

**KAJAOLALIDDONG,
THE INTELLECTUAL OF BUGIS BONE :
From The Historical Perspective**

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ABSTRACT: *Kajaolaliddong was well known as a scholar and advisor to the King of Bone in term life mainly related to basic values of state (kingdom), law, and/or political culture. The thoughts of Kajaolaliddong cover the aspects of customs, justice, jurisprudence, and complete governmental systems. Kajaolaliddong was an ambassador to assist the King in overcoming the problems which occurred with the neighboring kingdoms. Besides, this appointment aimed to grow and develop the Kingdom of Bone. The methods used were the library research referring to the ancients documents, such as lontaraq (Buginese ancient manuscript), oral and previous studies. The study shows that the basic pattern called pangadereng (customs) later becomes references of the King and other officials in their activities. The main narrations of Kajaolaliddong thoughts were lempue nasibawai tau (honesty and religiosity), ada tongeng nasibawa tike (true words with vigilance), siri nasibawai getting (shame or self esteem with determination), awaraningeng nasibawai nyameng kininnawa (courage with love), appesona ri Dewata seuwwae (surrender to One God). Of these five components, Kajaolaliddong thoughts emphasized three major components, namely honesty, intelligence, and courage.*

Keywords: *Kajaolaliddong, King of Bone, Pangadereng (customs), History*

The thought of La Mellong To Suwalle Kajaolaliddong Tau TongenngE ri Gaukna (La Mellong, the Smart Scholar Kajaolaliddong a Man whose Action is Really True in about 1507 – 1586) concerning the different aspects of life, particularly related to the basic values about the state (kingdom), law and/or the political culture, despite it had been stated more than five centuries ago, it is still interesting to be studied and thought now. What values were implemented in the government regulations, how it was applied, where the people's position was in the state, and what had been done for their prosperity, how and for what the legal supremacy was upheld? In short, how is Kajaolaliddong's basic ideas?

Then, how did Kajaolaliddong's thoughts influence to *acca*, other Bugis-Makassar? How was its realization in the socio-cultural life of Bugis-Makassar community, and how relevant it is in the today's life? All these are the interesting questions to study by doing interpretations or explanation. Lontara manuscript has also recommended that democratic system with the people's sovereignty as the ideal model of the government system of the kingdom in Bugis region. The recognition of the people's sovereignty is a thinking fruit of an advisor of Bone King (Kajao) called *La Mellong* or *Kajaolaliddong*.

The method used is library method by referring to the documents, such as lontara, oral history, and the results of the prior studies. The studies also indicated the basic pattern called *pangadereng* (customs), which was then became the references for the kings and their apparatus in all their activities.

EXPRESSING STYLE OF KAJAOLALIDDONG

Kajaolaliddong's thought is expressed through dialogue, i.e. in the form of question and answer between Kajaolaliddong and Arumpone (King of Bone) BongkanngE. The dialogue was started with a question by Kajaolaliddong which tended to be a question to test the knowledge of the king of Bone. Then the answer by the King of Bone was explained by Kajaolaliddong. The core of his

explanation is the core of Kajaolaliddong's thought. The dialogue style used in communicating the thought of Kajaolaliddong is a special style, which had not been commonly used by other Bugis-Makassar intellectuals, except by *Maccae* in Luwu who had a dialogue with *La Basok to Akkarangeng*, Datu Soppeng.

The words he used (dictions) were carefully chosen; therefore, the words could support the meanings he wanted to communicate. This was related to the views of Kajaolaliddong who emphasized the importance of "*macca mpinruk ada*" (smartness to create dictions) and "*macca duppai ada*" meaning which you possess"¹, and means "which you have"². The two translations did not reflect the meaning as a whole. The word "*Mubakurie*" literally means "which you keep in basket"³. This diction was used by Kajaolaliddong to put forward the meaning of not to own but to guard, to take care or to protect. "Bakul" was the place to keep something, to take care and to guard the items kept in it. In line with "*akkatenningeng*" or the custom guide, "the king does not own, does not have" any thing, but he only guards, cares, and protects the country, people, and their wealth. The diction "*mubakurie*" showed the last meaning.

