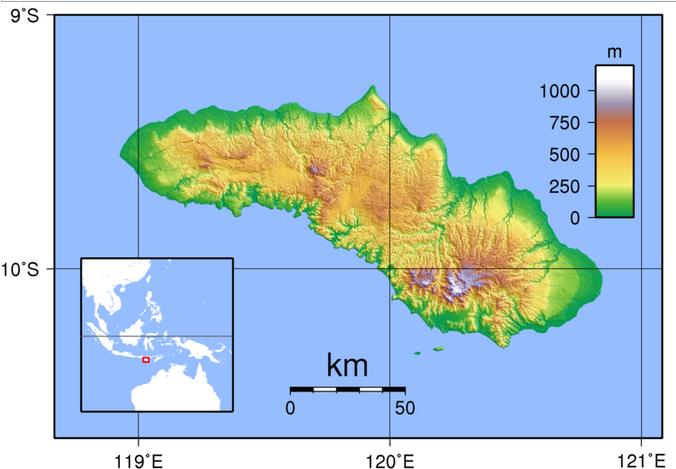
Dis-Indo-Sumba Is

**Sumba Island** is an [island](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Pulau&usg=ALkJrhgCTDJZ_yP8dWXCUbnJDbjxX4ZZ3w) in the province of [East Nusa Tenggara](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Nusa_Tenggara_Timur&usg=ALkJrhhupVA5cuxuzkqPh2Ac3H3wjLJSZw) , [Indonesia](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Indonesia&usg=ALkJrhiRjn1DjmKR2GQ86yYXVg306zGoLQ) . Its area is 10,710 km², and the highest point [of Mount Wanggameti](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/w/index.php%3Ftitle%3DGunung_Wanggameti%26action%3Dedit%26redlink%3D1&usg=ALkJrhh11y69_YadqmtB73MKB08YW_6ZWg) (1,225 m). Sumba bordering on [Sumbawa](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Sumbawa&usg=ALkJrhhFLfxYMSAsXqINpc9BxDhe8mM5hw) in the northwest, [Flores](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Flores&usg=ALkJrhhVh0P3bJ5o5cYvpkGai78HvPNoyg) in the northeast, [Timor](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Timor&usg=ALkJrhi2yqSDZSnLWa2Sw75l-bH7h4izQQ) in the east, and [Australia](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Australia&usg=ALkJrhh8d5NpwqoPX8mSRkYbe76DkgWnbw) in the south and southeast. [Strait of Sumba](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Selat_Sumba&usg=ALkJrhgUdpwMLrTZc3Tj5eCvYHf0vraSVg) is located in the north of the island. In the east lies [the Savu Sea](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Laut_Sawu&usg=ALkJrhizY6fCjnEKnSQaUC7i82AxG61J5g) and [the Indian Ocean](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Samudra_Hindia&usg=ALkJrhilRpIYyU9NlDbV2UVMor1AqPOalA) in the south and west.

Administratively, this island including the province of [East Nusa Tenggara](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Nusa_Tenggara_Timur&usg=ALkJrhhupVA5cuxuzkqPh2Ac3H3wjLJSZw) . The island itself consists of four districts: [West Sumba](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Kabupaten_Sumba_Barat&usg=ALkJrhjrBewCtwyXjWNbnJqNKWxC1H7W3w) , [Southwest Sumba Regency](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Kabupaten_Sumba_Barat_Daya&usg=ALkJrhhcrwz9n9jO-PTu_08aABEmD7RqsQ) , [Central Sumba Regency](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Kabupaten_Sumba_Tengah&usg=ALkJrhj1vj5oET4pz-zeSox2d_nyMwUEiw) , and [East Sumba district](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Kabupaten_Sumba_Timur&usg=ALkJrhh5CpFk3KD_LBkfOlQiTnOyPcd8Eg) . Largest city is [Waingapu](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Waingapu&usg=ALkJrhh8nxOUELoAJ_5Yl73tPLDwjTiWCg) , the capital of [East Sumba district](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Kabupaten_Sumba_Timur&usg=ALkJrhh5CpFk3KD_LBkfOlQiTnOyPcd8Eg) . The city also has an airport and sea port that connects the island of Sumba with other islands in Indonesia as the island of Sumbawa, Flores and Timor Island.

Before Europeans visited in [1522](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/1522&usg=ALkJrhiLufIbrgWlY1ar8luSQ5QqfNTFJA) , Sumba was never dominated by any other nation. Since [1866](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/1866&usg=ALkJrhhmKNdaGyrLnm_EAonnDk6uE0HmgQ) , the island was occupied by [the Dutch East Indies](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Hindia_Belanda&usg=ALkJrhhjq6pG7oHuW5OX6gX34f9QbjOwAQ) and later became part of Indonesia.

Sumba society racially a mixture of races [Mongoloid](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Mongoloid&usg=ALkJrhhUHQJETkncjNqrZDM52_uL4UBlMw) and [melanesoid](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Melanesia&usg=ALkJrhjxr-JO9l07iyudof7cDkv_vgbDxA) . The mainly animist beliefs [Marapu](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ) and religious [Christians](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Kristen&usg=ALkJrhjQhLwWJZAYznD_TDcpxSk6iGGyuQ) , both [Protestant](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Protestan&usg=ALkJrhhXjOQuw5u9nSLbKVB5gKdqKL3OKA) and [Catholic](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Katolik&usg=ALkJrhgGgndk6APz9MHx_W82GeOOqlkMjw) . The [Muslims](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Muslim&usg=ALkJrhjY_IHHYknr0TAsNXCGgXcyRJaVeg) in small amounts can be found along the coastal areas.

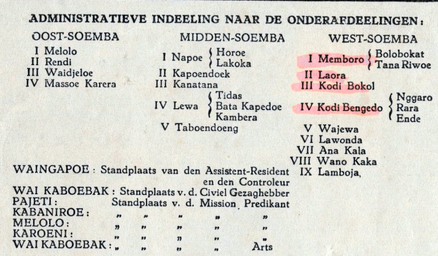


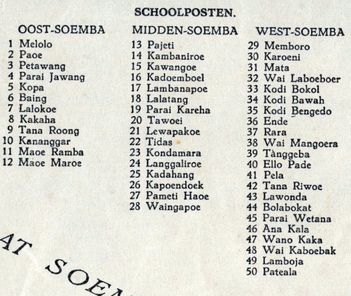
|  |  |
| --- | --- |
|  | Topographic map of Sumba. Created with GMT from SRTM data. |
| Coordinate | [9 ° 40'LU 120 ° 00'BT](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://tools.wmflabs.org/geohack/geohack.php%3Flanguage%3Did%26pagename%3DPulau_Sumba%26params%3D9_40_S_120_00_E_region:ID_type:isle&usg=ALkJrhirZgkkc2bq1I1nmWz6V5lun_VWwg) |
| Island | [Lesser Sunda Islands](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Kepulauan_Sunda_Kecil&usg=ALkJrhgam79_lx5tThzVoWY2eF790ZdbTQ) |



Map from *Tot dankbaarheid genoopt* (Kampen, The Netherlands: J.H.Kok, 1927)









This dissertation examines how the people of Umalulu construct their cultural

identity associated with their religiosity to face discrimination process around

them. Marapu religion to be discriminated not because of cultural identity

attached to it, but due to their negative image. Discriminated category with all the

attributes and roles



**Marapu** is a religion or local beliefs adopted by the people in [the island of Sumba](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Pulau_Sumba&usg=ALkJrhj1fBXcKNUtwEzbNjSiMzk6j3wHvQ) . More than half the population of Sumba this religion. This religion has a belief [worship of ancestors and the ancestors](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Pemujaan_leluhur&usg=ALkJrhhYwQ9HB6pzNW1zUt2FeJyd_1Qqog) . Marapu adherents believe that life on earth is only temporary and that after the end of time they will live eternally in the spirit world, which is in heaven Marapu known as *Prai Marapu.*

Marapu religious ceremonies such as funerals and so always include the slaughter of animals like buffaloes and horses as a sacrifice. It has become a tradition of hereditary maintained on [the island of Sumba](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Pulau_Sumba&usg=ALkJrhj1fBXcKNUtwEzbNjSiMzk6j3wHvQ) .

Sumba people believe that the spirits of ancestors attended the burial ceremony and therefore dedicated to their animals. Animal spirits to the spirits of ancestors and meat or animal jazat eaten by the living. As with other distinguished ceremony [Kebamoto, 2015]

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  + [1.1 Confidence in the spirit](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#Kepercayaan_terhadap_roh)
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    - [1.5.7 Sounds](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#Suara-suara)
* [2 Cult](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#Pemujaan)
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* [3 Religion in the socio-cultural Marapu](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#Agama_Marapu_dalam_sosial-kebudayaan)
  + [3.1 Views on life and death](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#Pandangan_tentang_kehidupan_dan_kematian)
* [4 The influence of foreign culture](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#Pengaruh_budaya_asing)
* [5 Hierarchy of the gods](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#Hierarki_para_dewa)
  + [5.1 Community Umalulu](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#Masyarakat_Umalulu)
    - [5.1.1 Marapu relatives Umbu Ratu Endalu](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#Marapu_kerabat_Ratu_Umbu_Endalu)
    - [5.1.2 Marapu reign of Queen Umbu Endalu](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#Marapu_pemerintahan_Ratu_Umbu_Endalu)
    - [5.1.3 Marupu based on the number of worshipers](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#Marupu_berdasarkan_jumlah_pemuja)
* [6 folk legend in prose *(kareuku)*](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#Legenda_dalam_prosa_rakyat_.28kareuku.29)
  + [6.1 Marapu down from the sky](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#Marapu_turun_dari_langit)
* [7 See also](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#Lihat_pula)
* [8 References](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#Referensi)
* [9 External links](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#Pranala_luar)

**Belief system**

*Marapu Religion* is [the original religion](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Agama_asli_Nusantara&usg=ALkJrhhPq_hCwRNW8yRUkEJuEgbwuhR5nQ) that is still alive and held by the Sumba on [Sumba Island](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Pulau_Sumba&usg=ALkJrhj1fBXcKNUtwEzbNjSiMzk6j3wHvQ) , [East Nusa Tenggara](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Nusa_Tenggara_Timur&usg=ALkJrhhupVA5cuxuzkqPh2Ac3H3wjLJSZw) . This religion is a belief system based on the [worship of ancestral spirits](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Pemujaan_leluhur&usg=ALkJrhhYwQ9HB6pzNW1zUt2FeJyd_1Qqog) . In the language of Sumba, ancestral spirits called *Marapu* which means "the lordship" or "venerable". That's why their religion is also called *Marapu.* [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

