

PRINCE BARASA
Pangeran Barasa

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PRINCE BARASA

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Cerita Rakyat Sulawesi Selatan

PANGERAN BARASA

Ditulis oleh
Nuraidar Agus



PANGERAN BARASA

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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, imaginative 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 Prince Barasa is an adaptation text from Lontara (manuscript) Barasa from the seventeenth century. The story is retold using transliteration and translation with story designs that are more interesting and easily digested by the audience, especially children, without changing the setting, character, and flow of the event.

The manuscript, tells the history of the founding of the Kingdom of Barasa (which later changed its name to the Kingdom of Siang), an ancient kingdom in Pangkep Regency of South Sulawesi. This story tells of the struggle of a warlord from the small Kingdom Gowa of Kingdom Sombaopu, namely I Jo'ro. I Jo'ro was willing to risk his soul for the sake of self-liberation of the oppressed Barasa Kingdom under the rule of the Gowa Kingdom. Although not from the descendants of the Barasa Kingdom, he sympathized and helped the Kingdom of Barasa by joining and united with Arung Palakka's forces, Karaéng Tunisomba ', who was then looking for friends to cripple the Kingdom of Gowa. This story is also part of Arung's heroic history of Palakka fought the Gowa Kingdom which in history was known as the Makassar War.

It is said, Prince Jo'ro is a warlord who is highly respected because of his expertise in developing war strategies.

He is known as a commander who is smart and intelligent, polite, honest and friendly. Prince Jo'ro upholds the value of brotherhood or mutual respect for one another. Very humble and not arrogant. That is why he was favored by Arung Palakka and several kings and *oppo* in the Kingdom of Barasa. He was also given a lot of custom right, namely to become a *Lomo*, a title and greeting for royal officials whose position was under the king. In addition, he was given the authority to lead the Kingdom of Barasa. Many moral messages contained in Prince Barasa's story. Besides being able to recognize and understand the existence of the history of the Barasa Kingdom or the Siang Kingdom which in the XVII century prevailed in Pangkep Regency, readers can also reap cultural values which can foster and shape the positive character of today's children.

This story is expected not only to be documentation but more than that, it can be a piece of historical evidence and become local content teaching material in schools starting from PAUD, elementary, junior high school, and senior high school levels. It is also expected that this story can give knowledge to the general public because there are still many students even teachers who do not know about history and their own culture.

The author realizes that this story will not be completed without assistance from various parties. For this reason, the author expresses his sincere thanks, especially to the Head of the Language Development and Cultivation Agency, Prof. Dr.

Dadang Sunendar, M. Hum. An infinite thank you to the 2016 National Literacy Movement Committee, which has provided an opportunity for writers to take part in this 2016 GLN. Thank you also to the author of conveying to the Head of the Language Office of South Sulawesi Province and West Sulawesi Province, who have given us the opportunity to express ourselves through this small work.

Hopefully, this story is useful, especially for the younger generation, the generation who loves history and national culture, our future generations. *Salam Literasi!*

Makassar, April 2016

Nuraidar Agus

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PRINCE BARASA

1. Jo'ro Pangeran (Prince) Barasa

It was told that, a long time ago, there was a country named as Barasa. In the 17th century, all the rich in the Barasa Kingdom were dealing with a very difficult situation; they are about to choose to which side they should be into, Gowa or Bone Kingdom. At that time, Bone Kingdom would like to proclaim for independence from Gowa. If they kept putting faith to Gowa, Barasa Kingdom would, endlessly, become the inferior. However, if they moved to be the companion of Bone, there would be a possibility for independence, let alone if Bone, under the lordship of Arung Palakka, could win the war. The sophisticated situation enforced the King and the Commander Barasa to come across the choice.

The political situation in the Barasa Kingdom was very complicated. Meanwhile, outside of the kingdom, the political conflict in between Gowa and Bone Kingdom was getting more indefinite. Arung Palakka, Prince of Bone, had initiated the war by challenging the Gowa Kingdom. His set-off was instigated in the location of ditching.

In the beginning, Arung Palakka was approaching the foremen who were in the work of supervisory toward the workforces. He

was so furious after getting the fact that the Gowa Kingdom had made a ditching project without any notification. In fact, the foremen themselves could not receive all the complaints and anger as well from Arung Palakka. They, thus, immediately met the King of Gowa to report the accident. Hence, the King felt very angry after receiving the news from the foremen. The Gowa Kingdom, finally, declared a war. The King, Afterward, commanded all his soldiers to chase and catch out Arung Palakka.

On the other position, the young kings such as Tanete, Soppeng, and Turatea from Bugis and Makassar Kingdoms, which had been conquered by the Gowa Kingdom, silently felt sympathetic to the set-off initiated by Arung Palakka.

In the very complicated situation, there was a man from the Barasa Kingdom, known as Prince Jo'ro. He was said to be brave and patriotic. He also sympathized with the current situation.

He desired to return the stability of the kingdom. In front of the public, Prince Jo'ro firmly claimed that Barasa would be the Siang Kingdom and declared to take aside to Arung Palakka.

Prince Jo'ro, also known as Prince Barasa instructed the society of Barasa to fight against the Gowa Kingdom, which was, at that time, known to have a superbly powerful army. Prince Jo'ro, in fact, was truly respected in the kingdom since he was renowned as the tough and brave commander. In addition, he was also

deemed as humble, fearless, and peacemaker of Barasa society. That was the main reason why he was truly respected and adored by the king and the high officials of Barasa Kingdom.

