

THE ROOSTER FROM THE EAST
Ayam Jantan dari Timur

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Language Development and Cultivation Agency
Ministry of Education and Culture
Republic of Indonesia
2018

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Translated from
Ayam Jantan dari Timur
written by Dad Murniah
published by
Language Development and Cultivation Agency
Ministry of Education and Culture
in 2016

This translation has been published as the result of the translation program organized
by The Center for Language Strategy and Diplomacy Development,
Language Development and Cultivation Agency, Ministry of Education and Culture
in 2018

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THE ROOSTER FROM THE EAST

A long time ago, there were two twin kingdoms of Gowa and Tallo' at the western coastal area of South Sulawesi Peninsula. The Gowa Kingdom and Tallo' Kingdom developed fast into two prosperous, organized, and strong kingdoms. The neighbouring kingdoms began recognizing the reputation of the two kingdoms. The two kingdoms were initially a single kingdom. However, the king, Karaeng Tunatangka'lopi had to bequeath the kingdom to his two sons, Daeng Maranre and I Mappatakang Kangsana. He divided the kingdom into two new kingdoms. The two newly appointed kings made an agreement that their kingdoms were twin kingdoms with two kings but they shared the same group of people. They both acknowledged that conflicts between the two kingdoms would lead to disadvantage.

The capital of Gowa Kingdom was Tamalate. It is about six kilometres away from Jeneberang River. The people earned their living through agricultural activities. Rice grew well since it is well protected from pest and disease. The people cultivated rice field every day. Rivers irrigated people's rice fields with an adequate volume of water. Tallo' river emptied into the northern part of Kota Makassar while Jeneberang River emptied into the southern part. Some other streams were Sanrabone River and Kacia River. In addition to rice, the people also cultivated

vegetables. They consumed or sold the agricultural produce. Coconut trees grew in organized rows in the residential areas. The people also grew banana trees between houses. Banana clusters grew in groups. Consequently, the village looked green and felt fresh. The *kapok* banana grew very well in the interval spaces of people's houses. There are two types of kapok trees. They are yellow *kapok* and white *kapok*.

Banana trees have stems. Initially, a banana tree produces a flower commonly known as the 'banana heart'. Banana fruit is delicious when it has been treated. The excellent characteristic of banana is that it is rather flat and has angles. Because the shape is '*gepeng*' and *angular*, many people name it '*pisang gepeng*' (flat and thin banana). When a banana is fried, it is called 'pisang epe'.

The authority obliged the people to grow mango trees. During the mango season, the people consumed some of them and sold some others. They also grew many cassava trees. Consequently, they produced abundant supply of cassava. They produced tapioca for commercial purposes.

The residential areas in the kingdom were secure and safe since the people could provide sufficient supply for their basic needs.

The people of Gowa Kingdom were known for their diligence and dedicated works. In addition to engaging in agricultural activities, they also got involved in the farming of buffalos, goats, pigs,

chickens, and ducks. At the leisure time after helping the husbands and looking after the children, the women did the cloth weaving. The woven products represented the wealth of the kingdom.

Meanwhile, the Tallo' Kingdom established at the downstream of Sungai Tallo' was mostly engaged in maritime activities. They sold fishes or other commodities needed by the people. Boat was the main transportation means. There were many types of boats. One of them was 'perahu pelang' (war boat). They used this type of boat in wars. The boats were small. Pirates used them to complement their large ships. The approximately 10 meters long boats were made of the carved woods. They had a deck and two outriggers on both sides.

'Perahu lunas' was the boat made of a large log with wood planks along the sides. Then 'lopi boat' or 'biseang boat' or 'pajala boat' was a large commercial boat with a light, long, and pointed sail. The boat had two pillars. It had to be rowed by twenty to thirty rowers. The people of Tallo' had an extensive expedition to Java and Johor with this type of boat. Karaeng Tallo', the King of Tallo' also served as the prime minister who was in charge of the arrangement of commercial organizations and diplomatic relations with other countries.

Karaeng Tallo' practiced an open politic to attract traders and sailors from such neighbouring regions as Mandar, Selayar, and

Bajo, or even Portugal in Malaka and Malay, as well as traders from Europe, East Asia, and South East Asia. Sailors from Gowa-Tallo' had commercial sailing throughout Makassar and some important commodity-producing regions such as Maluku to obtain spices, and Timor as well as Sumba to collect yellow sandalwood.

Meanwhile, Karaeng of Gowa or the King of Gowa was in charge of strengthening the armed forces and leading the ground battles. In addition to providing war training for the people, Karaeng Gowa also managed the state administration. He had appointed some administrative staff. The Kingdoms of Gowa -Tallo' expanded their power by conquering the neighbouring kingdoms in the region of South Sulawesi.

One day, the morning weather in the kingdom was cloudy. Karaeng Gowa was thinking deeply in his palace. He was thinking of how to improve the life quality of his people. He was also thinking of how he could effectively arrange the government in order that it will run well and get stronger. He remembered that the conquered kingdoms had to submit some tribute to the Kingdoms of Gowa -Tallo'. With the tribute, the kingdom could build the required infrastructure. For example, they could improve the irrigation system, strengthen the canals for ship harbour, and develop bridges and forts to protect the kingdom from enemy's attacks.

A number of officials assisted Karaeng Gowa in accomplishing the kingdom's administrative works. He was lucky that the kingdom had many capable officials. Administrative matters were documented and organized neatly. The revenues and expenditures were carefully recorded. They booked when money was received, where it derived from, how much they had paid, and what for money was spent. He knew that a number of conquered kingdoms did not consistently pay the tribute. If they were not warned, they would intentionally not pay the tribute. This disobedience had resulted in a deep concern for Karaeng Gowa since tribute was one of the kingdom's revenues in addition to tax for agricultural produces, cattle, and commercial activities. He summoned one of his subordinates.

"Has Bulukumba and Selayar paid the tribute this year?" asked Karaeng Gowa.

Every conquered kingdom was obliged to pay some monthly tribute to the Kingdoms of Gowa -Tallo'. Unless they did so, they would have to pay additional penalty or fine.

"Not yet, My Lord. I think I will have to go there with my troop to collect the tribute."

"All right, bring the kingdom's accountant along with you to record the tribute we would receive. Leave! Oh, wait a minute. Before you leave, call the secretary to come here," Karaeng Gowa

instructed further.

"All right, My Lord. I would remind them to pay the tribute on time since a delayed tribute payment would disrupt the kingdom's financial status," said the official in charge of tribute collection.

The tribute collection official left Karaeng Gowa and called the secretary to appear before Karaeng Gowa.

"Secretary, Karaeng Gowa summoned you to appear before him. I am leaving for Bulukumba and Selayar for a few days. They have neglected their obligation of tribute payment," said the tribute official to the secretary.

"You are right. We have to be consistently hard on them.

How many troops would you have? I would make a request to the logistic department and prepare the facilities for you," the secretary said.

"Two troops would be adequate. Thank you for reminding the logistic officials. Go to Karaeng Gowa immediately. It seems that you will have to perform a very important task. I am going home to take leave from my family and prepare the personal logistics before I leave tomorrow," said the tribute official. He left the secretary right away.

When the secretary had appeared before Karaeng Gowa, he was instructed to write letters to the allied kingdoms to ask about their

condition and situation. Karaeng Gowa established friendship with such other strong kingdoms as Salumeko, Maros, Luwu, and Polombangkeng. The secretary also gave important information.

"My Lord, there is an application from Anakhoda Bonang from Java and a number of Malay commercial representatives to stay and trade in Makassar. What do you think?"

"Reply as soon as possible that they are allowed to stay under the supervision of Harbourmaster I Daeng ri Mangngallekana."

"All right, My Lord!"

It was already midday. The previously hanging clouds suddenly disappeared. The sun was shining brightly. The coastal area was very hot, but Karaeng Gowa's heart was very cool. He was thinking about many things. He accomplished the issues one by one. He expected that before the twilight came, he would have accomplished all of the issues. He was thinking of how to manage the conquered men from the kingdoms of Siang, Suppa, and Sidenreng. He summoned the prime minister.

"Good afternoon, Prime Minister! I'm sorry. We have to accomplish this work immediately in order that it will not lead to social unrest."

"Kindly let me know, what is bothering you My Lord?" the Prime Minister asked.

"We have to place the people of the conquered regions. We had better place them in the areas between the Harbours of Tallo' and Somba Opu," said Karaeng Gowa.

"All right, My Lord. Then, what would we have to do?"

"Record the data of the people and classify their expertise and skills," replied Karaeng Gowa.

"All right, My Lord. Then, what would they have to do?"

"Select some of the people who can train the group to perform their work further. I want to have blacksmiths, goldsmiths, home developers, boat makers, blowpipe artisans, weapon makers, grindstone makers, and brick makers. Choose some strong men. We can sell them to traders or landowners. They can row boats, carry lodges, or work in the agricultural sector."

"I'll do it right away, My Lord," replied the Prime Minister. He prepared his troops to arrange placement and classification for the people of the conquered regions.

The conquered people classified and arranged by Karaeng Gowa and kingdom developed very fast since the plan of Karaeng Gowa run smoothly. Gowa-Tallo' or popularly known as the kingdom of Makassar developed and grew stronger. The Kingdom of Makassar was popularly known as the commercial centre and harbour for the traders and sailors from Makassar. The Kingdom

of Makassar was also known as the most important transit for such commodities as spices and yellow sandalwoods. It also had such an abundant supply of foods as rice, vegetable, fruit, and cattle. Equally important, it was also an international harbour.

The Kingdom of Gowa -Tallo' reached the peak glory in the sixteenth century. The kingdom was more popularly known as the twin kingdoms of Gowa-Tallo' or zusterstaten (sister state). The kings ruled the kingdom alternately.

It was mentioned that the kingdom was ruled by Sultan Malikussaid. He was the fifteenth King of Gowa. He ruled the kingdom from 14 June 1639 to 16 November 1653. He was assisted by a Mangkubumi. The glory of Gowa Kingdom was inseparable from the significant role of Karaeng Patingalloang, the Mangkubumi of the Kingdom whose full name was I Mangadicinna Daeng Sitaba Sultan Mahmud, the son of King Tallo' VII, Mallingkaang Daeng Nyonri Karaeng Matowaya.

