewalili anu ma'ai kaja'a ndayanya, ruambengi nepa jela. Mewalili tau samboko ri banua, mamongo.</i></p> <p>Paundamo kura setu ntemaliga, nTobalu i Kapita Boneaka. Maoromo nu kompoku yaku se'i, da dadusi nu moapu i nTobalu. Pasambakamo anuta sadulamo, kita i nTobalu.</p> <p><i>Naoko pangkoni, nadika sadula-dula.</i> Da ntamotubamo kita mangkoni, e nTobalu.</p> <p><i>Mangkoni, mamongomo, roo setu nato 'o:</i> Pesuamo ntale ali siko seli, nu rongoku nTobalu.</p> <p><i>Natalemo ali nadika kasoro bangke, mesua moturu, metompa ri ananya:</i></p> <p>Ne'e makodi-kodi raya komi se'i anaku pura-pura. Yaku mesua moturu ri rayanya, anaku pura-</p>	<p>The Eldest asked: "You people, inhabitants of the village, where are you off to?"</p> <p>The people replied: "Don't ask; it is not without reason that we men feel we have been humiliated." W.P.: "Get up, gird on our swords, all my children." Confront them, move them on, hit back, push them on their way. Don't kill them, because then the widow would have no more subjects." His children went to work and divided up their efforts: some kicked people in their knees, some they hit, smack, with their fist so that they fell down; they were all beaten up. Some of the people stayed on the road and went straight back to the village, others were so concerned they ran into the forest; those who were very shocked did not come back that day, and did so only after three days. The couple returned home and chewed sirih. W.P.: "Quickly put a pot on the fire, Widow! I am hungry, so hurry up with the cooking, Widow. Put our meal together on one plate." She brought the food and served it on one plate. "Let us eat from the same bowl, Widow."<sup>25</sup> They had their meal and chewed sirih, after which he said: "Go into the bedroom and spread out a mat, Widow, my wife." She spread out a mat and laid a large mattress on top of it. Before entering the bedroom W.P. asked leave of his children: 'Excuse me, all my children I am now going into the bedroom to sleep, my children."</p>
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<sup>25</sup> Adriani notes: With some Torajan tribes, eating from one bowl was the actual marriage ceremony and this is the meaning here.

<p>pura. Mesuamo kojo, nato'o: Siko ri wawonya Tobalu, yaku ri aranya.</p> <p>Bare'e, da ngkumasala, da ngkumekutana yaku nu mokole. Bara, ja ndidonge-donge bambarinya kare-banya i Kapita Boneaka. Pedongeka kupanto'o da nakanoto ndaya, rongoku i nTobulu. I Kapita Boneaka lo'umo ole ri daga jo rampe nteasamba'a.</p> <p><i>Moturu yoremo, gana togombengi, karabanya napisi bare'e, gana setu nato'o:</i></p> <p>Metompa mpalakanamo kami se'i, nu rongoku i nTobalu. Ne'epa wo'u magagadi, komi se'i nu mokole.</p> <p>Ole bare'epa re'e nu bakumi, ndipatoka ndipasangka. Ta'amaka sambengi, ndipopea nepa wo'u mondadu, e mokole.</p> <p>Mbe'imo ana mayunu setu lo'u njo'u dampalele tau. Da mombaju sondo-sondo, da moapu pura tau tu'a. Da mowia anu momi gana-gana, nu susuri, nu gurenta, waje.</p> <p>Raneo da lo'u ri tasi sira nu mongkeni nu mokole kita lai tasi. <i>Mototoro'o manu, memaamo i nTobalu mompalike yununya, membangu.</i></p> <p>Pembangu ndipembangumo komi, ana pura-</p>	<p>He went into the room and said: "You lie on the mattress, Widow, and I will lie on the mat." The Widow: "Excuse me if I ask a question, my Lord. Undoubtedly you may have heard news of Kapita Boneaka?" W.P.: "Listen, I will tell you, so you will know, my wife, Widow. You can go to the sea and have look, but there will only be some bits of wood washed up."<sup>26</sup> They both lay down and went to sleep and even after three nights he had not even touched her jacket. After that time he said: "We ask leave of you to go now, my dear wife, Widow." The Widow: "You should not be in so much of a hurry, Lord. Look, you don't even have anything to eat to take with you. Let that be prepared for you, give orders for that to be done." Stay one more day. Will you wait and we will hurry to prepare it, Lord. Where are the slaves who need to go and fetch the people? Have many people husk the rice, let the old ones do the cooking Let us make a surplus of cakes, banana biscuits, and cakes made of hard and sticky rice."<sup>27</sup> Tomorrow they have to go to the beach to accompany our Lord to the sea." When the roosters started crowing, the Widow woke up. She got up to wake her subjects and said: "Wake up, please get up, all my children,</p>
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<sup>26</sup> Adriani notes: When mourning had ended, by for instance a head having been collected to complete the necessary rituals, the man or woman was considered as no longer married.

<sup>27</sup> Adriani notes: Regardless of whether a village was a long way from the sea shore, to go inland was referred to as 'going up'. Villages were normally situated on a hill.

<p>pura da moapu. Da mangkeni nu mokole lo'u i tasi kita se'i raneo e anaku, <i>Membangu, moapu, manana, mosompo manu, tudu wo'u lai tana tau. Malaimo tudu lai tasi, jamo anu buta pai pungku be lo'u; mesono i W' ali-mPangipi, nato'okamo ananya:</i></p> <p>Peoko ntotosi kaju se'i komi anaku patampuyu. Depowia nu balampa, ndapotunda ntetemi i Tobalu. <i>Napowi'a nu ananya; roo, nato'o i nTobalu:</i></p> <p>Da rayaku damangkita nu duanga nu mokole ntobambari wuyawa. <i>Napokaumo i Wali mPangipi ananya i Uyumbua, nato'oka si'a:</i></p> <p>Peboomo ngoyu bangke anaku Uyumbua. <i>Meboo i Uyumbua, nato'oka ngoyu:</i></p> <p>Pewuimo bara-bara, papute tompo utara. Polonco ma'i wiwinya siko se'i, duanga Lapi Tambaga, ja noti ulu nasanya. <i>Sambali nahila rata koju lai wiwinya:</i></p> <p>Mokole yau mpodago yau ntano, komi se'i i mPangipi! Poiru ntamangkonimo kita se'i, i nTobalu i Kapita Boneaka. <i>Moiru mangkoni.</i></p> <p>Da ntamotuba mangkoni kita se'i, nu rongoku i nTobalu. Bara jamo se'i se'e dombekita-kita se'e, nTobalu. Ne'e mengaya ndato'o komi se'e, nu mokole i mPangipi. Jamo kakuasa mPue mangandika nu rongoku i</p>	<p>and begin cooking Tomorrow we will take the Lord to the sea, my children.” Everyone got up and started to cook and when [the next day] the food had been cooked and the fowls had flown off their roosts, the people also left their houses and made their way to the sea. Only the blind and the lame did not accompany them. Then Wali mPangipi said to his children: “Get up and cut wood, my forty children to make a couch on which your aunt, the Widow, can sit.” The children made one and when it had been made the Widow said: “I would very much like to see the Lord's famous golden ship.” Wali mPangipi then gave his Eldest son an order and said: “Call up a strong wind, my Eldest Son!” The Eldest called out and said to the Wind: “Blow North Wind, etc. Come here to the coast, ship Copperskin, etc.” In a blink of an eye the ship really did appear near the coast. The Widow: “You, Pangipi, are truly a Lord.” W.P.: “Serve up, let's eat, Widow of Kapita Boneaka.” She served up their meal. W.P.: “Let us eat from one plate, my wife Widow. Perhaps this will be the only time we see each other, Widow.” The Widow: “You should not say this, Lord Pangipi It is only the power of the <i>god</i><sup>28</sup> who can</p>
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<sup>28</sup> Adriani notes: Reference to cake here probably referred Buginese style made of cooked sticky rice, black sugar and rasped coconut. There were many varieties of cakes including balls of sugar and rice flour, fried banana, a solid piece of rice meal and sugar, rice meal and water baked in oil and left to harden; sticky rice, sugar and rasped coconut, baked in oil. There was also a sausage made of sticky rice, coconut milk and salt, wrapped in coconut palm leaves.



<p>mPangipi. Potunda ntamamongomo kita se'i, nu rongoku i nTobalu, Metompa mpalakanamo kami se'i rongoku i nTobalu. Ne'emo mengaya ndito'o, komi se'e nu mokole i mPangipi. Ja mampakatowe raya ja mandika mawo ndaya, ja mandika ju'a ndaya. Pesawi ndipesawi ri duanga, komi se'i nu anaku pura-pura. <i>Mesawi ananya pura-pura, mesawi wo'u si'a; pura setu, nato'o:</i> Peboomo ngoyu bangke ri gulingi nu anaku Uyumbua. Pewuimo bara-bara, papute tompo utara. <i>Mewui ngoyu, patekolika pela mata.</i></p> <p>Polonco mpakaliga siko se'e, duanga Lapi Tambaga. Paunda mpompanea komi se'i, anaku pura-pura. <i>Moapu, manana, nairu manghoni tau, mamongo, roo setu:</i></p> <p>Da ngkumoturu sakodi yaku se'i, nu anaku pura-pura. Pitumbuya ngkukayore, nu anaku pura-pura. <i>Ja nato'o ewa ncee se'e, yoremo koju jamo gana limambuya, nadongemo i Kapita Malela, tuma'i i Wali mPangipi duanganya wuyawa, be nakoto i ngKapita Boneoka. Nato'oka yununya:</i></p> <p><i>A, peole naini, bara si'a ja tumpunya, bara bare'e makoje yaku montima duanganya, yaku da tumpunya naini.</i> Poiwo mpompakorokaku komi se'i nciri anaku pura-pura, Ndiakomo ri tasi, raneo ta'unaka duanga tulau. <i>Lo'umo koju duanga ruatu, nataunaka, pura molanto ri tasi, nato'o:</i></p>	<p>determine that, my dear Pangipi.” W.P.: “Sit down, let us chew sirih, my wife Widow. We ask leave to go, my wife Widow.”</p> <p>The Widow: “Don't say that, my lord Pangipi. It raises deep longings of the heart, it only evokes nostalgia and heartache.” W.P.: “Go on board, please board the ship, all my children.” All his children went on the ship and when he was on board he said: “Call up a strong wind, etc. Blow North Wind, etc.”</p> <p>The wind blew so hard that eyelids were turned inside out. W.P.: “Speed ahead, ship Copperskin.</p> <p>Put the pot on the fire and cook food, my children.” They cooked and when it was ready, they served it up; they ate and after that chewed sirih. Then Wali mPangipi said: “I am going to sleep for a while, my children. I sleep for seven months, my children.” He had hardly finished saying this than he really did go to sleep. He had barely been asleep for five months when Kapita Malela came to hear that Wali mPangipi was on his way in a ship made of gold and that Kapita Boneaka had been unable to defeat him. He said to his subjects: “Well, we'll soon see if that ship belongs to him, whether I am not brave enough to take his ship from him. It will soon belong to me. Get everything ready for our departure, my children. Come on, to the sea we go. Tomorrow we will launch the boats into the water.” This they did and two hundred ships were quickly launched. Kapita Malaela said:</p>
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<p>Poiwo pompakoroka komi se'i, nciri nganaku pura-pura. Raneo da metudumo lo'u ri tasi kita se'i, nciri ngana. <i>Ja rata ri panto'onya, mesawi ri duanga nawuka bale, naore somba, nata'a guli, nayali wose.</i></p> <p>Gajo-gajo remba-remba ri dulungi, nciri aganaku pura-pura. <i>Mogajomo ri dulungi anangkodi mawengi, mureme be owe jamo sambuya, nepa da menaa i Wali mPangipi.</i></p> <p>Bara nu njamo wo'u nakita nduanga, ngkakaku Uyumbua. Ne'e mengaya ndato'o, ne'e jukusi ndaseko tau ri dulungi e a'iku.</p> <p>Jamo kakuasa mPue kita se'i nu anaku pura-pura. Pewuimo bara bara, papute tompo utara. Poloncomo totoakamo njoi ria, duanga Lapi Tambaga. <i>Bo, moloncomo duanga, jamo momberata.</i></p> <p>Ponyombamo ntimali komi setu anaku i mPangipi. Kapali kaea mata, da nyomba nu tuama makojo. <i>Nalapasaka monaguntu, manawu i Kasupua, mopiliko ewa boti ri ra ntasi.</i></p> <p>Pekutana ndiu sala i dulungi, nu anaku Kasupua.</p> <p>Nu nja nca sala mami, komi setu nu pagora makoje. To'o ngkabongo tuama momberata ri jaya.</p> <p>Poiwo mpompakoroka siko se'i anaku</p>	<p>“Get yourselves ready, get everything in order, my children Tomorrow we will go down to the sea, children!”</p> <p>When the agreed time had come, they all went on board, pulled up the anchors, raised the sails, fitted the rudders, and brought out the oars.</p> <p>“Row hard through the water you children there on the fore deck.”</p> <p>The crew rowed day and night, without stopping. It was still one month before Wali mPangipi was due to wake up when the Youngest said:</p> <p>“I wonder what the ship could have seen, Eldest Brother?”</p> <p>The Eldest: “Don't keep talking. Don't keep on about everything to the one holding the rudder, Youngest Brother.”</p> <p>W.P.: “We are completely at the mercy of the gods my children. Blow North Wind, etc. Fly ahead, keep straight on, ship Copperskin.”</p> <p>Woosh, the ship flew ahead, and soon both parties confronted each other.</p> <p>The Pirates: “Surrender yourselves, you and all your children, my son Pangipi.”</p> <p>W.P.: “It is forbidden and shameful for brave men to surrender.”</p> <p>They shot off their rifles, the Youngest fell overboard and screamed like a monkey in the sea.<sup>29</sup></p> <p>W.P.: “You ask them first on the fore deck what misdeed we may have committed, my Youngest Son.”</p> <p>The Youngest: “What is it that we have done wrong, you brave pirates?”</p> <p>The Pirates: “It is self evident that men who meet each other on their journey, should attack each other.”</p> <p>W.P.: “Prepare yourself, get ready, my son</p>
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<sup>29</sup> Trans: There is a confusion here as in the next line he is on the fore deck and told to call out to the pirates.

