ETNOLOGISCH STUDIER

11

Innehåll:

Henry Wassén:
El antiguo ábaco peruano según el manuscrito de Guaman Poma

Walter Kaudern:
The Noble Families or Maradika of Koelawi, Central Celebes
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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
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 magaeoe. He is, however, more a Dutch official than a native prince. As far as I understood, the office of magaeoe did not pass on from a father to his son. A new magaeoe 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 magaeoe 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
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 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-
lawi have immigrated to Koelawi rather lately. Judging by
the statements made by some natives it does not seem im-
possible 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 gener-
ations back. Besides, the maradika families have inter-
marrided 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 re-
covering 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 Koelawan language tomai,
mother, tina. If, for instance, a man is called Tomai Ling-
oke, a woman, Tina Lingkoe, this means the father of Ling-
koë and the mother of Lingkoe. The two words tomai and
tina are slightly varied, possibly influenced by the fol-
lowing name, or merely for the sake of convenience. In
Koelawi I noticed the following forms:

Tomai Noeroe  Tina Gana
Tome Latoina  Tin Tagoeni
Taimen Toila  Tinem Kaloeare
Taim Panggata  Tinen Tjeao
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 Tomai 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 Ling-
koë. There were seven children in his family at the time
of my sojourn in Koelawi.

Occasionally a married man would go back to his origi-
nal name, and before I knew this I made a mistake in my
record of the Koelawai nobility. A native friend of mine was the maradika Tomai Noere. 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 Noero’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 Noere passed by. I was astonished to hear the missionary call him Sigi Paloe. It was my friend Tomai Noere after all! How was that? The missionary explained. Before Tomai Noere married he was Sigi Paloe, and when his first child, Noere, was born he became Tomai Noere, but lately the man had taken a second wife and to her he was Sigi Paloe.

The natives of Koelawai 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 Koelawai, in 1913, the conquering by the Dutch, in 1906, the visit of the Saramins, 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 Koelawai 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 Koelawai, and the three at the end, Nos. XV, XVI, and XVII, were stated to have settled in Koelawai 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 Koelawai family but should be included with the families which have moved from Lindoe to Koelawai. The family No. XIV should be omitted, I think, since in all probability all its members have left Koelawai and do not seem to intend to return. There is a possibility, however, that Lagimpoe (Tai Rentja) and his wife Towoti still lived in Koelawai while the rest of the members of their family had moved to Onka and Tofi Tofi in North Celebes and to Toro southeast of Koelawai. With the latter district the Koelawai 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 Koelawai 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 Koelawai. The first ancestor of the family, Tomai Kadaoe, 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 Koelawai, 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 Koelawai. There is 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 Koelawan families are maradika themselves, such as Tomai Tobana and Tomai Hoeboe of Family I, Tawana of Family - III, nTadjoel of Family IV, nKarili 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.

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

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 Lindowe has managed to be allied with nearly all the old Koelawan 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. Tjoeomoea (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.
Men

I. Tomai Tobana
   Tomai Hoeboe
   Tomai Tohoera
   Tomai Tawongoe

II. Tomai Odjoe (from Toro)

III. Tawana

Women

I. Tjaheboenga (Tina Lihi-dondo) †
   Sambite (Tina Tohama),
   wife No. 2 of Tomai Dado.

II. Tina Bandoe

III. mPeroe † (co-wives of
      known to
      me †)
   mBosolaboe's
   Mole (Tina
   Lingkoë) †
   mPaigo (Tina
   Lohei) †
   mPatoboe
   (Tina Moe-
   sa), a slave
   Koeti, married Mahali
   after 1918
   Toradioee (Tina Wenta),
   wife No. 1 of Tomai
   Wenta
   Himbai, married Dolo in
   1918.
   Pondito (Tina Lamboe)
   Salama (Tina Tiros)

