

Sarawak Gazette

PRICE

KUCHING, Saturday, August 31st, 1957

\$1.00

Contents

	Page
Community Development	169
Notes and Comments	169
Arrivals and Departures	171
His Excellency's visit to the Lower Rajang and Coos Districts—July, 1957	171
Rainfall through the Eye of a Winter	173
Chinese Festivals	173
A Legend of Sarawak	175
The English Longhouse and the Adult of the Longhouse dwellers	175
Correspondence	179
America Needs no Money	179
Kuching Rifle Club	180
Recent Books	180
Kuching Market Price List	182

THE SARAWAK GAZETTE

SATURDAY, AUGUST 31st, 1957

Community Development

It would seem that there are many people working all day in the towns of Sarawak who, for their knowledge of what goes on in the rest of the country, might as well be working in London or Sydney. And this is true for local people as much as for the expatriate. For them Community Development can mean very little, but for increasing numbers of the peoples of Sarawak it is beginning to have a very big meaning.

The July issue of the Community Development Communique quotes Professor A. L. Banks of Cambridge University as saying that there is an increasing tendency on the part of many people to sit back passively and demand, as of right, services which they themselves should provide. In this he is, of course, quite right and with the benevolent Government of Sarawak handing out largesse right and left many people here are rapidly adopting the attitude that the Government should do this or that for them.

Professor Banks also says that it is possible to plan and build a community, and to provide the people in it with every material resource but therefore the quality of the life lived by those people must depend on themselves. Before they set out to improve it they must recognize that such a thing is quality rather than quantity exists.

This is what the Community Development teams in Sarawak are trying to do and at the same time they are endeavouring to create a spirit of local leadership and independence which is the first requirement of a

live community, closely knit and with common interests. If, as the Professor suggests, the alternative to a healthy and vigorous community is central control by the state then Community Development is the first and most important step in the building up of our Local Government system.

The Community Development Committee state that 'Community Development is, broadly the development of a community or neighbourhood, by its own ideas and efforts or, where these are lacking, by the use of technicians to induce an active and enthusiastic movement for better living, which should be a continuous process.'

Notes and Comments

The great and urgent need to bring better medical facilities to the rural inhabitants, longhouse dwellers and the people who live far up the difficult rivers of Sarawak, is emphasised in a booklet which has been prepared and released by the Medical Department.

The booklet, called "Rural Needs Doctors," mentions that Government wishes to obtain the services of at least three medical men to undertake travelling duties.

There are just not enough medical staff to achieve all the work the Medical authorities would like to do, it adds, and there are literally hundreds of villages which have never seen a doctor.

A description of the country and its peoples of diverse races is contained in the booklet, together with an application form for the post of travelling doctor.

It also explains the urgent need for doctors to travel the country districts, not only to bring relief to those in need but to study the problems of rural health in the field and to organize campaigns against widespread endemic diseases such as yaws.

The Kuching Municipal Council, recently debated the question of a swimming pool and resolved that private enterprise should be encouraged to carry out the project.

Several Councillors, while agreeing in principle that a swimming pool should be constructed, were not in favour that the Council should undertake the project as priority should be given to more pressing public needs.

It was considered that since the Council had, at a previous meeting, approved in principle an application from a landowner to site a swimming pool at 7½ Mile, Pandey Road, it would be wiser for the Council to compete with this enterprise.

The Council's President, Mr. William Tan, informed the Council that this landowner has now reached the stage of preliminary planning with his architect.

Proposals for Brunei State's first written Constitution were issued in draft form in Brunei Town this month by the Sultan, His Majesty Sultan Saifuddin, and the British Resident, Mr. J. O. Gilbert.

Under these plans the Sultan will govern the State with the help of three "Houses of Parliament," drawn substantially from among his people. These will replace the 20-member Brunei State Council, which up to now has been the State's legislative authority and membership of which is confined almost exclusively, as a semi-hereditary body, to members of Brunei's aristocracy.

Under the new Constitution, the Sultan proposes to set up a Privy Council, an Executive Council and a Legislative Council.

The Privy Council will consist of five ex-officio members plus such numbers of nominated members as the Sultan shall from time to time decide. From the draft Constitution, it appears that the Privy Council's duties will be largely confined to matters of State, ceremonial and similar matters of protocol.

The Executive Council will consist of the Sultan as President, seven ex-officio members, one member of the Legislative Council, seven unofficial members elected from within their own ranks by District Councils in Brunei and any temporary members appointed by the Sultan to fill vacancies among ex-officio or District Council members.

The Legislative Council will consist of a president—not yet named, five ex-officio members, six official members, who will be persons holding public office, and 15 unofficial members—made up of 11 members from District Councils and four appointed by the Sultan to represent those interests which the Sultan considers would otherwise be inadequately represented.

Under the proposed new Constitution, no one will be eligible for membership of any of the three Councils unless he is a Brunei or British subject, is over 25 years of age, and has a clean commercial and criminal record.

The Legislative Council will become Brunei State's law-making authority and its official language will be Malay. The Sultan may dissent from any decision of the advice although it appears from the Draft Constitution that in matters affecting currency, Brunei and the Brunei Treaty of Protection with Great Britain, the Ruler would be guided by the Governor of Sarawak, who is also the High Commissioner for Brunei.

In more moderate circles it is recognised that this is the first step towards reducing Brunei's 65,000 people towards internal self-government and that although the People's Party may oppose the present plans it is probably essential to proceed slowly in the democratisation of the hitherto semi-feudal State. Satisfaction is expressed by leaders of Brunei's Malay, Chinese and Indian communities that Britain will continue to exercise strong influence on the development of the State.

Two Sarawak teachers, Miss Jenny Wong Nyuk Kim and Dayang Halirani Nissa Dato Abang Yus, have been granted Government scholarships to take up teacher-training courses at the City of Bath Training College of Domestic Science.

The course they will take begins in mid-September and will last three years. They will leave Kuching by air for Britain on September 2.

Despite better-all round performances this year, Sarawak again failed to duplicate North Borneo at the Inter-Territorial Athletic Championships held in Penzance on Saturday, July 27.

Official team placings in the Men's Section gave North Borneo 39 points and retention of the MacDonald Trophy, Sarawak 30 points and Brunei 27 points. In the Women's Section North Borneo was again ahead with 21 points, retaining the Sultan of Brunei's Trophy, Sarawak 5 points and Brunei 3 points. North Borneo also won the Gillfield Shield from Sarawak by winning the women's relay event and also took the Anthony Abell Shield and Turnbull Cup by beating the other two teams in the two men's relay events.

The most outstanding performance of the day, however, was given by Sarawak's Joseph Chua who cleared 31 feet 5½ inches in the pole vault and bettered the previous record by 11½ inches.

Following the Meet, the Governor, Sir Anthony Abell, sent the following message to the Sarawak contingent, "Well done. Better luck next year."

The Postmaster-General has announced that October 1 has been fixed for the issue of the new Sarawak Stamps.

The new issue is a definitive one and has been ordered from Messrs. Bradbury, Wilkinson & Co., Ltd.

The new stamps are of the following values: 1 cent, 2, 4, 6, 8, 10, 15, 20, 25, 30 cents, \$1, \$2 and \$5.

The current 30-cent stamp will remain on sale as part of the new issue.

The designs of the lower values up to 25 cents inclusive will include a portrait of Her Majesty together with the Crown and will feature pictorial subjects. These values will be in the same size as the current issue (not 30 cents).

The 30 cents will be in the same design and size as the current 30 cents.

The \$1 and \$2 will feature a reproduction of the portrait of Her Majesty by Signor Pietro Annigoni. They will also be in the same size as the current 30 cents. It is fortunate that Her Majesty has not altered much since her accession.

The \$5 will be in the same design and size as the current \$5 but with change of Royal portrait and Crown.

All stamps will be printed by the same process (with the Arms on the \$5 printed by lithography). Up to 15 cents inclusive the stamps will be in single colour and the remainder in two colours.

Scoutmaster Nicholas Rangkap Mui, leader of the Sarawak Junior Scout contingent, Peter Lim, Sarawak's first Queen's Scout and Colony Commissioner, Bernard Knight were presented to Her Majesty the Queen and the Duke of Edinburgh after the march past of nations at Hatten Park on Saturday, August 1.

The contingents was camped on arrival on Copenhagen Str. No. 19, not far from the Main Copenhagen railway entrance, which was marked by a magnificent Viking Ship, complete with decorated shields and red and white sail.

The opening ceremony on August 1 was performed by the Duke of Gloucester, who later met Scoutmaster Nicholas Rangkap Mui and Commissioner Knight.

Important proposals for a new agreement extending the charter of Malayan Airways for the next ten years were completed in Singapore recently at a meeting of Government representatives from Singapore, the Federation of Malaya, Sarawak, North Borneo and Brunei and airline interests concerned.

It was agreed in the general interests and from the economic and operational points of view that it was desirable in all five territories for one main airline—Malayan Airways Ltd.—to serve all five and be supported by them.

This would be supplemented in Borneo by a local airline whose operations in the area would be conducted in close association with Malayan Airways.

The Federation Government has already agreed to invest \$200,000 in Malayan Airways and it is proposed that the Singapore and Borneo Governments should likewise take shares to a comparable amount in the reconstituted concern. It is contemplated that British Overseas Airways Corporation and Queen's Empire Airways will have substantial shareholdings.

The proposals provide for the participation of the Governments in the operations of the company through the appointment of directors on the board representing the Federation, Singapore and Borneo Territories.

The consolidated company will make an important contribution to the development of aviation services in South East Asia and will maintain the existing very high reputation of Malayan Airways for reliability and safety.

Many interesting accounts of the scientific studies carried out at Bako—Sarawak's National Park situated in the First Division—are contained in the 1936 Annual Report of the Board Trustees.

