

Survey of Studies on the Anthropology of Tana Toraja, Sulawesi

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BIBLIOGRAPHIE

SURVEY OF STUDIES ON THE ANTHROPOLOGY OF TANA TORAJA, SULAWESI

by *C.H.M. NOOY-PALM*

This survey of studies on the anthropology of the Sa'dan-Toraja is principally confined to scientific contributions. However, the number of works dealing with this ethnic group are small. Important material gathered by Pol, Van der Veen and others got lost during World War II.

Popular works are not included unless the added pictures, photographs etc. are of importance as they might give interesting details with regard to religion, art or other subjects. Works, in which the Toraja are discussed only obliquely, have also been disregarded. The literature under review can roughly be divided into five categories :

1. Travelogues with important ethnographic notes ; journeys, descriptions, mainly geographical.
2. Ethnographical accounts.
3. Descriptions of religion and rituals.
4. Myths and folktales ; history.
5. Works dealing with certain aspects of material culture and art.
6. Other topics.

We may remark that ethnographics are rare and usually written in a language alien to most anthropologists. A.C. Kruyt's long treatise of 1923-'24 is written in Dutch, Parada Harahap's and Radjab's works in Indonesian. This is also the case with the important contributions of Paliwan Tandilangi'. Some publications are difficult to obtain because their numbers are limited ; this refers mainly to the so called "Memories van Overgave" (1)

(1) These are reports which Dutch officials had to submit when leaving their district. These "Memories" can be consulted in : Rijksarchief, The Hague ; Rijksarchief, Schaarsbergen and in the Statistisch Archief, Ministerie van Binnenlandse Zaken (Ministry of Home Affairs), The Hague.

As far as the chronological order of the literature on the Toraja is concerned, the oldest sources are those of the Buginese and Macassarese. As far as known, their chronicles give information on marriage ties between *puang* dynasties and the rulers of Bone, Goa, Luwu' and Wajo'. Concerning the Wajo' realm reference is made to Noorduyn (1955). Gervaise (1685) is the oldest European source on the Toraja. In the journals of P. and F. Sarasin and of Van Rijn we find the first elaborate European reference to the Toraja. As said before, these reviews date from the turn of the century. Their information and the added sketches (and in case of the two Swiss scientists the photographs) recall a picture concerning the people and its country. About ten years later Grubauer visited the country, making many photos. The missionaries started their work about 1920. Their contribution to literature on the Toraja consists for the greater part of collections of folktales (Adriani and Van de Loosdrecht, Belksma, Prins 1922-23). We owe to Belksma the first descriptions of a death ritual (Belksma 1923). Brouwer and Prins gave an eye-witness account of a *maro*-ritual (Prins 1921-22). It was J. Kruyt, the son of A.C. Kruyt, who described the important *bua*'-ritual in detail.

To Van der Veen, a linguist who worked for years in Toraja country as a delegate of the "Nederlandsch Bijbelgenootschap", we owe many contributions. Though not an ethnographer, he has a keen eye on ethnographic facts. His works are among the most accurate and of great value for anyone interested in Toraja culture. His contributions cover: augury, marriage rites, a description of an important artifact (the blowgun). He gives an excellent study on Toraja priests (1924). Important too are his translations of litanies and songs for the deceased (1966) and his contribution on the *merok*-feast of the Sa'dan-Toraja (1965). His "Tae' (Zuid-Toradjasch)-Nederlandsch Woordenboek" (1940) is indispensable for anyone studying Toraja culture.

We mentioned already the contributions of the missionaries, but the important treatise on the history of the Sa'dan-Toraja by the Rev. Pol deserves special attention.

Information concerning the South-Toraja by colonial officials have been given in various government reports, the various "Memories van Overgave" (which are, however, for the greater part unpublished), under which we refer to those of Van Lijf (1947), Nobeles (1923), Pronk (1938) and Seinstra (1940). In spite of a certain appeal, which the interesting culture of the Sa'dan-Toraja definitely has, few ethnographic contributions have been published after World War II. Three Indonesians, none of whom trained in cultural anthropology, have published valuable contributions. These authors are Parada Harahap, Muhamad Radjab and Puang Paliwan Tandilangi'.

In the field of the material culture and the arts we mention especially the works of Claire Holt, Kadang, Pakan, Van Nouhuys. The contributions mentioned in this paragraph are discussed below, according to the already mentioned division in categories, the names of the authors are in alphabetical order.

In this review some guides for tourists have been included. These guides explain mostly those facets of the culture which are significant for the Toraja culture (in the eyes of the authors, Toraja themselves).

1. Travelogues with important ethnographic notes ; journeys ; descriptions, mainly geographical.

GERVAISE, N., 1685, *Description historique du Royaume de Macassar*; Hilaire Foucault, Paris (2).

This book is the oldest European source of information about the people of Toraja. Gervaise gave lessons to two princes of the kingdom of Macassar at the college of the Jesuits in Paris. The information given, comes from them. Although it is no first hand information, the fact itself is of great importance. It shows that already in those days an area, inhabited by the Toraja, was referred to with a specific name. Gervaise speaks of "le Royaume de Toraja".

The 20th King of Macassar, called Karaeng "Bizet", made war against the Toraja (page 12), a war which he could only win with great difficulties. Hereafter, the Realm of Toraja was subordinated to Macassar.

Of particular interest is the fact that the Toraja disliked the idea of becoming Islamics. Gervaise, however, adds that the introduction of Christianity certainly would have a great chance.

GRUBAUER, Albert, 1923. *Celebes: Ethnologische Streifzüge in Südost- und Zentral-Celebes*, Folkwang-Verlag G.M.B.H., Hagen and Darmstadt, 152 p., photographs, 72 p.

This is a record of a trip through Celebes in 1911 (from the beginning of September to December). The second section "Reisen in den Toradja-Landen" (pp. 45-75) gives a vivid description of the country. Attention is drawn to such matters as burial customs, entombment in the cliffs, coffins and an account of the last part of a death feast (in the village of Tondong), villages, housetypes, clothing, etc. The fortifications (of Neneng for instance) are described in an accurate way. The photographs are good. Many of these pictures represent artifacts.

GRUBAUER, A, *Unter Kopffägern in Zentral Celebes*; Leipzig.
The same as Grubauer 1923, but drawings added.

HOLTUS, W., 1925, *Celebes, onbekende gebieden en volken*; Surabaya, 124 p.
Gives a popular and untrue account of a death-ritual. The section on the Sa'dan-Toraja (pp. 60-75) is of no scientific value.

KORNRUMPF, Martin, 1935, *Mensch und Landschaft auf Celebes*; Ferdinand Hirt, Breslau, 95 p., maps, diagrams.

A thoroughly geographic work, valuable on account of data (geologic, geomorphologic and petrographic, temperature, rainfall, ecology, flora and fauna, economy are also discussed). Ethnographic information is kept to a minimum.

(2) Translation in English: *An historical Description of the Kingdom of Macasar in the East Indies*; London, 1701.

KOUBI, Jeannine, 1972, "Rapport de mission en pays Toradja (Août 71-Janvier 72)". *Asie du Sud-Est et Monde Insulindien*, vol. 3., no. 3. p. 77-100. (Centre de Documentation et de Recherches sur l'Asie du Sud-est et le Monde insulindien, Paris).

Miss Jeannine Koubi made a journey to the area where the Toraja (West- and South-Toraja) live.

She begins with a review of the population referred to as the Toraja and she divides them into three groups:

- a northwestern group in the Palu and Donggala area ;
 - a northeastern group, living round Lake Poso ;
 - a southern group, living along the banks of the Sa'dan-Mamasa- and Karama-river (and their tributaries);
- these regions are divided into the following administrative units (*kabupaten*) Tana Toraja (Tator); Polewali-Mamasa (Polmas); Mamuju.

Her report contains the following chapters:

- I Linguistic.
 - II Settlement patterns; houses.
 - III Ethnology (from an economic point of view).
 - IV Social stratification.
 - V Religion from an anthropological point of view.
- I The linguistic section contains a brief comparative list of words selected from several languages spoken in the regions she visited.
 - II In this chapter the houses (those built in adat-style) of the Sa'an- and Mamasa-Toraja are compared with each other. These houses have a rather similar appearance. A sketch of each type of house is given.
 - III This paragraph is restricted to a short review of the type of ricefield, and the way in which the rice is stored. Further, a very short review is given of the markets and the art of weaving of the To Makki (To Mangki).
 - IV The ranks (class distinctions) of the Mamasa-Toraja and those of the Sa'dan-Toraja are mentioned. Though some levelling has occurred under the influence of Christianity, it is observed that the existence of ranks is still manifest in 1971 and is still of great importance in rituals. When interrogated about the status of the former slaves people showed some embarrassment.
 - V In this section Miss Koubi gives a brief but clear explanation of the religion of the Sa'dan-Toraja in which she refers to the bipartition East-West in their rituals, a partition which is less manifest with the Mamasa-Toraja.

KRUYT, Alb. C. and J. KRUYT, 1922, "Een reis onder de Toradja's van Sa'dan en Mamasa (Celebes)"; *Tijdschrift Aardrijkskundig Genootschap*, E.J. Brill second series, vol. 49, p. 678-717.

This is a report of the journey, which the well-known missionary Albert C. Kruyt and his son, J. Kruyt, made to the country of the Sa'dan- and Mamasa-Toraja. The report contains many data on myth, history, material culture (for instance on

bark beating and bark cloth, which the Sa'dan-Toraja wove in the old days; on forgery, the cultivation of the rice in the country of the *puang* and on the holy *maa'*-cloths), on the worship of eels and mortuary rites. The article is devoid of the theoretical interpretations, which obscured the later works of A.C. Kruyt.

