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The Sarawak Gazette

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TUESDAY, NOVEMBER 30th, 1965

Leaders in Planning

If the States ignore or evade their responsibility to act, there will be no alternative to direct federal-local action. The problems of urbanism have outrun individual local government boundaries, legal powers and fiscal resources. And the National Government is too remote to sense and act responsively on the widely varying local or regional concerns or aspirations. The States — through their relations with local governments and their closeness to the people and problems — can and should serve as the *leaders in planning* and the catalysts in developing co-operative action at local-state-federal levels.

Are we being pretty frank? No, we are not. These words — in the above paragraph — are the words of the Governor of the richest state within the richest and a most democratic nation yet known. Governor Nelson Rockefeller of New York is speaking, in a Godkin Lecture delivered at Havard University (which is in Massachusetts and can be reached from La Guardia airport N.Y., in a little over an hour by a plane leaving every hour on the hour, no advance booking, a seat guaranteed — however many planes they have to put on).

These are the problems of a fairly old nation that had a vicious civil war to preserve and enlarge national identity. One of the few wars ever found on a true moral issue, slavery; and fought by people of one "race" (or, at least whites) against people of the same race in aid of people of another race. Exactly the opposite of what is happening in South-east Asia now, where — in Malaya proper and the Borneo states as in Vietnam — wars are being fought between the people of the same races: aided on one side heavily by people of another (white) race.

With its vast resources and marvellous communications, the United States of America is very far from solving the problems which Nelson Rockefeller poses. Recent race riots in Los Angeles underline the contradictions which are the U.S.A. How, then, can anyone expect a new nation, borne fighting an outside war (for that is what confrontation is, and it would be worse if the Republic of Indonesia were not itself so schismatically disunited) to appear all of a sudden as completely integrated and without conflict? That expectation goes beyond wishful thinking into the area of pipe-dream and *gila*.

Critics of Malaysia play up the difficulties, of course. One of the less fortunate by-products is that governments — whether a local rural district council or the National one — tend to take the opposite view and OVERSTATE their cases. There is a danger in Malaysia now that the success story be over-plugged. The danger comes from the simple fact that many ordinary citizens are experiencing things in not quite the same way as official spokesmen and propaganda present them. This is normal and perhaps unavoidable. And that is where democracy comes in. The right to criticise, and even more the *methods of expressing*, criticism ensure an outlet for the everyday frustrations of expectation, the delays of hope which happen every bit as much in Massachusetts or Middlesex as in Trengganu or Sarawak.

There has undoubtably been a decline in public critical outlets since Malaysia, at least in Sarawak. In particular, the radio no longer carries discussions of controversial topics except of a rather trivial or titillating kind. The big issues the whole state faces are not much discussed in public, outside the cabinet and the infrequent brief meetings of Council Negri.

The "image" of complete success is one most governments naturally seek to give. All the more so in times of war or other strife. But there is always the risk that in so doing the government (local or central) may unintentionally deceive itself into thinking other BELIEVING absolutely that what it says as necessary propaganda, to protect the image, is in fact entirely true and the last word. The result can be, then, that the government and leadership in general convince themselves all is better than the less informed rural and other people actually *feel* it to be. And what they feel is the ultimate problem, in a democracy finding expression at the polls, in a dictatorship eventually finding more explosive outlets of turmoil.

Chamberlain the British Prime Minister of the late thirties, was a man who thus deceived *himself* in the end, when in the beginning he set out to reassure others and to produce an image internationally—and

with the most honourable intentions on earth. His error nearly cost the free world its survival. It took Winston Churchill to unseat him — by a public uproar of criticism in time of war — and save the Commonwealth in general and, here, Japanese occupied Malaya, Sarawak, Sabah and Brunei as they then separately were. Rockefeller's criticisms unseat no one, help all.

Looked at in contemplation (from a stone-age cave, in this case), the balance between State and Nation is working out well now, in the two Borneo states of Malaysia. But along the way, the third newcomer state has fallen by the wayside — or rather, bang across the trade-routes and heart-lines between K.L. and Kuching. This and other experiences have been hardly won by the new nation in only two years of nationhood. It cannot afford many more major lessons learned the hard way. But the process of *being* a nation is bound to be slow, the pace is unforceable.

That is why we have ventured to italicise the words "leaders in planning" in the paragraph from Nelson Rockefeller above. Perhaps one could go even further, in this very new national set-up, and extend the remarks of the Governor of New York State (which is roughly the *size* of Sarawak, but without any durians) into: "leaders in planning and *implementing*". The big policy, the overall plan, the heavy support, must come from the centre, of course. So much else can best come from local resources. And how difficult that is, with so few Sarawakians holding advanced qualifications or experience in these fields. The balance has got to be kept, though. It is best for every one. The centre needs all the brains and strength of thought it has, deeply committed already. It may be irritating (to it) to have a lot of other, "independent", Rockefelling ideas and plans at the periphery. But it is by the scale, sense, depth and vision of these, grown out from a central plan, that Sarawak can flourish into 2,000 A.D. Does that sound far away? Not if today's leaders are thinking for their children. If this editor was borne yesterday— as some readers may think! — he would become his present age in A.D. 2009.

On which note we leave planned thought until 1966.

Malaysia's Inter-Commonwealth Relations

by

PROF. ROBIN W. WINKS*

1. NEW ZEALAND

In terms of specific national promotion projects in Malaysia, stemming from Commonwealth membership, New Zealand must be judged by far the most successful. Similar in size to Malaya and Singapore, well known for a policy of racial acceptance of its indigenous Maori, and clearly not in a position either strategically or economically to be a 'neocolonial power', New Zealand begins its relationship with none of the disadvantages of Canada, so distant and so large, or of Australia, with its immigration policy which, though no more restrictive than New Zealand's, is so ineptly named. In addition, New Zealand has implemented its program of aid within the Colombo Plan and its general informational campaign with great good sense. Its diplomatists in Malaya have been well chosen, and the fact that New Zealand sent a Maori, Colonel C. Mr. Bennett, to Malaya as High Commissioner showed good judgement. Quite apart from his own abilities, the fact that New Zealand could entrust such a post to a non-European was taken as evidence in Malaya of racial harmony in New Zealand. New Zealand's troops in Malaya also have won a particularly good reputation.

New Zealand has achieved more visual (and propaganda) impact with its money than other Commonwealth (or Colombo Plan) nations. New Zealand's capital grants have centred around three projects: building a civil service training centre in Kuala Lumpur, financing buildings and equipment for the School of Agriculture at the University of Malaya, and part-financing of '*kampong* New Zealand'. Each project was finished on time, with no strings attached, to local satisfaction. Whether by design or accident, each project is visually prominent and is completely identified with New Zealand. In addition, the Dominion has accepted many students under the Colombo Plan, publishes a special fortnightly *New Zealand Newsletter* in Kuala Lumpur which is by far the best prepared of such publications issued by Commonwealth offices in Malaysia; and the High Commissioner's office distributes numerous brochures and maps, including Malay and Chinese translations. It is not surprising, therefore, that the number of inquiries received at the High Commissioner's office for information on New Zealand showed a fifty per cent increase in 1962 over 1961.[24] These ties are, of course, confirmed and strengthened by a trade pact signed in 1960 and by increasing New Zealand consumption of Malaysian rubber, tin, and pineapple.[25]

In contrast to New Zealand, Canada and Australia have fared less well in their information and propaganda activities, although the Canadian program, at least, must be considered a moderate success.

2. CANADA

Canada receives frequent and favourable mention in the Malaysian English-language press, and there is an increasing amount of trade between the two countries,as well as some Canadian investment in Malaysia. The substantial trade in rubber, tin and pineapple helps tie the two countries together. Canada has provided considerable aid to Malaysian development, including equipment for the Engineering School at the University of Malaya, expert advice for surveying an east-west road across Malaya near the Thai border, and teaching assistance. Malaysian interest in Canada also has quickened, if statistics relating to the number of pieces of informative literature distributed from the High Commissioner's office in Kuala Lumpur are reliable: in 1959, 1,004 pieces; in 1960, 2,759; in 1961, 3,756; and in 1962, 2,920 in the first three quarters.[26] This material is well prepared, and special sets are available for headmasters. However, none of the material is in Malay or Chinese.

Canada's attempts to become better known in Malaysia are further limited by the requirement imposed by the Canadian government on Colombo Plan administrators that aid be primarily in terms of technical skills and equipment purchased in Canada.[27] But this restrictive requirement is somewhat offset by the fact that Canada's trade connections reach well back into the century, a Trade Commissioner for Canada having been appointed to Singapore as early as 1921, and by cultural ties. Interestingly enough, the Federation's national anthem, 'Malaysia Forever', was written by a visiting Canadian.

3. AUSTRALIA

Australia is in a special position. This position is not special in the same sense that the more propagandists for the Commonwealth would have us believe, nor is it special in quite the way most Australians apparently think or wish. Derek Ingram, in a leading popular book on the Commonwealth, sees an organic tie developing between the two nations.[28] 'The birth

*Part II of a three part paper by kind permission, as stated in the October *Gazette*.

of Malaya highlights another happy development in the Commonwealth—the way in which the older countries are beginning to act as uncle to young nephews.' This kind of familial metaphor obsecures rather than illumines for most educated Malaysian have not been slow to ask, What kind of uncle is it that permanently bars his nephew from entry into his home?[29] The special relationship between Malaysia and Australia is based on trade and on mutual responsiveness: both nations need each other if they are to feel strategically secure in a rapidly changing world in which they share Indonesia as a neighbour. This situation would exist whether or not either nation were a member of the Commonwealth.

To the Australian government Malaya and Singapore are key points in a farflung security system. Before the Second World War the Australian tie with Malaya was a flimsy one: the basic pre-Pacific War study of Australian policies in the Far East does not mention Malaya.[30] But the so-called fortress of Singapore was viewed as the pillar of Australian defence. The war demonstrated that Singapore could not be viewed, strategically or militarily, except in a broader Malaysian context. The approach of Malayan independence and the victory of the communist regime in China made apparent the need for thinking in terms of a single defence system for South-east Asia and Australia. In 1949 Australia, New Zealand and the United Kingdom agreed to plan defences jointly in the ANZAM region (which included Malaya and British Borneo), and in 1955 Australian troops were stationed in Malaya.[31]

From the Australian public's point of view, this was the first peace-time basing of troops overseas, but from the Malayan (and the troops') point of view it was not a time of peace, since Malaya was in the midst of the long undeclared war with the Malayan communists which officially lasted from 1948 to 1961. The United Kingdom, Australia and New Zealand supplied troops, and those of Australia were of particular importance, not only in their contribution to the Commonwealth Strategic Reserve but in terms of creating news copy in the traditionally parochial Australian press. Australia became aware of the peninsula behind Singapore through the Emergency and the numerous Australian-written pamphlets, articles and novels inspired by that Emergency.[32] Because Singapore both then and since was a centre of left-wing movements, and because the Alliance government of Malaya seemed conservative and secure, Australia had intensified reasons for giving moral and diplomatic support to this new member of the Commonwealth when it became independent in 1957.[33]

This support continued as ties of trade and mutual defensive need added to the common fear of communism. Indonesia was the catalyst. As Indonesia pressed its case against the Dutch for West New Guinea, or Irian Barat, Australia began to realise that it had a potentially powerful, clearly ambitious and heavily populated nation to the immediate north. Malaya, where the Malays spoke a language very similar to Bahasa Indonesia, and where they adhered to the same muslim religion, and yet where English also was commonly spoken and where British governmental procedures were understood, might well be a bridge to understanding Indonesia.

As Malayan relations with Indonesia deteriorated, especially after the idea of the broadened Federation of Malaysia received British support, Australia went through a period of equivocation. Would it support Malaysia and thus offend Indonesia? Would it simply remain silent on the issue, in the hope that it could remain neutral? For many months Australia seemed to have chosen the latter course, although towards the end of 1962 the government expressed its general sympathy with the Malaysian idea if it were not to prove unduly disruptive in South-east Asia. But as it became increasingly clear that the United Kingdom was adamant on Malaysia, and that Malaya expected Australia's moral support, and as talk of 'appeasement' of Indonesia was bruited in Canberra, the Menzies government apparently decided to clear the air. Australia had withheld formal support because, in case Malaysian federation did not eventuate, it wished to avoid needless offence to Indonesia. In March 1963 the British Commissioner for South-east Asia, Lord Selkirk, conferred with the Australian prime minister, Robert Menzies, to make it clear that Britain would not back away from the plan despite Indonesian and Philippine objections. British pressure, a changing Australian conception of its own national self-interest, growing fears of communist influence in Indonesia, concern for Australian New Guinea, and perhaps the ties of the Commonwealth relationship combined to varying degrees to lead to an announcement on March 6 of limited Australian support for Malaysia. At the same time the flagship and half the strength of the Royal Australian Navy set out for Malayan waters to reinforce the Commonwealth Strategic Reserve.

Australian support remained without clear definition, however, as was shown less than a week later when the Malaysian Prime Minister declared at a public meeting in Malacca that Australia would defend Malaya in case of war with Indonesia. The Australian government refused to comment on this announcement, but it obviously was embarrassed. A. A. Calwell, leader of the opposition Labour Party, promptly stated that he and his party opposed any commitment of this nature. The Malaysian Prime Minister in turn publicly apologised for his remark, changing his phrase to the ambiguous statement that Australia, as a member of the Commonwealth, 'would rally to our help'. But an observer in either Malaysia or Australia would have continue to find it difficult to understand exactly what commitments Australia felt it had towards Malaysia. A flurry of generally well-informed articles in Australian periodicals discussed Malaysia (although most Australian newspapers seemed ill-informed in contrast), and once again mutual awareness between the two nations was increased by a matter of strategic and military importance.[34] Again, however, any Commonwealth component to this awareness seemed slight; even if neither country were a member of the Commonwealth, relations probably would have developed in a similar pattern.

In any case, the relationship between Australia and Malaysia did not differ from that between Malaysia and Canada or New Zealand, in that Australia's information outlets were intended to promote the interests of Australia rather than of the broader entity to which it belonged.[35] That Australia does value a favourable image in Malaysia is apparent from the quality and number of publications distributed throughout Malaysia by both its High Commissioner and its Trade Commissioner. The latter issues a well-prepared monthly journal, *Austral News*, which is distributed freely, while the former supplies booklets and posters in Malay and Chinese as well as English. An Assistant Trade Commissioner in Singapore has a separate staff, including a Trade Publicity Officer. From Canberra have come no less than seven different newsletters, including one for children. Numerous film strips are available; Radio Australia broadcasts in English and Mandarin to the whole of Malaysia; and official exhibitions of contemporary Australian art have been well received in Malaya and Singapore.[36]

In the private sphere ties are becoming closer, although both peoples remain ill-informed about each other. The *Bulletin* of Sydney, once a staunch advocate of white supremacy, is now selling in Malaysia and shows a generally liberal face to South-east Asian

readers on the subjects about which they care most. Christian missionary activity, particularly in Borneo, continues.[37] Most productive of all is the steady flow of Malaysian students into Australia secondary schools and universities. At March 31, 1962, there were 5,700 Malaysian students in Australia; well over half of these were university students. Australia thus provides university education for as many students as are at present enrolled in the University of Malaya itself. Thirteen per cent of the total number of Colombo Plan students in Australia are from Malaysia, and at certain institutions the percentage is far higher: at Adelaide University, eighty per cent of the Asian students in 1962 were from Malaysia. Malaysians continue to covet an Australian education, especially if they wish to study in the sciences.[38]

A reverse flow was slower to develop in Australian university circles, but such a movement was very much in evidence by 1964. Australian and New Zealand Commonwealth scholars were pursuing higher degrees in Malaysia; Malay was being taught in five of the ten Australian universities; and four of the universities provided instruction in Malaysian (as distinct from Indonesian) history. Significantly, both chairs of history in Malaysia, at Kuala Lumpur and Singapore, were held until 1963 by Australian-born and trained scholars with primary interests in South-east Asia.[39]

The ties of trade, of mutual defensive needs, of scholarly interest, of increasing tourism, of consciously nurtured 'public images', and of education, together with the flow of Australian Colombo Plan aid—of law books, technicians and diesel railway engines—have given some reality to the 'special relationship' between these two Commonwealth members. The two prime ministers have exchanged goodwill visits, more and more Australian businessmen are to be seen and heard on the streets of Kuala Lumpur and Singapore; Australians have invested heavily in Malayan tin; and the flow of precise English from Malayan students continues to be heard in the classrooms of Sydney or Melbourne. But the future of this developing relationship is clouded by the so-called 'White Australia policy'.

Among Asian university students in both Malaysia and Australia, there is general resentment of Australia's immigration policy, and general condemnation of its popular, if somewhat erroneous, title of 'White Australia'. These students will soon be in positions of prominence in Malaysia, for in countries where technical skills and professional training are in scarce supply and high demand, socio-economic pressures lead to rapid promotion. Whether their educational experiences in Australia or New Zealand will lead to their tightening the bonds with the Commonwealth, or whether their memories of the 'White Australia policy' and of the potential it held for direct discrimination against them (even if not applied) will lead to a growing sense of estrangement, cannot be guessed, but many Malaysians will be faced with divided loyalties, with a choice between a people they found to be individually friendly and an experience personally rewarding, and a nation which collectively let them know that the colour of their skin barred them from permanent residence. And what of the vast majority of Malaysians who have not experienced the former and who know only of the latter, especially through sometimes garbled news reports?

The *Times of Indonesia*, in January 1958, observed: 'The Asian is not good enough to become an Australian, but once that principle is grasped and acknowledged, the Australian cannot do enough to show how much Australians like Asians in absentia. The Colombo Plan and other schemes are a kind of blood-money paid by the Australian to silence his guilty conscience towards Asian and Africans.'[40] Malaysians do not publicly echo this statement, but many share its feelings none the less.[41] In Asia the 'White Australia policy' is resented because it is considered to be a racial rather than a cultural restriction; all Asian countries limit immigration, and Malaysia is particularly stringent in this regard, but none do so on the basis of skin colour alone. Australia's reply that Asians are restricted for cultural, not racial, reasons is not accepted, for many Malaysians are more 'westernised' in the sense of having identified themselves with traits of western culture than are some Australians, but they still find entry into Australia barred. The Deputy Prime Minister of Singapore and the *Straits Times* of Kuala Lumpur and Singapore have spoken out against the policy, and even the Prime Minister of Malaysia, who has bigger fish to fry in that Australia's friendship, even if equivocal, is more important at this juncture, has indicated that Australia could be expected to amend its immigration policy 'in good time'. Although the Tengku also observed that 'Australia had no racial prejudices', he did dot defend the 'White Australia policy'.[42] And near the end of 1961, when Australia attempted to deport two Malay pearl divers who were working at Darwin under contract, Malaysian newspapers looked on with bitter interest.[43] But Malaysia, itself alert to ethnic issues because of its plural society, and perhaps because of the restraint Commonwealth ties do place on criticism has been less vocal than other Asian countries, including Australia's SEATO allies, about 'White Australia'.

4. Asian Commonwealth Countries

In addition to such direct ties with the Pacific members of the Commonwealth, Malaysia has also many ties with the Asian members: Pakistan, India and Ceylon. All three maintain High Commissioners' offices in Kuala Lumpur. Ties of religion link Malaysia and Pakistan; ethnic ties link India and Ceylon with Malaysia's substantial Indian and Ceylonese minorities. Ties of interest have come to link India and Malaysia, both having reason to fear Communist China. Ties of mutual concern over the position of tea in the Common Market link Malaysia and Ceylon. Ties based on opposition to anti-Asian racial policies, whether practised in the mild form of Australia or the virulent form of the Republic of South Africa, link all four. An increasing exchange between the universities of the four nations, goodwill visits, a steady rise in tourism, and trade all serve to strengthen this Commonwealth relationship in Asia.[44]

5. The Colombo Plan

Among the ties that bind Malaysia to the Commonwealth as a whole may be included the Colombo Plan. The Plan was the creation of Commonwealth members, and while it now includes, both as donors and as recipients of aid, nearly as many non-Commonwealth nations as Commonwealth, and while a major contribution to the Plan is made by the United States, most Malaysians continue to regard the Plan as one of Commonwealth origin and character. This view is, on the whole, a legitimate one, for the original participants in the Plan in 1950 were Australia, Canada, New Zealand, India, Pakistan, Ceylon and the United Kingdom, with Malaya (not then independent), Singapore, North Borneo, Brunei and Sarawak in an associated status. In addition, the Plan was born at a meeting of representatives from Commonwealth governments in a Commonwealth country. However, it was not intended that the Colombo Plan should be exclusive to the Commonwealth, as was indicated by the entry of the United States the following year.

As envisaged in 1950, the heaviest expenditure on programs of national development was to flow into India and Pakistan with the Malaysian area following

next in terms of total aid.[45] The Plan originally was limited to six years, but at the 1955 annual meeting of the group's Consultative Committee, held in Singapore, an extension by four years was accepted, and a further extension for five years was agreed to at the Djakarta meeting in 1959. At the same meeting Singapore was made a full member of the Plan; Malaya had become a full member at Saigon in October 1957. When the thirteenth meeting of the Committee was held in Kuala Lumpur, in celebration of the tenth year of the Plan, the full impact of this valuable Commonwealth tie was made abundantly clear to Malaysians by a specially arranged and well attended exhibition.[46]

Colombo Plan aid involves capital projects to improve basic facilities, commodity assistance and counterpart funds, technical assistance, and the exchange of students. One major benefit of the Plan is that it has enabled Asian Commonwealth countries to co-ordinate their development needs and to analyse them more fully than before. In addition, one may suppose that the aid provided by the Plan also has primed the pump in the sense that it has enabled Malaysia to launch projects which, in turn, attract more money. Malaysia has received loans from the United Kingdom government, the American Development Loan Fund, the government of Brunei, and the Commonwealth Development Finance Company, as well as direct Colombo Plan aid from Japan and the United States, outside the Commonwealth.[47]

Such ties, subject to the normal incidence of loosening because of a proud nation's regret over needing aid at all, or because of personal factors, such as the occasions of discrimination, real or imagined, felt by Malaysian students overseas, obviously are important ones. They are practical demonstrations, often at the village level, of the value of Commonwealth membership. While Malaysia would continue to receive such aid even if not a member of the Commonwealth, there is a general assumption that the aid comes more easily and in larger quantities because of membership.

(*To be concluded. . . .*)

Vanishing Life

Up to a thousand years ago tropical rain forest covered the region. Wildlife was prolific; elephants, tigers and leopards roamed the hillsides, and there were crocodiles and dugongs in the estuaries. Apart from a few aboriginal coastal traders, and scattered garrisons of the T'angs the region was almost uninhabited. In the forests Yoa tribes are reputed to have been present. Although there is little evidence, it is probable that these hill tribes lived by clearing areas of the forest, planting a few crops of upland rice, and when the soil was exhausted moving on to clear and burn other areas. This method of shifting cultivation is still practised by hill tribes in Borneo today. Later, in the Sung dynasty, the descendants of the Han came and formed settled communities in the valleys; most of them were farmers, they drained the land and farmed permanent wet paddies. They also kept pigs and cattle and planted vegetables. The Han, now known as Punti or local people, were later joined by the Hakka or guest people, also predominantly farmers. Today the Punti and Hakka are still living in the valleys, farming much as they have done for centuries. To discourage the more dangerous wildlife, the Punti burnt vast areas of forest and destroyed large numbers of animals. Only the smaller mammals and a number of birds and reptiles have survived. One small temple just over the border marks the spot where a Buddhist pagoda was built over a huge pile of elephant bones in order to placate the elephants that were doing great damage to crops.

The deforestation from 920 A.D. onwards has severely affected the vegetation and the soil, and possibly also the climate. Today in the rural areas the mountains peaks and hillsides are covered with low scrub and grassland, with a poor soil. The climate, with torrential rains in summer and drought in winter, does not encourage lush vegetation, and the secondary growth of conifers that has developed tends to improverish the soil by podsolisation, which, in many places, has led to deep erosion gullies. Moreover, the farmers, by grazing cattle on the hillsides and collecting firewood, successfully prevent the natural regeneration of hardwoods, while bush and grass fires, which they often start deliberately in order to dry out the brushwood and force the growth of green shoots for the cattle, further reduce the cover, and so does the spill from wildcat wolfram mines. Once the soil is exposed erosion quickly follows. Add to all this the carelessness of weekend picnickers, and one has, in brief, the reasons why our countryside is being destroyed. The few mammals and birds that remain are being hunted and trapped, either for pleasure or for the high prices they command as food or for medicinal purposes. We have no accurate estimate of the faunal decline, but very noticeable changes have been observed both by naturalists and hunters even in the last 10 years.

