



# The Leadership Structure of Traditional Institution: Ndori Clan-Lio Ethnic



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Manuscript submitted: 09 October 2019, Manuscript revised: 18 December 2019, Accepted for publication: 27 December 2019

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## Keywords

Ende regency;  
leadership structure;  
mythology;  
Ndori Clan-Lio ethnic;  
traditional institution;

## Abstract

This article is focused on the history of Ndori clan that is continued from the article published in the International Journal of Social Sciences and Humanities in 2018. However, it is especially explored the offsprings of the legendary figure as stated in the first article. It raises two issues namely How is the character of the descendants of the ethnic Ndori-Lio clan, Ende district? And How is the leadership structure of the traditional institution that belongs to the ethnic Ndori-Lio clan, Ende district? A model is known as an interactive model. It is divided into four stages namely data collection, data reduction, data display, and conclusion drawing. It is also referred to as the analysis of mythology to answer the problems of the leadership structure of traditional institutions belong to the ethnic Ndori-Lio clan, Ende district. The research shows the two dominant characters of the descendants of the Lio Ndori clan, namely braveness and solidarity. These characters haven heritage from generation to generation. Finally, the leadership structure of the Ndori clan consists of Mosalaki, Riabewa, and Bogeage.

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## 1 Introduction

The Leadership structure of the traditional Institution in Ndori clan is a sub-theme of the study entitled 'Descendant of Ndori clan, Lio-ethnic, Ende Regency that published in the International of Social Science and Humanities <sup>d</sup> This title particularly explores The structure of leadership in the traditional institution that belongs to the Ndori clan. As stated in the previous article was about the descendant of Ndori clan which consisted of the first, the second, and the third period of the clan, while this article will discuss the fourth period of the clan, especially about the structure of leadership in the traditional institution belongs to the Ndori clan.

As stated in the section of the background, this article raises issues related to the leadership structure of the Ndori clan in the traditional institution. The issues can be divided into three points such as Polarization of power and territory, Intervention from Lise Clan against Ndori clan, and the structure of leadership in the customary institution belongs to the Ndori clan. These points can be described in the further section.

On the other hand, it is specially designed to describe the polarization of leadership in the traditional institution belongs to the Ndori clan, and describing the power expansion from Lise clan against Ndori clan, and as well as describing the structure of leadership of Ndori clan in the traditional institution. The last issue is the main point of the discussion.

Then the result of the research proves that it can be beneficial for several things: (1) it can be used as a reference or teaching material for the teachers of social science, especially history as local content, (2) to strengthen the emotional ties and kinship between members of the Ndori-Lio Ethnic Clan-Ende Regency, and (3) to make a source of reference for the further research development.

## 2 Materials and Methods

The information used to analyze the problems raised in the article are obtained through a qualitative approach and equipped with several methods such as interview, observation, and the study of documentation. The validity of the data is tested by triangulating the results of the interviews, the results of observations, and the results of the study of the available documentation. The data will be analyzed by using the model of analysis promoted by Milles and Huberman. This model provides a true way to analyze social issues. When you analyze the social problems, better you follow the steps such as data collection, data reduction, data display, and conclusion drawing. Because the problems are related to the myth, therefore the theory of myth promoted by Levi Strauss which used to analyze mythical issues of this article. As quoted by Heddy Sri Ahimsa Putra claims that in analyzing the mythical problems, it is important to consider several important elements, namely geographical, sociological, techno-economic, and cosmological element

## 3 Results and Discussions

In this section, the main point that should be discussed is the leadership structure of a traditional institution in the Lio-ethnic, Ende Regency. This point is divided into three parts: polarization of power and territory, Intervention of Lise clan against Ndori clan to motivate this clan always become a unity, and the last is the leadership structure of the traditional institution which belongs to the Ndori clan.

<sup>d</sup> This article was published in 2018 in International Journal of Social Science and Humanities e-ISSN: 2550-7001, p-ISSN: 2550-701X

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### 3.1 Polarization of power and territory

#### *Polarization of power*

##### a. *The leadership of Ndori Weka*

Ndori weka was a niece of Segu Wua. They were children from Weka Jawa and Wua Jawa. Ndori Weka firstly settled in Hangajara. Because he was brave and very successful in war, then he was appointed to become a leader and was very famous and frightened by a particular group of people around at the time. Because he was brave, he was appointed and proclaimed by the traditional leader, Segu Wua to be a traditional leader of Wonda region. Then, he also was called by Resi Jowe and promoted him to be a member of *Laki Ria* traditional committee in Mole. This traditional committee has very powerfull to arrange the territory of Ndori.

##### b. *The Leadership of Sanggu Feo*

Sanggu Feo was a very important person because he had a position as a *Riabewa* of Detutema land and he settled in Wolomari. Since he was a younger man, he had many experiences in fighting or war. He learnt much from Lise clan. Sanggu Feo was very well known as a plutocrat. He took over the leadership as a *Riabewa* in Modetelo-Aebara, then he moved to Wolomari. Sanggu Feo dominated *Weki Laka* in Woloaro. Moreover, Sanggu Feo also tried to expand his territory of power to Wonda. From there, he also planned to dominate the territory of Mole (Aryani, 2018).

#### *Polarization of the territory*

Ndori land was divided into two parts such as south territory consisted of Wonda land and Mole land. While north territory consisted of Detutema land, Roga land, and Bu Tanalagu land.

##### a. *South Territory consisted of Wonda land and Mole land*

###### 1) *Territory of Wonda*

Wonda was centered on the territory. This area is bounded as follows. The northern part is bounded by Ulu watuwa'u which is the Detutema region. Then, the southern part is bounded by Sawu sea and the eastern part is bounded by Lise region Which is known as Mena Nanga Watumera in the local term. Last is the western part is bounded by Ghale Magebega as part of Mole region.

###### 2) *Territory of Mole*

The territory of Mole is bounded as described in the following section: The first is the northern part was bounded by *Ulu* which is part of Lise Detu region. Then, the southern part was bounded by Sawu sea or *Eko Mesihak*. While the eastern part was bounded by the territory of Wonda or Mena Megabega. The last is the western part is bounded by the territory of Mbuli or Ghale Lowohoro-Kelisamba.

##### b. *The northern territory includes Detutema land, Roga land, and Bu Tanalagu land*

###### 1) *Detutema land is centered in Aebara-Wolomari*

The territory of Detutema is bounded as follows: the northern part is bounded by *Ulu Kelinggonde* which is part of Lise land. Then the southern part is bounded by *Eko Watuwa'u*, part of Wonda land. While the eastern part is bounded by *Mena*, part of Roga territory. The last is the western part is bounded by *Ghale* which is part of Mole land.

