W. Makaliwe
A preliminary note on genealogy and intermarriage in the Minahasa regency, North Sulawesi

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1. Introduction

When the present author, then a freshman at the University of Indonesia, Jakarta, visited his ancestral home at Tondano, currently the capital of the Minahasa regency (kabupaten or daerah tingkat dua) in North Sulawesi, for the first time in 1952, he discovered a file including notes pertaining to the genealogies of his maternal ancestors, the Mambu family. The lists were compiled by and in the handwriting of a deceased uncle of his mother, a school-teacher named Wuner P. H. Mambu (1886-1946), who had seen service in Ambon (the Moluccas), Gorontalo and Makasar (now Ujung Pandang, Sulawesi), Kutara (now Banda Aceh) and Cimahi (West Java).

More than twenty years afterwards, other genealogies became available from the Watupongoh family, to which belonged the present author's father-in-law, a retired postmaster at Ujung Pandang. The combined genealogies, tables of which are included as appendixes to this paper,
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clearly testify to the custom of intermarriage in the rather isolated Minahasa region.

The following is an account of the genealogies of the Mambu and Watupongoh families, with supplementary notes from other sources. In order to provide a more comprehensive picture, some historical notes on Minahasa are also provided.

The main purpose of this paper is to contribute to the rather scarce materials published in English on the history and culture of the Minahasa people. The Mambu genealogies were all copied by this author, who was personally interested because his mother (deceased in 1940) was an adopted daughter of the compiler. The Watupongoh genealogies are of particular interest, as they include several members of the influential Worang family.

2. Some Basic Facts on Minahasa and North Sulawesi

According to tradition, the ancient kingdom of Manado had its center on the tiny island of Manado-Tua or Babontehu, which is located at the entrance of the present harbour of Manado (the provincial capital of North Sulawesi). The island was then called Manadou or Wanazou, meaning "on the far coast" or "in the distance". Its area and sphere of influence embraced a number of other islands scattered along the coast of North Sulawesi, probably including the island of Lembeh, which stands guard just outside the present-day ocean harbour of Bitung on the east coast.

The population of the old Manado kingdom was reportedly quite mixed, including people from Bolaäng, Loloda, Malesung (the former name of Minahasa proper) and the islands of Mindanao, Sangir, Ternate, Tidore, etc. They were at the time referred to as Babontehu, a name derived from Wawo (= upper) and Tewu (= from the water), or Wawo'ntewu. The first king was named Unsulangi (or Winsulangi, according to some Sangihe sources), and probably came from Lembeh or Tonsea, now a district in the northeastern part of Minahasa.

The present town of Manado (117 km², population in 1971: 169,700), now the second-largest town in Sulawesi, occupies the site of the ancient town of Wenang, which was reportedly founded in the 12th century. By contrast, the name Manado until the end of the 16th century was used solely for the above-mentioned small island, which later, in the 18th century, became known as Manado-Tua (cf. Adriani 1917/18; Lasut 1964; Mangindaan 1974; and Sanger 1965).

Regarding the population of Minahasa proper, which now surrounds...
the towns of Manado and Bitung, many sources agree that it originally comprised four different tribes, the Tombulu' who settled in the northwestern region, the Tonsea people in the northeast, the Tontemboan in the southwest and the Tontumaratas, including the Toulour tribe, in the southeast. The different regions occupied by these tribes in later times became known as separate districts, or walak (balak) (cf. Adriani 1910: 126-130). Thus the Tombulu' people founded the districts of Sarongsong, Tombariri, Area, Kakaskasen and Manado (in its present sense). The Tonsea people founded the districts of Tonsea and Upper and Lower Kelabat. The Tontemboan or Tompakewa tribes more to the south became the ancestors of the inhabitants of the walak of Kawangkoan, Langowan, Rumoong, Sonder and Tompaso. Finally, the Tontumaratas and Toulour people founded the districts of Kakas, Rembokan, Touliang and Toulimambot, surrounding Lake Tondano.