In the dialogue, Kajaolaliddong did not use honorific address to the King of Bone. Instead, he used the second person address "*mu*", such as "*muaseng*" (which you mentioned), "*mubakurie*" et cetera. In "*ivarikkada*" (ethical language) the "*mu*" address is intended for the second person who is younger, or close friend, or wise level is lower. So, Kajaolaliddong did not use the address "*puang*", "*petta*", or "my adoration" but directly called the King of Bone "*Arumpone*" (King of Bone); in fact in "*warik*" (regulation) a servant who is talking to his king must address by mentioning "*puakku*", or "*petta*". Kajaolaliddong used the address "*mu*" and address "*Arumpone*" is thought as the reflection of the position of "to acca" (smart person) in the social stratification of Bugis-Makassar, i.e. as the "teacher of the nation" or the "teacher of the state".

HONESTY AND CPABILITY AS BASES OF MORALITY

The basic measurement of Kajaolaliddong, particularly in relation to the basic values of political culture and the norms of the state regulation, are among others can be found in “*pappaseng*” (wills, messages) of Kajaolaliddong, especially in his dialogues with Arumpone (Bone King). At the beginning of the dialogue, Kajaolaliddong asked the opinion of Arumpone about the bases of the maintenance of the glory of the king/kingdom, the security to prevent the people from separation, and the act of squandering the country’s wealth. This dialogue stated as follows:

“...aga siyo, Arumpone, muaseng tettaroi rebba alebbiremmu, patokkong(m)pulanai alebbireng mubakurie; ajakna tatterre tau-tebbekmu; ajakna pada wenna pangampo warang(m)parangmubakurie”⁴.

Meaning: “... what in the world, Arumpone, do you mean will not make your glory fall, what will make your glory stay everlasting, and what will not cause your people separated? You should guard them so that they are not like the wealth which you kept scattered.

In this dialogue Kajaolaliddong used the word “*mubakurie*”, which indicates the Kajaolaliddong’s view about the status and function of a king, that is to protect his people and his “country”. Kajaolaliddong’s questions were answered by Arumpone: “*Lempuk-e, Kajao enrennge acca-e*”, “kejujuran, Kajao, and capacity”. According to Kajaolaliddong, the answer of King of Bone was not perfect. Thus, Kajaolaliddong presented the details of his opinion:

1. Yoesoef (1982:19)

2. Mattulada (1995: 103)

3. Bakuli mendapat tambahan huruf di akhir kata, yaitu “l”. asal kata “bakul” yang artinya wadah atau tempat terbuat dari anyaman bamboo atau rotan dengan mulut berbentuk lingkaran, sedangkan bagian bawahnya segi empat yang ukurannya lebih kecil dari ukuran bagian mulutnys. “Kamus Besar Bahasa Indonesia, Edisi kedua, Departemen. Pendidikan dan Kebudayaan, Balai Pustaka Jakara disusun oleh Lukman Ali dkk, Cetakan ii, 1993 hlm. 82.

“...iya inanna warang(m)paranngge, Arumpone, tettaroenngi tatterre-terre tau-tebbek-e; temmatinripi matanna arunngge ri esso ri w”enni, nawa-nawai adecengenna Tanana; natanngak-I olona munrinna gauk-e, napogauk-I; maduanna maccapi (m)pinruk-ada Arung Mangkauk-e; matelleunna, maccapi duppai-ada, Arung Mangkauk-e; maepakna, tenngalupanngge surinapowada ada-tongeng”.⁶

“The mother of wealth is one that cannot let the people separated is (first), the eyes of the king cannot sleep day and night to think about the benefit of his country, and think of the cause and effect of what he has done, second, the king must be wise in selecting words, third, the king must be smart in responding the words, and fourth, the king must not forget to tell his delegate to say true things” The wealth is not only worldly possession.