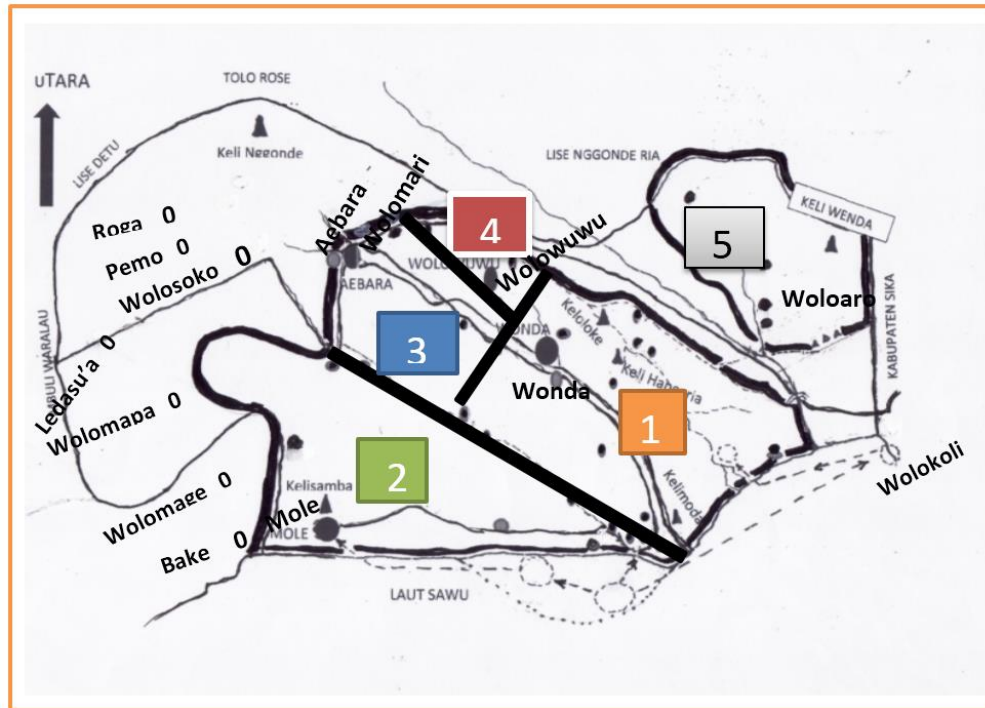
###### 2) *The territory of Roga which is centered in Wolowuwu*

It can be described as the boundary as follows: First, the northern part is bounded by *Ulu Kelinggonde* as part of Lise land. Then, the southern part is bounded by *Eko* as part of Wonda land. While, the eastern part is bounded by *Mena* as part of the territory of Lise. The last is the western part is bounded by *Ghale* as part of Detutema land

### 3) The territory of Bu Tanalagu which is centered in Woloaro

The boundary of this territory can be described as follows: The first is the northern part. It is bounded by Ulu Liambongga as part of Bu Nuaria land. Then, the southern part is bounded by Eko Koja-anadeo as part of Hebesani –Lise. While, the eastern part is bounded by Mena Korabewa-Keliwenda as part of Bu Tanaria. And the last is the western part which is bounded by Ghale Wawondero as part of Hebesani – Lise.

Look at Figure 1 in the following Which is modified from Wolowona Document that written by Gabriel Rowa in 1987



the bold print is the current state line

Figure 1. The map of research area

### 3.2 Intervation's Lise Clan against Ndori clan

#### Lise's Clan intervention into the Wonda-Ndori region

##### a) Friction of boundary

In the beginning, Aemalu Meti-Lia Togiloli was the territory of Mangu Nanga. The first generation of Mangu Nanga lived in Deko Nuaria Mulawatu, however, they did not live a long time there. It is caused by the domination of Mbete Wangge and Dosi Woda. Then, the offsprings of Mangu and Trio Nusa moved to Gaka and Wonda, and finally, they permanently lived in Wolowuwu for a long time. They were very solid to defend their life, as inherited from their ancestors. Then, the generations Wangge Mbete and Nggala Dosi wanted to expand the territory to the south area which is part of Niparia Sawabene. Lise Tanatelu was under controlled by *Riabewa* to assemble all the people and moved to the south area in order to dominate the land belongs to Nipa Ria Sawabene till the land of Kojadore-Serokuku. At that moment, the Traditional leader (*Mosalaki*) of Ndori Weka invited *Riabewa* Sega Nusa and requested him to be Bogehage to support and saved the areas located in the boundary, and lived in Wologomo (Geba et al., 2018). While in the south area was Hobatuwa which led by offsprings of Wolo and Detuweru was led by offsprings of Dosi.

b) *The boundary Shifting*

It was shifted from Koja dore-Serokuku to Wolonelu-Seromodu. At that time, Wologeru had been snatched by offsprings of Woda Wangge from Mangu Nanga and then the area became the territory of Lise clan. Marriage was an effective way to expand authority. Related to this point, [Koentjaraningrat \(1990\)](#), claims that the marriage system of society is an important element of culture. Particularly it creates a relationship between two families. This way was used by Mbeté Tani (Senda) from Wologeru, then he married Kaju Segá and lived in Wologomo-Wonda-Ndori. Later, part of the people in Wologomo claimed themselves as part of Lise Clan. Then, the Dutch government pointed the boundary line between Ndori land and Lise land as follows: start from Ranggatalo-Holojando-Kelimbape-Aetungu-Tolorose-Kelinggonde-Lelepere. After that, they took a rest for a while. A Letnant from Dutch government looked down south, and he changed the previous boundary line. He said that the boundary line that stated previously must be pointed again. Therefore the new boundary line was starting from Nua Buga-Nunggu-Rekosule-Watubewa-Lowofendo-Nuarande-Niwula-Serowaru-Holojando. This new boundary line did not receive by Ndori clan because part of their land was missing. In pointing the new boundary line, two parties participated such as lise clan: Wangge Mbeté, Higo Tani, and Tani Nggala. While from Ndori clan: Weto Meta, Pero Wora, Mbele Rowa, and Nggere Nusa.

This group continued the journey to Ranggatalo-Ratemangu-Wolohago-Keli Jawa-mbombo-Serofuta-Ratetoni. In Wologomo, Rera Nggo'o, Sota bhabhu, Kowa Fowo, and Wale Wara. They wanted other people to company them continued their journey to Seromodu-Wolonelu-Po'oapi-Wolo'ose-Wolo Bu Sawataka-Keliwenda. The consequence of this new boundary land was people of Wologomo village were divided into two parts, namely some of them still become members of Ndori clan while the other people wanted to become members of Lise clan because their lands included in the territory of Lise clan.<sup>e</sup>

*The Ndori Clan rose and United*

a) *Internal conflict in the Ndori region (case: Doro watu lamu Toa lele kumi)*

In the Wonda area, there was a conflict between Wale Wara and Nggere Nusa. The object of conflict was a piece of cactus land located on the coast of Maubasa. The case was reported by Nggere Nusa to the traditional leader or *Mosalaki* in Wonda region. Lunggaló'o was chosen to be a place which used to settle the matter. Dula Jando was chosen by Nggere Nusa as a speaker.

Firstly, Weto Meta asked Wale Ware: Why did you clear land in the cactus forest? He answered: I..... *Doro neku watu lamu Laki, Toa neku lele kumi Ongga*. Then Weto Meta asked Dula Jando, now your turn to answer. Dula Jando said: *Tana neku sa jeri raka mesi, sa jala raka paba*. Weto Meta hit Dula Jando with rattan until they fell to the floor. Then, ask Dula again: You speak the land. Which land?

Let's say.....but Dula Jando did not say anything. Finally, Weto Meta as a traditional leader or *Mosalaki* decided: *Tana, tana Laki - Watu, watu Ongga*. That case was won by Wale Wara. While Nggere Nusa who gave power to Dula Jando as spokesman was defeated in this case. *This information is taken from the interview between Yosef Sala Wale in Lema 2019 and Yosef Ngaga in 2018 in Wonda*

b) *Mboti Pati*

Mboti Pati was surrounded and escaped from the Ndori area to Sambidetu and lived there. He was actually from Lisedetu. It was part of Mole area included in Ndori land. Mboti Pati claimed that from Sambidetu to the southern coast of the Sawu sea was his property. Mbonggi Resi as traditional leader or *mosalaki* in Mole and Bata Seke as *Riabewa* in Wolomari were very angry when they got information from Mo'a Ratu and Fowo Ratu. Then *Riabewa* Bata Seke said: I wanted to kill him, but he was the same bloodline as me. You must be able to drive Mboti Pati from Mole as part of Ndori region. According to Mo'a Ratu and Fawo Ratu, it was a threat of danger. Therefore, they gathered many people from

<sup>e</sup> This information is taken from provided wolowona document 1987 prepared by Gabrel Rowa and the results of interview done by Yohanes Mo'a Rera (passed away) in 1975 in Wologomo, the results of interview done by researcher, Thomas Geba with Hasa Laka (passed away) in 2008 in Hobatuwa.



