

# **'The wondrous crocodile' and 'Testimony': Two texts from the Wotu language of South Sulawesi, Indonesia**

written and translated into Indonesian  
by Stefanus Syaib

with introduction, interlinearization,  
annotations and English translation  
by David Mead

2013

**Sulang Language Data and Working Papers:  
Language Texts, no. 3**



Sulawesi Language Alliance  
<http://sulang.org/>

## LANGUAGES

Subject language : Wotu  
Language of materials : English, Indonesian, Wotu

## DESCRIPTION

This paper presents two interlinearized texts in the Wotu language along with annotations and Indonesian and English translations. Both texts are personal narratives told by Stephanus Syuaib, a native speaker of Wotu. The first text is a story about an accident his grandfather experienced and his subsequent healing through visits with a crocodile, while the second concerns the author's own religious conversion.

## KEY WORDS

Indonesia; Sulawesi; Wotu language; texts; first-person narrative; totemism; individual totem; animal totem; visions; religious conversion

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## VERSION HISTORY

Version 1 [22 May 2013] Texts and Indonesian translations originally written circa 1994; interlinearization, notes and English translation completed Spring 2012; formatted for publication May 2013.

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# **‘The Wondrous Crocodile’ and ‘Testimony’: Two texts from the Wotu language of South Sulawesi, Indonesia**

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## **Introduction**

The Wotu language (Austronesian, Western Malayo-Polynesian) is spoken in Indonesia in the province of South Sulawesi at the head of the Gulf of Bone, in the villages of Lampenai and Bawalipu (Masruddin and Wahibah 2009). Based on 1988 demographic data, Vail (1991:61) estimated there were 4,000 speakers of Wotu, but in the present day the language is in significant decline owing to speakers shifting to Bugis and Indonesian. Masruddin and Wahibah (2009) estimate that today Wotu speakers may number as few as 500, with most parents no longer passing the language on to their children.

The two stories included here were told by Stefanus Syuaib. They were written and translated into Indonesian circa 1994, when Stefanus Syuaib was around 63 years old. They are part of a larger project, initiated by Wyn Laidig of the Summer Institute of Linguistics, to compile initial documentation (minimally word lists and sentence lists, and in this case also texts) on the Barang-barang, Laiyolo, Kalao and Wotu languages of South Sulawesi, all of which are small, underdescribed languages belonging to the Wotu-Wolio microgroup (Donohue 2004). While this project resulted in several publications concerning Barang-barang (Laidig and Maingak 1999; Belding, Laidig and Maingak 2001; Smith 2002), the Wotu and other materials were archived without being further processed.

In 2011, I began searching for data on the focus system of Wotu for an historical-comparative paper on the Wotu-Wolio languages (Mead and Smith To appear). Because of the paucity of data on Wotu, I was naturally led to these texts. In order to present these texts to a broader audience, I have interlinearized and annotated the texts and added an English free translation. As far as I know, these are the first Wotu texts ever to be published.

Our collective understanding of Wotu grammar is still in its infancy. Those who desire to know more about patterns of the Wotu language may want to consult Salombe et al. (1987) and Sande et al. (1991) (both of these resources are in Indonesian), or my own *Wotu Grammar Notes* (Mead 2013) (in English).

## Abbreviations

Grammatical abbreviations used in morpheme-by-morpheme glossing of the interlinearized texts are as follows (for more information about the grammatical terms which I use in my analysis of Wotu, see Mead 2012):

ACT	active
APPL	applicative
COMP	completive
CONT	continuous
COP	copula
DIST	distal
IMP	imperative
INCOMP	incompletive
INTR	intransitive
LG	nasal ligature
NEG	negator
NOM	nominalizer
PASS	passive
PROX	proximal
QUEST	question marker
RECIP	reciprocal
REDP	reduplication
REL	relative clause marker

Pronominal forms are glossed according to the following convention:

1S	first person singular	}	+	}	IND	independent
1PN	first person plural inclusive				N	nominative
1PX	first person plural exclusive				A	absolutive
2	second person (unmarked for plurality)				G	genitive
3S	third person singular					
3P	third person plural					
3	third person (unmarked for plurality)					

E.g. 1PN.N = first person plural inclusive nominative prefix, 3S.IND = third person singular independent pronoun, 3.G = third person genitive suffix (singular or plural).

In the gloss line, a question mark preceding a gloss indicates uncertainty, while a double question mark indicates that the meaning of that form is unknown to me. In either case, consult the annotations for possible additional information.

## Orthography

The vowels of Wotu are /i/, /e/, /a/, /o/, /u/ and /ə/ (schwa). In the orthography adopted for these texts, schwa is represented by *ě* (letter e with breve). In addition, the second text also employs *é* (letter e with acute accent), which has been retained even though its significance is unknown.

The consonants of Wotu are /p/, /b/, /m/, /w/, /t/, /d/, /n/, /r/, /l/, /s/, /tʃ/, /dʒ/, /ɲ/, /j/, /k/, /g/, /ŋ/, and, in loan words only, /ʔ/. Following current orthographic practice for Indonesian, the palatals /tʃ/, /dʒ/, /ɲ/ and /j/ are written respectively *c*, *j*, *ny* and *y*, and the velar nasal /ŋ/ as *ng*. Glottal stop /ʔ/ is indicated by apostrophe. All consonants, with the exception of glottal stop, have the potential to be geminated. In addition, the following nasal plus obstruent or sibilant combinations are known to occur: *mp*, *mb*, *nt*, *nr*, *ns*, *nc*, *ngk*, *ngg* and, in loan words only, *nj*. Besides these, no other consonant sequences are known to occur.

When an obvious (or presumed) typographical error has been corrected, a note giving the original spelling has always been placed in the annotations. Nonetheless the careful reader will note that certain variant spellings remain in the text. Variant spellings are principally of three types:

- (a) single versus geminate consonant, e.g. *makalallai*, *makallallai* ‘wondrous, miraculous’;
- (b) presence or absence of *w* or *y* between vowels, e.g. *pua*, *puwa* ‘grandparent’;
- (c) schwa (*ě*) versus regular *e*, e.g. *měttume*, *mettume* ‘like that, thus.’

I have not attempted to harmonize variant spellings, since it is not known which of these variations (if any of them) are meaningful, and which simply reflect inconsistent orthographic practice—and if the latter, which is the bona fide form that should be preserved.

Word breaks for the most part follow the original, even though this, too, is inconsistent in places.

## Text 1: The Wondrous Crocodile

*Buaja*      *Makalallai*  
Crocodile    Wondrous

1. *Puwa-u*                    *iyya*    *i-sanga-e*                    *A*    *Kalama*    *iyarēga*    *Tosaria,*  
grandparent-1S            REL    PASS-name-DIST    Mr.    Kalama    or            Tosaria

*ama-na*    *ina-u,*                    *i-sanga*    *dua-ya*    *Puwa*                    *Kempa*    *lasaba*  
father-3.G    mother-1S.G    PASS-name    also-3.A    Grandparent    Lame            because

*kempa*    *toaya.*                    2.    *Aga*    *saba-na*                    *a-kempa*    *tomai,*    *yameni*  
lame    obvious                    what    reason-3.G    3.N-lame    hither       here.it.is

*carita-na.*  
story-3.G

3. *Puwa-u*                    *tomai*    *jama-jama-na*    *wattu-nna*    *da-po*                    *masagga*  
grandparent-1S.G    hither    REDP-work-3.G    time-3.G    be-INCOMP    healthy

*tuli*    *mu-buau*    *lemba.*                    4.    *Da-mo*    *sa-eyyo*                    *m-ipa-me*    *isia*  
always    ACT-make    boat                    be-COMP    one-day    INTR-go-COMP    3S.IND

*i-pangale*    *mu-lua*    *pongka*    *pappua*    *oge*    *melo-e*                    *i-buau*    *lemba.*  
to-forest    ACT-fell    trunk    wood    big    FUT-DIST    PASS-make    boat

5.    *Wattu-nna*    *pongka*    *pappua*    *oge*    *tomai*    *rabba*                    *malua,*  
time-3.G    trunk    wood    big    hither    topple            felled

*cere-me*    *puwa-u,*                    *iyakiya*    *lasaba*                    *toto-na*    *iyya*    *edo-e*  
run-COMP    grandparent-1S.G    but            because    fate-3.G    REL    NEG-DIST

*waddi*    *i-tolla,*                    *puwa-u*                    *tomai*    *lana*    *pongka*    *pappua*    *oge*  
able    PASS-refuse    grandparent-1S.G    hither    hit    trunk    wood    big

*tomai.*    6.    *Lasaba*    *pongka*    *pappua-e*    *tomai*    *maoge*    *sarro,*  
hither            because    trunk    wood-DIST    hither    big            very

*aga*    *la-melambu-mo*                    *puwa-u*                    *i*    *lara*    *tana.*  
then    3.N-buried-COMP    grandparent-1S.G    at    inside    earth

7.    *Wattu-nna*    *awa*    *ito*                    *matabba-e*    *mu-ita*    *pappua*    *oge*  
time-3.G    arrive    person    many-DIST    ACT-see    wood    big

*malua-e*    *tomai,*                    *ito*                    *matabba-e*    *tomai*    *hera-me*                    *lasaba*  
felled-DIST    hither    person    many-DIST    hither    surprised-PERF    because

- edo*    *la-ita*    *puwa-u*    *iyya*    *manga-lua-e*    *pongka*  
 NEG    3.N-see    grandparent-1S.G    REL    ACT-fell-DIST    trunk
- pappua*    *oge*    *tomai.*    **8.**    *Edo*    *a-masae*    *tappa*  
 wood    big    hither    NEG    3.N-long.time    suddenly
- da*    *bamba*    *bacici*    *a-rango*    *ito*    *matabba-e*    *tomai.*  
 be    sound    small    3.N-hear    person    many-DIST    hither
- 9.**    *I-pelo-me*    *bamba-e*    *tomai,*    *aga*    *la-ita-me*  
 PASS-see-COMP    sound-DIST    hither    then    3.N-see-COMP
- ito-e*    *puwa-u*    *tomai*    *iya-massa-nna*    *aro-na*    *a-lambu*  
 person-DIST    grandparent-1S    hither    REL-all-3.G    body-3.G    3.N-bury
- pongka*    *pappua*    *oge,*    *ba-nna*    *baa-na*    *ba*    *edo*    *la-melambu.*  
 trunk    wood    big    only-3.G    head-3.G    only    NEG    3.N-buried
- 10.**    *Pura*    *da-me*    *i-pale-pale*    *pongka*    *pappua*    *oge*    *tomai*  
 finish    be-COMP    PASS-REDP-cut    trunk    wood    big    hither
- pangngalle-me*    *waddi*    *puwa-u*    *i-ala*    *awa*    *i-lara*  
 just.then-COMP    able    grandparent-1S.G    PASS-take    from    at-inside
- tana-e.*    **11.**    *Dita-me*    *aro-na*    *puwa-u*    *tomai*  
 earth-DIST    ?seen-COMP    body-3.G    grandparent-1S.G    hither
- mambela*    *massa,*    *ba-nna*    *baa-na*    *edo*    *la-mambela.*  
 wounded    all    only-3.G    head-3.G    NEG    3.N-wounded
- 12.**    *Puwa-u*    *tomai*    *wattu-e*    *edo*    *la-monyawa*    *tallu*    *eyyo*  
 grandparent-1S.G    hither    time-DIST    NEG    3.N-conscious    three    day
- tallu*    *m-bongi.*    **13.**    *Pammase-na-ba*    *Puang-alla-taala*    *la-waddi*  
 three    LG-night    compassion-3.G-only    Lord-God-Almighty    3.N-able
- tuwu*    *da-po*    *puwa-u.*    **14.**    *Iyya-tomai*    *wattu-e*    *bacici*  
 live    be-INCOMP    grandparent-1S.G    REL-hither    time-DIST    small
- da-po-u,*    *umur-u*    *pangngalle*    *kira-kira*    *ana*    *ttau.*  
 be-INCOMP-1S.A    age-1S.G    just.then    approximately    six    year
- 15.**    *Puwa-u*    *tomai*    *a-pauli-me*    *sa-ito*    *sanro.*  
 grandparent-1S.G    hither    3.N-medicate-COMP    one-person    shaman
- 16.**    *Sanro-e*    *tomai*    *la-tudu*    *puwa-u*    *tuli*    *monsou*  
 shaman-DIST    hither    3.N-order    grandparent-1S.G    always    seaward

