

BARUGA

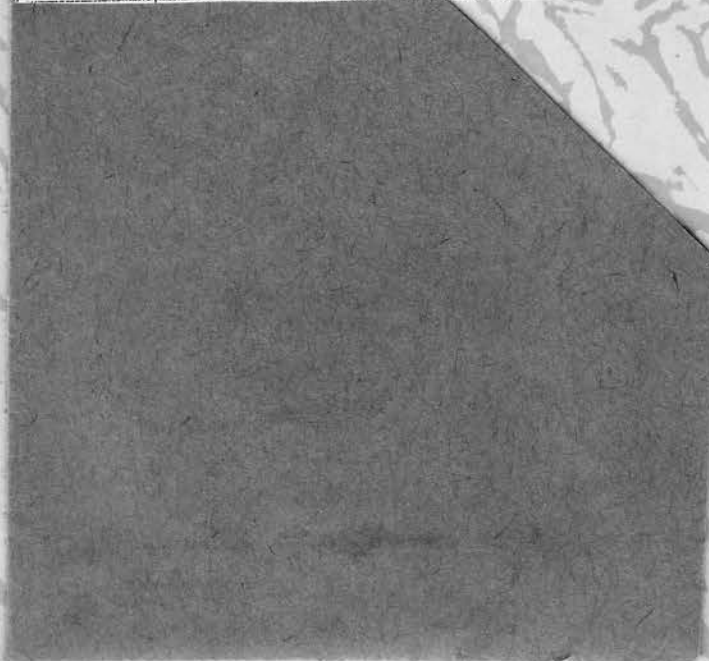
SULAWESI RESEARCH BULLETIN



N O. 2

M A Y 1988

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BARUGA - Sulawesi Research Bulletin

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

Editorial note

This is the second issue of Baruga; many thanks to those who have contributed to it and 'sorry' to those who will have to wait to see their feats mentioned in the next issue. Although this issue is about three times as thick as the first, there is no reason to be triumphant or content. A lot of new input is needed to keep this project going, but the results so far show that cooperation and some hard work can produce a valuable newsletter.

As for the contents, there is a clear bias towards South Sulawesi, but this may well reflect the present research situation. Efforts towards a more balanced picture are welcome. We are fully aware that we are not as complete as is desirable. In the section 'recent publications' for example, (mostly drawn from Excerpta Indonesia) there are probably major omissions. If you know of any, do not hesitate to write to us. All communications worthwhile for Sulawesi specialists are welcome.

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Please send contributions for the next Baruga and changes of address etc. to René van den Berg.

I. Conference reports

A. The International Workshop on Trade, Society and Belief in South Sulawesi

The second conference on South Sulawesi Studies, this time sponsored by the KITLV as the second International Workshop on Indonesian Studies, was held in Leiden between 2-6 November 1987. Twenty-three participants offered papers which the KITLV organised around the themes of small trade, textual interpretation, political change, pre-modern trade, social and religious organisations and religious movements. Fortunately there was enough commonality between themes to make discussion interrelated in most of the sessions, and the five Indonesian participants added an important dimension often missing from such gatherings.

Apart from providing much new data, participants were continually raising fundamental questions regarding historiography, methodology, concepts and frameworks which were used in the study of South Sulawesi society. We were challenged to be critical of existing models such as 'the brave Bugis/Makassar seafarer', 'a feudal society with strict social stratification, where blood, kinship and patron client ties are paramount', 'Islam fanatik versus the remnants of pre-Islamic traditions'. The two sessions on trade brought up questions such as the relationship between culture and economics (between political or cultural models and economic bases), i.e. was the Wajo entrepreneur successful primarily because of kinship ties or the network of indebtedness which bound others to him?

The sessions on textual interpretation and social and religious organisation raised issues about how writers in South Sulawesi interpret their own past, the place of the philological approach, the importance of why a work was written, uses of archeological evidence, uses of oral traditions and how events are described according to the conventions of different literary genres. The question of how purely oral traditions (local narratives, songs, genealogies etc.) should be used was pushed further to ask how oral traditions are linked to social stratification. Bugis historiography has a particular vision of politics, power and progress very different from the commoner tradition in South Sulawesi. It was emphasized that historians are in fact working with three categories of meaning: written and oral literature, social structure and methodology.