Wolo'ese. Moni Tani invited Dale iju mbeke, and Mbu'i Aka with a group from Mbuli. They together with a group from Tebosama surrounded Mboti Pati in Sambidetu. Then Mboti Pati ran away from Sambidetu to Wolowaru.

After Mboti Pati lost, Mo'a Ratu and Fawo Ratu, Mbonggi Resi invited a group from Mbuli with Dale iju mbeke to eat and drink together. Then they said: Ask what we have to give you.

On behalf, Dale iju mbeke answered: The relationship between Ndori clan and Mbuli clan was like a pile of hard-bound wood. They promised in the Ndori and Mbuli regions that they would take food and drink from one another, but may not be reprimanded and slandered by the owner.

Note: *The information are taken the interview results which was done with Yosef Ngage in 2018 (passed away), then, it was interviewed with Hasan Sae, in 2019 in Wonda, and the last was interviewed with Nikolaus Ndori in 2019 in Wonda.*

c) *Lise clan's Intervention to Ndori region*

The intervention began with the case of the transfer of Bobo Abo from Wonda to Wololele A. Bobo Abo was the name of a gold chain. The origin of the gold chain was from Sega Nusa in Wolotola. Then it was brought to Wonda. When Weto Meta as descendants of Sega Wua was a traditional leader or *mosalaki* of Wonda, the gold chain was transferred to Wololele-A by the family of Laka Mari from Fendo. These information were taken from the interview results conducted with Ysef Ngaga in 2018

d) *The war in Detutema Area*

The term of *Guta* is a term that has several meanings such as war, battle, attack, and or invasion. This term is related to another term is *potu* which is used to protect themselves from the enemy and serves to fortify, monitor, and destroy the enemy. Dosi Woda was a people from Lise clan who lived in Liabeke, wanted to establish a *potu* in Belasodu. In Detutema, *guta* occurred due to several things as follows:

1) Lost the son of Dosi Woda.

As stated previously, Dosi Woda was very busy to build *potu*. While he was doing the activity, his son passed away. This death was caused by being bewitched by Keli and Riwu. In the village, both were known as magicians. Therefore, Dosi Woda accused those who should be responsible for the death of his son. Riwu and Keli came from Wolowuwu. After finishing his son's death ceremony, Dosi Woda went to Wolowuwu to meet with Bata Rasi. He said to Rasi: I killed the owner of witchcraft. Rasi answered: may you killed them not here, but on the road.

2) The killing of Keli and Riwu

Dosi Woda asked for help from Ngaba Honggo to kill Keli and Riwu. He killed them in Watundaru. They did not die but just got an injury. Then Keli and Riwu ran away to Wolowuwu and they entered the house of Kiro Rowa to be hidden. Then Kiro Rowa said to them: Blood on the stairs must be full of pot, meat jumping into the hall must go beyond the basin. It means that it must be fought to avenge the evil deeds of the enemies. *Ra nai gha tangi ra dau mbotu podo, Geto tika gha tenda Geto dau lembe hena, Dau pu rapa tau nea* Blood on the stairs must be full of pot, meat jumping into the hall must go beyond the basin. It means that we must fight to avenge the evil deeds of the enemies.

3) The Bata Rasi and Bata Seke Meeting

Bata Rasi avoided himself and said: You are the only two at war, forget me. Bata Rasi and his family moved to Lise. Therefore the lise people planned to take over the role of Bata Rasi.....? Bunga was Bata Rasi's wife hearing and conveying to him as her husband. She suggested to Bata Rasi, better to come back to your brother Bata Seke in Wolomari. They were welcomed and invited to go to Wolomari not so far from there and lived for a long time.

4) Dosi Woda and Bata Rasi

Dosi Woda was looking for Bata Rasi in Wolomari. He greeted Bata Rasi many times but did not answer. Then, Dosi Woda exclaimed: I greeted you many times but you did not answer. I wanted to look for my citizen here. Bata Seke answered: I greeted you and as my citizen who had been long-

time moving there and he came back to Wolomari. Dosi Woda was very disappointed and finally, he returned home.

#### 5) Fortress or Castle

The situation at that time was very precarious. Ndori clan established four castles such as *potu* Bata Seke (castle) and *potu* Lera (castle) was built at the end of Wolomari village, *Potu* Kota Rowa and Bito Soko were built at the end of Mudetelo village, *potu* Toma Ruju was built in Hepu Tola which is the end of Aebara village. While Castles were built by Lise clan, namely *potu* Dosi Woda was built in Belasodu and *potu* Woda Boko was built in Mbe'i mba'o.

#### 6) Bata Seke

##### a. The Planning

He planned to prepare magick and sorcerer and according to him, Kota Rowa was a great wizard from Aebara, Toma Ruju from Wolo'usu, and Resi Rowa from Woda. In the house of Bata Seke, they tested their magical power. Related to the magical power, [Levi Strauss \(2005\)](#), states that Of course, people can't fly with lightning wings. Such things might happen but effectively occur with other backgrounds related to experience. It is said that a wizard in close contact with supernatural forces is certain. Rosi Rowa was a person who is able to conjure up a coconut off its cane. Then, Toma Ruju is able to break a bunch of palm fruit. Bata Seke with just pointed, he can cut the rope mbonggi and float and then crashing to the ground. Finally, they asked Bata Seke. What should we do?

##### b. The Fortress Warfare Dosi Woda in Belasodu (Lise clan)

The lise clan plans to fight against Ndori clan in Belasodu. Therefore the people of Ndori were mobilized to unite in order to attack Lise clan, i.e. attack and destroy the fortress they had built. At night, all community leaders such as Bata Seke, Toma Raju, Resi Rowa, and Mo'a performed the ritual of eating rice to fight for the next morning. Bata Seke led the group of people to Belasodu. Mo'a Toda cut the leg offense. He was shot. Narrowly on his temple and the fell into a flutter. Then Mo'a Todo cut the leg of the castle fence. He was escorted by Bata Seke. Looking at Mo'a Todo in action again, the lise people ran away and fled the castle. Finally, Dosi Woda fort was burned in Belasodu and the Ndori clan won in the battle against the Lise clan.

##### c. The Fortress Warfare Woda Boko in Mbe'i Mba'o (Lise clan)

The next morning, it was attacked the fortress of Woda Boko in Mbe'i Mba'o. Looking at Woda off guard, Bata Wuli jumped into the hole. Then snatch the weapon from his hand and dodge. While Leta Nggedho followed and wrestled while stabbing Woda Bako with a sword. Mbu'i jumped into the hole, he was shot by enemy bullets. While Leta Nggedho was shot dead by bullets from fellow Ndori residents. Seeing the courage of the clan Ndori, Woda Boko and Lise clan ran a way to save themselves.

At that time, Woda Seda lived in Rate Nggake and making friendly communication with Dosi and the Ndori clan- Lise. During the leadership of Pero Wora as *Riabewa* in Wolomari, Seda Woda and his descendants were appointed to be *mosalaki* or traditional leaders in Wolomota. It happened because he married the daughter of Nusa Mau, named Mau Rowa. Therefore, based on the marriage system the leadership *mosalaki* was given to Someone. For this reason, Sede Woda handed over a buffalo to Pero, Mbele, and Mbasa Koli. Thus, Sede Woda officially became a *Mosalaki* or traditional leader in Roga region.