One day, in afternoon, there was someone from the Barasa Kingdom who attempted to walk up to the mount for tapping the palm trees, named as I Tollabi. But, he was more famous as I Tollabi Pancana as he was supposed to be the descendant of Pancana, a kingdom located on the northern side of Barasa Kingdom.

2. Conquering Barasa Kingdom

When I Tolabbi was climbing up the palm tree for tapping the palm wine, in a sudden, there passed Ambe Kaconang, one of Gowa soldiers. While looking up, Ambe Kaconang greeted and asked for the palm wine from I Tolabbi.

“Hey ... Give me your palm wine! I’m thirsty!”

Feeling displeased and enforced, I Tolabbi did not care about him.

He then tried to climb down the palm tree. In annoyance, Ambe Kaconang repeated asking for the palm wine in the bucket.

“I said give me your palm wine! I’m thirsty to death!”

I Tolabbi did not even respond him. In fact, he had known very well that Ambe Kaconang was the spy man and, at once, a soldier of the Gowa Kingdom who was placed around the Barasa Kingdom. He, therefore, should be extra careful to the spy man.

Feeling impatient and objected, Ambe Kaconang seized the bucket, and then smacked and got it down, broken apart.

Still unsatisfied, he grabbed out the shouldering wood and hit it down to I Tolabbi for many times. Really, I Tolabbi was suffering hard from the superb misery and torture. He remained in silence and unstoppably stared at Ambe Kaconang. He did not even want to put himself at a risk to the so-called ruthless man.



Looking at I Tolabbi who was just silent, Ambi Kaconang was curious.

“Hey, you! Don’t you know me? I’m the right-hand man of *Karaeng* (King) Gowa. Listen to me! Your Majesty is respected, and mine is too. If you mind my treatment to you, tell Your Majesty! See?”

After showing off his anger, Ambe Kaconang was leaving the harmful I Tolabbi. He was curious and kept asking by heart.

“Why should I meet the ruthless one just like him? I’m just the palm wine tapper in this area, no more than that, aren’t I? But ..., why did I only ...? Ah, stop thinking of it. I’d better inform the king about this. I’ve been insulted and disgraced, haven’t I?”

I Tolabbi left and run upon *Karaeng* Barasa to complain about the accident he had experienced.

“Excuse me, Your Majesty. I’ve just encountered and experienced a torture from one of the soldiers of Gowa Kingdom, Ambe Kaconang. He’d spilled out all the palm wine and broken down the bucket. Also, he continually hit me down, Your Majesty. Please, help me, Your Majesty.”

“Okay, I’ll help you. Tomorrow, I’ll command my soldiers to see the King of Gowa and tell him what his soldier, Ambe Kaconang, did. This cannot happen! It’s about self-esteem, our grace too.”

Shortly after, King Barasa sent off his messenger to face and inform the action of Ambe Kaconang to King of Gowa. Finally, the messenger from Barasa had arrived at the Gowa Kingdom. He told about what I Tolabbi had received to the king.

“What’s so wrong with I Tolabbi that your soldier, Ambe Kaconang, hit him down and give him a sadistic torture?”

In fact, everything was out of expectation. The messenger did not even get a friendly welcome nor solution for the conflict, but the king was getting angrier and proclaimed to war, instead.

“Tell your king, Barasa. He shall start strengthening his fortresses because I’ll invade your kingdom soon!”

The messenger of Barasa was surprised by his statement. He immediately left and returned to the Barasa Kingdom. Directly, he met King Barasa and told him about the planning of King Gowa. “Your Majesty ... Your Majesty ... I have an information for you from King Gowa. He said that you should get all your fortresses more powerful for they’re going to run for an invasion of ours.” After listening to his messenger, Barasa immediately gathered all his soldiers and commanders to empower their fortresses, getting ready for an invasion from Gowa. The main fortress on the eastern side of Barasa Kingdom was highly empowered, nearby the river.

Recently finished, suddenly the herd of armies from Gowa came to invade. The war was definitely unavoidable. All the armies of Barasa got unified and tried to defend against the invasions from Gowa's armies who were known as skillful in war. Because of hard struggle and bravery, finally, the Barasa armies succeeded to conquer the opponents. Eventually, Gowa's armies returned to the home kingdom with nothing.

The first invasion was failed, but that did not mean that King Gowa gave up to them. He still wanted to conquer the kingdom, though. He was keen enough on getting the Barasa Kingdom defeated.

On the way returning to Gowa, a thinker and, at once, expert of war strategy of Gowa named as Boto Lempangang did not stop thinking about the way to conquer Barasa. He tried so hard to spot the weakness of Barasa. Finally, he came across a brilliant idea. Soon, he met King Gowa.

“Your Majesty, to my mind, you'll never win if you kept using the same strategy as that of before. The main thing we should keep in mind is how we can invade the main fortress of Barasa. Therefore, in my opinion, we need to create a ditch overlaying from the eastern to the northern side of Barasa's fortress.”

“How can we do that? Don't they also guard and keep an eye on the fortress?” said King Gowa curiously.

“I’m sorry, Your Majesty! That’s true. But, I’d suggest that you give someone an order to pretend to be deported. Then, he was to ask for protection from King Barasa. By then, he would be free to make the ditch, Your Majesty!”

