



Descendants of Ndori Clan: Lio Ethnic Ende regency



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Article history: Received 9 August 2017, Accepted in revised form 1 March 2018, Approved 28 April 2018,
Available online 16 May 2018

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Keywords

Children learners;
Descendants origin;
Ndale legendary figures;
Ndori clan;
Ndori land area;

Abstract

This article was focused on the Ndori clan through Ndale legendary figures, Sera, Longga Naja, and Mangu Nanga, Bari Kandu, Honggo Miri, Demu Laka, Peba Ranggo, and Trio Nusa (Nusa Dhula, Nusa Bhabhu, and Nusa Polo Nggele). The research was intended to discuss include how the descendants of Ndori-ethnic clan Lio-Ende regency pay attention to the issue. The research purpose can be determined i.e., (a) to discover and describe the descendants of the Ndori clan of Lio ethnic, Ende regency. (b) to strengthen the bonds of brotherhood and friendship between individuals within groups within the Ndori clan of Lio ethnic. To achieve its objectives, the above problems were dissected or discussed using the social theory of the origin of the descendants of the group, kin, and clan according to Koentjaraningrat (1990), supported by the myth theory of Levi Strauss (2008) in accordance with Heddy Shri Ahimsa-Putra (2001) viewed. The information on the above problems was obtained through the approaches and qualitative methods used included interviewing techniques, observation, and documentation. Then, the data was analyzed through interactive model of Milles and Huberman (1984) stages i.e., data collection, data reduction, data display, and conclusion drawing. Whereas, the myth analysis refers to the view of Levi Strauss (2008) according to Heddy Shri Ahimsa-Putra (2001) that was considered the elements of geography, sociological, techno-economic, and cosmological. The results showed that the Ndori clan originated from Java. The other clans from both Java and non-Javanese have joined in and occupied the Ndori land. There is also conflict in the form of hegemony and domination, both externally and internally. This conflict was triggered by the desire of legendary figures to gain wealth, eager to be a leader, and want to control part or all of Ndori land area. The positive and negative values are found in their lives. The positive values that may form of the character for the next generation are religious, humble, peaceful, unifying, and courageous values that lead to the defensive attitude of the State and the character formation of the nation. However, there are still things that need serious attention, namely the attitudes, behavior, and actions of the legendary figures (the base of the division occurrence) that must be criticized or eliminated are murderers, robbers, and rapists, therefore, unlike not to negatively affect the personality of the children learners as the next generation of the nation.

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1. Introduction

For the purposes of this research report, the authors selected and assigned the Embu Longga sub-clan, descendants of the Ndori clan based in Wonda as "starting points" to categorize all historic events into three periods. This sub-clan has its own way (mnemonic) to recall the long-ago generations by coherently naming the residence and generations of descendants during migration from one place to another, then, they settled in Wonda currently.

The Indonesia society origin from Asia and spread throughout the Nusantara archipelago. [Soekmono \(1981: 37\)](#) stated that the already known *Homo Soloensis* and *Homo Wajakensis*, who became the ancestors of the Australoids. This nation apparently in the leading up a time to the end of Pleistocene had spread in large numbers from Asia to the South. The most of them reached the Australian continent.

Ndori is a name interpreted as a region but also interpreted as a person or a group. The state of the society at first was quite serene, then turned into contradictions and disputes. It goes on for years and for centuries. This is a condition that inspires writers to start and courage themselves (in their own way) to conduct scientific research entitled descendants of Ndori Clan: Lio Ethnic Ende regency. Based on the above background, it may be understood various problems that have been, are and will be experienced, then formulated *i.e.*, how the descendants of Ndori Clan: Lio Ethnic Ende regency? The research purpose can be determined *i.e.*, (a) to discover and describe the descendants of the Ndori clan of Lio ethnic, Ende regency. (b) to strengthen the bonds of brotherhood and friendship between individuals within groups within the Ndori clan of Lio ethnic. To achieve its objectives, the above problems were dissected or discussed using the social theory of the origin of the descendants of the group, kin, and clan according to [Koentjaraningrat \(1990\)](#), supported by the myth theory of [Levi Strauss \(2008\)](#) in accordance with [Heddy Shri Ahimsa-Putra \(2001\)](#) viewed.

