

LA TADAMPAREK PUANG RIMAGGALATUNG
La Tadamparek Puang Rimaggalatung

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LA TADAMPAREK PUANG RIMAGGALATUNG

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Advisory Board	Dadang Sunendar Emi Emilia Gufran Ali Ibrahim
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Language Development and Cultivation Agency
Ministry of Education and Culture, Republic of Indonesia
Jalan Daksinapati Barat IV, Rawamangun, Jakarta
Telepon (021) 4706287, 4706288, 4896558, 4894546
Pos-el: badan.bahasa@kemdikbud.go.id
www.badanbahasa.kemdikbud.go.id




La Tadamparek Puang Rimaggalatung





CERITA RAKYAT DARI SULAWESI SELATAN

Ditulis oleh
Andi Herlina



LA TADAMPAREK PUANG RIMAGGALATUNG

Penulis : Andi Herlina
Penyunting : Luh Anik Mayani
Ilustrator : Pandu Dharma Wijaya
Penata Letak : Giet Wijaya

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1. KESUSASTRAAN RAKYAT-SULAWESI
2. CERITA RAKYAT- SULAWESI SELATAN

Foreword

Literature work is not only series of word but it also talks about life, both realistically and idealistically of human. If it is realistic, the literature work usually contains life experiences, good model, and wisdom which have been added various style and imagination along with it. Meanwhile, if it idealistic, the literature work contains moral lecture, good character, advices, philosophical symbols, culture and other things related to human life. The life itself is very diverse, varies, and full of various problems and conflicts faced by humans. The diversity in humans life also affects to the diversity of literature work because the contents are inseparable from civilized and dignified humans life.

The literature works that dealing with life utilizes language as medium of deliverance and imaginative art as its *cultural land*. On the basis of the language medium and imaginative art, literature is multidimensional and multi-interpretative. Using language medium, imginative art and cultural dimension, literature deliver messages to be reviewed or analyzed from various perspectives. The outcome of that perspective depends greatly on who is reviewing and analyzing with various socio-cultural and knowledge background. There is a time when a literary reviewer reviews from the point of view of metaphor, myth, symbol, power, ideology, economy, politics, and culture can be refuted by other reviewers who see from perspective of sound, referent, or irony. Even so, Heraclitus said, "However opposite they work together and from different directions, the most beautiful harmony emerges".

There are many lessons that we can get from reading literature, one of which is reading folktales that are adapted or reprocessed into children's stories. The results of reading literature always inspire and motivate readers to be creative in finding something new. Reading literature can trigger further imagination, open enlightenment, and add insights. For this

reason, we express our gratitude for the processors for the story. We also express our appreciation and gratitude to the Head of the Coaching Center, Head of the Learning Division, and Head of the Subdivision of Modules and Teaching Materials and staffs for all the efforts and hard works carried out until the realization of this book.

Hopefully this storybook is not only useful as a reading material for students and the community to foster a culture of literacy through the National Literacy Movement program, but also useful as an enrichment of our knowledge of past life that can be utilized in addressing current and future life developments.

Jakarta, June 2016

Regards,
Prof. Dr. Dadang Sunendar, M. Hum.

Preface

The story of La Tadamparek Puang Rimanggalatung was taken from the history of a king as well as a philosopher whose thoughts had colored the culture of the Bugis-Makassar tribe. This story was adapted from the Wajo Abad XV-XVII book An Exhumation of the Hidden History of South Sulawesi from Lontara written by Prof. Andi Zainal Abidin published by Alumni, Bandung 1985. Based on this history the author developed the story of La Tadamparek Puang Rimanggalatung to benefit the elementary student readers.

This La Tadamparek Puang Rimanggalatung story contains moral teachings that can shape the character of the nation's children. A leader who initially had a bad temper but could change due to his strong determination eventually became a polite, wise, and fair leader to the people he leads. Under his leadership, the Wajo Kingdom reached its peak.

This story cannot be completed without the help of various parties. In accordance with that, the author would like to thank Prof. Dr. Dadang Sunandar as the Head of the Language Development and Cultivation Agency who has provided opportunities for writers to write this story.

Hopefully, this story will be useful for students throughout the nation.

Makasar, April 2016

Andi Herlina

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1. The Birth of Palakka's Crown Prince

Palakka was a prosperous kingdom, ruled by Arung (King) Palakka. He was a wise and just king. All people of Palakka always loved and praised their king. However, behind his greatness as *Arung*, there was something that worried him. He was getting old and he had no heir to his throne. The King had a daughter, We Tenri Lawi. She had married La Tompiwanua, a prince from Cinnotabi Kingdom, but she had no children yet.

Every day, Arung Palakka incessantly prayed to the gods to grant him a grandson in this lifetime. He prayed for a direct male descendant to inherit the throne of Palakka Kingdom. The people of Palakka also shared their king's worry. They sincerely prayed that a boy would be born in the palace.

Years passed by before their prayers were answered. We Tenri Lawi finally got pregnant. The news was a fresh wind for the people. They celebrated by holding parties for days to show their gratitude towards God who had finally granted them their wishes.

With We Tenri Lawi pregnant, Arung Palakka might be the happiest person in the kingdom. He felt that all his efforts and prayers were not in vain. This just proved that every effort, accompanied with prayers, would give a satisfying result. Feeling so grateful, Arung Palakka promised to raise his grandchild and educate him to be a smart, honest, wise, and just person.

Days turned into weeks, weeks turned into months. It had been nine months and everyone in the palace were excited, waiting for a boy to be born. As We Tenri Lawi's pregnancy was due, the palace was buzzing with activities. Everyone was busy as bees. Servants and soldiers stood in readiness, in case the princess needed something.

The royal healer and midwife had been preparing since early morning. They calculated that the baby would be born today. *Sanro* (shaman) had been ready in the princess' room to help. With every second that passed, We Tenri Lawi felt the contraction in her belly becoming more and more frequent. Before noon, a baby boy was born with a healthy cry escaping from its tiny lips.