IV. nTadjoeli

IV. Tobingka (Tina
      Pangata)
   mPeroca (Tina
   Tongke)
   Ronaa (Tina
   Toglr)

V. ngKarihi
   Tomai Poto †

V. Tina Ladjoenma †
   Tina Bidja
   Moni
   Tina Nabi †

VI. Tomai Poraha
    Tomai Potaha

VI. Torainoe (Tina Laman-
    niri)

VII. nTowongi (Tinem
     Paoe) †
     Tinen Rengke

VIII. Pendenga
    Tai Kalamboe †
    Tomai Hongkododa †
    Tomai Palinge †

IX. Potontja (Tai Rahidi)
    Tomai Gana
    Tai Dahi

X. Tomone (Tina Kamboe)

XI. Tohoni (Tina Komoka)
    Tjoemoea (Tina Tempo
     or Tina Sameja) not a
     maradika.

XII. ngSande †
    Baëo (Tina Koelone)
    Talame (Tina Potolo)

XIII. Tina Jaho
    Ampidjal (Tina Oloe)

XIV. Towoti (Tina Rentja)

XV. Topompe
    (Tina Hinto)
    Tomai
    Pongo (Tina
    Kalamia) †
    Toeribo

XVI. XVI.

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 occa-
sionally 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 Noore'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. Rampeoas (Tomai Dado), married
   (1) Toroeleontja †
   (2) Sambite

II. mBosolaboe, or nTodjanek †, married
   (1) mPereese
   (2) Name unknown to me.

Makoeasa (Tomai Lingkoe), married
   (1) Mol (Tina Lingkoe) †
   (2) Kalamboe (Tina Haninga)
   (3) mPaigoes (Tina Lohei) †
   (4) mPatoebes (Tina Moesa).

Mantoeli (Tomai Wenta), married
   (1) Toroeleoe (Tina Wenta)
   (2) Podei (Tina Boelawa).

Tomahapata, or Tomai Hapata, married
   (1) Name unknown to me. She lived at Lemo.
   (2) Name unknown to me. She lived at Boladango.

IV. Tenibia (Tai mPangata), married
   (1) Tobingka (Tina Pangata)
   (2) mPorake (Tina Tongke)
   (3) Konai (Tina Tandoe).

XV. Lahore (Tomai Sinto, or Hintooj), married
   (1) Topompe (Tina Hintooj)
   (2) Pozito (Tina Kahania).

XVI. Palangkodjaroo, or Djaroo (Tai Tagoeni), married
   (1) Haninga (Tina Maesa)
   (2) Winoe (Tina Tagoeni).

Sigio Paloe (Tomai Noore), married
   (1) nKamom (Tina Noore)
   (2) Lohei (Tina Magoesiri).

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

<table>
<thead>
<tr>
<th>Family</th>
<th>Monogamous men</th>
<th>Polygamous men</th>
<th>Family</th>
<th>Monogamous men</th>
<th>Polygamous men</th>
</tr>
</thead>
<tbody>
<tr>
<td>I......</td>
<td>5</td>
<td>1</td>
<td>X......</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>II.....</td>
<td>3</td>
<td></td>
<td>XI.....</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>III....</td>
<td>9</td>
<td>4</td>
<td>XII....</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>IV.....</td>
<td>2</td>
<td>1</td>
<td>XIII...</td>
<td>3</td>
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<td>IV.....</td>
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<td>VI.....</td>
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<td>XV.....</td>
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<td>1</td>
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<td>VII....</td>
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</tr>
<tr>
<td>VIII...</td>
<td>10</td>
<td></td>
<td>XVII...</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

**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.

<table>
<thead>
<tr>
<th>Mothers</th>
<th>12</th>
<th>20</th>
<th>15</th>
<th>14</th>
<th>7</th>
<th>6</th>
<th>3</th>
<th>1</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
</tr>
</tbody>
</table>

 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 nTjoeoe 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.
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. Rampeeweua (Tomai Dado)
   m. 1. Toroelontja, or Torolontja (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 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. Dado who died when a baby.
2. Toemoedo, presumably born in 1898 (Plate 1).
3. Lamahatoe, or Tohatoe, married on Nov. 15th 1918 Kamana of Family VIII.

Children by the second marriage:
1. 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. 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. Tin Tobana †, wife of Tomai Tobana whose family is unknown to me.

Children:
1. Tobana
2. Lembeega
3. Gempo
4. Lempa, married and living in Toro.

¹ In the tables s. means son, d., daughter. m., married.
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?
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. Toendi (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 Bandoe †
m. Tina Bandoe †, whose family is unknown to me.