* * *

Where does the above terrible pain of paragraphs relate? They are extracted from an article by Dr. Pat Marshall and Prof. Philips of the University of Hong Kong, who have recently been surveying the appalling state of affairs for inhuman nature on that agglomeration of islands—Hong Kong the city is only a corner of the whole territory, of course. Their report is published in the September issue of the international animal magazine ORYX, journal of the Fauna Preservation Society, of which Peter Scott is the Chairman.

It is reprinted here to supplement editorial remarks and the example of the Philippine wild-life decimation in the October *Gazette*. Hong Kong is now really *feeling* this state of affairs, which *could* happen anywhere if no one thinks and plans ahead—and *acts* upon the results. It is happening already round Kuching, Sibu and Miri.

Birthday Honours

His Excellency the Governor has on his 60th birthday been pleased to approve the bestowal of the following Honours:—

Panglima Negara Bintang Sarawak

Mr. James Wong Kim Min

Mr. Dunstan Endawi anak Enchana

Abang Othman bin Abang Haji Moasili, P.B.S.

Mr. Teo Kui Seng

Mr. Wee Hood Teck, P.B.S.

Pengarah Banyang anak Janting, P.B.S., Q.M.C.

Honorary Panglima Negara Bintang Sarawak

Mr. George Anthony Theodore Shaw, C.B.E.

Mr. Justice Philip Ernest Housden Pike, Q.C.

Mr. John Pike

Mr. Robert Thomas Mitchell Henry, J.M.N., Q.P.M., C.P.M., P.J.K.

Tuan Syed Hashim bin Abdullah, J.M.N., P.I.S.

Pegawai Bintang Sarawak

Inche Arni bin Haji Lampam
Mr. Yao Ping Hua, M.B.E.
Mr. Peter Tinggom, A.M.N.
Mr. Ting Tung Ming
Mr. Ling Beng Siong
Abang Zainuddin bin Abang Adi
Mr. Ting Lik Hung, O.B.E.
Inche Mohd. Salleh bin Askor
Rev. Lawrence Angking
Mr. Edmund Langgu
Mr. Kong Yu Tsan
Mr. Kadam Kiai
Datu Abang Haji Morni bin Abang Haji Latip
Mr. T'en Kuen Foh, A.M.N.

Honorary Pegawai Bintang Sarawak

Inche Abdul Karim bin Ineh
Mrs. Hedda Marie Morrison
Mr. Desmond Linggard Bruen
Mr. John Woods
Mr. David Clement Loubet Wilson, P.J.K.
Mr. John Edward Seal, M.B.E.
Group Captain Leslie Bernard Foskett, O.B.E., A.F.C.
Lieutenant Colonel John Bates Clements, M.B.E., M.C.
Lieutenant Colonel Gerald George Carter
Inche Ya'acob bin Hitam, A.M.N., P.I.S.
Lieutenant Colonel Ismail bin Ibrahim

Ahli Bintang Sarawak

Abang Abdul Karim bin Abang Abdul Hamid
Mr. Arthur Patrick Merrells
Borner Scout No. 2031 Tama Malai
Chief Inspector Eric Than
Inspector Francis Foo Fook Foong
Inspector Alek bin Sopen
Mr. Vincent Tahot anak T. K. Sunggam
Mr. Warren Sija Ginyong
Tuan Haji Yusuf bin Haji Arbi
Mr. Shim Pan Chi
Mr. Muli Sampar
Mr. Sim Kheng Swee
Inche Abdul Karim bin Abol
Mr. Bennet Empam
Mr. Pancras Eddie
Abang Yusuf bin Abang Puteh
Mr. Chew Hock Guan
Mr. Foo Seong Nghee
Mr. Lau Han Choon, M.B.E.
Mr. Edward Kechendai
Mr. Michael Hardin
Mr. Ignatius Angking
Mr. Tan Teng Chiew
Mr. William Nais
Inche Dawi bin Abdul Rahman
Inche Isa bin Ali

Honorary Ahli Bintang Sarawak

Mr. John Noel Bagley
Wing Commander Geoffrey Charles Atherton, D.F.C.
Major Glynne Douglas Catherwood Morse Lewis
Squadron Leader Peter John Bulford
Mr. Thomas Liao Ping

Sijil Kehormatan Negara

Inche Johari bin Bojeng
Mr. Chong Yew Min
Inche Kipli bin Abdul Latip
Mr. Sim Kheng Boh
Sub-Inspector Ahmad bin Mim
Mr. John Jinggan
Sergeant 157 Salus bin Abeng
Sergeant 887 Obeng bin Bawi
Corporal 44 Edie bin Saat
Mr. Buli Robert Ah Khen
Awang Damit bin Kadir
Mr. Ling Chai Toh
Mr. Stanley Robert Linang
Mr. Siaw Jun Hin
Inche Anu bin Mat
Mr. Ng Shui Siong
Tua Kampong Abang Chee bin Abang Massaleh
Mr. Edmund Voon
Mr. Herrick Awell
Mr. Aloysius Koe Sio Dian
Penghulu Tembak anak Juna
Mr. Walter Samuel
Abang Rosli bin Abang Mat
Mr. Augustine Sating
Mr. Michael Rajau
Tua Kampong Abang Hassan bin Abang Wi
Penghulu Hang Nyipa
Inche Bohari bin Boli
Datu Abang Mohd. Zen bin Abang Arip
Senator Andrew Jika Landau
Abang Haji Abdul Razak bin Abang Abdul Hamid
Mr. Sim Peng Cho
Mr. Augustine Mercer
Tuai Rumah Mara anak Iru
Abang Hashim bin Abang Abu Bakar
Mr. Buda anak Ulan
Mr. Liman anak Nyalong
Mr. Patrick Nyaring Ngadan
Inche Amir bin Yusop

Inche Yaman bin Pedol
Penghulu Manau anak Bagi
Penghulu Upok anak Mawan
Mr. Marinding anak Entawai
Mr. Gema anak Kubok
Tua Kampong Haji Taha bin Haji Bujang
Penghulu Ganja anak Jimbau
Penghulu Sanggat anak Uyut
Mr. Munji anak Enteri
Mr. Phillip Cheng
Mr. Bugak anak Duat
Abang Haji Hussaini bin Datu Abang Haji Abdul-rashid
Mr. Francis Bujang
Mr. Sandom anak Nyuak
Mr. Sanggop anak Insol
Inche Ismail bin Hassan
Inche Balia bin Munir
Abang Razalee bin Abang Haji Jaya
Sergeant Ngeh bin Yahya
Inche Putit bin Saat
Inche Suhaili bin Usop
Mr. Liu Yen Lee
Mrs. Rukayah Haji Adenan
Mr. Tan Seng Lim
Mr. Andria Ijau
Mr. Y.Y. Lee
Penghulu Kalom anak Latip
Mr. Han Chin Ee
Mr. Kalang Jau
Mr. Law Hong Chiaw
Tuai Rumah Nanang anak Entigar
Penghulu Guyang anak Nisau
Sharifah Fatimah binti Syed Abdul Rahman
Tua Kampong Man bin Haji Aim
Mr. Tang Hiong Seng
Awang Baja bin Awang Besar
Penghulu Sudai Ukol
Mr. Lim Chui Seng
Penghulu Madang anak Batok
Tuai Rumah Gani anak Mujang
Mr. Liaw Kim Diew
Mr. Das anak Kumbang
Mr. Langok anak Usa
Mr. Ding anak Taboh
Mr. Johia Giap

Journey inside the Fifth Division

by

A. G. SMITH

[These are extracts from the diary of the Deputy Director of Education, who recently travelled from the Kelabit Uplands and then down the Trusan to Lawas, in company with two other senior Education Officers, Mr. Ong Boon Lim and Mr. G. McIntosh. It may be read in conjunction with two other studies published in the *Gazette* in recent months: one on Kelabit schools by Manson Toynbee (now returned to Canada) and the series on Chinese education and related matters by Judy Palmer which is included in the present issue—ED.]

Tuesday 22nd June

After five hours walk we came up on to a little hillock by the river, a wider Trusan this time, and were met by the thirty Murut children of Long Lopeng school neatly lined up by the teacher, Joseph Purdit. They sang a very pleasant little song of welcome that the teacher had composed especially for the occasion; and if Ong, McIntosh and Smith didn't quite fit into all verses the intention was much appreciated—as was the site of the nearby longhouse where we could remove muddy wet boots and sit down to many glasses of thin but welcome coffee.

After a makan besar on the longhouse ruai, there was a forty-four gallon drum of coffee just outside the door. We saw a very efficiently organised concert given by the school pupils. It was complete with stage curtains, made of *sarongs* hung across the verandah, and bright lights. The songs were nicely sung and the dances carried on with vigour, even though they resembled the "Twist" and the sung accompaniment was similar to the sounds heard in the Aurora on Saturday night. It must be remembered that troops have been in this area for some time now.*

Another point that was very noticeable was the number of women, and girls, with short frizzy hair. In fact the exact number was supplied by the teacher who told us that a lady had come up by air from Lawas to Long Semadoh, and walked to Long Lopeng where, in both places, she had cut and waved hair. There were apparently two prices, the teacher knew exactly how many had paid each rate, and I imagine that one obtained more curls for the higher charge. A quick calculation showed that the lady, for the modest outlay of the return airfare from Lawas and a week's work, had returned with something in the region of a thousand dollars—and all those lovely, and valuable, long black tresses. Enterprising to say the least; but to outside eyes not an improvement to the beauty, or beauties, of the longhouse. After the concert came games mostly 'spinning the plate' mainly to catch the visitors and some well-known longhouse characters and to make them sing and dance.

The party seemed to go on but was no more when I woke up early in the morning. It had been a cold night with a strong, cold breeze blowing through the verandah, which caused some of our number to rise during the night to partake of what was known (in non-drinking country) as 'Gurkha ubat'. It is a brown coloured liquid that tends to bring warmth to the body and fire to the throat and is obtained, it is said, at a very reasonable price from the Gurkha NAAFI. Every longhouse in the area sports rows of the empty bottles now used for the less fiery, though often brown, liquid from the river. Those bottles, forty-four-gallon petrol drums, parachute cord, sundry air-drop hooks and webbing straps, as well as army shirts, hats and jungle boots, are normal equipment in all Murut long-houses nowadays.

*And missionaries!—ED.

Wednesday 23rd June

The first job in the morning, after a hearty breakfast of pork and vegetables, was to officially open the new school building, a large two classroom school of somewhat rough but no doubt strong construction, raised almost four feet off the ground. The position, on a leveled patch of ground on the hillside above the longhouse, was admirable and the entrance steps over the antibuffalo fence were gaily decorated with leaves and, of course, the ribbon which I duly cut after making a short opening speech. Most of the kampong people, including babies in arms, then crowded into the classroom or on the verandah to listen to speeches by all of the visitors as well as the teacher and school committee members. There are only 30 children in one class at present though there may be 50 in two classes next years. The teacher, Joseph Purai Budi, is a keen young man who speaks good English.

After a quick and excellent lunch in the dresser's house we left at 12.30 p.m. wading across the Trusan to the muddy buffalo track on the far bank. And muddy it was, for as we were later to find out twenty-one buffaloes were being driven down to Lawas and were a day or two ahead of us. Their churning presence in front of us caused us, to say it politely, "some inconvenience".

The slipping-and-sliding, up-and-down progress, mostly along the river bank, went on for five-and-a-half hours when we at last came to the longest rottan suspension bridge that I have ever seen. It was surely fifty to sixty yards long at least, and thirty or forty feet above the river. The walk-way was composed of six or eight rottans, each about the thickness of a finger and suspended from other similar rottans, which offered a wobbly hand support on either side. It is a little unfortunate that the only rottans available for support, more moral than actual, may sometimes be at knee level one side and above the head on the other. However, after five and a half hours of muddy, hilly track with a night's rest on the other side of the river, one doesn't worry too much about such small details.

Long Merarap was on the other side, three or four small longhouses of two or three families each; but it was very welcome.

Friday 25th June

By 11.45 a.m. we had arrived at Long Lutok so that I was able to pay a short visit to the school before it closed for the week-end. The rather early closing is in order to allow children who have a difficult journey home to arrive before dark.

George Udan Daring, brother of Alice at Long Semadoh, an ex Form III pupil from Batu Lintang School which he left in 1956, is in charge with only two teachers to assist him with the four classes. A fourth teacher is badly needed since, in the circumstances, and having had only two teachers last year, the standard is rather low. The school building is of fairly rough, though sound construction but the floor is of earth and the seat and desk boards are fixed to the tops of poles sunk into the ground. The dining room and kitchen are of similar construction and both could do with a proper floor. Cement seems out of the question since it is more than ten difficult hours of walking from Lawas and all cement would have to be carried in. Timber is possible though it might not last very long. If new floors are put in then new furniture would be required—which would be a very good thing.

The people of the longhouse are a little sore and unco-operative just now because their children no longer get free food. This illustrates difficulties arising from isolation and therefore infrequent visits. Originally all the pupils in the school were put down as boarders and therefore the school came under the school feeding scheme and all pupils were eligible for free food which they had for three or four years. Then it was discovered that, in fact most came from the longhouse fifty yards from the school. Now only children who come from far away and have to board receive this free food and the Long Lutok people, do not see why they should maintain the dining hall and repair the fence to keep the buffaloes and pigs out of the dining room for these children. However if they can be helped to get wire cable to construct one or two necessary suspension bridges their attitude may change. Bridges would help the school too because many of the children come from Long Sukang which, though less than two miles away, is on the other side of the wide river. At the reasonably dry period when we crossed, this was swift and more than knee deep, which is chest deep for a six year old. Many are therefore boarders and often, if it rains, others are compelled to stay at school or, sometimes, away from school.

Another bridge is the one at Long Remiran, some distance below Long Lutok, where the cable has broken. If this could be replaced, it is possible that the old cable could be used to make a bridge over the narrower Lutok river so that there would be reasonable all weather access to Long Lutok from both up and down river. There is, of course the getting of the heavy steel cable to the sites and it is possible that this may be arranged by helicopter. It is said that the cable for the old bridge was laid out flat and dragged along the track by ten men, all the way from Lawas—which procedure probably removed all the protective coating, thus contributing to the breakage.

Saturday 26th June

After breakfast of soup and pork, at 7.45 a.m., the school band was out on the padang, in parade order, playing our send off. We said good-bye and walked off followed by the band which came to the edge of the field where they continued to play until we were out of earshot.

Then we settled down to the business of getting to Lawas. We could not afford to rest for long as we had a date with a jeep far away across another hill—and we made it.

The driver was there waiting and we were so anxious to get to Lawas that, perhaps a little rudely by local standards, we refused the offer of a drink, waded across the river and up the river bank to a most beautiful sight—a jeep at the end of the road. We piled in and in half-an-hour we were in Lawas hardly noticing the string of twenty-one buffaloes and their attendants warily making their frightened way along the side of the road. We forgave them—almost—the muddy, churned-up track.

Monday 28th June

Mac has a jeep. An old jeep. A very old jeep. But it goes—provided that certain things are attended to. It needs to drink water. It needs to be wound up or, sometimes, it needs a number of Field Force to push it. But principally the carburettor must be dismantled and the float chamber filled with petrol from the can specially kept for the purpose. One must also remember that this bolt is really only decoration because the thread is stripped while the other must be treated with respect because it is the only one holding the works together. However, as I have mentioned before, it goes and at 9 a.m., all the various steps having been taken, we mounted, one doesn't get into this jeep, and drove out along the Punang Road.

We were surprised to see, some distance along the road, number of children going to school; but, as Mac said, they weren't going to, they were going from. And, reaching the temporary attap, single-room school on the side of the road at Belipat we were even more surprised to find a large crowd of men both in and around the school. Suspecting a rebellion, or at least a riot, we made enquiry and found that the teacher was not there and that a kampong election was about to take place. The teacher's father, apparently almost in tears, appeared to suggest that his son was very ill and had gone to hospital. From various indications we began to suspect that perhaps the teacher was suffering from some mental trouble, so back we went to Lawas—but no sign of the teacher could be found. Later we found that he had a cold! I hope that he has been dealt with now.

Back along the road, past the election in full swing, and to Punang on Brunei Bay. Here there is an excellent two-room, permanent school building with primary 1-4 classes all at present under one teacher, Yusop bin Drahiman, who should have an assistant. Yusop is a quiet, well spoken young man who seems to manage his charges very well. He was advised on methods of conducting group reading so that his teaching could be more effective. There is a very good level padang and the teacher will be very pleased when his new house, now being built, is completed.

This was the first school so far visited at which attendance was bad. The teacher was told to advise parents that pupils would not be allowed to attend school, unless they did so regularly. It would be simple to introduce the Compulsory Attendance regulations here, where most pupils live quite near to the school.

Down on the beach near the little Customs House was Mac's outboard which we launched, making our way out into Brunei Bay on route for Kuala Lawas.

Here again is a very good school building of Arcon steel tube construction. I believe that the materials were bought cheaply and second-hand from Brunei some years ago. But the shocking attendance at the school has produced the worst registers that I have ever seen— so bad that I photographed them. Many pupils are absent at least one day every week and sometimes for two or three weeks together. It is obviously quite impossible for a pupil to gain any benefit from such irregular attendance. In addition this irregularity makes the work of the teacher considerably more difficult and retards the progress of those children who do attend regularly. It is essential that these pupils be removed from school, which would be most unfortunate; or that the parents be made to send them regularly. Parents must understand that schools have been provided and that if they demand education as a right then they also have an obligation and duty to see that their children attend regularly.

The rain which had been extremely heavy, now eased off a little and we made our way across the river to Kuala Lawas Seberang, in the hope of seeing the school before the pupils left—but we were too late. However we were able to see the two teachers in the relatively good temporary school building made of round poles, reject boards from the sawmill and leaf attap roof. There again we noted the shockingly bad attendance, even worse than that at Kuala Lawas. On one day in February not a single child attended school and for two or three weeks only half a dozen were there. The people demanded a school and this was agreed to. They erected the building with enthusiasm and now attempt to wreck their efforts by allowing such bad attendance. It is said that in February-March almost the entire village moves to Merapok for padi planting and that therefore the children must go "to help". We know, of course, that six or seven year old children, or those even older, do not do much to help; and if the people really want their children to be educated they must see that they attend regularly. It is surely reasonable to suppose that interested people could arrange for some, possibly elderly, grannies and aunts to stay behind to look after eight or ten children each for two or three weeks while the others are away planting? The only alternative would be to withdraw the teachers to a school where their services are appreciated.

Our next call was a long way up the river to Merapok, where in spite of the fact that the rain had stopped and it was half-past two, only a handful of pupils had arrived and the headteacher was nowhere to be found. His two assistants did not know where he was nor had he given them any message. He is in a worse category than the parents who do not send their children to school because he has a clear duty to be present. Action will be taken against him for dereliction of duty.

Again there was evidence of very poor attendance, though not as bad as at Kuala Lawas. It is a pity to see such an excellent new school building being put to such poor use.

Apai Salui and Apai Sumang Umang Build New House

by

BENEDICT SANDIN

One day Apai Sumang Umang met Apai Salui. He told him that he was anxious to build a new house. Apai Salui replied that he too would build one, as his house was too old, having been made by his father, when Apai Salui was about seven years of age.

"If you want to build one also, I propose that our houses should be attached together", said Apai Sumang Umang. Apai Salui did not think this was necessary. He observed that they had been living separately for many years. Hearing this, Apai Sumang Umang abandoned his proposal.

A few days later, Apai Salui took his sons to look for belian wood of various sizes. They gathered much of this in the forests. But Apai Sumang Umang did not collect any belian. He merely cut some flimsy *payan*, *buloh* and *munti* bamboos for the materials.

Eventually, after they had built their houses, they both moved into them joyfully.

After he had lived in his new home for about two years. Apai Salui visited Apai Sumang Umang. The latter was glad to see him, for they had not seen each other since the new houses were completed.

As they talked about many things, the wind blew gently, making a variety of musical sounds in the holes left by Apai Sumang Umang's rotten house materials. Apai Salui looked round to find out where the sounds came from. Apai Sumang kept quiet. He only smiled at his restlessness. He knew what his guest was anxious to find out.

Apai Salui asked Apai Sumang Umang why there were sounds as if flutes were playing. Apai Sumang Umang told him that they were coming from the materials of his house. "These sounds amuse me very much", said Apai Sumang Umang.

He asked Apai Salui whether the materials of *his* house made such pleasant music? "No", replied Apai

Salui, "No matter how strong the wind blows". Apai Salui told Apai Sumang Umang that he was very much attracted by these sounds.

Noticing his friend's joy at these sounds, Apai Sumang Umang asked Apai Salui: "Would you exchange your soundless house for mine?". "Oh yes, I like your house very much", replied Apai Salui. Apai Sumang Umang finally agreed to exchange houses —only, he said, out of consideration for his long friendship with Apai Salui.

Apai Salui was overjoyed. When he returned home he couldn't wait to tell the strange story of Apai Sumang Umang's house to his wife, Chelegit, and their children. He said that Apai Sumang Umang had agreed to exchange houses with him.

About a week later, Apai Salui visited Apai Sumang Umang again to reaffirm their agreement. Apai Sumang Umang again told him that he agreed only because he was his old friend. Then they fixed the day for moving into their respective new houses.

Seven days after this the two families moved into each other's house. After he had taken Apai Salui's strong house Apai Sumang Umang was very happy indeed, while the foolish Apai Salui was much amused by the sound of the wind in the holes of bamboo materials of the house. As time went on, the house which Apai Salui occupied became more and more rotten.

One day a storm with gale winds blew against Apai Salui's house. The house was completely blown away. All his property was destroyed. His wife blamed him for giving Apai Sumang Umang his strong house and taking a flimsy one made of bamboo in return. Apai Salui was sad, but determined to find a way to take revenge on Apai Sumang Umang. His wife cursed him and said that he would forever be a fool.

APAI SALUI SIDUAI APAI SUMANG UMANG BERUMAH BARU

Nyadi hari siti Apai Sumang Umang betemu enggau Apai Salui. Iya madah ka diri bisi bendar ati deka berumah baru. Apai Salui pen lalu madah ka diri deka ga berumah, laban rumah iya udah lama, digaga niang apai iya menya, leboh umor Apai Salui tujoh taun.

"Enti nuan sama deka berumah, ba runding aku, manah tua betampong", ko Apai Sumang Umang. Ko runding Apai Salui enda ngena, laban kitai endang lama udah diau nyembuah rumah. Ninga nya Apai Sumang Umang lalu muntol ka runding diri.

Dua tiga hari bekau nya, Apai Salui lalu mai anak iya beramu ngiga kayu tebelian. Maioh bendar ramu ulih sida ari kampong. Nyadi Apai Sumang Umang enda beramu tebelian. Utai dipampat iya ka ramu nya payan, buloh enggau munti.

Udah sikap sida berumah sida pen sama pindah enggau ati lantang bendar.

Kira dua taun udah nguan rumah baru, endor Apai Salui nemuai ngagai Apai Sumang Umang. Apai Sumang Umang gaga bendar meda iya datai, laban siduai sakumbang udah pindah ka rumah baru, lalu apin kala betemu.

Leboh siduai rindang berandau ka macham utai, ribut pen lalu betiup enda bengat balat, ti ngasoh utai bemunyi beka-dengut ba lubang ramu buloh Apai Sumang Umang ke udah bubok. Ninga utai beka-dengut Apai Salui lalu malik kia-kia, ngiga nama utai ke beka-dengut. Nyadi Apai Sumang enda engkeretik, tang iya tuchom, laban ati iya nemu utai ke digiga Apai Salui.

Apai Salui nanya ngagai Apai Sumang Umang dini endor utai ke beka dengut munyi sepu kesuling? Apai Sumang Umang madah ka nya rengong ramu rumah iya. "Tembu endar ati aku ninga dengut utai bemunyi nya", ko Apai Sumang Umang.

Iya lalu nanya ngagai Apai Salui skalika ramu rumah iya bisi beka dengut? "Nadai", ko Apai Salui, "Balat pen ribut muput nadai meh utai bemunyi". Apai Salui lalu madah ka diri rindu bendar ninga dengut ramu rumah Apai Sumang Umang.