One day, the kingdom was busy preparing the grand homage ceremony. The servants of the kingdom were busy arranging and organizing the grand hall. There would be an inauguration ceremony. I Mallombassi and I Sani walked hurriedly among the business of the kingdom's officials. They were both the children of Sultan Malikussaid. I Mallombassi was born on 12 January 1631. His father was I Manuntungi Daeng Mattola, Karaeng Lakiung who later held the title of Sultan Malikussaid and his

mother was I Sabbe To'mo Lakuntu, a royal princess of Laikang, one of the wives of Sultan Malikussaid. I Mallombassi had a sister. Her name was I Sani.

At that time, the two children were enthusiastically watching the officials passing back and forth. I Mallombassi, I Sani's brother, eagerly asked.

"Uncle, why are you walking hurriedly back and forth? What's going on?" asked I Mallombassi to a royal official.

"Oh, My Young Lord. Don't be there. Don't disturb now, we are all busy!" replied an official who hurriedly carried a set of tools.

"Brother, why did the official behave that way?" asked I Sani to her brother.

"What do you mean, that way?" asked I Mallombassi to his sister. He kept watching the hurriedly walking officials in the hall.

"Well, I mean why he warned us not to disturb them," said I Sani.

"Oh, I'll ask again!" I Mallombassi held the hand of an official who happened to pass and asked, "Uncle, what's going on here that many people are hurriedly walking back and forth?"

"Young Master, there will be a grand ceremony in the hall," replied the official.

"A grand ceremony?" asked I Mallombassi curiously.

"Yes. There will be an inauguration of His Excellency Karaeng Patingalloang. He will be inaugurated as the Tumabbicara Butta on Saturday, 18 June 1639. That's today. Therefore, you and your sister have to dress up and get ready for attending the inauguration ceremony. Come on. Go to the palace soon. The maid must have been looking for you to take a bath," replied the official who hurriedly left the two young children. The children then entered the palace. While they were walking, I Sani talked to her brother I Mallombassi.

"Brother, we have to obey the person of older age and the person we consider older, right?"

Both of the children looked for their grandmother immediately. The person they were looking for was sitting on the sitting platform in the backyard of the palace. She was drinking a cup of tea while looking around the backyard of the palace. The grandmother was looking at the deer wandering in the backyard of the palace. The deer had clear spots on the body. She was attracted to the beauty of the deer. Several deer were eating grass. Suddenly, a voice called and she was surprised. It was the sound of her grandchildren.

"Grandma! Grandma!" I Mallombassi and I Sani called out at the same time.

"Hey! Come here. Don't be noisy. Your voice had scared the deer. Look. They raised their heads high when hearing your voice. What's going on that you are looking for grandma this early morning?"

"Grandma, there will be an inauguration ceremony in the palace hall today. We had just been there. Then some officials prohibited us to be there. They asked us not to disturb them. Then I Sani remembered grandma's story about children who had to obey parents and older people's words. "We want to hear it again, Grandma!"

"You always have something to say. All right. But you have to promise that after I have finished telling you a story, you will take a bath and get ready for the inauguration ceremony," said grandma.

"All right. We'll keep our words, Grandma!"

"All right, listen to the story carefully and think it deeply," said grandma. Then grandma began telling a story.

A family lived in a village. One day, the parents summoned their son named La Tinulu. When the child already appeared before the parents, the father said.

"Tinulu, we, your father and your mother, have brought you up as hard as we can. We have educated you to be a nice and kind boy

so that you can live on your own."

"Why are you suddenly saying that way?" La Tinulu asked.

"We are growing older, and we have begun feeling some physical discomforts. You know that everybody will finally die.

Therefore, I am calling you this time to tell you an important matter before we die."

"What problems would you like to let me know? Do you have some debt to somebody?" asked La Tinulu to his father.

"No, La Tinulu. Your Mom and Dad do not have any debt to anybody. Please be advised that I have kept some wealth for your future life. We have three boxes of silver ringgit that we buried near the pillar of this house. You may not spend up the ringgit in the boxes except that you spend it for studying the science and knowledge."

Not long after that, both of La Tinulu's parents passed away. La Tinulu lived on his own. He had nobody to live with. One night, when La Tinulu was alone thinking of his fate without any parents or siblings, he remembered his parents' message. He would obey his parents' message to spend the inherited money to study the science and knowledge.

On the next day, La Tinulu dug the ground and lifted up the bequeathed wealth. He took some handfuls of ringgit coins out of

the boxes and put them into some pouches. He closed the boxes again and returned them to the ground. He asked himself, "Where will I spend this money? Who will sell the science and knowledge? Hmm. There must be someone selling them as my father had said."

Then La Tinulu left his home to seek science and knowledge. He took a very long way. He crossed rivers and climbed up hills. He had passed a number of villages. In his journey, he met an old man sitting under a tree beside the road. La Tinulu approached the old man and sat beside him.

"Where are you going, Son? It seems that you have gone a long way?" asked the old man while passing a water jug to La Tinulu who looked very thirsty. La Tinulu received the water jug and drank a little. He returned it to the old man.

"Thank you, Old Man. I have wandered a long way seeking for a man who is willing to sell science and knowledge."

"What do you mean? Selling science and knowledge?" asked the Old Man in wonder.

"Yes, my father gave a message to me before he passed away that I must not spend the bequeathed money except for science and knowledge. Do you sell science and knowledge?" La Tinulu asked.

"How peculiar your parents are. How could they ask you to purchase science and knowledge? By the way, I have science too," replied the Old Man.

"Sell it to me Old Man. Here I have some silver ringgits for you," said La Tinulu.

"Wow! You mean it then?" asked the Old Man in wonder.

"Yes, Old Man, I mean it."

"I am willing to share the science and knowledge," said the Old Man further.

"Alright, Old Man. Tell me what kind of science do you have," asked La Tinulu to the old man.

"Come closer to me. Listen carefully, Son. Listen, thank the little portion you already have in order that the large portion will come along," said the Old Man.

La Tinulu listened carefully and kept the Old Man's words in his mind. As he had promised, La Tinulu gave some amount of ringgit money to the Old Man who kept wondering when receiving the money. The Old Man shook his head indicating that he did not understand what was happening.

La Tinulu returned home. He took several days to arrive home. He thought the words of the Old Man for days. La Tinulu realized

that his science was minimal. Therefore, several days later, he decided to get some additional science. He unloaded the money-containing box and took some amount of money. He put the money into some pouches. Then he buried the box again. La Tinulu left home to seek additional science and knowledge. He had nearly the same journey as he had previously. In this journey, he met an old man who had a long beard and grey hair. The old man walked on his walking stick. He asked La Tinulu.

"What are you carrying that you are sweating heavily?"

"Old man, I would like to buy science and knowledge. I am bringing ringgit money to buy them."

"I have science and knowledge. I will share it with you."

"Tell me, old man. I want to hear it."

"Listen carefully! If we are entrusted to have a wife and children or wealth, don't ever have any evil intent," said the old man. After that, La Tinulu gave some money to the old man. Then, La Tinulu went home.

On the third day, early in the morning, La Tinulu took the remaining money out of the box and put them into the pouches. He left for obtaining some additional science and knowledge. In his journey, he heard a voice from the peak of a mountain. He approached the source of the voice and he saw an old woman

sitting on top of a rock. The old woman greeted him and asked.

"What are you carrying, Son? I see you are walking with a heavy burden. You are carrying too heavy a burden."

"It's coins of money, old woman. My parents left me the coins and I have to spend it to buy science. I would like to buy science and knowledge," said La Tinulu.

In response to that, the woman said, "I have science and knowledge. Listen carefully! If someone is expecting us to come, don't ever decline it. Never refuse other people's good intent."

"Thank you, Grandma. Take this money," said La Tinulu while giving all of his money to the old woman. Then he went home.

Although La Tinulu had no money any longer, he felt very happy since he had science and knowledge for his life capital. He enjoyed his daily activities by applying the wisdom he had obtained. He lived happily and lack of nothing. With his wisdom, he felt that he had obeyed his parents' message.

La Tinulu felt that he lacked something in his life. He wanted changes in his life. He would like to improve his knowledge and apply it in other places.

One day, he made a decision. He would explore the world. Early in the morning, he left his home. He had no destination and merely followed his intuition. He ignored the searing heat and the

driving rain. He kept walking in spite of the heavy rainy or searing sunny days.

On his way, he met a woman carrying a pile of woods on her back. La Tinulu asked her.

"Where are you taking the wood on your back, Ma'am? It seems that it's too heavy for you."

"I'll sell it downtown," said the woman, winded and short of breath. Then she sat on the roadside. She perspired heavily.

"By chance, I'm going downtown too. Let me help you carry the woods."

La Tinulu walked along with the woman downtown. At least, La Tinulu had a destination, then. The woman was relieved since La Tinulu helped her carry the woods.

When they reached the town, the woman brought La Tinulu to the home of a rich merchant to whom she usually sold the woods. After receiving the payment from the merchant, the woman went home. La Tinulu sat alone in front of the rich merchant's house. La Tinulu looked at the passerbys on the road. He saw various activities in the town. He thought deeply about what he would do next. Then he made a decision. The first step he had to take was getting a job. However, he had no idea of what he would do in the large town. At that moment, he saw a man collecting the garbage

disposed of by someone. The man earned some money. He did the same as what the man had done. Every morning, he cleaned up the garbage of the rich merchant. He disposed the garbage to the final dumpsite. Before the shop of the rich merchant was open, he swept and collected the garbage around the shop. He had done the work for several days before the rich merchant saw what he La Tinulu had done. One day, the rich merchant approached La Tinulu who was squatting near the shop.

"Hey, young man, what's your name? Where do you come from and where do you live?"

"My name is La Tinulu. I don't have any home. At nights, I sleep in front of your shop," replied La Tinulu.