Children:
1 ? Bandoe †, sex unknown to me.
2 s. Impagoeroe, or mPagoeroe (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, Keclawi'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. mPeroe † 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. 38)
m. 1. Mole (Tina Lingkoe) † in Rampi. Her family unknown to me.
Fig. 7. — Young Koelawian maradika people in festal attire. The young man to the right is Mahall, the girl next to him is Moella and next to her Benala, Mahall's sister. The third girl in a probability is Mahali's younger sister, Magdalena. The young man behind those in the front row is a teacher and Daligoe. As far as I know he is not a maradika.
m. 2. Kalamboe (Tina Haninga) of Fam. VIII.
m. 3. Mpaigoe (Tina Lohei)†. Her family unknown to me.
m. 4. Npatobo (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 called Mole. Before the Dutch became masters of Koelaw, he was its leader in war and his title as such was topoparesatopowali.

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 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 madika'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.
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.
Fig. 11. — Tomai Lingkoe is being dressed by the priests on the bank of a small river after a treatment for his health.
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).
Children by the first marriage:

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

Children by the second marriage:

1) d. Haninga (Tina Mata) who married Jaroe (Tai Tagoeni) of Family XVI.
2) d. Talimoe (Tina Genta) who married Djiloj (Tai Genta) of Family VI.
3) d. Rari (Tina Tandoe) who married Tambia (Tai Pengata) of Family IV.

Children by the third marriage:

1) d. Lohei (Tina Magoerisi) who married Sigiri Paloe (Tomai Noeroe) of Family XVI. She married in 1918 when she had a son and expected her second child by Sigiri 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
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, dôela, 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
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 halilli enoe, 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 dōela 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 dōela, 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 mōrego, to shoot, and to climb trees, especially the coconut palms. Heavy rains fell during these days and the natives said that Nature itself took part in their mourning.

3 s. Mantoei (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.
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 nTodali of Family XI. Her mother, Tina Hameia, or Sameia was not a maračika.

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 Ha- pata, who had two wives, the first one living at Lemoe, the second at Bola- dangko. Their names and families are unknown to me.

Children by the first marriage:

1) s. Hambibi (Tomai Lagaga)
   m. Topaioe (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 (Tinum Powintoe) who married Tjoemanga (Tai Powintoe) of Family V.

2 s. Mesagala (Tomai Mampeli) †, was mBosolabo'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. Rosenlund.

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 Roego
m. Tina Rozego. 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. Manoere
4) d. Kadoedoe
5) d. Talebana
6) s. Pantjoeroro
7) d. Tomataja

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

4 d. Todoel (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. Todjari, 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. Pengaata, Panggata, or mPangaata
m. Tjoti of Family II.

Children:
1) d. Mariana
2) d. Ratahava who married Tikoe of Family IX.
3) d. mBaia, not married in 1918.
4) d. Tomateio, or according to Mr. Rosenlund, Maoeva, 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. Lawegaoo (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. nKaroéani, not married in 1918.
5 ? Kalosi, or Kalohi
6 d. Lindoeréa.

V

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 (Tinen Powintoe) of Family III.

Children:
1 d. Poesintoe, or Powintoe, who
married Parewa (Tomai Tomoea) of Family XII.
2 s. Tohoba (Tai Karoepa)
m. mPotente (Tina Karoepa)
of Family VII.

Children:
1) s. nKaroepa †
2) d. mPotoli (Fig. 21 p. 80)
3) d. Kadera
4) s. A baby who in 1918 had not yet a name.
Children:
Twin boys born in 1918 who had no name at that time.
6 d. Pangkoroæ

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. Toramaæa (Tina Poto), presumably dead before 1918. She married Tomai Poto, presumably dead before 1918.

Child:
Poto. Sex unknown to me.

5 d. mPotainoe (Tina Latoida). She married Tokeri (Tomai Latoida) 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:
Pora ha. Sex unknown to me.

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

Children:
1 s. Daroeati, or Radoeati, born in 1906.
2 s. Haloepona, presumably born in 1908.
3 d. M Potere, presumably born in 1912.
4 d. M Todoela, presumably born in 1915.

3 d. Taeba (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 Maga oe of Koelawi, appointed by the Dutch when they had brought the country under Dutch rule.

Potemfa (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 Lingkeoe said it was a boy.