Meda pangan iya tembu ati ninga dengut nya, Apai Sumang Umang nanya: Kati nuan deka nyilih rumah aku enggau enggi nuan ke enda bemunyi? "Deka aku, abis endar pengerindu ati aku ka rumah nuan", ko saut Apai Salui. "Aku pen deka meh besilih rumah enggau nuan", ko Apai Sumang Umang, "Semadi laban aku ngenang tua bengat udu amat bepangan".

Apai Salui tembu bendar ati. Leboh iya pulai, sereta datai iya dirumah, iya lalu nusoi penyelai rumah Apai Sumang Umang ngagai bini iya, Chelegit, enggau anak siduai. Iya andal bendar ati madah ka Apai Sumang Umang ke deka besilih rumah enggau iya.

Kira saminggu udah nya, Apai Salui nemuai baru ngagai Apai Sumang Umang deka nentu ka pengamat iya ti deka besilih rumah enggau iya. Apai Sumang Umang madah ka diri enda begilik jako laban ngenang iya bengat bakih lama iya. Udah nya siduai lalu nimpoh hari besilih pindah ngagai rumah baru nya.

Tujoh hari udah nya, sida dua pintu nya lalu sama pindah ngagai rumah pangan. Udah iya pindah ngagai rumah Apai Salui ke tegap, Apai Sumang Umang lantang bendar ati; tang Apai Salui semina tembu ati bayam dengut ramu rumah iya. Nyau ka lama iya udah diau dia, rumah ke alai sida Apai Salui menyanak pindah mansang burok sa burok.

Nyadi hari siti ribut kabut betiup lalu mangka ka rumah Apai Salui. Rumah iya lalu tekelayang rebah; samoa perengka tengkira iya abis magang pechah belah. Bini iya balat bendar ngeransi ngutok meda iya nyilih rumah iya ke tegap enggau Apai Sumang Umang, lalu deka empu rumah ka lusing digaga ari buloh. Apai Salui nesal tang iya lalu berunding ka jalai malas ngagai Apai Sumang Umang. Bini iya muchau ngumbai iya tembap laap saumor umor idup.

Ninety Years Ago

FROM THE SARAWAK GAZETTE

No. 112 Wednesday, November 3rd, 1875. Price 5 cents

Account of the Expedition

The Sarawak Government, finding peaceable negociations of no avail with the Upper Batang Lupar tribes—who have for the last four years made frequent raids on the Lemanak and Sakarang people, causing these rivers to be nearly depopulated—organised a force to attack the upper country, which left Simanggang on the 6th, and arrived at Dilok on the 11th ult. after experiencing hard work ascending the river and passing the rapids, where it had been expected the enemy would make some opposition, but the way was found clear so far. The Dilok[1] stream is on the left bank, and after ascending three reaches, the river was found to be so small and shallow, that a halt was called and an encampment made at a sharp point. The force then set to work at clearing the ground for a considerable distance to avoid any hidden surprise. After throwing up a strong fence which served as a stockade, a council of war was held, in which future arrangements were made for a land force to march against the enemy, who were living at the head of this stream and on some of the hills that were within sight of the encampment.

The land force started on the morning of the 13th, a pathway having been constructed by a strong party the day before, leading into the Dyak main road. The country is a succession of steep hills, varying from 400 to 700 feet in height; and the paths leading to them are often so steep, that it is necessary for hands to be used in both the ascent and descent; this, in addition to carrying a rifle, forty rounds of ammunition and four days' provisions—or in the case of Dyaks, a shield, three spears and food—makes the journey no easy matter. The guides expected the force to come into collision with the enemy, between 9 and 10 a.m. the same morning, which some of the leaders did, having been led into ambush by the tactics of the enemy, against which they were specially cautioned.

The mode of ambush with Dyaks is as follows; a few active fellows are sent on, who appear before the leaders of the advancing force, then turn round as if surprised and run for their lives, throwing spears and shields away. This was too much for the young aspirants to glory in the Sarawak force who are not so much used to war as these experienced head-hunters. They broke away and pursued the fugitives until they had separated themselves from the main body; and after passing a ridge the enemy came on them in force, and killed 19 in the course of a few minutes, fighting hand to hand. The enemy, when the main force came up, retreated, and it was found they had left five dead bodies among the slain. The houses of the enemy were mostly deserted, and although they were strongly situated, they were not defended and were mostly burnt by themselves on the approach of the force, which early in the afternoon were in the heart of the inhabited country, and during four days laid the place waste. The women and children fortunately had been removed to a distance, and judging by the tracks, they had gone in the direction of Batu Bangkai, which is in the Dutch territory. Large bodies of the enemy were seen on hills in the distance, and it was reported that all the Dayak of Langa[2] and the Surieng[3] had collected to assist their relations in this tribe to oppose the advance of the force.

The Dyaks of the force finding the houses contained little property, or were burnt, now spread in small parties to search, and it was not long before they came on goods and chattels of every (Dyak) description, either buried or secreted in their farming lands, as well as their paddy; these were all taken or destroyed, and thirty houses, averaging about ten families in each, were burnt in the Dilok.

On the 15th, while a force of Dyaks were advancing to attack a village some distance off, under the chieftainship of a notorious enemy named Jumput, the leaders were surprised by a party of the enemy, and after a hand to hand encounter, the Sarawak force lost 11 killed; the enemy suffered severely, but their loss was not known. On the following day the force was strengthened under the leadership of Minggat of Kalaka, who marched against the enemy and burnt down all the houses in the vicinity, the enemy did not make any opposition.

A good deal of plunder was brought in from Jumput's country. A force was also sent from the main camp in Dilok to the Maining[4] stream, and there, three houses and their property were destroyed. This completed the work of the expedition which had encamped for nine days, had destroyed about 40 houses, and rendered the enemy houseless and foodless. The effect of the expedition remains to be seen. The only danger is that the Dyaks on the Dutch side will assist these rebels sufficiently to cause them to rise again to give trouble on some future day, unless an attack is made on the former also.

The expedition arrived at Simanggang on the 21st. It was under the command of H.H. the Rajah accompanied by Messrs. T. S.Chapman and F. R. O. Maxwell, and was composed of 300 Malays and 6,000 Dyaks—who were raised and had started in boats with twenty days' provisions, within six days from the time of the command being given—From first to last it has taken less than a month to complete the whole affair.

Notes:

1 — 4 are presently spelt as Delok, Lanja, Seriang and Menyang respectively.

Pieces from the Brooke Past—XIX

SELECTED FROM THE ARCHIVES

by

LOH CHEE YIN

(*Archivist*)

Sarawak's Early Currency Notes

The first Sarawak currency was a copper coin called a Kapang or doit dated September 24, 1841. It was put into circulation in 1842.

Dr. F. H. H. King, in his article "Notes on the history of currency in Sarawak" (*Journal of Oriental Studies*, II, 1955, 2, p.317) states:

"Sarawak monetary history may be divided roughly into three periods. The first, to 1930, covers the period during which the legal tender in the Raj was closely parallel to that in the Straits Settlements. From 1930 to the Japanese invasion, Sarawak had her own dollar unit of account and her own currency notes, on a sterling-exchange standard at the rate of 2/4 to $1 Sarawak currency. After the Japanese surrender, the British Military Authority made legal tender not only the Sarawak notes but also the coin of British North Borneo and the notes and coin of the Straits Settlements and Malaya. This third period is, then, one of transition, in which the various currencies were all declared legal tender while the Sarawak and British North Borneo moneys were withdrawn in favour of the Malayan dollar.

This is not to imply that the Government of Sarawak did not issue government currency notes before 1930. Although no mention is made of the first issue of such notes in the Government *Gazette*, account books indicate that the first 600 five-dollar notes were issued to the public in September 1880. They were convertible into Mexican dollars which were, in Sarawak as in the Straits Settlements, the standard coin. In July 1894 there is a record of the first issue of one-dollar notes, to the total amount of $1,000.

These first note issues were backed by a 100 per cent liquid fund which was not, however, kept separately from the Colony's general revenue account until 1927. While such notes were legally redeemable only in the Colony as a matter of convenience the Sarawak Government's agent in London used to exchange the notes at the par rate of 2/4 sterling."

A government notification appearing in the *Sarawak Gazette* of September 2, 1901, p.174; has apparently escaped the attention of Dr. King. In this notification first issue of various denominations of Sarawak currency notes are fully recorded as follows:

ONE DOLLAR NOTES

			Signed By Accountant	Treasurer
1-1000	$1000	1-6-1894	H. C. Brooke Johnson	Charles S. Pearse

FIVE DOLLAR NOTES

1-600	$3000	1-9-1880	R. M. McKenzie	Charles S. Pearse

TEN DOLLAR NOTES

1-200	$2000	1-9-1880	R. M. McKenzie	Charles S. Pearse

TWENTY-FIVE DOLLAR NOTES				
1-120	$3000	19-7-1900	J. P. Reutens	F. H. Dallas
FIFTY DOLLAR NOTES				
1-40	$2000	19-7-1900	J. P. Reutens	F. H. Dallas

These notes were engraved by Perkins, Bacon & Co. Ltd., London and done on rather inferior type of paper. The note contains the portrait of Rajah Charles Brooke and the crest of Sarawak (a badger standing on the top of a Sarawak flag encircled by a wreath). In between is the figure of a lady (Britainia?) on a sea shore leaning on an anchor with a huge beehive behind her and a sailing ship in the sea. The value of the notes is written in English, Chinese and Jawi.

General colour of the note is grey on white paper, except the figures denominated the notes which are differentiated by colour of green, for one-dollar; blue, for five-dollar; red, for ten-dollar; brown, for twenty-five dollar; yellow, for fifty-dollar. Size 4″ x 7½″ for one dollar note and the others are of 4½″ x 7″. The reverse is blank.

One other peculiarity about these early Sarawak notes is that the dates and the signatures of the accountant and the treasurer are hand written. Thus between 1880 and 1899 the accountant R. M. McKenzie, had put his signature on 8,400 notes and the treasurer, C. S. Pearse on 11,300 notes!

This was due to communication difficulty and the notes were ordered in great bulk from London, but only limited amount was released periodically.

When the 3d Rajah came to the throne, the pattern and format of the note remained unchanged except that the portrait of Charles Brooke was replaced by that of Vyner Brooke.

On 5th June, 1919 first ten-cent notes were issued and on 1st July of the same year first twenty-five-cent notes were issued. These notes were legal tender for a payment up to $1 only. They are rather plain looking notes possibly locally printed. The ten-cent piece is black on white paper with the Sarawak crest in the centre on both the obverse and reverse sides. It measures 3″ by 6″. The twenty-five cent piece is dark buff on pale buff paper having the Sarawak crest on its reverse side only and is 3½″ by 6″ in size. The treasurer's signature, George C. Gillan is printed on.

Because of the poor quality paper and the dull colouring, these early Sarawak notes resembled some of the joss-paper which the Chinese imported into the country to be burnt as offering for the dead. To avoid confusion and prevent tricksters cheating the mostly illiterate people, the government issued the following notification:

"Notification No. 229 of 1928 dated 12.4.28. It is hereby notified that the importation into the State of Sarawak of Chinese joss-paper having the semblance of currency notes is prohibited.

2. Any such joss-paper imported in contravention of the provisions of this Notification will be liable to confiscation.

H. B. BROCKER,
Chief Secretary, Sarawak"

(*Sarawak Government Gazette*, April 1928, p.136).

On 28th November, 1929, a new set of Sarawak notes dated 1st July 1929, were put into circulation. These were to replace the old notes. Most of the readers would remember this really handsome set of Sarawak notes. The *Sarawak Gazette* of December, 1929, p.211 gives an account of them:

"Issue of New Treasury Notes.

WORKS OF ART.

The s.s. Kuching brought over the new Treasury notes on the 25th, and these were put into circulation on the 28th. From now onwards the old notes will be replaced by the new ones.

The Treasurer kindly gave us an opportunity of examining the notes which were engraved by Messrs. Brandbury, Wilkinson and Company, Limited, New Malden, Surrey.

They are in denominations of $1, $5, $10, $25, $50 and $100, and each bears a portrait of His Highness the Rajah.

The $1 note is violet with a design of nipa and pinang palms, and on the back the Arms of Sarawak supported by the hilts of two parang ilang.

The $5 note is brown with a design of coconut palms with a Kenyah Shield on the back.

The $10 note is red bearing the Arms of Sarawak, nipa and pinang palms, with a picture of the Government Offices, Kuching, on the back.

The $25 note is blue, and is considered the best design of them all. It has the Arms of Sarawak and nipa palms on the front and on the back is a remarkably good picture of the Astana.

The $50 note is green, bearing a design of nipa palms, pinang palms and pisang, with a shield on the back.

The $100 note is purple with much the same design as that of the $50 but on the back are burong kenyalang. All the notes are decorated with intricate native designs, and have their value clearly written in English, Jawi and Chinese.

The engravers are to be congratulated on producing such attractive notes. They have the nice crackle of a banknote and appear to be very strong.

The thanks of Government are due to Mr. A. J. Bull, Principal of the London County Council School of Photo-engraving and Lithography who acted as expert adviser."

During the Occupation period, the Japanese introduced their 'banana' currency notes which became entirely worthless after the liberation in 1945.

The British Military Authority declared the then British North Borneo coins, Sarawak notes and coins, and Malayan and Straits Settlement notes and coins legal tender in Sarawak. When the Rajah resumed the administration of the State on 15th April 1946, he issued the Proclamations (Continuance) Order which kept in effect the currency regulations of the British Military Authority. Sarawak became a Crown Colony on 1st July, 1946.

In 1951 Sarawak entered into an agreement with the governments of Malaya, Singapore, North Borneo and Brunei to establish a Currency Commission. Sarawak notes and coins were gradually withdrawn and replaced by the Malayan currency which was eventually changed to our present notes and coins issued by the Board of Commissioners of Currency, Malaya and British Borneo, though a great deal of old Malayan currency, especially the coins are still in circulation.

"Borneo Writing"—I. Background

by
TOM HARRISSON

By this title I do not mean literature au bureau, or anything pretentious at all. Writing is defined by the greatest living expert, Dr. David Diringer of Cambridge, in his recent book so titled ("Writing", Thames and Hudson) as follows:

"Literally and closely defined, writing is the graphic counterpart of speech, the 'fixing' of spoken language in a permanent or semi-permanent form, or, in the words of a French scholar, 'une representation visuelle et durable du language, qui il rend transportable et conservable.' By means of it, language is made capable of transcending the ordinary conditions of time and space."

Up until now it has been simply taken for granted that there is no *native* form of writing, within the above definition, in Borneo. That is, Borneans were, until quite recently, illiterate in the fullest sense. It is true that the great Ling Roth, back in the last century, suspected a form of writing to exist. In his "The Peoples of Sarawak and North Borneo" (London, 1896 now a rare, expensive but still invaluable two volume compendium), he refers to this (Vol. I p.286). Unfortunately, he got mixed up in the marks on the bottom of jars which were, as we now know, imported from South China. The wrong scent led later students astray. Even the great missionary ethnologists who got to know a great deal about the Iban—Perham, Gomes, Howell, Bailey—*never recorded any form of native Iban writing*. In fact, it was all around them, but "secret". Had they only known this and exploited it, their very slow achievements in the conversion field might have been much accelerated". Here one is reminded of the rather laughable mission record amongst the Miao people, who inhabit a large sketch of Northern Laos and Burma. Dr. Diringer has given a masterly resume of this classic specimen, the commonest sort of "western ignorance" which administrators, doctors and missionaries alike have shown in their approach to "the hill tribes" even into the present; he writes ("Writing", p.81):

> The script of the Miao was an ideographic form of writing of the kind sometimes designated as 'cryptic': that is, it was essentially a private code, the key to which was jealously guarded from outsiders and particularly from foreigners. As a result, American and English missionaries preaching the Gospel to illiterate Miao mountaineers in the late nineteenth century remained *quite unaware of the fact that an indigenous script existed, and proceeded to invent a wholly new system of writing for those whom they attempted to convert*. The new script was a syllabary, consisting of extremely simple geometrical symbols, and was completed in 1904. According to the missionaries themselves, the success of their invention was 'immediate and phenomenal'. The first shipment of the Gospels printed in the new script to reach Yunnan-fu, a provincial capital of the Miao, 'had been sold within two hours, although the consignment made up twenty-nine horse loads.'

Students of Borneo might also have "expected" some sort of indigenous writing here by interpolation—in the same way as earlier archaeologists might have expected early human finds on an island land-linked to Java (and "Java Man") and the mainland ("Sundaland") far into the Pleistocene geological period, which includes the whole development span of man. There was an extensive record of native writing on bamboo in the Southern Philippines; and as long ago as 1783 Marsden described in detail some Sumatran syllabary scripts, which have since been more fully studied by Dr. Mervyn Jaspan ("Redjang Ka-Ga-Nga Texts;" Canberra, 1964). Dr. Jaspan lately spent a month working with the present writer in Kuching on Sumatra-Borneo writing parallels; of this more presently. To the east, in Celebes, Raffles reported in his usual exact way on the Ugis (Bugis) native writing there, and showed it with a full plate in the Illustrations volume of his great "History of Java" (1812).

The *native* writing over much of the Southern Philippines, as in South Sumatra (but not the north), was taken over by Islam from the 15th Century onwards, and used—as it still is today among the Rejang Batak and others in South Sumatra—to record, in pre-jawi and pre-Arabic forms, essentially Mohammedan stories, prayers, invocations, laws, rights and rites. Here there is one of the major distinctions of the Borneo writing we have been finding and analysing in the last few years. Both Iban and Kenyah writing, the two forms so far understood, deal exclusively with "native" Dayak (Iban and Kenyah) matters and have not been influenced by Islam or any other more recent outside religions or ideologies *at all*.

* * *

What, then, is there here to get excited about? Well, perhaps excited is too strong a word. But the reaction to our first published report on the subject, devoted to a single Iban text of 64 written characters, has been remarkable, both inside Sarawak and internationally. This report appeared as the main article in the international journal, *Bijdragen tot de taal-, land-en Volkenkunde, Anthropologica*, published by the National Museum in Leiden, Holland, May, 1965 issue (Vol. 121; pages 1-57). Reprints are on sale at the Sarawak Museum bookstall or by postal application, price $1.00 (M).

The first report deals with the first Iban writing fully worked out, on a "writing board" (*papan turai*), collected under my guidance and with much help from Mr. Geoffrey Barnes (then D.O. Mukah) from the ulu Mukah by the late George Jamuh, M.B.E. (then Assistant Curator) with Tuton Kaboy (now on 2 years research study in U.S.A. and U.K.). We have since acquired a series of such boards from elsewhere in Sarawak, while Dr. Erik Jensen has been stimulated to make a separate study and analysis in the Second Division. Some of these further results, as also of new work on related Kenyah themes by the Very Rev. Bishop Dennis Galvin of Miri and the general studies by Mr. Benedict Sandin, will form a special monograph to be published next year, generously financed by the Asia Foundation.

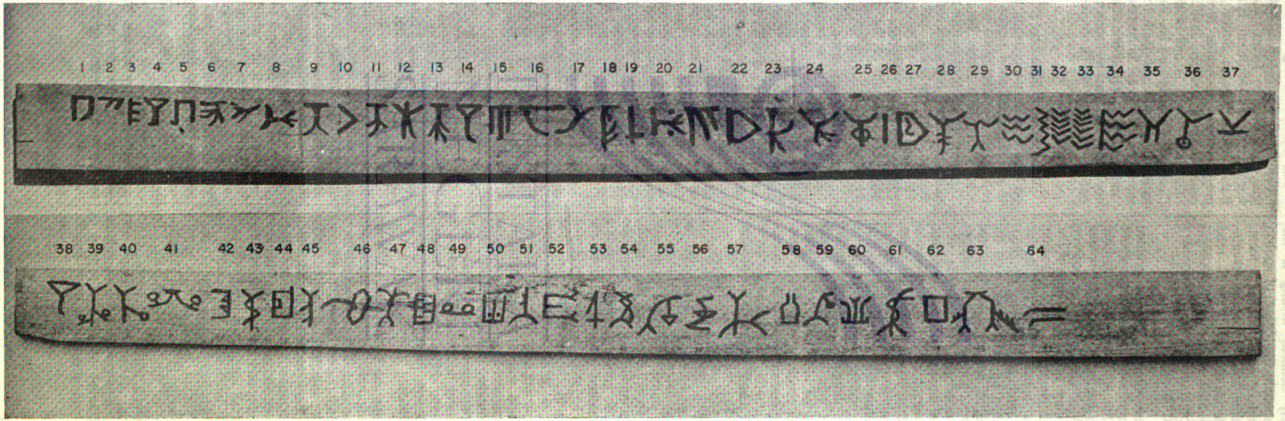
For the moment, then, let us examine, briefly, the significance of the Mukah board. Readers who are further interested can get the reprint; and if they are interested enough to associate in further studies, we should welcome co-operation.

* * *

Papan turai, the Iban term, implies that there is a direct association between the writing and a board. And this is consistently so in Borneo, though in Sumatra, Celebes, and Philippines, boards are seldom or never used, the medium is usually bark or bamboo. This relates to the style and use of the writing, which has become considerably more "sophisticated" in the other islands. However, this does *not* necessarily mean that the sophistication involves superiority or higher development in all sense. Elsewhere, the native writing has become more systematic, largely used to record and perpetuate new ideas *from outside*. In Borneo, I emphasise, the messages to be read from Mukah and most other boards are wholly local and indeed special —usually restricted documents for initiates, shamans, "witch doctors" and other experts in the rites of death, the spirits curing the sick and the rest. Only in deculturisation do they become "public property".

Therefore, in Borneo, a single "character," each one mark on the board, carries a message.

This particular Mukah board is 75 inches long, 5 inches wide, just one inch thick, with 37 characters on the start side, reading from left to right, 27 on the


1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37
38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64

reverse second (in this sequence) side, reading similarly but the other way up. This type of reversal ("boustrophedon") is, of course, well known. The Easter Island boards alternate series of many such lines upon one plank face. In Iban thinking, however, the upside-downess is little to do with any sort of textual tradition, but much to do with the conception of life and completion (not conclusion) of death. Upside-downess is, at this level, one "foundation" of Iban theology; a visual and verbal picture of the universe, with its divisions: here and not here, this world and another(s). Yet neither is rigidly set; the easiest of several bridges is always by dream,—of crucial importance. Black is white, live dead, beauty ugliness, silence an uproar, your sister a brother in this mystical (and it really is that, in the minds and on the tongues of initiates) system. In many ways alien to western thought, even the kindest missionaries probing Iban life in the last century failed to recognise and receive the full confidence of their converts on such subjects as board writing and dirge singing, inner mysteries.

The characters upon the board are still today, though precariously, the essence of this mystery central to *sabak*. Such must have been intensely so a hundred years ago.

The characters on the Mukah board are just about two inches high. This is a little larger than on other Iban boards collected in recent years, though there is no set standard of size—the board is to suit the taste, the eyes and other senses of the chanter, and the preferance of the writer upon it as well. The writer is always a man; his normal medium is charcoal. It is a man to inscribe even *sabak* boards, which can only be chanted by women; and which, in Iban belief, was the form brought to earth through the famed female Remi, twenty-four generations ago.

Without going into the full folklore background it must be emphasised that all four principal Iban deities of the "bird" x augury x war-ancestor group, Sengalang Burong (eagle "god of war"), Sempulang Gana (earth), Anda Mara (wealth) and Menjaya Raja Manang (medicine, including one element of "shamanism") have one or more personal *lemambang* ("shamanistic") bards whom they taught—by means of writing (turai) inscribed on wood,—the various classes of essential wordage, including the scope of *pengap, sampi, renong, sugi, pelian*. Some of the more important of these relate to Gawai Antu, the feast of the spirits (souls) and greatest Iban ritual focus. These deity bards, which included Ingkat (that astonishing primitive primate, the Tarsier), Empulu Arang (the beautiful Faery Blue-bird) and Luong (a cricket) taught all subsequent lemambang.

But none of these knew the text writing for *sabak*, which passed through male agency into female hands (or rather eyes). *Sabak* came down through the so-called "western branch" of Iban classical descent. The genealogies permit some legitimate distinction between three (and a shadowy fourth?) principal and persistently remembered "lines of origin" among the "best people" in their present south-west Borneo settlements. In the sixth generation of the "indigenous" line Serapoh had a daughter Remi, whose famous traveller-son, Menggin, married the daughter of Sengalang Burong over in the "eastern" line. Folklore of this sort (*tusut*) telescopes many prehistorical ideas into increasing time-span per generation once we get back past about twenty. Sarawak's present Minister for Local Government, Mr. Dunstan Endawie, traces direct descent twenty-two generations to Menggin, twenty-four to Serapoh, sixth from the Iban "start" in his line.