"I see that you collect garbage and clean up the shop yard every day. Would you become my servant here? You may live here. At the back of the shop, we have a spare room. You may live there. Your job is watching the shop and cleaning the front yard and backyard of the shop," said the merchant.

La Tinulu worked as a servant in the house of the rich merchant. He frequently met the woman whom he ever helped carry the woods. The rich merchant was happy since La Tinulu diligent and perseveringly completed the assigned works. He got daily wage and meals.

He was entrusted to clean up the whole parts of the shop. Later,

La Tinulu was assigned to help him sell commodities.

At that time, La Tinulu learned how to read and write. With his patience, diligence, and perseverance, he could read and write. His career ascended and then he was entrusted to run the rich merchant's business.

One day, when he was busy serving the customers of the shop, he saw some royal officials accompanying the royal spokesperson who announced the king's message. The kingdom was seeking an honest and literate person who can read fluently and write neatly. The person would be assigned to be the secretary kingdom. La Tinulu applied for the royal secretary position. Since La Tinulu's handwriting was the neatest among the applicants, he was summoned to appear before the king. He was instructed to rewrite what he had written when he applied previously. He successfully wrote in the similar style as he had written previously. Finally, he was appointed the secretary of the kingdom. He went to the rich merchant to take leave and thank him for his abundant kindness to him.

"Sir, thank you very much for whatever you have given to me. You have allowed me to stay in your home. However, I have to leave. Kindly forgive me if I have made any mistake to you and your family during the period I work with you," said La Tinulu to the rich merchant and his family.

"I am proud of you that you are appointed the secretary of the kingdom. You leveraged our social level accordingly. I and my family considered you our own relative."

Then La Tinulu moved to the royal palace. With his diligence and honesty in performing the work, the king and the people favoured him. One day, the king would like to perform Hajj pilgrimage to Mecca. The king entrusted La Tinulu to administer the kingdom while the king was in the holy land of Mecca. La Tinulu administered the government well. He wisely arranged the life of the people of the kingdom. Equally important, he also protected the safety of the king's family.

The success of La Tinulu in the government administration had resulted in jealousy among the royal officials and troop commanders. They got even more jealous to see that the king and his wife favoured La Tinulu. They frequently caught the king's wife talking personally to La Tinulu. Even worse, sometimes, the king's wife entered La Tinulu's room.

The behaviour of the king's wife had annoyed La Tinulu. Therefore, he planned to isolate the king's wife in a room. All of her needs would be fully supplied.

The royal troop commander really disliked La Timulu. He made a trick and sent a fake letter as if the king wrote it. The fake letter was submitted to La Tinulu. He was instructed to send the letter

to the prison head. La Tinulu left the palace to send the letter. On the way, in a village, a villager stopped him.

"Drop in our house, please" said the villager.

"I'm sorry, actually I am on duty sending this letter to the prison head tonight," replied La Tinulu.

"I'll ask someone else to send the letter. We need one additional person to start the ritual meal of kenduri. The requirement is that we can perform the ritual with forty people. By chance, you are passing by. I really ask you to complement the number so that the ritual of kenduri can be performed," the villager insisted.

"Alright then," said La Tinulu.

Then he joined the ritual of kenduri so that their wish will come true. A little boy then sent the letter instead. The little child run immediately to send the letter to the prison head.

"Sir, I have to send this letter to you right now," said the child.

"Wait a minute!" the prison head retained the child while opening and reading the letter. The prison head was so shocked to know that he was instructed to punish the carrier of the letter. He was very confused. He wondered why he was instructed to kill the little child. Then, the prison head asked the little child.

"Alright, Son. I'll note your name. Where do you live and who are

your parents?"

The little child nodded his head and answered all prison head's questions. After recording the required data, the prison head instructed the little child to go home.

In the meantime, La Tinulu attended the ritual meal of kenduri until late in the night. When the feast was over, he returned to the palace. On the next day, he governed the kingdom's administration as usual. The royal troop commander wondered to find La Tinulu working in his room.

Time went by quickly. The King returned from the holy land of Mecca. The people welcome the arrival of the king and the family. The king took a relaxing rest for some time.

When the king had regained his fitness, he took over the governance of the kingdom. The troop head appeared before him and reported that when the king was away, the kingdom was poorly governed. Unless he had isolated the king's wife in a particular room, La Tinulu would have teased her. The king called in La Tinulu. The king interrogated him.

"La Tinulu, I would like you to report the governance of the kingdom when I was away."

La Tinulu reported the required information about the governance, security, and people's life to the king. He reported

that he had strived hard to ensure that the people's ends are met. He also reported that he had to isolate the king's wife in a special room and kept the key in the king's treasure box. La Tinulu explained that he did it based on his three principles of life that he obtained by the ringgit money inherited from his parents. The king asked further.

"What are the life principles?"

"First, we have to thank for the little part that we already have in order that the larger part will come along. Second, if we are entrusted to take care of a wife, child, or wealth, don't ever have any evil intent. Third, don't ever decline one's good intent. I put your wife in an isolated room because you have entrusted your wife to me. Thus, I am obliged to ensure her safety and dignity. While about My Lord's letter that I had to deliver to the prison head, I couldn't deliver it personally, since on my way to the prison I was asked by some villagers to attend a ritual of kenduri. I could not decline one's good intent," La Tinulu explained much to the king.

Finally, the king could make a conclusion that some officials had defamed La Tinulu because they were jealous with his honesty and success in the task implementation. The king appreciated what La Tinulu had done and asked him to marry one of his daughters. That was the story about a child who obeyed parents' instruction.

"You have to keep in your mind that you have to obey your parents. Comply with what your parents say. You will be happy... Come on. Now I Sani and I Mallombassi take a bath and dress up properly to attend the inauguration ceremony," said grandma to end the story. The two grandchildren run to the maids who hurriedly welcome them.

On that day, there was a grandiose and festive inauguration ceremony in the palace hall of the Kingdom of Makassar. A number of soldiers lined up neatly inside and outside the hall. They were wearing uniforms, *songkok*, green sarong, and a Keris. Ten soldiers were carrying spears. They were wearing high-collared shirts with a small glowing golden chain on the pocket. They were keeping the entrance. Behind the king, ten young men were standing and two lines of young aristocrats were sat cross-legged on the right and the left side of the king. Other royal family members were wearing the special attire that made them look strong. The clothes were made of purple-to-brown velvet. Golden flowers were attached. The king was wearing similar attire made of higher quality materials. He buttoned the attire up to the collar. The sleeves had golden buttons. He was wearing trousers of the same material covering down to the lower limbs. He was wearing golden embroidered cloth around his waist and a Keris with diamond ornaments around his waist.

The *songkok* (a kind of traditional cap) on the king's head was

ornamented with golden thread. The king tilted the songkok to the left. Meanwhile, the lower-rank family members tilted the songkok backward. The king's songkok was made of the fibres of wild orchids found in Southeast Sulawesi. Female higher-rank noblewomen braided the fibres. Men's traditional attire generally consisted of the shirt, trousers or paroci, sarong or lipa garusuk, and head cover or passapu. The shirt took the form of either closed jacket or locally known as jas tutu or half-open chest shirt or locally known as bella dada. The shirts were long sleeved and high-collared. They had pockets at the right and left sides of the shirts. The buttons were made of gold or silver and were put at the shirt's collar. The two types had different colours and materials. The tutu jas was usually made of thick materials and the colour was either dark brown or blue. The bella dada was made of thinner materials of plain lipa sabbe cloth or lipa garusuk. The colour was such bright and light colours as red or green. The head cover was particularly made of the pasapu cloth. This cloth was made of the plaited lontar leaves. The head cover ornamented with golden thread was called mbiring. However, when the head cover was not ornamented with golden thread, the people called it pasapu guru. Usually, teachers wore the pasapu guru. Different style of head covers worn by men particularly symbolized different social status. Traditional attires were supplemented with Keris, bracelet, shoulder belt or rante sembang, ornamented handkerchief or passapu ambara, and

ornaments of head cover locally known as sigarak. The usually worn Keris had golden head and case, locally known as pasattimpo or tatarapeng.

The owner categorized this type of Keris into a sacred heirloom. Even, a kind of supernatural charm named maili was hung in the Keris. In order to keep that the Keris firmly remained at the expected position, Keris was tied with talibannang. The bracelet worn by the men of Makassar usually had the shape of a dragon character and was made of gold. This kind of bracelet was locally known as ponto naga.

Meanwhile, women's traditional attire of Makassar also consisted of dress and sarong or lipa. Women wore two types of dress. They were baju bodo and baju labbu with their own specifications. Baju bodo took the form of squared and sleeveless dress. Both sides were sewn and at the upper part, there was a whole to enter the head and to serve as the collar. Baju labbu, which was also called baju bodo panjang usually took the form of long sleeved and closed dress with the tight part extending from the elbow to the wrist. The basic material usually used to make such a baju labbu was thin silk. The dress usually had the motif of flowers. Women of any social status could wear the baju labbu.

Baju bodo and baju labbu were suited with sarong or lipa made of either ordinary thread or lipa garusuk or silk sarong or lipa sabbe with various motives. However, in general, the basic colour of

Makassar sarong was black, dark brown, or dark blue with small motif locally known corak cadii. Just like men, women of Makassar also wore various kinds of accessories to complement their appearance. The accessories of the head were crown (saloko), flower-ornamented hair bund (pinang goyang), and long earrings (bangkarak). The accessories for the neck included chain necklace (geno ma`bule), long necklace (rantekote), large necklace (geno sibatu), and other kinds of accessories. Women put them in a bun and put fragrant jasmine tassel. The gold accessories such as ankle bracelets, wrist bracelets, rings, necklaces, and hair accessories were glowing in the sunshine. Women wear different colours of the dress. The royal women wore a green dress. The maids of royal children wore a white dress. Shaman or indigenous medical practitioner wore a yellow dress while 10-year-old girl wore a bright red dress, and the orange dress was worn by a girl of 11 to 14 years of age. The red dress was worn by a young woman of 17 to 25 years of age and married young woman wore a pink dress. The woman already delivered the first child wore a dark red dress and the woman whose child already got married wore a brown dress, and a widow wore a purple dress. Last of all, the elderly wore a black dress.

