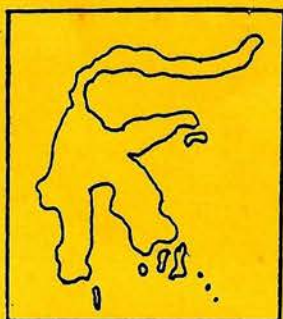


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BARUGA

SULAWESI RESEARCH BULLETIN



NO. 10

DECEMBER 1994

BARUGA - Sulawesi Research Bulletin

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

Important notice!

Please send contributions for the next issue of BARUGA not to the usual address, but to: Dr. Chris de Jong, Kievitweg 26, 9765 JZ Paterswolde, The Netherlands.

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Contents

I.	Book report	p. 2
II.	Work in progress	p. 4
III.	Conference reports	p. 10
IV.	News	p. 13
V.	Book review	p. 15
VI.	Obituary	p. 16
VII.	Recent publications	p. 17

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Please send changes of address etc. and contributions for BARUGA 11 to: **Chris de Jong**.

I. Book report

THREE CENTURIES OF SOCIAL MOBILITY AND LEADERSHIP IN MINAHASA

Mieke Schouten

In December 1993 my Ph.D. thesis on Minahasa was passed at the Free University in Amsterdam. In a combination of anthropological and historical approaches, it deals with patterns and processes of social mobility. The period which it covers starts with the establishment of VOC-suzerainty in the late 17th century, and ends in 1983, the year in which my anthropological fieldwork was finished.

This fieldwork was carried out during a period of fourteen months in 1981-1983, in the Central Minahasan region of Sonder. Furthermore, information was obtained by consulting publications and archival sources, especially in the General State Archives in The Hague, the Archives of the Co-operating Missionary Societies in Oegstgeest, the National Archives of Indonesia in Jakarta, and the parish register of the Protestant Church in Sonder.

Attention was paid to processes both on a regional and a local level. For the era from 1900 onwards, the village perspective dominates, as sources permitted this, while the growing complexity of society and processes made this approach preferable too.

The rise to eminence, the persistence, and sometimes the decline of persons, groups and categories is extensively discussed. Several biographical cases, and histories of various generations of kin groups on a local and a regional level serve as examples. A conclusion is that Minahasans were masters in the art of creatively channelling change, often as part of a strategy to improve their position.

The following is a short outline of the central argument of the thesis. The baseline is the period on the eve of the pervasive Western influence, from which the first accessible sources date. In those days, Minahasan communities were rather self-sufficient, having a low technological level and lacking political centralization. Leadership was of a transient character, depending on personal achievements, among which the accumulation of wealth and evident success in battle were essential. There was, thus, a high degree of social mobility.

In the nineteenth century the great transformation of Minahasa took place, effectuated by the imposition of the colonial state, the introduction of a monetary economy, and of the Christian religion. Through pacification and Christianization, raids and rituals vanished as major main mechanisms of mobility. They were partly replaced by new institutions such as schools and the market system.

Those Minahasans most powerful in the new constellation were the district chiefs, who were the mediators between colonial rulers and the people. These chiefs owed their position to the government, who had created a small hereditary elite from which they were recruited. Due to alterations in colonial policy, chiefs of later generations assumed increasingly the features of bureaucrats, but at the same time cherished their hereditary privileges. Gradually, they had to tolerate new status categories alongside and even above themselves: the middle class of intellectuals and economic entrepreneurs. These people had made use of the new means of mobility which accompanied Minahasa's integration into larger frameworks such as church, the educational and market system, and the growing number of governmental bodies, including the army.

The development of elites on the all-Minahasa level after the independence of Indonesia reflects the increasing incorporation of the region into the state under successive regimes. Military men and bureaucrats, often overlapping, are in power. Of the descendants of the colonial elite of chiefs, some rank highly in contemporary society, but many do not, as descent is no longer a decisive criterion.

Besides political transformations, economic processes affected mobility. Export crops were the catalysts of great changes in both the landscape and the society of Minahasa since its first contacts with the West. It was for its rice that the VOC founded a fortress in what is now the town of Manado, and it was primarily its high quality coffee which induced, in the nineteenth century, the colonial state to interfere in so many aspects of Minahasan life. The abolition of the state monopoly on coffee (1899) marked the beginning of a new economic period, with smallholder production of much sought after export crops. Thus, in the twentieth century, Minahasa went through, successively, a copra boom in the low-lying zones, and a clove boom which favoured the highlands.

The increasing market-orientedness of Minahasans does not impede an interwovenness of purely economic principles with social and political considerations. A wealthy person enjoys status, but increases this further through the appropriate deployment of the capital, which includes conspicuous consumption and redistribution. Wealth is the sure way to leadership, but only if used properly and if attended by certain other personal features.

The introduction of Christianity (mainly Protestantism) and schools brought about both institutional and cultural changes. They provided opportunities for status-bearing positions, and affected values, such as those concerning role performance. In particular, the women had to cede much of their previous relative autonomy, but even so Minahasan women of these days have considerable influence and power.

In the specific village which was the subject of study, and whose history since the first half of the nineteenth century could be reconstructed in broad lines, various types of elite largely replaced one another. At first, there were local leaders who derived their status from their relationship with the chief of the district of Sonder, partly in combination with an administrative position in the state apparatus. Around the turn of the century, when all village inhabitants had embraced Christianity, new leaders (and kin groups of leaders) had come to the fore mainly due to positions in the local school and the Christian congregation. Shortly thereafter, a limited group of economic entrepreneurs rose, which, however, showed overlaps with the "intellectual" elite, due to intermarriage. The poor living conditions of the village changed with the favourable market for clove since the 1950s. From that period on, we see the rise of "nouveaux riches". They accumulated wealth, and gradually prestige and power, through their smart reactions to the new opportunities, while part of the older elite lost their edge.

This is indicative of the general basis for the rise to eminence of Minahasans. These were not, in the first place, luck or ascription, but an intelligent going along with situations, both existing and new ones. Especially the latter were of importance: the dynamics of leadership had, for a great part, its roots in people taking advantage of contextual changes, or their failing to do so. The chiefs and other bureaucratic officials obtained their post by virtue of the integration of Minahasa into a new political context, the state. The intellectual elite functioned within, and because of, Minahasa's acceptance of a world religion and a regular schooling system. The rich, for their part, had mastered the rules and whims of the market economy. The steady incorporation into larger frameworks meant a growing differentiation of society, as it offered more and various means for social mobility.

