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The Noble Families or Maradika of Koelawi, Central Celebes

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The Noble Families or Maradika of Koelawi, Central Celebes

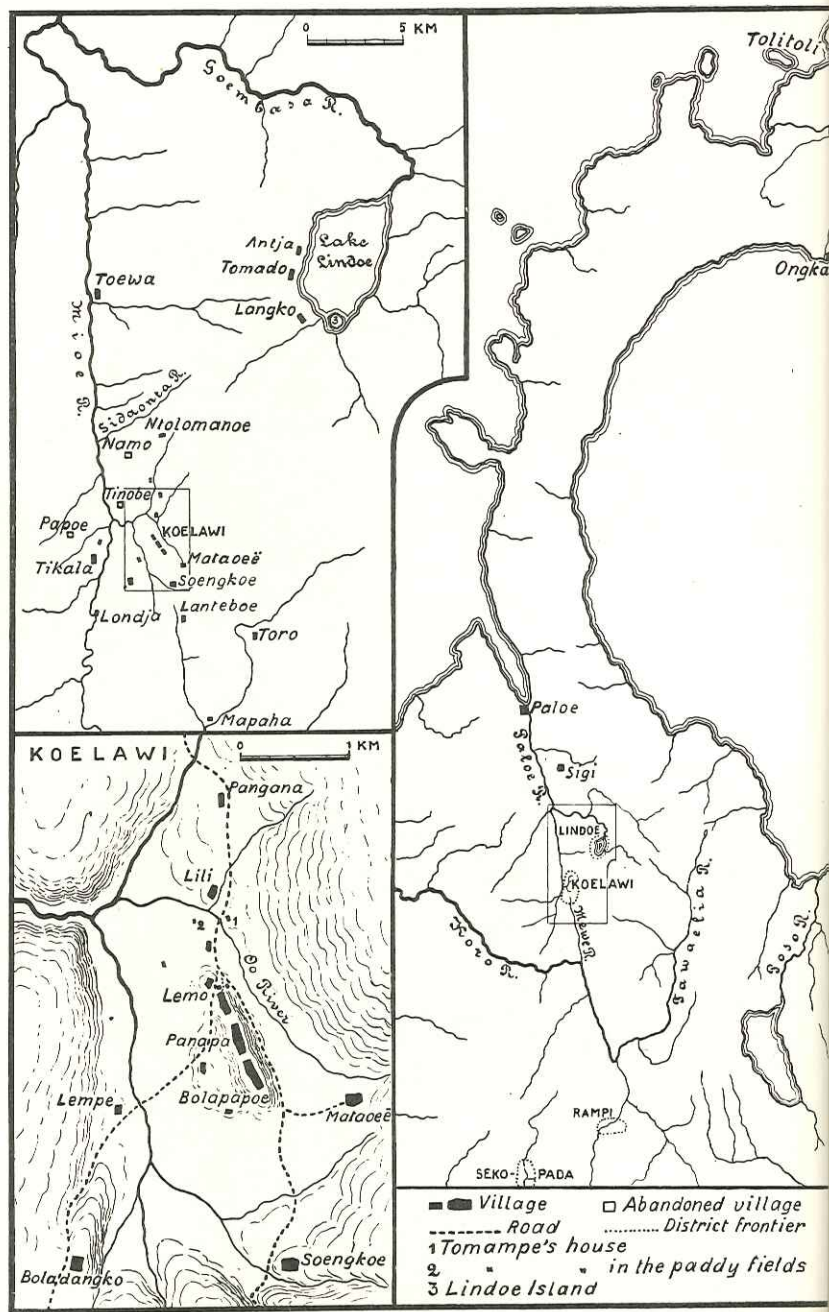
by

Walter Kaudern

The Koelawi district in N. W. Central Celebes is a valley-basin surrounded by mountain ranges chiefly running N.N.W. and S.S.E. (Fig. 1 p. 33) It communicates in the north with the Paloe Valley, in the south with the valleys of the Mewe and the Koro (Map p. 32). The inhabitants, the To Koelawi (To means man, men, people) have cultivated the plain and grow chiefly paddy. In 1918, during which year I stayed for about ten months in Koelawi, it had a population of more than two thousand persons.

The To Koelawi like other Toradja tribes do not represent a homogeneous race, but the admixture of foreign blood seems to be rather of old date. Of quite recent date, i. e. after 1900, only a few cases of mixed breed are known. In one of these the father was a Sangi man, in another a Minahassa man, in a third case he was an American. Here and there I met with native children whose father was said to be a man from New Zealand. Judging by the looks of the children the man is likely to have been a bastard of European and Maori stock. Occasionally I noticed a native with purely Semitic features, but no admixture of Arabian or Semitic blood is known by the natives themselves.

Like all Toradja tribes the To Koelawi are rather small of stature, but they are strong and have a fine figure. The colour of the skin is brown, the hair as a rule black, coarse



Map of Koelavi and adjacent districts

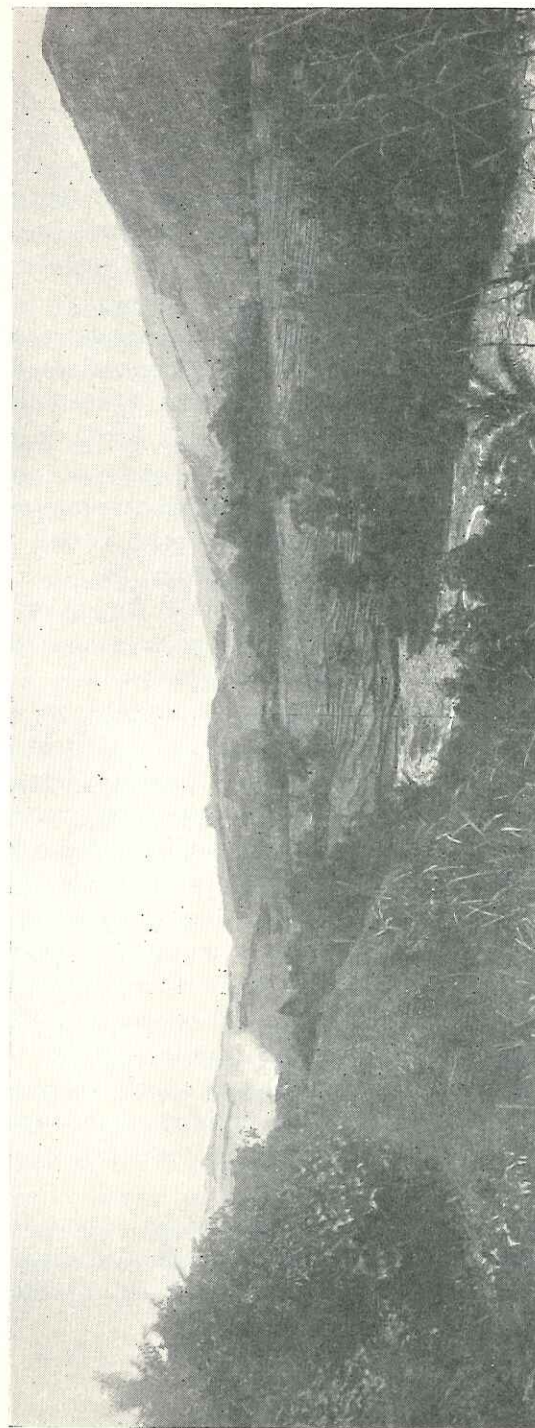


Fig. 1. — Koelawi Plain seen from the hills beyond the village of Soengkoek. The dark, woody ridge seen in the plain is Bolapapoe Hill. W. KAUDERN Photo 1918

and straggling, occasionally it is slightly wavy. A head with curly hair is rare, and a woolly one I never saw.

Among the To Koelawi as well as among most Toradja tribes two types are met with, the majority of the natives having rather dark brown skin, a round and broad face and a short broad nose, whereas the other less numerous type has a comparatively oval face, the nose being rather long and narrow, straight or slightly curved. Besides there are some individuals who seem to be representatives of still another race since they possess very dark brown skin and very wavy hair. It is possible that these should be ranged with the veddoid peoples and that the majority of the population are Primitive Malays and Old Malays intermingled with each other and perhaps with other races as well. However, as long as no anthropological study has been made either of the To Koelawi, or of any other Toradja tribe, all attempts at classifying the types noticeable among the natives are nothing but conjectures and guesswork.

The natives themselves do not know anything for certain about their origin, or the time when their ancestors settled in Koelawi, or whence they came. There are legends referring to these questions, but they are often inconsistent and it seems impossible to draw any important conclusions from them. We do not even know whether the different racial types immigrated separately from different quarters, or whether the immigrants were a mixed race when they arrived in Central Celebes. Only a strict anthropological investigation of all Toradja tribes could be expected to throw light on this matter. For certain reasons it seems to be a possibility that the different classes of society represent different racial elements, or waves of immigrants, but, as I said above, it is only conjectures and nothing is known for certain.

In order to acquire a reliable ground for an anthropological examination of a certain class in a limited area I tried to make a general survey of the persons in Koelawi who

belonged to the uppermost class of the country, that is the noble families, or *maradika*.

Like the majority of the Toradja tribes the To Koelawi are divided into three classes: the *maradika*, the *todea*, who are free, unprivileged landowners, and the *batoea*, the slaves who are now called *perentah*, servants, since slavery has been abolished by the Dutch.

It seems uncertain that there was a native royal family in Koelawi in olden times. There are, however, legends about such a family, but at the time of the conquering by the Dutch in the beginning of our century the inhabitants of Koelawi paid tribute to the rich and powerful prince of Sigi in the Paloe Valley. Under Dutch rule Koelawi was given a governor who was a man of their own country with the title of *magaoe*. He is, however, more a Dutch official than a native prince. As far as I understood, the office of *magaoe* did not pass on from a father to his son. A new *magaoe* was appointed by the Dutch Government but actually chosen by the natives who chose the person among them whom they wanted to have for their head, and then the Dutch confirmed their choice. Necessarily a *magaoe* must be a man of the *maradika* class. How the *maradika* had become a superior class in society the natives could not explain. They said the *maradika* were such from ancient times by birth. If this institution was original in Koelawi, or if it had been introduced from abroad they did not know. There are certain legends about the *maradika*, but they do not seem to be of much use to science. The *maradika* may belong to a foreign people who immigrated into Central Celebes after the Toradja had settled there, but if this is the case we could expect the *maradika* of all Toradja tribes to have some anthropological characteristics in common, differentiating them from the rest of the population, and as long as no anthropological research has been made the matter cannot be cleared up. The *maradika* class may just as well be a foreign



W. KAUDERN Photo 1918

Fig. 2. — A married maradika lady wearing the typical head-band of Koelawi, tali potaja.

cultural element which from the coast has penetrated into the interior of the island.

The maradika are to a certain degree isolated from their fellow countrymen, since a maradika is not as a rule allowed to marry a person not of noble birth. It happened, however, that a maradika man took a slave girl for his second or third wife, in which case the woman became his equal and her children by him were maradika. A maradika girl marrying a man not of noble birth I never heard of. Thus the maradika are representatives of a rather pure type, and as a matter of fact it was not difficult to tell by the looks and manners of a person if he, or she, was a maradika (Figs. 2 and 3, p. 37).

In Koelawi the maradika have no special mark indicating their being of noble birth, or their being members of



W. KAUDERN Photo 1918

Fig. 3. — A married maradika lady of Koelawi wearing a head-band of a pattern from the districts southeast of Koelawi.

a certain family. They do not have a family name, nor any coat of arms, but only a maradika is allowed to wear golden ornaments. The broad-brimmed hat of a maradika woman is adorned all along its edge with red tape and small tassels of cloth (Fig. 4, p. 38). Todea women who were well off decorated the edge of their hat-brims with red tape only, which was not considered proper for women of humbler means.

How many maradika families there were in Koelawi I could not find out. The opinions on this matter seemed to vary with the natives. I was told by a man that there were actually only three such families, but which these were was not clear. Possibly the families now living are branches from a few original maradika families. Presumably a couple of maradika families who call themselves To Koe-

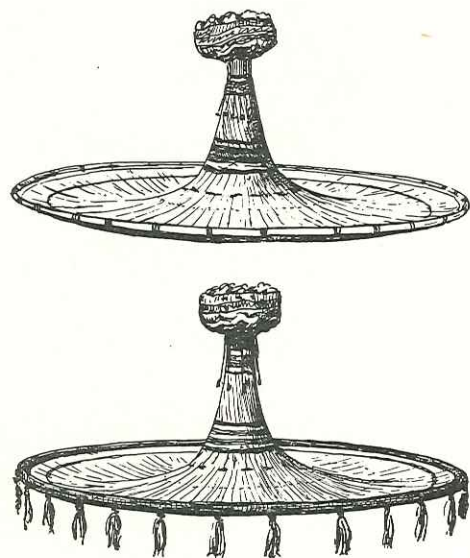


Fig. 4. — Koelawian womens' hats, toroe. The top one for persons not of noble birth, the lower one for maradika women.

lawi have immigrated to Koelawi rather lately. Judging by the statements made by some natives it does not seem impossible that a few maradika families have risen to their position by their wealth, or by success in war.

It was, however, impossible to get authentic information from the natives on their descent, since mostly they did not know their family more than two, perhaps three generations back. Besides, the maradika families have intermarried so often that, in the beginning, I felt inclined to believe there was but a single big maradika family in Koelawi.

It was not an easy task to make a genealogical study in Koelawi even of the present generation. When I asked a person, "what is your name," he would not tell himself, but he would ask somebody else to answer for him. A native often shrank from mentioning the names of his near rela-

tives for fear of demons. For the same reason a person would occasionally alter his name, for instance after recovering from an illness. Besides, such expressions as "my child, my brother, my sister," were not sure to mean the same as with us. When a native says, "this is my child," you cannot take it for granted that the child is his own. It may be a brother's, a sister's, or a foster-child. It was rather difficult to make the natives understand that I was particular on this point. Another difficulty was that a man and his wife, when their first child was born, dropped their own names and were called the father and the mother of their child. Father is in the Koelawian language tomái, mother, tina. If, for instance, a man is called Tomái Lingkoe, a woman, Tina Lingkoe, this means the father of Lingkoe and the mother of Lingkoe. The two words tomái and tina are slightly varied, possibly influenced by the following name, or merely for the sake of convenience. In Koelawi I noticed the following forms:

Tomái Noeroe	Tina Gana
Tome Latoinda	Tin Tagoeni
Taimen Toila	Tinem Kaloeara
Taim Panggata	Tinen Tjeko
Tai Povintoe	Tine Odjoe
Tain Toroë	

Even if the first born child is dead and there are younger children in the family the parents keep the name of their oldest child. A high maradika in Koelawi for instance, was called Tomái Lingkoe although his son Lingkoe had died as a baby so long ago that I could not find out when it happened, and he had many more children after Lingkoe. There were seven children in his family at the time of my sojourn in Koelawi.