Colours had different meanings. Therefore, women had to suit the colour to particular characteristics.

Girls turned to be cheerful in the inauguration ceremony. They could see the beauty of colours from the dresses other people were wearing. This ceremony was concluded with a dining of various delicious foods.

Karaeng Patingalloang replaced his father's position, Karaeng Matowaya. He was very happy and grateful for the position entrusted to him. He had a close relation to Sultan Malikussaid. He was also close to the Sultan's family. Karaeng Patingalloang was the son of Gowa who had extraordinary aptitude and skill when compared to the general people of Bugis Makassar. In the age 18 years, she had mastered many foreign languages such as Latin, Greek, Italian, French, Dutch, and Arabic. In addition, Karaeng Patingalloang was also an expert in the astronomy. At that time, the Dutch government recognized his potentials and asked the staff in Batavia to give a special gift of a terrestrial globe specially made in the Netherlands in 1652.

Karaeng Patingalloang lived a simple life. He was always curious to know scientific matters. He thought that humans could not be separated from the development of science and knowledge over the time. Karaeng Patingalloang was very keen on nature. He also got along well with the economically and socially low people. Sometimes he had a private conversation with I Sani and I Mallombassi and played with the Sultan's children when they were taking a walk at the palace area. Karaeng Patingalloang

sometimes joined I Sani and I Mallombassi listening to the story told by the maid. They sat under the trembesi tree in the backyard of Sultan Malikussaid's palace.

"Tell me again about the child with many siblings," asked I Sani to the maid.

"All right, My Lord," said the maid. Then the maid began telling a story.

There were six brothers. Their parents had passed away. They left five field plots. The six brothers competed for the five plots of land. Each of them had the desire to own the land. They quarrelled fiercely. Although they had a fierce quarrel all day long, nobody gave in.

The eldest brother said.

"I tell you what. Quarrelling is unnecessary. What about having a story-telling contest.

The winner will take the entire plots of field. It's useless to quarrel incessantly this way."

They agreed with what the eldest brother had said. After discussing the resolution mechanism, they agreed that the eldest son would take the first turn. He started his story.

"One day, I went to the forest and found a very large tree. It was

so big that I took the whole night and day to walk around it."

Other children nodded their heads while they were listening to the story. The second child said.

"Oh, that's not a great experience at all. When I was on my journey, I found a very large chisel stabbed into the ground. It was such a very long chisel. The edge was so high that it touched the sky."

The third child responded, "I have a much more marvellous story. One day, I got a gigantic buffalo with large horns on which we could play soccer."

The fourth child said, "That's not excellent at all. Once, I found a so long rattan that we could surround the earth with it three times."

The fifth child claimed, "I have a much more thrilling story. Once I went to a mosque. When I entered the mosque to pass Friday prayer, I failed to see the prayer leader since he was far ahead of me. The leader looked just like a germ."

Finally, the youngest child said, "That's not great at all. I made a large drum. When I bang the drum once, it sounded incessant. We still can hear the buzz until now."

In response to what the youngest brother had said, his older brothers were amazed. One of his brothers asked, "Is that true?"

The youngest child replied, "Yes it is!

The eldest brother asked the youngest.

"Where had you found the wood to make a drum which buzzes so long?"

The youngest brother replied, "I think you have found the wood in the forest. It is a gigantic tree. It takes the whole night and day to walk around it. I've made a drum with the wood."

The second brother asked, "How had you carved the drum?"

The youngest child replied, "I think you have found a very long chisel one edge of which was stabbed in the ground and another edge of which was so tall that it reached the sky. That's the chisel that I have used."

The third child responded, "To make the drum, where have you found the leather?"

The youngest child replied, "I think you have said that you have found a buffalo whose horns were so large that we could play soccer on them. I have got the leather of the buffalo to make the drum."

The fourth brother asked, "Where have you found the rattan to hang it?"

"I think you have found the rattan whose length is three times as long as the round of the earth. I have used the rattan to hang the drum," the youngest son replied.

"Because the drum was too large, where had you hung it?" the fifth brother asked.

"I think you have found so a large mosque that the leader is seen as a germ far ahead. In that mosque, I have hung the drum."

"What else are you going to ask? I have answered all questions," the youngest brother said. His five older brothers nodded their heads. They talked to each other. Finally, the eldest brother said, "You can take the whole inheritance. Nobody else can have it but you."

Finally, the youngest son took the whole plots of their parents' field.

The maid concluded her story.

I Mallombassi said, "Auntie, it is a very good story. I like listening to it."

"Tell me another story, Auntie," I Sani insisted.

"Yes. It's a good story," Karaeng Patingalloang suddenly responded to what I Sani had said.

"Oh, Uncle. Was Uncle also listening to the story?" asked I Mallombassi.

"Yes. I like listening to such an interesting story too. We can learn from the life of other people," said Karaeng Patingalloang.

"What do you mean, Uncle?" asked I Mallombassi.

"Well, with stories, My Lord, we can learn that in our life there was a family with six children. We can learn a lesson from their respective experience," replied Karaeng Patingalloang.

"You are right, Uncle," said I Mallombassi.

"My Lord, let's take a walk around the garden. I'll show you some plants in the garden. You'll see some birds perching on tree branches. They make this world alive," said Karaeng Patingalloang.

"Come on I Sani, let's go along with Uncle Karaeng Patingalloang. Come on Auntie. I want to see the birds perching on tree branches in the garden," I Mallombassi stood up and followed Karaeng Patingalloang walking around the garden.

Karaeng Patingalloang was keen on nature. In some occasions, he went horse riding to a hill or beach. He enjoyed watching the nature and the whole content of it. By doing so, Karaeng Patingalloang got the strength to face up the life. After walking around the garden and explained about various trees and animals

in the garden to I Sani and I Mallombassi, Karaeng Patingalloang sent them to the palace. Then Karaeng Patingalloang returned home.

Accompanied by the maid, I Sani and I Mallombassi were taking a rest at the palace. They fell asleep immediately since they were very tired after walking around the garden. When they woke up, they took afternoon bath and sat on the sitting platform in the backyard. I Sani asked the maid to tell her another story.

"My Lord, I'll tell you another story. Listen carefully!" said the maid. The two children listened to the story carefully.

One day, the maid started telling the story. In a particular place, three persons had met. One of them was blind. Another one was paralyzed and still another deaf. In that encounter, they shared their respective experiences. When they were talking, only the Deaf stared at others. Suddenly, the deaf said, "We had better leave this place instead of sitting all day. By sitting here all the time we will not earn anything that we can use to survive."

On the next day, three men went wandering. After some time walking, suddenly the Paralyzed found a hoe and took it away. In the following journey, they found a bumblebee flying and buzzing around them. Initially, the buzz was only heard by the Blind, but he could not catch it. Then the Blind asked the Deaf to catch it because he was the only man who could see and catch it.

Further, they found palm fibres and a drum. They took all of the objects they had found. They thought that the objects that they had found were the fortune from God. They went even farther. Finally, they arrived in the middle of a jungle. The jungle was very dark because trees were grown densely. The trees were tall and hindered the view of the sky. They kept on walking until they found a hut in the jungle. They knew later that the hut was occupied by a jungle man who liked carrying away any belonging of the persons who entered the jungle. In the jungle man's hut, they found a great deal of fortune. By chance, the jungle man who occupied the hut was out. The Paralyzed, the Blind, and the Deaf stepped up and entered the hut while carrying the stuff they had found during their journey.

Not long after that, the jungle man appeared. He saw a sign of people entering his hut. The jungle man shouted and asked the people inside the hut to get out. The three men in the hut had agreed to face up the jungle man. They arranged a strategy. Then they replied to the jungle man's shout.

"I don't want to get out. You are forbidden to get into your hut any longer. I am the largest gigantic monster in the world," said the three men together.

The jungle man did not believe that.

"I don't believe you. Prove that you are gigantic monsters. Show

your teeth!" said the jungle man.

The Paralyzed showed off his hoe by dropping it into the cellar of the hut. In response to that, the jungle man instructed them to show off their hair. The Deaf dropped the palm fibre that he collected on the journey. The jungle man began to feel scared and wondered how the gigantic monster could enter the hut. Suddenly they dropped the giant bumblebee and said, "That's the flea of my hair!"

Seeing all of those objects, the jungle man was extremely scared. However, he still needed another proof. Finally, the jungle man asked the gigantic monster to cough.

The Blind then stroke the drum so loudly that the jungle man was shocked and run away immediately. He never returned to the hut.

The three men inside the hut peeped through the hole of the wall to make sure that the jungle man had really left. When they stood up, their feet accidentally stepped on a metal bar and the three fell one over another. When they attempted to stand up, unintentionally the Blind's foot stepped on the knee of the Paralyzed. The Paralyzed screamed in pain. However, he was startled to realize that he managed to straighten his legs. He tried to stand up slowly. The Paralyzed had recovered and could walk although in rather unsteady steps. The Paralyzed was so happy that he walked faster. Unfortunately, he nearly fell down and he

sought some handle. Unintentionally, his hand grabbed the Blind's face. He hurt the eyes of the Blind. It was a magic that the Blind could see a glaring light. Gradually, he could see the surrounding view. Initially, they all looked vague, but gradually they were clearly visible. The Blind was so happy that he stepped out the hut to see the light recklessly. His foot accidentally hit the temple of the Deaf who was attempting to sit up. The Deaf felt terribly dizzy and he had a buzzing sound in his ears. Slowly but surely, the buzz faded away and finally, the Deaf could hear the sound and voice around him.

The three men sat silently and looked at each other. They had received the invaluable blessing from God. They recovered in an unexpected way. While they were sitting quietly, they thanked God for the blessing. They looked at each other. The three roared with happy laughter. They collected and shared the property in the hut. They became friends forever since then.

"That's all I can tell you, My Lord!" the maid concluded her story.

Unexpectedly, the evening had come. I Sani and I Mallombassi entered the palace accompanied by the maid. After the dinner, they took a rest in the bedroom.

