

Pamaru Muka Pamaru Belakang: Tanimbar in the Shipping Network in Eastern Indonesia in the XIX Century

1st Aksilas Dasfordate
History Department
Faculty of Social Science
Universitas Negeri Manado
Tondano, Indonesia
aksilas.unima@gmail.com

2nd Aldegonda Evangeline Pelealu
History Education Department
Faculty of Social Science
Universitas Negeri Manado
Manado, North Sulawesi
aldegonda_pelealu@unima.ac.id

3rd Yohanes Burdam
History Department
Faculty of Social Science
Universitas Negeri Manado
Manado, Indonesia
yohanesburdam@unima.ac.id

4th Hetreda Terry
History Education Department
Faculty of Social Science, Universitas
Negeri Manado
Manado, North Sulawesi
hetredaterry@unima.ac.id

5th Agnes Djarkasi
History Department
Faculty of Social Science
Universitas Negeri Manado
Tondano, Indonesia
agnesdjarkasi.unima@gmail.com

Abstract— Tanimbar in this study is an archipelago located in the southeastern part of the Maluku islands. The archipelago was initially uninhabited; therefore, the mention of Tanimbar was based on considerations relating to the origin of the people who inhabited the island. The word Tanimbar comes from the word Tanempar (Nistimur language), Tanebar (Weslyeta language) and Tnebar (Fordata language) which has the same meaning that is 'stranded'. The word stranded is aimed at people who come from various islands or regions of Indonesia, especially Eastern Indonesia, as there are those who come from Halmahera, Ambon, Seram, Banda, Kai, Aru, Sulawesi (Bugis Makassar and Buton), some even come from the island of Timor. On this basis, the indigenous tribes in the Tanimbar archipelago are still unknown. So, the word Tanimbar can be used to show people (Tanimbar people), also used to indicate the area (Tanimbar islands). Tanimbar which is an archipelago. This allows most of the people to inhabit coastal areas. Based on these settlements, their activities are more likely to go to the sea, so that the equipment used is related to their activities, to the point that they become symbols in every community in Tanimbar. For the example a boat building on Tanimbar analogous to the structure of the community in each village in Tanimbar. On this basis, the 'pamaru depan pamaru belakang, which is two parts of a boat building, is used as the title of this thesis. So far, Tanimbar is only seen from the historical perspective of Maluku, especially Southeast Maluku. Therefore, if you hold on to that view, Tanimbar's history is very neglected from investigations into Indonesian history. It is recognized that Tanimbar's political line is one area that is very remote and does not attract the attention of historical researchers to research the area. But where is the history of the parts or islands that also have their own history? Is Tanimbar an appendage to the Unitary State of the Republic of Indonesia?

Keywords— Pamaru, Tanimbar, Sailing, Eastern Indonesia, XIX Century Introduction

I. INTRODUCTION

Until now the writing of Indonesian Maritime history, especially the one discussing the shipping network, especially to Tanimbar, is still lacking. While shipping networks throughout the archipelago have existed since the

14th century. Especially with regard to the shipping network to and from Tanimbar, there are several works of art such as the work of [1] on Tanimbar ethnography. In this study, the data used by Drabbe shows that there is a shipping network to Tanimbar that has been going on since the second half of the 17th century, but Drabbe is not specifically examining the shipping network at Tanimbar. This was supported also by the work of [2] regarding the Tanimbar archipelago, but the two authors did not specifically discuss the shipping network.

In addition, [3] discussed the shipping network of Bugis-Makassar traders which includes Tanimbar Islands. Thus, based on existing data and sources, the opportunity to study the history of these islands in the perspective of Indonesian maritime history still exists.

Tanimbar comes from the word Tanempar (eastern language or nistimur) which means "stranded". This word is used to indicate the people living in the islands of Fordata, Larat, Jamdena, Sera and Selaru islands. Thus, the word Tanimbar is used to unite these regions with one name that is known until now, namely "Tanimbar". In addition, the mention of the word Tanimbar can indicate people, it can also indicate the island.

Tanimbar is an archipelago located in the Southeast. Therefore, the people inhabit the coastal areas, and their activities are more likely to go to the sea, so automatically before the entry of foreigners, the people on the island have known and carried out shipping activities. And this was done when they started to move from the areas they came from to Tanimbar by using sailboats, which in the end the boat was made a "symbol" both in the structure of society, and in the settlement pattern at Tanimbar today. The boat consists of parts, such as pamaru muka and pamaru belakang, keel, ivory, header, outrigger, etc., usually adapted to groups within each community in Tanimbar.

