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 original 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 longer than one or two paragraphs will 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 on 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.

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The Borneo Research Bulletin is published twice yearly (June and December) by the Borneo Research Council. Address all inquiries and contributions for publication to G. N. Appell, Editor, Borneo Research Bulletin, Phillips, Maine 04966, U.S.A. Single issues are available at $3.00.
NOTES FROM THE EDITOR

Contributions Received. Without the many individual contributions made, it would be impossible to continue publishing the BRR. 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 BRR: D. E. Brown; J. Cobbe; W. L. Collier; C. Crisswell; O. Hoering; F. Dunn; Georgia-Pacific Corp.; B. Grijpstra; R. Pringle; B. N. Sandilands; W. M. Schneider; M. Singarimbun.

Repieds to Problems Raised by the Editor. In the last issue of the BRR the Editor raised several problems with regard to the publication of the BRR, particularly with regard to fund-raising funds to continue publication, and asked for guidance from the Fellows and readers. I would like to express my deep appreciation to those who have taken the time and thought to write to me to offer their support and give helpful suggestions: F. L. Dunn; J. D. Freeman; Lord Medway; G. Rixton; S. Morris; J. Rousseau; B. M. Sandilands; W. Schneider; J. O. Suter; E. M. Uilenbeck.

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 BRR will be published in April and October 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 submission 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 1963 and its membership consists of Fellows, an international group of scholars who are professionally engaged in research in Borneo. The goals of the Council are (1) to promote scientific research in the biological, medical, and social 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. 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 63)

RESEARCH NOTES

A NOTE ON SELAKO SOCIAL ORGANIZATION

William M. Schneider
University of Arkansas

The social organization of villages and long-house communities was the focus of research carried out among the Selako Dayaks of Lundu District in the First Division of Sarawak. The field study involved sixteen months of actual residence among the Selako carried out over a period of twenty-one months from the end of October, 1969, until mid-July, 1971. Some research was conducted at the Sarawak Museum in Kuching. The period of reference in the following description is prior to the Japanese Occupation which commenced in 1942 unless otherwise stated. Most of the social structure presented remains important today.

Selako villages are composed of from one to three large long-houses (five to twenty doors), several smaller long-houses and a number of single-family houses. Residence in single-family houses is not simply a recent development evidencing the decay of the long-house as a social institution. It is rather a recurring part of the domestic and political cycle of the Selako and has been such for at least the past century. From the perspective of the individual household a single-family dwelling is a temporary expedient, a hiatus between the disintegration of an old long-house and the building of a new dwelling onto a new long-house.

Selako have four types of groups which serve important social and ritual functions: the biik family, a corporate group represented at any one point in time by the household; corporate ambilineages which have rights in some dry rice land; the long-house which during its life span of a generation or so performs important social and ritual functions; and the village, a corporate unit carrying out many important functions. The biik family provides a pool of persons from which relatively impermanent task groups are constantly being drawn.

The biik family (see Freeman 1970 for a cognate group among the Iban) is conceptualized by Selako as a three-generation stem family, holding rights in items of personal property such as jars, special strains of rice, jewelry and fruit trees, as well as household ritual passed in the female line. Marital residence is in theory uxorilocal, and thus the biik family is theoretically monogamous. However, virilocal marriage residence is not uncommon among politically active families. Only one married child remains permanently a member of the biik family into which he or she is born; thus new biik families are continually being created. The biik family is the subsistence unit of Selako society and also bears most of the responsibility for child rearing.

This research was sponsored by the University of North Carolina at Chapel Hill and the Sarawak Museum with funding provided by the National Science Foundation, U.S.A.
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 descent. As community membership 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 the extended family 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 rumah, "house elder," who settles internal problems, represents 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 celebrate a give feast on the same day, a day explicitly scheduled to be different from the feast day of other long-houses in the village. Such the same is true of life-cycle festivals. Thus, in 1970, all the households (three) within a single long-house celebrated the ear-piercings of pre-pubescent girls. The same long-house had the same date 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 of the descendents.

