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Information for Authors

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INFORMATION FOR AUTHORS

Research Notes: These should be concerned with a summary of research on a particular subject or geographical area; the results of recent research; a review of the literature; analyses of state of research; and so forth. Research Notes differ from other contributions in that the material covered should be based on original research or the use of judgement, experience and personal knowledge on the part of the author in the preparation of the material so that an original conclusion is reached.

Brief Communications: These differ from the foregoing in that no final conclusions are drawn nor any data included based on original research. They also differ in consisting primarily of a statement of research intentions or a summary of news, either derived from private sources or summarized from items appearing in other places that may not be readily accessible to the readers of the Bulletin but which have an interest and relevance for them. They will be included with the contributor's name in parentheses following the item to indicate the source. Summaries of news not exceeding one or two paragraphs may appear with the contributor's name under the title and prefaced by "From.

Bibliographic Section. A bibliography of recent publications will appear in each issue of the Bulletin, and, consequently, reprints or other notices of recent publications would be gratefully received by the Editor.

Other Items: Personal news, brief summaries of research activities, recent publications, and other brief items will appear without the source specifically indicated. The Editor urges those contributing such news items to send them in the form and style in which the contributor wishes them to appear rather than leaving this to the discretion of the Editor.

All contributions should be sent to the Editor, Borneo Research Bulletin, Phillips, Maine 04966, U.S.A.

STYLE FOR CONTRIBUTIONS

Please submit all contributions double spaced. Research Notes and Brief Communications should be limited to approximately eight double-spaced pages. Footnotes are to be avoided wherever possible. Bibliographies should be listed alphabetically by author at the end of contributions. Author should appear in a separate line, then date, title of article, journal, volume number, and pages. For books include place of publication and finally publisher. References in the body of contributions should be cited by author's last name; date, and page numbers as follows: (Smith 1950:36-41). For punctuation and capitalization refer to Bibliographic Section.

Names mentioned in the News Section and other uncredited contributions will be capitalized and underlined.
Contribution Received. Without the many individual contributions made, it would be impossible to continue publishing the BRB. I would like to express my deepest appreciation and thanks to the following individuals who have made significant contributions since the last issue of the BRB: D. E. Brown; J. Cobbe; W. L. Collier; C. Crisswell; O. Doering; F. Dunn; Georgia-Pacific Corp.; B. G. Grijsstra; R. Pringle; B. W. Sandilands; W. M. Schneider; M. Singarimbun.

Reply to Problems Raised by the Editor. In the last issue of the BRB the Editor raised several problems with regard to the publication of the BRB, particularly with respect to funding of funds to continue publication and asked for guidance from the Fellows and readers. I would like to express my deepest appreciation and give helpful suggestions: F. L. Dunn; J. D. Freeman; Lord Medway; G. Rixhon; S. Morris; J. Rousseau; B. W. Sandilands; N. Schneider; J. O. Sutter; E. M. Unlenbc.

New Publication Schedule. This issue is the last one that will be published on the old June and December schedule. Starting with Volume 5, 1973, the BRB will be published in April and September each year. This change was necessitated by a number of factors, but particularly because of the large number of requests from institutional subscribers as to the status of their subscription. The delay time of six months from the start of the year to the publication of the first issue for that year apparently was causing some confusion in these quarters.

THE BORNEO RESEARCH COUNCIL

The Borneo Research Council was founded in 1908 and its membership consists of Fellows, an international group of scholars who are professionally engaged in research in Borneo. The purposes of the Council are (1) to promote scientific research in the physical, biological, and medical sciences in Borneo; (2) to permit the research community, interested Borneo government departments and others to keep abreast of ongoing research and its results; (3) to serve as a vehicle for drawing attention to urgent research problems; (4) to coordinate the flow of information on Borneo research arising from many diverse sources; (5) to disseminate quickly the initial results of research activity; and (6) to facilitate research by reporting on current conditions. The functions of the Council also include providing counsel and assistance to research endeavors, conservation activities, and the practical application of research results.

Support for the activities of the Council comes from subscriptions to the Borneo Research Bulletin, Fellowship fees and contributions. Contributions have played a significant part in the support of the Council, and they are always welcome.

(Continued on page 65)
A particular long-house is best conceived from the perspective of the biik family (a "perpetual" unit) as a temporary grouping of biik families linked by ties of affinity and kinship. While important in this generation, however, temporary as the long-house may be, it performs many vital community functions. Particular long-houses are ephemeral, but the long-house institution itself is central to the structure of the society.

A long-house is a political and ritual unit as well as a residential unit. It also serves some economic functions. Long-houses coalesce around a group of closely related households in this way acquiring political power and office. This coalescence is a visible evidence and necessary part of the acquisition of village power and office. Each long-house has its tuha ruma, "house elder," who settles internal problems, representing the long-house in village councils and is the local ritual authority.

The identity of particular long-houses as social units is explicitly marked in ritual terms every time a domestic pig is killed, as well as in the organization and celebration of certain festivals. Calendrical festivals are celebrated by individual households, but all the households within a long-house decorate a given feast on the same day, a day explicitly scheduled to be different from the feast day of other long-houses in the village. Much the same is true of life-cycle festivals. Thus, in 1970, all the households (three) within a single long-house celebrating the ear-piercing of pre-pubescent girls celebrated on the same date, the same day; and in another long-house in the same village.

Some activities to do with the cultivation of rice are customarily carried out by cooperative labor units drawn from a number of different households. These units are usually drawn from within a single long-house.