Arung Palakka and his son in law had been waiting outside the room. As customs dictated, no man was allowed inside the chamber when a woman was giving birth. When they heard the baby's cry, both were surprised and stunned with joy. Both of them were very happy.

"Your child is born. What a blessing to us all!" Arung Palakka said to his son in law.

"Yes, Father. We have been waiting for years for a child who will inherit this great kingdom," La Tompiwanua replied.

A few moments later, the queen came out of the room to tell them

the condition of both the mother and the newly born child. A royal announcement was made. Every citizen rejoiced, welcoming the crown prince to this world. In every corner of the kingdom, they gathered and held parties. Everywhere there were celebrations, people eating delicious foods and singing joyous songs from dawn to dusks and continued until way past midnight. Everyone from court officers, soldiers, to common people got together. They celebrated the crown prince's birth for seven days and seven nights in a row.

Arung Palakka named the baby La Tadamparek. The boy brought a fresh wind to the palace. Everyone always wanted to participate in taking care of the crown prince. Everyone wanted a chance to hold, hug, and entertain the boy, including the king. He loved his grandson very much. If it was up to him, the king would spend his whole day playing with the little boy. However, Arung Palakka had responsibilities as a king. Thus, he developed a new habit. Whenever he finished his royal duties, he would find La Tadamparek and sit the boy down on his lap. He would talk to the little boy, giving him advices, even though the crown prince were too young to understand.



La Tadamparek grew to be a strong and healthy boy. Everyone in the palace loved him. He often went along with his father or grandfather to hunt games in the forests. Even though he was young, he had learned archery and martial arts. His grandfather had also taught him on moral values, how to be an honest, smart, and good person.

La Tadamparek's days were spent mostly in the palace. If he wished to go out, the soldiers and guards would readily follow him. With everyone around him always catered to his every need and wishes, La Tadamparek never learned to accept 'No' as answer. Arung Palakka forgot that too much love, which translated into always giving whatever La Tadamparek wanted, was not a good thing.

The older he got, the more that bad behavior became ingrained in La Tadamparek's attitude. Everything he asked should be given to him. Anything he disliked would often mean that someone was going to be punished. He was a strong, brave, and smart boy, but he was also arrogant, selfish, and naughty.



When he played with other children his age, La Tadamparek would not hesitate to take their toys; just because he liked those toys. He also often hit his playmates if he was dissatisfied with them. If the children told on him to their parents, the adults would always say, “Just be patient, Child. Let it go. Just give whatever the prince wants. If you cannot take it, try to avoid playing with him. We are common people; we should never defy the royalties and noblemen, especially La Tadamparek. Arung Palakka, our king, loves his grandson, and so should we.”

2. La Tadamparek Was Banished from Palakka

A few years later, La Tadamparek grew to be a handsome young man. He had become an expert of swordplay. If his sword was out of its sheath, dangerous and lethal moves would be guaranteed. The prince was also a good *sepak raga* player. He rarely missed kicking the rattan ball in the field. In addition, no one ever doubted his hunting skills. It was one shot one hit for him. His arrows always found their marks. Whenever he came back from his hunting trip, the soldiers could be seen taking a lot of games home with them.

With such awesome skills, La Tadamparek had many followers whom he taught in the arts of fighting, swordplay, and hunting. However, his behavior had not changed at all. With his followers tagging along, La Tadamparek always acted as he pleased against the people of Palakka. No one could change him. He ignored every advice from his mother and grandfather, Arung Palakka. Every day, he did something harmful to other people. Eventually, the people of Palakka became afraid of La Tadamparek and his followers.

The people were scared to leave their houses. The wives would close and lock their doors when the men were at work. They were worried that La Tadamparek's followers might come and ask for tributes. Children were forbidden to play outside. Even if they had been allowed, they would still have chosen to stay in. Seeing

La Tadamparek and his men riding their horses so fast always scared them.

La Tadamparek no longer cared about the social rules and conventions. Not even the palace could stop him. In fact, the crown prince often deliberately caused trouble in the palace. The people of Palakka were restless.

Every day, they were afraid that it was their turn to be threatened by the crown prince. It was a public secret that nobody liked La Tadamparek.

In every corner of the kingdom, wherever and whenever the people gathered, they would talk about the prince's behaviors. The king's grandson was the topic of everyday gossip. When patrolling soldiers passed them, the people would clamp their mouth shut. They were worried that they might break a law by talking about a member of the royal family. For these people, the king and his family were to be respected and revered. However, it became more and more dangerous in Palakka Kingdom. Every day, the crown prince terrorized the people. The news had reached the officials in the palace, but no one dared to tell the king. They were worried that it might have bad effect on the king's health.

One day, prominent figures in the kingdom gathered to discuss solutions for this problem. The meeting was led by a middle-aged

man. He began their discussion with a deep voice, full of authority.

“Gentlemen, we gather here today to discuss a serious problem facing our kingdom. Fear and worry have threatened every one of us every day. This cannot go on. We must put a stop to this before something bad happens to us, or to our children and wives,” he said.

“We have been patient with La Tadamparek and his followers. We have endured his behaviors with a hope that the palace would do something to stop them. However, the king has done nothing about this. I suspect that no one in the palace could change the crown prince,” he added.

“What can we do? As common people, we have to respect and obey all the rules in Palakka Kingdom. However, the crown prince, who should be an example, does despicable things every day. He has practically disobeyed every law in this kingdom,” a man said.

“Should we let him do whatever he wants? Can we let powerful people threaten us? They have terrorized us every day.

The prince and his followers have even burned houses and fields,” another man chimed in.