The wealth’s mother includes situation, i.e. when the country people are not separated and are not in conflict. The wealth therefore, has the mother in unity. In order to secure the mother of wealth from falling down the king must continually think of the good and the prosperity of the country and its people; the king must consider well the policy and action as well as having the wisdom in communication by using good words as well as when responding to questions according to “*warikkada*”, regulation or ethic of talking; and does not forgetting his delegate when presenting “*ada-tongeng*”, true words. It is written and it is implied here that Kajaolaliddong is indicating *principium in principii*, the

4B.F. Matthes “Boeginesche Chrestomathie” cetakan tahun 1872, hlm. 1

5”Beras yang disangai di kuai sampai kulitnya pecah meletup” dalam Kamus Besar Bahasa Indonesia Edisi Kedua Departemen Pendidikan dan Kebudayaan Balai Pustaka Jakarta 1993 Lukman Ali dkk Hlm 125

6 B. F. Matthes “Boeginesche OpCit, Hlm: 1

principle of the basic value, i.e. “*lempuk*”, “*ada-tangeng*”, i.e. honesty, true words, and appreciation between the human beings in the concept of political culture.

After that Kajaolaliddong explained: “... *reaseng macca mpinruk ada, tau tettassalae ri panngaderennge*”, and “...*riaseng macca duppai ada, tau tetassalae ri rapange*”, and “... *tau tenngallupa surona ri ada tongennge, tau tettakkalupae*”. “Called good at organizing words is the person who does not violate “*panngadereng*”, called good at responding to words is a person who does not violate “*rapang*”, and who does not forget his delegate who has delivered true messages, the person who is not absent from “*bicara*”, law. Kajaolaliddong’s explanation indicates his views about the supremacy of the laws. The effort to secure the unity means taking care of the “mother of the county’s wealth”, the law must be upheld and made the guideline in various activities of the state and the community.

Furthermore, Kajaolaliddong shows the relationship between “*acca*”, smartness and “*lempuk*”, honesty and “*obbik-e*”, call/delivery, accusation. The source of knowledge is honesty, while the honesty witness is the call or delivery, accusation. The pointed relation, the honesty value occupies the central position. The intelligence which does not come from honesty or does not accompany by honesty will not support the maintenance of the “mother of the state wealth”. Therefore, the honesty of the people must be called or accused. In details, Kajaolaliddong gives examples of the actions which are the forms of honesty which must be called.

“... *iyana riobbireng ,Arumpone, makkedae,ajak muala taneng-taneng, taniya taneng-tanengmu,ajak muala warang(mparang, taniya warang(m)parangmu, nataniyato manakmu, ajakto mupassuk tedong, nataniya tedongmu, enreng annyarang, taniya aanyarangmu, ajakto muala ajuripasanrek-I, ajaktomuala ajuriwetta-wali, nataniya iko (m)petta-waliwi*”.

The called one is the action which is the form of honesty, which is close to the context of the daily life, "...that is, do not take the plants which are not your plants, do not take the properties which are not your properties, not your heirloom, also do not set free the buffalo which is not your buffalo, or the horse which is not your horse, also do not take the leaning wood if it is not you who lean it, and do not take the chopped wood if it was not you who chopped it.

If the source of intelligence is honesty, then its witness according to Kajaolaliddong is the action, and the one done is the norms "*panngadereng*" without having to hear bad and good talks, meaning doing an action as the manifestation of the intelligence originating from the honesty, not influenced by gentle persuasions, flattery, and praise, and do not get easily provocative by blasphemy or vile remarks.

The relation of *acca*, *lempuk*, *obbi*, and *gaug* in the concept of Kajaolaliddong is the intelligence originated from the honesty, and the honesty is witnessed with the call, accusation, and the intelligence originated from honesty is witnessed by the action. The intelligence and the honesty must be expressed through accusation" and the action which is accused and done is "*panngadereng*, the spelling out the basic values. It is clearly seen that the thought of Kajaolaliddong is based on the morality implemented in the form of real action.