Pamaru Muka Pamaru Belakang was taken as the title in this study, because the structure of the Tanimbar community was analogous to a boat building. Like other communities in Indonesia, the Tanimbar community also knows the class system, where there are three classes in the Tanimbar community, namely the nobility, the middle class

(commander group) and the ordinary community (slave group).

The Tanimbar community's shipping activities were originally limited to local networks, such as from The Slaru Island to The Jamdena Island, then to The Seira Island and continue to The Larat and Fordota Islands. The purpose of this shipping activity, in addition to earning a living, also establishes friendly relations between other communities that inhabit the Tanimbar archipelago. This activity lasted until the entry of Nusantara merchants, especially Bugis traders, Makassar (early XV century), and then followed by the Dutch and English (early XVII century).

In this regard, the concept of a shipping lane that connects one port to another port, has raised the question that which is first, the port or shipping lane? In other words, whether a port appears is determined by the shipping lane or vice versa the occurrence of a shipping lane because it is determined by the port. Questions like this, until now have not been answered, because the both can be true. This is said to be the case, because usually a port appears because of its strategic location on the shipping lane, whereas an enterpot port where a trade will be provided facilities, such as filling up water and picking up food and repairing the ship, will automatically be the destination of shipping activities.

The waters of Southeast Asia are on the shipping lane that connects China with countries above the wind and then travels to Europe. Since ancient times, it has been described by traders who make connections between Western and Eastern countries. This relationship is carried out through two channels, namely by land and sea lanes.

Although the Bajau voyage is expected to have lasted a long time, it cannot be ascertained yet when the voyage begins. The historical manuscript which mentions the existence of a broad relationship of the archipelago is *Negarakartagama* (1365). In this manuscript there are many place names in the Indonesian archipelago. In general, it is said that, these places are areas conquered by the Majapahit kingdom. In this connection [3] stated that since the 14th century there had been a sea network that could reach the entire archipelago.

The shipping network that connects the Tanimbar archipelago with the regions of Eastern Indonesia, was first from Tanimbar to the Aru, Kei, Banda, Ambon islands, to Halmahera. This route is navigated by sailors from North Tanimbar. While from South Tanimbar, they sailed to the islands of Babar, Kisar, Luang, Wetar, Tapa, even to the island of Timor. Meanwhile, the shipping of the Tanimbar people came out of the Maluku region, namely to Sulawesi (Bugis Makassar, Buton and others).

The contact of the Tanimbar people with outsiders, especially Bugis Makassar, took place two centuries before Dutch traders, where there was often competition between local residents and Bugis-Makassar traders. The Tanimbar community relations with Bugis Makassar traders were seen in their shipping and trading activities at Tanimbar. In addition, it is inseparable from the role of Makassar as a Transit Bandar which is explained in Speelman's notes, that the iron ship visited from Sukadana (Kalimantan) was subsequently traded, among others, to Tanimbar.

Then from Tanimbar the traders bought sea turtle skin to be sold again to Batavia, Banten, Jambi, Johor, Malacca and Aceh. And from these areas, they bought textiles for resale to Tanimbar. In addition to the aforementioned merchandise, there were also slave trade brought in by Makassar traders jam from Timor, Alor, Buton, and Manggarai, also imported

from the Tanimbar islands to be sent to Batavia, Banten, Palembang, Jambi, Johor, Malacca, Aceh and Banjarmasin.

The arrival of the Dutch was welcomed by the community, and Tanimbar was also placed under the control of the Dutch government and promised the people would conduct trade activities with Dutch forts in Ambon and the Banda islands. On the basis of this agreement, the Dutch government considered Tanimbar's authority to be in the area of his power inventory.

With the entry of the Tanimbar archipelago in the Dutch inventory area, contact between the Tanimbar people and the Dutch continued, until 1630 a Dutch ship named *de Mus* sailed from Ambon to Tanimbar and made trade relations with several villages in Tanimbar, such as the village *Olilit* on Jamdena island (1645) and *Rumean* village on Fordota island (1646).

But after that, the Dutch left Tanimbar on the basis of their export commodity, so that the trade was transferred to Bugis-Makassar traders. In addition, the security factor at Tanimbar is not guaranteed, where the attitude of the people who like to kill and rob all foreigners who enter, so that for a while the Dutch people have to leave the Tanimbar.