Occasionally a married man would go back to his original name, and before I knew this I made a mistake in my

record of the Koelawian nobility. A native friend of mine was the maradika Tomai Noeroe. I knew all his family and had entered them in my record. In this I also had a man called Sigi Paloe, who had married a woman of the same lineage as Tomai Noeroe's wife, but these data I did not get from the persons themselves but from somebody else, and I did not know Sigi Paloe and his wife.

One day when my wife and I sat on the missionary's veranda, Tomai Noeroe passed by. I was astonished to hear the missionary call him Sigi Paloe. It was my friend Tomai Noeroe after all! How was that? The missionary explained. Before Tomai Noeroe married he was Sigi Paloe, and when his first child, Noeroe, was born he became Tomai Noeroe, but lately the man had taken a second wife and to her he was Sigi Paloe.

The natives of Koelawi had a very vague idea of their age. Quite young children were said to be so or so many paddy harvests old, which was the same as years since paddy was harvested only once a year, but beyond seven, eight, or perhaps nine years they did not seem to trouble about the age of a child. Most natives had no idea whether they were twenty-five, thirty-five, or forty-five years of age. To get an idea of the age of a person I had to connect it with certain events the date of which was known. Such were the arrival of the missionary in Koelawi, in 1913, the conquering by the Dutch, in 1906, the visit of the SARASINS, in 1902. The natives would tell me if they were children, youngsters, married, etc. at the occasion of these events, and in this way I managed to get a fairly good idea of their age. Statements about a native's age, however, I have not entered in my record unless they are certain to be correct.

In my record I have begun with the families which were said to have lived in Koelawi for a long time. Then the families follow which have settled in the country in later times. I have named the families after the head of each in

1918, and the names of the families are given in alphabetical order.

The first nine families on my list were generally held to be real Koelawian, and the three at the end, Nos. XV, XVI, and XVII, were stated to have settled in Koelawi rather lately. There are several families about which I am doubtful. It seems, however, very likely that the family No. XIII is not a real Koelawian family but should be included with the families which have moved from Lindoe to Koelawi. The family No. XIV should be omitted, I think, since in all probability all its members have left Koelawi and do not seem to intend to return. There is a possibility, however, that Lagimpoe (Tai Rentja) and his wife Towoti still lived in Koelawi while the rest of the members of their family had moved to Onka and Toli Toli in North Celebes and to Toro southeast of Koelawi. With the latter district the Koelawian maradika families are more closely connected than with any other district, perhaps with the exception of Lindoe.

The man Lempa of Family I is married and lives in Toro. The same is the case with Tomai Horaë of Family IX, but it seems uncertain that he has left Koelawi and moved to Toro. It is more likely that he has remained in Toro and that all other members of this family have moved to Koelawi. The first ancestor of the family, Tomai Kaodjoe, is almost certain to be the same person as Tomai Odjoe of Family II, and this man was from Toro.

Besides the families that had moved from Lindoe to Koelawi, Tomekorandi (Tomai Palaha) of Family IV was said to have come from Lindoe. It is quite likely that several more maradika had moved from adjacent districts to Koelawi for there are some wives, the origin of whom I could not ascertain. Some of these may not be of noble birth, but others may belong to maradika families of neighbouring districts. Several women may have been slaves before they married. Judging by my list wives of this quality are

scarce, but in this respect my lists are a little deceptive, I think. As a rule the origin in such cases was not revealed to me. To this question I shall come back later on.

If it cannot be proved that some maradika wives the origin of whom is unknown to me, belong to maradika families of foreign districts, it seems very likely that most of the men who have married into genuine Koelawian families are maradika themselves, such as Tomai Tobana and Tomai Hoeboe of Family I, Tawana of Family III, nTadjoeli of Family IV, nKarihi of Family V, Pendanga, Tai Kalamboe, Tomai Hongkododa, and Tomai Palinge of Family VIII, since I was told that a maradika girl would not marry a man who was not of noble birth.

Since the majority of the maradika men marry girls of noble families, all these families in Koelawi are closely related to one another. The following table shows how the families have intermarried. Roman figures indicate the families and Arabic figures the families into which they have married and the number of intermarriages.

Family	Intermarried into the families:	Number of Intermarriages:
I	8, 9, 11, 16	4
II	4, 7, 8, 9	4
III	3, 3, 4, 5, 6, 7, 8, 8, 11, 12, 15, 16, 16, 16, 16	15
IV	2, 3, 9, 11, 17	5
V	3, 6, 7, 12, 16	5
VI	5	1
VII	2, 3, 3, 5, 8, 15	6
VIII	1, 2, (3), 3, 7, 12, 15, 15, 16, 16	10
IX	2, 4	2
X	1	1
XI	1, 3, 4	3
XII	3, 5, 9	3
XIII	16	1
XIV	15	1
XV	3, 7, 8, 8, 14, 17	6
XVI	1, 3, 3, 3, 3, 5, 8, 8, 13	9
XVII	4, 15	2

4	2	2	2	2	2	1	1	1	families have intermarriages.
1	2	3	4	5	6	9	10	15	

From the table we learn that there are four families in which but a single intermarriage is known to me. There occur two cases each of two, three, four, five, and six intermarriages. Numerous intermarriages are met with in three families, Nos. III, VIII, and XVI, which have fifteen, ten, and nine intermarriages respectively.

Noteworthy is how Family XVI from Lindoe has managed to be allied with nearly all the old Koelawian noble families. Rarely has there been a marriage into a family of lesser importance. Marriages with persons not of noble birth have been altogether avoided.

How it is in this respect in the other families I have in many cases not been able to ascertain. As mentioned before there are on my record several wives of origin unknown to me. In some cases the persons in question had died so long ago that nobody remembered who their parents were, who may have been maradika. Others again may have been of maradika families of neighbouring districts. Tjoemoea (Tina Tempo) and nPatoboe (Tina Moesa) were stated not to be maradika, the latter to have been a slave. It seems quite likely that rather many of the girls who had married into maradika families were not of noble birth, because it was not necessary for a man to marry a girl of his own class. When the natives did not supply any particulars about a maradika's wife there is reason to think she was of humble birth. If a wife was of noble family my informants would not fail to call my attention to this fact. When a maradika had more than one wife and only one is stated to be his equal in birth, we can take it for granted that the second wife is of humbler class.

On the following list I have entered all married men and women of origin unknown to me, as well as those who were stated not to be maradika.

<i>Men</i>	<i>Women</i>
I. Tomai Tobana Tomai Hoeboe Tomai Tohoera Tomai Tawongoe	I. Tjaheboenga (Tina Lihidondo) † Sambite (Tina Tohama), wife No. 2 of Tomai Dado.
II. Tomai Odjoe (from Toro)	II. Tina Bandoe
III. Tawana	III. mPeroeë † } co-wives of Name un- } mBosola- known to } boe's me † }
	Mole (Tina Lingkoe) † } mPaigoe (Ti- } co-wives of na Lohei) † } Tomai mPatoboe } Lingkoe's (Tina Moe- sa), a slave }
	Koeti, married Mahali after 1918
	Toradioe (Tina Wenta), wife No. 1 of Tomai Wenta
	Himbai, married Dolo in 1918.
	Pondito (Tina Lamboe) Salama (Tina Tiroa)
IV. nTadjoeli	IV. Tobingka (Ti- na Pangata) } co-wives of mPoreka (Ti- } TaimPang- naTongke) } ata's Ronaë (Tina Togië) }
V. ngKarihi Tomai Poto †	V. Tina Ladjoema † Tina Bidja Moni Tina Nabi †
VI. Tomai Poraha Tomai Potaha	VI. Toraindoe (Tina Lamaniri)
VII.	VII. nTowongi (Tinem Paoe) † Tinen Rengke

<i>Men</i>	<i>Women</i>
VIII. Pendenga Tai Kalamboe † Tomai Hongkododa † Tomai Palinge †	VIII. Tina Tohimo † Tin Toila Bitoeë (Tina Noengkoe) Tina Lolage † Tina Tandoele † Tina Paholi
IX.	IX. Tin Tawelana
X. Potontja (Tai Rahidi) Tomai Gana Tai Dahi	X. Tomone (Tina Kamboe)
XI.	XI. Tohoi (Tina Komo) Tjoemoea (Tina Tempa or Tina Sameia) not a maradika.
XII.	XII. ngSandlele † Baëo (Tina Koelande) Talame (Tina Potoloe)
XIII.	XIII. Tina Jaho Ampidjala (Tina Oloe)
XIV.	XIV. Towoti (Tina Rentja)
XV.	XV. Topompe } (Tina Hin- } co-wives of tooe) } Tomai Ponito (Tina } Sinto's Kahamia) † }
XVI.	XVI. Toeribo
XVII.	XVII.

Remarriage and Polygamy

In Koelawi a widower could very well marry again, and my lists have several examples of this, but I do not know of a single widow who did so. I did not hear that remarriage was forbidden for a widow, but as a matter of fact nobody could point out such a case to me.

There was no polyandry among the To Koelawi, but occasionally a maradika man had more than one wife. Of the men on my register only nine had more than one wife in 1918. As a rule a man did not have more than two wives

at a time, but there are exceptions to this. Two of the men on my list have four wives each. One of them, Tomai Lingkoe, had, however, in 1918 only two wives, the other two were dead, and I think he never had more than two at a time.

The natives told me that if a man had more than one wife, his women did not live in the same village; but there were exceptions. Tomai Lingkoe's two wives, Tina Haninga and Tina Moesa, both lived in his house, presumably because the former was old and ailing and had to leave the housekeeping to the younger woman. Also Tomai Noereo's two wives, who were half-cousins, lived at least when the Spanish influenza ravaged in Koelawi in 1918 in their husband's house with all their children.

On the following list I have entered all men who have married more than once. Roman figures refer to the numbers of the families.

- I. Rampeoea (Tomai Dado), married
 (1) Toroelontja †
 (2) Sambite
- III. mBosolaboe, or nTodjanek †, married
 (1) mPeroeë
 (2) name unknown to me.
- Makoeasa (Tomai Lingkoe), married
 (1) Mole (Tina Lingkoe) †
 (2) Kalamboe (Tina Haninga)
 (3) mPaigoe (Tina Lohei) †
 (4) nPatoboe (Tina Moesa).
- Mantoeli (Tomai Wenta), married
 (1) Toradioe (Tina Wenta)
 (2) Podei (Tina Boelawa).
- Tomehapata, or Tomai Hapata, married
 (1) Name unknown to me. She lived at Lemo.
 (2) Name unknown to me. She lived at Boladangko.
- IV. Tanibia (Tai mPangata), married
 (1) Tobingka (Tina Pangata)
 (2) mPorake (Tina Tongke)
 (3) Ronai (Tina Tandoe).

- XV. Lahore (Tomai Sinto, or Hintooe), married
 (1) Topompe (Tina Hintooe)
 (2) Ponito (Tina Kahania).
- XVI. Palangkodjaro, or Djaro (Tai Tagoeni), married
 (1) Haninga (Tina Maëa)
 (2) Winoë (Tin Tagoeni).
- Sigi Paloe (Tomai Noeroe), married
 (1) nKamomi (Tina Noeroe)
 (2) Lohei (Tina Magoerisi).

The number of monogamous and polygamous men in each family is given in the table below

Family	Monogamous men	Polygamous men	Family	Monogamous men	Polygamous men
I.....	5	1	X.....	3	—
II.....	3	—	XI.....	3	—
III.....	9	4	XII.....	6	—
IV.....	2	1	XIII.....	3	—
IIV.....	6	—	XIV.....	2	—
VI.....	2	—	XV.....	4	1
VII.....	4	—	XVI.....	3	2
VIII.....	10	—	XVII.....	1	—
IX.....	4	—			

Age of People when Marrying

Marriage between children is not known to occur in Koelawi. People do not seem to marry very young, the men mostly seemed to be about twenty years old, occasionally perhaps a little more than twenty. Of those about whose age I am rather certain, Tohama, who in all probability was born in 1900, married in 1919, and Mahali, born in 1912, married in 1920, or 1921 according to the missionary in Koelawi at that time. Thus both young men were about nineteen when they married. Kapoei, who in 1918 must have been twenty-five, was still a bachelor.

Girls seem to marry when they are nearing twenty or are a little over twenty. Toemoedoe, who was probably born in 1898 had not married in 1918.

Nativity

My record does not supply reliable statistics of the children born in any given marriage. Of earlier generations the natives were unable to provide reliable information. Besides, they did not think it worth while to mention children who died as babies.

The number of respective children of seventy-nine mothers is seen in the following table.

Mothers	12	20	15	14	7	6	3	1	1
Children	1	2	3	4	5	6	7	8	9

Mothers with one or two children are likely not to have been long married. Three or four children seem to be the ordinary number for a mother. Five or six children are not unusual.

Childless marriages seem to be scarce. My informants knew but a single couple who had been married for a considerable time without having a child, the man nTjoboe and his wife Kombadja.

Only in one case did I hear of twins being born. Their father was Toneke, their mother Moni. They were born in 1918.

Among the maradika there seem to be no elderly bachelors or spinsters. Everybody married as far as I am aware.

Names

In Koelawi names for children were chosen along other lines than those followed in Europe where a child often is named after a relative. A name for a child should not be the same as that of another person. Parents must find a new name for their baby and their ingenuity in this respect was remarkable. I am inclined to think that all names had a meaning but my knowledge of the Koelawian lan-

guage is not sufficient to give the translation of them all. Boelawa, for instance, means gold, Toila, lime, Makoeasa, powerful man, Taipa, a kind of mango, etc. Some names are Malay words. Such are Masi, gold, Mahali, precious, Tikoe, mouse, etc. Others are Portuguese, for instance Horlodji, watch, Sapata, shoe, Medja, table, Kadera, chair. Of Arabian origin is the name Salama.