Beginning at six:

6. SERAPOH — RAJA JEMBU

7. Remi (f) × RUKOK — SENGALANG BURONG — SEMPULANG GANA (see 41.2) — Ini Ince (f) (see 36.3)

8. MENGGIN (2nd) × Dara Tinchin Temaga × KETUPONG (1st and 3rd)

9. SERA GUNTING — No issue

This link between the two lines is of importance in Iban mythology and ritual even today. It gains from the prior marriage of Dara Tinchin Temaga to that most important bird-god figure, Ketupong, the Rufuos Piculet. So she is a woman of immense double accomplishment. Her first was a "spirit marriage," childless and terminated when she strayed in the sky and was shot down by Menggin's blowpipe, so came to earth and met Menggin, then a youth at the start of his career as adventurer in far lands. They had one son, Sera Gunting. But she returned without a word to the skyworld, resuming relations with Ketupong there, as a "third" marriage, still without issue. Later in a saga common to Land Dayak and Iban lore widely, and with many variants, Menggin takes his son to visit Dara Tinchin Temaga in her father Sengalang Burong's house in the sky. There Ketupong and his friends, back from overseas on a search for valuable (stoneware) jars, made friendly gifts of these and other things, so that Menggin and son returned satisfied to earth with the first fine jars then known. This symbolises one key point in Iban socio-economic development.

It was Serapoh, Menggin's grandfather, who first learned from the spirit Puntang Raga many new ideas of head-hunting and respect for the dead. When his three sons were killed in revenge attack by the dreaded Kantu people, it was thus his only daughter, Remi, who chanted the first all night mourning dirge, "Leka Sabak Bebuah." In so doing she was (according to this folk-theory) the first to introduce the use of *turai*, predating the lemambang instructed by Sengalang Burong's lot eastward on Rabong hill in Kalimantan. This is something of a quibble, no doubt, back into fragile uncertainty. But as so often in Bornean legend it may well have sequential validity?

* * *

On this Iban board, each of 64 characters cues a verse, holds an idea. By contrast, the non-Bornean surviving known texts are all "syllabaries." That is, each character reads as a standard syllable. The 24 characters of Sumatran Rejang studied by Dr. Jaspan are now, through his ingenuity, rendered on a new kind of typewriter. Each means *na, ga*, etc. This is actually an "improvement", in one sense, on the English (26 *letters*) and other alphabets. But to render the *sort* of information required from the simple Mukah board of 64 marks would require *volumes* of syllabic writing, and enormous industry both in writing and reading them.

The Mukah system is not quite typical of Iban writing as a whole, in that it is special to the *sabak* death chants,—and more elaborate than most boards (e.g. the ones used further west, for various Gawai festivals). I have gone into this aspect in some detail in the published report referred to, and suggested that *sabak* boards may belong to an "earlier" system than some of the Gawai boards, which have very different, though broadly "consistent", character forms.

What the Mukah board does is this. It provides the women initiate with a text book, a reference code, a complete cue chant for the performance of the death dirge which theoretically lasts from dusk until dawn and must be performed in *correct sequence* to insure the successful journey of the dead persons spirit(s) out of this world onto the other(s).

In a following article the whole "cued text" of 64 "verses" will be given.

(End of Part I; Part II will give the text of the 64 "character" verses).

About Niah

by
R. NYANDOH
(Archaeological Assistant)

Since this is the first article of its kind ever to be published both in English and Land Dayak, therefore it is important to describe fully the direction of where about is this famous Niah Great Cave, also how it could be approached.

The Niah Great Cave is situated about 35 miles south of Miri. To go there from Kuching, one has to go by Chinese launches that/always plying Kuching—Miri almost once in a week within thirty six hours to forty hours sailing at the rate of twenty eight dollars ($28.00) for deck passenger and forty dollars ($40.00) for first class passenger with free food provided.

There is a regular service by the Malaysian Airways from Kuching to Miri every day through out the week. The flight is over four hours at two hundred dollars ($200.00) return trip, stopping at Sibu Airport in the Third Division and at Bintulu Airport in the Fourth Division before it lands at Lutong Airport outside Miri both in the Fourth Division. From Lutong Airport one can hire a taxi which costs three dollars ($3.00) per head to Miri Town.

There is no airport at Niah, but if helicopter is available, it can make a safe-landing at Niah District Office which is very close to the football field, or at Batu Niah football field and at Kampong Tangap football field. Otherwise one has to go onboard a Chinese launch that takes roughly about five hours by sea to Kuala Niah, two hours from Kuala Niah to Niah District Office and about three quarters to one hour from Niah District Office to the main landing stage at Pangkalan Lobang, Niah. This is often a dangerous journey over the Niah bar.

While going up the Niah River, one can see several Malays villages on both sides. These Malays are of Punan stock. They have been converted into Islam since the past century. They are quite good people, but when overpushed, they will become very angry and cause a lot of argument and probably result in a fight. Otherwise they are most co-operative. They help us a great deal in archaeological work. Thanks to their unending help to us, we have done much.

The birds nests owner

The first people at Niah are those who owns the Birds Nests in the Great Cave. But some of them who were unable to maintain the cost of repairing ladders for collecting the birds nests, sold most of their birds nests chambers or compartments to Brunei people who happened to come and make trade here with the local owner long ago.

Some Malay families who could not afford to look after their properties in the caves have also sold them to the Chinese at Niah in recent times.

After the local owners surrendered their properties to the Chinese, the Chinese have to employ other people to climb and collect the nests. This is a very hard and dangerous work to climb a long pole of up to 500 feet high on the cliff, to collect the birds nests on the ceiling of the cave. A certain fixed rate of ($30.00) thirty dollars is paid per pikul of nests collected. A separate man also must be employed to pick all the fallen birds nests on the floor of the cave. This man earns a daily rate of ($5.00) five dollars per day.

To carry the birds nests from the cave a full sack of about 60 to 70 katis to Pangkalan Lobang costs $5.00 (five dollars) fixed rate. Thus makes a sum of $40.00 to $50.00 (forty to fifty dollars) expenses before the birds nests reached the market normally at Niah District Office. At any rate, these costs would not much interfere with the cost of the birds nests, because sometimes they sell from $500.00 to $700.00 (five to seven hundred dollars) during the peak price.

Birds Nests Seasons

There are two seasons of birds nests collecting in a year. The first season is from April to May and the second season commences in October.

Before the first day of the birds nests collecting commences, at least two to three men must go to Lobang Tahi Menimbun to offer the following offerings:—

1. A handful of ordinary rice.
2. A handful of brown rice — rice mixed up with yellow roots (*kunyit*).
3. A handful of red rice — rice mixed up with nipah sugar.
4. 14 bundles of wrapped cooked rice.
5. 7 lots of nipah and tobacco.
6. 7 lots of betel leaves and betel nuts.
7. 2 cooked chicken eggs.
8. 1 raw chicken egg.

These offerings are nicely laid in a small platform (*anchak*) and special prays in Melanau is to be said to the spirits in the cave. The prayers placate the evil spirits there and inform them not to worry about the noises of men working in the cave; and in return to seek good health and good harvest of birds nests in the coming season.

After the prayers, the men return to the main cave and rest that day. There is no further taboo to be observed nowadays and the birds nests collectors can start their work the following day.

Usually a certain larger semah has to be held by the owners of the whole caves once in a year to placate evil spirits and to seek safe working and good health while working in the cave. This semah ceremony last a whole day and a seven — day period of taboo also has to be observed.

At each end of the season several men from Niah got eight to ten pikuls of birds nests. The birds nests are sometimes brought down to Niah District Office to be sold through the help of the Senior Native Officer to Singapore or other parts of the world, but not enough has been done and it is very difficult to break the local Chinese control.

The birds nests when already cleaned and cooked with chicken, or other kinds of meat would make a very delicious meal. Many Chinese during their feastival days always enjoy this birds nests soup at their tables.

Rights to collect guano

Since 1957-58, the Curator of the Sarawak Museum has been given power under the Governor in Council to control the caves at Niah. When such law was enforced, all the surrounding caves in Niah regions and also in all parts of Sarawak should not be disturbed by guano diggers. In order to stop far too much disturbance at Niah caves, a License is issued to local guano diggers, especially at Niah where a lot of guano is extracted and it has become an organised industry.

As the Punan Malays are the first Niah settlers left today, a special favour was given to them to obtain

License "A" for each collector to extract guano for five days in a week and to pay at $10.00 (ten dollars) a month fee. Ibans who immigrated from other parts of Sarawak recently can extract guano once a week on License "B', and have to pay only two dollars ($2.00) fee a month.

The money from the Licenses is Guano Fund, and it can only be used for plank walk maintenance and also ladders going up from Pangkalan Lobang right up to the cave. The Guano Fund employ Niah people who are responsible for repairing plank walk and also cutting grass along the track to the cave, because this is very difficult country if there is no good track and the guano is very hard to get out.

Guano income at Niah

From the first time I arrived at Niah in 1954, guano diggers were very active. A man can earn up to ten dollars ($10.00) a day carrying guano from the cave. The guano sells at $5.00 (five dollars) a pikul.

For many years there was a Chinese Towkey at Pangkalan Lobang. He opened a shop and bought guano in exchange for food and clothes. He got a good profit, but he was tired of living in the jungle. So at last he offered all his house and other properties in the shop at twelve thousand dollars ($12,000.00) to the Curator, who arranged that it be acquired by the guano collectors direct.

So the shop is now used under The Co-operative Multi Purpose Society. The trading seems to go on very smoothly and at the end of the first year — that is from 1964 to the beginning of 1965 the Co-operative made a two thousand ($2,000.00) dollars profit. It is now up to the Niah people to look after their own Co-operative Store. The Museum is still responsible for Licensing and controlling of all the cave assets — with guano and the birds' nest collecting seasons work under this License.

Archaeological interests at Niah Cave

The first archaeological work at the Great Cave at Niah started in 1954. The Curator of the Sarawak Museum, Mr. Tom Harrisson invited Michael Tweedie of Singapore Museum Director to help him with the archaeological work. At that time the archaeological work team was not a large group, but the results was very satisfactory.

The archaeological work was resumed on a large scale at Niah in 1957, with some help from the shell Company, Seria Oilfield Limited. It was the 1957-58 successful work with a carbon test that went back to forty thousand years ago, which formed the basis of all our continued support since.

Since that time onward, the archaeological work at Niah is still in progress on a steady scale. The Museum party comes here regularly once a year, working at least two to three months and return to Kuching at the end of each season.

A small permanent staff remains all the year round on routine duties. This is headed by Che Daud bin Jalani and Che Joharee bin Derek, the second who was star of the film "Birds Nest Soup".

* * *

Ngin itih mah itong nuh indi kayu dah odog tulis dah bancha tih dah irah merut book bahas dowah sandah English dengan sandah Bidayuh, sebada ngan nuh biguna rayuh peda-an dengan sukup sukup dapi nihun Tahang Bahas Niah itih, dengan mongannih gain ngirumbah nuh.

Tahang Bahas Niah adduh dah 35 batu ngandug Selatan binua Miri. Kan irah gaeh massu Kuching inya irah minan kapal Bisina dah ngaling anchah Kuching dengan Miri indi sidah dowah indi minggu, dowah 36 mandug 40 jam belayar dengan rega tambang ($28.00) duwuh puruh mahi ringgit dah pilakah kapal, dengan $40.00 (empat puruh ringgit) kan minan tempat buus dah paguh rayuh sukup dengan kayu na-an odog tangong jiguh.

Adduh lagi penyalan dah minan belon yuh itih Malaysian Airways massu Kuching ndug Miri milang andu radus mandug andu minggu. Penyalan belon itih labih empat jam dengan tambang nuh duwuh ratus ringgit aji maring ($200.00), nyangung dah Sibu dowah bagi Sarawak dah taruh, dengan dah Bintulu dah padang belon dah bagi Sarawak dah empat, mbuh sien nuh nyangung dah padang belon Lutong sinduk Miri sama lagi dah bagi Sarawak dah empat. Massu padang belon Lutong inya numpang indi motor ka taruh ringgit tambang indi urang ndug pasar bahas Miri.

Dah Niah anyap padang belon, pak kan adduh belon nkawang, nuh dapat nyangung dah sinduk Office Niah dah padang ball, ato dah Batu Niah nihun padang ball dengan dah padang ball lagi dah Kampong Tangap. Kan Kai mongsien, inya dapat numpang kapal Bisina dah belayar rimuh jam massu Miri ndug Nanguh Niah, duwuh jam massu Nanguh Niah ndug Office Niah dengan taruh suku mandug indi jam massu office Niah ndug palan pinyumak dah Pengkalan Lobang Niah. Itih adduh andu nuh pinyusah dah gentuh rayuh ngin adduh tambun kirasik dah Nanguh Niah dah matun arus omon nihun kapal merut ato luah.

Wang mudek Sungi Niah, dapat ntebuk ihong ramin Kireng dah tabing ntauh mahit mudek. Kireng itih adduh asal bancha Punan. Dien seh marui inya Islam mbuh labih siratus sawa nuh. Dien seh pala paguh, pak kan gentuh bina nkasih nuh irah daruh dengan pinaruh irah marui bisagah. Kan kai dien seh ngan nuh paguh rayuh dengan irah birikud awang. Dien seh mah dah nulung ami dowah kerja nkaris magau reta banda dah tanah. Ahi ami terima kaseh massu inya sien ngin pinulung dien seh dah kai mangan. Ami pan mbuh nche-un ihong kerja bada nuh.

Inya dah umpuh sari kikeng

Inya dah malan mandug dah Niah mah dah ngampuh sari kikeng dah Tahang Bahas dah Niah. Pak adduh lagi inya sien dah kai kongang ngilanja dengan nganti tungkang tinan nguhug sari kikeng, mbuh nyuwa tahang nuh dah bi sari kikeng ndug inya Brunei dah mandug lalu bidagang dengan dien seh sannin-yah.

Adduh lagih mambah Kireng dah kai kongang ngilanja dengan nchaga reta ato tahang mbuh nyuwa tahang nuh ndug Bisina dah Niah dah sarak bauh itih.

Lema inya dah ngampuh tahang itih mbuh nyarah tahang ndug Bisina, Bisina sien ngaji inya bekun ngatuh dengan nguhug sari kikeng. Kerja iti pala gentuh susah ngatuh tungkang dah mandug 500 kaki sambu nuh dah janjang, nguhug sari kikeng dah ngarung tanjah batuh. Sebada upah nuh odog natur ($30.00) taruh puruh ringgit indi pikul sari kikeng dah mbuh nuhug. Indi urang lagi inya dah ngumoh sari dah tanah. Inya itih ($5.00) rimuh ringgit gaji nuh indi andu.

Upah ngabin sari kikeng massu tahang indi guni bahat inum puruh ato ijuh puruh kati mandug tipen Pangkalan Lobang $5.00 (rimuh ringgit) sebada mandug $40.00 ato $50.00 (empat puruh ato rimuh puruh ringgit) belanja nuh pajin mandug dah pasar ato Office Niah. Pak biar mongtih, kai mah nuh itong rugi ngin rega sari kikeng nyumak mandug $500.00 tok $700.00 (rimuh tok ijuh ratus) wang rega nuh nyumak dowah indi pikul.

Wang mannih inya nguhug sari kikeng

Dowah indi sawah adduh mpindu sarak inya nguhug sari kikeng. Malan nuh inya nguhug sari kikeng sien wang buran empat mandug pangan buran rimuh, dengan sarak dah duwuh kali nguhug sari kikeng itih wang buran semuhung.

Indi andu sebayuh inya nguhug sari kikeng, duwuh ato taruh urang inya ga-eh ndug Rubang Tahi Menimbun irah mugan kayu na-an dah mong dah tulis sagan nyugon ndug mindu:—

1. Indi angkup beras rayuh.
2. Indi angkup beras kuning — beras sinampur siyu.
3. Indi angkup beras nchelak — beras sinampur gula apong.
4. 14 umbos sungkui.
5. 7 mako dengan rukoh apong.
6. 7 umpah dengan pinang baid.
7. 2 burung ntulo asak.
8. 1 burung ntulo antah.

Pingumbit rang tih odog nintar dah anchak dengan kara tebur dowah sandah bi Melanau odog sabut ndug mindu dowah tahang sien peda-an oboh oboh mindu aba susah ato giguh awang nkaping angun ato inya keraja dowah tahang; dengan lalu minta massu mindu mindu sien nganchak adup nuh ato inya dah kerja sien ngusong terasun, dengan minta sari Kikeng nuh marui jaji sarak dah ambuh nuhug itih seh.

Wang tabur nuh mbuh oboh, inya ra sien maring ndug bari pimu-us dah tahang dah pu-an jaran. Anyap pimarih dah minta pinangah, pak inya dah nguhug sari kikeng sien boleh kerja andu indi seh.

Ngan nuh mbuh jamun nuh milang sawah adduh indi pinchalan dah mu-ah bahas misti tundah dah tahang bada oboh oboh inya dah ngumpuh tahang sien ngin irah nyugon sanang awang ndug mindu mindu dah tahang sien, dengan nyongka mindu mindu mada inya dah keraja ngusong tirasun lema keraja dah tahang. Pinchalan itih indi andu lai dengan pimarih nuh ijuh andu.

Wang pangan inya kerja nguhug sari kikeng, ihong inya massu Niah ncheun mahi ato semuhung pikul indi mambah. Sari kikeng itih taban ndug Office Niah irah jua dengan pinulung Senior Native Officer ndug Singapore ato ndug binua bangkah dah bekun, pak lagi bayuh keraja dah mongtih odog sukup tundah dengan adduh susah ichuk irah ngurag hal tih ngin nuh mbuh odog kuasa Bisina dah atih.

Sari kikeng dah mbuh sisan — kupok kiyuh kiyuh dengan tanuk sinampur siok ato isih panga ato sapi marui kayuh na-an dah paguh rayuh. Ihong Bisina wang andu bahas — ripu rami ngan nuh minan sari kikeng tinan kayuh na-an dah miriya rayuh.

Inya dah adduh hak ngumbit taki kikeng

Massu sawa 1957-58, Tuan Curator, Sarawak Museum mbuh odog tugan kuasa bahas bada Tuan Governor dah Council nguasa tahang dah Niah. Wang adat dah mongtih mbuh bijalan, oboh oboh tahang tahang dah dowah kandang Niah dengan oboh oboh Sarawak kai boleh odog kinacho inya dah nkaris taki kikeng. Gaya nahan ben Tahang Niah odog gentuh rasah, indi License mbuh odog pilu-ah ndug inya dah ngangkut taki kikeng. Labih lagih dah Niah dapih taki kikeng dah pala ihong, dengan itih seh ngan nuh mbuh marui pimandug duit dah bi tantu rayuh.

Ngin asal Kireng iti bancha Punan dah maluh maluh ngandai dah Niah dihum itih seh, indi pinguntung dah bahas mbuh jugon ndug dien seh mehun nuh ngumbit taki kikeng minan License "A" dah dapat rimuh andu dowah indi minggu dengan mayar License sien $10.00 (semuhung ringgit) dowah indi buran. Bala Iban dah gatih nyango massu bangkah Sarawak dah bekun bauh bauh itih seh, ncheun ngangkut taki kikeng minan License "B" dengan mayar License $2.00 (duwuh ringgit) lai indi buran.

Duit massu License iti tinan Guano Fund, mina boleh tinan ngilanja ngundah papan dah jaran massu tipen Pangkalan Lobang mandug tahang. Duit Guano Fund adduh ngaji inya Niah dah ngundah dengan nangong annih annih dah rasah dah jaran ato nabas uduh dah ruang jaran mandug tahang, ngin tarun dah binua itih pala biek dengan taki kikeng pan mbuh juhoh dengan susah irah nche-un nuh.

Asel massu taki kikeng dah Niah

Massu malan aku gati ndug Niah wang sawa 1954, inya dah nkaris taki kikeng ngan mbuh keraja gentuh rayuh. Indi urang ncheun $10.00 (semuhung ringgit) indi andu ngabin taki kikeng massu tahang ndug tipen Pangkalan Lobang. Rega taki kikeng $5.00 (rimuh ringgit) indi pukul.

Mbuh kuduh kuduh sawak dah mbuh lalu adduh indi bisina ngandai dah Pengkalan Lobang. Nuh bidagang dengan mirih taki kikeng dah sinambi nuh minan kayuh na-an dengan kain nuh. Nuh nche-un pinguntung dah paguh rayuh, pak nuh siso ngandai dah tarun. Sebada nuh nyarah oboh oboh ramin nuh dengan kayuh kayuh dah kade nuh ndug Tuan Curator minan rega ($12,000.00) semuhung duwuh ribu ringgit, mbuh sien nuh nganchak inya inya dah ngangkut taki kikeng minan ramin sien.

Jaji itih seh Kade sien odog tinan Co-operative Multi Purpose Society. Dagang dah kade sien makin marui dengan dowah pangan indi sawa — yu itih sawa 1964 mandug pu-un sawa 1965 kade itih mbuh nche-un $2,000.00 (duwuh ribu ringgit) untung nuh. Itih seh mbuh ngadu adup inya inya dah Niah mah nchaga Kade Serikat adup nuh. Museum lagi adduh kuasa License dengan nchaga oboh tahang tahang, dengan taki kikeng dengan andu ato buran inya dah nguhug sari kikeng pan odog kuasa License itih lagih.

Pawun dengan asil keraja nkaris magau reta damba dah miriya rayuh

Kerja nkaris magau reta benda dah damba tiguruh sawa 1954. Tuan Curator Sarawak Museum, Tuan Tom Harrisson ngaban Tuan Michael Tweedie kapala Museum massu Singapora nulong adup nuh dengan keraja tih. Wang sien kawuh inya dah keraja itih kai ihong, pak asil serta pinguntung ami wang sien ngan nuh paguh dengan miriya rayuh.

Kerja nkaris magau reta banda damba dah Niah itih ngan nuh masang bahas ka bahas, dowah sawa 1957, pinulung adduh luah massu Shell Company Seria Oilfield Limited dengan pinulung sia dengan duit nuh. Kerja dah sawa 1957-58 mah dah miriya rayuh dah nkaduh indi chontoh abuh yu itih Carbon 14 Test, dah nkaduh 40,000 sawa umur nuh, misia mbuh adduh ngandai dah Niah, dengan itih mah ngundah kerja itih adduh pinulung dah massu tagih nuh.

Massu sarak sien mandug itih seh, keraja nkaris magau reta banda dah tahang Niah ngan nuh kai patud patud. Bala kawuh ami massu Museum gatih ndug Niah indi sidah indi sawah dengan keraja duwuh ato taruh buran, mbuh sien maring ndug Kuching wang pangan keraja.

Adduh duwuh urang massu Niah dah keraja Museum tetap milang sawa udog nulu Che Daud bin Jalani dengan Che Joharee bin Derek dah lumur duwuh, dah jaji Bintang Filem dowah Wayang Gambar dan bigenan "Wayang Soup Sari Kikeng".

The Painful Appraisal.....

ADENAN HJ. SATEM

Malay conservatism which had brought about their economic, social and even intellectual backwardness is largely determined by the Malay's gross, blatant and utterly stupid misinterpretation of the Islamic religion as such. A religion which is brought over by missionary zealots, by unscrupulous men who added financial and trade considerations into their religious teachings and which is received by a heathen people

who are already equipped with their usual paraphernalia of local superstitions and local prejudices could not have been properly conceived nor set right in its proper perspective and environment.

The legacy of this religious 'fiasco' is still with us. The Malays as a consequence of all these lead very narrow, confined and protracted lives. Day in and day out they are hemmed in and made utterly miserable by the neighbour who peeps through the crack in the wall, by the low and insistent whispers of womenfolk when one of their number tries to make a 'break' with tradition and get out of the vicious, self-enveloping circle of mundane gossip. The drone over trifles continues during the day and goes on well into the night at the roadside, at the road junction, at the jetty and in the home.

