

# BARUGA

SULAWESI RESEARCH BULLETIN



NO. 8

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[illegible]

## BARUGA - Sulawesi Research Bulletin

The word 'baruga' is found in a number of Sulawesi languages with the common meaning of 'meeting hall'.

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### Editorial note

It took BARUGA more than a year again to publish a new issue due to the fact that contributions come in rather slowly, and the Leiden editor who made a fieldwork trip to South Sulawesi. Nevertheless the editors hope this issue of BARUGA will be of interest to our readers and will stimulate them in sending in their contributions, no matter how small, for the next BARUGA. We wish to thank all contributors to this issue, and apologise to those who had to wait such a long time before their contribution was published. Hopefully it will be possible to meet again in November 1992 when the next issue is scheduled to appear. Please help us to make that come true!

### Payments

Subscribers are still encouraged to contribute to production and postage costs. For the coming two years (four issues planned) we suggest Dfl. 10 (postal account 17232, KITLV-Leiden) or \$ 6 (cheque or international money order to KITLV, P.O. Box 9515, 2300 RA LEIDEN, The Netherlands; or remittance to account 24.66.25.872 of the KITLV's bank, Pierson, Heldring & Pierson, P.O. Box 188, 2315 AB Den Haag, The Netherlands). Please mention Baruga when you pay.

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### Editors

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Please send changes of address etc. and contributions for BARUGA 9 before October 15th to: Sirtjo Koolhof

## I. Lontarak script for computers

Barbara Friberg sent us the following reaction to Chris de Jong's request regarding *lontarak*- script for computers:

A few years ago a large phototypesetter was prepared with Lontara and Arabic script by the Monotype company of England for use in publishing materials in the Bugis and Makassar languages. This system was set up at IKIP (Ujung Pandang) as part of their publishing department.

Monotype was contacted as to the possibility of preparing the fonts which were in use on the large machine in a format which could be used on IBM-PC compatible to machines with laser or dot-matrix printers. They were keen to do this, but the cost they quoted was prohibitive and they did not respond to our request to consider this a charitable project.

With the assistance from Dr. Robert Batzinger of Singapore to prepare the computer fonts and Mr. Djirong Basang of IKIP Ujung Pandang to prepare the character models, a set of fonts which will be available for public use is currently being developed. These should be ready by mid-1991 and can then be set up on various machines for use with commonly used software.

Both a screen font and printer fonts will be available. I foresee using these with ED or Microsoft Word or other font compatible software for use in researching Bugis/Makassar texts and in printing materials directly from the computer texts.

You may contact Barbara Friberg, SIL for further information.

## II. Request

Michael J. Goodwin, 633 Lomond Circle, San Ramon, California 94583, USA asks for the following:

I am doing personal research into the loss of my father during World War II. He was an American naval pilot who was shot down by the Japanese over Sulawesi. He was later killed by the Japanese in the town of Kendari. I am very much interested in information about the Salabangka islands (where his plane crashed), the village of Salabangka, the town of Kendari, and the people who live in these areas. Maybe the readers of BARUGA can help in obtaining more information on these subjects.

## III. Book Reports

Chr. G.F. de Jong, 1991, *Geesten, Goden en Getuigen. Geschiedenis van de Nederlandse zending onder de Buginezen en Makassaren in Zuid-Sulawesi (Indonesië)*, Kampen: Kok. ISBN 90 242 4929 5 NUGI 631/641; 338 pp.; bibl., maps, index.

This book, based on archival research, secondary literature and extensive fieldwork covers a period of 300 years and tries to describe the history of the Dutch protestant mission among the Bugis and Makassar people, or rather the interaction between its efforts on the one hand, and the local social and cultural environment on the other. It is this interaction which in the end determined the direction and result of this history.

By way of introduction a short description is given of the land and the people of South Sulawesi, and of the efforts to introduce calvinistic Christianity in this country. Part I subsequently examines the modern missionary and church history of successively the island of Selayar, the city of Makassar, the old kingdom of Gowa and the district of Soppeng. In all cases this history begins in the 1930's and carries on through about 1966, the year of the foundation of a separate Bugis-Makassar church. Part II describes the developments which after the war in more general terms



lead to the foundation of that church, and the role that the missionary bodies played in the process.

To do right to the contextual element in the historiography of the mission in South Sulawesi, although quite limited, especially in part III - but not only there - attention is given to some aspects of traditional religion and *adat-istiadat*, the complex of traditional customs, opinions, values and norms of the Bugis and Macassar peoples, with which the mission was confronted and which greatly determined the experience and perception of the young Christendom.

