

APPENDIX IV

Subdivisions of the Anakcaraeng

The Makassar aristocracy are often categorised as Anakcaraeng, literally, children of Sombaya ri Gowa, Caraeng, ruler or chief of the kingdom of Gowa. Within this top social stratum, there are four clusters based on the 'proportion of white (noble) blood as against the red blood of commoners'. They are as follows:

- a. *Anak tiknok*: the pure aristocrats, their blood undiluted by commoners' blood. They consist of two status levels: *Anak tiknok pattola*, possessing the highest title among the *Anakcaraeng*; and the *Anak Manrapik*, who could obtain the highest title when no appropriate *Anak tiknok* was available.
- b. *Anak Sipuwe*: those having mixed blood of Tumanurung and commoners. They were divided into *Anak Sipuwe Manrapik*, who like the *Anak tiknok manrapik* could receive a highest title when the *Anak tiknok* lacked candidates; and the *Anak sipuwe*, persons who had mother of *Ata nibuang* (slave) (see below) and father of the *Anak tiknok pattola*.
- c. *Anak cerak*: persons who had a mother of any status level of the *Ata* and a father of at least *Anak sipuwe manrapik*.
- d. *Anakcaraeng sala*. The father inherited the blood of *Anak sipuwe* or *Anak cerak*, whereas the mother had either commoner's or slave's blood. At present they form the majority of the *Anakcaraeng*.

In sum, the *Anakcaraeng* and its various ranks consist of those who can trace their origins to the supposed founders of the Gowa kingdom, the 'white-blooded' Tumanurung. According to Bulbeck (1992: 41) 'the aristocrats were ranked by the degree to which their white blood, as traced through both parents, remained undiluted by the red blood of commoners; access to titles depended on nobility of birth. That is, status was ascribed.' In the 15th and 16th centuries

only pure descendants reserved the right to rule a kingdom (Friedericy 1933; Mukhlis 1975; Acciaioli 1989; cf. Bulbeck 1992: 41). Nonetheless, among the Makassarese a patrilateral bias existed from the essentially bilateral manner of ascribing status (Röttger-Rössler 1989: 42–43; Mukhlis 1975: 37–38; cf. Bulbeck 1992: 281).

This text is taken from *Maudu': A Way of Union with God*,
by Muhammad Adlin Sila, published 2015 by ANU Press,
The Australian National University, Canberra, Australia.