Apparently, King Gowa was interested in the brilliant idea. He immediately commanded Boto Lempangan to run his strategy as he said to the king. In fact, Boto himself went to Barasa as soon as possible. He succeeded to get into the kingdom by his camouflage. Instantaneously, he came before King Barasa. Looking at Boto Lempangan coming, King Barasa felt suspicious. He, then asked him, “Why do you come here, Boto Lempangan?”

Shivering and lowering his head down, Lempangan answered whisperingly, “Your Majesty, King Barasa! Save me. I’m almost murdered by King Gowa. He kept chasing me and tried to kill me out. Therefore, I come here for asking protection from you, Your Majesty.

Without any suspiciousness, King Barasa welcomed Lempangan’s intention of being in the Barasa Kingdom.



“You may stay over here, Lempangan. You’ll be in peace and safety as long as you behave and do better here, in the Barasa Kingdom.”

After several days in Barasa, Boto Lempangan tried to find out the perfect time and way to run his mission upon King Barasa. One day, he met King Barasa.

“Your Majesty, I see that the fortress is truly strong. But, it would be stronger if you build a ditch in Ulanra, to overlay from the eastern to the western side in Sengkaya or in the eastern side of Binanga Lompowa. Your Majesty, the ditch would be the defense’s border for our armies. If you truly want to empower the defense of Barasa, the ditch should be soon built.

Apparently, King Barasa was not that aware of the risk of the ditch. In fact, that could limit the movement of the armies from Sengkaya to the fortress. Without any curiosity, King Barasa started to build the ditch from the east to the northern side of Binanga Lompowa to Sengkaya, and also from the west the southern side of Talatala.

After the ditch was over, Boto Lempangan directly ran his next mission. Without any notices from King Barasa, he headed to Gowa to inform King Gowa about the advancement of his strategy. Therefore, he quickly met King Gowa.

“Your Majesty, you can start the invasion now for I’ve been successful to ruin the fortress of Barasa!”

“Your Majesty, get prepared to build a fortress overlaying from Lombasang to the eastern side!”

Without any delay, King Gowa commanded all his soldiers to invade the Barasa Kingdom as soon as possible. Further, the invasion was under control of King Gowa.

Getting an information that the Gowa Kingdom would invade, the Barasa’s armies got prepared to the east. When they arrived at the end of Ujung Loe, King Barasa was confused to see that their armies did not even make any invasion of the Gowa’s armies first. Until then, some of the troops were quite shocked upon the situation and the more-difficult field after the ditch creation around their fortress.

Shortly after, the armies of Gowa arrived. The fire of warfare was flared up. Both the armies looked very persistent to defend for their own sovereignty and kingdom as well. Finally, the warfare happened during several days, and Gowa’s armies were successful to conquer the Basara Kingdom

The Basara’s armies were conquered unconditionally. Almost all the territories of Barasa Kingdom had fallen into Gowa authorship, including *Kalompowan*. Barasa was finally under the

control of Gowa Kingdom. Since the loss, Barasa was no longer existing as King Gowa had taken over it.

The fall of Barasa, in fact, became a good signal for the Allu Kingdom. Allu was a little kingdom that used to be under the control of Barasa Kingdom. After the accident of Barasa, Allu was steered and assisted by the Gowa Kingdom. King Allu, therefore, prepared for the kingdom establishment by set a wide farmland free in Kampung Nitung.

In politics, King Allu was also under the assistance of King Gowa. To King Gowa, it would be important to appoint someone who could support the magnificence of Gowa Kingdom in Barasa territory.

For that reason, King Allu was appointed as *Oppoka* (the highest position in the kingdom's territorial) in Paccellang. He, afterward, was named as I Kare Tojeng. In addition, he had a blood brother named as Kare Tappa. Nevertheless, both were different in political viewpoint, as Kare Tappa stayed aligned to the Barasa Kingdom.

3. The Falling of Barasa Kingdom, the Victory of Allu Kingdom

I Kare Tappa was told to get on Tallo to get married, which was said to trigger out the conflict with King Tallo. I Kare Tappa married to a lady named as I Titi who was known as Daeng Majannang. The marriage was not approved by King Tallo, actually. For the relationship between Kare Tappa and Tallo family was not that harmonic, he brought his wife to go to the Segeri Kingdom.

Shortly after, King Tallo had known that Kare Tappa was staying over in the Segeri Kingdom so that he commanded King Segeri to kill him out. However, King Segeri would not do the order as he felt sorry for I Kare Tappe. To him, Kare Tappa was one of the high officials who needed protection. In addition to having a patriotism, he was also known as honest, and never committing mistakes or rebellion toward the customary laws of Segeri Kingdom. Because of that, King Segeri tried to find out the way to save I Kare Tappa from King Tallo. Thus, King Segeri immediately met Kare Tappa.

“Hi, Kare Tappa! Actually, I’m ordered to kill you out, but I think I can’t. It’d better if you are leaving this country and go to your hometown in Paccelang. Tell Kare Tojeng to grant you as *Oppoka* in Paccelang as soon as possible. Tell all your society that I’m the one who has appointed you as *oppo*.”

Afterward, he was leaving with his wife. Shortly after he arrived in Paccelang, there came the messenger of King Tallo who gave him chase and wanted to kill him. Then, I Kare Tojeng had a finger in the pie to prevent the messenger to kill Kare Tappa and tell what King Segeri had said to him.

“I appoint I Kare Tappa as *matowa*. He’s the one who’s supposed to be respected in the Paccellang Kingdom.”

The messenger, therefore, came back to Tallo and told King Tallo soon about the information.