<p>pantondanya. Siko dampombalika i ngKapita Malela setu njau. Pesuamo salanamu, bajumu, nu kumumu, nu sigamu, pompo'umu. Takamo nu penaimu, timamo nu tawalamu nu kantamu, e anaku. Peponemo ri kataba setu ndate nu anaku pantondanya.</p> <p>I sema da mewunu da riunya nu pagora, nu iwali. Jaga-jaga tunjo'umo tumba poya nu yu'aku, e anaku.</p> <p>Tandapaka runcupaka ri bambaraku tulau mpangkita e pagora.</p> <p><i>Megancinakamo, riko nawunu, nasubitaka, mekatudu bara rimbe'i ri To Bada.</i></p> <p>Jaga jaga tunjo'umo yu'a ngo'a ngketagara, e pagora. Lapasakamo loma'i nu pangkita pewalinya e pagora.</p> <p><i>Megancinaka i Kapita Malela, masubitaka tudu lai dulungi duanga Lapi Tambaga, be naepe nduanga. Nalapa tawala mombetotomo, bare'emo naingki, ja malengi naepe ri kataba, ndekumo ri raoa, laumo sangkani lai wawo ngkataba matemo pagora. Mowotu yununya:</i></p> <p>Ponyombamo ntemaliga komi setu, anaku i mPangipi. Kapali kaea mata da nyomba nu tuama au makoje. Banganimo panaguntu, tarakolo, panta setu, e</p>	<p>who comes after the Eldest.” You will fight with that Kapita Maela over there. Put on your trousers, your jacket, your sarong, your headdress and your ??? Gird your sword, take your lance, and your shield, my son Climb up onto the deck, my son who comes after the Eldest.” The one next in age after the Eldest: “Who will first throw their lance you pirate, my enemy.” Kapita Malela: “Look out, here it comes. The shaft of my lance is a young <i>paya</i> tree, my son.” The one next in age to the Eldest: “Direct your throw at my chest, then you will see, you pirates (<i>Adriani: that I am invincible.</i>”) The pirate threw his lance, whoosh! it went. The other knocked it aside and it landed, who knows where, somewhere in To Bada. The one next in age to the Eldest: “Look out, here it comes, you pirate, it is my rusty lance with its shaft of rattan.” K. Malela: “Well, go ahead and throw it at me, then you will see how my gift of invincibility works, Pirate!”<sup>30</sup> He threw with all his might. Kapita Maela knocked it aside and the lance landed on the fore deck of the ship Copperskin but did no damage. Since they had thrown their lances, they now fought with their swords. They did not spare themselves, but when they became tired of fighting on the deck they went up into the air. When they finally landed back on the deck the Pirate was already dead. His men said: “Surrender yourself, my son Pangipi.” W.P.: ‘It is forbidden and shameful for brave men to surrender. Load the rifles, and the muskets those</p>
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<sup>30</sup> Trans: As earlier, both sides call each other ‘pirates’.

<p>anaku. Lio-lío nu gulinya, nu gajonya nu pangidoa panaguntu e anaku pura-pura. <i>Napanaguntu parewa nduanga, ware pura-pura. Roo setu, napeboo ngoyu:</i></p> <p>Pewuimo bara-bara papute tompo utara. Polonco ri mata ngoyu, duanga Lapi Tambaga ja noti ulu nasanya. Gajo-gajo remba-remba wai ma'i nu pagora komi setu. Polonco mpewalili se'i nu duanga mpagora. <i>Mewali duanga Lapi Tambaga mompe-walilisi pagora, napalaika roo.</i> Polonco mpeewa-ewa, duanga Lapi-Tambaga au makoje mabaraka. <i>Moloncomo duanga, narumpa-rumpa duanga mpagora, pura naposo.</i> Polonco njo'i wiwinya duangaku siko se'i mabaraka makoje. <i>Moloncomo jela ri sompoa i Kapita Malela mana'umo tau, mandakemo.</i></p> <p>Da ntamandaka sangkani kita se'i, nu anaku pura-pura. <i>Mandakema pura-pura ndati lipu, mesua ri boboka.</i> Imbe'i pontu ngkare'anya nu balu anu mokole i Kapita Malela. <i>Natujuka, nato'o:</i> Ndate setu ri tongonya kare'anya nu balu anu mokole. <i>Mepone sawi ri banua, nato'o:</i></p> <p>Pamongoka kami se'i taliwanua sindeku pura-pura. Peoko, kou kayuku ntemaliga, siko se'i nTobalu. Da ntamalai mandiu kita se'i, nTobalu i Kapita Malela.</p>	<p>heirlooms, my children. Aim at the rudder, the oars, the masts. Fire away, all my children.” They shot up the ship’s equipment, and everything flew off. After that he called the wind: “Blow North Wind, etc. Fly into the wind, ship Copperskin, etc” <i>(Adriani: the 2 following lines as above).</i></p> <p>In no time the ship Copperskin forced the pirates to retreat and then left them alone. W.P.: “Go at them, ship Copperskin, who is so brave and has supernatural abilities.” The ship then flew straight at the [pirate’s] boats and smashed them all to pieces. W.P.: “Quickly sail along the coast my brave ship with magical powers.” The ship sped ahead and came to the land of Kapita Malela. Here they went on shore and made their way inland. W.P.: “Let us all go inland together, all my children.” They climbed up to the village and went through the gates.<sup>31</sup> “Where is the dwelling of the Widow of Lord Kapita Malela?” People showed him where it was, saying: “Over there in the middle is the dwelling of the Widow of Kapita Malela.” He went to the house, and went inside and said: “Provide us with sirih, you inhabitants of the house inside there. Get up. Quickly scrape out a coconut, you Widow, Then we will go together to bathe, Widow of Kapita Malela.”</p>
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<sup>31</sup> Adriani notes: The reference is to ‘Pue’, the meaning of which varied. When addressing Muslims, the story teller would say that Pue referred to Pue Ta’ala, to heathen Torajans that Pue referred to Pue Lamo, the honored ancestors. Adriani states that “Muslim Torajans saw little difference.”

