However, this policy of no-charge areas is a sound one, it seems to me, as otherwise many who now receive the BRB, and who are intimately involved in Borneo research, would not be able to continue receiving it on a subscription basis because of the high cost of foreign exchange. To help meet this aspect of the projected deficit, the BRC will consequently have to seek other financial support. Therefore, if any readers of the BRB know of a source of financial support for the activities of the BRC, and BRB either through foundation sources, corporations, or individuals, the editor would be deeply appreciative of hearing of them. It seems rather clear that the BRC will have to turn to such sources if it is to continue its activities of furthering research in the social, biological, and medical sciences in Borneo. Otherwise its activities will have to be curtailed.

One of the implications of the continuing deficit in the BRB is that in addition to reducing costs there will also have to be a reduction in coverage of the BRB and the number of pages that can be printed per issue. We are holding the size of this issue to 36 pages and hope to reduce all further issues to 32 pages. To enable us to do this, we are considering eliminating the list of Fellows, listings of current publications, abstracts of dissertations, and book reviews. I frankly need guidance in these matters and would welcome suggestions from the readers as to which of these are the most useful to them and should therefore not be eliminated. These actions, however, will not completely eliminate the deficit.

Again, let me urge all of you who know of any possible source of financial support for the BRB and the BRC to please contact me in this regard so that we may take the appropriate action. And finally, let me again this year express our deepest thanks and appreciation for those who have made contributions to the costs of the BRB.

Contributions Received: G. N. Appell, Dr. J. R. Audy, I. D. Black, J. D. Boles, R. Inger, Margaret Roff, R. Russell, J. O. Sutter, Wang Gung-wu, and J. R. Wortmann.

DELINQUENT OR UNRETURNED SUBSCRIPTION AND FELLOWSHIP NOTICES

Part of the deficit of the BRB is attributable to the costs of carrying on our distribution list those individuals who are delinquent in returning their subscription or Fellowship notices. We are therefore unable to eliminate those from the distribution list who are not interested in receiving the BRB and who as a consequence do not bother to return the notices. To eliminate the costs of sending the BRB to those who do not wish to receive it any longer or to addresses that are faulty or out-of-date, we are sending a final notice with this issue to all those who have not as yet returned their notices. Let me urge all who wish to continue receiving the BRB, particularly those in the no-charge areas, to return this final notice as soon as possible.
REPORT FROM THE EDITOR: THE FINANCIAL STATUS OF THE BRB

The new format of this issue reflects the difficult financial status of the BRB. For Volume 3 (1971) we incurred a deficit of $520.22. This deficit was met by a one-time-only, anonymous contribution, which will not be repeated for Volume 4. Consequently, we have taken drastic steps to cut the costs of the BRB in order to minimize this projected deficit. Before detailing these, however, let me first review the financial situation.

For the 1971 volume, income was as follows (all in U.S. dollars): Fellowships, $511.94; Subscriptions, $375.94; and Contributions, $112.49. Expenses were: Printing, $633.74; Secretarial Services, $85.20; and Mailing (including envelopes, postal charges, etc.), $321.65. This resulted in a deficit of $520.22.

Mailing and printing costs are the only ones that are amenable to control and reduction, as secretarial costs reflect primarily the amount of correspondence that this office has to deal with, keeping the mailing list up-to-date, handling subscriptions, and bookkeeping. To reduce mailing costs, we have chosen the lighter paper on which this issue is printed, which will result in an estimated savings of $150 per year. By reducing the size of our print by about one third and moving to the new page size, we estimate that we can also save about $150 in printing costs (continued on p. 35).

THE BORNEO RESEARCH COUNCIL

The Borneo Research Council was founded in 1968 and its membership is composed of Fellows, an international group of scholars professionally engaged in research in Borneo. The goals of the Council are: (1) to promote scientific research in the social, 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 rapidly the initial results of research activity; and (6) to facilitate research by reporting on current conditions. In addition to publishing the Borneo Research Bulletin the functions of the Council also include providing counsel and assistance to research endeavors, conservation activities, and the practical application of research results.
group. The Badang of the Linau have been in the area for a long
time; those of the upper Baluy moved into Sarawak just a few years
ago. Very few Badang are left in Kalimantan (probably less than
100).

Except for Uma Kelap, all the Kenyah villages are far upriver or
in rivers difficult of access and have few contacts with each
other. There are large numbers of various groups of Kenyah in
the Baram and in Kalimantan.

The Kajang (pop. 2062) are earlier occupants of the Belaga District
and were pushed downriver by the immigrating Kayan. Their name
comes from the Kajang River, a tributary of the Linau. They are
divided into 4 cultural groups. The Kejaman, Sekapan and Lahanan
speak different dialects of the same language, Sekapan and Kejaman
being more closely related to each other. The so-called Punan Ba
speak a completely different language and have no relation with
the nomadic Punan. It is simply a matter of coincidence that both
groups have the same name. This inclusion of the Punan Ba in the
Kajang category makes it a somewhat artificial grouping with the
Kajang being those who are neither Kayan nor Kenyah but who still
belong to the super-group called Kayan-Kenyah-Kajang (KPK)
by Leach. Some informants include also the Sihan and the Seping in
the Kajang, but most do not, and, when they are included, this is
merely because they are minority groups. There used to be a Seping
long-house in the Belaga River, but it moved into the Baram, and
only 6 individuals are left here. Some informants include them in
the Kenyah. (For the Sihan, see below.)

Except for the major Lahanan long-house, which is in the middle
Baluy and has been much influenced by the Kayan, all the Kajang
live in the lower Baluy, where there are 3 Punan Ba, 2 Sekapan,
1 Lahanan, and 2 Kejaman long-houses. Among the Kajang, only the
Punan Ba are represented in another area; they form 4 long-houses
in the Tubau-Kakus area (according to Needham).

The Kajang (I don’t know if this applies to the Punan Ba) were in
the past sago cultivators, but for a long time their main crop has
been rice, although they still cultivate some sago.