During the Dutch leaved Tanimbar, trading activities were controlled and controlled by Bugis-Makassar traders until the Dutch regained control of Tanimbar in the early nineteenth century, which placed Tanimbar under permanent Dutch rule, with reasons other than continuing trade activities, also to conduct political and security oversight, because there is often an inter-village war in Tanimbar. This condition is what according to the Dutch people will threaten their position there.

In the XIX century, it was a time of political upheaval in Europe, one of the targets of which was the colonization of European nations in Asia. In this political upheaval, there was a war between England and France, then in 1795, the Kingdom of the Netherlands was conquered by France even in 1810 the Dutch were declared part of France. This situation caused the VOC to be disbanded on December 31, 1799. Thus, the entire Dutch territory in Indonesia was directly under the Dutch government which was declared as "Bataaf Republic".

In this connection, the Dutch who had left Tanimbar at the end of the XVIII century returned to Tanimbar in their permanent inventory area. The Dutch action showed two considerations, namely: first, to safeguard the security of other regions that might support or arouse resistance to them: second, when the struggle of European nations to obtain colonies reached its peak at the end of the XIX century, the Dutch felt obliged to place their rights over areas outside Java, in a way to prevent interference from other Western powers there and also in places that were initially not in demand by the Netherlands such as the Tanimbar islands.

From these two considerations, the second consideration underlying the return of the Dutch controlled Tanimbar in 1882. Before the Dutch once again placed Tanimbar under his administration, a member of the Dutch military named JB van Dooren boarded the *Nautulus* warship to Tanimbar to warm up the relationship again with Tanimbar so that the interrupted relationship began to reconnect.

II. RESEARCH METHODS

This study follows the rules and procedures that apply in the historical research methodology which consists of four steps of Marc Bloch's historical research which will be

applied continuously, namely: First, historical observation, namely conducting initial studies in order to collect data on the shipping network Tanimbar. Primary data is obtained through study of archives or documents in Ambon residency archives located in the National Archives of the Republic of Indonesia (ANRI) Jakarta. The same archives or documents were also investigated for their existence in Saumlaki (Tanimbar Islands). Whereas secondary data was collected through a study of literature on the Maluku regional library in Ambon and the National library in Jakarta. The second stage is historical criticism or data testing, comparing the information obtained about the service network at Tanimbar in the XVII century both from primary sources and secondary sources. The third stage, generalizing, or categorizing data according to the approach and theory used in this study. The fourth stage is the final stage, which is to conduct a cause-and-effect search of the problem under study to find a change that occurs in the shipping network. The historical research procedure will be used to approach textually and contextually. In the sense that the research is carried out based on various documents from the relevant period of time and analytically compared with the age context in which the document appeared. Thus, the historical picture that is expected is not only a descriptive recording, but a description that is able to bring up the elements of historical dynamics in accordance with the context of the era.

III. RESULTS AND DISCUSSION

The Tanimbar community generally inhabits coastal areas in the Tanimbar archipelago, starting from the north to the south. Since the reign of the New Order, Tanimbar has geographically been divided into two sub-districts, namely Tanimbar Selatan and Tanimbar Utara sub-districts from Southeast Maluku district. However, at the beginning of 1999, Tanimbar was made as one of the districts of the Maluku province named West Southeast Maluku district with the capital of Saumlaki.

At the end of the 18th century, Tanimbar was administratively divided into two *Afdeeling*, namely *Afdeeling larat* and *Afdeeling Sera*, both of which had been put under the authority of an official (posthouder) since 1882.

Those included *Afdeeling Larat* are larat islands, Fordata, Molo islands, and several empty islands in the vicinity, such as Nusakalbor, Nusalima groups, especially the island of Wermasa and the island of Ofit. In addition, the islands of Barmusa, Laibobar, Nuswotar, and finally the northernmost part of the island of Jamdena reached the island of Rulusi and the Kelian river to the east. Whereas those belonging to *Afdeeling Sera* are islands located around Sera island and the populated Selaru island in the southernmost part of Jamdena island, as well as all empty islands such as Selu and Nusmitu islands, Buryaru, Sekeler and Anggomas islands.

All groups on the island of Tanimbar emerged as low-lying, coral-shaped islands that all resembled the island of Kei Kecil. Only islands such as Fordata, Molo and Seluh islands and the southeastern part of Jamdena island were slightly raised, but not more than 800 feet. Also, Labobar island with its peak forming a series of volcanoes that are estimated to reach 1500 feet in height, so that in the long distance the island is still seen.