In the final evaluation of the Workshop other issues and pointers for further research emerged, such as how patterns of behaviour and social organisation have been historically conditioned in South Sulawesi, and how trade intersects every aspect of life. Trade can be seen as the interaction of commercial, political and social processes of different ethnic categories (Bugis, Chinese Malay), which are in fact defined commercially rather than culturally or linguistically. Ethnic identity is fluid, labels such as 'Bugis' or 'Malay' project sets of assumptions which obscure why the people of South Sulawesi may adopt an ethnic identity at a particular place and time. The debate on the extent of Indic versus Austronesian influence on the region was of course inconclusive, but we were reminded of the relationship between political power and religious specialisation and knowledge. Finally there was a plea for more textual work, on Bissu texts, on genealogies, on oral texts, and on how local people are using their own texts, in other words more studies or practice, of how people tell of their own social and cultural categories.

On a social level the conference itself provided a great opportunity for a diverse group of social scientists to get together for six days in delightful surroundings to share something of their experiences as well as understanding of Indonesia. In this important dimension the conference was also a great success.

Anton Lucas

Papers presented

- | | |
|-------------------------|---|
| Drs Abu Hamid | (Universitas Hasanuddin, Indonesia) |
| Dr G. Acciaiolli | 'Pasompe among Buginese in South Sulawesi'
(Australian National University, Australia) |
| Dr I. Caldwell | 'Networks and nets: Principles and processes in Bugis migration strategies to Lake Lindu, Central Sulawesi'
(Australian National University, Australia) |
| Drs. Darmawan M.R. | 'State and society in South Sulawesi, A.D. 1300-1600'
(Universitas Hasanuddin, Indonesia) |
| Dr G.A. Hamonic | 'Sistem kekerabatan dan politik di Balanipa: suatu cermin hubungan Balanipa dan Gowa (Makassar) di abad 16 sampai dengan 19 masehi'
(Centre National de la Recherche Scientifique, France) |
| Drs W.T. IJzereef | 'Kepercayaan pra-Islam di Sulawesi Selatan berdasarkan lagu-lagu suci dan pujaan pendeta Bissu'
(Rijksuniversiteit Groningen, Holland) |
| Dr Ch.G.F. de Jong | 'Power and political structure in the kingdom of Bone, 1860-1949'
(Sekolah Tinggi Theologia, Ujung Pandang, Indonesia) |
| Drs R.Z. Leirissa MA | 'The Muchdi Akbar movement on Selayar island: a historical fenomenological approach'
(Universitas Indonesia, Indonesia) |
| Dr A. Lucas | 'The Bugis and Makasar in 19th century Moluccos'
(The Flinders University of South Australia) |
| Drs H. Luhukay | 'The Muhdi Ali movement: Twentieth century religious change in Selayar Island'
(Universitas Hasanuddin, Indonesia) |
| Prof. Dr N. Maeda | 'Four generations of 'Orang Ambon' in Makassar'
(The Center for Southeast Asian Studies, Kyoto University, Japan) |
| Prof. Dr H.A. Mattulada | 'Household and religion: The problem of identity in a Bugis community'
(Universitas Tadulako, Indonesia) |
| Dr Mukhlis Paeni | 'Traditional management among Bugis-Macassar entrepreneurs in South Sulawesi'
(Universitas Hasanuddin, Indonesia) |
| Dr J. Noorduyt | 'I Sangkilang Batara Gowa: The messianic movement in Makassar society'
(Koninklijk Instituut voor Taal-, Land- en Volken kunde, Leiden, Holland) |
| | 'The Wajo' merchants' community in Makasar' |

- Dr Ch. Pelras (Centre National de la Recherche Scientifique, France)
'Mitos, kebatinan dan perobahan dalam bidang agama dan kepercayaan di tanah Bugis'
- Dr N.L. Peluso (Cornell University, USA)
'Merchants, manipulation and minor forest products on the Mahakam: Bugis political-economic strategies in pre-colonial Kutai'
- Dr A.S.J. Reid (Australian National University, Australia)
'Pluralism and progress in 17th century Makassar'
- Dr K. Robinson (MacQuarie University, Australia)
'Spreading the risk? Social organisation in South Sulawesi coastal villages: The creation and amelioration of poverty'
- Dr M. Rössler/
Ms B. Röttger-Rössler (Universität Göttingen/Universität Köln, Germany)
'Sacred heirlooms, belief, and political change in highland Gowa'
- Prof. H. Sutherland (CA/SNWW, Vrije Universiteit Amsterdam, Holland)
'Tripang and wangkang: the China trade of eighteenth century Makassar, 1720s-1820s'
- Drs R.G. Tol (Rijksuniversiteit Leiden, Holland)
'The heroic fall of Boné, 1905: the Toloq rupagna Boné by Arung Manajéng'
- Drs R. Vos (Rijksuniversiteit Utrecht, Holland)
'Bugis and Malays at the Johor court in the first half of the eighteenth century'