The Sihan and the Ukit are two small groups, each represented by
one village (Sihan, pop. 77; Ukit, pop. 125), who were formerly
nomadic. The Sihan settled very long ago, and the Ukit after the
beginning of this century. The Sihan are in the lower Baluy area
but on a small non-navigable river. They formed four villages in
1882 but were decimated by headhunting and epidemics. It is diffi-
cult to predict their future. They might be assimilated by the ex-nomadic Punan, with whom they have most affinities and contacts.

The Ukit belong to the same group as the Baketan, on the Rejang at
Nanga Merit. They used to live in the Balem but ran away from
headhunting Iban. They will probably be assimilated by the Kayan.
They are considered inferior by the Kayan and Kenyah.
The lower aristocrats and commoners cultivate the farms of the acceeded to chieftadship. In other classes, women have an inferior chiefly group and do most of the other hard work for them. The status and participate little in community decisions.

The Kayan, Kenyah and Kajang are divided into two classes of middle and higher-aluy, appointed by the government in consultation with the long-house chiefs. But they have lost much of their importance in the last few years. There are now two regional chiefs, one for the lower Baluy, and the other for the middle and higher Baluy, appointed by the government in consultation with the long-house chiefs. They have lost much of their importance in the last few years.

The Kayan, Kenyah and Kajang share much of the same social organization, and they readily recognize their unity in opposition to, for instance, the Iban. The Kayan and Kenyah feel closer culturally; there are linguistic similarities, a community of origin (the Kayan River area), and many ritual similarities. Nevertheless, because many Kenyah groups are later immigrants and live far upriver, relations between Kayan and Kenyah have been much closer and extended over a longer period. The exception is Uma Kelap, situated in a Kayan area, which has been much Kayanized.

According to de Martinoir, the Kayan imposed Kayan wives on Kajang chiefs, and therefore, the Kajang aristocracy has been much Kayanized also.

In the whole area, Kayan and Kajang chiefs are closely related by links of kinship and marriage, and this has much influence on intervillage relationships. Of course, the communities being usually rather isolated, they will not have significant relationships with more than 3 to 5 long-houses.

Before Brooke rule, there were no institutionalized paramount chiefs, but a few long-houses wielded much power, and if one of them had a chief with the proper personality characteristics, he could easily become a de facto paramount chief. These major long-houses have still much influence nowadays. There are now two regional chiefs, one for the lower Baluy, and the other for the middle and higher Baluy, appointed by the government in consultation with the long-house chiefs. They have lost much of their importance in the last few years.

The Kayan, Kenyah and Kajang are divided into two classes of aristocrats, one of omens, and one of slaves. This last class has almost entirely disappeared, being now assimilated among the commoners. Only the higher aristocrats had slaves, and the chief is always chosen from amongst their rank. If a chiefly family dies out, a long-house will seek a higher aristocrat from another long-house, even a different cultural group, to become chief. Women aristocrats have much influence, and, among the Kayan, some of them acceded to chieftainship. In other classes, women have an inferior status and participate little in community decisions.

The lower aristocrats and commoners cultivate the farms of the chiefly group and do most of the other hard work for them. The Kayan, and at least some of the Kenyah, cooperate in farm work, but amongst the Kajang each family works independently at their farm. Each family usually has two or more fields. A field is sometimes used two years in succession, but it is usually allowed to rest several years before being reused. Except in the lower Baluy, the land is plentiful, and a family may easily relinquish their rights to land they had used previously. On the other hand, the village territory is clearly defined, and infringement from another village will lead to conflict. In the past, long-house communities stayed less than a generation in a particular area, and questions of land tenure were thus unimportant. With the present sedentarization and demographic expansion, the situation will change, and has already changed in the lower Baluy.

Among the Kayan and Kajang, uxorilocality is dominant (approx. 75% of cases), except among the chiefly class. This is due to the presence of a bride-price in the case of virilocality and its absence otherwise. In all marriages there is at least a period of one year of uxorilocality; only then, and usually much later, can one pay the bride-price and bring back his wife to his room. Virilocality is a more prestigious form of residence and is usual amongst chiefly families. For them the bride-price is very high, and the whole community helps to pay it.

Marriage between classes is possible, and the children belong to the class of the room in which they live. Marriage is prohibited with relatives up to second cousins for Kayan (and third cousins for Kenyah) and first cousins for Kajang. About two-thirds of the marriages are between members of the same village. The majority of intervillage marriages end in divorce (at least for the Kayan), sometimes after several years of marriage and the birth of several children. Divorce is easy and frequent. Only the higher aristocrats have large fines to pay in that case. Nevertheless, it is among them that the incidence of divorce is highest.

The Kayan have no bride-price, and there seems to be a balance between uxorilocality and virilocality, but there are no data on this. In the three groups the kinship organization is bilateral and there are no descent groups. The "room" (corresponding to the Iban bilek) is a jural entity with a continuity in time, as people join it by birth, adoption, marriage or otherwise. It is the room which has virtually all property and ownership rights, and these are lost by an individual who marries away. Affines living in the room have equal rights in it, even if their spouses have died.

The Kayan, Kenyah and Kajang religions are complex with a large number of rituals. Until the Bungan religious reform about 25 years ago, taboos and auguries had much influence on everyday life, and the main import of the reform was their dispersion. Until it was stopped by the Brookes, headhunting was important and practiced for ritual reasons. Headhunting rituals are still performed nowadays.
Outside influence has increased much recently. At the end of the last century, the two most important changes were the prohibition of headhunting and the establishment of the Belaga bazaar. Otherwise, they were left much to themselves until the Japanese invasion in 1941. After the war the changes came faster, with schools, dispensaries, and a more direct government involvement. The population started to expand in the late fifties. The villages of the lower Baluy, near the Belaga bazaar, were most influenced, although the introduction of outboard motors reduced also the isolation of the upriver groups. They bought these, and other implements (shotguns, sewing machines, etc.) with surplus rice, various jungle products, and occasional work for timber companies. This has brought more affluence, but few changes in the ways of life. They still practice a subsistence economy, and the outlook is still traditional. For instance, although each family has a shotgun, the spear is still preferred.