This research is very useful especially for children or descendants of Ndori clan as the next generation. They are introduced to the legendary figures of their ancestors. They are served, directed to receive and internalize the positive values of their ancestors and at the same time refuse, prevent, censor negative attitudes, behaviors, and actions.

2. Research Method

The information on the above problems was obtained through the approaches and qualitative methods used included interviewing techniques, observation, and documentation. Then, the data was analyzed through interactive model of [Milles and Huberman \(1984\)](#) stages *i.e.*, data collection, data reduction, data display, and conclusion drawing. Whereas, the myth analysis refers to the view of [Levi Strauss \(2008\)](#) according to Heddy [Shri Ahimsa-Putra \(2001\)](#) that was considered the elements of geography, sociological, techno-economic, and cosmological.

3. Results and Analysis

3.1 Name, early starters, and borderline of Ndori land

Ndori is "the name of a person, the first legendary figure and inhabiting the territory of Ndori land". Due to the kindness, honor, and superiority, Ndori's Name is immortalized as the owner of the Ndori land area and the founder of Ndori Clan. [Moeliono, et al. \(1989: 607\)](#) mentioned the name is (1) a lexicon to mention or call someone (places, goods, animals, etc.), (2) titles, designations, (3) fame, goodness (excellence), and honor. Therefore, it can be stated that respecting his goodness, honor, and superiority, Ndori's Name deserves to be immortalized as the owner of Ndori land area and the founder of Ndori Clan.

The early inhabitants of Ndori's land area were Ndori and its descendants Embu Longga, Embu Bari from Java forwarding to Mangu from Java, Nusa Telu from Ndondo, Honggo Miri, Peba Ranggo, and others, finally filled all the Ndori land. Regarding the early inhabitants of Ndori land area, [Vansina \(2014: 184\)](#) stated that in the most cases, the structural depths here are four generations, and we indeed found a historic depth for four generations before the first recording of those traditions. Outside of this, we directly entry to the original subject, to the mythical founders.

The boundaries of Ndori's land area fluctuate in the course of its history, due to hegemony and dominance. However, it eventually became constant after Indonesia became independent and now included Ndori regency, as well as Hobatuwa village, part of Woloaro village, and Bu Tanalagu village, East Lio subdistrict. This is in accordance with [Ricklefs et al. \(2013. 56\)](#) stated as a result, every ruler who ascends the throne must establish his own authority and not all new Kings are able to do so. No wonder, the kingdom area can be very volatile from one ruler to the next ruler. Whereas, during the Dutch colonial territorial borders more permanent, due to it was made for the interests of Dutch colonizers, and the public was pressed not to scramble again about the land boundaries. *Mbono soro Le'e leda-Ine leka Nona Ame leka Tua* defines *sharp pointed sharply placed* (arrows and swords). It has a father and mother, *bule*, Dutch colonist. The territory boundaries became constant after Indonesia independence. See Figure 1 & 2.

3.2 Events and legendary figures in Ndori land

a) *First period* (Serene life): Period (Pre-Tola - Bari Java)

The story of the sinking of Nua Ta is not known well but gives a fairly clear description of the life of his quiet serene society under Ndori's leadership. Nua Ta society live is farmers and fishermen, rice production, and their fish is sufficient. Unfortunately, the disaster has occurred. In the small groups *i.e.*, the Ndale group moved toward Wolokoli, Wolotola, and so on. The Ndori and Sera groups moved to Watukaka to Kelisamba. The other group moved to Watuboka, then they spread everywhere and mingled in Ndori land. [Vansina \(2014: 184\)](#) stated that the most ways, the structural depths here are four generations, and we found a historic depth for four generations before the first recording of those traditions. Beyond this we directly entry to the original subject to the myth founders. The sinking of Nua Ta, probably due to a natural disaster that was ice melting at the poles during the interglacial period ([Soekmono 1981: 36](#)).