“Your Majesty, I Kare Tappa has been appointed as *matowa* in the Peccallang Kingdom. He’s completely respected and protected by all the people as well as the government of the Paccellang Kingdom.

King Tallo just remained silent.

King Tallo desired to take Kare Tappa’s son, I Lompapassang, away to be the commander of the Tallo Kingdom. But, I Lompapassang had just been appointed as *Oppoka* of the Paccellang.

Shortly after I Lompapassang positioned as *Oppoka* in Paccellang, King Allu passed away, and then was buried in Bonto Gammisi. That was the reason why King Allu was addressed as *Matinrowa ri Bonto Gammisi*, based on the kingdom history in South Sulawesi, which meant that later on, Allu Kingdom would be under the control of the first son of Kare Tappa, I Lompapassang, the *Oppoka* of the Paccellang, assisted by his younger brother, I Longakkang. Eventually, in the following historical advancement, King Allu and I Lompapassang were given a title as King Siang.

That was the history of King Allu, which was the part of Barasa Kingdom. In the future, this would be the part of the story about Prince Jo’ro, Prince Barasa.

4. Prince Barasa Taking Aside on Bone

In the kingdom history in South Sulawesi, Gowa Kingdom was renowned as the strong kingdom. Even under the authorship of Sultan Hasanuddin, Gowa Kingdom succeeded to conquer and take over a number of little kingdoms throughout South Sulawesi.

The news about the prosperity of Barasa Kingdom (Siang Kingdom), including the small kingdoms around there was heard by King Gowa. There were some little kingdoms in Barasa that took a side on King Gowa, even they had been fully under the control of King Gowa just like a puppet; one of which was the Allu Kingdom.

In the middle of the magnificence of Siang Kingdom, King Gowa was still in a war against Arung Palakka (Prince Bone) or commonly known as King Tunisomba, the one respected so much. However, King Tunisomba was smarter. In fact, he had known the strategy of King Gowa, well.

He and his followers escaped to somewhere King Gowa could not know. During the escape, Arung Palakka, Afterward, was thinking of gathering the armies that could counterbalance Gowa forces.

Within the war situation between Bone and Gowa Kingdom, I Kare Tappa, the *Oppoka* of Paccellang, had heard about the intention of King Bone. *Oppoka* Paccellang was one of the high

officials in the Barasa Kingdom who sympathized and supported all the movements committed by King Tunisoba (Arung Palakka) under the mission of rebellion upon King Gowa. Then, the *Oppoka* of Paccellang instructed his elder brother, I Longakkang.

“Longakkang! Let’s go to Balla Lompawa to see King Allu. Also, let’s search for information about King Tunisomba. We need to know how he’s found out himself if he’s still on the search for armies to invade King Gowa.”

“Alright, we’ll go together!”

Then, both were getting prepared. They wore a customary outfit; having on a black suit, sarong *sabbe*, with a golden-shaded cap *pamiring*. They looked very wise. That was the custom they need to keep in mind, *mappakaraja* – putting respect before coming before the king.

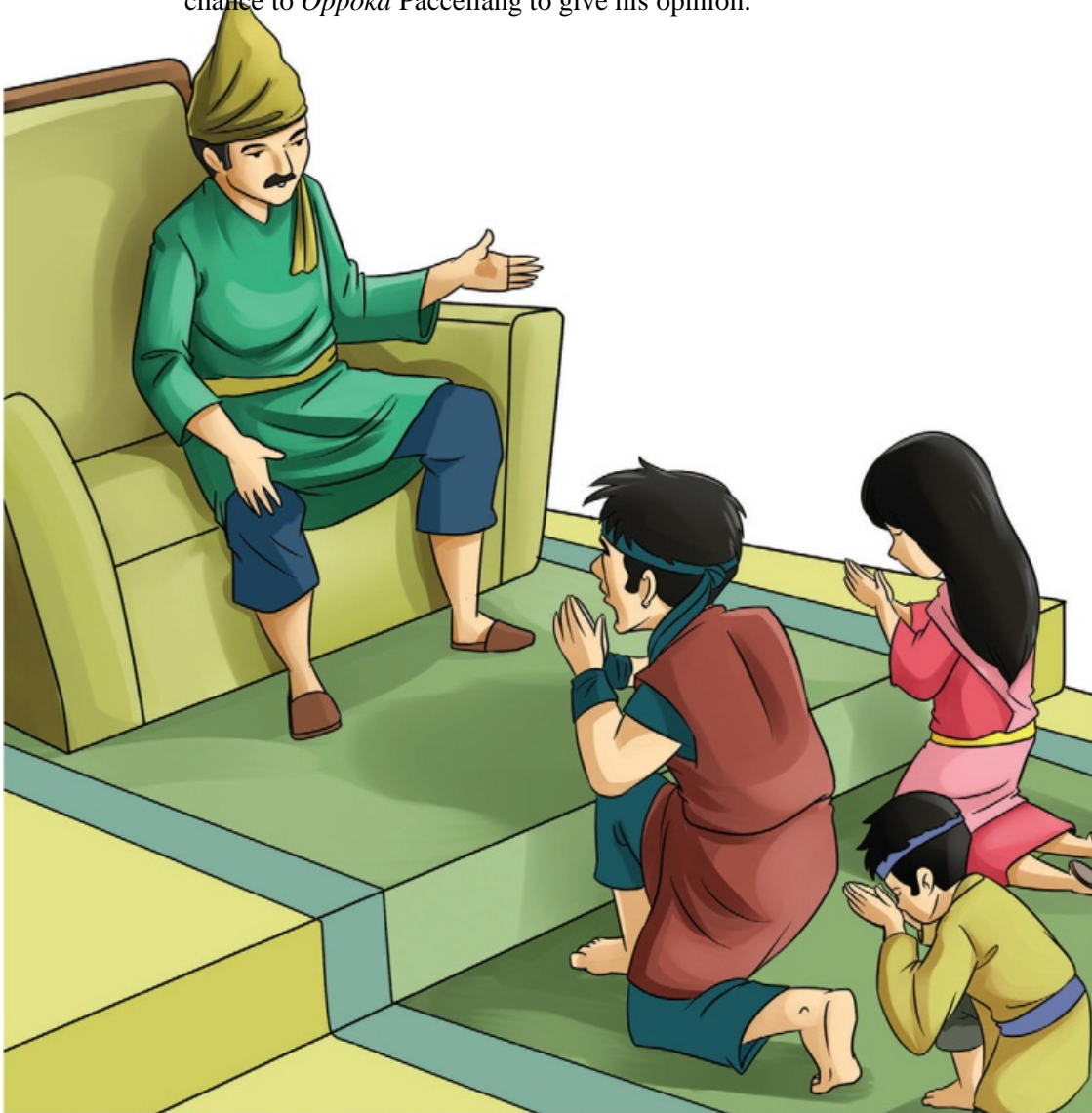
Eventually, both of them were walking forward to Balla Lompawa. Afterward, the two brothers had met and been welcomed by King Allu, very well.