The Park, as it will be after full constitution this year, including the proposed extension, will cover the whole northern part of the Mura Tebus peninsula—an area of a little more than 10 square miles.

The Report says that Bako was picked in preference to the Sarawak Peninsula and the Mating hills (both in the First Division) as both the flora and bird life of Bako are of exceptional interest, the scenery beautiful and there are numerous bathing beaches.

A descriptive account given states that the Bako coastline is much indented by sandy bays and small coves, most of which are backed by bold cliffs.

In the north there are steep escarpments, separating the area from the low-lying, populated land between several villages, and also around the headwaters of the Sarawak, which rises in the middle of the Park. To the north and west of these escarpments the land falls away very gradually, as a gently sloping tableland, to the coastal cliffs. The highest points have an altitude of 800 feet and the north-western tableland varies between about 300 feet and 500 feet. In the north-west, the land falls away more completely to a very low-lying neck between Telok Lakei and Telok Gader, and then again rises sharply to the rugged Tasing Po peninsula.

Pala Lakei, at the northern end of the peninsula, is a small rocky island. The whole area is watered by numerous small streams.

A remarkable feature of the Park is the occurrence of considerable stretches of open country (pangins) and many parts afford wide panoramic views.

Telok Aman Bay, in the north-west corner, is the site of the "main camp" and provides good bathing. During the year a small rest-house was built there and provided with modern sanitation and cooling facilities as well as a piped water supply.

Pala, to a total length of over 14 miles, was also constructed during the year.

His Excellency's visit to the Lower Rajang and coast District— July 1937.

The tour started at 4.00 p.m. on 24th August when His Excellency and party left Pongon on the Zafara. As the tour was to be mostly among the Malays of the Lower Rajang His Excellency was accompanied by the Data Bandar who was particularly interested in the progress of Malay education and it was also fortunate that the Director of Medical Services was able to make available Dr. Chong Chun Hian for duty to their inseparability, many of the villages that were to be visited had not had the attention of a doctor for a very long time.

The trip to the mouth of the Rajang was calm and uneventful and the Zafara anchored off Rajang village at about 10.30 p.m. near to the "Alice Lorraine" which had brought the Resident, Third Division from Sibau to join the party.

The following morning the party landed at Kampong Rajang from the "Alice Lorraine". A palanquin was provided to take the party ashore where the Tan Kampong and leaders of the village were waiting to receive the party. While Dr. Chong set up a clinic in the dispensary His Excellency toured the village commencing favourably on the enormous progress that the village people had made since his last visit there in 1925. Indeed Rajang is a model village with its well drained paddy, neatly laid-out houses and a fine new school building catering for the children of all races. A great amount of sawdust and waste wood from the mill at Rajang means that paths and low lying areas can be filled easily with sawdust, and gardens are neatly fenced with wooden palings so that the many flowers and fruit trees planted in them are not destroyed by wandering animals or mischievous children.

After leaving Rajang a short visit was paid to the catch factory of the Sarawak Co. Ltd. at Belawai where His Excellency toured the factory and discussed matters concerning the industry generally with the executive officers of the company. As the party left Belawai signs that the weather was to start as a period of non-co-operation made themselves apparent in a heavy downpour and by the time the Zafara was reached again the Alice Lorraine was towing about sufficiently to make at least one member of the party glad enough to get back aboard the Zafara and the placid inland waterways leading to Belawai, the next port of call.

Kampong Belawai has all the elements required for a good model by Joseph Conrad—white sandy beaches, blue sea, graceful palms, and hard thrashed houses sheltering among them. But the village has been hard hit in recent years by the use of inland motors in the local fishing fleet. At one time the fleet would base itself on Belawai and the small bazaar did a thriving trade in handling the catch and supplying the needs of the fishermen. Now the days stay at sea for longer periods and sell most of their catch direct to launches at sea, and when they return they go up river to the more populous bazars of Sarikeni and Baining. The bazaar at Belawai has virtually ceased to exist and the Kampong wears a slightly dilapidated air. This was reflected very much in the numbers of people who were treated by the Doctor, the commonest complaint being gastric troubles, probably caused by the very unsatisfactory wells. The Doctor was able to visit the wells and explain to the people the connection between the wells and their constant stomach troubles and although he himself was not sanguine about the effect his advice might have, a seed was perhaps planted which may eventually mature. The other main complaint in the village was leishmaniasis.

His Excellency remarked that the villagers were taking an interest in their local government and that he hoped their school which had grown enormously since

Arrivals and Departure

Arrivals

Mr. C. R. Llewellyn
(A newly appointed Water-works Superintendent)

By air Singapore (Kuching on 11.8.37. On first appointment.)

Mr. W. E. Coleson
(newly appointed Commissioner Development Sarawak)

By Airship Brooke (Singapore) Kuching on 24.8.37. On first appointment.

Mr. J. A. Hindrick
(newly appointed Agricultural Officer)

By air Singapore (Kuching on 24.8.37. On first appointment.)

Mr. N. H.
(newly appointed Agricultural Officer)

By air Singapore (Kuching on 24.8.37. On first appointment.)

Departure

Mr. & Mrs. B. S. Roe

By Airship Brooke (Kuching) Singapore on 11.8.37. Prolonging on leave to the United Kingdom prior to retirement.

his last visit would be able to build a new building and take in the children of the Chinese community as the school in Rajang had already done.

The visit to Belaga concluded with a cocktail party on board the *Zohora* attended by over thirty people and at which the points made in the speeches and which had been brought up by the Doctor were discussed informally. For dinner we all enjoyed a fine "kuan seow" presented by the Headmaster of the school to His Excellency.

The *Zohora* sailed at 6.00 a.m. for Puloh and when she reached the village the rain was coming down in torrents and the sea running a heavy swell. After much heart searching and observing the "Alice Lorraine" doing everything but rain misanthropically in the choppy sea it was decided that Mara was out of the question and telegrams were accordingly despatched. No sooner had the decision been taken than the sun came out and the party was able to spend a very delightful morning in Kampong Puloh. His Excellency was welcomed by the Tua Kampong and practically every male member of the village as well as over a hundred school children. Puloh has a fine dry sandy soil and the wells are clean and the people in good heart. The Doctor was appreciably surprised to find that although there were many patients there were few cases of serious illness.

After a short call at the house of the Tua Kampong it was time to move on to Daro and time too for the rain and wind to start again. This time uncomprehendingly so in torrents and strong gusts which dashed the hopes that had begun to revive that we might after all get round the coast to Mara.

In Daro His Excellency found that the roads and the bazaar had been much improved since his last visit but that educational progress had been disappointing. He urged that the two small schools, one Malay and one Chinese should unite under the District Council and to increase their ability to provide better education for everyone. He stressed the need for a Sarawak education and the Daro Bazaar was able to give similar was counsel in the Malay school. The site of Daro is not conducive to good health, being on a narrow peninsula at the junction of two rivers, low lying and muddy, though strategically situated commercially. The Doctor's clinic was accordingly well attended by patients from venous, skin diseases and stomach complaints and there were several cases of tuberculosis. But although there are plenty of mosquitoes there is no malaria nor any enlarged spleens.

The weather was now so bad that it was decided to make for Oya via Sibn and Igan but due to very heavy rain the *Zohora* was forced to anchor before we had even reached Sibn. By the time we had reached the Igan bar the sea was showing but there was a heavy swell which brought a fine puff of the cheeks of two members of the party. At the Oya bar the swell was uncomfortably high. Due to a rather fresh tide there was only 1 foot of water on the bar and in such a swell it was hopeless to try and enter the river and there was nothing for it but to put about and return to Igan. His Excellency, the Resident, Third Division and the Daro Bazaar enjoyed their lunch on the way back to Igan.

Although it was still possible to visit Oya and Malak by the Kut canal it was now impossible to visit Belagian. This rather cast a gloom over the party which was lightened by listening to the reports of the sports meeting in Jesselton. The Postmaster at Malak very kindly relayed the messages to us so we were able to follow the progress of the meeting throughout. His Excellency also paid an informal visit to Kampong Kut where he was able to see the effects of the slump in Sago prices at first hand.

An early start was made on Sunday the 25th and the whole party accompanied by Aham Hiji Yung, the officer in charge of Dulut, travelled by outboard through the canal and down the Oya river to Oya. At Oya the party was welcomed ashore by the grand old man of Oya, Duta Pongman Lai who took His Excellency to the Malay school where a tea party was held in his honour. It is pleasant indeed to stroll through Oya now that the roads are surfaced with tar macadam and are shaded by avenues of tall palms on either side.

Then on to Malak by landrover along the beach. Small roads have been built across the worst parts and it is now possible to get along the beach at almost any time of the tide. It was interesting to notice that the roads were all labelled IN and none of them, labelled OUT and indeed it is hard to think that anyone ever having visited the coast would wish to leave it.

On Monday 26th Dr. Cheng and the Resident Third Division, and the Daro Bazaar spent the morning, visiting Igan long houses. Although the health of these people is not generally good the Doctor found that requests for medicine varied from the eternal "joc" to letters asking for permanent free tickets on all launches plying on the river Igan. He found the illiterate native to deal with than the requests. In the afternoon the *Zohora* sailed down to Kampong Igan and His Excellency and party went ashore at about 4.30 p.m. and visited all parts of the village finally attending a most interesting display of physical training given by the school children. In a speech afterwards in the school the Daro Bazaar complimented the teachers and the school committee on the progress which had been made in their school and said that the development of physical training was one which particularly interested him as he had not seen it in many other schools he had visited.

Despite intermittent showers which developed into a steady downpour later, His Excellency was later in the evening able to entertain over 60 people on board and while a large party of ladies were delighted to be shown round the cabins of the *Zohora* the young men and boys much preferred to visit the engine room.