Schools have not had much influence yet; a few children are just starting to go to secondary school. Missionaries have had more success with the Kenyah than the Kayan and Kajang, among which only a small minority has been converted, with the exception of two long-houses. Transformations will probably go on taking place at an accelerated pace, with the development of a secondary cash economy and the probable appearance of irrigated rice under demographic pressure. But a subsistence economy is likely to dominate for a long time, and the long-house mode of residence and the power of aristocratic chiefs show no sign of changing. On the other hand, the traditional religion has probably just a few years of existence left.

With regard to the current status of research, there are numerous data on the Kayan and Kenyah groups of the Baram and Kalimantan in the publications of early anthropologists (Nieuwenhuis, Furness, Hose and McDougall, Elshout, etc.), but many more data are needed based on modern theories and techniques. One important reason for studying these groups now is that they still largely function in ways little influenced by the outside. In 1961-63, Mr. Brian de Martinoir made a socio-anthropological study of the Kejaman and Sekapan of the lower Baluy, but his report has not been published yet. I am presently doing field work in a Kayan village of the middle Baluy, making a study of the social organization and religion. An historian, Mr. Kazuhiro Fuse, intends to spend one year among the nomadic (or ex-nomadic) Punan. The groups among which research is most needed and would be most rewarding are: downriver, the so-called Punan Be; and upriver, the Badang and the Kenyah Uma Kulit and Uma Baka. Because of the much larger size of their settlements, there are probably significant differences in their social organization. The most interesting group of these would probably be the Badang.
village chiefs and sometimes, where there was no alternative, or for purposes of double-checking, on such individuals as the local member of the provincial legislature, school teachers, or hadjis.

Some land-use maps have been published for the immediate Balikpapan area of East Kalimantan and scattered sheets for South Kalimantan. Apart from these, and some sheets relating to soils and water problems in southern Kalimantan, prepared during the Dutch period, together with a few sketch-maps of the soils of Kalimantan Timur, no good maps are available to assist in any detailed assessment of the natural environment. The soils of Kalimantan remain poorly known and understood. In order to overcome this problem, the one or more physical problems as seen through the eyes of settlers themselves have been mapped. Sometimes, of course, considerable misconceptions occur. This approach, however, does much to add to a pioneer's own appreciation of his activities.

The contributions of rice, cassava, and other crops to the total agricultural production of Kalimantan, and their own initiation and individual decisions, and who moved into areas which offer opportunities to practice a very broadly based type of agriculture, including bush and tree crops. All advantages must therefore be seized in agricultural development. The least successful pioneers would seem to be government-sponsored, those who expect to rely almost entirely on rice production, following the Javanese pattern for their well-being, and who also expect

Frontier settlement in Kalimantan, at least over the past two decades, very considerably involves central and provincial governments. Many communities have been established, usually on lands which offer opportunities to practice a very broadly based type of agriculture, including bush and tree crops. All advantages must therefore be seized very early in agricultural development. The least successful pioneers would seem to be government-sponsored, those who expect to rely almost entirely on rice production, following the Javanese pattern for their well-being, and who also expect
Pioneering in Kalimantan since World War II has been taking place on a haphazard basis despite the efforts of the central government and a minimum of financial, health or educational assistance and scientific guidance. Settlers have been left largely to their own devices. Only recently has there been a concerted effort made to incorporate them into the life of their respective provinces and, through their agricultural products, to contribute to the economic well-being of Indonesia, principally by sending rice to the rice-deficient parts of the country, usually Java. The outer islands of Indonesia are rarely regarded today as a principal solution to the population problems of Java. Many mistakes have certainly been made in settling pioneers, and it is surprising, unless viewed against the rather desperate alternative life available especially on Java, that more settlers have not given up. Attempts to listen to pioneers by government, to work with them at the grassroots level, and even in the absence of funds for research to experiment at a very modest scale, to encourage the use of other resources, to develop handicraft industries and fishing, are all beginning to pay dividends, while also reflecting of course the varying abilities of local officials. The experiences of Kalimantan pioneers suggest that much can be achieved in agriculture with the parang and changkul in the first period of settlement but in subsequent years more sophisticated approaches are necessary if progress is to continue beyond a mediocre, or even self-sufficient, level.

**Bibliography:**

---

**REPORT OF LINGUISTIC FIELD WORK UNDERTAKEN IN SARAWAK**
Robert A. Blust
University of Hawaii

**GENERAL BACKGROUND:** A number of languages in northern Sarawak and adjacent areas in Brunei and Kalimantan exhibit two sets of reflexes for PAN (*Proto-Austronesian*) *b, d, *d, *g* and *ζ*. In one of these languages, the Bario dialect of Kelabit, the discrepant reflex is always a member of a series of phonemic voiced aspirates *bh, dh, gh*. Attention has been drawn to these facts recently (Blust, 1969), and a hypothesis called the "vowel deletion hypothesis" expresses a claim that *bh, dh, gh* (and the corresponding discrepant segment in cognate words in other languages) arose as the result of a series of changes that commenced when the first of like vowels flanking the reflex of PAN *ζ* was regularly lost if it stood before the reflex of PAN *b, d, *d, *g* or *ζ*. Because of its complexity, it is more reasonable to assume that the vowel deletion rule was added only once rather than on several occasions independently in the earlier stages of these languages. It follows that all languages which reveal the effects of this change are descended from a proto-language ancestral to them but not to certain other Austronesian languages that do not exhibit corresponding discrepancies.