“*Pamomporika* (Hi, nice to meet you) King. We’re very sorry. We come with an intention. We hope that you receive both of us!”

“Come in, *Oppoka* and Longakkan. Have a seat, and let’s talk!”

All of them were too passionate about talking about the desire and purpose of King Tunisomba (Arung Palakka). In addition, they, at once, would like to know about the tendency of King Allu.

There attended Boto Lempangan who was asking for protection from King Barasa. Before giving the response, King Allu gave chance to *Oppoka Paccellang* to give his opinion.



“*Oppo*, what do you think about King Tunisomba who was seeking for forces to counterpoise Gowa Kingdom? Yup, I hope that it would be different from what Boto Lempangang is worried about. He said that if he chooses the Dutch army – people said they have body, eyes, and hair which are all in white – therefore, none of us here would understand their language. They must speak to us with the language we’ve even never listened before.”

During the talk, *Oppoka* Lompapassang and Longakkang just nodded listening to King Allu’s notion, which was always retorted by Boto Lempangang. Both of them had been well enough at understanding the tendency of King Allu. Without any delay, the two brothers asked for permission to leave. While standing up, Boto Lempangang said.

“The Dutchmen arrival here must be with the purpose of invasion, taking control of our territory so that ours would be much narrower. My, Majesty, keep it in mind!”

Before the two brothers were leaving, suddenly Prince Jo’ro and his three brothers arrived. Finally, four of them received the newly-arrived entourage from the Sombaopu Kingdom, in Gowa. They were the society of Sombaopu Kingdom. They were, factually, four blood brother, and all brave: I Kare Jo’ro (Prince Jo’ro), I Kare Sijara, I Kare Janang, and I Kare Gappa. Along with their wives and children, they headed to Balla Lompawa, which aimed at having a rendezvous with King Allu. Hence, King

Ally received their arrival very well. In the end, they got engaged in the conversation that talked about King Tunisomba, Arung Palakka.

“What brings you here, Jo’ro? Four of you come here, and all along with your wives and children. What does King Sombaopu command you to do?”

“I’m not even commanded, Your Majesty. I come here willingly, just to come before you, Your Majesty,” answered Jo’ro.

“Now I’ll ask you, Jo’ro, for you’ve been from Gowa Kingdom. Do you know where Tunisomba now is? In which island does he hide?”

“People said that King Tunisomba, along with his armies, is in Bone, Your Majesty.”

At that time, the two brothers, I Lompapasang and Longakkang meant to ask for permission to leave for the day started to get dark. I Lompapasang returned. Right at that time, Prince Jo’ro confessed his desire to stay over at the house of *Oppoka Paccellang*, I Lompapasang.

“Your Majesty, please let me stay at your house, *Oppoka Paccellang*.”

King Allu said, “Do you know *Oppoka Paccellang*?”

“Yes, Your Majesty. I know him when I was accompanying King *Matinrowa Bonto Gammisi* when he was still taking a lead at Allu Kingdom. At that time, *Oppoka Paccellang* had been present already with I Longakkang at Balla Lompawa. They suddenly came from Gowa. I was commanded by King Sombaopu at that time. That’s why, Your Majesty, I suddenly had been here, at Balla Lompawa. Even, *Oppoka Paccellang* and I Longakkang had been at Balla Lompawa before I arrived. Henceforth, I was sitting down close to *Oppoka Paccellang*, Your Majesty. So, I’ve even known them both very well, especially the kind-hearted *Oppo Paccellang*.”

After listening to the story of Prince Jo’ro, King Allu commanded him to stay with *Oppo Paccellang*.

“You may go, Prince Jo’ro. Set your living with *Oppoka Paccellang*.” Therefore, Prince Jo’ro was living, and *Oppoka Paccellang* kindly welcomed the intention of Prince Jo’ro and family to live with him.