At the end of the book are included 77 appendices and 50 photographs. A more extensive Indonesian edition will be published in the near future (Jakarta: BPK).

Chris de Jong

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**Tania Li (with the cooperation of Sulaiman Mamar)**, 1991, *Culture, Ecology and Livelihood in the Tinombo region of Central Sulawesi*, Jakarta and Halifax: Environmental Management Development in Indonesia Project (EMDI Environmental Reports, 6) ISBN 0-7703-0463-X. XVII + 112 pp.; bibl., maps, abstract in Indonesian.

Orders can be sent to: EMDI Project, School for Resource and Environmental Studies, Dalhousie University, 1312 Robie Street, Halifax, Nova Scotia B3H 3E2, Canada; or to: Proyek EMDI, Menteri Negara Kependudukan dan Lingkungan Hidup, Jln. Medan Merdeka Barat 15, Jakarta 10010, Indonesia.

The study addresses the issue of livelihood security in the context of agrarian transformation in the uplands of Central Sulawesi, Indonesia. It has the practical goal of describing the ways in which livelihoods are obtained, and identifying ecological, economic and political/legal constraints to the attempts of uplanders to make their livelihoods more adequate and secure. The study analyses traditional and changing systems of agricultural production, and considers the implications of new forms of production such as tree based cash farming which radically alter the relationship between population and environment by redefining the social relations of access to land and labour. Based on detailed local field research, the study examines issues of relevance to many other upland areas in Indonesia and the region.

Part One describes historical and contemporary patterns of livelihood in three distinct agro-ecological zones: the coastal zone, the middle hills and the inner hills. In each case, current trends are examined from the perspective of their potential to enhance or reduce livelihood security. Part Two explores cultural, political and economic aspects of the interaction between the three zones in the broader context of the state and the wider economy. These include official perceptions of the uplanders, the operation of local government, proposed development programs, and trade linkages within the hills and with the regional and world economy. Part three presents some recommendations for consideration by national and local government. The Appendix analyses household survey and case study data from each of the zones, demonstrating the diversity of livelihood strategies pursued in the area.

(author's abstract)

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#### IV. Book Review

**J. Noorduyn, 1991, *A critical survey of studies on the languages of Sulawesi*, Leiden: KITLV Press (Bibliographical Series 18). xiv + 245 pp.; maps, index.**

This is the long awaited publication on Sulawesi in the Bibliographical Series, by means of which Dr. Noorduyn has made another important contribution to Sulawesi studies. In fact, this book is going to be a standard reference work for many years to come.

The book is organized as follows. After a short introduction the author deals with the nine commonly recognized linguistic subgroups in Sulawesi moving from north to south. These groups are the Sangiric, Minahasan, Gorontalo-Mongondic, Tomini, Kaili-Pamona, Saluan, Bungku-Mori, Muna-Buton and the South Sulawesi languages. For each group some introductory information is given, after which each language of the group is treated on its own, or — in some special cases — in groups of two or more. Noorduyn presents a prose summary of all the research that has been carried out in a language, but is also quick to include any material written in that language, translated or original. The prose part is then followed by the actual bibliography, which may range from two references (Andi'o in the Saluan group) to 18 pages (Buginese). This system makes it very easy to get a quick overview of all the published works on any language, while language and person index at the end is of further help in locating materials. This organization differs from that in the previous volumes of the Bibliographical Series, such as those on Sumatra and Borneo, but it is definitely an improvement.

It is obvious from the comprehensiveness of the book that the author has gone to painstaking lengths to achieve completeness. Especially in the last decade there has been an upsurge in research efforts, and up until about 1989-1990 this book is as complete as one could wish. In this respect mention should be made of the Indonesian "grey circuit" of theses, unpublished government reports and obscure journals, which are all included. As to language-dialect decisions, Noorduyn is rather conservative, treating Konjo and Selayar as Makasarese dialects, and Massenrempulu as one language, to name just two examples. Four maps roughly indicating language areas complete this book.

In the second part of this review I want to make two critical observations and end with a request. My first critical remark is that the author is too uncritical. The title promises a critical survey, but only occasionally do we find critical comments such as 'valuable' or 'far from faultless' attached to a work. Of course it is impossible to be an expert on the whole of Sulawesi and to pronounce a judgment on every work, but the presentation as it is seems to me to be out of balance. Nowhere, for instance, did I read a note of warning with regard to using the Pusat Bahasa books on regional languages. Not only is the analysis often faulty, but printing errors also add to the frustration of the reader. Honesty demands that this is mentioned at one time or another.