However, the increase in scale did not imply that the Minahasan society totally lost its previous character. Rather, innovations joined forces with existing situations. Ancient views concerning leadership and the performance of leaders have persisted despite the permeation of the state. Creeds and cults of the old religion co-exist with Christianity, just as subsistence crops do with cash crops. A market economy and an advancing capitalism have not totally destroyed the social and ritual significances of economic processes. In addition, those spheres mentioned cannot be separated: political, cultural and economic transformations have occurred simultaneously and in interplay. A similar multi-dimensionality is reflected in the nature of power bases. The decisiveness of one of the above-mentioned spheres in gaining influence does not outrule the others. Rather, reinforcement is the rule.

My thesis, entitled "Minahasan metamorphoses. Leadership and social mobility in a

Southeast Asian society c. 1680-1983", was printed in Covilhã, at the Serviços Gráficos da Universidade da Beira Interior.

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II. Work in progress

MUNA DICTIONARY PROJECT

René van den Berg
SIL

Introduction. This progress report describes the first serious attempt at producing a dictionary for Muna, a language spoken in south-east Sulawesi by over 200,000 people. The aim is to publish the dictionary in two versions, one Muna-English and one Muna-Indonesian, a trilingual version being too costly. The whole project is meant as a sequel to my dissertation work (*A Grammar of the Muna language*, Foris, Dordrecht-Providence, 1989). This short article will not deal with the technical details, but will rather focus on work methods in a field situation.

Time and place. Initially, some lexical material was collected during my first field trip in 1985-1986. This material, finally amounting to some 2,000 entries, was stored on handcut file cards in a wooden box. That was (for me at least) the pre-computer age! The second stage began in the fall of 1992, when our family was allowed to return to Muna for a new field work period until april 1994 under the auspices of LIPI. Living in Watuputih, a village not too far from the *kabupaten* capital Raha, with daily exposure to the language, was ideal for research purposes. My main concern was to acquire as much material as possible within that time frame, and to make optimal use of local expertise. Fortunately, my counterpart at the Haluoleo University in Kendari was Drs La Ode Sidu M.S, a native speaker of Muna with a keen interest in lexicography.

Elicitation. Since there were no existing dictionaries (apart from a small booklet produced by *Pusat Bahasa* in Jakarta), our first aim was to collect words. Our main means of acquiring new lexical material was three-fold:

- 1 Through the collection of traditional literature. Both prose and poetry texts were gathered, partly for their own sake, partly for new words they might contain. An extra advantage is that texts give a natural context for words.
- 2 Through semantic domains. I drew up a list of approximately 70 semantic domains (e.g. birds, weapons, musical instruments, kinship terms, games, marriage customs, death and burial rites) and employed an assistant to give lists of words with Indonesian equivalents (if known) for each domain, or else write a prose essay about the topic. In this way much new lexical material was obtained. In some cases I also visited certain sites to obtain additional first-hand material on e.g. weaving and forging.
- 3 Through a blank dictionary. The suggestion for using a blank dictionary comes from Vern Carroll in his article 'Generative elicitation techniques in Polynesian lexicography' (*Oceanic Linguistics* 5 (1966): 59-70). This technique provides the lexicographer with a computer-generated list of all possible disyllabic word shapes in the language, to be checked by native speakers as to whether or not these words actually

occur. Since syllable structure in Muna is very simple (only V and CV), this method worked particularly well. Barbara Friberg from SIL made the computer programme, after which a print-out was made, consisting of some 19,000 possible words, printed in five columns on 91 pages. As an example I list here some of the first page: *aba, abe, abi, abo, abu, abha, abhe, abhi, abho, abho, ada, ade, adi, ado, adha, adhe, adhi, adho, adhu, afa, afe, afi, afo, afu* etc. Words that actually do exist as bases were then circled by speakers of the language. As an example: of all the ones listed above only the following actually exist: *abe, abhi, ada, adhe, adho* and *afa*. By careful use of this method, the lexicographer can be sure he gets at least close to 100% of all disyllabic roots in his dictionary. Since these do constitute a majority of all roots in Muna, one can be reasonably sure that in combination with the other data the resulting dictionary is a fair approximation of the lexical richness of the language. Roots of three or more syllables have to be found using methods 1 or 2.

This new material was immediately entered on diskette by Mr La Sidu, together with part of speech, Indonesian gloss and example sentence plus Indonesian translation. His target was to cover one letter a month, after which the material (on diskette) was sent to me in Watuputih. I went over his material very carefully, adding some English and noting further questions or points of discussion. A most profitable part of the process was to go over the material and the blank dictionary again with an extremely knowledgeable language helper named La Ada. For almost a year and a half, this former teacher came to our house every night to work on the dictionary. Many more new words and meanings were detected, and both of us thoroughly enjoyed the work.

Trial print-outs were made of several letters, which were then checked by others. When I left Muna we had collected over 7,000 main entries (this excludes all derivations). After our return to Holland at the end of April 1994, I started working more systematically on the English, as well as weeding out errors, inconsistencies and other problems.

During the last year on the field, I used Shoebox, a programme developed by SIL for doing dictionary work. This proved to be an extremely helpful tool for sorting, searching etc.

Features. Some characteristics of the dictionary-in-progress:

- Many example sentences (also for derivations) that are culturally relevant.
- No dialect information. We decided to stick to the Standard Muna, the dialect spoken in the northern part of the island.
- No regular derivation and inflection as subentries. Muna has scores of prefixes and suffixes, and one cannot possibly list them all. We decided to include only a few, but illustrate many different forms in example sentences. Thus under *gholi* 'buy' one may find the example sentence *Miina aghumolie* 'I didn't buy it', with prefix *a-* 'I', suffix *-e* 'it' and infix *-um-* 'irrealis (used for future and after negators)'
- Extra cultural information about unusual practices, customs and beliefs included when appropriate and known. An example: *abhi* is glossed as 'friendship name' but is expanded with the following additional information: 'between two close friends who use the same friendship name to address each other, not secret.'
- Loans from Indonesian and Dutch are identified (but not from other languages such as Bugis, Wolio, Makasar). Such loans from Dutch include *bene* 'inner tube' (from *binnen(band)*); *buseese* 'forestry' (from *boswezen*) and *ndoro* 'skirt' (from *onder-rok*).
- An appendix with several pictures of weapons, parts of the loom, house-building, household utensils etc.

