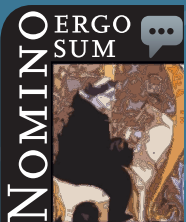


THIS IS TORAJA



The sacrificial burial customary like “raison d’être”
Get rich to success in death



THIS IS TORAJA

Nomino ergo sum
« Je nomme donc je suis »

Dirigée par Alain Coïaniz et Marcienne Martin

La collection « Nomino ergo sum » est dédiée aux études lexico-sémantiques et onomastiques, sans exclure, de manière plus large, celles qui prennent comme objet le fonctionnement et la construction de la signification, aux plans discursif, interactionnel et cognitif.

Tous les champs de l'humain sont concernés : histoire, géographie, droit, économie, arts, psychologie, sociolinguistique, mathématiques... pour autant que l'articulation épistémologique se fasse autour des lignes de force de l'intelligibilisation linguistique du monde.

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Paulus Palimbong

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L'Harmattan

© L'Harmattan, 2016

5-7, rue de l'École-Polytechnique, 75005 Paris

www.harmattan.com
diffusion.harmattan@wanadoo.fr

ISBN : 978-2-343-08670-5

EAN : 9782343086705

PREFACE

This small book is the result of direct observation of the author was born in Toraja, South Sulawesi, Indonesia. He is now active as a tourist guide. This text is intensified with the research and the references of books dealing with the culture and tradition as well as the existence of Toraja people. Toraja is very rich in its culture, is one of the oldest cultures in Indonesia that needs to be protected and preserved. Toraja tradition and culture are displayed in the execution of Rambu Tuka's (the ritual on the side of the rising sun) and Rambu Solo's (the ritual on the side of setting sun).

I have written this book to provide information about the beauty of nature, ancient tradition, unique culture and the life and death of Toraja people.

Part One provides a short description of many aspects of Toraja geography, government system, religion, population, education, health and medical care, language, social classification, agriculture, fisheries, husbandry, industry, as well as a brief history of the name, origin, myth and invasion of Toraja land.

Part Two deals with religion and rituals. These two concepts cannot have dealt with separately, as the execution of rituals comes from the teaching of Aluk Todolo (autochthonous religion). Toraja people are dualistic. On the one hand, they follow the teaching of Christianity, and on the other hand, they still practise their tradition based on the aluk todolo.

Part Three deals with Tongkonan (kindred house) and rice barn. The two subjects are linked. In Toraja culture, the house is considered as a wife and the rice barn is considered as a husband. For this reason, they have to face each other. Both symbolise the existence of the owner in society. The

discussion of the kindred house includes the process of construction and its ritual.

Part Four deals with the kinds of graves that are found in Toraja, and the main pieces of equipment which are used in important funerals. The shape and the use of the grave has its own meaning; the grave is said to be the Banua Tangmerambu (the house from which no smoke rises).

Part Five deals with various kinds of buffaloes with their functions particularly during funeral ceremonies. The Buffalo is the basic wealth in Toraja. Before buffalo was used as a means of payment. In this part, inheritance and market are also described.

Finally, part six provides a guide to major places of interest and music and dances performed at festivities.

I gratefully acknowledge the contribution from the following: Dan Buttu, Ne' Kiding, Ne' Bato Tana', Ne' Soyan, Ne' Bato Buyang, Yusuf Langsa, Tominaa Ne' Tato Dena and Markus Pasande who have provided me with abundant information on the tradition and culture of Toraja. For general information on Toraja, I wish to thank the Bureau of statistics, Department of Religion, and Department of education of the two regencies (South Toraja and North Toraja). Thanks to Georges who has encouraged me to write this book.

May this book provide its readers with interesting information about Toraja tradition and culture.

Paulus Palimbong

The author

Tana Toraja
September 2015

LIST OF TABLES AND MAPS

Tables:

Table 1	Religious Denomination of South Toraja.....	17
Table 2	Religious Denomination of North Toraja.....	17
Table 3	Population by subdistrict (kecamatan) and population density of South Toraja in 2015.....	19
Table 4	Population by subdistrict (kecamatan) and population density of North Toraja in 2015.....	20

Maps:

Map of Sulawesi	126
Map of places of interest	127

CONTENTS

PART ONE

GENERAL INFORMATION 13

Geography.....	15
Government System.....	16
Religion.....	16
Population.....	17
Education.....	20
Health and Medical Care.....	21
Language.....	22
Social Classification.....	22
Agriculture, Fishery and Husbandry.....	25
Industry.....	25
The social system.....	26
Civilization system.....	28
History - Name of Toraja.....	30
Origin of Toraja people.....	31

The myth of the broken celestial ladder to heaven.....	33
Invasion of Bone Army.....	34
The arrival of the Dutch colony and missionaries	35

PART TWO

RELIGION & RITUAL 39

Aluk Todolo: Autochthonous religion 41

Pemali..... 43

Ritual Categories..... 45

Rampanan Kapa': Traditional Marriage Ceremony..... 49

The present marriage ceremony..... 53

Mangrara Banua: House ritual..... 54

Aluk Pare: Rice ritual..... 56

Wealth and Power..... 59

Plants (Lolo tananan)..... 59

Animals (Lolo Patuan)..... 60

Children (Lolo tau)..... 63

Aluk Tomate: Death ritual..... 64

The dead as the sick person..... 75

The truly dead..... 77

The soul's voyage to Puya..... 78

Puya: The realm of souls..... 80

Tomembali Puang: Deified ancestors..... 82

Ma'nene' Ceremony: Respecting ancestors..... 82

Badong: Funeral chant..... 83

Umbating: Lamentation over the dead..... 84

PART THREE

TONGKONAN: A KINGRED HOUSE AND RICE BARN

	85
Tongkonan: A kindred House.....	87
Alang: Rice barn.....	93

PART FOUR

GRAVES

	95
Erong: ancient wooden coffin.....	97
Patane.....	98
Liang Batu: Stone grave.....	98
Passilliran: Baby grave.....	99
Tau-tau: Effigies.....	100
Simbuang: Menhirs.....	102
Rante: Funeral Field.....	103
Gayang, Kandaure, Tombi-tombi, Bombongan...	103
Meat Distribution.....	103

PART FIVE

BUFFALOES, INHERITANCE AND MARKET

	105
Buffaloes.....	107
Inheritance.....	110
Market.....	111

PART SIX

PLACES OF INTEREST

	115
Some Tongkonan houses and villages.....	117
Some interesting graves.....	118
Beautiful scenery and natural swimming pools....	119
Dances and music.....	119
Bibliography.....	123
Informants.....	124
About the author.....	125