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

Children:
1 d. M Pomona, MPomola, or Pomoea (Tina Hebe) who married Lahigi (Tomai Hebe) of Family VIII.
2 s. Djiloi (Tina 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 Magoe Tomampe died in 1918 Djiloi was appointed his successor by the Dutch authorities.
m. Talimoa (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. Rosenlund informed me that it was a boy who was named Joaoe.

3 d. M Podoenoe, or Podoenoe, who married NKaloea of Family II.
4 d. M Potente (Tina Karoeapa) who married Tohoba (Tina Karoeapa) 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. nTowoa, or Towaa (Tomai Rengke, or Tomai Torengke), who was appointed Magaere 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. Iantebada, not married in 1918.
4 d. Tite, not married in 1918.

VIII

The Tomai Rongko Family

Tomai Rongko was a mardika 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. Rosenlund sent me a list of Tomai Rongko’s brothers and sisters which on the family register of my Swedish book “I Celebes Obygd,” 1921, are given the numbers three to nine. The sequence, however, as given by Mr. Rosenlund 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. Rosenlund 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. Rosenlund 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. Bitoeé (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 Kiha, who married Pendanga in 1918. His family unknown to me.

3 s. Lahamoe (Tomai Rongko). According to Mr. Rosenlund 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. mPomako, or Pomako (Tina Mampo) who married Lakoenote (Tomai Mampo) of Family XVI.

2 s. Rongko (Tain Toroë). I suppose my informants have made a mistake here. Judging by the names of the parents Rongko will be older than Pomako.

m. Binokoe (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. nTaloendo, not married in 1918.

4) s. Bentjara, not married in 1918.

5) s. Muradjoe, not married in 1918.

3 s. Lahigi (Tomai Hebe)

m. mPomona, or mPomoea (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. Bueletoe, or Woeletoe, not married in 1918.

4) d. Iangi, not married in 1918.

4 s. nTjoboee

m. Kombadja, or Tobadja of Family XV. No children in 1918.

5 d. Horonai, or Hoerona, who married Idompoo, or Dompo, of Family XVI (fig. 29, p. 115).

4 s. Girandoe (Tai Lolage), presumably dead before 1918. According to Mr. Rosenlund 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. Pakiloce (Tai Tandoele), presumably dead before 1918. According to Mr. Rosenlund 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. Loengkoenoeoe, presumably dead before 1918.
9 d. Tina Palinge, presumably dead before 1918. She married Tomai Palinge. His family is unknown to me.

Child:
Palinge (Tinen Kaloeara). She married mPageore (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. ngKodo, or nKodo, who married Tandevalo (Tai Tango) of Family X.
4 d. Koeaka
3 s. Tomai Horaë, lived in Toro.
m. Tina Horaë. Her family unknown to me.

Child:
Horaë. Sex unknown to me.

The following five maraikia families were said to be real Koelwian 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.
The Tomai Tjawelangi Family

The most prominent male member of this family was in 1918 n'Toeke, Tomai Tjawelangi.

n'Toeke (Tomai Tjawelangi)
m. Tobandeogoe (Tin Tjawelangi) of Family I.

Children:
1 d. nTjawelangi (Tina Rahidi) who married Potontja (Tai Rahidi). His family is unknown to me.

Children:
1 d. Rahidi
2 d. Topekoi (Tina Gana) who married Tomai Gana. His family is unknown to me.

Child:
Gana. Sex unknown to me.

3 s. Tandealo (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. Randoeiawoe (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.

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. Komo
2 s. Tito
3 d. Toper
4 d. Tomaegoe
5 d. Tomido

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 ma-radika by birth. According to other statements referring to the man Roendo 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. Tempa
2 d. Hamia
3 d. nToedali who married Roendo (Toma Isa) of Family III.
4 ? Potari

6 s. Lahongi
7 s. Labontoe
8 s. Tora. 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. NgSaunde †. Her family unknown to me.

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

Children:
1 s. Ambo
2 s. Palopo. Presumably he is the first child of the family.
   m. Nai of Family VIII.
3 s. Baso
4 s. Lambani
5 s. Roendo
6 d. nTopeka
2 s. nPatako
3 s. Parewa (Tai Tomoea)
   m. Powintoe (Tina Tomoea). Her family unknown to me.

Children
1 d. Tomoea
2 s. Bande
3 s. Pegioe
4 s. Tohoemonda (Tai Koelani)
   m. Baéo (Tina Koelandi). Her family unknown to me.
Children:
1 s. Koelandi
2 d. nTjaka
5 s. Pakewa (Tomai 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 Koe-

Padoengkoe (Tai Jaho)
   m. Tina Jaho. Her family unknown to me.

