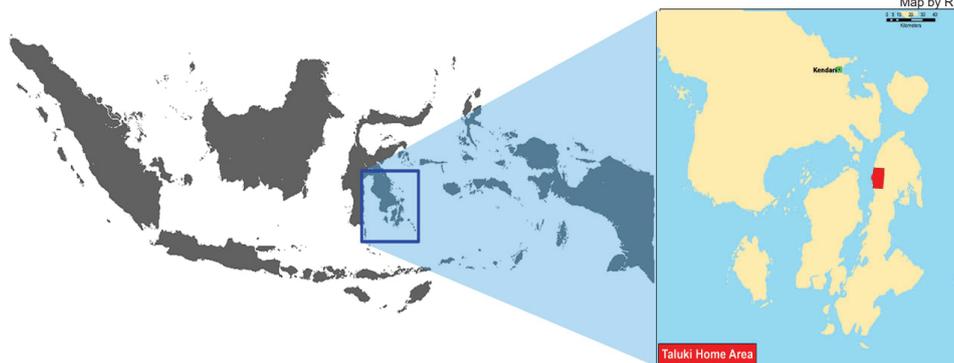




Photo by RD

A Taluki Leader



Map by RD

Demography	Taloki Language	Status
Location: Southeast Sulawesi	Bible: No	Believers: 0
Population: 600	Jesus Film: No	Engaged: No
Major religion: Islam	Online Media: No	Indigenous church: 0

Identity and Location

The Taloki people are also frequently called the Taluki or Maligano. But they also acknowledge that they are often called the Koroni. They live primarily in the village of Maligano, in Maligano District, North Buton Regency in the province of Southeast Sulawesi. In the past, some of them moved to Wakalambe village in Kapontori District, Buton Regency, Southeast Sulawesi. So the Taloki live in only two villages in significant numbers.

The Taloki language is part of the Kulisusu language group, which also includes Kulisusu and Koroni. The word Taloki is derived from two words: “Ta” which means sword and “Loki” which mean male. So Taloki means “man’s sword.” The traditional Taloki weapon is a sword, and the sword is recognized as coming from Koroni in Central Sulawesi. Thus we can surmise that the Taloki consider their origins to be related to the Koroni.

Society and Culture

Before marrying, a girl must go through a ritual called kalimpaki or pingitan. The process begins with the girl being locked in a room for four days and four nights. During that time a gong will be sounded to inform everyone that a girl is ready to marry. After that will be a party attended by the villagers, and

the girl will dance a dance called lumense. Any young man who wants to marry the girl will throw a packet of gold or money with his name on it. If there is more than one packet, the girl’s parents will ask her to choose one. Gifts not selected are returned to the owner. Soon after this, the parents of the young man chosen will send a promised amount of money. Four days later, both sets of parents gather the cultural leaders to choose a date for the wedding. Then the wedding is held at the appointed time.

Beliefs

All Taloki people are Muslim, but religion is placed lower than traditional customs mixed with Islam. The system of cultural governance begins with the mokole, who is assisted by a bonto, assisted in turn by four sara as enforcers of cultural norms. There is also one imam (at the mosque), one qhatib (mosque preacher) and one modi. The people perform an annual ritual, reading prayers to avoid calamity. The sara, imam, qhatib and modi gather at the bonto’s home to propose a time for the ritual. The ritual starts at the mosque, with the imam chanting (dzikir) at the mosque, then the four modi walk around the village chanting from Monday night to Friday night. On Friday all residents are asked to perform a “holy bath” in the river. The imam and qhatib then pray for the citizens to escape illness and distress.^(RD)

Houses



Photos by RD



Taluki women



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