Secondly, the book would have benefitted from summary statements or a summary chart showing the state of the art for each regional language. In spite of the book's impressive 245 pages, there are still enormous lacunae in our knowledge. For some parts (Tomini, Saluan, Buton) this is obvious from the references, but the full 30 pages on Buginese obscure the fact that we still lack a good modern Bugis dictionary. A summary chart would have been profitable in order to quickly see what has been done and is available, and also for planning future research.

Other detailed criticism is of very minor nature only. Why stick to the terms Sangirese, Makasarese and Buginese (only these three have *-ese*), instead of just Sangir, Makasar and Bugis? Some languages do not occur on the maps (Landawe-Mopute, Busoa), while Padoe (here considered a Mori dialect) does. More precise information than presented on p. 132 about the 'southern islands' Bonerate and Kalaotoa is found in Friberg and Laskowske's article in NUSA 31 (1989), which the



author did have access to. A stray header 'Lemolang' surfaces on p. 157, but printing errors are conspicuously few.

Finally, a request. Is it possible for the KITLV (or another research institution) to function as a bibliographical service centre so that every so often a bulletin with additions to this volume can be produced? Much is being done these days and many researchers will surely welcome an occasional update in Sulawesi linguistics. Since this will involve active acquisition of new research results in obscure places, the existing channels may not suffice. Important materials that have appeared since the writing of this book include Nikolaus Himmelmann's *Sourcebook on Tomini-Tolitoli languages; Sulawesi Language texts* by B. Friberg (ed.); *Bahasa-bahasa daerah Sulawesi dalam konteks bahasa Nasional* by Husen Abas and T. David Anderson (eds.) and *Workpapers in Indonesian Languages and Cultures Volume 11: UNHAS-SIL sociolinguistic surveys* by T. Friberg (ed.).

In summary: this bibliography is extremely useful, very comprehensive and worthy of being kept up-to-date. We can be grateful to the compiler for his efforts to publish such a work.

René van den Berg

## V. Forthcoming publications

Kathleen M. Adams reports on some forthcoming publications:

My article 'The discourse of souls in Tana Toraja (Indonesia): Indigenous notions and christian conceptions' will appear in *Soul in East and Southeast Asia*, edited by Shusuke Yage (under consid. at University of Hawaii Press).

I have also presented a paper entitled 'Touristic Pilgrimages, identity and nation building in Indonesia' at the 1991 Association for Asian Studies Conference. The paper, which focuses on tourism in Tana Toraja, is currently being revised for publication. A second paper 'Distant encounters: Travel literature and the shifting image of the Toraja of Sulawesi' was presented at the 1991 Annual Conference on Southeast Asia at the University of California, Berkeley. This paper will appear in *Traders, Travelers and Tourists in Southeast Asia* (edited by E. Crystal; Berkeley: Un. of California, Center for South and Southeast Asian Studies), along with a paper by Eric Crystal on tourism in Tana Toraja.

## VI. Let's stamp out Makassar and the Makassarese.

Some years ago I came across an item in *Indonesia Circle* entitled 'Let's stamp out bahasa'. The writer's point, if I remember correctly, was that we do not call the German language Deutsch, or French, Français—so why bahasa? Why not just Indonesian?

Let us also stamp out Makassar and the Makassarese! The former finds no support in Indonesian or Makasar, and the latter finds little in English. Both words are unattractive.

Let us start with the suffix. The Oxford Indonesian Dictionary tells us that '-ese' derives from Latin *ensem*, 'belonging to, originating in'. It forms derivatives from names of countries, such as Chinese, Portuguese, Japanese, and from some names of foreign—never English!—towns, such as Milanese, Viennese, Pekinese, Cantonese. Some are old; others date from the nineteenth century,

Since the nineteenth century, '-ese' has been used to form words designating the diction of certain authors accused of writing in a dialect; e.g. Johnsonese, Carlylese ('Flee Carlylese like the very devil!.... and every other -ese'.) From this it was but a short step to golfese (1899), officialese (1924), guide-bookese (1935), Washingtonese

(1951), and the splendid but transitory linotype-ese (the poet e.e. cummings). All make good use of this ugly suffix.