Difficulties. One of the prevailing difficulties was finding good English and Indonesian equivalents for technical vocabulary (e.g. relating to parts of the loom) and especially flora and fauna. Even though I had some fish books with coloured pictures, it

proved hard to find the proper equivalents. In many cases one just has to resort to the unsatisfactory gloss 'k.o. fish'.

Prospects. Publishing a dictionary is a monstrous task, and of course one is never ready, nor satisfied with the result. However, I hope that in the course of 1995 a printed version of the Muna-English part will come off the press.

ILLUSTRATION: **musical instruments**

1. *ganda*: drum, hollowed piece of wood with membranes of deer skin on both ends, fastened with rattan which is stretched tight with wooden pegs.

2. *kato-kato*: signal-drum: piece of wood or bamboo shaped like a mortar (formerly used in village halls to call the populace together).

3. *kapuu-puu rapi*: double clarinet.

4. *kapuu-puu*: k.o. clarion made of a rice stalk or bamboo with a rolled coconut leaf as resonator.

5. *kaganda-ganda (koo)*: lit. 'bamboo-drum': piece of bamboo with two strings cut out of its bark and a small hole between them in the middle; the opening is covered with a piece of dried areca leaf held between the strings; the strings are plucked.

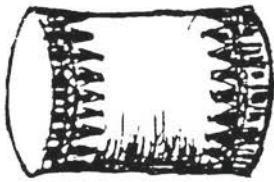
6. *kaganda-ganda mbite*: lit. 'earth-drum': a piece of rattan stretched over a vertical support standing in a dug hole in the ground (or in a mortar) which is covered with an areca leaf; the rattan is hit with a piece of wood.

7. *kusapi*: boat-lute, a plucked instrument with two strings; its shape resembles a boat.

8. *suli*: transverse bambu flute.

9. *karinta*: forked piece of bamboo hit on the hand, thereby producing a buzz.

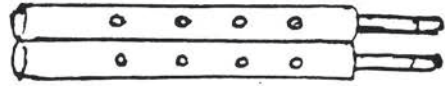
10. *katou* (var: *matatou*) xylophone: 3, 5 or 7 loose pieces of wood played with two sticks on the upper legs (the player sits on the ground with outstretched legs).



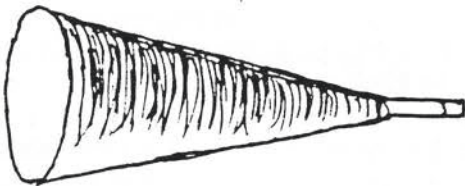
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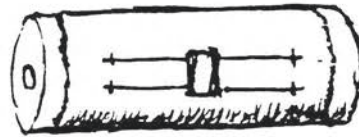
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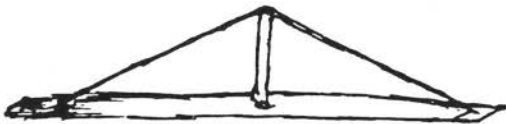
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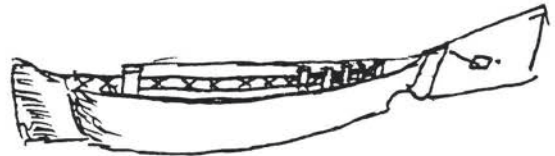
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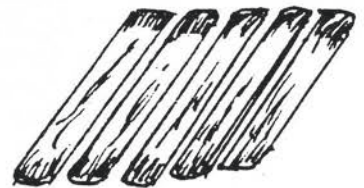
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REPORT ON THE MANUSCRIPT MICROFILMING PROJECT AT
HASANUDDIN UNIVERSITY, UJUNG PANDANG

Ian Caldwell

The two-year manuscript microfilming project at Hasanuddin University (see also Baruga 9:20-21) has now completed the microfilming of more than 2,600 manuscripts. The project, which is headed by Dr. Mukhlis, employs fifteen people and is funded by the Ford Foundation. The project was set up to record privately owned manuscripts in South Sulawesi, of which there are still a large number. Most manuscripts are written in the Bugis, Makasar and Mandar languages using the Bugis-Makasar script; others are in Malay or Arabic. Borrowed manuscripts in poor condition are restored before being returned to their owners and a small payment for microfilming is generally made. Some owners have donated their manuscripts to the university and some have been purchased. Among the latter is a remarkable illustrated manuscript from Mandar in the form of a continuous roll, which is on display at the project's headquarters.

Manuscripts are microfilmed at Hasanuddin University using professional microfilming equipment. The microfilm negative is deposited at the National Library in Jakarta and positive prints are held at Hasanuddin University, the National Archives in Jakarta, and at the Ford Foundation in New York. A catalog of the first 1,500 manuscripts is in press and a second volume is planned for publication on completion of the project in December 1994. It is hoped that the microfilmed manuscripts will attract researchers from Indonesia and abroad to the new Research Centre at Hasanuddin University, which is under construction. Part of the air-conditioned centre will be used to house the manuscript microfilm collection. There will be offices for attached researchers and simple accommodation will be available. The project is due to finish at the end of 1994, when it is hoped that more than 3,000 manuscripts will have been microfilmed.

Ian Caldwell

A report on an ongoing doctoral research project by Sini Cedercreutz:

I am a research student at the London School of Economics, Department of Social Anthropology. The working title of the thesis is currently The representations of power and gender relations in a coastal fishing community in Minahasa, North Sulawesi. My fieldwork will hopefully commence in early January 1995 and last for approx. one year. The final research site has not been decided yet. The project plans to contribute to the anthropology of fishing (which, to date, seems surprisingly understudied in island Southeast Asia) from a regionally comparative point of view. It will highlight the cultural and social dimensions of fishing life and more widely, that of Pasisir cultures, in an Indonesian setting. The examination of local identity and of cultural change will take place through my closer research problem of studying the representations of power and gender, and their everyday enactments. The framework of hierarchy, ascription and achievement (embedded in kinship and gender relations) is theoretically central in looking at some of the localizing and non-localizing tendencies at work in a chosen community. This means addressing the interplay between community and economic migration.

As is often recognized, the study of gender can make a difference in search for solutions to (developmental) problems of social and demographic change and economic restructuring. I hope the eventual outcome of this research could make a contribution towards that end too.

Anyone wishing to contact me, later in Minahasa, or otherwise, can reach me through the following address (in English, Swedish or Finnish): Sini Cedercrutz, 232 A Denmark Hill, London SE5 8DX, U.K. Tel. -44-71- 924 9473. E-mail: MHS%"cedercr@lse.ac.uk".