The names on the list of Koelawian maradika, p. 118, are all different with two exceptions only. In Family VIII there is a man called Tagoeni and in Family XVI another man named nTagoeni, and in Family III a woman called Todoela and in Family VI a girl of the name of nTodoela.

During the first year of his life a baby had no real name, because all parents were afraid that evil spirits could discover their child and hurt it in some way. They called their baby by pet names such as "Little banana, Little coconut" etc. If a child which had got a name was taken seriously ill, the parents often gave it another name to deceive the demons.

I

The Tomai Dado Family

This family I have named after Tomai Dado who was one of the most prominent *maradika* of Koelawi. Of earlier members of this family I have only been able to get the names of Tomai Dado's parents, his uncle and aunts, all of whom had died before 1918.¹

1. s. TOBELE (TOMAI LIHIDONDO) †
 m. TJAHEBOENGA (TINA LIHIDONDO) †

Children:

- 1 ? Lihidondo †, sex unknown to me.
 2 s. Rampeoewa (Tomai Dado)
 m. 1. Toroelontja, or Toerolontja (Tina Dado) †,
 of Family XVI.
 m. 2. Sambite (Tina Tohama), whose family is
 unknown to me.

Tomai Dado was an important man in Koelawi already before the Dutch conquered the country judging by the part he played when the cousins SARASIN in 1902 passed through Koelawi on their way from Paloe to Palopo.

When Koelawi in 1905 was brought under Dutch rule Tomai Dado was appointed chief of the district, that is to say he was given the position next to the Magaoe, the ruler of the country. In 1915 he seized the opportunity when the Magaoe as well as the Dutch missionary were absent and had the front-teeth of some half-grown girls

¹ In the tables s. means son, d., daughter, m., married.

knocked out, among whom was his own daughter Moelia. This was an ancient custom of the country but forbidden by the Dutch. Tomai Dado was dismissed from his post and kept in prison for some months. When he returned to Koelawi after six months, the great feast was arranged which the natives used to have at the time when the girls who had had their teeth knocked out, had recovered from this painful operation.

Children by the first marriage:

- 1 s. D a d o who died when a baby.
 2 d. T o e m o e d o e, presumably born in 1898
 (Plate 1).
 3 s. Lamahatoe, or Tohatoe, married on Nov.
 15th 1918 Kamana of Family VIII.

Children by the second marriage:

- 1 s. Tohama, christened Marcus, presumably born in 1900, was Magaoe Tomampe's clerk (Plate II). He married in 1919, after I had left Koelawi, a *maradika* girl whose name I do not know (Fig. 5 p. 52).
 2 d. Moelia, christened Martha, presumably born in 1905. She was one of the two first girls who went through the Salvation Army School in Koelawi (Figs. 6, 7, pp. 53, 56).
 3 d. Tin Tobana †, wife of Tomai Tobana whose family is unknown to me.

Children:

- 1 d. Tobana
 2 s. Lembega
 3 s. Gempo
 4 s. Lempa, married and living in Toro.



O. STRANLUND Photo 1919

Fig. 5. — Koelawian bridal couple. The bridegroom is Tohama.

- 4 d. Tinen Hoenggoe who married Tomai Hoeboe †, whose family is unknown to me. How it is that she is called Tinen Hoenggoe when there is no child Hoenggoe is a thing I cannot explain, unless Tinen Hoenggoe was Tomai Hoeboe's second wife and her child by him, Hoenggoe, was dead and therefore not mentioned by my informants.

Children:

- 1 d. Tohoeboe?
2 s. Tohabo?



W. KAUDERN Photo 1918

Fig. 6. — Moelia in festal attire. Her head dress is called hongko boelawa.

2. s. TJABADARA (TOMAI TOEROROE) †
m. TINA TOEROROE †, whose family is unknown to me.

Child:

Toeroroe, whether a son or a daughter is unknown to me.

3. d. TOBANDEOGE (TINA TJAWELANGI) †? who married N'TOËKE (TOMAI TJAWELANGI) of Fam. X.
4. d. POHENKO, or POSENGKO (TINA TORA), who married Potondoe (Tai Tora) of Fam. XI.

5. d. TOKIA (TINA TOHOERA) who married TOMAI TOHOERA, whose family is unknown to me.

Child:

Tohoera, whether a son or a daughter is unknown to me.

6. d. TOËNDI (TINA TAWONGOE) who married TOMAI TAWONGOE whose family is unknown to me.

Child:

- d. Tawongoe, in all probability the same person as Tawongi (Tina Limbagoe) who married Jaho (Tomai Limbagoe) of Fam. XIII.

II

The Tomai nKaloeara Family

To this family I have given the name of its head in 1918, Tomai nKaloeara.

TOMAI BANDOË †

m. TINA BANDOË †, whose family is unknown to me.

Children:

- 1 ? Bandoë †, sex unknown to me.
2 s. Impagoeroë, or mPagoeroë (Tomai nKaloeara)
m. Palinge (Tinen Kaloeara) of Fam. VIII.

Child:

- s. nKaloeara
m. mPodoenoe or Podjoenoe of Fam. VII.

Children:

- 1) d. Tjoti who married mPangata, or mPengata of Fam. IV.
2) s. nTaralati
3) s. Moengiri
4) d. nTipa
3 d. Tine Odjoe, or Tina Kaodjoe(?) who married Tomai Odjoe, or Kaodjoe from Toro, of Fam. IX.

III

The Tomai Lingkoe Family

The head of this family was in 1918 Tomai Lingkoe, Koe-lawi's last commander in war.

NTONDARI, or NTONDORI was the oldest member of the family known to its now living members. He died long ago and was presumably born at the end of the eighteenth century or in the beginning of the nineteenth. His wife was not known to the family. His two sons were:

Children:

- 1 s. mBosolaboe (or nTodjanek?) †
m. 1. mPeroë † whose family is unknown to me.
m. 2. The name and family of this wife are unknown to me.

Children by the first marriage:

- 1 s. Makoeasa, (Tomai Lingkoe)
(Fig. 8, p. 58)
m. 1. Mole (Tina Lingkoe) † in Rampi. Her family unknown to me.



O. STRANLUND Photo

Fig. 7. — Young Koelawian maradika people in festal attire. The young man to the right is Mahali, the girl next to him is Moelia and next to her Benaia, Mahali's sister. The third girl in all probability is Mahali's younger sister, Magdalena. The young man behind those in the front row is a teacher called Baligaoe. As far as I know he is not a maradika.



W. KAUDERN Photo 1918

Fig. 8. — Tomai Lingkoe.

- m. 2. Kalamboe (Tina Haninga)
of Fam. VIII.
- m. 3. mPaigoe (Tina Lohei) †.
Her family unknown to me.
- m. 4. nPatoboe (Tina Moesa),
a slave. This marriage was not at
all approved by the family (Fig.
8 p. 59)

Tomai Lingkoe in all probability was born at the end of the fifties. When he was young he had for some reason lived for some time in the district of Rampi south of Bada and at that time he married a girl



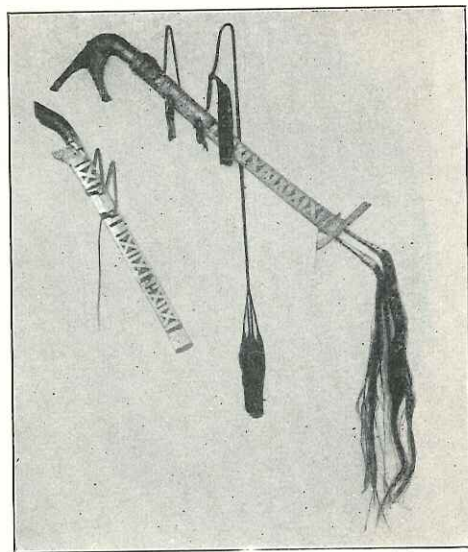
W. KAUDERN Photo 1918

Fig. 9. — Tina Moesa, Tomai Lingkoes's wife number four.

called Mole. Before the Dutch became masters of Koelawi, he was its leader in war and his title as such was *topoparesa topowali*.

When we met him in 1918 he seemed to be very old and he was unable to walk because the muscles of his legs were degenerated. To improve his health he used to arrange once a year what the natives called a *balia*, a religious performance.

Some days before the *balia* was to take place half a dozen drums hanging in a shed without walls near the *maradika's* house on Bola Papoe Hill were vigorously beaten in order to summon the spirits. A buffalo was tied to a tree waiting to be slaughtered.



W. KAUDERN Photo 1918

Fig. 10. — Tomai Lingkoe's sword, above; his son Mahali's sword, below.

On the day fixed for the *b a l i a* a crowd of people in their best clothes gathered on the bank of a stream east of Bola Papoe Hill. A couple of humped over priests, *T o b a l i a*, tottered about on bent knees. Like the rest of the party they were in full dress. As a token of their function they had a brass bell dangling on a string on their back and a priest sword on the left hip. The bottom of the sheath of such a weapon was decorated with a tuft of hair from scalps (Figs. 10 and 11, p. 62).

When we came down to the stream, the *b a l i a* had already started. Old Tomai Lingkoe was sitting on the bank almost stripped of his clothes, and the *T o b a l i a* were practising their hocus-pocus. First

they soaked the patient's hair with water from the stream, then one of the priests took some water in his hand and rubbed the crown of Tomai Lingkoe's head with it at the same time pronouncing some formula of incantation. This done, the sufferer was thoroughly bathed in the cold water of the stream by his younger wife and finally they lifted him on to the bank. On his neck was put a band of cloth, knotted off into small sections, each containing a quotation, presumably from the Koran, and acquired on the coast. Then they placed their man on a large stone and started dressing him. On the ground in front of him was a shield and in this lay the clothing he was to wear. They started with the trousers which were swung three times round Tomai Lingkoe's head before they were pulled on his stiff legs by the priests. Then a fine sword was in turn to be tied to his left side by means of a long, broad sash; a jacket of black velvet with silver embroidery was put on, and on his neck they hung a necklace of beads. Upon this they began attending to his hair and his head-gear. One of the priests gathered in his hand Tomai Lingkoe's rather long hair on the crown, twisted it and tied a braid of false hair to it and arranged it in a pad round his head fixing it at the back with a long feathered arrow (Fig. 11, p. 62). They finished by fastening on the crown a flat spiral ornament of brass, about three centimetres broad, a *b a l a l o e n g k i*.



W. KAUDERN Photo 1918

Fig. 11. — Tomai Lingkoe is being dressed by the priests on the bank of a small river after a treatment for his health.

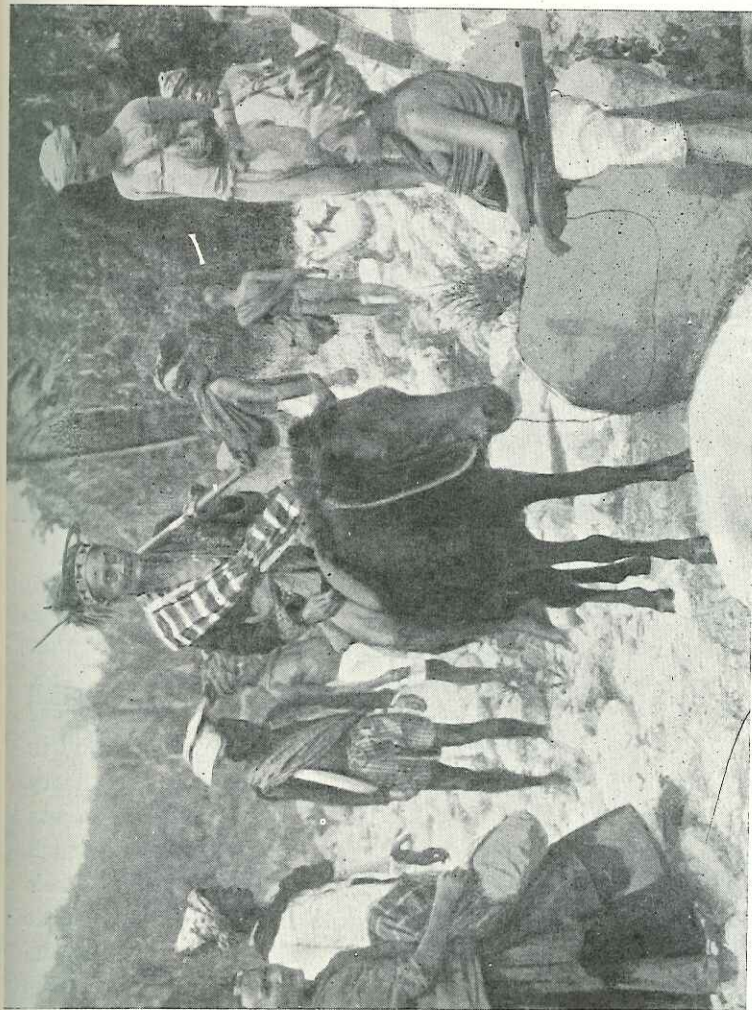


Fig. 12. — Tomai Lingkoe has been helped onto his horse for the return to his house after the performance, bali, by the river.

W. KAUDERN Photo 1918



W. KAUDERN Photo 1918

Fig. 13. — Young Koelawian maradika people dance the morego.

When our man had got all his finery on they lifted him on a sedate horse (Fig. 12, p. 63). In one hand they gave him a spear decorated with a fringe of goat's-hair, in the other his shield, and then the party set off for his house where the buffalo was killed and a festive meal served of which we got a share. From Tomai Lingkoe's house a tray was brought to us with meat and other food as well. The tray was the kind of large brass tray which the natives call *doela*. In the evening the *maradika* girls and men danced the *morego* on the ground in front of the house (Figs. 13 and 14, p. 65).



W. KAUDERN Photo 1918
Fig. 14. — Young Koelawian maradika people dance the morego.



W. KAUDERN Photo 1918

Fig. 15. — Mahali, Tomai Lingkoe's son.