At Sibn the next day, His Excellency opened the new house of the Kwong Yuen Benevolent Association, a fine building and a great asset to social welfare work in Sibn, and also visited the new wings of the Lee King Howe hospital.

Later in the evening the Honourable the Resident Third Division gave a fancy dress ball to celebrate his birthday. Among the many distinguished guests were the Emperor Nero, Queen Salome, and a rather sleepy apparition who was perhaps fortunately heavily disguised behind a large and bulbous nose.

Although His Excellency's tour was supposed to end with his departure from Sibn he was able to pay a short call at Sarik and inspect the Dulut road and the *Zohora* picked up a girl called Rose, a fine rose kindly presented to Bako National Park by Mr. Ling Hong Saw of Sibn. Rose is now comfortably installed in the Azusa grounds waiting transport to Bako and there is much speculation as to whether the warrens of the park would not be profusely occupied in knitting tiny shoes.

Before leaving the Rajang river His Excellency paid a short call at Jerijeh village.

Bangkok through the Eye of a Visitor

A drive from the Airport to the city of Bangkok for a stranger is quite a treat. It is a joy to see acres of green rice fields, vegetable gardens, and rows of lovely and colorful Gertons. As one reaches the city one can see numerous grand buildings with flashing towers and roofs covered with glittering tiles. It seems as though the Thai capital were protected by a mass of towers and spires. These are the Buddhist monasteries which, in Bangkok, number nearly 400 as one is told.

Judging from the magnificent eastern architecture of the Grand Palace, the most modern Dutch-American designed Erawan Hotel, and the hundreds of canals, large and small, branching off in all directions, one would say, "Truly this is the wealthy Venice of the East".

The early arrival of the participants in the Seminar gave some of the interested individuals time to tramp in and out of the busiest streets of Bangkok and to go through hundreds of alleys of fine miscellaneous shops of all kinds selling tobacco, betel and areca nuts, incense, candles, beads, jade and a thousand and one other items of merchandise. The fruit market was awash with durians, which lack the aroma of their Sarawak counterparts, mangoes, bananas of many species, rambutans, and every kind of tropical fruit that one could wish to eat.

Every corner in the crowded markets, and small passages along the alleys was occupied by food hawkers, and here the human creature and hundreds of these squatted together for their three meals.

There was great excitement on 2 August for the women leaders of 15 Asian countries when they met at Sala Samitham Hall to discuss the Civil responsibilities of their sisters in different parts of this great continent in order to make them more conscious of the parts they have to play in public life.

Women! Women everywhere, and the fifty different stamps and flags of the nations they produced confused the Registrar on the first day, while official members of the opposite sex sat quietly in corners thinking what would come next from these learned and highly qualified women.

Slowly things were being organized, and every woman took her stand quietly and efficiently.

On the whole the Seminar was a great success and it unanimously agreed that the civic education of Asian women could only be furthered in the context of literary campaigns and community development, especially for the improvement of their economic state. There was repeated stress that the role of woman as a house-maker is really inseparable from her ill-understood position as a citizen. Her place in civic life must therefore be as secure and accepted as it is in the four corners of her home.

S.L.K.

Chinese Festivals

Chinese Festivals are keenly observed by the Chinese in this part of the World but none of them are local festivals that are not celebrated throughout the whole of China. The following are those that are celebrated nation-wide in China.

The Chinese Lunar calendar is a unique calendar that has, for thousands of years, strongly tied in with the life of the Chinese people. Though, with the advent of the Chinese Republic, the western calendar or Solar calendar was adopted for official use. Nevertheless, this Lunar calendar, which originated in the Dynasty of Hsia, remains the accepted calendar in the heart of the mass of Chinese people, the simple reason being

its bearing on the marked distinction of seasons and the great effect on the country's agriculture and rural life. As China is principally an agricultural country, this calendar is deeply rooted in the daily life of the people.

Chinese New Year

No other festival in China is more hilariously celebrated than the Chinese New Year. It is as great a day to every Chinese as Hari Raya to the Malays, and Christmas to the Europeans. It is the beginning of a Spring, the turning of a new page, and many Providence bring forth blessings for the year. On the night of the 29th or 30th of the 12th Moon (which depends on the Moon being a leap Moon or otherwise) or the New Year Eve, young and old in the family will get on their best dress and gather together to watch the old year taking its leave, and the New year coming in. That is known as the *Tai Sui* or literally "kidding farewell" to the old year. It is customary that every member of the family will gather round the table and enjoy their re-union dinner. Often a member who is abroad is expected to return home for the occasion if nothing prevents him from doing so. After the New Year Eve dinner, the younger generations are to bow to their elders wishing them longevity and happiness, and in return they are given red packets which signify a blessing of good fortune.

Five crackers are let off just after the clock strikes 12 at midnight to mark the welcome of the New Year, when the Kitchen God is due back to resume his duty after filing his annual report to the celestial Emperor. By five in the morning, the master of the household unlocks the door and wishes that prosperity and luck may favour him for the year. Thus it is called 'opening the gate of fortune'.

Next follows the worship of Heaven and Earth, when incense sticks are lit and facing the main entrance to the house, and joss papers are burnt until another shower of fire-crackers. During the Manchu Dynasty, it was customary for the Emperor to pray at the Heavenly Altar outside the Forbidden City and implore the Heavenly Father to bring forth a prosperous year and good harvests to his people.

After the worshipping of Heaven and Earth, one has to make offerings to the ancestors which have their individual tablets on the family altar. This worship is led by the chief of the household, and followed by all the male members who bow deeply to their forefathers and next to the kitchen God.

Unlike the Chinese in the South Seas, the first day of the year is always celebrated within doors, and is spent together with all the family members. On the second day, calls begin, and one is supposed to visit relatives and friends.

The menu on the first day of the year is mostly cereal and vegetable food, and meat is often omitted. It is said that Old Buddha who is always meditating with his eyes closed during the rest of the year, reveals his Holy vision on that day, and takes a glance upon the earthly world. It would be impious to His Holiness to pollute his sight with greasy meals.

Oranges and olives are invariably offered to visitors in every household, and oranges are exchanged between women folk. This golden fruit signifies great luck and fortune. Unlike the Chinese in this part, who have mingled their celebration with European drinks and Malay pastries, a visitor is often served with a good cup of tea together with a tray of pickles, sweets, melon-seeds and walnuts etc. Some who could afford to do better may offer the guest a small cup of sweet little dumplings known as *Tang Tsun*.

As China is mainly an agricultural country, the fortunes of domestic animals are of considerable concern to the farmers, and the first six days are devoted to their birthday. Thus the first to the chickens, the second to the dogs, the third to pigs, the fourth to

ducks, the fifth to cattle and the sixth to horses. The seventh is dedicated to human beings, the eight to rice and cereals, the ninth to fruit and vegetables, and the tenth to rice and barley.

The whole period of the Chinese New Year is observed for about five days, and on the sixth day, business is resumed by opening the shutters in the shops.

Tuan Shan' Festival

Thus the rejoicing of the New Year is over, and work is normally resumed, when along comes another festival which occurs on the 15th of the 1st Moon. It is known as the *Tuan Shan* Festival, and very often it is called by the Chinese here as *Chap Goh Mei*.

This Festival is globally celebrated in the evening when the first full moon of the year brightens the night. The occasion is celebrated by the firing of crackers, and elaborate fire-works. Every household tries to meet the others by illuminating their entrance with beautiful lanterns with pictures rotating within the silk screens. There may be fun fairs in public squares, Chinese opera and silhouette pictures which often attract children are often the items of entertainment. It is also an occasion for literary contests, and riddles are displayed outside one's house, and a prize is given to the one who gives the right answer. It is usually an evening throughout the whole country, and young and old, male and female all share the joy of this happy occasion.

The 'Ch'u Ming' Festival

With trees in bud, and insects aroused from their hibernation which marks the end of the 2nd and beginning of the 3rd moon, then comes in the *Ch'u Ming* Festival, or literally the 'clear and bright' festival.

Ch'u Ming is a day when people visit the tombs of their ancestors out in the field or open country where trees are green and flowers are budding. It is the time for tidying up the graves and repairs. Often the rice seedlings are planted to adorn the cemetery. It is said that this comes from a tradition when the Emperor Tang Tai Chang distributed small branches of willow to his subjects for putting in their cups so as to scare away the scorpions. However, this festival is now also observed as a tree-planting festival to encourage the conservation of forests.

Besides willow, aralia blossoms in abundance at this time, and because of its red spots on the petals, this flower together with the willow present sad sentiments to the occasion.

The Dragon Boat Festival

The *Ch'u Ming* is often after the Spring Equinox, and later comes the *Tuan Yuan* or *Tuan Wu* or Dragon Boat Festival which is immediately before or after the summer solstice.

The occasion is a day in memory of the remembered death of the great poet and statesman, *Ch'u Yuan*, who drowned himself in the river to prove his love for his country, and to arouse the people to defend their homeland in the year 280 B.C. *Ch'u Yuan* was born in 340 B.C. during the 'Warring States Period' (403-221 B.C.) when China was divided into feudal states, and constant wars of strife for one another's territory spread desolation throughout the land. As minister to the once powerful kingdom of *Ch'u*, his place in the King's confidence around the city and gateway of the other nobles, and they took every opportunity to speak ill of him. His failure to win their support for his progressive proposals eventually led him to isolation and downfall. As the King distrusted him the most ambitious and aggressive State of *Chin* intrigued to split the alliance between *Ch'u* and the other five states. He was stripped of all ranks and banished from the Court. At length the soldiers of *Chin* stormed the capital of *Ch'u*, and when he saw no hope for his country, it was said that his grief was so great that on

the fifth day of the fifth Moon he drowned himself in the *Milo* in *Huanan*. His passion for his people and his country is forever expressed in his work the *Li San* which now ranks as one of China's great classics. Since that time, every year on that day the people of *Chin* honour his memory by racing dragon boats in search of his soul, and every family in the whole of *Chin* observes the day by making an angular pastry in the shape of a cone composed of glutinous rice and other ingredients to taste. These pastries are done up with bamboo leaves and are tied with multi-coloured threads, and are meant to be thrown into the river as an offering to this great soul.