MARAMPA'BA, A.T. 1975, *Toraja, a tourist guide to Tana Toraja*; 52 p.; with two maps.

This guide gives a review on the religion and the rituals. A brief description of the Toraja house and the rice-barn has been included; the same refers to the effigy (*tau-tau*), the rock chambers and the old coffins.

MEYER, Pamela and Alfred, 1972, "Life and death in Tana Toraja"; *National Geographic*, vol. 141, no. 6, p. 792-815; colour photographs; maps.

Besides the colour photographs taken by Pamela and Alfred Meyer on account of the first part of Sa'pang's mortuary rites in Kesu', some others are added which are taken at the funeral of Puang Palodang XII (Lasok Rinding) of Sangalla'. A short description of the death-ritual of Sa'pang gives adequate information. The colour photographs taken by Pamela Meyer, Winfield Parks and Eric Crystal are excellent.

NOOY--PALM, Hetty, 1975, "Toradja, Sulawesi. Family of Man", a Marshall Cavendish encyclopedia in 98 weekly parts, Radlett, Herts. Vol. 7, part 90, p. 2499-2502. With a map and photographs in colour.

The article deals with the following topics: the country, history, means of subsistence, the buffalo in social and religious life (all topic treated shortly), religion and death ritual.

RIJN, A.P. van, 1902, "Tocht naar de Boven-Sadang"; *T.A.G.*, p. 328-372.

The author gives one of the first European eye-witness accounts of the Sa'dan area. Most important of his report is his description of Toraja villages, which as a rule, are sited on hills. The article gives an impression of the markets of Rantepao and Kalambe. The war between Sidenreng and Luwu', partly fought in the Sa'dan area, is mentioned. Included: a coloured illustration of a rice-barn.

SARASIN, Paul and Fritz, 1905, *Reisen in Celebes*, C.W. Kreidel's Verlag, Wiesbaden, vol. II, 390 p., maps, photographs.

The section on Luwu' and the Duri and Toraja country (pp. 169-195) gives much geographic information; ethnographic data, however, are scarce. The Swiss scientists give an eye-witness account of the slave trade which existed before Dutch colonial rule was established in Celebes.

SARONGALLO, S.R., P. PALINGGI' and YAKOB SABANDAR, 1975, *Tana Toraja, a land of great attraction*, 18 p.

The booklet gives a view on the history, the rituals and it also gives a description of the site of a death-ritual, of the Toraja-house and of the meaning of the menhir in this culture.

TANGDILINTIN, L.T., 1975, *Toraja, an introduction to a unique culture; Rantepao/Ujung Pandang*, 50 pages. With photographs, maps and diagrams.

This guide is meant to be for tourists, but it gives in its brevity a good review of the country, its people and its culture. Places of particular interest are mentioned in a special section. A map of Tana Toraja, with the principal places of interest and a plan of the small towns of Makale and Rantepao are included in this issue.

The booklet also contains an explanation of the most important rituals. The diagram, added to the rituals is very illustrative, and it gives the author's view of the coherence of these rituals.

2. Ethnographical accounts.

Adatrechtbundel 1929, Koninklijk Instituut voor Taal-, Land- en Volkenkunde van Nederlands-Indië, Martinus Nijhoff, 's-Gravenhage, vol. 31, p. 102-104.

The notes give some information on the ownership of cattle and on material culture (see also the Catalogue of the Leyden Museum, discussed in 5. Works dealing with certain aspects of material culture and art).

BEEK, B. van, 1929, "Aanvullingen der Militaire nota van het patrouille-gebied Mamasa", 8 p. (Unpublished report).

This report discusses the character of the Mamasa-Toraja. The remarks are the usual stereotypes: the Toraja being lazy and stupid, etc.

Important, however, are the notes on the rice-ritual and the role of the priests (*to burake, to bisu and to manata*).

BELKSMA, J., 1923 and 1924, "Verbodsbepalingen bij de Toradjas"; *Alle den Volcke*, (Maandblad van de Gereformeerde Zendingbond), p. 111 etc., 125 etc. (1923), 5 etc., 15 etc., (1924).

The treatise deals with prohibitions observed by the Sa'dan-Toraja. These should be compared with those given by A.C. Kruyt (1923-1924; p. 126 etc.).

BELKSMA, J., 1940, "De Adat der Sa'dan-Toradja's"; in: *Om te Gedenken*, (Vijfentwintig jaar zendingsarbeid van den Gereformeerde Zendingbond onder de Sa'dan Toradja's, Zuid-Midden-Celebes), A. van Barneveld, Drukkerij Hoogland, Delft, p. 24-34; with photographs.

In his short summary of striking aspects concerning the culture of the Sa'dan-Toraja Belksma memorizes the fact that there is hardly any similarity in adat in the country of the Sa'dan-Toraja: Balusu, Pangala', Pantilang and Mengkendek may differ in mortuary rites. Rules of inheritance in Tikala and Nanggala are different again. Social organization, marriage rules and the socialization process are treated very shortly.

BIKKER, A., 1930, "Enkele ethnografische mededeelingen over de Mamasa-Toradja's"; *Tijdschrift Bataviaasch Genootschap*, Albrechts en Co., Batavia, vol. 70, p. 348-378.

The number of articles dealing with the Mamasa-Toraja (a tribe closely related to the Sa'dan-Toraja) is small. Bikker gives important information concerning the goddess of the rice (Totiboyong) and the rice-priests. He gives a description of a harvest ritual in Pana (second section). The third section covers marriage rules.

BIKKER, A., 1932, "Een en ander over het ontstaan der districten in de Onderafdeeling Boven-Binoeang en Pitoe-Oeloena-Saloe (Mamasa)"; *Tijdschrift Bataviaasch Genootschap van Kunsten en Wetenschappen*, vol. LXXII, p. 759-766.

The article deals with the origin of the districts in Mamasa.

BULO', J.S., 1970, *Hukum perkawinan (rampanan kapa') menurut adat Toraja Sa'dan*; Hasanuddin University, Ujung Pandang, stencilled report.

Translation of the title: Marriage law (*rampanan kapa'*) according to Sa'dan Toraja adat.

Unfortunately this thesis (written in the frame of the preliminary examination for the doctor's degree) is difficult of access. It contains a wealth of information, not only concerning marriage law, but also other aspects of Toraja culture.

Under review are a.o.: the social classes, the rituals, marriage regulations and law of inheritance.

DIRKS, A., 1938, *Memorie van Overgave van het bestuur van de afdeeling Loewoe van den aftredenden Assistent-resident van Loewoe*. Unpublished report.

The section on sustenance is rather elaborate and concerns data on rice-cultivation.

GERRITSEN, J., 1932, *Memorie van bestuursovergave van de onderafdeling Palopo*.

This report contains data concerning administrative organization, demography, economy, health. Of importance is the section on justice.

GRAAFF, G.T. de, 1936-1937, *Memorie van Overgave (onderafdeling Mamasa)*.

This unpublished report deals with the area of Mamasa. Discussed are the following subjects: mortuary rites, rice cultivation, settlement pattern, health.

GROENEVELD, F.J., 1938, *Memorie van Overgave van de onderafdeling Palopo*.

This important report contains: geography, ethnography (giving a description of tribes and classes in Luwu', on religion, on mortuary rites, on inheritance and on the structure of adat-communities).

HARAHAP, Parada, 1952, *Toradja*; Van Hoeve, Bandung-'s-Gravenhage. 83 p., with illustrations.

Parada Harahap is a writer and a journalist, not a trained cultural anthropologist. We have to give him the credit, however, of having achieved a good piece of ethnographical work. His book gives a picture of Toraja culture even if the descriptions of rituals are rather short and the subjects are not conveniently arranged. The chapter headings are as follows:

Introduction

1. Toraja selajang pandang ; this section gives a general picture of Toraja country.
2. Origin of the Toraja, especially of the *puang* families.
3. Toraja culture.
4. Religion. Feasts for the deceased. *Ma'bu'a'* and other rituals. Activities of the mission.
5. Marriage. Ranks (in connection with marriage rules). Divorce. Adultery and the position of children in connection with divorce and adultery.
Adoption.
Cases, in which ties with the family are broken.
6. Rites de passage.
7. Arts.
8. Toraja character.
9. Clothing.
10. The *saroan* (a mutual aid organization).
11. *Aluk* (ritual).
12. Prosperity.
13. Sustenance.
14. The cultivation of rice
15. Cultivation of other plants.
16. Cattle-raising.
17. Inheritance.
18. Customary law (dealing with land tenure, debt, etc.).

Though partly based on the work of Nobele (1926), for instance chapter 5, other sections give new information. In this connection we mention the paragraph on the *saroan*, an organization of mutual aid. Chapter 5 gives a clear survey of Toraja religion. The photographs are excellent. This is a good introductory work.

IHROMI, T. O., 1975, "Sistim kekerabatan pada suku Toraja Sa'dan"; *Berita Antropologi*, vol. 7, no. 21, p. 2-18.

The article of Mrs. Ihromi deals with the kinship system of the Toraja. First, she gives a classification of the Toraja, inhabitants of the interior of Sulawesi, in general. The Toraja living in the *kabupaten* (regency) of Tana Toraja, however, are the subject of her article. Secondly, an exposé of the social stratification is given. This is strong in the *puang* areas (these are small kingdoms). Therefore, one can distinguish 4 classes in these realms, and 3 classes in the other areas.