##### e) The War in Roga region

The war or *guta* began when people of Ranggatalo requested land in Lialanu to *Riabewa* Pero Wora to make land or garden. *Riabewa* Pero allowed them and Sede Woda started working for four days without stopping. This was known by *Riabewa* Mbete Wangge in Wololele A. He investigated the

Ronggatalo community to support him. This invitation was accepted by the Ronggatalo community. This war was caused by several reason (Geba, 2002).

1) The war took place in Lialanu called Nusa Lepa *guta potu*.

In Lialanu, Nusa Lepa together with the *guta* family and people from Lise who came to work. This war was under the leadership of *Mosalaki* or traditional leader, *Riabewa* and *Bogohage* from each region, namely from Wonda, Mole, and Aebara with the community to fight in Lialanu. According to Supardan (2008), stated that the primitive life was signed by nomaden. It means that people always moved from one place to another one. It was a model of human life in the past. At this time, the rough life colored by braveness and toughness to push the people for conquering other groups. In addition, currently within the group grows a sense of solidarity, bonding, and unity to sustain them to gain power and pleasure. The Lise clan community was under the leadership of Mbete Wangge was also driven away and finally they resigned from Lialanu in the Roga-Ndori lan.

2) the Fortress Warfare Mbasa Koli in Feo'obo-Aewudi

While the rooster crowded, the Lise clan arrived at Ae wudi-Feo Obo. They entered the arena of *potu* (the arena of defense fortification). Koli got the first chance to shoot. Loud gunfire rang out but did not hit the target. The Lis clan became more aggressive and began to cut down the leg of *potu* fence which was being inhabited by the Ndori clan. Then followed by a shot which done by Lando Resi, while the Lise clan fell to avoid bullets. Next, Leba Nda'u shot Ngga'a, hitting his body and died. Then chopped his body into pieces in that place. Looking at the condition, Lise clan resigned. While People in Wwolomota, Watusela, Ratemangu, wolohage were not attacked by the Lise clan because they were considered as neutral people. It means that they did not side with a certain party.

After that, Nanga Ni, Rabu Nio, Woda Rasi, Keli Roga, Ndori Wangge, Rale, and Ma'u Balu came to meet *Riabewa* Pero In Wolowaru. The purpose of their visiting was to inform that they did not want to join with the clan Lise, but they wanted to join with Ndori clan (Rahman Hamid, 2013; Horton & Hunt, 1999). Therefore their dwellings were part of the territory of Ndori land.

*Riabewa* Pero said to them: well, you were the citizen of the Lise clan that under the ruler of Mbete and Nggala. They answer: not so. We came here asking that we unite with you and we must break away from the Lise clan and became citizens of the Ndori clan of course our land belongs to the Ndori territory. *Riabewa* Pero said to them: well when you united with the Ndori clan and the Ndori territory, downturn back the Lise clan. The seven people agreed with the *Riabewa* Pero's statements. Since then they have been included in the *Poke kamba dui wela wawi ngi'i* ceremony in the territory of Ndori clan.

3) The War in Kelilika and Watunggebhe

a) The secession of Sede Woda

After attending several times *pesa kaba* ceremony in the Ndori region, Sede Woda separated from the ritual activities of Po'o Are, namely cooking rice with wet bambo in Koja Ledhe. Keli Roga went to Wolomari to inform about what has happened in Koja Ledhe done by Sede Woda to *Riabewa* Pero and Mbasa Koli. Kali Roga said: *Ebe mana wu do ulu gete do ra'i*. It means that Sede Woda has trimmed the base and broken ends there. The purpose of the statement was that Sede Woda had captured part of the Roga region there. *Riabewa* Pero said that Keli Roga really gave a true testimony.

b) The Meeting of *Mosalaki* and *Riabewa* throughout the Ndori region

To face the Lise clan in large numbers, Pero had to negotiate with *Mosalaki* and *Riabewa* from the entire Ndori region. The most suitable place was in the Aepete puli area which was located in the west of Kojanana, the Woda region. The place was centered and was easily accessible to all Ndori clan residents. In this place, they also planned to fight in Kelilika, while guarding their respective territories.



- c) The Battles in Kelilika and Watunggebhe.  
From Ndori, the group was led by Mbasa Koli went to Kelilika. They fought against the citizens of Lise clan in that place. Nanga Lengi, his wife, and their children were killed. This condition aroused very deep anger from the Lise clan. They threatened Tuga Ngg'o at Wologomo and said that *Riabewa* and Ndori clan had to be killed. Besides that Mbasa Koli, Nggere Nusa, and Nusa Lepa also should be shot. The next battle took place at Watunggebhe. In this place, Bata Seba was the brother of Nggere Nusa shot dead. Some of Lungga people carried the body home. Some of the Ndori clan went to Lele'ena via Watuneso. On the way, they fought fiercely against the defected Wologomo people and the Lise clan was not dead.
- d) Re-Declaration of Ndori territory boundaries  
Nggere Nusa re-declared the boundaries of Ndori region that took place in Po'o api. As determined by the Dutch colonizer that the Ndori boundaries began from Keliwenda-Wolo Bu, Sawataka-Wulu'osa-Po'o, Api-Wolonelu-Seromodu-Wologomo-Tuabari-Ratemangu-Ranggatalo. Those were the boundary points of the territory of Ndori.
- e) The Lise clan satire to the Ndori clan. When Wangge Mbete on behalf of Lise clan heard the declaration and said:

*So ... Laki sai rai Ongga sai pera  
Gege walo leka kele Wi walo leka lima  
Demi tabha tau kuwi keli Nasu tau roe wolo  
Tema nggambo du'a kai ame Dosi  
Ngeru detu ngga'e kai ame Ndori*

Nggere Nusa's turn on behalf of Ndori clan answered and exclaimed:

*So... Lowo wara ghale,  
Dai no'o sepul deko Laki,  
Enga leka mata wolo Ongga,  
Jaga no'o jo, Pa'i no'o pela  
Dai no'o Tana Enga no'o Watu, Wika iwa Paru.*

Notes: *The informations were taken from the available documents such as the document was provided by Gabriel Rowa in Wolowona in 1987. The interview results were conducted by a researcher in Wolowona with Gabriel Rowa in 2019. The document was provided by Yohanes Mo'a Rera in 1975 in Wologomo. It was submitted before he had passed away. The last was the information which given by Hasan Laka. This information were given in 2001, in Hobatuwa. After that, he had passed away*

- f) The War or *Guta* in the territory of Wonda  
The war was caused by several reasons as follows:  
The boundary shift from Wolonelu-Seromdu to Aeteke
- 1) Rasi Wangge As King  
The first person to come to Flores was the Portuguese. Then the Dutch invaders followed. In 1927 the Dutch appointed Rasi Wangge to be king of the Lio Kingdom. The last time Japan landed on Flores island was warmly welcomed by the local people, hoping to bring prosperity to them, even though the reality was cruel than the Netherlands.
  - 2) Cunning of Rasi Wangge. Japanese came to Flores to disarm the Dutch invaders, destroying the property or guns of the people left by the Dutch invaders. Japan implemented force labor or Romusha systems. This was carried out from 1942-1945 and ended when Indonesia gained independence on 17 August 1945. Lio community life, in general, was really suffering,

it was difficult to get food and clothing. In such circumstances, Rasi Wangge appealed to Mosalaki Wonda Weto Meta or traditional leader to allow land in Ubaleba (south Wolonelu) to be planted with corn and cotton to overcome food and clothing shortages that were afflicting society. But the facts show that the Lise clan later claimed that the land belonged to them after they invaded several areas.