B. Fifth International Conference on Austronesian Linguistics, Auckland

The Fifth Conference on Austronesian Linguistics (VICAL) was held from January 11-15 at the University of Auckland, New Zealand. The languages of Sulawesi, which number around 80, all belong to the Austronesian language family. This huge language family covers large parts of island Southeast Asia and Oceania (excluding Australia and most of the island of New Guinea). Sulawesi was represented by the following papers:

- Timothy Friberg (SIL)
'The languages of South Sulawesi'
- J.N. Sneddon (Griffith University, Australia)
'The position of Lolak, North Sulawesi'
- Barbara Friberg (SIL)
'Ergativity and person-marker fronting in several South Sulawesi languages'
- A.J. Little (University of Kentucky, USA)
'The derivation of verbs with causative meaning in Gorontalo, a language of North Sulawesi'
- René van den Berg (University of Leiden, Holland /SIL)
'Muna dialects and the Munc languages: towards a reconstruction'

II. Recent publications

- Amal, Ikhlasul (1986) 'Central government - regional relation: the cases of West Sumatra and South Sulawesi'. Prisma 42, pp. 88-103.
- Anceaux J.C. (1986) 'Sociale en taalkundige aspecten van de Wolio letterkunde'. In: In: C.M.S. Hellwig & S.O. Robson (eds) A man of Indonesian letters: essays in honour of Professor A. Teeuw. Dordrecht: Foris. pp. 238-241.
- Andrews, R.G. & I.C. Glover (1986) 'Ulu Leang 2: an iron age jar burial cave in South Sulawesi'. Indonesia Circle 40, pp. 46-64.
- Arts, J.A. (1986) 'Zending en bestuur op Midden-Celebes tussen 1890 en 1920: van samenwerking naar confrontatie en eigen verantwoordelijkheid'. In: J. van Goor (ed.) Imperialisme in de marge: de afronding van Nederlands Indië. Utrecht: HES Uitgevers.
- Atkinson, J.M. (1987) 'The effectiveness of shamans in an Indonesian ritual'. American Anthropologist 89/2, pp. 342-355. [about the Wana in Central Sulawesi].
- van den Berg, R. (1987) 'Beberapa aspek morfologi kata kerja bahasa Muna'. Lontara 34, pp. 43-52.
- van den Berg-Klingeman, L.F. (1987) 'Klausa relatif bahasa Indonesia dan bahasa Muna'. Lontara 34, pp. 5-25.
- Broch, H.B. (1987) 'Ethnic differentiation and integration: aspects of inter-ethnic relations at the village level on Bonerate'. Ethnic groups 7, pp. 19-37.
- Busenitz, R.L. (1987) 'Pemarkah fokus dalam bahasa Balantak'. Lontara 34, pp. 26-42.
- Chapman, V. (1986) 'Inter-site variability in south-west Sulawesi: results of the 1969 Australian - Indonesian archeological expedition'. Archeology in Oceania 21/1, pp. 76-84.
- Charras, M. (1987) 'Une vue générale sur le pays Minahasa'. Archipel 34, pp. 49-61.
- Charras, M. (1987) 'Le giroflier: évolution de l'agriculture et transformation de l'espace en pays Minahasa'. Archipel 34, pp. 143-163.
- Gani, A. (1986) Kisah I Kukang. Jakarta: Depdikbud. 120 pp. [Bugis text with Indonesian translation]
- Glover, E. (1986) 'Mollusca in Indonesian archeological research'. Indonesia Circle 40, pp. 33-45. [excavations in South Sulawesi]
- Grimes, C. & B. (1987) Languages of South Sulawesi. Canberra: Pacific Linguistics, D-78.
- Hadimulyono (1986) 'Some notes on Thai ceramics discovered in South Sulawesi'. In: R.P. Suyono et al. (eds) Untuk bapak guru: persembahan para murid untuk memperingati usia genap 80 tahun Prof. Dr. A.J. Bernet Kempers. Jakarta: Pusat Penelitian Arkeologi Nasional.
- Hekker, M.W.H. (1987) 'Mapalus in Nederland: cultuurherstel onder Minahassische immigranten'. BKI 143/1, pp. 105-124.
- Kaseng, S. et al. (1987) Pemetaan bahasa-bahasa di Sulawesi Tenggara. Jakarta: Depdikbud. 132 pp.
- Lapian, A.B. (1987) 'Point de vue sur l'Historiographie de Minahasa'. Archipel 34, pp. 103-118.
- Laskowske, T.V. (1987) 'Survei bahasa daerah Seko'. Lontara 34, pp. 83-96.
- Lineton, J.A. (1986) An Indonesian society and the universe: a study of the Bugis of South Sulawesi (Celebes) and their role within a wider social and economic system. London: The British Library, Documentation Supply Centre. [xerographic photocopy of PhD-thesis London]