- i-tasi* *mu-panrui* *uwe* *motasi.* **17.** *A-pogau* *me* *puwa-u*  
 at-sea ACT-bathe.in water salty 3.N-do COMP grandparent-1S.G
- tomai* *aga* *la-tudu-a-ya* *sanro-e.* **18.** *Iyyau* *anu*  
 hither what 3.N-order-APPL-3.A shaman-DIST 1S.IND if
- monsou* *puwa-u* *i-tasi* *suranga* *ito* *wina-e,*  
 seaward grandparent-1S.G to-sea with person different-DIST
- tuli* *mupaiyose* *dua-u* *monsou* *i-tasi.*  
 always follow also-1S.A seaward to-sea
- 19.** *Da-mo* *sa-eyyo,* *pura-na-mo* *puwa-u* *manrui*  
 be-COMP one-day finish-3.G-COMP grandparent-1S.G bathe.in
- uwe* *matasi* *mbuli-mo* *yammi.* **20.** *I-tanga* *dala,*  
 water salty return-COMP 1PX.IND at-middle way
- lemba* *iyya* *i-tonangi-ě* *yammi* *mu-luba* *sango* *aga-aga.*  
 boat REL 1PX.N-board-DIST 1PX.IND ACT-collide one REDP-what
- 21.** *Aga-aga-e* *tomai* *manassa* *motae* *buaja.* **22.** *Buaja-e*  
 REDP-what-DIST hither clear that crocodile crocodile-DIST
- tomai* *mene* *i-lemba* *mami.* **23.** *Maeka* *massa-mo* *yammi*  
 hither ascend at-boat 1PX.G afraid all-COMP 1PX.IND
- da-e* *i-lemba.* **24.** *Ba-nna* *puwa-u* *ba* *edo* *la-maeka,*  
 be-DIST at-boat only-3.G grandparent-1S.G only NEG 3.N-afraid
- ka-tawa-tawa* *kabongo* *ba-saiaya.* **25.** *Iyya-tomai* *buaja-e*  
 CONT-REDP-laugh only only-?somewhat REL-hither crocodile-DIST
- mipa* *i-tingao-na* *puwa-u,* *pangngalle* *puwa-u* *a-sapu-sapu*  
 go at-front-3.G grandparent-1S.G just.then grandparent-1S.G 3-REDP-rub
- baa-na* *buaja-e* *tomai.* **26.** *La* *buaja-e* *tomai*  
 head-3 crocodile-DIST hither and crocodile-DIST hither
- a-lepati* *massa* *aro-na* *puwa-u* *iyya* *mambela-e* *da-po.*  
 3.N-lick all body-3.G grandparent-1S.G REL wounded-DIST be-INCOMP
- 27.** *Iyya* *anu* *a-lepati* *sarro-e* *buaja-e* *tomai* *ya-me* *tomai*  
 REL REL 3.N-lick very-DIST crocodile-DIST hither COP-COMP hither
- paa-na* *puwa-u* *iyya* *mapale.* **28.** *Kajajia* *makallallai*  
 thigh-3.N grandparent-1S.N REL broken happening wondrous



*ye tomai mu-pahera massa yammi i-lara lemba-e.*  
 DIST hither ACT-astonish all 1PX.IND at-inside boat-DIST

**29.** *Pura-na-mo a-lepati massa aro-na puwa-u,*  
 finish-3.G-COMP 3.N-lick all body-3.G grandparent-1S.G

*buaja-e tomai mono-me mbuli i-turungnga pangngalle*  
 crocodile-DIST hither descend-COMP return at-river just.then

*padda a-salai lemba mami.*  
 disappeared 3.N-leave boat 1PX.G

**30.** *Mettu-me tomai kajajia, anu monsua yammi*  
 like.that-COMP hither happening if enter 1PX.IND

*i-tasi, iyya-tomai buaja-e tuli a-palubai aro-na lemba*  
 at-sea REL-hither crocodile-DIST always 3.N-collide body-3.G boat

*mami, la-ene pole i-lara lemba mu-lepati nrua-na*  
 1PX.G 3.N-ascend again at-inside boat ACT-lick sickness-3.G

*puwa-u.* **31.** *Gangka-na mole nruwa-na puwa-u,*  
 grandparent-1S.G arrive-3.G healed sickness-3.G grandparent-1S.G

*lassabari a-lepati-na buaja-e tomai.* **32.** *Iyakiya*  
 ?because NOM-lick-3.G crocodile-DIST hither but

*puwa-u kempa-me sile lattu mate-na.*  
 grandparent-1S.G lame-COMP pity until die-3.G

**33.** *Daa-mo sa-m-bongi a-carita puwa-u motae,*  
 be-COMP one-LG-night 3.N-tell grandparent-1S say

*“Iyya-tomai buaja-e mu-papaja-e nruwa-u tomai, iyya-me-tomai*  
 REL-hither crocodile ACT-heal-DIST sickness-1S hither COP-COMP-hither

*putinēi rapi-u.”*  
 sibling twin-1S

**34.** *A-sanga puwa-u wattu-nna da-po manggura*  
 3.N-name grandparent-1S.G time-3.G be-INCOMP young

*la i-carita awa i ina-na puwa-u tomai motae,*  
 and PASS-tell from at mother-3.G grandparent-1S.G hither say

*wattu-ě-nna jaji puwa-u, awa i-lara ompo-nna ina-na*  
 time-DIST-3.G be.born grandparent-1S.G from at-inside belly-3.G mother-3.G

*suranga-ya*      *buaja*      *bacici*      *sumanna*      *cicca-e*      *měnsuwu*  
with-3.A      crocodile      small      like      house.gecko-DIST      exit

*i-lara*      *ompo.*      **35.** *Aga*      *iyya-tomai*      *buaja-e*      *i-bawa-me*  
at-inside      belly      then      REL-hither      crocodile-DIST      PASS-bring-COMP

*mono*      *i-turungnga.*      **36.** *La-tuwu-mo*      *buaja-e*      *tomai*      *měmbali*  
descend      at-river      ?3.N-live-COMP      crocodile-DIST      hither      become

*maoge.*      **37.** *Anu*      *daa*      *sussa-nna*      *puwa-u*      *biasa*  
big      if      be      difficulty-3.G      grandparent-1S.G      usually

*buaja-e*      *tomai*      *awa*      *mu-tulu-a.*  
crocodile-DIST      hither      arrive      ACT-help-3.A

**38.** *Měttu-me*      *tomai*      *carita-na*      *i-sanga-e*      *Pua*  
like.that-COMP      hither      carita-3.G      PASS-name-DIST      Grandfather

*Kempa.*  
Lame

**39.** *Sema*      *ito*      *edo*      *la-tanrai*      *i-sanga-e*      *Pua*  
who      person      NEG      3.N-know      PASS-name-DIST      Grandparent

*Kempa*      *i*      *Wotu?*      **40.** *Ya-massa-nna*      *si-umur-u*      *lattu*      *i-tamene-na*  
Lame      at      Wotu      REL-all-3.G      RECIP-age-1S.G      arrive      at-above-3.G

*a-sani*      *massa*      *i-sanga-e*      *Pua*      *Kempa*      *i*      *Wotu,*      *lasaba*  
3.N-know      all      PASS-name-DIST      Grandparent      Lame      at      Wotu      because

*isia*      *pura*      *membali*      *ima*      *i-masigi*      *maoge*      *i*      *Wotu.*  
3.IND      finish      become      imam      at-mosque      big      at      Wotu

**41.** *Puwa-u*      *tomai*      *mate*      *i-lara*      *umur*      *sio*      *pulu*  
grandparent-1S.G      hither      die      at-inside      age      nine      ten

*pitu*      *ttau.*  
seven      year

## Notes

1. *lasaba* ‘because’ probably bimorphemic, conjunction *la* ‘and, or, than, until, with the result that’ plus *saba* ‘reason.’

2. *tomai* ‘hither,’ a demonstrative containing the element *mai* ‘toward here,’ but the meaning / source of *to-* is unknown, possibly cognate with the deictic element found in

either Malay *itu* or *atas*. Regardless of its literal meaning, *tomai* is used throughout this story as the principal demonstrative with anaphoric reference, ‘the aforementioned.’

5. *lana* ‘hit (target)’, Indonesian *kena*.

8. *Da bamba bacici* ‘there was a small sound,’ Wotu *bamba* apparently can mean both ‘sound’ and/or ‘voice.’

9. *banna*, bimorphemic analysis as *ba* plus third person singular *-nna* is speculative; *banna baana ba* ‘only his head alone,’ see similar expression in sentence 24.

11. *Ditame*, with stem *ita* ‘see,’ but the analysis of this form is uncertain. Cf. *diita mangasikko* ‘seen stealing’ (Sande et al. 1991:62).

11. *banna* ‘only,’ original has *banua* (‘house’), assumed to be a typographical error. See note to sentence 9.

14. *Iyya tomai wattue* ‘at that time,’ the meaning or function of *Iyya tomai* is unknown. See also the note to sentence 25.

16. *monsou* ‘seaward,’ probably implying motion, that is ‘go in a seaward direction, head toward the sea.’

16. *mupanrui* ‘bathe in,’ derived from the intransitive stem *manriiu*.

17. *Apogau* ‘he did,’ stem *pogau* ‘do, execute, carry out.’

18. *anu* ‘if, when, whenever.’

18. *mupaiyose* ‘follow,’ Salombe et al. (1987:27) spell this form *mupaose*; apparently intransitive, despite the *mu-* onset. Could this form originally be compounded from *muipa* ‘go’ + *ose* ‘follow’?

19. *manrui* ‘bathe in,’ but one might expect *mupanrui* as in sentence 16; perhaps the form seen here is influenced by the intransitive stem *manriiu* ‘bathe’ (?).

24. *kabongo* ‘only, nothing other than,’ corrected from original *ka bongo*.

24. *basaiaya*, with prefix *ba-* ‘only,’ *saiaya* unknown, but probably a reduplicated form of the interrogative pronoun *saiya* ‘how many, how much’ is intended (properly: *saiya-iyā*), in which case the meaning of the whole would be ‘only somewhat, only so much, only however much.’ Alternatively, *basaiaya* may be a typographical error for intended *basaiya* (without reduplication of the interrogative pronoun).

25. *Iyya tomai buajae* ‘that crocodile,’ why the storyteller uses the construction *iyya tomai buajae* here and in sentences 30, 33 and 35, versus *buajae tomai* elsewhere (see sentences 22, 25, 26, 27, 29, 31, 36, 37), is unknown.

27. *yame tomai*, an expression which serves as the copula in equative clauses. The same construction is found in sentence 33.