<p><i>Nakou kayuku, roo mompakoroka, malai, mena'umo, tudu, lai tana.</i></p> <p>Meawa nca, motade nca, marupa nca kami se'i mombetonda njoi jaya.</p> <p><i>Melinja rata njai ue, mompakoroka tau sancowu, da mompepate i Wali mPangipi pai ananya pura-pura. Ja bare'e masae tongawamo.</i></p> <p>Setu ma'i tau sondo, ndipekutana riunya, e a'iku!</p> <p>Rimbe'i da kanjo'umi, komi setu tau sondo e sima'i?</p> <p>Ne'emo nupekutana, to'o ngkabongo tuama nu maea matanya.</p> <p>Peokomo ntaka ase, komi anaku pura-pura.</p> <p>Kogamaka, rosomaka, ndiilawu, nditimboyu ntoposaka ntumbalaka.</p> <p>Ne'e boi ndipomai da mate, da puramo taunya i nTobalu.</p> <p><i>Napalasaka mombeilaiou, nailawu, natimboyu, najaki, natumbalaka roo setu mandiu, roo mandiu jamo mandakemo nji banua motunda mamongo.</i></p> <p>Paundamo kura setu, i nTo Balu i Kapita Malela,</p> <p><i>Moapu, manana moiru.</i></p> <p>Da sadula-dula kita da mangkoni i nTo Balu i Kapita Malela.</p> <p>Da ntamotuba mangkoni kita se'i, i nTobalu i Kapita Malela.</p> <p><i>Roo mangkoni mamongo, pura setu, nato'o:</i></p> <p>Pesuamo ntale ali ntemaliga, nu rongoku i nTobalu.</p>	<p>She scraped out a coconut and when she had got herself ready, they descended house and set off.</p> <p>The Eldest: "The way she and I walk one behind the other along the way is most elegant, and quite beautiful."</p> <p>They walked on until they came to the water. In the meantime, one thousand men had been preparing themselves to kill Wali mPangipi and his children and not long afterwards they appeared.</p> <p>The Eldest: "There are many people coming. Interrogate them my Youngest Brother."</p> <p>The Youngest: "Where are you going, you who have come here with so many?"</p> <p>"Don't ask us. It is not some triviality that has made us men ashamed."</p> <p>W.P.: "Get up, gird your swords, all my sons.</p> <p>Get ready, stay strong, do your best, hit them with your fists, knock them down with your hands."</p> <p>But don't attack them with your sword so that they die and the Widow loses her subjects."</p> <p>The children went vigorously to work. They chased them, knocked them down with their fists, kicked and pushed back. After that they all bathed and then went up into the house, where they sat down and chewed sirih.</p> <p>The Eldest: "Put a pot on the fire, Widow of Kapita Malela."</p> <p>She cooked and when the food was ready, she served it.</p> <p>The Eldest: "Let us eat from the one plate, Widow of Kapita Malela."</p> <p>Let us both eat from the one plate, Widow of Kapita Malela."</p> <p>When they had finished eating they chewed sirih, after which The Eldest said:</p> <p>"Go in and quickly spread out a mat, my wife Widow.</p>
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<p>Metompa mpalakanamo yaku se'i nu mPapaku i mPangipi Ne'e makodi-kodi raya nu a'iku pantonda ja pura-pura. Yaku, da ndeku moturu ri rayanya e a'iku, e papaku! <i>Mesuamo ndeku, yore:</i> <i>Ganamo togombengi porongonya, au we'a ri kasoro marate, si'a ri aranya kare'enya, sako nakangkasi bare'e, pai bare'e wo'u najama-jama.</i></p> <p>Metompa mpalakanamo kami se'i, nu rongoku i nTobalu. Da ngkamalaimo kami, nu rongoku i nTobalu i Kapita Malela. Nepa riu magagadi komi se'i, nu rongoku e mokole. Imbe'imo i Sungko nTada, Tada Sungko dampalele tau setu njo'u se'i. Ndito'oka damombaju dontewea soudo-sondo, da mowaje pura-pura nu ngaya anu moini.</p> <p><i>Napalelemo anangkodi: komi da mowia rote, da moonde-onde, da mowaje, mogurenta, mosanggara, mosusura, mojojori mokula-kula, mobolu, moepo-epo. Mototoro'o manu, mompelike i Tobalu, nato'o:</i></p> <p>Pembangu ndipembangu komi se'i pura-pura, nciri ngana mayunu. Da moapumo ami komi se'i nciri ngana ri kura loi tasi e nganaku. Da metudu lai tasi mangangkeni nu mokole, e rongoku se'i se'e. <i>Bangke reme lo'umo koju jelamo ri tasi napokau ananya nu Uyumbua.</i></p> <p>Ndipowia nu balampa dapotunda nu erami e a'iku. <i>Napowia balampa sarai, roo, motunda, i Tobalu samboko.</i></p> <p>Da rayaku, da mangkita nu duanga nu mokole makareba, nato'o ntau.</p>	<p>“I am asking leave to go, Father Pangipi Please excuse me, all you younger brothers. I am going to sleep inside, younger brothers and Father.” They entered the bedroom to go to sleep. For three nights he remained with his wife. She lay on the high mattress and he beneath on the mat. He did not even touch her with his nails, he did not touch her at all. [After the third day he said]: “We ask leave to go, my wife, Widow. We had best leave, my wife Widow of Kapita Malela.” The Widow: “Don't be in such a hurry, my noble man Where are Sungko nTada and Tada Sungko? They need to go to the people Tell them they must husk a great amount of rice to make cake and all kinds of sweet things.” They went off to find the slaves to tell them they had to make cake and all kinds of sweet things. When the roosters cried, the widow woke them up from their sleep and said: “Wake up, its time to get up, you slaves Time to start cooking, you children. Use the pots by the sea, you children. Let us go to take the Lord [W.P.] to the sea shore, you my husband here.” They went when it was daylight and on reaching the sea shore the Eldest One commanded the other children” “Make a couch for your sister-in-law to sit on, younger brothers.” They made a couch which was finished in no time at all, and the Widow and her husband sat down on it. The Widow: “I would really like to see the famous ship of the Lord that everyone is</p>
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<p>Pewuimo bara-bara, papute tompo utara. Poloncomo wai ma'i duangaku mabaraka au makoje. Napangkita ntau sondo, napangkita ndongoku i nTobalu. <i>Molonco ma'i wiwinya, nato'o i nTobalu:</i></p> <p>Mokole yau mpodago komi se'i ntano e rongoku. Poiru ntemaliga siko se'i nu rongoku i nTobalu.</p> <p>Da ntamotubamo kita, da mangkonimo, rongoku i nTobalu. Ne'e makodi-kodi raya da ngkamalaimo kami, i nTobalu. Ndisawinakamo baku setu, njo'u nu gogoso nu kalopa, nu waje, onde-onde. <i>Roo nasawinaka:</i></p> <p>Da nta mesawimo kita ri duanga e a'i, mpapaku i mPangipi. <i>Pura mesawi tau napeboo ngoyu:</i></p> <p>Pewuimo bara-bara, papute tompo utara. Polonco ri mata ngoyu, duanga Lapi Tambaga, ja noti ulu nasanya. Da ngkumoturu sakodi aku se'i, nu anaku pura-pura. Ne'e mengaya ndaseko, ne'e jukusi ndato'o ri dulungi nu anaku Kasupua.</p> <p>Kita ri popali bangke kama'ita, nu anaku pura-pura. Metompa da kungkayore yaku se'i, nu anaku pura-pura. <i>Nadonge i nCandopo Dada, bare'e nale'o i ngKapita Malela i Wali mPangipi pai duanganya. Malose rayanya nato'o: A, peole yaku se'i, ane yakumo kunjo'u da tumpunya yaku naini, kuepepe; Taunaka duanga togoatu, ana mayunu! Molantomo duanga, mekatudu tau mesawi, mosumombamo. Ja pusa onombuya, nakita duanga, nato'omo, wo'u i</i></p>	<p>talking about.” The Eldest One: “Blow North Wind, etc. Come here quickly, my amazing, brave ship</p> <p>So that the people here can see you; that my wife, the Widow, can see you” The ship rushed to the shore and the Widow said: “You really are a Lord, my husband.”</p> <p>The Eldest One: “Serve the food quickly, you my wife the Widow. Let us eat from the one bowl, you my wife the Widow.” Don't be upset that we are going, Widow.</p> <p>Bring all the provisions on board, all the sweet things.” When everything had been loaded, The Eldest One said: “Let us go on board, younger brothers, Father Pangipi.” When everyone was on board he called the wind: W.P.: “Blow North Wind, etc. Sail quickly into the wind, ship Copperskin, etc.” I am going to sleep for a while, my children.</p> <p>Don't try to talk to me about anything, don't keep talking on the fore deck, my Youngest Son. We will be coming to a very dangerous place, my children. I ask your permission to go to sleep, my children.” Now Sandopo Dada heard that Kapita Malela had been unable to defeat Wali mPangipi and his ship. This saddened him and he said: “Look here, if I went after him, then I think I would defeat him straight away. Launch 300 prauws, you slaves!” When the fleet was made ready, the people went to the sea shore, climbed aboard and sailed away. After six</p>
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<p>Ngkupalua ngkupalimbaka baraka nu anaku ri rayaku.</p> <p>Yalimo nu parewamu gana-gana njai peti setu njau, ana.</p> <p>Sikomo dampobalika i Sandopo Dada setu, e anaku.</p> <p><i>Napasuamo puruka, baju, siga, parewa ntuama pura-pura.</i></p> <p>I semamo da riunya da mewunu, anuku i mPangipi.</p> <p>I komi damo riunya da mewunu, e pagora, e iwali.</p> <p>Jaga ntunjo'umo nu woto ngkayuku tumba nu yu'aku.</p> <p>Tandapaka, runcupaka lai bambaraku setu nu pangkita.</p> <p>Jaga-jaga tunjo'uino nu yu'a ngo'a ngketagara.</p> <p>Tandapakamo loma'i nu pangkita pewalinya i mPangipi.</p> <p><i>Ja roo nawunu, mombetoto waremo i Sandopo Dada, bare'e ndeki raa poyokonya, waremo ri kataba.</i></p> <p>Ponyombamo ntemaliga komi setu i mPangipi.</p> <p>Mawuti nca raya nganga, da napopanyomba yaku tau makoje.</p> <p>Ndawangani panaguntu, tarakolo, panta se'i anaku.</p> <p>Liolio wo'o ngguli, nu gandara, nu gajonya, nu bubuka, panaguntu pura-pura.</p> <p><i>Pura marapa, napeboo ngoyu nato'o:</i></p> <p>Pewuimo bara-bara, papute tompo utara.</p> <p>Poloncomo ri mata ngoyu duanga Lapi Tambaga, makoje, mabaraka.</p> <p><i>Moloncomo duanga, njo'u ri iwali.</i></p> <p>Gajo gajo, remba-remba wai ma'i, nu pagora nu iwali.</p> <p>Polonco mpewalili, se'i nu iwali nu duanga Lapi Tambaga.</p>	<p>Come and stand by my side, my Youngest Son, so I can spit the magical substance that I have within me on you, my son.</p> <p>Go and get your clothes, as much as you need</p> <p>You will fight Broadcast my son.”</p> <p>He pulled on his trousers, his jacket and headdress, and gathered his weapons together.</p> <p>The Pirate: “Who will be the first to throw their lance, etc?”</p> <p><i>(Adriani: the next five lines are the same as I translated above.)</i></p> <p>When they had thrown their lances, they attacked each other [with their swords]. Broadcast had his head cut off. When they came down out of the air his head fell onto the deck.</p> <p>Broadcast ’s men said: “Surrender quickly, Pangipi.”</p> <p>W.P.: “Well, they’re wrong about that, if they think a brave man like me would think of surrendering.</p> <p>Load the rifles and the muskets, the heritage items, my sons.</p> <p>Aim at their heads, the rudders, the oars, the ???, shoot everything to pieces.”</p> <p>When everything had been destroyed, they called the Wind.</p> <p><i>(Adriani: As above, W.P.’s ship speeds straight at the pirates’ prauws, destroys them, and kills the pirates. After that W.P. orders his ship to go to the land of Sandopo Dada and goes up to the village of S.D. and when he gets there he asks (continued from line 1 from below:)</i></p>
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<p>Polonco mpewalili duangaku mabaraka.          Polonco mpesawikimo nu duanga nu pagora pura-pura.  <i>Molonco, napesawi duanga mpagora napakalesa pura-pura duanga mpagora, matemo pagora.</i>          Polonco njo i wiwinya duangaku mabaraka u makoje.          Nakarata ri wiwinya ri sompoa i nCandopo Dada se'i.  <i>Moloncomo duanga, mosompo, mena'u tau ri sompoa.</i>          Da ntamandake sangkani kita se'i, nu anaku pura-pura.  <i>Mandakemo, jela ri lipu, liu-liu mesuwu sindekumo.</i>          Bara ntongonya re'epa anu maea matanya taliwanua sindeku.  <i>Liu liu mesuwu ndati sambali bente nji ue mpandiu, mandiumo, be napakoro me'onto ri lipu.</i>          Bara ntongonya re'epa ami maea inatanya, ndipena'u ntapolega.   <i>Pura mosore, njo'umo ri tasi, bare'e ndate tau mosompo mombetoto. Napeboo duanganya, mesawi, napeboo ngoyu, molonco duanga.</i>          Paunda pompanea ri dulungi, uciri ngana pura-pura.          Maoromo nu korapoku yaku se'i, uciri ngana pura-pura.  <i>Moapu, manana, mangkoni, mamongo, roo setu metompa yore i Wali-mPangipi.</i>          Da ngkumoturu sakodi aku se'i nu anaku pura-pura.          Pitumbuya da ku yore yaku se'i anaku pura-pura.  <i>Roo metompa yoremo kojo, se'i duanganya molonco. Nadongemo i Molemba Kayoro togo-uncu tau meyawa-yawa i Wali mPangipi, be nale'o. A, nato'o: ane yaku meyawa, du kule'o, lawi yakumo se'i tumpunya. Ta'unaka duanga</i></p>	<p>“Perhaps there are still some amongst you villagers, who are ashamed?”          They went directly out through to the other side of the village to the bathing place to bathe but they had no plan to stay long in the village.          “Perhaps there are still some who are ashamed (<i>Adriani: by the defeat of your chief</i>). In which case come out of your houses and play (<i>Adriani: fight</i>) with us.”  <i>(Adriani: No one comes out and they go back on board.)</i>           W.P.: “Put a pot on the fire and cook some rice on the fore deck, my children          I am hungry, my children.  <i>(Adriani: After that W.P. goes to sleep for seven months. Two days before he is due to wake up, Molemba Kayoro, “Rope Armour” approaches to attack him with 400 boats.)</i></p>
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<p><i>patatu, anamayunu. Natu'unaka koju, molonco duanga; mempone tau mosumomba. Ruampuyumbengipa da ganamo pitumbuya kayore i Wall mPangipi, nakitamo i ngKasupua, nato'oka i Uyumbua.</i></p> <p>Se'ipa pai sondo tau sima'i, nu ngkakaku Uyumbua.</p> <p>Ne'eja ndato'o, ne'e jukusi ndaseko, nu a'iku.</p> <p>Maeka koju mpodago rayaku yaku se'i, ngkakaku.</p> <p>Dangga pelo, eka nganga, be da koje ntesakodi a'iku siko setu.</p> <p>Pombukotu popoluka, poengkeka, popangkaka potundaka mombewunu ri dulungi yau a'iku.</p> <p>Pembangumo ntemaliga, komi se'i nu papaku i mPangipi.</p> <p>Se'i ma'imo sima'i wo'u sauncu nu iwali, e mPapaku.</p> <p><i>Be masae momberatamo pai gora duanga i Wali mPangipi.</i></p> <p>Ponyombamo ntemaliga komi setu, anaku i Pangipi.</p> <p>Kapali kaea mata da monyomba nu tuama u makoje.</p> <p>Pekutanamo salata kita se'i, nu anaku Kasupua.</p> <p>Nu nja nca salamami, kami se'i nu pagora nu iwali?</p> <p>To'o ngkabongo tuama mombegora, mombematamo ri jaya.</p> <p>Pepasua nu bajumu, purukumu, nu kumumu, nu sigamu.</p> <p>Sikomo da mompobalika i Lemba Kayoro setu, anaku pantondanya.</p> <p><i>Pura napesua salananya, mosende ri wawo ngkataba.</i></p> <p>I sema da mewunu riunya, anaku i mPangipi?</p>	<p>The Youngest Son: "Another big crowd of people is coming, my Eldest Brother."</p> <p>The Eldest Son: "Don't say that, don't keep asking about everything, my Youngest Brother."</p> <p>The Youngest Brother: "I am very frightened."</p> <p>The Eldest Brother: "Silly thing, coward, you are not in the least brave, Youngest Brother."</p> <p>Go down on your knees, get down on your hunches, just crouch down with your knees apart, or sit down, so that the lances can be thrown at each other from the bow of the ship.</p> <p>Get up quickly, Father Pangipi.</p> <p>Another enemy troop is coming, Father."</p> <p><i>(Adriani: the two sides approach each other. The second son is ordered to challenge Lemba Kayoro.<sup>32</sup> (continued from line 4 from the bottom)</i></p> <p>When he had put on his trousers, he jumped</p>
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<sup>32</sup> Trans: Earlier referred to as Molemba Kayaro.