The suffix '-ese' is not just ugly. It is unnecessary. Consider the Magyar—plural, Magyars. Why not Makasar—and Makasars? Both words have a sound parentage. The OED quotes eleven authorities, dating from 1666 to 1972. These include: 'The dialect of Mungkasar or Makasar, the bravest of the Bugis tribes differs ... from the Bugis proper' (Leyden, 1808); 'laws and usages of the Malays, Sumatrans, Javanese, Bugis, Macassars and Sulus' (Raffles, 1816); 'By aid of the Dutch ... the Makasar chief was driven from his post' (Brooke, 1848—one 's'); 'The Macassars are well built and muscular, and have in general a light brown complexion' (Encyclopædia Britannica, 1968). The word can be used for the name of the people, and as a attributive or adjective: e.g. 'the Makasar government' (1886), 'Bugis and Makasar literature' (1911).

By contrast, the OED offers just three examples of Makassarese: the first in an article on the Dayak in the Encyclopædia Britannica (1880); the second in a book on the Alphabet by David Diringer, Lecturer in Semitic Epigraphy (1948); and the third in an article on Celebes by John Stuttard, a geographer (1959).

Gone are the whining Makassarese—in come the robust Makasars! But how best to spell them? The OED's preferred spelling is Macassar; this dates back to the 17th century. But scholars will demand something closer to the indigenous word Mangkasara'. Why not simply Makasar? It comes closer than Makassar, and it agrees with the Indonesian. Further, the OED lists Makasar as the more frequent of the words.

There is a bonus. Political scientists could study Makasarism, the principles of Makasar patriotism. Anthropologists could Makasariize, and assimilate to the Makasar type. Translators—'I have Makasariized the English place names'—might like to share.

Makassar and Makassarese are plainly redundant. It is time for them to go. They should be cast, together with their ugly cousin, Buginese, on to the scrapheap of orthographic has-beens. Good riddance to them. Let's hear it for the Makasars!

Ian Caldwell  
Department of Malay Studies  
National University of Singapore

## VII. Fieldwork Reports

Horst Liebner, Malaiologischer Apparat des Orientalischen Seminars, Universität Köln, Weyertal, W-5000 Köln, Germany, sent us the following report of his fieldwork in South and Southeast Sulawesi:

Main object of research was a collection of ship-building and sailing terminology in South- and Southeast Sulawesi languages, especially concentrating on Konjo, Makassar and Bugis; the linguistic data on one hand should prove connections between the languages examined, and on the other hand forms an approach to some technical and ethnographical insights on the history of boat-building as well as navigational techniques and traditions not possible without the linguistic side. Research had been done in the Buton area in February and March 1988 and from August 1988 to November 1989 following the building of a 'perahu' at Tana Beru and some sailing cruises with Biran and Bugis crews; while in Buton only observing and some questioner work was possible, at Tana Beru I fortunately got the chance to live and work together with the local shipbuilders and afterwards to get enlisted as mate on a small boat sailing to several other places of interest in South Sulawesi. Here again only observations and work with questioners was possible. Additional data have been viewed in various scattered (and mostly quite old) dictionaries and other works dealing with the languages and groups examined during the last year.



The linguistic data, i.e. the collection of terms, is stored in a dBASE III+ database containing some 500 'main' entries in English, German, Dutch, Bugis, Makassarese, Konjo, Mandar, Bajau (Wakatobi Dialect), Wakatobi-Islands, Wolio, Muna/Siompu and Cia-Cia languages. Some comparable terms out of several other Indonesian and Oceanic languages of interest had been compiled from literature (where possible - reliable literature is rare); 'Malay' words mainly rely on some Dutch-Indonesian maritime dictionaries of the last century. Additional data - references to dictionaries and some of the ethnographic material - are stored in memo-Fields and several ways of sorting are provided. Result will be a dictionary giving a first overview over the most important technical and nautical terms (for mode of selection see below) in a comparative way; a first draft of the dictionary (which still needs improvements in presentation) including an extensive bibliography about Sulawesi boat-building can be ordered for photocopying costs at the Malaiologischer Apparat, University of Cologne, Weyertal, W-5000 Cologne, Germany.

The database is divided in the three main parts of hull-construction, rigging, and navigation (incl. 'miscellanies'); while research in Tana Beru resulted in several thousand different terms for boatparts and navigational techniques, most of the other languages did not reveal this richness: different kinds of boats and rigging, a varying complexity of building methods and different time depths of the recent maritime traditions are reflected in the terminologies, so that comparability made a quite strict selection necessary. A list of about 200 words for the main parts of a sailing boat and its manoeuvres had been compiled for an overall comparison, while the remaining terms had been reduced to about 300 entries, under which the additional words (mostly small parts of bigger constructional units) could be listed.