There are no rivers at all, only in the Jamdena island are there some small streams that dry out in the dry season. Therefore, the excavation of wells is an alternative measure to meet the water needs of the community.

If during the east, and southeast monsoons, people feel protected because the strait between the island of Larat and the island of Jamdena is getting narrower, and land winds are getting stronger. So, when the sea water recedes, there are no large boats that can pass through the strait. Also, for the west and northwest monsoons, people feel safe and people in the northwest wind with large gaps that appear at the northern end of Jamdena also do not worry about the tide.

The northernmost island of the entire island group is the island of Molo with countries on the west coast extending from north to south, namely adodo and kilmasa. While on the east coast, there are wadankou and wunlan lands. While on the south coast there are abat countries, wersoat on the north coast, Iwar and Watuwahan on the south coast. Both of these countries are mostly inhabited by foreigners Galelare who are Muslims from Halmahera who were then part of the auxiliary forces in the face of the Manis from West Seram.

On the island of Sera, there are countries of Wearatan, Temin, Welutu, Rumasalut and Kamatubun. All of this is located on the north coast of Sera island. While on the island of Selaru there are 10 countries including 3 countries located on the west coast of Selaru island, Namtabung, Werain, and Ilyasa. In the south there is Rususubun, Bulat, in the eastern part of the island of Selaru from north to south located the countries of Fursui, Lingat, Weslyeta, and Kandar. While on the north coast there is a small bay better known as Adaut.

The other main island, like Jamdena, accommodates three countries in the west, namely Maktian, Wermatang and Otemer. All three are located on Sera island. On the South coast only, the countries of Lermatang are located. State culture on the island of Jamdena is located on the east coast. From south to north lies Olilit countries, Sifnana, Luran, Kabyarat, Ingei, Wowonda, Tumbur, Omtufu, Atubul, Sangliat, Arui, Lorwembun, Alusi. Krawain, Mejano, Kilmasa, Tutukembung, Manglusi, and Sarmoedi.

A. *The Interaction Pattern of the Tanimbar Community*

At the beginning of the development of human culture that lived in caves in small community groups known as the Batih family consisting of fathers, mothers and children. The discovery of various human relics, such as palms, human forms, boats, creeping things, fish, birds and various symbols can give a religious magical impression. But the pictures depict the situation of human life and its activities.

Then the stone axes, in the form of hoes, indicate that people at that time were familiar with agricultural activities in a simple form. In subsequent developments, the community began using equipment made of metal (iron and bronze), such as spears and arrows used for hunting. By using simple equipment like that, residents of the Tanimbar archipelago conduct cultural activities together in familial and familiar life ties that take place in an atmosphere of intimacy, although it is still recognized that frequent inter-village warfare occurs.

Furthermore, among the village areas in Tanimbar it turned out to establish social relations and kinship in harmony because of the existence of a genealogical relationship. Such social relations are not only genealogical or territorial ties, but also far more than that. For example, the existence of social relations and kinship based on peace agreements and agreements made, after the occurrence of an incident in the form of war between the country / village. Fellowships like this in Weslyeta are called *actaway*. Then in

the friendship institution there are customary rules and are complemented by sanctions maintained by both parties.

Such relationships are not limited to social relations, but trade relations can be enhanced to maintain and develop their economic life. In an effort to realize their economic improvement. In an effort to realize an increase in the economy and creativity of the community, community groups at Tanimbar tried to create handicrafts by weaving sarongs with certain motifs and making jewelry from beads to be traded. From the description above, it can be seen that trade and politics are the determining factors in the pattern of community interaction in Tanimbar. For more details can be seen in the following description.

B. Local Shipping Network in Tanimbar

Navigation today, is a science that can be obtained at every educational institution. But for traditional seafarers such as in the Tanimbar archipelago in the past, shipping is a science and activity derived from generation to generation. So that sea conditions are also understood naturally.

As stated by [3] that traditional seafarers in the past and present, shipping is a skill learned from generation to generation in the maritime society, even obtained naturally by the marine atmosphere itself.

But for experienced sailors, sailing skills are more of a special art. In the sense that knowledge of the system of currents and winds at a certain place and time, the circulation of stars that become the direction of direction at the time of sailing, the ability to bend the boat or straighten the screen at the right time and various kinds of geographical knowledge to hit; the areas crossed and so on are important things that seafarers must learn before sailing.