29. *lemba* ‘boat,’ corrected from original *leimba*.

31. *Gangkana*, the stem *gangka* perhaps means ‘arrive, become, reach a state of completion’ (Indonesian *sampai*).

31. *lasabarri* ‘because’ possibly this form is a verb rather than a conjunction, viz. this sentence may literally run: ‘the crocodile’s licking, it caused my grandfather’s sickness becoming healed.’

33. *puwau* ‘my grandparent,’ corrected from original *puwauwu*.

34. *manggura* ‘young,’ in other sources on Wotu spelled *mangura*. Perhaps the author intended a geminate consonant, *mangngura* (?)

34. *sumanna* ‘with, like, as,’ probably, or at least originally, bimorphemic: *suma* (meaning unknown, ‘form’ ?, ‘spirit’ ?) plus third person possessive *-nna*.

36. *Latuwumo* ‘it lived,’ onset *la* is interpreted as the third person nominative prefix, but could it instead be the conjunction *la* ‘and’?

40. *itamেনena* ‘above,’ corrected from original *itamenen*.

### ***English translation***

#### The Wondrous Crocodile

1. My grandfather, who is named Mr. Kalama or Tosaria, my mother’s father, is also called Puwa Kempa [which means Grandpa Lame], because he indeed is crippled. 2. Here is the story of what caused him to be lame.

3. My grandfather, at the time that he was still healthy, his work was making boats. 4. One day he went to the jungle to fell a large tree to be made into a boat. 5. When that tree toppled, my grandfather ran, but because of fate which cannot be refused, that big tree struck my grandfather. 6. Because that tree was big, my grandfather was buried in the ground. 7. When many people came and saw that big tree which was felled, they were surprised because they didn’t see my grandfather, who had felled that big tree. 8. Not long after, suddenly there was a small sound heard by those many people. 9. They looked for the sound, then they found my grandfather, whose entire body was buried by that tree, only his head alone wasn’t buried. 10. After that big tree had been chopped up, then was my grandfather able to be taken from out of the ground. 11. My grandfather appeared all wounded, only his head wasn’t wounded. 12. My grandfather, the time that he was unconscious was three days and three nights. 13. Only by the favor of God was my grandfather still able to live. 14. At that time I was still small, my age then was around six years old.

15. My grandfather at that time was treated by a shaman. 16. That shaman ordered my father to regularly go to the sea and bathe in salt water. 17. My grandfather did what he was ordered by the shaman. 18. If my grandfather went down to the sea with other people, I also went along down to the sea.

19. One day, after my grandfather had bathed in salt water, we returned. 20. In the middle the way, our boat collided with something. 21. What it was turned out to be a crocodile. 22. Then that crocodile got into our boat. 23. All of us on the boat were afraid. 24. Only my grandfather alone wasn't afraid, all he did was laugh. 25. The crocodile went before my grandfather, then my grandfather stroked the crocodile. 26. Then the crocodile licked my grandfather's entire body which was still wounded. 27. That which the crocodile licked a lot was my grandfather's thigh which was broken. 28. This miraculous event astonished all of us in the boat. 29. After the crocodile had licked by grandfather's entire body, it went back down into the river, then it disappeared leaving our boat.

30. Thus it was, if we went into the sea, that crocodile always collided with our boat, climbed again inside the boat and licked my grandfather's wounds. 31. My grandfather's pain was healed because of the licking of that crocodile. 32. But my grandfather was lame, poor thing, until he died.

33. One night, my grandfather related a story, saying, "That crocodile that healed my sickness, is my twin sibling."

34. My grandfather said that when he was still young, it was told by the mother of my grandfather that when my grandfather was born, from inside his mother's womb with him came out a small crocodile like a house gecko from inside the womb. 35. That crocodile was brought down to the river. 36. The crocodile lived, becoming big. 37. If my grandfather had troubles, that crocodile often came and helped him.

38. Thus is the story of the one who is called Pua Kēmpa [Grandpa Lame].

39. Who doesn't know the one who is named Pua Kēmpa [Grandpa Lame] in Wotu?  
40. All who are my age or older all know the one who is named Pua Kēmpa in Wotu, because he used to be the imam at the Big Mosque in Wotu.

41. My grandfather died at the age of ninety-seven years old.

### ***Indonesian translation***

Buaya Ajaib

1. Kakek saya yang bernama La Kalama alias Tosariya, ayah dari ibu saya digelar juga Puwa Kempa atau Kakek Pincang, sebab memang dia pincang. 2. Apa yang menyebabkan dia pincang itu, inilah ceritanya.

3. Kakek saya tersebut pekerjaannya waktu dia masih sehat, pekerjaannya membikin perahu. 4. Pada suatu hari dia pergi ke hutan untuk menebang pohon kayu besar yang akan

dibikin perahu. 5. Pada waktu pohon besar itu rebah, kakek saya berlari, tetapi karena nasib yang tidak bisa ditolak, kakek saya tersebut dikena pohon kayu besar itu. 6. Karena pohon kayu tersebut terlalu besar, maka kakek saya tertimbun kedalam tanah. 7. Pada waktu orang-orang banyak datang melihat pohon kayu besar yang rebah itu, orang-orang heran semua karena tidak melihat kakek saya, yang tadi menebang pohon kayu yang besar itu. 8. Tidak lama kemudian ada suara kecil di dengar oleh orang banyak itu. 9. Dicarilah suara itu, maka diketemukanlah kakek saya yang seluruh badannya sudah tertimbun oleh pohon kayu besar itu, hanya sisa kepalanya saja yang tidak tertimbun. 10. Nanti setelah pohon kayu besar itu dipotong-potong barulah kakek saya dapat diambil dari dalam tanah. 11. Kelihatanlah badan kakek saya luka semua dikena pohon kayu besar itu, hanya kepalanya saja yang tidak luka. 12. Kakek saya pada waktu itu pingsan selama tiga hari tiga malam. 13. Hanya karena kasihNya Tuhan saja sehingga kakek saya dapat hidup. 14. Pada waktu kejadian ini, saya masih kecil, umur saya kira-kira baru enam tahun.

15. Kakek saya pada waktu itu dirawat oleh seorang dukun. 16. Dukun tersebut menyuruh kakek saya selalu kelaut untuk mandi air asin. 17. Kakek saya melaksanakan apa yang disurukan oleh dukun tersebut. 18. Kalau kakek saya kelaut dengan orang lain saya juga ikut selalu kelaut.

19. Pada suatu hari, setelah kakek saya mandi air asin kembalilah kami. 20. Ditengah jalan, perahu kami menabrak sesuatu. 21. Ternyata yang ditabrak perahu kami itu, adalah seekor buaya. 22. Buaya tersebut lalu naik keperahu kami. 23. Kami semua didalam perahu ketakutan. 24. Hanya kakek saya yang tidak merasa takut, dia hanya tertawa-tawa saja. 25. Buaya tersebut pergi dihadapan kakek, lalu kakek mengelus-elus kepala buaya tersebut. 26. Lalu buaya itu menjilat seluruh badan kakek yang masih luka. 27. Yang selalu dijilat berkali-kali ialah paha kakek yang patah. 28. Kejadian yang ajaib ini membikin kami semua didalam perahu merasa heran sekali. 29. Setelah menjilat seluruh badan kakek, buaya tersebut turun kembali ke sungai lalu hilang meninggalkan perahu kami.

30. Begitulah kejadian, kalau kami kelaut buaya tersebut selalu menabrak perahu kami lalu naik lagi didalam perahu menjilat luka kakek. 31. Oleh karena jilatan buaya tersebut penyakit kakek menjadi sembuh. 32. Tetapi kakek sudah cacat atau pincang seumur hidup.

33. Pada suatu malam berceritalah kakek saya, ia mengatakan bahwa buaya yang menyembuhkan penyakit saya itu adalah saudara kembar saya.

34. Kakek saya mengatakan waktu dia masih muda diceritakan oleh ibu kakek, bahwa pada waktu kakek dilahirkan dari rahim ibu kakek, kakek lahir bersama dengan seekor buaya kecil seperti cecak keluar dari rahim ibu kakek. 35. Buaya kecil itu dibawa kesungai. 36. Hiduplah buaya tersebut menjadi besar. 37. Kalau kakek dalam keadaan susah biasa buaya tersebut datang menolong kakek.

38. Demikianlah ceritanya yang dinamai Pua Kĕmpa atau Kakek Pincang.

39. Siapa yang tidak kenal yang dinamai Pua Kěmpa (Kakek Pincang) di Wotu?  
 40. Semua seumur saya keatas mengenal semua yang dinamai Pua Kěmpa di Wotu, sebab dia bekas imam di Mesjid Besar di Wotu.

41. Kakek saya tersebut meninggal dunia dalam usia sembilan puluh tujuh tahun.

## Text 2: Testimony

*Pappesabbi*

Testimony

1. *Yau sitonga-tonganna adulu agama-u, agama Salla,*  
 1S.IND in.actuality earlier religion-1S.G religion Islam  
*iyakiya makokoni agama-u, agama Kristěn. 2. Perennu*  
 but now religion-1S.G religion Christian how  
*tomai la-u-ensuani agama Kristěn? 3. Rango-me mao*  
 hither and-1S.N-enter religion Christian hear-COMP ??

*la-u-carita-o.*  
 and-1S.N-tell-2.A

4. *Daa sa-m-bongi, ya-mo-tomai i-bongi-na Sattu-e*  
 be one-LG-night REL-COMP-hither at-night-3.G Saturday-DIST  
*i-tanggala dua-pulu alima bula sa-pulu duango tau*  
 at-date two-ten five month one-ten two year  
*sa-n-sou sio atu walu-pulu duango, i Masigi*  
 one-LG-thousand nine hundred eight-ten two at Mosque  
*Raya Ujung Pandang, pura-u-mo maturu, tumongko-mo-u*  
 Great Ujung Pandang finish-1S.G-COMP sleep sit-COMP-1S.A  
*mo-sumbayya tahajju (sumbayya tanga bongi). 5. Pura*  
 INTR-pray tahajjud prayer middle night finish  
*tomai-yya mu-baca-mo doa-u. 6. Doa-u tomai*  
 hither-3.A ACT-read-COMP prayer-1S.G prayer-1S.G hither  
*u-parappa suranga doa iyya da-e i-lara Akorae,*  
 1S.N-close with prayer REL be-DIST at-inside Qur'an  
*ya-mo-tomai Sura Al-Fatihah, oni-na:*  
 REL-COMP-hither Surah Al-Fatihah sound-3S.G

Bismillahir-Rahmanir-Raheem  
 Al-Hamdu Lil-lahi Rabbil-'Alameen  
 Ar-Rahmanir-Raheem  
 Maliki Yawmid-Deen  
 'Iyaka Na'budu Wa 'Iyaka Nasta'een  
 Ihdinas-Siratal-Musta-qeem  
 Siratal-Ladheena 'An' amta 'Alay-him  
 Ghayni-Maghdhoubi 'Alay-him Wa La-dhallee.