- 3) The command contribution of the Lise clan. In the battle between the Lise clan and Ndori clan in wonda region which was part of the Ndori region, they divided the tasks as follows: Rasi Wangge as a leader pounded Hubarasi region and move towards the Liotola beach which was part of Mbengu area. While Nggai Tani moved and attacked the Wolonelu area towards Aeteke towards Lelu to the seashore. Whereas, Rai Raja moved and attacked Wologomo from the north of Wologomo and from the west of Ase.
- 4) Tight Security of the border region. Meanwhile, the group fo the Ndori clan began to stand guard in Wologomo. This group was led by Rera Nggo'o and assisted by Wangge Wara and Mo'a Tani. The movement of the Lise clan southward to Lelu was challenged by the Ndori clan which was under the leadership of Kowa Wowo. Sota Bhabhu built a potu or fortress in Hobotuwa and a fortress was built by Wara Angi in Wolohera.
- 5) The war in Wologomo-Logobito-Aeteke  
The Lise clan came to Wologomo and with the Wologomo community to defect. They captured and killed Koli Nggo'o and Rai Nggo'o besides destroying Wologomo village and its contents. Then both of them died. *Ebe mata tau ra tana re'e tau mina watu* It means that they died from the ground and to oil the stone. They also set fire the houses and overturning menhirs and dolmen. Before the Lise clan had come, Rera Nggo'o moved to Kojanan. From there, he controlled the battles in The west Ase, fought by his brothers. In these battles, Rai Raja died. He was killed by Mesa Keba from Lelu with an old sword.
- 6) The Battles in Logobito,  
Wangge Wara from Wologomo was unable to fight with the Lise clan. Therefore he invited some people from Hobatuwa. These battles took place on the Logobito headland. Meanwhile, Nanga Mbete and Mo'a Tani defected and sided with the Lise clan. At the same time immediately they turned into the Lise clan, except Wangge Wora. Sota Bhabhu built a fortress in the east end of Hobatuwa village. This is used to fortify oneself. Similarly, Wara Angi built a fortress in the southeast end of Wolohera village (Koentjaraningrat, 1985; Lévi-Strauss & Layton, 1963; Lapian, 2008).
- 7) The Battles in Aeteke  
Kowa Fowo, in Lelu, was sked with maintaining and guarding order and security in the Aeteke and surrounding areas to the seashore. While Sota Bhabhu was asked to maintain and guard order and security in the Hobatuwa area. Besides that, joining forces with people from Lelu to strengthen defenses against the Lise clan in Aeteke. Part of the group went to Tanjung Logoboto, joined the Wologomo people to strengthen the region's defenses. The strategy used by the Lise clan to expend its power towards the south coast and stop at Aeteke, stagnate and fail.
  - (a) The end of the battles  
The battles were ended by the traditional agreement that called Tura Jaji-Jaji Pore. This traditional agreement was going on in Aeteke. The Lise clan was represented by Nggai Tani Riabewa from Mulawatu village and the Ndori clan was presented by *Weto Meta Mosalaki* from Wond. At that time, Mbasa Koli from Ratemangga, Wale Wara from Lema, and Nggera Nusa from Longgo Lo'o as the longgo Lo'o as the Longgo guarantor for *Mosalaki* safety, in addition, to Sta Bhabhu and Kowa Fowo.

The content of traditional agreements:

*Wonda mena mulawatu ghale, Tana ma'e sai nge watu temu sai.* The statements mean that between Wonda and Mulawatu live in peace and calm in their respective regions. Hearing that, Rera Nggo'o at Wologomo disagreed and was very angry. He no longer greeted Weto Meta as mosalaki, and Mbaso Koli, Wale Wara, and Nggere Nusa as followers, when returning through Wologomo village to Wonda as part of Ndori region. At the same time, Nggai Tani and Sugi Wangge crowned the Wologomo community (Lindayani *et al.*, 2018). Therefore Wonda defected, Nanga Mbete and Sugi Wangge became laki tana Hubesani in Watuneso. Wologomo-Wonda Wologomo-Wonda which is part of the Ndori land has lost an area as large as from Kojadore –Woer onelu to Aeteke.

(b) The Wologomo Settlement Renovation

With the end of the war, Rera Nggo'o returned to Wologomo from Kojanana. In Wologomo he leader built a one-Sa'o complex, tubumusu-mase londonda. Mosalaki put a buffalo head in the middle of the yard. After the ceremony was held, the Wologomo village was back to normal. Thus, Rea Nggo'o, Sega Nusa was the owner of the Wologomo settlement.

(c) Rera Nggo'o in Wologomo

He was a dissident. Because he defected so he was appointed to become an official person. From Wolowaru, Rasi Wangge planned to celebrate thanksgiving party at Wololele A. On the day party was held, Rera Nggo'o was absent because Rasi Wangge and Nggai Tani raised Nanga Mbete and Sugi Wangge to become Laki tana Hebesana and Lost of lands belong to Ndori clan from Kojadore-Wolonelu to Aeteke. Until now the areas from Wolonelu to Aeteke *ngebo medu topo gena*. It means that the land is like no man's land. Anyone who wants to work on the land must deliver a pig to the *Mosalaki Hebesani* in Watuneso.

**Notes:** *The data are taken from the documents and the results of an interview: 1. The Wologomo document was written by Yohanes Mo'a Rera (passed away +) in 1975, 2. Habatuwa document written Hasan Laka (passed away +) in 2001, 3. The results of an interview conducted with Paulus Gatu, in 2019, in Watuneso.*

f) *The Battles in Bu Tanalagu*

There was an internal conflict in the family. In the beginning, Bu Tanalagu's territory was led by Mari Bata descendants from Woloaro. Because of the conflict between families, Mari Bata moved to Wologomo-Kojanana for a while. Therefore, there was a vacancy in the leader of Bu Tanalagu. Then, the area of Bu Tanalagu became a struggle.

- 1) The area of Bu Tanalagu was controlled by Nanga Mbero. At that time Jema Siga was appointed to become Mosalaki. The leadership vacuum there, Se Bewa from Mbengu observed and wanted to take control of Bu Tanalagu. At the same time, Nanga Mbero from Bu Tanaria also observed and wanted to control Bu Tanalagu territory. Because of that, he ordered Jema Sega to kill Se Bewa. Jema Siga was successful to kill Se Bewa. From Lewandai, Jema Siga declared the murder and the death of Se Bewa. But who did kill him? It was later discovered that Se Bewa's killer was Jema Siga from Lewandai. For his services, Jema Siga was appointed to become a Mosalaki of Bu Tanalagu's territory in Woloaro.
- 2) The territory of Bu Tanalagu was controlled by Ame Sanggu. At the time, Bali Laka was appointed to become a mosalaki. Weki laki Tau Palu in Woloaro. Ame Sanggu as Riabewa Wolomari was present and humiliated with *sena neke*. Ame Sanggu was angry and he came back to Wolomari to gather and prepare troops and then attacked Weki Laka in Woloaro. He saved himself. While his possessions such as ivory, gold, and others were hidden in Lialai. Bali Laka shows where weki laka's treasure

was hidden. Then Ame Sanggu went to Lialai, taking and bringing the wealth of Weki Laka to Wolomari. Bali Laka also was appointed to be *mosalaki* of the territory of Bu Tanalagu in Woloaro.

3) Convention between Mbero and Ame Sanggu

Nanga Mbero from Bu Tanalagu came and met with Ame Sanggu in Wolomari. Ame Sanggu served a special dinner for Nanga Mbero. At the dinner, they were treated to dog meat. On the special occasion, the very important topic of discussion was Nanga Mbero inviting Ame Sanggu to always be together in every traditional activity such as *Po'o*, *pato boga*, *Tebo sala Lo Leko* which was conducted in the territory of Bu Tanalagu. Ame Sanggu spoke up that “ morning you were. The evening was I Ame Sanggu.” The purpose of the statement was Nanga Mbero first, then later Ame Sanggu followed to become the ruler in the territory of Bu Tanalagu.