The type of settlement and the adat-house of the Toraja is discussed next. This house is the center of the large family group. These buildings have names, which can also be considered as family names. A list of kinship terms is included at the paragraph on the kinship system.

The article finishes with a discussion on marriage and the right of divorce.

KENNEDY, Raymond, 1953, *Field notes on Indonesia, South Celebes 1949-1950*; HRAF, New Haven, 269 p., maps.

The Sa'dan-Toraja occupy a large section in Kennedy's field journal. The materials contained in this HRAF monograph are the author's daily notes of interviews, conversation and observation. Censuses were taken in each village studied,

i.c. concerning the Toraja this was the settlement of Marante in Kesu'. As a rule his informants were people of rank, his main informant was W. Papajungan, an expert in adat of the Toraja people. Kennedy's aim was to study social change. Due to his tragic death in 1950, his field notes are not worked out properly, so the materials are rather difficult of access. For convenience of the reader, category numbers referring to the classifications in the outline of Cultural Materials are found in the left-hand margin of the pages. The notes are important as they give a wealth of information on social stratification, attitudes between classes, social nobility, composition of classes in a settlement, intermarriage between classes, marketing cycles, the mutual aid system, the state of knowledge of other lands, and the level on which political questions are discussed. Information not treated elsewhere is to be found in these notes. Even if one cannot use the field notes with ease, we consider them as an indispensable source of data because they are dealing with relatively modern developments.

KRUYT, A.C., 1923-1924, "De Toraja's van de Sa'dan, Masoepoe en Mamasavivieren"; *Tijdschrift Bataviaasch Genootschap van Kunsten en Wetenschappen*, Vol. LXIII, Batavia 1923, 63, p. 81-175; 1924, 63, p. 259-401.

During the short visit which he and his son J. Kruyt, spent in the country of the Toraja, A.C. Kruyt was able to gather a lot of information. The monograph covers the following subjects :

House building.

Social organization.

Family relationship (kinship terms, marriage rules).

Pregnancy and childbirth.

Name-giving.

Death and cult of the dead.

Headhunting.

Myths related to certain animals (buffalo, dog, cat, cock, snake, mouse, a.s.o.).

Religion.

This is one of the very few works on Sa'dan-Toraja culture in which many aspects of the people and the culture are discussed. Kruyt's monograph is valuable also because it lacks the theories which obscure his later works. He was assisted by J.W.H. van der Miesen and, in particular, by dr. H. van der Veen. *To minaa*, well-versed in the adat, were his informants. In this context two of these priests, Ne' Garrung from Kesu' and Ne' Kendek from Salu should be mentioned.

The study is annotated by van der Veen who added a lot of information, among others, the death ritual. We consider this long treatise of Kruyt a valuable piece of work. Though coherence is lacking and an (indispensable) index is missing, the data are important.

Notes by Van der Miesen and van der Veen, dealing with the blowgun, should be mentioned separately.

LIJF, J.M. van, 1947, *Memorie van Overgave betreffende de onderafdeling Tana Toradja* (van de afgetreden controleur bij het Binnenlands Bestuur, bestuurs-periode 23 juli 1946-23 juni 1947).

In this unpublished report the first attempt is made to give a description of the religion in a more structural sense. The categories of priests are mentioned, with a description of their activities. The activities of medicine-men, however, are omitted. A description of mortuary rites is included, as is a rather short summary of the feasts of the sphere of the east. Of interest is the remark that auto-aggressive trance manifestations were forbidden by the Dutch government.

Discussed are houses and house-building. In connection with the shape of the Toraja-house, the author discusses the theory according to which those buildings are derived from boats. He doubts the "overseas origin" of Toraja people. Van Lijf has his theories on the people of Tana Toraja. According to him the *puang*-families are the most recent immigrants: their immigration dates from the beginning of the 15th century. These *puang* are young Malaysians (i.e. Deutero-Malaysians), a view probably based on the investigation of Keers (see Keers 1939). The remark that the Toraja loves "Wein, Weib und Gesang" is derived from Nobele; we find this statement also in the *Memorie van Overgave* by Seinstra (1940).

Important is van Lijf's section about the sustenance pattern and the economic situation, especially on land-owning patterns. Remarks are made on the health condition, which is considered rather poor.

A lot of information is given about adoption. An account is given of the administrative division of Tana Toraja, which as an "onderafdeling" (subdivision) has been separated from the "onderafdeling Palopo" due to van Lijf.

One finds much to criticize in the author's section on religion. His description of the rituals of the eastern sphere is rather confusing. His theory in which the *to burake* priest (or priestess) is associated with a "high cult" and the *to minaa* with a "low cult" is a misinterpretation of the actual situation. It is wrong to consider the *to minaa* a leader in the low cult, as he is also officiating in the rituals, which Van Lijf calls "high cult".

LIJF, J.M., van, 1947-1948, "Kentrekken en problemen van de geschiedenis der Sa'dan-Toradja-landen"; *Indonesië*, 1st Annual, p. 518-536.

This article is divided as follows:

A general introduction, in which attention is paid to the descent of the principal families in Tana Toraja.

Sa'dan-Toraja country and its relations with the outside world, in which mainly the ancient relations of the Sa'dan-Toraja with the Buginese and other realms in South Celebes (South Sulawesi) are discussed. This information is based on traditions concerning the Toraja in the realms Bone, Goa and Luwu'.

At the end of the article modern history (till 1947) is treated.

LIJF, J.M., van, 1951-1952, "Tana-Toraja 1905-1950"; *Indonesië*, 5th annual, p. 352-375.

This article is divided as follows:

Introduction.

Culture and society of the Sa'dan-Toraja.

The foundations of religion.

Genealogical order.

Social classes.

The cult.

Sexual motivations of this cult.

Disturbing influences.

The new era in Tana Toradja.

The struggle between Christianity and Pageantry.

Non-deliberate, personal affect of acculturation.

The modernization of the local government in Tana Toradja and the influence of it on the people.

The given material is partly similar to that of the *Memorie van Overgave* by Van Lijf, so that we may refer thereto.

Much attention is also paid to the effect of modern times (Dutch colonial government, mission) in Tana Toraja.

The last paragraphs are most interesting as they give the views of a colonial officer. These paragraphs cover the relation between the autochthonous religion and Christianity.

A certain coherence is lacking, but as this article has never been entirely completed by the author, it is not fair to criticize on it.

LOOSDRECHT, A.A. van de, 1921, "Onder de Toradja's van Rante Pao"; *Mededelingen Tijdschrift voor Zendingswetenschap*, Zendingsbureau, Oegstgeest, p. 131-153. With notes of Dr. H van der Veen.

This article gives a description of the Rantepao region and of its people. Important is the section on history, including the description of the activities of the warleader Pong Tiku. In several respects the view of the author differs from Pol's history of Luwu', so the interested anthropologist or historian should read both articles. The article contains some data on the character of the Sa'dan-Toraja, on their marriage rules and on the social ranking system.

MATANDUNG, Mangesu', 1973, *Tinjauan selayang "Pasandak salu lako rampanan kapa" sebagai delik adat pada masyarakat Toraja Sa'dan*; (stencilled report), Ujung Pandang.

Free translation of the title "To try the marriage in the same way as one takes soundings of a river: "Pasanduk salu lako rampanan kapa" treated as an adat delict in Sa'dan Toraja society".

This essay for a university examination of the Hasanuddin University, Ujung Pandang, deals with the prescriptions concerning the fine to be paid in case of a transgression of the marriage rules (=adultery). These fines are prescribed for each caste.

The author deals with the subject from an adat law point of view. He does not only pay attention to these regulations; he also gives an explanation of the various kinds of adultery (as the Toraja considers them).

It has to be regretted that this publication is not more accessible to students of Indonesian ethnography and adat law.

NOBELE, E.A.J., 1926, "Memorie van Overgave betreffende de Onderafdeling Makale"; *Tijdschrift Bataviaash Genootschap van Kunsten en Wetenschappen (Batavia)* 66, p. 1-144.

This is the only published *Memorie van Overgave* of a region of Toraja country. Though only dealing with the district of Ma'kale (one of the Tallulembangna) this is an important source of information on Sa'dan-Toraja culture. The article is divided as follows :

I. Geography.

II. The people.

A. *Ethnography*

1. Religion (treated are animism, the conception of the soul, ghosts).
2. Missionary activity.
3. Racial characteristics, origin.
4. Character (this section is rather outdated, as it contains many stereotypes).
5. Clothing.
6. Social organization ; ranks.
7. Customs and rights, connected with marriage.
In this section the following topics are discussed : marriage ceremonies, rules for marriage, marriages between ranks, the reasons for a divorce, the fine, which has to be paid in case of a divorce.
8. Adoption (methods of and reasons for adoption).
9. Reasons for expelling children and relatives.
10. Pregnancy, birth, subincision, teeth-filing, etc.
11. Mortuary rites.
12. Other important rituals (*maro, ma'bugi', merok, mangrara papa*).
13. Dances.
14. Augury.
15. Houses.

B. *Means of subsistence.*

1. The cultivation of rice. This is an important section, dealing with all aspects of the growing of rice, viz. the implements used, clearing of the fields etc., taboos and omens which have to be observed, offerings, rules for the payment of people assisting in the harvest.
2. Pests and diseases of the rice ; irrigation.
3. Other aspects of agriculture.
4. Rules of landownership.
5. Animal breeding.
6. Fishing.
7. Hunting.
8. Industry.
9. Commerce.
10. Prosperity. In this section remarks are made concerning the excessive slaughtering of animals at death feasts and the financial consequences of this custom.
Also attention is drawn to gambling, which is condemned.
11. Forestry.
12. Education.
13. Medical care.

