

1. Description

1.1 Name(s) of society, language, and language family: Makassar, Austronesian.

1.2 ISO code (3 letter code from ethnologue.com): mak

1.3 Location (latitude/longitude): roughly between 5° and 7° S, and 119°20' and 120°30' E, including the island of Salayar.

1.4 Brief history: The Makassar live in the southern corner of the southwestern peninsula of Sulawesi (formerly the Celebes), Indonesia. Along with the Bugis, with whom they share many cultural features, they have been famous for centuries as seafaring traders and agents of Islam in the eastern part of the Malay Archipelago. Their name for themselves is "Tu Mangkasara'," meaning "people who behave frankly."

1.5 Influence of missionaries/schools/governments/powerful neighbors: Political relations with neighboring kingdoms, including those of the Bugis, were extended through intermarriage among the ruling noble families. In 1669 the Dutch captured the capital of Gowa, but rebellions and piracy continued until 1906, when the colonial troops conquered the interior regions and killed the king of Gowa.

1.6 Ecology (natural environment): The Makassar inhabit the volcanic mountainous area around Mount Bawakaraeng/Lompobattang, which is traversed by a number of rivers, as well as the coastal plains. Except for the areas east of the volcano massif, where rainfalls are more evenly distributed over the year, the rainy season lasts from October to April.

1.7 Population size, mean village size, home range size, density: 1,600,000. The average population density is 245 persons per square kilometer.

2. Economy

2.1 Main carbohydrate staple(s): Rice, maize, cassava.

2.2 Main protein-lipid sources: Fish, coconut, coffee, banana, cloves, and many other fruits and vegetables.

2.3 Weapons: Bow and arrow, blowguns?:

2.4 Food storage:

2.5 Sexual division of production: In general, the division of labor is strict because of the rigid separation of the sexes in everyday life. According to tradition, home tasks are assigned exclusively to women, and female traders are found in every market. In agriculture, men do the hard work, such as plowing and carrying rice bundles after harvest, and in some regions harvest the rice.

2.6 Land tenure: Rice fields and gardens that are part of the traditional village territory are individually owned by either men or women. In addition, everyone has the theoretical opportunity to rent or purchase untilled land, which formerly belonged to the nobility, and nowadays is governmental property. Since such land is very expensive to rent or purchase, these modes of extending control over resources are rarely practiced. In some regions most of the land is controlled by rich (mostly noble) patrons, but sharecropping among relatives is practiced everywhere.

Only part of the wet-rice fields is mechanically irrigated, and both plowing and harvesting are done in a traditional fashion. Domestic animals include water buffalo and cattle (both used to draw the plow), goats, chickens, and dogs. Except for dogs, all domestic animals are eaten, but only on ritual occasions.

2.7 Ceramics:

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos: N/a.

2.10 Canoes/watercraft? Yes.

3. Anthropometry

3.1 Mean adult height (m and f):

3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

4.1 Age at menarche (f):

4.2 Age at first birth (m and f):

4.3 Completed family size (m and f):

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):

4.6 Proportion of marriages ending in divorce: Traditionally, divorce could be initiated only by the husband, and was fairly rare. By way of contrast, divorce is now more common, and follows Islamic law.

