‘The wondrous crocodile’ and ‘Testimony’: Two texts from the Wotu language of South Sulawesi, Indonesia

written and translated into Indonesian
by Stefanus Syuaib

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

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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

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‘The Wondrous Crocodile’ and ‘Testimony’:
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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)  +
3S third person singular  G genitive
3P third person plural
3 third person plural (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 ĕ (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/, /l/, /d/, /n/, /r/, /s/, /ʃ/, /ʃ/, /ŋ/, /k/, /g/, /ŋ/, and, in loan words only, /ʔ/. Following current orthographic practice for Indonesian, the palatals /ʃ/, /ʃ/, /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 (ĕ) versus regular e, e.g. mĕttume, 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 iyyarēga 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

carita-na. story-3.G

3. Puwa-u tomai jama-jama-na wattu-nna da-po masagga
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
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

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-eeyo, 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-ë yammi mu-luba sango aga-aga.
boat REL 1PX.N-board-DIST 1PX.IND ACT-collide one REDP-what

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,
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,

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

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 nrwa-na puwa-u,

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 nrwa-u tomai, iyya-me-tomai
REL-hither crocodile ACT-heal-DIST sickness-1S hither COP-COMP-hither

putinêi 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-ê-nna jaji puwa-u, awa i-lara ompo-nna ina-na
suranga-ya buaja bacici sumanna cicca-e měnsuwu
with-3.A crocodile small like house.gecko-DIST exit

i-lara ompo. 35. Aga iyaya-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-san i 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 i-masigi maoge at Wotu

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

pitu tttau.
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. *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 *manriu*.

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 *manriu* ‘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-iya*), 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. *lasabari* ‘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. *itamenena* ‘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 naking 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 wa 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 Kĕmpa [Grandpa Lame].

39. Who doesn’t know the one who is named Pua Kĕmpa [Grandpa Lame] in Wotu? 40. All who are my age or older all know the one who is named Pua Kĕmpa 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 kehutan 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 dikenakan pohon kayu besar itu. 6. Karena pohon kayu tersebut terlalu besar, maka kakek saya tertimbul 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 luka. 10. Kakek saya pada waktu itu pingsan selama tiga hari tiga malam. 11. Hanya karena kasih-Nya Tuhan saja sehingga kakek saya dapat hidup. 12. Pada waktu kejadian ini, saya masih kecil, umur saya kira-kira baru enam tahun.


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 Kêmpa atau Kakek Pincang.
39. Siapa yang tidak kenal yang dinamai Pua Kĕmpa (Kakek Pincang) di Wotu?
40. Semua seumur saya keatas mengenal semua yang dinamai Pua Kĕmpa 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,*
   iyakiya *makokoni agama-u, agama Kristên.*

2. *Perennu but now religion-1S.G religion Christian how*

3. *Rango-me mao hither and-1S.N-enter religion Christian hear-COMP ??*

4. *Daa sa-m-bongi, ya-mo-tomai i-bongi-na Sattu-e*
   *i-tanggala dua-pulu alima bula sa-pulu duango tau*
   *sa-n-sou sio atu walu-pulu duango, i Masigi*

5. *Pura INTR-pray tahajjud prayer middle night finish*

6. *Doa-u tomai hither-3.A ACT-read-COMP prayer-1S.G prayer-1S.G hither*

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**Notes:**

- **Salla** refers to Muhammad, after whom Islam is named.
- **Kristên** refers to Christian religion.
- **Sattu-e** refers to Saturday.
- **Pura** refers to prayer.
- **Sura Al-Fatiyah** is the opening chapter of the Qur'an.
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-queem
Siratal-Ladheena ‘An’amta ’Alay-him
Ghayni-Maghdhoubi ’Alay-him Wa La-dhalleen.

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-Almghty lord-3S.G
   ya-massa-nna lino-ë. 9. Puang-all-ta’aala iyya kumina
   REL-all-3.G world-DIST Lord-God-Almghty 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
   as-sanna-sanna-nga. 13. Balia dala-na ito mu-cacca-e
   suranga ito pus-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
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-sumbaya-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
26. Sumanna motae laana latte aro-u, la-u
like say hit lightning.bolt body-1.S.G and-1.S.N

parrangi mu-ita pole i-tamene, la-uw-ita da-pe
endure.silently ACT-see again at-above and-1.S.N-see be-INCOMP

cahaya motappa ito-e tomai kedo-kedo, pangngalle
radiance have.form person-DIST hither REDP-move then