**PURPOSE OF THE FIELDWORK:** As the vowel deletion hypothesis was constructed on the basis of first-hand work with only one language (the Bario dialect of Kelabit), there was a need to supplement or replace the second-hand materials available for the other languages with first-hand data relevant to testing the specific claims that had been advanced. Thus, fieldwork was undertaken in the Miri and Baram Districts, Fourth Division, Sarawak, from April to November, 1971. The purpose of this fieldwork was to collect data for these other languages and, through this material, to test the adequacy of the original hypothesis. Toward this end my wife and I spent three months in Miri, where I worked largely with students at the Kolej Tun Datu Tuanku Haji Bujang, and subsequently four months in Marudi, where I worked for the most part with students at the Marudi Government Secondary School and at St. Mark's School. Language coverage includes 3 Kayan dialects, Murik, 7 speech communities usually referred to as "Melanau" 10 Kenyah dialects, 3 Penan dialects, 4 Kelabit dialects, 1 Lun Bawang ("Southern Murut") dialect, Saban, 3 Berawan dialects, Kiput, Narum, Miri and 2 dialects of Bisaya.

**RESULTS OF THE FIELD WORK:** It is now possible to say with a high degree of certainty that all of the coastal languages between Bintulu in the south and Tutong in the north, and all of the non-Kayan languages of the Baram are descended from a language in which the first of like vowels flanking the reflex of PAN *ζ* was regularly lost if it followed the reflex of PAN *b, d, *d, *g* or *ζ*. To use the term "North Sarawak" for this proposed subgroup. The North Sarawak subgroup in turn divides into four major subgroups (the complete membership of certain subgroups includes a considerably larger number of speech communities than indicated here; in general names listed refer only to those groups for which I was able to acquire data): (1) Kelabit - Lun Bawang - Saban; (2) Kenyah; (3) Lower Baram; and (4) Bintulu.

The Kenyah subgroup further subdivides into at least three major subgroups as follows: (1) Long Wat, Sebop, Long Labid (Penan), Long Lumai (Penan) and Long Meringam (Penan); (2) Long Nawang, Long Jeck, Long Anap, Long Atun; and (3) Long Selan' an, Long San, Long Ikang and Long Dunin. In conflict with most traditional opinion (with the notable exception of Uruha), it was discovered that there are no linguistic grounds for regarding Penan dialects as distinct from Kenyah.

The Lower Baram Subgroup comprises the Berawan dialects (Long Terawan, Batu Belah, Long Teru and Long Jegan), Kiput, Narum (spoken continued government help. Many other factors, some contradictory, documented in field data, have contributed to failure or success. There is little doubt that Kalimantan's best farmlands, whether tidal swamps, reclaimed alangalang, river bank or interior forest clearings, present a totally different physical environment to the settler from Java, still the source of the largest number of pioneers.
in Kampung Narum, just below Marudi), Lemak and Lementing, Dali' (spoken on the Bakong tributary of the Baram), Miri (spoken in the kampungs neighboring Miri—in Pujut, Luak Bay and Bakam), Belait (spoken in the kampung areas of Kuala Belait), and Tutong (in Brunei).

While there appears to be slight, but definite evidence that the Melanau–Kajang languages (the coastal languages from Baliglan in the north to Rejang village in the south, Kanowit and Kajang complex in the Balui) are not members of the proposed North Sarawak subgroup, the position of Kayan–Murik (a subgroup composed of at least the Kayan dialects and Murik) remains unclear. For somewhat different reasons, there is also still some uncertainty with respect to the position of the languages of Sabah. I was able to collect first-hand data for two dialects of Bisaya (Bisaya Bukid: and the Limbang dialect). These data, together with published materials available for Kadazan (Antonissen), Rungus Dusun (Appell) and Timugon Murut (Prentice) leave no doubt that some, perhaps most of the languages of Sabah show evidence of descent from a language in which the previously described vowel deletion took place. It is not clear how these facts are to be most reasonably interpreted. Taken at face value, however, they suggest that the North Sarawak subgroup as already defined is only one of two coordinate branches of a larger subgroup that also includes many of the languages of Sabah.


A STUDY ON SNAKEBITE IN SARAWAK

Yoshio Sawai

Division of Tropical Epidemiology, Institute of Medical Science, University of Tokyo

This report is a part of the investigation of snakebite in Southeast Asia, and including Taiwan, the Philippines, Thailand and Malaysia, which has been carried out from January through March, 1971, by the scientists of the University of Tokyo under the sponsorship of the Japanese government.

Haile (1968) reported that there were cobra, king krait, Wagler's pit viper and sea snakes in Borneo.

In February, 1971, two of the members of the party visited the general hospitals of Kuching and Sibu and investigated the snakebite patients with the aid of Dr. Chong, C. H., Medical Headquarters, Kuching, and Dr. T. C. Whittam, Medical Department, Sibu. Seventy-nine patients with snakebite were admitted to the general hospital in Kuching during the years from 1966-70, and five patients (one eventually died) were found in the Lau King Howe hospital, Sibu, in 1969. These included 30 Chinese, 25 Malay, 24 Iban, 3 Melanau, and 2 Javanese. Fifty per cent of bites occurred during the months from March to June. Fifty out of 84 cases were male. Snakebites in the lower extremities were four times as frequent as those in upper extremities. In lower extremities, fifty per cent of bites occurred in the foot.

Most of the snakes were not identified except three cases of snakebite by sea snake and one case by a king cobra. Fifty-six cases (66.7 per cent of cases) showed local swelling of which seven cases were noted of cellulitis and necrosis at the locus of bite. However, it is noteworthy that three cases of snakebite by sea snakes and one fatal case of bite by an unidentified snake showed no sign of swelling at the locus of bite.

Two fishermen were bitten by a sea snake while fishing in shallow water in Goebilt. Severe paralytic symptoms such as difficulty of speaking and movement or semiconsciousness appeared a few hours after the bite, although they recovered from the intoxication after treatment in the hospital. The establishment of educational techniques for the identification of snakes and more detailed observation of the snakebites need further investigation.