A REPORT ON FIELDWORK IN LUWU WITH BAHRU KALLUPA AND IWAN SUMANTRI IN AUGUST 1994

Ian Caldwell

In July and August I visited Sulawesi for three weeks to continue research into the history of pre-Islamic Luwu. On an earlier visit I had the good fortune to identify the pre-Islamic (and early post-Islamic) palace-centre of Luwu' at Malangke, and to locate Luwu's ancient iron-working industry at Matano (Baruga 9). In August this year I returned with Drs. Bahru Kallupa of the Indonesian Archaeological Service and Iwan Sumantri of Hasanuddin University to survey these and other sites with view to possible archaeological excavation.

We left Ujung Pandang on the night bus to Soroako. As soon as it was light we chartered a boat to kampung Matano on the western end of the lake. The village and the lake take their name from a remarkable fresh-water spring which rises in the middle of the village. The spring is walled around to form a tank. In the middle is a large flat stone inscribed with a crescent, said by villagers to represent the moon. There is talk of building a mineral-water bottling plant to market the spring water.

The village is walled on the north side and protected on the south by a river. The main path out of the village leads down to Ussu', which lies on the road from Palopo to Malili. As we walked along the village path we collected more than a dozen small flaked stone objects. These appeared to be flakes chipped off from a main core of stone during the manufacture of stone tools. The quantity of these flakes - it took no more than a few minutes to collect a handful - suggests that there may have been a stone tool industry at Matano earlier than, or perhaps contemporary with, the iron smelting industry.

On my return to the UK I sent some of these flakes to Dr. Ian Glover at the University of London's Institute of Archaeology. Dr. Glover replied in a letter that they look like debitage from preparatory flaking of polished stone axes or adzes, but that further enquiry was necessary to establish this firmly. The stone appears to be green and dark red/brown jasper.

We broke open some of the stone-sized debris lying scattered on the ground all around the village of Matano. This debris I had previously thought to be iron ore, but we soon discovered it to be slag of a high iron content. Some of the slag contained pieces of carbon from the smelting process, a discovery which opens up exciting possibilities for the dating of Matano's iron industry. Samples of this slag are currently being analysed.

We spent the night in Malili and the next day we hired a ketinting (a small prau with outriggers) to explore the waterways between Malili and Cerekang. The waterways are wide and deep and we met a sea-going vessel making the journey up to Cerekang to collect timber. From Cerekang, a small prau can ascend a further three kilometers to Turungan Damar, an old terminus for the local dammar trade.

Ussu' can only be reached by prau, but no further ascent is possible due to the shallowness of the river. Ussu' was once the terminus of the iron trade out of Matano; from Ussu' goods would have been carried by prau to a harbour on the Cerekang river.

Ussu' and Cerekang are closely linked together in the La Galigo, as well as in local traditions, which claim that Ussu' and Cerekang were once a single political unit with a palace-centre at Ussu'. Apparently, the site of this palace is still known. Ussu'-Cerekang's territory included Tampina to the west of Cerekang (where wooden sheaths were made for the finished goods brought down from Ussu') and the 'Swamp of

Benko', north of Cerekang. Malili, which lies at the terminus of the trade route from Soroako, is said to have been independent of Ussu'-Cerekang.

We spent the next day at Cerekang, where we tried in vain to get information about the sacred hill Bukit Pengsimewoni from Cerekang's kepala kampung. Villagers believe that Cerekang-Ussu' was once the centre of Luwu', but further information is difficult to obtain and the hill is jealously guarded.

The secrecy and mystery that surrounds Cerekang (and indeed Luwu' itself) is quite intentional, and has to do with 'hidden' and 'visible' centres. Cerekang is considered the 'hidden' centre of present-day Luwu'; the Datu Luwu' (and his palace at Palopo) is the 'visible' centre. His equivalents at Cerekang are two office-holders, called Pua, one male and one female, who are chosen from the descendants of earlier Pua. The Pua rarely (at least in theory) meet the Datu Luwu'. They are his shadowy equals. We were told by more than one person that when the Datu Luwu' enters the Puas' territory (presumably the domain of the former political unit Cerekang-Ussu') 'he is no longer Datu'. Only the Pua and the Datu Luwu' can cause people to swell (ma'busung) by the power of their curse. The Pua are held in great awe by the people of Cerekang, who are reluctant to reveal information about the village and its many ritual or secret sites, which may only be visited by initiates.

Cerekang and Ussu' are evidently of great historical importance and systematic scientific excavation in and around the two villages would reveal much of Luwu's ancient past. Because of the fear that the Pua inspire, and the villagers' determination to keep strangers away from their ritual sites, Cerekang has not been looted by the illegal ceramic dealers who have devastated archaeological sites in other parts of Luwu'. Nevertheless, deforestation continues apace: in 1992, I counted more than a dozen saw-mills along a short stretch of the Cerekang river. It is forbidden to fell timber at secret sites, which in time will be identified by the trees remaining on them.

We spent the fourth day at Malangke, roughly half-way along the coast between Palopo and Malili, where we identified (but did not visit) the much-looted site of the pre-Islamic palace, at a place called 'Desa Benteng'. This site lies between the Tokke' and Biro rivers, just a few kilometers from Sultan Muhammad's grave at Putti Batue ('the banana with many seeds') near Pattimang Baru.

The fifth and sixth days we spent in Palopo. Although we did not know it, on the afternoon that we set off from Ujung Pandang the Datu Luwu' had died. When we arrived in Palopo nearly a week later, families from the former palili' (vassal chiefdoms) which made up the former kingdom of Luwu' were still arriving with gifts, among them a small buffalo. The men were dressed in black and the women in colourful baju bodo. In conformity to Islamic practice the corpse had been buried the day following death, rather than lying in state in the palace, as was formerly the custom.

III. Conference Reports

Double Sulawesi Panels at the Asian Studies Association of Australia Biennial Conference held in at the Asia Research Centre, Murdoch, Perth, 13-16 July 1994.