Living close together and literally packed-up in their small thickly-populated kampongs the most interesting subject that could possibly occupy the empty head of many a kampong maiden and many a useless kampong loiterer is the eccentricities and unconventional ways of his or her neighbour. What did he do last night? What is he up to anyway? Isn't he ashamed of himself? I think he's gone off his rocker.

Community-minded and rather self-centred they are afraid to 'go out into the world'. They are even reluctant to go into the countryside, open up the land — of which there is plenty — and live as independent, self-respecting farmers. Instead the less fortunate of them prefer to earn less than subsistence allowance as office-boys and peons just to be able to live on the fringes of the bigger towns.

These and many other sad episodes reflect and constitute the story of a defeated race. The Malays' economic, social and even intellectual backwardness in the light of twentieth century civilisation constitute a painful and bitter appraisal.

But amidst all this frustration and debate emerges a new and promising light. As far back as immediately after the War groups of younger generation Malays began to think in modern terms. Eager and enthusiatic they want to change overnight the whole direction of Malay thinking and move Malay culture up to the levels and the demands of twentieth century civilisation. The process had been slow but it had also been steady and today the Malay community of Sarawak can count on a substantial number of progressive open-eyed intellectuals willing to form the link and be the reason between the change from the old and the new.

On this and related problems the President of the Majlis Islam who is himself a distinguished Malay intellectual and is in the forefront in efforts to transform the conservative interpretation of Islam has this to say:

"In order to evolve from among the Malay community a group of progressive and pioneering members of the new generation Malays we must first of all get rid of religious superstitions and trifling paraphernalia, the shackles of old-time conservative precepts and imbibe in our young the sense of a great, flexible and straight-forward religion. We must also let them live in an environment of competition, where those who remain static would be simply left behind."

Ustadz Mortadza Haji Daud also suggested we must liberate our womenfolk from the narrow and insipid lives they are now leading and assign to them a definite role in society.

He stressed the need for Sarawak Malays to change their ways as being the greatest now because we are now undergoing the most critical but at the same time most promising stage in our national development.

It was high time, he said, for Malays to get out of their 'cocoon of contentment' and strike out into new directions.

For a fuller explanation of how the misinterpretation of Islam had misled many Malays I went to interview Haji Yusuf Shebli, an M.A. graduate from Cairo University and at present the Mufti of Sarawak. The following is a report of my conversation with him:

"Muslims throughout the state were today urged to review their current interpretation of the Islamic religion because this interpretation to all intents and purposes, had led most of them to lead narrow and protracted lives.

The Mufti of Sarawak, Haji Yusof Shebli, in making the appeal pointed out that the current rather conservative and confined interpretation of Islam in this country was not in tune with twentieth century civilisation nor was it in conformity with the basic teachings of Islam itself.

He added while Islam was essentially a religion acceptable to all times because it is progressive and flexible, its interpretation was too old-fashioned and even prejudiced.

Commenting further Haji Yusof said most of what Sarawak Muslims called 'religion' (or ugama) was really superstition and ceremonial paraphernalia.

He warned that too much emphasis on ceremony and so-called superstitious beliefs would obscure the essential and vital principles of Islam itself. This, he explained, would result in our believing a religion with which we have not really come to grips nor do we fully understand.

'This', he stressed, 'is a tragic state of affairs. We do not understand what we believe. As a result many people make wild guesses and the stage is set for corruption and there are certainly some among us who would exploit the situation for their own ends.'

Haji Yusof then alluded to misleading books imported from anonymous sources. He said these books, which profess to be scholarly treatises on Islam, contained 'panaceas' to heaven. These 'panaceas' consist of set prayers which, so said these vile books, would open the gates to heaven if anyone read them everyday.

'As a result of all this undermining', said Haji Yusof, 'many ignorant Muslims rush all overtown to buy these books much to the benefit of the book-seller whose only purpose is to sell as many books as possible.'

These are the books, said Haji Yusof, which had corrupted and 'potted' much of Malay thinking towards the Islamic religion.

Haji Yusof then went on to suggest that those portions of Islamic interpretation which might lead Muslims to docility, indifference and the fatalistic attitude to life should be 'liquidated' as soon as possible because the sooner this is done the better.

Defending the Islamic religion he said there was absolutely nothing wrong with the religion itself. What was wrong, he went on to say, was the distorted, weak-knead and stiff-necked interpretation of it in this country by men who had purposes other than religious ends in mind.

Concluding he appealed to all Muslims to study Islam carefully and to try to understand its basic teachings."

The need for changes in the social aspect of Malay life is greatest now. The present social habits of the

Malays are still too much confined to age-old tradition and 'superstitious beliefs'.

Islam itself contains certain basic principles for the proper and fruitful social aims of the Muslim. Indeed Islam possesses a social heritage of its own but because Muslims here have not alluded to it in the regulation of their social life their life in society had been in disarray. Muslims here prefer Malay customary laws to regulate their lives.

Thus we have lavish wedding feasts and wasteful funerals. (There is nothing whatsoever in Islam which says that a wedding should be as grand as possible and that to do this Malays must fall into debts.)

The traditional Malay wedding is carried out in great pomp and grandeur. To achieve this a great many Malays borrow money from shopkeepers or neighbours. This constitute one reason for their economic backwardness. The ignorant Malay simply loves to have lavish feasts and lavish occasions. He does not care if the creditor keeps reminding him of his obligation.

Islam had never condoned these practices. All this vanity, all this pomp is neither recognised nor encouraged by Islamic laws.

Marriage according to Islam should be simple and brief. Islam emphasises only two aspects of marriage—the personal aspect and the legal aspect. And it had made marriage a social institution on these two aspects, just because the marriage is not lavish does not mean it is not a marriage. What matters most is what happens *after* the marriage. Thus the emphasis on the personal element.

Another social institution in Islam which had been grossly misinterpreted is the 'zakat' (or poor-tax). The main purpose behind the 'zakat' is to provide for the poor and needy. But as is often the case the revenue from the tax does not land in the needy arms of the poor but in the hands of the tax-collectors themselves.

This is because there is no proper system of tax distribution and collection and as a result of all this, plus perhaps some element of dishonesty in the person of tax-collectors, the money does not always go to the poor and needy.

Another aspect of social life which reflected misinterpretation is the customs of taking food at funerals. It is alluded that Islam specifically says food and drink must be rendered to those who come to funerals.

On closer examination however, Islam not only leaves out any mention of eating at funerals but specifically prohibits it. There is nothing whatsoever in the Koran or other religious Islamic texts which says that the family of the deceased must provide food for the guests. Indeed it should be the other way round. From both the religious and economic points of view it is wrong to burden poor people by asking them to provide food for guests when there is sorrow and unhappiness in the occasion.

Much these days have been said about the economic backwardness of the Malays. But in these stupid practices that go on day in and day out, in and around the kampongs, are to be found the origins and causes for this state of affairs.

The Malay's interpretation of Islam is more traditional than objective. He would interpret Islam according to 'what had been' than 'what will be' or even interpret in according to its own terms. We cannot adapt Islam to our tradition because the tradition that we had before Islam came is nothing compared to the great and magnanimous principles contained in Islam. Indeed it should be the other way round.

The central fault had been a case of misinterpretation.

Kesederan Pahit. . . .

Di-terjemahkan kedalam Bahasa Kebangsa'an oleh

CHE ZAINAB BINTI MAHMOOD

Chara2 kolot bangsa Melayu yang telah membawa kemundoran ekonomi, segi gaulan dan kechardasan, ada-lah di-sebabkan kekasaran dan salah fahaman tentang ugama Islam. Sa-buah ugama yang telah di-bawa ka-negeri kita oleh saudagar2 dan orang yang berniaga dan telah pula di-terima oleh orang kafir siapa yang telah terlengkap dengan bermacham2 pantang dan perasangka tentu-lah ta' dapat di-terima dalam pelita yang terang dan suasana yang baik.

Warith kegagalan ugama ini maseh lagi tinggal di-kalangan kita, bangsa Melayu. Sebab gagalan demikian penghidupan orang Melayu telah menjadi sempit dan terkurong di-dalam keperchaya'an takhayyu. Dari hari ka-sahari mereka telah tersemat untok mengupat rakan2 mereka. Perkara begini munkin mulai di-waktu pagi hingga jauh malam, di-tepi jalan raya, jambatan dan di-rumah2.

Dengan hidupan yang berdamping sangat di-kampong2 mereka, tajok yang paling selalu menjadi chakapan ada-lah mengupat dan mengeji satu persatu daripada gerakan rakan-nya. Apa yang telah di-laku-nya semalam? Ta' kah diri-nya malu? Munkin dia-telah naik gila.

Kerana selalu berfikir kauman dan hidup meminting diri sendiri, mereka jadi takut menentang dunia luar. Mereka enggan pergi ka-desa dan hulu membuka kebun dan menjadi sa-orang tani dengan kehidupan bebas dan bermutu diri. Malang-nya mereka lebeh suka lagi menjadi peon2 di-pejabat2 dengan pendapatan yang ta' memuas, asalkan mereka dapat hidup di-pinggir bandar.

Kemundoran ekonomi, masharakat dan chara berfikir berada dalam abad kurun kedua puloh ini ada-lah sangat menyedeh dan bertafsiran pahit.

President Majlis Islam Sarawak telah pun berkata:

"Untok mengembangkan bangsa Melayu dalam Sarawak, pehak Melayu yang sedang maju, patut terlebeh dahulu membebaskan diri mereka daripada periktan 'takhayyul ugama', fikiran kolot, dan isikan ka-hati jantong anak2 muda kita satu persas'an bahwa Islam ada-lah bernilai menlentor dan jujor di-dalam dunia baru dan penoh dengan persiangan dan siapa yang lalai tetap tertinggal.

Dia telah juga menchadangkan supaya melepaskan kaum wanita daripada kehidupan tawar dan tunjokkan mereka ka-satu tempat yang bernilai di-dalam masharakat am-nya.

Dia juga menerang bahawa perlu-nya bangsa Melayu menukar chara hidup mereka sebab keada'an negeri kita ada-lah genting tetapi paling baik untok memperkembangkan negara. Sekarang-lah masa-nya mereka patut melepas diri mereka dari 'kepong-pong kepuasan' dan bergerak ka-haluan baru.

Dari laporan saya dalam Tribune pada mula bulan Ogos:

"Orang Islam di-segenap Sarawak telah di-minta memereksa lagi tentang tafsiran ajaran ugama sebab tafsiran sekarang yang salah telah menyebabkan kehidupan orang Melayu sempit.

Ustadz Mohamad Mortadza Haji Daud dan Mufti Sarawak, Haji Yusof Shebli (kedua2-nya guru ugama yang terkenal) dalam seruan mereka telah pun mengata bahwa chara kuno, sempit dan takhayyul di-negeri ini ada-lah jauh daripada abad termadun yang kedua puloh, atau asas2 ajaran Islam.

Mereka telah menambah pula bahwa Islam ada-lah sesuai untok semua zaman, maju dan terlentok, dan penjalasan yang kuno dan berpersangkan itu-lah yang telah membawa keburokan nama Islam.

Haji Yusof telah pun menerang bahwa apa mereka katakan ugama ada-lah sabenar-nya takhayyul dan istiadat biasa.

Dia mengamaran bahwa keberatan sangat tentang chara menjalan-nya atau meminting keperchaya'an takhayyul akan menghilang nilai dan kepentingan rukun2 Islam. Ini boleh menyebabkan kita memperchayai satu ugama yang bukan kita genggam dan bukan juga ugama yang kita fahami.

Perkara begini sangat menyedehkan. Kita munkin terbawa ka-satu tengkat yang mengkeroh diri sendiri.

Tuan Haji Yusof juga menjatakan kapada saya tentang buku2 yang menyesat kita tentang ajaran Islam. Buku2 ini, kata-nya, telah di-akui di-perbuatkan oleh ahli2 terpelajar dan mengandongi 'obat' untok pergi ka-shurga. Sesiapa yang membeli atau pun membacha buku2 ini, konon-nya, tiap2 hari munkin tempat-nya tersedia di-shurga.

Tetapi sebenar-nya buku ini ada-lah di-tulis oleh orang yang saksana meloba menulis buku untok mengisi saku mereka sendiri. Banyak orang kita Islam yang jahil dan bodoh neschaya akan terpengaroh dan membeli-nya. Buku2 ini, kata lagi Haji Yusof, telah mengkaroh dan mengchamkan fikiran mereka. Kadang2 kita dapati orang2 Islam yang ta' mementing bersembahyang kerana perchaya yang demikian.

President Majlis Islam (Mortadza) berkata bahwa tafsiran yang salah yang munkin membawa orang2 kita ta' bersemengat ka-arah kelalaian dan kechalaka'an dalam hidup mereka patut di-hapus dengan sa-chepat munkin.

Ugama Islam tentu-lah ta' bersalah, kata-nya lagi, tetapi apa yang salah ada-lah tafsiran ajaran ugama yang telah terpulas, kurang uli'an dan kelat sedang berada di-negeri ini.

Mengakhiri, kedua2 guru agama yang terkemuka itu menyeru kapada tiap2 muslimin dan muslimat untok mempelajari ajaran Islam dengan teliti.

Keperluan dalam pertukaran dari segi gaulan ada-lah mustahak juga sebab keada'an hidup bangsa Melayu sekarang ada-lah terlalu sangat terkepong-pong kapada adat istiadat dan takhayyul yang patut di-baiki atau pun di-tinggal.

Segi gaulan daripada pemandangan Islam ada-lah merupakan suatu asas yang sunggoh berguna untok masharakat. Batu dasar-nya ada-lah perkahwinan.

Di-negeri ini adat kelaziman yang terkandong di-dalam peratoran adat ada-lah sangat tertabit dengan perkahwinan dan sunggoh juga dari segi urusan yang lain. Kehidupan chara Islam telah bertempat berbeza sekali dalam kehidupan orang2 Melayu Sarawak.

Chara adat perkahwinan orang Melayu di-negeri ini ada-lah penoh dengan kebesaran dan perbelanja'an. Untok berbuat demikian kebanyakan pehak orang Melayu telah terdesak dalam perhuntangan beberapa bulan salepas perkahwinan dan munkin juga bertahun2. Oleh sebab nafsu hendal mempertunjok kemewahan berlebeh lebehi orang Melayu akhir mundor kebelakang dalam segi ekonomi. Pertunjokan yang ta' bererti ini ta, di-setujui atau pun di-akui oleh ugama Islam, perkara begini harus di-sedari oleh kaum Melayu di-sini.

Perkahwinan, dari segi Islam, patut-lah rengkas dan ta' memboros. Islam mengenali dua aspek—aspek diri sendiri dan aspek undang2. Islam juga menempatkan perkahwinan sebagai pergaulan lembaga dan ia dengan kepestian membenarkan perkahwinan kapada se-siapa saja yang sanggup dan bertanggong jawap.

Zakat ada-lah satu daripada lembaga pergaulan dalam Islam. Di-sini pula banyak orang kita Melayu telah sesat. Mereka telah di-ajar supaya memberi zakat kapada orang tua di-kampong2 mereka. Selalu-nya zakat ini telah di-gunakan oleh penerima ontok mereka diri sendiri. Latehan yang bodoh saperti ini neschaya akan gagal menulong kaum Muslim sebab yang miskin telah tertinggal menderita sambil si-kaya mengalami kesenangan yang 'haram'. Masa-nya telah tiba ontok semua pehak Muslimin menyedari bahwa zakat dari segi Islam bukan-lah sedekah yang perchuma tetapi ada-lah pemberian yang wajib. Pemberian yang demikian jauh beza-nya dengan fitrah yang di-beri ka-geraja saperti dalam agama Kristen. Zakat yang sa-patut-nya dalam Islam perlu-lah di-pungut oleh keraja'an yang berkuasa supaya dapat di-bahagi dengan sempurna kapada semua pehak Muslimin yang ta' berdaya di-dalam negara.

Begitu juga bichara-nya tentang memberi makanan bila sa-orang telah meningal dunia.

Kebanyakan bangsa2 Melayu Sarawak telah di-bimbing buta oleh adat kelaziman dan keperchaya'an lama yang datang ka-negeri ini. Ini bukan berasal dari agama Islam kerana Islam menegah perbuatan yang demikian. Ta' ada ayat di-dalam Koran mengatakan yang keluarga si-mati patut menjamu orang datang. Sa-benar-nya si-datang patut menolong dengan chara apa pun. Dari kedua-dua segi ugama dan ekonomi kita bersalah jika memberat dan menyusahkan keluarga si-mati.

Banyak-nya chakapan berkena'an dengan kemunduran ekonomi bangsa Melayu terdengar pada masa ini, tetapi jika latehan bodoh bagini harus di-ulangi gagal-lah usaha kita hendak membaiki ekonomi kita orang Muslim.

Sebab pokok ia-lah tafsiran Islam yang salah.

Mystery Birds of Borneo IV

THE GREAT TIT

by

MICHAEL FOGDEN

The Great Tit *Parus major* is described by Mr. B. E. Smythies in his *The Birds of Borneo* as "The mystery bird of Borneo". This must seem strange to many Europeans, for in Europe it is one of the commonest and certainly one of the most familiar of all birds. In winter it is a common visitor to feed at bird tables and entertains by its acrobatic antics with suspended bacon rind and nuts. In summer it is one of the most frequent tenants of nesting boxes in gardens. Its noisy cheerfullness and smart, bright plumage cause it to be regarded with much affection. It has also earned some notoriety and rather less affection as a pilferer of cream. It rises earlier than most housewives and beats them to the early morning milk bottles on the doorstep. Its strong, sharp beak makes short work of the bottle top and its greedy early morning appetite makes short work of the cream on top of the milk. Worse still it corrupts other tits and sparrows which are learning to imitate it. Soon no-ones' cream will be safe.

The Great Tit has also been the subject of much study by scientists so that perhaps more is known about it and its life than any other bird. The life, behaviour, breeding and fluctuations of fortune of the Great Tits of a wood near Oxford have been studied for almost twenty years. Ornithologists in Holland have studied some Dutch Great Tits for even longer.

The Great Tit is also well known elsewhere for its range extends from the British Isles right across Asia to Japan, and from close to the Arctic Circle down through the Himalayas to Java and the Lesser Sunda Islands. In most places it is quite common. But in Borneo it is a mystery bird. Until recent times it was known from only two skins, both collected in Sarawak. The first collected in 1885 in the Bengo Range, south of Bau, was described as a new subspecies and named *saracensis*. The second was collected by H. Everett in 1889 at Tegora, at the foot of the Bengo Range. Thereafter, in spite of intensive collecting of birds by the Sarawak Museum and numerous zoological expeditions from Museums and Universities all over the world, there was neither sight nor sound, let alone a specimen, of the bird for sixty-seven years. Then in December, 1956, F. G. H. Allen saw Great Tits almost on the doorstep of Kuching and the Museum. He saw a pair feeding in mangroves within 100 yards of the Customs House at Pending. A few days later Sarawak Museum Taxidermist, Guan anak Sureng, collected a specimen at the same place confirming the record, and prompting Mr. Smythies to write in *The Birds of Borneo* that it might prove to be "a bird of the mangrove zone, on the landward side".

There were no more Great Tit records, in mangrove or otherwise, for a further nine years. Then in April this year they again turned up close to Kuching, this time at Tanah Puteh Army Camp, not very far from Pending as the Great Tit flies. Major P. R. M. Lawson, sat in an armchair outside his billet, watched three or four whilst birdwatching over an early morning cup of tea. They came out of the mangrove and nipah which adjoins the Tanah Puteh Camp perimeter and turned somersaults in the wide-mesh wire fence. Four days later they were back again so Major Lawson wrote to the Museum inviting someone to come along and have a look. In due course I joined Major Lawson for a pre-breakfast cup of strong Gurkha tea and, comfortably installed in an armchair, saw the mysterious Sarawakian Great Tit myself. This time six came out of the nipah—a pair with four young ones not long out of the nest. They foraged for caterpillars and other insects in the trees occasionally flitting down to the attractive wire fence to put on an acrobatic display. The noisy little group took one back to an English garden on a summer day; at least they did if one shut out the sight of not very English mangrove and nipah, and armed Gurkhas walking by.

More was to come. In May I saw a Great Tit in the mangrove close to Buntal, and on the same day saw a family party along the Sungei Lumut near Santubong. It looks as though Smythies' suggestion may be right. Anyway, Sarawakian Great Tit has lost a little of its mystery.

Kampong Affairs

by
ADENAN HAJI SATEM

from Maulaud Nabi to Bulan Puasa . . .

Maulud Celebrations off:

In view of the current security situation in the State, the Maulud Nabi Celebrations Committee, at an emergency meeting held today, unanimously passed a resolution putting off all celebrations planned for this year's Prophet Mohamad birthday.

In a statement released immediately after the meeting the Committee expressed deep regret over any inconvenience that might have been caused to the Muslim community here in Kuching as a result of these last-minute cancellations.

The Committee however reiterated its stand to support the government and abide by its regulations concerning assemblies because it said: "we are aware that we are living in a dangerous and difficult time."

The statement further pointed out that even though government had permitted Muslim to assemble at the Merpati Jepang playground, the Committee, after careful consideration, had also taken into account the strain that would be levied on the Police and the Security Forces should Muslims assemble in large numbers even at the kampong playground.

The Committee also pointed out that at such assemblies and in such times as this anything uncomely and uncalled for might happen and that it would only be wise and 'prudent' if Muslims stay in their own homes and celebrate the prophet's birthday in their own way.

National Language Week:

Five local associations have pooled their resources to sponsor a National Language Week from August 21st to 28th to welcome and 'appreciate' the current National Language campaign held throughout Malaysia.

These five bodies are the Persaudara'an MBHT, Sarawak Native Teachers' Association, Maderasah Melayu Old Boys' Association, Ankatan Sastera Sarawak and the Persatuan Pemuda Melayu Insaf.

A spokesman for the organising committee which had just been formed said today that the National Language Week this year was mainly for non-Malays.

The Prowler who came back for his ladder:

Residents of Kampong No. 3 Dato's road, in the early hours of dawn today, were suddenly roused from sleep by agitated cries for help which came from the house of one Haji Chem bin Ali.

When the more stalwart of kampong residents rushed to the place in their pyjamas, weary-eyed and stunned, they found a ladder leaning against a window which had apparently been forced open, a trap-door which had been opened from the inside and foot-prints leading towards some bushes behind the house.

When interviewed at dawn this morning Haji Chem told this story: "I think it was about half-past three. My family was asleep. Somehow or other I could not sleep myself.

It was at about this time that I heard someone walking in the kitchen. I did not care because I thought a member of my family was going to the toilet".

"But when the footsteps approached our room", he continued, "I could sense that they were different from those made by members of my family. (Members of close families can easily identify each other by the sound or timing of each other's footsteps.)

I could sense that they were deliberate, careful and slow. Suddenly I could see the head of a man peeping into the bedroom. It was covered with a white shawl and the face was unshaven."

At that instant Haji Chem shouted: "There is a thief in the house" and he threatened to shoot him.

The intruder bolted. Haji Chem meant to chase him but his family who had by now awakened, restrained him.

Up till noon today it was not clearly ascertained how the prowler made good his escape. The Police who arrived a few minutes after a hurried telephone call was made, later reported having seen tracks which receded into the bushes.

Two hours later when the excitement and confusion had calmed down, the intruder came back to retrieve his ladder.

The attempt however was unsuccessful. He had to flee for dear life when some members of Haji Chem's family spotted him and screamed at the top of their voices.

A Police spokesman today warned kampong residents against leaving doors of their houses open.

All-Malay Table-tennis Championships:

The Sports Committee for the Persatuan Pemuda Melayu Insaf (PPMI) today announced an all-Malay Table-tennis championships tournament to be held from August 15th to August 31st in conjunction with Merdeka Day celebrations.

The organiser of the tournament, Inche Azhari bin Abang Abdul Rahim said that the championships would be divided into three sections — inter-club, junior and senior.

Native Housing Development:

The Sarawak Native Chamber of Commerce is to consider whether it would be feasible and profitable for native businessmen to undertake low-cost housing projects in view of the current building boom in the principal towns of Sarawak.

The President of the Chamber, Dato Abang Haji Marzuki bin Nor, today said he would introduce the proposal at the next meeting of the Chamber scheduled for early next month.

He declined to elaborate on the proposal but added the housing project would mainly benefit natives in the low income groups.

He said there was an acute housing shortage in the principal towns of Sarawak. This was the main reason for the building boom in the state.

He then urged all natives to take advantage of this boom.