7. *Battua-nna:*

meaning-3S.G

8. “*Ya-massa-nna pappuji-e a-punnai Alla-ta'aala pua-na*  
 REL-all-3.G praise-DIST 3S.N-possess God-Almighty lord-3S.G

*ya-massa-nna lino-ě. 9. Puang-alla-ta'aala iyya kumina*  
 REL-all-3.G world-DIST Lord-God-Almighty REL most

*makkamase la-masempo. 10. Pua iyya punnai-yye eyyo*  
 compassionate and-generous Lord REL possess-DIST day

*pappebali. 11. Yo ba Pua i-somba, suranga yo ba*  
 recompense 2.IND only Lord PASS-worship with you only

*Pua i-pomani tulungi. 12. Paitai-yyu Pua dala mallai,*  
 Lord PASS-request help show-1S.A Lord way straight

*iyya me-tomai dala-na ito pura-e mu-doi*  
 REL COMP-hither way-3.G person finish-DIST 2.N-give

*as-sanna-sanna-nga. 13. Balia dala-na ito mu-cacca-e*  
 NOM-REDP-happy-NOM NEG way-3.G person 2.N-hate-DIST

*suranga ito pusa-e. 14. Tarima-ya pomani doa-u Pua.”*  
 with person lost-DIST receive-3.A request prayer-1S.G Lord

15. *Iyya pura-u-mo mo-mani doa, tappa da*  
 REL finish-1.G-COMP INTR-request prayer suddenly be

*bamba moni, masarro oni-na u-rango motae, “E, yo*  
 voice make.sound powerful sound-3.G 1S.N-hear say hey 2.IND

*mo-mani doa-e, ita-ya i-tamene!” 16. Toidda mo-u*  
 INTR-request prayer-DIST see-3.A at-above started COMP-1S.A

*la-motae ati-u, “Sema tomai mu-gorai-yyu?” 17. Suranga*  
 and-say heart-1S.G who hither ACT-call-1S.A with



- ati maeka la bata-bata mo-paita-mo-u i-tamene.*  
heart afraid and hesitant INTR-look-COMP-1S.A at-above
- 18.** *Hera sarro mo-u lasaba uw-ita-ya allu maapa*  
surprised very COMP-1S.A because 1S.N-see-3S.A cloud thick
- tobungkalli, pangngalle uw-ita batara-e millo buke bintala.*  
opened then 1S.N-see heaven-DIST shine full star
- 19.** *Palle i-tanga-tanga-na batara-e tomai përsis*  
then at-REDP-middle-3S.G heaven-DIST hither exactly
- uw-ita i-tamene-u daa uw-ita tajang iyarega cahaya*  
1S.N-see at-above-1S.G be 1S.N-see brightness or radiance
- motappa ito, maro. 20. Lasaba edo u-poli mu-ita-ya,*  
have.form person stand because NEG 1S.N-able ACT-see-3.A
- lasaba cahaya motappa ito-e tomai millo sarro*  
because radiance have.form person-DIST hither shine very
- sumanna cahaya latte, aga la-u-cuku-mo.*  
like radiance lightning.bolt then and-1S.N-bow-COMP
- 21.** *Wattu cuku, motae pole bamba-e tomai mo-pau motae,*  
time bow say again voice-DIST hither INTR-speak say
- “Aga mu-jama e makokoni balia da-po anu tonga-tonga.”*  
what 2S.N-work DIST now NEG be-INCOMP REL REDP-true
- 22.** *U-rango-na bamba-e tomai, motae me ati-u,*  
1S.N-hear-3.G voice-DIST hither say COMP heart
- pata pulu-mo ttau mo-sumbayya-u la a-sanga da-pe*  
four ten-COMP year INTR-pray-1S.A and 3.N-name be-INCOMP
- motae aga u-jama-eni alia da-po tonga-tonga.*  
say what 1S-work-PROX NEG be-INCOMP REDP-true
- 23.** *Motae me ati-u i-lara, “O, Pua, anu iyya*  
say COMP heart-1S.G at-inside oh Lord if REL
- u-jama-eni alia da-po tonga-tonga, paitai-yu dala*  
1S.N-work-PROX NEG be-INCOMP REDP-true show-1S.A way
- pua, la-uw-ita-ya anu tongnga-tongnga-e.” 24. Iyya tomai*  
?lord so.that-1S.N-see-3.A REL REDP-true-DIST REL hither

<i>anu</i> REL	<i>mo-bamba-e</i> INTR-voice-DIST	<i>a-sani</i> 3S.N-know	<i>lara</i> inside	<i>ati-u.</i> heart-1S.G	<b>25.</b>	<i>Aga</i> then	<i>u-rango</i> 1S.N-hear
<i>pole</i> again	<i>bamba-e</i> voice-DIST	<i>tomai</i> hither	<i>motae,</i> say	<i>“Ose-ya</i> follow-3.A	<i>dala-na</i> way-3.G	<i>Yěsus!”</i> Jesus	
<b>26.</b>	<i>Sumanna</i> like	<i>motae</i> say	<i>laana</i> hit	<i>latte</i> lightning.bolt	<i>aro-u,</i> body-1S.G	<i>la-u</i> and-1S.N	
<i>parrangi</i> endure.silently	<i>mu-ita</i> ACT-see	<i>pole</i> again	<i>i-tamene,</i> at-above	<i>la-uw-ita</i> and-1S.N-see	<i>da-pe</i> be-INCOMP		
<i>cahaya</i> radiance	<i>motappa</i> have.form	<i>ito-e</i> person-DIST	<i>tomai</i> hither	<i>kedo-kedo,</i> REDP-move	<i>pangngalle</i> then		
<i>padda</i> lost	<i>i-pakita-u.</i> at-sight-1S.G	<b>27.</b>	<i>Iyakiya</i> but	<i>oni-na</i> sound-3.G	<i>bamba-e</i> voice-DIST	<i>tomai</i> hither	
<i>isao</i> prior	<i>motae,</i> say	<i>“Ose-ya</i> follow-3.A	<i>dala-na</i> way-3.G	<i>Yěsus,”</i> Jesus	<i>měmbali</i> become	<i>bici-bici</i> whisper	<i>alusu</i> fine
<i>iyya</i> REL	<i>tuli</i> always	<i>mo-ganggu-e-ya.</i> INTR-bother-DIST-?3.A	<b>28.</b>	<i>Ĕdo</i> not	<i>a-masae</i> 3.N-long.time	<i>tomai,</i> hither	
<i>tappa</i> suddenly	<i>sumanna</i> like	<i>ito</i> person	<i>i-sembau,</i> PASS-kick	<i>tappa</i> suddenly	<i>u-salai</i> 1S.N-leave	<i>sura-nna</i> place-3.G	
<i>tumongko-u,</i> sit-1S.G	<i>pangngalle</i> then	<i>mensuwu</i> exit	<i>i-saliwwa</i> at-outside	<i>masigi,</i> mosque	<i>la-uw-ipa-mo</i> and-1S.N-go-COMP		
<i>mo-langa</i> INTR-walk	<i>i-tanga</i> at-middle	<i>bongi-e</i> night-DIST	<i>tomai,</i> hither	<i>edo</i> NEG	<i>u-sani-a</i> 1S.N-know-3.A	<i>motae</i> that	
<i>umbe</i> where	<i>u-pasi,</i> 1S.N-headed	<i>la-tuli</i> and-always	<i>a-ganggu</i> 3.N-bother	<i>dua-u</i> also-1S.A	<i>bici-bici</i> whisper	<i>alusu</i> fine	
<i>motae,</i> say	<i>“Ose-ya</i> follow-3.A	<i>dala-na</i> way-3.G	<i>Yěsus.”</i> Jesus	<b>29.</b>	<i>La-tuli</i> and-always	<i>mo-tana</i> INTR-answer	<i>dua</i> also
<i>ati-u</i> heart-1S.G	<i>motae,</i> say	<i>aga,</i> what	<i>suranga</i> with	<i>sema</i> who	<i>tomai</i> hither	<i>mu-papittunui?</i> ACT-??	
	<b>30.</b>	<i>Mittu-me</i> like.that-COMP	<i>tomai</i> hither	<i>u-alami</i> 1S.N-experience	<i>bongi-e</i> night-DIST	<i>tomai</i> hither	
<i>lattu</i> arrive	<i>ranna-eyyo.</i> dawn-day	<b>31.</b>	<i>Mawalla-nna-mo</i> sunshine-3.G-COMP	<i>mensua-mo-u</i> enter-COMP-1S.A			

- i-banua-na*      *sisani-u*                      *la-u-pau-wa-ya*                      *aga*  
at-house-3.G      acquaintance-1S.G      and-1S.N-speak-APPL-3.A      what
- u-alami*                      *bongi-e*                      *tomai.*      **32.** *U-carita-me*                      *motae*  
1S.N-experience      night-DIST      hither                      1S.N-relate-COMP      say
- i-bongi*      *mu-ita-u*                      *tajang*                      *iyarega*      *cahaya*                      *motappa*      *ito,*  
at-night      ?ACT-see-1S.A      brightness      or                      radiance                      have.form      person
- maro,*      *la-tudu-u*                      *mu-ose*                      *dala-na*      *Yěsus.*                      **33.** *Motae-me*  
stand      3S.N-order-1S.A      ACT-follow      way-3.G      Jesus                      say-COMP
- sisani-u*                      *tomai,*      “*Ta-ensua*                      *i-gareja-e*                      *saiyye-ni.*”  
acquaintance-1S.G      hither      1PN.N-enter      at-church-DIST      later-this
- 34.** *Ĕyyo-eni,*      *eyyo*      *Natal,*      *eyyo*      *jaji-na*                      *Pua*      *Yěsus.*  
day-this      day      Birth      day      promise-3.G      Lord      Jesus
- 35.** *Mu-rango*      *pau-na*                      *sisani-u*                      *tomai*      *mamongngo*      *ati-u,*  
ACT-hear      speak-3.G      acquaintance-1S.G      hither      ache                      heart-1S.G
- lasaba*      *a-tudu-u*                      *měnsua*      *i-gareja-e,*                      *anu*      *edo*      *daa*  
because      3.N-order-1S.A      enter      at-church-DIST      REL      NEG      be
- u-pogau-wa.*      **36.** *Iyakiya*      *mo-běci*                      *pole*      *talinga-u*                      *motae:*  
1S.N-do-?APPL                      but                      INTR-whisper      again      ear-1S.G                      say
- “*Ose-ya*                      *dala-na*                      *Yěsus.*”      **37.** *Lasaba*                      *parenta-na*                      *ito*  
follow-3.A                      way-3.G                      Jesus                      because                      command-3.G                      person
- mo-bici-e*                      *dia*      *yau*      *tomai,*                      *aga*                      *u-pattui-me*                      *i-lara*  
INTR-whisper-DIST      to      1S.IND      hither                      then                      1S.N-decide-COMP      at-inside
- ati-u*                      *motae,*      *ya,*                      *elona-mo*                      *mensua*                      *i-gareja-e-yyu*  
heart-1S.G      say      yes                      allow-COMP                      enter                      at-church-DIST-1S.A
- eyyo-eni.*      **38.** *Lima*      *pulu*      *sango*      *tau*                      *umur-u*                      *pangngalle-nna*  
day-PROX                      five      ten      one      year                      age-1S.G                      then-3.G
- u-lenra*                      *i-sanga-e*                      *gareja.*      **39.** *Pura-na-mo*                      *ito-e*  
1S.N-tread                      PASS-name-DIST                      church                      finish-3.G-COMP                      person-DIST
- mo-garěja,*                      *s-ita-mo-u*                      *Pěnděta-e*                      *iyya*      *i-sanga-e*  
INTR-church                      RECIP-see-COMP-1S.A                      Pastor-DIST                      REL                      PASS-name-DIST
- Paulus*      *Yědidyah.*      **40.** *U-pau-wa-me*                      *aga*      *u-alami*  
Paulus      Yedidyah                      1S.N-speak-3.A-COMP                      what                      1S.N-experience

