CONCLUSION.

As could be supposed, the customary law ("adatlaw") of the native kingdom of Banggai (Celebes, Netherlands East Indies) does not differ from the rest of Indonesian customary law.

The available data concerning the native juridical communities are insufficient to give a complete description, but we can summarize the results of our investigations as follows: regional communities, namely territorial communities, grouped around a magic center (the magic center is an inanimate pagan relic held by the chief of the juridical community) and subdivided into family groups. It cannot be stated with certainty if under these regional communities other communities of lower order exist. The forming of popular communities has not been disturbed by the native kings, who are for the greater part of foreign origin. Since the year 1908 the Netherlands Government has affected the national institutions in a disorganising manner. This is not done wilfully, but is a matter of political necessity. However the juridical communities are still sufficiently alive to furnish a foundation on which a division of administration can be built.

In these juridical communities the individual occupies an unimportant place; e.g. the poorly developed system of hereditary law. On the other hand matrimonial law is well developed, which demonstrates the importance attached to the institution of marriage in these communities. Agrarian law does not differ essentially from that which is in force in other parts of Indonesia.

The languages in use in the kingdom of Banggai (distinguished by the negative words) come from North-Celebes. Bobongko (Togean-Isles) is said to have developed from original sources there and out of this came madi (western part of the kingdom on the continent of Celebes), from which sian (Eastern part of the continent, the so-called "Bird's Head") originated. According to Dr. N. Adriani aki (Banggai-Archipelago) must have sprung from sian, but later researches by Dr. S. J. Esser claim for aki a more independent place. Congeniality of aki with languages on the Soela-Isles has been put forward by Dr. W. Ph. Coolhaas.
In the system founded by professor C. van Vollenhoven, Banggai is a part of area of law XI (South-Celebes); according to professor B. ter Haar it belongs to area of law X (Toradja). Linguistic conformity would rather point to an influence from Northern-Celebes.

We assume that the number 12, which is of magic importance, is closely connected with the original inhabitants of Southern-, Southeastern- and Eastern-Celebes and the islands farther east. Of this original population the *koetoe no tano* of the continental part of the kingdom, the Western-Peling people of the Banggai-Archipelago with Wedda-influences, are the remnants still present in the area dealt with in this thesis. Furthermore we find a strongly similar social construction on the Soela-Isles (area of law XII, Ternate). Much of this original construction was lost by the inflow of dominant peoples. As far as Banggai is concerned, the linguistic affinity as indicated by Adriani, Esser and Coolhaas may point to an inflow of North-Celebes people, who found their way along the continental part of the kingdom and the "Bird's Head" via Eastern-Peling to Banggai. This pressure towards the East is still to be noted in migrations to islands lying farther east. The people of Northern-Celebes left alone the western part of Peling and parts of the continent, where until this day the character of the original population has been preserved better than elsewhere in the kingdom. The more these people went eastward, the more they adopted from the peoples subdued, which in my opinion accounts for the fact that Dr. S. J. Esser claims a more independent place for the aki-language. Then it is easily understood that in the toporganisation of the administration of the kingdom the division of twelve is again to be found, whereas the dominating people themselves only had a division of four (perhaps also a division of seven). At the same time this explains exactly why in Eastern-Peling the fortified places there present, are mostly called spirit-fortresses, for not the present but the original population built these so-called *kota-djin*.

In case our supposition is right, all Southern-, Southeastern- and Eastern-Celebes form in reality an area where customary law is of a mixed character. The southern part underwent an influence from the South, the northern part from the North. By the dominant position of the rulers the former obtained a very distinct character (area of law XI), as distinguished from the rest of the land, where the foreign influence was of a different nature, while locally the original character has been better preserved. This remainder we may denote as a
CONCLUSION.

separate section of area of law XI; perhaps a further investigation will show that this section of law embraces besides the kingdom of Banggai also the kingdom of Boengkoe and the Soela-Isles, which are regions of a strongly similar construction.