<p>I komi damo riunya da mewunu, e pagora e iwali.</p> <p>Jaga-jaga tunjo'umo nu woto ngkayuku tumba nu yu'aku.</p> <p>Tandapaka, runcupaka lai bambaraku setu nu pangkita.</p> <p>Jaga-jaga tunjo'umo yu'a ngo'a ketagara.</p> <p>Lapasaka nu loma'i nu pangkita nu anaku.</p> <p><i>Telapa tawala, penaimo; meore ri raa malengi, metudumaka lai kataba, mombebolobolosi; pinca manawu riraoa, kono penai i mPantondanya, matemo i Lemba Kayoro.</i></p> <p>Ponyombamo ntemaliga komi setu, i mPangipi.</p> <p>Mewuti nca raya nganga, da napanyomba yaku tau makoje.</p> <p>Ndawangani panaguntu, tarakolo, panta se'i anaku.</p> <p>Lio-lio wo'o ngguli nu gandara, nu gajonya nu bubuka panaguntu pura-pura.</p> <p><i>Pura marapa, napeboo ngoyu:</i></p> <p>Polonco mpewalili, duanga Lapi Tambaga ja noti ulu nasanya.</p> <p>Polonco mpesawikimo duangani nu mpegora setu njo'u pura-pura.</p> <p><i>Molonco duanga, anu mpagora nalesaki pura-pura, mate wo'u taunya pura-pura. Jelamo ri sompoa i Lemba Kayoro, mandake tau ri lipu naseko, be makaliwongo, liu njo'i ue mpandiu, mewalili, liu-liu tudu lai tasi, mesawi, napeboo ngoyu mewui, molonco duanga. Napokau ananya moapu, mananamo mangkoni, mamongo yore, pitumbuya najanji. Nadongemo i Mobaju Rante bambari i Wali mPangipi. A, nato'o, tuma'i i Wali mPangipi tau aopo manggora, be nale'o, ane yaku, kule'o. Lo'u, nata'unaka duanga limatu, molantomo, mekatudu mesawi njo'u ri koro ntasi. Sampuyumbengipa nepa da menaa i Wali mPangipi, nakitamo duanganya i</i></p>	<p>up on to the top deck.</p> <p>The Pirate: "Who will be the first to throw his lance, etc?"</p> <p>When the lances had been thrown, they took out their swords. They fought up in the air and when they became tired of that they went back down on to the deck, continuously alternating in this way. When he was struck by the sword of the Second Son, Lemba Kayoro fell down dead on to the deck.</p> <p><i>(Adriani: The following 4 lines have already been translated. The rest of the meeting follows in the exact same way as with Sandopo Dada. After this W.P. goes to sleep for 7 months and ten days before he was due to wake up they are attacked by Mobaju Rante, the "Chain Armour", with 600 prauws. This proceeds in exactly the same way as the previous attack. Again W.P. goes to sleep for 7 months and after this is attacked by Molemba Apu, "Fire Armour" with 700 prauw.)</i></p>
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*ngKasupua.*

Se'ipa da mate kita se'i kakaku i Uyumbua.

Ne'e mengaya ndato'o, tua'iku i Kasupua.

Pembangumo ntemaliga, nu papaku i mPangipi.

Se'ipa da mate kita se'i, i mPapaku i mPangipi.

Ne'e mengaya ndato'o, nu anaku i Kasupua ri dulungi.

Ne'e mengaya ndato'o ri dulungi, nu anaku i Kasupua.

*Sima'i pagora, mosumo.*

Polonco ntotoakamo njoia, duanga Lapi Tambaga.

*Momberatamo ri koro ntasi.*

Ponyombamo ntemaliga, komi se'i tokede i Wali mPangipi.

Bare'e nca da monyomba nu tuama u makoje katuwunya.

Pekutana nu salata ri dulungi, e anaku i Kasupua.

Nu nja nca sala mami kami se'i, nu pagora nu iwali?

To'o ngkabongo nu tuama mombegora momberatamo ri jaya.

Pesuamo parewamu gana-gana, e anaku Pantondanya.

Sikomo da mpobalika i Mobaju Rante setu, e anaku.

Peponemo ri kataba setu ndate, e anaku Pantondanya.

I semamo da mewunu, da riunya, e kedeku i mPangipi?

I komimo da riunya da mewunu, nu pagora nu iwali.

Jaga-jaga tunjo'u nu woto ngkayuku tumba nu yu'aku.

Tandapaka runcupaka lai bambaraku setu nu pangkita.

Jaga-jaga tunjo'umo yu'a ngo'a ngketagara.

Lapasaka nu loma'i nu pangkita nu anaku.

*Nawunu i Mobaju Rante, pura tawala mombetoto, be masae mate i Mobaju Rante; nato'o yununya:*

Ponyombamo ntemaliga komi setu, kedeku i

Wali mPangipi.

Bare'e nca monyomba u makoje u tuama borosapu.

Polonce mpesawi tima duanga nu pagora setu njo'u pura-pura.

*Naposoki nduanga Lapi Tambaga duanga nggora pura-pura. Puramo mate tau napeboo ngoyu napapolonco duanga lai tana. Jelamo ri posompo, mena'u tau mandake ri lipu, moliu, njo'u ri ue mewalili mandiu, mesawi ri duanga, njo'u wo'u mangkoni yore pitumbuya. Nadonge i Molemba-Labu tuma'i i Wali mPangipi, moduanga wuyawa. A, nato'o, mau be nakoto ntau limauncu, kukoto ja, peole ane yaku se'i meyawati, kule'o. Onoatu duanga nataunaka pura molanto mesawi.*

*Masae-sae mombemosu, pusa onombuyamo, sambuyapa da menaa i Wali mPangipi, nakita nu ananya tuma'i wo'u gora.*

Pewuimo bara-bara, papute tompo utara.

Polonco ntotoakamo njoi ria, duanga Lapi Tambaga.

*Momberata kojo, mombemosu.*

Ponyombamo ntemaliga, komi se'i, to kede i Wali mPangipi.

Bare'e nca da monyomba nu tuama u makoje katuwunya.

*Nalapasakamo panaguntu gora, bare'e re'e tau mate.*

Pasuamo parewamu purukamu, nu bajumu, nu sigamu gana-gana.

Siko da sampotadanya i Molemba Labu, anaku i Uyumbua.

*Meokomo i Uyumbua, mombetoto, be masae mate i Molemba Labu. Napesawi nduanganya duanga nu gora, puramo maropu. Rowi pura, matai ri tana njo'u ri sompoa, bare'e re'e tau napowotuka ja manoto polayaginya. Nadongemo i Molemba Apu pura opi tau aono, nato'o: Mau ewance'e, yaku da lo'u sangaya-ngaya da kule'o. Nata'unaka duanga pitumbenci, napesawi mosumomba gora, bare'e masae momberata. Pomberatanya se'i napopanyomba, bare'e re'e tuama*

*moyiyomba. Napeboo ananya i Uyumbua, napombetoto.*

E siko da mpobalika i Molemba Apu seta, e anaku Uyumbua.

*Morengko, mesuwu ri wawo ngkataba, mombewunu, mombetoto, mombemosu, wara rengko i Uyumbua pura-pura, kono apu i Molemba Apu. Nato'oka papanya: A, nato'o, be ndakoto. Mesono i Wali mPangipi: Pombetotoka, be ndakoto tuama, maea mata! Mombetoto, ruangkani pomberatanya, nawela i Uyumbua, jamo sakodi mangkekeni pela ngkomponya napomai i Molemba Apu, bare'e wo'u ware. Mekakore i Kasupua, nato'o:*

Yaku da sampobalinya i Molemba Apu setu, e papaku.

Pasuamo nu bajumu, purukamu, nu sigamu, parewamu gana-gana.

*Roo napesua, mempone ri kataba, pemponenya sangiri apu, be kono mekonu i Kasupua; mesombulaka be nale'o nu apu. Mepomai i Kasupua, kono i Molemba Apu, be tinja napomai. Nakeni ngkasaenya, tinjamo napomai matemo i Molemba Apu, matemo apu lembanya, tau pura pura napepate nduanga Lapi Tambaga.*

*Njo'umo ri sompoa, ndeku mandiu sarai ja, mewalili wai njo'u, mosumombamo wo'u. Ungka ire'i bemo nayawataka, bemo yore i Wali mPangipi, menaa-naamo. Ja togombuya polonco nduanga, nakitamo bamba ue mpapanya pai nenanya.*

Nibangani panaguntu saretu pura-pura, e anaku.

Nitunjumo panaguntu, ne'emo ndiowe-owe, e

W.P.: "It is you who will fight Fire Armour, my Eldest Son!"

The Eldest Son got himself ready and took his place on the top deck. They threw their lances and then fought each other with their swords at close quarters. All the clothes Eldest Son was wearing caught fire on touching Fire Armour. He called out to his Father: "Oh I cannot go on!" Wali mPangipi replied: "Keep at him, a man cannot [give up], that would be shameful." They continued fighting and the Eldest Son became wounded. The skin covering his stomach barely held together because Fire Armour's sword had almost completely cut through it. Then the Youngest Son stood up and said:

"I will take up the fight against Fire Armour, my Father."

W.P. "Put on your jacket, your trousers, your headdress and gather up all your weapons."

He put it all on and went up onto the top deck. When he had climbed up flames shot out but did not touch him because he sprang into the air out of its reach. The Youngest Son struck with his sword, hitting the Fire Armour but without wounding him. Only after a long while was he able to fatally strike Fire Armour who then died. The fire of his armour was snuffed out, and all his people were killed by ship Copperskin.

They then made their way to the coast and landed. They went to bathe but not for long and soon returned to the ship and sailed on. Thereafter they were not challenged again, and Wali mPangipi did not go to sleep again but remained awake. After another three months they came to the mouth of the river where his father and mother lived.