5. Prince Jo'ro and Tunisombaya (Arung Palakka) Heading to Java

During the stay at the house of *Oppo* Paccellang, Prince Jo'ro and *Oppo* Paccellang were always excited to talk about the magnificence of Barasa Kingdom, including their support for the movement of King Tunisomba, Arung Palakka.

“What do you think, *Oppo*? Who would be the companion of King Tunisomba? I think you should also take apart to think about how to get all of ours, including the Barasa Kingdom, back. We do need the greater forces.”

“*Oppo*, what about if I, as one of the societies of Barasa Kingdom, partake in the mission of Arung Palakka and keep him company?”

Receiving the good intention from Prince Jo'ro, *Oppo* was very glad to hear that. He also aimed to send off some of the people to go along with Arung Palakka. That was the good signal for his kingdom, he thought. For the prosperity of his country, *Oppo* Paccellang meant to call upon some commanders and advisors as well to take into account the goodwill of Prince Jo'ro.

“Alright, Jo'ro. Very nice will of yours! You're the true knight, very responsible. I hope that your eagerness is approved by all my commanders and advisors. Let me call upon them.”

Afterward, *Oppo* Paccellang called upon I Kare Baru-Baru, I Kare Lesang, I Kare Kajuara, I Kare Sengkaya, and I Kare Pallateyang to have a talk. He explained them anything he had just talked to Prince Jo'ro.

After everybody gathered, I Kare Pallate opened the conversation.

“Why did you call us here, Your Majesty? Let me know what is happening.”

Whisperingly, *Oppo* Paccellang said, “Don't be too noisy! Lower your voice! Don't let King Allu know about this. Let me tell you something. Now, we have nothing since the Gowa Kingdom succeeded to conquer us. That's why I call you all here to ask about who will accompany Tunisomba Arung Palakka who has been wandering for this kingdom's prosperity.”

After the three times repetition of his words, the five Kare(s) were finally giving their answer. They, in fact, were in the same conclusion.

“We can't make it, Your Majesty! Let alone, we are afraid that King Allu would hear about this. If we declare to be pro-Tunisomba, it would be obvious that our wives and children be suffering from misery. That's our answer, Your Majesty because I'm sure that no one from Barasa Kingdom would be eager to go along with Tunisomba Arung Palakka.”

Responding to such statement, Prince Jo'ro spontaneously said, "You shouldn't be that way, Your Majesty! There must be one of us who should take a part in this mission. If you decided so, therefore, I'm going to be the one who would be joining Tunisomba. I'm just yearning for the sovereignty and the self-esteem of this Barasa or Siang Kingdom."

Listening to the statement of Prince Jo'ro, I Lompapassang, I Loramba, I Janggo Bodo, and I Longgakkang then replied, "Even though you're not really part of Siang Kingdom, we give you a favor to go into the mission. Keep fighting, my brother Jo'ro! If you get lucky, we'll stay together. Your kind-heartedness and struggle are truly incomparable among all the people. There won't be any magnificence without you!"

Prince Jo'ro said, "Alright, *Oppo*. We're brothers, in this universe and afterlife. I'll be leaving. If I'm blessed, we'll be sharing goodness and holding off any evilness.

I Lompapassang said, "Yup, I agree with you. We'll be brothers in the universe and the afterlife."

Jo'ro said, "Alright, *Oppo*. I'll be leaving soon. But beforehand, let me go to Tanete to bring my kid and wife with me. If I've been at Tanete, I'll immediately meet King Tunisomba."

Then, Prince Jo'ro finally left. He walked down to the Tanete Kingdom. He had arrived there and soon met King Tanete. King Tanate said, "Jo'ro, are you here commanded by King Gowa to find out Tunisomba as he would wander to collect the armies for equilibrating Gowa forces?"



Prince Jo'ro replied, "If you are pleasant to me, I will be too to you. In contrary, if you are evil to me, so will I be."

King Tanete said, "Okay, I'm watching you, Jo'ro."

King Tanete soon sent off Jo'ro to meet King Tunisomba, Arung Palakka. Then, Jo'ro told Arung Palakka about his good intention. At that time, Arung Palakka was a bit doubtful upon I Jo'ro as he was one of the people of King Sombaopu, Gowa.

"Jo'ro, do you come here because of the command of King Gowa?"

Jo'ro said, "Your Majesty, I come here because of the sovereignty of Siang Kingdom. I've firstly asked for permission and favor to *Oppoka* Paccellang and all the family members. They all commanded me to get into your mission, with you, Your Majesty King Tunisomba."

Listening to his answer, Arung Palakka began questioning him to get as much information as possible about him and to make sure if he was really into his side.

"What is your relationship to *Oppoka* Paccellang, Jo'ro?"

Prince Jo'ro said, "Your Majesty, he is my uncle."

"What's his name?" asked Arung Palakka curiously.



“I Lompapassang. He’s *Oppo Paccellang*, Your Majesty,” answered Prince Jo’ro.

Arung Palakka questioned again, “How many brothers or sisters does he have?”

Prince Jo’ro answered, “Three brothers, and one sister. I Lompapassang, I Loramba (the female), and I Janggo Bodo and I Longakkang.”

After feeling satisfied enough to Prince Jo’ro, King Tubisomba said, “I’ll keep your words. You’re allowed to join me.”