- 4.7** Percent marriages polygynous, percent males married polygynously: Polygyny is confined to wealthy people, because a separate household must be provided for each wife.
- 4.8** Bride purchase (price), bride service, dowry?: The bride-price is divided into "spending money" (balanja), which is used by the bride's family to cover the costs of the wedding feast, and a "rank-price" (sunrang), which is given to the bride. Both the balanja and the sunrang reflect the bride's social rank.
- 4.9** Inheritance patterns: Sons and daughters inherit equally. If the deceased person has no children, his or her property is given to other consanguineal relatives. In case of divorce, children receive the house and the rank-price once given to the mother.
- 4.10** Parent-offspring interactions and conflict: Children are raised by both parents, elder siblings, and other relatives or household members. All adults, elder siblings, and cousins must be respected, and are addressed by honorific terms. Physical punishment is common when a child does something wrong.
- 4.11** Homosexual activities, social attitudes towards homosexuals:
- 4.12** Pattern of exogamy (endogamy): The inhabitants of a village or a cluster of neighboring villages consider themselves to belong to a single localized kin group, which according to tradition is endogamous. In practice, however, intermarriage between many villages is the rule, resulting in complex, widespread kin networks. Hence it is really impossible to establish any boundaries between overlapping kin groups.
- 4.13** What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? No, there is only one father.
- 4.14** What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")
- 4.15** Is conception believed to be an incremental process (i.e., semen builds up over time)? No.
- 4.16** Occurrence of sexual coercion, rape
- 4.17** Preferential category for spouse (e.g., cross cousin): Marriage between second cousins is preferred among the commoners, while only nobles are allowed to marry a first cousin.
The definition of a person's kindred is very important for marriage strategy. The evaluation of social rank depends largely on membership in bilateral descent groups (ramages). The members of any such ramage trace their descent to a real or fictive ancestor through either father or mother. Like the village kin groups, ramage are not localized, but rather comprise countless numbers of individuals who are dispersed all over the country. Distinct terms are only applied to those ramage in which membership entitles one to succession to traditional political offices. Since all ramage are agamous, most individuals are members of two or more descent groups, which in addition are ordered hierarchically. The groom's social rank must be higher than or at least equal to the bride's.
- 4.18** Do females enjoy sexual freedoms? No.
- 4.19** Evidence of giving gifts to extramarital partners or extramarital offspring?
- 4.20** If mother dies, whose raises children? The father and/or close kin.
- 4.21** Adult sex ratio: number of adult males divided by number of (reproductive) females
- 4.22** Evidence for couvades: No.
- 4.23** Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): No.
- 4.24** Kin avoidance and respect? Yes. All adults, elder siblings, and cousins must be respected, and are addressed by honorific terms.
- 4.24** Joking relationships?
- 4.25** Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: Bilateral mainly. Since all ramage are agamous, most individuals are members of two or more descent groups, which in addition are ordered hierarchically. Though descent is traced equally through males and females, patrilineal kin ties are emphasized in regard to succession to an office. On the other hand, there is a tendency to focus on matrilineal relations for the organization of rituals relating to the founding ancestors of a ramage.
- 4.26** Incest avoidance rules: People should not marry any members of their immediate family.
- 4.27** Is there a formal marriage ceremony? Yes.
- 4.28** In what way(s) does one get a name, change their name, and obtain another name?
- 4.29** Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): Intermarriage between many villages is the rule, resulting in complex, widespread kin networks.
- 4.30** Are marriages arranged? Who arranges (e.g., parents, close kin)? Marriage is still arranged exclusively by the parents and/or close relatives, since according to tradition communication between unmarried young people of different sexes is strictly prohibited.
- 4.31** Evidence for conflict of interest over who marries who: Social status is important. The groom's social rank must be higher than or equal to the wife's social rank.

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

4.15 Outgroup vs ingroup cause of violent death: Anyone seriously offending another person's siri' (shame, honor, self-respect) runs the risk of being killed, without any external authority being involved in the affair. Only in some cases, such as conflict over matters of land tenure or other kinds of property, are leaders requested to settle disputes. In precolonial times, the violation of marriage taboos was punished by drowning.

4.16 Reported causes of in-group and out-group killing: Makassar claim to be looking for, rather than avoiding, conflict. Conflict arises quickly over matters of siri' (shame, honor, self-respect) which in particular relates to guarding one's own social rank and esteem, as well as that of one's female relatives.

4.17 Number, diversity and relationship with neighboring societies (external relations):

4.18 Cannibalism? N/a

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size: The average population density is 245 persons per square kilometer.