Othman Appeals for Unity:

The Minister of Welfare, Youth and Culture, Dato Abang Othman bin Abang Haji Moasili last night called on all Sarawakians to come together into unity if they are to benefit fully from the blessings of Malaysian independence.

"We are all too familiar", he said, "with the saying unity is strength, but as is always the case with familiar things we tend to underestimate them.

I am appealing to you now to ponder the deeper meaning and immediate significance of national unity because we are now living in difficult times and it would seem that unity of all races is very urgently needed more than it was ever before."

The Minister was speaking at the Maulud Nabi, zikir and koran-reading reception at kampong Bandarsah, Jalan Dato last night.

Consumers Must Rally together:

With prices on the increase in the retail shops operating in the kampongs some circles here are contemplating to form consumers' associations.

They urged this might prove the only effective way to combat some of the more covetous practices of retailers who do not follow government appeals to lower the prices of goods not stipulated in the Tariff Board regulations.

Inche Dawi Abdul Rahman, the President of the Malay National Union of Sarawak, today said if the worse came to the worse, consumers must group together to protect their interest.

He, however, warned against racial understanding and said: "it is rather unfortunate that in almost all cases shopkeepers are Chinese and consumers natives."

Malays Urged to Form Sports Association:

The Malay community in Sarawak should form a state-wide association to promote sports among them.

This was suggested by Tuan Syed Abbas Alhamshee, leader of the all-Malay badminton team which visited Kuching last May.

Tuan Syed Abbas who is Vice-President of the Federation of Malays Badminton Association of Malaysia, also suggested that the state government should take interest in sports because this field could promote better understanding between the various races.

He said; "Any interest in sports is always a healthy interest, not only to the body but to the mind as well."

The visiting team of ten professional badminton players were here at the invitation of the Malay National Union of Sarawak.

During a series of friendly matches played immediately after their arrival they proved too much for Sarawak players who were beaten through and through.

National Language Satisfactory Development:

The National Language Adviser to Sarawak, Inche Abu Hassan, said the development of the National Language in the state of Sarawak had been very satisfactory for the last few years or so.

Inche Abu was addressing a seminar organised by the Kuching Branch of the Sarawak Native Teachers' Association last June.

He added many Sarawakians were keen on acquiring the Language and had learnt it despite the absence, in many cases, of a material reward.

The rapid development of the National Language in the state can be illustrated by the following:

there are at present at least 1,200 students taking elementry Malay under the auspices of the Sarawak Council for Adult Education.

Most of the students are adult Chinese and they take up the course not so much because of the likely promotional rewards that would await them in the future.

at least ten candidates have registered to sit for Principal level Malay in the Higher School Certificate Examination.

the Sarawak Library bought about $3,000 worth of books in the National Language.

there are at present about thirty teachers undergoing specialist training in the National Language at Batu Lintang. Five of them had been selected early this year to go to Kuala Lumpur for further studies.

Hari Raya Might Coincide with Chinese New Year Again:

The Hari Raya for 1966 might coincide with the Chinese New Year by a few days.

Should this be the case Muslims on such a double occasion should extend their hand of friendship towards non-Muslims.

This was suggested today by the President of the Majlis Islam, Ustadz Mohamd Mortadza Haji Daud.

Reverie:

From Maulud Nabi to Bulan Puasa the kampongs had been peaceful but for a few occasions which punctuated into the otherwise even tenour of our lives.

On the face of it progress is visible to the naked eye — the new road, the new house, the new drain, the proud faces and the confident gesture. Development is a slow but steady process like the flow of the Sarawak river which passes through the kampongs.

Letters to the Editor

P.O. Box 482,
Kuching,
18/11/65.

Dear Sir,

Referring to the article headed 20 Years Ago, on page 314 of the *Gazette* of October 31, 1965, I would like to point out that only about half of the leaflet has been quoted.

The leaflet was on two pages and paragraphs (i) to (p) are as follows:—

(i) All possible help must be given to all British, Dutch, Indian and other Prisoners of war and internees. Supplies of fresh vegetables, fruit, fish and milk if obtainable should be made available to them in the maximum quantities possible. Accounts should be kept and submitted later for payment.

(j) It is possible that there may be large numbers of Javanese and others brought to Sarawak by the Japanese and now abandoned and in a starving and diseased condition. All possible aid must be given to these people, and if necessary temporary camps should be made for their accommodation. In such cases these camps must be kept as clean as possible and be away from other areas but must be accessible to motor traffic or motor launches, so that food and medical supplies can easily be supplied. Sungei Tengah and Dahan Estates might be suitable areas for such camps. Any expenses incurred in connection with these peoples must be recorded and payment will be made later.

(k) Maintenance and repair of roads and bridges, telephones, wireless, water works and wharves will be carried out to the best of the ability of the Departments concerned. European houses and clubs should be cleaned and made fit for occupation.

(l) If not at present functioning all SESCO staff will be endeavoured to have the Power Station in such condition that it can be made to operate in as short a period as possible.

(m) All Juragans and crews of vessels capable to act as pilots in the Kuching Area, and who are now unemployed or have no vessel are to report to BBCAU immediately they arrive. Juragans and crews of serviceable sailing steam and motor vessels and lighters will hold themselves and their vessels in readiness.

(n) Drivers and owners of all serviceable motor vehicles will hold themselves in readiness.

(o) It is hoped that some supplies of fuel and lubricants will be made available by the military for motor vessels and vehicles soon after their arrival.

(p) Sarawak, British North Borneo and Singapore money is legal tender. Prices of articles for sale and that includes articles used in barter, are in the case of commodities formerly controlled, not to exceed to the maximum price laid down by the Sarawak Government, and in force immediately prior to the Japanese occupation. In the case of vehicles not formerly controlled the cost must not exceed the average ruling market prices immediately prior to the Japanese occupation."

Referring to (j) above, in Brunei there were very large numbers of starving, diseased and dying Javanese brought in as slave labour by the Japanese.

In (k) the reference to European houses was because at that time it was thought they might be required for housing large numbers of Internees, and possibly prisoners of war as well.

I don't know why the word "Draft" appears on the dropped leaflets. The leaflet was drafted by myself, Sarcorgne and Myles, and was sent for approval. We were never shown any copy of it before it was dropped. Several mistakes occur which I am sure were not in the original draft. A request was made by us for Malay and Chinese translation. The leaflet was not roneoed by the B.B.C.A.U., but by another unit, which also arranged for the dropping.

Yours faithfully,
(Sgd.) W. P. N. L. DITMAS

I have a copy of the full leaflet which was given to me by our present Governor (Tun Abang Haji Openg) who met the BBCAU unit on arrival in Kuching on the afternoon of 11th September, 1945.

Dear Mr. Editor,
Sarawak Gazette,
Kuching.

Will you kindly permit me, as not the only one who are in the dark, to offer to share some of the facts which I have unearthed, on the causes of the Limbang Rebellion. In doing so I beg at once to disclaim any intention of entering into an arguement or to discredit on the Fifth Division Report 1963 by Mr. I. A. N. Urquhart, M.C. or on Mr. C. A. R. Wilson's 1962 Miri District Report. My intention is solely to add to and elaborate more facts on theirs, as Mr. Urquhart himself admittedly states that ...' I can still find no satisfactory answer as to why the majority of the rebels acted as they did.'

In passing, I would mention at the outset that I, being the only few Kedayans of literary attainment, is eager to clarify this matter; and is also anxious to make sure that history should not repeat itself from our quarter.

However, being my hometown, my article centres mainly on Limbang Kedayans only. But as they were closely connected with Kedayans residing in Brunei and Bekenu, I have inevitably to touch on them also, particularly Temburong, Brunei area, where I have been working with the 42 Commandos Intelligent Officers for sometime. Thus I discovered that most Kedayans revolt partly because of the following reasons:—

(a) Economic Depression
(b) Seria Oil-Boom
(c) Political set-up in Limbang.

Economic Depression

Limbang, out of her population of about 15,000 comprises almost 4,000 Kedayans. Most of them, with the exception of a few villages, live in the interior. Being not the only one race in Sarawak who was then, and is still now, economically handicapped or depends merely on rubber as a source of income, they experienced greatly on the effect of the fluctuation of rubber prices in about 1950s; or at least offers every evidence to justify their being out of job in this competitive world. This can be proved later by their numerous inflew to Seria and Kuala Belait, where manual labours were plenty then.

Seria Oil-Boom

Naturally the news of the 'Seria Oil-rush' was like a heavenly given opportunity to many Kedayans. They poured in there in hundreds in early 1950s. Unfortunately those who went to the 'land in the sun' were mostly young men and these same young men were later responsible for the insurrection.

It was while in Seria and Kuala Belait that most, if not all of them joined Party Ra'ayat, Brunei, or at least were indoctrinated by its foremost anti-colonialist/British propaganda. Some of them when returned to Limbang preached Azahari's propaganda but were not welcome by many sensible town Kedayans which later best proved their loyalty to government. The former distinguished themselves by having beard and tried to form Party Ra'ayat Brunei sub-branches in Limbang, but credit must be given to our former government because of her prompt action in suppressing the said illegal movement. Government notices calling Azahari's sympathisers of the consequences of their movement were displayed to every corner of Limbang bazaar. This resulted in a great blow to them. However, they still managed secretly to paddle across river and attended political rally in Temburong. They were now frequented with visits by Azaharites by which they were the victims of penetration.

By and by, though their illegal movement was severely crippled yet their morale seemed to me as well as to the eyes of government, normal. Normal in the sense of an emerging democratic country. Pandaruan Kedayans did their daily work contentedly. But the unexpected has yet to come when the Brunei Shell Company no longer needed many expatriate manual labourers in late 1950s. As a result their attitudes towards both Sarawak and Brunei governments had changed tremendously. Thus their apparent short happiness spent in the 'land in the sun' vanished like a dream; their being brain-washed by Azaharites' policy of driving out colonialists at all costs flared up; and moreover their undivided loyalty to Bukit Subok, Brunei, being their early grandfathers' place of origin was renewed. They argued that they should not be deprived of their rights to stay in Brunei. Besides they simply thought that this was the work of the British. Their ignorant heads were acceptable to any sort of promising propaganda now. This was so when some immature and irresponsible local politicians step up.

Political set-up in Limbang

I could write a thin book on this but as not to trespass too deeply on a certain provision of General Order, I would only give a brief picture of it before the rebellion.

There were at that time two active political parties, namely, the SUPP and the PANAS. As all of us might have known, these parties stand on entirely different footings and policies. Though so, some native leaders and members (Malays and Kedayans) have two very great things in commons, viz:—

(a) To return Limbang to Brunei.
(b) To oppose the creation of Malaysia.

It is also worthy to note that some individualists shared the same view. With above reasons they could not care less which party they were in. I often times heard them say, in an answer to my question, that 'if Limbang were under Brunei government we would enjoy the same privileges that our brothers and sisters do there'. Logical enough. Because of these they were very determined and tried every means to get Limbang out before Sarawak join Malaysia. They demonstrated jointly against the imposition of house assessment; they submitted their petition to the Cobbold Commission pledging that Limbang should be returned to Brunei; they submitted a mandate to the British Queen and to the Governor of Sarawak of same. All failed. They were very desperate, but many accepted failures democratically and were later seemed to fade away from view. However, a few extremists together with many interior Kedayans were still very determined to return Limbang to Brunei. With this objective coupled with their intention to get speedy independence outside Malaysia, they performed secret indoctrination meetings and have their secret oath taken. By now the government was aware of this. But I regret to state that the then government underestimated their strength and detained only a few. Should our former colonial government realised the seriousness of their activities, as our present State Government did recently in wiping out the outbreak of Cholera in the Fifth Division, history would be different.

Lastly and the very reason of their daring arm rebellion was that they were taught the art of 'Kebal' (bullet proof?). Again should 'someone' succeeded to penetrate right into the heart of Limbang we would have a different history.

I have very little to say on Fourth Division's TNKUs, but from what I have found out from them they were the victims of penetration and equally practised the art of 'Kebal'.

As for the Brunei Kedayans (rebels) my only clue to their being involved was that ever since the failure of Azahari's Mission to obtain full independence from Britain they believed every story told them by some irresponsible persons. They practised that art of 'Kebal' and was closely connected with PKI (Indonesia). For a proof we found a PKI document written in Jawi in a rebel house in Temburong.

I personally condemn the rebellion and more so if it was engineered by Kedayans.

In conclusion, I am happy to state that wherever I am, I am always a loyal Malaysian Kedayan.

Yours faithfully,
(Said bin Mohidin)
District Office, Miri.

A Sarawak Malaysian Diary

OCTOBER

1st, Friday

A Supervisory and Management Training Course which began at the Civil Service Training Centre on Monday, September 20 ends with an informal ceremony at which the Chief Minister of Sarawak, Dato Stephen Kalong Ningkan, presents certificates to those who attend the course.

The Deputy Prime Minister, Tun Abdul Razak, is given a rousing welcome in Limbang when he visits Limbang for the first time.

Malays throughout the State are urged to invest as much as they could into the newly-established Bank Bumiputera in Kuala Lumpur.

Dato Abang Haji Marzuki, of Kuching, has been appointed by his Majesty the Yang di-Pertuan Agong and the Conference of Rulers, as a member of the Election Commission.

Mr. Charles Henry Ingka is appointed as the Chief Minister's Political Secretary. He succeeds Mr. Ting Tung Ming who has resigned after serving for over two years as Political Secretary to the Chief Minister.

2nd, Saturday

The Deputy Prime Minister, Tun Abdul Razak, says in Lawas that recent events have proved that the separation of Singapore from Malaysia is right.

The Deputy Commissioner, Mr. D. Goodsir announces at the weekly police press conference that Indonesian troops have constantly harrassed mortar fire on two border villages in Sarawak's First Division during the week. He says that the Indonesians have dropped between 30-40 rounds of mortar bombs on Kampong Stass and Sariken in the Bau District, 30 miles south-west of Kuching. There were no injuries, casualties or damage to the area.

Eleven Tuai Rumahs from the vicinity of the controlled area in the Serian Road are asked by the District Court 'B' Magistrate, Mr. K. Chelvanayagam, to give advice to their people of the conditions in the controlled area. He tells them that they must explain to their people that not all Chinese living in the residential sectors of the controlled area are 'bad people', but that they are at present under protection in the controlled area and are undergoing some hardship.

The National Defence Fund now stands at $382,756.50.

3rd, Sunday

The Deputy Prime Minister, Tun Abdul Razak, who is speaking to political and community leaders in Miri, warns the people that if they choose to stay in Malaysia they must be loyal to the King and the Nation otherwise they are free to leave the country.

Thirty-seven new Bursaries have been awarded by Sarawak Shell Oilfields Limited to Sarawak students this year. Twenty students receive Primary bursaries, 10 School Certificate Bursaries and 7 Higher School Certificate Bursaries. The Company have also renewed 42 Primary and Secondary Bursaries this year. In addition four scholarships are awarded to Sarawak students to study for Diploma Courses in Engineering at the Kuala Lumpur Technical College and one scholarship for a Degree Course to read Electrical Engineering at the Swansea University in United Kingdom.

Three Rivers School, Mukah 3rd Annual Open House Day is held. The highlight of the day takes place with the visit of the Deputy Prime Minister, Tun Razak.

4th, Monday

The Governor of Sarawak, Tun Abang Haji Openg, pledges undivided loyalty to the new King and our nation on behalf of the people of Sarawak. The Governor is speaking at the Birthday Parade held on Kuching's Central Padang in honour of his sixtieth birthday.

The Minister of Social Welfare, Youth and Culture, Dato Abang Othman bin Abang Haji Moasili, who is speaking in the former Happy World Stadium when he addresses a rally to mark the celebration of Universal Children's Day tells school children that it is their duty to prepare themselves by diligent study in the classroom and participation in sports and games during leisure hours to become healthy in body and mind.

The Governor, Tun Abang Haji Openg, confers the Panglima Negara Bintang Sarawak on six state leaders on the occasion of his birthday. The honorary award goes to five others. Conferment carries the title of Dato. Those to receive it are: Mr. James Wong, Deputy Chief Minister; Mr. Dunstan Endawie, Minister for Local Government; Abang Othman bin Abang Haji Moasili, Minister of Welfare, Youth and Culture; Mr. Teo Kui Seng, Minister for Agriculture and Forestry; Mr. Wee Hood Teck, banker and Pengirah Banyang anak Janting, native chief. The honorary award goes to Mr. G. A. T. Shaw, State Secretary; Mr. Justice Pike, Chief Justice; Mr. R. T. M. Henry, Commissioner of Police and Syed Hashim bin Abdullah, Deputy Federal Secretary.

Six Government officers in the Third Division receive the Long Service Medals. They are: Agriculture Department—Inche Wasli Karim (Song) and Inche Julius Rashid (Kapit); R. & D. O.—Penghulu Jinggut (Kapit), Penghulu Masam Embuah (Song) and Janting anak Jamba (Song) and Medical Department—Mr. Gobal Charlie (Sibu).

5th, Tuesday

The Deputy Prime Minister, Tun Abdul Razak, while speaking to newsmen at Kuching airport before leaving for Kuala Lumpur after a four-day tour of Sarawak's Third, Fourth and Fifth Divisions, says that the people of Sarawak are solidly behind Malaysia and they support both the State and Central Governments.

The Chief Minister, Dato Stephen Kalong Ningkan, says that it would be better for the Indonesian Army now backing President Sukarno, and the leaders of the communist-inspired coup to have a show down now before it is too late. The Chief Minister who is commenting on the present developments in Jakarta expresses the hope that from these developments there might result some good to Malaysia as far as confrontation and aggression are concerned.

The Malayan Trade Unions Ordinance 1959, was extended to Sarawak on 19th August, 1965.

6th, Wednesday

The Federal Minister for Broadcasting and Information, Inche Senu bin Abdul Rahman, who is speaking to newsmen at Kuching airport upon his arrival from the Federal Capital, announces that the Federal Ministry for Broadcasting and Information is considering improvement and expansion of radio communications in Sarawak. He promises to announce the introduction of television to Sarawak upon completion of his visit here.

The Acting Regional Staff Officer of the Civil Defence Service, Mr. K. Supaya, discloses to the Tribune in an interview that the role of Civil Defence Service is to reduce the risk from enemy attack and to minimise the damage, to the physical resources (houses, factories) of importance to the continuing life of the community.

Dato Wee Hood Teck, P.N.B.S., P.B.S. has consented to become Patron of the Civil Defence Club. Dato Wee is also the Controller of the Civil Defence Corps.

The Sarawak public is reminded it is an offence to possess any copy or part of any of the following newspapers: Sin Wen Pao, Min Chong Pao, Sa Min Pao, Wak Sen Daily and Tuan Chih Pao. All have been proscribed for consistently publishing Communist propaganda.

Dato Temenggong Jugah, Federal Minister of Sarawak Affairs, has appealed to shopkeepers to stop selling pictures of bare-breasted natives girls. He says in a statement he has received a number of complaints and petitions from Dayak groups. It is important that their sentiments should be respected. Dato Jugah says he supports them.

The Minister for Local Government, Dato Dunstan Endawie, declares open New Lundu Hospital, which is the first of six district hospitals planned to be constructed by Government as part of the expansion of curative medical facilities during the current Development Plan.

The Hon. Secretary of Sarawak Tourist Association, Mr. T. C. Lim announces that Sarawak's well-known Banker, Philanthropist and Social Worker, Dato Wee Hood Teck has consented to become the first Patron of the Sarawak Tourist Association.

Managing Director of the Kiong Hoong Milling Co. Ltd., Mr. Ling Neng Lang says that the aim of the factory is to provide local farmers with locally-produced mash. The factory which is located at 2½ Mile Pending Road, Kuching with grounds covering about four acres produces the Key Brand Poultry mash and Hammer Brand Pig's mash.

8th, Friday

The Minister for Information and Broadcasting, Inche Senu bin Abdul Rahman, says in Sibu that the survival of Malaysia depends entirely on the unity of all races. Speaking to community leaders at the General Chamber of Commerce soon after his arrival, the Minister assures them that there is no such thing as 'one race looking down upon another.'

The latest issue of the Farmers Bulletin reveals that only 27.89 per cent of the 14,435 acres approved for planting under the Rubber Planting Scheme 'A' in 1965 have so far been planted.

The Sarawak Government Asian Officers' Union has scored another success when it recently win the long fought 'battle' with the Director of Medical Services regarding night duty for student nurses and midwives.

A call for Chinese to be made an official language is made at a recent meeting of Sibu Branch of the Sarawak Chinese Association. It asks the SCA executive to take up the matter with the State Government. The branch also seeks the abolition of turnover tax and repayment of any money already paid. It asks the State Government to speed the issue of citizenship papers and to relax the language test. More land is sought for rubber planting.

9th, Saturday

The Chief Minister, Dato Stephen Kalong Ningkan, at a joint reception given by the Malay and Dayak communities living in Kampong Siol Kandis across river, in Kuching, states that Kampong Siol Kandis is a praise-worthy example of inter-racial unity in Sarawak. He advises the people to form their own welfare committee social welfare, medical and health, co-operative and savings. He says that such committees would give the people an impetus to work for their own upliftment instead of simply relaying on the Government to do everything for them.

The Federal proceedings (Regulation of Reports) Act, 1962, has been extended to Sarawak.

About 1,000 people attend the Malaysian Information Services' play 'Fish Trap of Truth' staged at Kanowit.

It has been decided at a joint meeting of individual youth leaders and representatives of Native youth clubs in Kuching, to form a Sarawak Association of Indigenous People's Youth Clubs. Chairman of a working committee is Mr. B. R. Adai and the Secretary Inche Razali Sabang.

10th, Sunday

The Chief Minister, Dato Stephen Kalong Ningkan, leaves for Kuala Lumpur on a routine official visit. The Minister for Agriculture and Forestry, Dato Teo Kui Seng also leaves for the Federal capital by the same flight.

The State Minister for Welfare, Youth and Culture, Dato Abang Othman, when declaring open a Civics Course organised by the Information Services Sarawak and the Gabongan Kelab2 Belia Melayu, says that Sarawak's future "lies primarily in the field of rural development" and hopes youths in the country display greater initiative in playing an active and effective role. He adds that every youth person, no matter what his standard of education, has something to offer.

The Minister of Information and Broadcasting, Inche Senu bin Abdul Rahman, while speaking in Marudi, Fourth Division, at a reception given in his honour, assures the indigenous peoples of Sarawak that the Central Government will do its best to correct the economic and social imbalances.

11th, Monday

The Protem Chairman of the Melanau political party—Tugau United Peoples Party—announces in Sibu that his party would join the ruling Sarawak Alliance because he understands the Alliance party is in a 'weak position'. Mr. Austin Druce adds that they should give the Alliance a helping hand to strengthen their position and to contribute to racial harmony.

Two British Members of Parliament, Sir David Renton and Dame Joan V. Vickers arrive in Kuching for a four-day visit.

The Borneo Literature Bureau announces that the number of entries for this year's Literature Competition has more than doubled that of previous years. The following entries have been received: Chinese...18, English...32; Iban...28; Malay...14; Bau/Jagoi...1; Bukar Sadong...2; Kaayan...1.

Dato Wee Hood Teck, President of the Federaled Basketball Association, in Kuala Lumpur hands a cheque to the Deputy Prime Minister, Tun Abdul Razak bin Hussein. Of this Sarawak contribution $30,000 is for the Malaysian Amateur Basketball Association and $15,000 for the SFAP Games.

12th, Tuesday

An official statement says that in spite of every encouragement to 1965 Approved Applicants in the Rubber Planting Scheme to plant their gardens as quickly as possible, only very few this year have availed themselves of the opportunity and by the end of this September approximately 5,000 acres only have been planted out of 14,435 acres approved or 34.6 per cent of the year's target.

The Acting Speaker of Council Negri; Abang Haji Abdul Rahim bin Abang Haji Moasili who returns from Kelantan where he has attended a two day Speakers' Conference discloses that the next Malaysian Speakers' Conference will be held in Kuching some time next year, adding that the object of this conference is to strengthen the co-operation between the various state assemblies and the Parliament.

A Local Authority School at Nanga Tajau, Ulu Oya, Dalat in the Third Division, costing $11,500, has been completed.

13th, Wednesday

The Minister for Social Welfare, Youth and Culture, Dato Abang Othman bin Abang Haji Moasili, who is speaking at the opening ceremony of the Civics Day at the Kuching Rural District Council's Chamber, assures Tua Kampongs and community leaders give an assurance that elected Councillors are not taking over their functions.