“Palakka Kingdom still has *panggadereng* (law system), hasn’t it? Don’t we have a right to voice our opinion, particularly concerning our future? I think it is time for us to fight for ourselves. We are *makkeadek* (civilized) people. Let’s go to the palace and let our voice be heard. The palace should put a stop to this madness,” yet another man gave his opinion.



They then discussed who would represent them to speak in front of Arung Palakka and how to do so. They finally made a decision and selected several people to go to the palace and speak to the king.

The chosen people went to the palace the next day. They asked for an audience with the king and the guards let them in. In the throne room, they bowed in respect to the king. Arung Palakka asked them, “What made you come to see me, gentlemen?”

One of the men explained politely, “I beg your pardon, Your Majesty. We have dared to come to the palace and ask for an audience with Your Majesty because there is a serious problem that the people are facing, Your Majesty. This is a matter of security and peace in the kingdom, Your Majesty. Every day, people in all of Palakka live in a constant worry. Our harvest, that we have worked very hard to get, is taken by La Tadamparek’s people. They also burned down the house of anyone who dared to defy the crown prince. We hope that Your Majesty could help us feel safe again, Your Majesty.”

The king took a deep breath. He had heard that La Tadamparek often did despicable things outside the palace, things that brought shame to his family. With a smile, Arung Palakka said, “What do you want me to do?”

The man replied, “Your Majesty, we have discussed about this matter among ourselves. We believe that Your Majesty have the power to restore peace and security in the land. We wish to be able to go to work without worrying about the safety of our family. We wish that our children could play outside as they should be. We wish our wives could be safe from La Tadamparek’s followers, Your Majesty.”

When the people had left the palace, Arung Palakka summoned the royal advisors and ministers. They all gathered in the hall.

“Some people had just come to me, representing the people of Palakka. They demanded justice against La Tadamparek and his followers. What do you think? What should we do?” the king asked.

After bowing, one of the advisor said, “May I offer my humble opinion, Your Majesty?” “Go ahead!”

“La Tadamparek is the sole heir of this kingdom. He is the future hope of our people. However, what he had been doing brings misery to the people. Every soul in this land is worried and afraid because of him.”

“Then, what do you say?”

“I beg your pardon, Your Majesty. This is a difficult matter. On one hand, La Tadamparek is the future king of Palakka. Yet, on

the other hand, his very presence makes people suffer. Therefore, I think we should take a proper action according to the law and custom of the kingdom, Your Majesty.”

Arung Palakka was stunned hearing those words. It finally dawned on him that La Tadamparek had been out of control. He was in a dilemma. As a grandfather, he loved his only grandson with all his heart. He had great expectation for La Tadamparek. The crown prince meant the world for him. In addition, as a king, he could not leave the kingdom without an heir to the throne. However, he was genuinely worried about La Tadamparek’s attitude and behavior.

“Should I leave this kingdom to someone with such an awful character? He should make the people safe, yet he made them afraid and suffer, instead. What is Palakka Kingdom if the people are suffering? What good are a huge palace, vast kingdom, and numerous soldiers if the king cannot bring prosperity to the land and the people?” Arung Palakka thought. He considered what the best course of action was in this situation. He was choosing between a hard place and deep water. On one hand, he loved La Tadamparek and could not bear to be separated from his grandson. On the other hand, he felt sorry for the people, whose lives got harder every day. He could not let his people be worried and afraid all the time. He could not let them live in such a bleak situation.

Arung Palakka knew that he could not keep following his feelings when handling La Tadamparek. He had sworn to raise La Tadamparek to be a good man. Yet, his love had blinded him. La Tadamparek grew up to be a cruel brute who always intimidated the people of Palakka. The king realized that he had mistakenly translated his love towards La Tadamparek. He, and everyone in the palace, had spoiled the crown prince too much.

“You are right. I have to take the appropriate action to solve this matter,” the king said.

“It is better to sacrifice one egg, even the most precious one, to save the whole batch. I love La Tadamparek with all my heart. But if he made the people lost their faith and loyalty to the kingdom, it was not right,” he continued.

With a sigh, the king added, “A king’s power and position is meaningless if he could not protect his subjects.”

The hall fell quiet. No one expected Arung Palakka to make such a huge decision. Everyone knew how much he loved La Tadamparek. They were relieved that the king decided to save the people; peace would be restored in the kingdom.

“La Tadamparek has been doing as he pleases. He and his followers have caused trouble in the land without being punished. According to *adek* (custom), the punishment for such people is *ripaoppangi tana* (being exiled). Thus, I sentence La Tadamparek

and all his followers to leave this land. They are banished forever from Palakka Kingdom.”

No one could say anything after hearing the king’s decision. The queen and We Tenri Lawi, La Tadamparek’s mother, could only cry. They did not expect that La Tadamparek would get such a huge punishment. But the law was law, it should be fair to everyone. Those who broke the law should be punished, even if he was the crown prince. Arung Palakka then turned to his general, “Carry my sentence quickly. Prepare everything and make sure that none of La Tadamparek’s followers is left behind.”

“I obey, Your Majesty. I shall follow your instruction to the letter!”

The people of Palakka rejoiced. They felt a new spirit to live after being intimidated for so long. They were finally free. The men could go to work and leave their family at home without worry.

As soon as Arung Palakka gave his sentence, all La Tadamparek’s followers were rounded up and gathered in one place. Some of them had families. Their wives and children were taken to join them too. The soldiers were busy. Some were preparing boats; others were preparing the provisions for the banished people.





It was not long until everything was ready. La Tadamparek and his three hundred followers left the kingdom. We Tenri Lawi was broken hearted seeing her only son leaving, not knowing when or whether they would see each other again. She cried, hugging her son. La Tadamparek was also devastated. He had made his grandfather, his father, and his mother sad. He began to regret his behaviors.

When all preparation was finished, La Tadamparek and his followers were asked to get in the boats that would take them along Walanae River. Before he stepped in the boat, La Tadamparek bowed in respect to the people he loved. Arung Palakka let his tears drop when he watched the boats getting smaller and finally vanished in the distance. His beloved grandson had left him.