Marapu is a local religion or beliefs held by people on the island of Sumba. This religion is the belief that ancestors and ancestor worship. More than half of Sumba this religion.  
Adherents of these religions believe that life in this world is only temporary and that after the end of time they will live eternally, in the spirit world, in heaven Marapu, known as Prai Marapu.  
Marapu religious ceremonies (such as funerals, etc.) is always followed by cutting animals like buffaloes and horses as sacrifices, and it has become a fall tradition - for generations to keep on guard in Sumba.  
Marapu religion is the "original religion" that is still alive and embraced by people on the island of Sumba, East Nusa Tenggara. As is the Marapu religion is a belief system that is based on the worship of the spirits of ancestors (ancestor worship). In Sumba language ancestral spirits called Marapu, means "the Worship" or "venerable". Because of that religion which they profess called Marapu anyway. Marapu this lot number and there is a hierarchical structure which can be divided into two categories, namely Marapu and Marapu Queen. Marapu is the deified spirits of ancestors and are considered to be the forerunner of a kabihu (extended family, clan), while the Queen Marapu Marapu is considered down from the sky and is the ancestor of the other Marapu, so it is Marapu that has the highest position. The presence of the Marapu in the real world is represented and symbolized by the sacred symbols in the form of gold or silver jewelry (there is also a statue or urn) called Tanggu Marapu. Sacred symbols were kept in Pangiangu Marapu, which is at the top of the tower uma bokulu (big house, home centers) a kabihu. Although it has a lot Marapu often called his name, revered and sought help, but it did not cause the denial of the existence of the Creator. The main purpose of the ceremony of worship is not merely to the spirits of the ancestors themselves, but to Mawulu Majii Tau-Tau (the Creator and Maker of man), God Almighty. Recognition of the existence of the Creator is usually expressed in words or sentences metaphorically, that too only in certain ceremonies or important events only. In Marapu belief, the Creator did not intervene in worldly affairs and is considered virtually impossible to know so as to mention his name too dipantangkan. While the Marapu itself is considered as a conduit or intermediary to connect people with the Creator. The position and role of Marapu was glorified and believed to be leachate papakalangu - descendants papajolangu (catwalks that take across and hooks that stick, as an intermediary) between man and God. In addition to worship the ancestral spirits, called Marapu form of religion is believed also to be a variety of spirit that is in the nature around human habitation so that should also adored, believing that the objects and the surrounding vegetation such as soulless and heartless man, and believed in the existence of supernatural powers on all matters or extraordinary items. To make contact with the spirits of ancestors and other spirits, the Sumba perform various religious ceremonies led by the queen (priest) and is based on a traditional calendar called Signs Wulangu. Custom calendar should not be modified or eliminated because it has been determined based on Nuku-nutrient (laws and ordinances) of the ancestors. When transformed considered would cause anger of the ancestors and would be bad for human life. In Marapu religious beliefs, the spirit is placed as the most important component, because the spirit is what must be returned to Mawulu Majii Tau-Tau. Spirits of the dead will be Parai Marapu residents (domestic spirits, heaven) and glorified as Marapu if during his lifetime in the world to meet all Nuku-nutrient that has been established by the ancestors. According to the belief that there are two kinds of spirits, namely hamangu (soul, spirit) and ndiawa or ndewa (holy spirit, god). Hamangu is the spirit of man during his life that became the core and the source of her strength. Thanks hamangu that humans can think, feeling and acting. Hamangu will get stronger in the growth of life, and become weak when humans sick and elderly. Hamangu who has left the human body will be fine creature with its own personality and is called ndiawa. Ndiawa is present in all living beings, including animals and plants, which later became residents of Parai Marapu anyway. Nearly all aspects of community life permeated by a sense of religious Sumba. You could say Marapu religion as the core of their culture, as a source of values ​​and outlook on life and have a great influence on people's lives are concerned. Because it's not too easy for them to release the religious to become followers of other religions. Although the culture of Sumba is not known written language, the sacred literature of Sumba has lived in the memories of the experts or their religious leaders. This sacred literature called Ndai LII or LII Marapu spoken or narrated on the religious ceremonies accompanied by traditional songs. Is considered auspicious and sacred literature can bring prosperity to the citizens of the community and fertility for crops and livestock. Religious ceremonies and the circle of life that they carry out, especially the funeral ceremony, held in relative luxury, so give the impression of extravagance. But for the people of Sumba, it is they do to express my gratitude to the Almighty, a sign of respect and devotion to the ancestors, and establish a sense of kinship solidarity among them. In every religious ceremony usually displayed various art forms as well. It can be said that art is an accompanist for their religion. Religious ceremonies in Sumba has always been considered sacred, because it places the ceremony, moments of the ceremony, the objects are instruments in the ceremony as well as people who run the ceremonies are considered sacred as well. They worship Mawulu Tau - Tau-mediated Majii the Marapu which is a medium between man and his Creator. Each has Marapu own kabihu adored that all prayer and his will be submitted to the Supreme Creator. The Marapu it diupacarakan and worshiped in homes inhabited by citizens of a kabihu especially at home, called uma bokulu (big house, home centers) or uma bungguru (home fellowship). Inside the house was conducted religious ceremonies involving the interests of all citizens kabihu, eg birth ceremonies, marriage, death, planting, harvest and so on. Place of worship ceremony to Marapu not only in the house alone, but also outside the home, namely in the cathode, where the ceremony outdoors worship a monument (a kind of phallus-Yoni) which is made from a piece of wood or wood Kanawa kunjuru that the sides is placed a flat stone. On top of a flat stone is a variety of offerings, such as pahapa (betel nut), kawadaku (money) and Uhu mangejingu (rice) is placed to be presented to Umbu-signs (deities) who is on the premises. Inside there is usually a paraingu Marapu worship of one queen (great ancestors). For example, the great ancestor in Umalulu is Umbu Endalu and worshiped in a small house which is inhabited by humans, because it's a house of worship was named Uma Ndapataungu (households not man) which in luluku (poetic language) referred to as Uma Ndapataungu - Panongu Ndapakelangu (households not man and stairs are not grounded). According to the beliefs of Umalulu, Umbu Endalu inhabit a magical house. Born in that house looks small, but the house was actually a magical mansion. They consider Umbu Endalu continually in the house, because it is a ladder to climb down to the house was always leaning. Worship house is also called Uma  Ndapataungu Kalamaku Ruu because the roof made of palm leaves, and Uma Lilingu, because to come and talk about the house should be according to the custom or procedure established by the ancestors as well. Uma kamudungu Ndapataungu shaped  and facing toward the according to the flow of river water, downstream and located at the middle or center of Paraingu Umalulu. The materials used to build houses of worship that is wood ear  or ai ndai nitu (sandalwood) which is used for poles (the sum of all these pillars of the temple there are sixteen fruit trees), roof and walls of the  of materials  coconut leaves, huaba straps of material (Virgin coconut shell). These materials must be retrieved from a place called Kaali - Waruwaka and surrounding areas. Religious ceremonies are performed at Uma Ndapataungu Pamangu Kawunga ceremony is held every four years, which coincides view repaired the temple, and ceremonies Wunda hunggu LII - LII maraku, namely offering ceremony is held once every eight years. In the view of people of Sumba, humans are part of an inseparable universe. Human life must always be adapted to the rhythm of motion of the universe and always try to order the relationship between man and nature has not changed. Also people should also strikes a balance relations with supernatural forces that exist in every part of this universe. If you always maintain a good relationship or cooperation between man and nature, then the balance and order that can be maintained. This applies also between humans who are still living with the ghosts of dead human. Humans are still alive have an obligation to continue to make contact with the spirits of their ancestors. They assume that the ancestral spirits are always watching and punish his descendants who have dared to violate any Nuku - a balance of nutrients so that the relationship between humans and the natural surroundings undisturbed. To restore the imbalance caused by human acts of nature around him and made contact with the spirits of ancestors, then humans must perform various ceremonies. Moments of the ceremony perceived as moments that are considered sacred, precarious and fraught with unseen dangers. Therefore, the moments of the ceremony must be timed so that the motion parallel to the rhythm of the universe. Setting the time to perform the various ceremonies that are based on traditional calendars, signs wulangu. Within the life of every individual in society Sumba there are times that are considered critical or crisis, namely the time of birth, adulthood, marriage and death. At times like that religious ceremonies are usually held.

**Belief in spirits**

Melolo royal cemetery in the village Tambaka during [Indies](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Hindia_Belanda&usg=ALkJrhhjq6pG7oHuW5OX6gX34f9QbjOwAQ)

In Marapu religious beliefs, the spirit is placed as a component of the most important because this is the spirit that must return to *Mawulu Majii Tau-Tau.* The spirits of the dead will become residents *Parai Marapu* (domestic spirits, heaven) and glorified as *Marapu* that during his lifetime in the world meet every *nuku-hara* (laws and ordinances) as determined by the ancestors.

According to belief, there are two kinds of spirits, namely *hamangu* (soul, spirit) and *ndiawa* or *Ndewa* (holy spirit, god). *Hamangu* is the human spirit for life is the core and the source of her strength. Thanks to *hamangu* that a man can be thinking, feeling and acting. *Hamangu* will grow stronger in the growth of life, and becomes weaker when humans sick and elderly. *Hamangu* who has left the human body will be a delicate creature with a personality of its own and called *ndiawa ''.* *Ndiawa also exists in all living things, including animals and plants, which later became residents parai* marapu *anyway.*

**Marapu**

Marapu imagined as noble beings who have thoughts, feelings, and personality like a human, but with intelligence and traits that are superior. They can be male and female as well as sebagal pairs of husband and wife. Their descendants who inhabited the earth and there are considered the ancestors who became the forerunner of kabihu-kabihu. In the hierarchy, the Marapu can be divided into two categories, namely *Marapu* and *Marapu Queen.* *Marapu* is deified ancestors and considered to be the forerunner of a *kabihu* (extended family, *clan),* while the *Queen* is *marapu* *Marapu* considered down from the sky and is the ancestor of the other *marapu,* so is *marapu* have accrued the highest. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

Each *kabihu* has its own revered *marapu* that all the prayers and they will be submitted to the Creator. The *marapu* diupacarakan and worshiped in homes, especially in a big house or a center called *uma* *uma* *bokulu* or *bungguru* (home fellowship). In the house that was conducted religious ceremonies concerning the interests of all citizens *kabihu,* eg ceremonies of birth, marriage, death, planting, reaping, and so on.