Dato Teo Kui Seng, the Minister of Agriculture and Forestry, is re-elected President of the Sarawak Badminton Association at its annual general meeting held recently. The Honorary Secretary, Mr. James A. Wei is also re-elected.

The Secretary-General of the First Division Trade Union Congress, Mr. Lim Kim Seng, claims that the increase in rates of import duties is aimed at encouraging Sarawak and Sabah to buy Malayan-maunfactured goods. He adds that the new arrangement by the Central Government is 'only for the benefits and interests of the people in mainland Malaysia'.

14th, Thursday

Increasing cases of theft occurring in houses of Chinese families in the controlled area of 24th Mile, Kuching-Serian Road have been reported. These cases happen most of the time at night when the owners of the homes have left to return to the residential areas.

The Sibu Rotary Club presents a wheel chair to the Sibu General Hospital at a simple ceremony held this afternoon.

The Minister for Local Government, Dato Dunstan Endawie, who is speaking at a reception given in his honour at the Ridan Agriculture Training School, in the Lemanak area of the Second Division, states that the success of the Development Plan is dependent on the co-operation of the people.

The Agricultural Officer, First Division, reminds all approved Rubber Planting Scheme participants of Serian District that up to 30th September, 1965 only 98 acres out of 844 acres have been actually planted up. He warns them that if the approved acreages are not planted up by 31st December, 1965, they will automatically be cancelled from the scheme.

Twenty-three padi farmers under the leadership of Haji Terang from Sungei Sepu, near Saratok, Second Division, have benefited from the 1965 Assistance to Padi Planters Scheme operated by the Department of Agriculture.

A project with an estimated capital of more than a million dollars is under way at the 4th Milestone, Penrissen Road. This is the branch factory of Messrs. Fraser and Neave (Malaya) Ltd. which is to be erected on grounds covering about four acres.

A $66,000 Maternity and Child Health Clinic, built with the assistance of the State Government is declared open at Sarikei, Third Division recently, by the Chairman of the Sarikei District Council, Mr. Lo Pek Ung.

15th, Friday

The Director of Medical Services says in Kuching that the Cholera situation in Fifth Division is well under control.

The Ag. Regional Staff Officer of the Civil Defence Corps, Mr. K. Supaya calls for more people who are 18 years old and above to enroll as recruits in the Civil Defence Corps. He says it is the duty of every young and loyal Malaysian to join the Corps so that they muust be trained to serve the Nation during an emergency. Both sexes can recruit.

Six pepper farmers from Miri, Fourth Division, who recently came to study the new hedge planting method have decided to try it in their own plantations.

The Ministry of Communications and Works announces that under the current Development Plan, a new Assembly Hall and a new Science Block are completed for Green Road Secondary School.

Upper Sadong has become the first district council in Sarawak to buy National Defence Bonds. The purchase is made by the council chairman, Mr. D. A. Dagok Randen at Serian Post Office. He buys $10,200 worth. Mr. Dagok urges other local councils and the public to buy bonds and thus help the Government to defend the nation at a time of emergency.

16th, Saturday

A Police spokesman states that it can now be released that the Police officer involved in the Police Field Force contact in the Second Division on 14th October, and who was killed in the gallant execution of his duty, was DSP R. Graver, aged 39.

The Belgian Ambassador to Malaysia, Mr. Frans Taelemans, speaking to newsman at Kuching airport before leaving for Kuala Lumpur, says that he is very impressed by the exploitation of natural resources in Sarawak. He says the main aim of his three-day visit to Sarawak is to strengthen commercial relationships between Malaysia and Belgium.

Residents of Kampong Tanjong (Across River) begin constructing a road on a self-help basis. The proposed road leads from Ulu Sungei Sinjan to the main road about 800 feet away.

The Trustees of the Masjid Besar and the Fund Raising Committee for the Mesjid hold a joint meeting to discuss detail plans for the construction of the new Mosque. Also present at the meeting are the representatives of the Kuala Lumpur firm of architects who have undertaken to build the mosque.

Pepper exports from April to September 31 are white, 3,205.85 tons, black, 8,140.51 tons. Agriculture Department estimates for the season's crop remain unchanged at white, 4,859 tons, black, 10,100-11,000 tons.

17th, Sunday

The fourth batch of 19 national servicemen to have received a two month basic military training at Sigin-ting Camp, Port Dickson, in Malaya return to Sarawak.

At a recent meeting of the Sarakup Indu Dayak Sarawak it was unanimously resolved to strongly support Dato Temenggong Jugah in his recent widely publicised statement condemning the indiscriminate sale of post-cards, colour slides and photos which give a totally false impression to oversea visitors of the appearance of Dayak women and the way they dress.

It is stated in the BLB's 1965 annual report published recently that some of the books published by the Borneo Literature Bureau are proving to be of considerable interest outside Sarawak and Sabah.

The Rev. Father Anthony Mulder, O.B.E., who served the Catholic Mission in Sarawak from 1930 to 1949, dies at Arnhem, Holland, aged 88.

18th, Monday

It is announced that the National Solidarity Week will be celebrated throughout Malaysia from November 1 to 7 and to promote and strengthen the spirit of

unity and solidarity among Malaysians of all origins and walks of life.

All Councillors of the Baram District Council agree that annual meeting of all Penghulus, Tuai Rumahs and Tua Kampongs in the Baram Area is to be held to discuss matters affecting the welfare and development of all Orang Ulus.

The Malaysian Prime Minister Tengku Abdul Rahman says that he is sorry President Sukarno has called on the Indonesian people to renew their 'crush Malaysia' campaign.

The Annual General Meeting of the Sarawak Alliance National Council is held. Representatives from all five component parties of the Alliance are present.

The police summoned 37 people in September for failing to obey traffic signals. 33 of the summonses were served in Kuching District. In the first week of the campaign month, police advised 217 persons in respect of the offence and told them what action they should take to avoid repetition. The campaign offence for this month is ILLEGAL PARKING.

19th, Tuesday

Mr. Charles Linang, a leading Sea Dayak official and founder member of the Opposition Sarawak United Peoples Party, announces his resignation from the Party in Council Negri this morning and crosses the floor to sit among the Alliance members.

Mr. Stephen K. T. Yong, Secretary-General of the Sarawak United People's Party tells a press conference that Mr. Charles Linang who crossed the floor in Council Negri this morning to join the Alliance, has betrayed his friends who have been together with him through thick and thin in the fight for their cause.

Council Negri elects Mr. Thomas Kana, Secretary-General PAPAS and Mr. Dagok anak Randen of PANAS as Sarawak Members to the Federal House of Parliament, to replace Penghulu Francis Umpau and Dato Abang Othman.

Sarawak's Chief Minister, Dato Stephen Kalong Ningkan, says that the Federal Government is expected to provide $300 million for development in Sarawak in the form of direct expenditure, grant and loan.

The Chief Minister, Dato Stephen Kalong Ningkan, in reply to a question asked by Mr. Sim Kheng Hong tells Opposition Members in Council Negri that his Government does not intend to take any steps to ascertain the people's views following Singapore's separation from Malaysia.

Under Coconut Planting Scheme, the Department of Agriculture is helping farmers to construct Copra Kiln for small holders which can be used to smoke about 1,000-1,500 nuts at a time.

20th, Wednesday

The General-Secretary of the Gabongan Kelab2 Belia Melayu Sarawak, Enche Afandi Tarikh welcomes the Central Government's decision to introduce compulsory servire in the Vigilante Corps throoghoht Malaysia.

The Opposition Sarawak United Peoples Party strongly refutes the remarks made by Mr. Charles Linang that the Party has failed to look after the interests of its native members.

Seven senior members of the Australian Labour Party under the leadership of Mr. C. S. Wyndham, arrive in Kuching on a two-day study tour in Sarawak.

It is announced today that the Dayak Community in Kuching has formed 'Dayak Benevolent and Mutual Aid Society'. This is the first body of its kind ever to be formed in the State.

The fifth batch of personnel to be trained as National Servicemen at Siginting Camp, Port Dickson, in Malaya, leave Kuching this morning. The party consists of 13 Malays, 12 Dayaks, one Chinese, and a Sarawak born Javanese.

The importation of Red China manufactured goods would have a damaging effect on Malaysian industries, according to Mr. D. Miller, the Vice-Chairman of the Tariff Advisory Board when he meets the press in Sibu.

The Chief Minister, Dato Stephen Kalong Ningkan, firmly states in Council Negri that no serving Government Officers will be allowed to take part in the next general election.

21st, Thursday

Mr. Wyndham, the leader of the seven-man delegation of senior members of the Australian Labour Party who have been in Kuching on a two day fact-finding tour, while talking to the press before emplaning for Jesselton, says that they are impressed with the human approach of the officials and the people in the controlled area, Kuching-Serian Road where they have been yesterday, and that they are surprised to find that the place is not a concentration camp as what it was made out to be and told to them in Australia.

The Fourth Divisional Development Officer, Mr. H. A. L. Ferguson, told a group of senior pupils in Miri recently that the spirit of self-help was essential for rapid progress of the Development Plan.

The Department of Agriculture has succeeded in finding four improved varieties of padi seed which can yield as high as 400 gantangs per acre without fertilising, if they are grown with care. The Department is now producing pure seed of these four varieties for distribution to farmers. The four varieties are: Acheh 62, Serendah Kuning, Lasak and Siam 29.

22nd, Friday

The Assistant Divisional Education Officer, Third Division, Mr. A. M. Cooper, while speaking at Sacred Heart's School's Annual Prize-Giving Day, appeals to students of the school "to be active" in the exposure of any misguided youths who might have joined Communist organisations.

The pupils of Three Rivers School and St. Patrick's School in Mukah, Third Division, are producing for sale to the public beautiful Melanau carvings.

23rd, Saturday

The Chief Minister, Dato Stephen Kalong Ningkan, who is broadcasting a Deepavali message over Radio Malaysia, Sarawak, says that "Deepavali is a highly significant traditional festival because it denotes the triumph of good over evil, and he calls therefore upon not only Hindus, but people of all religious beliefs to re-dedicate themselves to fight against the forces of evil, and eradicate them from our midst".

The Hon. Secretary of the Competitions and Dramatic Sub-Committee of the State Solidarity Week Celebration Committee, Mr. Y. Y. Lee, presents a cheque for $2,076.25 to the Hon. Treasurer of the National Defence Fund, Dato Wee Hood Teck.

The National Defence Fund now totals $385,806.95.

Mr. Tan Kui Choon is unanimously elected President for 12 years in succession at the Annual General Meeting of the Sarawak Amateur Athletic Association held at the Kuching Municipal Chamber.

Statistics just released by the Department of Statistics Sarawak, show that the total value of Sarawak's external trade for the month of August, 1965 amounted to $74.39 million. This was $7.13 million less than the previous month's total and was $0.99 million less than the total of $75.38 million for the corresponding period of 1964.

The Department of Agriculture recently presented certificates to 30 young farmers from Serian District who had completed a three months' course held at the Semongok Farmers Training Centre.

Mr. Hii Yu Chiong is unanimously elected President of the Sibu Junior Chamber of Commerce at the annual general meeting held at the Jaycees premises in Sibu.

24th, Sunday

The American Softballers show how softball is played at the KMC ground.

25th, Monday

Sarawak padi planters are now being encouraged to plant off-season crops by the Department of Agriculture. Cash prizes have been presented to 42 padi farmers at Sungei Ilas, Saratok, for the best off-season crops.

A Supervisor of school dental clinics, Mrs. Lee says at an interview with the *Tribune* Correspondent in Sibu that about ninety percent of the urban lower primary school children in Sibu have decaying teeth, and the main reason for this is that they consume too much sweets.

The construction of a nine-mile long footpath from Raso to Stungkor connecting with the Bau /Lundu Road has now given a new outlook in life to the rural peoples in these areas. The footpath costing $7,800, is constructed under the Minor Rural Development Projects' Scheme of the Development Plan.

The Federal Minister for Sarawak Affairs, Dato Temenggong Jugah, presents ex-gratia payments from the National Patriotic Fund to the wives of the policemen killed in the 18th Mile Police Station attack on June 27, and to two Police Constables who were wounded in the same attack.

Rev. Canon Willington, the Vice-President of Sarawak Secondary School Teachers' Association states that there is no need for parents to be alarmed about the Sarawak Junior Examination to be held in November this year. It is true that it will be an examination on the new syllabus introduced in Junior Secondary Schools in 1963 and that there will be some differences between the new examination and the old ones.

The Ministry of Communications and Works announces that under the current Development Plan further quarters costing $68,180 have been completed and handed over to the Education Department for the staff of Dragon School at 24th Mile Kuching-Serian Road.

Rubber farmers who fail to plant their 1965 approved acreages are again reminded of the losses they would incur unless they plant up by the end of the year. They would lose subsidy of $400 an acre in the case of New Planting and $600 an acre in the case of Replanting.

26th, Tuesday

A heated 'battle of words' ensues in the Kuching Municipal Council monthly meeting over the resignation of Mr. Charles Linang ex-SUPP councillor who crossed over to the Sarawak Alliance Party in the recent Council Negri meeting.

The Department of Education discloses that a total number of 9,092 pupils throughout Sarawak today are sitting for the Primary Six Common Entrance which will determine their selection into Form I next year.

The State Rural Industries Officer and resident representative of MARA, Inche Kamaruddin bin Dato Abu Bakar states when commenting on recent proposals passed by the newly-established Sarawak Native Chamber of Commerce that the prospect for MARA-Majlis Amanah Ra'ayat Asli or Council of Trust for Indigenous People-in the State of Sarawak is very good because natives here are beginning to take a keener interest in business undertakings.

The Minister for Welfare, Youth and Culture, Dato Abang Othman bin Abang Haji Moasili, states at Niah, Fourth Division, that the Government is doing its best to raise the living standards of the rural people, but it is up to the people to help themselves.

27th, Wednesday

The Commissioner of Labour, Sarawak issues a Press statement to remind shopkeepers, bar and restaurant owners and cinema companies, they must give employees one full day off a week. There was evidence that many were not doing so. Anyone contravening this regulation is liable, on conviction, to a fine of $50 for the first offence and $500 for each subsequent offence. It is not good enough to give employees only part of a day or night. There should to no cut in pay.

Dato Wee Hood Teck, donates $500 to the Kaskal Sports Club (across river Kuching).

His Excellency the Governor is admitted to the General Hospital, Kuching following a sudden relapse of an illness which recently confined him to bed for a few weeks.

28th, Thursday

A Royal Navy Scimiter aircraft, of 803 Naval Air Squadron, from H.M.S. *Ark Royal* is refuelled at the Royal Air Force Station, Kuching. The aircraft is enroute from Labuan, where it has been diverted due to adverse weather conditions from H.M.S. *Ark Royal* and is returning to its parent ship in Singapore.

At the fourth meeting of the Sibu Historical Association in Sibu, Dato Tuanku Bujang, a guest speaker, give an amusing two-hour account of his family history and the Malays of Sibu. He traces the history of his family from Pontianak to Skrang and finally to the settlement in Sibu.

The year 1964 has been a year of opportunity, of expansion and of change, in which more work has been done, more money lent and more new offices opened, by the Sarawak Development Finance Corporation according to its annual report just published.

Two Iban farmers of Rumah Asan, Sungei Samulong, Lingga in the Second Division have bought National Defence Bonds worth $1,500. They are Mr. Nankai anak Slambau who purchased $1,000 worth and Mr. Likai anak Abas, $500.

Two new school buildings at Sungei Ingkerbai, Mukah District, Third Division, costing about $14,000 were recently opened.

29th, Friday

The Chairman of the Kalaka District Council, Mr. Ellai anak Seman declares open the new extension to the Engkudu School building at Saratok, second Division. The building costs $7,680-75 per cent contribute by the Central Government and the balance by the Kalaka District Council.

The sunken M.V. *Kerandji* is righted by Messrs. Straits Engineers Ltd. who are carrying out the salvage on behalf of the Receiver of Wreck.

A Royal Marine Commando-Corporal Peter A. Halsey of 40 Marine Commando based at Serian, who spots an oil leak on a Royal Air Force helicopter operating in rugged jungle country in the First Division of Sarawak is awarded the Far East Air Force plaque at Serian by the Commander of Air Forces in Borneo, Air Commodore E. D. Crew, who has flown down from Labuan to make the presentation.

A number of top party members of the Opposition Party Machinda are believed to have resigned and unconfirmed report say these included probably the Chairman and Secretary General.

The Kuching Rural District Council is likely to add seven more new primary schools to the already existing large number of schools under its supervision and control. Primary education is the responsibility of local councils in Sarawak and ever since the KRDC has assumed responsibility in providing primary education, much has been done in this area.

30th, Saturday

The President of Gabongan Kelab2 Belia Melayu Sarawak, Inche Hasbie Sulaiman urges all youths in Sarawak to take part actively in the second anniversary of National Solidarity Week celebrations, to show our unity and undivided loyalty to both Sarawak and Malaysia.

The Chief Minister, Dato Stephen Kalong Ningkan, visits Bako in the First Division to declare open two newly built jetties, one at Bako Bazaar and the other at Kampong Bako. The Chief Minister also holds a meet-the-people session at Bako Clinic and later tours the Kampongs and inspects sites for a new water tank and a proposed school for Kampong Bako. He has lunch at the residence of Tua Kampong Suaidi and later inspects sawah padi.

Inche Abu Hassan bin Abdullah, the new Federal Secretary, arrives in Kuching from Kuala Lumpur.

The Malay National Union of Sarawak appeals to all its members and the Malay community generally to actively participate in the various National Solidarity Week events in all parts of Sarawak.

His Majesty the Yang di-Pertuan Agong has been graciously pleased to award the Gallantry Asard of the Jasa Perkasa Persekutuan to Border Scout No. 216, Sergeant Lanyau anak Jamba of Engkilili, in the Second Division.

Party Machinda holds emergency meetings of its top leaders to discuss the reported resignation if its Chairman, Michael Buma and Secretary General, Mr. Yeo Cheng Hoe.

The Minister for Welfare, Youth and Culture, Dato Abang Othman bin Abang Haji Moasili, who is declaring open the Gala Dance sponsored by the Fourth Divisional Youth Council at the Miri Community Hall reminds youths in Miri not to lose sight of their culture while imbibing foreign cultures.

31st, Sunday

The Finance Minister of Sabah, Inche Mohammed Harris bin Mohammed Salleh who arrives in Kuching this evening to represent Sabah at the Berjaya Week Celebrations in Sarawak.

The Mesjid Besar Fund to date is $150,000.

The President of the Sarawak Native Chamber of Commerce, Dato Abang Haji Marzuki bin Nor, states that the Chamber is to build its own headquarters-cum-offices and shops for rent.

The Minister for Local Government, Dato Dunstan Endawie, accompanied by the Acting Resident, Mr. Peter Tinggom, and Chairman of Batang Lupar District Council, Penghulu Tawi Sli, visits Peruan in the Second Division, where they are warmly welcomed by the people.

LAI SIOK LEE

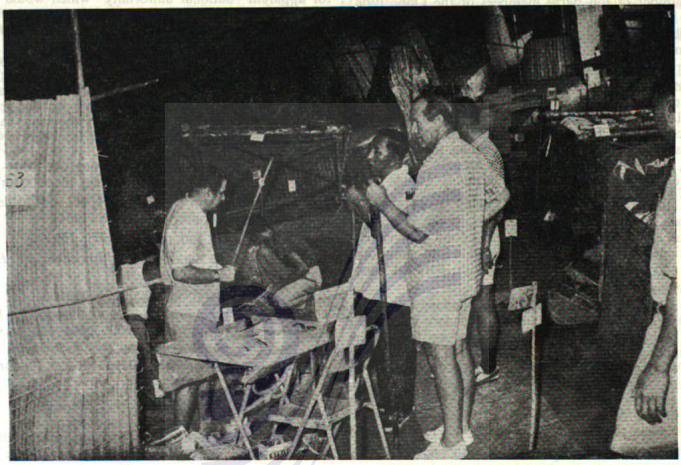
O and E

It gets light "later" up in the Fourth Division. Not many light weeks ago Dato Donald Stephens pronounced Sabah was in favour of adopting Malayan time, as a unified "Malaysian Time." But in Sarawak we have heard little more—either of the idea or Donald since. It might be one of those quite small changes for apparent "national uniformity" which would really irritate people living a thousand miles east of Kuala Lumpur. Uniform time is for small countries, maybe?

When we're at Niah all the sequences of daybreak are distinctly different from those in Kuching. It's lovely to wake before dawn, the mist rising, (it's always wet here). If in fresh form I often note the growing days new sequence. Here's a recent specimen card; at the River Camp—a mile and a half from Great Cave:

Dawn	*Very* misty and dripping wet dew—heavy rain yesterday evening, place saturated.
5.40	Gibbon call, single ("pet", downriver—no wild ones seen since (1954).
6.01	Tiny bat round rubber tree.
6.05	Bats making back "for caves" (? *Hipposiderus galeritus*).
6.06	Flowerpecker calls (? species).
6.07	*Pycnonotus plumusus* calls—garden bulbul (nesting). Squirrel calls (*S. notatus*). Magpie Robin sings.
6.08	*Collocalia* swiftlets—nil yet (late out of cave to-day).
6.09	*Pycnonotus zeylanicus*, bulbul, slight song.
6.10	*Munia fuscans* ("burong pipit") flies out of house nest—small young there.
6.10½	*Collocalia*—heard; then 1 seen low, 25 feet (? *maxima*—the edible nester).
6.11	*Collocalia*—several.
6.11½	Malay shop-house cook to river for water, other side of river.
6.12	*Collocalia*, low over river and tree tops (*not esculenta*), but quickly, half feeding while moving out. (Mist prevents high view).
6.13	Swallow, *Hirundo;* Kra Monkey calls.
6.14	Dragonfly over garden.
6.15	Malay clerk to lavatory other side (Co-op). *M. fuscans* calling (2); also Woodpecker.
6.16	Hawk Owl call—distant; usual at dawn (*Ninox scultulata*).
6.16½	Dayak up to put on kettle this side of river.
6.17	Owl nearer and calling loudly (stops 6.18).
6.18	Malay collector to river (latrine) this side. Carpenter Bee noisily by. Dragonfly almost settles on my nose.
6.20	*Collocalia*—none for last 3 minutes: probably keep high and far out faster on such misty mornings (at latest leave cave 1 mile away *en masse* well before now, and often before (6.00).
6.21	More general activity; Spiderhunter (*A. longirostra*). Another squirrel, very noisy, across river (*S. prevostii*). *But*: no butterfly yet; hibiscus flowers still shut; no mechanical sound so far breaks the wind of day.

Visit of Minister for Welfare, Youth and Culture, Dato Abang Othman bin Dato Abang Haji Moasili, and British Deputy High Commissioner, His Excellency, Mr. F. W. Marten, M.C., to the Niah Great Caves in October, 1965.



Curator explaining process of excavation at Westmouth.



Inspecting Guano.

6.24 Hibiscus slowly opening—and onto blossom comes lovely and well-named Yellow-backed Sunbird (*Aethopyga siparaja*).

6.27 The first outboard—Chinese, upriver, to Batu (*Homo dollarii*).

6.30 Crow (*C. enca*); but yet no butterfly—too damp?

It isn't always like that though. A week later, after a long spell of dirty BEDLAM in the caves, back to sleep in the bathed quiet of the river camp:

4.05a.m. Timber raft drawn by Miri tug chugs past for 20 minutes—must wake the whole river.

5.14 Timber towkay's speedboat dashes down.

5.24 Crows (*Corvus enca*) call.

5.33 Cocks get really going. Rubber nut drops on roof.

5.40 Hawk Owl calling across river.

5.45 Quiet, except for crickets and cocks.

5.46 Flying Fox over making for Kuala (huge roost there).

5.46 Carpenter Bee indefatiguably zooms (still half dawn, but a fine day).

5.49 Bulbul song.

5.50 Tiny bat flittering about (until 5.54)

5.52 *Agama* lizard on path below steps—the early reptile catches the worn moth?

5.58 Crow Pheasant (*noisy*) in distance. Unidentified woodpecker's harsh call.

5.59 Sounds of activity in own dapur (Kelabit boy from Bario). Also Malay voices from Co-operative—no human *seen* yet.

6.00 *Munias*, in the rose arch (real roses). Hawk Owl still double-calls the end of night.