3. Beginning a New Life

La Tadamparek and his followers sailed along Walanae River. They were on the river for days until they arrived at Solok, a village on the river bank, at the border of Bone and Wajo. They decided to land there. The boats were slowly making berth at the river bank. La Tadamparek and his followers jumped out of the boats and looked around.

As soon as they stepped on the land, La Tadamparek walked down to Walanae River. Submerging himself up to the waist, he opened his clothes and let them drift away in the river. He then made a vow:

“Lesuga pangaliku natuddu salo, nalesu gauk majaku muttama ri Wajo.

Apa iyapa tau pedecengi tana, pura nange-nangeyangi gauk majana.

Naisenggi maja nacaukengngi alena, nainappa natobakengngi, nasabbiwi dewata sewae.”

Which meant:

“The clothes I let drift away, taken by the river, will never come back. And I will never bring back my bad behaviors to the land of Wajo. A good king is one who has experienced the worst of himself, who has done bad things. He knows they are bad and he

repents and vows to leave them behind, God be his witness.”

His followers followed him to the river and did the same thing. They promised to change their attitude and behavior.

Along the way to Solok, they had faced many challenges. The experience had opened their eyes that the skills and courage they had been proud of meant nothing.

They walked back up the river bank and sat down in front of La Tadamparek. Nobody said anything. They waited for whatever command their leader would give. Meanwhile, La Tadamparek stood straight, lost in thought. Now that they were in land, it had just fully dawned on him that he was far away from the protection of Arung Palakka and his parents. In this new place, he was not a crown prince.

After letting his clothes drift in the river, La Tadamparek watched his surroundings carefully. All around him was an uninhabited jungle. Only the sounds of animals were heard. He then said to his people, “We are stranded here and our provisions are getting fewer. Before we run out of anything to eat, we have to find a way to survive.”

One of his men asked, “What should we do, Sir? This is a foreign place, there is nobody we can ask for help. And you are right, we need something to eat.” Everyone else nodded their agreement and fell silent again, thinking about what they should do.

La Tadamparek looked at his followers one by one. Their faces clearly showed worry. He then smiled and said, “We have made a vow to change. We do have skills we can use. It’s too bad we used them to do bad things in Palakka.”

“Now, we are stranded in a foreign land. But it does not mean we are helpless. We have this jungle to get wood and rattan. We can build houses. We have the river to get *bale bolong* (a type of edible fish) and *urang salo* (prawns). We can have food. It’s just the matter of how we get them,” he added.

Everyone sighed in relief. They realized that La Tadamparek was a great knowledgeable leader.

A man stepped forward, “I am ready to do whatever you command, Sir!”

The others quickly joined, “So do I! So do I!”

La Tadamparek then said, “Very well, I will get you into three groups. This group on the left is charged with cutting trees to get wood. We’ll use them to build houses. This group in the middle, go into the forest and find something to eat. The last group should stay here and keep watch over the women and children.

Try to find a source of clean water if you can.”

La Tadamparek’s followers moved quickly. Taking whatever tools and equipment they have, the first group looked at each tree

to find the most suitable ones for building houses. The second group went into the jungle to hunt for games and to find edible plants. Several people from the last group watched the ground and vegetation around them carefully, trying to find signs of a possible water source. One of them made a circle on the ground and stuck a tree branch on it to mark it. He quickly got back to the group and told several people to start digging. They were going to dig a well for a source of drinkable water.

Everyone worked hard and diligently. The women did not just sit around and wait. They prepared to cook some of their remaining provisions while the children scattered around to collect firewood.

While watching his people work, La Tadamparek thought hard about how to begin a new life in this place. He remembered his life in Palakka Kingdom and all the bad things he did there. Teardrops fell to his cheeks, and he quickly wiped them. He did not want his people to see their leader cry.

They worked all day. By afternoon, their work was finished. A big, sturdy looking building had stood near the edge of the forest. They would use it as a shelter for the moment, until they could build more houses. Soon after, the hunters came back. Everyone was ready to have dinner. Before they began to eat, La Tadamparek told his people to make a bonfire. They sat around the fire and ate. It was the first night of their new life in Wajo Land.

Since La Tadamparek stayed in Solok, a huge change had occurred in his and his followers' life. Every day, they worked hard. They cleared a portion of the forest to build houses and fields. They worked together and gradually left their bad behaviors behind. They had been used to an easy life, but now they had to work hard to survive. It did not take long before Solok, a jungle, turned into a village. The villagers worked on their field dilligently. Other people began to know Solok as a village of farmers. The most prominent group of farmers in the village was led by a nobleman who had great farming skills. He taught the people of Solok how to cultivate their field better. La Tadamparek told his people to build a dam. It would hold water when the rainy season came.

Then, in dry season, they could use the dam to irrigate the fields.

Since then, they could produce more crops and traders from other areas began to come to Solok.

Solok became famous as a prosper village. Every day, more and more traders and merchants came there. In addition to trade for crops, they also sold things that the people needed. Over time, the news about the prosper village near Walanae River spread all over the land.

4. Becoming a Leader in Wajo Kingdom

One day, La Tadamparek met his uncle, La Tiringeng To Taba, a leader in Wajo Kingdom. He had heard about La Tadamparek's success in cultivating his village, turning the forest into farming fields.

“My Child, La Tadamparek, I have heard of your infamous success in farming. What once was a forest now is a prosper village, one of the most important sources of rice in the land,” To Taba said to his nephew.

“It's all the result of Solok people's hard work, Uncle. I'm just giving them pointers with my limited knowledge,” La Tadamparek said humbly.

“Wajo Kingdom is currently experiencing a famine. It has been years since the last time our fields produced enough crops. Pests attacking our plants, the long draught, and wildfires are just some of the reasons for our harvest failure.”