Children:
1 s. Jaho (Tomai Limbagoe),
   m. Tawongi (Tina Limbagoe). She is very likely the same person as Tawongi of Family I, daughter of Toendi (Tina Tawongoe and Tomai Tawongoe).

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. Lagimpoë (Tai Rentja)
   m. Towoti (Tina Rentja). Her family unknown to me.

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

iii. 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 Magaoe of Koelawi instead of his younger brother Tomampe.

m. 1. Topompe (Tina Hintooe). Her family unknown to me.

m. 2. Ponite (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 nTjoboee 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. Walihoera

3 d. Binoekoe (Tina Toroë) who married Rongko (Tai Toroë) of Family VIII.

4 s. Tomampe, 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 Magaoe about 1910 when Tomai Rengke (Family VII, p. 84) had resigned. The Dutch authorities sent him
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

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 “Controleur” 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 Sari- dijan who had found the jacket rather small for him. Sari-dijan 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 M a g a o e.

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 M a- g a o e's agents and delivered to the leader of the patrol who paid 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 M a g a o e 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, M a g a o e, 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 M a g a o e 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 Loots'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 Mataoe 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 Mataoe 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 Idae.

5 s. nTogero
m. Nandoe of Family XVII.

Child:

d. Walengkoe, or Iwalengkoe, born either in 1913 or 1914.
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 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, dœila, 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 Tomelatoinda, a shortening for Tomai Latoinda (Fig. 26 p. 109).

Children:

1 ? Latoinda, died when a baby.
2 d. Poelei (Tina Boela wa) who married Mantoei (Tomai Wenta) of Family III.
3 s. Lakoentoe Tomai Manpo (Fig. 27 p. 110), presumably born in the eighteen seventies. He was made head of the Koelawi district when Tomai Dado in 1915 was removed from his post. When Maga oe Tomampe died in 1918 he acted as a
Magaoe 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. Pemaoko (Tina Mampo) of Family VIII.

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 nTagoeni by his second wife and called himself Tai nTagoeni. 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 nTagoeni 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 Lingkoë’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 (Tina Tagoëni) of Family XIII.

Children by the second marriage:

1. s. nTagoëni
2. d. nToda

5 s. Sigi Pâloe (Tomai Noërue). This m. 1. nKamomi (Tina Noërue) of Family III.

m. 2. Lohei (Tina Magoeisë) 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. nTundakiri, died in December 1918 of the influenza.
4) d. Makoëoëla, 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. \textit{Magoerisi}

Adopted child:

s. \textit{Linge} who died in December 1918 of the influenza. He was about four years old.

6 d. \textit{Teroelontja}, or \textit{Toroelontja} (\textit{Tina Dado})†. She married \textit{Rampoeawa} (\textit{Tomai Dado}). He was of Family I.

7 s. \textit{Idompo}†. Presumably born in the middle of the eighties, died in 1914 or 1915. In all probability this \textit{maradika} is the man the cousins \textit{Sarasin} call “Prins Dompo” (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 \textit{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. Loos but he could not help him and he died. Idompo was not liked by his countrymen who believed that he practiced sorcery.

m. \textit{Horonai}, or \textit{Hoeronai} of Family VIII.

Children:

1) d. \textit{Muloia}

2) s. \textit{mPamoerasa}
the coast and was a 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. Loos, gave me considerable valuable assistance and after I had left Koelawi I received from the late missionary Mr. W. ROSENBLUND certain complementary information. From my friend Brigadier O. STRANDLUND I have received several photographs of Koelawan 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.