b) *Second period* (Hegemony and Wave Dominance I): Period (Time: Tola Ndale - Jawa Wua)

1) Adventurer and movement

Mangu is an adventurer who wants to control the territory of Ndori land after he was expelled from Lise by Woda-Wangge. Mangu's life moved from place to another, from Java to Mangulewa, Lepembusu, Kelisoke, Deko Nuaria Mulawatu. There, he was considered dangerous and expelled by Woda-Wangge. Then, Mangu performed hegemony and dominance in various places in Ndori, therefore, Mangu actually can be regarded as an adventurer who was wandering everywhere, people who try to get something by way of despair-dishonest etc. and people who like to looked for

a difficult experience, dangerous, etc. (Muliono, 1989: 967). Hegemony Mangu appeared on the series of stories on Ndepi marriage with Sega, the Dog birth a human (two babies to be beautiful girls), Bara is trotted by the king of Java, and ending on the foot of a dead man (dead body) of a buffalo. In addition, Mangu also was dominated the rice of Punda Huwa and Peba Ranggo.

2) Victims and struggle

The victims of hegemony Mangu *i.e.*, Nusa Sega in Wolotola and Bari Kandu in Mole. Hegemony Mangu appeared in the series of stories Ndepi marriage with Sega, the Dog birth a human (two babies to be beautiful girls), Bara is trotted by the king of Java, and ending on the foot of a dead man (dead body) of a buffalo. The son of Longga Naja *i.e.*, Nusa along with nine other relatives, finally left Wolotola to Se'ulako. Therefore, the society can leave their homeland due to some things, unlike volcanic eruption or disease. Hamid (2015: 46) argued that another reason for the decline of Kantoli is the epidemic of the disease that spreads along the coasts of Africa, Arabia. The disease spread is related to the voyages and trade of the countries to reach the society of the archipelago. In addition, Mangu also dominated Punda Huwa in Ho'a and Peba Ranggo in Tebosama to achieve its goal of controlling Ndori land area. In this hegemony and dominance, Mangu got the help from Sikka, Kowe, Tana'ai, Mbuli, Ndongdo, and Java. Nusa Sega who migrated and alienated himself to Se'ulako, then his descent returned and settle in Ndori-Wonda land. Whereas, Bari Kandu and his descendants remained in Mole.

c) *Third period* (Hegemony and Domination II): Java Wua - Sega Wua

1) Plutocrats and movements

One of the many children of Trio Nusa was Sanggu. He was a Plutocrat who holds that honor, glory, and success were measured by scooping up treasures as much as possible by way of, lawful or unlawful. In addition, he also wanted to control the territory of Ndori land. Related to the plutocrat, Bakrie (2018: 19) stated that plutocracy was a hallmark in sociology that shows the people who were servants of material, wealth, and money. Where was the glory and success of life, the dignity and the honor of life, measured and identified by how much wealth it has earned and gained by ignoring how it acquired it? Was it halal way? Or justify any means?

