

BORNEO RESEARCH BULLETIN

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Borneo Research Council Information for Authors

NOTES FROM THE EDITOR

G. N. Appell Resigns as Editor of the BRB

It is with a great deal of regret I must announce that this will be the last issue of the BRB that I shall be editing. I have found it necessary to resign because of the press of other work that has so long lain dormant while I attempted to find the proper niche for the BRB in Borneo studies and develop the organization of the BRC into a vital and significant body of scholars.

I can now return to a monograph that I began long ago in which I am attempting to compare the land tenure systems in Borneo, and I can also now devote time to completing the partially finished volume entitled The Societies of Northern Borneo. This is composed of contributions from various members of the BRC who have done anthropological, historical, and linguistic research in northern Borneo, and I owe to them a great debt for their kindness and tolerance over the many delays in this work while I devoted my time and energies to the BRB and BRC.

As with all such endeavors, without any change in personnel there is always the chance that the original impetus might stagnate; that the old personnel might keep to the well established and trodden paths rather than reacting to change and searching out new means by which the publication can meet the developing needs of Borneo studies. Thus, new faces can take a fresh look at the situation and revitalize the BRB where it is needed. I have felt for some time that such a change was needed in the BRB and BRC, and this is a particularly opportune time to relinquish my editorship, for with this issue I have edited four volumes of the BRB.

(Continued on page 39)

RESEARCH NOTES

REMARKS ON THE PREHISTORY OF SABAH
 AND SOUTHEAST ASIAN ARCHAEOLOGY

Wilhelm G. Solheim II
 University of Hawaii

The recent appearance of The Prehistory of Sabah by Tom and Barbara Harrison (Sabah Society Journal IV, 1969-70; Sabah Society, Kota Kinabalu; M\$10) prompted me to contact George Appell and inquire if he thought the readers of the Borneo Research Bulletin might be interested in a short review of the archaeological work being done in Borneo, Sabah in particular, and nearby areas, and relationships with the rest of Southeast Asia. He replied in the affirmative.

Taking Sabah as the focus I will start outside and move in, from Palawan and Mindanao to Sarawak and Brunei, and then Sabah. Where there is recently published material I will be very brief and those who want more can go to the reference. For Sabah I will briefly review the Harrissons' book.

There are many areas in Southeast Asia that are very little known archaeologically. Until about ten years ago (1962) there had been virtually no research done in a large rectangular area with Palawan and Sabah at its northwestern end, running through Mindanao and Minahassa in Celebes to and including all of New Guinea. Since that time there has been intensive work in a small area of Palawan and survey and testing of scattered areas of southern Mindanao, the Sulu Archipelago, and Sabah. Nothing has yet been done in this area farther east until you reach Australian New Guinea. This is the area we must know to work out the prehistoric relationships of Philippines and Indonesia and of Southeast Asia as a whole and the islands in the Pacific. The area here covered is the northwestern entrance (and exit) to the larger area.

Work started at Quezon, on the west coast of Palawan two-thirds of the way to the southern end of the island, with the discover of the Tabon Caves in 1962. Excavation and analysis of the finds has been underway since by the Philippine National Museum under the direction of Robert B. Fox. A good preliminary summary of the finds is available in The Tabon Caves by Fox (1970). Many cave sites have been located in this limestone area and from these a C-14 dated sequence goes back 30,000 years, with materials from well before this time. Starting with flake tool assemblages and animal bone remains, the deposits show a change to intensive collection of marine shells by 5,000 B.C. Edge-ground stone and shell tools are in use by 4,000 B.C. and pottery is being locally manufactured, probably by 2,000 B.C. Some bronze shows up by 500 B.C. followed soon by iron, but neither became of much importance--other than possibly social--until considerably later (700 A.D.?).

Exploration in Zamboanga and the Sulu Archipelago was begun by Alexander Spoehr in 1967 (1968). Spoehr has continued

intermittently with both archaeological and ethnographical research in this area. The finds of the 1967 survey were mostly relatively recent including trade porcelains and associated earthenware. Some of the earthenware found was probably pre-porcelain (probably pre-1000 A.D.). The most exciting find, made in 1970 or 1971, was a rock shelter on Sanga-Sanga Island, just to the south of Tawitawi Island. Spoehr only had time to make a very small test, so Israel Cabanilla, of the Philippine National Museum, made further excavations. This was a midden site with large quantities of shells, including used shell and shell tools. Cabanilla found a ground shell adze, quite similar to the shell adzes found with a burial in one of the Palawan caves by Alfredo Evangelista.