A number of other tribes apparently came to Minahasa (then called Malesung) at a later date, and instituted their own walak here. These tribes, the Bantik along the coast, the Ratahan and Ponosakan to the southeast, and the Tonsawang or Tonsini people in the south, were closely affiliated with the Bolaang Mongondow people, and often sided with the kings of Bolaang (now a separate regency south of Minahasa) in their frequent wars with the people of Malesung.³

The notes accompanying the genealogies discussed in the following pages are basically in accord with the data provided in this section.

3. A Brief Account of the Mambu and Watupongoh Genealogies

The Mambu genealogy, a 30-page account copied by this author at Tondano in 1952, starts with the legendary ancestors of the Minahasa people, the man To'ar and the woman Lumimu'ut, whose statues can be seen in the provincial capital of Manado today.

According to legend, Lumimu'ut was washed ashore in North Sulawesi and later had a son named To'ar. One version explains Lumimu'ut's origins as being the foam of the waves breaking against the rocks, and subsequently has her washed ashore on a rock, from where she threw down a handful of land, which afterwards became the Minahasa peninsula in the northern part of the island of Sulawesi (Celebes). With the assistance of a woman priest by name of Karema, Lumimu'ut later married To'ar. They had 58 children. These stories seem to indicate that the Minahasa people were immigrants from overseas (cf. Dajoh 1952; Jasper 1916: 257-286; and Worotikan 1933: 36, 37).

Although the peoples of North Sulawesi are ethnically and linguisti-
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cally fairly diverse, many scientists agree that they are as a whole closely related to the inhabitants of the southern Philippines (Mindanao, the Sulu islands) in language and culture. So far few artifacts have been discovered to support the stories of their origin. Among the best-preserved relics from these early times are perhaps the ancient tombstones, called waruga, that are found in several places in the Minahasa and Sangir Talaud area (cf. Bertling 1931/32: 33-51, 75-94, 111-116 and 1932: 97-104; and Sluyk 1908: 144-52).

The Mambu genealogies contain a number of mythical as well as historical data (see the appendix to this paper). They include the names of Matindas and Mogogunoy (or Pingkan), who are fifth and sixth in line respectively from To’ar and Lumimu’ut. Both are widely known as the principal characters of a popular and often performed folk play. The play relates how Matindas, a fisherman at Tanahwangko (Southern Minahasa), had made a statue of his beautiful wife, Mogogunoy or Pingkan, which he always carried with him. One day he lost the statue, which was afterwards found by a king of Bolaäng named Loloda Mokogaw, who immediately fell in love with it. After a long search, the fisherman and his wife, who had fled North to Kema, were finally found by the king’s men. However, Pingkan was able to trick the king, who was killed on that occasion. In the ensuing war between Minahasa and Bolaäng Mongondow both Matindas and his wife lost their lives. After this war, the old name of Malesung was reportedly changed into Miahasa or Minaesa (Nimaesa) which means “unity” (from the verb mahasa = to unite; asa = one, unit). A number of chieftains from all over the region — e.g. Mandagi, Wahani and Worang from Tombulu’, Kalesaran from Tondano, Pelealu and Nangka from Tontemboan, and Lengkong from Tonsea — took an active part in this war. Many of these names are still found today as family names.

The notes accompanying the genealogies relate a similarly mythical story about Matindas’ grandmother Rimba, who had a relationship with Koingotan, the incarnation of a crocodile. Of this liaison a son, named Rumambi, was born. He had two wives, one of whom, Matinempung, was a spirit, and the other, Pinapangkahu, an earthly woman. Driven by jealousy, the latter kicked her hapless husband from a ladder so that he fell into a dump of sago palms planted there previously at her request. His body split into two halves, of which his other wife, Matinempung (Matindas’ mother), took one and through her magic powers restored as a human body. Pinapangkahu, unable to perform a similar feat, was obliged to seek her rival’s assistance. Her half, which was also revived,
and was named Runturambi, missed one eye and had a limp, however.

According to the notes to the Mambu genealogies, Pinapangkahu’s six children afterwards scattered in various directions. Two of them, Lipan and Wangke, went to Mongondow, two others, Kuhu and Rungian, to Tou Wuntu (Pasan Ratahan), and the remaining two, Deeng and Angkol, to Tumumpa (in the Bantik-Singkil area). It is not clear whether they should be considered as ancestors of the tribes concerned.