5.2 Mobility pattern: (seasonality):

5.3 Political system: (chiefs, clans etc, wealth or status classes): Traditionally, a kingdom was comprised of several principalities, each of which in turn consisted of a number of village territories. On each level the political structure was based on a myth, according to which leadership originated from a divine being (the tumanurung) who, before ascending back to heaven, left an object on earth that was henceforth believed to contain a divine spirit. Such sacred heirlooms (*kalompoang*) legitimated the political authority of noble rulers (on the levels of kingdoms and principalities) as well as that of commoner village rulers. Both noble and commoner rulers were assisted by various functionaries organized in councils.

5.4 Post marital residence: There is no dominant pattern of postmarital residence.

5.5 Territoriality? (defined boundaries, active defense): Yes.

5.6 Social interaction divisions? (age and sex): Girls over the age of 7 traditionally were forbidden to communicate with male individuals—except for their closest relatives—until they got married.

5.7 Special friendships/joking relationships: N/a

5.8 Village and house organization: An average household is comprised of a nuclear family as well as close relatives who do not possess a house, in many cases including spouses of adult children. A household is considered a unit consisting of people living and consuming together; the factor of kinship is of secondary importance in this respect.

Whereas settlements in the coastal plains usually consist of several hundred houses, villages in the interior regions are much smaller, containing from 10 to 150 houses. In some cases, the houses are clustered around sacred places; in others, they are built along both sides of a path, with the front gables oriented toward the sacred peaks of Mount Bawakaraeng/Lompobattang. The house is raised on wooden (formerly bamboo) piles. It is rectangular in shape and provided with a gable roof. Partitions of the gable formerly indicated the social status to which the owner belonged. No part of the house is decorated by engravings or anything similar. The interior is divided into a main room, kitchen, and (mostly only one) sleeping quarter. While formerly up to twenty people resided in a single house, nowadays most houses are inhabited by an average of five persons. Bamboo, as the traditional material for house building, has been largely replaced by wood and corrugated iron, but even in the rural locations an increasing number of houses are built of bricks. This hampers mobility, which was characteristic of the traditional local settlement pattern, since old-style houses could be moved from one place to another within a few hours.

5.9 Specialized village structures (mens' houses): N/a

5.10 Sleep in hammocks or on ground or elsewhere? Sleep on mats.

5.11 Social organization, clans, moieties, lineages, etc: Makassar society is divided into nobility, commoners, and (formerly) slaves. Each of these strata is internally differentiated, with every individual ranked on a continuous social scale. A person's rank is primarily determined by that of his or her ascendants. Since descent is traced bilaterally, the definition of a person's rank depends on the different levels of rank that have been transmitted through either male or female individuals in the ramiages of which he or she is a member. Marriage provides the main means for upward mobility, but low descent rank may also be compensated for by bravery, religious or secret knowledge, education, wealth, polite behavior, and (recently) occupation.

5.12 Trade: The Makassar are renowned for their skill as traders; seafaring trade is still very important in coastal locations. Markets, which are spread all over the country, are dominated in most cases by professional traders. For the majority of the population, products such as tobacco, salt, dried fish, and clothes can only be obtained in the market.

5.13 Indications of social hierarchies? Yes.

6. Ritual/Ceremony/Religion (RCR)

6.0 Time allocation to RCR:

6.1 Specialization (shamans and medicine): In most villages, traditional priests (sanro or pinati) still perform various rituals, while Islamic functionaries (imang) play significant roles in official religious life. In rural locations, the position of imang is for the most part an honorary office. The imang is called upon to perform marriages, circumcisions, and death rituals, all of which imply elements from both traditional religion and Islam. Divorces in accordance with Islamic law are granted by imangs holding official positions in the local administration.

In case of illness, seers are commonly consulted. Illness is often attributed to a former vow that has not been redeemed yet, to sorcery and witchcraft, or to malevolent ancestor souls. Since the majority of the population cannot afford consulting a trained physician, traditional healers are still very important even in the urban context.