Only a few Selako households belong to an effective land-holding ambilineage, but this institution is of economic and political importance for all. All the descendants of the original clearer, and the descendants of the original clearing, control land subject to the prior rights of actual descendants of the original clearer. All the descendants of the original clearer, and the descendants of the original clearing, control land subject to the prior rights of those who control the land, subject to the prior rights of actual descendants of the original clearer. Control, or rights of disposition of the land, is vested in the senior male in the senior line of descent from the original clearer. It is this individual who increases the pool of land every generation by clearing new land, control over which will eventually pass to his eldest son together with the other ambilineage lands.

The result of this process is to create an hereditary, political aristocracy of sorts. The key individual in the ambilineage is the original clearer. It is this individual who increases the pool of land every generation by clearing new land, control over which will eventually pass to his eldest son. This coalescence is a visible evidence and necessary part of the acquisition of village power and office. Each long-house has its tuha ruma, "house elder," who settles internal problems, representing the long-house in village councils and is the local ritual authority.

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Hamlets of single family dwellings are replacing long-houses. Ties to state and national governments are also exerting structural pressure at the village level. New social groups and roles have appeared: committees to handle the irrigation, the police force, and the cooperative labor and cooperatives under government sponsorship; village-wide cooperative labor battalions; committee chairmen; school teachers; policemen. Simultaneously some traditional roles and groups are being drained of their importance. The tuha balait has competition from the government dresser. Important judicial functions are handled by government officials rather than within the village. School teachers compete with parents for influence over children.


BAJAU COMMUNITIES IN SOUTHEASTERN SULAWESI, INDONESIA

H. Arlo Nimmo
California State University, Hayward

C. A. Sather reports in the Borneo Research Bulletin (June, 1965) on the existence of Bajau villages in the Lesser Sunda Islands, specifically the island of Roti. This note is intended to add additional information on Bajau communities of that general area.

During my second field trip among the Bajau of southern Sulu (1965-67), I wrote to Sister M. Pauline Beneden, of the Medical Mission Sisters at Makassar, to inquire about the possible existence of boat-dwelling people in that part of Sulawesi. She kindly extended the inquiry to students in her hospital and it was reported that a boat-dwelling people on the coast near Bone, with whom they are acquainted, are called Dusun-Ba-au. These boat-dwellers are primarily fishermen who trade their fish for the agricultural produce of the land-dwelling peoples. They speak a language distinct from that of the land-dwellers, and their hair is frequently "yellow or a bit red" (probably sun-bleached) but they are frequently bilingual since the land languages are the lingua franca in the areas where they are found. They are generally taller and bigger than the neighboring Sulawesi peoples, have darker skin (probably sun-darkened), and their classes frequently "yellow or a bit red" (probably sun-bleached). Marriage is usually endogamous, and they have low status among the land-dwellers. Virtually all of this brief description also pertains to the boat-dwelling Bajau of Southern Sulu.

Sister Beneden reports two local stories about the Bajau which are also widespread in southern Sulu. The first claims that if the boat-dwellers go to land, they become ill because they are accustomed to living only on the sea. The second maintains that as soon as a Bajau infant is born, it is thrown into the sea by its parents. If the child floats, it is rescued; if the child sinks, it is allowed to drown since it would otherwise bring misfortune to the family. Both stories are untrue in Sulu, and I suspect also in Sulawesi. A local legend recounted by Sister Beneden claims that all the Bajau once lived at a place called Badjoe near Bone, but because of a war in that area they fled along the Sulawesi coasts where they are presently found. Their name still reflects their place of origin.

These Bajau communities are considerably north of those reported by Sather, but additional knowledge of the ethnography of the intervening islands may reveal further links in the chain of Bajau distribution throughout insular Southeast Asia.

TAMUS IN SABAH

Josephine Boenisch Burrough

Sabah has an interesting indigenous system of periodic markets, or tamus, held at more or less regular intervals, particularly along the west coast. Very little work has been done on the history and modern aspects of these tamus, and I am currently engaged in a research project which involves producing a map showing where tamus are held today and describing the different types of tamus that are found in Sabah. In addition, with the help of local school children I have conducted two surveys of the vendors at Tuaran and Kota Belud tamus. The data obtained have so far provided interesting information on the range of goods sold, the ethnic groups selling at the tamu, the distance the vendors travel to the tamu, how often they come, the means of transport used to reach the tamu, the day on which the vendor reaches the tamu, and the source of the goods sold.

Literature concerning tamus

References to tamus in the general literature on North Borneo and Sabah are few and far between and a search in the State Central Archives has not produced any additional material. Of the references cited in the attached bibliography, the works by Evans, Rutter, and Glyn Jones have proved the most useful. Both Evans (1925:129-133) and Rutter (1929:132-134) give valuable information about the tamus around Tuaran and Kota Belud. The data obtained so far has a good account of the tamus around Penampang.

Mapping the present day tamus

At the time of writing, I am still awaiting information about tamus in the Ranau and Sandau districts. However, the information obtained so far shows an interesting pattern. Tamus are most common on the west coast, particularly in Kota Belud District which has 22 tamus. There are few tamus in the interior and none on the east coast.

