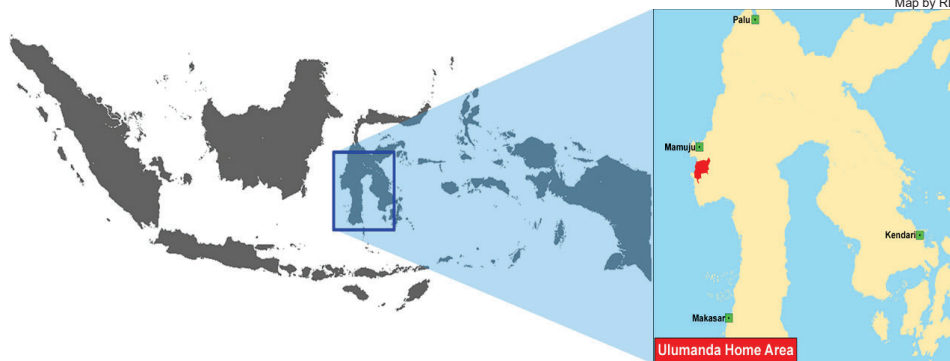


ULUMANDA



Photo by RD

One of Ulumanda leaders



Demography	Ulumanda Language	Status
Location: West Sulawesi	Bible: No	Believers: <5
Population: 20.500	Jesus Film: No	Engaged: Yes
Major religion: Islam	Online Media: No	Indigenous church: 0

Identity and Location

The Ulumanda people live in Malunda District, in Majene Regency, West Sulawesi Province. Travel from the Ulumanda area to Makassar (the capital of South Sulawesi Province) requires about seven hours, and to Mamuju (the capital of West Sulawesi Province) requires about one hour. This area is mountainous and rich in raw materials such as minerals, sand, rattan, and ebony wood. The Ulumanda are closely related to the Bungku people who live in the Poso Regency of Central Sulawesi Province. It is thought that the Ulumanda descended from the Bungku people groups who migrated to South Sulawesi. Other designations for the Ulumanda are Ulumandak, Ulunda, Tubi Awosumakuyu, Botteng-Tappalang, and Kayo. Their everyday language is Ulumanda, which has three dialects: Sondoang, Tappalang, and Botteng. The Ulumanda language is part of a larger linguistic grouping called the Pitu Ulunna Salu subfamily, or the Kelompok Persekutuan Mandar Pegunungan (Mountain Mandar Federation).

Society and Culture

The Ulumanda's main occupation is the farming of rice (their staple crop), corn, potatoes, and sago. Some Ulumanda gain their livelihood from gathering and marketing resin and rattan. Most Ulumanda living on the coast tend to work as fishermen. The soil in Ulumanda is less fertile than in other areas of West Sulawesi.

In the event of a crime or offense, payment is often demanded in the form of a water buffalo or some other valuable animal or possession

In the past, there were two classes in the Ulumanda society: the upper class (tribal chiefs and nobility) and the common people. Today, the Ulumanda choose their village leader from the higher cast. Each village has three leaders: the leader chosen by the government,

the cultural/ritual leader, and the spiritual leader. In general, Ulumanda villages are self-governing and self-policing. In the event of a crime or offense, payment is often demanded in the form of a water buffalo or some other valuable animal or possession. Sometimes offenders pay by transferring ownership of a plot of coconut-growing land. The payment often depends on the economic situation of the offender.

In the past, marriages were arranged, but Ulumanda young people now choose for themselves. However, the man's payment of a bride price is often more than a year's wages, and the cost of the wedding ceremony is very expensive (the woman's family does not pay anything). For this reason, many Ulumanda young people elope to nearby villages to be married. If they marry in their home village, the ceremony takes place in the woman's house.

Beliefs

At present, virtually all Ulumanda people are Muslims. However, traditional animistic beliefs are still strong in daily life. The Ulumanda society is a traditional system that is filled with prohibitions and taboos that are still rigorously followed by the vast majority of the people. The services of a dukun (shaman/healer/occultist) are often sought for many purposes, including healing sicknesses and exorcising evil spirits.

Needs

The Ulumanda people need assistance in the form of technical tools and better agricultural training, so their harvests can be more plentiful. In addition, the abundance of raw materials in the Ulumanda area needs professional management. Development and training of human resources is another need. Efforts are needed to empower the handicraft industry (especially ebony carvings) so these workers can receive fair market value for their products.^(E-RD)