4) Wangge Tani and his Family, Tani Senda was father in law of Sanggu. He was married to Kipe Tani as a daughter of Tani Senda moved from Wologeru to The territory of Bu Tanalagu. Tani Senda instructed children of Wangge and families such as Seda, Nggonggo, and Tani to move to the region of Bu Tanalagu to live permanently in Woloaro. Tani Senda spoke to Wangge that *Mbana sai da Mena... mera mena leka Tana godo Watu ngange Ame Sanggu*. The purpose of the statement was to go and live in Woloaro, which was a place which was the outcome of the struggle and belonged to Ame Sanggu.

5) Picking up Mari Bata From Wologomo-Kojanana

At that time there was a long dry season. This opportunity was used by Seda Wangge to pick Mari Bara from Wologomo-Kojanana to Woloaro. This effort was supported by *Riabewa* from Wololele A. It means that the area of Bu Tanalagu which part of the Ndori Region, considered as the Lise. So, Mari Bata also considered himself as Lise clan. Consequently, every traditional ritual activity in Woloaro, for example, the *po'o* ceremony is always attended by *Riabewa* Bu Tanaria (Bu), *Riabewa* Wolomari (Ndori), and *Mosalaki* of the Bu Tanalagu region, namely Mari Bata from Woloaro, Jema Siga from Lewandai-Warujawa, Bali Laka from Woloaro, and Logho Senda from Watuneso. In the beginning, the ritual activities, for example, Ritual *po'o* was conducted in Kojatimu, then after pointed by Seda Wangge, the location was moved to *Pu Ola Po'o*.

**Notes:** *These information are taken from two resources such as document and interview results. Document Woloaro, written by Watu Lobo in 2019, 2. Document Woloaro, written by Romanus Lagu in 2019, 3. The results of an interview conducted with Hendrikus Bata, in 2010 in Gana-Wolomari, 4. The results of an interview conducted with Firminus Mari in 2019, in Woloaro-Datubelo*

It can be concluded that the region of Bu Tanalagu actually was part of Ndori region. In the course of its history, it becomes Hamente Ndori which is part of the Kingdom of Lio. Maubasa village is part of Wolowaru Sub-district. Hobatuwa village is part of Lio-Timur Sub-district before it was divided into Woloaro village and Bu Tanalagu village. Now, the Bu Tanalagu region seems like a grey area. In fact, when ritual *po'o* is conducted, must be attended by various parties such as *Riabewa* from Bu Tanaria clan, *Riabewa* from Wolomari, delegation of Ndori clan, Lise clan was represented by *mosalaki* Hebesani from Watuneso, and core *mosalaki* Mari Bata descendants, Bali Laka as *mosalaki Kolu*, and Jema Siga as *mosalaki meraduri*.

### 3.3 The leadership structure of the traditional institution of the Ndori Clan

#### Overview

The Indonesian dictionary compiled by the Language Development center team provides an understanding of the concepts of structure, institution, and customs. The structure is the way things are arranged or built; arrangement; building. The leader is a guide; the person leading; the leadership is about leading. While an institution is an established chief or human behavior, consisting of structure social interaction within a

relevant value framework. And custom is a rule that is commonly followed or carried out long ago (Moeliono, 1989). To complement the understanding of these concepts, Supardan (2008), stated that there is also a concept of old-style political history prioritizing diplomacy and the role of a great figures and heroes of great influence, and the new style of polytheistic horizons broader and deeper analysis because it is produced like the structure of power, leadership, elites, and authority.....

The concepts that have been described previously, will be used as the references to discuss the sub-chapter 3.3 titled leadership owned by clan heads and sub-clans as a building that has been commonly done since long ago. It is important to point out that what will be discussed in each customary sub-region of the Ndori clan is the role and function of the leaders as a structure and not the traditional institution.

The leadership in the Ndori region consists of two systems namely the religious system and the social system. The religious system to deal with matters to rituals and social systems related to interaction in society. While the role and function of leadership are based on the philosophy of *Ulu Eko* and *Kuwi Roe* oriented, using raw materials for *Are Nake* offerings of rice and meat. *Mosalaki* leadership is closely related to land ownership in the area under his control. In the traditional expression called *Laki taka no tana Ongga nggabhi no watu*. While the wide of land under his control referred by the symbol as far as *to'o Ulu du eko*. The meaning of that expression is wide of the area whose authority is like the size of an animal.

The rituals that based on the philosophy *Ulu Eko* and oriented to the *Kuwi Roe*, particularly conducted on the *Po'o* ritual, raw materials for its offerings are rice and meat. In the ritual *Po'o*, a container that consists of *Hena* and *kadho* used to collect the rice from all the traditional leaders (Messner, 1989; Milles & Huberman, 1984; Orinbao, 1992; Soekmono, 1981). The size of *Hena* and *kadho* are depending on the wide of area or *Ura aje* belonged to all traditional leaders. While the leadership of *Reabewa* as the assistance of *Mosalaki*, his main task is *Gili Ulu Leku eko* or partial guardian of the Ndori's territory.

The leadership of *Bogehage* was related to the land which done *Ura no du'a-du'a, Aje no ngga'e-ngga'e*. They always deal with the simple things that happened in their area, bath rituals, and affairs related to social interaction. *Bogehage* plays the role of *Tukesani* with the main role is *Penu tau benu Kesa tau lemba*. *Boge* was obtained by the leaders in this area from the beginning to get *Ure aje* and the fighters defended the area and *boge* was given as an award for their struggle (Rasif & Atmaja, 2017). *Bogehage* was a fortress to face the enemy and as a spearhead to strike, attack, and destroy the enemy. Thus, there were two kinds of *Boge*, namely *Boge Ura aje* and *Boge Bani*.

Based on the descriptions as stated above, It can be summarized that the leadership structure of the traditional institution in the Ndori clan is divided into *Masalaki* or traditional leader, *Reabewa* is a level under the *Mosalaki*, *Bogehage* is a level under of *Reabewa*, Each of the leaders has the different roles in the society. The things could be presented as follows (Soenaryo, 2006; Sugiyono, 2008; Vansina, 2014; Wirawan, 2018). This information is taken from the interview done in the location of the study. Interview with Yosef Ngaga in Wonda in 2008. The interview with Hasan Sae in 2019 in Wonda.

#### *The Leadership Structure in Wonda Region*

Based on the data gave by the informed and the data are taken from the provided documents, it seems that the structure of leadership in the traditional institution of Ndori Clan, consists of three leaders such as *Masalaki*, *Riabewa*, and *Bogehage*. The three kinds of traditional leaders can be analyzed as follows.

The first is the top of the traditional leader or *Mosalaki*. In Wonda region, there were three *Mosalaki* such as one as core *Mosalaki* or *Mosalaki Pu'u* from Embu Longga clan and two assistants called *mera duri ka fara* from sub-clan Ana Mangu and Ana Halo. It is usually that when the ritual *po'o* is done, the rice must be collected in 43 *Hena* which number as many *boge* of the leaders in the region. Then, the leadership of *Riabewa* in Wonda is equivalent to *Mosalaki*. There are two *Riabewa* in Wonda namely *Riabewa* escorts and *Riabewa* level below. Both are the same descendant as the core *Mosalaki*. They are appointed by a core *Mosalaki*. The last is the Leadership of *Bogehage*. *Bogehage* usually arranges simple things that often happen in his region, both rituals and matters related to the community interaction.