To Taba then continued, “Don't you want to save the land from famine? This is your father's homeland, Child.”

La Tadamparek said nothing. He needed time to consider because it was not an easy job to do. He then remembered his vow. When he first came to Wajo, he had sworn to do good deeds. “Very well, Uncle. I will do my best to get Wajo out of this problem.

However, please give me some time to investigate why gods punish us with such a hardship.”

To Taba was relieved when La Tadamparek agreed to help.

A few days later, La Tadamparek was walking around the rice fields and he found two men arguing. He approached them and asked, “What is going on? Why are you arguing on the field?”

One of them replied, “My Lord, this neighbor of mine had closed the water stream to my field.

The problem is, my field needs to be irrigated because the rice has begun to dry up.”

“I didn’t, My Lord. It’s just that there is so little water in this draught. There is not enough water to flow to his field,” the other man defended himself.

La Tadamparek then looked at the water stream to the fields. A few moments later, he returned and said, “The water flow is indeed so little. It is not sufficient to irrigate all fields. Do you want to have enough water? Share it. Take turn to irrigate your fields.” He then said to the owner of the field that was closer to the stream, “Now, close the stream to your field. Let it flow to your neighbor’s field first. Once it has been properly irrigated, open it and let it flow to your field.” Both farmers agreed to do as La Tadamparek suggested.

On another occasion, La Tadamparek patrolled the village. It was a dark night but he saw someone crept stealthily on the road, his hand was holding a bag. La Tadamparek followed the man until he stopped at the steps of a judge's house. Before the man took another step, La Tadamparek grabbed his arm and turned him around.

“Why do you come here, acting like you don't want anyone to see you?”

The man tried to get his arms free, but La Tadamparek held him tightly.

“I'm sorry, Great Sir, forgive me.”

“I will not let you go before you tell me honestly what you are doing.” La Tadamparek then took the man to a quiet place. “Now, tell me!”

The man bowed his head in defeat. He had heard stories about an honest and strict officer of the kingdom, but it was the first time he met the man. He slowly lifted his head up and said, “I beg your pardon, My Lord, I am having a problem with my brothers. We are fighting over a field that our parents left us. Although each of us has received their own portion, some of my brothers are not satisfied. They sued us. I come here tonight to persuade the judge to favor me at court tomorrow.”



“And, what is it you bring in the bag?” La Tadamparek pointed at the bag the man still clutched tightly.

“My Lord, this bag is full of money. I was going to leave it as a bribe for the judge,” the man replied, showing La Tadamparek the content of his bag.

La Tadamparek then said, “Whatever property or wealth you get through dishonest ways will only bring you harm.”

“If you are the rightful owner of the field, the gods will show you the way. Now, go home and take your money with you!” he added.

Since then, La Tadamparek was appointed to be one of the leaders of Wajo. La Tadamparek not only looked at the dry fields, but also everyone in Wajo, from the leaders to the people. He considered everything before finally found the cause of famine.

One day, all leaders, officers, and people of Wajo gathered in front of the palace. La Tadamparek was about to announce his findings. It was not long that La Tadamparek stood before the crowd and began his speech.

“I am entrusted to handle the matter of farming in this land. We all know that farming is our main source of food. We need to remember that in doing a job, any job, we have to consider various things, because they all interconnected and affect our

lives.”

“Ladies and Gentlemen, I gather you here with one purpose. I have investigated all fields in this land and I only found dried soil, grass, and grasshoppers. This will be our demise if we do nothing about it.”

The farmers nodded, agreeing with La Tadamparek. La Tadamparek then continued, “You need to know that handling the rice in your fields is like taking care of a child. If you wish for the blessings from Sangiangseri (the Goddess of Rice), there are several taboos that you should never violate.”

“Do not argue and quarrel among yourselves because there is no good would come from them. Do not think that you are competing with others when you cultivate your field, particularly with those whose fields are near yours. Judges should be careful in delivering their decision because law should be fair. If you broke these taboos, it is certain that our harvest will always be a failure.”

He then added, “The disasters in our farms are due to our own actions, particularly the king’s. If wildfire breaks out, it means that the king has been a tyrant. If pests, insects and grasshoppers, attacked our crops, it means that the king has made unfair and unjust decision.”

Everyone listened intently, including *Batara* (the King in Wajo

Kingdom). La Tadamparek continued, “If you want to see this land to prosper and our harvest to succeed, we all have to change. We have to care about each other, the leaders should be fair and wise, and the judges should be smart and just. That’s the only way to make our land get the blessings of the gods.”

Since then, the people of Wajo began to implement La Tadamparek’s advice. They help each other in cultivating their fields. The leaders began to get wiser and more careful in making decisions. La Tadamparek was right. When the rainy season came, the rain poured from the sky generously. The people worked in their fields even more diligently because this year their harvest would be a good one.

5. Punishing La Pateddungi To Samallangi

At the time, Wajo was led by a *Batara Wajo* (King of Wajo) named La Pateddungi. He was a king with a lot of bad characters. One of his worse behaviors was his fondness of taking his subjects' wives or daughters. He took them by force to be his wife. This particular habit of the king's made the people live in a state of fear and worry. They did not dare to leave their house because they did not want their wife or daughter to be taken while they were away.

La Tiringeng To Taba, the elder of the kingdom, had told La Pateddungi to stop his bad habit many times. However, La Pateddungi never listened to him. Finally, La Tiringeng To Taba decided to ask for La Tadamparek's help. La Tadamparek probably had what it took to make the king see his mistakes. According to the local custom and law, if La Pateddungi still ignored the warning and advice, the *Batara Wajo* would be killed and burned to avoid heaven's wrath.

It is a huge task for La Tadamparek, because the king was his own cousin. However, since it was for the good of the people, La Tadamparek tried to do the best he could. He then went to see To Samallangi.