Afterward, Tunisomba went to the east, to Butung country (Buton Kingdom). With him was Prince Jo’ro. They, hence, were sailing by getting on *Lembarang Pa’lampayya* (a ship-like transportation means). After touching down, in Butung, they were living and getting into a cooperation at Buton Kingdom for quite long time. Henceforth, they were leaving to Batavia in Java Island. Over there, they tried to find out the comrades who could help them fight against Gowa Kingdom. At that time, the Dutchmen were ready to help Tunisomba in the war. However, the Dutchmen firstly asked for help to Arung Palakka’s armies to conquer Pariyamang Kingdom.

“Okay, fellows. But, we’re now having a war to Pariyamang Kingdom. Help me to conquer them, then we’ll head to the west

to help you invade Gowa Kingdom,” instructed the headman of the Dutch armies.

6. The Return of Jo'ro and the Independence of Barasa Kingdom

The battle in Pariyamang, West Sumatera was successful. The Dutch armies, helped by the forces from Arung Palakka, finally conquered Pariyamang Kingdom. Arung Palakka was very glad, especially to Jo'ro as he had already been fighting to the death for the victory on the battlefield. One day, Arung Palakka called upon Prince Jo'ro.

“Hi, Prince Jo'ro. I do fall in love with your patriotism. You deserve a reward from me. You completely merit a title Prince..... Hmm, wait! What should I address you, Prince Jo'ro? Should I name you as Lomo I Bale, which makes you in a level as “King”? Or I call you by King Allu or King Barasa?” Prince Jo'ro felt honored with the praise from Arung Palakka. He was getting shier because his only intention was to help out Arung Palakka fighting for Barasa Kingdom (Siang Kingdom), not for private prosperity or other than that. Prince Jo'ro eventually refused the title addressing politely

“Excuse me, Your Majesty! I'm really honored to be given such a title or the position. But, really, I only hope that the Siang Kingdom would be back as magnificent as that of before.”

Arung Palakka was touched to hear his statement. He was not even ambitious at all. Then, Arung Palakka offered him another title.

“What about if I give you the title Lomo I Bale? Yup, I think that’s the best addressing for you, now. I promise you, Jo’ro, that if someday we’re successful and all becomes reality, conquering the Gowa Kingdom, I’ll give you Barasa Kingdom (Siang Kingdom). Only you are meritorious to displace King Allu now for his authorship in the Siang Kingdom. The kingdom has a very huge and widespread territory, from the southern part of Binanga Sangkara to the northern side of Tanete.

Then, Jo’ro remained in silence and speechless as he never even expected such kind of prize for him. He was just a commonalty who, to him, did not deserve the title.

Then, Arung Palakka commanded, “Tell *Oppoka* Paccellang and his brothers. They should join us to get the sovereignty back to the Barasa Kingdom. If all of you agree with each other, you’re going to be *Lo’mo* or *Oppoka* Pacellang. Even though at the end you aren’t *Lo’mo*, you will be the king (*Karaeng*), still. You need to be in line, one perspective, stay aligned with *Oppo* Paccellang. Don’t do other than that as he was the one who commanded you to join me now.”

Returning from Sumatra and arriving at Batavia, Arung Palakka (Tunisombaya) was preparing all his armies to move forward to the east, Sulawesi. When the day was coming, Arung Palakka, along with his troops, Angke, went to the east. In addition, Jo'ro also joined Angke army. The ships were heading to Makassar.

The news of the movement of Tunisombaya to Makassar was heard by Gowa Kingdom. As usual, if there would be an invasion, *Boto Lempangang* would come to the palace of Gowa Kingdom in Maccinisombala.

The palace was very picturesque, ornamented, exotically engraved, and full of gold everywhere. Each of the rooms was poured by perfume and layered by tapestries.

When coming into the palace, Boto Lempangang sang.

“Niya songbali kucini, (There’s sail I can see)

Niyak longer kubatei (There’s ship I can spot)

Bonena Gowa, (There’s Gowa)

Je’ne kalenna Lakiyung” (Water from Lakiyung)

After listening to the song, King Gowa asked him a question, “What does your song mean, Boto Lempangang?”

“Your Majesty, in three days later, Tunisomba Arung Palakka will run an invasion, along with the Dutch armies. That’s people from Holland. The people who someday would take anything from Gowa Kingdom. Better, you get prepared to deal with them, Your Majesty.”

Shortly after, King Gowa immediately called upon King Allu from Barasa to face and help him out to fight against Arung Palakka and the Dutchmen. When King Allu would go to Gowa to face King Gowa, I Lompapassang and I Longakkang told him not to carry out his *kolompowang* (the weapon) as that was the holy weapon in Allu Kingdom. Receiving the reminder, King Allu started to think of it. In his opinion, *kolompowang* was his.

At the same time, the four brothers did tell and note to him, bringing *kolompowang* for battle would be highly risky. Finally, for their reasons were logical, *kolompowang* was handed to the four brothers to keep it safe and protected, and incontestable among them four. At that time, King Allu also told them not to let *kolompowang* under the lordship of Paccellang be owned by other people other than Paccellang ones even though the kingdom had ben fallen. That agreement, later on, was known as Pappengkaengnga in Binanga Beruwa.

King Allu, shortly after, went to Gowa. After taking a two-day journey, he arrived at Gowa. He, soon, faced King Gowa and received a mandate to empower the armies of King Gowa.

In the following day, there arrived the armies of Arung Palakka, along with the Dutch armies and Prince Jo'ro. Even, Prince Jo'ro was ordered to take a lead in the very front position.