Finds made on Cagayan Sulu Island (7°N, 118°30"E), northeast of the end of Sabah, in the middle 1960s have never been followed up by a professional archaeologist. In making a road-cut through the side of a hill considerable, spectacular Sa-huynh-Kalanay painted pottery was recovered and some of it turned over to Frank Lynch of the Ateneo de Manila.

Caves in the Kulaman Plateau of the southern and western Cotabato provinces of Mindanao were first archaeologically investigated in late 1962 by Marcelino N. Maceda (1964, 1965) for San Carlos University of Cebu City. Limestone burial jars from these sites had been brought to the museum at Santa Thomas University in Manila in about 1954, but no follow-up was made at that time. In 1966 Samuel M. Briones of Silliman University in Negros, discovered more of these caves. In 1967 and 1968 Edward B. Kurjack and Craig T. Sheldon did further research in these caves in cooperation with Silliman University (1970, 1971). Hundreds of carved limestone jars with lids, for secondary burial, were found in these caves, in some of them associated with earthenware burial jars and with some iron artifacts. All collections made were from the surface. It is likely that the caves were being used for several hundred years so the associations give no idea of dating. One collagen date from Seminoho Cave is A.D. 585 ± 85 (Kurjack and Sheldon, 1970:5). I would suggest that this date is reasonable for close to the beginning of this kind of site. Related but much larger burial jars are found on the Minahassa peninsula and were still being made with the first Europeans entered the area as can be seen in the low relief carvings of men with guns on the jars. One of these jars is on display in the central courtyard of the Rijksmuseum voor Volkenkunde in Leiden. No archaeological investigation has been made of these jars to my knowledge. They may also be related to the stone jars of central western Celebes (Solheim 1967a). I have seen similar limestone jars, to those of Cotabato, from the Caroline Islands, illustrated in a newspaper article.

Associated with the jars in Cotabato was some earthenware pottery probably meant as burial furniture. The carved geometric decoration on some of the limestone jars and the carved paddle decoration on some of the pottery suggest the users of the caves were makers of "Bau-Malay" pottery. Some of the incised decoration and form of the pottery suggested they were makers of Sa-huynh-Kalanay pottery. It is not difficult for people to get together; I suspect the users were descendants in the female line of makers of both kinds of pottery. (For discussion of these two different potteries see Solheim 1959 and 1967b).

In the summer and fall of 1972 Avelino Legaspi, for the Philippine National Museum, and I, for the University of Hawaii, explored for and tested archaeological sites along the coast of the Gulf of Davao and Sarangani Bay in Cotabato del Sur, Mindanao. We found one recent burial cave, probably used by Samal peoples, on Samal Island near Davao City. The remains of wooden coffins some of them in the form of boats, were many of them very similar to the wooden coffin described and illustrated by the Harrissons in The Prehistory of Sabah (pp. 33-116). We found one early site with Kalanay painted pottery, considered early as no porcelain or metal were found and some cord-marked pottery was found. Most of the other sites which were relatively recent with porcelain and some with gold pegged teeth indicated in the earthenware pottery relationship with both the "Bau-Malay" and Sa-huynh-Kalanay pottery. The last site found was a small rock shelter with a very rich shell deposit, without metal or pottery. Much of the shell had been broken and used to make into tools. Some worked stone and stone tools were also found, all worked by flaking, none with grinding or polishing. This use of shell would suggest relationship with the site at Sanga Sanga. Typologically this would be an older site than the Sanga Sanga and Palawan sites with shell adzes.

There is no need to go into the prehistory of Borneo outside of Sabah in this Bulletin because the work of the Harrissons is so well known to its readers. I will only mention the most complete single summary of the Sarawak and Brunei's archaeology, and lack of it in Kalimantan, which appeared in Volume XIII of Asian Perspectives (1970, printed in 1972).