“Cousin, your habit of taking other people's wife and daughters is a sin. You are a king. As *Batara*, you should protect the honor of

your people, not step on it. Remember, your actions may bring disasters to Wajo. The people will live in misery because of their own king.”

To Samallangi’s face was beet red with anger. La Tadamparek had embarrassed him. The king looked at his cousin with poisonous stare.

He said, “Hey, foreign lord, who are you to talk like that to an Arung Matoa (a king)? You are an exile, banished from your own kingdom by your own people. Don’t forget that!”

La Tadamparek ignored To Samallangi’s words. He then said, “The people of Wajo can no longer put up with your behaviors. They sent me to demand you to leave Wajo.” La Tadamparek repeated what he said three times. To Samallangi was taken aback. He could not say anything.

That night, To Samallangi left the palace. With his followers, he went to the forest. In the middle of the forest, he was left alone. There was no news about La Pateddungi To Samallangi since that night, until he was found dead one day.

6. Obtaining the Title of *Puang Rimanggalatung*

During the governance of *Arung Matoa* (King) Settiriware, a conflict broke out between Wajo and Sekkanasu people. This conflict began with Wajo people who considered themselves superior than Sekkanasu people. The people of Sekkanasu could not accept it. They believed that they were the superior one. At the peak of the conflict, both parties agreed to wage a war, with their respective kingdom as a bet. Whoever lost in that war would be the servant of the winner. To avoid more casualties, *Arung Matoa* decided not to send all his soldiers to the war.

One of the leaders in the war was La Tadamparek. He was entrusted with his own troop to attack the enemy. He thought long and hard to find the best strategy to win.

“La Tadamparek! We are tasked to lead the war against Sekkanasu. You know that Sekkanasu and Wajo are brothers, don’t you? Now we have to meet them in the field as enemies,” Datu Bola said.

“I know that you are a courageous man, unrivaled commander of war.

We will not lose if you and your troops are fighting. This is a huge one, because we are like fighting ourselves,” he added.

La Tadamparek did not say anything for a while. He then said, “It

is indeed a difficult situation. We have to be very careful and smart. We don't have to actually go to war if we can just show Sekkanasu that our troops are very strong and unbeatable.”

“Very well, La Tadamparek, I trust you on this,” Datu Bola agreed. La Tadamparek then instructed several of his most trusted soldiers to infiltrate Sekkanasu troops, particularly in the areas where their defense was the strongest. He also commanded that Wajo troops should arrive at the borders first to prevent Sekkanasu from entering Wajo.

The war broke. Wajo soldiers fought Sekkanasu soldiers at the border. While they were fighting, huge fire broke out in Sekkanasu defense line. La Tadamparek's infiltration team had succeeded setting the fire.

With their defense line being burned down, Sekkanasu soldiers lost their spirit. Wajo troops quickly subdued them. Sekkanasu surrendered.

Since his spectacular win, La Tadamparek was given the title of *Puang Rimaggalatung*. It took its root from the word *pallalatungngi* (to burn). La Tadamparek now was called La Tadamparek Puang Rimaggalatung.

Even though Sekkanasu had lost, *Arung Matoa* did not asked them to be Wajo's servant. Sekkanasu people could go back to their land and live their life as before, as long as they promised to

defend Wajo's honor. They returned home still as an independent kingdom.

7. Becoming *Arung Matoa* Wajo

Since To Samallangi was taken down from his position as *Batara* (king) Wajo, La Tadamparek Puang Rimanggalatung was appointed as his successor. However, he quickly turned down the offer. Every time someone asked why he refused to be *Arung Matoa*, he replied, “The gods do not want me to be *Arung Matoa*, not this time.”

It was La Tadamparek’s habit to consider every angle before deciding on something. Then, he would cleanse himself and took a position of indifference. He then would go to sleep. When he woke up, he was ready to decide on the matter because the gods had given him guidance in his dreams.

After *Arung Matoa* III passed away, to fill the vacancy, the people appointed La Tadamparek again to be their *Arung Matoa*. This time, he accepted. Everyone rejoiced with his decision.

Under the leadership of *Arung Matoa* Puang Rimanggalatung, Wajo achieved the peak of its greatness. When he was anointed as *Arung Matoa*, Wajo was a small kingdom. In just a few years, Wajo grew to be a great kingdom, respected by other kingdoms.

He was respected as a king because he was strict, particularly concerning the law. He instituted the four rights of speech, i.e. the rights of speech for fishermen (*pakkaja*), for palm sugar harvesters (*passari*), for traders (*pabbalu*), and for common

people (*tau egae*).

His next policy was to function all officers and officials according to the appropriate structure of bureaucracy. The structure consisted of *Arung Matoa* (the king), three *Paddanreng*, three *Pilla/Bate Lompo* (generals), thirty royal spokesmen, and three *Suro Palele/Ribateng*. These forty officials were called *Arung Patappuloe*, each performed according to their own function and position.

Puang Rimanggalatung's honesty and fairness in running the government had made the people of Wajo live in prosperity. Their harvest always exceeded what they needed. Therefore, they were able to send some of it to other kingdoms. Their cattle grew very healthily. The kingdom gradually grew wider because some of the surrounding kingdoms voluntarily merged their kingdoms and Wajo.

The people felt safe and secure. Every day, Puang Rimanggalatung walked around his kingdom to see how the people lived. If there were any quarrel and the people involved came to him for a decision, he would deliver the best and most just decision that they would go back home in satisfaction. Orphans, widows, and poor people were all protected by the kingdom.



As an example of his fairness as a king, there was an instance when his youngest son wanted to build a house at the top of a hill. One day, the boy ran out of materials. On his way to *Arung Matoa*'s residence, the prince saw several planks and lumbers being dried out on a field.

“What luck,” he said. The prince immediately told his people to take those planks and lumbers to his unfinished house and began working on making the floor.