**Mawulu Majii Tau-Tau**

Although there are many Marapu revered and often asked for help, but the main purpose of worship ceremony is not solely to the spirits of the ancestors themselves, but to *Mawulu Majii Tau-Tau* (Creator and Author of Man) or God Almighty. Recognition of the existence of the Creator is usually expressed by the words or phrases figuratively, and then only in certain ceremonies or important events only. In Marapu belief, God the Creator did not interfere in the affairs of the world and is considered impossible to know intrinsically that for his name was dipantangkan. Meanwhile, the Marapu regarded as a conduit or intermediary to connect people with the Creator. The status and role of the Marapu was honored and trusted as *leachate papakalangu - Ketu papajolangu* (footbridge crossing and links craning, as intermediary) between man and God. The marapu here who have received nuku - hara (the law and how) or order the social life of the Creator who must be obeyed by humans. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

Sentences metaphorically intended to refer to God Almighty, among others: [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

1. Mapadikangu Na Tau (Human creator)
2. Majii Mawulu Na Na Tau Tau (Forming and Making Human)
3. Tanga Mawulu Na-Na Mata Kalindi Uru Wihi Mahangatu RI RI Lima (Forming Rods Eyebrow and nose. The Foot Bone and Bone Cutting Hand)
4. Tumbi Ndiawa Na-Na Ndiawa Dedi (Dewa Dewa Yang Yang Grow and Make)
5. Ina-Ama Nuku Hera (Mrs. Law and Mr. Way)
6. Na Mapadikangu Awangu Tana (Creator of Heaven and Earth)
7. He Hupu Ina-La Hupu Ama (Mother of All Dear Mom and Dad)
8. Na Ina-Ama Mbulu Ndaba (Mom and Dad Seisi Nature)
9. Na-Na Ina Pakawurungu Pakawurungu Ama (Mother and Father of the whole Existing)
10. Na-Na Pandapiaka Pandanyura Ngara Guest (Its Not Called Her title and Yang Not Told Her name)
11. Watu Mayapa Wulu-matema Loja Lala (Holder Stone Creation and Scalper Casserole Fused)
12. Ndiawa Mbulungu -Pahomba Mbulungu (soul and spirit of the One)
13. Ina-Ama Bokulu Bai (Great Mother and the Great Father)
14. Makaluni Makaluni Ina-Ama (Mother and Father of the Holy)
15. Mabokulu Na Na Wua Matana- Mambalaru Kahiluna (The Big Seed-The Wide eyes ears, which can be seen and heard entirely)
16. Na-Na Mailu Paniningu Mangadu Katandakungu (The Looking Carefully and Reviewing with Completed, who knows all the good or bad deeds of human behavior)
17. Mapatandangu Manjipu-Na Mapatandangu Mandoku Mandanga (The attention is OFF Considering Wrong and Wrong)
18. Haleli Matimba Na-Na Nda Nda Mandahi Panjilungu (Judge Yang Maha Adil)
19. Ngihirungu Kandapu Na-Na Nda Nda Karangga Lelingu (Bukit Invisible Moving and Twig The Unmoving, Eternal)

**Makhlus delicate creatures**

Besides worshiping ancestral spirits, religion Marapu also believe in various spirits in nature to human settlements that should also worshiped. There is a belief that objects and vegetation around it has a soul and feelings just like humans, also believe their magic powers on any matter or thing that is incredible.

**Patau Tana**

Patau tana are spirits that can be derived from humans, and not from men. Usually they became residents of large trees, large rocks, caves, forest or in the grave. Patau tana is malevolent and always disturb people, because it is greatly feared. Patau tana derived from human is the spirit of those who die unnatural, for example due to accidents, suicides, killed, and so on. The spirits of this kind of evil because of curiosity or upset can not be separated from his old. Residents gave their offerings so as not to interfere. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**Mamarungu**

Mamarungu is a spirit who is not of human origin and have the nature of evil. These spirits notch lower than marapu because they are the marapu runners. Because of the nature of evil, they often interfere with and harm humans by entering the living human body. The possessed mamarungu this would be bad at all and always want to harm others. Therefore, people are often called mamarungu harm to others as well. In the past this kind of people killed because they harm others. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**Maranongu**

Maranongu spirits is equal to mamarungu, but mempunyal nature of human kind and helpful. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**Katiku kamawa**

Katiku kamawa are spirits category patau tana, but not of human origin and of unknown origin. Appearance katiku kamawa form of a human head without hair and jet black. His habit of rolling on the ground laughing. These delicate creatures like humans interfere and reside in large trees or in a mango tree. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**Seasoning**

Seasoning is a delicate creature in the form of goats. This delicate creature likes to annoy people and live among the trees, the mountains or in the desert places. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**Unseen forces**

People Umalulu believe that all around them there are supernatural forces in the symptoms and things out of the ordinary that can be either natural phenomena, human figures, the parts of the human body, animals, plants, objects , and sounds incredible. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**Katiu grate**

Katiu soreness is the wind that blows and directions hick, because it can cause disease in humans and animals. To prevent the disease carried by the wind, the bill slipped Umalulu kamala pau (mango leaves) on the roof around their homes. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**Human figures**

Human figures were deemed to have magical power is the queen, tau mapingu papuhi, and na mapingu Muru, because they are deemed to have the power to control natural forces such as rain, cure disease or harm others by supernatural means (pronounce mantras) , Occult (Puhi) conducted by the Queen or by tau mapingu papuhi to bring rain kanjiku is to carry out the ceremony. The ceremony is held in katuada bearing gifts pahapa, kawadaku, hunggu maraku, a goat and four chickens to the marapu mainly to Uma Ndapataungu. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

A tau mapingu papuhi when doing witchcraft which is aggressive, presenting pahapa, kawadaku and a few chickens (two, four or eight tails depending on needs) to the marapu who are in uta Muru-kaba watu (green forests and rock), namely the marapu praised by kabihu Menggitu or on Marapu Queen Kabuarangu and Marapu Kabala. Then do the prayer ceremony and spells (Tundu wara) with the intention that the intended person becomes ill, got bad luck or death. There is also another called witchcraft kabeli eyes (turning of the eye), which is a kind of occult magic that can turn humans into animals, trees or rocks. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

If there is someone who is overwritten disease, he can ask for help to mapingu Muru to treat it. Mapingu will usually give Muru Muru (drugs of the herb leaves) or tada ai (medicinal herb dri tree roots or bark) which has been given mantras to the sick. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**Human body parts**

Most human body parts deemed to have supernatural powers is KaPai or ngati (vulva). When this KaPai to be seen by other people (especially men), it is considered bad luck to see it. It also applies to her husband. That is why sexual intercourse should be done at night or in dark places. Female genitals are considered palili (taboo) because it is a place out something that is filled with magic powers, such as children born spirit and blood. Blood, especially those that come out when menstruation is considered to contain magic powers that can bring bad luck to others. Therefore, women who are menstruating are prohibited from entering uma marapu or other holy places, prohibited from preparing offerings for the marapu and should not be bathed in the river. Women who are menstruating should remain in the room and shower in his room anyway using hot water by wood and leaf herb Kahi Java (acid) is pointless to keep warm and smooth discharge of blood. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

Human body parts were also deemed to contain magic powers is saliva. Saliva used for medicine, among others, to relieve aches caused by illness malaria, by way of smearing the body with hadabai (grass that grows on the rocks) are chewed with betel nut and mixed with saliva. Similarly, newborn, so that the wounds on his navel heal faster then the wound was covered with saliva that has been mixed with the chewed betel nut. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

Hair is part of the human body are also considered to have magical powers. Therefore, a person's hair cut when he was a newborn will be kept inside kahipatu with the intention that during his life spared and peril. Later when that person dies, the hair in kahipatu it will be buried with him anyway. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**Beast**

The animals were deemed to have supernatural powers between Iain fragrance (owl), kuu (bird kestrel) and nggangga (crows). The third type of bird it was feared by Umalulu because they can bring misfortune. Other animals are considered to have supernatural powers and has a special status in their belief is wei (pork), karambua (buffalo), njara (horse), manu (chicken) and ahu (the dog). [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

Pigs are the main victims of animals in religious ceremonies and is considered to have magical powers because it can convey all the human will to the marapu. The admissibility of a petition can be viewed through a pig heart. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

The buffalo is an animal commonly sacrificed in religious ceremonies, especially at the marriage ceremony, death, build new homes and crops. Symbolically sacrificed buffalo meat was offered to the spirits. According to belief, buffalos victim was a provision spirits of people who died on his way to parai marapu, and on arrival at parai marapu used to entertain the spirits of his family who had already been there. Besides buffalo are considered animals that can bring good luck to the owner. Therefore, there is a special place of worship called uma karambua, where the worshiping ancestors to invoke wealth. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

An animal that symbolizes the ultimate obedience and are thought to bring triumph to the owner is a horse. Obedience is not limited to horses in the world, but also in the hereafter as mounts employer. Therefore, when his master died, pet horse to be sacrificed to deliver to the employer spirits parai marapu. As with the buffalo, the horse was there a special permujaan called uma njara, where the worshiping ancestors to invoke the glory and wealth. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

Other animal species that are considered to have supernatural powers is a rooster. Rooster feathers are considered to have the power to avert danger and an umbrella ghost someone on his way to parai marapu. Additionally crowing rooster is considered to awaken the spirit of the deceased to be ready for the journey to the afterlife. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

Dogs are pets that always follows his master if you're traveling or hunting. Pet dog was rated as comrade camaraderie that is not limited in the world, but also in the hereafter. At the funeral ceremony, beloved dog was sacrificed so that his spirit can follow the ghost of his employer. Besides the dog is considered to have supernatural powers who can see the spirits. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**Plants**

The plants were deemed to have supernatural powers, among others Kalala ( [cactus](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Kaktus&usg=ALkJrhj_oqLdevT9qr3tV3kahC6g53HoEw) ), karangga langadi ( [root bahar](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/w/index.php%3Ftitle%3DAkar_bahar%26action%3Dedit%26redlink%3D1&usg=ALkJrhilnKdnfndObuKeUXUTw7-GN8EI9Q) ), pau ( [mango](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Mangga&usg=ALkJrhhC67X4vRzQx-rDYRimp4yMTLQb7w) ), and menggitu ( [ejection](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Lontar&usg=ALkJrhj0tSM2jd-CCZ9O6Rwy8ZitSBUKLw) ). Unseen forces that exist in the plant is able to avert danger and disease. In addition they also believe that all the leaves carrying a efficacy as a drug, for example Kuta ( [betel](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Sirih&usg=ALkJrhjT17BJZDHEQ-yiROZNBm4KookGLA) ), kabaru ( [hibiscus](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Waru&usg=ALkJrhiNTsSY1zS3iSPKCjVXF_votpRivg) ), Kahi Java ( [tamarind](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Asam_jawa&usg=ALkJrhh1a5TEQKp3Kda_0kpd8Xt_HVG6MQ) ), Muru mangandingu (similar tendrils), yawilu ( [cinnamon](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Kayu_manis&usg=ALkJrhjyd72W2Bjy0cU4k1Kjt7w7xMulIQ) ), Kunu bouts (Lat: Hyptis suaveolens), and a cigar (Lat: Albizza meer marginata) is also considered to have magical powers that can eliminate perryakit. Trees are considered sacred but do not have a bad effect is wangga ( [banyan](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Beringin&usg=ALkJrhjz4oMkJfzgkCSQNtHpcFgXTYev2Q) ), Mayela, kunjuru (teniring, Lat: Cassia fistula), and Kanawa ( [Angsana](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Angsana&usg=ALkJrhjQMoN7DI1CQIdETGKANW3KwKfaCg) ). [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**Objects**