Likewise, the seafarers in the island where the knowledge of the above, has been understood so that in the voyage, they can know and make decisions in various conditions. One of the interesting things about the Tanimbar people 's shipping knowledge is how to make lightning devices from the black palm tree fibers. Generally large boats at Tanimbar, usually at the end of the pole are made into small holes as the place of palm fiber, with the aim as a lightning rod. According to Julian, if in every service, suddenly a lump of black cloud appears which causes lightning, then they take the enaw fiber and mix it on the end of the pole that has been prepared. Thus, the situation changes again to become bright.

According to [4], shipping models such as this are divided into three categories, namely: first, initiation voyages that are specialized for teenagers or young people who have just learned to sail as well as to get to know the neighboring villages bound by certain alliances with their hometowns; second, ritual voyage, namely shipping is done to exchange goods with the village of relatives or allied villages that are bound in an exchange system; and third, shipping to escape because the person involved was involved in a case which brought disgrace, so he had to leave or be expelled by his village community.

The youths at Tanimbar usually sailed from one village to another in order to find out about the village, in addition to establishing kinship between them and the young men in the village they visited. This kinship relationship is known as *nakes*, or in Tanimbar Malay language known as *bakusobat* (friends).

Regarding shipping regions and routes between villages on the Tanimbar archipelago, it is actually not formally regulated as is customary in the shipping world, where everyone who wants to sail must comply with the regulations

made by the shipping agency. However, shipping routes between villages are carried out based on the initiative and needs of those who sail. Thus, it can be said that the shipping routes and activities at Tanimbar are conditional, where there is a need for the voyage to take place. In the sense that the Tanimbar community is not entirely engaged in shipping.

The Tanimbar Islands consist of 66 islands. Among the 66 islands, there are 4 main islands, namely; Jamdena Island, Selaru Island, Larat Island, and Seira Island. And of these four islands each consists of several villages, but the number of villages that are most widely located on the Jamdena Island.

C. Commodities and Trading Systems

Although these islands are not very fertile, they produce several types of commodities that can fulfill the needs of the people. As for the types of commodities in Tanimbar such as; types of marine commodities namely; sea turtle skin, sea cucumber, gelatin (seaweed), pearls, stingrays, shark fins and other types of marine products that are used to fulfill daily needs, as well as merchandise sold to merchants.

In connection with that, [1] stated that there was a cross-village trade in Tanimbar, because commodities in some villages were difficult to obtain. They usually leave the village and sail to another village to look for commodities that are not in their village.

Commodities in some villages that are difficult to obtain such as; earthenware, sarong and cloth pants and sago. Soil pottery is difficult to obtain because no adhesive device is needed in making pots. Sago, because in some islands there are only a few sago trees, the roof is made from sago palm leaves (sago trees) as an exchange item. Sarongs and trousers are sold on Sera island, because weaving is a prohibited work or in the palace the Tanimbar people are called *pemali* (sacred to the people on this island). A woman's belly cloth made from buffalo horns carried by the Jamdena people to the islands of Fordata, Sera and Larat because in these places there is no buffalo.

Because people on Fordata, Larat, Sera and Selaru islands have to look for some types of commodities that are not in their area, they are more out of Jamdena, while people on Jamdena island include Bugis Makasa traders who at that time managed more as buyers and at the same time the seller. This shows that the people in Tanimbar archipelago have known the trading system long before the entry of foreign traders (VOC).

Pearls produced by almost all regions in the Maluku islands have very high quality, when compared to pearl shells found in Sailon. Therefore, it is not surprising that foreign traders who come to Maluku, especially Southeast Maluku (Kei, Aru, and Tanimbar), are only looking for and buying pearl shells, in addition to other marine products.

After pearls appeared in export statistics in Maluku in 1902, each year the export of these types of commodities increased. Until 1909, pearl exports reached the highest value of 1.5 million gulden per year. This figure did not last long, because in 1914 there was a decline in export value to reach 600 thousand guilders per year. A year later (1915), pearl exports were neglected, and recovered in 1928, but the export value only reached 300 thousand gulden per year.

Meanwhile, *tripang* which is an export commodity is in great demand by foreign traders (Bugis Makassar and China). *Tripang* is a term in Malay that is used to refer to sea cucumber. It is highly recognized that *tripang* is not only

found in Tanimbar, but almost in all East Indonesian waters such as Sulawesi and Papua.

The high export value of sea cucumbers is higher than the value of exports of other types of commodities. But all export of sea cucumbers throughout the XIX century were neglected. This is due to the lack of interest of foreign traders except Bugis Makassar and China to buy sea cucumbers.