The Indonesian way of building a boat is reverse to the European one - the hull is constructed in planks first, and frames are put in afterwards, so that a symmetrical construction needs some kind of pattern in the sequence of planks fixed on the hull. Problems arise concerning the evaluation of these 'plank patterns' and their nomenclature in the different languages: the patterns discovered vary considerably according to 'sophistication' of construction, and a general line is difficult to create. In general - and already mentioned in the existing literature - there seems to be an evolution from a plankstrake-topped canoebase (with possible outriggers) to one-hulled craft built on a keel; while in Konjo nearly all planks of the construction are named individually and placed in position by several ways of 'construction plans' which prescribe length, place and form of each plank, the common pattern in the other language-groups defines planks by way of usage and process of building. The Konjo plank-names refer to -for example- the plank's length, its position in the whole construction or some characteristics in making or usage; the other languages revealed the general pattern in use in the whole of the Austronesian world: The plank fixed on the middle of the preceding strake in most languages bears a name like 'the mother of plank', while the bent planks in bows and stern are known under some specific name (which in case of the Butonese Islands showed some remarkable links to the Bajo dialect in use by the sea-nomads living on the islands). Names for the different topping strakes of a boat are astonishingly comparable over the whole region (and, too, to the topping strakes in a canoe-based boat); the same can be said about floors and frames, whose presumed introduction by copying European constructions could neither be proved nor denied by the linguistic data only.

The riggings in use today are obvious copies of the European gaffschooner- and slooprigs; the traditional *tanja*-rigg (a so called 'tilted rectangular sail') is retained by some Makassarese and Bugis fishing communities only. While in Konjo the terminology of the rigging of the *pinisi*-schooners could be compared with the words in use for the traditional sail plan, the other languages showed a number of terms which I found again in the mentioned dictionaries for the Netherlands Colonial Marine of the last century. Moreover, some quite crucial names for new sails introduced with the schooner-rigg can be found again in Malagassy (Madagascar) or at Lamu island, a maritime

community in East Africa for the same sail or part; I suspect some diffusion along the main sea-lanes (which can be proved for some 'older' names for various parts of other riggs over the whole of the Indian Ocean), but still need the evidence in form of – if existing – English colonial marine dictionaries for India and Malaysia of the last century and some scattered mainly English works about the local shipping in the Asian colonies.

The third part of data leads back to a more remote past: While the terminology for the points of the compass or the names of several of the positions of crew members is – except some minor phonological changes according to the characteristics of each language – everywhere too close to the Malay usage on the one hand and too far from the local landbased usage on the other to be something else than a heritage of 'The Age of Commerce', the obvious similarities in the nomenclature for the necessary manoeuvres and positions of a boat under sail show some kind of relict of a – let's say – common Austronesian tradition in handling sailing craft. The same can be said about the words for parts of outrigger constructions, although here striking changes occurred: Some languages use paraphrases like 'balancer' or 'holding piece' or differ in some other ways from the presumed reconstructions, and this reminds of the general Austronesian traditions to taboo words and even parts of language under special conditions. In South Sulawesi I couldn't find a specialized ritual language for use on sea as – for example – shown for the Sangir and Talaud Islands or – a little more far away – in Marshallese and other Oceanic languages, but, however, even today fishermen have locally differing taboos on pronouncing the names of animals, several phrases of negation or some meteorologic and other natural phenomenae; the sailor-traders standing in focus of research retain parts of the fishermen's taboos, but are much more economic in use – and normally recall their ancestors superstitions in explaining a 'traditional' usage of these tabooed words.

Having given an only short overview over the linguistic results as obvious up to now, there still remains a lot to say about ceremonies and rites connected with boat-building and sailing, the more technical aspects of construction and traditional seamanship and the recent changes caused by the introduction of machines; for further information I, however, would like to ask the interested to contact me by way of the address given above. I would appreciate contacts to other scientists working in any field connected to the topics discussed above.