Benda. objects that are considered to have supernatural powers and is a sacred symbol of Tanggu marapu is marapu. Other objects that are also considered to have supernatural powers are heirlooms, such as machetes, fabrics, jewelry gold, jewelry beads (ana hida) and hiwaru (amulet) issued or carried only at certain times by owner. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**The voices**

The voices are considered to have supernatural powers are spells or Tundu wara spoken by the queen, tau mapingu papuhi and mapingu Muru. Besides singing voices and rhythms gong blow that was delivered at a ceremony considered to have supernatural powers, too, because it can create the necessary atmosphere. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**Adoration**

**Sacred objects**

The presence of the Marapu in the real world is represented sacred symbols in the form of gold or silver jewelry (sometimes in the form of a statue or urn) called *Tanggu Marapu.* Coat of arms and the presence Endalu Umbu is a gold jewelry with a length of 8 cm and a diameter of 12 mm. There are also two jars called rara-kihi mbalu Muru (jars of red and green). Red urn representing the earth, while the green urn symbolizing the sky. When done Wunda ceremony hunggu lii-lii maraku (ceremonial offerings to the Umbu Endalu held eight years), green urn is used to draw water in the river and then water was poured into a jar of red that has always remained in place. The water that is poured from jar to jar red green is the symbol of rain. If water is spilled it excessive, then it is a sign he will grant a lot of rain. Conversely, if it turns out that spilled water does not meet the red urn, then the sign will be a shortage of rain. Now both the urn is not there anymore. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

By function. sacred objects that can be divided into two kinds, namely ceremonial objects and tools ceremony. Ceremonial objects used as an object of worship, because it is considered as a symbol representing the marapu. While the tools are not used as an object of worship ceremony. However, those devices are also considered sacred because it has long been used as a means of worship

Objects sacred ceremony was called Tanggu marapu (part ancestor). Tanggu marapu can be divided into two categories:

1. Tanggu marapu la hindi (part marapu in the attic), ie objects that are very sacred that no one should touch the objects except the queen and paratu. According to belief, the spirits of the ancestors are in the objects (usually made and gold) that is considered as marapu itself.
2. Tanggu marapu la kaheli (section ancestral hall). Tanggu marapu this group are heirlooms owned by a kabihu and not sekeramat Tanggu marapu la hindi. Tanggu marapu la kaheli among others in the form of jewelry silver carp, linen cloth, ivory bracelets, beads, gongs, headgear and so on.

The tools include a ceremonial form of containers made of woven palm leaves, coconut shell, copper or bronze plates, knives, machetes, spears, scissors, wood plates, mortar, clay pot, rope and control the horse.

**Shrine**

**Uma bokulu**

The symbols of the sacred is stored in *Pangiangu Marapu* (residence Marapu), which is at the top of the tower *uma bokulu* (big house, home centers) a *kabihu.* Especially for Marapu Umbu Endalu in [Umalulu](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg) created a separate funeral should not be inhabited by humans, which is called Uma Ndapataungu-Panongu Ndapakelangu. Uma Bokulu addition, other houses are specifically used for a worship ceremony to marapu who have the power or specific tasks, among other things: [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

1. Uma karambua is a worshiping ancestors to ask for wealth
2. Uma is a semuja andungu ancestors to ask for success in warfare
3. Uma payenu is a worshiping ancestors to invoke blessings for every new bride
4. Uma pakilungu is a worshiping ancestors to deny the danger of disease
5. Uma menggitu is a worshiping ancestors to invite the spirits residing in forests or in the caves in order to participate in defeating the enemy
6. Uma mbaradita ancestral worshiping place to ask for strength, courage and immunity

The lives of rural communities in [Umalulu](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg) based on the unity of the local life called paraingu, which is a large village inhabited by some kabihu gathered in it. Each kabihu build their houses in a section called kuataku paraingu. Understanding paraingu can be likened to the village, while kuataku likened to the village. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

In a *paraingu* usually are worshiping the *queen marapu* (maha ancestors). For example, almighty ancestor in Umalulu is Umbu Endalu and worshiped in a small house that is not occupied by humans. Therefore, the house of worship is named *Uma Ndapataungu* (households not berorang), which in *luluku* (the language of poetry berbait) called *Uma Ndapataungu - Panongu Ndapakelangu* (households not berorang and stairs are not grounded). According to public confidence Umalulu, Umbu Endalu invisibly inhabit the house. Physically, the house looked small, but magically the house was actually a big house. They consider Umbu Endalu continually in the house, because it is a ladder to climb down into the house always leaning.

Home permujaan also called *Uma* *Uma Ndapataungu* *Kalamaku bill* (House leaves keIapa) because the roof is made of palm leaves; and *Uma Lilingu* (home pemali), due to come and talk about these homes should be according to the custom or ordinances established by the ancestors too. *Uma* *uma kamudungu* *Ndapataungu* shaped (non-towered house) and the facing *Tundu plow* (according to the water flow of the river, downstream) and located at the *kani padua* (middle, center) of *Paraingu Umalulu.* The materials used to build houses worship is a wooden *ndai linga* or *ai nitu* ( [sandalwood](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Cendana&usg=ALkJrhgX327TQuMEs6SnoO8EJdHMRsR9yQ) ) is used for the pillars (the total number of poles from home this cult sixteen poles), the roof and walls of the materials *bill Kalamaku* (palm leaf ), the straps of material *Huaba* (sheath Virgin coconut). These materials should be taken from a place called *Kaali - Waruwaka* and surroundings.

**Katuada**

Points ceremonial worship of the *marapu* not only at home but also outside the home, which is in *katuada.* Katuada is a place of worship ceremony in the form of a monument (a sort of *phallus-yoni)* made from a piece of wood or wood *kunjuru* *Kanawa* and the sides placed a flat stone. The flat stone is a place to put a variety of offerings to *Umbu-Rambu* (gods) who are in that place, among others, *pahapa* (betel nut), *kawadaku* (keratan mas), and *hooting mangejingu* (rice kebuli). [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

There Katuada vary according to place and function, namely:

1. Katuada kawindu (memorial page), memorial prayer anchored in the yard of every house. On this monument each nuclear family perform ceremonial worship of the gods to be kept away from the dangers of the disease. Besides of this monument is also the marapu from outside the house invited to enter when there is a ceremony in the house, and instead of the marapu who was in the house was taken to the outside when there is a ceremony outside the home.
2. Katuada paraingu (monument village), memorial prayer anchored in advance uma bokulu. This monument is a ceremony that includes the interests of all citizens or residents paraingu kuataku, for example, at a ceremony hiri paraingu, ulcer la manangu and unpleasant pamangu paraingu.
3. Katuada pindu (monument door), memorial prayers that are put up on the door of the village and is a place of prayer ceremony to reject the danger from outside the village. In addition as a place to invite marapu and the other spirits that go into the village when there is a ceremony. And vice versa.
4. Ketuada padangu (memorial field), venue for the prayer ceremony in the meadow to request that livestock breed well.
5. Katuada wuaka (memorial garden), memorial prayer anchored in katiku wuaka (head gardener) and is a prayer ceremony to ask for the fertility of crops and reject all kinds of disasters.
6. Katuada latangu (monument paddy), memorial prayer anchored in ngaru wai (mouth water), where the water gets into the beginning of the rice fields. This monument place prayer ceremony to ask for the security and the abundance of crops in the fields.
7. Katuada padira tana (monument's boundary), where mengulpulkan the spirits of the entire farmland in order not to disturb the plants in the garden.
8. Katuada bungguru (monument communion), a prayer ceremony which covers the entire area of ​​plantations and rice fields, that is to say thank you to Mawulu Tau - Tau Majii, the marapu and the spirits who are there for keeping and provide good harvests.
9. Katuada patamangu (monument hunting). a prayer ceremony when going hunting with a request that the spirits that were in the hunt reject all hazards and provide hunting results as expected.
10. Katuada Mananga (monument estuary), memorial prayer anchored in the mouth of the river and is a ritual to invoke the cleanliness of the land, reject all kinds of disasters and that it rains well. Prayer ceremony at Mananga katuada is usually done by a mangu tanangu (landlords).
11. Andungu (pole). a katuada well, but because this monument is a pillar of strength, and all kabihu then called andungu. There are two kinds of andungu, first called Andu hoot (monument rice), which is a ceremonial monument on rice usually anchored in the central house mangu tanangu; The second, called Andu katiku (monument head), which is a monument where staked human heads were successfully beheaded in battle. This monument in front of the house kabihu dipancang whose ancestors have obligations for that purpose.
12. Pahuamba (worship), is a heap of stones that are typically located under the trees and is home to the worship ceremony marapu especially coming and Left Awangu - Eye Lodu (end of the sky and the sun). Worship ceremony at pahuamba is done when held Pamangu Ndiawa (banquet god) that worship ceremonies and offerings to the marapu that all citizens each kabihu be given protection and prosperity.

**Religious leaders**

To make contact with the spirits of ancestors and other spirits, Sumba people doing various religious ceremony led by *the queen* (priest). The timing of the ceremony was based on a traditional calendar called *Wulangu Signs.* The traditional calendar may not be altered or abolished because it has been established based on *nuku-hara* (laws and ordinances) of the ancestors. When changed is considered to be incurring the wrath of the ancestors and adversely affect human life.