THE DEGREE OF KAJAOLALIDDONG

Kajao Laliddong is a degree. The degree Kajao, is because of the pattern of thought and because of his extraordinary capacity, the degree Lamellong is given as the appreciation from the kingdom called "Kajao Lalliddong". Kajao means a bright person from Lalidong village and his original name is La Mellong. Some say that La Mellong was born in 1507 AD,⁸ but the exact source stated he took steps in the 16 to 17 century. He was estimated that he lived in the same age as Nicolo Machiavelli, the Italian political philosopher⁹. However, it must be noted

that when Machivelli ignored the principles of ethics and morality in the political fight, Kajao Laliddong was promoting that a ruler must be more honest and wise.

Since his childhood, La Mellong had shown the presence of special trace to become a scholar with bright thinking capacity. This bright thinking capacity was shown just before his mature age with the background of the seethed climate, when Gowa Kingdom had developed as a strong kingdom in South Sulawesi peninsula. La Mellong is known as man who plays the greatest role in creating the basic pattern of the government of Bone Kingdom in the past. More exact, in 16 century under the government of Bone King, the Sixth, La Uliyo Bote'E (1543 – 1568 and Bone King the seventh, Tenri Rawe Bongkangngé (1568 – 1584). Lamellong appears as a bright star in the kingdom with his basic thoughts about the laws and the matters pertaining the form of government. His principal thoughts becomes the reference for the King in implementing the government activities. Lamellong presence in Bugis is researched through oral sources of the folk literature and the historical notes, either from lontara or from other writings. The existent writing pieces noted more about his thought about the Concepts of Laws and the Matters pertaining the the form of government, which is in Bugis language called "*Pangngadereng*" (System of Norms).

7 Ibid pp. 2-3

8 Ia lahir pada masa pemerintahan Raja Bone ke-1, We Benrigau (1496 – 1516)

9 Machiavelli lahir pada 1469 di Florence, Italia dan meninggal dunia pada tahun 1527 pada umur 58 tahun. Ayahnya adalah seorang ahli hukum, tergolong anggota keluarga terkemuka tetapi tidak begitu berada. Selama masih hidup, Machiavelli – paa saat puncak-puncaknya Renaissance Italia – Italia terbagi dalam Negara-negara kecil, berbeda dengan negeri yang bersatu seperti Prancis, Spanyol, atau Inggris. Karena itu tidaklah mengherankan jika pada masa ini Italia lemah secara militer meskipun brilliant di segi kultur.

The system the norms according to the concept of Lamellong (Kajao Lalliddong) are as follows:

1. ADE’. Ade is the component of *Pangngadereng* which started the regulations in the life of the community. Ade as the social institution which contains several elements, such as:

- a. *Ade pura Onro*, which is the the permanent norm or contant norm and difficult to change.
- b. *Ade Abiasang*, that is the habit system applied in a community which is considered not against the human basic rights
- c. *Ade Maraja*, that is the new norm system which appeared in line with the development of sciences and technology.

2. BICARA. Bicara is the judicature regulations in broad meaning. Bicara has more repressive characters in settling the disputes which promote justice. It means that the justice in bicara is often based on the objectivity and does not taking side.

3. RAPANG. Rapang is the regulation stated after doing the comparison with the prior decision or the custom decision implemented in the neighboring country.

4. WARI. Wari is a system used to regulate the boundary of the authority in the community, to differentiate between one community and other community using the scope of arrangement of the community system, rights, and the obligation of each person.

After the Islam Religion became the official religion in Bone Kingdom in the 17 century, the four components of *pangngadereng* (*Ade*, *Bicara*, *Rapang*, and *Wari*) had one additional component, *Sara* (Syariah). Thus, the teaching of Kajaolaliddong about the law that regulates the community life has become more complete and perfect. This teaching of Kajaolaliddong, in fact, has become guides in other kingdoms in South Sulawesi. It can said that the concepts of

“*Pangngadereng*” has resulted in a cultural mode of which the value cannot be estimated not only by the Bugis communities in various parts of Indonesia. This teaching of Kajao Lallidong had provided a specific color to the culture maps of Bugis communities, and simultaneously differentiating them from other tribes who are settling in Indonesia.