- Makatonan, A. (1985) 'Ada' mappurondo'. Peninjau 12, pp. 61-150. [traditional beliefs in Mamasa]
- Martens, M. (1987) 'Dialek bahasa Uma'. Lontara 34, pp. 68-82.
- Mattalitti, M.A. (1986) Pappaseng to riolota = Wasiat orang dahulu. Jakarta: Depdikbud. 175 pp. [Bugis text with Indonesian translation]
- Muis Ba'dulu, Abdul (1987) 'Struktur frase dalam bahasa Mandar menurut tinjauan tahabahasa generatif transformasional'. Lontara 34, pp. 53-67.
- Nappa, Sahabuddin (1986) Kelong dalam sastra Makasar. Jakarta: Depdikbud. 160 pp. [Makasar text with Indonesian translation]
- Noorduyn, J. (1986) 'The Bugis auxiliaries from Tanete in the Chinese war in Java, 1742-1744'. In: C.M.S. Hellwig & S.O. Robson (eds) A man of Indonesian letters: essays in honour of Professor A. Teeuw. Dordrecht: Foris. pp. 271-292.
- Noorduyn, J. (1987) 'Makasar and the Islamization of Bima'. BKI 143, pp. 312-342.
- Nooy-Palm, H. & R. Schefold (1986) 'Colour and anti-colour in the death ritual of the Toraja'. Archipel 32, pp. 39-49.
- Robinson, K. M. (1986) Stepchildren of progress: the political economy of development in an Indonesian mining town. Albany: State University of New York Press. 315 pp. [mining town Soroako]
- Robinson, K. M. (1986) 'Stepchildren in their own land: class and identity in an Indonesian corporate town'. Mankind 16/2, pp. 85-98.
- Sande, J.S. et al. (1986) Struktur sastra lisan Tolaki. Jakarta: Depdikbud. 191 pp.
- Sande, J.S. (1986) Badong sebagai lirik kematian masyarakat Toraja. Jakarta: Depdikbud. 128 pp. [Toraja text with Indonesian translation]
- Sande, J.S. (1986) Londe puisi asli Toraja. Jakarta: Depdikbud. 152 pp. [Toraja text with Indonesian translation]
- Schouten, M. (1987) 'Myth and reality in Minahasan history: the Waworuntu-Gallois confrontation'. Archipel 34, pp. 119-141.
- Siebert, S.F. (1986) 'Notes on rattan collection and trade in the Masamba district, Sulawesi Selatan'. Borneo Research Bulletin 18/1, pp. 59-64.
- Sneddon, J.N. & H.T. Usup (1986) 'Shared sound changes in the Gorontaloic language group: implications for subgrouping'. BKI 142, pp. 407-426.
- Supit, B. (1986) Minahasa: dari amanat Watu Pinawetengan sampai gelora Minawanua. Jakarta: Sinar Harapan. 222 pp.
- Tanaka, K., Mattulada & N. Maeda (eds) (1986) Environment, landuse and society in Wallacea. Kyoto: The University, Center for Southeast Asian Studies. 131 pp. [5 articles on Sulawesi]
- Tol, R. (1986) 'Toen de Rode Baretten de Torajalanden binnenvielen: over het Maleis/Buginese dagboek van Haji Daéng Salé, 1897-1900. In: C.M.S. Hellwig & S.O. Robson (eds) A man of Indonesian letters: essays in honour of Professor A. Teeuw. Dordrecht: Foris. pp. 156-173.
- Vermillion, J. (1986) Rules and processes: dividing water and negotiating order in two new irrigation systems in North Sulawesi. Ann Arbor, Michigan: Univeristy Microfilms International. 413 pp.
- Whitten, A., M. Mustafa & G.S. Henderson (1987) The ecology of Sulawesi. Yogyakarta: Gadjah Mada University Press. xxi + 771 pp. [also available in Indonesian]
- Wigboldus, J.S. (1987) 'A history of the Minahasa c. 1615-1680'. Archipel 34, pp. 63-100'
- Yamashita, S. (1986) 'The Toraja community in Ujung Pandang: a study on a