Morning and afternoon panels entitled *The Ecology and Economy of Power in Sulawesi: Perspectives from Archaeology, History and Anthropology, I & II*, were held at the ASAA Conference in Perth on the 13th July. The panels were organized by Dr. Greg Acciaioli of the University of Western Australia and Professor Anthony Reid of the Australian National University was the discussant. In the morning session, Professor C. C. Macknight (University of Hobart at Launceston) presented a paper on the idea of 'place' as an organizing principle in the writing of South Sulawesi history; Dr. Ian Caldwell (University of Hull) located and described the pre-Islamic capitals of Luwu', and Dr. David Bulbeck (University of Western Australia) talked on the ecological parameters of settlement patterns and hierarchy in the pre-colonial kingdom of Makassar. In the afternoon session, Dr. Greg Acciaioli presented a paper on Fishery

development and ethnic stratification around Lake Lindu in Central Sulawesi; Jawahir Thontowi (University of Western Australia) read a paper on deforestation and land disputes in a South Sulawesi village, and John Haba (University of Western Australia) talked on changing agricultural practices among resettled villagers in Central Sulawesi. Both panels were well attended and there was a constructive discussion following the summing up of the papers by Professor Reid.

REPORT ON 7ICAL
THE SEVENTH INTERNATIONAL CONFERENCE ON AUSTRONESIAN LINGUISTICS
NOORDWIJKERHOUT, AUGUST 22-27, 1994
[with special reference to Sulawesi]

René van den Berg

This year the triennial Austronesian linguistics conference was held outside of its research area for the first time, and the choice of Leiden as the venue was appropriate in the light of its place as a traditional European centre of Austronesian studies. The conference also commemorated the centennial anniversary of H.N. van der Tuuk's death in 1894, a pioneer in the study of Batak, Balinese, Old Javanese and comparative Austronesian. The actual conference took place in Noordwijkerhout, where over 120 linguists gathered to present papers. Everything was very well organized and went smoothly, including a nice banquet with Austronesian trivia. Participants showed a good mix of national backgrounds (Europe including Russia, U.S., Indonesia, Australia, Taiwan, Brunei, New Zealand, Canada, Pacific) and professional backgrounds, ranging from the 91-year old Otto Dahl, the pioneer of Malagasy studies through (retired) professors in linguistics to field researchers and graduate students.

Given the scope of Austronesian languages in the world (current estimates are over 1,000 or about 20% of the world's languages), the variety of areas covered in the papers conference was not surprising. Also, almost all the subdisciplines of linguistics were represented, ranging from phonetics (among others a video of Javanese vocal cords in action), through morphology and syntax (the bulk of the papers) to discourse studies (for instance 'Agreement seeking markers in Indonesian'), semantics, sociolinguistics ('The encroachment of Indonesian upon Lampung') and comparative studies ('Reconstructing terms for meteorological phenomena in Proto Oceanic').

Of special interest to readers of Baruga are the seven papers that were exclusively devoted to Sulawesi. Most of them dealt with a single aspect of one language, with the exception of Ulo Sirk's paper. The papers given were as follows:

Mark Donohue (Canberra) 'Object of applicatives in Tukang Besi'.

[Tukang Besi is spoken on islands southeast of Buton; Mark is the first person to study this language. His paper deals with constructions comparable to Indonesian verbs with *-i* and *-kan*]

Nikolaus Himmelmann (Koln) 'The non-phonological origin of the paragogic vowel in Lauje (Tomini-Tolitoli)'.

[This paper deals with the problem of an 'extra' final vowel that sometimes occurs in this language. Any system that can be discovered is very complicated and the conclusions drawn are tentative].

Sirtjo Koolhof (Leiden) 'Oral and written traditions of the Bugis *I La Galigo*-epic: some aspects of metre'.

[The paper describes the pentasyllabic metre of this famous epic and discusses deviations from this norm in an oral performance recorded in 1991].

Philip Quick (SIL) 'Active and inverse voice selection criteria in Pendau, a western Austronesian language'

[This paper discusses the traditional active-passive distinction in Pendau, a small undescribed language of the Tomini-Tolitoli group, in novel terms and from a discourse perspective].

Ülo Sirk (Moscow) 'The South Sulawesi languages, indigenes of Sulawesi?'

[Prof. Sirk deals with the question of the origin of the South Sulawesi languages. Are they immigrants from some other area or did the group originate on Sulawesi? He argues for the latter and in a provocative but somewhat speculative section situates the homeland of this group on the north coast of the great lake *tamparan, a lake, bay or strait separating mainland Sulawesi from a proposed *libukang "island", the present-day southwest peninsula].

Hans Lapoliwa (Jakarta) 'Personal pronouns in Mori'.

[This paper describes different sets of personal pronouns in Mori, including such unusual sets as future and additive pronouns. It appears that Mori and related languages show the greatest complexities in pronominal systems of all the languages of Sulawesi].

René van den Berg (SIL) 'Verb classes, transitivity and the definiteness shift in Muna'.

[In my paper I present an unusual feature of Muna verbs in typological perspective. Its oddness can be accounted for by looking at and deriving it from the system of verbal marking in the reconstructed proto-language that I call Proto-Celebic.]

In addition two other specialists on Sulawesi attended the conference: Roger Tol (Leiden) and Christian Pelras (Paris).

I think it is fair to say that people found this conference very stimulating, not only because of the papers presented and given, but as is usual, also because of the interaction during breaks, meal times and in the evenings.

In general one gets the impression that Austronesian studies are thriving and that much progress is made in various areas. As for Sulawesi, the seven papers were of good quality (in my opinion), but too much remains to be done, too many languages are still undescribed, and too few people are active or cover more than one language. However, as Noorduy's bibliography shows, great strides have been made in the past two decades and maybe the time is ripe to hold a small conference exclusively devoted to the languages of Sulawesi.

Ian Caldwell has presented the following papers:

'The historical archaeology of South Sulawesi from Bugis and Makasar written sources' in the Centre for Archaeology, The University of Western Australia, on the 18th July 1994.

'The early history of Luwu', Sulawesi, Indonesia' at the Joint Seminar by the South-east Asian Studies Programme and the Department of History, The National University of Singapore, on the 24th August 1994.

IV. News

SULAWESI PRIMATE NEWSLETTER

The Sulawesi Primate Newsletter was started in 1993 to increase communication and encourage collaboration among the widely dispersed people interested in Sulawesi and its primates. We publish articles on field and laboratory work involving Sulawesi Primates, summaries of conferences and symposia, lists of current articles, and other items related to environmental topics in Sulawesi.

The newsletter is currently received by over 100 people from 8 countries. We have just started production of a Bahasa Indonesia version in addition to the English version. The newsletter is published twice each year, once in the Fall/Winter and once in the Spring/Summer. Subscription fees are US \$5.00 per year. Fees can be waived for students or others for whom it would cause financial difficulties. An electronic version of the newsletter is also available.