Children by the first marriage:

- 1) s. *Lingkoe* †, died as a baby in Rampi.

Children by the second marriage:

- 1) d. *Haniga* (*Tina Maãa*) who married *Jaroe* (*Tai Tagoeni*) of Family XVI.
 2) d. *Talimoe* (*Tina Genta*) who married *Djiloi* (*Tai Genta*) of Family VI.
 3) d. *Rari* (*Tina Tandoe*) who married *Tanibia* (*Tai Pengata*) of Family IV.

Children by the third marriage:

- 1) d. *Lohei* (*Tina Magoerisi*) who married *Sigi Paloe* (*Tomai Noeroe*) of Family XVI. She married in 1918 when she had a son and expected her second child by *Sigi Paloe*.

Children by the fourth marriage:

- 1) s. *Mahali*, christened *Moesa* (*Moses*), born in 1902. He went through the four classes of the Salvation Army's school in Koelawi and later passed the examination for native teachers (Figs. 7, 15, pp. 56, 66).
 m. *Koeti* in 1920 according to the missionary Mr. ROSENLUND. Her family is unknown to me.
 2) d. *Benaia*, born in 1904 or 1905. She has passed through the Salvation Army's school in Koelawi (Fig. 7 p. 56).
 3) d. *Magdalena* (according to Mr. ROSENLUND). (Fig. 7, p. 56).
 2 d. *Tjindiwongi*, or *Tosindi* (*Tina Rongko*) † on August 13th in 1918. She married *Lahamoe* (*Tomai Rongko*) of Family VIII.
 My wife and I were invited to be present when *Tina Rongko* was buried on the 15th of August. The house of mourning was in the village of Panapa situated on the northern end of Bolapapoe Hill. There were scores of people in full dress when we arrived. Most of them chewed betel and sirih to pass the time. Gradually there arrived the Magaoe and



W. KAUDERN Photo 1918

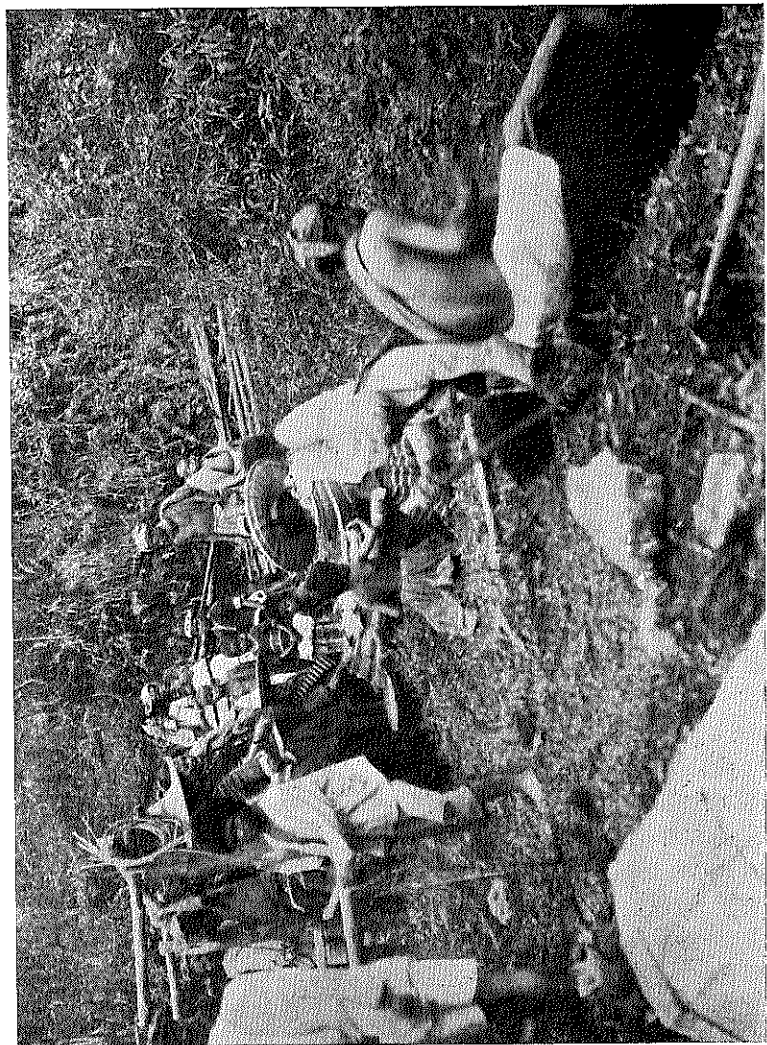
Fig. 16. — Tosindi's burial in Koelawi. Her coffin has been brought outside her house.

his wife, the Dutch official called "assistant," a native from Minahassa, N. Celebes, several village headmen, priests and priestesses. Moaning was occasionally heard from the house where the deceased rested in her coffin, a hollowed out piece of a tree trunk. At last they were ready to take the coffin to the grave. Two long bamboo rods and some strips of rattan were brought in front of the steps leading into the house. When the coffin appeared in the doorway the persons inside were heard moaning loudly as if they were in great distress. The coffin slowly and with great care was let down the steps, or rather the ladder, to the ground and then the two rods were fastened to its sides (Fig. 16).

As the coffin had no lid we had a full view of the deceased who was resting on a bed of expensive woven cloths. There were plenty of the beautiful fabrics of the district of Pada, situated some days' marches towards the south. The face of the dead was ashen and hollow and had almost the appearance of a skull. The old woman had been suffering for a long time and had slowly wasted away, and her family were impatient that she was so long in expiring. In Koelawi a person with a lingering illness is sure to lose the regard of the family, and their attentions diminish accordingly.

On the eyes of the deceased her people had strewn a pinch of wash-gold when the coffin was still in the house. This was repeated when it was brought outside, and then a handkerchief was spread over her face. Four men took hold of the rods and the coffin was carried to the grave. One by one, in a long file the people assembled followed to the burial place on a terrace on the western slope of the hill. Several objects were brought to the grave: some brass trays, *doela*, a teapot of the same metal, some food on common china plates, ashes and charcoal in a coconut shell, and a sleeping mat in a roll. The coconut shell and the mat were carried by a female slave.

At the burial place some men were finishing digging the grave when we arrived. The grave was exceptionally



W. KAUBERN Photo 1918
 Fig. 17. — Tosindi's coffin has been placed close to the grave.

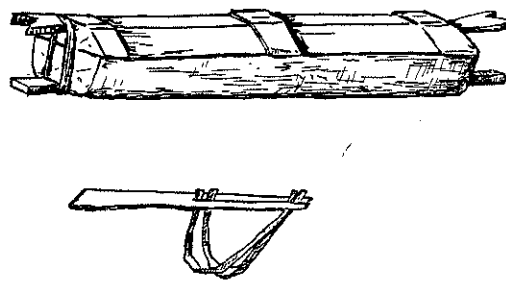


Fig. 18. — Tosindi's coffin and the little whisk used for driving away flies.

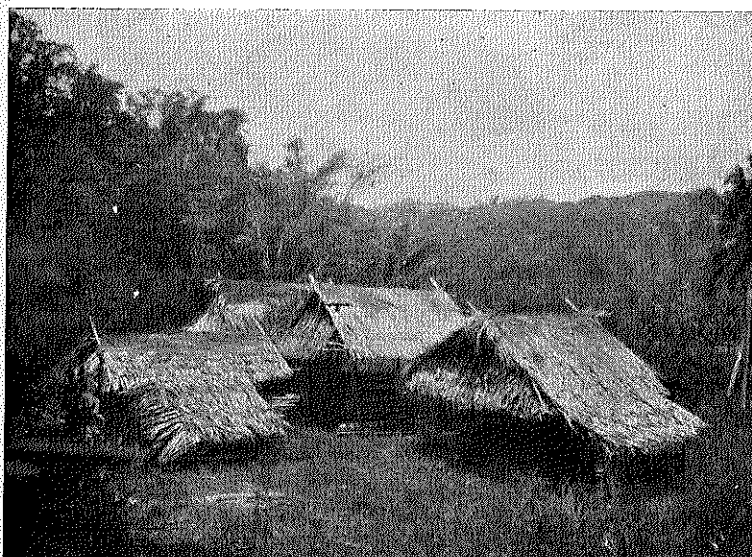
narrow. Near by lay the lid of the coffin, and at a distance other men were busy making a very simple little house which was to be placed on top of the grave. During the preparations on the burial ground a woman who was said to be an adopted child of the dead *maradika's* was kneeling by the coffin singing mourning songs (Fig. 17 p. 70). Her skirt was a *Pada* cloth, the same kind as those in the coffin, her tunic, *halili*, of cloth decorated with applied large ornaments in the shape of buffalo horns. Over her shoulders she wore a large collar of variegated beads called *halilieno*, on her head she had a common broad brimmed Koelawian straw hat, *toroe*.

The whole time a little slave girl sitting at the head of the dead fanned away flies from the corpse. Her fan was a small rod of bamboo with a couple of bast cloth strips fastened to it (Fig. 18). Later this little thing went into the coffin.

When the preparations were ended the coffin was placed on a couple of rods which the men had laid across the pit. Wash-gold was again strewn on the eyelids of the deceased and then the cover was lashed to the coffin with strips of rattan (Fig. 18 p. 71). The foster-daughter advanced to the grave with a chicken in her hand, uttered some words, knocked the fowl a couple of times on the coffin and threw it into the pit. Upon this she left the burial place.

The coffin was sunk into the grave and an old man stepped forth and began speaking in a loud and powerful voice, presumably addressing the spirits. As soon as he had finished his speech he too went away and likewise all the women. The men remained to help fill the grave, but before starting this performance five *d o e l a* were placed round the coffin. One of these had a stand. On top of the grave the plates with cooked rice and eggs were placed as well as an earthen pot with a ladle, the shell with charcoal and ashes, the teapot, and the sleeping mat, and the little house was lifted from where it stood and set down over the grave (Fig. 19 p. 73). The *d o e l a*, the chicken, the wash-gold etc., were things considered necessary for the deceased on her way to the Realm of Death.

For nine days after the burial it was forbidden to dance the *m o r e g o*, to shoot, and to climb trees, especially the



W. KAUDERN Photo 1918

Fig. 19. — Small houses on maradika graves in Koelawi.

coconut palms. Heavy rains fell during these days and the natives said that Nature itself took part in their mourning.

- 3 s. *Mantoeli* (*Tomai Wenta*)
 m. 1. *Toradioe* (*Tina Wenta*)
 whose family is unknown to me.
 m. 2. *Podei* (*Tina Boelawa*) of
 Family XVI.

Children by the first marriage:

- 1) d. *Wenta*
 2) s. *Koemeno*
 3) s. *Idjoe*

Children by the second marriage:

- 1) d. *Boelawa*, born towards the end of the eighties (Fig. 20 p. 74). She married *Tomampe* of Family XV.



O. STRANLUND Photo 1914

Fig. 20. — Boelawa.

- 2) d. *Topaioe* (*Tina Lagaga*) who married *Hambibi* (*Tomai Lagaga*) of Family III.
- 3) s. *Roendoe* (*Tomai Isa*), one of the few persons in Koelawi who were Mohammedans. He married *nTodalali* of Family XI. Her mother, *Tina Hameia*, or *Sameia* was not a *maradika*.

Children:

- (1) s. *Isa*, who died quite young in 1918.

- (2) ? A baby who had not got a name in 1918.
- 4) d. *Datorea* (*Tina Palopo*) who married *Tomai Palopo* of Family XIII.
- 5) d. *Topere* (*Tina Djiloi*) †, who married *mPodate* (*Tai Djiloi*) †, of Family VII.

mBosolaboe's children by his second marriage:

- 1 s. *Tamehapata*, or *Tomai Hapata*, who had two wives, the first one living at Lemoe, the second at Boladanko. Their names and families are unknown to me.

Children by the first marriage:

- 1) s. *Hambibi* (*Tomai Lagaga*)
m. *Topajoe* (*Tina Lagaga*) of Family III. In this case the man and his wife are half-cousins.

Children:

- (1) s. *Lagaga*, born in 1912 or 1913
- (2) d. *Larasa*, presumably born in 1915
- 2) s. *Dolo* or *Idolo*
m. *Himbai* in 1918. Her family unknown to me.
- 3) d. *TaiPa*
- 4) d. *Kamomi* (*Tina Noeroe*) who married *Sigi Paloe* (*Tomai Noeroe*) of Family XVI.

Children by his second marriage:

- 1) s. *Sapata*, or *Hapata*, not married in 1918.
- 2) s. *Timonga*, not married in 1918.

2 d. *Topere* (*Tinem Powintoe*) who married *Tjoemanga* (*Tai Powintoe*) of Family V.

2 s. *Mesagala* (*Tomai Mampeli*) †, was m*Bosolaboe's* brother and he is the same man whom the cousins *SARASIN* call *Tomempeli*. They state that he was the ruler of *Koelawi* in 1902. *Mesagala's* lineage has been provided by the Salvation Army officer in *Koelawi*, Mr. *ROSEN LUND*.

m. *Tina Mampeli* whose family is unknown to me.

Children:

- 1 s. *Mampeli* (*Tai Lamboe*)
m. *Pondito* (*Tina Lamboe*). Her family unknown to me.

Children:

- 1) s. *Lamboe*
- 2) s. *Tomai Roegoe*
m. *Tina Roegoe*. Her family unknown to me.
- 3) s. *Todapa*

2 s. *Torongko* (*Tomai Tiroa*)
m. *Salama* (*Tina Tiroa*). Her family unknown to me.

Children:

- 1) d. *Tiroa*
- 2) ? *Kamogi*

- 3) d. *Manoeroe*
- 4) d. *Kadoedoe*
- 5) d. *Talebana*
- 6) s. *Pantjoeroro*
- 7) d. *Tomataja*

3 s. *Towera* married a girl whose name and family are unknown to me.

4 d. *Todoela* (*Tina Tale*) who married *Tawana*. His family is unknown to me.

Child:

d. *Tale*.

IV

The Tai mPangata Family

The family I have named after its oldest male member in 1918 *Tanibia*, or *Tai mPangata*.

1. *TONA*, or *ITONA* (*TAI TODJARI*) †
m. *TORAE* (*TINA DJARI*) †, of Family XI.