Horst Liebner

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Greg Acciaioli reports:

J. Thontowi, S.H., now a postgraduate student in the Department of Anthropology, University of Western Australia, has just returned from a field trip to South Sulawesi, primarily among Makassarese in Takalar Regency, and is currently writing up his MA thesis entitled 'Siri' and the law: a study of shame and dispute settlement in South Sulawesi society'. He can be reached at:

Department of Anthropology  
University of Western Australia  
Nedlands, Perth, W.A. 6009  
AUSTRALIA  
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\* \* \* \* \*



Dr. Birgitt Röttger-Rössler reports about her fieldwork in South Sulawesi.

Since October 1990 I have been doing anthropological fieldwork in a Makassar village in highland Gowa, the main object of which is to investigate on gender relations in Makassar rural society. During my first research in the region (1984/85) I was impressed by the overtly powerful position of Makassar women, which seemingly contradicted the concept of universal male dominance. This concept up to the present governs the discussion of gender relations in the literature, while few authors have so far been inclined to treat the subject in a more sophisticated fashion.

After the analysis of my former data on the relationship between gender and authority patterns (which I had collected but incidentally) were found to indicate that in rural Makassar society rights and duties were rather equally distributed between the members of both sexes, I set out to prepare empirical investigations on gender relations on a general level. At the same time, however, I never aimed at a type of study which (like countless others in the Indonesian as well as in other regional contexts) focused on a one-sided analysis of only the woman's role in Makassar society. Quite on the contrary, I wanted to counterbalance that feminist bias by studying both sexes and their interrelationship in the wider social and cultural setting.

The gender system of a society is defined as a cluster of cultural concepts that, by giving "social meaning to physical differences between the sexes" (after Whitehead 1981, see Millar in *American Ethnologist* 10, 1983) regulate gender relations in many social and cultural dimensions. A study of the Makassar gender system thus involves the analysis of all cognitive principles accounting for the indigenous concept of 'gender', and indicating what it means to live as either man or woman in the local society. Factors such as gender, sexuality and reproduction are therefore predominantly regarded as cultural constructions rather than as mere biological facts.

Since the gender system of any society constitutes but one component among many others within the overall cultural system, the analysis may not be restricted to its purely social or biological aspects such as kinship, marriage, pregnancy etc., but must as well involve the question how gender relations find expression in other cultural domains such as economy, religion, or political organization. Another important point to be studied is in how far gender roles and gender relations are modified in accordance with the process of ageing, that means, if for example certain norms that govern gender-specific behaviour imply differences referring to age.

In detail, my research covers the following items, all of which are analysed with particular reference to gender relations:

*Religious perspective:* Access to religious offices; religious and magical knowledge; gender concepts as implicit in beliefs and myths; traditional religion vs. islam,

*Economic perspective:* Distribution of labour; patterns of ownership and profession; economic (agricultural) knowledge; economic decision-making,

*Social perspective:* Kinship and marriage; divorce; elopement; parenthood; sexuality; social stratification,

*Political perspective:* Access to political leadership; structures of power and authority,

*General normative perspective:* Rules of conduct with reference to gender; internalization of behaviour patterns through socialization,

*Biological perspective:* Theories of procreation; pregnancy; childbirth; including the question in how far differences between the sexes are generally considered to be determined biologically.

Against the background of my former research topic among the Makassar it is particularly interesting to consider a hypothesis found in the recent literature, according to which a society's prestige system — occupying an outstanding position among several



domains of social life which are most important for the cultural construction of gender and sexuality — deserves special attention within the context of gender relations. Even though the universal validity of this hypothesis may be doubted, it is worthwhile to reflect on its theoretical implications as well as to check it up empirically in a society that is to a great extent governed by an elaborate system of social differentiation.

An analysis of the gender system requires a most confidential relationship between the researcher and the community under investigation. Studying the topics mentioned above in the same village I had visited some years ago is therefore as advantageous as the fact that I am not living there as an individual investigator, but instead as "wife and mother" too. While the data that are complementarily collected by my husband Martin Rössler help to avoid a female bias, the presence of our children makes it much easier for the local population to accept me as an (almost) normal human being, and the topic of my study as something which concerns us as much as themselves.

Dr. Birgitt Röttger-Rössler may be contacted at the Institut für Völkerkunde, Theaterplatz 15, W-3400 Göttingen, Germany.

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From October until December 1991 I conducted a practical training in South Sulawesi, aimed at gathering information about the *I La Galigo* tradition among the Buginese. The results of this fieldwork period will serve as the basis for my 'doctoraalscriptie' (M.A. thesis) at Leiden State University, Netherlands.