As long as there were no Chinese and Bugis traders in Makassar at Tanimbar, the people only collected tripang in coral reefs to wait until the traders were present. They arrived, then the tripang-trpianga was taken by the community to be sold to Can and Bugis Makassar traders. In addition, the type of yellow wood used to paint sarongs is one of the trading products at Tanimbar. This type of wood is not available in other regions of Eastern Indonesia, except in Tanimbar. However, this wood is less exported, so that local people only process it to meet their own needs.

D. Tanimbar Contact with Eastern Indonesia Regions in XIX Century.

The habit of Tanimbar people in shipping activities, begins with a special ceremony. In this ceremony, they first sounded a rifle as a sign that those who stayed would maintain a "pemali". To maintain the atmosphere of the pemali, a anakoda was appointed from an adult woman with the task of guarding and protecting the village from the commotion.

After the ceremony was over, they both took an oath. This oath is usually done by people who are considered to have a higher social status (nobility), with the aim that 'God' in this case their ancestors can guard and guard them during the journey until they return. The sound of the oath in Weslyeta Language (Selaru island) is as follows:

"Ejno matrumakw, sosoata aram mayala ma mbyalayar bai nus serida so, aram miten ma mulaga aram ode mwesak usw o esw toha aram nini aram myolik aram ma aram myait aram wasim iri re ti hnu ne"

This means that my ancestors were there, soon we will sail to the other country, we ask for our protection, don't we You try with evil, take care and show us the way, get rid of wind and rain that can bring disaster to us until we come back and meet with relatives' brother in our land. In the oath, God is also called and a chicken and pig is offered, so that they can return safely. Next, they sail to their predetermined destination.

The Tanimbar people first sailed out Tanimbar by visiting areas in the Maluku islands. As Drabbe stated that the Tanimbar people from the south often visited the Babar, Marsela, Luang islands and sometimes they arrived on the island of Timor. While those from North Tanimbar often visited the Aru, Kei, Banda, Seram, Ambon islands and even reached Halmahera. This visit was carried out in addition to trading, establishing friendly relations considering the origin of the Tanimbar community mostly came from these areas.

When they finish trading, they return by bringing down commodities that are not in Tanimbar, such as jewelry made of gold, trousers, elephant tusks, and so on. Towards a few months or even years, the people in these regions made a return visit with the same goals and activities. This continued until the entry of Bugis Makassar traders and early 16th century Buton. however, there are still shipping contacts between the Tanimbar people and these areas.

Connected with this, [5] argued that since the 16th century Hitu was the main port for ports in East Seram and

Seram Laut / Gorong referring to Hitu as a competitor. Because of the connection between Seram Laut / Gorong and the Kei, Aru and Tanimbar islands, the two groups of islands are also indirectly related to Hitu to distribute their marine products.

Meanwhile, shipping and trade relations between the Tanimbar people and East Seram can be seen in the voyages carried out to connect East Seram with Nusa Tenggara and Bali. To connect these two regions, a two-way cruise is carried out; first, the northern route through the north coast of Seram island, Buru island, Buton island, then crossing the Java sea through the island of Bonerate to the island of Timor, Sumbawa and so on to Bali; second, the southern route through the islands of Banda, Kei, Aru, Tanimbar, and Wetar island to the island of Timor and so on to Bali.

Shipping and trade contacts between the Tanimbar people and Bugis Makassar took place since the beginning of the 16th century. In this contact, each shows its role, where the Bugis Makassar merchant plays a role as the migrants trying to obtain merchandise by utilizing cooperation between them with a number of Tanimbar scholars. While the Tanimbar people themselves act as owners of the area and merchandise, as well as collectors of various commodities to be given to the people of Makassar.

The network of shipping and trading of the Makassar seafarers is very broad, such as to Sulu, Banjarmasin, Palembang, Pahang and Aceh. Their trading boats came from various ports on the Kalimantan coast, Maluku (Ternate, Banda) and the east coast of Irian Jaya. It is this that later holds important role in increasing trade relations with traders in Kalimantan, Sulawesi, Maluku and Nusa Tenggara. In addition, those who want to trade into the port under the supervision of the Dutch government do not make breakthrough voyages to areas barred by the Dutch government. And also, not trading commodities monopolized by the Dutch government like spices. Therefore, their shipping area to get the production marketed to the Makasar commercial city is Nusa Tenggara, Southeast Maluku (the Kei, Aru and Tanimbar islands) to the north coast of Australia.