I will only review Harrissons' The Prehistory of Sabah very briefly here and refer you to two other reviews that I have done of it (n.d.a and n.d.b) Anyone with a serious interest in Borneo should buy the book; for \$10 Malaysian it is a steal.

In a way the book is mistitled; it would better have been called "The Foundations for a Prehistory of Sabah." Virtually no excavations have been made in Sabah, only some testing and fairly extensive exploration by Tom and Barbara. In this book they bring together all the available evidence from surface finds, oral literature and folklore, and the few known early native texts, add this to the exploratory work they did, and come up with a good foundation from which to start systematic excavation and further exploration.

The book is divided into four parts. The first, called "Background" (pp. 1-32), is actually the conclusions and somewhat summary. It gives definitions, the kind of data which is available, a suggested sequence for Sabah prehistory, and finally relationships of Sabah with the outside world. The second part, "Sites--the places of prehistory," (pp. 33-148), lists, describes and briefly discusses the contents of cave sites, sites on the offshore islands, and megalithic remains. The third part presents a simple classification of and describe the artifacts which are known. The final part discusses oral and written records which move Sabah from prehistory into history. This will be a very useful book for working out the prehistory of Sabah.

The brief section in which the Harrissons put Sabah into general Southeast Asian context ("Over land and seas: what went

on around Sabah?" (pp. 18-24) I find particularly good. They point out the great diversity of cultures in Southeast Asia, going back thousands of years and the importance of local evolution of these cultures, incorporating elements from outside but not being overwhelmed time and again by migrations bringing in new peoples and cultures. "So, what did happen once the better boat building made water no longer a potential barrier for everything that could not naturally fly, float or swim? What happened was surely an interchange in all directions. . . ." (p. 21).

We can say very little of a specific nature about this area during prehistory other than for the Niah and Tabon Caves. We can see that there are obvious relationships between areas a considerable distance from each other, but what these relationships might mean we cannot say without much more data. As for every other area in Southeast Asia, we need much more data, data gathered systematically and scientifically. This includes ethnographic, linguistic, and historic data. For example, information on trade routes and drift voyages since records have been kept, for the Sulu and Celebes Seas out into the Pacific between the Carolines and New Guinea. Accidental drift in these areas went in all directions, depending on the seasons and the interaction of currents, tides, and winds. We cannot take for granted that all diffusion, mixing of peoples and cultures, and even the gradual small group migration that did take place went only from Mainland Southeast Asia into the islands and from the area I have been talking about out into the Pacific. Some must have gone in the other direction and may be more important than we think.

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ORANG-UTAN WATCHING: A DAY IN THE LIFE . . . *

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Morning in the Rain Forest. It is 5:30 a.m. The night's down-pour has stopped and the sun is beginning to warm the top of the Borneo jungle canopy 150 feet above the ground. Below, water continues to drip from the leaves, even though the skies are brightening and cloudless. In the distance, gibbon families are beginning their ritual morning calls--a pattern of musical whoops that rises in intensity, stops abruptly, and, after moments of silence, begins again. Far below, on the forest floor, a tiny mouse deer--a living relic from an earlier age and scarcely bigger than a house cat--scuttles away at a slight sound. The insect noises change pitch as the night dwellers go to sleep, and the daylight-living animals begin to take over the rain forest again,

High off the ground, at the end of a large branch, insects buzz among the fresh leaves. Though the air is dead still, the leaves begin to quiver, and suddenly, a twig drops to reveal a tiny pair of eyes peering down at me through a halo of bright orang fur. The orang-utan baby gives a tiny wail and is rewarded by a violent shaking of the leaves as her mother, a large female of 100 pounds, quickly sits up and looks around. These oranges are old friends of mine, and the mother acknowledges my presence with a soft smacking sound made with the lips followed by a low gulping burp. This is not really a good morning kiss, but rather a sign of mild annoyance, a "what you again?" reaction.

Now that they are awake, the oranges set about their daily task of feeding themselves. The mother climbs up out of their sleeping nests and moves over to the fruit tree where they were eating the previous evening. Her infant, a male about seven months of age, clings tightly to her fur as she thrashes her way through the branches. He is still nursing, though occasionally his mother will give him some fruit from her mouth.