C. *Traffic ; roads and bridges.*

D. *Law.*

Customary law is treated rather extensively. Discussed are the punishment of slaves in case of trespasses etc., theft (when hunger was the cause of this crime no punishment or penalty was applied to the trespasser), debt, mortgage, marriage rules, inheritance law, rules concerning the usufruct of land.

III. *Civil administration and history.*

Of great importance is the section on the (territorial) adat-communities.

Of equal importance is Nobeles account of the wars between several Toraja leaders at the turn of the century.

Though rather unsystematic of design, the long treatise of Nobeles contains significant data, not only of institutions found in Ma'kale, but also of those found elsewhere. An important work.

NOOY-PALM, C.H.M., 1972, "Southern Toradja"; in: *Ethnic Groups of Insular Southeast Asia*; (Ed. F. LeBar), H.R.A.F., New Haven, p. 133-137.

Gives a survey of Sa'dan-Toraja culture, following the division prescribed for each ethnic group in this work (orientation: location and identification; settlement pattern and housing; kingroup, marriage and family; religion).

NOOY-PALM, C.H.M., 1975, "Introduction to the Sa'dan Toraja people and their country"; *Archipel* 10, Secmi, p. 53-92, with two maps and one figure.

In this article a.o. the following subjects are reviewed:

General data: Boundaries of the Sa'dan area.

Ethnic boundaries.

Local government.

The language.

Geographical data.

Adat-communities.

Social organization, kinship system.

Villages.

Religion and rituals.

PRONK, L., 1935, *Memorie van Overgave van de onderafdeling Palopo*; (stencilled report), 208 p., with appendices.

Appendix I. Verzameling van adatrechtelijke gegevens, 251 p.

Appendix II. Bestuur en algemeen, 134 p.

Appendix III. Districtsgewijze kampoenggegevens, 225 p.

Pronk gives important information on the cultivation of rice (section 1 of appendix I), on the rice-priests in Palopo (Luwu'), on the organization of the kingdom of Luwu' and on the adat-communities of the Pantilang-Toraja, a branch of the Sa'dan-Toraja.

RADJAB, Mohamad, 1952, *Toradja Sa'dan*; Balai Pustaka, Jakarta, 232 p., with photographs.

Though not a trained anthropologist, Radjab has written one of the most complete ethnographic works on the Sa'dan-Toraja. So we regret that it is not translated into English. The book is divided as follows:

Introduction.

1. Geographical description of Tana Toraja.
2. Origin of the Sa'dan-Toraja.
3. Toraja character.
4. Clothing.
5. Settlements and houses.
6. Agriculture and industry.
7. Adat law and administration of justice.
8. Health.
9. Education.
10. Social organization.
11. Marriage and family life (marriage, divorce, adoption).
12. Rituals.
13. Toradja religion.
14. Mortuary rites.
15. Christianity and Islam.
16. Bibliography (in which with regard to the Sa'dan-Toraja, only the works of A.C. Kruyt, J. Kruyt and Nobeles are mentioned).

The analysis of Sa'dan-Toraja character, based on Nobeles, is rather outdated (chapter 3). The chapters on agriculture (6), customary law and justice (7), social organization (10) contain data, which are based on the work of Nobeles (1926).

The author's preoccupation with adat law demonstrates itself again in chapter 11. As the information given is only obtainable from the "Memories van Overgave", which are for the greater part unpublished, this section is informative.

Radjab is among the first who organized the material dealing with religion and rituals, pointing out the distinction the Toraja make between rituals of the East and those of the West, viz. mortuary rites. The book ends with a chapter dealing with the history of the mission (*Gereformeerde Zendingsbond van de Nederlands Hervormde Kerk*).

The convenience of this work is the treatment in summary fashion of each aspect of the Sa'dan culture in separate chapters, hence relieving the reader of ferreting out material on a subject which interests him. Analysis is kept to a minimum.

SEINSTRA, G., 1940, *Memorie van overgave betreffende de onderafdelingen Makale en Rantepao*; (unpublished report).

This is an important report, dealing with the following subjects: geography, population density, religion, rituals, priests, marriage rules, the marriage ceremony, adoption, rites de passage in general (mortuary rites are treated elaborately) origin, character, dress, social classes, means of subsistence, mutual aid organizations, adat communities and government system introduced by the Dutch.

TANGDILINTIN, L. T., 1975, *Toraja dan Kebudayaannya: Tana Toraja, Yalbu*, 2nd ed., with figures.

In fact the book consists of a number of articles.

In the first chapter the author gives an explanation of the word Toraja; he prefers the translation "people of the West" to the name "People of the Hills (or Mountains)", which was chosen by Dr. N. Adriani.

The next chapter deals with mythical history of the Toraja.

According to Tangdilintin the original name for the present territorium (*kabupaten*) Tana Toraja was "Tondok Lepongan Bulan, Tana Matarik Allo", which means: "A village round as the moon, a land shaped circular like the sun". In this area the author observes three sub-areas, each with its own set of adat-laws (*aluk*).

Chapter III deals with the autochthonous religion of the Toraja. The author gives an exposé of the gods and the spirits; reference is made to the ancestors, sacred as deities, who give their blessings to their descendants. Rituals, offerings and taboos are dealt with in the same chapter.

The three following chapters discuss the subjects: the *tongkonan*, the Toraja-adathouse; the *liang*, the tomb cut out in the rocks, the rock-chamber which is still in use of burials; the *alang*, the rice-barn.

The other chapters deal with class distinctions (the chapter called *Tana'*), with the various regulations concerning marriage (the chapter on the *Rampanan Kapa'*) and with heritage (*Mana'*), respectively.

There are also special chapters for items such as social and political organization, the market system, cock fighting, the role of the buffalo in the culture; woodcarving and art in general.

At first sight there seems no coherence between all those chapters, but consideration should be given to the fact that all these subjects are of primary importance to the Toraja culture.

3. Description of religion and rituals

BELKSMA, J., 1918, "Een Toradja huwelijk"; *Alle den Volcke* (Maandblad van de Gereformeerde Zendingsbond) 12, p. 90-94.

The article gives an account of a Toraja marriage.

BELKSMA, J., 1922, "Lijkbezorging bij de Sa'dan-Toradja in Rante Pao, inzonderheid in het district Pangala"; *Alle den Volcke* (Maandblad van de Gereformeerde Zendingsbond) 16, p. 42 etc., p. 53 etc., p. 64 etc.

This treatise gives a survey of the death ritual and mortuary rites, beginning with the most simple types of funeral and ending with the elaborate rites for the dead practised by rich people.

BELKSMA, J., 1923, "Een Zondagmorgen (een doodenfeest te Kande Api)": *Alle den Volcke* (Maandblad van de Gereformeerde Zendingsbond) 17, p. 29 etc.

This article gives an eye-witness account of a part of a death ritual in Kandeapi (the name of a hamlet belonging to the village of Barana' in the Tikala territory).

BODROGI, Tibor, 1970, "Beiträge zu den Bestattungsbräuchen der Sa'dang-Toradja (Zentral-Celebes)"; *Acta Ethnographica Academiae Scientiarum Hungaricae*, Budapest, Tomus 19, p. 21-38, 24 photographs.

The Hungarian cultural anthropologist Bodrogi gives an eye-witness account of a death ritual of high order in the *puang*-districts. What happens on such a feast is recorded accurately, therefore, one has to deplore the fact that the author has only very few works on Toraja culture at his disposal. (He missed Kennedy's fieldnotes, however, and Wilcox' account). So it is clear that much of the ritual was obscure to him. The photographs are well-chosen and give much information.

BROUWER, G., 1916, "Het To Maro-feest onder de Toradjas"; *De Macedoniër*, 1916, p. 65 etc.

The article by Mrs. Brouwer deals with the *maro* ritual.

CRYSTAL, Eric, 1972, "A death in the tribe"; *Orientalia*, (a discovery of Asia and the Pacific), Hongkong, vol. 3, number 7, p. 28-32, with 5 colour photographs.

This is a popular account of the mortuary rites of Puang Lasok Rinding.

CRYSTAL, Eric, 1973, "Ritual of Renewal"; *Orientalia*, Hongkong, December, p. 26-32, with 6 colour photographs.

The author gives a vivid description of a *bua'* ritual in Piongan, Tana Toraja. This article is of importance because of the fact that the *bua'* ceremony is celebrated very seldom and differs from area to area. Unfortunately, the article gives no information whether it concerns a *bua' padang* ritual with the aim of obtaining a good harvest or a big *bua'* feast with the purpose of the well being of man, cattle and the rice. The colour pictures are beautiful.

CRYSTAL, Eric, 1974, "Man and the Menhir. Contemporary megalithic practice of the Sa'dan Toraja of Sulawesi, Indonesia"; (Monograph IV), *Archaeological survey*. Institute of Archaeology, University of California Los Angeles, p. 127-128, with photographs.

The article gives in the beginning a brief explanation on megaliths in Indonesia, particularly those in Sulawesi. Later on, there is a short exposé of the Toraja culture in general. The information about the erection of menhirs (*simbuang batu*) is of special importance as a part of the funeral rites of a member of the *puang*-family (the *puangs* were the rulers of the three small states in the south of Tana Toraja) and the information concerning the erection of special stones at the rice-ritual and the function of these stones generally.