On the next day, Karaeng Patingalloang was taking a rest after working. He took a walk in the yard. He met I Sani and I Mallombassi. They approached Karaeng Patingalloang. He took

the two children of Sultan to the sitting platform of the palace. The children of Sultan were very happy to have a leisure time with Karaeng Patingalloang. They could listen to many stories from Karaeng Patingalloang.

On that day, the sun shone very intensely. It was very hot in the room, so Karaeng Patingalloang got out of the room to get some fresh air.

He met the child of Sultan. I Mallombassi said.

"Uncle, what are you doing on this sitting platform?"

"It is very hot inside the room today, My Lord. It is windy outside of the room. The air is refreshing," replied Karaeng Patingalloang. "What are you thinking, My Lord? It seems that you are thinking about something that you would share with me."

"Uncle, why do we have to remember our ancestors? What is the benefit for our life?" asked I Mallombassi.

"Indeed, that's very important, My Lord. We have to know our origin so that we can place ourselves in the proper place."

"How can we know our origin, Uncle?" asked I Sani again.

"Constantly ask who we are. Never stop asking," replied Karaeng Patingalloang.

"Would you tell me and my sister who my ancestors are?" asked I Mallombassi.

"All right, My Lord, look at me," replied Karaeng Patingalloang while touching I Mallombassi's bent down chin. "Don't be ashamed of our self, as long as we do not have shameful character. Listen!"

Then Karaeng Patingalloang began telling the story.

In ancient time, before the arrival of Tomanurung, there was a place surrounded by trees and plants in a beautiful hill. The place was known as a region of Gowa Kingdom. At that time, there were nine autonomous governments called Bate Selapang. They were Tombolo, Laklung, Parang-parang, Data, Agang Jekne, Bissel, Kalling, and Serro.

Initially, the nine regions lived peacefully. They respected each other. They lived in harmony without any dispute or conflict. Each family had their own activities. As the family heads, the husbands went to the field every day. The wives stayed at home to look after the children. They also raised animals such as cows, buffalos, goats, and chicken. They earned a living from the produce of agriculture, plantation, and farming. The wife did weaving after finishing the household chores to earn additional money for the family.

However, the comfortable and convenient life had led to a

competition. They frequently competed for the wealth. The social unrest had resulted in poorer life source.

They quarrelled for irrigation water more frequently. Women quarrelled for their children. The people did not live quietly and peacefully. Anger, jealousy, and suspicion to other people had resulted in inconvenience.

The nine autonomous governments agreed to appoint a collective leader for them to end the dispute among the people. Then they arranged an election. A new leader entitled Paccallaya was appointed. However, later it was apparent that Paccallaya had failed to stop the dispute and conflict among the people.

One day, the wind suddenly stopped blowing. Leaves did not swing. In contrast to the usual habit, animals did not make any sound. Hens gave up cackling after laying eggs. Goats gave up bleating and buffalo gave up bellowing. What was going on? Suddenly the earth was quiet. The children who normally whimpered around their mothers suddenly stayed calm on their mothers' laps. It was very hot without any breeze and the quietness led to a pain in the ears. Suddenly, a rumbling sound coming from the hill shocked all people. The people run out of their house. The crowd then approached the source of the rumbling sound at the top of the hill, in the thick trees and bushes. Suddenly, the crowd of people screamed with the halted voice. They stared wide-eyed. In front of them, they saw the trees falling

down and bushes pulling off to make an open field. A figure with a glaring golden yellow shine was seen in the middle of the field. It was surrounded by smoke. Gradually the smoke disappeared and the figure appeared clearly. It was the figure of a beautiful and enchanting woman with a radiating light. She was wearing a golden plate necklace called dokoh.

"Where did the princess come from, Uncle?" I Sani asked.

"Don't interrupt him, Sister, let Uncle finish his story," I Mallombassi asked his sister to listen to the story.

Karaeng Patingalloang went on telling the story.

When Paccallaya heard about the sudden appearance of a beautiful and enchanting princess on a mountain, he went there. Then they sat around the shining princess. The beauty of the princess was so amazing.

"Does anybody know the name and the origin of the princess?" asked Paccallaya to the people sitting around the princess.

"I don't know," replied one of the sitting crowds.

Since they did not recognize the princess, they agreed to call her Tomanurung.

"Tomanurung, we are coming here to appoint you our queen. We wonder if you would like to stay in our country," said Paccallaya.

"All right," said Tomanurung.

After their request was approved, Paccallaya stood up and declared, "Sombai Karaeng Nu To Gowa ('Pay homage to your queen, hey the people of Gowa')!"

Finally, Tomanurung was appointed the ruling queen. When she became the queen, the social condition was peaceful. Only few people quarrelled or had conflict. The people were busy doing their daily work. They were obliged to pay tribute to Tomanurung in order that their life was blessed with adequacy.

One day, when the social life of the people began to calm down, two persons of unknown origin came to the Gowa Kingdom. They came to the village by holding unsheathed single-edged swords. Nobody dared to look at them. The two men sat on the street with their backs leaning to each other. Paccallaya approached them and asked.

"Who are you? Why are you coming to our kingdom, and what is your intent?"

"Gods in the heaven sent us down to the earth to help you. My name is Karaeng Bayo and this is my partner Lakipadada," said one of the men.

Then Paccallaya and other persons sat and paid homage. They slowly left the two men. They were still sitting on the road.

Paccallaya then instructed his men to prepare a guesthouse for the two men. After giving the instruction, Paccallaya returned to the two men. They were still sitting in the middle of the road with their back leaning to each other. Paccallaya bent his body and said.

"Please take a rest, My Lord. We have prepared rooms for you."

"All right, I'll take a bath. After that, we can talk. Let's go there and wait for me until we finish taking a bath," said one of the two men who then stood up. He approached Paccallaya. They went to the guesthouse to take a rest.

After some time, Paccallaya finally had an opportunity to talk to them.

"I would like to train the troops in war techniques starting from tomorrow. I'll also meet your queen to report what I have to do," Karaeng Bayo said to Paccallaya.

"All right, My Lord. I'll tell Her Royal Majesty to report this matter," said Paccallaya.

"Let Lakipadada help the farmers improve the irrigation and transportation system in the village," said Karaeng Bayo again.

"All right, My Lord," said Paccallaya.

Then Paccallaya and Karaeng Bayo had a conversation about how

to improve the life of the people in Gowa. When it was almost evening, Paccallaya took a leave to prepare a meeting with the queen. Immediately, Paccallaya went to the palace and asked the guard to tell the queen that he would meet her.

"Tell the Her Royal Majesty that I'm going to meet her now," Paccallaya instructed the guard.

"All right, My Lord, wait for a moment. I'll tell your request to her." The guard went into the palace immediately.

At that time, Tomanurung was sitting with the maids beside the sitting platform of the palace. Tomanurung was thinking of how to strengthen and advance the kingdom. Suddenly a palace guard entered.

"Your royal Majesty, forgive me for disturbing you. His Highness Paccallaya wants to meet you right now. It seems that he has something very important to be communicated with you, Your royal Majesty."

"Can't it be delayed until tomorrow, guard? However, that's all right. Perhaps Paccallaya indeed has to tell me something important. It's not usual that he behaves this way. All right, guard. Tell him that I am willing to meet him in my office room. I'll get ready soon," said Tomanurung.

"All right, Your royal Majesty. I am leaving," the guard left and

immediately reported to Paccallaya.

Tomanurung asked the maids to prepare her dress for the meeting.

A moment later, they were busy preparing what Tomanurung had requested.

When Paccallaya met Tomanurung, Paccallaya told the Princess about what had happened.

"Your royal Majesty, this afternoon, the people were shocked by the sudden appearance of two men. They were sitting in the middle of the road while holding single-edged swords. They sat with their backs leaning to each other. Nobody dared to approach them. They just looked at them from a distant place. When I arrived there, I was also rather scared. Then I asked them about what they wanted and who they were. They replied that they were sent by the gods down to the earth to help this kingdom. Then I placed them at the palace's guesthouse. They asked permission to meet you, My Lord," said Paccallaya.

"In your opinion, what should I do? You know that I have never met strangers but you and my guards," said Tomanurung.

"Forgive me, Your royal Majesty. Allow me to give you a suggestion. Still, I have to discuss it with other officials of the kingdom. What do you think if we propose the man to marry you, Your royal Majesty? I believe that he is the representative of the

god, and I know how intellectual he is," said Paccallaya.

"If you think it is a good idea, Paccallaya, I'll take it. However, you had better discuss it carefully and thoroughly with other officials of the kingdom. Don't make us regret in the future," replied Tomanurung.

"All right, Your royal Majesty. Allow me to arrange everything. I'll gather all other officials of Gowa Kingdom to decide this matter. I'm leaving now," said Paccallaya.

"Please arrange it carefully so that it will run well," Tomanurung answered and stood up to enter the palace. The maids followed her. Paccallaya bent down his body to give respect. Then he left immediately to execute the plan.

At that night, Paccallaya called some officials to discuss his plan. They all agreed with Paccallaya's plan and appointed him the connecting liaison to Karaeng Bayo. At that night, they had finished making a plan to be executed on the following day.

On the following day, Paccallaya met Karaeng Bayo at the royal guesthouse. Paccallaya told Karaeng Bayo that their queen, Her Royal Majesty Tomanurung was unmarried.

They suggested Karaeng Bayo to marry Tomanurung in order that their descendants could sustain the government of Gowa Kingdom. Karaeng Bayo was shocked to hear the plan since he

did not think that he would marry the queen of Gowa. Paccallaya persuaded him intensively. Finally, Karaeng Bayo agreed to marry Tomanurung.

Paccallaya and the officials of Gowa Kingdom then made a contract with Karaeng Bayo. The contract specified the governance rights, authority, and obligation of the ruling and the ruled parties. Then Karaeng Bayo married Tomanurung. They had a child named Tumassalangga Baraya.