Types of tamus

A. Traditional Tamus:

1. Dusun-Bajau tamus. These traditional tamus originated in the zone of culture contact between the hill people (busun) and
coastal tribes (Bajau, Ibanun, Suluk). The pagan Dusun tribes trade in rice, tobacco, rotan, rice, and fruits for the fish, powdered shells (used when washing betel nut), salt and woven headcloths of the Islamic Bajau and Ibanun. Trading took place on "neutral" ground. The neutrality of the tamu ground was established during an inaugural ceremony at which an oath-stone, *batu sumbah*, was erected and oaths, guaranteeing peaceful trading, were sworn by the tribal chiefs and sealed with a blood of a sacrifice (usually a buffalo). The biggest of these Dusun-Bajau tamus was formerly held at Tamu Darat (8 miles from Kota Belud on the banks of the Tembruk). Other tamus of this type were held at Inobong, Kerung, and Timbang and the Tuaran and Kota Belud tamus are contemporary examples.

2. Tamus of the Dusun-speaking peoples. A second type of traditional tamu evolved further inland, where Dusun-speaking peoples from different kampong met to trade. The hill Dusuns who travelled down to the coast to trade at the lowland Dusun-Bajau tamus would return with coastal produce which they would trade with other hill Dusuns. Rutter (1929:134) gives an example of this type of tamu the one at Geruntong, which used to be held every 30 days on the banks of the Koriyau River. Contemporary examples of exclusively Dusun tamus are held at Kiulu and Mile 28, Penampang-Sinsuron Road.

It is difficult to say which of the two types of tamu described above is the older. As tamus are found wherever there are Dusun but not wherever their are Bajau (i.e. not at all on the east coast), it seems reasonable to hypothesize that this system of markets originated among the Dusun-speaking peoples, and spread to the present day distribution in Borneo coincides closely with the distribution of Dusuns. However, it is obvious that tamus flourished best in areas of Dusun-coastal tribe contact. There were few (if any) tamus held in Murut country. In 1922 Rutter wrote: "Strangely enough no tamus are ever held by the Muruts" (p. 335), but in his later book (1929) he quotes Mr. Lease as saying that tamus were held at one time in the Interior, especially around Lundu.

Evans (1923:130) noted that "up country markets such as Tamu Darat are held once in twenty days in view of the fact that tamus have been held every 30 days (approximately 30% of the vendors at the tamu) were interviewed on 27th August 1972. The process of interviewing was hampered because although there is an official tamu ground at Tuaran, most vendors prefer to sell in the market forecourt, and there is therefore a drift of people towards the center of town as the morning wears on. However, the sample interviewed does seem to be representative. A preliminary study of some of the data has revealed that Dusun formed the largest groups of vendors at these newly-established tamus are Chinese selling manufactured goods.

B. Government-sponsored Tamus:

1. Tamus introduced into new areas. In the last thirty years or so, tamus have been introduced into areas where these markets are not indigenous, e.g. Labuan, Lahad Datu, Bingkor (Keningau District). These have met with varying success. A significant proportion of vendors are Chinese and this suggests that tamus are Chinese selling manufactured goods.

2. Tamu Besar Tahunan. This type of tamu is held annually in most Districts under the sponsorship of the District Officer with funds provided by the District Council. It can best be described as a cross between an agricultural fair and a cultural festival. Various exhibitions are organized by local and government bodies; there are competitions involving local dances, skill in blow-pipe shooting or buffalo riding, sports, and many other events.

The tamu surveys at Tuaran and Kota Belud at Tuaran a nine-question questionnaire was used and 250 vendors (approximately 30% of the vendors at the tamu) were interviewed on 27th August 1972. The process of interviewing was hampered because although there is an official tamu ground at Tuaran, most vendors prefer to sell in the market forecourt, and there is therefore a drift of people towards the center of town as the morning wears on. However, the sample interviewed does seem to be representative. A preliminary study of some of the data has revealed that Dusun formed the largest groups of vendors at these tamus, while about 20% were Bajau, and 19% were Chinese. Most of the vendors were Dusun. Not surprisingly, the fish and shellfish vendors were also Dusun. Fruit and vegetable vendors were mostly Dusun. The stall of vendors in the tamu were predominantly Dusun (67%) with a significant proportion of Chinese (27%) and only a few Bajau. In most of the categories of goods sold, women predominated as vendors, except in the tamu by using a tembesap (Rutter calls it a tembaku), which is a roten ready with as many knots tied in it as there were days between successive tamus. Most of the tamus held in modern Sabah take place at more regular calendar intervals (e.g. weekly, or once a month on a particular day). This suggests that there has been an effort to bring the tamus dates in line with the European calendar. However, a much more important change in the traditional tamus has been the infiltration by Chinese traders. Chinese probably began to attend the Dusun-Bajau tamus quite early on. Evans mentions the Chinese traders at Tamu Timbong obtaining tobacco from the Ranau Dusuns and even taking it to Brunei. Now Chinese traders also attend the tamus, which is a familiar feature at most lowland tamus and at some of those further inland which are easily accessible (e.g. Kundsang, Simpang, Apin).

Over the years, certain tamus became associated with other activities such as cock-fighting, horse racing (no longer a feature at Tuaran tamu), sessions of the Native Courts, and the regular visits of Government dressers. Most of these subsidiary activities have now lapsed, though cock-fighting holds its own, and some tamus which have died out as trading events are still commemorated as regular cock-fighting sessions, e.g. Berunggis, Putatan.

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*Batu sumbah* were also erected to mark meeting places on neutral ground in parts of the country where tamus were not traditional, e.g. Sapulot. (See Harrison and Harrison 1971:131–2.)

**Evans (1923:130)** noted that "up country markets such as Tamu Darat are held once in twenty days in view of the fact that some Indonesians have a week of five days" and "the markets in the coastal regions are held every 10 days (e.g. Sugud, Inobong, Tamu Darat and Geruntong respectively).** Regular participants in these tamus kept track of the number of days between each
The orang-utan has been the most enigmatic of the apes. Known for its behavior and social organization in the wild, despite our long knowledge of this animal's existence and its large size and spectacular appearance, very little has been known of its behavior and social organization in the wild.