W.P.: "Load all your rifles my children.

Shoot them off, don't stop, my children."

<p>anaku.</p> <p><i>Natunju koju, rantani mosu ri banua nenenya, nadongemo nenenya pai papanya, napokau ana mayunu:</i></p> <p>I mbe'imo i Sungko nTada, nTada Sungko, da malai loi tasi.</p> <p>Ndiako lo'u ndiu, ndiole tau lai tasi setu, Sungko nTada.</p> <p>Bara nu tau maja'a, bara nu tau madago, da nakanoto ndayata.</p> <p><i>Lo'umo i Sungko nTada pai i Tada Sungko, be polasi, maeka rayanya mewali mompe-tumbuka:</i></p> <p><i>O, sondo tau, kapude! A, da loyu wo'u anu bangke, ne'e anu kodi, be monco. Mewalili wo'u be polasi: O, sondo koju tau, Pue, be ndakoto da mosu. Napokaumo anu bangke mpodago, bare'e rantaninya jela. Njo'umo langkai tu'a radua, jela lai tasi motunda, njauka tau ri koronya, bepa mena'u. Ya, owemo riu mopanaguntu, da kupeoasi. Naowemo koju, napeoasi:</i></p> <p>Maka komi setu ungka nu nja ndikama'ika ma'i tasi?</p> <p>Napokau i ngkapue ma'i mompeole komi e, anu rata ri se'i.</p> <p>Jingki raya nu mokole mangandonge panaguntu sondo gaga.</p> <p>Bare'e da ndiposusa kami se'i, e ngkaiku.</p> <p>I kami owi malai ntonya kodi, malai pai kobati.</p> <p>Ndiako mpewalilimo ndito'oka nene da metudu ma'i ri tasi.</p> <p>Da natumulaka kami ri tasi ndito'oka nu neneku.</p>	<p>They shot off their rifles until they neared the house of his mother. When his father and mother heard the rifle shots they said:</p> <p>“Where are Sungko nTada and Tada Sungko. They need to go to the sea.</p> <p>Go on, go there and take a look at those people by the sea, Sungko nTada</p> <p>Go and see if they are bad or good people, so that we will know for sure.”</p> <p>Sungko nTada and Tada Sungko went but turned back half way out of fear and told what they had seen:</p> <p>“Oh, a great number of people, master!”</p> <p>“Well in that case let some who are a little older go to look, not young boys, they wont help.”</p> <p>But these also turned back before they had come to the sea.</p> <p>“Oh, there are very many people, master, one can't get close to them.”</p> <p>He now sent some fully adult people, but they also did not reach the sea. Finally, two old people were sent. Coming to the sea shore they sat down and from there they could see the newcomers who were still on the river, as they had not yet got off the ship.</p> <p>“Come on, stop all that shooting, so I can ask you a question.”</p> <p>They did stop, and they who had been sent out asked:</p> <p>“Where have you people come from across the sea?”</p> <p>“We have been sent by our master to take a look at you who have just arrived.</p> <p>Our master is surprised to have heard so any rifle shots.”</p> <p>“Don't be concerned Grandfather</p> <p>In the past, we left from here when we were still young, we began our journey in cribs.</p> <p>Go back and tell our mothers to come down to the sea shore</p> <p>So that they will come and meet us here, tell them.”</p>
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<p><i>Mandakemo muni langkai tu'a, nato'o: Ewa mbe'i, ngkai, kalo'umi? A, nato'o, baree wo'u ndapomasusa silau, anami mewalili. Mosompomo nenanya: O de de, anaku, jelamo! Mosompo tau salipu njo'u mompago tau nepa kajelanya. Tudu lai tasi, mena'u i Wali mPangipi pai ananya pura-pura, momberata pai nenanya, nato'o: Ndipandake wo'u komi, ana mayunu da ndiso'o baula aono, da ndado'asalamaka anaku. Naso'omo baula nano'omo lai tasi, wea nakeni, moapu tau salumbu. Pitungkani nabasado'a sandeme, pitu eo wo'u podo'asalamanya. Puramo pitueo:</i></p> <p>Pogombo ndipogombomo ntemaliga-liga, e papaku i nTa Datu. Pogombo ntemaliga, koini se'i, nu Magau, nu mokole pura-pura. Nu nja nca da ndagombo, da ndato'o, e anaku i mPangipi? Da mogombo da moore duangaku, e papaku i nTa Datu. Da ndiore duangaku ndeki lore, e papaku i nTa Datu.</p> <p><i>Nepa mosusa da ndaore setu. Natowosi kaju nakadago ndaore duanga; pura natowo nawunusi randanya, nakeni ri tana napetingkeni tau ri lau. Metingkeni tau papitu lipu, bare'e lau tekolika, be napojo.</i></p> <p>Bare'e da napakono da melinja duangaku setu njau. Papitu timbuku susu kulalagi nduangaku, e Papaku. <i>Napilisimo gana papitu, napapoturumo,</i></p>	<p>The old people went back up to the village and the chief asked: “How did it go Grandfathers? “Oh,” they said, “there is nothing to be worried about. It is your son who has returned.” On hearing this, his mother and father left the house: “Oh, oh, oh, my child has come.” The entire village assembled to meet the new arrivals. When they reached the sea shore, Wali mPangipi and his sons left the ship and mother and son met each other. She said: “All you slaves, go back up and get six buffalos ready, so we can hold a welcoming feast for my child.” They caught the buffalos and took them to the sea shore; they fetched rice and many people began to cook it. Seven times a day blessings were given, and the welcome feast lasted for seven days. When the seven days had come to an end, Wali mPangipi said: “We have to have a meeting, quickly discuss amongst yourselves, Father Ta Datu.” Discuss quickly, you Lord and all the Chiefs.” Ta Datu: “What is there to discuss about, tell us, my son Pangipi.” W.P.: “We will discuss how we will pull up the ship., Father Ta Datu, To draw the ship up on to dry ground.”</p> <p>This would take place after the feasting had come to an end. For this they cut up pieces of wood to more easily pull up the ship. When that had been done, they pulled up the anchors and brought them on land for all the people to help pull the ship onto land. The inhabitants of the seven villages pulled together but the ship did not move: it did not want to. W.P.: “My ship does not want to move forwards.” Seven young girls must act as rollers for my ship to roll over, Father.” They chose seven girls and had them lie</p>
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<p><i>nando be napokono ana watua yau. Sangadi ana ngkabosenyamo se'i nepa napokono. Napilisi wo'u ana mokole napokulalagi, marengko mpodago, naposompu, roo setu moturu ri wawo mbone ri pontu nduanga.</i></p> <p>Pewuimo bara bara, papute tompo utara. Polonco ntemaliga, duanga Lapi Tambaga, ja noti ulu nasanya,</p> <p><i>Mewui ngoyu, molengko-lengko duanga, nalapasaku molonco, polonconya se'i toto liu ndati lipu. Napepali papa pai nene anu napokulalagi waka ananya be nakita; nakae kae bone, bemo lau. Mesono i Wali mPangipi: Mandakemo kita komi nene pai papa anu roo da riunya. Mandakemo pura mesua ri boboka, nakitamo ana we'a papitu setu, ndati pogulingi nduanga mongkao-ngkaosi, be mate. Jelamo ndati banua, maroo-roomo.</i></p> <p><i>Masea-sae karoo-roonya: A, nato'o: ewa mbe'imo komi, nene pai papa, be majingki rayami mongkita yaku? Makuja pai nupomasusa? A, mekisuna, yaku, da ndapekisuna. Nata'unaka Indo i Datu pae, napombaju ana mayunu, mombaju sambengi-sambengi, saeo-saeo, gana wea. Malaimo anu melulu baula, anu meira mbiu, anu meira ngkayuku ndapokalopa, anu mewoyo: roomo se'i, jelamo pura-pura nepa nato'o: Naipua du nariu nu labe. Rua mbengi nakeni ri ue, nariu nu labe, roo mandiu ngkinowia, mosore nakeni ndati banua, mangkoni, naringko ganda, mokolontigi. Bangke reme mompasuna, nakenika labe dula pai kalopa, be masae gana togombengi, mena'u lai tana, naimbaka malai</i></p>	<p>stretched out on the ground. Then they pulled again but the ship still did not want to move. This was because they were the daughters of slaves. It had to be free-born girls, only then would the ship move. They then chose seven daughters of chiefs to serve as rollers, dressed them beautifully, and covered them in a shroud. They then lay down on the sand in the direction of the ship.</p> <p>W.P.: “Blow North Wind, etc. Speed ahead, ship Copperskin, etc.”</p> <p>The Wind blew and the ship moved, it picked up speed and flew directly up to the village. The fathers and mothers of the daughters who served as rollers searched the place where their daughters had lain, but could not see them any more. They dug in the sand, but they weren't there either. Wali mPangipi said: “Let us first go up [to the village], you mothers and fathers of the girls.” They went up, entered through the village gates and there they saw the seven girls on the stern of the ship, combing their hair. They had not died, and were already quietly living at home.</p> <p>After he had been at home for some time, W.P. said: “Well, mother and father, how is it that you have not been wondering about the fact that you are seeing me again?” – “What is on your mind?” – “Well, I would like to be circumcised, will you have me circumcised?” Indo i Datu now had rice brought out of the shed which was husked by the slaves who stamped the rice day and night until there was enough. Some went out to catch buffalo, others to fetch wiu leaves,<sup>33</sup> others again went out for coconut palm leaves to be used for the kalopa; yet others went to get bamboo. When this had been done and all had returned, they were told: “On the day after tomorrow they will be bathed</p>
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<sup>33</sup> Adriani notes: Rice wrapped in Wiu leaves (*Phrynium capitatum*) and cooked in a bamboo were favourite at Torajan feasts.

*ri ue, naposoki ngkayuku, napakuli kejenya, mareme wo'u natimamo binangkari, samba'a tau samba'a binangkari, patampuyu pai samba'a, maka ananya pura-pura nasuna. Byamo i Wali mPangipi ndati untunya mpodago-dago. Roo mandiu mosore, metutu mompakuli kejenya, tudumo tupe ntau ri suara i Wali mPangipi. A, nato'o: i sema motupe, sakodi kono yaku. Meeli nakita i To Karo Uja ri tuwa ngkayuku da ma'i manga'e meungkusi lipu i Wali mPangipi, tau ndati wawo yangi kare'anya, ja nauyu i nDatu ri kawadi bangke, ewa woto ngkaili. Lima tamungku tau njo'u ri togongi ri limbo, yunu i nTo Karo Uja. Mewalili ndeki banua, mewalili wo'u i Wali mPangipi pai ananya.*

by the Labe.”<sup>34</sup> Two days later, Wali mPangipi [and his 40 children were brought to the water and were bathed by the Labes.<sup>35</sup> When that had taken place in the evening, they left the water and were brought home. Here they ate, and then the drum was beaten and they painted their nails with *kolontigi*. The following day the circumcision took place, and the Labes were brought copper bowls and cakes. Three days later, they left the house, a count of seven was recited over their heads, and they were taken to the water. Here coconut shells were used to augur their future, and curative medicines were placed on their penises. When the day was already well advanced they each picked up a pebble, there were forty-one in all because all the children were circumcised. Wali mPangipi sat alone at the source of the water and when, after he had bathed, he was the bank bending over his penis to place medicine on it, someone's spit fell in front of him. “Well,” he said, “who is spitting here? I was nearly hit.” He looked around and saw To Karo Uja sitting on a branch of a coconut palm. He had come to head hunt and attack Wali mPangipi's village. He was an inhabitant of the Heaven and had been let down by the Lord of Heaven via a long rod of copper wire as thick as a *kaili* tree. To Karo Uja was the lord of five thousand people and lived on an island. To Karo Uja now returned home and so did

<sup>34</sup> Trans: It is not until later that it is made clear that all 40 children as well as Wali mPangipi were to be circumcised. Also, although it as been unstated, it is now apparent that only male babies were selected originally.