<i>i-bongi.</i> at-night	<b>41.</b>	<i>Suranga</i> with	<i>asinosa</i> affection	<i>Pëndeta-ě</i> Pastor-DIST	<i>tomai</i> hither	<i>la-tudu-u</i> 3.N-order-1S.A		
<i>sumbura</i> stay		<i>i-gareja-e.</i> at-church-DIST	<b>42.</b>	<i>Sitongnga-tongnganna</i> in.actuality	<i>edo</i> NEG	<i>u-melo</i> 1S.N-will		
<i>sumbura</i> stay		<i>i-gareja-e,</i> at-church	<i>iyakiya</i> but	<i>m-oni</i> INTR-sound	<i>pole</i> again	<i>talinga-u</i> ear-1S.G	<i>motae</i> say	
<i>“Ose-ya</i> follow-3.A		<i>dala-na</i> way-3.G	<i>Yěsus.”</i> Jesus	<b>43.</b>	<i>Aga</i> then	<i>u-sumbura-mo</i> 1S.N-stay-COMP		
<i>mo-banni</i> INTR-overnight		<i>i-gareja-e.</i> at-church-DIST	<b>44.</b>	<i>Gareja-e</i> church-DIST	<i>tomai</i> hither	<i>sanga-na</i> name-3.G	<i>Garěja</i> Church	
<i>Pětra</i> Petra	<i>i</i> at	<i>jalan</i> street	<i>Sungai</i> Sungai	<i>Saddang</i> Saddang	<i>nomoro</i> number	<i>talupulu,</i> three-ten	<i>Ujung</i> Ujung	<i>Pandang.</i> Pandang
	<b>45.</b>	<i>I</i> at	<i>garěja-e</i> church-DIST	<i>tuli</i> always	<i>u</i> 1S.N	<i>bayangka</i> reflect.on	<i>tajang</i> brightness	<i>iyarega</i> or
<i>cahaya</i> radiance		<i>motappa</i> have.form	<i>ito-e</i> person-DIST	<i>iyya</i> REL	<i>pura-e</i> finish-DIST	<i>uw-ita</i> 1S.N-see		
<i>i-bongi-e</i> at-night-DIST		<i>tomai,</i> hither	<i>la-tuli</i> and-always	<i>mo-tana</i> INTR-ask	<i>ati-u:</i> heart-1S.G	<i>aga</i> what	<i>tomai</i> hither	
<i>tajang</i> brightness		<i>iyarega</i> or	<i>cahaya</i> radiance	<i>motappa</i> have.form	<i>ito-e</i> person-DIST	<i>tomai?</i> hither		
<b>46.</b>	<i>Suranga</i> with	<i>sema</i> who	<i>tomai</i> hither	<i>tuli</i> always	<i>mo-bici</i> INTR-whisper	<i>alusu</i> fine	<i>motae,</i> say	
<i>“Osě-ya</i> follow-3.A		<i>dala-na</i> way-3.G	<i>Yěsus?”</i> Jesus					
	<b>47.</b>	<i>Daa</i> be	<i>mo</i> COMP	<i>sa-m-bongi,</i> one-LG-night	<i>i-bongi-na</i> at-night-3.G	<i>Sattu-e</i> Saturday	<i>i-tanggala</i> at-date	
<i>sango</i> one	<i>bula</i> month	<i>sango</i> one	<i>tau</i> year	<i>sa-n-sou</i> one-LG-thousand	<i>sio</i> nine	<i>atu</i> hundred	<i>walu-pulu</i> eight-ten	
<i>taluang,</i> three	<i>kira-kira</i> around	<i>tette</i> beat	<i>sango</i> one	<i>i-tanga</i> at-middle	<i>bongi-e,</i> night-DIST	<i>i-gareja</i> at-church		
<i>u-surani-e</i> 1S.N-occupy-DIST		<i>mo-banni,</i> INTR-stay.night	<i>anggota-na</i> member-3.G	<i>gareja-e</i> church-DIST	<i>tomai,</i> hither			

*pura-na-mo*    *ito-e*            *mo-gareja*    *mu-lapasa*    *tau*    *sa-n-sou*  
 finish-3.G-COMP    person-DIST    INTR-church    ACT-free    year    one-LG-thousand

*sio*    *atu*            *walu*    *pulu*    *duango,*    *i-bage-a-me*                    *aya-aya*  
 nine    hundred    eight    ten    two    PASS-divide-APPL-COMP    REDP-verse

*Kitta,*            *sumanna*    *ito*            *mu-bage*            *loterei,*    *lasaba*    *iyya*    *tomai*  
 Bible            like            person    ACT-divide    lottery    because    REL    hither

*aya-aya*    *Kitta-e*            *iy-uki-ya*            *i-lara-na*            *karatassa*    *pura-e-mo*  
 REDP-verse    Bible-DIST    PASS-write-3.A    at-inside-3.G    paper    finish-DIST-COMP

*i-lullu,*            *pangngalle*    *i-doi*            *ito-e*            *tosangona.*    **48.**    *Yau*  
 PASS-roll.up    then            PASS-give    person-DIST    individually    1S.IND

*i-doi*            *dua*    *sango.*    **49.**    *U-bungkalli*    *me*            *karatassa*    *i-lullu-e*  
 PASS-give    also    one            1S.N-open    COMP    paper    PASS-roll.up-DIST

*tomai.*    **50.**    *Uw-ita-me*            *uki-na*            *Ěfēsus*            *alima*    *titti*    *duango*  
 hither            1S.N-see-COMP    write-3.G    Ephesians    five    period    two

*sa-pulu*    *patango.*    **51.**    *U-paita-mě*            *ranga-u*            *i-sese-u,*  
 one-ten    four            1S.N-show-COMP    friend-1S.G    at-side-1S.G

*pangngalle*    *motae-yu*    *mo-tana,*            “*Perennu*    *a-sanga-ni?*”  
 then            say-1S.A    INTR-ask            how            3.N-name-PROX

**52.**    *La-bungkalli-me*    *ranga-u*            *tomai*            *Kitta-na*    *pangngalle*  
           3.N-open-COMP    friend-1S.G    hither            Bible-3.G    then

*a-pitai-yu.*    **53.**    *U-baca-me,*            *oni-na*            *Kitta-e*            *tomai*    *motae:*  
 3.N-show-1S.A            1S.N-read-COMP    sound-3.G    Bible-DIST    hither    say

“*Tongko-mo,*    *e,*    *yo*    *maturu-e,*    *la*    *aro-mo-wo*            *awa*    *ito*  
 sit-COMP    oh    2.IND    sleep-DIST    and    stand-COMP-2.A    from    person

*mate,*    *la*    *Kristus*    *melo*    *mo*    *cahaya*    *i-tamene-mu!*”  
 dead    and    Christ    will    COMP    radiate    at-above-2.G

**54.**    *U-po-tana-me*            *dia*    *ranga-u*            *tomai*    *motae,*    “*Aga*  
           1S.N-INTR-ask-COMP    to    friend-1S.G    hither    say    what

*i-sanga*            *Kristus?”*    **55.**    *A-bali*            *me*            *ranga-u*            *motae,*  
 PASS-name    Christ            3.N-answer    COMP    friend-DIST    say

*i-sanga-e*            *Kristus,*    *iyya*    *me*            *tomai*    *Pua*    *Yēsus!*  
 PASS-name-DIST    Christ    COP    COMP    hither    Lord    Jesus

56. *Motae-me ati-u i-lara, perennu la-daa*  
say-COMP heart-1S.G at-inside how and-be
- makalallai-yěni?* 57. *Ati-u tuli mo-tana aga-tomai tajang*  
miracle-this heart-1.G always INTR-ask what-hither brightness
- iyarega cahaya motappa ito-é uw-ita-e bongi-e tomái.*  
or radiance have.form person-DIST 1S.N-see-DIST night-DIST hither
58. *La-makokoni a-bali-a aga iyya u-po-tana tomái,*  
and-now 3.N-answer-3.A what REL 1S.N-INTR-ask hither
- suranga aya iyya uw-ala-e i-lara-na karatassa i-lullu-e*  
with verse REL 1S.N-take-DIST at-inside-3.G paper PASS-roll.up-DIST
- motae, Pua Yěsus.* 59. *Aga la-u matappa mo motae iyya*  
say Lord Jesus then and-1S.N believe COMP that REL
- tomái Kitta-e mu-tampu anu tongnga-tongnga.* 60. *Bongi-e*  
hither Bible-DIST ACT-contain REL REDP-true night-DIST
- tomái mo-mani-mo Kitta dia sisani-u i-sanga-é*  
hither INTR-request-comp Bible to acquaintance-1S.G PASS-name-DIST
- Tomas.* 61. *Aga la-mario-mo A Tomas, la-doi-mo-u sango*  
Tomas then 3.N-pleased-COMP Mr. Tomas ?3.N-give-COMP-1.A one
- Kitta.* 62. *U-bungkalli-me Kitta-é tomái, la-u-baca mbuli-a*  
Bible 1S.N-open-COMP Bible-DIST hither and-1S.N-read return-3.A
- aya-e-tomái.* 63. *Aya-e mo tomái mu-parossoi tappa-u*  
verse-DIST-hither verse-DIST COMP hither ACT-strengthen faith-1S.G
- motaé aga iyya uw-ita-e bongi-e tomái tajang iyarěga*  
that what REL 1S.N-see-DIST night-DIST hither brightness or
- cahaya motappa ito-e, tongnga-tongnga Pua Yěsus.*  
radiance have.form person-DIST REDP-true Lord Jesus
- Puang-alla-ta'ala.*  
Lord-God-Almighty
64. *Hera sarro duau lasaba anu u-bungkalli*  
astonished very also-1S.G because if 1S.N-open
- Kittae, tappa daa uw-ita aya-aya iyya mu-pau-we-ya*  
Bible-DIST suddenly be 1S.N-see REDP-verse REL ACT-speak-DIST-3.A