The main aim of my fieldwork was to gather information about oral aspects of the *I La Galigo*, an epic cycle which up to now is mainly known from its manuscript tradition. So far oral transmission, or performances at which manuscripts were recited has been given very little attention. The practical training was conducted among the *Toani Tolotang* in Amparita, Sidenreng, who consider themselves a distinct group of Buginese. They did not accept the muslim religion but up to the present follow the religion of their ancestors. They register as members of the Hindu religion, one of the five legal religions in Indonesia.

In the existing literature the *Toani Tolotang* are described as a group of Buginese who consider the *I La Galigo* sacred, which, however, seems not be the case, and is also denied by themselves. Performances — recitations or episodes told without the use of written texts — are seldom and do not, or very little, have a sacred aura. The only regular performance of a part of an episode from the *I La Galigo* is conducted at some weddings of the *Toani*. Two storytellers perform the story of Sawérigadings proposal to I Wé Cudai in dialogue-form. I did not come across any other formal performances of episodes of the *I La Galigo*, except on request of the researcher.

Knowledge of Buginese traditional literature, oral or written, is very scarce and restricted to some old, and very old, people. Although younger people, around the age of fifty, often know the content of the older literature they generally do not understand the specific language of especially the *I La Galigo*. The youngest generation, under the age of twenty five, has very little knowledge of Buginese traditional literature, and are not able to read the Buginese script in which the manuscripts are written.

The results of my fieldwork will be worked out in a thesis in which I plan to give transcriptions and translations of some recorded performances at weddings. These will be compared with written versions of the same episode. Further I will give a description of the tradition concerning the *I La Galigo* as it exists among the *Toani Tolotang*, or may have existed, as it seems to be disappearing.

If you have any suggestions or information about this subject, or want more information, please contact me at the address mentioned on page 1.

Sirtjo Koolhof

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**The cultural context of intraurban residential mobility.** A report of anthropological field research in Ujung Pandang, by Christoph Antweiler.

*Aims and background of research*

Covering nearly one year I collected anthropological data about intraurban residential mobility on the fringe of the town of Ujung Pandang. The special focus was on the indigenous concepts and decisions about residential moves.

Intraurban residential moves are an understudied area if compared with the theme of migration from the countryside to the cities of reverse. The few studies about intraurban residential mobility are concerned with cities in industrialized countries, where several factors, e.g. the housing market and ethnicity, are different from third-world urban settings.

My basic hypotheses was that generally within intraurban residential mobility there are partially other motives and constraints than reported in the large scientific literature about cityward migration. Specifically the evaluation of alternative residential sites will be structured not only by economic motives but will be influenced by culture-specific concepts and information of urban environments.

The aim of my field research in Ujung Pandang was the documentation of decision-making in intraurban residential mobility within the structural constraints of a third-world urban setting.

With that I want to contribute to the up to now very scarce knowledge about intraurban residential moves within the interdisciplinary field of migration studies. I am especially concerned about the culture-specific cognitive, e.g. motivational background of the decisions.

My aim is to contribute to a theme which is not only academically interesting but also crucial for the people being studied. The conditions as well as constraints of place-choice have many anticipated as well as unforeseen implications for the living conditions of the people.

To reach these aims I try to write a problem-oriented ethnography based on participant field research and analysis of documents.

*On methods*

The empirical material for this study is gathered in Ujung Pandang, South Sulawesi. It is a city of currently about 1 million people. It is the center of a regional migration field with a long tradition. The city itself is extremely ethnically mixed. There is a considerable amount of upward social mobility so that I expected intraurban residential moves beyond the pure migration from the countryside to the city.

The research concentrates on one *kelurahan* of Ujung Pandang named Rappocini, which has currently about 75.000 inhabitants and is constantly growing. The data are mainly gathered in one administrative unit (Rukun Warga: RW) of Rappocini.

This site within Ujung Pandang was selected mainly because it was recently settled and the immigration as well as urbanization process is going on. Diachronically seen the *kelurahan* of Rappocini represents a quasi-experiment, i.e. several factors can be controlled for. Only since 1971 the area was settled by non-Makassar people and only then began the selling of land tracts under open market conditions accompanied by city planning measures.

The main units of this study are households in Rappocini, the area described above. Additionally to the fieldwork data I collected and will analyze documents, maps and aerial photographs from several local instances in Ujung Pandang, as well as from Jakarta, covering the larger areal frame and history of Ujung Pandang, especially of other areas recently incorporated into the town area.

The research approach is basically cultural-anthropological. That is I try to understand the society as a cultural system with several dimensions connected. The main methods are ethnographic field research and document analysis.