For further information, contact Nora Bynum, Editor, at elb@acpub.duke.edu.

SULAWESI NEWS LIST ON THE INTERNET

A Sulawesi News List has started recently on the Internet. The aim of the Sulawesi News List is to facilitate research by 'publishing' short reports and questions on research in any discipline on Sulawesi.

Many readers will be familiar with the Network and its jargon; other readers may not. The following series of questions and answers is based on the 'Frequently Asked Questions' file familiar to Network users.

Exactly what is the Sulawesi News List?

The Sulawesi News List is a list of e-mail numbers which has been fed into a UNIX server (a large computer) at Hull University. Any mail sent by a List Member to this computer at the address

Sulawesi@hull.ac.uk

will be automatically re-directed to all other members of the Sulawesi News List.

What is the purpose of the Sulawesi News List?

The purpose of the Sulawesi News List is to encourage and facilitate the exchange of the sort of information on research in any discipline on Sulawesi currently found in Baruga.

How does the Sulawesi News List differ from Baruga?

Unlike Baruga, news items on the Sulawesi News List are 'published' continuously (i.e. sent automatically to the e-mail address of each member of the Sulawesi News List). the Sulawesi News List is more 'interactive' than Baruga as replies to or comments on an item can take hours rather than months to appear. Another important difference is that there is no editor and no editorial policy-not that this has been an obstacle to publishing in Baruga!. Anything a List Member sends in is automatically 'published'.

Who manages the Sulawesi News List?

The list is managed by Ian Caldwell at Hull University. He is responsible for adding people to the list and for dealing with electronic delivery problems. He has no editorial role. His e-mail address is

I.A.Caldwell@seas.hull.ac.uk

Why a Sulawesi News List and not a Sulawesi News Group?

A News List is much easier to set up and does not attract the numerous enquiries from individual network users (who may have little knowledge or interest in Sulawesi) which so often plague News Groups. A News List is 'invisible' to Network users, but works just as efficiently at linking its members one to another.

Can anyone join the list?

To keep the list of manageable size, membership is restricted to three categories of people:

- (1) Anyone with a first degree who is currently carrying out research on Sulawesi.
- (2) Anyone holding an academic post (teaching, research curatorial, etc.) or is retired from such a post.
- (3) Anyone holding the degree of Ph.D. or its equivalent.

Provided that the applicant meets ONE of these criteria, entry to the list is AUTOMATIC. An up-to-date list of List Members will be published each time a new member joins or leaves the Sulawesi News List.

How does one join the list?

To join the list, send a short message by e-mail to the List Manager (I.A.Caldwell@seas.hull.ac.uk). Your e-mail number will be added to the membership list.

How does one leave the list?

To leave the list, send a short message by e-mail to the List Manager. Your e-mail number will be deleted from the membership list.

Is the Sulawesi News Group material archived?

There is an archive held at Hull University. Archived material may be obtained at any time from the List Manager.

What about copyright?

Copyright rests with the author of the published item. Permission for citation or other use should be requested from the author.

Will the Sulawesi News List replace Baruga?

No! But it is hoped that the sort of discussion that can be carried out within a news-group will result in more articles and reports being published in Baruga.

Ian Caldwell

INDONESIAN ROYAL HOUSES INSTITUTE

In 1987 an historical/cultural institute was founded that is concerned with the principalities of Indonesia. Its aim is to collect all kinds of materials about royal houses in the archipelago, and to give information to the general public. The institute intends to establish a documentation centre and to publish thematical booklets and a comprehensive book on Indonesian royal houses.

The Indonesian Royal Houses Institute 'Sagoman Galur Selur Sentana-Ningrat' wants to collect all kinds of materials about the subject: documents, photographs, objects. Also pieces of information held in the memory of people that somehow have to do with Indonesian royalties are recorded. At the moment the institute has 160 members.

For more information on the institute, and if you have anything to contribute to it, please contact:

Donald P. Tick
Van Bleiswijkstraat 52C
3135 AM Vlaardingen
The Netherlands
Tel. +31 (0)10 4603516 or 4350078

V. Book review

B.Plaisier, 1993, *Over bruggen en grenzen. De communicatie van het evangelie in het Torajagebied (1913-1942)*, Zoetermeer: Boekencentrum, ISBN 90 239 12160/ CIP xiv + 701 pp.; maps, bibl., index. Price f 97,50.

This lengthy dissertation (701 pp.) in Dutch deals with the process of Christianization in the wider Toraja region during the period 1913-1942, which brought about important religious, cultural and social changes in this upland area of South Sulawesi. The missionary activities here were initiated and directed by the Gereformeerde Zendingsbond (GZB), an organisation linked to the orthodox wing in the Dutch reformed church. Although the core activity of the missionaries was evangelisation, it was their medical and educational activities which were most successful, being the basis of an unintentioned emancipation of lower and middle classes, while the translation of the bible into the local language boosted the Torajan self-confidence. Of great importance was the fact that the GZB permitted the newly converts to preserve a large part of the old culture and adat in the form of christianized rites, a decision which certainly contributed in the development of the typical hybrid protestant-Torajan identity of today.

Plaisier chose in his book the concept of communication in order to clarify the interaction between all the groups involved in this process of socio-religious change. Therefore he focused not only on the activities of the Dutch missionaries, their Minahasan, Ambonese and later also Torajan assistants, but he also gave a prominent place in his analysis to the biblical message and the "receiving" Toraja people. In addition, plenty of attention has also been devoted in the study to the wider forces which shaped the conversion process as there were the Dutch reformed ethical theology, colonialism and the ancestral cultural-religious system of Toraja (*aluk to dolo*). In the book Plaisier presents us with an extensive evaluation of this communication process, observing advances and limitations or as he called it "bridges" and "frontiers". He used in his research the archival records of the GZB and Toraja church, supplemented by oral history. However, despite its fascinating richness in detail and fruitful multi-faceted approach, the book would have gained strength if a stronger comparative perspective with other Mis-

sion areas in Indonesia had been used, since that would have resulted in a better disentanglement of the typical Torajan and more common Indonesian patterns in this christianization process.

Christiaan Heersink

VI. Obituary

JACOBUS NOORDUYN 1926-1994

On April 20th 1994 Koos Noorduyn passed away at the age of 67. With him a prominent scholar in the field of Indonesian, and especially Sulawesi, studies has gone. From the very beginning of his scholarly career the island of Sulawesi was the focus of his work, and also his main passion.