More reliable and historically verifiable data are given in the lists for the later generations. A first historical reference is provided by the name of Singal, a direct ancestor of the Mambus, who is described as a chief-tain during the Spanish period (“kepala zaman Kastilie”), i.e., during the 16th or 17th century.

A sixth-generation female descendant of Singal and his wife Werek, named Walenkas (Walindas), married a certain Gerrit Wuysan during the administration of the Dutch resident officer George Frederik Dürr. Their son, Alexander Wuysan, is mentioned as a VOC lieutenant in the 1809 Tondano war (there is an incongruity here, as the Dutch East India Company actually was wound up in 1798).

The Tondano war is mentioned in various places in the Mambu genealogies, which also include the names of Gerrit Wuysan’s ancestors, Mentagi and Nauwa. One of the latter’s other descendants, a woman named Lingkey, was married to Sumondak, a hukum (chief) of Touliang (a sub-district of Tondano) under the Dutch Resident Schierstein (Dürr’s predecessor). A brother (or cousin) of Sumondak, named Pangalila, who held the position of hukum of Toulimambot, was reportedly exiled from 1790-1809 by Hendrik Dotulong, then district head (kepala walak) of Tondano. The genealogical tables show that Sumon-dak’s daughter married her first cousin Posumah (a son of Sumondak’s sister), a clear example of endogamy. Posumah had two wives, his cousin Miray and Garing, the latter being the mother of Walalingi, who much later became the grandfather of Catoje Walalingi (the author’s maternal great-grandmother).

A separate note in the genealogies states that the woman Matangew, a fourth-generation descendant of Singal and Werek (and a tenth-generation one of Mogogunoy and Matindas), and her husband Kasingku witnessed the arrival (or birth) of Riedel in Manado in 1831. This is a reference to the family to which the well-known author and later Resident of Timor and Ambon, Dr. J. G. F. Riedel (1832-1911), who was actually born in Tondano, belonged. Kasingku and his wife
were the ancestors of Liniker, the mother of Hendrik Bo'u Mambu, one of the first generation to have Christian names.

The Mambu genealogy also mentions the well-known inscribed stone of Pinabetengan, a place at present located near Kawangkoan, at the foot of Mount Soputan (1,827 metres), in Central Minahasa. Although the inscriptions have not been fully deciphered so far, legend has it that the various Minahasa tribes gathered at this place to determine their respective territories, borders and spheres of influence. The account given in the genealogy differs slightly from the exposition in the previous passages, in that only Tombulu' and Tontemboan are mentioned separately as languages used by the Winenean and Maalangan people. In addition, Tounsea and Toulour are grouped together with Tounuungan (Kakas and Toumsendangan), Kamasi and Touwuntu (Tomohon, Talete) as dialects of the Sumarinsing people, while Kalawet and Pulisan are mentioned as languages used by the Lingkanbene people, with Saliwunut (Langowan, Waleure) and Karikian (Kakas, Toulang-kow) performing similar functions for the Pinantula people.

According to Riedel (1898: 188-90), the Pinabetengan stone is now an estimated 14 centuries old. If this estimate is correct, the origin of the inscriptions would coincide with the early Sriwijaya and Sailendra period in Sumatra and Java and the Lontara period in South Sulawesi. We may conclude that in general the members of the Mambu family discussed in this paper must have come from the sub-district of Toulour.

The genealogy of the Watupongoh family, who originate from Kaima, Tontalete, a village in the district of Tontase, covers some five generations. It is of great interest, because the rather close family ties here have led to a large number of (mostly second- and third-) cousin marriages. The diagrams show that this custom is still in force today, although most probably to a lesser extent in comparison with former times.