A few Selako households have made a conscious effort over several generations which have recently been developed with Malaysian government assistance, are owned by a corporation which in membership and function is probably on the same order. These areSelako- are split into two "adat groups" with small ritual but large political differences. Each village comprises members of both groups but is traditionally controlled by one. These are of small significance today but in mythic times probably represented the political position of units in a tenuous confederacy (there were at one time nine of these groups).

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H. Arlo Nimmo
California State University, Hayward

C. A. Sather reports in the Borneo Research Bulletin (June, 1971) 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 Benden, 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 classes and learned that boat-dwelling peoples, known locally as Orang Badjo, are found off the southeastern coast of Sulawesi near the islands of Butung, Bone, Salajar, and Muna. These boat-dwellers are primarily fishermen who trade their fish for agricultural produce of the land-dwelling peoples. They speak a language distinct from that of the land-dwellers, 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 hair is 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 Benden 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 Benden states 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.

BAJAU COMMUNITIES IN SOUTHEASTERN SULAWESI, INDONESIA

A. Traditional Tamus:

Types of tamus

1. Dusun-Bajau tamus. These traditional tamus originated in the zone of culture contact between the hill people (busun) and...
coastal tribes (Bajau, Iban, Suluk). The pagan Dusun tribes traded in tobacco, rice, poultry, and fruits for the fish, powdered shells (used when chewing betel nut), salt and woven headcloths of the Islamic Bajau and Iban. Trading took place on a "neutral ground." The neutrality of this tamu ground was established during an inaugural ceremony at which an oathstone, batu sumpah, 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 Temassuk). One of this type was held at Inobong, Korup, 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 kampongs 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 then trade with other hill Dusuns. Rutter (1929:134) gives as an example of this type of tamu the one at Gerunting, 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 tribes, 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 that the present day distribution 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. 333), but in his later book (1929) he quotes a Mr. Lease as saying that tamus were held at one time in the interior, especially around Galumbang. To date I have been unable to verify this, nor have I been able to locate Galumbang.

Many of the traditional tamus survive today, but with modifications. In the past, tamus usually seem to have been held at intervals of 5, 10, 20 or 30 days (e.g. Sugud, Inobong, Tamu Darat and Geruntong respectively).** Regular participants in these tamus kept track of the number of days between each

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[a] Sumpah were also erected to mark meeting places on neutral ground in parts of the country where tamus were not traditional, e.g. Dapulot. (See Harrison and Harrison 1971:131-2.)

[b] Evans (1935:130) 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 inland regions of the Dusun and Bajau tribes are held every seven days, the days of vocation being thus: every seventh day, or seven days. However, this is not strictly true, as certain coastal tamus (e.g. Inanam, Menggatal) are still held every ten days.
sells tobacco, poultry, and medicine (the latter being sold by itinerant medicine men).

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, 16% were Chinese, and 9% were Iliannun and Bajau. One of the most interesting groups at the tamu was comprised of itinerant Pakistani men selling clothing and materials and also general goods, and with the Bajau, were responsible for the refreshment stalls. Among the sales, 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. Jersey and tennis wrappers were sold exclusively by Bajau women, and although most of the tobacco and cigarette wrapper sellers were Dusun, about 20% were Bajau. 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Each night, wild orangs make new nests to sleep in. Although they do climb high in the trees, most of their time is spent between 20 and 60 feet off the ground where there are a lot of continuous tree crowns. This is not only the part of the forest canopy most abundant in food, but travel from tree to tree is easiest here where trees are small and close together.

We also found that orangs spend a surprising amount of time on the ground. Since their feet are so much like hands, it had been thought that orangs never came to the ground. In fact, they come to the ground to eat and to eat a wide variety of foods. I have seen them come to the ground and walk for some distance when there were breaks in the forest canopy, and when orangs really want to get away from humans, they come to the ground and run away into the undergrowth or into a swamp. This latter happened to us several times--though at first I did not believe these reports myself.