A SELECT BIBLIOGRAPHY OF PUBLISHED WORKS IN ENGLISH WITH RELEVANCE TO BORNEAN HISTORY

Colin Crisswell

INTRODUCTION: This bibliography, which so far as I know is the only one of its kind, was compiled in connection with the research which I did on my Ph.D. thesis, "The Establishment of a Residency in Borneo 1861–1905." The material divides itself broadly into primary works, that is, witness accounts, memoirs and commentaries by personalities involved in Bornean history, and into articles and books drawing upon these printed sources and upon the mass of unpublished material, much of which is to be found in the Public Record Office, London. Consequently, there is very little before Lord Stanley's edition of Pigafetta's description of his visit to Brunei in 1521 and the bulk is concerned with the mid-eighteenth century to the present day. However, I have included one or two
items dealing with the period before written sources commence, such as Tom Harrison's "Kota Batu in Borneo," St. John considered useful in establishing a link with what might be called Bornean prehistory. Since I have confined myself to works in English, most of the material here is concerned with northern Borneo.

I have endeavored to include all the essential primary works, such as those written by the Brooke family, Crawfurd, Darlymple, Keppe, and Tregonning, many of which repay reading even by those familiar with the modern commentaries. The borderline between history and other disciplines is not a clear one, but all the works here seemed to me to have some bearing on Bornean history. Thus Everett's "Notes on the Distribution of Useful Minerals in Sarawak" is included because of the significance which the search for minerals by Everett and others had upon the attitude of interested parties to northern Borneo in the late nineteenth century. Some are even less obvious. Owen Rutter's "Triumphant Pilgrimage" would perhaps seem to have little or no relevance if one did not know that the thinly fictionalized "hero" was based closely on an influential friend of Rajah Vyner Brooke. With regard to the secondary works I have selected those which I considered had some original contribution to make. I have made a few exceptions to this rule in the case of reasonably sound but unoriginal books which are, however, relatively easily obtainable, e.g. Emily Hahn's "James Brooke of Sarawak." Works like Baring-Gould's "History of Sarawak," published in 1899, are now somewhat dated but still remain of basic importance as much for the attitudes of the authors as for the factual material. In recent years a lot of valuable new material has been published and I have tried to include all the important articles by contemporary historians like Leigh Wright, Taring, Tregonning, and Brown. A number of these are in fairly obscure publications and I may have inadvertently omitted one or two items but none, I think, of major importance. No serious student could omit to read Pringle's "Rajahs and Rebels," Irwin's "Nineteenth-Century Borneo," Leigh Wright's "Origins of British Borneo," and Tregonning's "Under Charter." These books in their present reprinted (and retitled) Under Chartered Company Rule I judge to have found to be not very reliable.


American Trading Company of Borneo: Organized Under Special Concession From His Highness the Sultan of Borneo... 1862. New York.


Belcher, E., 1848, Narrative of the Voyage of H. M. S. Samarang During the Years 1847-8, 2 vols. London.


Blundell, T., Mundy, Trehar and Spencer, E. R., London.


Braddell, R., 1949, A Note on Sarawak and Borneo. JMBRAS XXII, 4:1-12.


Brassies, Lord, 1887, North Borneo. The Nineteenth Century XXII: 248-156.


Brooke, H. M. the Dayang Muda, 1929, Relations and Complications. London.

Brooke, J., 1842, A Letter from Borneo... Addressed to James Gardner esq. London.


_1863, Statement Relative to Sarawak by the Rajah. Privately printed.


Brunei: The History and Character of the Sultanate. BMJ 2, 2.

Bruce, C., 1904, Twenty Years in Borneo. London.


Cavenagh, A., 1851, Borneo Facts Versus Borneo Fallacies. London.


Belcher, E., 1848, Narrative of the Voyage of H. M. S. Samarang During the Years 1847-8, 2 vols. London.

Keith, A., 1939, Land Below the Wind. Boston.
1869, A Visit of Four Sovereigns, 3 vols. London.
1848, Notices of European Intercourse with Borneo Proper Prior to the Establishment of Singapore in 1819. JIA 11:513-27.
Lovat, Lady Alice, 1914, Life of Sir Frederick Weld GCMG, A Pioneer of Empire. London.
1880, Selesiabu (Book of Descent) of the Rajas of Brunei. JSBRAS Vol. 1:25-35.
Makepeace, W. M. et al. (ed.), 1921, One Hundred Years of Singapore. 2 vols. London.
Marryat, F., 1848, Borneo and the East Indian Archipelago. London.
Parkinson, C. N., 1837, Notices of the Indian Archipelago and Adjacent Countries. Singapore.
Mundy, R., 1848, Narrative of Events in Borneo and the Celebes Down to the Occupation of Labuan: From the Journals of James Brooke esq... 2 vols. London.
Parker, C. C., 1937, Trade In Eastern Seas. London.
Under the general direction of Dr. H. S. Morris, of the Department of Anthropology, London School of Economics, an interdisciplinary study of Melanau religion, social structure, and language has been pursued over the last two years. Morris' aim is the completion of two major works on this people who have been the subject of his studies for twenty years. Clayre's is more modest: a description of language at all levels (phonology, morphology, syntax, semantics and style) which will lead to a doctoral dissertation.

In the course of my work, I have produced a number of small articles on various aspects of the language in the Sarawak Museum Journal, and in press for Anthropological Linguistics and Language. The phonological structure is set out in the SMJ. At a note on the system of spatial deixis which is tied in most interesting way to the Likou, the river which forms the main feature of the habitat of all Melanau groups, while in language the note deals with the operation of focus and emphasis in the language. Appearing in Sarawak Gazette since October 1970 has also been a series of ethnographic notes on the customs and beliefs.

The Melanau verb structure is particularly interesting in that its transitive verb class is divided into two completely different types of verb stem, taking different inflection. In brief, there is a large set of stems which are prefixed with me-, ne-, pe- prefixes (allowing of some metathesis to -em- and -en- infixes, but never -en-). The first stem is denoted by Subject Focus Dynamic (SFDyn), Object Focus Dynamic (OFDyn), and Subject Focus Static (SFStat). The same three focal possibilities are signalled on the other set of stems by verb ablaut, such that -u- signals SFDyn, -i- OFDyn and -e- SFStat. There are many flourishes to this basic system, but the paradigms will make its operation clear: tinou "burn off" (a farm); meninou, teninou, petinou.

As well as this work of a major nature, Morris and Clayre plan an extensive monumental culture. This has had the overall approval of the Museum in Kuching, but at present there is no movement on the necessary logistics.