The centre of Gowa Kingdom was located at the hilltop of Takka'bassia, which was later known as Tamalate. The Gowa Kingdom was divided into the Gowa Kingdom and the Tallo' Kingdom. That's the history of the ancestors of I Mallombassi told by Karaeng Patingalloang.

"I hope My Lord remember this story about the ancestors of Gowa Kingdom," said Karaeng Patingalloang.

"Yes, Uncle. The genealogy describes the family tree of Gowa Kingdom," said I Mallombassi.

Karaeng Patingalloang went on his story.

It was said that the next king of Gowa was Daeng Maatanre Karaeng Manguntungi. The king united the two kingdoms, Gowa Kingdom and Tallo' Kingdom. Daeng Maatanre was assigned the king of the United Kingdom and King of Tallo' was assigned the

Mangkubumi.

The United Kingdom of Gowa-Tallo' was then popularly known as the Kingdom of Makassar. In 1525, the king developed the Somba Opu fort. In the fort developed from the clay, five royal palaces were built. The trade enjoyed significant enhancement. The king assigned Daeng Pammate as the harbourmaster in 1538. The capital of the kingdom was known as Kota Raja Somba Opu.

During Alauddin's administration, many people of Gowa Kingdom held Islam religion. The Kings of Gowa were entitled sultan. Sultan Alauddin kept a good relation with Christian religion followers. Portuguese had a good relation with Sultan Alauddin. He said to foreign people that, "my country is open to all nations.

You can get what we have just other people can get." When the Dutch claimed that only the Dutch was allowed to live in Makassar, Alauddin strictly refused.

"My Lord, Sultan Alauddin said that God created the land and the sea for all human beings. I have never heard any prohibition of sailing over the sea for any particular people. Keep it in your mind, My Lord I Mallombassi," said Karaeng Patingalloang to conclude his story.

The first war against the Dutch occurred when I Mallombassi was 3 years of age when Sultan Alauddin was still ruling the kingdom.

From 1631 to 1634, the armed forces of Gowa and Ternate had a military conflict with the Dutch troops in the Maluku waters. In 1634, the King of Gowa mobilized 100 warships to Ambon to support the people of Ambon to fight against the Dutch who had destroyed clove and nutmeg plants in Maluku. The King of Gowa was obliged to protect his allied kingdoms in Ambon. The war was popularly known as the Hongi war. One year later, the Dutch mobilized 12 warships to Makassar waters and fired Galesong Fort. Luckily, the fort previously made of clay had been enforced by brick construction, while the boats and warships of Gowa troop had left Makassar waters as a tactic to avoid military conflict. The Dutch attack had totally failed.

The Dutch ambition to conquer and co-opt Gowa grew even stronger. They had taken all possible ways. In June 1637, the Dutch Company led by the Governor General Anthony Van Diemen signed a contract with the Gowa Kingdom. Van Diemen asked the King of Gowa to prohibit Portuguese and British traders to have commercial activities in Makassar. However, Sultan Alauddin declined the request. The Dutch people had no exclusive right to stay and live in Makassar. At that time, the King of Gowa still welcomed foreign guests at his palace in Somba Opu Fort.

The military enclosure of Makassar beach by the Dutch had indicated that one day the Dutch would consistently strive to

conquer and seize the Gowa Kingdom. The Dutch had the ambition of running a monopoly of the spice trade from Maluku.

The two children of Sultan Malikussaid were impressed with the story. They were silently musing over what they had just listened for a while. I Mallombassi always digested the implied message of a story told either by the maid or by Karaeng Patingalloang. He always remembered each story. He also knew that after Sultan Alauddin passed away, his son, Sultan Malikussaid, I Mallombassi's father, replaced him as the fifteenth King of Gowa.

I Mallombassi was very proud of his father. Sultan Malikussaid was assisted by Mangkubumi Karaeng Patingalloang who was very capable and kind. Sultan Malikussaid and Mangkubumi had a joint venture with a large-scale Spanish businessman and trade consultant named Pederro La Matta in Somba Opu Fort. Besides that, Sultan Malikussaid also had trade collaboration with distinguished Portuguese sailors named Fransisco Viera and Figheiro.

Karaeng Patingalloang had successfully developed and improved the economy and commerce in the Gowa Kingdom. In Kota Raja Somba Opu, people trade silk, Chinese ceramics, Indian cotton clothes, Timorese yellow sandalwood, Moluccas' spices, and Borneo diamond. European traders who came to Makassar usually gave some souvenirs to the royal officials and families in the Gowa Kingdom. Sometimes, they had to adjust the types of

souvenirs to qualify the request of the recipients when the European traders returned to their original country. When Karaeng Patingalloang was asked what souvenir he expected, he simply replied that he needed books. That was why Karaeng Pattilangoang had a complete collection of books of different languages. Karaeng Patingalloang was an excellent intellectual in the Kingdom of Makassar.

I Mallombassi was very proud of Karaeng Pattollangoang. When I Mallombassi grew up, he knew that a Dutch poet had complimented the intellectuality of Karaeng Pattillangoang.

"Uncle is a great man. The Dutch admired Uncle," said I Mallombassi to Karaeng Patingalloang one day.

"His name is Joost van den Vondel, My Lord," said Karaeng Patingalloang.

"Yes, I know his poem by heart "Wiens aldoor snuffelende brein, Een gansche wereit valt te klein". It means that a person who consistently keeps searching something new will find the world too small for him," said I Mallombassi.

Every day I Mallombassi had a conversation about various matters and issues with Karaeng Patingalloang. He also followed wherever Karaeng Patingalloang went. His father, Sultan Malikussaid gave a good life model to I Mallombassi too. Every day Sultan Malikussaid took his son to pass prayer together. They

passed five prayers together a day. Sultan Malikussaid also emphasized the importance of giving donation and charity for the poor people.

Karaeng Patingalloang and Sultan Malikussaid sustained the ambition of Sultan Alauddin to stand against the Dutch monopoly. Makassar did not recognize the exclusive commercial right of the Dutch. In collaboration with Ternate, Makassar attacked the Dutch fort in Maluku. In 1634, Sultan Malikussaid and Karaeng Patingalloang supported the rebellion in Ambon. Both Christians and Muslims fought against the Dutch.

One day there was an unexpected moment. I Mallombassi's father, Sultan Malikussaid passed away on 5 November 1653. I Mallombassi was very sad. He admired and loved his father very much. The royal officials, royal family members, counsellors, and the queen of Sultan Malikussaid were engaged in a deliberation to discuss the successor of the Sultan. Everybody in the deliberation had unanimously appointed I Mallombassi the successor of Sultan Malikussaid. He held the title of Sultan Hasanuddin.

When I Mallombassi was born and when he was still a child, his father had not ascended the throne of the Gowa Kingdom. Since I Mallombassi was very young, he had shown his superior quality than his brothers and sisters. He had a distinguished diligence in learning many things. Although I Mallombassi was a royal family member, he had been humble and honest since he was only a

child. He was very lovable due to his noble character. His father sent him to study at the Centre for Islamic Education and Teaching at Bontoala Mosque. The place had contributed much to the mental and moral development of I Mallombassi to become a religious and motivated man.

When I Mallombassi was 8 years old, Sultan Alauddin, his grandfather passed away. He had ruled the kingdom for nearly 46 years old. I Mallombassi was very sad. After his grandfather passed away, his father succeeded him to become Gowa King XV. He was inaugurated on 15 June 1639. I Mallombassi's teenage was full of such activities as learning and getting along with his friends and the children of Bone King who at that time were the hostage of the Gowa Kingdom.

When I Mallombassi was 16 years, he frequently accompanied his father attending some important conferences. In those occasions, I Mallombassi began to learn political science, diplomacy, and war strategies. He had a distinguished capacity in those matters. I Mallombassi also got much guidance from his father and the Mangkubumi of the Gowa Kingdom named Karaeng Patingalloang, the most influential and smart figure.

Besides getting along well with the royal family members, I Mallombassi also had good relationship with the common people and foreign people such as the Malay, Portuguese, and British who came to Makassar for trading.

When he was 20 years, I Mallombassi represented his father visiting the Gowa's allied kingdoms throughout the archipelago. I Mallombassi represented his father, the king, to unite the kingdoms in the archipelago.

Approaching the age of 21 years, I Mallombassi Hasanuddin was entrusted to be in charge of the Defence of Gowa Kingdom. He had assisted his father to regulate the defence system in anticipation and mitigation to the Dutch attack. When the kingdom was in conflict with the Dutch, I Mallombassi assisted his father, Sultan Malikussaid. I Mallombassi held a very big responsibility. He was trained to be independent. I Mallombassi was a military exercise expert. He was also smart in diplomatic affairs. Perhaps, his excellent capacity in diplomatic affairs was inspired by the stories he had heard since he was only a boy.

I Mallombassi was not the crown prince who was automatically lawful for becoming a king. Moreover, his mother's royal title was lower than his father's was. I Mallombassi was appointed the king because of his father's will before he passed away. Mangkubumi of the Kingdom, Karaeng Patingalloang also endorsed the decision of the late King of Gowa, Malikussaid. The endorsement was given because I Mallombassi had outstanding and courageous characters. I Mallombassi had very extensive knowledge and capacity. Besides that, he had a superior quality than other children. Indeed, Gowa Kingdom needed a courageous

and wise king in anticipation of the upcoming war against the Dutch.

I Mallombassi Daeng Mattawang was inaugurated as the sixteenth king of Gowa. He held the title of Sultan Hasanuddin. He succeeded his father in November 1653. At that time, he was only 22 years old. Two years after the inauguration, Sultan Hasanuddin married I Bate Daeng Tommi or I Lo'mo Tombong Karaeng Pabineang. He appointed her the queen. I Bate Daeng Tommi was the daughter of Mangngada' Cinna Daeng Sitaba, Karaeng Patingalloang the Mangkubumi of the Gowa Kingdom. Meanwhile, his sister, I Sani or I Patimang Daeng Nisaking Karaeng Bonto Je'ne was married to Sultan of Bima, Ambela Abul Chair Sirajuddin on 13 April 1646. From the marriage, I Sani had a son named Sultan Nuruddin, who finally became the third Sultan of Bima in 1651.