The racing of Dragon Boats and eating of rice dumplings are closely related to the story of *Ch'u Yuan*, but besides these, a kind of liquor which is mixed with garlic and a negligible pinch of arsenic is drunk. This *Waiang Maang* wine is taken as a precaution against epidemics and diseases which at this time, the beginning of summer, and because of the intense continental heat in *China*, are likely to spread. *Hsiang Hsiang* is taken to afford resistance. Garlic is always regarded as having contents of resistance against bacteria, and arsenic, no-doubt, is poisonous, but is taken against the attack of diseases. It is said that poison resists poison.

Needless to say, the occasion is also celebrated with an abundant firing of crackers as first they drive away the evil spirits, and second the contents of sulphur are a good deterrent against breeding of bacteria.

The Double Seventh Festival

Perhaps the most legendary and romantic Festival in all the Chinese Festivals is the Double Seventh when the hero and heroine of the legend meet once a year across the Milky Way. The story was that once upon a time there was a cowboy who lived with his henpecked brother. He was unreasonably disliked by his sister-in-law who drove him away from the household with a buffalo as his sole stock-in-trade and companion. He became prosperous with this supernatural ox and was hoping to acquire a spouse. On one occasion the ox took the master to the Bridge of the Fair Maidens, and their presence alarmed the seven fairies who were in the midst of their bath. They then ran off with the clothes of the prettiest one who happened to be granddaughter of the Celestial Emperor and was a difficult weaving maid. She was forced to present herself in a state of nature at the cowboy's house where she ended her embarrassment by consenting to be his bride. They became a very happy and successful couple, and during their three years of happy matrimony, she bore him a son and a daughter.

Their happiness entailed a tragedy. The official wardrobe in Heaven was shabby because of the absence of this skilled weaver, and she was to return to the Celestial Court. The Empress of Heaven, who was a lady fond of dresses, determined not to be deprived of her weaver a second time so she drew a Milky Way with her Hair Pin across the sky to separate the two stars in which these lovers dwell, and their meeting was restricted to once a year. Though they can see each other far away, they can only meet once a year, on the night of the 7th day of the 7th Moon, when all the magpies of the world take compassion on the couple, and form a bridge with their wings for them to come across. It is said that on that particular day magpies do seem to disappear, and should the sky be overcast, and rain begin to shower, it bears the proof that the lovers are weeping to endure the separation of another year.

This festival is particularly observed by the females sex, especially unmarried girls. The weaver is accepted as a symbol of married happiness to secure a good husband and good children. Often one holds the celebrations in the compound, and only small boys are allowed to be present. The girls often have their skills prophesied by a needle floating in a bowl of water, and the answers are judged from the shadows overcast

in the water. The ladies of the house often hold an exhibition of needlework, and the best embroidery is often rewarded with a prize. After sunset, offerings are displayed on an altar set up in the compound, and these contain ornaments and incense for the seven fairies. Flax, mirror, powder puff, bracelets, comb and cosmetics are items for the weaver, and last, but not least, scented flowers adorn the altar.

The Ghost Festival

Eight days after the double seventh Festival, the 15th day of Ah Moon marks the ghosts' festival known as the *Chung Yuen* festival or the *Po Lo* Consecration. The poor souls underground are given a day off to visit the earthly world which they once suffered or enjoyed. On that day every household worships their ancestors at home, and later in the evening, the square in front of the temple is stockpiled with offerings from every household to console the homeless souls. A high stage is built on which is displayed sacrifices consisting of chickens, ducks, geese, pork etc. Noodles and rice dumplings in the shape of a cone, fruit, *tafoes*, and any number are offered to give the wandering hungry ghosts a comfortable and hearty meal. The two bundles from hell called the black and white Wu Chang with their warriorn and chains and cuffs in their hands are invited to be on the spot and watch their prisoners enjoy their evening. At midnight, crackers are fired, joss papers or hell's bank notes are burnt, and the offerings are allowed to be publically grabbed by the poor which often turns out to be a commotion in the end. However, every one is happy, as that party has been done to the ancestors, the homeless wandering souls have been comforted and fed, and the living poor are happy as they have good meals for another day.

The Mid-autumn Festival

With the 14th moon departing, and the intense summer heat withdrawing, the autumn equinox is celebrated in. People are refreshed with cool and clear weather, and at this time the moon is clearer and brighter. The Harvest moon is a time of relaxation, as the work of generating the crop is over. It is believed that within the moon there is a very pretty lady by the name of Chang O or Hsiao O who had with fair to the moon after taking all the secret liquids of longevity which her husband had been scheming for himself.

Children are often told that within the moon there are also a three-legged toad and a hare who has also a companion in the shape of an old woodcutter cutting the China grove on the Moon's surface all the time, but the tree returns as fast as it is chopped.

The festival is an occasion for parties, and presents of moon-cakes and foodstuffs are often exchanged with one's friends and relatives. Lanterns and dionies are often displayed in well-to-do households. At moonrises, offerings composed of one goosey postrin, yams, pomelos, and water-caltrops which sometimes resembles a buffalo's horn are offered to the moon-goddess.

The delicious moon-cake that looks like an English meat pie is an offering to the ancestors. These moon cakes are believed to have originated during the time of the Yuan Dynasty when the Mongols ruled over the whole of China. The people were so badly oppressed that they could hardly hold even a secret meeting. Every ten Chinese families were supervised or watched by one family of Mongols, and it was the duty of these ten families to maintain this family. The rebellious feeling was no doubt very high, but the problem was how and when to start an uprising. It was cleverly devised by one who made the moon-cakes by inserting a slip in every cake urging the people to start a massacre of the Mongolians on this festival night. Though the uprising was a failure, the tradition is maintained even up to this day.

The Double Ninth Festival

After the celebration of the Mid-autumn festival, which is dedicated to the feminine as personified by

the Moon, the Tai Yiu, which follows the Double ninth or *Chung Yung* is a festival in connection with the masculine gender. This day is selected for mounting the heights or a day for picnics or outings. The words *Chiu Chiu* (double ninth) have a pun of 'the ever' as pronounced, and *Chiu Chiu Tung Kuo* meaning ascending the heights on the 9th day of the 9th month signifies for ever one will be elevated.

In the days of the Court when rank and power were the only sources of outlet for scholars, this festival meant more to a man in the literary class. Many times Chrysanthemum parties were held to appreciate the 'hustan-colour blossoms', and guests enjoyed the beauty of these flowers with wine and crab which is the seasonal sea-food. Chrysanthemum is accepted by the Chinese scholars as a flower for its integrity and personality as it has a quality to stand against the bitter frost. This is often taken as an analogy in poetry for persons who would stand against any hardships or difficulties.

The legend of this festival dates back to the Han Dynasty when a virtuous scholar was advised by a woodcutter to take refuge in the heights to avoid an impending disaster. He was told to hasten with all his family to the shelter of the mountain, all there was nothing between them and the sky. When he returned home at the end of the day, he discovered that his wife and poultry had died violent deaths, and he was lucky to have escaped their fate. It is therefore a day at which it is better for one to avoid misings by ascending to the heights than to stay at home.

The Winter Festival and the Lo Pa

The Chinese winter festival falls on no definite date in the Lunar calendar. It is within the 11th moon, and immediately before or after the winter solstice. But it is much easier to find it out the other way—it is always three days ahead of Christmas, or 12th December.

Ancestral worship is indispensable on that day, and small, sweet glutinous rice balls are stuck on the main door, the kitchen, the mill and even the cow to bless a good harvest in the coming year.

On the 8th day of the 11th moon is the *Lo Pa*, meaning the last eighth of the year when a thick porridge including eight kinds of whole grain, nuts, dried fruit, and different kinds of sugar is served to the ancestors, and later to every member of the household. This is called the eighth previous porridge or *Pu Pao Fan*. This festival was originated from a poor mother being driven out from home by an infatid son. She went round the neighbours begging for a meal and one contributed a handful of beans, another some dried fruit, and a third some miscellaneous grain.

The New Year Preliminaries and the New Year Eve

During the last week of the 12th moon, the altars of the deities of the household are renewed. On the 24th evening, the kitchen God takes his annual leave to report for duty to the Celestial Court, and is due back on the New Year Eve. An offering must be made for his departure as he is the connecting link between man and God, and before he leaves, it is best that he be well fed or quenched with liquor. The moon is in drink and drowsy the better, as he will not be in a position to report every detail to his superior and a good report is always assured.

The last week of the year is a busy week for people, as merchants will be collecting or crading their bills. It is a custom that all debts be settled before the end of the year, and the creditors have every right to span round one's door until they get paid. After the year eve no one will have any right to claim payment until the Dragon Boat festival, and if still unpaid, until the mid-autumn festival. The New Year Bazaar and the New Year fair are crowded with housewives buying their new year goods. In the south, the fount fair is

a busy part of the market scene. Wondrously, peach blossoms, plum blossoms, and peony are the flowers that adorn the brightening living room. Small change in short as coins are collected for giving 'Red Packets'. Here and there children fire a small string of fire crackers. It is the costume of the coming of another year, and the closing of the departing one. The well-to-do seem no doubt are happy, but to the poor, homeless, and destitute, it is a sorrow which they never wish to have.