MELANAU STUDIES

I. F. C. S. Clayre
University of Edinburgh

Under the general direction of Dr. H. S. Morris, of the Department of Anthropology, London School of Economics, an interdisciplinary
The session on Samalan languages provided an opportunity to reassess problems of the origin, distribution and unity of Samalan-speaking peoples by bringing together a number of investigators who have made recent independent studies of these languages.

Kemp Palleson of the Summer Institute of Linguistics reported on a recently completed survey of Samalan languages in the Philippines. The survey had two aims: first, to assess relative mutual intelligibility of Samalan languages; and second, to investigate problems of linguistic differentiation using cognate counts and text analysis. Among the findings of great interest was that the peoples commonly termed Badjao in the Philippines (Sama Dilaut) speak a single language throughout Sulu and Zamboanga del Sur. This language most closely affiliated with Samal of the Siasi area. Palleson suggested that the Siasi area appeared to the dispersal point of Samalan languages in the Philippines. Palleson also reported the existence of a Samal-speaking upland agricultural people, distinct from the Yakan, in the Sibiku area of Zamboanga del Norte. Both Palleson and John Wolff had information on the Samal spoken on Kapul Island, off Samar, by Christians.

William Geoghegan reported on work in progress on Balingingal Samal by himself and three students present at the conference: Bob Randall, Nancy Randall, and Karen Larson.

Carol Molony and Charles Frake reported on a Samal language spoken on Kajoa Island, near Ternate in the Northern Moluccas, Indonesia. The Samal language of this area exhibits a reduction of final consonants characteristic of Celebes languages and a less complex inflectional system than Philippine Samal languages.

The reports of this session make it clear that Samalan is a closely related group of languages and dialects with a uniquely widespread and scattered distribution in the southern Philippines, North Borneo Eastern Celebes, and North Moluccas. None of the participants had reliable information on the existence of Samal languages in Malay or Western Indonesia, but what is known so far points to a Sulu origin for the Samalan group. It is in Sulu that we find the greatest linguistic differentiation and the largest contiguous block of speakers. There is no support for local traditions that have the Samal coming en masse from Johore in relatively recent times. Certainly it is clear that the Taw Sug represent a recent intrusion from the Bisayas into a Samal-speaking area.

The participants noted the need for further linguistic work in areas not yet investigated in order to determine the full range of Samalan languages and to determine the place of Samalan as a whole with respect to coordinate subgroups of Austronesian languages. Samalan-speaking peoples, being of common linguistic origin, yet exhibiting a wide variety of ecological adaptations, also provide a nice context for controlled comparison studies in cultural anthropology.

This session clearly revealed that we are on the brink of a major reassessment of the role of Samalan-speaking peoples in Sulu cultural history.

During the second session several anthropologists discussed recent research on law and justice. Gerard Rixhon read portions of
The aims of the field station are four-fold, namely:

1. To collect sub-montane natural history specimens from a totally new and uncollected area for reference collections; medical research (with IMR) and the Medical Department; exchange with other museums, etc.; sending for taxonomy purposes (BMNH); school service; contributions towards interested bodies, e.g. Forest Department and Kinabalu National Park, etc.

2. To study some of the animals in captivity, cages will be built in the natural habitat of the animals. This in turn will make live photography a lot easier.

3. To study and observe the behavior, etc., of the animals in an area undisturbed and unstudied before.

4. To provide a place where visiting scientists or interested intellectuals could go up for a day or two or longer to observe sub-montane species of some of Sabah's rich fauna and flora.

5. To help to conserve the Gunong Alab Forest Reserve.

However, because of the lack of funds, I have to be content with a simple building to work in and the bare necessities to start the research under way. However, I would be very glad to help in any way institutions interested in obtaining natural history materials from Sabah.

RESEARCH ON THE NATURAL HISTORY OF SABAH BY THE SABAH MUSEUM

Henry C. Tsen Khin Siong
Assistant Curator
Sabah Museum

At present I am setting up a natural history field station at Mile 29 Penampang-Sunsuron Road at about 4,000 ft. on the slope of Gunong Alab (6,400 ft). Gunong Alab can be reached from Kota Kinabalu in one hour on a good gravel road. It is almost undisturbed except for the new Road to the Interior, with no major agriculture, forest, park or kampong activities.
RESEARCH ON ISLAMICIZATION AND MALAYIZATION
AND A REQUEST FOR INFORMATION

Peter Linde, Im Fischpfad 5, 69 Heidelberg H'heim, Germany, is writing a dissertation on the Malayization and Islamicization of the Dayak of Borneo, especially of Kalimantan. He writes that information on the coastal Malays of Borneo is extremely limited and he is looking for references, material, and information on the culture and society of these peoples and on the process of Islamicization and Malayization. Any suggestions or correspondence on these problems would be very greatly appreciated.

NEWS AND PUBLICATIONS OF THE MALAYSIAN BRANCH ROYAL ASIATIC SOCIETY

Brian Peacock has recently resigned from the post of Hon. Secretary of the Society, and Tan Sri Dato Mubin Sheppard has been appointed by the Council to replace him. Dato Sheppard also serves as Hon. Editor to the Society and has brought the publication backlog up-to-date. Volume 43, Parts One and Two (for 1970), and Volume 44, Part Two (1971), are currently ready for publication. Material for Volume 45, Part 1 (the first part for 1972), has also been sent to the printer.

UNIVERSITI SAWS MALAYS'IA, PENANG, ANNOUNCES ACADEMIC APPORTIONS VACANT IN THE SCHOOL OF COMPARATIVE SOCIAL SCIENCES

Applications are invited for the following posts: Senior Lecturers or Lecturers in the fields of Economics, Sociology, Social Psychology, Political Science, and Social Anthropology. Senior Lecturers must have a doctorate from a recognized university with several years experience in research and teaching at the university level, together with publications. Lecturers should have at least a Masters degree. Salary range for Senior Lecturer is from US$7,932 to US$10,586; for Lecturers US$5,964 to US$9,420. The medium of instruction is either English or Bahasa Malaysia, and the teaching load is approximately equal to other Malaysian universities. Research opportunities for anthropologists are fairly abundant. The closing date of applications is 15 December 1972 although in certain cases this may be extended. Further information may be obtained from: The Registrar, Universiti Sains Malaysia, Minden, Pulau Pinang, Malaysia.