Sultan Hasanuddin continued his father's struggle to fight against the Dutch. At that time, Sultan Malikussaid, Sultan Hasanuddin's father, was known as a courageous and wise king who paid high respect to the parents. He was not discriminative and got along well with both the royal family and the common people. He also had good relations with other kings. His people complimented him as the king who had always humanized his people. Beside that, he was closely related with the Governor of Spain in Manila, the Portuguese Young King in Goa India, President in Keling

(Coromandel India), as well as the merchants in Masulipatan (India). He also made friendship with British King, Portuguese King, Castilian King (Spain), in addition to a Mufti who initially gave the title of "Sultan Muhammad Said" which in the Arabic language the name was Malikussaid.

At that time, Sultan Hasanuddin had already become a representative and had a responsibility in the defence affairs of Gowa Kingdom. With the full support from Karaeng Patingalloang, the Mangkubumi of Gowa Kingdom, he fortified the areas along the coastal area. He put canons in three ports along the seashores. Somba Opu Fort was the main defence point. Sultan lived there. The wall was 12 feet thick. This fort had a large canon called "Anak Mangkasara" and 270 small canons. The canon "Anak Mangkasara" was made in 1593. It was 3 meters long. The diameter of the mouth was 41.5cm and it weighed 500kg (11,000 Pound).

During and after the wars between Gowa and the Dutch, Sultan Hasanuddin built additional forts. They were Mariso, Anak Gowa, and Kale Gowa. He also built other forts in the region of Bantaeng and a 3-kilometer long canal that connected Binanga Beru and Ujung Tanah.

The forts of Pantai Kota Makassar extending from the north to the south were Tallo (Mangngara' Bombang) Fort, Ujungpandang Fort or Rotterdam Fort, Somba Opu Fort, and Barombong Fort.

Between Tallo and Ujungpandang there was a small fort named Ujung Tanah. Between Ujungpandang Fort and Somba Opu Fort and Barombong Fort there was a small fort of Panakkukang, which was a small castle for the king taking a rest.

Somba Opu Fort, in which the king lived, was protected by a large fort called Anak Gowa in the east. To the east of Anak Gowa fort, there was a Tamalate Fort (Het Ringmuur Van Gowa).

Sultan Hasanuddin, the King of Gowa, was responsible for the defence of the allied subordinated kingdoms in the regions along the coastal area extending from Sulawesi Island to Maluku Island. The only obstacle that the Dutch had in the trade monopoly in Maluku was the Gowa Kingdom and its armed forces. For about 200 years, the two armed forces had attacked each other. The Dutch had good military ships and equipment, while the armed forces of the Gowa Kingdom were known to be courageous and had contempt for death. Such a mental quality derived from the culture of siri' na pace and aru (oath of allegiance) firmly adopted in the heart of the warriors of the Gowa Kingdom.

In 1645, Sultan Hasanuddin had to face up a number of difficulties. Not a year after he ascended the throne, the dauntless and wise Mangkubumi I Mangngada' Cinna Karaeng Patingalloang passed away. However, Sultan Hasanuddin only mourned transiently. Karaeng Karunrung Putra Karaeng Patingalloang succeeded his father becoming the Mangkubumi of

the Gowa Kingdom.

The war against the Dutch went on. Sultan Hasanuddin led a two-day war against the Dutch in Buton in April 1655. Sultan successfully took over the Dutch fort in Buton and 35 Dutch soldiers were killed in the war. The Dutch realized that the war against Sultan Hasanuddin had taken up a large cost and had resulted in significant damages. Therefore, the Dutch Governor-General in Batavia sent a representative named Willem Van der Beek to Somba Opu. The representative successfully proposed a contract dated 28 December 1655. The contract regulated that "The armed forces of Makassar in Maluku had to be withdrawn and there would be an exchange of military internees. The Dutch promised that when the Gowa Kingdom was in a military war against any nation, the Dutch would be prohibited to intervene. The Dutch enemy was not the enemy of the Gowa Kingdom".

Two years later in 1657, the Dutch sent Willem Bastingh again. The Dutch was disappointed to see the ongoing trades between Hitu, Seram, and Makassar. The Dutch had the ambition of sustaining the trade monopoly. The representative threatened Sultan Hasanuddin with an ultimatum. Reciprocally Sultan Hasanuddin replied the ultimatum angrily. Sultan Hasanuddin declined to surrender. He had even a stronger fighting spirit. He also had fortified all castles. The Dutch decided to mobilize a military troop. They prepared a strong troop consisting of 31

warships and 2.700 well-trained soldiers led by Johan van Dam and Johan Truytman. The war lasted for nearly 2 years. On 12 June 1660, the Dutch took over the Panakkukang Fort.

The armed forces of Sultan Hasanuddin declined the request to surrender. They would rather die than give up to the Dutch. Sultan Hasanuddin's warriors fought for two days. More than 2,000 Portuguese people were expelled from Makassar and their military facilities were destroyed. The Dutch sent these Portuguese people to Timor Island. Many soldiers of both opposing military forces were killed and wounded.

After a long battle, they signed up a cease of fire contract. They began a peace conference. Karaeng Popo and other royal family members of Gowa Kingdom left for Batavia to attend the conference. The conference had resulted in an agreement that damaged the interest of the Gowa Kingdom. The Batavia Pact comprised the following points:

1. Makassar was prohibited to intervene to any matters concerning Buton, Ternate, and Ambon.
2. The People of Makassar were prohibited to go to Banda, Buton, Maluku, and Manado.
3. The Portuguese were prohibited to have trade activities in Makassar.

4. The Dutch people were allowed to live permanently in Makassar.

Sultan Hasanuddin involuntarily had to sign up the pact. However, the agreement did not last long. While Makassar was tired of fighting against the Dutch, King of Bone rebelled and began the war against the Gowa Kingdom. La Tenri Tatta to Erung whose title was Arung Palakka, the playmate of Sultan Hasanuddin when he was a child, led the rebellion. However, the troops of the Gowa Kingdom could conquer the rebellion on 11 October 1660. Arung Palakka and his 4,000 soldiers fled to Buton and got a political asylum from Sultan Buton, one of the Dutch allies.

The Dutch applied particular strategies to defeat the enemies. The Dutch opposed a kingdom against another in the archipelago.

Arung Palakka went to the Dutch in Batavia to ask for military support to fight against Sultan Hasanuddin. The Dutch warmly welcomed Arung Palakka in Batavia. The Dutch had suffered a significant loss of time and property in the war. They captured an opportunity to conquer Gowa. They opposed Arung Palakka to Sultan Hasanuddin in a military war.

When Arung Palakka went to Batavia, he received a very warm welcome. The Dutch gave the area of Angke in Batavia to Arung

Palakka and his followers. Sultan Hasanuddin was very sad hearing about that. In anticipation, he made some preparation. He improved the forts and put additional canons. He also hired more soldiers. Meanwhile, the Dutch were preparing a large scale of troop. They were ready to give a final blow to the Gowa Kingdom immediately.

In 1662, the Dutch ship of De Walvis entered Makassar waters without any prior notification. The seashore troops of the Gowa Kingdom prevented them from entering the waters. The two opposing troops were engaged in a war. The seashore troops confiscated 16 canons. The Dutch demanded the return of the canons. The Dutch then had a strategy to initiate a civil war. Two years later in 1664, the Dutch invited Sultan Ternate, Sultan Buton, and Arung Palakka to come to a conference in Batavia. They had to fight against Sultan Hasanuddin, and the Dutch promised to give support. Sultan Hasanuddin knew the Dutch strategy. To avoid a civil war from occurring, Sultan Hasanuddin gave in and was willing to be engaged in a peace agreement. Sultan Hasanuddin asked the Dutch not to give excessive favour to Bone, Buton, and Seram. The Dutch declined the request of Sultan Hasanuddin. The Dutch were confirmed to destroy the Gowa Kingdom.

To anticipate a great war against the Dutch, Sultan Hasanuddin had to conquer the kingdoms under the power of the Dutch.

Buton had to be conquered in advance. Sultan Hasanuddin instructed to prepare an expedition to the east. Sultan Hasanuddin sent 700 warships and 20.000 soldiers under the leadership of Admiral Alimuddin Karaeng Bontomarannu, the Sultan of Bima, and Vice Admiral of Gowa Kingdom, the king of Luwu. At the end of October 1666, Admiral Karaeng Bontomarannu conquered Buton. However, the Dutch troops led by Admiral Speelman and Arung Palakka released Buton some moment later. The Dutch had successfully divided the power of the kingdoms in the eastern region of the archipelago. The Dutch opposed them to fight each other.

The Dutch conference in Batavia on 5 October 1666 confirmedly decided to defeat the Gowa Kingdom and took over Makassar. The Dutch troops were led by Cornelius Speelman and were assisted by Arung Palakka and Captain Jongker from Manila. The Dutch allies were instructed to destroy Makassar. The troops comprising 21 large warships, 600 Dutch soldiers, and 400 soldiers of Arung Palakka and Captain Jongker left Batavia on 24 November 1666. The troops arrived in front of Somba Opu Fort on 15 December 1666.

In the centre of Makassar town in the capital town of Gowa and the coastal towns, the situation was very strained in the anticipation of the Dutch attack. The foreign traders living there stopped their commercial activities and began to make shelters.

All canons and troops in all forts had been prepared. Logistics and meals had been prepared for the upcoming months as well. People had also anticipated the war along the coastal area from Tallo to Bantaeng.

What Sultan Hasanuddin worried was that the kingdom of Bone in the defence region of Gowa began to rebel. The war troops of 700 warships under the leadership of Admiral Karaeng Bontomarannu were still in Buton. When the situation was very strained, Speelman sent a representative to meet Sultan Hasanuddin. The representative demanded that Sultan Hasanuddin surrender and paid compensation to the Dutch loss in previous wars. Speelman's demand was an effort of triggering the war. Sultan Hasanuddin replied the demand by saying, "If we are attacked, then we will defend and fight back at our best. We are in the right position. We are defending justness and independence of our country."