27. Iyakiya oni-naamba-e tomai
lost at-sight-1.S.G but sound-3.G voice-DIST hither

isao motae, “Ose-ya dala-na Yēsus,” mēmbali bici-bici alusu
prior say follow-3.A way-3.G Jesus become whisper fine

iyya tuli mo-ganggu-e-ya. 28. Ėdo a-masae tomai,
REL always INTR-bother-DIST-?3.A not 3.N-long.time hither

tappa sumanna ito i-sembau, tappa u-salai sura-nna
suddenly like person PASS-kick suddenly 1.S.N-leave place-3.G

tumongko-u, pangngalle mensuwu i-saliwwa masigi, la-uw-ipa-mo
sit-1.S.G then exit at-outside mosque and-1.S.N-go-COMP

mo-langa i-tanga bongi-e tomai, edo u-sani-a motae
INTR-walk at-middle night-DIST hither NEG 1.S.N-know-3.A that

umbe u-pasi, la-tuli a-ganggu dua-u bici-bici alusu
where 1.S.N-headed and-always 3.N-bother also-1.S.A whisper fine

motae, “Ose-ya dala-na Yēsus.” 29. La-tuli mo-tana dua
say follow-3.A way-3.G Jesus and-always INTR-answer also

ati-u motae, aga, suranga sema tomai mu-papittunui?
heart-1.S.G say what with who hither ACT-??

30. Mittu-me tomai u-alami bongi-e tomai
like.that-COMP hither 1.S.N-experience night-DIST hither

lattu ranna-eyyo. 31. Mawalla-nna-mo mensua-mo-u
arrive dawn-day sunshine-3.G-COMP enter-COMP-1.S.A
i-banua-na  sisani-u  la-u-pau-wa-ya  aga

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  Yĕsus.  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.  Ėyyo-eni,  eyyo  Natal,  eyyo  jaji-na  Pua  Yĕsus.
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-bêci  pole  talinga-u  motae:
1S.N-do-?APPL  but  INTR-whisper  again  ear-1S.G  say

“Ose-ya  dala-na  Yĕsus.”  37.  Lasaba  parenta-na  ito

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-garēja,  s-ita-mo-u  Pĕndēta-e  iyya  i-sanga-e
INTR-church  RECIP-see-COMP-1S.A  Pastor-DIST  REL  PASS-name-DIST

Paulus  Yĕdidyah.  40.  U-pau-wa-me  aga  u-alami
Paulus  Yedidyah  1S.N-speak-3.A-COMP  what  1S.N-experience
i-bongi. 41. Suranga asinosa Pĕndeta-ĕ tomai la-tudu-u
at-night with affection Pastor-DIST hither 3.N-order-1.S.A

sumbura i-gareja-e. 42. Sitongnga-tongnganna edo u-melo
stay at-church-DIST in-actuality NEG 1.S.N-will

sumbura i-gareja-e, iyakiya m-oni pole talinga-u motae
stay at-church but INTR-sound again ear-1.S.G say

“Ose-ya dala-na Yĕsus.” 43. Aga u-sumbura-mo
follow-3.A way-3.G Jesus then 1.S.N-stay-COMP

mo-banni i-gareja-e. 44. Gareja-e tomai sanga-na Garĕja
INTR-overnight at-church-DIST church-DIST hither name-3.G Church

Pĕtra i jalan Sungai Saddang nomoro talu-pulu, Ujung Pandang.
Petra at street Sungai Saddang number three-ten Ujung Pandang

45. I garĕja-e tuli u bayangka tajang iyarega
at church-DIST always 1.S.N reflect.on brightness or

cahaya motappa ito-e iyya pura-e uw-ita
radiance have.form person-DIST REL finish-DIST 1.S.N-see

i-bongi-e tomai, la-tuli mo-tana ati-u: aga tomai
at-night-DIST hither and-always INTR-ask heart-1.S.G what hither

tajang iyarega cahaya motappa ito-e tomai?
brightness or radiance have.form person-DIST hither