In his life, Kajao Lallidong often sent messages to any one that he/she must try to behave as a man who has good character and good heart. Because according to him, from good characters and good heart will arise honesty, smartness, and courage. He also warns that beside honesty, smartness and courage, in order to achieve perfection in human character one must often rely on the power of *Dewata Seuwwal*” (Tuhan Yang Maha Esa or The One Almighty God). And with his teaching his name is becoming more and more popular, not just known as an intellect, a statesman, and a superior diplomat, but also known as a poet and a culture observer.

His name and his merit until now are still remembered by Bone community in particular, and by Bugis community in general. He is the pioneer of the fundament of legal concept (*Pangngadereng*) and the matters pertaining to the form of government, which is until now still adherent in the attitude and behavior of Bugis people.

THE CONTRIBUTION OF KAJAOLALIDDONG TO THE GOVERNMENT OF BONE KINGDOM

One of the regions in South Sulawesi is Bone Regency, more exactly in Barebbo Sub-District, one of its villages is “Kajaolaliddong”¹⁰. Kajaolalidong is actually a tinker, and an excellent statesman from Bugis land.

Kajaolaliddong is a degree, which means a smart or intelligent person from Laliddong village. His genuine name is La Mellong. Some people said that La Mellong was born in 1507, but the exact source said that he lived in 16 and 17

century. He is estimated to be the contemporary of the Italian philosopher Nicolo Machiavelli,¹¹.

However, it is reasonably to note that while Machiavelli ignored ethics or morality in the political fight, Kajaolaliddong recommended that the government be more honest and wiser.

Bone Kingdom was one of the great Bugis kingdoms in the peninsula of South Sulawesi. Therefore, followed by the appearance of the intellectual group in Bugis land as the advisors of the king in every decision making process, his name was not known in political thought in Indonesia. This is understandable, because in Indonesia at that time, like in most of the third countries in the world, the tradition of west thoughts were dominant and having hegemony. On the other hand, many smart thinkers from Indonesia, like the prominent figure we discuss here were not known in the political thoughts studied in schools and universities. He is Kajaolaliddong, a thinking figure and an excellent statesman from Bugis land. One of the great poets of Indonesia – WS Rendra,¹² mentioned Kajaolaliddong as “the sparkle star from Ugi” His political thought and his concept of the state administration were embraced and implemented by a number of kingdoms in Bugis.

10 One of Indonesian poets is WS Rendra said mentioned Kajao Laliddong as a excellent star from Ugi land “His political thoughts and his concept of the matters of the form of government was trusted and implemented by a number of kingdoms in Bugis. According to WS Rendra, the thoughts of Kajao Laliddong about the custom, judicature, jurisprudential, and government-system is already complete. In fact, the poet who is called The Peacock said that the thoughts of Kajao Laliddong was prior to “Napoleon’s Code”

11 Machiavelli was born in 1469 in Florence, Italy and died in 1527 at the age of 58 years. His father was a lawer of a high level family, but not very rich. When he was still alive, Machiavelli – in the top period of Italian Renaissance – Italy was still divided into small countries, different from the united countries, such as France, Spain or England. Therefore it is no surprise that at that time Italy was weak in military though it was brillian in culture.

thought of Karaeng Patingaloang¹². Apart from this, all the wisdom heredity from the ancestors are not to be argued, but its wisdom should be taken and to be applied to the present context.

As an advisor or a scholar, he provides a lot of inputs pertaining the management of the state. Many of them were noted in lontara manuscript, some of them were in the traditional talks of the community. The wise king was accompanied by a smart and honest advisor would make his country great, would remain humble when listening to the inputs and advice. An honest advisor would talk about the truth for the sake of the country and his king. A smart and honest advisor would be far from the ABS (as long as the father is happy) behavior.

The role of Kajaolaliddong as the smart intellectual and statesman was very prominent during the the government of Uliyo Botee, King VI of Bone and La Tenri Rawe Bongkange,

King VII of Bone. During the government of both Kings, Kajaolaliddong created a basic pattern in implementing the system of government and socialization. Such basic pattern was called *Pangngaderrang* (customs), and then it became the reference of the kings their apparatus in their every activities.