The battle was finally begun, very tremendous. The armies of King Gowa and Arung Palakka were battling each other on the battlefield.

Both showed off their superb strength and skill of fighting. They were beating up each other. The war was running quite long, and many people got victimized as well.

On a day, the sign of Gowa Kingdom's loss was getting much more obvious. The armies and defense of Arung Palakka were getting much stronger as well. The power between the two now was no longer imbalanced. Finally, Gowa Kingdom stepped back from the battlefield.

In the end, they gave up, returned, and got their armies back. Arung Palakka was victorious in the big battle, known as The Makassar War. The magnificence of the Gowa Kingdom and its King were broken down, fast-lightning. Their greatness was overpowered by the superb persistence and struggle of Arung Palakka.

All the armies of Arung Palakka shouted cheerfully. They conducted a party to celebrate their victory and independence. All the dreams of Arung Palakka became reality, especially to

conquer the Gowa Kingdom. Arung Palakka, therefore, granted Prince Jo'ro with a reward for his tough and magnificent struggle during the battle, which finally conquered the Gowa Kingdom. Pangeran Jo'ro, also, felt very blessed as his temptation, to win and free out the Barasa Kingdom, had turned out to be a reality. By then, all his promise to *Oppo* Paccellang was complete already.

7. Prince Jo'ro Becoming Lomo in the Siang Kingdom

After the victory, Gowa Kingdom, under the authorship of King Tunisombaya, was about to rebuild its government, and Siang Kingdom was too. King Tunisombaya called upon Prince Jo'ro and instructed him to return to Siang Kingdom.

“Hey, my brother Prince Jo'ro. Go to Siang! All the purposes have been successfully achieved. Since in Pariaman, we've been in a deal that if I win to Gowa Kingdom, you'll take the lead Allu Kingdom.”

“Thanks a lot, Your Majesty. Isn't that too much for me, Your Majesty?” asked Prince Jo'ro.

King Tunisombaya answered, “Not at all, Prince Jo'ro. That's yours now. You've been a hero, putting your best effort just for Siang Kingdom, haven't you? Please be peaceful over there, along with *Oppo Paccellang*. Tell him, as well, that I've granted you as *Oppoleh Karaeng Tunisomba*, the one who will be leading Allu Kingdom.

Tell him that Arumpone (King Bone) would announce his arrival soon in Siang Kingdom. King Bone expects peace among all of you.”

Without any longer delay, Prince Jo'ro headed to Siang Kingdom to tell about his new title and position to *Oppoka Paccellang* and

other high officials. Prince Jo'ro was sharing all his experiences to *Oppoka* Paccellang, including what was said by King Tunisomba and also everything he saw and he listened to when wandering from Batavia to Pariaman until he had got the new title.

“What do you think, *Oppo*? Who's more credible to be *lomo*? You or I?”

I Lompapasang, then, answered.

“If that's the fact, you'll be commendable to be *lomo*. That's what I'm expecting for all this time. I'll directly announce this news to all the society of Siang Kingdom. Even though you say that something is black, but if I say it white; therefore the conclusion is white. By then, you'll get peaceful, and so will I.” Afterward, I Lompapassang, again, reminded all the attendees, especially Prince Jo'ro.

“In fact, you're the one who had wandered, battle, and also close to King Tunisombaya for the sovereignty of Siang Kingdom. Meanwhile, we were just staying at the kingdom. Thus, you completely deserve to be King Allu.”

Prince Jo'ro answered I Lompapassang and Longakkang by saying, “I receive all your advice, *Oppo*.”

I Lompapassang continued, “Alright then, Prince Jo’ro. You deserve being *Lomo*.”

Prince Jo’ro said, “It would be better if we convert all our agreement into an epistle. Then, each of us saves it to our own generations. So, one day there wouldn’t be any conflict among our descendants to compete for and win this lordship with its heirloom weapons.”

“Alright if you hope so, Jo’ro,” said I Lompapassang. “Utter your promise, and I’ll get it.”

Prince Jo’ro, hence, swore.

“If my descendants attempt to get Paccellang narrower, they all would be annihilated, all would be gone! God will get them all ignominious and miserable, in this universe and afterlife.”

I Lompapassang said, “Hi, Prince Jo’ro, listen to my vow:

All my descendants would be all annihilated, and God will get them all ignominious and miserable, in this universe and afterlife, if they try to degrade the magnificence of *Lomo Siang*.

They, finally, converted them officially into a *lontara* leaf (*Borassus flabellifer*, a species of palm trees). They embraced each other, keeping out their own promises as well as an agreement for Siang Kingdom (used to be Barasa)

That was the agreement encompassing the deputy I Lomo Siang, which was renowned as I Lompapassang. Since then, it was said to be the root of the emergence of *Lomo Siang* and *Gallarrang Paccellang*, *Gallarrang Baru-baru*, *Gallarrang Lesang*, and *Gallarrang Pallateyang*.

After the agreement, Prince Jo'ro was leaving to Tanete to pick up his wife and children, then return to Siang Kingdom. Since then, the position as *I Lomo* was considered the higher. All the lordship and heirloom weapons, including *kolompowang*, were back to him. Siang Kingdom, under the leadership of Prince Jo'ro, was more magnificent among the other kingdoms around. He was completely in a great fame, with his wisdom and smartness. He was very adorable among his society. Until then, all his descendants were living in peace and prosperity for they kept preserving their ancestral country, Siang Kingdom.

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Informasi Lain

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