The second is the functions of the leaders. The traditional leaders as described in the previous section, namely *Mosalaki*, *Reabewa*, and *Bogehage* which have their respective roles as follows: (1) *Mosalaki*. In Wonda there was a *Mosalaki pu'u* or the main traditional leader plays as a general leader to carry out the traditional ceremony (*po'o*) and *Kuwi keli Roe Wolo* as one of the rituals *po'o*'s activities. Besides that, he also performed



the traditional ceremony like *Kore fore, Teka bega, Koe kolu, To'u mbotu Hago wawo*. While *Mosalaki Mera duri Ka fara* consists of two *Mosalaki* Who help *Mosalaki Pu'u*. One is given to arrange *Pemba Hena*, while another one is responsible for *Ngitu Hena*. (2) *Riabewa* gives several jobs such as helping the *Mosalaki pu'u* which is in terms of social affairs. The special job of the *Riabewa* is to conduct the traditional ceremony like *Dai mata ma'u Enga kela mbonga, Tewa papa rega Talu papa sambu*. The two leaders can be compared to areca nut in half. In the local language is known as *Ka pusu wisa Pesa lema kela*. (3) *Bogehage* is a level under *Riabewa*. It consists of *Boge*. In Wonda, there were 40 *Boge* which included *Mosalaki* and *Riabewa*. *Bogehage* is responsible for simple things like helping *Mosalaki* and *Riabewa* in terms of the *po'o* ceremony and social affairs. This information was from the interview results with Asghara Gosi which taken place in Mole in 2017 and the results interview with Hasan Sae in 2019 in Wonda.

#### *The Structure of Leadership in Mole Region*

##### a. The leadership in Mole consists of *Mosalaki, Riabewa, and Bogehage*

At the beginning, there was a single *Mosalaki* in Mole who came from Embu Bari clan. Later, a *Mosalaki* was appointed from Embu Longga clan who lived in Wonda, called *Mosalaki Wonda*. For the *Po'o* ceremony, prepared the raw materials for offerings were rice and meat. The *kadho* or basket for collecting the rice from the leaders called *Kadho* (ambul). There are 11 baskets which submitted by all leaders in this area.

*Riabewa* is a level under the position of *Mosalaki*. *Riabewa* is from the descendant of Honngo Miri sub-clan, lived in Wolomage. There is a *Riabewa* as vice *Mosalaki* in Mole. While *Bogehage* plays to manage simple things that often happen in his area. These things are dealt with the traditional ceremonies and the social affairs.

##### b. The Functions of the Leadership structure in Mole Region

As stated previously that there are three traditional leaders in Mole such as *Mosalaki, Riabewa, and Bogehage*. Frist is *Mosalaki* who is responsible for arrangements that dealt with the traditional ceremonies, for example, *Po'o* and *Kuwi keli Roe Wolo* ceremony and social affairs that occurs every day. Beside that, *mosalaki pu'u* also conducted the ceremony like *Kore fore, Teka bega, Koe kolu, To'u mbotu Hago wawo*. Then there is a Person who helped *Mosalaki pu'u* and his duty is to help *mosalaki* in term of arranging the traditional ceremony like *Talu papa sambu Tewa papa rega, Beke he'e Jenga mbinge*. The two *Mosalaki* conducted the ceremony *Pesa ka Ulu eko, kela rua togather to'o Ulu du Eko*

Second is *Riabewa* whose duty is to help *Mosalaki* in terms of arranging social affairs. His main job is to do the ceremony like *Gili ulu Leku eko Jenga mbinge Beke he'e* and *Pesa pusu eo moda Ka lema eo tema*. In the Mole region, there are eleven boges which included *Mosalaki* and *Riabewa*. While *Bogehage* is someone who plays to run the ceremony like *Wangga sondo, Ale mbe'o doi nosi, Api'ae*,

Notes: *This information were taken from the interview results conducted by the researcher with Asghara Gosi in Mole in 2017 and with Hasan Sae in Wonda 1n 2019.*

#### *The Leadership Structure In Detutema Region*

##### a. *The Leadership Structure*

It is said that in Detutema region there are three leaders such as *Mosalaki, Riabewa, and Bogehage*. First is *Mosalaki*. There is single *mosalaki* who manages the region. He was from Ana Mangu sub-clan and he took a position as a traditional leader and lived in Aebara village. It is necessary for all the leaders to collect the rice for facilitating the ritual *po'o*. They provided as many 40 Hena, according to the number of the boge leaders in this area.

Second is *Riabewa* in Detutema region who is from the descendants of Trio Nusa sub-clan. The position of *Riabewa* was taken over by Sanggu Feo. He moved the center of the power and the position of *Riabewa* from Mudetelo-Aebara to Wolomari. From then on, *Riabewa* was more populer and He is lauded as if he is taller than *Mosalaki* in Aebara. While *Bogehage* took a position as a level under *Riabewa*. Therefore he was

given simple jobs such as arrangements of the simple things dealt with ritual activities and the social jobs in his area.

b. The Leadership's Functions of the Leaders in Detutema Region

The leaders in that area have their respective roles as follows:

First, Mosalaki is given jobs to manage all things in this area. His main job is to run the customary ceremonies like po'o and *Kuwi keli Roe wolo, Kore fore Teka bega, Koe kolu, To'u mbotu Hago wawo Pesa ka Ulu Eko*. While the other affairs are mandated to *Riabewa* and *Bogehage*

Second is *Riabewa*. In Detutema region, there was a single *Riabewa* who was given jobs to organize the traditional ceremony such as *Gili ulu Leku eko Jenga mbinge Beke he'e dan Pesa pusu eo moda Ka lema eo tema*. The last is *Bogehage* that divided into boge. In facts, there were 44 boge in Detutema region which included mosalaki and *Riabewa*. The *Bogehage* performed to run the traditional ceremony such as *Dai singi Enga langi*, etc.

**Notes:** This information was taken from the interview results conducted by the researcher with Gabriel Rowa in Wolowona in 2019.

*The structure of leadership in Roga Region*

a. *The Leadership Structure*

AS described in the previous sections, stated that every region in the Ndori clan territory has the same structures of its leaders such as *Mosalaki, Riabewa, and Bogehage*. For those things, in the following will be presented them one by one:

First is Mosalaki in Roga which is called Mosalaki pu'u. He came from the descendants of Ana Mangu sub-clan who domiciled and centered in Wolowuwu. It was also appointed someone who became a vice mosalaki, came from the descendants of Sed Woda sub-clan, lived in Wolomota. On the po'o ceremony, a place for collecting rice from all leaders was Hena or basket. In Roga, it must be provided 13 Hena or baskets, according to the number of boga leaders in this area.

The second is *Riabewa* that was appointed from the descendants of Trion Nusa sub-clan. Sanggu Feo was one of the offsprings of the Trio Nusa clan. He was *Riabewa* in Wolomari. Since he has become *Riabewa*, it has influenced almost all the activities in Roga such as traditional activities and other social activities. The last is *Bogehage*. It was a level under *Riabewa* position in the leadership structure. *Bogehage* was given simple jobs like doing simply in the traditional activities, for example, Po'o ceremony and other simple social activities in that area.

b. *The Functions of the Leaders.*

As stated previously that the leaders in Roga region divided into three leaders such as Mosalaki, *Riabewa*, and *Bogehage*. They have own jobs as presented in the following:

First is *Mosalaki*. According to the rule as stated conventionally that Mosalaki was given very big jobs namely to manage all the activities throughout the region, particularly to run the po'o traditional ceremony and the others like *Kuwi keli Roe wolo. Kore fore Teka bega, Koe kolu, To'u mbotu Hago wawo Pesa ka Ulu Eko*. It was considered that this is a very job. That is why, the mosalaki should be assisted by someone to run the traditional ceremony as *So'o kobe Nelu leja, Joka kowa tau joka hego sumba wuga*. While the other jobs were mandated to *Riabewa* and all *Bogehage*

The second is the tasks given to *Riabewa*. Generally, *Riabewa* plays the specific roles, namely to help *Mosalaki* in terms of interaction to the societies. *Riabewa* in Roga region was a single *Riabewa* to conduct the traditional ceremony as *Gili ulu Leku eko Jenga mbinge Beke he'e dan Pesa pusu eo moda Ka lema eo tema*. The last was *Bogehage*. As described previously, that *Bogehage* in Roga consists of several boge. For Roga region, there were 13 boge which included mosalaki and *Riabewa*. *Bogehage* was given simple jobs that dealt with the traditional ceremony, for example, po'o ceremony and other simple social activities.