6.01 Yellow-crow bulbuls lovely song (*P. zeylanicus*).

6.02 Dog emerges from Co-operative and relieves self. Outboard approaching from downriver, so noisy is probably Iban [it was not].

6.03 *Collocalia* Swiftlets from cave—first of morning outsurge overhead (the great outpour at cave mouth starts around 6.01 at this time of year).

As that seems to be where I come in, call it a day. Tomorrow, so happens, I'll be 54. As it's Sunday as well as birthday—30 years since I celebrated alleged manhood on Mt. Dulit in the Tinjar—no number of damned tugs shall drag this carcase off the raft of proper slackness. That Carpenter Bee certainly overdoes it. Or is it the Hawk Owl that thinks wrong? Life's hardest question, in this tense world of overtime, overburden, underkill and standard time scales, even for Datos.

* * *

Since I was last long at Niah here has been a change in the availability of alternative radio programmes received with real strength at places like this in Sarawak. Particularly noteable is the relatively *poor* bad-weather reception of Radio Malaysia compared with Radio Brunei, which puts out an enormously strong signal on an adjacent band. This includes long and informative rebroadcasts of B.B.C. news and commentaries in the afternoon as well as late night news of a distinctly non-Malaysian character, in both Malay and English. The Voice of America (from Manila) and the Australian Broadcasting Commission (including a powerful regional station in Western Australia) give clear news and comment in several languages. B.B.C. London with regional transmitters now relays with great clarity in several languages.

I recently opinion-polled 20 local listeners of all races. 15 of them listening to non-Malaysian stations quite often. One can hear from houses along the river, Indonesian programmes (in Malay) tuned in full blast—the latter a local habit, partly because by day launches and outboards on the river make such a row you can't hear your own set if you play it normally! If Kuala Lumpur or Kuching news is repetitive now, more and more listeners can tune elsewhere quite easily. Is this disloyal—or freedom of the ear?

To a certain extent our own radio service tends to *stimulate* listeners to tune elsewhere. For instance, we refute statements made from the Indonesian "freedom" station, without always fully explaining what these statements were. And about once a week—sometimes more—the radio news from the nation's capital contains strong statements *about* other statements or conduct of Inche Lee Kuan Yew, Prime Minister of Singapore, several times without making clear what he had said to cause the protests and reactions. Under such circumstances, the temptation to tune a shade up the band and listen to Radio Singapura's loud signal can only be considerable?

If Kuala Lumpur cannot ignore Singapore—as it probably cannot—might it not, for the above reason, be wise to give a little more of the other side of the story, if only to strengthen the rebuttal. It is perhaps rather easy in Kuala Lumpur to forget the rather independent-minded outlook of many in East Malaysia long-houses and kampongs, and also to underestimate their technical know-how—which, with both radio and tape recorders, is now indeed high among some of the younger generation in every community.

The need to drop leaflets from aircraft, so frequent in Sarawak lately, is itself something of a reflection on the efficacy of radio and other coverage in the "countryside"—as the roadless areas are now increasingly termed.

* * *

It remains a bit difficult for some of the less clever of the regular soldiers around to realise that even average local, irregular troops, working in their own terrain and in their *own* climate, for their *own* local interests (however misguided) can sometimes do twice as well in killing—the business of war—as imported outsiders who have to learn every hill, each stinging tree, which snake is poisonous, how to survive without a tin-opener and bottled drinks, what to do with their anxieties after dark. Locally, the Border Scouts and other local forces have sometimes been wrongly used as a result of this underestimate.

Moreover, it seems even more difficult for ordinary *non*-soldiers (especially those who have never fought themselves) to realise how often—and sometimes how enormously—regular military (and related security) thinking can be weak or even plain wrong. The brass somehow dazzles commonsense, in Asia or U.S.A. The quiet view is swamped in excited, virile, uniformed masculine-expectation. Fortunately, there are economic by-products, though. Take, for instance, a *Newsweek* story published lately. This is a factual (not a critical) article stressing the vast "benefits" the Vietnam war is bringing to U.S. industry. Reading not even between the lines but bang on, we find, among other things (as summarised by me):

(1) U.S. textile company is "working round the clock on a new $1.4 million contract to produced cotton sateen, a medium-weight cloth that will find its way into fatigues worn by U.S. soldiers in Vietnam." (That "*finds its way*" is a nice sort of double-think).

(2) Ingersoll, U.S.A. are "reving up to begin shipments on a $2.6 million order for more than 700,000 steel helmets, mostly for the Army, which hasn't bought any since 1958".

(3) Safety First Shoe of Alabama has been asked "to speed its deliveries of canvas-topped jungle boots . . . a $2.7 million contract to deliver 2 53,907 pair." (These are a new design with holes to let out the water).

Armies always carry huge reserve stores. The inference of these and other new items is probably summed up in the phase "caught short". Clearly, (and perhaps naturally) the U.S. combat forces had not foreseen all the most suitable forms of clothes, helmets or footwear on issue in bulk or in reserve for Vietnam conditions. *None* of these problems confound the Vietcong. They neither own nor hope for fatigues, helmets or boots. It certainly costs less than $100 (Malaysian) per month to support a native guerrilla irregular in the field. No one has yet published a realistic figure for the regular fighting men and support troops now in Malaysia. But the Pentagon figure per American boy in Vietnam is $20,000.00 a year and up. That money would buy—if it were for sale—a whole platoon of jungle-expert Vietcong Killers. Putting ideals and opinions aside, which would you rather have behind you *inside* a tropical rain forest? It's an open question. But I'm dead sure of my answer, while alive. Of course, I haven't got $20,000.00 in the first place. . . .

* * *

A defect of guerrillas and irregulars, of course, is that they tend not to have bombers (based on Guam) or helicopters (based on Labuan). They haven't dollar money to spend and paper to throw about. Like the little aircraft that came over our Niah camp at 1615 hours, 27.10.65, raining down leaflets bearing the Sarawak crest.

Headed "30th SEPTEMBER INCIDENT", this effectively analysed the Indonesians' revolt, seeing the whole affair as communist inspired. It was well written. And the aim was also excellent. The bulls-eye fluttered down within a few yards of the Minister for Social Welfare, Youth and Culture, Dato Abang Othman, resting by the riverside after a long and energetic day in the caves, seeing guano digging, five birdsnester climbers at dizzying heights in the cave ceiling, and our new deep excavations, which proved properly rewarding that day.

The only suprise was that the appeal to "us, the common people of Sarawak", to take "a firm stand now against communism", was in English and Chinese, no Malay. However, this served as a dignified greeting to a newcomer in Sarawak still learning the National Language. For our other guest of that delightful day was the Deputy High Commissioner for the United Kingdom in East Malaysia.

Incidentally, this leaflet was noteably well printed and layed out, on strong clean paper—quite unlike the effort of "Twenty Years Ago" reproduced in the last issue of this *Gazette*. No wonder,—for the bottom line read "Printed at the Government Printing Office, Kuching."

T.H.

Arrivals and Departures

Arrivals

Dr. & Mrs. J. A. R. Anderson and Infant	Returning from leave on 2.11.65.
Mr. A. L. McCorkindale	Returning from leave on 20.11.65.
Mr. O. G. Haydock-Wilson	Returning from leave on 20.11.65.
Rev. B. Taylor (newly appointed Temporary Education Officer)	On first appointment on 25.11.1965
Mrs. H. A. D. Palfrey and Son	To join Mr. H. A. D. Palfrey on 27.11.1965.
Mr. P. A. R. Plant (newly appointed Superintendent of Police)	On first appointment on 29.11.65.
Miss M. Spencer (newly appointed Health Sister)	On first appointment on 30.11.65.
Mr. T. E. Overs	Returning from leave on 4.12.65.
Mr. & Mrs. D. E. Pearce & 2 children	Returning from leave on 4.12.65.
Datin G. A .T. Shaw & 2 children	To join Dato G. A. T. Shaw on 4.12.1965.
Mr. & Mrs W. H. Sampson	Returning from leave on 6.12.65.
Mr. & Mrs. J. S. Abernethy & infant (newly appointed Registrar, Land and Survey Department)	On first appointment. on 6.12.65.
Mr. J. Goldthorp (newly appointed Superintendent Architect)	On first appointment. on 12.12.65.

Departures

Mr. H. B. Isherwood	Proceeding to the United Kingdom on leave on 8.11.1965.
Mr. A. F. Porter	Proceeding to the United Kingdom on leave on 18.11.1965.
Dr. and Mrs. R. Dickie	Proceeding to the United Kingdom on leave on 18.11.1965.
Mr. D. N. Penfold	Proceeding to the United Kingdom on leave on 20.11.1965.
Mr. and Mrs. D. S. Cottrell and 2 Children	Proceeding to the United Kingdom on leave prior to retirement on 25.11.1965.
Mrs. N. E. Meikle and Son	Proceeding to the United Kingdom on 28.11.1965.
Mrs. T. Scrimshaw	Proceeding to the United Kingdom on leave on 7.12.1965.
Mr. J. M. Lambert	Proceeding to the United Kingdom on leave on 8.12.1965.
Dr. J. C. Whitelaw	Proceeding to the United Kingdom on leave on 12.12.1965.
Mr. Justice & Mrs.D. B. McGilligan & 3 children	Proceeding to the United Kingdom on leave prior to retirement on 12.12.1965.
Miss B. C. Evens	Proceeding to the United Kingdom on 12.12.1965.

Departures on Study

Date	*Name*	*Course to be taken*	*Country*
2- 9-65	Mr. Abg. Mohd. Sharkawi	Administration	England
4- 9-65	Miss Elaine Yeo	Specialist Teacher's Course	England
4- 9-65	Mdm. Tan Eng Chiew	Specialist Teacher's Course	England
4- 9-65	Miss Chin Wan Lien	Specialist Teacher's Course	England
4- 9-65	Miss Wong Chung Kee	Specialist Teacher's Course	England
4- 9-65	Mr. Betram Sading Jihok	Specialist Teacher's Course	England
4- 9-65	Mr. Daniel Voon Soon Tee	Specialist Teacher's Course	England
4- 9-65	Mr. Dunstan Lee Chan Liang	Specialist Teacher's Course	England
26- 9-65	Mr. Thaddeus Demong	Medicine	Canada
26- 9-65	Mr. Tan Yih Min	Road Research	England
30- 9-65	Mr. Wee Eng Teck	Co-operatives	England
13-11-65	Mr. Kajan Gau	General Nursing	England
13-11-65	Miss Rohani bt. Hamdan	General Nursing	England
13-11-65	Miss Lim Siew Choo	General Nursing	England
13-11-65	Miss Lu Yieng Ing	General Nursing	England
13-11-65	Miss Lau Ping Sing	General Nursing	England
13-11-65	Mr. Alexander Maiyer	General Nursing	England
17-11-65	Mr. Chin Hon Lim	Police Training at Hendon College, London	England
17-11-65	Mr. Ridzuan bin Hashim	Police Training at Hendon College, London	England
17-11-65	Mr. Vincent Gerard Khoo	Police Training at Hendon College, London	England

DECEMBER, 1965

CALENDAR				MOON PHASES	HIGH WATER			
ENGLISH		CHINESE	MUSLIM	☽ 1st First Quarter ○ 8th Full Moon ☾ 15th Last Quarter ● 22nd New Moon ☽ 31st First Quarter	KUCHING		MIRI	
Wed.	1	9	7	.....	0957	2357	0157	—
Th.	2	10	8	.....	1117	—	0229	—
Fri.	3	11	9	ST. FRANCIS XAVIER (R.C.).	0047	1241	0257	2153
Sat.	4	12	10	Sarawak Turf Club Races.	0133	1353	—	2133
SUN.	5	13	11	2ND SUNDAY IN ADVENT.	0214	1455	0847	2129
Mon.	6	14	12	.....	0251	1545	1042	2135
Tues.	7	15	13	.....	0325	1632	—	2151
Wed.	8	16	14	THE IMMACULATE CONCEPTION OF OUR LADY (R.C.).	0403	1718	—	2215
Th.	9	17	15	*Nasfu Sha'aban* — Day of Penitence.	0440	1805	—	2245
Fri.	10	18	16	.....	0520	1853	—	2322
Sat.	11	19	17	Sarawak Turf Club Races.	0603	1941	—	—
SUN.	12	20	18	3RD SUNDAY IN ADVENT.	0649	2034	0001	—
Mon.	13	21	19	.....	0740	2128	0041	—
Tues.	14	22	20	.....	0838	2226	0124	—
Wed.	15	23	21	*Ember Day.*	0946	2322	0210	—
Th.	16	24	22	.....	1106	—	0255	—
Fri.	17	25	23	*Ember Day.*	0019	1230	0418	2115
Sat.	18	26	24	*Ember Day.*	0113	1353	0745	2101
SUN.	19	27	25	4TH SUNDAY IN ADVENT.	0203	1504	1024	2059
Mon.	20	28	26	.....	0248	1602	—	2107
Tues.	21	29	27	*St. Thomas* (R.C.).	0330	1652	—	2125
Wed.	22	30	28	WINTER SOLSTICE. *Tung Chi* — Solstice Festival.	0410	1736	—	2158
Th.	23	1	29	1st day of the 12th Moon (29 days).	0446	1817	—	2227
Fri.	24	2	1	CHRISTMAS EVE. 1st day of *Ramadzan. Bulan Puasa* — the Great Fast begins.	0519	1856	—	2304
Sat.	25	3	2	**Christmas Day.** The Nativity of Our Lord.	0557	1935	—	2339
SUN.	26	4	3	**Boxing Day.** SUNDAY AFTER CHRISTMAS. *St Stephen.*	0635	2012	—	—
Mon.	27	5	4	**Public Holiday.** *St John.*	0712	2053	0015	—
Tues.	28	6	5	*Holy Innocents.* Kuching Municipal Council Meeting.	0752	2132	0047	—
Wed.	29	7	6	.....	0836	2211	0118	—
Th.	30	8	7	.....	0929	2250	0151	—
Fri.	31	9	8	.....	1033	2331	0211	2029

ABSTRACT OF METEOROLOGICAL OBSERVATION FOR THE MONTH OF SEPTEMBER, 1965

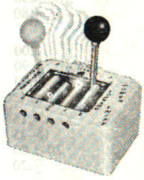
Division	Station	Latitude N.	Longitude E.	AIR TEMPERATURE IN DEGREE FAHRENHEIT													Mean Relative Humidity (%) at 2 p.m.	RAINFALL				Bright Sunshine Mean Hours
				Mean Temperature					Absolute Extremes									Total Inches	Most in a day Inches	Date	No. of days	
				8 a.m.	2 p.m.	8 p.m.	Maximum	Minimum	Highest Maximum	Date	Lowest Minimum	Date	Lowest Maximum	Date	Highest Minimum	Date						
FIRST DIVISION	Kuching Airport	1° 29′	110° 20′	74.4	87.2	78.0	89.3	72.3	93.0	1	70.0	13	81.7	26	75.2	2	65	4.88	1.05	5	18	4.70
	Simunjan	1° 20′	110° 20′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	6.10	2.00	30	9	—
	Semongoh	1° 24′	110° 20′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5.52	2.33	5	15	—
	Matang	1° 35′	110° 11′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5.46	1.30	13	15	—
	Sungai China	1° 37′	110° 12′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	7.92	0.90	7	16	—
	Telok Assam	1° 43′	110° 27′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	6.44	1.81	12	19	—
	Serian	1° 10′	110° 32′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	9.52	3.00	6	14	—
	Sematan	1° 48′	109° 46′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	9.93	3.72	11	10	—
	Batu Kitang	1° 27′	110° 13′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5.33	1.11	11	16	—
	Dragon School	1° 17′	110° 25′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	6.09	1.66	1	10	—
	Lundu	1° 40′	109° 52′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	7.58	1.89	21	11	—
SECOND DIVISION	Simanggang	1° 18′	111° 28′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3.55	1.02	25	12	—
	Lubok Antu	1° 02′	111° 50′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5.54	1.14	7	9	—
	Lingga	1° 21′	111° 10′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	6.83	1.54	26	6	—
	Betong	1° 25′	111° 31′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	5.86	1.90	7	7	—
	Saratok	1° 44′	111° 20′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	6.98	2.87	28	7	—
	Stumbin	1° 18′	111° 28′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	6.87	1.94	4	9	—
	Kabong	1° 48′	111° 06′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	7.32	2.40	22	6	—
	Sebuyau	1° 31′	110° 53′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	7.42	2.50	30	9	—
THIRD DIVISION	Kapit	2° 00′	112° 56′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	10.96	2.55	30	19	—
	Kanowit	2° 06′	112° 09′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	12.70	5.75	2	12	—
	Belaga	2° 42′	113° 47	—	—	—	—	—	—	—	—	—	—	—	—	—	—	13.09	2.50	30	15	—
	Daro	2° 30′	111° 24′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2.20	0.80	22	6	—
	Mukah	2° 54′	112° 06′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	10.07	3.35	5	18	—
	Sarikei	2° 07′	111° 31′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	6.48	1.92	20	15	—
	Matu	2° 40′	111° 31′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	3.85	1.30	21	10	—
	Sibu Airport	2° 30′	110° 30′	73.9	87.5	78.3	89.7	71.2	94.1	3	68.0	27	78.7	26	73.7	23	65	6.74	1.86	18	19	5.13
	Song	2° 00′	112° 32′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	9.24	1.70	23	12	—
	Balingian	2° 57′	112° 32′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	10.41	2.42	6	16	—
FOURTH DIVISION	Bintulu Airfield	3° 10′	113° 02′	75.1	86.3	78.3	87.8	72.4	90.8	3	69.3	4	81.5	26	74.9	29	71	8.48	1.42	3	18	5.37
	Miri	4° 23′	113° 59′	76.8	85.6	80.6	88.1	73.5	91.1	27	71.1	4	82.3	30	75.9	1,10	75	5.18	1.03	10	24	5.10
	Lutong	4° 30′	114° 00′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	6.11	0.78	21	20	—
	Marudi	4° 10′	114° 18′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	6.48	1.95	20	10	—
	Bekenu	4° 10′	113° 50′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	6.79	1.85	5	9	—
	Niah	3° 52′	113° 42′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	6.80	1.00	13	10	—
	Long Lama	3° 30′	114° 30′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	8.63	4.62	7	12	—
FIFTH DIVISION	Limbang	4° 44′	115° 00′	—	—	—	—	—	—	14	—	—	—	—	—	—	—	8.11	1.90	6	20	—
	Sundar	4° 53′	115° 12′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	8.08	2.87	24	6	—
	Lawas Estate	4° 51′	115° 24′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	10.00	2.00	19	10	—
	Ukong	4° 35′	114° 51′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	7.49	1.02	7	16	—
	Lawas Airfield	4° 51′	115° 24′	—	—	—	—	—	—	—	—	—	—	—	—	—	—	10.28	2.30	24	16	—

Kuching Market Price List

October, 1965

	Average
Rice (per gantang)	
Local, White, Government Milled	—
Local, White, Milled	—
Siam White 100%	2.20
Siam A	2.10
China Rice	1.60
Siam Broken Rice A1 Super	1.60
Rangoon	—
Sugar—(per kati)	
White Sugar	.25
Brown Sugar	.50
Nipah Sugar	.30
Salt—(per kati)	
Coarse	.10
Fine	.10
Nipah	1.20
Flour and Bread	
White Flour, per kati	.30
Bread, per small loaf	.25
Bread, per large loaf	.45
Milk—(per tin)	
(*a*) Condensed	
(i) Liberty Brand	.65
(ii) Tea Pot	.65
(iii) Milk Maid	.70
(*b*) Local Fresh Milk	.80
Eggs—(each)	
Turtle	.10
Duck, fresh	.14
Duck, salted	.15
Fowl	.13
Edible Fats—(per lb.)	
Butter	2.20
Coconut Oil	1.00
Vegetable Oil	.95
Lard, No. 1	1.50
Lard, No. 2	.90
Ghee	2.20
Dripping	.80
Pork—(per kati)	
Lean, No. 1	3.40
Lean with Fat, No. 2	2.40
Fat	.90
Ribs	2.00
Beef—(per kati)	
Beef, steak	3.20
Beef, Curry meat	1.80
Buffalo, No. 1	3.20
Buffalo, Curry meat	1.80
Mutton, Australian	3.00
Mutton, Local	3.00
Poultry—(per kati)	
Capons	2.00
Chinese Cocks	1.95
Pullets	2.15
Chinese Hens	1.60
Dayak Fowls	1.80
Ducks	1.80
Muscovy	1.60
Cross-Breed	1.60
Geese	1.60
Fish—(per kati)	
Fresh Fish, No. 1	1.50
Fresh Fish, No. 2	.90
Fresh Fish, No. 3	.50
Prawns, No. 1	1.60
Prawns, No. 2	.80
Crab, No. 1	1.20
Crab, No. 2	.80
Salted Fish, No. 1	2.40
Salted Fish, No. 2	1.10
Salted Fish, No. 3	.70
Vegetable—(per kati)	
Bamboo Shoots, salted	.35
Bandong (Ubikayu)	.10
Bangkuang	.20
Bayam	.30
Vegetables—(per kati)—*Contd.*	
Bean Sprouts	.30
Cabbage	1.00
Changkok Manis	.40
Cucumber (Timun)	.25
Chillies, Red	.65
Chillies, Green	.40
Daun Bawang	.80
Ensahi Puteh	.40
Ensahi Besar	.40
Ensahi Bunga	.40
French beans	.70
Garlic, fresh	1.60
Ginger	.60
Kachang Panjang	.30
Kangkong Ayer	.30
Kangkong Roots	.40
Keladi Batawi	.15
Keladi China	.30
Ketola	.40
Keribang	.15
Kundor	.20
Labu	.20
Labu Duri	.35
Ladies Fingers	.40
Lettuce	.60
Lobak (Chinese Radish)	.60
Lobak, salted	.50
Onions, Bombay	.35
Onions, small	.50
Potatoes, Imported	.35
Priak (Bitter Gourd)	.60
Sauerkraut, Imported	1.55
Sauerkraut, Local	.75
Tamarind (Buah Assam)	.40
Tomatoes	1.25
Trong (Brinjals)	.50
Sauce, No. 1 (per bottle)	1.10
Sauce, No. 2 (per bottle)	.90
Sauce, No. 3 (per bottle)	.50
Tea—(per lb.)	
Tea, Ceylon	4.30
Tea, Chinese	1.80
Coffee—(per kati)	
Raw, Java No. 1, Local	2.00
Raw, No. 2	1.90
Powder (1st quality)	3.20
Fruits—(each)	
Pisang Umbun (per kati)	.15
Pisang Tandok	.15–25
Nanas	20–1.00
Buah Betek (per kati)	.20
Sundries	
Bean curd (per piece)	.10
Bean cake, white (per piece)	.10
Bean cake, yellow (per piece)	.25
Blachan (per kati)	.70
Charcoal (per picul)	8.50
Coconut, fresh (each)	.20
Corned Beef (per tin)	1.20
Dried Prawn (per kati)	2.00–3.00
Kerosene Oil (per tin)	4.00
Kerosene Oil (per bottle)	.20
Matches, Local (per box)	.05
Matches, imported (per box)	.10
Soap, washing, local (per bar)	.60
Soap, washing, imported (per bar)	.95
Salmon (per tin)	1.60
Sardines (per tin)	.70
Bako Wood (per panchang)	25.00
Cigarettes	
Players (per packet of 10)	.50
Rough Rider (per packet of 10)	.40
Craven "A"	.50
White Eagle	.45
State Express (per tin)	2.85
Capstan (per packet of 10)	.45
State Express 555 (per packet of 10)	.55
Lucky Strike (per packet of 20)	.95





ONE LEVER gives you instant speed and direction control

With this big Allis-Chalmers HD-16 power shift crawler tractor, you get split-second speed and direction control . . . with all the feel of direct drive. Just a single control lever to do it all!

POWER COMES ON SMOOTHLY through two cushioning effects . . . exclusive Modulated Clutch, and a torque converter. No shock, no friction, no wear to vital clutch packs in the transmission, because transmission clutches are always fully engaged *before* engine torque is applied! That means less downtime, long maintenance-free life in all drive-train components.

MODULATED CLUTCH is designed to operate at partial engagement . . . gives the operator variable speed control by merely pulling the shift lever back to desired speed. In addition, optional Ground Speed Control, another Allis-Chalmers exclusive, lets your operator pre-select and set his working speed, then maintain this speed with or without load, up to full engine power. Fuel economy is better than ever!

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