Borneo News

JAY B. CRAIN is now Assistant Professor of Medical Anthropology, Department of Psychology, University of California, Davis, and is also Associate Professor of Anthropology, at California State University, Sacramento.

GALE DIXON returned from his research in Sarawak and Kalimantan Barat to the Department of Geography, University of Oregon, Eugene, Oregon 97403, for the academic year of 1971-72. During his research he was also able to collect a word list from the Lara in Kalimantan Barat.

F. L. DUNN, Vice-Chairman of the Department of International Health, and Chairman, Graduate Group in Anthropology, University of California, San Francisco, is currently engaged in the preparation of a Borneo biomedical and health-behavioral bibliography. During the academic year of 1972-73, Dr. Dunn will be on sabbatical leave, during which time he will be at the School of Public Health, University of Hawaii, Honolulu, Hawaii 96822.

SIN-FONG HAN is Assistant Professor in the Department of Geography, California State College, Los Angeles, California. He writes that he is conducting research on the Halian Chinese in Sabah and is in the process of collecting data on these Chinese communities in Brunei, Sarawak, Singapore and west Malaysian states. He has recently delivered a paper entitled "A Conceptual Model for Ethnic Group Study" at the 1972 annual meetings of the California Council for Geographic Education, which was held in Pasadena on May 5-6, 1972. In the paper Han details the conceptual model for ethnic group study that he employed as an analytical framework in his study of Overseas Chinese in Malaysia.

BARBARA HARRISSON has been appointed a Senior Research Associate in the Southeast Asia Program at Cornell University for a further period of three years (1972-75).

MARGARET ROFF recently returned from an extended trip to Sabah, Sarawak and Brunei.

C. A. SATHER'S new address is c/o the Miri-Bintulu Study, PWD Depot, Pujut Road, Miri, Sarawak, Malaysia.

RICHARD SHUTLER, JR., formerly of the University of Victoria, has moved to the Department of Anthropology, University of Iowa, Iowa City, Iowa 52240, U.S.A.
Jakarta IV/3, Indonesia, which has been established by the Council working on the materials there from the Lumholtz expedition and ongoing research in the Sg. Emboloh region of the Kapuas Hulu area. Victor has been appointed a research associate for the past five years while in its embryonic form. Warren's research will focus on the Maloh peoples, but he also plans to investigate the Kantu peoples as well as the Iban long-houses that are in the area.

Frank L. Cooley reports that Fridolin Ukur presented his doctoral dissertation entitled "Tantang-Djawab Suku Bajak" to the Faculty of the Higher Theological School in Jakarta and successfully defended it on December 20, 1971. The dissertation is subtitled in translation: "A Research into Factors Surrounding the Rejection and the Reception of the Gospel Among Ethnic Bajaks Within the Framework of the History of the Church in Kalimantan; 1835-1945." Cooley notes that it is the first doctorate in theology ever granted in Indonesia and that the author is an ordained minister of the Evangelical Church of Kalimantan. Ukur is a Maanjan and served for more than ten years as rector of the Theological Academy of the Kalimantan Church in Banjarmasin. He has recently been appointed Director of the Research and Study Institute, Djl. Salemba Raja 10, Jakarta IV/3, Indonesia, which has been established by the Council of Churches in Indonesia and to which Cooley himself has been related for the past five years while in its embryonic form.

Denis P. Fitzgerald has recently returned from his research in Southeast Asia and Kalimantan to the Department of Geography, Carleton University, Ottawa, Canada.

Victor T. (Terry) King has a new address: c/o Djalang Pattimura 195 (Pastoran Katoli), Pontianak, Kalimantan Barat, Indonesia. He is planning research in the Sg. Emboloh region of the Kapuas Hulu area. His research will focus on the Maloh peoples, but he also plans to investigate the Kantu peoples as well as the Iban long-houses that are in the area.

Steiner Sörensen, Ethnographic Museum, University of Oslo, is working on the materials there from the Lumholtz expedition and has recently published an article on these. He is also studying Lumholtz's diaries and notes in the view of publishing any relevant ethnographic information.
Department of Social Anthropology, Manchester University; the Institute for Ethnography, University of Oslo; the Institute of Social Anthropology, University of Bergen; the Institute for Ethnology and Anthropology and the Institute for Cultural Sociology, both of the University of Copenhagen; and the South-east Asia Centre, University of Hull. He also visited a number of museums to see what Borneo materials and manuscripts they might have and gave an illustrated talk on Borneo ethnography and research to the Danish Ethnographical Society at the National Museum, Copenhagen.

JOHN E. D. FOX'S new address is c/o Department of Forests, P. O. Box 5055, Boroko, Port Moresby, Papua, New Guinea. He writes that his Ph.D. dissertation, "Natural Vegetation of Sabah and Natural Regeneration of the Dipterocarp Forest," has been accepted by the University of Wales.


BOOK REVIEWS


Reviewed by James H. Cobbe Yale University

Few Westerners who spent much time in Sarawak in the 1950's or 1960's can have failed to have heard of J. K. Wilson. He was a minor legend in his own time, and most officials in education and other "development" departments had strong feelings about him, his methods, and his views, either one way or the other. "JK" has now published his own version of what he was trying to do, what he achieved and why, and why he eventually left in 1968. It is a very personal story, not without bias and strong opinions, but absolutely fascinating to anyone interested in the social, economic and political development of rural Sarawak.

Generalizing from his own experiences, the author makes many recommendations for the conduct of community development schemes. Unfortunately, interesting though they are, I doubt if they will be of much general application, since anyone who ever met JK, or even perhaps who read this book, will be convinced that the success of South China Sea schemes with which JK was associated was largely attributable to JK's own remarkable personality.