Apparently he is not hungry just yet, since as his mother feeds, he stares about him and dangles by one hand from her fur, oblivious of the fact that he is nearly 80 feet above the ground. As the mother feeds, a rustling sound in the next tree betrays the presence of her next oldest child, a young juvenile female about four years old. She has been up early to explore around a bit, but she now approaches her mother and both sit side by side, feeding. The juvenile reaches out to touch her infant brother, but the mother moves away and shifts the position of the infant, giving a grunt of annoyance.

Now that the oranges have settled down for their morning meal, I too can think about my breakfast: a tin of sardines, some cold rice, and a small thermos of instant coffee. We are about three miles from my base camp, so to stay near the oranges I am studying, I must nest under their sleeping tree. My nest is a

* A previous version of this article appeared as The Old Man of the Forest: A Day in the Life of an Orang-utan Family, Education Development Center, Cambridge, MA.

small string hammock above which I stretch a plastic tablecloth to keep off the rain. A camera bag, tape recorder and a few tins of food make up the rest of my "camp."

At mid-morning, the orangs have had enough to eat and, since the sun is getting hot, they climb up into the leafy crown of a tree where there is shade and a cooling breeze. They are now settling in for a serious bit of snoozing; today they may remain thus happily occupied for some time. This is the worst time of the day for me; hot, drowsy, and the orangs out of sight--yet I cannot go to sleep because the orangs may move off quietly and it could take a day or so to find them again.

Afternoon Activities. At about 4 p.m. the orangs and I are startled by a loud bellowing noise coming from the direction of the river, one-quarter of a mile away. The female looks nervously in the direction of the sound, then gathers up the infant and swings down to a small tree and moves slowly away from the sound. The loud cry came from a lone adult male feeding close by: resting, he informs other orangs of his presence through his loud vocalizing. If the mother orang had been ready and willing to mate, she would have responded with a similar, though quieter, bellow and headed off in his direction. But as long as her baby must cling all day to her fur, she will be more interested in avoiding adult males than in running to them. Not until this infant is semi-independent will she be able to conceive another one.

I hurriedly pack up my "nest" and scramble after her, since she is now moving rather rapidly through the jungle. As she moves 50 feet from her resting spot, the juvenile suddenly pops into view and hurries after her mother, looking for all the world like a pull-toy being jerked along on a string.

As the orangs move, they snack on flowers, succulent leaves, and other such tidbits; sometimes a real find is made, such as a termite nest, and the orangs call a temporary halt. Suddenly an angry buzzing sound interrupts all activity. Instinctively I duck, since jungle wasps are vicious and usually come in large numbers. This time, however, it is the orangs that are their target, and I see the juvenile swatting wildly around her head and smacking her face with the palm of her hand. Curiously enough, she does not try to climb away, and as I look through the binoculars I see why; as she kills the wasps, she inspects them closely, then pops them into her mouth. In the jungle, food really is where you find it.

The End of a Day. By 6 p.m. the orangs have reached a small grove of trees filled with fruit, and they settle down for a serious meal. The mother climbs up into the top of a medium-size tree, sits down on a branch, and then begins to break branches in towards her. She reaches in all directions with her long arms and pulls in twigs and leaves to line the bottom of the nest she is building. This nest will be quite sturdy--I have seen orangs stay in them during violent wind storms in which the nests were whipping around on branches 160 feet off the ground. The nest provides a place for her infant to move around without having to hang on her fur for support (infants cling almost a year before taking tentative swings on nearby

branches). If it rains during the night, the female will use more branches to build a roof over the nest.

Throughout the building of the evening nest, the juvenile has continued to stuff herself with fruit. It is now quite dark, and she tentatively approaches her mother's nest. She is rewarded by a loud grunt and a snarling sound. The juvenile shrieks and retreats to a nearby branch where she hurriedly builds a small nest of her own. After five minutes the juvenile leaves this nest and again approaches her mother's nest. Again the loud grunt, and again the juvenile retreats to build another nest. Now, however, the nest is somewhat closer to her mother's. The process continues until, on the fourth try, the juvenile finally succeeds in creeping into the nest with her mother and baby brother. The baby gives a long wail, some low grumbling sounds are heard, and then everything calms down to the loud buzzing sounds of night.