CRYSTAL, Eric, 1976, "Ceremonies of the ancestors"; *Pacific discovery*, California Academy of Sciences, vol. XXIX, no. 1, p. 9-19, with photographs.

A general introduction to the Sa'dan Toraja culture with a description of the principal rituals. With beautiful and interesting photographs.

KEERS, W. 1939, "Over de verschillende vormen van het bijzetten der doden bij de Sa'dan-Toradja"; *Tijdschrift Koninklijk Nederlands Aardrijkskundig Genootschap*, E.J. Brill, Leiden, vol. LVI, p. 207-213, with photographs.

This is an important article dealing with burial customs in the different regions of Toraja country. The author mentions that the rock-chambers are hewn by people from Lempo (Bori' region) and from Kanuruan (Kesu'). She draws attention to the fact that after three years the deceased has become a *deata*. The *tau-tau* (puppets representing the dead) are described. In the Baruppu' region this kind of puppet does not exist. In some mortuary rites a *tau-tau lampa* plays a role, a simple construction of bamboo and clothing, representing the deceased. The different ways of burying the dead (putting them in a cave, a vault, a rock-chamber, placing the dead in a separate boulder) are extensively treated.

KOUBI, Jeannine, 1975, "La première fête funéraire chez les Toraja Sa'dan"; *Archipel* 10, Secmi, p. 105-121, with photographs.

The article gives a clear description of the first part of a death-ritual for a deceased of high rank.

KRUYT, J., 1921, "De Boea' en eenige andere feesten der Toradja's van Rantepao en Makale"; *Tijdschrift Bataviaasch Genootschap*, Batavia, 60, p. 45-77, 161-187, with figures.

This article by J. Kruyt, the son of the wellknown missionary A.C. Kruyt, is one of the most comprehensive studies on Toraja rituals. Though J. Kruyt is less known than his famous father, his few contributions to science are valuable, because they are clear and precise. In his treatise theory is kept to a minimum.

J. Kruyt gives an eye-witness account of the *bua'*-feast in Pangala'. In this ritual the genealogical group, belonging to a *tongkonan* (adat-house) tries to communicate with the Upper World in order to obtain the benevolence of their deified ancestors and the important deities. By means of several constructions (a platform near the house, towers of bamboo, platforms in a *waringin-tree*) one tries to reach heaven. The detailed description of the feast and the added sketches and figures are of great value as publications on rituals are rare. In the second section (page 161-187) a description is given of the *merok-marok*- and *bua' padang*-rituals.

KRUYT, Albert C., 1935, "Het Stamfeest op Midden Celebes"; *Tijdschrift voor Indische Taal-, Land- en Volkenkunde*, vol. 75, p. 550-605.

This is a comparative study of the most important feast of several tribes in Central Celebes. The purpose of this ritual is the connection between man and the Upper World in order to obtain the benevolence of the deities. The description of this feast, as it is celebrated by the To Seko, To Mori, Bare'e- Toraja and Sa'dan-Toraja is valuable, but the theoretical explanations are outdated (the concept "life" is often substituted by the word "life force"; too many artifacts are explained as sun symbols).

POL, H., 1963, "Roera en Golgotha"; in: *Alle volken. Op weg met het Woord in Toradja-land en Kenya*, Publisher: Van Keulen N.V., 's-Gravenhage, p. 23-35.

In this edifying article an extremely beautiful autochthonous song of the death is given. Also a short explanation of the Toraja religious conception is included in connection with the experiences of the soul in the realm of the dead.

PRINS, D.C., 1921-1922, "To maro-marofeest"; *Indië*, vol. 5, p. 756.
Gives a description of the *maro*-ritual, organized to cure the sick.

TANDILANGI', Puang Paliwan, 1969, "Rapasan doan", *Bingkisan II*, Macassar, number 6, p. 2-16; number 7, p. 34-45; number 8, p. 36-51; number 9, p. 36-50.

This is a long and important article dealing with the mortuary rites of a *puang* ⁽³⁾ (ruler of small state in the Tana Toraja), which are elaborate. In some respects the data differ from those given by Nobeles.

TANDILANGI', Puang Paliwan, 1967, "Puang Tamboro Langi' membawa sukaran aluk sanda seratu"; *Bingkisan I Macassar*, number 5, p. 23-32.

In this article the origin of Tamboro langi', the ancestor of the *puang*-families which descended from heaven to earth, is discussed. The words *sukaran aluk* refer to the institutions he introduced to mankind. These institutions are called *aluk* in Toraja, which means ritual and/or adat.

TANDILANGI', Puang Paliwan, 1968, "Pembahagian sukaran aluk"; *Bingkisan I*, (Macassar), 15, 23-32; *Bingkisan I*, 16, p. 33-35; *Bingkisan 17*, p. 12 etc.

In this article the rituals of the "east side" (dealing with the wellbeing of man, his animals, his fields, his health and his progeny) and those of the "west side" (dealing with mortuary rites) in the *puang* regions, are discussed.

As is the case with other articles of Puang Tandilangi' this is an important contribution.

VEEN, H. van der, 1950, "De Samenspraak der beide priesters, de woordvoerders van bruid en bruidegom bij de huwelijksplechtigheid der Sa'dan-Toradja's". *Bingkisan Budi*, pp. 291-306.

This litany, parts of which are alternately recited by two *to minaa* (priests) when a marriage ceremony takes place, is recorded in Angin-angin, Kesu'. The informants are Ne' Garrung and So' Sere, both important *to minaa*. Each priest is the spokesman of his party and speaks on behalf of the bride or the groom. The *to minaa* are separated by the wall between the southern and the central room of the *tongkonan*. In the first chamber the spokesman of the groom is sitting, the other priest sits in the central room. The last priest ends the litany by summing up the fine (prescribed for each rank) which has to be paid in case of a divorce. In the introduction a short description of marriage rites is given.

VEEN, H. van der, 1965, "The Merok Feast of the Sa'dan Toradja"; *Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde*, volume 45, Martinus Nijhoff, 's-Gravenhage, 196 pp.

The treatise is introduced by a description of the feast. In this introduction the reasons are given for holding this feast (as a thanksgiving feast it is celebrated by a prosperous man; it can be held as a thank-offering after the concluding rite

(3) This word is also a term of address for those belonging to the family of the *puang*.

of the elaborate forms of the rites for the dead; or as a feast celebrated by a slave or a serf who gained his freedom). The rites of the *merok* are described shortly.

The Toraja texts and the translations into English are given of the offertories and the invocation spoken at the consecration of the buffalo. Each text has its introduction.

- A. *Mebala kollong*, the benedictory prayer.
- B. *Passomba tedong*, the consecration invocation.
- C. *Ma'pallin*, the prayer at the rite for warding off of evil forces.
- D. *Likaran biang*, the prayer at the rite at which the offering meal, placed in a small basket made of the interwoven leaves of a reed is laid down.
- E. *Mangrambu langi'*, the prayer at the offering to cover up guilt.
- F. *Ma'bubung*, the prayer when the ridge covering of flattened-out bomboos culms is laid on the roof.
- G. The concluding words spoken when the offering of sirih-pinang⁽⁴⁾ is laid down.
- H. The concluding words when the leaves with the offering meal on them is laid down.
- I. The invocation at the *ma'tambuli* = to dig a hole in the ground with a pointed object.

Piece de resistance is the *Passomba tedong*, the invocation spoken at the consecration of the buffalo, as it treats the mythology of the Toraja world, the origin of the gods, of men, of the most important plants and objects; introduction of the rice and rice-cult; of weaving; the institution of the social ranks and the rituals.

The translation of the Toraja texts by Jeune Scott-Kemball is excellent, though not entirely clinging to the original metre.

VEEN, H. van der, 1966, "The Sa'dan Toradja Chant for the Deceased"; *Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde*, 49, Martinus Nijhoff, 's-Gravenhage, 91 p.

In his introduction Dr. Van der Veen gives an explanation of the role of the *badong* (a chant for the deceased) as a part of the death feast. As these feasts are of different order, varying from simple to complex, the types of rituals for the dead are enumerated. Next the contents of the *badong* are discussed.

There is a variation in the songs, but the aim of the chant is the veneration of the deceased, representing him as a divine being who occupied his place in heaven. Besides the *badong* another type of song, the *retteng*, is discussed. In character this chant is different as it is a more satirical and even aggressive kind: those against whom the deceased had a grievance can be criticised. Several examples of *badong* and *retteng* are given. The treatise is indispensable for anyone interested in the elaborate death ritual of the Toraja. The concept of the soul and the relations between the deceased and the living are made clear. Besides, these songs typify the Sa'dan character.

(4) *Sirih* = Piper betle;
Pinang = Areca catechu.

VEEN, H. van der, 1929, "Een Wichellitanie der Sa'dan-Toradja's"; *Feestbundel Koninklijk Bataviaasch Genootschap van Kunsten en Wetenschappen*, Batavia II, p. 396-411.

In his introduction the author stresses the importance of an object used in augury, a kind of reed called *tille* (*Andropogon halepensis* Stapf). But, strange enough, the Toraja word for divining, *ma'biangi*, is derived from another reed called *biang*. The above mentioned reed (*tille*) is compared with a mythical staircase which connected earth and heaven. This staircase was destroyed by the Lord of the Upper World when a mortal stole his flint and steel. By using the above-mentioned rod, the priest tries to restore the communication between man and the Upper World. The author mentions the cases in which (with the help of the *to minaa*, the priest) augury is practised. The divination is described in detail. Then the text of the litany used in auguring is given. In his notes the author draws the attention to the fact that in this litany (and in other litanies as well) priest's language is used.