Regarding the influence of Bugis sailors and traders on the North coast of Australia during the nineteenth century, [6] argued that successively, from 1843-1885 there was a considerable migration from Makassar to Australia. One interesting thing to note is that Europeans (British) who at that time were preparing Port Eersington as one of the colonies, tried to invite the Bugis of Makassar and China to cooperate with them, because the British were compatible with Buginese and Chinese Bugis traders, compared to indigenous Australians.

Overall, the relationship between the Bugis Makasar traders and the people on the north coast of Australia seems to have a balance, because between the migrant community and the pribumi community, there is no significant influence from one party to another. Even so, there are still influences of Bugis Makassar culture that are accepted by the local community. Salh one Bugis Makassar culture accepted by the local community is "matrill culture".

Regarding material culture, it is only natural that it is accepted by the local community, because the Bugis Makassar people live along the coast are industrial centers. Australians who came to the place, always carrying tripang, turtles, pearls and other marine products to exchange with rice, sweets, clothes, knives, tobacco, even with the Dutch East Indies currency. Besides that, the Bugis of Makassar

who lived in the place not only traded old things, but with the expertise and knowledge they had, they made pottery, forged knives, fixed sail, built houses and so on involving Australians who work as laborers.

In addition to the knowledge and creativity of Bugis Makassar seafarers and traders in terms of shipping and trade between islands, it was also not from the role of Makassar as one of the important cities in East Indonesia. The city is very profitable, because of its strategic location and easy access in connection with the distribution of seafarers and traders.

Makassar is a market for traders who visit it. But strangely, traders in the port city did not buy commodities carried by local residents. This situation caused traders and seafarers who visited the commercial dealer, assuming that the place was only a transit port (stopover), especially for those who did not succeed in marketing the commodities brought in, but still paying taxes.

With its dominance the role of Makassar merchants after establishing trade relations with the Tanimbar community, a reaction soon emerged from the community. The reaction appears in the form of violence, this is a result of the inability of the community to compete with them. As stated by [1], after there were trade contacts with Makassar People a competition emerged.

This is what made the trade relations between the Tanimbar people and the Makassar people not take place on a large scale, because of the attitude of the Tanimbar people who tried to create an atmosphere of *kekacawan* by attracting Makassar merchant boats with all their merchandise to be confiscated and robbed, while the the owner was killed.

This situation lasted until 1882, after the Dutch regained control of Tanimbar. After the Dutch entered, the trade relations between the two parties began to reactivate, even though Tanimbar was politically controlled by the Dutch, but the Dutch did not prohibit Makassar traders from trading on Tanimbar. Thus, Tanimbar became one of the central points of the shipping and trade shipping voyages for Makassar traders. Further developments saw an increase in visits by Makassar people to Tanimbar.

In addition to shipping and trade contacts between the Tanimbar people and traders from Indonesia, especially Bugis Makassar, Ambon, Halmahera, Banda, Kei, Aru, Tepa, Kisar and Barbar traders, there was also shipping and trade contact between Tanimbar and Dutch traders through the company the famous Dutch voyage in the XIX century, namely *koninklijk packetvaart maaschapij* (KPM).

With strategic geographical conditions, duty-free and safe from destruction, it is possible that Singapore will act as a catalyst in the difficult times of regional trade. The habit of exploiting the island of Java through Cultivation, caused the Dutch to be slow in their efforts to develop their interests outside Java. As a result, all trading activities in the Outer Islands are withdrawn to Singapore.

The spread of this influence that, long before the Dutch authorities-imposed laws and regulations on kingdoms along the coasts of Sumatra, Riau and parts of West Kalimantan, trade in China and Singapore often faced dangerous conditions, and sometimes sometimes it can turn them off. The first regular voyage began in 1850, at which time the Dutch authorities subsidized a Rotterdam syndicate which in 1851 opened two lines from Java to Sumatra; and shipping lines from Java to Makassar and Maluku.

Subsequent developments, because of the large number of subsidies from the government, the government opened a new tender, which was revised and put into effect until 1875,

was sold to one of the British named H. O. Robinson then transferred and served as Director of a company called *Nederlandsch Indies Stiem Navigation Company* (NISM).

The second event was the opening of the Sues Canal in 1869 which accelerated the replacement of sailing ships with steamers. This led to an increase in the entry of steamers to Singapore, while sailing ships (except boats) were greatly reduced. The impact of these changes on shipping and trade patterns in Indonesia is very complicated. Because on the one hand there is a doubling in the value of Singapore's export-import, resulting in increased demand for shipping. Whereas on the other hand, there was an increase in competition in the trade of the island of Java.