The Watupongoh genealogy starts with Jusuf Watupongoh, reportedly the founder of the village of Tontalete. At a later stage it includes the names of the former Governor of North Sulawesi, Major-General Hein V. Worang, his brothers, W. Worang, first mayor of Bitung municipality, and Prof. E. A. Worang, currently Principal of the Teachers' College (Institut Keguruan dan Ilmu Pendidikan) at Manado, as well as their brother-in-law, B. Lengkong, until his retirement some years ago Vice-Governor of North Sulawesi. The diagram shows that the members of the Watupongoh, Worang and Lengkong families can all be traced back to two Pangemanan sisters, who were married to Jusuf Watupongoh's son Jozef and to Cornelis Lengkong respectively, and to the latter's
second wife, Umboh. In addition, Governor Worang’s first wife was a Watupongoh, his second being the daughter of his sister-in-law.

The genealogies studied by this author testify to the custom of intermarriage between certain families in a particular region. As a consequence, the same names regularly recur in the genealogies.

A variety of factors can be mentioned to explain this ancient custom. Prearranged marriages between relatives were very much in vogue until half a century ago. Similarly, close personal ties and the desire to keep certain possessions within the family should be taken into consideration. The case of the Mambu family, where many members of the younger generation moved away to marry people from other regions and with different backgrounds and beliefs, may be viewed as an example of the recent trend towards breaking away from these traditions. Notwithstanding these developments, the traditional mapalus or cooperative spirit of Minahasa, which seems to be very much alive even with so many people from this region now living overseas, is still in evidence. Whereas in former times this spirit manifested itself in ancient customs such as the summoning of the people, by blowing on a conch shell (called biya) or otherwise, for purposes of gotong royong or tolong menolong (mutual help), such as the joint cultivation of land, nowadays it is evident from more sophisticated regular social gatherings of people from the same region, village or family (keluarga besar) (cf. Beck 1922; Anonymous 1864; and Soputan 1969).

4. Some Conclusions

The previous passages have dealt with some aspects of mythology, history and culture in the Minahasa area. The case of two families, the Mambus of the Tondano district and the Watupongohs of the Tonsea district, has been taken to illustrate some current trends in this region. Whereas in former times intermarriage was quite common to both families, the recent trend away from this custom is evident especially for the first group, the second being more traditionalist in outlook. Of those who have moved away, few have returned to their ancestral homes since.

Both families have a decidedly rural background, though many of their members in later times came to be employed in the civil service, the armed forces and the church. In addition to population pressure, the current adat (customary law) rule stipulating that, unless there is a will, all family possessions must be divided equally among the surviving relatives, may be accelerating the trend to leave the native environment.
As has been pointed out by a number of scholars, the link established by the genealogies under discussion between To'ar and Lumimu'ut and the present generation should be viewed rather sceptically (cf. Mattulada 1975: 69 ff., 381 ff.). One reason for this is that the 25-odd generations listed in the tables obviously do not suffice to span a ten-century period. Apart from this, considering the fact that no original written records are available, there is the possibility that at least parts of the genealogies have been constructed in an attempt to substantiate a claim to distant ancestry and nobility in order to obtain or retain a position in the civil service under the Dutch government.\\n
_Ujung Pandang/Makasar, 29th March, 1978_

**NOTES**

2. Some of the other islands which have been mentioned in this connection are Bangka, Bunaken, Gangga, Manado-Tua, Mantegage, Naing, Siladen and Talisei.
3. The Bantik, Ratahan and Ponasakan dialects differ in many respects from the languages spoken by the earlier inhabitants of Minahasa. The two first-mentioned dialects are influenced by the Sangir language, while the Ponasakan dialect is reportedly closely related to the language of Bolaang Mongondow.
4. For a detailed account of the Tondano war, see further Taulu 1937, and more recently Girot Wuntu 1963. The Dutch viewpoint is given by E. C. Godée Molsbergen 1928.
5. Following Pangalila’s capture by the Dutch (1809), negotiations were held between Sumondak and Schierstein. Touliang and Toulimambot are located west and east of the Temberen River respectively.
6. Formerly exposed to the open air, the Pinabetengan megalith is now sheltered by a high _waruga_-type structure crowned by the image of the mythical _manguni_ (owl).
7. In many rural areas of Indonesia, marriages are still being arranged through older relatives of the bride and bridegroom. See further Adam 1925 and 1976; Anonymous 1894; Taulu 1976; and Wiersma 1872.
8. The four children of Wuner P. H. Mambu, for example, all married people from outside the Minahasa region and three of them are currently living overseas in different continents (Africa, Asia and Europe). Other members of the Mambu family married into the Philippine Edralin family, to which belonged Ferdinand E. Marcos’ mother, and the family of the _Waspada_ daily editor Moh. Said respectively.
9. The author is indebted to Prof. Clark E. Cunningham and Dr. Barbara S. Harvey for providing some of the material for the bibliographical references in this paper.
Appendix I