<i>motae</i>	<i>Pua</i>	<i>Yěsus</i>	<i>iyarega</i>	<i>Puang-alla-taala</i>	<i>tomai</i>	<i>tajang</i>	
that	Lord	Jesus	or	Lord-God-Almighty	hither	brightness	
<i>eyyarega</i>	<i>cahaya.</i>	<b>65.</b>	<i>Saba</i>	<i>aya-aya-e</i>	<i>tomai</i>	<i>motae:</i>	
or	radiance		because	REDP-verse-DIST	hither	say	
	<b>66.</b>	<i>“Isia-me</i>	<i>tomai</i>	<i>tajang</i>	<i>iyarega</i>	<i>cahaya</i>	<i>alabbira-nna</i>
		3S.IND-COMP	hither	brightness	or	radiance	glory-3.G
<i>Alla-ta’ala,</i>	<i>la-isia-mo</i>		<i>dua</i>	<i>gambara</i>	<i>aro-na</i>	<i>Alla-ta’ala”</i>	
God-Almighty	and-3S.IND-COMP		also	picture	self-3.G	God-Almighty	
<i>(i-lolongnga</i>	<i>i-lara</i>	<i>surra</i>	<i>Ibrani</i>	<i>pasalě</i>	<i>sango</i>	<i>aya</i>	<i>taluangō).</i>
PASS-find	at-inside	letter	Hebrews	chapter	one	verse	three
	<b>67.</b>	<i>“Palle</i>	<i>Yěsus</i>	<i>pinra</i>	<i>rou-na</i>	<i>i-tingao-na</i>	<i>sisia;</i>
		then	Jesus	change	appearance-3.G	at-front-3.G	3P.IND
<i>rou-na</i>	<i>mo-cahaya</i>	<i>sumanna</i>	<i>mata-eyyo</i>	<i>la</i>	<i>pakea-na</i>	<i>měmbali</i>	
face-3.G	INTR-radiate	like	disc-day	and	clothes-3.G	become	
<i>maputi</i>	<i>menawa</i>	<i>sumanna</i>	<i>tajangnge”</i>	<i>(i-lolongnga</i>	<i>i-lara</i>	<i>Injili</i>	
white	bright	like	light	PASS-find	at-inside	Gospel	
<i>Matius</i>	<i>pasalě</i>	<i>sa-pulu</i>	<i>pitu</i>	<i>aya</i>	<i>duango).</i>		
Matthew	chapter	one-ten	seven	verse	two		
	<b>68.</b>	<i>“La-iyayamenie</i>	<i>kareba</i>	<i>iyya</i>	<i>pura-e</i>	<i>i-rango</i>	<i>yammi</i>
		and-here.it.is	news	REL	finish-DIST	1PX.N-hear	1PX.IND
<i>awa</i>	<i>Isia,</i>	<i>la</i>	<i>iyya</i>	<i>yammi</i>	<i>mu-palattua</i>	<i>dia</i>	<i>yo</i>
from	Him	and	REL	1PX.IND	ACT-relay	to	2.IND
							<i>motae</i>
							say
<i>“Alla-taala</i>	<i>iyya-mo-tomai</i>	<i>tajang,</i>	<i>la</i>	<i>i-lara-na</i>	<i>Isia</i>		
God-Almighty	COP-COMP-hither	brightness	and	at-inside-3.G	Him		
<i>ya-massa-nna</i>	<i>edo</i>	<i>gaga</i>	<i>mapatta”</i>	<i>(i-lolongnga</i>	<i>i-lara</i>	<i>surra</i>	
REL-all-3.G	NEG	be	dark	PASS-find	at-inside	letter	
<i>sango</i>	<i>Yohaněs</i>	<i>pasal</i>	<i>sango</i>	<i>aya</i>	<i>alima).</i>		
one	John	chapter	one	verse	five		
	<b>69.</b>	<i>Matabba</i>	<i>da-po</i>	<i>aya-aya</i>	<i>i-lara</i>	<i>Kitta-e</i>	<i>iyya</i>
		many	be-INCOMP	REDP-verse	at-inside	Bible-DIST	REL
<i>mu-pau-we-ya</i>	<i>motae</i>	<i>Puang-alla-taala</i>	<i>tomai</i>	<i>tajang</i>			
ACT-speak-DIST-3.A	say	Lord-God-Almighty	hither	brightness			

*iyarega* *cahaya*.  
or radiance

**70.** *Janji* *matappa-mo-u* *motae* *yau* *pura-me*  
therefore believe-COMP-1S.A say 1S.IND finish-COMP

*u-wita* *Pua* *Yěsus,* *Puang-alla-taala* *iyya* *mo-tomai* *tajang*  
1S.N-see Lord Jesus Lord-God-Almighty COP COMP-hither brightness

*iyarega* *cahaya* *motappa* *ito.*  
or radiance have.form person

**71.** *Motae* *Kitta-e:* “*Lasaba* *anu* *mangaku-o* *suranga*  
say Bible-DIST because if acknowledge-2.A with

*sumba-mu* *motae* *Yěsus* *Puang-alla-taala* *la-matappa* *i-lara*  
mouth-2.G say Jesus Lord-God-Almighty and-believe at-inside

*ati-mu* *mottae* *Puangng-alla-taala* *pura-me* *a-patongko* *isia* *awa*  
heart-2.G say Lord-God-Almighty finish-COMP 3.N-raise 3S.IND from

*ito* *mate,* *melo* *i-pasalama.* **72.** *Lasaba* *suranga* *ati*  
person dead will PASS-save because with heart

*ito-e* *matappa* *la* *i-patongnga,* *di* *la* *suranga* *sumba*  
person-DIST believe and PASS-made.right ?? and with mouth

*ito-e* *mangaku* *la* *i-pasalama”* *(i-lolongnga* *i-lara*  
person-DIST acknowledge and PASS-save PASS-find at-inside

*surra* *Roma* *pasalě* *sa-pulu* *aya* *sassio* *la* *sa-pulu).*  
letter Romans chapter one-ten verse nine and one-ten

**73.** “*Sema* *iyya* *matappa-e* *la* *i-baptis* *melo-a*  
who REL believe-DIST and PASS-baptized will-3.A

*i-pasalama* *iyakiya* *sema* *iyya* *edo* *a-matappa* *melo-a* *i-hukku”*  
PASS-save but who REL NEG 3.N-believe will-3.A PASS-punish

*(i-lolongnga* *i-lara* *Injili* *Markus* *pasalě* *sa-pulu* *ana* *aya*  
PASS-find at-inside Gospel Mark chapter ten six verse

*sa-pulu* *ana).*  
one-ten six

**74.** *Paccappurra-nna* *lasaba* *tappa* *tongnga-tongnga,* *i-tanggala*  
last-3.G because believe REDP-true at-date



<i>talū</i>	<i>pulu</i>	<i>bula</i>	<i>sango,</i>	<i>tau</i>	<i>sa-n-sou</i>	<i>sio-atu</i>	<i>walu</i>
three	ten	month	one	year	one-LG-thousand	nine-hundred	eight
<i>pulu</i>	<i>talungo,</i>	<i>i-baptis-mo-u</i>		<i>membali</i>	<i>Kristěn</i>	<i>iyya</i>	
ten	three	PASS-baptize-COMP-1S.A		become	Christian	REL	
<i>mu-popuangallataala-e</i>	<i>Yěsus</i>	<b>75.</b>	<i>Motae</i>	<i>Kitta-e</i>	<i>“Jaji</i>	<i>sema</i>	
ACT-have.as.God-DIST	Jesus		say	Bible-DIST	therefore	who	
<i>daa-e</i>	<i>i-lara</i>	<i>Kristus,</i>	<i>isia</i>	<i>tomai</i>	<i>membali</i>	<i>kuba-ya,</i>	
be-DIST	at-inside	Christ	3S.IND	hither	become	new-3.A	
<i>iyya</i>	<i>anu</i>	<i>masae</i>	<i>tolliu-me,</i>	<i>sětonga-tonganna</i>	<i>iyya</i>	<i>anu</i>	
REL	REL	old	passed.by-COMP	in.actuality	REL	REL	
<i>kuba-e</i>	<i>awa-me”</i>	<i>(i-lolongnga</i>	<i>i-lara</i>	<i>surra</i>	<i>duango</i>	<i>Korintus</i>	
new-DIST	come-COMP	PASS-find	at-inside	letter	two	Corinthians	
<i>pasalě</i>	<i>alima</i>	<i>aya</i>	<i>sa-pulu</i>	<i>pitu).</i>			
chapter	five	verse	one-ten	seven			
	<b>76.</b>	<i>Mappammula</i>	<i>eyyo-e</i>	<i>tomai</i>	<i>měmbali-mo-u</i>	<i>ito</i>	<i>kuba,</i>
		begin	day-DIST	hither	become-COMP-1S.A	person	new
<i>la</i>	<i>u</i>	<i>i-sanga</i>	<i>Stěfanus.</i>	<b>77.</b>	<i>Iyya-tomai</i>	<i>sanga-e,</i>	<i>sanga</i>
and	1S.N	PASS-name	Stefanus		REL-hither	name-DIST	name
<i>awa</i>	<i>ba-dua</i>	<i>i</i>	<i>Kitta-e.</i>	<b>78.</b>	<i>Motae</i>	<i>Kitta-e:</i>	<i>“Iyyakiya</i>
from	only-also	at	Bible-DIST		say	Bible-DIST	but
<i>Stěfanus</i>	<i>iyya</i>	<i>buke</i>	<i>suranga</i>	<i>Roh</i>	<i>Mapacci,</i>	<i>la-ita</i>	<i>i</i>
Stephen	REL	full	with	Spirit	Holy	3.N-see	at
							<i>batara,</i>
<i>aga</i>	<i>la-ita-me</i>	<i>alabbira-nna</i>	<i>Alla-taala</i>	<i>la</i>	<i>Yěsus</i>	<i>maro</i>	
then	3.N-see-COMP	glory-3.G	God-Almighty	and	Jesus	stand	
<i>i-kana-na</i>	<i>Alla-taala.</i>	<b>79.</b>	<i>Palle</i>	<i>motae,</i>	<i>‘Tongnga,</i>	<i>yau</i>	<i>uw-ita</i>
at-right-3.G	God-Almighty		then	say	truly	1S.IND	1S.N-see
<i>batara-e</i>	<i>tobungkalli</i>	<i>la</i>	<i>Ana</i>	<i>Tolino-e</i>	<i>maro</i>	<i>i-kana-na</i>	
heaven-DIST	opened	and	Child	Mankind-DIST	stand	at-right-3.G	
<i>Alla-taala’ ”</i>	<i>(i-lolonga</i>	<i>i-lara</i>	<i>carita-na</i>	<i>Suro-Suro-e</i>			
God-Almighty	PASS-find	at-inside	story-3.G	REDP-Apostle-DIST			
<i>pasalě</i>	<i>pitu</i>	<i>aya</i>	<i>lima</i>	<i>pulu</i>	<i>alima</i>	<i>la</i>	<i>lima</i>
chapter	seven	verse	five	ten	five	and	five
							<i>pulu</i>
							<i>ana).</i>
							six

<b>80.</b>	<i>Měttu-me</i> like.that-COMP	<i>tomai</i> hither	<i>pappesabbinni</i> testimony	<i>u-buau,</i> 1S.N-make	<i>lasaba</i> because	
<i>pau-na</i> word-3.G	<i>Puang-alla-taala</i> Lord-God-Almighty	<i>i-lara</i> at-inside	<i>Kitta-e</i> Bible-DIST	<i>motae</i> say		
<i>“Iya-me-tomae</i> REL-COMP-hither	<i>uki-ya</i> write-3.A	<i>aga</i> what	<i>iyya</i> REL	<i>pura</i> finish	<i>mu-ita,</i> 2.N-see	<i>mauni</i> even
<i>iyya</i> REL	<i>kajajia-e</i> happening-DIST	<i>makkokoni,</i> now	<i>mauni</i> even	<i>iyya</i> REL	<i>melo-e</i> will-DIST	<i>kajajia</i> happening
<i>anu</i> if	<i>pura-nia”</i> finish-PROX	<i>(i-lolongnga</i> PASS-find	<i>i-lara</i> at-inside	<i>kitta</i> book	<i>Wahyu</i> Revelation	<i>pasalě</i> chapter
<i>sango</i> one	<i>aya</i> verse	<i>sa-pulu</i> one-ten	<i>sassio).</i> nine			

### Notes

1. *sitonga-tonganna* ‘in reality, in actuality,’ with stem *tongnga* ‘correct, true.’ There is some discrepancy throughout the text whether this stem is to be spelled with a single medial consonant (*tonga*, as in 1, 21, 22, 23 and 75), or with a geminate medial consonant (*tongnga*, as in 23, 42, 59, 63, 72, 74 and 79). Outside sources suggest the latter is correct.

1. *makakoni agamau* ‘now my religion,’ corrected from original *makakoni agamau agamau* (one instance was deleted, assumed repaired speech or typographical error).

3. *Rangome mao* ‘listen,’ the meaning of *mao* is uncertain, perhaps a particle of gentle urging or persuasion?

4. *mosumbayya tahajju* ‘pray at nighttime’ Tahajjud is an optional prayer performed sometime during the night, whether in the early, middle or late part of the night. That the storyteller has gone to the mosque to pray at this optional time is an expression of his devotion.