local city in Indonesia'. Southeast Asian studies 23/4, pp. 419-438. [text in Japanese, summary in English].

III. Work in progress

a) A contribution from Dr Campbell Macknight concerning Cataloguing the Bugis and Makasar manuscripts in Germany

The many volumes of the Verzeichnis der Orientalischen Handschriften in Deutschland (Register of Oriental Manuscripts in Germany) will be familiar to many. Some years ago I undertook to prepare a slim volume for the Bugis and Makasar material and prepared physical descriptions of the items. In January and February 1988, Dr Mukhlis of Hasanuddin University visited Canberra to work on listing the contents. We are grateful to the Australian Research Grants Scheme for financial support and to the Verzeichnis project, especially its directors the late Dr George and now Dr Feistel in Berlin, for much help, including the provision of microfilms to the Australian National University library. It may yet take some time to prepare and publish a final catalogue, but in the meanwhile I would be happy to respond to any requests for specific information.

The material consists of 46 codices and one strip reel. Almost all of it is held in the Staatsbibliothek Preussischer Kulturbesitz Orientabteilung (Oriental Section of the National Library) in West-Berlin, but there is one item in Munich. (If anyone knows - or thinks they know - of further material, I would be very grateful to hear of it). The major elements are sections VI (37 items) and VII (5 items) of the great collection of Karl Schoemann. The particular codices were almost certainly obtained by Schoemann in South Sulawesi in 1849.

Eighteen of the Schoemann items are described in Kern's catalogue of La Galigo manuscripts in European collections and Matthes published notes on two other codices he saw on a visit to Berlin in 1860. There is much of interest, particularly in view of the age and secure provenance of material. For example, the Makasar versions of various Middle Eastern stories and Muslim works shed light on the place and style of Islam in Makasar society in the 1840s. Several colophons identify material from the hand of Daeng Memangung, who also helped Matthes, and it is instructive to study the similarities in the collections Schoemann and Matthes were able to put together at approximately the same time. All sorts of research projects suggest themselves.

Given the modern technology of microfilms and printers, scholars can now gain access to original manuscripts relatively easily and cheaply without the need to travel the world. We benefit from this in Canberra where there is a major collection of South Sulawesi material in microform, but more importantly, there is the issue of improving access for Indonesian scholars whether in Ujung Pandang or Jakarta. However, an essential first step for any use of the material is a catalogue giving as much detail as possible.

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- b) Dr Yu. Kh. Sirk, a linguist from Moscow, works on South Sulawesi languages. He writes:

At present I am engaged in the study of the problem of defining (singling out) the South Sulawesi language group. Confrontation of different lines of evidence, both qualitative (innovations, non-trivial retentions) and quantitative (statistic methods) has thus far supplied the following preliminary findings. The South Sulawesi group is a linguistic reality, although its exact scope is not yet entirely beyond doubt. The irrefutable nucleus of this group is formed by Bugis, Sa'dan (together with a number of closely related languages and dialects which are poorly known) and Mandar. The Makasari languages (Makasar, Konjo, Selayar) evidently also form part of the South Sulawesi group (this claim, mainly based on qualitative evidence, is not easily reconcilable with the matrix of lexicostatistical percentages). The position of Seko seems somewhat vague (but I have very little Seko material at my disposal). Layolo, Wotu and the Badaic languages (including Bada', Besoa, Napu and perhaps Lemolang), judging from the data available at present, should remain beyond the limits of the group in discussion. However, these data are clearly insufficient for a well-founded decision. I will highly appreciate any information on studies, both planned and in progress, dealing with the languages mentioned subsequent to Seko.