Between September, 1967, and November, 1969, my wife and I undertook the first long-term study of wild orang-utans in the Segaliud-Lokan Forest Reserve in Sabah. Our overall study site was 9 square miles of primary jungle in a river valley near Pintassin. This study was funded by the National Institutes of Mental Health and was done in conjunction with the Game Branch of the Sabah Forest Department. Over 1,200 hours of observation were made on 27 orang-utans, but due to the dispersed nature of these animals, most work was done on a few animals in a 1/2 square mile area.

Following this initial study, the project was relocated in the Kutai Reserve in Eastern Kalimantan, Indonesian Borneo, by Mr. and Mrs. Peter S. Rodman, where they conducted a study of the synecology of all higher primate species in lowland Bornean rain forest. I spent three months in the summer of 1971 there, and observations on orangs in the Kutai confirm the findings of the Sabah study.

The Kota Belud tamu is a much larger weekly tamu, and on the day of the survey (10th September 1972) there were about 1,000 people selling goods. The tamu is held about one mile from the shop houses, and this has encouraged people from the town to run refreshment stalls and stalls stocked with shop goods at the tamu every week.

A sample of 716 vendors was interviewed, using a shorter six-questionnaire. Of this sample, 46% were Bajau, 26% were Dusun, 12% were Chinese, and 9% were Ilianun. At Tuaran, female vendors predominated (62% of the total sample). The variety of goods sold at Kota Belud was much greater than at Tuaran. The largest category comprised fruit and vegetable vendors (15%), but also significant were sellers of tobacco and cigarette wrappers (11%), cakes and biscuits (10%), and betel nuts with their accoutrements (i.e. slaked lime and leaf wrapper--9%). Cakes were sold almost exclusively by Bajau women, and although most of the tobacco and cigarette wrapper sellers were Dusun, about 20% were Bajau. The Chinese (who came from as far away as Tuaran and Kota Kinabalu Districts) were selling clothing and materials and also general goods, and with the Bajau, were responsible for the refreshment stalls. Adjacent to the tamu ground is a buffalo port. Not surprisingly, all the buffalo vendors were male, the majority being Dusun and the remainder Ilianun and Bajau. One of the most interesting groups at the tamu was comprised of itinerant Pakistani men (there were 10 at the tamu on the day of the survey) selling jewelry and trinkets.

A considerable amount of more detailed analysis remains to be done on other data from the Tuaran and Kota Belud tamu surveys, and I hope to publish my findings in the near future.

Bibliography:

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The Borneo Orang-Utan

David Agee Horr.
Brandeis University

The orang-utan has been the most enigmatic of the apes. Despite our long knowledge of this animal's existence and its large size and spectacular appearance, very little has been known of its behavior and social organization in the wild.
observed to move some distance through the trees before making a new nest and bedding down. Although adult males and all adult females may form consort pairs for several days during breeding, adult animals apparently never occupy the same nest.

Social Behavior and Social Organization. Orang-utans do not live in large social troops as do most other higher primates. Their semi-solitary existence has often been described (Carpenter, 1938; Schaller, 1964; Harrison, 1962; Davenport, 1967; and others), but the true nature of their social organization has never been fully understood largely because orang-utans are seldom found and are difficult to follow in the jungle.

From the Sabah study it has been possible to derive a picture of the nature of normal orang-utan social organization and behavior in the wild as well as a possible explanation for their rather unique social system.

Population Units. Orang-utans are found in three kinds of basic units which usually forage independently in the jungle. (1) The only long-term social unit is the adult female and her dependent young orangs. As many as two offspring may forage with their mother, and slightly older offspring may remain near her. These female-offspring units live in more or less permanent areas of about 1/4 square mile in size. (2) Adult males forage as solitary individuals over a much larger area, perhaps as much as two miles across. (3) Juvenile orangs of both sexes forage in groups with increasing independence of their mothers, probably starting in their third year. Although this is merely a transition stage to adult patterns, nonetheless they do form independent population units.

Not only do orangs move about in these small, isolated units, but contacts between these groups are infrequent. When orangs do meet, very often they seem to ignore each other, and contacts between orang-utan units usually last from a few minutes to only a day or so.

Life Cycle. For the first year of life, orang infants cling to their mother's body for the entire day, leaving her only when in sleeping nests or when she is resting in a large tree crotch. By the end of the second year, young orangs are taking solid food and moving away from the female for increasing periods of time. Infants of this age are beginning to copy their mother's behavior patterns, and for example, may wave tiny twigs at an observer to threaten him. In their third year, young orangs are spending a lot of time away from their mothers and can make their own sleeping nests though they may still prefer sleeping with their mothers.

Juvenile females stay in the vicinity of their mothers for several years. They probably first breed about age 7 years, and at that time they set up their own mother-offspring unit in a conservative range, perhaps overlapping that of their mother. Juvenile males apparently range further away from their mothers at an early age, since we find solitary juvenile males in the jungle but seldom any near the adult mothers except for brief encounters.

Adult males and females assume the ranging pattern described earlier, though old adult males abandon the wide ranging pattern and live in much smaller areas. These also spend long times on the ground as they lose the agility required to keep their large bulk in the trees.