The main contents of *Pangngaderrang* stated by Kajaolaliddong were:

1. *Lempue nasibawai tau* (honesty together with piety).
2. *Ada tonging nasibawa tike* (word truth together with alertness).
3. *Siri nasibawai getting* (feeling of shame together with dependability).
4. *Awaraningengnasibawai nyamekkininnawa* (courage together with love).
5. *Appesona ri Dewata seuwae* (Surrender to One God).

12 According to WS Rendra the thought of Kajao Laliddong about the custom, judicature, jurisprudential, and government administration is complete enough. Even more the poet who was called the Peakok, the thought of Kajao Laliddong was prior to "Napoleon Code" Kajao Laliddong (La Mellong) was appointed as the advisor and then live to assist several Arumpone (the degree of Bone Kings), during the government period of La Tenri Rawe Bongkange. During this government period, Bone Kingdom experienced the very fast development and it brought Bone into its greatness. This was possible because of the contribution of the thought of Kajaolaliddong in making the economy, government administration, military, and relationship with foreign countries of Bone Kingdom progress. The thought of La Mellng was similar to the

From the five components, Kajaolaliddong emphasized three components, namely: honesty, intelligence, and courage.¹³ In the manuscript of philosophy, politics, and social, particularly directive and advice for the leader of the country or kingdom and community, it was clear that the number of the manuscripts were more prominent, especially in relation to the process of the dialogue and the cooperation between one kingdom and another kingdom.

The teaching of Kajaolaliddong about the government when he mentioned as “*manna waramparangi*”, i.e. the gist of wealth, prosperity and justice were:

- a. The King’s attention to his people was to give priority to their interest before his own interest.
- b. The King’s attention to the intelligence and smartness to serve the people.

And the honesty in his every action and deed either in the implementation of laws or in meeting the needs of the community. He recommended three types of democratic teaching with the limitation of the king’s power. The king should not act arbitrarily, though he was given the authority to put the laws in effect. The attention should fully direct to the people’s interest in accordance to the mandate given to him. Therefore, the king should be honest, smart, and brave in implementing the laws without taking side of a person who had a legal case.

The small independent kingdoms in South Sulawesi were one by one subdued by Gowa Kingdom, either peacefully or by force. Only Bone Kingdom was still capable of maintaining itself from the expansion of Gowa. However, eventually, when Bone was surrounded, the kingdom and its people were proclaimed to be in the emergency situation, though in the end the two kingdoms reached an agreement for peace instead of being hostile.

13. In various notes of Lontara and other oral sources it was stated that Kajaolaliddong during his life never told a lie, but always firm and honest in his action, very humble and generous, brave in facing the enemy and quick in forwarding arguments when he was engaged in diplomacy.

In Caleppa agreement (*Ulu Kanay ri Caleppa*) between Bone Kingdom and Gowa Kingdom in 1565, Lamellong or Kajaolaliddong¹⁴ played an important role. In the life of Bone Kingdom it was described that the meritorious service of La Mellong in unifying the three Bugis Kingdoms, namely Bone, Soppeng, and Wajo, in a pledge of the oath of allegiance to help each other in defense and development of the kingdoms. The pledge was known as “Lamumpatuo” ri Timurung in 1582 during the government of La Tenri Rawe Bongkangngé. In the pledge the three kings, La Tenri Rawe Bongkangngé (Bone), La Mappaleppe PatoloE (Soppeng), and La Mungkace To Uddamang (Wajo), marked the pledge by sinking three stones.

La Mellong’s principal thoughts consisting of four items which he recommended to Bone King were:

1. Not to let his people disperse
2. Not to close eyes day and night
3. To analyze the results of each action before it was implemented
4. The King should be capable of talking and answering questions.