Community [Umalulu](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg) in [East Sumba](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Sumba_Timur&usg=ALkJrhiFrphLMnIcHxbFfX7JymSyB_x5Gg) also believed in the existence of a powerful force in the universe that can be bothersome human life, but can be used when controlled with the occult. You do this by studying the mantras, the *tau mapingu Puhi* or *na mapingu Muru* (shaman) may be called on to bring rain or cure any disease. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**Sacred literature**

Because it does not recognize text, sacred literature they were passed down orally by scholars or religious leaders. This sacred literature called *Lii* *Lii Marapu* *Ndai* or narrated during religious ceremonies while singing tradition. Sacred literature is considered auspicious and can bring prosperity to the citizens of the community and fertility for crops and livestock. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**Religious ceremonies**

According Koentjaraningrat, [[2]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-koen-2) the unseen world can be faced man with respect, devotion, fear and so on, or with a mixture of all kinds of feelings. Such feelings will encourage people to make contact with the spirit world called religious behavior. As has been argued that the feeling that encourages people Umalulu to make contact with the different marapu once impetus toward mamarungu and patau tana. Feelings behind 'relationship with the marapu Umalulu based on feelings of love, respect and devotion, contrary to mamarungu or patau tana based on fear and hate. The different feelings that determine and coloring their religious behavior and religious behavior were carried out according to the raw code of conduct so-called religious ceremonies.

According to the views of Sumba, humans are part of the universe are inseparable. Human life must always be adjusted to the rhythm of the motion of the universe and always see to it that the order relationship between man and nature has not changed. Additionally, people should also seek the balance of the relationship with the supernatural forces that exist in every part of the universe. When you always maintain a good relationship or cooperation between humans and nature, the balance and order can be maintained.

This also applies between people who are still alive with the spirits of dead human. Surviving humans have an obligation to continue to make contact with the spirits of their ancestors. They thought that the ancestral spirits were always watching and punishing descendants who dared to violate any *nuku - nutrients* so that the balance between humans and the natural surroundings undisturbed. To restore the imbalance caused by human actions on the natural surroundings and made contact with the souls of their ancestors, humans must carry out various ceremonies.

Moments of the ceremony perceived as moments that are considered sacred, precarious and fraught with dangers unseen. Therefore, the moments of the ceremony had to be timed to align with the motion rhythm of the universe. The timing to perform various ceremonies that are based on traditional calendar, *sign wulangu.* In the period of the life of every individual in society Sumba there are currently considered urgent or crisis, namely the time of birth, adulthood, marriage and death. In moments like that the religious ceremony is usually held. The religious ceremonies in Sumba always considered sacred. Therefore, ceremonial places, the time of execution, the tools of the ceremony, as well as the people who run the sacred ceremony anyway. At every religious ceremony, a variety of art forms are usually also displayed and be companions for their religion.

**Pregnancy and birth ceremonies**

At the time around the birth of a baby, there are several important events that should receive the attention of the parents and the relatives. For example in the fourth month of pregnancy, a ceremony is held Pamandungu pelungu (affirming footstool) by presenting pahapa, kewadaku and mangejingu to the marapu and Ndiawa Tumbi - Ndiawa Smith (Lord Growing and Birth) that contains escape from danger. In addition to preventing their supernatural powers that are evil, a woman who is pregnant is always auspicious slipped a knife in his waistband. During pregnancy the husband and wife must obey some dietary restrictions and deed so that later do not complicate and do not cause birth defects to children who will be born.

When the moment of birth has arrived perform the ceremony with offerings Hamayangu pahapa, kawadaku and mangejingu to welcome the new arrivals from the supernatural. According to the opinion of those Umalulu, ana rara (the baby) to be born is a supernatural being that comes from faerie with tena (boat). Therefore, to expedite his birth, all the sins of the parents should be recognized and any negligence in fulfilling obligations towards the marapu should be stated. After the baby is washed and given a name through Dekangu ceremonies, ceremonies performed again Hamayangu baha kaheli to clean out all the garbage and to thank the marapu.

When the baby was four days already performed the ceremony Kikiru (shaving). Then the hair and the baby's umbilical cord stored in kahipatu to participate buried when he died later in the day. When it is eight days old do Hangguru ceremony, the welcoming ceremony the baby in the middle of kin. At this time he began to step on the ground and helped bathe in the river. A ceremony, always accompanied by offerings pahapa, kawadaku and mangejingu. Particularly offerings Hangguru mangejingu at the ceremony, to be provided pig seIuruh black body (wei mitingu).

After the age of two to three years to do the transition from past ceremonies anarara be anakiada (childhood), the ceremony Papaita huhu wai (embitter milk, weaning). The ceremony is conducted by application to the marapu large for the child quickly, given rejekinya and safety. At this time a anakiada been allowed to eat eggs and followed his parents worked in the fields.

**Ceremony before adulthood**

Anakiada aged between two and eight years is usually called anakiada kudu. At this age, girls also called hiliwuku kudu (little girl), because their hair was shaved only the upper part only, the rear left long, while the upper forehead a little left over. After going through a period anakiada kudu, which is between the ages of eight and sixteen years, this anakiada called anakiada matua or hiliwuku bokulu (big girl). Their hair was shorn like anakiada kudu but is more regularly. As for the boys usually just shaved, except during anakiada must have the same piece with the girls.

At the time anakiada turned to bidi tau, which is between the ages of sixteen to twenty-four years, performed ceremonies to deal with the current crisis in adulthood. For the bidi mini (youth) conducted the ceremony Puru la wai (down to the water), which is also called Waku ceremony or Kari. Some youth with even number pairs to prepare for three days to celebrate the ceremony. They make a hut hidden near the river. To the cottage that they bring food such as chickens, pigs and goats that they get for asking or stealing in the village of countryside. On the fourth day, the queen or paratu which acts as a regulator of ceremonies invited ama bokulu to perform the ceremony with offerings hamayangu pahapa, kawadaku, and mangejingu followed by chicken and pork cuts. Meanwhile each candidate confessed and begged for forgiveness. Then they ditetak foreskin genitals or ditoreh with a sharp knife at the top of the shell. A few days after they recover, held selamatan by cutting chicken, pork or buffalo, With the implementation of the ceremony was expected additional unseen forces for fertility and prosperity. After the ceremony of circumcision was completed, there is another ceremony must be done by young adulthood, the ceremony rondangu (exposing tooth) are accompanied by kamiti (blackening of teeth). Subsequently made katatu (tattoo body) with a variety of images. Tattoo body is necessary because as identification when entering into Parai Marapu. According to local belief, people who do not have katatu will be denied entry into Parai Marapu.

For the bidi marry (women) or also called anakaria (Lassie) performed the ceremony Nggutingu (cut) as a sign that they have grown up. Ceremony will be conducted Rondangu, Kamiti and make katatu. When Rondangu ceremony was also conducted worship in a simple ceremony with offerings and animal sacrifices.

**The wedding ceremony**

When another transition which was a time of crisis and are considered important in a person's life is the time of marriage. To deal with the current crisis, the Umalulu perform the ceremony Pamau papa (bless mate) with the intention of asking for help, protection, and blessing of the pemeIiharaan marapu.

**Funerals**

When the transition is considered more important it is to the death. When death is the time of change or movement from the real world to the supernatural are in luluku said njulu la kura plow - halubu la mara mandu (incarnated like crayfish and turned like a snake surface). Dead body hanyaiah as Tada (skin) or haruma (membrane) and not eternal, whereas eternal life is ndiawa (spirit). Spirit is what must be returned to Mawulu Tau - Tau Majii. However, long dead body was not buried with the ceremonies, then during the same spirit still hovers and can bring danger, either to relatives or to others.

Patingu ceremony is a ritual to free the soul of relatives who have died from the bond world. The ghosts that have not diupacarakan can bring danger to his family and the general public because they feel ignored. A person who has fallen into sin, then He must surrender to the wai maringu (cold water) to atone for his sins, and later when he died must be buried with ceremony berbagal. If not so, then as long as the spirit will live miserable because it is not acceptable in parai marapu and will join other non-physical beings who are always trying to interfere with human life. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

The religious ceremonies and carried out life cycle, especially funerals, held in relative luxury so impressed waste. However, for the people of Sumba, it is done to express gratitude to God Almighty, a sign of respect and devotion to the ancestors, and establish a sense of solidarity of kinship between them.

People Umalulu distinguish two kinds of death, namely meti mbana (dead heat) and meti maringu (cold death). As is the meti mbana death was not caused by aging or disease, but because dead displaced (njadangu), accidents (manjurangu) and due to the war (meti la pabiara). While meti maringu was death caused by old age or illness.

At the time of someone's death was announced, relatives and close acquaintances came up with the linen cloths, gloves, blanket and headband. Pahapa and mangejingu prepared, gong is sounded with songs of grief and Ludu queen. Pahadangu then perform the ceremony, the ceremony janazah entry into Kabangu (casket) is sitting with her knees folded and chin like a fetus in the mother's womb. All fabrics native people who came for cloaking the corpse. Then the bodies were transferred to kaheli bokulu (big hall) and for four nights kept rotating by the family and friends. At the same time an offering buffalo, horses, pigs and chickens.

Some things to consider in giving offerings at the time of death were:

1. Yubuhu - karandi (when and binder), comprising blankets and fabrics (hinggi) and fabric fastener (tiara) when the dead were men, while for women is gloves (lau) and tiara. It was divided into two parts, namely yubuhu la tana (when on the ground) that must accompany the dead into the grave, and yubuhu kaheli (when in the halls) to the family of the dead as a donation. Karandi Yubuhu brought by the yiara- anamini (in-law and brother).
2. Dangangu - IHI ngaru (accompaniment and the contents of the mouth), composed of gold and silver jewelery, buffalo and horses. Dangangu distinguished between Danga meti (accompaniment dead), that sacrifice should be cut, and Danga luri (live accompaniment) that is given to the family of the dead as a donation. While the distinction between IHI Ihi ngaru ngaru la tana (fill in the mouth on the ground), namely jewelry silver carp that should be included into the grave, and IHI ngaru la kaheli (fill in the mouth on the couch) given to the family of the dead as a donation. Dangangu - IHI ngaru brought by the laiya - anakawini (brother-in-law and women).

Disposition of people at the time of death is of two departments, the and the yiara (giving women) and from the laiya (female recipients). Others that included relatives can take one of two kinds of such disposition. In addition a new body should be buried after all the disputes between the family (if any) are reconciled, something that sometimes requires a long time.

If the possibility of the implementation of the funeral of a long time, to keep the body do kawaru watu tana tale ceremony. In this ceremony the remains inserted into the soil or stone coffin was buried, but not the actual funeral. Alternatively another corpse was put into Kabangu (coffin), then placed in a kawarungu (huts) made in the middle of the courtyard near the cemetery, or can be placed in kaheli bokulu. The bodies in Kabangu was always guarded by people specifically for that purpose called pahapanggangu (which is being carried, the guardian spirits). Every night held offerings of food to the spirits, such pahapa and sacrifice a chicken or pork. Sometimes also cut a buffalo or a horse, that is, if there are other relatives who want pawala (guard). The corpse storage can last four months, eight months or more, even sometimes for years, terganturig on whether or not the funeral ceremony may be held.