As it happened, those were not abandoned planks. They belonged to a man who had forgotten to pick them up because he had been busy working his field. He lived near the prince's house. The man reported this matter to Puang Rimaggalatung and the king sentenced that his son was guilty. As a punishment, the prince should disassemble his floor and returned the woods and planks to their rightful owner.

8. Trials as *Arung Matoa*

La Tadamparek had been *Arung Matoa* for years. It was time to elect the next *Arung Matoa*. Puang Rimaggalatung, the current king, sat quietly on his veranda, deep in thought. He reminisced all he had done to this kingdom.

“I have worked hard for days and months. Now the kingdom has grown bigger,” he said to himself. “I’m not a young man anymore. All those wars have taken their tolls on me. I think it is time to find my successor,” he muttered. He reached for a glass of sweet palm wine and took a sip.

“My children have grown up. The eldest has become a village chief in his wife’s village. The second child also became a village chief, in his mother’s village. I wished they could be my successor. I have made my mind. I will resign from the throne and propose my youngest son as the next *Arung Matoa*. I hope the board will accept.”

A week later, in front of the government board, Puang Rimaggalatung expressed his wish. The whole room shook with surprised exclams. The head of the government board said, “My Lord Puang Rimaggalatung. With all due respect, it’s not that we are disinclined to acquiesce to your request or do not respect what you have done to this kingdom. We have chosen many *Arung Matoas* all these years. If we, and most importantly the people,

love him, we will re-elect him. If he did not bring any good to the kingdom, we take him down. That's the political tradition in this land. Please don't make it hard for us, My Lord Puang Rimanggalatung.”

All members of the board nodded their agreement.

Arung Matoa Puang Rimanggalatung's request had caused a long debate in Board of Government meeting. The disagreement and debate extended outside the meeting room to the people. Everyone had an opinion, either for or against *Arung Matoa*.

Meanwhile, in the front yard of the Head of Government Board's house, a little child was playing marbles alone. Every once in a while, he looked at the house. He was the youngest child of the Head of Government Board's. His name was La Paturusi. “Where is everyone? They left me here all day, alone and hungry. A bowl of *coppeng* (a kind of round, small, black fruit with big seed) is not enough to fill my stomach.

Oh, Mother, please come home soon,” La Paturusi muttered, holding his stomach.

A few moments later, he heard the sound of horses' hoofs running towards the house. He noticed his parents' horses and carriages with dust billowing behind them. La Paturusi stood up, ready to welcome them.

When they arrived in front of the house, La Paturusi ran towards them, crying, “Oh, Indok (mother), oi... Etta (father), you have gone so long. I am starving.”

The Head of Government Board entered the house with his entourage, ignoring his youngest son. La Paturusi ran after them, trying to get his parents attention. He cried, “Oh, Etta, I am starving. I haven’t eaten a grain of rice since the morning.”

Feeling a little irritated, the Head of Government Board snarled, “Shut up! You make such a fuss just because you haven’t eaten for a day. Don’t you know this kingdom is in a misery?”

La Paturusi, a smart boy, replied, “What misery, Etta? Don’t you know that my empty stomach is also a misery? A misery that many people also experience.”

Hearing that smart response, the father’s face turned from scowling to smiling. He finally decided to tell La Paturusi what problem they are facing. Arung Matoa Puang Rimaggalantung’s wish to crown his son as the next king was against the spirit of democracy in the kingdom.

After listening to his father’s story, La Paturusi said, “Don’t worry, Etta. If that is the case, just go with it. What difference does it make if it is his son or not? If he can bring prosperity and greatness for Wajo, isn’t it good? If the king insisted that his son be the next king, and he fails to bring greatness, Wajo surely will

see him only as the son of the king, not a king.”

That response was exactly in line with what he was thinking.

Thus, the Head of Government Board called the members of the board and other prominent figures to make a decision. They would send La Paturusi as their spokesman to talk to the king.

A week later, at Arung Matoa Puang Rimaggalatumg’s residence, the king could see billowing dust on the road from the city hall. A huge number of people came to see him with their aspiration. He saw public figures, chiefs of villages, and the members of government board entering his front yard. Arung Matoa Puang Rimaggalatumg quickly went out to welcome them.

“What is happening? Have the people of Wajo finally decided to follow my wish?” he muttered to himself.

Arung Matoa stood proudly at the bottom step of his house and said, “Oh good people of Wajo, have you come to tell me that you will fulfill my wish and accept my proposal?”

“We humbly beg your pardon, My Lord. We come here to talk about your wish. Please allow us to send someone to give you our response,” the cultural chief replied, pointing at a sedan chair.

Four adults picked up the sedan chair and brought it to the front. From inside the sedan chair, a boy wearing red stepped out. Seeing that it was a boy, whom he had known quite well, Arung

Matoa thought, “Are these people mad? Why do they send a boy as emissary? They are doomed.”

The boy walked confidently with small steps towards Arung Matoa. He did not feel awkward or afraid at all. He knelt before the king and bowed in respect. “Please forgive me, My Lord. Please allow this little boy speak what the people of Wajo want to say.” Arung Matoa approached him, “Oh, it’s you La Paturusi. You are a big boy, now. I’m sure you are smarter too. Now, tell me what the people have to say. I cannot wait to hear it.”

The little boy shifted towards Arung Matoa. “I beg your pardon, Your Majesty. A week ago, the leaders, chiefs of villages, and the members of government board had made a decision in my *Etta*’s house. They decided that the board could grant your wish and approve your proposal, as long as Your Majesty’s son can bring greatness and prosperity to Wajo. It does not matter whether it is Your Majesty’s son or not that the people, and the board, elect, if he does not make this kingdom even greater and more prosper.

It does not matter if he is Your Majesty’s son or not if he can bring prosperity to the people. For Wajo, anyone who can do that is considered your descendant, Your Majesty.”