Basis of Orang-Utan Social Organization. What might produce this unusual isolated mode of existence in orang-utans? It is probably largely due to the character of their jungle habitat and to their breeding pattern. Orang-utans are largely vegetarian. The nutritionally important parts of their diet are fruits, but orangs eat a great amount of leaves, inner bark, and bamboo shoots, as well as orchids, termites and other insects, and even dirt from termite mounds. No direct evidence of egg or meat eating was seen in the wild. Thus, some species of plant is in fruit in nearly any month, but usually there are no great quantities of fruit available at any given time. The other diet items are everywhere available throughout the year. Since orang-utans are large animals, they can soon consume most of the fruit in a particular place, and bark and leaves probably do not have all of the nutrition required for survival.

Another important aspect is the absence of any serious natural predators for orang-utans. Although clouded leopards might prey on young orangs, no predators (except man) are a major threat to adult orangs--even females with babies.

In view of the above, orang social organization might easily be explained as follows: In order not to overload the food supply, orangs disperse themselves in the jungles. Females carrying infants or tending young juveniles can best survive if they do not have to move far. Young orangs could learn the jungle in a restricted, familiar area. Apparently 1/4 square mile can support a female with one or two dependents for an indefinite period of time. Adult males are unencumbered by young and can more easily move over wider areas. This means that they compete with females for food only for short periods of time, and thus they do not overload her food supply and force her to move over wider areas. Since there is no predator threat, males do not serve any function for females other than reproduction.

If orangs formed large groups, they would have to move over large areas to get enough food. In fact, MacKinnon found just such a situation in the Segama (1971), where orangs may have been crowded together due to logging activities.

The other factor which contributes to orang dispersal is their breeding pattern. Orang-utan females breed only once every 2 1/2 to 3 years. If a male is to maximize his breeding potential, he is best advised to travel over as wide an area as possible so that he will have the greatest chance of being with a female when she is sexually receptive. By moving over larger distances, the male breeds more often than if he stayed with one female, and also he does not overload the female's food supply. Since the general location of a female is pretty predictable, males range through the jungle and to another if their presence they give a loud bell-like vocalization using their throat sacs as resonating chambers. If females

...
are receptive they will move towards these sounds. If they are not interested, I have observed them to move away from the male. If males persist, I have seen females threaten them away. Since receptive females are such a scarce resource, males compete for them, and this has probably resulted in the large size, heavy beards, and big cheek flanges on the males' faces. I have observed males who were with females threaten away other males by bellowing at them and making large aggressive displays.


BRIEF COMMUNICATIONS

NOTES FROM THE BRUNEI MUSEUM

P. M. Shariffuddin
Curator

1) Mr. David McDougnall, a graduate student from Oxford, has been studying the proboscis monkey in Brunei's mangrove swamps. Two Oxford undergrads, Marc Collins and Andre Neighbour, have assisted McDougnall through the summer months. Mr. David Attenborough, Director of Programmes for the BBC, was in Brunei to film a program on the same monkey.

2) Prof. Wolfgang Franke of the University of Hamburg and Prof. Chen Tien Fan of the University of Malaya have examined a Chinese tombstone in Brunei. The tombstone appears to date from the 12th century, and hence is very old for Southeast Asia.

3) A price list for the purchase and mailing of the various publications of the Brunei Museum, as well as the Brunei Annual Report, is now available from the Curator, Brunei Museum, Kota Batu, Brunei.

4) Persons wishing to do research in Brunei should note that permission should now be arranged at the embassy-to-embassy (Great Britain's) level.

5) Lim Jock Seng, Assistant Curator of the Brunei Museum, is in England for a year and a half of training at the British Museum's ethnographic section.

6) Awang Jaya bin Sahat has just returned from Britain where he has completed his training at Glasgow Museum, Scotland, and the British Museum (Natural History). He did his training in exhibition and preservation of Animal Life.

MUSEUM NEWS AND RESEARCH NOTES FROM BORNEO

From Tom Harrison

The increasing mobility of students is leading to problems in west Borneo, and this arises not only from there being too many stray, impecunious hippies (mostly from the U.S.A.) appearing on the scene, but also from beginning students who want a "research" experience. Unless this difficult problem is promptly dealt with at the source, it could lead to new undesirable field work restrictions, including in Brunei.

The recent news of the Sabah Museum is that Michael Pike has retired as Curator and Mr. J. Lee has taken his place. Michael Chong remains Assistant Curator. Assistant Curator of the Sarawak Museum, Lucas Chin, has just completed a world tour of museums, and he is now back on duty in Kuching.

CONTENTS OF DR. FRIDOLIN UKUR'S DISSERTATION ENTITLED TAMTANG--DJAKAB SUKU DJAK (CHALLENGE RESPONSE-ETHNIC DAYAKS)

Reported and Translated by F. L. Cooley

Dr. Ukur's dissertation was presented to the Faculty of the Higher Theological School (Sekolah Tinggi Theologia) in Jakarta and was successfully defended in December, 1971. It is the first doctorate in theology ever granted in Indonesia. The author is an ordained minister of the Evangelical Church of Kalimantan, and for more than ten years served as rector of the Theological Academy of the Kalimantan Church in Banjarmasin.