If it turns out everything related to the implementation of the funeral service possible, then four or eight days previously done dundangu (invited) to all relatives, companion-taulan inside or outside the village to attend. Usually the distant family residence, came a day earlier. While families who live near and other invited guests arrive on the day of the funeral. They were welcomed home with all due respect and seated in hanamba proud, then distributed in a tanga wahilu betel nut. Women usually go straight up to kaheli bokulu to mourn our dead. After welcoming guests and set the default balance, supplies prepared the dead for all nature spirits. For the purposes of the slaughtered buffalo. Gong sounded accompanied by singing songs of sorrow and lamentation relatives. Meanwhile, the pahapanggangu (which is being carried, the guardian spirits) dressed in beautiful clothes and jewelry.

When the time of the funeral arrived, unloaded the bodies from the house and paraded with many bodyguards to the cemetery. Guards on horseback umbrella with umbrella covered with silk cloth. At that time the guards became unconscious (trance) so as to be carried. Meanwhile, two pairs of horses slaughtered and supplies the ghost of the dead dumped into the sunset. Arriving at the cemetery, the corpse was removed from the casket, grave covered with a cloth, then the body was lowered and seated facing the sunset. At this time the families that want to provide supplies to the ghost of the dead threw valuable objects into the grave. After the hole is covered ground and on it was covered again with reti Watu (stone). In the nobility, the mouth of the grave was covered with flat stones, later on it was placed a large stone by the foot, and on the head and legs founded penji reti (tombstone). The tomb of the sort called reti pawihi. When the body was lowered into the grave, two pairs of horses slaughtered again so that the souls of the dead can drive it to Parai Marapu When everything goes wrong, the undertaker wash their hands with coconut water four above the grave. The women lay pahapa and watered the upstream side of the grave with the perfume.

Furthermore, the ceremony Pahewa (split), the farewell ceremony between the die with the relatives who come and other villages. The event was marked with a cloth given to the Layia, and jewelry silver carp to the yiara. Then the ceremony continued with a meal together. Four days later conducted the ceremony Padita waimata (raising tear). When was the last time putting pahapa beyond the grave, and so does the time of mourning. In this ceremony sacrificed a cow or pig. The next day all of the relatives were given a dinner drink, giving the fabric to the Layia, giving horses and jewelry silver carp to the yiara and each is also kameti (sacrificial meat). After that berpisahlah them all.

Four years later do the final farewell ceremony, the ceremony Palundungu. The ceremony is held to convey the spirit of the dead to Parai Marapu, because according to the belief, prior to this ceremony, the ghost of the dead just stayed outside the village alone. The ceremony was enlivened by cutting pork and buffalo as a sacrifice for the marapu and dishes for the relatives. As a sign that the relationship with the real world is broken, then the place of the dead betel nut disposed outside of the village. With the end of the ceremony, the ghost of the dead has become marapu like other spirits of the ancestors. The spirits that once a year are invited to enjoy the offerings at the feast unpleasant Pamangu paraingu held every Wulangu Mangata.

**Pamangu kawunga and Wunda lii hunggu**

The religious ceremonies were conducted in *Uma Ndapataungu* is ceremonial *Pamangu Kawunga* held every four years, which coincides invitation, he rebuilt the place of worship; and ceremonies *Wunda lii hunggu - Lii maraku* , the offering ceremony held every eight years.

**Religion in the socio-cultural Marapu**

Almost all aspects of community life Sumba overwhelmed by religious sense so that it can be said Marapu religion at the core of their culture, as a source of values ​​and outlook on life, and have a major influence on the lives of the people concerned.

Community [Umalulu, East Sumba](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg) are bound by emotional unity in the community that are needed for the survival of those who remain scattered, so that the ceremonies and feasts customs purposes they actually caused by their encouragement and emotional unity (solidarity). [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**This view of life and death**

According Umalulu public trust, someone who is born into the world and death is the will Mawulu Majii Tau-Tau. The death is an event of a shift or transition from the real world (the world) to the supernatural (hereafter). According to their view, life faerie has the same structure with life in the real world. But life in the real world are not eternal, while life in the spirit world is eternal. The human body is just as teda (skin) or haruma (membrane) to die, while the eternal life (njulu) is ndiawa (spirit). [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**The influence of foreign culture**

In the process, the people [of Sumba](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Sumba&usg=ALkJrhjDdX3GQ2bxGnyw_VXIzDaiLQAwIA) be unaffected through the Hindu kingdoms of Java, namely Kediri, Singosari and Majapahit. [[3]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-widijatmika-3) However, the influence of [Hinduism](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Hindu&usg=ALkJrhhq80uZ3hSAteYfrxBzPAvwFqXb8Q) is almost not leave scars in the religious field. Similarly, the influence of the religion [of Islam](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Islam&usg=ALkJrhgNoiApYtcHZezvVdg8PJIeGFxCbQ) that its adherents remain confined within the population of non-Sumba alone. The spread of [Christianity](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Kristen&usg=ALkJrhjQhLwWJZAYznD_TDcpxSk6iGGyuQ) has been made since 1881, but its influence only in the upper class alone (ie the group Queen and Maramba) and not so many. They were what is expected to influence the public to switch religions. [[4]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-kapita-4) Schools evangelism (Zending) was founded in 1892 in Melolo (Rindi-Umalulu capital district) in the form of Volks school. [[3]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-widijatmika-3) However, the effort-uasaha did not obtain satisfactory results.

Until 1982, only 1.1% of the total population Umalulu that converts converted to Christianity, the rest are still embracing their original religion, namely Marapu. [[5]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer2-5) -oriented 1990s, most of them (about 80%) with a variety of reasons has turned religion into a religion [Christian](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Kristen&usg=ALkJrhjQhLwWJZAYznD_TDcpxSk6iGGyuQ) . The community chose Christianity because they do not forbid them to eat pork and they are still able to carry out religious ceremonies of their own. Jehu Karetu ( [Jesus Christ](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Yesus&usg=ALkJrhgg0nyonjma4az5UeqmamSE_vhc3g) ) to them Marapu as well, although as Marapu its Christians. In addition to being a Christian, they received assurances that their children can attend school. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**Hierarchy of the gods**

**Umalulu Society**

Community [Umalulu, East Sumba](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg) has many gods (Marapu) and there is a hierarchical structure, but not a [pantheon](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Panteon&usg=ALkJrhg_zMw0PBAxHgkui9adOFyKtBc7ZQ) of its own for every god has his own funeral home where a kabihu who adored him. The Marapu not always be in place persemayamannya, except when there are certain ceremonies. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**Marapu relatives Umbu Ratu Endalu**

The Marapu can be classified based on kinship and government Marapu Umbu Ratu Endalu commonly referred to as Uma Ndapataungu. Marapu which included relatives Umbu Endalu are signs Pudu Kawau which is a queen and two sons, namely Umbu Umbu Wait Kaluu Rihi and Watu. Umbu Endalu second wife named Rambu Kahi Liaba commonly called signs Henda Mandari and has a daughter and two sons, namely signs Konga Wandalu, Umbu Mula, and Umbu Lu. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**Marapu reign of Queen Umbu Endalu**

Marapu who belong to the Umbu government Endalu include: [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)   
A. Umbu Endalu by descendants revered as *Ina Queen - Ama Konda, Na-Na Pamalilingu Langu Papalilinqu Hida* (father of the queen mother and the king, who dipantangkan words and that is not terkalang rules ) and is regarded as the god of fertility and prosperity.   
B. Umbu Kaluu Rihi, served as the Queen (priests, pastors) who took care of religious matters. In carrying out his duties as queen, Umbu Kaluu Rihi assisted by several other queens:

1. Umbu Pandi Makahihiru, maid Umbu Kaluu Rihi who served as *paaungu* (caller) the other queens in all matters groups queen
2. Kunda - Mbala who served as a helper in the queen
3. Hamata and Umbu Umbu Harahapu who served as a carrier of goods heirloom
4. Umbu Umbu Manggedingu and Malara Nau who served as envoy to facing Na-Na Majii Mawulu Tau Tau, as *wunangu* (ambassadors, intermediaries) and as a custodian of the cleanliness of the place of worship.

C. Wait Umbu Watu, the second son of Embu Endalu, defined as *Maramba* (king) in charge of running the government and lead in all areas of life, including religious affairs as a watchdog, protector, plunger, and hold the materials required in performing worship ceremony. In doing so, Umbu Wait Watu assisted by:

1. Umbu Umbu Swamp Dimu and served as a repellent danger coming from a hick and the dangers of the disease
2. Umbu Umbu Rumbu and Kapala Rikatu sebagal warlords
3. Tundu Umbu Umbu Kahi Mbiru and Practice as a bodyguard
4. Titi-Nini as adviser
5. Diawa Umbu Umbu Lodu and Diawa Mada as a guard sun and martial arts expert
6. Panda and Umbu Umbu Baka as the giver of mercy and blessing
7. Ropa and Umbu Umbu Nyali as the holder of lightning
8. Owa and Umbu Umbu Kalaki as ahil hunting
9. Watu Umbu Umbu Rengga Kambaru and Mbulu as a marine guard
10. Meha Umbu Umbu Wulu and Mandarimu as expert carpentry
11. Umbu Umbu Lawahu and Kambaru yoo-hoo as a regulator in terms of marriage and determine the time of year exchange
12. Katindi and Luwa Umbu Umbu Ratu sebagal agricultural experts

**Marupu based on the number of worshipers**

The Marapu can be divided into two groups based on the number of devotees, namely in one paraingu and a kabihu. Marapu first group are those who included relatives Marapu Umbu Ratu Endalu, even if they do not reside in a place of worship for each marapu mempunyal own funeral place. Marapu-marapu second group are those who are the ancestors of each kabihu and dwells uma bokulu of each kabihu who adored him. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ#cite_note-soer1-1)

**Folk legend in prose ( *kareuku* )**

**Marapu down from heaven**

The sky, the place of origin of all Marapu, composed of eight layers called Walu Awangu Ndani and shaped like hawita panggubulungu (steamer slumping). On the first layer bersemayamlah La Hupu Ina - La Hupu Ama, who created the universe and its contents. In the first layer named Hupu Makanjudingu - Hupu Makapatangu (end of darkness), was created by a man and a woman. The two men he put in a place called Kandau Ndai-Kabundu Tana Mulungu (old forests and hills perish) which is the second layer.

In the second layer, born marimba mini-Walu Walu marry the queen (eight male and eight female king queen) and eight pairs ata (slave). However, because in the second layer was too narrow and dark, then they came down with La Hupu Ina-La Hupu Ama to the third layer named Tana Tanjuruku- Watu Pahinggangu (soil landslides and rock supported).