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IV. Fieldwork reports

Martin Rössler and Birgitt Röttger-Rössler report about their fieldwork in Gowa from April 1984-March 1985. The former has made a study of Social organisation, ritual and change in a Makassar community in Gowa. He writes:

While my original intention had been to study the present situation of Islam in highland Gowa, it soon became apparent that pre-Islamic religion still is very significant in the area under investigation. I therefore concentrated on recording the concepts and rituals of the local religion, which is commonly referred to as the religion of the patuntung. Since information about this religion had hitherto been very scarce, many details of considerable ethnographic value could be recorded.

As Islam has only recently gained a deeper influence in highland Gowa, the emergence of a manifest religious conflict within village communities was to be expected. On the contrary, however, I discovered that conflicts originating from incompatible religious positions were of only minor significance. On the other hand, I focussed my attention on social conflicts among the village people, which for the most part became observable during the performance of rituals. By analysing not only ritual action itself, but also how social relationships of participants were acted out during rituals, it became obvious that new patterns of conflict have emerged, mainly because of socio-political changes that have deeply influenced village politics.

As a direct result of recent exogenous changes, several conflicts concerning leadership and offices, as well as several factions within the community were found to have emerged. Even though belief and individual attitudes towards religion virtually do not provoke social conflict, most social tensions are now expressed through religious argumentation.

In addition to a general analysis of the indigenous kinship system, socio-political organisation, and pre-islamic religious patterns, one of my main intentions was to demonstrate how during this century the process of culture change has called forth various consequences with regard to different aspects of the culture as a whole. Whereas there has been a considerable continuity as regards religious belief and basic ritual patterns, the principles of social organisation have been deeply modified in such a way that future developments could possibly provoke a far-reaching decay of the village community.

The results summarized above are discussed at length in: Martin Rössler, Die soziale Realität des Rituals: Kontinuität und Wandel bei den Makassar von Gowa. (Kölner Ethnologische Studien Band 14). Berlin, 1987.

Birgitt Röttger-Rössler summarizes her research on Social rank and social esteem in a Makassar community in highland Gowa:

The point of departure of my research has been to study recent patterns of social stratification in rural Makassar society. In addition to a broad analysis of the relationship between different social strata, my main focus of interest was the differentiation within the stratum of commoners, which has hitherto been considered as a rather homogeneous level, even though it covers the majority of the population. The theoretical framework of my study derives from cognitive anthropology and symbolic interactionism. Accordingly, my aim was not only to reveal the emic components and conceptions underlying social differentiation, but also how the former are actualized in everyday interaction. One of the main research results is that, in spite of various new influences, descent is still the main factor constituting the social hierarchy not only with respect to the differences between nobility and commoners, but also as regards the differentiation within the stratum of commoners itself, which is in the main based upon affiliation to descent groups focussing on adat offices.

While the social differentiation appears to be rather rigid from the normative point of view, there are very many subtle processes of vertical mobility, by which the apparently fixed social positions of individuals can be manipulated. In this respect the question arises as to whether such a flexibility of norms has resulted from culture change, or whether it constitutes a common range of variations provided by every normative system.

The principle of descent, however, determines only the individual's social rank (social identity), but not his social esteem (personal identity). The latter depends on how an individual's behaviour is evaluated by other members of the community. The actual social standing of the individual in Makassar society is established by his fellow group members' careful consideration of both his social rank and his esteem.

The results of my research in Gowa will be published in 1988 (Kölner Ethnologische Studien, Band 15, forthcoming).

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V. Upcoming fieldwork

Esther Velthoen from the Netherlands writes:

This coming fall I will start my research project in Kendari, Southeast Sulawesi. The focus will be on 'social change in the elite, 1920-1940'. Besides using archival material, both in the Netherlands and in Indonesia, I hope to collect family histories by conducting interviews. This project is intended to result in a thesis (doctoraalscriptie) to meet the final requirement of my history study at the University of Groningen.