<sup>35</sup> Adriani notes: The description of the circumcision largely described the Muslim practice enacted by Tomini Gulf coastal inhabitants. Painting nails red often occurred, before bathing taken the following morning. The Labe would then give a brief recitation, sprinkle water over the boy who sits in the river three times, using a white bowl before handing it to him to continue bathing. The boys is then taken home on a carry chair and carried seven times around the house which he then enters using a different entrance to the usual one. Then he has the meal, after which the drum is sounded and the circumcision takes place. After the boy has been circumcised a rifle would be shot off. Before they leave the house down and stand on the ground, he is made to stand on an iron axe and a sharpening stone, after which he is allowed to walk on the ground and bathe his penis with medicine, such as the leaves and stems of the *Jatropha Curcas*. The pebbles referred to are stones heated in the sun and the boy holds one of these against his swollen testicles until it is cold, a typical cure for a swollen body part being to drying these out.

<p>Pogombo ndipogombo ntemaliga, i mpapaku i Ta Datu.          Nu nja ndapogombo nca ndato'o, e anaku i mPangipi?          Da mogombo da mobente pitu ntapi sungku sungku ndeki yangi.</p> <p>Ole mosumo iwali kita se'i, nu papaku i Ta Datu.          Ne'e ntani lintu yore komi se'i, nu papaku i nTa Datu.          Ne'e ntani lintu yore komi se'i, tau sondo pura-pura.          Bare'e ndaole-ole nu silaka da merata, e papaku.  <i>Bangke reme malai montotosi kaja, mobentemo, pituntapi bentenya, saeo ja napowia. Ja gana logo mbengi, mototoro'o manu, membangu i Wali mPangipi, nalike tau nato'o:</i>          Pembangu ndipembangumo pura-pura lai pu'u bente, siri ngana.  <i>Mototowo manu mesuwu tau mewoo-woo tau sambali bente mopanaguntu.</i></p> <p>Posompo ndiposompomo, nciri ngana mombewunu mombetoto.          Pombewunu ne'e dangga, nciri ngana pura-pura.  <i>Mombewunu mombetoto, re'emo au mate sa'e yunu i Wali mPangipi, sa'e tau ma'i meungkusi.</i>          Pembangumo ntemaliga, nu anaku pura-pura.          Da ntamalai ri ue kita se'i, nu anaku pura-pura.  <i>Mesombulaka ri raoa ungka lai raya lipu nji ue katudunya, tau patampuyu pai saba'am. Mandiu, mompakulisi, mewalili narata jamo sampuyu yununya ri lipu, pura mate.</i></p> <p>Ndipasua parewami gana gana purukami, e</p>	<p>W.P. and his children.          W.P.: "We have to have a meeting, quickly discuss amongst yourselves, Father Ta Datu."          T.D.: "What is there to discuss, will you tell us, my son Pangipi?"          W.P.: "We will discuss making a defensive wall seven times thick, and reaching up to heaven.          You see, the enemy is already near by, Father Ta Datu          Do not fall into a deep asleep, Father Ta Datu.          Do not fall asleep, you men.</p> <p>Otherwise you will not see the danger that is coming, Father."          The following day they set to cutting wood and, in one day, made a wall of seven layers' thickness. Three days later W.P. got up before the roosters started crowing and woke up the men and said:          "Get up. All of you get up, and make your way to the village wall, my children."          By the time the roosters started crowing, the enemy had commenced their attack. They created a great noise outside of the village defensive wall by shooting off their rifles.          W.P.: "Come on, come down you children and fight with them with lance and sword.          Throw your lances, don't be cowardly, you my children."          The two sides fought each other with lances and swords and many died, both Wali mPangipi's men as well as the attackers.          W.P.: "Get up quickly all my children Let us go to the water, all my children."          They sprang into the air from the centre of the village and arrived at the water, all forty-one of them. They bathed, and took potions that made them invincible. When they returned to the village they discovered that only ten of their companions from the village were still alive, all the rest had been killed.          W.P.: "Get appropriately dressed and</p>
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<p>anaku. Ndipesambali komi se'i, nu anaku, natomunaka nu iwali setu ma'i, pura mate papami.</p> <p><i>Maka papa nu ana i Wali mPangipi pura-pura napepate i nTo Karo Uja. Mesambalimo i Uyumbua, i Kasupua, pantondanya pura-pura. Nalapasaka ananya mombetoto i W'ali-mPangipi be napokono, si'a malai mompago kawadi payu tau ma'i meungku. Jela njai ria nasayu najujulaka, nauyu uyu, maja'amo penainya nawunca penainya, depa nano'osaka kawadi manawu ri tana pura-pura. Mewalili ri lipu naratamo i To Kara Uja ngkalionya, yununya mate pura-pura. Ne'emo ndapepate i To Karo-Uja da ndawai malai mompetumbuka rongonya. Malaimo i To Karo Uja bare'emo nakoto mewalili, bara rimbe'imo kapayanya bara ri ra yopo, bara natungku nduata, be taincani. Romoo maungku, maroo-roomo, napatuwu tau mate pura-pura, iwali roo natawani, jamo si'a mompatuwu. Masae-sae karoo-roonya:</i></p> <p>Pogombo ndipogombo komi se'i, nu papaku i nTa Datu. Pogombo ntemaliga komi se'i, papaku pai neneku Indo i nDatu. Da mogombo da mombaju baku mami da malai ri rongoku. <i>Nata'unaka pae, mogombo tau salipu</i></p>	<p>armed, put on your trousers, my children. Launch an attack, my children, the enemy is approaching and all your fathers have already been killed.”</p> <p>By this time all the fathers of Wali mPangipi's children had indeed been killed by To Karo Uja. The Eldest and Youngest Sons and all those in between took part in the attack. They fought with all their might, but Wali mPangipi did not want to. He left and hurried to find the copper rod via which the attackers had descended from above. When he reached it he struck at it with his sword, the sword broke but he fixed it. He then tried to push the wire away, then to pull it down in which finally succeeded and it fell down completely. Returning to the village, he came across To Karo Uja who was there on his own as all his men had been killed. He said “Don't kill To Karo Aju. Give him the opportunity to go and inform his wife about what has happened.” To Karo Aju left but was unable to return from whence he had come [because W.P. had destroyed the copper rod connecting to Heaven]. Where he may have gone, perhaps into the forest, or whether he was bitten by a snake, is not known.<sup>36</sup> After this attack, Wali mPangipi brought all those who had been killed back to life and then stayed quietly at home. He made the former enemies prisoners of war since, since, after all, it was he who had given them their life back again. He had been at home for a long time when one day he said: “Arrange a discussion, will you hold a discussion now, Father Ta Datu. Have a discussion quickly father and mother Indo i Datu. Will you discuss to have provisions made ready for me so that I can go to my wife.” They fetched rice from the shed and all the</p>
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<sup>36</sup> Adriani notes: One would have expected W.P. and To karo Uja to engage in a fight, as a this was regarded by Torajans as a divine ordeal. The party that loses its leader is determined as being in the wrong and this is acknowledged by ending the battle. The outcome here is therefore unexpected.