Nevertheless, the book does describe what can be done by community development, and gives a viable, if tendentious, description and explanation of the development policies of the State and Federal governments up to 1968. The book is beautifully illustrated with a large number of line drawings depicting Iban life by Arthur Thwaites, who also worked at Budu and who contributes a description of traditional Iban life. There are in addition short pieces on particular aspects of the Budu scheme by five other persons who were connected with it. It is an extremely valuable book, well worth the effort required to obtain a copy, and much credit is due the Nuffield Foundation for making its writing possible.

The Origins of British Borneo. L. R. Wright. Hong Kong University Press, 1970. x 237 pp., maps.

Reviewed by Robert Pringle

Leigh Wright picks up approximately where Graham Irwin's Nineteenth Century Borneo left off, tracing the history of colonial policy toward what were to become the British Borneo territories from the early 1860's down to the establishment of protectorates over Sarawak North Borneo and Brunei in 1888. The book reflects a traditional British academic approach to studies of colonial policy. Based entirely on western source material, mostly official files, it emphasizes Britain's concern to forestall acquisative moves by rival imperial powers in the strategic South China Sea area. Dr. Wright does not claim to take into account local factors, and the book is unblemished by attention to sociological or ethnographic considerations which were sometimes of crucial importance in determining the behavior of key figures such as Rajah Charles Brooke, if not of the mandarins of Whitehall. But this is a very solid study of diplomatic developments. It is also readable, well organized, and tightly written. Those who may be curious about the history of the Philippine claim to Sabah, a subject on which Dr. Wright is both lucid and expert, will find here a useful succinct review of the subject and some interesting comments on the several contemporary counterclaims to that of the Sultan of Sulu which could be assigned equal (if dubious) validity.


Reviewed by C. A. Sather

In this brief but important study Warren outlines the measures taken by the Chartered Company to secure control of the maritime Rajaus of southeastern Sabah and the consequences and local response.
provoked by these measures within Bajau society itself during the first 30 years of Company rule.

Part of the importance of this study rests in the fact that it deals with the relatively neglected east coast of Sabah. In this connection Warren draws attention to the radically different socio-political organization of the northern and southern halves of the coast and traces its effects on the subsequent history of the two areas. In general, the political order established by the Company closely paralleled that which already existed among the coastal peoples with whom it came to deal, with the result that they became, at once, the Company's principal rivals and the chief agents through whom a workable system of local administration was developed. Among the coastal north of Tambezan the Sulu state maintained a relatively stable political system based on control of the littoral and riverine procurement trade. By recruiting Tausug datu to its service the Company was able to absorb this system and legitimize its presence. Within the Darvel Bay area to the south nothing so simple was possible. Here maritime Bajau groups enjoyed considerable independence owing to their mobility and dispersed settlement of the scattered islands and broken coastline making up the region. What Warren describes as "pacification" refers essentially to the process by which the Company brought to an end the political autonomy of these groups.

The period described here ends appropriately with the first formal scheme to consolidate Bajau settlement ashore. In addition, a system of boat licensing was introduced to curtail the movement of seafaring groups and secure their recognition of Company sovereignty, taxes were imposed, and encouragement was given to the development of a cash market for local goods. These latter acts were aimed at altering traditional attitudes towards labor and the distribution of goods so as to increase Company revenues and weaken the former political order by undermining the economic basis on which it was predicated.

Together these measures set in motion changes that, inadvertently or by design, continue to transform Bajau society down to the present time. While Warren points up their significance, he quite rightly stresses that a full understanding of this transformation requires that it be viewed from the Bajau perspective through ethnographic and, in particular, ethnohistorical research, including the collection of oral histories. His study, though based entirely on European documentation, provides a valuable starting point for such an undertaking.

A B S T R A C T S


The economic and political sources and motivations for the Association of Southeast Asia (ASA) are developed, with emphasis on their context in Sino-American relations since 1949. The implicit and explicit goals of the ASA are related to a treatment of the ideology of regionalism in its contradictory forms. This "regionalism" was variously understood, developed, and projected in the declaratory foreign policies of the former Federation of Malaya (subsequently, Malaysia), the Republic of the Philippines and Thailand as these states aligned and interacted in the ASA in 1961, and, along with Indonesia and Singapore, in the Association of Southeast Asian Nations (ASEAN) in August of 1967. The respective and collective perceptions of the ASA/ASEAN states (in terms of their participation in these organizations) are related to the U.S. perceptions of the organizations. One central frame of reference focuses on the continuing desires and undertakings of U.S. policymakers to "contain" the People's Republic of China. Chapter IV locates the renewal of the Philippine claim to North Borneo (Sabah) in the geopolitical matrix of British and U.S. policies in Southeast Asia, the birth of Maphilindo, and the Indonesian Konfrontasi policies. Observers of ASA and ASEAN usually misunderstood these organizations, perceiving them as harbingers of economic and cultural collaboration to the benefit of the peoples of the five nations involved instead of as vehicles that tended to integrate the thrust of these states' foreign policies into the orbit of U.S. foreign policy endeavors in East and Southeast Asia.

A classified bibliography is found at pp. 75-86. Inquiries concerning xerox (6" x 9" or 8 1/2" x 11") or microfilm (positive) copies of the thesis (T-17304) may be directed to: Photo-Duplication, B-70, The Joseph Regenstein Library, 1100 East 57th Street, Chicago, Illinois 60637, U.S.A.

REPORT FROM THE EDITOR (Continued)

per year. This total savings of $300 still leaves us with a projected deficit of approximately $220 for Volume 4 (1972) of the BRB.

One of the reasons that the BRB is operating at a deficit is the fact that 264 copies are sent without charge to individuals, universities and government departments in the Philippines Islands, Malaysia, Indonesia, etc. I should like to note here that some of the subscribers in these areas have in fact very thoughtfully sent in contributions to the costs of the BRB. And we sincerely urge those in these areas who can afford to contribute to the costs of publishing the BRB to do so. Any suggestions with regard to the problem of currency exchange and exchange costs would indeed be most gratefully received by the editor.