Land in the third layer prone to landslides and should be supported with stones, and anyway in the third layer is still too dark. Therefore, they go down again to the fourth layer named Lia-Lia Kanjindingu Kapatangu (hole pitch-black). In this place still dark because it was in the hole. Then they went down to the fifth layer called Liangu Lira-Ngamba Watu (narrow holes and cliffs). The place was still too narrow and rugged, but the cliff is made of gold. From the fifth layer is terlihatlah by those rays of light penetrating from below. Then the golden cliffs broken by Umbu Pambalu- Rubu signs. After they came down to the sixth layer named Reti Wula-Kulu Mbaya, Reti Ananjara-Pindu Anatau (grave month and brass shell, foals and grave human statue door).

In the sixth layer, Tara Hau-Lulu Weu beat the gold from rock fragments in the fifth layer to be two solar and two months. Once finished, then bermusyawarahlah want them to decide where both the sun and the moon that hung. Then it was decided that both the sun and the moon hung in the sky will be the fifth layer by Tara Hau - Lulu Weu by driving hanggeji bill Patola hanggeji eye-taki (rainbow). Apparently with the two pieces of the sun, the weather gets too hot, then that is a taken again, so staying just a sun alone. Some time later, and the two months disputing a fight over a woman named Rambu Mbana that ended with the death of one month, so that now only one month alone there.

While in the sixth layer, the marapu not know the day and night. Therefore, they asked for help wading bird (pigeon) to decide. However, determining the afternoon wading bird for a year and night for a year anyway, so the marapu not agree because it is too long. Then they ask for help kuaka bird (robin). "Kuaka waihangu, kuaka waihangu!" ( "Tomorrow afternoon, tomorrow afternoon!"), The bird cried kuaka every morning. Finally, the determination by the bird kuaka it approved the marapu.

In the sky it was the sixth layer marapu not stay long. They go down again to the seventh layer named Tana Mumu - Watu Nggela (ground shaking and swaying stone). But now La Hupu Ina - La Hupu Ama does not come down, remain in sixth layer and accompanied by ahu walu ngiu - tawongu walu Tiu (dog eight individuals and eight bee hives). It turned out that the situation in the seventh layer that is not secure, so the marapu decided to go down again to the eighth layer, except Tara Hau - Lulu Weu who remained in the seventh layer.

In the eighth layer, the marapu stay long and they are learning all the knowledge and nuku - nutrients that until now followed by his descendants on Earth. The sky on this eighth layer named Taluara Mbidahu - Mau Mundi, Proud-Mau When Njati (yard average and luminous hall in the shade of lemon trees and teak trees). However, on this eighth layer of the marapu still feel insecure, because they sent Mbongu-Mbaku (fog and hawks) fly to find a better place for their residence. At one point in the flight, Mbongu - Mbaku get that under the eighth layer there is a vast inland. But after the investigation it turned out that the plain looks like it was just water alone. Then they returned to inform the matter to the marapu. After hearing that, the marapu sent Mbongu - Mbaku for overlooking La Hupu Ina-La Hupu Ama in the sixth layer. In the sixth layer, Mbongu-Mbaku communicating their intent to La Hupu Ina - La Hupu Ama which then gave them manifold soil and rocks to keep scattered across the surface of the water. Upon his return, and the sixth layer and convey any message La Hupu the INA La Hupu Ama to the marapu, then Mbongu-Mbaku scatter soil and rock it to the entire surface of the water so that there islands large and small. After all the large and small islands, then it should bermufakatlah the marapu to come down to earth with panongu bahi- panongu atu (iron staircase and wooden porch). They got off at the Malacca-Tana Bara, then they sailed by using Karaba Karaba rongu-rita (canoe cottonwoods and pulleys) through Hapa-Ndua Riu Riu, Hapa Njawa - Ndua Njawa, Ruhuku Mbali, Ndima- Makaharu, Endi-Ambarai, Enda- Ndau, Haba-Rai Njua and finally arrived at Haharu angelic Kataka Lindiwatu (Tana Humba, Sumba).

**See also**

* [Umalulu, East Sumba](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg)

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**Custom calendar**

Here is a timeline based on the indigenous community calendar Umalulu:

1. Wulangu Mangata (March-April)

The first month is the month padira ura tana - padira wula mbaki, the month of the year limit pettiness and hunger. In this diiaksanakan parties and ceremonies unpleasant Pamangu paraingu (feast and ceremony of the new year), as a result of years of time to spend a long and awaits the results of the new year. Everything old should be replaced with new ones. Houses, yard, graves and the village should be cleaned, as well as household appliances and clothes should be cleaned or replaced with new ones.

At this celebration, each family visited each other and mutual forgiveness for all the mistakes that have been made. In every village performed the ceremony Na ruku I marapu - lii marapu, the ceremony of confession and worship of the marapu held in katuada paraingu bearing gifts pahapa, kawadaku and mangejingu. In addition to the nightly held dances to the accompaniment of singing Ludu unpleasant paraingu performed by young people. In the garden also held ceremonies Huamba IHI wuaka (purify the contents of the garden) that was meant for the marapu and the spirits of the keeper to give fertility and abundance of the crop. The ceremony is held in katuada wuaka.

2. Wulangu Paludu (April-May)

In this official ceremony during which Habarangu papu Wataru ceremonies asked permission to pluck corn. Each nuclear family who want to bring an offering of the corn harvest pahapa, kawadaku and mangejingu and conduct worship ceremony in katuada wuaka. For young men and women who explosives married, they do marapu ba papa Paihingu ceremony that was meant for the marapu give them permission to get married. The ceremony was held at the house of the guy or the girl who was about to get married.

At night, when cleaning and binding the corn, the villagers both men and women, young and old holding dekangu, pangiarangu accompanied songs rhymes like panawa, padira analalu and Ludu hema.

3. Wulangu Ngura (May-June)

Things are done in the third month include Paihingu marapu ceremony ba muti, namely ceremonies asked permission from the marapu to harvest rice. In a ceremony held at uma bokulu and in katuada paraingu by presenting pahapa, kawadaku and mangejingu. In the evening the same ceremony performed in the field or in the field. Then proceed with the recitation lii marapu accompanied by songs. The next day performed the ceremony and party pieces rice called Haberangu Muti muti or hoot. At harvest time also invited people from other villages so that is a crowd. In the evening continued with Parina (trampling rice) performed while dancing and singing until the morning.

4. Old Wulangu Kudu (June-July)

In this field do Kanduku wuaka party and ceremony, namely the lid harvest ceremony held to express gratitude to the marapu and Mapadikangu Awangu Tana who gave a good harvest. Pasta close this harvest lasts several nights filled with singing and dancing. At closing time performed the ceremony paluhu kalamba and ceremonies paluhu tada, the ceremony issuing rice husks and corn husks out of the village with the intention that the marapu eliminate all the bad things of the results obtained and requested that in the future given the better results ,

5. Old Wula Bokulu (July-August)

Ceremonies performed in the fifth month include kawunga Pamangu ceremony, Habarangu la katuada bungguru and ceremonies related to the human life cycle. The ceremony is a ceremony Pamangu Kawunga permujaan to mernpersembahkan first fruits to the marapu especially to Marapu queen dileksanakan once every four years at home Uma Ndapataungu worship. The ceremony coincides with the cult diperbaikmnya house and a traditional feast of families who have a relationship with marapu concerned. In this ceremony every kabihu required to present the first fruits in the form hunggu maraku (offerings in the form of agricultural products, especially rice, and livestock), pahapa and kawadaku usually in periods of preparation has held dances, recitation lii marapu accompanied nyanyian- chant until the ceremony ended.

Habarangu la katuada bungguru ceremony is a ceremony held when it will open the forests to create new fields. The ceremony was held in katuada bungguru with the intention that all the gods and spirits are on the whole cultivation and forest bless their work. The life cycle ceremonies conducted in this keIima ceremony is not associated with birth and death, but the ceremonies associated with the initiation and marriage. The ceremonies are rites gall la wai (down to the water, circumcision) for youth, ceremony nggutingu (haircuts) for women, and also conducted the ceremony rondangu (cutting teeth), kamiti (blackening of teeth) and katatu (tattoo body) which conducted by young men and women. Also in this month also conducted pamau papa ceremony (marriage).

6. Wulangu Kawuluru Kudu (August-September)

In this do Pamangu ceremony lii ndiawa - lii pahuamba also called lii hunggu Wunda ceremony - lii maraku, namely offering ceremony and a banquet of the gods. Feast and ceremony requires preparation for seven years and only in the eighth can be implemented. Feast and ceremony is actually not a general, but specifically for one or two kabihu concerned. But every kabihu under the influence kabihu hosting a party are required to bring the offerings also be the pahapa, Kalaja wingiru - Kalaja bara (kebuli rice yellow and white), wolu la pahiki - wolu la papanda (wine in jars and bottles brass), Kanata huluku - Kanata kuluru (betel nut rolled), kawadaku marara - mabara (cutouts gold and silver) and manu palunggu - karambua papawiringu (the best chicken and buffalo purified).

The ceremony was held at uma bokulu and home worship Uma Ndapataungu as a sign of devotion to Marapu marapu queen and the other with the hope that given the fertility and prosperity. At night held dances, songs and recitation lii marapu.

When not doing the ceremonies, the Umalulu perform other ceremonies, such uma wulu ceremony (ceremonial make the house), or papa pamau ceremony.

7. Wulangu Kawuluru Bokulu (September-October)

In these ceremonies are usually done wulu uma ceremonies and rites pamau papa. For families who want to grow corn, it must perform the ceremony Paihingu marapu ba tondungu Wataru in katuada kawindu bearing gifts pahapa, kawadaku and mangejingu. Then performed again tondungu Wataru Habarangu ceremony in katuada wuaka.

8. Wulangu Ringgi Manu (October - November)

In this do Hiri ceremony paraingu - paluhu Maranga, the ceremony to clean the village from the danger of disease by offering pahapa, kawadaku and mangejingu. Other ceremonies to be held this month is pamau papa ceremonies and rites pataningu (burial).

9. Wulangu Tula Kawuru (November-December)   
The ninth month is also called moon kahana (quiet), because almost no ceremonies conducted population. Ceremony to be held this month is pataningu ceremony.

10. Habu Wulangu (December-January).

In this standardized marapu ba tondungu Paihingi ceremony, which is a ceremony to ask permission to the marapu to be allowed to start planting. The ceremony is conducted by each household in katuada kawindu bearing gifts pahapa, kawadaku and mangejingu. After the ceremony was also held in the field or in the field, namely Habararangu tondungu ceremony held in katuada wuaka and in katuada padira tana with the intention that the marapu and the spirits that were in the field gave fertility and does not disturb the plants will be planted. For those families who would gather the corn flush is required to perform the ceremony Habarangu papu Wataru.