4, 5. *sumbayya* ‘prayer,’ *doa* ‘prayer,’ *sumbayya* is ritual prayer with a specified sequence of standing, bowing and kneeling, performed with others, while *doa* is personal prayer.

6. The Arabic version or Surah Al-Fatiha, which Stefanus Syuaib recited when telling this story, was left transcribed, with several lines of periods (.....) left in its place. The version supplied here—which may not match Stefanus Syuaib’s recitation—was taken from <http://www.mounthira.com/learning/surah/001-al-fatihah/>.

7. Stephanus Syuiab’s translation of Surah Al-Fatiha into Wotu is missing the first line, which runs, ‘In the Name of Allah, the Most Gracious, the Most Merciful.’

15. *Iyya puraumo* ‘My having finished ...,’ one wonders what the function of *iyya* is in this instance. Could it be that *iyya* here simply served as a ‘filler’ while the storyteller searched for his next word?

15. *onina* ‘its sound,’ corrected from original *onani*.

19. *pěrsis* ‘exactly,’ from Indonesian *persis*.

19. *tajang* ‘light,’ from Bugis *tajang*.

22. *atiu* ‘my heart,’ corrected from original *atui*.

23. *paitaiyu dala pua* ‘show me the way (Lord)’ if *pua* is here intended as ‘Lord’ (the speaker addressing God), it was not reflected thus in the Indonesian free translation.

24. *iyya tomai*, the meaning or function of this particular construction—found here and in sentences 47, 77 and 59—is unknown.

26. *parrangi*, endure silently, keep one’s feelings in check (compare sentence 17 where the story teller speaks of having a fearful heart and hesitating). Probably borrowed from Indonesian *perangai* ‘behavior, attitude, disposition.’

27. *iyya tuli moganggueya*, ‘which always bothered me.’ Note third person enclitic *-ya* where one might expect first person singular *-u* (or *-yu*) (or even no pronoun, since the verb appears to be intransitive).

29. *atiu* ‘my heart,’ corrected from original *atui*.

29. *mupapittunui*, stem *papittunui* unknown. Should the stem be regarded as *papittuni*, followed by first person absolutive clitic *-u*?

32. *muitalu* ‘I saw,’ should this be *moitalu* with intransitive prefix *mo-*, rather than active prefix *mu-*?

35. *atuduu* ‘he ordered me,’ corrected from original *atudau*.

35. *anu edo daa upogauwa* ‘something that I had never done,’ I assume that *-wa* here is the applicative suffix, and not the (homophonous) third person pronominal enclitic. If pronoun, this would be a rare case in which a relativized object is *not* gapped within the relative clause.

37. *atiu* ‘my heart,’ corrected from original *atui*.

42. *sitongnga-tongnganna* ‘in reality, in actuality,’ with stem *tongnga* ‘correct, true.’

47. *ibageame aya-aya Kitta* ‘Bible verses were divided,’ corrected from original *ibageame aya-aya Kittam*.

47. *tosangona* ‘individually, one to each (person),’ obviously containing the root *sango* ‘one,’ but it is unclear whether *to-* is the stative resultative prefix (cognate with Indonesian *ter-*), or whether it means ‘person’ (< \*tau).

51. *Perennu asangani?* ‘What does this mean?’ with stem *sanga* ‘name, state, say, tell,’ thus literally ‘How (does) it say, this (paper)?’

53. *la Kristus melo* ‘and Christ will,’ corrected from original *Pa Kristus melo*.

61. *ladoimou sango Kitta* ‘he gave me a Bible,’ could *la-* here be the conjunction *la*, rather than the third person nominative pronoun, viz. ‘and gave me a Bible’?

63. *tongnga-tongnga* ‘really true, really correct,’ corrected from original *tonganga-tonganga*. Elsewhere in the text, spelled without gemination of the medial consonant, *tonga-tonga*.

64. *anu* ‘if, when, whenever.’

65. *Saba aya-ayae tomai* ‘Because these verses,’ corrected from original *Saga aya-ayae tomai*. A stem *saga* is otherwise unknown, plus the Indonesian translation uses ‘Sebabnya.’

69. *Kittae* ‘the Bible,’ corrected from original *Kitte*.

71. *melo ipasalama* ‘will be saved,’ corrected from original *melotus i pasalama*, in which the syllable *tus* is assumed to be typing of extraneous characters.

72. *di la suranga sumba* ‘and with the mouth,’ meaning of *di* is uncertain; possibly extraneous characters in the transcription which should be deleted?

### ***English translation***

#### Testimony

1. Me, in actuality my religion previously was Islam, but now my religion is Christianity. 2. How did it happen that I entered the Christian religion? 3. Listen and I will tell you.

4. There was one night, that is, the night of Saturday, the 25th of December 1982, at the Great Mosque of Ujung Pandang, after sleeping, I arose to pray tahajjud (nighttime prayer). 5. After that I read my prayer. 6. That prayer of mine I closed with a prayer that is in the Koran, namely Surah Al-Fatihah, which runs:

[... in Arabic ...]

7. Its meaning:

8. "All praise belongs to the God, Lord of all the earth. 9. God is the one most gracious and merciful. 10. The Lord is the one who owns the day of judgement. 11. You alone Lord I praise, and you alone Lord I ask for help. 12. Show me, Lord, the straight way, that is the way of people whom You have given enjoyment. 13. Not the way of people whom you hate, and not the way of people who have gone astray. 14. Receive the request of my prayer, Lord."

15. After I had requested my prayer, suddenly there was a voice sounding, powerfully I heard its sound, saying, "Hail, you who prayed, look upward!" 16. I was startled, and said in my heart, "Who is that calling me?" 17. With a fearful heart and trembling, I looked upward. 18. I was very astonished because I saw a thick cloud opened, then I saw the sky shining full of stars. 19. Then in the middle of the sky, I saw precisely above me there was I saw brightness or radiant light in the shape of a person standing erect. 20. Because I was not able to look at it, because that radiant light in the form of a person was so terrifying like the brightness of a lightning strike, therefore I bowed down. 21. When I bowed, the voice spoke again, saying, "What you are doing now, it is not the true way." 22. When I heard that voice, my heart said, already forty years I have been praying, and still I'm told that what I am doing is still not the right way. 23. My heart said inside, "Oh, Lord, if this which I am doing is not the right way, show me the way, so that I will see what is true." 24. The one who spoke knew the inside of my heart. 25. Then I heard again the voice saying, "Follow the way of Jesus!" 26. Like a bolt of lightning striking my body, I held down my feelings again looking up, and still I saw radiant light in the form of a man moving, then it disappeared from my sight. 27. But the sound of the voice ago saying, "Follow the way of Jesus," became a fine whisper which always disturbed me. 28. Not long after that, suddenly like a person being kicked, suddenly I left my sitting place, then I went outside the mosque, and I went walking in the middle of the night, I didn't know where I was headed, and always the fine whisper bothered me too, saying, "Follow the way of Jesus." 29. And always my heart kept asking, saying, who and what made me feel this way?

30. Like that I experienced the night until early morning. 31. When dawn started to break, I entered the room of an acquaintance and I told him what I had experienced that night. 32. I told that last night I saw a brightness or radiant light in the form of a person, ordering me to follow the way of Jesus. 33. My acquaintance said, "We will go into a church later (today)." 34. Today was Christmas day, the day of the birth of Lord Jesus. 35. When I heard the words of my acquaintance, my heart was troubled, because he told me to go into a church, something which I had never done. 36. But my ear again whispered, saying, "Follow the way of Jesus." 37. Because of the command of the person who whispered to me, then I decided in my heart that, yes, let it be that I enter a church today. 38. I was fifty-one years old before I stepped foot in what is called a church. 39. After people held services, I met the Pastor, who was named Paulus Yedidyah. 40. I told him what I experienced the previous night. 41. With affection the Pastor told me to stay at the church. 42. In actuality I didn't want to stay at church, but again my ear sounded, saying, "Follow the way of Jesus." 43. Then I stayed overnight at the church. 44. The name of that church was Gareja Petra on Sungai Saddang street, number 30, Ujung Pandang.

45. At the church I always reflected on the brightness or radiant light in the form of a man that I had seen that night, and always my heart asked, What was that brightness or radiant light in the form of a man? 46. And who was it that always whispered quietly, saying, "Follow the way of Jesus"?

47. One night, the night of 1 January 1983, around 1 o'clock in the middle of the night, the church where I was staying overnight, the members of that church, after the people had had services sending off the (previous) year of 1982, verses of the Bible were passed out, like a person dividing a lottery, because verses of the Bible were written down on papers which had been rolled up, then given to people individually. 48. I was given one also. 49. I opened my paper which was rolled up. 50. I saw its writing: Ephesians five colon fourteen. 51. I showed it to my friend beside me, then I said, asking, "What does this mean?" 52. My friend opened his Bible then showed it to me. 53. I read, the Bible running like this saying: "Awake, oh you sleeping one, and arise from the dead, and Christ will shine above you!" 54. I asked to my friend, what is this called Christ? 55. My friend answered, saying the one called Christ, that is the Lord Jesus!

56. My heart said inside, how can there be this miracle? 57. My heart was always asking what was that brightness or radiant light in the form of a man that I had seen that night. 58. And now the verse which I got inside the rolled up paper answered what I had been asking: the Lord Jesus. 59. And so I believed that the Bible contained what was really true. 60. That night I requested a Bible from my acquaintance, whose name was Thomas. 61. Then Mr. Thomas was glad, (and) he gave me a Bible. 62. I opened that Bible, and I read again that verse. 63. That verse strengthened my faith, that what I had seen that night, brightness or radiant light in the form of a man, was really and truly the Lord Jesus, Lord God Almighty.

64. I was also very astonished because when I opened the Bible, suddenly there I saw verses that explained that the Lord Jesus or God Almighty (is) brightness or radiant light. 65. Because these verses say:

66. "He is the brightness or radiant light of God's glory, and he is also the picture of God himself" (found in the letter of Hebrews chapter 1 verse 3).

67. "Then Jesus changed his appearance in front of them his appearance shone like the sun and his clothes became bright white like light" (found in the gospel of Matthew, chapter 17 verse 2).

68. "And this is the news which we already heard from Him, and what we relayed to you, that God is brightness, and in Him entirely there is no darkness" (found in the letter of First John chapter 1 verse 5).

69. (There are) still many verses in the Bible that relate that God is brightness or radiant light.

70. Therefore I believe that I had seen the Lord Jesus, God Almighty, that is, the brightness or radiant light in the form of a person.

71. The Bible says, “Because when you acknowledge with your mouth that Jesus is God, and believe in your heart that God raised him from the dead, then you will be saved. 72. Because with the heart a person believes and is made right, and with the mouth a person acknowledges, and is saved” (found in the letter of Romans chapter 10 verses 9 and 10).

73. “Whoever believes and is baptized, he will be saved but he who does not believe will be punished” (found in the Gospel of Mark chapter 16 verse 16).

74. Finally, because of true faith, on 30 January 1983, I was baptized becoming a Christian who acknowledges Jesus as God. 75. The Bible says, “Therefore whoever is in Christ, he becomes new, that which is old has passed by, in actuality that which is new has come” (found in the second letter of Corinthians, chapter 5 verse 17).

76. Beginning that day I became a new person, and I was named Stephanus. 77. That name is also just a name from the Bible. 78. The Bible says, “But Stephen, who was full with the Holy Spirit, he looked to heaven, then he saw the glory of God and Jesus standing at the right of God. 79. Then he said, ‘Truly, I have seen the heavens opened and the Son of Man standing at the right of God’ ” (found in the story of the Apostles chapter 7 verses 55 and 56).