Children:

1 d. *Itodjari*, or *Todjari* (*Tina Palaha*) who married *Tomekorandi* (*Tomai Palaha*) of Family XVII, from *Lindoe*.

2 s. *Tanibia* (*Tai mPangata*)
m. 1. *Tobingka* (*Tina Pangata*). Her family unknown to me.
m. 2. *mPoreka* (*Tina Tongke*). Her family unknown to me.

m. 3. Ronaë (Tina Togie). Her family unknown to me.

m. 4. Rari (Tina Tandoe) of Family III.

Child by the first marriage:

s. Pengata, Panggata, or mPangata

m. Tjoti of Family II.

Children:

1) d. *Mariana*

2) d. *Ratabana* who married *Tikoe* of Family IX.

3) d. *mBaia*, not married in 1918.

4) d. *Tomaheio*, or according to Mr. ROSENLUND, *Maoewa*, not married in 1918.

Children by the second marriage:

1 s. Tongke

2 s. Tobeke

Child by the third marriage:

s. Togie

Child by the fourth marriage:

s. Tandoe

3 s. Lawegaoe (according to Mr ROSENLUND)

4 d. Tolana who married nTadjoeli †, whose family is unknown to me.

Children:

1 d. Tobé, not married in 1918.

2 d. nKaroëani, not married in 1918.

5 ? Kalosi, or Kalohi

6 d. Lindoeréa.

The Tai Powintoe Family

This family I have named after nTjoemanga, Tai Powintoe, who in 1918 was the oldest male member of the family.

PARAPALEMBEA (TOMAI LADJOEMA) †

m. TINA LADJOEMA, presumably dead before 1918. Her family unknown to me.

Children:

1 s. Ladjoema (Tai Bidja), presumably dead before 1918.

m. Tina Bidja, presumably dead before 1918. Her family unknown to me.

Child:

Bidja, sex unknown to me.

2 s. nTjoemanga (Tomai Powintoe)

m. nTopere (Tinem Powintoe) of Family III.

Children:

1 d. Poewintoe, or Powintoe, who married Parewa (Tomai Tomoea) of Family XII.

2 s. Tohoba (Tai Karoëpa)

m. mPotente (Tina Karoëpa) of Family VII.

Children:

1) s. nKaroëpa †

2) d. mPotoli (Fig. 21 p. 80)

3) d. Kadera

4) s. A baby who in 1918 had not yet a name.



E. ROSEN LUND Photo 1919 or 1920

Fig. 21. — Potoli, daughter of Tai Karoepa.

- 3 d. Toroehooe (Tina Radoeati)
who married Togave (Tomai Radoeati) of Family VI.
- 4 d. nToreo, who married ngKarihi.
His family is unknown to me.

Child:

A girl who died as a baby.

- 5 s. Toneke
m. Moni, whose family is unknown
to me.

Children:

Twin boys born in 1918 who had no
name at that time.

6 d. Pangkoroe

3 s. Bokoede (Tomai Nabi), presumably dead before
1918.

m. Tina Nabi, presumably dead before 1918.
Her family is unknown to me.

Child:

Nabi. Sex unknown to me.

4 d. Toramaëa (Tina Poto), presumably dead before
1918. She married Tomai Poto, presumably
dead before 1918.

Child:

Poto. Sex unknown to me.

5 d. mPotainoe (Tina Latoïnda) †. She married
Tokeri (Tomai Latoïnda) of Family XVI.

VI

The Tomai Radoeati Family

The family I have named after its most prominent male
member in 1918, Togawoe, or Tomai Radoeati.

LAHOIRA (TAI LAMANIRI)

m. TORAINDOE (TINA LAMANIRI). Her family not known
to me.

Children:

1 d. Lamaniri (Tina Poraha), who married Tomai
Poraha. His family is unknown to me.

Child:

Poraha. Sex unknown to me.

- 2 s. Togawe (Tomai Radoeati)
m. Toroehooe (Tina Radoeati) of Family V.

Children:

- 1 s. Daroeati, or Radoeati, born in 1906.
2 s. Haloempna, presumably born in 1908.
3 d. mPotere, presumably born in 1912.
4 d. nTодоela, presumably born in 1915.
3 d. Taëba (Tin Potaha) who married Tomai Potaha.
His family unknown to me.

Child:

Potaha, sex unknown to me.

- 4 d. Limboeroe.

VII

The Tomai Rengke Family

This family I have named after its oldest male member in 1918, nTowoa, or Towaa, Tomai Rengke, who was the first Magaoe of Koelawi, appointed by the Dutch when they had brought the country under Dutch rule.

POTEMPA (TOMAI PAOE) †
m. nTOWONGI (TINEM PAOE) †. Her family unknown to me.

Children:

- 1 ? Paoe who died as a child. Some people said Paoe was a girl, but Tomai Lingkoe said it was a boy.

- 2 d. Panaroo, presumably dead before 1918.
3 s. mPodate, or Pondate (Tomai Djiloi) †
m. Topere (Tina Djiloi) †, of Family III.

Children:

- 1 d. mPomona, mPomola, or Pomoe-la (Tina Hebe) who married Lahigi (Tomai Hebe) of Family VIII.
2 s. Djiloi (Tai nGenta). How to explain why the parents had taken their name from this son and not from his elder sister mPomona I do not know. Possibly she was an adopted child, or my informants have made a mistake, Djiloi being older than his sister mPomona. When Magaoe Tomampe died in 1918 Djiloi was appointed his successor by the Dutch authorities.
m. Talimoe (Tina nGenta) of Family III.

Children:

- 1) s. nGenta
2) s. Medja
3) s.? This child was born in 1916 or the beginning of 1917. I was told that it was a girl who had no name in 1918. A year later Mr. ROSEN-LUND informed me that it was a boy who was named *Joesoe*.
3 d. mPodoenoe, or Podjoenoe, who married nKaloeara of Family II.
4 d. mPotente (Tina Karoepa) who married Tohoba (Tai Karoepa) of Family V.

- 4 d. nKalea, or Sengkalea (Tina Mentjeho) †. She married Pagira (Tai Mentjeho) of Family XV.
- 5 d. nTohongki, presumably dead before 1918.
- 6 s. nTowaa, or Towaa (Tomai Rengke, or Tomai Torengke), who was appointed Magaoe of Koelawi by the Dutch on January 24th in 1906. He signed the treaty of November 30th, 1908, between the Dutch Government and Koelawi. About 1910 he retired from his post because of his advanced age.
- m. Tinen Rengke whose family is unknown to me.

Children:

- 1 s. Rengke, died young.
- 2 d. Tanoko, not married in 1918.
- 3 d. Irantebada, not married in 1918.
- 4 d. Tite, not married in 1918.

VIII

The Tomai Rongko Family

Tomai Rongko was a maradika of high standing. I have given the family his name because he seems in 1918 to have been its oldest member. Some natives said he had elder brothers and that he had a sister, Tin Toila, still alive in 1918, but this woman is not quite sure to have been a real sister. The natives often called a sister-in-law their sister. There were other natives who said Tin Toila was the widow of an elder brother of Tomai Rongko's.

When I had left Koelawi the missionary Mr. ROSEN LUND sent me a list of Tomai Rongko's brothers and sisters which on the family register of my Swedish book "I Celebes Obygder," 1921, are given the numbers three to nine. The se-

quence, however, as given by Mr. ROSEN LUND does not seem to be quite correct. Tohimo is stated to be the fifth child, but in all probability he was the first one, since his father, Doerio, is called Tomai Tohimo, and his mother, Tina Tohimo, names they certainly would not have taken if they had had four children when Tohimo was born.

DOERIO (TAI TOHIMO) †
m. TINA TOHIMO †

Children:

- 1 s. Tohimo (Tai Paholi). According to Mr. ROSEN LUND he was the fifth of the children. Presumably dead before 1918.
- m. Tina Paholi, presumably dead before 1918. Her family unknown to me.

Child:

Paholi. Sex unknown to me.

- 2 s. Gisilore (Taimen Toila), presumably dead before 1918. According to Mr. ROSEN LUND he was the oldest of the children.
- m. Tin Toila. If this is correct Tin Toila's family is unknown to me. If the other statement is true saying Tin Toila was a younger sister of Tomai Rongko's, I know nothing about her husband's family.

Children:

- 1 s. Toila (Tomai Noengkoe)
m. Bitoeë (Tina Noengkoe). Her family unknown to me.

Children:

- 1) d. Noengkoe
2) s. This baby had no name in 1918.

- 2 d. Nai who married Palopo of Family XII.
- 3 d. Kika, or Kih a, who married Pendanga in 1918. His family unknown to me.
- 3 s. Lahamoe (Tomai Rongko). According to Mr. ROSEN LUND he was the second child of the family.
- m. Tjindiwongi, or Tosindi (Tina Rongko) who died on August 13th in 1918. She was of Family III.

Children:

- 1 d. m Poemako, or Pomako (Tina Mampo) who married Lakoentoe (Tomai Mampo) of Family XVI.
- 2 s. Rongko (Tai nToroë). I suppose my informants have made a mistake here. Judging by the names of the parents Rongko will be older than Pomako.
- m. Binoekoe (Tina Toroë) of Family XV.

Children:

- 1) ? Toroë who died as a baby. Sex unknown to me.
- 2) d. Kamana who married Lamahatoe of Family I.
- 3) s. nTaloendoe, not married in 1918.
- 4) s. Bentjara, not married in 1918.
- 5) s. Maradjoeni, not married in 1918.
- 3 s. Lahigi (Tomai Hebe)
- m. mPomona, or mPomoela (Tina Hebe) of Family VIII.

Children:

- 1) s. Hebe, or Isebe, not married in 1918.
- 2) s. Tagoeni, not married in 1918. There is another young man of nearly the same name, nTagoeni who lived in Lindoe.
- 3) s. Boeletoe, or Woeletoe, not married in 1918.
- 4) d. Iangi, not married in 1918.
- 4 s. nTjoboe
- m. Kombadja, or Tobadja of Family XV. No children in 1918.
- 5 d. Horonai, or Hoeronai, who married Idompo, or Dompot, of Family XVI (fig. 29, p. 115).
- 4 s. Girandoe (Tai Lolage), presumably dead before 1918. According to Mr. ROSEN LUND he was the third of the children.
- m. Tina Lolage, presumably dead before 1918. Her family unknown to me.

Child:

Lolage. Sex unknown to me.

- 5 s. Pakiloe (Tai Tandoele), presumably dead before 1918. According to Mr. ROSEN LUND he was the fourth of the children.
- m. Tina Tandoele, presumably dead before 1918. Her Family unknown to me.

Child:

Tandoele. Sex unknown to me.

- 6 d. Banaoge (Tina Kalamboe), presumably dead before 1918. She married Tai Kalamboe, presumably dead before 1918. His family is unknown to me.

Child:

- d. Kalamboe (Tina Haninga) who married Makoeasa (Tomai Lingkoe) of Family III.
- 7 d. Toboedi (Tina Hongkododa) presumably dead before 1918. She married Tomai Hongkododa, presumably dead before 1918. His family unknown to me.

Child:

- Hongkododa. Sex unknown to me.
- 8 d. Loengkoenoenoe, presumably dead before 1918.
- 9 d. Tina Palinge, presumably dead before 1918. She married Tomai Palinge. His family is unknown to me.

Child:

- d. Palinge (Tinen Kaloeara). She married mPagoeroe (Tomai Kaloeara) of Family II.

IX

The Tai Tawelana Family

The family I have named after its most prominent male member in 1918 mBoli, Tai Tawelana.

TOMAI KAODJOE, or TOMAI ODJOE, from the Toro district.
m. TINA ODJOE, or TINA KAODJOE of Family II.

Children:

- 1 s. Kaodjoe, presumably dead when a child.
- 2 s. mBoli (Tai Tawelana)
m. Tin Tawelana. Her family unknown to me.

Children:

- 1 d. nTawelana
2 s. Tikoe
m. Ratabana of Family IV.

Child:

- s. Polo
- 3 d. ngKodoe, or nKodoe, who married Tandealoe (Tai Tango) of Family X.
- 4 d. Koeka
- 3 s. Tomai Horaë, lived in Toro.
m. Tina Horaë. Her family unknown to me.

Child:

Horaë. Sex unknown to me.

The following five maradika families were said to be real Koelawian families. My principal informant in their case was Mahali who had taken the statements down from his father's, Tomai Lingkoe, dictation. Afterwards I have added some data supplied by Mr. ROSENLUND, but these I have not had an opportunity of verifying myself.

X

The Tomai Tjawelanghi Family

The most prominent male member of this family was in 1918 nToëke, Tomai Tjawelanghi.

NTOËKE (TOMAI TJAWELANGI)

m. TOBANDEOGE (TIN TJAWELANGI) of Family I.

Children:

- 1 d. nTjawelanghi (Tina Rahidi) who married Potontja (Tai Rahidi). His family is unknown to me.

Children:

- 1 d. Rahidi
2 d. Topeko (Tina Gana) who married Tomai Gana. His family is unknown to me.

Child:

Gana. Sex unknown to me.

- 3 s. Tandeaalo (Tai Tango)
m. nKodoe, or ngKodoe (Tina Tango) of Family IX.

Child:

Tango. Sex unknown to me.

- 4 d. Todeni (Tina Dahi) who married Tomai Dahi. His family unknown to me.

Child:

Dahi. Sex unknown to me.

- 2 s. Palandoe
3 d. Tjindirio
4 s. nTobagoe
5 s. Timbabibo
6 s. Randoelawi (Tai Kamboe)

- m. Tomone (Tina Kamboe) whose family is unknown to me. Certainly there has been a child called Kamboe, judging by the name taken by the parents. No doubt it died as a baby since my informants have not mentioned it to me.

Children:

- 1 d. Hari
2 d. Hoeri
3 s. Koroba

7 s. Pondi.

XI

The Tai Tempa Family

This family's name is taken from Tai Tempa, who was called Lagane before he married and became the father of Tempa. I do not know for certain that he was still alive in 1918.

MPOTONDOE (TAI TORA) †

m. MPOSENGKO, or MPOHENGKO (TINA TORA) †, of Family I.

Children:

In all probability all were dead before 1918, presumably with the exception of Tai Tempa.