A thorough and detailed study.

VEEN, H. van der, 1924, "De Priesters en Priesteressen bij de Sa'dan-Toradja's"; *Tijdschrift Bataviaasch Genootschap*, vol. LXIII, p. 374-401.

Although the treatise on the Sa'dan Toraja priests was meant to be notes at the article of A.C. Kruyt (1923-1924) this subject has been dealt with so extensively that it is to be considered as a separate article.

Van der Veen gives an explanation on the various categories of priests. The mythic origin of these functionaries is discussed, their position in the community, the rituals in which they officiate, their fees and the manner in which they are buried. It is regrettable that the author has omitted to discuss the position of the medicineman. Apparently, he does not consider him to be a priest. Still, this medicineman (*to ma'dampi*) officiates at the curing rituals.

In spite of this omission, we come to the conclusion that this treatise on the priestly functionaries of the Sa'dan-Toraja is a very comprehensive one.

WILCOX, Harry, 1949, *White Stranger; six months in Celebes*; (Collins), 384 p. map, photographs.

Mr. Wilcox spent six months in Celebes. He was a visitor, not an anthropologist. Nevertheless, his book is of considerable ethnographic importance. The remarks on the socialization process of the Toraja are valuable and his description of certain rituals gives evidence of a keenness of observation. He is the only one who recorded the rather rare *ma'parando* rite, part of the death ritual of a man of importance in the *puang* regions. The photographs are of exceptional quality.

WYLICK, Carla van, 1941, *Bestattungsbrauch und Jenseitsglaube auf Celebes*; Inaugural dissertation, Basel, 249 p. maps.

The peoples, whom the author investigates, are the non-Islamized ethnic groups of Celebes (Sulawesi), with the exception of the inhabitants of Bolaang Mongondow (and the Macassarese and Buginese; these groups are treated very briefly). The pre-Christian ways of burial of the Minahasans are also treated. The study is not based on fieldwork; the author has used published material for her book. Theoretical explanation is kept to the minimum. Due to its compactness, the

study is useful for an overall picture on mortuary rites, ways of burial, soul concepts, etc. The author distinguishes the following Toraja groups: West-, South- and East-Toraja. It is regrettable, however, that she does not make a clear distinction between the ceremonies for death which are in use by the Sa'dan-Toraja and those of the To Rongkong.

4. Myths and folktales; history.

These are of importance seen in the light of the recent interest shown in stories etc. by Lévi-Strauss and other anthropologists. The Toraja myths and tales, generally, have the advantage that they are given in the original text and in translation.

The Toraja, contrary to the Buginese and Macassarese, don't have an alphabet. Their more recent history has mythical traits, for instance, their struggle against the realm of Bone in the 17th century. Their historical events at the turn of the century are treated by some Dutch authors.

a. Myths and folktales.

ADRIANI, N. and LOOSDRECHT, A.A. van de, 1914, "Het verhaal van Pano Boelaan"; *Mededelingen Tijdschrift voor Zendingswetenschap*, 58, p. 224-244.

The authors give the story of Pano Bulaan in the original Toraja text and in its Dutch translation.

Pano Bulaan is the name of the main character of the folktale which bears her name. She was married to a huge python, who tried to kill her son, the child of an unknown father. There are several versions of this story. The authors limit themselves to one version.

ADRIANI, N., LOOSDRECHT A.A. van de and VEEN H. van der, 1916, "Sa'danse Volksverhalen"; *Tijdschrift voor Zendingswetenschap*.

This is a collection of the following folktales:

1. Het verhaal van de aap en de sagoworm (the story of the monkey and the sagoworm).
 2. Het verhaal van den jongen, die ging buffelhoeden (the story of the boy who was going to tend buffalo herds).
 3. Pong Bulubembe.
 4. Het verhaal van Dolitau (the story of Dolitau).
 5. Het verhaal van Pa'darangan (the story of Pa' darangan).
 6. Het verhaal van Rappen (the story of Rappen).
 7. Het verhaal van Anak Misa (the story of Anak Misa, the Only Child).
- The original Toraja text of each story is added.

LOOSDRECHT, A.A. van de, 1914, See ADRIANI etc., 1914.

LOOSDRECHT, A.A. van de, 1916, See ADRIANI, N. and VEEN, H. van der.
 NOORDUYN, J., 1955, *Een achttiende eeuwse kroniek van Wadjo'*; *Buginese historiografie*; 's-Gravenhage.

In this 18th century chronicle of the realm of Wajo' several times reference is made to the Toraja. On page 71 the war between the kingdom of Sangalla' and the federation of Pantilang (two Toraja regions) are mentioned.

RADJAB, M., 1950, *Dongengan Sulawesi selatan*; Balai Pustaka, Djakarta, 148 p., with drawings by Oetarjo Soerjamihardja.

A compilation of folktales from South Sulawesi (Celebes) in Indonesian. No autochthonous texts added. The names of the story-tellers, however, are mentioned.

The following stories are Toraja :

3. Pong Bulu Pala.
4. Dodeng.
5. Pottori Tondon.
6. Dorilana.
7. Landoh Rundun.
8. Anak Tunggal.
9. Story of a herdsman.
10. Pong Bulubembe'.
11. Dolitau.
12. Pak Darangan.
13. Si Manggala.
14. Saredadi.
15. Pottala.
16. Tulangdidi.

The titles are the names of the heroes of the stories.

No attempt is made to explain the folktales and the author does not try to embellish them, thus making them very useful (for ethnological interpretation).

SALOMBE, Cornelius, 1975, "Une version orale du mythe de Sawérigading recueilli à Kandora, Méngkéndek, Pays Toraja"; *Archipel* 10 (Secmi), p. 269-289, with photographs.

The article deals with a Toraja-version of the myth Sawerigading and the objects, connected with this myth. An interesting contribution.

TANDILANGI', Puang Paliwan, 1967, "Memperkenalkan Tongkonan", *Bingkisan* I Macassar, part 8, p. 17-24; *Bingkisan* I, 9, p. 19-25; 1968, *Bingkisan* I, 10, p. 20-28, *Bingkisan* I, 11, p. 23-27; *Bingkisan* I, 12, p. 22-27.

In this article the author sheds light upon the importance of the *tongkonan*, the adathouse, of the Toraja, which is at the same time a social and religious centre. The meaning of the word *tongkonan* is explained. The history of the origin of the most important *tongkonan* is discussed.

The author ends with a review of the adat communities in Tana Toraja and gives a summary of the *tongkonan* lying in these regions. The story of these communities is treated shortly.

This is an important article.

TANDILANGI', Puang Paliwan, 1967, "Datu Laukku dan Pong Mula Tau"; *Bingkisan* I, 21, p. 21-37.

The article deals with the story of the first human beings.

TANDILANGI', Puang Paliwan, 1969, "Pitu Ulunna Salu Pitu Ba'bana, binananga karua tipari tikna wae"; *Bingkisan*, Macassar, vol. II, numbers 7 and 2, p. 62-98.

This article contains information on this little known area; the author informs us that these data are partly derived from several "Memories van Overgave" of Dutch colonial officers (no exact source is mentioned).

The descent of the most important families of this area is discussed. This descent differs from that of the *puang* and from other important families in Tana Toraja. It is regrettable indeed, that these subjects are treated so briefly.

TANDILANGI, Puang Paliwan, 1975, "Les tongkonan, maisons d'origine des Toraja"; *Archipel* 10 (Secmi), p. 93-105.

The article is a translation into French of the author's contributions on the *tongkonan* in *Bingkisan*.

VEEN, H. van der, 1916, See ADRIANI, N., LOOSDRECHT, A.A. van.

VEEN, H. van der, 1924, "Sa'dan-Toradja'sche Volksverhalen"; *Verhandelingen Bataviaasch Genootschap van Kunsten en Wetenschappen*, Batavia, vol. 65, 2nd. part, p. 32.

Some widely-known folktales (Pottala, Tulangdidi', Pottori) are given in the original text and in the translation by dr. van der Veen.

Some of these tales are explained as moon-myths by the author (for instance, the myth of Tulangdidi').

VEEN, H. van der, 1926, "De Toradja-taal"; in: *1901-1926. De Gereformeerde Zendingsbond na 25 jaren. Gedenkboek door Ds. W. Bieshaar, S.S. Korthuis*, Den Haag, p. 100-117, with photographs.

The author gives á popular and brief review on the language of the Sa'dan-Toraja. He draws attention to the fact that the way of speaking in the Holy Bible is nearer to the Toraja people than to us. In many other examples, however, the figurative language of the Holy Bible is alien to them. Included in the treatise is the myth of Pong Maratintin, a creature who pulled a leg to the famous ancestor Londong di Rura. Also important are a few poems, because little is known about autochthonous poetry.

VEEN, H. van der, 1940, "Voorheen en thans"; in: *Om te Gedenken. Vijfentwintig jaar Zendingarbeid van den G.Z.B. onder de Sa'dan Toradja's, Zuid-Midden-Celebes*, Drukkerij Hoogland, Delft, p. 35-54.

The author gives information on myths, saga and mythical history, (for instance, the battle of the Toraja against Bone, in casu Arung Palaka) and facts of recent history, the struggle amongst themselves about the leadership before the actual establishment of Dutch colonial rule.

b. History.