**Notes:** This information were taken from the interview results conducted by the researcher with Albertus Bali in Woluwuwu in 2019.

### *The leadership structure in Bu Tanalagu*

#### *a. The leadership structure*

As stated in the previous section, the leadership structure in every region has the same structure of the leadership-that is, *mosalaki*, *Riabewa*, and *Bogehage*. Each of them has own duties. These are explained as follows:

First is the tasks of *Mosalaki*. In the region of Bu Tanalagu, *Mosalaki pu'u* or the main traditional leader was appointed from the descendants of Mari Bata. Besides that, it was appointed *Mosalaki Ka fara Mera duri* Which was Appointed from the descendant of Bali Laka, Jema Siga, dan Logho Wangge. In general, the *mosalaki pu'u* was jobs to manage all the things that happen in society every day, for example, traditional activities and the other social affairs. While another *Mosalaki* plays the roles as the assistance of *Mosalaki pu'u*. When they conducted the traditional ceremony, for example, they provided several baskets or *Hena* to put rice from all the leaders in this region. In the area of Bu Tanalagu provided 27 baskets or *Hena* according to the number of leaders in the area.

Second is the duties of *Riabewa*. The leadership of *Riabewa* must be from the descendants of Bau Nggoji. He always accompanies the *mosalaki*, especially, when they run the *po'o* ceremony. The presence of *Riabewa* *Wolomari* and *Riabewa* *Bu Tanaria* is very useful to facilitate the jobs of *Mosalaki*. The last is the jobs of *Bogehage*. His position was a level under the *Riabewa* and he served simple jobs like help the *Mosalaki* and *Riabewa* to simple activities in the ritual *po'o* and other social jobs in the social affairs.

#### *b. The functions of the traditional figures in Bu Tanalagu Region*

The first, *Mari Bata* was *Mosalaki pu'u* in Bu Tanalagu region. He played the main roles such as to run the ritual *po'o* and another ritual like *Kuwi keli Roe wolo*. He was assisted by *Logho Senda* as companion *Mosalaki* whose is to run traditional ceremony as *Kore fore Teka bega, Koe*. While *mosalaki Bali Laka* is to run traditional ceremonies like *To'u mbotu Hago wawo, Kolu*. Then, *mosalaki Jema Siga* is to run a traditional ceremony as *Mera duri*.

The second is *Reabewa*. *Bau Nggoji* was *Reabewa Pu'u* in Bu Tanalagu. The jobs were given to him namely to help *mosalaki* when *Mosalaki* made meetings with societies in his area. He also runs the ceremony like *Gili ulu Leku eko Jenga mbinge Beke he'e* and *Pesa pusu eo moda Ka lema eo tema*. While *Riabewa Ame Sanggu* and *Nanga Mbero* conduct the ritual *Dari nira Dhonga tolo*. The last is the tasks of *Bogehage*. The leadership of *Bogehage* consists of several *Boge*. It was a level under *Riabewa*. In Bu Tanalagu Region there were 27 *Boge* which included *Mosalaki* and *Riabewa*. They provided baskets or *Hena* to put rice from all leaders that used to celebrate the *po'o* ceremony.

#### *c. The Leadership Conflict*

There was a traditional party in *Lewandai*. It was called the *Tau Palu, Wela wawi ngi'i* traditional party. This belonged to *Senda Segga*. They served *Pusu lema wawi* in front and the served to *Bau Nggoji* as *Riabewa* of Bu Tanalagu. Then it was put on the top of house roof of *Mbawa Lera*. *Mbeke dore* and *Le'u Tole* lifted and brought *pusu lema wawi* to *Ngaga Pero, Riabewa* in *Wolomari-Mudetelo-Aebarar-Ndori*.

The next day, *Bau Nggoji, Raja Wara, Reru Wara, Senda Sae, dan Segga Sape*, from *Woloaro* followed to *Wolomari*. They *Ndu pusu ngai pusu bopa, Leti lema ngai lema mele*, because of *Pusu lema* lost. In *Wolomari Ngaga Pero* greeted: *King Monkey, Why do you come?* The *King* answered: *I. ndu Pusu pusu neku bopa, Aku leti Lema lema neku mele*. Then *Ngaga Pero* said : *Lako seru se'a Aku pesa, Wawi sanga sa'i Aku ka*, Whatever is delivered to me, I eat. Furthermore, *Ngaga Pero* confitmed: *Eja, Tana boge no'e Tana du'a kau, Watu geto gene Watu ngga'e kau*, Bu Tanalagu belongs to you. Finally, the fifth of the leaders came back to *Woloaro*.

Some notes: *The information was taken from the available documents namely the document was provided by Petrus Watu Lobo in Woloaro and submitted to the researcher in 2019. The second document was provided by Romanus Lagu in Woloaro, too, and submitted to the researcher in 2019. The last is the interview results done by the researcher with Hendrikus Bata in 2019 in Gana-Wolomari.*

## 4 Conclusion

In the beginning, there was an internal conflict among the children of The Ndori Clan. They scramble for economic resources. While the Lise clan expended through hegemony and endless domination. The Lise clan wanted to control of part or even the entire territory of Ndori land. Because of that the Ndori clan got up, united, and fought its end against the Lise clan expansion. This incident shows the positive values and solidarity in the Ndori clan's offsprings which leads to the defense of state and formation of the character of the Ndori clan's offsprings as the nation children.

The leadership of the Ndori clan based on the philosophy *Ulu Eko* or power for the territory and oriented to Kuwi Roe which is part of Ritual po'o with the raw material for offering is Are neke ( rice and meat)> The character of the leadership was inherited to their offsprings through the structure of the leadership such as mosalaki, Riabewa, and *Bogehage* in its traditional institution.

### *Suggestions*

It is suggested that this writing is provided as reading material for those who are concerned with the history of descendants of the Ndori clan as one of the Lio ethnic. These parties will be individually presented as follows:

*First*, the offsprings of Ndori clan, Lise clan, and Mbuli clan are recommended to consider: the past is a history of fighting for economic resources and power. The gloomy and horrible past becomes a meaningful history to manage a better future. Leave the gloomy past and in this millennial era let us use the land in each region as a means to improve the welfare of the fellow citizens under The Unitary State of the Republic of Indonesia. *The second* is the Ende Regency, particularly the department of education and culture hopefully supports the results of this study can be used as teaching materials entitled the origin of the descendants of the Ndori clan and the leadership structure of the indigenous institution of the Ndori. Then the books will be contributed to Primary School, Secondary school especially the primary and secondary school in the Ndori region.

### *Statement of authors*

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 highest appreciation and gratitude to the parties who have assisted us to complete this article. Then, the same 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, Regency of Ende and Head of Kesbangpolinmas institution, our mates, Head of Sub-district and village in the search location. The *Mosalaki* (traditional leader), 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 God, asking that the cooperation of many people who do this work can worship and glorify His name, forever.

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