Arung Matoa stood up and thought hard, trying to comprehend what the little boy meant. Everyone present was waiting nervously for Arung Matoa’s response.

Arung Matoa suddenly laughed heartily, “Ha... ha... ha... ha... ha. Oh, you smart people of Wajo. You have tricked me. Listen to me, my good people. I, Arung Matoa Wajo Puang Rimanggalatung declare that I agree with your wish.

I will not force you to make my son your king. Pray continue practicing what you have been practicing. Carry on your belief.” All audience chanted in unison, “*Kuru sumange, kuru sumange, kuru sumange*, long live Arung Matoa Wajo Puang Rimanggalatung.” There was an uproar as the people heard their wise king’s decision.

La Paturusi quickly took his leave and met his parents. A moment later, the Head of Government Board presented himself to Arung Matoa Puang Rimanggalatung and said, “So it is, Your Majesty. That is what the people wish. Your majesty have heard it and have agreed to it. Your Majesty have worked hard for the greatness of our kingdom. Our small kingdom has grown so big under your command. The harvest is abundant, sufficient to feed everyone. Everyone lives in prosperity and safety. It is all because of you.” He then continued, “Please know, Your Majesty. With the blessings of all people in Wajo Kingdom, we anoint you as our next king to bring us back to glory.”

9. La Tadamparek Passed Away

After leading Wajo for around thirty years, Puang Rimaggalatung had turned Wajo into a sovereign and strong kingdom. Wajo was a democratic kingdom that protected the rights of its people.

However, no one could defy fate. In his old age, Puang Rimaggalatung was often ill. One day, when he was no longer able to stand upright, he called his family and the officers of the court. He then delivered his final advice while lying on his bed. These advices were recorded in *pappaseng*.

Soon, everyone in the kingdom would go to the palace to listen to *Arung Matoa*'s wise words. In those final days of his life, Wajo became a somber place.

The people were sad because *Arung Matoa*'s health declined with each day. Instead of working as usual, most of the people chose to stay home and pray for their king's recovery.

One day in 1528, the leader that all Wajo people were proud of, La Tadamparek Puang Rimaggalatung, passed away. The whole kingdom cried because their beloved king who had led and protected them had gone. Wajo mourned. People from other kingdoms visited Wajo to pay their last respect for La Tadamparek.

Since *Arung Matoa* IV, La Tadamparek Puang Rimaggalatung, passed away, no one dared to replace him.

The people found it difficult to find an *Arung Matoa* who could rival his leadership. Everyone that the people elected refused the position because they felt inadequate. Consequently, the position of *Arung Matoa* in Wajo was vacant for three years. As a form of respect, the people stored La Tadamparek's ash in a *balubu* (a type of clay jar) and used it as a surrogate *Arung Matoa* to decide on important matters. To know whether or not their decision was right, the people would see to what direction the ash was blown. This practice was continued until the next *Arung Matoa* was elected.

The Author



Nama lengkap : Andi Herlina
Telp kantor/ponsel : 085255907878
Pos-el : andiherlinass@gmail.com
Akun Facebook : Andi herlina
Alamat kantor : Jalan Sultan Alauddin KM.7 Talasalapang,
Makassar
Bidang keahlian : Sastra

Riwayat pekerjaan/profesi (10 tahun terakhir)

1. 2006—2016: PNS (Tenaga Teknis) di Balai Bahasa Sulawesi Selatan
2. 2006—2016: Melakukan penelitian dan menulis jurnal di bidang kebahasaan dan kesastraan di Balai Bahasa Sulsel
3. 2006—2016: Melakukan siaran Pembinaan Bahasa Daerah Bugis di RRI Makassar
4. 2006—2016: Menulis naskah Pembinaan Bahasa Indonesia di Majalah Dunia Pendidikan

Riwayat Pendidikan Tinggi dan Tahun Belajar

S-1: Sastra Indonesia di Universitas Hasanuddin (Unhas)
(1994—2000)

Judul Penelitian dan Tahun Terbit (10 tahun terakhir)

1. Eksistensi Kehambaan Manusia dalam Kumpulan Puisi "Sukma Laut" (2007)
2. Pandangan Dunia Pengarang dalam Novel Silariang (2008)
3. Mantra Pengobatan dalam Masyarakat Bugis Sebuah Tinjauan Semiotik (2008)
4. Aspek Humanisme dalam Pappaseng (2009)
5. Integritas diri Seorang Pemimpin dalam Singgik Toraja (2010)
6. Mistisme Bah dalam Puisi "Bah di Meulaboh" (2011)
7. Substansi Mitos dalam Cerpen Latopajoko (2012)
8. Potret Buram Feminisme dalam Novel "Aku Lupa bahwa Aku Perempuan" (2013)
9. Membaca Mitos Meompalo Karellae bersama Levi-Strauss (2014)
10. Militansi dalam Pappasengna Puang Rimaggalatung (2015)

Informasi Lain

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The Editor

Nama : Luh Anik Mayani
Pos-el : annie_mayani@yahoo.com
Bidang Keahlian : Linguistik, dokumentasi bahasa, penyuluhan,
dan penyuntingan

Riwayat Pekerjaan

Pegawai Badan Pengembangan dan Pembinaan Bahasa
(2001—sekarang)

Riwayat Pendidikan

1. S-1 Sastra Inggris, Fakultas Sastra, Universitas Udayana, Denpasar (1996—2001)
2. S-2 Linguistik, Program Pascasarjana Universitas Udayana, Denpasar (2001—2004)
3. S-3 Linguistik, Institute für Allgemeine Sprachwissenschaft, Universität zu Köln, Jerman (2010—2014)

Informasi Lain

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bestari jurnal kebahasaan dan kesastraan, penelaah modul bahasa Indonesia, tetap aktif meneliti dan menulis tentang bahasa daerah di Indonesia, dan mengajar dalam pelatihan dokumentasi bahasa.