Each night, wild orangs make new nests to sleep in. Although juveniles make their own nests, they like to sleep in their mother's nest, and we have seen huge fights between mothers and juveniles over the issue of whether the juvenile would be permitted to sleep in its mother's nest. This nest building is very important, partly because it allows these large animals to live continuously in the trees, but also because it gives young infants a place to leave their mothers and move around without constantly clinging to her body.

The typical orang-utan day is outwardly relaxed. Orangs may get up early, but often it is 8 or 9 A.M. before the older ones leave the nest. Breakfast is first on the agenda, then a return to eating what they were feeding on in the morning, or they begin a slow amble through the canopy, snacking as they go. A leaf here, a flower there, perhaps a few termites or some bamboo shoots, and by evening they normally have settled into some larger food source, either a tree in fruit or perhaps some bark which they gnaw off the tree limbs like corn-on-the-cob. At last falls, a nest is built, though orangs may continue to feed after sundown. Usually orangs sleep throughout the night, though in some instances they have been

Between September, 1967, and November, 1969, my wife and I undertook the first long-term study of wild orang-utans in the Segai-Lokan Forest Reserve in Sabah. Our overall study site was nine square miles of primary jungle on the Lokan River near Pintasin. 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 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 Borneo 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.

General Behavior Pattern. Orang-utans are primarily creatures of the lower jungle canopy. Although they do climb high in the trees, most of their time is spent between 20 and 60 feet off the ground where there are a lot of continuous tree crowns. This is not only the part of the forest canopy most abundant in food, but travel from tree to tree is easiest here where trees are small and close together.

We also found that orang-utans spend a surprising amount of time on the ground. Since their feet are so much like hands, it had been thought that orangs never came to the ground. In fact, they often come to the ground for water and to eat a wide variety of foods. I have seen them come to the ground and walk for some distance when there were breaks in the forest canopy, and when orangs really want to get away from humans, they come to the ground and run away into the undergrowth or into a swamp. This latter happened to us several times--though at first I did not believe these reports myself.

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observed to move some distance through the trees before making a new nest and bedding down. Although adult males and 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 children. As long 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 in diameter. (3) Juveniles of both sexes forage 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 bodies throughout the 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 increasing 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 isolated juveniles, no predators (except man) are of 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 move more easily 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 functional role 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 large distances, the male increases his opportunities to mate 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 announce their presence they give a loud bellowing vocalization using their throat sacs as resonating chambers. If female...
are receptive they will move towards these sounds. If they are not interested, I have observed them to move away from the males. 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 TANTANG--DIJARAK 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 Teologia) 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:

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(a cultural-anthropological analysis)
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Part Two: The Penetration of the Gospel in Kalimantan
(a theological-historical research)
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II The Attitude and Method of Evangelization 136
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I The Struggle of a Young Church 235
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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:

Nurut, Anwar and Bonar Siregar, 1972, Produksi Dan Tataniaga Karet Di Kabupaten Sanggau, 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 ETHNOGRAFISCH 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. Avé of Leiden, who has done fieldwork 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 Surabaya by a Belgian dealer, Mons. Emile Deletaille of Brussels, and also Mykeer 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 Tijlina exploring the Apo 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 then) 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 the display here is a relatively poor fellow. There are also some moderate Melanau figures from the southwest coast. Nothing at all from Sabah.

BBR 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. Deletaille and Delft I am preparing a fully illustrated separate report on the Ngadju wood carvings.

NEWS AND ANNOUNCEMENTS

APPOINTMENTS 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 fieldwork, and will also be responsible for supervising the studies and research 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 Headship of the Department alternately, 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 $6804 – $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

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

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.

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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.

BORNEO NEWS

OMAR O. HIDAJAT, Lembaga Pusat Penelitian Pertanian, Departemen Pertanian, Banjarmasin, writes that his Institute has prepared 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 m.s.f., Banjarmasin, writes that he has been helping Mr. Nicholl 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 Tippett. 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.
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.