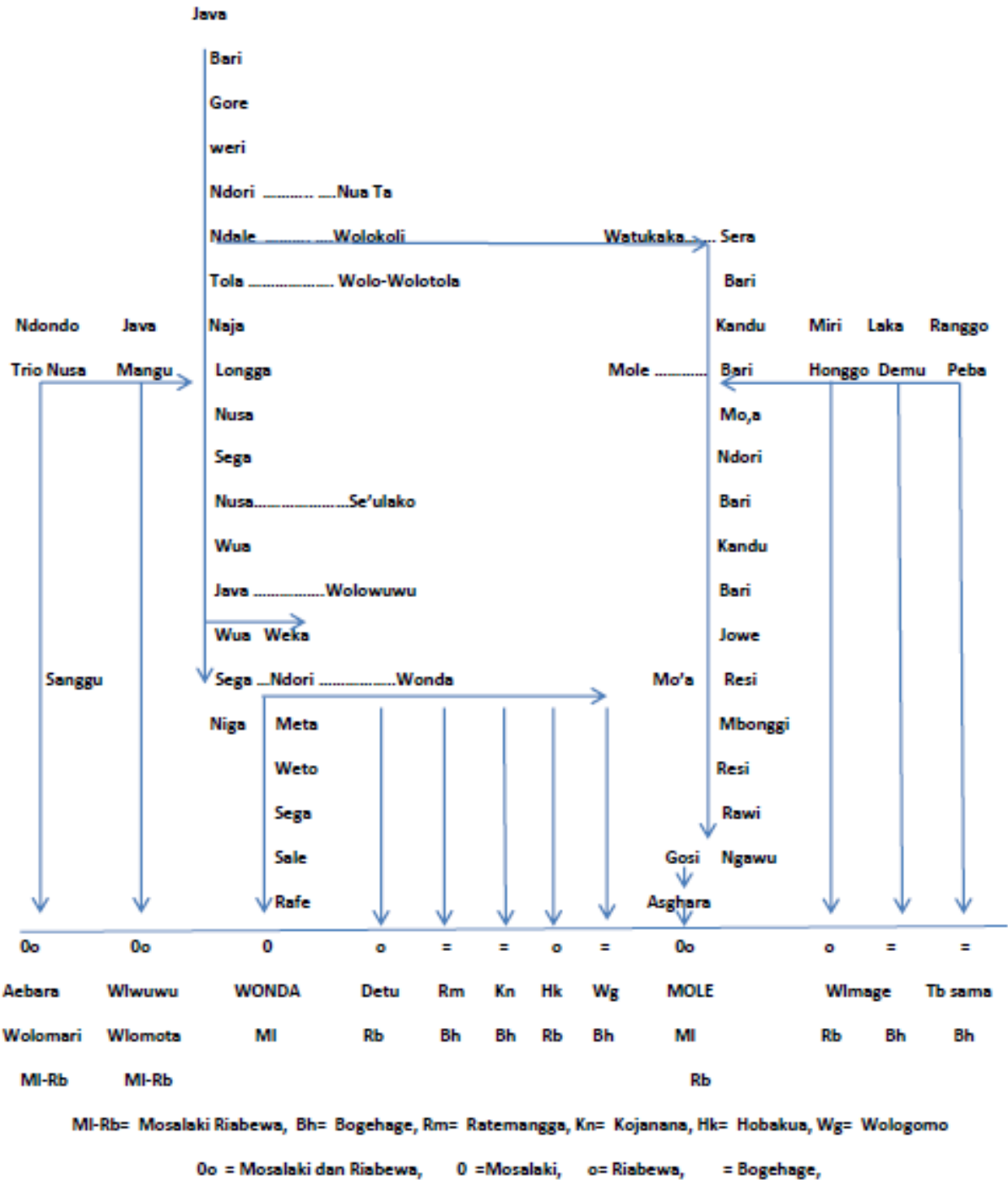
2) Victims and struggle

In order to achieve his goal, Sanggu held hegemony and domination against Weki Laka in Woloaro, Resi Jowe in Mole, Sega Wua in Wonda as well as several other figures in Ndori land area . Sanggu was more aggressive than Mangu. He mobilized Sikka society, Kowe, Mbuli, Nggela, Tent to help him. Bu Tanalagu has mastered it, except Wonda and Mole Sanggu failed. Sega Wua and Resi Jowe still defend their territory. Lastly, Sanggu faced a tough person who was wise to develop a situation in Ndori land area that was Ndori Weka. Related to Soekanto, (1998: 318) explained that the leadership mostly raised and developed in the less stable social structure. The leader emergence was necessary for circumstances wherein the purpose of the social group is hindered or threatened from the outside. Unlike the circumstances arise someone who has a prominent ability that was expected to cope with the difficulties that exist.