The expected moment finally came. Early in the morning on 21 December 1666, Speelman's military troops raised the red flag indicating the attack to Makassar. The Dutch canons fired the balls. The air was full of ammunition smoke. The soldiers of Gowa fought dauntlessly and courageously. A small armed boat approached and attacked the Dutch warship. Under the protection of the heavy rain, the mini troop of Gowa Kingdom attacked Speelman's core military troop. Speelman left Somba Opu and

moved southward leaving the coast.

In Laikang, the southern area of Makassar, Speelman and Arung Palakka's paramilitary troops attempted to land. Gowa's soldiers and the people had waited dauntlessly and courageously. The Dutch soldiers fled in disorder. On 24 December 1666, Speelman's troop fled and left Laikang coast. They sailed southward and landed in Bantaeng on the following day. The commercial ships on the coast were attacked and drowned. Bantaeng and the surrounding 30 villages were subject to the scorched-earth policy. Many people were killed. Houses were burnt down. Rice barns of Gowa Kingdom were burnt down.

The troops of Gowa Kingdom fought courageously. The war occurred fiercely. Head-to-head fights occurred. Victims fell off. After fighting for a whole night and day, Speelman's troops moved backward. He withdrew his soldiers.

To minimize the loss that the Dutch would suffer from the war, Speelman decided to oppose Sultan Hasanuddin to fight against the troops of Buton, Ternate, and Bone. Speelman fled and took no responsibility. Speelman sought a strategy to conquer Sultan Hasanuddin easily.

Speelman's spy reported that the core troops of 700 warships of the Gowa Kingdom under the leadership of Admiral Karaeng Bontomarannu were still in Buton. Speelman thought that it was

the right time for him to destroy the naval force of Sultan Hasanuddin. On 1 January 1667, Speelman's troops arrived in Buton and attacked the troops of Karaeng Bontomarannu who had been tired fighting against the troops of Buton on the ground war. Finally, Karaeng Bontomarannu surrendered unconditionally to Speelman on 4 January 1667. Speelman celebrated the triumph. To Sultan Buton, the Dutch gave a prize of 100 ringgits annually.

Speelman's troops then sailed to Ternate. Arung Palakka sent his troops of 2,000 people to Bone and developed new troops to attack Gowa. In June 1667, Speelman and Sultan Mandarsyah took the troops of Ternate, Bacan, and Tidore to join the troops of Arung Palakka and Captain Jongker. On 7 July 1667, a war broke out. A troop of approximately 7,000 Gowa soldiers unexpectedly attacked. Four days later the Dutch troops sailed to the capital of Gowa Kingdom. On 19 July, Makassar waters had been full of the Dutch warships. Somba Opu Fort had been besieged from the sea.

The decisive war had begun. God tested the leadership of Sultan Hasanuddin. That's how life would have passed. The smell of ammunition and blood was everywhere. Somba Opu Fort served as the central defence of Gowa Kingdom. Sultan Hasanuddin and Sultan Harun Al Rasyid, the King of Tallo personally led the people of Gowa Kingdom. Karaeng Bontosunggumpin led the Ujungpandang fort while Karaeng Popo led the defence in Panakkukang fort.

The war lasted for days and even months. The people of Gowa Kingdom defended their right to be independent people in the world. On 19 August 1667 early in the morning, Galesong Fort was attacked by the Dutch canon. Galesong Fort was a logistic barn. The Kingdom of Makassar kept the rice in the fort. The Dutch burnt Galesong Fort. The people of Gowa Kingdom in Makassar bravely fought. The war was very fierce over the days. In September 1667, Speelman moved his focus. In the ground, the troop of 6,000 soldiers of Arung Palakka and Captain Poolman attacked Galesong and Barombong.

They got a fierce fight from the troops and the people of the Gowa Kingdom. With a large long-reaching canon, the troops of Gowa Kingdom expelled Speelman's troops. On the ground war, Arung Palakka's troops were successfully defeated backward.

Such a disadvantaged condition has led Speelman to ask for additional troops from Batavia. The Dutch headquarter sent five large warships under the command of Captain P. Dopun. On 22 October 1667, Speelman and Dupon's troops besieged Makassar. With large canons, Barombong was attacked incessantly. The people of Gowa were in a terrible condition. They were sad due to the greediness of the Dutch. The condition was even worse since there was a civil war in the eastern regions. With the support of Arung Palakka, Speelman's troops landed in Galesong. Somba Opu was besieged from the ground and the sea. Fierce wars

occurred between the troops of Gowa on the one hand and Bone, Ternate, Buton, and Maluku on the other hand. Victims among the people of the same nations fell off due to the Dutch policy of opposing the kingdoms to each other.

The two opposing troops were very tired. On 5 November 1667, Speelman reported to Batavia that his soldiers had been tired and the fighting spirit had declined. A number of 182 soldiers and 95 matrons fell ill. The soldiers of Buton, Ternate, and Bugis had a stomachache. Speelman demanded additional troops, equipment, and soldiers. Such was also the condition of Sultan Hasanuddin's troops. However, the troops of Sultan Hasanuddin had no support at all. They were extremely militant and extraordinary. Sultan Hasanuddin was anxious with the war and the fort enclosure already lasting for months. After 4 days fighting, the Dutch took over Barombong Fort. However, the spirit of the soldiers of Gowa remained glowing. Sultan Hasanuddin was still capable of going on the war.

Sultan Hasanuddin was known to be wise and knowledgeable. He felt sad since he had to fight against his own family. He had already considered Arung Palakka La Tenri Tatta to Erung as his own brother. Sultan Hasanuddin decided that the war among the people of Makassar and Bugis would have to end. Going on the war would exclusively result in the Dutch advantages.

Speelman's proposed a peace pact. The peace conference between

Speelman and Sultan Hasanuddin was held in Bungaya near the Barombong Fort already conquered by the Dutch. After a number of conferences, on Friday 18 November 1667, a peace pact known as "Cappaya Ri Bungaya" or Bungaya Pact was approved.

The pact did not last long since it brought disadvantages to the Gowa Kingdom. Ujungpandang Fort was submitted to Speelman. Speelman changed the name to "Rotterdam Fort". Speelman also prepared the fort for the defence and attack purposes, since he was sure that the Bungaya Pact would end soon.

Raja Tallo Sultan Harun Al Rasyid, Karaeng Lengkesse, and Arung Matowa Wajo did not recognize the Bungaya Pact. They withdrew the troops. Their ethos of "only the dead will surrender" remained unchanged. They prodded Sultan Hasanuddin to call off the Bungaya Pact. Finally, a war broke on 21 April 1668. They attempted to reclaim Ujungpandang fort (Rotterdam Fort). The war lasted for months. On the Speelman's diary, he wrote, "The war was very fierce. Many Dutch soldiers were killed and wounded. Arung Palakka was also wounded. Every day 7 or 8 Dutch soldiers were buried. Speelman fell ill. 5 medical doctors and 15 blacksmiths died. Only 8 additional people from Batavia remained healthy. In the period of 4 weeks, 139 people were killed in Rotterdam Fort and 52 were killed in the ship".

On 5 August 1668, Karaeng Karunrung took his soldiers to attack Fort Rotterdam. In this attack, Arung Palakka was almost killed.

Speelman demanded additional support from Batavia. The troops and military equipment from Batavia arrived in April 1669. The mouth of large canons was directed to Somba Opu Fort. The Dutch had dug canals. They were in a well-arranged preparation. Eventually, on 15 June 1669, Speelman's troops attacked Somba Opu Fort incessantly. The war lasted days and nights. The Dutch canon fired more than 30,000 cannon balls to Somba Opu Fort. The warriors of Gowa Kingdom perseveringly and courageously fought against the Dutch rifle and cannon attack.

After the 10-day war days and nights, on 24 June 1669 the Somba Opu Fort was totally occupied by the Dutch. Speelman confiscated a number of 272 large and small canons, including the sacred canon of “Anak Mangkasara”. Sultan Hasanuddin moved backward to Kale Gowa Fort in Maccini Sombala and Karaeng Karunrung left his palace in Bontoala to move back to Anak Gowa Fort. Somba Opu Fort was then destroyed. Thousands of kilograms of ammunition exploded the 12-foot thick fort. The explosion resulted in the red colour of the air and caused a sensation as if there was an earthquake. Dead bodies were everywhere. There was a smell of ammunition burnt and the flame was blazing. The whole parts of Somba Opu castle were destroyed. How rude the Dutch was.

After being engaged in the war against the Dutch, Sultan Hasanuddin finally lost.

It was a very long war. The Dutch won the war since they received support from the Sultan Hasanuddin's rivals. "The Rooster from the East" had never faded away. He never fled. Sultan Hasanuddin and his troops defended their birthplace and their fatherland over the time. The Dutch and the allied forces destroyed the food barn. Sultan Hasanuddin kept fighting the Dutch although the physical force and military equipment were limited. Somba Opu could be taken over by the Dutch. Sultan Hasanuddin and his people hid and arranged the military force in Kale Gowa Fort.

Speelman went on dividing the unity of Gowa Kingdom into pieces. This strategy worked well after the Dutch announced "public amnesty". The Dutch would forgive anybody who surrendered. A number of royal officials surrendered. Karaeng Tallo and Karaeng Lengkese declared that they were subject to the Bungaya Pact.

Sultan Hasanuddin had taken an oath that he would never have collaboration with the Dutch. On 29 June 1669, Sultan Hasanuddin resigned as the sixteenth king of Gowa after 16 years of war against the Dutch and a tiring period of kingdom unification in the archipelago. His son I Mappasomba Daeng Nguraga with the title of Sultan Amir Hamzah succeeded him. After resigning from the position, Sultan Hasanuddin spent much of his time teaching Islamic Religion and implanting the sense of

nationalism and unity. On Thursday 12 June 1670 or 23 Muharram 1081 Hijriah in the Islamic calendar, Sultan Hasanuddin passed away at the age of 39 years. He was buried in the royal burying ground for the Gowa kings in the fort of Kale Gowa in Kampung Tamalate.