11. Wulangu Wai Kamawa (January-February)

As with the ninth month, the eleventh month of this month also called kahana (deserted). This month the wind was blowing very hard with heavy rain that sometimes disastrous, as it is called wai kamawa month.

12. Wulangu Mbuli Ana (February-March)

In this do Hemi ceremony hoot rau - rau Wataru, the ceremony performed when the corn begins to bear fruit and the rice begins to flower. The ceremony was conducted in the fields and began on the evening by telling lii marapu all night. In the morning performed the ceremony wiped corn leaves and leaf rice with coconut milk that has been blessed by the queen. For people who want to go hunting are required to perform the ceremony by presenting pahapa Patamangu, kawadaku and mangejingu in katuada bungguru.

**Sociocultural**

**Kinship systems**

The principle of descent Umalulu society based on the principle [of patrilineal](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Patrilineal&usg=ALkJrhg7lUIIXnihTzoXhQPk2UP7_lA_Gw) (patrilinel descent), which is the principle that counts the kinship descent through the male only. They recognize four different kinds of kinship groups: [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg#cite_note-soer1-1)

1. Biliku or nuclear family consisting of a married couple with children who are unmarried. #Ukuruma Or household, which is a kinship group that runs the household and the economy as a whole perform productive efforts.
2. Uma, the kinship group consisting of the senior nuclear family plus the nuclear families of children brother. They dwell in a big house called uma well. Uma dwells in his father is a matter that according to the customs settled after mating virilokal.
3. Kabihu (extended family, clan), which consists of several uma who feel themselves derived from a common ancestor with each other and bonded through the male lineage alone.

**Paraingu and kuataku**

Paraingu is the life of rural communities in Umalulu based on the unity of the local life, which is a large village inhabited by some kabihu gathered in it. Each kabihu build their houses in a section called kuataku paraingu. Understanding paraingu can be likened to the village, while kuataku likened to the village. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg#cite_note-soer1-1)

**Social position**

Traditionally, the ruler of the land in a *paraingu* is *kabihu* recognized as *mangu tanangu* (ruler of the land) in the region, which consists of *kabihu queens* ( [genus](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marga&usg=ALkJrhiaa2tbc9YCn0eAE35knavFQPV4tw) pastor) and *kabihu maramba* (clan nobility). Both kabihu such an entity as the authority that covers all areas of life in society. While *kuataku* headed by an *kuatakungu mangu* (ruler of the village, the village chief). In addition to the community Umalulu also known as a system of social stratification based on *dedi* (offspring), the *queen* (pastor), *maramba* (kings, nobles), kabihu (free man), and *ata* (slave). [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg#cite_note-soer1-1)

Umabara in 1917

Position and role in society kabihu Umalulu a very big influence on the pattern of power in the community. Key positions in the customary government always held by people of a certain kabihu hereditary. Each kabihu in a paraingu have rights and obligations of each depends on the traditions and history of their ancestors. Although now no longer Umalulu region is an area that is under a customary rule, but if there are things that are concerned with the indigenous customary governance system is still running. The customs administration is now centered in [Umabara](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/w/index.php%3Ftitle%3DUmabara%26action%3Dedit%26redlink%3D1&usg=ALkJrhgoyK8Ztybx1mFPYH3HYomOAjquZA) located in the village of Watu Hadangu. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg#cite_note-soer1-1)

**Religious system**

!The main article for this section are: [marapu](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ)

At the present time it can be said almost the entire population Umalulu still embrace [religion original Sumba](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ) , because only 1.1% only (in 1982) of the population is Protestant. They believe in the supreme power called Mawulu Na Tau - Tau Majii Na (Creator of Man) and the ancestral spirits called Marapu. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg#cite_note-soer1-1)

Umalulu people realize that there is a world that does not look that are beyond the limits of the senses and the intellect, the world of the occult. This magical world inhabited by the gods, the spirits and the forces of magic that can not be controlled by ordinary humans, because it is greatly feared. So that all the inhabitants of the invisible world was happy or pity so do not bring disaster to them and even protect and help their lives, then in the face of the inhabitants of the invisible world and rely Umalulu people to worship him. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg#cite_note-soer1-1)

Entanglement society Umalulu by emotion unity in the community that are needed for the survival of those who remain scattered, so that the ceremonies and feasts customs purposes they actually caused by their encouragement and emotional unity (solidarity). [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg#cite_note-soer1-1)

**Religious groups**

Since birth, the community is prepared to serve the interests Umalulu [marapunya](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Marapu&usg=ALkJrhjD6_9R62OvzoC1Il3-pEAGaw8ZjQ) . Kids are always brought in to participate in the worship ceremony. Even children who eat rice that the offerings that had been offered with the intention that they are known by marapu. Similarly, when children began stepping adolescence or adulthood. They are required to participate in various ceremonies, such as helping parents prepare offerings or representative to attend the ceremony because her parents were absent. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg#cite_note-soer1-1)

When getting married live-ladder, a man take a wife with ka main purpose napohu Kalaja wingiru - Kalaja fired (in order to concoct offerings and offerings of yellow and white). It means that no one made of yellow rice and white rice which became the main offerings to marapu, because the main purpose of marriage is to remain there that serves the interests of marapu, that the phrase is said to be the eye ka ningu mapadukulu epi la au - mapakalibuku wai la mbalu (order no who turned the fire in the kitchen and fill water into the jar). Husband and young wife is replacements and successors the duty of parents to serve the interests marapu. In general, every person shall adore marapu to make offerings and pray. Therefore, in a biliku (nuclear family), husband and wife must work together to provide the material to be presented to marapu grain.

As the holder of the main leaders in a biliku (nuclear family), an ama (father, the head of the family) have the right and obligation to meet all the needs regarding family life. In the field of religious ama this is taking the initiative to hold the material offerings by working the fields, raising livestock or doing other work. While his wife who process the material. When there are important events that happened in the house, such as pregnancy, birth, marriage and death, ama is the lead and take care of everything related to the worship ceremony. Rights and obligations of ama is not limited in any bilikunya. As citizens uma he had to participate in all activities undertaken other uma residents. After he became Boku (grandfather) of grandchildren or become ama bokulu (great fathers, elders) in a uma, the rights and obligations will increase as well. All matters which include the interests of all citizens uma is under his responsibility. In the uma he was represented by his son the eldest.

Each kabihu has a certain heritage objects are considered sacred and associated with the origin of kabihu it. Sacred objects called Tanggu marapu. The citizens kabihu required to conduct a series of ceremonies related to Tanggu marapu it or associated with the worship of the souls of their ancestors. Ceremonies are usually performed at the Central House (uma bokulu) of kabihu concerned, because the house is not only as a human dwelling, but the main thing is where do the worship of marapu. The most important ceremony is a ceremony performed at uma Puru la wai and Nggutingu ceremony. In the ceremonies, children kabihu citizens who have reached a certain age inaugurated a kabihu adult citizens.

Each kabihu never stand alone, and always have a relationship with another kabihu. This relationship can occur because of the kabihu-kabihu it may originate, and one ancestor, no kinship or because there is nothing to do with the history of their ancestors. With through consultation, mangu tanangu as leaders and advocates gather all existing kabihu on its territory in a large parkampungan called paraingu. In a paraingu each kabihu required to take part in the ceremonial worship of one marapu queen. In Umalulu, Marapu queen worshiped in a small house which is not inhabited by humans called Uma Ndapataungu. Thus, it can be said paraingu is a place of worship, because every worship ceremony is important to be done in paraingu, such ceremonies unpleasant Pamangu paraingu, Pamangu kawunga and Pamangu lii ndiawa - lii pahuamba. A ceremony is done with the intention that marapu queens and other marapu protection, blessings, fertility and prosperity. The cult of Uma Ndapataungu that is the center of communion kabihu-kabihu contained in paraingu. As for those who specifically serve ceremonial worship of Uma Ndapataungu is the queen and paratu.

**Changes TODAY**

In the process, the people [of Sumba](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Sumba&usg=ALkJrhjDdX3GQ2bxGnyw_VXIzDaiLQAwIA) be unaffected through the Hindu kingdoms of Java, namely Kediri, Singosari and Majapahit. [[2]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg#cite_note-widijatmika-2) However, the influence of [Hinduism](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Hindu&usg=ALkJrhhq80uZ3hSAteYfrxBzPAvwFqXb8Q) is almost not leave scars in the religious field. Similarly, the influence of the religion [of Islam](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Islam&usg=ALkJrhgNoiApYtcHZezvVdg8PJIeGFxCbQ) that its adherents remain confined within the population of non-Sumba alone. The spread of [Christianity](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Kristen&usg=ALkJrhjQhLwWJZAYznD_TDcpxSk6iGGyuQ) has been made since 1881, but the effect is only in the upper class alone (ie the group Queen and Maramba) and not so many. They were what is expected to influence the public to switch religions. [[3]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg#cite_note-kapita-3) Schools evangelism (Zending) was founded in 1892 in Melolo (Rindi-Umalulu capital district) in the form of Volks school. [[2]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg#cite_note-widijatmika-2) However, the effort-uasaha did not obtain satisfactory results.

Until 1982, only 1.1% of the total population Umalulu that converts converted to Christianity, the rest are still embracing their original religion, namely Marapu. [[4]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg#cite_note-soer2-4) -oriented 1990s, most of them (about 80%) with a variety of reasons has turned religion into a religion [Christian](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Kristen&usg=ALkJrhjQhLwWJZAYznD_TDcpxSk6iGGyuQ) . The community chose Christianity because they do not forbid them to eat pork and they are still able to carry out religious ceremonies of their own. Jehu Karetu ( [Jesus Christ](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Yesus&usg=ALkJrhgg0nyonjma4az5UeqmamSE_vhc3g) ) to them Marapu as well, although as Marapu its Christians. In addition to being a Christian, they received assurances that their children can attend school. [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg#cite_note-soer1-1)

In general, people who have ID cards Umalulu Christians, many of which have never yet knew how to worship according to the teachings of his religion. Actually, their attitude is an act of seeking 'safe' from the pressures of government, which requires them to be "religious", rather than accused of being an atheist, pagan, primitive, does not promote development programs, can lead to their sons and daughters are not admitted to school, and so forth , [[1]](https://translate.googleusercontent.com/translate_c?depth=1&hl=en&prev=search&rurl=translate.google.com&sl=id&sp=nmt1&u=https://id.wikipedia.org/wiki/Umalulu,_Sumba_Timur&usg=ALkJrhhu0vHeCSev-qW6e2_oB0lgK9Erdg#cite_note-soer1-1)

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