S. K. LAW.

A Legend of Santubong

Many friends have been asking the meaning of Santubong. In Chinese Hoklo dialect, *San* means mountains; to mean *ic*, *Bong* means King. Santubong means "King of the mountains." There are many legends stating how Santubong got its name. I would like to reveal one told to me by an old Chinese during my boyhood.

Sometime in the 15th Century a Chinese Emperor of the Ming Dynasty sent a fleet of 62 large junks manned by 37,000 sailors to pay a goodwill visit to the foreign countries in the South Seas (China Sea). San Pao Tai Chien, a famous warrior in Chinese history, was appointed to lead the party.

While sailing along the coast of Borneo, they came to the mouth of the Santubong River. There they saw a single mountain partly surrounded by several ranges of higher mountains, like a king protected by his followers. It was a very good geographic site in the ancient Chinese superstition of *Feng Shui*¹. They were also attracted by fire and smoke at the foot of the mountain. The fleet anchored and the sailors were ordered to investigate. They found that the villagers were engaged in fighting with pirates. The battle was quickly brought to an end with the aid of San Pao's sailors and the pirates were all killed. The village Chief, who was an Indian, welcomed them with warmest hospitality. San Pao Tai Chien honored the Chief as San Tsung Wang (King of the mountains) and gave him many valuable gifts, including a brown ceremonial umbrella, warriors' spears, many examples of beautiful porcelains ware and silks of fine quality. At last the honour bestowed on the Chief was forgotten and the mountain on which he lived became known by the name of San Tsung Wang. As time passed, people gradually changed the original name into "Santubong".

¹ *Feng Shui* means wind and water—the geomantic system of Ancient Chinese, by means of which sites were determined for graves, houses and other buildings or activities, which sites are said to have an influence on people.

Lim Kien Yew

The English Longhouse and the Adat of the Longhouse dwellers.

Following last month's article on "Sea Dayak Hospitality and Manners in the Longhouse", it might be as well to study English longhouses and life therein. Unlike Sarawak, people in England have not always lived in longhouses and legends speak only of the time when the god *Mosny* drew them from their little hovel and cottage (known as *Casles* from, or from which comes the saying *An Englishman's home is his castle*) into longhouses so that the god *Mosny* and his relations could live in large galleries. It is strange that the god himself never lived in a longhouse at all.

This movement began in the seventeenth century when people left the farms and open lands to gather

together in communities in order to be able to work more effectively for the new god. And in order to be really close together, and thus build up the fortunes of their god, he caused to be built great longhouses to accommodate all his people. One house was not enough so many were built in groups as close together as possible. In some districts, notably in the area of the *Lord* peoples, longhouses were joined together in pairs and these were given the special name of *halsedels*.

Much of the jungle (called *forest* in England) was rapidly disappearing, not for hill padi as in Sarawak but in order to provide timber for the great houses built to protect the land donated by the ordinary people and taken over by the god and also to provide props to support the roofs of the underground tunnels where many of the people spent so much of their time looking for wagers. The people thought that water was a close relative of the god *Mosny* and would succeed him if he died. It is a strange thing that whereas the *Sea Dayaks* of Sarawak live together in longhouses and are happy in their close relation the opposite has occurred in England. There the people were happy and friendly when they lived in their little cottages but when they came together in longhouses they immediately became bitter enemies.

Before the habits and customs of the English longhouse dwellers can be described the houses themselves must be examined and compared with Dayak longhouses. Longhouses may be of almost any size from two doors upwards but the two door longhouses really represent a break-away from the true longhouse type back to the old cattle style of living in single quarters. The two-door house is usually called a *semi-del*. There seems to be some doubt as to the meaning of the name but it does not mean 'half-a-house' as might be assumed. It appears more likely to date back even earlier to the old single house and refers to the fact that if it was 'cut in half' or 'half was detached', then it would be a real house or *castle*. When there are more than two holds the house is usually known as a *terrace* type.

English longhouses are always built directly on the ground and not raised up as they are in Sarawak and they are always built of burnt clay bricks or stone, where not even clay is left. This, of course, is because of the lack of timber, as we have already seen, and has the odd effect of causing the people to raise themselves off the ground individually on chairs which are really small sections of the floor raised on four short legs and often covered with small mats or pieces of cloth. Owing to the cold, wet, inhospitable nature of the climate and shortage of ground the people have further raised themselves above the ground by building a complete second floor to their beds above the lower floor. This really compares with the *salas* in Dayak longhouses but is usually used by all the family for sleeping. It is a strange fact that even up here the people still insist on raising themselves off the floor on chairs or beds.

Occasionally, in some areas, separate families live on each floor so that in effect there are double holds, with one above the other, or one family in the hold proper and one family in the *salas* above. This type is known as the *mansometer* or sometimes *flat* type. The word *mansometer* seems to have been imported from France, possibly brought back, or learnt from prisoners of a raiding party, although it appears to have altered its meaning in the process. The name *flat* is difficult to understand as the holds are not flat on the ground but one above the other. There may, however, be some connection with the American term 'flat' meaning 'without air'.

Longhouses are not built on the river bank nor do they occur singly or in small groups of two or three as they do in Sarawak. Instead they are built in dense masses alongside black strips of tar or white strips of concrete called *roads*. The densest packing occurs with the *halsedel* type as here the beds doors open almost directly on to the road, there being only a very narrow rampart called *paravent* or *footpath* between houses, and of course the back is attached directly to the back

of the next house. These contain some of the longer houses, being several hundred doors in length and spine often being built up the side of steep hills so that each block is at a considerably higher level than its neighbour.

Another type of house, which may be called the *balahak* type opens directly on to the temapan as in the *balahak* but between the back of this and the next house is a small strip of land strongly enough called the *garden*. This may vary in length from three or four feet, when it is often covered in concrete and called the *yard*, to fifty feet or so when there may actually be patches of grass, flowers and other weeds growing. At the end of this garden there is always a high wall of burnt clay bricks or a high wooden fence beyond which the pattern exactly repeats itself to the back of the next longhouse. In this case the backs of two parallel longhouses may be only four or six to a hundred feet or so apart. A third type, called the *merban* type is similar to the *balahak* type except that an extra space is allowed between the block and the temapan or *parawant* called the *frangarut* and the *garden* or *balahak* is longer than in the *balahak* type. These are the three main types of longhouses to be found in England and they may be found almost anywhere in the country although the *balahak* type is mainly confined to the north and north midlands. In all types it is noticeable that only the block itself is roofed, the *balahak*, the *frangarut* and *parawant* are all unroofed. The *balahak* and *frangarut* are the property of the block owners while the *parawant* and *road* are the property of the local government or state.

As will have been noticed some houses have a space corresponding to our temapan (the *parawant*) but no roof, while some have both but none has either porch or lawn unless the road can be called the *porch*. No person sleeps in front of the block as there is no porch and any person found on the ground here is claimed as drunk. In such cases the body is usually removed by the police or wife, whichever is the quicker. The *road* may be likened to the *terrace* especially in the *balahak* type as this is used as the main drying area. There is no park to dry hat clothing, when washed, is usually hung on ropes stretched above and across the road so that at times it may be almost impossible to travel along the road, especially if wearing a hat and riding a bicycle. A peculiar note followed by these people is that clothing may only be washed on Monday so that travelling on the first day of the week is almost impossible. It is a fact that this habit is widespread in England but it is even noticeable in the *balahak* area. In other areas the drying is done in the *balahak* area or less out of sight of travellers.

There is another and striking difference between longhouses in Sarawak and England and that is the fact that where there is a road (especially if it is not unobstructed from end to end of the house. The portion belonging to each block is separated from the next by a wall or fence and all are separated from the temapan (*parawant*) by another wall, often surmounted by an (iron) fence with murderous looking spikes at the top, or by a fence of some kind. Entrance to the block from the *parawant* is gained through a gate in this wall and a short path across the *frangarut*. This entrance, although usually so close to the block itself as to be almost useless, is often supported by a cross bridge of a peculiar bush called *priver* or sometimes *laseri*. A further peculiar habit practiced by most occupants is to trim this hedge, not with a pruning but with a very large pair of scissors, so that it is quite flat on the top and sides. This is presumably to make it resemble a solid, dark green or yellow wall behind the outer distance and this view is supported by the fact that the top is often cut to resemble the consolidated stone battlements at the top of the old fortified castles. There also appears to be some ritual observed in the time at which this cutting is performed as in most areas the men of the house (not the boys) can be seen at this delicate task on Sunday mornings. This ritual also seems to be connected with another activity per-

formed at about the same time, that of grass cutting. Quite often the small patches of road and *balahak* are covered or partly covered with grass and the men keep this grass cut extremely short by means of a peculiar mechanical contraption called a *reaver*. This is alternately pushed and pulled across the grass when it emits an odd whining, rattling noise no doubt intended to keep unwanted spirits or visitors away from the house. This custom seems to be falling out of use with the younger generation as many people have now replaced the grass with flat, broken pieces of stone, or concrete lined out to resemble broken stone. This is called *cray-paving* and together the breaking down of the old habit. The purpose of the grass is not clear but it may have some remote connection with the new non-resistant *gaster* as, on the few warm days in the year, an inhabitant may be seen sitting on the grass in an odd shaped canvas chair or sometimes merely as a mat. For some obscure reason this happens more in the *balahak* than in the *frangarut* and it may be that owing to the innate shyness of the people they, at some earlier time, moved the *parawant* behind the block and that in reality the *balahak* is the *parawant*.

Although these people long ago gave up farming they still cling to the remnants of the old customs, which fact can be observed in many small ways. Apart from the hedge and grass, quite often small patches can be seen in which flowers of various kinds are cultivated and sometimes fruit trees are also grown. It is very rare, however, to find any useful vegetables being grown and the fragrance of the trees and flowers are continually being cut as if the people are afraid that the growth will overtake them and bring them back into the 'old forest'. At times there are even examples of a single plant, or two or three plants, being grown in a small pot or bowl inside the block itself, the plants sometimes being made to grow in water alone with no earth at all.