GENEALOGICAL TABLE OF THE MAMBU FAMILY I

To'ar ♂ × Lumimu'ut ♀

Lombogian ♂ × Rinkinbulan n. tonton ♀ × Sumarenseng ♀ × Makalepet ♂

Lotuding ♂ × Piringsaramatiti ♀

Makasambul ♂ × Makawaadykouw ♀

Utu'wailan ♂ × Remingenbalelan ♀ × Raunpatola ♀ × Kulopangemanan ♂

Ratunuman ♂ × Sepianbatok ♀ × Rumimpunu ♂ × Rimba ♀ × Koingotan ♂

Mogogunoy ♀ × Matindas ♂

Tumiwan ♂ × Ambeyesorot ♀

Ololakey ♂ × Sagilaki ♀

Tangkalakey ♂ × Marendeullu ♀

Lepa ♀ × Sanger ♂

Porayow ♂ × Sendot ♀

Singal ♂ × Werek ♀
## GENEALOGICAL TABLE OF THE MAMBU FAMILY II

### Appendix II

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Appendix IV

GENEALOGICAL TABLE OF THE MAMBU FAMILY IV

Mentagi ♂ × Nauwa ♀

Supit ♂

Pangemanan ♂

Moningka ♂ × Saramatiti ♀

Pangalila ♂

Rayaw ♂ × Sumual ♂

X Sumondak ♂ × Lingkey ♀

X Posumah ♂ × (1) Miray ♂

(2) Garing ♂

X Walalangi ♂ × Sinebetan ♀

X David Rorimpulus Walalangi

Worlu ♂

Marengkom I ♂ × Kumokong ♀

Tielung ♂ × Luling (Lulie) ♀

Pongo ♂ × Sambulian (Sambalean) ♀

Suker ♂ × Tielung ♀

Marengkom II ♂ × Tamponalu ♀

Walintukan ♂ × Winoimbonen ♀

Marengkom II ♂ × Tamponalu ♀

Walintukan ♂ × Winoimbonen ♀

Walintukan ♂ × Winoimbonen ♀

Gerrit Wuysan ♂ × Walenkas ♀

X Posumah ♂ × (1) Miray ♂

(2) Garing ♂

X Walalangi ♂ × Sinebetan ♀

X David Rorimpulus Walalangi

Hendrikus Bo’u Mambu

X Magdalena

Pandaleka

Catote × Eliezer

(see table III)
Appendix V

GENEALOGICAL TABLE OF THE WATUPONGOH FAMILY

Jusuf Watupongoh

Jozef × Louise Pangemanan

Aletta Umboh (2) × Cornelis Lengkong × Pangemanan (1)

Bernardus

× Antoinette Engelen

Robert

Victorien

× Dajus

Tompunun

× Worang

Johanna

Frederik
daughter

Lengkong

× Ngantung

Daan

× Doortje Mara Pangemanan

Ven

Daughter

× (1)

× (2)

× Marie × Alex

× Ruth × Henny

Bonny

× Xaverius

× Clara Nicolaas
daughter × Kalalo

Fien

× Hein Victor

Elvira

Elizabeth

Willem

E. Alex

Lengkong Netty

Kalalo

Rudolf

× Corry Londong

Jeannine Antoinette Adèle

× Willem Hendrik Makaliwe

Winston × Beverly

Geertruida Betty

Pingkan +

3 sons:

Vicky +

Jean Hendrik

1 son, 1 daughter:

Tony

Constantijn Willem Antoine

Augustinus Armstrong

1 daughter

× Ngantung

× Kalalo

Elizabeth Willem E. Alex Lengkong Netty
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<td><em>Lintasan Sedjarah Kota Manado</em>, Unpublished Manuscript.</td>
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