46. Suranga sema tomai tuli mo-bici alusu motae,
with who hither always INTR-whisper fine say

“Osĕ-ya dala-na Yĕsus?”
follow-3.A way-3.G Jesus

47. Daa mo sa-m-bongi, i-bongi-na Sattu-e i-tanggala
be COMP one-LG-night at-night-3.G Saturday at-date

sango bula sango tau sa-n-sou sio atu walu-pulu
one month one year one-LG-thousand nine hundred eight-ten

taluango, kira-kira tette sango i-tanga bongi-e, i-gareja
three around beat one at-middle night-DIST at-church

u-surani-e mo-banni, anggota-na gareja-e tomai,
1.S.N-occupy-DIST INTR-stay.night member-3.G church-DIST 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

i-lullu,  pangngalle  i-do1  ito-e  tosangona.  48.  Yau
PASS-roll.up  then  PASS-give  person-DIST  individually  1.S.IND

i-do1  dua  sango.  49.  U-bungkalli  me  karatassa  i-lullu-e
PASS-give  also  one  1.S.N-open  COMP  paper  PASS-roll.up-DIST

tomai.  50.  Uw-ita-me  uki-na  Ėfēsus  alima  titti  duango
hither  1.S.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  1.S.N-show-COMP  friend-1.S.G  at-side-1.S.G

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

52.  La-bungkalli-me  ranga-u  tomai  Kitta-na  pangngalle

a-paitai-yyu.  53.  U-baca-me,  oni-na  Kitta-e  tomai  motae:

“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
1.S.N-INTR-ask-COMP  to  friend-1.S.G  hither  say  what

55.  A-bali  me  ranga-u  motae,
PASS-name  Christ  3.N-answer  COMP  friend-DIST  say

i-sanga-e  Kristus?”
PASS-name-DIST  Christ,  iyya  me  tomai  Pua  Yēsus!
56. Motae-me ati-u i-lara, perennu la-daa
say-COMP heart-1.SG at-inside how and-be

makalallai-yêni? 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 tomai.
or radiance have.form person-DIST 1.S.N-see-DIST night-DIST hither

58. La-makokoni a-bali-a aga iyya u-po-tana tomai,

suranga aya iyya uw-ala-e i-lara-na karatassa i-lulu-e
with verse REL 1.S.N-take-DIST at-inside-3.G paper PASS-roll.up-DIST

motae, Pua Yĕsus. 59. Aga la-u matappa mo motae iyya
say Lord Jesus then and-1.S.N believe COMP that REL

tomai Kitta-e mu-tampu anu tongnga-tongnga. 60. Bongi-e
hither Bible-DIST ACT-contain REL REDP-true night-DIST

tomai mo-manj-mo Kitta dia sisani-u i-sanga-t
hither INTR-request-comp Bible to acquaintance-1.SG PASS-é

Tomas. 61. Aga la-mario-mo A Tomas, la-do-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 tomai, la-u-baca mbuli-a
Bible 1.S.N-open-COMP Bible-DIST hither and-1.S.N-read return-3.A

aya-e-tomai. 63. Aya-e mo tomai mu-parossoi tappa-u
verse-DIST-hither verse-DIST COMP hither ACT-strengthen faith-1.SG

motaé aga iyya uw-ita-e bongi-e tomai tajang iyarega
that what REL 1.S.N-see-DIST night-DIST hither brightness or

cahaya motappa ito-e, tongnga-tongnga Pua Yĕsus.
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-1.SG because if 1.S.N-open

Kittae, tappa daa uw-ita aya-aya iyya mu-pau-we-ya
Bible-DIST suddenly be 1.S.N-see REDP-verse REL ACT-speak-DIST-3.A
motae  Pua  Yĕsus  iyarega  Puang-alla-taala  tomai  tajang
that  Lord  Jesus  iyarega  Lord-God-Almighty  hither  brightness

eyyarega  cahaya.  65.  Saba  aya-aya-e  tomai  motae:
or  radiance  because  REDP-verse-DIST  hither  say

66.  “Isia-me  tomai  tajang  iyarega  cahaya  alabbira-nna
3S.IND-COMP  hither  brightness  or  radiance  glory-3.G
Alla-ta’ala,  la-isia-mo  dua  gambara  aro-na  Alla-ta’ala”
God-Almighty  and-3S.IND-COMP  also  picture  self-3.G  God-Almighty
(i-lolongnga  i-lara  surra  Ibrani  pasalĕ  sango  aya  taluango).
PASS-find  at-inside  letter  Hebrews  chapter  one  verse  three