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 ITOOKDJARI (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
List of Names

The figures refer to the numbers of the families

Men

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

3 Idjoe
3 Idolo or Dolo
16 Idompo or Dompoo
2 Impagoeroe or mPogoeroe (Tomai Kaloeara)
14 Irentja or Rentja (Tomai Horlodji)
3 Isa
8 Isebe or Hebe
4 Itona or Tona (Tai Todjari)

J

13 Jaboe (Tomai Limbagoe)
16 Jaroe, Djaroer or Palangkodjaroer (Tai Tagoeri)
7 Joesoe

K

17 Kapoei
12 Koeladi
3 Koemoen
14 Kokoedea
10 Koroba

L

11 Labontoe
5 Ladjoema (Tai Bidja)

G

1 Gempo
8 Girandoe (Tai Lolage)
8 Gisloere (Taimen Tola)

H

6 Haloempana
3 Hambibi (Tomai Lagaga)
3 Hapata

I

3 Idjoe
3 Idolo or Dolo
16 Idompo or Dompoo
2 Impagoeroe or mPogoeroe (Tomai Kaloeara)
14 Irentja or Rentja (Tomai Horlodji)
3 Isa
8 Isebe or Hebe
4 Itona or Tona (Tai Todjari)

M

16 Magoerisi
3 Mahali (Moesa)
3 Makoera (Tomai Limbagoe)
3 Mampeli (Tai Lamboe)
16 Mampo
3 Mantoel (Tomai Wenta)
16 Maradindoe or Toloemepalo
8 Marentjoe
15 Masie
7 Medja
15 Mentjho
3 Mesagala (Tomai Mampeli)
2 Moengiri

N

3 mBoli (Tai Tawelana)
3 mBosolaboe or mTodjanek
2 mPogoeroe or Impagoeroe
16 mPamoerass
4 mPangata, mPengata, Panggata or Pengata
12 mPakake
4 mPengata see mPangata

O

13 Oole

P

13 Padengkoe (Tai Jaho)
15 Pagira (Tai Tjho or Tai Mentjho)
12 Pakewa (Tomai Potoloe)
8 Paklooe (Tai Tandoe)
10 Pandoe
Women

A

Ampidjala (Tina Oloe)

B

Banoa (Tina Kalamboe)

Baó (Tina Koelandi)

Beniá

Binocko (Tina Toroē)

Bitoë (Tina Noengkoe)

Boelawa

H

Hamia

Hangkorio

Hangia or Haninga (Tina Maá)

Hari

Himai

Hoeboe or nTohoheboe

Höeri

Hoeronai or Horonai

Horoldji

Horonai see Hoeronai

K

I

Iangí

Irautebada

Itoedjari, Itođjari or Todjari (Tina Palaha)

Iwalengkoe or Walengkoe

Iwalida

L

Lamaniri (Tina Poraha)

Limboeboe

Lindoere

Loengkoeenoëce

Loheï

M

Maá

Magdalena

Makoebola (Swea)

Manceoe

Masewa or Tomaejo

Mariana

Matoëja

Moelai (Marta)

Mole (Tina Lingkoe)

Moni

N

mBaja

mPaigoe (Tina Loheï)

mPatoboe (Tina Moes or Moetja)

mPeroë

mPodoëoe or Podjoëoe

mPohengko, mPosengko, Po- hengko or Posengko (Tina Torá)

mPomako or Pomako (Tina Mampo)

mPomola, Pomona or Po- moëla (Tina Hebe)

mForeka (Tina Tongke)

S

Radoeati or Doroëati

Rampeoëwa (Tomi Dado)

Randoelawi (Tomi Kamboe)

Rende or Hende

Rengke

Rentja or Irentja (Tomi Horoldji)

Rongko (Tain Toroē)

Roendoe (Tomi Isa)

T

Tagasa

Tagoemi

Tamekerandi (Tomi Palaha)

Tandealo (Tai Tango)

Tanoe

Tanibia (Tai Pengata or Taim Panggata)

Tawana

Tempa

Tepo

Tikoe

Timbaciboë

Tinonga

Tjadadara (Tomi Toeroroë)

Tjoemangga or Tjoemangga (Tai Powintoe or Powintoe)

Tobika (Tomi Oloe)

Tobeke

Tobele (Tomi Likidondo)

Todapa

Togawoe (Tomi Radoeati)

Topigie

Tohaboe

Tohama (Markus)

Tohstoe or Lamahatoe

Tohimo (Tai Polahi)

Tohoï (Tai Karoëpa)

Tohoeomonda (Tami Koelandi)

Toila (Tomi Noengkoe)

Tokeri (Tomi Latoindia or Toltalatoindia)

Tokese (Tomerama or Tomai Ramala)

Toloemopepalo

Tomampe

Tomekerandi (Tomi Palaha)

Tona or Itona (Tai Todjari)