Shortly after the second world war Koos Noorduyn combined some of his interests by choosing to study theology and Indonesian languages at the University of Leiden. He was appointed by the Nederlands Bijbelgenootschap that had South Sulawesi in mind as his future field of activity. His task would be to study the Bugis and Makasar languages, and to revise Matthes' Bible translation. After finishing his studies Koos Noorduyn prepared to write a dissertation on a Bugis text about the history of Wajoq. *Een achttiende-eeuwse kroniek van Wadjo': Buginese historiografie* was defended on March 16th 1955. Although published almost 40 years ago until today it remains one of the most important sources for the history of South Sulawesi. And not only for historians is it of great importance, but also for linguists, because the short outline of Bugis grammar Noorduyn provides in his introduction contains crucial information, especially on Bugis morphology.

Unfortunately the Nederlands Bijbelgenootschap was of the opinion that the Bugis/Makasar area did not seem to be a promising field, and they decided that Koos Noorduyn should occupy himself instead with revising the existing Sundanese translation of the Bible. In 1957 he and his wife, Atie Mulder, moved to Bandung where they stayed until 1961. He was appointed a researcher at the KITLV in Den Haag, and in 1965 he became the General Secretary of that institute. He was also attached to the Department of Southeast Asian languages and literature in Leiden, where he taught the Bugis, Makasar, and Sundanese languages.

Noorduyn's interests lay in the field of scholarly work, but his task as the head of the KITLV took most of his time and energy. However, that did not withhold him from regularly publishing on various fields of interest: Old Javanese history, Sundanese literature, history of Bima and Sumbawa, and the history and languages of Sulawesi. All his publications are characterized by a sound knowledge of the subject and the sources. And everything he wrote had to be supported by the sources. Speculating about how things could have been was something Koos Noorduyn did not like, and never did. This characteristic makes that many of his publications keep their great value, even decades after they were written.

In 1991, the year of his retirement, *A critical survey of studies on the languages of Sulawesi* was published. Koos Noorduyn worked on the compilation of this bibliography of works relating to the approximately 80 languages spoken on Sulawesi for many years. With his usual thoroughness he traced every possible publication, however obscure, resulting in a research tool that will be indispensable for scholars of many disciplines for a long time to come.

The moment of his retirement was something Koos Noorduyn looked forward to, for it would give him the opportunity to concentrate on his scholarly work, and to finish some projects he had been working on for several years. Shortly after his retirement however, he fell ill, and his disease made it more and more difficult for him to work. Despite the constraints laid upon him by his illness he did go on with his work, and with the help of friends and colleagues the results were published. For many of his

colleagues Koos Noorduynd will not only be remembered in his publications, but also as the man one could always consult for information. No matter how difficult to obtain, he would search until he found an answer, or was sure that an answer was not to be found.

Sirjto Koolhof

VII. Recent Publications

1. **Abdul Aziz Razake**, 1992, *Penduduk Indonesia selama pembangunan jangka panjang tahap I: Sulawesi Tenggara*. Jakarta: Kantor Menteri Negara Kependudukan dan Lingkungan Hidup.
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3. **Abdul Kadir Mulya**, 1994, *Sistem morfologi verba bahasa Mawasangka*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, Departemen Pendidikan dan Kebudayaan.
4. **Abdul Kadir Mulya and Sumardi**, 1993, *Sultan Bodo-Pintar*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa.
5. **Abdul Muthalib, [et al.]**, 1993, *Morfologi nomina bahasa Wolio*. [Jakarta]: Pusat Pembinaan dan Pengembangan Bahasa, Departemen Pendidikan dan Kebudayaan.
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Index on the list of recent publications

adat 16, 19, 34, 88, 92, 196
 agriculture 37, 81, 102, 132,
 141, 162, 173
 algae 183, 185

aluk to dolo 19
 anthropology 11-13, 34, 35,
 45, 54, 58, 59, 62, 73,
 74, 103, 109, 115, 124,