3.3 End of hegemony and domination in Ndori land

Ndori Weka's leadership towards Wonda and Mole has upheld the prestige of both regions. Therefore, the end of the hegemony of Wonda and the dominance of Mole by Sanggu-Riabewa Wolomari-Aebara. This enforcement was a representation of Ndori Weka's leadership in Ndori land towards the more democratic future leadership. See Ancestry, sketch map, conclusions, and suggestions on the next sections.

Ancestry: The Origin of Ndori Clans



Regional sketch of Ndori land

a) Initial condition

Center of power in Nua Ta forwarding by Wolokoli and Watukaka. Then, it is centered at Wolotola and Mole Kelisamba. Nua Ta, Watukaka, Wolokoli, and Wolotola stayed a trail, whereas, Mole Kelisamba is persisted.

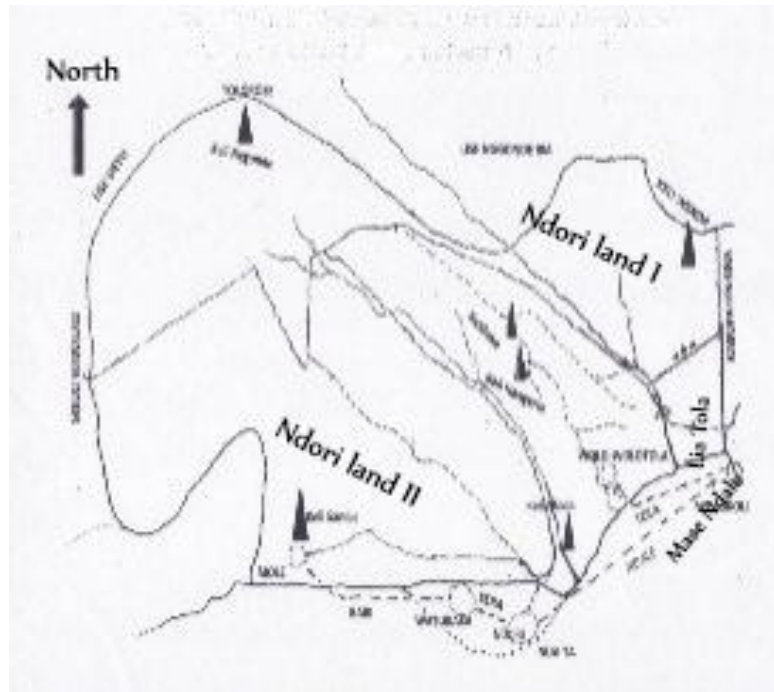


Figure 1. Modified from Gabriel Rowa. On January 21st, 2018. Documented Wolowona.

b) Conditioned after Indonesia's independence

Approximately 1/3 of Ndori land territory has been seized by the Adat administration of Mbuli Waralau region, Lise Detu and Lise Nggonderia region. The government of Lise Nggonderia region, even seized by dividing the Ndori land area from north to south through Tola-Ndale, Sawu sea (*Ulu Endo Mbawe Eko Tola Ndale*), become the Ndori land of two parts. See Figure 2. Ndori I and Ndori II land area.