6.2 Stimulants: N/a

6.3 Passage rituals (birth, death, puberty, seasonal): The imang is called upon to perform marriages, circumcisions, and death rituals.

6.4 Other rituals: Agricultural rituals are still performed in accordance with tradition, while all rites of passage nowadays include Islamic elements. Most significant are rituals centering on sacred heirlooms, which in many cases involve the making or redemption of personal vows. In addition, all periodic Islamic feasts are celebrated.

6.5 Myths (Creation): A divine princess (tumanurung) is said to have descended from heaven around the year 1400. She is believed to have founded the kingdom of Gowa, which was based upon a confederation of the former minor principalities. Before ascending back to heaven, she left an object on earth that was henceforth believed to contain a divine spirit. Such sacred heirlooms (kalompoang) legitimated the political authority of noble rulers (on the levels of kingdoms and principalities) as well as that of commoner village rulers

6.6 Cultural material (art, music, games): Weaving, basketry, and making mats are some cultural crafts as well as professional activities. Arts play a minor role among the Makassar, and material culture is characterized by extreme plainness. There are a few dances, which now have acquired the status of mere folklore. Most musical instruments that are today considered traditional are of Indian or Arabic origin (boat-lutes, flutes, clarinets, rebab, and gambus). Elements of old Makassar music are now incorporated into Western-style popular music. Poetry and the recitation of ancient heroic legends are valued highly, although many stylistic peculiarities of the high variety of the Makassar language are liable to vanish soon.

6.7 Sex differences in RCR: While mobility and bravery are considered important features of male behavior, girls are supposed to occupy balancing positions within the social group.

6.8 Missionary effect: Principal cultural changes were brought about by the spread of Islam.

6.9 RCR revival:

6.10 Death and afterlife beliefs: In the course of the funerary rituals, the soul of the deceased is incorporated into the realm of the supernatural. Whether a soul will be benevolent or malevolent depends mainly on its former owner's behavior during life. Formerly, the community of ancestor souls was considered an integral part of the social group of the living; more recently, notions of hell and paradise (as found in Islam) have gained increasing significance.

6.11 Taboo of naming dead people? No.

6.12 Is there teknonymy? Teknonymy is common, though not the rule.

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): Islam is the dominant religion, and in the urban context various Muslim brotherhoods are very influential. On the other hand, especially in the backcountry, religious beliefs and rituals are still based largely on traditional concepts. In the traditional religion a number of deities, who are believed to dwell on the peak of the sacred mountain, occupy prominent positions. Soil, plants, and animals are considered the property of supernatural beings, which must be presented with regular offerings. In addition, the souls of the ancestors are believed

to exert direct influence on the everyday life of their descendants. Owing to the increasing influence of Islam, syncretistic beliefs now prevail even in remote locations.

7. Adornment

7.1 Body paint: N/a

7.2 Piercings: They sometimes pierce or stretch their ears.

7.3 Haircut: Men's hair is kept short.

7.4 Scarification: N/a

7.5 Adornment (beads, feathers, lip plates, etc.): Beaded jewelry, bone-carved jewelry, sea shell jewelry, and feathers are worn.

7.6 Ceremonial/Ritual adornment: The outfits for rituals and ceremonies are usually more intricate with more jewelry.

7.7 Sex differences in adornment:

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system: Children in the intermediate family are called brothers and sisters. They are called younger or elder siblings.

8.2 Sororate, levirate:

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.): A terminology of the Eskimo type is used. Terminological differentiation of gender is confined to the terms for father, mother, husband, and wife, while in all other cases a "female" or "male" is added to the respective term of reference. Aside from the terms for "younger sibling" and "elder sibling," the age of relatives is sometimes indicated by adding a "young" or "old" to the term of reference.

9. Other interesting cultural features (list them):

Numbered references

1. Countries and Their Cultures. "Makassar." <<http://www.everyculture.com/East-Southeast-Asia/Makassar-Kinship.html>>