126, 136, 140, 141, 148,
 188
 aquatic environment 86
 Ara 177

- archaeology 71, 99, 116
 architecture 190
attoriolong 70
 Australia 160, 193
 autobiography 140
 bahasa Indonesia 75
 Bajau 17, 47, 52, 107, 125, 160, 182, 192, 193
 Balantak 38, 113
 bambu 71
 Bantaeng 151
 bibliography 26, 40, 83
 biographies 61, 142
 biology 33, 48-50, 122, 128, 134, 167, 184-186
 Bira 44
 Bone 35, 64, 78, 100, 178, 196
 botany 183
 brass band 30, 31
 breast cancer 39
 Buginese language 2, 46, 90, 111, 197, 198
 Bugis 4, 10, 11, 15, 16, 21, 42, 44, 54, 64, 70, 78, 94, 98-101, 103, 111, 118, 120, 126, 169, 177, 178, 182, 183, 187, 195-197
 Bulukumba 177
 Buton 51, 124, 148
 cacao 81
 calendars 2
 Campalagian 105
 catalogues 62, 83, 178
 cattle 132
 census 7
 centralization 141
 ceramics 99, 100
 child rearing 110
 Christianity 92
 colonial history 142
 colonialism 30
 community development 192
 contraception 39
 copra 66
 corals 183
 cosmology 176
 cottage industry 18
 cultural change 156, 189
 cultural values 196-198
 dance 146, 169
 Darul Islam 61, 77
 decolonisation 112
 demography 1, 22, 135, 165, 158
 development 95, 96, 138, 139, 152, 156, 192
 diving 150
 Donggala 79, 95
dugong 49
 earthquake 174
 ecology 52, 109, 137, 158, 183, 199
 economy 36, 57, 66, 67, 76, 87, 107, 114, 163, 164, 187, 189
 education 75
 entomology 159
 ethnography 19, 147
 ethnomusicology 53, 30, 31
 ethnopsychology 74
 evolution 112, 166
 family planning 156
 fauna 121, 161
 fishing
 fishing 17, 52, 63, 86, 163, 189, 193
 folk literature 2, 14
 folk music 30
 folk songs 125
 folk tales 4, 10, 56, 137, 153, 171, 194
 folklore 35, 125
 funeral rites 12, 19, 45, 82, 196
 gender 60
 geography 157
 geology 85, 93, 97, 113, 127, 131, 166, 174, 180
 Goa 153, 196
 Gorontalo 17, 107
 handicraft 18
 headhunting 59
 history 27, 11, 30, 51, 61, 66, 67, 68, 70, 71, 77, 78, 80, 94, 99, 99, 116, 129, 142, 148, 153, 155, 160, 168, 181, 182, 187, 190, 191
 human resources 36, 57, 114, 164
 human rights 98
 infection 65, 105
 initiation 88
 inscription 118
 insects 122
 insurrection 61
 interethnic relations 182
 irrigation 138
 Islam 2, 61, 77, 126, 136
 Johore 160
 Kahar Muzakkar 61, 77
 Kajang 140
 Katoppo, Marianne 117
 Kendari 110, 182
 kinship 62
 Konjo 55
 Kruiy, Alb. C. 147
 La Pawawoi 178
 labour 188
 land settlement 138
 land tenure 96
 land use 179
 language ability 111
 law 2, 34, 92
 leadership 142, 149
 Lindu 89
 linguistics 3, 5, 8, 23, 26-29, 38, 40, 42, 43, 46, 55, 60, 69, 72, 90, 108, 111, 119, 133, 143-145, 155, 170
 literacy 156
 literature 9, 14-16, 21, 59, 60, 64, 70, 99, 154, 171, 194, 195
 littoral zones 52, 107, 189, 192
 Lombok 179
lontaraq 2, 15, 16, 64, 70, 123
 Luwu 16, 138, 139, 160, 173
 magic 73
 magnetism 113, 166
 Makasar 9, 10, 43, 44, 53, 55, 56, 90, 94, 99, 108, 108, 120, 123, 126, 136, 140, 153, 168, 171, 171, 187, 196, 198
 Malala 93
 malaria 84
 Malay 75
 Mambi 58
 Mamuju 6, 81
 Manado 67, 75, 91, 117, 157
 Mandar 6, 23, 59, 60, 90, 188
 mangrove 121
 manuscripts 101, 120, 178, 198
 marine environment 17, 47, 183
 marriage law 92
 mass media 156
 Massenrempulu 34, 170
 Mawasangka 3
 medicine 65, 176
 mental diseases 74, 176
 migration 25, 172, 173
 Minahasa 30, 31, 68, 92, 104, 106, 107, 117, 149, 191
 minerals 85, 93, 127, 180
 mission 80, 129, 147
 Mori 14
 morphology 3, 5, 106, 111, 133, 143, 144, 170
 mortality 7
 mosquitoes 159
 Muna 3, 27, 28, 88
 music 30, 31
 mythology 194
 Nain Island 52
 nationalism 68, 141
 natural resources 36, 57, 114, 164
 nature reserves 47
 oral literature 9, 14, 21, 59, 60, 99, 154, 171, 198
 paleography 120
 paleontology 130
 Pamona 69
 Pancasila 79
 parasiet 105
 patronage 151
 performing arts 53, 146, 169
 Permesta 77
 petrology 131
 philology 101
 phonology 106, 111, 143
 phonology 27, 38, 55, 72, 145, 155
pinisi 177
 Pitu Ulunna Salu 58, 60
 poetry 21
 politics 35, 61, 68, 77, 141,

- 142
 Poso 47, 79
 poverty 36, 57, 95, 114, 164
 power relations 141
 prehistory 71, 116
 primates 128, 167, 175
 protestantism 13
 proverbs 79, 198
 psychology 73, 74, 140, 176
 Ratatok 180
 Rawa Aopa 199
 reduplication 69
 religion 11, 13, 19, 62, 92, 126, 129, 136
 review 20, 26, 40, 54, 119
 rice 102, 156
 ritual 12, 13, 19, 45, 54, 59, 60, 62
 Rongkong 129
 rural communities 95, 110, 139, 151, 156
 Sa'dan Toraja 12, 13, 19, 41, 45, 73, 82, 87, 90, 129, 144, 145, 190
 Sangihe-Talaud 80, 86, 172, 189, 194
 script, Bugis/Makasar 42, 43, 118, 120
 seagrass 48, 50, 184-186
 seismic activity 174
 Seko 129
 Selayar 66
 ship building 44, 177
 shipping 44
 Siang 187
 Siau 80
 Sidenreng Rappang 18
sinriliq 9, 153
 social change 149, 151
 social conditions 36, 57, 107, 114, 164
 social mobility 149
 social structure 35 11, 62, 136 104
 socialization 104, 110
 sociolinguistics 46, 60
 sociology 156, 189
 Soppeng 37, 64, 70
 Spermonde 184, 186
 Sulawesi Selatan 2, 4, 6, 9-13, 15, 16, 18, 19, 21-23, 25, 34, 35, 37, 39, 41-46, 48-50, 53-61, 63, 64, 66, 70, 71, 73, 74, 76-78, 81, 83, 87, 90, 94, 98-103, 105, 108, 109, 111, 112, 115, 116, 118, 120, 121, 123, 125, 126, 129, 132, 136, 138-142, 144-146, 151, 153, 160, 168-171, 173, 177, 178, 183-188, 190, 195-198
 Sulawesi Tengah 14, 38, 47, 69, 72, 79, 89, 95, 96, 113, 114, 131, 137, 147, 152, 165, 179
 Sulawesi Tenggara 1, 3, 5, 8, 27, 28, 51, 110, 124, 148, 160, 164, 182, 193
 Sulawesi Utara 17, 24, 30, 31, 36, 52, 65, 67, 68, 75, 80, 84, 85, 91-93, 97, 104, 106, 107, 117, 127, 133, 135, 143, 149, 154, 157-159, 161, 163, 166, 172, 174, 180, 189, 191, 192, 194
 Sulawesi, general 20, 26, 29, 40, 62, 119, 155, 181
 Sulu 160
 swamp 199
 symbols 108, 196
 syntax 106, 133, 143
 Takalar 18
 technology 189
 Toli-Toli 72
 Tombulilato 127
 Tombulu 143
 Tomini 72, 95
 Tondano 106
 Tontemboan 133
 tourism 19, 150
 trade 17, 51, 66, 94, 168, 182, 187
 traditional medicine 176
 travel accounts 41
 Tukang Besi 51
 Ujung Pandang 39, 176
 Ulu Leang 71
 VOC 168
 Wajo 18, 64
 weddings 54
 Westerling, Raymond 112
 wind instruments 30, 31
 Wolio 5, 8
 zoology 128, 175

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