Although it is the habit in Sarawak for all visitors to be welcome in the longhouse and even to be invited into each and every block this is not the case in England. Here it would be possible for a visitor to walk the full length of the *parawant* before a longhouse without seeing a single inhabitant, even though all were at home, and quite often on the gate are fixed small little warnings which read "No Harkers. No Circum. No Classrooms". By this the people mean to indicate that almost all cultures are unwelcome. Some have what they consider to be the better blocks at the end of the longhouse, often with a second entry which leads round the end of the house from the road into the *balahak* and which is called the *reducerator*. These people often add other actions, "Beware of the Dog", indicating that they keep a ferocious dog to guard against unwanted visitors, or "Trademark Entrance", indicating that they wish these gentlemen who call to sell milk, bread, etc. not to call at the proper block door but to go by the *reducerator* to the *depor* door.

The internal arrangements of the blocks themselves vary a little from longhouse to longhouse and from district to district but almost invariably all blocks in one longhouse are exactly similar to one another. And most frequently all longhouses, and therefore blocks, in any area are also exactly similar to one another. In the *balahak* type the block entrance or *frangarut* will open directly into the main living room but in many other types the *frangarut* opens into a peculiar narrow passage leading to the rear of the block where the *depor* is situated. This is sometimes referred to as the *hall* and separate doors open off this passage way into small cubicles called *rooms* and it also contains except in the *flat* type, a stair leading to the upper floor. Thus the one-way entrance ladder which one would normally expect leading up to the *frangarut* is replaced by a built-up wooden stair inside the block. The block is usually divided into two or more rooms, not by partitions, but, by solid mud-plaster walls and wooden doors so that each part can be completely closed off from the others. These cubicles are known by various names such as *diabagroom*, *deasingroom*, *diabagroom*

there is no staidness, except for one very small room which might be called by either name and there is also a duper called a *liverin*. The diningroom is furnished with a table, several chairs and a long, lowish cupboard type of article called a *ryford*. Meals are sometimes eaten in this room, especially when visitors are present, but quite often food is taken in the kitchen. The diningroom or sittingroom, now referred to in the modern use as the *lounge*, is either looked up and never used, except for visitors, or else it is used as the general purpose room. The duper contains smoking and washing arrangements, cooking being carried out on a stove, worked by gas or electricity, while washing is carried out at a sink into which water can be directed from a pipe and tap.

The upper floor or *apenue* is similarly divided into several rooms called *barbecoon* and in each of these there is a raised bed, large or small, in, or on, which one or two persons sleep. There are also two smaller rooms in most bika known as the *barbecoon* and *liv*. These, unfortunately, are necessary because of the fact that longhouses are not built on river banks and it has become necessary to bring water *down* the bika. The people are unable to go down to the river to wash in the normal way and similarly as there is no jungle they are unable to—well, in fact all these operations must, distressingly, be carried out inside the bika. This no doubt accounts for the solid walls and doors which have been introduced into these bika. Using the edge of the lamp, either by day or night, similarly would be severely frowned upon and would result in a rapid invasion of hostile policemen. The *barbecoon* is usually furnished with two cupboards, one large and one small, both of which can be filled with water for washing. The small one is used for washing hands and face only, which processes, *adat* decrees, should be carried out twice a day. The larger is used for bathing for which purpose it is partly filled with water, usually warm, after which the person sits in it. The shortage of water, owing to the distances from rivers, forces the people to use these small containers even though at the conclusion of a bath the water being used no doubt the body has already been made dirty. It is probably the scarcity of water as much as the coldness of the climate which has brought about the *adat* that a bath is only taken once per week and that on Friday night. As all doors are firmly bolted during the bathing operation it is not known in exactly what condition of dress, or undress, the persons are at the time but as no wet clothes have been reported it can only be assumed that all bathe in the nude. The *liv* has a single small container, always partially filled with water, and by pulling a small handle attached to a chain a heavy gush of water is caused to flow into the container thus clearing it out. It is most unfortunate that all this additional complication is caused merely by the fact that the longhouses are not built, as they should be, on the banks of the rivers.

As to the customs of the people themselves the first to consider is on the approach of a stranger. In the crowded conditions usually associated with English longhouses it is quite in order for a stranger to walk along the pavement without attempting to enter any particular bika. In fact the inhabitants would be considerably upset if a strange visitor even attempted to enter and there is no fear of being invited in. All bika have a number of fairly large windows facing out towards the pavement and in many cases these are arranged to stand out from the flat wall of the house so that the inmates can get a better view of enemies, or friends, approaching from either end of the longhouse. It is not usually possible to see into the rooms from outside as the view is partially obscured by a cloth roller a curtain hanging across inside the window. It is thus possible for an inhabitant to be warned of the approach of any unwanted visitors and also to keep watch on those who visit neighbouring bika.

It is, therefore, quite in order to wander at will by any longhouse without giving offence to any longhouse dweller as long as one keeps to the pavement or road

but one must not attempt to enter any longhouse. Nor is it customary to call at any bika unless one is personally known to the occupant. A stranger calling at a bika receives a very cold reception, though a half open door, so all strangers are usually regarded as enemies until they have proved themselves friends. It is therefore exceedingly difficult to come to know these people but if, through some nondescript suggestion of mutual friends one finally gains admission to a bika it is usually found that they are most friendly. After the first barriers have thus been broken down it would then be quite in order to walk up to the door of the bika and to knock—the door is normally kept locked—when someone inside will open the door and possibly invite you in. On entering it is not customary to remove one's shoes and in fact such an act would be regarded as most odd. No special mats will be produced and the visitor, no matter how important, will be expected to sit on the normal chairs. Occasionally, on a brief visit, one might be offered cup of coffee in the morning or a cup of tea in the afternoon but one would not be expected to stay to a meal. To attempt to stay for a meal might seriously embarrass the family as usually only small supplies of food are kept in the bika and, owing to present *adat*, it might not be possible to borrow from the next bika. Occasionally an evening visitor might be offered a glass of beer but it is more likely that he would be invited to accompany his host to the *lokal*. The *lokal* is usually a separate, large, single house whose sole purpose is for the sale of beer and other such drinks and is often a place of nightly gatherings which may be said to take the place of normal rural gatherings. It is often the *lokal* which is the 'heart and pivot' of English life.

It would be most unusual for any visitor to be asked to stay the night in a bika unless complete and detailed arrangements had been made beforehand. Similarly it is most unlikely that a host would offer his guest an opportunity to bathe, even on Friday night. It will thus be seen that a casual visitor may pass any longhouse without causing offence and that he will only be invited into a bika if he is a fairly close friend of the owner or if he is taken there by a close friend of the owner. Similarly he would not be expected to stay for a meal or to sleep there.

A last word of warning to a visitor who has gained up every man an English bika. Recently in England a new religion has swept through the whole country and the great majority are devout worshippers. Almost every evening the entire family will be engaged in worship and will become very angry if their attention is distracted from the altar of *Teevoo*. Worship of the new god *Teevoo* has superseded even the *liv*, which was a spiritual god, and has almost superseded the god of money except that new money must always come just before *Teevoo*.

In spite of all this seemingly unfriendly *adat*, the people themselves are really very friendly, once their shyness and reserve are overcome, so do not be dissuaded from making a visit if you possibly can.

CORRESPONDENCE

FURLEY SERRIN

DEAR SIR,

Thumbing through old *Gazettes*, I read with great interest Mr Morrison on the Mission. I write an undoubted (not so "under", either) of disapproval. Finally, I am not surprised, for, supporter of missions as I am, I fully appreciate what harm can result where

a, work in a competitive spirit;

b, aim at numbers like cricketers collecting runs;

- c. forget, or allow themselves to appear to forget, that their aim is not to Westernize but to Christianize;
- d. mistake tin-opens and long words for Civilization;
- e. encourage—or even allow—"native" converts to trample on worthwhile traditions, tear up their own cultural roots, take Italian and Helicon names, antagonize their compatriots unnecessarily, and generally lose their racial self-respect.

All these are serious offences, yet are often committed in ignorance, lack of experience or of imagination, or that cold, bull-dog spirit ("Come and do it our way—we have all the gadgets") which I believe offends our American friends especially. Also, in some cases, through blind, unreflecting dogmatism.

Perhaps the Baptist Mission set-up in the Congo may be of interest. There they have a three-tier hierarchy of native evangelists—cum—stewards, pastors, and overseers, working almost always in village churches built by the villagers in their own styles. The European visits, advises, induces, and organizes at H.Q. Most important—"mass conversions" are not accepted: each applicant has to attend worship and classes for a long period before baptism and membership. And the church there grows, and is strong, and is a local organism, not just another bit of Westernism.

Yours etc.,
WALTER BORTZ.

(*Malaya Mail*:—Mr Bortz the writer of the above letter has kindly fax with Sarawak.)

Co-operative Development Dept.,
Miri, Sarawak,
26th July, 1967.

The Editor,
Sarawak Gazette,
Kuching, Sarawak.

Dear Sir,

Mr. Ernest Hore, the brother of the renowned Charles Hore, has been kind enough to give me an album of photographs depicting various aspects of life in Sarawak between the years 1890 and 1930.

The photographs were taken by Charles Hore and are of splendid quality and great interest. The album is kept in the air-conditioned office of the Resident, 4th Division and may be examined by arrangement.

Mr. Ernest Hore himself spent several years in Sarawak and your readers may be interested in the following extract from a letter recently received from him.

".....I do not know if there is still any wild water buffalo in the jungle between Miri and Baram mouth, perhaps the origin of them may not be known now so I will tell you.