- 1 s. nTolaki (Tai Komo)
m. Tohori (Tina Komo), Her family unknown to me.

Children:

- 1 d. K o m o
- 2 s. T i p o
- 3 d. T o p i r e
- 4 d. T o m a e g o e
- 5 d. T o m i d o
- 2 d. nToraë, or Toraë (Tina Djari) †. She married
Itona, or Tona (Tai Todjari) †, of Family IV.
- 3 d. nToringko
- 4 d. nToepoea
- 5 s. Lagane (Tai Tempa)
m. Tjoemoea (Tina Tempa) who was not a m a
r a d i k a by birth. According to other
statements referring to the man Roendoe
of Family III, this woman's name was Tina
Hameia, but there seems to be a mistake
somehow. There is a daughter Hamia, the
second child, but if she is Tjoemoea's first
child, the son Tempa would be the child
of another wife.

Children:

- 1 s. T e m p a
- 2 d. H a m i a
- 3 d. nToedali who married R o e n d o e
(T o m a i I s a) of Family III.
- 4 ? P o t a r i
- 6 s. L a h o n g i
- 7 s. L a b o n t o e
- 8 s. T o r a. I suppose Tora is the first child of the
family since his parents have taken his mane
and called themselves Tai Tora and Tina Tora.

XII

The Tai Palopo Family

The oldest and most prominent man in this family was
nTjalaga, Tai Palopo.

nTJOEGI †

m. NGSANDELE †. Her family unknown to me.

Children:

- 1 s. nTjalaga (Tai Palopo)
m. Datorea (Tina Palopo) of Family III.

Children:

- 1 s. A m b o
- 2 s. P a l o p o. Presumably he is the first
child of the family.
m. N a i of Family VIII.
- 3 s. B a s o
- 4 s. L a m b a n i
- 5 s. B o e n d o e
- 6 d. nT o p e k a
- 2 s. mPatako
- 3 s. P a r e w a (Tai Tomoea)
m. P o w i n t o e (Tina Tomoea). Her family un-
known to me.

Children

- 1 d. T o m o e a
- 2 s. B a n d e
- 3 s. P e g i o e
- 4 s. T o h o e m o n d a (Tai Koelani)
m. B a e o (Tina Koelandi). Her family unknown
to me.

Children:

- 1 s. Koelandi
- 2 d. nTjaka
- 5 s. Pakewa (Tomain Potoloe)
 - m. Talame (Tina Potoloe). Her family unknown to me.

Children:

- 1 s. Potoloe
- 2 d. Taoende
- 3 s. Bentei

XIII

The Tai Jaho Family

I am not quite positive about this family being a real Koelawian family, because it was stated that Winoë, Djaroe's wife number two, was from Lindoe. If this is correct her father, and very likely her grandfather as well would be from Lindoe, in which case this family should be ranged with those who have come from Lindoe and settled in Koelawi.

PADOENKOE (TAI JAHO)

m. TINA JAHO. Her family unknown to me.

Children:

- 1 s. Jaho (Tomai Limbago),
 - m. Tawongi (Tina Limbago). She is very likely the same person as Tawongoe of Family I, daughter of Toëndi (Tina Tawongoe and Tomai Tawongoe).

Children:

- 1 s. Limbago
- 2 d. Talame (Tina Potoloe) who married Pakewa (Tomai Potoloe) of Family XII.
- 3 s. Tagasa
- 2 s. Tobika (Tomai Oloe)
 - m. Ampidjala (Tina Oloe). Her family unknown to me.

Children:

- 1 s. Oloe
- 2 d. Toningki
- 3 d. Winoë (Tin Tagoeni) who married Djaroe, or Palangkodjaroe (Tai Tagoeni) of Family XVI.

XIV

The Tai Rentja Family

This family I have named after the oldest known male member of the family. In 1918 all its members had left Koelawi. Most of them had settled in North Celebes.

1. LAGIMPOE (TAI RENTJA)
 - m. TOWOTI (TINA RENTJA). Her family unknown to me.

Children:

- 1 s. Rentja, or Irentja (Tomai Horlodji)
 - m. Tohiri (Tina Horlodji) of Family XV. These two have left Koelawi and settled in Onka, N. Celebes. Here they have become Mohammedans.

Children:

- 1 d. Horlodji
- 2 s. Kontooeda

2 ? **Kaimoemoe**, Presumably married and living in Toro.

2. ? **LAHORA**, has left Koelawi and settled in Toli Toli, N. Celebes.

XV

The Toewa Family

This family I have named after the old village of Toewa situated north of Koelawi on the northern slope of Mount Momi, because the family was said originally to have lived here.

PAGIRA (**TAI TJEHO**, or **TAI MENTJEHO**) presumably dead before 1918.

m. **SENGKALEA**, or **NKALEA** (**TINEN TJEHO**, or **TINA MENTJEHO**) of Family VII. She died about 1910. The natives told me there had been several ceremonies in connection with her burial which were not used in 1918 when Tosindi (Tina Rongko) was buried. For instance, two slaves had been killed to wait upon the great lady on her journey to the Kingdom of Death.

Children:

- 1 s. Mentjeho †
- 2 s. **Lahore** (**Tomai Sinto**, or **Hintooe**) †. This man who in 1918 was dead many natives said ought to have been chosen by the Dutch for **M a g a o e** of Koelawi instead of his younger brother Tomampe.
- m. 1. **Topompe** (Tina Hintooe). Her family unknown to me.

m. 2. **Ponito** (**Tina Kahania**), presumably dead before 1918. Her family unknown to me.

Children by the first marriage:

- 1 s. **Sinto**, or **Sintooe**, or **Hintooe**
m. **Toeribo**. Her family unknown to me.

Child:

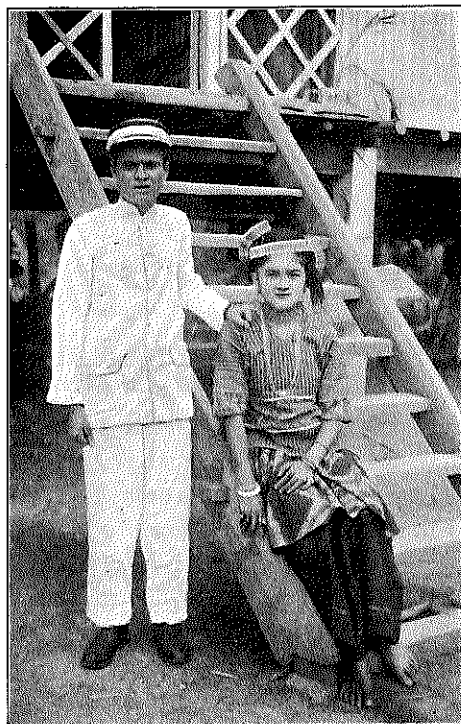
A boy who was born in 1918 and had not yet a name.

- 2 d. **Tohiri** (**Tina Horlodji**) who married **Irentja** (**Tomai Horlodji**) of Family XIV.
- 3 d. **Kombadja**, or **Tobadja**, who married **nTjoboe** of Family VIII.
- 4 d. **nTohontjo**, not married in 1918.
- 5 s. **Beroa**
- 6 s. **Holoi**

Children by the second marriage:

- 1 d. **Kahania**
- 2 d. **Iwalida**
- 3 d. **Walichoera**
- 3 d. **Binoekoe** (**Tina Toroë**) who married **Rongko** (**Tai Toroë**) of Family VIII.
- 4 s. **Tomanpe**, born about 1887. He died on December 13th in 1918 of the Spanish influenza (Figs. 22 and 23, pp. 98, 99).
- m. **Boelawa** of Family III (Figs. 20 and 22, pp. 74, 98).

Tomampe was appointed a **M a g a o e** about 1910 when Tomai Rengke (Family VII, p. 84) had resigned. The Dutch authorities sent him



O. STRANGLUND Photo 1914

Fig. 22. — Tomampe and Boelawa on the steps of their house at Lili.

to the town of Menado in North Celebes to learn to read and write and to speak Malay. When we met him he spoke rather poor Malay. In the art of writing he was no master. He confined himself to scribbling his name on acts drawn up by his secretary, in 1918 Tohama (Family II, p. 51), or by the man who represented the Dutch Government in Koelawi, a native from Minahassa, N. Celebes. His Dutch title was "inlandsch assistent."

In the beginning there was a certain animosity towards the new Magaoe among the To



O. STRANGLUND Photo 1914

Fig. 23. — Tomampe.

Koelawi who liked his elder brother Tomai Sinto better, presumably because he had more brains and a kinder heart than Tomampe. After Tomai Sinto's death the relations between Tomampe and his subjects improved by and by, but they had never much respect for him. He may, however, have been a good help to the Dutch "Controlleur" in Paloe, collecting taxes for him from Koelawi.

Tomampe, contrary to his people, confessed himself a follower of Mohammed and his religion, certainly not of conviction but rather because the native rulers in the Paloe Valley were Mohammedans, and he thought it proper for him to have the same religion as they had. But when he wanted to keep several wives as they did Boelawa, his wife would not hear of it. She

told him she would never allow him to take another wife. On a certain occasion when Tomampe was drunk at a great feast and lay his head on the lap of another woman she promised to cut his throat if he was unfaithful to her. The relations between Tomampe and Boelawa were towards the end of 1918 so strained that they did not live in the same house and were considering a divorce. The conflict was solved in a manner nobody had expected. The Spanish influenza carried off Tomampe.

Tomampe's best friends, his brother-in-law Roendoe and Kapoei, were ardent Mohammedans. If they had not used their influence on Tomampe he would no doubt have been a poor follower of the Prophet.

In spite of his Mohammedan faith Tomampe used to drink rather heavily. The beverage was palm wine. He was the only person in Koelawi I saw intoxicated by strong liquor. This happened on August 27th when there was a great feast called *w o e n t j a* which the natives arranged before starting the work on the paddy fields. It was expected to make this work prosperous. Some hundred people were present. Men and girls danced round a kind of Maypole. Married women sat on the ground or stood about watching the dance. All behaved nicely except Tomampe who was lying on the ground babbling and half drunk. Occasionally he leaned his head against a feeble-minded slave boy who obliged his master by searching his hair for lice. Boelawa who was seated on a chair near her husband looked bothered. Like the rest of the spectators she chewed betel and sirih to pass the time. The younger men showed

very little regard for their ruler, sneering and scoffing at him as they passed by. At last some older men interfered and brought Tomampe back to his house.

Tomampe had not much in his appearance in everyday life that made you realize he was the ruler of the country. Like everybody in Koelawi he was bare-footed. The only article indicating his rank was a head-cloth with silver embroideries. This he had bought on the coast.

One day he came to our house dressed in a greyish green suit, the same as the uniform used by the soldiers in the army of the Dutch East Indies. He was very proud of his new suit and told us he had bought it for seven and a half guilders from our Javanese servant Saridjan who had found the jacket rather small for him. Saridjan had bought the suit second-hand from a friend of his in Paloe.

It can hardly be said that Tomampe was fair to the Salvation Army missionary, a Dutchman Mr. LOOIS, who worked in Koelawi. To please the Dutch authorities in Paloe and Donggala he did not hesitate to slander on Mr. LOOIS, but at the same time he accepted with pleasure the kindnesses Mr. LOOIS showed him.

For a native I suppose Tomampe was rather a rich man. He never failed to make money if there was a chance for him to do so. If, for instance, one of his subjects was unable to pay his taxes, a very small sum, Tomampe would pay for him on the condition that the man would dig a large field for Tomampe where he could plant paddy which later yielded good profit. On a certain occasion the taxes of Koelawi proved to be short of some hundred guilders.

Tomampe made up the deficiency, but after that whenever a buffalo was killed the hide must be given to the Magaoe.

Another source of income was the rice he used to sell to the military patrols which now and then came to Koelawi. Some days before the soldiers were expected to arrive notice was given to everybody to unhusk a certain quantity of paddy which was then collected by the Magaoe's agents and delivered to the leader of the patrol who payed for it. The original purveyors of the rice did not receive a single cent of the money. It was rather amusing to learn that Tomampe charged the patrol Fl. 6.50 a "pikoel" when the price in Koelawi was Fl. 5, and next month when there came a patrol again, said prices had gone up a guilder and charged Fl. 7.50.

As mentioned in the foregoing Magaoe Tomampe was one of the victims of the Spanish influenza which ravaged in Koelawi at the end of 1918. Of the two thousand inhabitants of this district four hundred were carried off by the epidemic. Tomampe was one of those who were first caught. He felt a little better one day and then he went down to the river and bathed in its cold water. That seems to have finished him. Mr. LOOIS who was very ill himself and could hardly walk, dragged himself to Tomampe's house on the paddy fields to help him at the last, and Mohammedan as he was, Magaoe Tomampe died with his hand in the missionary's hand.

Tomampe was buried without any of the pomp and splendour due to the ruler of a country. Less than ten people attended the burial

because of the epidemic. They could not even make the proper coffin carved from a tree trunk, for him. Its substitute was a box made of boards from an old cupboard.

Towards the end of December when Koelawi began to recover from the influenza we heard rumours that Tomampe was walking after death. When he and Boelawa fell out with each other, she and the children went to live in their house on the paddy fields, leaving her husband to stay in their new house in the village of Lili. When Tomampe's children were taken ill with the influenza, his pride melted away and he went to his wife's house to see his dear children. It was in this house he himself ended his days. Strange to say it was not here that he was said to reappear but in his house at Lili. Nobody dared to stay in that house since at night a strange noise was heard and stones from nowhere were thrown at it. We soon learned why Magaoe Tomampe did not find rest in his grave. He had been buried in a coffin and his head was in the east, and not as he ought to be buried as a follower of Mohammed.

One night when the missionary and his family had gone to bed and put out their lamp they heard a strange clatter outside. It was as if somebody had been walking on the small road between their house and ours beating their bamboo fence with a stick. The noise stopped for a little while when two horses which were chasing each other rushed by the house on the road. In the early morning when the cocks began to crow, the beating ceased.