80. Thus is this testimony I make, because the word of God in the Bible says, “Therefore write what you have seen, and what is happening now, and what will happen after this” (found in the book of Revelation chapter 1 verse 19).

### ***Indonesian translation***

#### Kesaksian

1. Saya sebenarnya dahulu agama saya, agama Islam, tetapi sekarang agama saya, agama Kristen. 2. Bagaimana sampai saya masuk agama Kristen? 3. Dengarkanlah saya ceritakan.

4. Pada suatu malam, yaitu malam Sabtu pada tanggal 25 Desember 1982 di Mesjid Raya Ujung Pandang, setelah tidur, saya bangun melaksanakan sembahyang tahajjud (sembahyang malam). 5. Setelah itu saya membaca doa. 6. Doa saya tsb. saya tutup dengan doa yang ada dalam Al Quran, yaitu surah Al Fatihah yang berbunyi:

[... dalam bahasa Arab ...]

7. Artinya:

8. “Segala puji bagi Allah, Tuhan sekalian alam. 9. Allah yang maha pengasih dan penyayang. 10. Tuhan yang memiliki hari pembalasan. 11. Engkau Tuhan yang aku sembah dan Engkaulah Tuhan yang aku mintai pertolongan. 12. Tunjukilah saya jalan yang lurus lempang, yaitu jalannya orang-orang yang telah Engkau beri nikmat. 13. Bukan

jalannya orang yang Engkau benci dan bukan jalannya orang yang sesat. 14. Terimalah permohonan saya ini Tuhan.”

15. Setelah saya mengucapkan doa itu, tiba-tiba ada suara keras saya dengar mengatakan, “Hai kamu yang berdoa, lihat ke atas!” 16. Saya terkejut dan berkata dalam hati, “Siapa itu memanggil saya?” 17. Dengan perasaan takut dan gemetar saya pun melihat ke atas. 18. Heran sekali saya karena saya melihat awan tebal perlahan-lahan terbuka, lalu saya melihat langit penuh dengan bintang-bintang. 19. Lalu di tengah-tengah langit itu, persis saya lihat di atas saya, melihat terang atau cahaya berbentuk manusia tegak berdiri. 20. Karena saya tidak tahan melihatnya, sebab sinar cahayanya begitu dahsyat, laksana cahaya halilintar maka sayapun tunduk. 21. Pada waktu saya tunduk, berseru lagi suara itu, mengatakan: “Apa yang kamu kerjakan sekarang, bukanlah kebenaran yang hakiki.” 22. Pada waktu saya mendengar suara itu berkatalah hati saya, sudah 40 tahun saya sembahyang dan dikatakan apa yang saya kerjakan itu bukan kebenaran yang hakiki. 23. Hati saya pun berdoa kepada Tuhan, mengatakan: “O, Tuhan! Kalau apa yang saya kerjakan ini bukan kebenaran yang hakiki, tunjukkan saya jalan untuk mengetahui kebenaran yang hakiki itu.” 24. Yang bersuara itu mengetahui isi hati saya. 25. Lalu saya dengar keras mengatakan: “Ikutlah jalan Yesus!” 26. Laksana halilintar menyambar badan saya, saya tahan perasaan saya, lalu saya menatap lagi kelangit dimana saya masih melihat cahaya berbentuk manusia itu bergerak keatas, lalu hilang dari pemandangan saya. 27. Tetapi bunyi suara tadi mengatakan, “Ikutlah jalan Yesus,” berubah menjadi bisikan halus yang senantiasa mengganggu saya. 28. Tidak lama kemudian, tiba-tiba saya seperti ditendang, saya meninggalkan tempat duduk saya lalu keluar dari mesjid, lalu saya berjalan ditengah malam itu, saya tidak tahu entah kemana saya mau pergi, dan senantiasa bisikan halus yang mengganggu saya yang mengatakan : Ikutilah jalan Yesus, selalu berbisik kepada saya. 29. Saya di dalam hati selalu bertanya-tanya apa dan siapa yang membuat keadaan saya begini?

30. Demikianlah saya alami malam itu sampai subuh. 31. Ketika fajar mulai menyingsing, masuklah saya di rumah seorang kenalan saya dan saya memberi tahukan apa yang saya alami malam itu. 32. Saya ceritakan kepadanya bahwa semalam saya melihat terang atau cahaya berbentuk manusia tegak berdiri dan saya disuruh untuk mengikuti jalannya Yesus. 33. Teman saya itu berkata kepada saya, “Kita masuk di gereja hari ini.” 34. Hari ini, hari Natal, hari kelahiran Tuhan Yesus. 35. Mendengar perkataan kenalan saya itu, hati saya menjadi mendongkol, sebab saya disuruh masuk ke gereja, sesuatu yang belum pernah saya lakukan. 36. Tetapi berbisik lagi di telinga saya mengatakan: “Ikutlah jalan Yesus.” 37. Sebab perintah dari suara yang senantiasa berbisik kepada saya itu, saya putuskanlah dalam hati saya, ya, biarlah saya masuk di gereja hari ini. [Masuklah kami ke gereja.] 38. Lima puluh satu tahun umur saya barusan saya menginjakkan kaki pada apa yang dinamakan gereja. 39. Setelah orang kebaktian pagi itu, saya bertemu dengan Pendeta yang bernama Paulus Jedidyah. 40. Saya ceritakanlah apa yang saya alami semalam. 41. Dengan ramah dan penuh kasih Pendeta itu menyuruh saya tinggal di gereja. 42. Sebenarnya, saya tidak mau tinggal digereja, tetapi bunyi lagi telinga saya mengatakan: “Ikutlah jalan Yesus.” 43. Maka saya tinggallah bermalam di gereja. 44. Gereja tersebut adalah Gereja Petra di Jl. Sungai Saddang No. 30, Ujung Pandang.



45. Di gereja senantiasa saya bayangkan terang atau cahaya berbentuk manusia yang pernah saya lihat malam itu, dan hati saya selalu bertanya-tanya Apa itu terang atau cahaya berbentuk manusia itu? 46. Dan siapa itu yang selalu berbisik kepada saya mengatakan : Ikutlah jalannya Yesus!

47. Pada suatu malam, malam Sabtu pada tanggal 1 Januari 1983 kira-kira jam satu tengah malam, di gereja yang saya tempati bermalam, anggota gereja tersebut sesudah kebaktian tutup tahun melepas tahun 1992, dibagikan ayat-ayat Alkitab, seperti orang mengatakan undian, sebab ayat-ayat Alkitab ditulis didalam kertas yang sudah digulung, lalu dibagikan kepada anggota gereja satu persatu. 48. Saya juga diberikan satu gulungan kertas. 49. Saya bukalah gulungan kertas itu. 50. Saya lihat ada tertulis Efesus 5:14. 51. Saya perlihatkanlah kepada teman yang ada disebelah saya, lalu saya bertanya. Bagaimana ini? 52. Teman saya tersebut membuka Alkitabnya, lalu diperlihatkannya kepada saya. 53. Saya bacalah ayat Alkitab itu mengatakan “Bangunlah, hai kamu yang tidur dan bangkitlah dari antara orang mati dan Kristus akan bercahaya atas kamu” (Efesus 5:14). 54. Saya tanyakan kepada teman saya mengatakan, “Apakah yang disebut Kristus?” 55. Teman saya menjawab bahwa yang disebut KRISTUS adalah TUHAN YESUS.

56. Hati saya berkata: Mengapa ajaib begini? 57. Hati saya bertanya selalu apa itu terang atau cahaya berbentuk manusia yang saya lihat malam itu. 58. Dan sekarang dijawablah apa yang selalu saya tanyakan dalam hati itu, bahwa terang atau cahaya berbentuk manusia itu adalah Tuhan YESUS. 59. Maka saya yakin dan percayalah bahwa Alkitab itu mengandung kebenaran. 60. Malam itu juga saya meminta sebuah Alkitab kepada kenalan saya yang bernama Tomas. 61. Gembiralah si Tomas, lalu memberikan kepada saya sebuah Alkitab. 62. Saya bukalah Alkitab tersebut, lalu saya membaca kembali ayat tersebut. 63. Ayat Alkitab itulah yang menguatkan iman saya, bahwa apa yang saya lihat terang atau cahaya berbentuk manusia itu benar-benar adalah Tuhan YESUS yang adalah Allah adanya.

64. Saya juga menjadi heran, sebab apabila membuka Alkitab, tiba-tiba ada saya lihat ayat-ayat yang menerangkan bahwa Tuhan Yesus atau Allah itu adalah terang atau cahaya. 65. Sebabnya dari pada ayat-ayat tersebut mengatakan:

66. “Dia adalah cahaya kemuliaan Allah dan gembala wujud Allah” (terdapat di dalam suratan IBRANI 1:3).

67. “Lalu Yesus berubah rupa di depan mata mereka, wajahNya bercahaya seperti matahari dan pakaianNya bersinar seperti terang” (terdapat di dalam injil MATIUS 17:2).

68. “Dan inilah berita, yang kami dengar dari Dia, dan yang kami sampaikan kepada kamu: Allah adalah terang dan di dalam Dia sama sekali tidak ada kegelapan” (terdapat di dalam suratan I YOHANES 1:5).

69. Masih banyak lagi ayat-ayat yang saya dapatkan dalam Alkitab yang mengatakan Allah itu adalah terang atau cahaya.

70. Jadi yakin dan percayalah saya bahwa saya sudah pernah melihat Tuhan Yesus atau Allah, yaitu terang atau cahaya berbentuk manusia.

71. Alkitab mengatakan, “Sebab jika mengaku dengan mulutmu bahwa Yesus adalah Tuhan dan percaya dalam hatimu bahwa Allah telah membangkitkan Dia dari antara orang mati, maka kamu akan diselamatkan. 72. Karena dengan hati orang percaya dan dibenarkan dan dengan mulut orang mengaku dan diselamatkan.” (terdapat di dalam suratn ROMA 10:9, 10).

73. Siapa yang percaya dan dibaptis akan diselamatkan, tetapi siapa yang tidak percaya akan dihukum (terdapat di dalam injil MARKUS 16:16).

74. Akhirnya, karena iman dan percaya sungguh-sungguh maka pada tanggal 30 Januari 1983 saya dibaptis menjadi seorang kristen yang mempercayai Tuhan Yesus. 75. Alkitab mengatakan, “Jadi siapa yang ada di dalam Kristus, ia adalah ciptaan baru, yang lama sudah berlalu, sesungguhnya yang baru sudah datang” (terdapat di dalam suratn II KORINTIUS 5:17).

76. Mulai hari itu saya adalah Ciptaan baru dan saya bernama STEFANUS. 77. Nama Stefanus inipun berasal dari Alkitab. 78. Alkitab mengatakan: “Tetapi Stefanus yang penuh dengan Roh Kudus menatap ke langit, lalu melihat kemuliaan Allah dan Yesus berdiri di sebelah kanan Allah. 79. Lalu katanya, ‘Sungguh aku melihat langit terbuka dan Anak Manusia berdiri di sebelah kanan Allah’ ” (terdapat di dalam KISAH 7:55, 56).

80. Demikianlah kesaksian ini saya buat, sebab Firman Allah di dalam Alkitab mengatakan: “Karena itu tuliskanlah apa yang telah kau lihat, baik yang terjadi sekarang maupun yang akan terjadi sesudah ini” (terdapat di dalam kitab WAHYU 1:9).

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