The urban context and the research topic require several specific methods accompanying the daily participant observation in social relevant situations and activities, which is the basis of understanding the cultural context. I will mention these in the following.

There are three main corpora of systematic and quantitative data I collected and will analyze: Firstly I conducted detailed interviews about the household economy of 120 households to understand the present economic situation; secondly I designed and administered — together with a local assistant — a questionnaire-interview about network relations within the area and to the city of Ujung Pandang, as they are specifically important for knowing potential locations for a residential move; thirdly I systematically interviewed a sample of the above households about their life (especially residence) histories, pinpointing their intrametropolitan residential moves.

The specific methods used to collect data about specific cases included: (a) helping if people relocate within the area and talking about the decisional context; (b) participating in the erection of houses; (c) on-the-spot talks with recent movers; (d) talks with people building houses, or opening new shops; and (e) we (my wife, one year old child and I) ourselves moved to another room within another family to have our own experience of a residential move.

Following are the sources of data about the spatial and historical context of the local and recent situation: (i) photographic documentation of residential conditions; (ii) cartography, e.g. of social action spaces and especially of new residences, streets, shops; (iii) analysis of existing maps and aerial photographs for historical documentation of the settling process; (iv) interviews with knowledgeable older settlers about the social history of the area; and (v) talks with people who know about the recent history and ethnic situation of Ujung Pandang.

Most specific within this methodic mix are several methods from a relatively recent branch of cognitive anthropology that try to reveal emic concepts and decision-matrices. They are used here pertaining to evaluation and symbolic use of locations and to residential mobility. Within the interviews about household economy and residence history I already collected emic concepts pertaining to residential and areal conditions. These were converted to listings and these were used to collect systematic cognitive data by triad comparisons and other procedures.

### *Preliminary results*

Rappocini is an area which is extremely mixed in ethnic terms. There are mainly Bugis, Makassar, Mandar and Toraja, but also many members of other ethnic groups, especially from eastern Indonesia. A considerable percentage of families is ethnically mixed, the younger children not being able to speak the local language of their parents.

In this area, as my data from interviews show, about 80% of the households are intraurban movers: they moved in former times to other areas in Ujung Pandang and then — often after several moves — to Rappocini.

Many families had contracts and moved here to have their own house. Often they bought the land many years before they moved in. The area also attracts many people from areas outside Ujung Pandang, mainly because of the many educational facilities nearby, especially for higher education.

Presently the selected RW is culturally mixed with some slight ethnic concentrations, but no true segregation. There is far more socio-economic inequality than is to be seen at first sight, but it represents an area with many 'lower-middle-class' and upwardly moving households. Modern values, as the 'beauty' of houses of fences figure quite important for the better-off.

The area has a very short settlement history because Rappocini was incorporated into the area of Ujung Pandang as late as 1971. With the incorporation into the city much land formerly belonging to the regency of Gowa was sold. A process of ethnic 'displacement' began, as the former Makassar inhabitants sold much of the land to Bugis and other immigrants.



Despite detailed urban planning, there was, partially due to lacking resources of the *Kotamadya* to buy tracks of land, a quick but unplanned peopling. This was followed by some official infrastructural measures. Resulting is a checkerboard of different residential situations concerning e.g. access to transportation, supply of drinking water, security from inundation and density of neighborhood.

There is a host of reasons for intrametropolitan moves, but the most important reason — especially for the poorer families — is the short average time of rent contracts. The rent generally has to be paid in advance for the whole time span of the contract. A 'cultural theme' regarding the evaluation of neighborhoods is social security, that is foremost the lack of gangs. This seems to hold especially for South Sulawesi. This prevailing theme draws the attention to the social history of South Sulawesi in the 1960's.

The final results of this study will give hints for a city planning, which is aimed at the basic needs of households within ethnically mixed areas. The results will be especially pertaining to detailed onsite planning measures. The study also provides methods to obtain the basic perspectives of city dwellers about their urban environment.

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### VIII. Recent publications

[Due to the fact that it has been a year since the latest edition of BARUGA, and the better accessibility of the KITLV library catalogue, the list of recent publications is quite lengthy. To keep it accessible to readers who are interested only in parts of the island, or in specialized fields, the editors decided to add a subject index to the list. However, it is not exhaustive, as it is based primarily on the titles, and in some cases on the keywords given by the KITLV library. Please let us know what you think of this new service, and if you think it is worthwhile to add an index to shorter lists also.]

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