67.  “Palle  Yĕsus  pinra  rou-na  i-tingao-na  sisia;
then  Jesus  change  appearance-3.G  at-front-3.G  3P.IND
rou-na  mo-cahaya  sumanna  mata-eyyo  la  pakea-na  mĕmbali
face-3.G  INTR-radiate  like  disc-day  and  clothes-3.G  become
maputi  menawa  sumanna  tajangngne”  (i-lolongnga  i-lara  Injili
white  bright  like  light  PASS-find  at-inside  Gospel
Matius  pasalĕ  sa-pulu  pitu  aya  duango).
Matthew  chapter  one-ten  seven  verse  two

68.  “La-iyyamenie  kareba  iyya  pura-e  i-rango  yammi
and-here.it.is  news  REL  finish-DIST  1PX.N-hear  1PX.IND
awa  Isia,  la  iyya  yammi  mu-palattua  dia  yo  motae
from  Him  and  REL  1PX.IND  ACT-relay  to  2.IND  say
“Alla-taala  iyya-mo-tomai  tajang,  la  i-lara-na  Isia
God-Almighty  COP-COMP-hither  brightness  and  at-inside-3.G  Him
ya-massa-nna  edo  gaga  mapatta”  (i-lolongnga  i-lara  surra
REL-all-3.G  NEG  be  dark  PASS-find  at-inside  letter
sango  Yohanĕs  pasal  sango  aya  alima).
one  John  chapter  one  verse  five

69.  Matabba  da-po  aya-aya  i-lara  Kitta-e  iyya
many  be-INCOMP  REDP-verse  at-inside  Bible-DIST  REL
mu-pau-we-ya  motae  Puang-alla-taala  tomai  tajang
ACT-speak-DIST-3.A  say  Lord-God-Almighty  hither  brightness
iyarega cahaya.
or radience

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

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

iyarega cahaya motappa ito. or radience have.form person

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

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


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 pasalē 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 pasalē 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
talu pulu bula sango, tau sa-n-sou sio-atu walu
two three ten month one year one-LG-thousand nine-hundred eight
pulu taluango, i-baptis-mo-u membali Kristën iyya
ten three PASS-baptize-COMP-1.S.A become Christian REL
mu-popuangallataala-e Yĕsus 75. Motae Kitta-e “Jaji sema
ACT-have-as.God-DIST Jesus say Bible-DIST therefore who
da-e i-lara Kristus, isia tomai membali kuba-ya,
be-DIST at-inside Christ 3.S.IND hither become new-3.A
iyya anu masae tolui-me, sĕtong-tonganna iyya anu
REL REL old passed.by-COMP in.actuality REL REL
kuba-e awa-me” (i-lolongnga i-lara surra duango Korintus
new-DIST come-COMP PASS-find at-inside letter two Corinthians
pasalĕ alima aya sa-pulu pitu).
chapter five verse one ten seven

76. Mappammula eyyo-e tomai mĕmbali-mo-u ito kuba,
begin day-DIST hither become-COMP-1.S.A person new
la u i-sanga Stĕfanus. 77. Iyya-tomai sanga-e, sanga
and 1.S.N PASS-name Stefanus REL-hither name-DIST name
awa ba-dua i Kitta-e. 78. Motae Kitta-e: “Iyyakiya
from only-also at Bible-DIST say Bible-DIST but
Stĕfanus iyya buke suranga Roh Mapacci, la-ita i batara,
Stephen REL full with Spirit Holy 3.N-see at heaven
aga la-ita-me alabbira-nna Alla-taala la Yĕsus maro
then 3.N-see-COMP glory-3.G God-Almighty and Jesus stand
i-kana-na Alla-taala. 79. Palle motae, ‘Tongnga, yau uw-ita
at-right-3.G God-Almighty then say truly 1.S.IND 1.S.N-see
batara-e tobungkalli la Ana Tolino-e maro i-kana-na
heaven-DIST opened and Child Mankind-DIST stand at-right-3.G
Alla-taala’” (i-lolonga i-lara carita-na Suro-Suro-e
pasalĕ pitu aya lima pulu alima la lima pulu ana).
chapter seven verse five ten five and five ten six
### 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/](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. *përsis* ‘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 storyteller speaks of having a fearful heart and hesitating). Probably borrowed from Indonesian *perangai* ‘behavior, attitude, disposition.’

27. *iyya tuli mogangguye*ya, ‘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. *mutau* ‘I saw,’ should this be *moitau* 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 *tongng* ‘correct, true.’

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


[... dalam bahasa Arab …]

7. Artinya:

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


31

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!


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.


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 suratan II KORINTIUS 5:17).


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).
References