DR. 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.

Dr. 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 the death of Charles Darwin, the 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 Section of the 44th ANZAAS 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.

M. B. HOOKER, Faculty of Social Sciences, University of Kent, Canterbury, Kent, England, writes: My interests are primarily in the adat laws of Malaysia, including East Malaysia. On the latter I have published summaries of judicial decisions on so-called 'Dyak adat'. (Hooker 1967:50-32, 64-66). A lengthy paper on the position of Dyak adat in the framework of courts and legislature in Sarawak is in preparation for publication next year. I also hope to continue research into Malay adat laws in East Malaysia in the near future. Ref: Hooker, M. B., 1967, A Sourcebook of Adat, Chinese Law and the History of Common Law in the Malay Peninsula, Singapore: Faculty of Law, University of Singapore.

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 relationship to the present land use patterns and the agricultural potential of present land-use patterns to the agricultural potential of the area.
The present study is an attempt to explore two relatively neglected yet significant aspects of the Chinese communities—occupational patterns and inter-speech group social interaction, with special reference to the Chinese communities in Sabah.

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 present study is an attempt to explore two relatively neglected yet significant aspects of the Chinese communities—occupational patterns and inter-speech group social interaction, with special reference to the Chinese communities in Sabah.

The study begins with a brief description of the history of Chinese immigration into Sabah. Attention is given to an evaluation of the factors that pushed the Chinese abroad and that pulled them into Sabah. The present occupational patterns of the six major Chinese speech groups—Cantonese, Hakka, Hailam, Hokkian, Henghua and Teochiu, are then described and analyzed, based primarily on the data collected from Kota Kinabalu, Beaufort and Labuan. The next phase of the study concentrates on the analysis of the sequences in the occupational patterns of individual speech groups with particular reference to an intensive case study of the Chinese communities in Labuan. This is followed by a general survey of social interaction between communities approached through a processual model of social structure derived from Eisenstadt's concept of institutional process.

Exchanges occur between neighbors, cognates, affines, informally between individuals, and more formally between corporate domestic families. Such exchanges occur in connection with: 1) the organization of labor for the production of rice, clearing of land, and the construction of houses, 2) the establishment of conjugal and affinal status, and 3) death.

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-à-vis other families, which are defined for certain social purposes as kinsmen or affines. The creditor-debtor relations are maintained and extended through a variety of exchanges that center around the developmental cycles of families and the seasonal patterns 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 agricultural events of 'well-known' families have, however, some of the character of privilege ceremonies. The prestige or privilege accrued the sponsoring family is not derived from display of wealth, but rather from having provided the basic performance of symbolic acts which embody the very essence of the social structure. (Order No. 71-14,618, 423 pages)

The diffusion of Western forms has also helped to increase inter-speech group marriage between members of the younger generation. The degree of integration has differed from one speech group to another. Persons with higher educational achievement and who are engaged in Western-oriented wage-paying jobs are more likely to marry a spouse of different socio-economic status.

The diffusion of Western forms has also helped to increase inter-speech group marriage between members of the younger generation. The degree of integration has differed from one speech group to another. Persons with higher educational achievement and who are engaged in Western-oriented wage-paying jobs are more likely to marry a spouse of different socio-economic status.
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)

BIBLIOGRAPHY


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Novels


Agriculture


Biology


Forestry


Geography


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(Continued next issue)

THE BORNEO RESEARCH COUNCIL (Continued from page 38)

Fellows of the Borneo Research Council

The privileges of Fellow include (1) participation in the organization and activities of the Council; (2) right to form committees of Fellows to deal with special research problems or interests; (3) support of the Council’s program of furthering research in the social, biological, and medical sciences in Borneo; (4) subscription to the Borneo Research Bulletin.

The Fellows of the Council serve as a pool of knowledge and expertise on Borneo matters which may be drawn upon to deal with specific problems both in the field of research and in the practical application of scientific knowledge.

Fellowship in the Council is by invitation, and enquiries are welcomed in this regard.