A couple of days after this happened, I went out for a walk with my family. We met Kapoei,

Tomampe's Mohammedan friend, and had a little chat with him. Kapoei had heard, he said, that our place too was haunted by Tomampe's ghost. Did we hear the ghost the other night? No, we did not, we were such sound sleepers, we told him, but it occurred to us that the ghost who played with the Loois's fence for a whole night had meant us to hear him, too, and that Kapoei knew rather much about the movements of the ghost, too much indeed not to be mixed up with him, a presumption which was confirmed by the events that followed.

When people had been sufficiently frightened by ghosts it was declared that Tomampe would never find rest in his grave unless he was buried as a faithful follower of the Prophet should be buried. On a fine morning some men from the village of Mataoeë were ordered to the burial place to open Tomampe's grave. The dead man who had rested in his coffin for more than a month was taken out, wrapped in cloths, and lowered into a new grave in such a manner that he rested on his right side and faced west, the point where the holy town of Mecca was.

When the Mataoeë men had finished their job they came to our house to buy soap from us for the money they had earned by their ghastly work, twenty-five cents, a sum they found far too small for handling a corpse all alive with worms. They very much doubted that the Dutch authorities had ordered the work to be done as they had been told by their employers.

As soon as Tomampe was buried in the manner the Mohammedans considered proper, nothing more was heard of his reappearing and the ghosts disappeared.

Boelawa, Tomampe's wife, was in many respects different from her husband. She was proud and conscious of her position as the first lady of the country. She always behaved as the member of a noble and important family she was. She was careful about her dress which always was in good taste. She was rather fair of complexion, almost like an inhabitant of southern Europe, and her features were fine and regular.

Children:

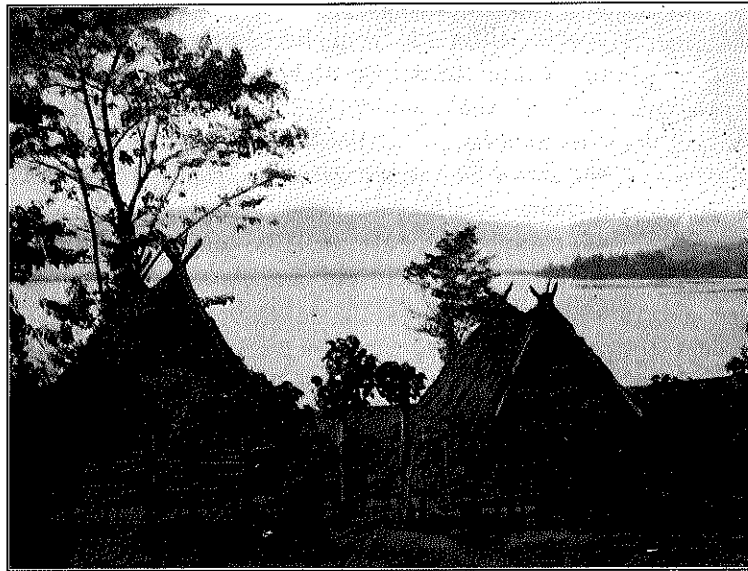
- 1 s. Masi, presumably born in 1907. He was not a clever boy, haughty because he was the son of the Magaoe and because he knew that the Dutch meant for him to be his father's successor.
- 2 d. Wiwi, presumably born in 1911. She was sent to school in 1918.
- 3 s. Sanga, born in 1917. According to Mr. ROSENLUND this boy was later called Idaë.

5 s. nTogero

m. Nandoe of Family XVII.

Child:

- d. Walengkoe, or Iwalengkoe, born either in 1913 or 1914.



W. KAUDERN Photo 1919

Fig. 24. — Lake Lindoe at the village of Tomado. To the right Lindoe Island where Toloemoepalio's sarcophagus was kept.

XVI

Lindoe Family No. 1

This family originally belonged to Lindoe (Fig. 24 p. 106). Some of the members married Koelawian *m a r a d i k a* and moved to Koelawi where in 1918 the majority of the family were living. The oldest ancestor they knew of was

MARADINDO, or TOLOEMOEPALIO †, born about 1830. He was stated to have come to Lindoe from Sigi in the Paloe Valley. He was the powerful ruler of Lindoe in the middle of the nineteenth century. His wars with his neighbours were successful. In Koelawi he burnt its largest village situated on the hill where the village of Bolapapoe is found nowadays. Its name recalls this event, *b o l a* meaning village, *p a p o e*, burnt. When this happened the natives

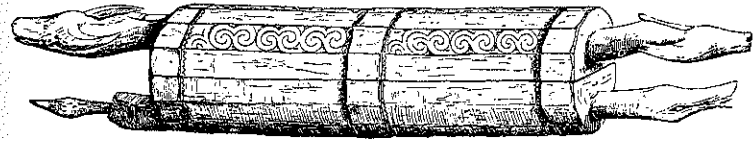


Fig. 25. — Toloemoepalio's sarcophagus.

could not tell, but a Koelawian woman who was forty, perhaps forty-five years old in 1918, said it was when her mother was a baby of four or five years. If her mother married at twenty, the usual age for a girl to marry in Koelawi, Bolapapoe would have been burnt about sixty-five years ago, i. e. in the eighteen-fifties. The fact that Toloemoepalio's grandson was head of Lindoe in 1918, confirms the woman's statements.

There are several tales of Toloemoepalio's power not only over people and animals but over Nature itself. It was not necessary for him to use a canoe when he wanted to cross Lake Lindoe. The natives said he could walk on the water "just as the Bible tells us of Christ" — and when he did so he was accompanied by all the birds of the lake. If he wanted one of them for his table he just took a bird from the crowd, and if it was not fat enough for him he let it loose and took a better one.

In the village of Bolabaoe on the northern end of Lindoe Island there was still in 1919 a big house which was said to have been Toloemoepalio's. Like most native structures in this region it rested on a number of piles. It was nearly ten metres long and six wide and contained a big front room with two fire-places, and two small rooms, only two metres wide, on one side along the short end of the house. Each of these small rooms had a doorway leading to the big room, and they were said to have been used as bedrooms for Toloemoepalio and his family. Underneath these rooms stood on the ground a large wooden coffin in bad condition. It was richly decorated with

carvings. There was a fence all round it from the ground to the floor of the house. In the sarcophagus which had a length of two metres, the natives said there was a smaller wooden coffin which harboured the bones of the powerful Radja Toloemoepalio (Fig. 25 p. 107). In 1919 when I visited the place there were in one of the small rooms some relics which were said to have belonged to Toloemoepalio. These were: a brass tray, doela, a clay pot, fragments of a sleeping mat and some rags which had been his clothes. Nobody could remember who his wife was, but my informants knew he had a son called Tokeri. Possibly there had been an elder son, Tokese.

Children:

- 1 s. Tokese (Tomeramala, no doubt a shortening for Tomai Ramala) †.
Some people in Lindoe said he was the elder brother of
- 2 s. Tokere †. Presumably he was born about 1850. He was the maradika who negotiated with the cousins SARASIN when they visited Lindoe in 1902. They call him Tomelatoin-da, a shortening for Tomai Latoinda (Fig. 26 p. 109).

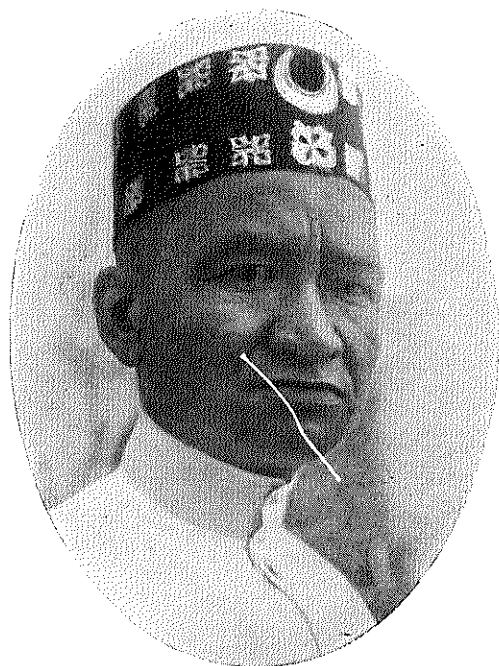
Children:

- 1 ? Latoinda, died when a baby.
- 2 d. Podei (Tina Boelawa) who married Mantoeli (Tomai Wenta) of Family III.
- 3 s. Lakoentoe Tomai Mampo Fig. 27 p. 110), presumably born in the eighteen seventies. He was made head of the Koe-lawi district when Tomai Dado in 1915 was removed from his post. When Magaoe Tomampe died in 1918 he acted as a



F. SARASIN Photo 1902

Fig. 26. — Tomelatoin-da.



W. KAUDERN Photo 1918

Fig. 27. — Tomai Mampo.

M a g a o e until the Dutch Government had appointed a new ruler of Koelawi. People did not like Tomai Mampo. After I had left Koelawi in 1919 I heard that he had had the front-teeth of some Toro girls knocked out and those of some boys broken according to old customs. The bonnet he wears on his portrait he bought on the coast. The Mohammedan half-moon in front was to him the horn of a buffalo, an animal of paramount importance in Central Celebes.

m. P o e m a k o (Tina Mampo) of Family VIII.



W. KAUDERN Photo 1918

Fig. 28. — Hangkorio.

Children:

- 1) s. *Mampo* †
- 2) d. *Hangkorio*, born in 1899, or 1900
(Fig. 28, Pl. III)
- 3) s. *Bedo*
- 4 s. *Jaroe*, *Djaroe*, or *Palangko-djaroe* (Tai Tagoeni) who was the head of Lindoe at the time of my visits to this district. He had two

wives, and it may appear to my readers that I have made a mistake in my records about who was his first wife and who was his second wife, since the man has taken the name of his son Tagoeni by his second wife and called himself Tai Tagoeni. My informants in this case were Jaroe's two brothers in Koelawi, Tomai Mampo and Tomai Noeroe, and their statement that Haninga was Jaroe's first wife cannot be doubted, for certainly they knew the family if anybody did. The reason why Jaroe did not take the name of Haninga's daughter Maëa must have been that his son n'Tagoeni by his second wife, Winoë, was born before Maëa. It is quite likely that Haninga had failed to give birth to a child in due time and that this was the reason why her husband had taken a second wife.

There is another example of the same kind on my list. Tomai Hapata of Family III, a half-brother of Tomai Lingkoe's, has taken the name of his first child by his second marriage, supposing that the information about who his first wife was, and who his second wife, is correct.

- m. 1. Haninga (Tina Maëa) of Family III.
- m. 2. Winoë (Tin Tagoeni) of Family XIII.

Child by the first marriage:

- d. Maëa

Children by the second marriage:

- 1) s. n'Tagoeni
 - 2) d. n'Todada
- 5 s. Sigi Paloe (Tomai Noeroe). This maradika lived at Lemoe, a village on the northern ridge extending from Bolapapoe Hill. He resembled his brother Tomai Mampo but his manners were more easy and friendly than those of his elder brother. In 1905 he had joined the men from Koelawi and Lindoe who tried to stop the Dutch colonial troops on Mount Momi north of Koelawi. He was wounded by a bullet from a rifle. The bullet passed right through his body. He recovered, however, without medical assistance. He and his family were most sadly afflicted by the influenza. He lost three of his own children and an adopted son in a few days.
- m. 1. nKamomi (Tina Noeroe) of Family III.
 - m. 2. Lohei (Tina Magoerisi) of Family III.
- These two women were half-cousins.

Children by the first marriage:

- 1) s. Noeroe, died as a baby.
- 2) s. Rende, or Hende, died in December 1918 of the influenza. He was about six years old.
- 3) s. nTandakiri, died in December 1918 of the influenza.
- 4) d. Makoeboela, a baby in 1918. Later she was called Swea, a name suggested by the missionary Mr. ROSENLUND.

Children by the second marriage:

- 1) s. Born in 1917, died in December 1918 of the influenza. He had not got a name at that time.
- 2) s. *Magoerisi*

Adopted child:

- s. *Linge* who died in December 1918 of the influenza. He was about four years old.
- 6 d. Toerolontja, or Toroelontja (Tina Dado) †. She married Rampoeewa (Tomai Dado). He was of Family I.
- 7 s. Idompo †. Presumably born in the middle of the eighties, died in 1914 or 1915. In all probability this maradika is the man the cousins SARASIN call "Prins Dampo" (Fig. 29 p. 115). He was an ardent follower of Islam. At the missionary's open-air meetings his behavior was sometimes so indecent that Magaoe Tomampe in spite of his being a Mohammedan himself, scolded him for his conduct. Idompo, on his sickbed, sent, however, for the missionary Mr. Loois but he could not help him and he died. Idompo was not liked by his countrymen who believed that he practiced sorcery.
- m. Horonai, or Hoeronai of Family VIII.

Children:

- 1) d. *Matoeia*
- 2) s. *mPamoerasa*



F. SARASIN Photo 1902

Fig. 29. — Idompo, "Prinz Dampo."



W. KAUDERN Photo 1918

Fig. 30. — Tokeda, daughter of Tomai Palaha.

XVII

Lindoe Family No. 2

Possibly this is merely a branch of the previous family which has remained in Lindoe.

TAMEKOERANDI (TOMAI PALAHA) was from Lindoe but had married a girl from Koelawi and settled in this district.
m. TODJARI, ITODJARI, or ITOEDJARI (TINA PALAHA) of Family IV.

Children:

- 1 ? Palaha, who died as a baby.
- 2 d. Nandoe who married nTogero of Family XV.
- 3 s. Kapoei, in 1918 about twenty-five years old.
He was appointed surveyor of roads in Koelawi by the Dutch. He had been brought up on

the coast and was an ardent follower of Islam. As mentioned in the foregoing he was a friend of Tomampe's.

4 d. Tokeda (Fig. 30 p. 116).

During the course of the work the then missionary of Koelawi, Mr. J. LOOIS, gave me considerable valuable assistance and after I had left Koelawi I received from the late missionary Mr. E. ROSEN LUND certain complementary information. From my friend Brigadier O. STRANDLUND I have received several photographs of Koelawian *maradika* and from Doctor F. SARASIN I have received two photographs, those of Tomelatoinda and Prins Dampo. For all this help I wish to extend hearty thanks. To publisher Bonnier I would also like to extend my thanks for his kindness in putting at my disposal a number of clichés.