<p><i>nawuncamo ri karu, nasawi nakamo ri duanga ri wawo ntana.</i></p> <p>Naipua da desuwu kita se'i, nu anaku pura-pura.</p> <p><i>Gana rua mbengi mesawi ri duanga.</i></p> <p>Ndioremo somba setu, nu anaku Kasupua.</p> <p>Ndita'amo guli setu, nu anaku Uyumbua.</p> <p><i>Naoremo somba, nata'a guli.</i></p> <p>Buleremo somba setu ri dulungi, nu anaku Kasupua.</p> <p>Pewuimo bara-bara, papute tompo utara.</p> <p><i>Mewui ngoyu, bare'e nakita ntau poliunya lai tana, sampali nakitasaka njo'i koro ntasi, mosumombamo.</i></p> <p>Polonco ntemaliga siko se'i duanga Lapi Tambaga.</p> <p>Nakarata ri lipunya i nTobalu i Kapita Boneaka.</p> <p><i>Moloncomo koju, jamo sambuya polonconya, jelamo ri sompoanya.</i></p> <p>Poiwo pompakoraka da ntamandakemo kita pura-pura, e anaku.</p> <p><i>Mompakoroka mandake, mempone sawi ri banua, motunda ri wombo.</i></p> <p>Mbe'imo tali wanua, da mompamongoka kami re'i, e rongoku i nTobalu.</p> <p><i>Napamongoka, ya roo mamongo moapu manana, nairu mangkoni.</i></p> <p>Pesuamo tale ali, siko se'e, nu rongoku i nTobalu.</p> <p>Yaku yurumo mataku da yoremo, nu rongoku i nTobalu.</p> <p><i>Nasuari natale ali, yoremo i Wali-mPangipi. Bangke reme membangu, mesono i Tobalu:</i></p> <p>Mbe'imo tau tu'a njo'i ra lipu se'i, ndika-singkandomu ma'i.</p> <p><i>Singkandomumo koju tau.</i></p> <p>Pedongeka da ngkuto'o, komi se'i tau tu'aku</p>	<p>inhabitants of the village came together to husk the rice and load the provisions on the ship that was resting on land.</p> <p>W.P.: "The day after tomorrow we will sail away, my children."</p> <p>Two days later they went on board.</p> <p>W.P.: "Hoist the sails, my Youngest Son. Prepare the rudder my Eldest Son."</p> <p>They raised the sails and prepared the rudder."</p> <p>"Stretch out the sail there on the foredeck, my Youngest Son.</p> <p>Blow North Wind, etc."</p> <p>The Wind blew. Nobody saw the ship cross the land but suddenly it was seen sailing in the middle of the sea.</p> <p>W.P.: "Speed quickly ahead, ship Copperskin</p> <p>Make your way to the land of the Widow of Kapita Boneaka."</p> <p>The ship indeed sped ahead, and it only took a month to reach the landing place. When they arrived Wali mPangipi said:</p> <p>W.P.: "Prepare yourselves, get ready, then we will all go up, my children."</p> <p>They all got ready and went to the highland. There they entered the house of the Widow of Kapita Boneaka and sat down at the entrance.</p> <p>W.P.: "Where are the members of this household to offer us sirih, my wife Widow?"</p> <p>Sirih was provided and they chewed it, after which food was cooked. When it was ready it was served and they ate their meal.</p> <p>W.P.: "Go in now and spread out the mat, Widow my wife,"</p> <p>She went in and spread out the mat and Wali mPangipi went to sleep.</p> <p>The following morning when he got up, the Widow said:</p> <p>"Where are the elders of the village, go and assemble them."</p> <p>When they had all assembled she said:</p> <p>"Listen, I want to speak to you, all my old</p>
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<p>pura-pura. Da mogombo da mombaju komi se'i, tau tu'a pura-pura.</p> <p><i>Mogombomo tau tu'a; monuntumo Tobalu i Kapita Boneaka. Nu anu nato'o, knpekigombo komi se'i anu re'e da mongkare'eka manu, manu yau, anu mongkare'e mbula, mbula da yau, da ndasoko, ndakeni, ndaponika.</i></p> <p><i>Mesonomo wa'a ntau tu'a: Ane setumo, Pue, io, bare'e wo'u ndasapu nca. Njo'umo moapu ngkinowia, singkandomu, naore ri banua, nawawa ri rongonya nawali wawa, ja roo nanika, mawengi yoremo. Bangke reme menaa-naa maroo-roo, bare'emo re'e bara nja napowia-wia manotomo porongonya. Masae-sae karoo-roonya rantani gana togombuya santa'u, togonta'u. A nato'o, to'u nditima tukakami da ndato'oka da ma'i i Uyumbua pai pantondanya, da njo'u morongo pai Tobalu i ngKapita Malela, i Molemba Apu, i Molemba Kayoro, i Sandopo Dada, i Mobaju Rante, i Molemba Labu.</i></p> <p><i>Malaimo kojo i Kasupua napokau. Jela lai pantondanya, napeoasi:</i></p> <p>Nunja ndikama'ika komi se'i, tua'iku Kasupua. Kami se'i napokaumo mPapata ma'i mangantima siko.</p> <p><i>Mesonoma pantondanya:</i> Ane papata mompokau jo da ndeku kita se'i tua'iku.</p> <p><i>Mesono rongonya, i nTobalu Molemba Apu:</i></p>	<p>ones Discuss amongst yourselves to arrange the husking of rice, you old ones.”</p> <p>The Oldest Ones discussed this, and then the Widow of Kapita Boneaka spoke again: “This is the reason why I have asked you all to come here: If there are some of you who can provide chickens, let them do so. Whoever can provide a goat, let them catch it and bring it here so we can celebrate the marriage.”</p> <p>The Old Ones replied: “If that is what you want, that’s fine Lady, we do not refuse.”</p> <p>They left and went to cook the evening meal, and when all the guests had gathered it was brought it up and Wali mPangipi was again formally brought to his wife. They were now properly married and when night came they went to sleep. From the time they got up the next morning they continued living together. They were now properly married and nothing more in particular happened. They had stayed quietly at home for a long time, months became a year, and then three years when one day Wali mPangipi said [to the Youngest Son]: “Come, get your older brothers, tell the Eldest One and the others that they are going to marry the Widow of Kapita Malela, Molemba Apu, Molemba Kayoro, Sendopo Dada, Mobaju Rante and Molemba Labu.”</p> <p>The Youngest Son responded to this command and when he came to tell the Second Son he was asked: “Why have you come here, Youngest Brother?”</p> <p>The Youngest Brother: “We have been sent by our Father to fetch you.”</p> <p>The Second Son said: “If that is what our Father orders then let us go Brother.”</p> <p>His wife, the Widow of the Fire Armour, said:</p>
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<p>A, yaku wo'u da ndeku, nu rongoku nu mokole.  <i>Mesonomo rongonya:</i>          Poiwomo pakoroka, nu rongoku i nTobalu.</p> <p><i>Mesonomo i nTobalu:</i>          Ndikasingkandomu ma'i, nciri ngana pura-pura.          Pedongeka da ngkuto'o gombo se'i, nciri ngana pura-pura.          I komi ana mayunu u tuama patampuyu da kukeni.          Anu we'a patampuyu da ngkukeni pura-pura.          Raneo dekatudu kita se'i, nu rongoku i nTobalu.  <i>Bangke reme mekatudumo koju, mesawi ri duanga Lapi Tambaga; pura mesawi, mosumomba, rata njo i sompoa i Kapita Malela mandake; bare'e mandake pantondonya pai i nTobalu rongonya, jamo i Kasupua mandake. Napeoasi ntau ri lipu.</i></p> <p>Nunja ndikama'ika komi se'i, tua'iku i Kasupua?          Kami se'i napokaumo mpapata ma'i mangantima siko.  <i>Mesono i Uyumbua:</i>          Bare'emo da ndasapu, nu papata mompokau, tua'iku Kasupua.          Yaku wo'u da ndeku, nu rongoku i Uyumbua.</p> <p>Jamo siko montangara nu rongoku i nTobalu i ngKapita Malela.          Ndikasingkandomu ma'i, nciri ngana pura-pura.          Pedongeka da ngkuto'o gombo se'i, nciri ngana pura-pura.          I komi ana mayunu u tuama patampuyu da ngkukeni pura-pura.          Anu we'a patampuyu da ngkukeni pura-pura.          Raneo dekatudu kita se'i, nu rongoku i nTobalu.  <i>Bangke reme tudu lai tasi, mesawi ri duanga, napeboo ngoyu, mosumomba.</i></p>	<p>“Oh, let me also come with you, Lord my husband.”          “Prepare yourself, get yourself ready, Widow my wife.”          The Widow called together her people:          “All of you my children, come here            Listen to what I propose, all you children:            Of you boys I will take forty with me;            Of you girls I will take forty of you.          W.P.: “Tomorrow we will go down to the sea, Widow, my wife.”          The following morning they all went to the sea, boarded the ship Copperskin and sailed off. When they came to the land of Kapita Malela all except the Second Son and his wife the Widow went up to the village. The Youngest Son went with them. When they arrived the inhabitants of the village asked:          “Why have you come Youngest Brother?”            “We have been ordered by our Father to fetch you.”          The Eldest Brother replied:          “We cannot refuse it if our Father orders it, my Youngest Brother.”          His wife: “Let me also come with you, my husband, Lord.”          The Eldest Son: “Well, suit yourself, my wife, Widow of Kapita Malela.”          The Widow: “Come here, all my children.            Listen so I can tell you of my plan, all my children          You boys, I will take a whole forty of you with me.          I will take a whole forty of you girls.”          The Eldest Son: “Tomorrow we will go to the sea shore, Widow my wife.”          The Following morning they went down to the sea, boarded the ship, called up the wind and sailed away.</p>
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<p>Pewuimo bara-bara, papute tompo utara.</p> <p><i>Ja sambengi posumombanya, mewalilimo ri sompoa i nTobalu i ngKapita Boneaka. Mandake pura-pura, meoasimo papanya.</i></p> <p>Ratamo ntano komi, anaku pura-pura. Io ratamo kojo kami pura-pura, nu papaku i mPangipi.</p> <p><i>Maroo-roomo wo'u, bara sampuyu mbengi karoo-roonya ungka ri kajela nu ananya. Mesono i Wali mPangipi:</i></p> <p>Metompa mompalacanamomo kami se'i, nu rongoku i nTobalu. Yaku mawomo rayaku ri neneku, ri papaku.</p> <p>Ane da lo'u komi, yaku wo'u da melulu, nu rongoku i mPangipi. Bare'e nca da ngkutagi siko se'e da melulu, nu rongoku i nTobalu.</p> <p><i>Napalele wo'u taunya, nato'o:</i></p> <p>Ndisingkandomu ma'i, nciri ngana pura-pura. Pedongeka da ngkuto'o gombo se'i, nciri ngana pura-pura.</p> <p><i>Singkandomu pura-pura ivea, tuama anu tua, anu mangura.</i></p> <p>I komi da kupoyunu, siri ngana nu tuama patampuyu. We'a wo'u da ngkukeni patampuyu, nciri ngana pura-pura. Naipua dekatudu kita se'i, nu rongoku i nTobalu.</p> <p><i>Ja gana mbengi, puramo napowia baku, mekatudumo kojo ri tasi, sawi ri duanga Lapi Tambaga pura-puramo mesawi ananya, be napojo i ngKasupua: Mesono i Wali mPangipi:</i></p> <p>Nunja napojangai siko se'i, nu anaku i Kasupua. Pesawi ntapesawimo mpakaliga, siko se'i nu anaku Kasupua. Ndiposumombamo komi nu papaku, ngkakaku Uyumbua. Bara ja da marau siko se'i, anaku i ngKasupua.</p>	<p>“Blow North Wind, etc.”</p> <p>After sailing for only one night the ship arrived back to the land of the Widow of Kapita Boneaka. They all went up, and their father, Wali mPangipi, said:</p> <p>“So, you have come, all my children.”</p> <p>“Yes, certainly, we have all come, Father Pangipi.”</p> <p>They had been there for about ten days, when Wali mPangipi said:</p> <p>“We here ask your leave to go, my wife, Widow.</p> <p>I have a longing to see my father and mother.”</p> <p>His Wife: “If you are going then I would like to come with you, my husband Pangipi.”</p> <p>W.P.: “I will not stop you from coming, my wife Widow.”</p> <p>He went to see all his people and said:</p> <p>“Gather round all my children Listen so I can tell you my plan, all my children.”</p> <p>They all came, the women, the men, the old ones, and the young ones.</p> <p>“I am going to take all of you with me as my companions I will also take forty women, my children.”</p> <p>The day after tomorrow we will go to the sea, my wife, Widow.”</p> <p>After two days they had got all their provisions ready and they went to the sea shore where they boarded the ship Copperskin. When all the children had got on board, the Youngest Son did not want to. Wali mPangipi said:</p> <p>“What troubles you, my Youngest Son? Come on board. Let us all quickly get on board, my Youngest Son.”</p> <p>The Youngest Son: “You go under sail, Father, Oldest Brother.”</p> <p>W.P.: “You must be angry, my Youngest Son.”</p>
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Bare'e yaku marau, neneku i nTobalu, papaku i mPaugipi.

*Ne'e ndato'o yaku marau, da kupebutuka mojaya ri raa, komi ja mosumomba da kupaincani bara lawa jaya ri raa, bara mosu yau. Mosumombamo kojo Papanya, nakita ewa ogu ngkayuku kabangke nduanganya, depa mesombulaka si'a; pesombulakanya se'i, jamo kandeku ndeku kalo'unya, ja tepatunda kandekunya liu-liu ri ngoyu, mawaro uase karimbonya napombetopoka nu ngoyu, mesombulaka ri ndeku, be ndeku, menawusaka be lo'u, meropotaka ri usunya, be njo'u. Jamo maroo-roo ri raa. Mosompomo i Wali mPangipi napeoasi bara jelamo ananya i Kasupua, nato'o ntau: Bare'epa. A, nato'o, matemo ntano anaku i Kasupua, masusa kojo rayaku. Nalapasaka mompepali ndeku ri untu ue, bare'e, mewalili wai lo'u be narata, mandake ri banua nu manianya, montima manianya pai ananya pura-pnra. Wa'a nja'inya. Gana sambuya, ruambuya, togombuya, bare'e mangkoni manginu, gana patambuya, bemo nakoto, gana pitumbuya bemo molengko, jamo ri nganga ncule kare'e nu inosanya. Sawimo eo, yore papanya, nepa rata angga ngkainya nato'o: E, Wali mPangipi, siko ja yore; bare'e nuepe anamu sindate ri raa, napombetopoka nu ngoyu, da mate naini. Mena matanya nato'o: A, ndate ntano ri raa tua'imu, e Uyumbua! Mosompomo i Uyumbua pai pantondanya, tudu lai tana, mesombulaka ndeki raa, sampesombulaka nano'o ri witinya i Kasupua, lo'umo, tudu ri ra lipu napoaju depa nawangkeka ue ri nganganya, napebonceka, be masae lo'umo pai upenya, be masae molengkomo, magasimo. Maroo-roomo gana-mo sambuya karoo-roonya:*

Youngest Son: "I am not angry, mother Widow, father Pangipi.

Don't think I am angry. I just want to try go by air. You go by ship.

I want to know if the journey by air is further or nearer."