Toneke

Tongke

Torda

Torongko (Tomi Tiros)

Touera

Towoa or nTowoa

Tungo (Tami Tiros)

Towa or nTowaa
1. mPosengko see mPohengko
   (Tina Tora)
2. mPotainoe (Tina Latouloua)
3. mPotente (Tina Karoepa)
4. mPotere
5. mPotoli

N

8 Nai
17 Nandoe
8 Noengkoe

7 nKalea or Sengkalea (Tina Mentjeho)
3 nKamomi (Tina Noeroe)
4 nKaroenai
9 nKodoe or ngKodoe
9 nTawelana or Tawelana
2 nTipa
12 nTjaka
10 nTjavelangii (Tina Rahidi)
4 nTobe
16 nTodada
6 nTodola
11 nTodedali
11 nTepoa
1 nTolokoe or Hoeoe
7 nTolongki
15 nTolontjo
12 nTopeka
3 nTopeere (Tinem Powintoe or Powintoe)
11 nToraë or Toraë (Tina Djari)
5 nToreo
11 nTeringko
7 nTowongi (Tinem Paeoe)

ng--
9 ng Kodoce or ngKodoce
12 ngSandele

P
8 Palinge (Tinen Kaloesra)
7 Panaroe
5 Panguroee
16 Podei (Tina Boela)
7 Podjoemo or mPodoemo
6 Poenako, Pomako or mPomako (Tina Mampo)
7 Pomela, Pomona or mPomola (Tina Hebe)
1 Pohengko, Posengko, mPohengko or mPosengko (Tina Tora)
3 Pondoto (Tina Lamboe)
15 Ponito (Tina Kahanja)
5 Powintoe or Powintoe

R
3 Rari (Tina Tandoe)
10 Rahidi
4 Ratae Mana
4 Ronae (Tina Togië)

S
3 Salama (Tina Tiros)
1 Sambite
7 Sengkalea or nKalea (Tina Mentjeho or Tinen Tjoe)
16 Swea = Makoeboela

T
6 Taeha (Tina Potaha)
3 Taipa
12 Talame (Tina Potoloe)
3 Tale
3 Tulehana
3 Talimeo (Tina nGenta)
7 Tancok
12 Tsoendo
9 Tawelana or nTawelana
1 Tawongi or Tawongoe (Tina Limbagoe)
3 Tiros
7 Tite

1 Tjaheboenga (Tina Lihidondo)
10 Tomido
10 Tjindiro
3 Tjindiwongi or Tosindi (Tina Rongko)
11 Tjoomoea (Tina Tema)
2 Tjotj
15 Tebadja or Kombadja
1 Tobua
1 Tobandaoge (Tina Tjavelangii)
4 Tobingka (Tina Pangata)
8 Tobeed (Tina Hongkododa)
10 Todeni (Tina Dahl)
16 Todjari or Itodjari or Itote-
djari (Tina Falaha)
3 Todoea (comp. 6 nTodoe)
1 Toemoebee
1 Toendni (Tina Tawengoe)
3 Toeribbo
26 Toerolontja (Tina Dado)
15 Tekrai (Tina Tohoera)
15 Teleri (Tina Roro)
14 Towoti (Tina Rentja)
3 Tomataia

W
15 Walengkoe or Iwalengkoe
15 Wallaenker
3 Wenta
13 Winoë (Tin Tagoeni)
15 Wiwi

Sex unknown to me

B
2 Bandoe
5 Bidja

H
3 Hapata
1 Hoenggoe
8 Hongkododa
9 Horae

K
14 Kaimoemoe
4 Keloih or Kalosi
3 Kamogi
15 Kaodjoe or Odjoe

D
10 Dahi

G
10 Gana
Toemoedeo, daughter of Tomai Dado. Her head-band is a tall potaja, her skirt of black bast cloth is of a pattern from Kantewoe and used with festival clothes. Her tunie is a typical Koelavian one. In the background is a woven fabric from Pada (Sekopada).

Painting in oil, 100 cm by 74 cm, by W. Kaudern.
Tohama, son of Tomai Dado, secretary of Magaoe Tomampe, dressed for a morego.

Painting in oils, 185 cm by 80 cm, by W. Kaudern.
Hangkorio, daughter of Tomai Mampo, in festal attire. Beside a headband of beads, tall 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.