The start of them was one bull and four Cows, and they belonged to a man at Miri named Teong, he put them into the jungle to hide them when a Ponghala who used to come from Besset and take anything he could, Buffaloes, pigs, chickens etc, before it was taken over by the Rajah.

When the Ponghala had gone back Teong tried to get the buffalo back, but they had gone too far into the jungle and he could not find them.

I shot the original bull on a moonlight night about half way between Miri and Baram mouth in 1894. It had Teong's mark in its ears (some holes punched up) I found one from the Mid people whose marks they were. I did not see Teong for he had died. The bull was a very old and large one and the Sen. Dyaka I had with me said it was very tough.

The Tua Kampong of Miri in my days was Nio Dulah and at Baram it was Teong Kaye Lathie. He was a very nice old man and I stayed in his house several times....."

Yours faithfully,
H. S. BROWN.

America Needs An Ideology

by PAUL CAMPBELL and PETER HOWARD

(Frederick Muller, London, 1957)

This book, topical up to May 1957, claims to contain the answer to the human problems of the world. Not that it is a political tract, an economic treatise, or a religious homily—though it contains elements of all three. It is a simple statement in the everyday language of its doctors and journalist co-authors of the belief of an increasing number of people that there is a solution, probably an only solution, to the troubles that divide man and nations and that many fear could culminate suddenly and soon in the final fiasco of world annihilation.

The book does not theorise: its message is strictly practical and urgent. It is a restatement, by members of the Moral Re-Armament movement (which influenced by Anthony Bonduke to end anti-creation agitation, of the age-old belief that there is a God whose will is man's best destiny and his only salvation; that this will of God can be known by each man and nation, and that only in knowing and doing it can their problems be justly solved and they saved from the consequences of the ultimate error, their apathy.

A succession of up-to-date real-life stories and statements by prominent personalities is used to point principles of individual and national conduct. Many of the stories seem too good to be true. The pronouncements of principle are so unequivocal as, at first, to repel by the seeming facility with which they are made. But first-hand acquaintance with some of the exponents—rather, exponents—of these ideas has persuaded this critic of their validity.

Beginning in Africa and touching the more spots of many countries through Asia and Europe, Australasia and the Americas; in schools and colleges, art and industry, church and state; between man and wife, labour and management, communism and capitalism, left and right, the closing chapters address America in particular as the dominant democracy of today.

It is popular to blame America for her contribution to the materialism and moral decadence of the times, and for one-eyed international policies. But the reader is denied any indulgence of pursuing self-righteousness by frequent versions of the parable of "The foreign body in your own eye". In this respect, and without preaching, the book makes oneself the object of initial examination and treatment.

The message of the book is called a "superior ideology that leads on hate and disunity", and statements by converted communists are not lacking. "Are the only skilled ideological nations of our age the men of Moscow?" it asks. "That issue which may decide the world's history, will be settled in the coming months and years." The book is part of a campaign to determine the issue by competing against materialism and communism for the minds of men and to establish the Christian and moral philosophy and practice of Moral Re-Armament as the ideology of the age.

A new printing of 100,000 copies of this book was necessary five days after publication.

It has an index to persons and places mentioned in the text. The index references to Moral Re-Armament would serve for anyone wanting an explanation of the movement once called the Oxford Group.

Kuching Rifle Club

JULY, 1957.

The fine spell benefited the Club considerably as appeared in the attendance figures. Shooting generally improved though the score achieved in the Pistol Competition in the Jubilee League was down a few points. Unfortunately the results of our opponents (R.E.M.E.) for June are not yet on hand, but the Kuching Rifle Club certified scores are as follows:—

J. F. Storey	... 87
T. G. Baird	... 85
E. A. G. Wheeler	... 85
Ong T. C.	... 91
R. U. Capper	... 88
Anthony Ng	... 86

In the monthly medal competition for July, Mr. W. H. Gould is the winner having missed his average 3 points. Club averages after monthly, but no one has yet produced more than 93. All keep trying. Some names are dropped from the monthly average list as they have not completed the 5 card series during the last 5 months:—

J. F. Storey	... 94.8
E. A. G. Wheeler	94.
Ong T. C.	... 92.
M. Steele	... 92.
Tan T. A.	... 90.2
Anthony Ng	... 90.2
W. H. Gould	... 88.4

The Annual General Meeting was held on 16th July and the following elected for the coming year:—

<i>President</i>	— Andrew Chin
<i>Vice-President</i>	— Jimmy Lim
<i>Secretary</i>	— J. F. Storey
<i>Treasurer</i>	— Anthony Ng
<i>Committee</i>	— Ray Bocking P. M. Jones.

Report for the Month of August.

I have now received the results of the 6th round of the Jubilee Bahru Rifle Association Pistol League and set them out for information:—

Kuching	R.E.M.E. Training Course
1. J. F. Storey	97
2. Thomas G. Baird	95
3. E. A. G. Wheeler	93
4. Ong Thian Chuan	91
5. R. U. Capper	88
6. Anthony Ng	86
	382
	381

Other team results were: Series ... 394; Jubilee ... 396; Penang ... 385; Selangor ... 386; Police ... 388; Jubilee Home Guard ... 379; Batu Pahat ... 328.

2. Results of the 7th Round were as follows:—

Kuching ... 348; Series ... 397; J.B.R.A. ... 393; Selangor ... 379; Penang ... 379; R.E.M.E. ... 383.

The Cards of the Police Training School have been lost in the post and their score is therefore not shown. Unfortunately they were competing against us and we shall not know the results of this round from our point of view.

3. The attendance at the Club Meeting for August was a complete record and the standard of marksmanship has appreciated accordingly.

4. The monthly medal was won this month by Mr. J. F. Storey but on handicap he was very closely followed by Ong Thian Chuan. The results are as follows:—

J. F. Storey	98.2
A. Wheeler	97.8
Ong Thian Chuan	94.4
Miss Baird	94.2
Anthony Ng	90.8
Ray Bocking	90.6
Tan Teck Ann	90.1
John Jackson	89.8
M. Gould	86.4
Foo-Hoo Chin	82.6

Recent Books

Additions to the Sarawak Library, Kuching during the month of August, 1957.

Author	Title	Author	Title
Crime and Detection		Fiction	
Armstrong, Charlotte	<i>A dream of justice</i> (1956)	Flight, Sir Ronald	<i>The rising of Shalott</i> (1957)
Axel, Gordon	<i>The road to the</i> (1956)	Fulton, Roy	<i>Images of a century</i> (1956)
Barnes, Ben	<i>The silver catwalk</i> (1956)	Glyn, Anthony	<i>The man in the shadow</i> (1957)
Bisland, Martin	<i>Conspiracy of silence</i> (1957)	Hale, Hans	<i>Off Limits</i> (1956)
Carr, Glyn	<i>Murder of an act</i> (1956)	Houghton, Claude	<i>Some risk by air</i> (1956)
Collier, Guy	<i>My partner was murder</i> (1957)	Houghton, John	<i>A question of character</i> (1957)
Coutin, Sidney Holborn	<i>Come back to murder</i> (1957)	Knox, M. M.	<i>Shadow of the moon</i> (1957)
Cox, George Harrison	<i>Death at the bottom</i> (1956)	Lewis, Wyndham	<i>The human age 3: The Childless</i> (1956)
Eddis, Dorothy	<i>Death is a red rose</i> (1956)		
Gaves, Andrew	<i>The narrow mist</i> (1957)	Lin Yutang	<i>Judy Wu: A new story</i> (1957)
Hendling, Anne	<i>The simple way of justice</i> (1957)	Martin, Walter	<i>The green hills</i> (1956)
Leachman, Frances and Leachman, Richard		Mastrorid, Paul	
Lewis, E. C. R.	<i>Dead as a doornail</i> (1956)	Moore, Charles Eric	<i>Fantasy</i> (1957)
Lewis, Norman	<i>Picture of death</i> (1957)	Martin, Eddis	<i>The longest man</i> (1957)
Martin, Nigel	<i>Suspicious voices</i> (1956)	Manning, Clive	<i>Play the innocent</i> (1957)
Martin, Robert	<i>Off with his head</i> (1957)	Martin, Clive	<i>My husband Cartwright</i> (1956)
McGivern, William	<i>The waiting stone</i> (1956)	Mintchell, Edgar	<i>Lines of life</i> (1957)
McLellan, Nigel	<i>The seven Mr</i> (1957)	Moore, Donald	<i>A tale of three places</i> (1957)
McLellan, Nigel	<i>The phantom gunner</i> (1956)	Moore, Nicholas	<i>The narrative and other stories</i> (1957)
Offield, Malcolm	<i>A note for the hanging</i> (1956)	Raymond, Ernest	<i>Corruption</i> (1957)
Van der, Hilda	<i>Slipper before me</i> (1957)	Roskin, Daphne	<i>The old Jane wonder</i> (1957)
	<i>Bombardier murder</i> (1956)	Roskin, Daphne	<i>Illness</i> (1957)
		Roskin, Daphne	<i>Ransom</i> (1957)
		Schurer, Mark	<i>The state of mind</i> (1956)
		Shaw, David	<i>On the beach</i> (1957)
		Smith, P. L.	<i>The shadow hunter</i> (1957)
		Smith, Geoffrey	<i>The islands</i> (1957)
		Smith, Gordon	<i>The landing with</i> (1956)
		Spurr, David	<i>The roadhouse</i> (1957)
		Stallard, John	<i>The short reign of Apple W</i> (1957)
		Stapton, Thurston	<i>Thunder and rain</i> (1957)
		Stiles, Howard	<i>Pack to glory</i> (1957)
		Stiles, Howard	<i>Land from the sea</i> (1957)