The contents of the dissertation are as follows:

Forward 13

Part One: Dajak Religion and Society
(a cultural-anthropological analysis)
  I Several Notes on Dajak Religion and Society 21
  II Religious Structure 27
  III Social Structure 52

Part Two: The Penetration of the Gospel in Kalimantan
(a theological-historical research)
  I A Glance at the Spread of the Gospel in Kalimantan 85
  II The Attitude and Method of Evangelization 136
  III The Negative Reaction of the Dajaks to Evangelization 175
  IV Elements Supporting the Acceptance of the Gospel 187

Part Three: Ethnic Church: Its Strengths and Weaknesses
(a historical study for the fulfillment of the Church's calling now and in the future)
  I The Struggle of a Young Church 235
  II Signs of New Life 262
  III Conversion as the Victory of the Spirit 286

Concluding Words 309
ACTIVITIES OF THE AGRO ECONOMIC SURVEY IN KALIMANTAN
From William L. Collier

During the summer of 1972 Suhud Tjakra Werdaja and William L. Collier, of the Agricultural Development Council, cooperated with five staff members and 15 students from Tandjungpura University in Pontianak in carrying out research on the production and marketing of smallholders' rubber in West Kalimantan. The Survey also sponsored the same research in South Kalimantan and IT. Supardi, Faculty of Agriculture, University of Lambung Mangkurat in Banjarmasin was the team leader.

Three reports based on this research in West Kalimantan are as follows:


Soentoro and Hendry Albert Ma'an, 1972, Produksi dan Tataniaga Karet Di Kabupaten Pontianak, Propinsi Kalimantan Barat, draft, Survey Agro Ekonomi.


DELFt ETHNOGRAPHIC MUSEUM: SPECIAL BORNEO EXHIBITION, 1973

From Tom Harrison

From February through 1973 the newly expanded INDONESISCH ETHNOGRAPHISCH MUSEUM, Delft, Holland, is mounting an important exhibition of Borneo art, including many pieces not previously seen in public. The Director, Dr. J. van der Werf, asked me to help in identifications and background data for Malaysia and Brunei, though the main thrust is naturally from once Dutch Kalimantan. Dr. A. van Leiden, who has done field work in the southeast, has written a sound introduction to an exciting catalog including rare old photographs. This is a preview, assuring those in Europe in 1973 not to miss the Delft effort.

The Museum's own hitherto little-known collections were started in the present buildings, when it was a college for senior colonial administrative officers especially for Indonesia. But they have drawn on other Dutch, Belgian and German museums or private collections, including the very remarkable series of Ngadju and other wood carvings very recently acquired in Sourabaya by a Belgian dealer, Mons. Emile Dele taillo de Brussels, and also by Mr. H. de Silva, of the Hague. These wood carvings, mostly in belian ironwood, and probably from an ancient cave hoard, are of the greatest interest for a fresh look at Borneo's art tradition. Some of them surpass anything previously known from the whole island in sculptural grace, imaginative execution and an almost comically fierce fantasy.

There are also fascinating early photographs notably from Father Tjollima exploring the Ape Kayan and elsewhere in the century.

But the show is broadly representative of most aspects of Kalimantan material culture. For Sarawak, there are some notable Iban textiles (pua) and fine Kenyah-Kayan wood and bead work which can equally come from either side of the border. For Brunei, there are two astonishingly ornate giant "kettles," lavishly sprinkled with Chinese-styled animals and those ever-puzzling "cowboys"-horses (not known in Brunei them) with sombreroed riders. The origin and dating of these undoubtedly Brunei-made objects remains a mystery. We know rather more on the manufacture of cannon, which the sultanate certainly pioneered for the area well before Magellan's ships arrived (in 1521). Unfortunately, the wonderful and more tastefully ornate Brunei cannon are hardly known in Europe and their display here is a relatively poor fellow. There are also some moderate Melanau figures from the southwest coast. Nothing at all from Sabah.

BBB people are strongly recommended to visit Delft this year. And the catalog, though also only in Dutch, will be a collector's piece in its own right.

With the generous cooperation of Mons. Dele taillo and Delft I am preparing a fully illustrated separate report on the Ngadju wood carvings.

NEWS AND ANNOUNCEMENTS

APPLICATIONS IN THE DEPARTMENT OF ANTHROPOLOGY AND SOCIOLOGY,
RESEARCH SCHOOL OF PACIFIC STUDIES, AUSTRALIAN NATIONAL UNIVERSITY

Applications are invited for appointment at any of the following levels: Senior Fellow, Fellow, Senior Research Fellow, Research Fellow. The Department is devoted exclusively to research and postgraduate training; its concerns are centered on the study of human behavior, culture and society, in Aboriginal Australia, New Guinea and the Islands of Melanesia and Polynesia, Malaysia, Indonesia and Southeast Asia. Appointees will be free to conduct independent research, with adequate facilities for field work, and will also be responsible for supervising the studies and researches of Ph.D. students within the Department.

The academic establishment of the Department numbers ten, with adequate supporting staff and equipment. A second Chair of
Anthropology within the Department was recently advertised and it is envisaged that the successful applicant will hold the position of Assistant Director of the Department, on a biennial basis, with Professor Derek Freeman, the present Head of Department.

Applicants are expected to have a Ph.D. degree or its equivalent, and to have had research experience (in one or more of the areas in which the Department is interested) commensurate with the position for which they are applying. Applicants should indicate clearly the position (or positions) for which they wish to be considered.

The salary of a Senior Fellow is determined within the range $11234 - $13172 per annum and a Fellow within the range $8166 - $11217 per annum. Senior Fellows and Fellows are appointed for an initial period of five years, after which they are normally reappointed to retiring age. A Senior Fellow is entitled to one year's study leave on full pay, plus a contribution towards travel and other expenses, in every six years of service, and a Fellow in every seven years.

The salary of a Senior Research Fellow is determined within the range $10026 - $11064 per annum, and a Research Fellow within the range $8604 - $9324 per annum. Appointment to Senior Research Fellowships and Research Fellowships is normally for three years, extendable to a maximum of five years.