ANONYMOUS, 1906, "De Inneming van Bontoe-Batoe (door Een Ooggetuige)"; *Eigen Haard*, (Amsterdam), pp. 661-663, 686-688, 698-702 and 718-719.

An eye-witness account of the reducing of the Buntu-Batu fortification.

ANONYMOUS, 1909, "Krijgsgeschiedenis van Celebes; De Bestorming van Lalilondon", *Indisch Militair Tijdschrift*, G. Kolff & Co., Batavia 40 p. 510-514, with illustrations.

Gives an account of the assault of the Lalilondong fortification in which Pong Tiku, the Toraja war leader, had entrenched himself.

CRYSTAL, Eric 1974, "Cooking pot politics: a Toraja village study"; *Indonesia*, no. 18 p. 118-152. With a map and photographs.

In his article the author gives a review of the economic and political situation in Tana Toraja during the period 1968-1972. Also his field experiences covering this period have been mentioned in this exposé. It appears that certain changes have taken place in the period under review, being the period between the fall of Sukarno and the results of the (political) elections of 1971. The changes in the economic field are:

a. Rice.

The import of new types of rice, giving more crops in one year.

b. The import of Yorkshire boars, which caused a stimulant for the breeding of pigs for the export trade.

c. The local authorities paid more attention to the tourist trade, which resulted again in the building of a new hotel.

It is also possible that, due to the interest in tourism, more stress is laid upon the traditional values.

Cock fights taboo during Sukarno's regime, are allowed to be held again.

Traditional dances are stimulated.

The attitude of the government towards the autochthonous religion becomes more tolerant and more positive.

At present this religion is now recognized officially as a sect of Hindu Dharma.

The victory of Golkar meant that the Christian parties have lost some territory. However, it should be born in mind that the Christian influence is great due to the education in schools based on Christianity. The appeal of this religion is greater, because Christianity opens more windows to the world than the "old" religion does.

The value of this article lies in the clear presentation of an important political development within a short period of time.

KRUYT, Alb. C., 1932, "L'immigration préhistorique dans les pays des Toradjas occidentaux"; *Hommages du Service Archéologique des Indes Néerlandaises au Premier Congrès des Préhistoriens d'extrême Orient à Hanoi, 25-31 Janvier* Batavia, p. 1-29.

A.C. Kruyt's theory on the migration of the Toraja in general is loaded with untenable hypothesis and it is, therefore, from a scientific point of view of little value.

POL, H., 1947, "Geschiedenis van Loewoe"; in: *Om te gedenken. Vijfentwintig jaar Zendingsarbeid van den G.Z.B. onder de Sa'dan Toradja's, Zuid-Midden-Celebes*, Drukkerij Hoogland, Delft, p. 120-141.

This article gives the most comprehensive review of the history of the kingdom of Luwu'. Although the Sa'dan-Toraja chiefs did not recognize the supremation of this realm before the establishment of the Dutch rule, Luwu' was of the opinion that it had sovereign rights, though this concerned more or less an external acknowledgment of power and tribute which had to be paid as proof of this.

In spite of the protests of the Toraja, their country was registered as part of Luwu' by the Dutch colonial administration. The realm of Luwu' remained independent (in name).

Pol gives a statement of the form of government of this kingdom. Also the mythical history of South-Celebes is treated.

A comprehensive and complete review.

5. Works dealing with certain aspects of material culture and art.

BODROGI, Tibor, 1971, *Kunst van Indonesië*; W. Gaade N.V., Den Haag en Corvina Press, Budapest, 146 pp., sketches, drawings, maps, photographs in colour and in black and white.

A brief discussion is dedicated to Celebes, in which also attention is paid to the Sa'dan-Toraja (pages 53-63). The author has taken a special interest in house-building and the cult for the dead (note: a *simbuang* is a menhir and not a plaza where festivities are held). Special reference is made to the extraordinarily beautiful photographs of houses, bamboo containers and of rock caves and niches with effigies, representing the deceased.

Catalogus's Rijks Ethnographisch Museum; E.J. Brill, Leyden. With illustrations:

1925 Vol. XVIII, Celebes, 172 p. Zuid-Celebes, Zuid- en Zuidoost-Celebes en Midden-Celebes;

1927 Vol. XIX, Celebes, 145 p, Midden-Celebes (slot) en Noord-Celebes, Sangir en Talaut-eilanden.

The descriptions by H.H. Juynboll of the artifacts in the collection of the Leyden Ethnographical Museum are useful for anyone interested in material culture.

HOLT, Claire, 1939, *Dance Quest in Celebes*; Les Archives internationales de la Danse, Paris 126 p., with illustrations and a map and sketches, concerning choreographic formations.

Partly the description of a journey and partly an expert treatise on dance in South Celebes (in the regions of the Macassarrese, Buginese and Sa'dan-Toraja). Described are the following dances: *maganda'*; *ma'tenten*; *ma'gellu'*; *ma'gelong* and *nondo* (songs and dances of the *maro* ritual); *manimbong* (in the region of Kalampe, Tikala); *ma'bugi'*; *ma'badong*; *massailo'*; *ma'marakka*; *ma'katia* (in Rantepao and the region of Kesu'). Only two dances were not witnessed: the *ma'jaga* and the *ma'joge*. Mrs. Holt gives a vivid description of a *ma'peliang* (ceremony of entombment) in the Rantepao-region, with the dances (*ma'randing*) which form part of this rite. The photographs give a vivid impression of the dance.

A valuable study on this important aspect of Toraja art (the only one).

HOLT, Claire, 1967, *Art in Indonesia, Continuities and change*; Cornell University Press, Ithaca, New York. On Toraja: p. 21-35.

The author mentions the association of ships with death-houses in Indonesia and in this connection attention is drawn to the Sa'dan-Toraja death-houses and houses. Though the author stayed in Tana Toraja for some time, the section on the Sa'dan group is rather disappointing.

HOOP, A.N.J. Th. à Th. van der, 1949, *Indonesische Siermotieven (Ragam-ragam Perhiasan Indonesia, Indonesian Ornamental Design)*, Koninklijk Bataviaasch Genootschap van Kunsten en Wetenschappen, (Bandung), 323 p.

Some important Toraja motives, the carabao and the snake, are treated by the author (pp. 136, 137 and 206-207). The geometrical ornaments of the Sa'dan Toraja are mentioned by the author in connection with their resemblance to Dongson (Bronze age) motives (pp. 70 and 71).

JAGER GERLINGS, J.H., 1952, *Sprekende Weefsels (Telling textiles)*: Koninklijk Instituut voor de Tropen, Mededeling, no. XCIX, afdeling Fysische en Culturele Anthropologie, no. 42, Amsterdam, 159 p., photographs, drawings.

This work on weaving and the designs on textiles in Indonesia is mentioned here because the clothes of the To Rongkong, which are used in the rituals of the Sa'dan-Toraja, are treated rather extensively. The author draws a parallel between ornaments in these textiles and Dongson motives which are in use in Sa'dan-Toraja art.

KADANG, K., 1960, *Ukiran rumah Toradja*; Balai Pustaka, Jakarta, 83 p., 78 illustrations.

This book gives a survey of all motives used in woodcarving. A short explanation of each design is added.

LOEBER, J.A. 1915, *Leder- en perkamentwerk, schorsbereiding en aardewerk in Nederlandsch-Indië*; geïllustreerde beschrijving van Indische kunstnijverheid, no. VI., Koloniaal Instituut, Amsterdam, J.H. de Bussy, Amsterdam, 84 p., with plates.

In this work the author gives interesting information on the manufacturing of Sa'dan-Toraja shields.

LOEBÈR, J.A., 1916, *Houtsnijwerk en Metaalbewerking in Nederlandsch-Indië*, geïllustreerde beschrijvingen van Indische Kunstnijverheid, no. VIII., Koloniaal Instituut, Amsterdam, J.H. de Bussy, Amsterdam, 108 p., with plates.

In this book the author gives some superficial information on Toraja-houses (page 23).

MIESEN, J.H.W. van der 1923-1924, *Aanteekeningen van den heer J.W.H. van der Miesen over Boven-Binoeang*; See KRUYT A.C. 1923-1924.

NOOY-PALM, C.H.M. 1975, *De karbouw en de kandaure*.

Katalogus voor de tentoonstelling "De Sa'dan Toraja". Indonesisch Ethnografisch Museum Delft. 79 p., with maps, figures and plates. (Translation of the title: The Carabao and the Kandaure. Catalogue for the exhibition "The Sa'dan Toraja", Indonesian Ethnographic Museum, Delft).

The introduction deals with the following subjects: the people; origin of the Sa'dan Toraja; history; the country; means of subsistence; agriculture; cattle-raising; the village; the Toraja house, the rice barn, handicrafts, dress and adornment; religion and the rituals, the role of the buffalo in religious and social life.

A description is given of the objects, exposed in the exhibition.

NOUHUYS, J.W. van, 1921-1922, "Een autochtoon weefgebied in Midden-Celebes"; *Nederlandsch Indië Oud en Nieuw*, Den Haag, vol. 6, p. 237-244, with a map and 7 photographs.

Though the treated subject (the weaving of ikat-clothes in Central Celebes in the Rongkong area) does not belong to autochthonous Sa'dan art, we do mention this article because the Rongkong textiles play a role in the culture of the Sa'dan Toraja. The author gives the Rongkong names of the designs on these clothes.

NOUHUYS, J.W. van, 1925, "Was-batik in Midden-Celebes"; *Nederlandch Indië Oud en Nieuw*, Den Haag, vol. 10, p. 10, with illustrations.