List of Names

The figures refer to the numbers of the families

Men

A
12 Ambo

B
12 Bande
12 Baso
16 Bedo
12 Bentei
8 Bentjara
15 Beroa
8 Boeletoe or Woeletoe
12 Boendoe
5 Bokoede (Tomai Nabi)

D
1 Dado
6 Daroeati or Radoeati
16 Djaroe, Jaroe or Palangko-
djaroe (Tai Tagoeni)
7 Djiloi (Tai nGenta)
8 Doerio (Tai Tohimo)
3 Dolo or Idolo
16 Dompoe or Idompoe

G
1 Gempo
8 Girandoe (Tai Lolage)
8 Gisilore (Taimen Toila)

H
6 Haloempana
3 Hambibi (Tomai Lagaga)
3 Hapata

8 Hebe or Isebe
16 Hende or Rende
15 Hintoe, Sintoe or Sinto
15 Holo

I
3 Idjoe
3 Idolo or Dolo
16 Idompoe or Dompoe
2 Impagoeroe or mPagoeroe
(Tomai Kaloeara)
14 Irentja or Rentja (Tomai
Horlodji)
3 Isa
8 Isebe or Hebe
4 Itona or Tona (Tai Todjari)

J
13 Jaho (Tomai Limbagoe)
16 Jaroe, Djaroe or Palangko-
djaroe (Tai Tagoeni)
7 Joesoe

K
17 Kapoei
12 Koelandi
3 Koemeno
14 Kontooeda
10 Koroba

L
11 Labontoe
5 Ladjoema (Tai Bidja)

3 Lagaga
11 Lagane (Tai Tempa)
14 Lagimpoe (Tai Rentja)
8 Lahagi (Tomai Hebe)
6 Lahoirra (Tai Lamaniri)
11 Lahongi
15 Lahore (Tomai Sinto or Hin-
tooe)
16 Lakoentoe (Tomai Mampo)
1 Lamahatoe or Tohatoe
12 Lambani
3 Lamboe
3 Larasa
4 Lawegaoe
1 Lembega
1 Lempa
1 Lihidondo
13 Limbagoe
16 Linge
3 Lingkoe

M
16 Magoerisi
3 Mahali (Moesa)
3 Makoeasa (Tomai Lingkoe)
3 Mampeli (Tai Lamboe)
16 Mampo
3 Mantoeli (Tomai Wentra)
16 Maradindo or Toloemoepalio
8 Maradjoeni
15 Masi
7 Medja
15 Mentjeho
3 Mesagala (Tomai Mampeli)
2 Moengiri

m---
9 mBoli (Tai Tawelana)
3 mBosolaboe or nTodjanek
2 mPagoeroe or Impagoeroe
16 mPamoerasa
4 mPangata, mPengata, Pang-
gata or Pengata
12 mPatakoe
4 mPengata see mPangata

7 mPodate or Pondate (Tai
or Tomai Djiloi)
11 mPotondoe or Potondoe (Tai
Tora)

N
16 Noeroe

n---
7 nGenta
2 nKaloeara
5 nKaroepa
4 nTadjoeli
16 nTagoeni
8 nTaloendoe
16 nTandakiri
2 nTaratati
12 nTjalaga (Tai or Tomai Pa-
lopo)
8 nTjoboe
12 nTjoegi
5 nTjoemanga or Tjoemangga
(Tai Powintoe or Poewintoe)
10 nTobagoe
3 nTodjanek or mBosolaboe
10 nToëke (Tomai Tjawelang)
15 nTogero
11 nTolaki (Tai Komo)
3 nTondari or nTondori
7 nTowoa or Towoa (Tomai
Rengke or Tomai Torengke)

ng---
5 ngKarihi

O
13 Oloe

P
13 Padoengkoe (Tai Jaho)
15 Pagira (Tai Tjeho or Tai
Mentjeho)
12 Pakewa (Tomain Potoloe)
8 Pakiloe (Tai Tandoele)
10 Palandoe

- 16 Palangkodjaroe, Jaroe or Djaroe (Tai Tagoeni)
 12 Palopo
 4 Panggata, Pengata, mPangata or mPengata
 3 Pantjoeroro
 5 Parapalembea (Tomai Ladjoea)
 12 Parewa (Tai or Tomai Tomoea)
 12 Pegioe
 8 Pendenga
 4 Pengata see Panggata
 9 Polo
 7 Pondate or mPodate (Tai or Tomai Djiloi)
 10 Pondi
 7 Potempa (Tomai Paoe)
 12 Potoloe
 11 Potondoe or mPotondoe (Tai Tora)
 10 Potontja (Tai Rahidi)
- R*
- 6 Radoeati or Daroeati
 1 Rampeoewa (Tomai Dado)
 10 Randoelawi (Tai Kamboe)
 16 Rende or Hende
 7 Rengke
 14 Rentja or Irentja (Tomai Horlodji)
 8 Rongko (Tain Toroë)
 3 Roendoe (Tomai Isa)
- S*
- 15 Sanga
 3 Sapata or Hapata
 16 Sigi Paloe (Tomai Noeroe)
 15 Sinto, Sintoe or Hintoe
- T*
- 13 Tagasa
 8 Tagoeni
 17 Tamekoerandi (Tomai Palaha)
- 10 Tandealo (Tai Tango)
 4 Tandoe
 4 Tanibia (Tai Pengata or Taim Panggata)
 3 Tawana
 11 Tempa
 11 Tepo
 9 Tikoe
 10 Timbabiboe
 3 Timonga
 1 Tjabadara (Tomai Toeroroë)
 5 Tjoemangga or nTjoemangga (Tai Powintoe or Poewintoe)
 13 Tobika (Tomai Oloe)
 4 Tobeke
 1 Tobele (Tomai Lihidondo)
 3 Todapa
 6 Togawoe (Tomai Radoeati)
 4 Togie
 1 Tohaboe
 1 Tohama (Markus)
 1 Tohatoe or Lamahatoe
 8 Tohimo (Tai Paholi)
 5 Tohoba (Tai Karoepa)
 12 Tohoemonda (Tai Koelandi)
 8 Toila (Tomai Noengkoe)
 16 Tokeri (Tomai Latoinda or Tomelatoinda)
 16 Tokese (Tomeramala or Tomai Ramala)
 16 Toloemoepalio
 15 Tomampe
 17 Tomekorandi (Tomai Palaha)
 4 Tona or Itona (Tai Todjari)
 5 Toneke
 4 Tongke
 11 Tora
 3 Torongko (Tomai Tiroa)
 3 Towera
 7 Towoa or nTowoa
- W*
- 8 Woeletoe or Boeletoe

Women

- A*
- 13 Ampidjala (Tina Oloe)
- B*
- 8 Banaoge (Tina Kalamboe)
 12 Baëo (Tina Koelandi)
 3 Benaia
 15 Binoekoe (Tina Toroë)
 8 Bitoeë (Tina Noengkoe)
 3 Boelawa
- D*
- 3 Datorea (Tina Palopo)
- H*
- 11 Hamia
 16 Hangkorio
 3 Haniga or Haninga (Tina Maëa)
 10 Hari
 3 Himbai
 1 Hoeboe or nTohoboe
 10 Hoeri
 8 Hoeronai or Horonai
 14 Horlodji
 8 Horonai see Hoeronai
- I*
- 8 Iangi
 7 Irantebada
 17 Itoedjari, Itodjari or Todjari (Tina Palaha)
 15 Iwalengkoe or Walengkoe
 15 Iwalida
- K*
- 5 Kadera
 3 Kadoedoe
 15 Kahania
- 8 Kalamboe (Tina Haninga)
 8 Kiha or Kika
 9 Koeka
 3 Koeti
 15 Kombadja or Tobadja
 11 Komo
- L*
- 6 Lamaniri (Tina Poraha)
 6 Limboeroe
 4 Lindoerea
 8 Loengkoeoenoe
 3 Lohei
- M*
- 16 Maëa
 3 Magdalena
 16 Makoeboela (Swea)
 3 Manoeroe
 4 Maoewa or Tomahejo
 4 Mariana
 16 Matoeja
 1 Moelia (Marta)
 3 Mole (Tina Lingkoe)
 5 Moni
- m - -*
- 4 mBaja
 3 mPaigoe (Tina Lohei)
 3 mPatoboe (Tina Moesa or Moetja)
 3 mPeroë
 7 mPodoenoe or Podjoenoe
 1 mPohengko, mPosengko, Pohengko or Posengko (Tina Tora)
 8 mPomako or Poemako (Tina Mampo)
 7 mPomola, Pomona or Pomoea (Tina Hebe)
 4 mPoreka (Tina Tongke)

- 1 mPosengko see mPohengko
(Tina Tora)
5 mPotainoe (Tina Latoinda)
7 mPotente (Tina Karoepa)
6 mPotere
5 mPotoli

N

- 8 Nai
17 Nandoe
8 Noengko

n---

- 7 nKalea or Sengkalea (Tina
Mentjeho)
3 nKamomi (Tina Noeroe)
4 nKaroeani
9 nKodoe or ngKodoe
9 nTawelana or Tawelana
2 nTjapa
12 nTjaka
10 nTjawelang (Tina Rahidi)
4 nTobe
16 nTodada
6 nTodoela
11 nToedali
11 nToepoea
1 nTohoboe or Hoeboe
7 nTohongki
15 nTohontjo
12 nTopeka
3 nTopere (Tinem Powintoe or
Poewintoe)
11 nToraë or Toraë (Tina Djari)
5 nToreo
11 nToringko
7 nTowongi (Tinem Paoc)

ng--

- 9 ngKodoe or nKodoe
12 ngSande

P

- 8 Palinge (Tinen Kaloeara)
7 Panaroo
5 Pangkoroe
16 Podel (Tina Boelawa)
7 Podjoenoe or mPodoenoe
8 Poemako, Pomako or mPo-
mako (Tina Mampo)
7 Pomoela, Pomona or mPo-
mola (Tina Hebe)
1 Pohengko, Posengko, mPo-
hengko or mPosengko (Tina
Tora)
3 Pondito (Tina Lamboe)
15 Ponito (Tina Kahania)
5 Powintoe or Poewintoe

R

- 3 Rari (Tina Tandoe)
10 Rahidi
4 Ratabana
4 Ronaë (Tina Togië)

S

- 3 Salama (Tina Tiroa)
1 Sambite
7 Sengkalea or nKalea (Tina
Mentjeho or Tinen Tjeho)
16 Swea = Makoeboela

T

- 6 Taeba (Tina Potaha)
3 Taipa
12 Talame (Tina Potoloe)
3 Tale
3 Talebana
3 Talimoe (Tina nGenta)
7 Tanoko
12 Taoende
9 Tawelana or nTawelana
1 Tawongi or Tawongoe (Tina
Limbagoë)
3 Tiroa
7 Tite

- 1 Tjaheboenga (Tina Lihidondo)
10 Tjindirio
3 Tjindiwongi or Tosindi (Tina
Rongko)
11 Tjoemoea (Tina Tempa)
2 Tjoti
15 Tobadja or Kombadja
1 Tobana
1 Tobandeoge (Tin Tjawelang)
4 Tobingka (Tina Pangata)
8 Toboedi (Tina Hongkododa)
10 Todeni (Tina Dahi)
17 Todjari or Itodjari or Itoe-
djari (Tina Palaha)
3 Todoela (comp. 6 nTodoela)
1 Toemoedoe
1 Toëndi (Tina Tawongoe)
15 Toeribo
16 Toerolontja (Tina Dado)
15 Tohiri (Tina Horlodji)
11 Tohoi (Tina Komo)
17 Tokeda
1 Tokia (Tina Tohoera)
4 Tolana
11 Tomaëgoe
4 Tomahëio (or Maocwa acc. to
Rosenlund)
3 Tomataia
11 Tomido
12 Tomoea
10 Tomone (Tina Kamboe)
13 Toningki
3 Topaioe (Tina Lagaga)
10 Topeko (Tina Gana)
3 Topere (Tina Djiloi) (comp. 3
nTopere)
11 Topire
15 Topompe (Tina Hintooe)
3 Toradio (Tina Wenta)
11 Toraë or nToraë (Tina Djari)
6 Toraindoo (Tina Lamaniri)
5 Toramaëa (Tina Poto)
5 Toroehooe (Tina Radoati)
16 Torolontja or Toerolontja
(Tina Dado)
3 Tosindi or Tjindiwongi (Tina
Rongko)
14 Towoti (Tina Rentja)

W

- 15 Walengko or Iwalengko
15 Walihoera
3 Wenta
13 Winoë (Tin Tagoeni)
15 Wiwi

Sex unknown to me

- | | | |
|----------|---|--------------------|
| | B | H |
| 2 Bandoe | | 3 Hapata |
| 5 Bidja | | 1 Hoenggoe |
| | | 8 Hongkododa |
| | | 9 Horae |
| | D | K |
| 10 Dahi | | 14 Kaimoemoe |
| | | 4 Kalohi or Kalosi |
| | | 3 Kamogi |
| | G | 9 Kaodjoe or Odjoe |
| 10 Gana | | |

L
 14 Lahora
 16 Latoinda
 8 Lolage

 N
 5 Nabi

 O
 9 Odjoe or Kaodjoe

 P
 17 Palaha
 8 Paholi
 7 Paoe

6 Poraha
 6 Potaha
 11 Potari
 5 Poto

 R
 3 Roegoe

 T
 3 Tandoele
 8 Tango
 1 Toeroroe
 1 Tohoera
 8 Toroë



Toemoedoe, daughter of Tomai Dado. Her head-band is a tali potaja, her skirt of black bast cloth is of a pattern from Kantewoe and used with festival clothes. Her tunic is a typical Koelawian one. In the background is a woven fabric from Pada (Sekopada).

Painting in oils, 100 cm by 74 cm, by W. KAUDERN.

PLATE II



Tohama, son of Tomai Dado, secretary of Magaoe Tomampe, dressed for a morego.

Painting in oils, 185 cm by 80 cm, by W. KAUDERN.

PLATE III



Hangkorio, daughter of Tomai Mampo, in festal attire. Beside a headband of beads, tali enoe, she wears a kind of crown or diadem called hongko boelawa (hongko helmet, hat, boelawa, gold).
Painting in oils, 67.5 cm by 50 cm, by W. KAUDERN.