Further information may be obtained from C. G. Plowman, Academic Registrar, P. O. Box 4, Canberra, ACT 2600, Australia.

CONTENTS LIST OF TWO FORTHCOMING ISSUES

OF THE SABAH SOCIETY JOURNAL

From P. A. Burrough, Editor

Sabah Society Journal

Volume 5, No. 3 (December 1971), will contain the following articles:

- "Notes on the Natural Vegetation of Kudat District" by K. J. Acres;
- "Some Poisonous Insects of Sabah and Their Control" by J. E. O. Fox;
- "Murut and Lun Dayah Bird Names" by J. Cember;
- "Extracts from the Diary of Mr. G. C. Woolley" Forward by M. Pike;
- "Murut and Dusun Graves in Keningau District" by P. A. Burrough; and
- "Two Narratives by G. C. Woolley and Owen Rutter" by Ferenc Xavier Witti with an Introduction by Josephine Boenisch Burrough.

Volume 5, No. 4 (September 1972) will contain the following articles:

- "Coal Mining at Silimpohon 1896-1932" by K. J. Acres;
- "Some Poisonous Insects of Sabah and Their Control" by Jorge K. L. Leong;
- "The North Borneo Chartered Company's Administration of the Bajau 1878-1909" by James F. Warren;
- "Traditional Methods of Dusun Rice Cultivation" by Josephine Boenisch Burrough and Alik Jamin;
- "The Ascent of Tussamadi by B. D. Acres; and
- "Notes on Place-Names and Personal Names in the Song-Language of the Timugon Muruts" by J. D. Prentice.

Volume 6 of the Journal is planned as a monograph on Kinabalu with an Introduction by T. Harrisson and contributions by D. W. McCredie, P. F. Cockburn, G. Mikel, and Josephine Boenisch Burrough.

BORNEO NEWS

OMAR O. HIDAJAT, Lembaga Pusat Penelitian Pertanian, Departmen Pertanian, Banjarmasin, writes that his Institute has a book on the history of the city of Banjarmasin in Indonesian and a pamphlet entitled "Tidal Swamp Rice Culture in South Kalimantan."

BISHOP W. DEMARTEAU mfs., Banjarmasin, writes that he has been helping Mr. Micholl with data on the history of South Kalimantan.

JA'ACHMAD, Kepala Kantor Pembinaan Permuseuman, Departemen Pendidikan Dan Kebudajaan Perwakilan Propinsi, Pontianak, Kalimantan Barat, notes that his office has prepared a "Report on a Research Project: Compilation of Ethnographic, Historic, and Prehistoric Data from the Area in West Kalimantan; Section I, Kapuas Melawi" (22 pages, 1971) in Indonesian.

WILLIAM W. CONLEY, Chairman of the Department of Missions and Anthropology, St. Paul Bible College, Bible College, Minnesota 55375, writes that he and Mrs. Conley returned from a three month visit to East Kalimantan where further data was gathered for his dissertation on the Kenyah people and gospel receptivity. He spent the autumn at the School of World Missions, Fuller Seminary, Pasadena, writing up his material for his dissertation for a Doctor of Missiology degree. His advisor is an anthropologist, Alan Tipplet. The Kenyah people, writes Conley, are now practically 100% Christians. In East Kalimantan the evangelization program began about 1930.

STEPHANIE MORGAN is currently carrying out research for her Ph.D. in the Department of Anthropology, Cornell University, in the Putussibau region of the Kapuas Hulu, Kalimantan Barat. Her research is primarily focused on the effort to shift such groups as the Taman and Kantu to individual housing rather than long-houses and to wet rice agriculture. She also reports that in the far upper reaches of the river system the Punan and Bukat peoples are being encouraged to move down river. Her current address is Putussibau, Kalimantan Barat, Indonesia.

A CATALOG OF PROGRAMS IN SOUTHEAST ASIAN STUDIES

The Southeast Asia Regional Council of the Association for Asian Studies, 130 Lane Hall, University of Michigan, Ann Arbor, Michigan 48104, U.S.A., has published a booklet detailing Southeast Asian programs offered by American universities. In addition there is included a list of foreign centers engaged in Southeast Asian studies.

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Sarawak

J. P. ANDRIESSE writes that he was a resident of Sarawak from 1960 to 1971 and was employed as Senior Officer, Soil Survey, Department of Agriculture, Kuching, Sarawak. He is presently engaged in advisory work and research activities on tropical soils with the Royal Tropical Institute, and he is continuing his studies of the soils of Sarawak as part of his research program. In particular, he is dealing with soil genesis in the region, and he has recently completed a compilation of all survey work and soil research done in west Sarawak during his stay there, which will be published by the Government Printing Office in Kuching. Specifically, present research activities are concentrated on the clay mineralogy of Sarawak soils and the distribution and forms of iron oxides in them.

IR. BOUWE G. GRIJPSTRA, as of January 1, 1973, will have returned to the Department of Rural Sociology of the Tropics and Subtropics, Agricultural University, Herenstraat 25, Wageningen, Netherlands. He further writes that he is interested to communicate with persons having the knowledge of the Bidayuh and rural development policies in Sarawak during various periods.