Author	Title	Author	Title
Fiction		Non-Fiction	
Stiles, Stewart	<i>The tiger captain</i> (1954)	Beggs, Geoffrey	<i>Beast Rider: the land and its people</i> (1957)
Waters, Leo	<i>The tiger calling</i> (1955)	Burman, Martin	<i>Asia</i> (1957)
Whiting, Charles	<i>Justice in sin and</i> (1957)	Photographer	
Wilson, John Robert	<i>The round voyage</i> (1957)	Henry, Ivan Myron	<i>The Romantic world</i> (1957)
		Inglis, Brian	<i>The story of England</i> (1958)
		Irvine, John and	<i>The twentieth-century world</i> (1958)
		Kerton, Douglas	
		Jones, Edwin Oliver	<i>History of religion</i> (1957)
		Jones, Sam	<i>The making of India, New ed.</i> (1956)
		Leavitt, Dr W. Lee	<i>The approach to self-government</i> (1956)
		Jordan, Harold and	<i>Tropical hygiene and sanitation, 2nd ed.</i> (1956)
		others	
		Kang, Kaitie	<i>India in the East</i> (1956)
		Karlsson, Dr Ake Smith	<i>A world of change: experience in the Middle East</i> (1956)
		Kopp, Hans	<i>Alsatian chronicles</i> (1957)
		Krell, Natascha	<i>Window display</i> (1956)
		Lapierre, Emile and	<i>A history of English literature, Rev. ed.</i> (1957)
		Leavis, John Walter	<i>The Elizabethan literature</i> (1956)
		MacDonald, Dr	<i>Roman people</i> (1956)
		Mahalan	
		McLennan, Mary	<i>Understanding the Span: a guide for South African and other foreigners</i> (1956)
		Mais, Rene	<i>Travellers: Napoleon's rural Waterloo</i> (1957)
		Martin, Margarin	<i>An introduction to human biology for students in schools of nursing, physiology and physical education</i> (1956)
		Flureau	
		Miles, George	<i>The Hungarian Revolution</i> (1957)
		Mintz, R.J.	<i>Class of India, New ed.</i> (1957)
		Morgan, Tim and	<i>Black Royal</i> (1956)
		Postings, Don	
		Mowbray, Francis	<i>A history of Malaya and her neighbours Vol. I</i> (1957)
		Joseph	
		Mout, Charles M.	<i>John Edgar Sangster: a biography</i> (1957)
		Myrbach, Lillian Ruth	<i>England, 4th ed.</i> (1957)
		ed., editor	
		Nair, John Mohdhan	<i>Love, freedom and society</i> (1957)
		Nair, Dr John Simon	<i>Elizabeth I and her parliament 1554-1562</i> (1957)
		Nixon, Joseph	<i>Eyes in the storm</i> (1956)
		Nydia, W.H.	<i>Aids to history, 4th ed.</i> (1956)
		O'Callahan, Joseph T.	<i>I was sleeping on the "Franklin"</i> (1956)
		Pear, Oscar Phillips	<i>Mental mapping simplified, 4th ed.</i> (1956)
		Napier	
		Percy, Edward	<i>The Hundred Years War</i> (1957)
		Phillips, Gilbert	<i>The Russian Novel in English Fiction</i> (1956)
		Phillips, C.R. James	<i>Escape of the "Amazons"</i> (1957)
		Philpotts, William	<i>On colour photography</i> (1956)
		Joseph	
		Pringle, J.B.	<i>The Plays of J. B. Pringle, 3 Vols.</i> (1956-57)
		Reyns, Linna	<i>Romance in a village: an English woman's experience and impressions of life in Yugoslavia under German occupation</i> (1957)
		Rice, Thomas Talbot	<i>The Scriptures</i> (1957)
		Sped, A. C.	<i>Classical theatre of China</i> (1957)
		Richard, Peter	<i>From Aristotle to Joyce</i> (1957)
		Sell, Margaret Cecil	<i>A second treasury of Sanskrit</i> (1956)
		ed., editor	
		Shenkin, Clara	<i>To the four winds</i> (1957)
		Simmons, Colin	<i>Pictures of Japan</i> (1957)
		Southall, Ivan	<i>They shall not pass unscathed</i> (1956)
		Spring, Elizabeth	<i>Gertrude Stein: her life and work</i> (1956)
		Walter, Walter	<i>The road to language: poems of E. James</i> (1957)
		Stuthard, William	<i>East journey</i> (1956)
		Sumner, Frank	<i>Background with themes: a journey to China in English literary tradition between 1961 and 1957</i> (1956)
			<i>Sans embarras: evenings</i> (1956)
			<i>Descent of reason: a collection of Chomsky, August-December, 1955</i> (1956)
		Taylor, Dennis	<i>Deeply contractions: the story of St. Gregory</i> (1957)
		Thal, Vink	<i>The challenge of change</i> (1956)
			<i>Chia Yen, by lover of the gods</i> (1957)
		Tarrow-Roper, H.B.	<i>The last days of Africa, 2nd ed.</i> (1956)
		Trooki, Leon	<i>India: an appeal of the man and the influence</i> (1957)
		Walton, Thomas	<i>An advanced English reader</i> (1956)
		compiler	
		Williams, Eric	<i>Complete and free: a modern idyll</i> (1957)
		Young, Percy Marshall	<i>In search of music</i> (1956)

Non-Fiction

Alcock, Kenneth	<i>People and place</i> (1956)
Alington, Richard	<i>France</i> (1957)
Alpers, H.	<i>My years with Fantasy</i> (1957)
Allen, Sir Carlton Kemp	<i>The Queen's journey</i> (1957)
Allen, W.H. and	<i>Notes of the English Language, 2</i>
Freeman, Norman	<i>Vol. 1957</i>
Holmes, editors	
Barlow, Frederick	<i>No passport to Tibet</i> (1957)
Wardman	
Baker, E. and Love, R.J.	<i>Surgery for women, 4th ed.</i> (1956)
Baker, Winifred	
Baker, Noel	<i>James Beilly and his church</i> (1957)
	<i>A hundred of years: a personal statement of the death of Beilly</i> (1957)
Bowers, Pauline	<i>Thence in the East: a survey of Asia, Africa and Oceania</i> (1956)
Brown, Ivor	<i>Spain today</i> (1957)
Browning, Robert	<i>Power and peace</i> (1956)
Burns, Dr Alan	<i>In defence of colonialism: British colonialism and its international relations</i> (1957)
Burns, Maurice	<i>Industry in industry</i> (1956)
Casson, Frederick James	<i>Model engineering practice</i> (1957)
Chab, James Allan	<i>Travelling abroad in a small income</i> (1957)
Chamberlain, Maryline	<i>The ancient world</i> (1956)
Charnwood, H.E.	<i>Anglo-Saxon thought</i> (1956)
Chubb, Richard	<i>The industrial revolution, 1948-1957</i> (1957)
Cocks, Joseph	<i>Personal and political</i> (1957)
Cobley, Leslie S.	<i>An introduction to the history of English prose</i> (1956)
Cocks, Colin	<i>The life of Richard Stafford Cripps</i> (1957)
Connell, Leonard	<i>Saving Roman Britain</i> (1956)
Craig, Edward Gordon	<i>On the art of the theatre</i> (1957)
Croft, Vincent	<i>The last migration</i> (1957)
Croft, Stanley James	<i>A short history of educational ideas</i> (1957)
and Broadwood, M.F.A.	
Dalton, David	<i>Two worlds: an Edinburgh Jewish childhood</i> (1957)
Davey, T.H. and	<i>The control of disease in the tropics: a handbook for medical practitioners</i> (1956)
Lighthelm W.F.B.	
Darwin, Ann	<i>My ship is so small</i> (1956)
Darwin, Otto	<i>The Atlas I knew</i> (1957)
Diamond, Joseph Francis	<i>Underworld U.S.A. 1957</i>
Dier, Christian	<i>Days by Day: the autobiography of Christian Dier</i> (1957)
Douglas, Frances	<i>Problems of the world</i> (1957)
Devlin, John	<i>Power, peace and play</i> (1957)
Duke, Madeline	<i>No passport: the story of Jan Felt</i> (1957)
Elliot, P. and	<i>A dictionary of politics</i> (1957)
Russell, M.	
Emden, Carl Stuart	<i>The people and the countryside: being a history of the development of the people's influence in British government, 2nd ed.</i> (1956)
Epton, Peter	<i>The gallery and the people</i> (1956)
Flaming, Peter	<i>Anglo-Saxon 1957: an account of the German government and the British constitution</i> (1957)
Furber, Donald	<i>Two small ships</i> (1957)
Ford, Robert	<i>Carved in Silver</i> (1957)
Furn, Rosamund	<i>And morning</i> (1957)
Foster, Leonard	<i>The encyclopedia of law</i> (1956)
Fisher, James	<i>Advances of the sea</i> (1956)
Fowler, G.	<i>Letters and papers in chemistry, 4th rev. ed.</i> (1957)
Gibson, A.V. and	<i>A guiding hand for the people</i> (1956)
Gibson, V.J.	
Guthrie, Oliver	<i>Selected works</i> (1956)
Gunter, Maxine	<i>Chinese civilization</i> (1956)
Guy, Alfred John and	<i>Animal biology, 4th ed.</i> (1957)
Novell, Gordon Stuart	
Gwynne, Michael	<i>Old time and present-day dancing: a record by Arthur Gwynne, 2nd ed.</i> (1956)
Halliday, Frank Ernest	<i>Hilltop: a personal biography</i> (1956)
Hess, Dean E.	<i>British Japan</i> (1957)
Hodgson, Colin	<i>Sea far forward</i> (1957)
Hodgson, A.A. and	<i>The last voyage of the "Lancaster"</i> (1957)
Hodgson, Mary	
Horne, Beat, editor	<i>Love from France</i> (1956)