THE HISTORY OF LA MELLONG (KAJAOLALIDDONG)

It was estimated that he was born during the government of Bone King VI – *We Bantogau* (1496 – 1516); he was the contemporary of Gowa King IX – *Daeng Matanre To Mapparisi Kallona*. Since he was still small, La Mellong had shown extraordinary talents to become an intellectual thinker. Such intellectual talents

¹⁴According to Lontara note during the government of Raja Bone VII – La Tenri Rawe BongkangE- La mellong or Kajaolaliddong was appointed as the advisor and the Travelling Amassador of Bone Kingdom. He was known as the great thinking person, statesman, and a skilled diplomat for the country and his nation. La Mellong or Tosuwaaaaalle or Kajao was mentioned many times in many libraries of Bugis Makassar as a great thinker, astatesman, and a skilled diplomat of the Country and his Nation.

were especially seen at his young age with the background of outburst climate, when Gowa Kingdom had developed as a strong kingdom in South Sulawesi coast. The independent kingdoms and other country in South Sulawesi one by one were defeated by Gowa Kingdom either peacefully or by force, except Bone Kingdom which was still could depend itself against offensive politics of Gowa Kingdom. However, in the end because Bone had been surrounded, both the government and the people of Bone were in the emergency situation.

Being in such situation, both the government and the people of Bone were called to depend and maintain the freedom and sovereignty of their country; they were placed in the training centers, and one of the training centers was located around the king's palace where the young La Mellong had to undergo physical and mental training. Because of his talent, his seriousness and his intelligence, the King was interested in him.

In Caleppa agreement (*Ulu Kanayya ri Caleppa*) between Gowa and Bone (1565) Kajao played an important role. Also in the allegiance agreement among Bone, Wajo, and Soppeng, which was usually called the Agreement of *La Mumpatau Timurung* (1582). When he was a child, Kajao was called La mellong. It was estimated that he was born in 1507 the time when Bone King IV – *We Benrigau Makkaleppe* was in power (1496 – 1516) and died in 1586 when Bone King VIII – *La Inca Matinru ri Adenenna* was - in power (1584 – 1595).

The small La Mellong spent his childhood until his teenage during the government of Bone King V – *La Tenri Sukki Mappajungnge* (1516 – 1543) in a small village called Wanuwa Cina.

15 In various notes of Lontara it was mentioned that Kajao was a leading man who had the honest, smart, and courageous. He never told a lie, firm in his actions, though humble. This attitude of him stated to be seen since his childhood, so that his friends of the same ages considered La Mellong as their popular idol who were good to play with.

In various historical notes, either Lontara or other writings, was often found two names, Kajao or Kajao La Liddong which was present in various versions. As for the two names, which one had the true element, was not really a problem. The name Kajao or the name Kajao La Liddong were both used freely.

La Mellong past his childhood in his simple family. His father and mother came from the middle community, and not from the high or the noble community, but from Wanua Cina community. La Mellong's family was highly regarded because of their honesty, courage, and they liked to defend the rights of the common people.

The names of his parents were not found in Lontara note nor in any other writings nor in folklores in Kajao Village. However, in various stories mentioned La Mellong's father had the status as the Head of Wanuwa (Matowa) Cina.

During his government period in Wanuwa Cina, La Mellong's father was known as very learned and wise, and not treating people differently. According to the folklore, during his government, the life of Wanuwa Cina community was very prosperous. The fruit plants grew very well, the livestock was developed very well, and the security was guaranteed enough. Therefore La Mellong's father as *Matuwa* or the head of the government was given the title of *Tau Tongeng ri Gau'na*, the true Person in his action.

Besides, as the government head or *matuwa* ri Wanuwa Cina, La Mellong's father was not reluctant to till the agricultural land and raised buffaloes in order to plow the wet rice fields. His buffaloes were herded by his son, La Mellong, so that every day, La Mellong spent more time in pasture on the mountain slopes or in the middle of the wet rice fields.

As a herder of buffaloes, La Mellong showed high discipline. He never let his buffaloes scattered, nor did he let his buffaloes damage other people's plants.

La Mellong always kept close to his herding animals. When the twilight arrived, he bathed his buffaloes in the river bank, before going home. And every time he went home after caring for his buffaloes, La Mellong always carried with him firewood and snails he had collected in the wet rice field for his mother. The same thing he did when the fruit season came, he never forgot to bring home ripe fruit.¹⁶ And such good characters made his parents love him very much.