IR. J. D. FREEMAN has been appointed to the Chair of Anthropology and the Headship of the Department of Anthropology and Sociology, Institute of Advanced Studies, Australian National University. In commemoration of the Centennial anniversary of publication in 1872 of Charles Darwin’s The Expression of Emotions in Man and Animal, J. D. Freeman organized a Joint Symposium of the Anthropology, Psychology and Zoology Sections of the 44th ANZSAS Congress, entitled Ethology and the Study of Human Behavior. Dr. Freeman’s contribution to the Symposium was concerned with the relevance of ethology to the study of cultural behavior. Then in August Dr. Freeman presented a paper on “The Significance of Primary Bonding for Psychiatry and the Behavioral Sciences” to the Geigy Conference on Psychiatric Research at the University of Melbourne.


I. M. SCOTT, Soil Survey Division, Department of Agriculture, Kuching, Sarawak, writes that his sphere of research at present is largely the mapping and classification of soils in the central lowlands of Sarawak and the relationships to the present land use patterns and the agricultural potential of present land-use patterns to the agricultural potential of the area.

Sabah

P. A. BURROUGH reports that the reconnaissance soil survey of Sabah is nearly completed and will be published by H.M.S.O., London, in late 1973-74. The Burroughs plan to be leaving Sabah in January 1973 to return to Britain for a few months before Dr. Burrough takes up a lectureship in Soil Science at the Department of Geography, University of New South Wales, Australia.

Brunei

BERNARD HEWITT, Acting Director of Agriculture, Brunei, has been accepted as a Ph.D. candidate at the Department of Southeast Asian Sociology, University of Hull, England; subject: agricultural systems in Brunei. Mr. Hewitt already has degrees in Science and Arts and was previously a lecturer in science subjects at the University of Malaya and Malawi (Africa). See his recent paper on Borneo rice in Brunei Museum J. 1971, 1972.

TOM HARRISON reports that he is now completing a monograph on Prehistoric Wood Excavated at Kota Batu, Brunei and Elsewhere in Borneo. This is scheduled to be published in early 1973 as the second Brunei Museum monograph (the first was Don Brown’s Prehistoric Wood Excavated at Kota Batu, Brunei and Elsewhere in Borneo). It will be the first ever serious study of wood work and timbers generally as used in the pre-European period, in the early iron and stone ages.

BOOK REVIEWS, ABSTRACTS & BIBLIOGRAPHY

DISSERTATION ABSTRACTS

The Lun Dayeh of Sabah, East Malaysia: Aspects of Marriage and Social Exchange
Jay Bouton Crain (Ph.D. Cornell University 1970)

This study presents a preliminary description of the social structure of one population of Lun Dayeh, an indigenous people of the highlands of north-central Borneo.

* The abstracts printed here are from (continued bottom page 59)
The present study is an attempt to explore two relatively neglected yet significant aspects of the Chinese communities in Sabah--occupational patterns and inter-speech group social interaction, with special reference to the Chinese communities in Sabah.

The exchange of affection, greetings, labor, foodstuffs, and other commodities is a pervasive feature of Lun Dayeh society. Exchange, reciprocity, and mutual assistance reflect one of the basic social mechanisms that allow the circulation of goods and services and are seen to embody the highest moral ethics of the society.

Families differentially participate in this exchange system. Some families, who, by virtue of their reputation and wealth, sponsor the ceremonies and activities through which the norms are expressed, and some families have, however, some of the character of privilege ceremonies. The prestige or privilege accrued the sponsoring family is not derived from agricultural events of 'well-known' families have, however, some performance of symbolic acts which embody the very essence of the social structure. (Order No. 71-14,618, 423 pages)

A Study of the Occupational Patterns and Social Interaction of Overseas Chinese in Sabah, Malaysia

Sin Fong Han (Ph.D. The University of Michigan, 1971)

The study concludes that the exchange of goods and services in Lun Dayeh society is a central feature of a system of social relations that allows a wide range of choice. In this system, each family is continually a creditor or debtor vis-a-vis other families, which are defined for certain social purposes as kinship or affinal families. The creditor-debtor relations are maintained and developed through a variety of exchanges that center around the cycles of families and the seasonal pattern of rice agriculture. These exchanges represent the major mechanisms for the circulation of goods and services and are seen to embody the highest moral ethics of the society.

Families differentially participate in this exchange system. Those families who, by virtue of their reputation and wealth, sponsor the ceremonies and activities through which the norms are expressed, in the capacity of moral brokers and receive respect accordingly. This is a matter of degree for every family sponsors some exchanges. The marriage feasts and other ceremonies are visible, and each family is continually an creditor or debtor vis-a-vis others. (Continued from page 57) Dissertation Abstracts International, University Microfilms, Ann Arbor, Michigan 48106, U.S.A.

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A Study of the Occupational Patterns and Social Interaction of Overseas Chinese in Sabah, Malaysia

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speech group than those with lower educational achievement and those engaged in traditional shopkeeping enterprises.

This study concludes: (a) that because of speech group occupational specialization, diversity, not uniformity is the essential characteristic of the Sabah Chinese communities, and (b) because of the impact of Western technology and Western education, together with the gradual modernization of Sabah society, the Overseas Chinese society is changing rapidly from a speech-group oriented, fragmentary society to a socially and culturally more integrated society; and from an ascribed folk society to an achieved modern society. (Order No. 72-4891, 307 pages)

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Tiansson, Alfredo T., 1970, Mindanao-Sulu Bibliography Containing Published, Unpublished Manuscripts and Works-In-Progress, A Preliminary Survey and W. E. Retana's "Bibliografia de Mindanao" (1894). Davao City, Ateneo De Davao. Index by province and subject by province. Index general.

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THE BORNEO RESEARCH COUNCIL (Continued from page 38)

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