So his father set sail and when the ship was far out in the distant sea looking no bigger than a coconut, the Youngest Son sprang up into the air. Once he had jumped up he continued to go higher, directly into the wind. But the wind was so fierce that it would have blown away an iron axe, and he could not get higher. He tried to let himself fall, but could not descend; he tried to fall on his side, but could not move from his position. He just kept hanging in the air. When Wali mPangipi landed he asked whether his Youngest Son had already arrived and people replied "No, not yet." "Oh, he said," then my Youngest Son must have died, I am very sad about that." He went up the river to look for him but he was not there, and he returned without having found him. He then went to the house of his parents-in-law to get them and all his children and his entire family. Meanwhile, for one, two, three months the Youngest Son neither ate nor drank, and after four months he could not put up with it anymore. After seven months he could no longer move, only his heart was still beating. One afternoon while his Father was sleeping the spirit of his grandfather came to him and said: "So, Wali mPangipi, you are just sleeping. Haven't you noticed that your son up there in the air is being battered by the wind and will soon die?" He woke up and said: "Oh, Eldest Son, so your Younger Brother is up there in the sky!" The Eldest and the Second Sons sprang out of the house, and jumped up into the air, grabbed the Youngest Brother by his legs and dragged him down. They carried him back to the village, poured water into his mouth and fed him rice porridge. It was not long before he could begin to eat cooked rice again and begin to move, and soon

<p>Pogombo ndipogombo, nu papaku i nTa Datu.</p> <p>Da mogombo, da mobente kita se'i, papaku i nTa Datu.</p> <p>Bare'emo da masae da ratamo nu iwali i Kombengi.</p> <p><i>Nalapasakamo mobente, pituntapi, puramo njo'u moruaua mombepepate ri koro ntasi pai ne'emo ma'i lipu, sondo we'a, ndatomunaka i Kombengi meposi inosa ntau. Mkatudumo lai wiwi ntasi, sawi ri duanga, naore sombaa, nata'a guli, njo'u ri duanga Lapi Tambaga, nabulere somba, napeboo ngoyu mewui, molonco duanga. Masae-sae sakodi sima'imo i Kombengi, bara ewamo ma'i Golontalo kalawanya. Mosumombu sisi'a, bara ewa ri Tojo, matemo i Uyumbua, konomo naposi inosanya ja ewa pontumo Podi, pantondanya, ewa ri Kayu Nyole, matemo i Kasupua, ewa ri Bongka matemo ananya pura-pura ewa ri Buntamo i Kombengi, ja kangkalionya i Wali mPangipi jela ewa ri Nguju Apu, momberatamo pai i Kombengi i Wali mPangipi.</i></p> <p>Ponyomba ntemaliga, siko se'i i mPangipi.</p> <p>Kapali kaea mata da monyomba nu tuama au makoje.</p> <p><i>A, makoje ntano siko, Wali mPangipi? Io, makoje. Naposi inosa i Wali mPangipi, bare'e lo'u inosanya. A, siko ntano borosapu. Io borosapu. Makoje mpodago ntano siko. Io makoje mpodago. Papitu ntano Kombengi</i></p>	<p>he had regained his strength. Wali mPangipi then lived quietly at home but a month after the Youngest Son had arrived home he said:</p> <p>W.P.: “We need to have a discussion, Father Ta Datu.</p> <p>Let us discuss making a fence, father Ta Datu.</p> <p>Very soon the enemy, Kombengi, will come.”</p> <p>Now they quickly set about building a seven-fold fence. When they had finished they left because they thought it would be better to fight on the sea than in the village where there were many women. There they would meet the Kobengi who sucked out people’s life-breath. They went to the sea, boarded ship Copperskin, hoisted the sails, set the rudder, and called the wind to blow. The ship sped off and after a while Komengi came into view at a distance of about from here to Gorontalo.<sup>37</sup> They sailed on but when they were at a distance of about from here to Tojo, the Eldest Son died because his life-breath had been sucked out. When they had neared to about from here to Podi, the Second Son died. When they got to about Jau Nyole, the Youngest Son died; at about the distance from here to Bongke, all except Wali mPangipi were dead. When he was, for example, about as far as from here to Tanjong Api, Kobengi and Wali mPangipi came face to face.</p> <p>Kombengi: “Surrender quickly, you Pangipi.”</p> <p>W.P.: “It is forbidden and shameful for a brave man to surrender.”</p> <p>Kombengi: “So, Wali mPangipi, are you brave?” - “Yes, I am brave.”</p> <p>Kombengo tried to suck the life-breath out of Wali mPangipi but it did not come out.</p> <p>Kombengi: “So you are stubborn?” – “Yes</p>
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<sup>37</sup> Adriani notes: It is here assumed that that the Kombengi fleet sails from Gorontalo and is met by Wali mPangipi coming from Poso. However the places named do not accurately describe the route which would have had to be followed, but are all well known places.

<p><i>meposi-posi inosa i mPangipi, bare'e njo'u.</i></p> <p>Polonco mpesawi timamo duangani nu pagora pura-pura setu njau.</p> <p><i>Nalapasaka duangani Lapi Tambaga, mompesawi duanga ntau setu, pura mate tau, nageromo duanganya. Jamo duanga kare'e i Kombengi bare'e naposo nce'e.</i></p> <p>Polonco njoi wiwinya duanga Lapi Tambaga, ja noti ulu nasanya.</p> <p><i>Molonco duanga ri wiwi ntasi.</i></p> <p>Gajo gajo, remba remba wai ma'i siko se'i, i Kombengi.</p> <p><i>Nalulu, jela ri sompoa i Wali mPangipi, morempo-rempo ri ra nduauga yununya mate pura-pura. Mosompomo i Kombengi pai i Wali mPangipi napombetotoka lai tana. Mombeloto ungka ri kawuronya, laukamo eo, depa pura mate Kombengi papitu setu, pura-pura napepate i Wali mPangipi, ntano papanya, nenenya, tau pura-pura napepate inosanya anu mekoyo-koyo, jamo pekakorenya laupa baso ri talikunya, anu monombu, lai uepa, tonya mobonggo-bonggo mongkekeni woyo; anu mancari, ri ejapa pai bemo njau inosanya. Re'e anu mowia pai rongonya tonya mombesokowaka mate pai ewase'inya. Mandake i Wali mPangipi, naratamo tau mate, juku-juku, mempone ri banua, ja bukemo tau mate, narata rongonya matemo. Depa natima wuyua mdongonya, nawebusi ue amu mate, tuwu muni pura-pura. Napepali anu mate ri yopo ri duanga, ri buyu, ri yombo pura-pura napatuwu. Ja pura tuwu, maroo-roomo, matemo i Kombengi papitu.</i></p>	<p>I'm stubborn." – "So you are really brave? - "Yes, really brave."</p> <p>Seven Kombengis now tried to suck the life breath from Wali mPangipi but it did not come out.</p> <p>W.P.: "[Ship Copperskin], fly at them at great speed, and get all the pirate boats."</p> <p>The ship Copperskin flew at the pirates' boats, all the pirates were killed and their boats destroyed. Only the ship on which the Kombengi were standing could not be destroyed.</p> <p>W.P.: "Speed to the sea shore, ship Copperskin, etc."</p> <p>The ship sped to the shore.</p> <p>W.P.: "Row up here, you Kombengis, etc,"</p> <p>They rowed after him and when they had come to Wali mPangipi's landing place, they saw all their dead companions lying about in heaps on the ships. Wali mPangipi and the Kombengis went on land and began to fight each other there. They fought from early morning and only when the sun had set had Wali mPangipi finally succeeded in killing all Seven Kombengis. In the meantime, however, his father and mother and all the people had died. Their life breath had been sucked out. There were people who still carried a carry bag on their backs; there were those who were in the process of collecting water who were still standing in the water, bent over, holding their water containers; there were those who were tapping palm wine, still standing on their ladders, but their breath had gone. There were also those who were engaged with their women and just as they had embraced each other they had died in that position. Wali mPangipi went up to the place of the dead and here also he found dead bodies everywhere; he went inside the houses and these, too, were full of corpses. He also found his wife dead. He took some of his wife's hair and used this to sprinkle water on the dead and they all returned to life. He</p>
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<p><i>Ganamo pitumbengi, moncongka wo'u, i Wali mPangipi:</i></p> <p>Da nta malaimo kita nu anaku i Uyumbua, Pantondanya, Kasupua. Kami da ngkamalai, e papaku i nTa Datu.</p> <p>Rimbe'i da ngkanjo'umi komi se'i, nu anaku i mPangipi?</p> <p>Da lo'u da ngkamangaewa i Pue Ala ta'ala, e papaku. Bare'e nca da nukoto da maewa i Pue Ala ta'ala.</p> <p>Da ngkupesoba maewa i Pue Ala ta'ala, e papaku. Bara yaku da nanangi nakanoto kuincani, e Papaku.</p> <p><i>Jamo tatogo ananya napoyunu, ka'aoponya si'a. Lo'umo ja jela ri wayau manawusakamo. Kanawusakanya se'i, rampemo ri angga mbayau, pojaga-jaga, nadika i mPue Ala ta'ala paikanya kodi kodi nca wayau ri tana.</i></p> <p>Tulo'u da ngkapoliu, ngkai angga mbayau.</p> <p>Bare'e nca da kuwai da moliu komi se'i, ngkumpuku i mPangipi. Tulo'u da ngkapoliu ngkaiku angga mbayau,</p> <p>Bare'e nca da kuwai moliu komi se'i, makumpuku.</p> <p><i>Bare'e masae maja'a rayanya, napomaimo angga setu, tudu mate, moliumo sisi'a. Ja rata lai pu'u eja banua mPue Ala ta'ala motunda ri balampa.</i></p> <p>Posompomo ntemaliga, komi se'i, Pue Ala</p>	<p>looked for them in the forest, in the boats, on the mountains, in the valleys, and brought them all back to life. When they were all alive again they continued to live in peace, because the Seven Kombengis were now dead.</p> <p>Seven days after this Wali mPangipi again made a plan and said:</p> <p>“Let us go on a journey my sons, you Eldest, Second and Youngest.</p> <p>“We want to go on a journey, father Ta Datu.”</p> <p>“Where do you want to go to, my son Wali mPangipi?”</p> <p>“We want to go to fight the Lord Allah Ta’ala, Father.</p> <p>I want to prove I can fight with the Lord Allah Ta’ala, Father.”</p> <p>He took only three of his sons as companions, he making up the fourth person on this journey. They went to the Cavern and when they arrived they let themselves fall inside. There they met the Spirit of the Cavern, the guard, who had been placed there by the Lord Allah Ta’ala, but the hole in the ground was quite small.</p> <p>W.P.: “Let us go through, grandfather Spirit of the Cavern.”</p> <p>The Spirit: “I do not allow you, grandson Wali mPangipi, to go past me.”</p> <p>W.P.: “Let us go past, grandfather Spirit of the Cavern.”</p> <p>The Spirit: “I do not allow you to go past, grandchildren.”</p> <p>Then Wali mPangipi became angry. He struck at the Spirit, who died straight away, and they proceeded on until they came to the stairs that led upto the house of the Lord Allah Ta’ala. They went up and sat down at the entrance.</p> <p>W. P.: “Come out quickly Lord Allah</p>
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<p>ta'ala. Bare'e nca da nu koto da maewa yaku se'i, e anaku i rnPangipi. Posompomo yau ma'i da ndapebutuka, e Pue Ala ta'ala. A, bare'e da nukoto, kede, paikanya ane da rayamu da mobaraka da makoje mpodago, ma'i da nukupantdoka siko. Bare'e napokono i Wali mPangipi, jamo napekisompo, nato'o: Posompo, posompo! A, bare'e da kuewa siko, mau nupokona, be da ndakoto. Bare'e masae nanangi mPue Ala, mempone meguru. Pegurunya se'i bara ewa mbe'i bare'emo taincani basado'anya. Mewalilimo ri banunyu lo'emo mpodago, maroo-roomo. Lairiamo kapusanya.</p>	<p>Ta'ala.” A.T.: “You would not be able to defend yourself against me, my son mPangipi.” W.P.: “Then come down and prove it, Lord Allah Ta’ala.” A.T.: “Oh, my boy, you wouldn’t be able to, but if you really want to develop superhuman powers, so that you will really be brave, then come here and I will teach you.” But Wali mPangipi had no interest in that and continued to challenge him to come down and meet him, saying: “Jump down, jump down.” A.T.: “I don't want to fight with you, even if you want to, you would never succeed.” Not long after that, Wali mPangipi gave in to the Lord Allah Ta’ala. He entered his house and began his studies.<sup>38</sup> What precisely he may have learnt, what magical maxims they may have been, is not known. By the time he returned he had learnt everything and remained quietly living at home. And with this the story comes to an end.  TRANS: Hereafter Adriani provides a further 14 pages of notes on the original text. Those providing cultural detail relevant to the story have been included in summary form in end notes. Adriani’s detailed linguistic notes on the original Pamona text have not been included.</p>
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<sup>38</sup> Adriani notes: That W.P. studies with Ala ta’ala rather than attacking indicates an Islamic influence, because the Torajan creator, Pue mPalaburu is often defeated.