The article deals with the batik-process in Central Celebes. (Sulawesi).

ORSOY DE FLINES, E.W. van, 1939, *Verslag omtrent een reis voor onderzoek en studie van de antieke uitheemse keramiek, voortkomende in Zuid en Midden Celebes van eind maart tot begin mei 1939*; (unpublished report).

This stencilled report of the curator of the ceramic section of the Museum van het Bataviaasch Genootschap van Kunsten en Wetenschappen remained unfortunately unpublished. It contains information of great value for the knowledge of ceramics in South and Central Celebes (Sulawesi) and the consequences of it, seen from an historic point of view. The author has dated the Chinese pottery found in Tana Toraja. The author's remark, that these jars etc. would be of minor importance to the Sa'dan Toraja should be considered with some reserve.

PAKAN, L., 1973, *Rahasia Ukiran Toradja. The secret of typical Toradja's patterns*; (Macassar), 67 p., 22 figures.

In this work the designs used in woodcarving are given (in black and white). The text explains their meaning.

STUART-FOX, David, 1973, "The Toradja of Mamasa"; *Hemisphere*, (An Asian-Australian Monthly), Melbourne, Vol. 17, number 10, October, 31-36, illustration in colour (3) and black-and-white, with a map.

Gives a comparison of the adat-houses of the Sa'dan-Toraja and those of the Mamasa-Toraja. The woodcarving of both tribes is also compared.

The snake-design, rather rare in Sa'dan woodcarving, occurs frequently in the carving of Mamasa. Though the article is mainly dealing with the Mamasa-Toraja, it is of importance for those interested in art of Celebes.

TANGDILINTIN, L. T., 1976, (2nd ed.), *Tongkonan dengan seni dan konstruksinya*, 160 p. with figures, Tana Toraja (Yalbu).

This book contains a lot of informations on the (mythical) history of the Toraja house (*tongkonan*), on house building, on rituals in connection with the building of a *tongkonan* and on the decoration of the house.

TILLEMA, H. F., 1921, *Kromoblanda, over 't vraagstuk van "het wonen" in Kromo's groote land*; 's-Gravenhage, vol. IV, p. 506-509.

The author gives important information (in a comprehensive form) on the food plants and the food situation in Tana Toraja.

TILLEMA, H. F., 1922, *Kromoblanda, over 't vraagstuk van "het wonen" in Kromo's groote land*; 's-Gravenhage, vol. V, first part, p. 272-297.

The author gives a description of houses and rice-barns of the Sa'dan-Toraja, partly based on literature and partly on own observations.

VEEN, H. van der, 1923, "Aanteekeningen van (dr. H. van der Veen) over blaasroer, schild, pijl en boog bij de Sa'dan- en Binoeang-Toradja's"; *Tijdschrift Bataviaasch Genootschap van Kunsten en Wetenschappen*, Albrecht en Co, M. Nijhoff, Batavia-Den Haag, vol. LXIII, p. 368-373, with figures.

This article, an appendix to the article of A.C. Kruyt, 1923, deals with the blowgun and the poison, in which the arrows are dipped.

WAGNER, F.A., 1961, *Indonesië*; (Kunst der Wereld. De Beschavingen buiten Europa. Elsevier, Amsterdam-Brussel), 251 p., maps, photographs in colour and in black-and-white, drawings.

In the section on batik the use of this techniques by the Sa'dan-Toraja is treated (pp. 141-142). The colour photograph on page 143 represents a *kain sarita* of Galumpang (Kalumpang) which is slightly different from the *sarita* clothes used in Sa'dan ceremonies.

WALCHEREN, P.M. van, 1971, "Ornamentiek bij de Toradja's"; *Nederlandsch Indië, Oud en Nieuw*, vol. 1, 147 etc, with illustrations.

One of the very few works on the ornamental art of the Sa'dang-Toraja (woodcarving, carving on bamboo, leather a.s.o.). With many illustrations of designs.

6. Other topics.

ADRIANI, N., 1930, "Zijn de Sa'dangers Toradja's?": *Adatrechtbundel*, Koninklijk Instituut voor Taal-, Land- en Volkenkunde, Martinus Nijhoff, 's-Gravenhage, vol. XXXIII, p. 369.

The author doubts whether Sa'dan-Toraja are Toraja. By this he means to discuss the relation between the Sa'dan-group and Bare'e-Toraja. In his opinion both ethnic groups are quite different (the data are borrowed from a manuscript, written by Adriani in 1918).

ANDI LOLO, G.K., 1969, "Semba' olah Raga" *Bingkisan*, (Macassar), vol. III, p. 76-101.

In this article a popular Toraja sport, "kick-fighting" is treated. The rules for the fight are given. Several types of *sisemba'* (kick-fighting) are described. A short reference is made to the ritual aspects of this sport.

The author pleads for an introduction of this kind of fight in the national sporting-schools.

Data-data Perekonomian/sosial wilayah B.R.I. Tjabang Makale Bank Rakjat Indonesia, Kantor Tjabang Makale, 1971, (stencilled report, compiler Yang Yacobs), 26 p., (concerning the Kabupaten Tana Toradja) with maps.

This is a very useful report giving demographic data, the mean of subsistence, statistical data on the harvest of rice, corn etc., the area which are under irrigation and facts on economy. A summary of autochthonous Toraja rituals added. Written in Indonesian.

GOSLINGS, B. M., 1928, "Verslag der Ethnologenbijeekkomst te Amsterdam"; *Mens en Maatschappij*, p. 287-288.

The author gives information on a prehistoric artifact, a bronze socketed celt found in the Rantepao region (Tana Toraja).

HEEREN, H.J., 1952, "De trek der Toradja's naar Makassar"; *Sticusa Jaarboek*, (Amsterdam).

This article deals with the migration of the Sa'dan-Toraja to Macassar⁽⁵⁾, the capital of South-Celebes (South Sulawesi). Some data are given on the number of Sa'dan-Toraja who tried to find a job in Macassar (1950); the motivations of the migration are not treated very systematically. About 80-90% of these Toraja are working in small scale industries, for instance in shoe-making and rattan-workshops (1950). This is the only article dealing with migration of a more contemporaneous character.

HEKSTRA, G., 1970, *Sociaal-Economische Survey van West-Toradja; het gebied van de Geredja Toradja Mamasa*. Salatiga; (Stencilled report).

The report deals with agricultural, economic and social problems of the Mamasa-Toraja. The section on agriculture is important. One section deals with the improvement of the economic situation. In another section the Mamasa-Toraja are compared with the Sa'dan-Toraja (these Toraja are wrongly called East-Toraja).

The social aspect of this report deals with the church and the possibilities for this church (the Gereja Toraja Mamasa).

(5) At present = Ujung Pandang.

MANSJOER, Moh., 1940, "Enkele bijzonderheden over de beoordeling en waardebepaling van de buffel door de Toradja"; *Nederlandsch-Indische bladen voor Diergeneeskunde*, vol. 3, 1st. part, p. 21-29.

The author draws attention to the fact that in naming a buffalo, one has to notice its colours and the shape of the horns. He mentions the existence of the piebald carabao's which are a Sa'dan Toraja peculiarity. The article is the most comprehensive treatise on the Toraja buffalo.

SARIRA, J.A., 1972, *Sebuah Negeri diatas gunung*; Stencilled report, published by the Toraja Church, Rantepao, 222 p.

This report deals with the history of the Toraja Church; it contains, however, information on rituals of the autochthonous religion and on history (pp. 9-11). Chapter 9 is important from an acculturational point of view.

SIREGAR, M.G., 1965, "Sedikit tentang pemotongan hewan di Tana Toradja"; *Madjalah Universitas Hasanuddin*, Macassar, vol. 16-17, p. 24-29.

The author gives figures about the number of buffaloes and pigs slaughtered for ritual purposes. He deplors this waste of capital and pleads for the raising of cattle for the export. But he does not give any suggestions to change this prestige economy into a subsistence economy.

TANDILANGI, Puang Paliwan, 1968, "Tananan Basse"; *Bingkisan*, vol. II, part 2, p. 26-33.

The conception of Tananan Basse refers to agreements, for instance those made between a kingdom and subordinate countries, between a lord and his serfs. These agreements last for generations. The Tananan Basse between the Puang (lord, king) Ma'dika Oge and his serf Baloko, which agreement is still valid, is mentioned as an example, although the descendants of Baloko are free men and wealthy people. Examples of other agreements are given. This is an interesting article as little is known about this subject.

VEEN, H. van der, 1929, "Nota betreffende de grenzen van de Sa'danse taalgroep en het haar aanverwante taalgebied"; *Tijdschrift Bataviaasch Genootschap*, 69, p. 50-97, with a map.

This is a thorough study about the South-Toraja language group.

VEEN, H. van der, 1940, *Tae' (Zuid-Toradjasch)-Nederlandsch Woordenboek*; Koninklijk Instituut voor Taal-, Land- en Volkenkunde, Martinus Nijhoff, 's-Gravenhage, 930 p.

Not only a translation but also an elaborate explanation is given of nearly every word in this dictionary. This makes it an important source for those, interested in Southern-Toraja culture (a translation is given in Dutch of every Toraja word and its derivatives).

ZAINAL ABIDIN FARID MUH. NUR, Andi, 1969, "Kedudukan anak angkat dimasyarakat Toradja Sa'dan". *Bingkisan*, Makassar, II, number 10, p. 36-54.

This article gives information concerning adoption in Tana Toraja and the rights and the duties of the adopted persons.