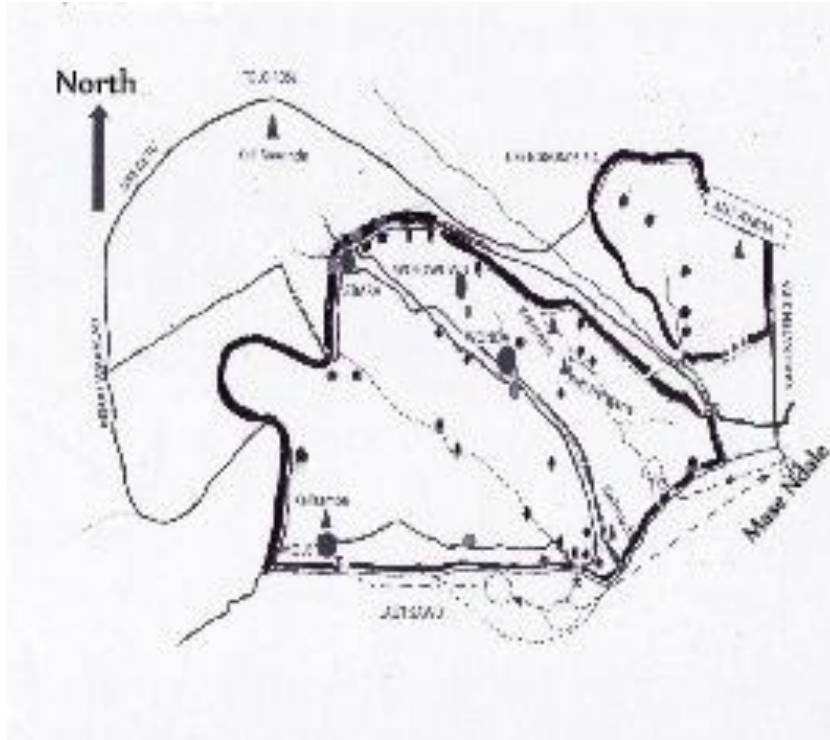


Figure 2. Modified from Gabriel Rowa. On January 21st, 2018. Documented Wolowona.

4. Conclusion

The results showed that the Ndori clan originated from Java. The other clans from both Java and non-Javanese have joined in and occupied the Ndori land. There is also conflict in the form of hegemony and domination, both externally and internally. This conflict was triggered by the desire of legendary figures to gain wealth, eager to be a leader, and want to control part or all of Ndori land area. The positive and negative values are found in their lives. The positive values that may form of the character for the next generation are religious, humble, peaceful, unifying, and courageous values that lead to the defensive attitude of the State and the character formation of the nation. However, there are still things that need serious attention, namely the attitudes, behavior, and actions of the legendary figures (the base of the division occurrence) that must be criticized or eliminated are murderers, robbers, and rapists, therefore, unlike not to negatively affect the personality of the children learners as the next generation of the nation.

Suggestions

The above conclusions become a consideration, to give the following suggestions:

- a) Ende Penda Cq. Department of education and culture, make a book of Ndori Clan's origin for basic education (Primary and Junior High School in Ndori land region).
- b) The Mosalaki, Riabewa criticize the negative attitudes of their ancestors, therefore, unlike not to affect the next generation. Avoid conflicts in the meeting regarding the different views or conflicting opinions.
- c) The government of village in Hobatuwa and Ende Tourism Department Service, establish Wolotola Hill as a cultural and nature tourism area, in addition to rehabilitating the tombs of abandoned ancestors, included traditional houses itself.
- d) Beware of sea waves for the coastal residents included Sera Ndori, Maubasa, and Maubasa Timur, and Hobatuwa-Lelu villages.
- e) Yapertif as a grant, to continue, to roll out funds and given sufficient time to the researchers in conducting the further research on the formation of solidarity and leadership structure of Ndori clan customary institutions.

Conflict of interest statement and funding sources

The authors declared that they have no competing interest. The study was financed by the institution in Flores University.

Statement of authorship

The authors have a responsibility for the conception and design of the study. The authors have approved the final article.

Acknowledgments

The authors would like to express our appreciation and gratitude to the parties who have helped to complete this article. Our high appreciation and gratitude to the honorable: Chairman of Yapertif, Rector of Flores University, Dean of FKIP and Head of History Education Studies Program, Chairman of LP2M Flores University, Regent of Ende and Head of *Kesbangpolinmas* institution, our mates, Head of Sub-district and village in the research location. The Mosalaki, informants, and villagers are at the field study. Thanks to all surely have a contribution to complete this research. Finally, we worship and give thanks to the God, asking that the cooperation of many people who do this work can worship and glorify His name, forever. Amen.

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