Besides herding buffaloes, La Mellong was also raising a dog. It was said that wherever La Mellong went his dog always accompanied him. His cared dog was used to look for and to drive the buffalo dispersed buffalo from the group. The dog was also used as the guidance in case there was a buffalo missing in the forest. The situation of Laliddong village in beautiful Wanuwa Cina consisted of wet rice fields and hills. It was this area that formed La Laliddong's personality growing as teenager with variety of expertise, dictions, and thoughts, which made the people in the village amazed, especially on his eloquence to answer all the questions directed to him. All this had made his name more and more popular in Wanuwa Cina and in its surrounding.

For La Mellong, there was no question had no answer. Every answer of La laliddong was full of symbols and metaphors, so that the people who were listening became amazed. His utterances were often valued as not balanced with his age which was at that time was still too young. His knowledge was so extensive that the knowledge he had, had exceeded his proper age.

¹⁶Ranum = quite ripe. Lukman Ali et als in Kamus Besar Bahasa Indonesia, Second Edition, Department of Education and Culture, Balai Pustaka 1993 p. 818

Like other rural children, in his free time, La Mellong always took the opportunity to play with his friends. In playing the game, La Mellong always showed his character of being honest. Whenever a dispute happened between his two playmates, La Mellong always came forward as the mediator. He could always find a way to solve their problem fairly. Thus, among his friends, La Mellong was considered as a wise mediator.

It seemed his experiences in solving those problems had formed the personality of La Mellong to become mature, smart, and skillful in various things. Nevertheless, La Mellong never showed pride characteristics. He always remained unpretentious and simple, and respect to any body. He was also obedient and loyal to his parents.

When his age had grown mature, La Mellong showed more brilliant signs, especially in talking which was always made the people amazed. Together with that, his fame as a person who had the extraordinary intelligence became well known not just limited to the people of his village, but also in the region of Wanuwa Cina, where his father was once the Matowa.

CLOSING NOTE

Kajaolaliddong was known as an Intellectual and the advisor of The Sixth and Seventh Kings of Bone in the matters of life, particularly those related to the basic values of statesmanship (kingdom), laws and/or political culture. The thoughts of Kajaolaliddong toughed the aspects of the customs, legal administration, and the complete government administration. Kajaolaliddong was appointed as the travelling ambassador to assist the King in overcoming various problems against the neighboring kingdoms. Besides, the appointment of Kajaolaliddong as the travelling ambassador was intended that the King of Bone could more developed and progressive.

The method used was the library method referring to the documents, like lontara, oral documents and the results of the previous studies. The studies indicated the basic pattern called *pangandereng* (Customs), then it became the reference for the kings and the series of apparatus in each activities.

The thoughts of Kajaolaliddong was presented dialogically, in the forms of asking-responding between Kajaolaliddong and Arumpone (King of Bone) BongkanngE. The basic thoughts of Kajaolaliddong, particularly those related to the basic values of the political culture and the norms of the state regulations, among others could be found in "*pappaseng*" (wills, messages) of Kajaolaliddong especially in the dialogue with Arumpone (King of Bone).

Kajao Laliddong is a title. The Title Kajao, was bestowed by the kingdom as the appreciation and because of his thought pattern and his extraordinary capability. Since then he called "Kajao Laliddong" Kajao means a smart and intelligent person from Laliddong Village.

The primary narration of the thoughts of Kajaolaliddong was *lempuk nasibawai tau* (the integrity accompanied by devotion), *ada tongeng nasibawai tike* (the word truth accompanied by alertness), *siri nasibawai getteng* (shame feeling or self-esteem accompanied by heart firmness), *awaraningeng nasibawai nyameng kininawa* (courage accompanied by love), *appesona ri Dewata seuwwae* (surrendering to the One God). From the mentioned five components, the thoughts of Kajaolaliddong emphasixed three main components, namely the honesty, smartness, and courage.

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