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VI. Research needs: the Wotu language

Dr Sirk from Moscow calls our attention to the following topic:

The tiny Wotu language (apparently at present not spoken anywhere but in the town of that name at the northern tip of the Bone bay) has not been frequented by linguists. I am aware of only one publication furnishing any considerable amount of linguistic data from this language (two or three hundred words, notes of unknown reliability on phonetics and grammar) -- this is Adriani's 1898 paper based on a Holle list (which apparently has been lost later). The Wotu vocabulary easily accessible to linguists will increase a few dozens when C. and B. Grimes's book Languages of South Sulawesi is out (ed.note: the book appeared a few months ago).

The language material collected in Wotu by S.J. Esser was unfortunately lost during World War II. Esser's taalamtenaar-accounts, surveyed by J. Noorduyt in 1963, and his posthumously (1961) published letter supply practically no new linguistic information on Wotu, but the views expressed by Esser on the history of that language are worth attention, and we also learn a little about Wotu traditions.

The position of Wotu in language classification is under debate. Adriani and Kruyt (1914) classed Wotu as a 'Makasar-Bugis' language. In his language map in the Atlas van Tropisch Nederland (1938) Esser included this language in the Toraja-group (now usually called Kaili-Pamona). A little later, however, he came to the opinion that it would be more correct to assign Wotu to the

South Sulawesi group (Noorduyn 1963:357). The last idea was questioned by R. Mills in his dissertation (1975). Mills estimated Wotu - Toraja common features as 'weightier' than Wotu - South Sulawesi ones. In their Languages of South Sulawesi (of which I have only a pre-print copy, no final text, at my disposal) C. and B. Grimes note the high lexicostatistical scores of Wotu with Layolo (Barang-Barang dialect) and with a Buton list (to me it is obscure what is meant by 'Buton' - Wolio?). Hence they include Wotu in the Muna-Buton group. My preliminary rough counts on the 100-item Swadesh list confirmed the Grimes' lexicostatistical findings (from Buton I took Wolio). Here are my results

Wotu			
57	Layolo		
56	76	Wolio	
41	40	46	Muna
Wotu - Lemolang	52		
Wotu - Ledo	50		
Wotu - Bugis	47		

I cannot see how these figures can warrant inclusion of Wotu in a group called 'Muna-Buton' (whether or not conceived in sensu Esser, but ex vi termini including Muna). What seems much more likely is that Wotu, Layolo and Wolio, possibly with some unknown dialects of Buton, etc., constitute a separate group which does not embrace Muna. Despite the scarcity of Wotu and Layolo data and other lacunae, I would like to venture here an attempt to unearth an embryonal body of qualitative evidence in favour of the just hypothesized group.

Judging from the available data, Wotu (W.) shares with Layolo (L.) and/or Wolio (Wl.) a few root words and specific phonetic development patterns of the latter which have not been reported for Muna and, at the same time are absent from the Kaili-Pamona and South-Sulawesi groups or, at the very least, do not occur there widely:

- W. L. Wl. -rido 'far' (no outside cognate discovered so far);
- W. -uge, L. Wl. -oge 'big' (occurs in some Kaili-Pamona languages, e.g. Ledo, even if it does not form the central synonym for 'big'; in Tomini languages, however, it appears to be central for this notion);
- W. L. ito 'person' (reported from these two languages only; Wl. has mia; cf. Muna mie);
- W. L. Wl. ango 'nose' - with a in the first syllable attested only in these languages although possibly cognate with engo, onge (metathesis) of Kaili-Pamona languages; if so, a specific development.
- like Wolio, Wotu seems to use one word for 'moon' and 'sky' (in both cases bula).

Evidently Wotu has exerted influence on other languages of Sulawesi, particularly on Ledo (cf. Esser, Mills), and in my opinion on Bugis. It must have once been a prestigious language. Its prestige may have arisen from the fact that the port of Wotu has been a prosperous trading centre. Was it, however, the only reason? Esser is cautious regarding the role of the Wotuns and their language in the history of the mediaeval Luwu state (see Noorduyn 1963:358). Indeed there is hardly any evidence for a definite solution. However, the language is found near the only nuclear area of Luwu. Hence it is quite conceivable that a certain early form of Wotu (or some closely related language now extinct) was the court language of Luwu. Such a conjecture would

explain the origin of the myths narrating about the travels of Wotu princes to Palu and Buton.