KPM, which was formed on 4 September 1888, has since devoted its interests to the growth of the Dutch East Indies trade and shipping, and its transfer from Singapore to Indonesia, especially Eastern Indonesia. In this transfer effort, a canal was carried out. This effort turned out to be successful, because KPM could reduce the costs of loading and unloading, when compared to the transportation costs paid separately for each stage.

The concentration of KPM's attention to the canal sea transportation was the first time in the Deli tobacco trade, and after some time, the export charge was younger regulated by imports. For cargo outside Java shipped through Singapore, KPM competes with Chinese, German and British shipowners. Until the end of 1914, Singapore was still a terminal for Chinese ships, to reach the eastern part of the Indonesian archipelago. But after World War I (1814), the shipping of German ships stopped, while Chinese ships gradually reduced.

KPM shipping and trading activities in Eastern Indonesia started from the port of Makassar. In this activity, there were two additional lines besides 19 shipping lines owned by KPM, *yaiut*: first, special shipping lanes to the Maluku regions which took place once every 12 weeks were arranged in two parts: (a) Ambon, Wahai, Ternate, Gani, Saonek, Salawati, Doreh, Ron and returned to Ambon following the departure route; (b) Ambon, Banda, Kisar, Kei, Dobo and Tanimbar islands along ports on the south coast of Irian Jaya, then following the same path; second, shipping lines at ports on the south and east coasts of Kalimantan; this line is not through Makassar, but from Singapore, along Surabaya, Bawean, Banjarmasin and then back to follow the same path to Singapore.

If we consider the arrangement of the shipping lane as explained above, then there are some interesting things, including: first, there is an increase in shipping services and expansion of shipping networks to Bali and Lombok which were initially inaccessible. However, after arranging the voyage, the KPM is placed as a trading area that takes attention and service; second, the position of the Makassar port was diverted as a port of departure for commercial shipping from eastern Indonesia to Surabaya. This action seems to be carried out to minimize shipping and other foreign and private trade activities, because it is necessary to be aware that the nature of shipping monopolies will emerge and trade in these lines.

IV. CONCLUSION

Tanimbar's position in the shipping network at Tanimbar, can be understood based on the place of residence so that in the constellation, Tanimbar's position played a role in trade traffic in Eastern Indonesia, where from Tanimbar foreign traders (Bugis Makassar, the Netherlands and China)

obtained trade commodities such as; tripang, pearl, pearl shell, sea turtle skin, shark fin, gelatin (seaweed) etc. to be sent to Makassar, Batavia, Banten, Malacca, to be sold or exchanged for clothing (textiles) and other necessities to be brought back to Tanimbar. In this activity, the Tanimbar people acted as parties who specifically provided merchandise sold to foreign traders. Thus, through the shipping network, the Tanimbar people can get to know and accept new things that were initially unknown or known but other than the new ones. For example, one of the real things that still exists in Tanimbar, namely the model and method of boat construction, which turns out that the model and skills of boat building are obtained from the sailors and traders of Butun. This result is expected to change the way of thinking of the leaders of this nation who sometimes lack nationalism to ignore the area or region which is now referred to as the "3T" region including the Tanimbar Islands.

ACKNOWLEDGMENT

The author would like to say thank to Rector of Manado State University.

REFERENCES

- [1] P. Drabbe, *Het leven van den Tanémbarees: ethnografische studie over het Tanémbareesche volk*. Brill, 1940.
- [2] P. Z. Vroon, "Subduction of continental material in the Banda Arc, Eastern Indonesia: Sr-Nd-Pb isotope and trace-element evidence from volcanics and sediments." *Faculteit Aardwetenschappen der Rijksuniversiteit Utrecht*, 1992.
- [3] A. B. Lopian, *The Deversified Unity of Maluku-Kie-Raha: Its Historical Development*. 1984.
- [4] J. Bonnemaïson, "The tree and the canoe: roots and mobility in Vanuatu societies," *Pac. Viewp.*, vol. 25, no. 2, pp. 117-151, 1984.
- [5] R. Z. Leirissa, *Pedoman Penyusunan Proposal Untuk Mahasiswa Pascasarjana Program Studi Ilmu Sejarah*. Depok: Program Studi Ilmu Sejarah PPS-UI., 1999.
- [6] A. A. Cense and H. J. Heeren, *Pelajaran dan pengaruh kebudayaan Makassar-Bugis di pantai utara Australia*, vol. 18. Bhratara, 1972.