In any case, a detailed study of the Wotu language is a task of high priority. Such a study will improve our understanding of interrelationships of languages and language groups in the Sulawesi area, and can highlight the rise of civilization in South Sulawesi. We need a detailed description of the language, a dictionary not omitting obsolete words (which are most interesting in the given cultural context; cf. the archaic layers in the Bugis vocabulary) and a corpus of texts as large as it should be possible to collect at present. Finally, a question to archeologists. According to Esser, there were 'countless graves' between Wotu and Malili (Noorduyn 1963:358). Has any research been carried out there since then? If this is not the case, and provided that at least part of those graves have escaped vandals, research can be rewarding.

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VII. Book reports

- Van den End, T. (1985) De Gereformeerde Zendingsbond 1901-1961, Nederland - Tanah-Toraja. Een bronnenpublicatie. Raad voor de Zending der Nederlandse Hervormde Kerk, Gereformeerde Zendingsbond, Zending der Gereformeerde Kerken. [s.l.]. xvii + 782 pp.

In 1980 three missionary organizations in the Netherlands, the Raad voor de Zending der Nederlandse Hervormde Kerk, the Gereformeerde Zendingsbond in de Hervormde Kerk and the Zending der Gereformeerde Kerken, decided to appoint a mission historian charged with the publication of the archives in their care. The execution of the project was entrusted to Dr Th. van den End, who from 1970-1981 had been employed by the Sekolah Tinggi Theologia in Jakarta as a church historian.

In the first stage of the project, which was begun in 1982, Dr Van den End has published this book, a volume with documents from the archives of the Gereformeerde Zendingsbond (GZB), which was founded in 1901, and which from 1913 worked in the Sa'dan-Toraja area of South (formerly Central) Sulawesi. The book consists of five parts. Pp. 1-48 present the history of the GZB and the activities of the GZB in Celebes from an organizational point of view.

The main section (pp. 49-697) contains 248 documents or fragments of documents, covering the period 1901-1960, preceded by a list of documents with short titles in English. The eleven appendices (pp. 699-762) give six more documents from non-mission archives, lists of Mission Board members, missionaries, Binnenlands Bestuur officials and ministers of the Protestant Church at Makassar; they also contain anthropological materials and publications by GZB missionaries as well as statistical and financial surveys and an inventory of the documents which were up to 1942 kept in the archives of the Toraja Church at Rantepao. Indexes of persons, geographical names and general subjects are given on pp. 765-782. Eighty photographs constitute the fifth section of the book.

The documents given in the book have been selected according to a broad range of criteria. The footnotes often refer to documents not included in the book, so that they constitute a key to further study of the archives.

The GZB archives contain a relatively large number of documents written by Indonesian mission personnel, written in Malay or in the Toraja language. Documents from this group constitute about 10% of the 248 documents. They are all given with Dutch translations. These documents in particular relate to mission policy regarding Toraja adat, and to the events in the years 1942-1945. In fact, the GZB archives contain a considerable number of documents from and about the war years in South Sulawesi.

This source publication has been translated into Indonesian and currently it is being prepared for the press. Publication is expected for 1988 or 1989.

A second volume in this series was published in 1987 and is entitled Gereformeerde Zending op Sumba, 1859-1972. Een bronnenpublicatie. This volume, too, is being translated into Indonesian. A third volume, on mission activities in West Java, is in preparation.

Gilbert, Hamonic (1987) Le langage des Dieux. Cultes et Pouvoirs pré-islamiques en Pays Bugis, Célèbes-Sud, Indonésie. Paris, Editions du CNRS. XVI + 273 pp.

For the first time, a remarkable work of written liturgical texts linked to an ancient and very little Indianized native religion of Insular Southeast Asia has been disclosed.

In fact, nobody knew of these texts, apart from a few Bissu priests still living in South-Celebes. Thus, their words are an extremely precious source for studying both the Archaic Bugis language and the sacred language. In addition the comments of these last witnesses of a pre-Islamic past make the reconstruction of a picture of former Bugis society possible, while revealing the constituent levels of a mentality, and its impact on the present. Based simultaneously on a philological study, an ethnographical survey and a historical approach, this analysis of the Bissu priests, their rituals, their relationship to shamanism, their role as princely clergy, and the often esoteric religious ideology particular to them, illustrates the richness of such a pluridisciplinary approach.

Distributor: Presses du CNRS
20-22 rue Saint Amand
75015 Paris, France.

Price: 300 F + 15 F (mail)

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