Orang Life: Loosely Organized and Solitary. The female is the focal point of orang society. Young orangs are completely dependent for food and transportation on their mothers for the first year, and will stay with her for several years. As many as three offspring may be in the vicinity of the older female. From her they learn the ways of survival in the jungle.

Adult males join females for varying lengths of time, but this association can be quite fragile. The male may stay with the female, or he may go far away, but in either case the female with her offspring is largely on her own. We watched one female with a small infant for over twelve months; she was alone with her infant for the entire period.

As juveniles become young adults they spend more time away from their mother and may form small roving groups with other juveniles. These later split up as the young females start families of their own and males assume their more solitary adult existence.

Later in life the males become much more like hermits. Males are roughly twice the size of females, and some very old males grow so big they can no longer live successfully in the trees. These huge animals spend much of their time foraging on the ground, though they may still climb a bit. When surprised in a low tree, they may drop to the ground and threaten the observer viciously before running away to hide in a nearby swamp.

Most primates are highly social animals; why orangs live so alone has been enigmatic. Part of the answer lies in the size of orang appetites and the distribution of food. Since important food such as fruit is widely scattered, a loose social organization would make good sense. Otherwise orangs would soon eat up all the available food in one place if a lot of them lived together. Since there are no major natural predators for orangs other than man, it is not important for adult males to protect females, even those with babies, and his staying with her would only help deplete her food supply. Finally, since females breed only once every three years or so, the male enhances his reproductive success by searching out as many females as possible in order to find one who may be sexually receptive.

All of these factors have combined to cause orang-utans to spread out in the jungle and to lead their semi-solitary lives. This dispersed organization also makes orangs very vulnerable to human activity. Since so few orangs live in any one area, loss of only a few to human activities may result in insufficient breeding to maintain population size.

TRANSLATION PROJECT OF THE INDIGENOUS

SONGS AND CHANTS OF SARAWAK*

Carol Rubenstein
Sarawak Museum

It is not only the loveliness of the songs, astonishing in themselves, but the fragility of their lives which grips one. I am much concerned to reclaim the songs before they disappear into the jungle downward among the ferns along with the old singers of the culture. This concern I share with the Sarawak Museum, which is co-sponsoring the project, along with the Ford Foundation, a concern shared also by many researchers who come to Sarawak. But certainly the need is crucial to record it as soon as possible. Often the indigenous old people feel it also, since this is perhaps the first generation which does not understand their songs, nor sing them. Instead they crowd around a radio or listen again and again to their records of modern songs. Therefore those who still know the songs sometimes share our urgency and come forward, especially toward the end of an expedition stay, and offer their treasures. My stay here, two years to end in mid-1973, is time only for--surely not enough collecting and translating.

My project is to find and translate songs, poems, chants, spells, prayers of each of the major groups here. I have set up a life cycle of possible song sources, from conception to death, secular and religious, times past and present, and we try to fill in the sections. I have already visited Land Dayak, Kelabit, Kenyah, and Penan groups, the first three for about two months each, the Penan less time; Kayan, Iban, and Melanau (where the songs still exist) will follow, but for necessarily shorter times; and for the Iban some of the existing Museum tapes will also be utilized (the Curator, Benedict Sandin, has done an enormous amount of Iban collecting). One needs, of course, to stay several years with each group. But my time here is limited, and also all the songs are disappearing now. This project could not be done (by me) without the Museum help, since I travel and work with their knowledgeable staff, along with local interpreters and informants.

* This Note came out of recent correspondence with the Editor, who emphasizes the crucial need for further immediate recording and translating of these disappearing songs. Miss Rubenstein is an American poet who has published her own poems and given many poetry readings; both Bennington College B.A. and John Hopkins M.A. are in Poetry, along with a keen interest in anthropology and indigenous literature.

This is how I work. After gradually locating the singers, we record a song and then transcribe it in the original language, sometimes asking the singer to speak it as well, if unintelligible when sung. Then each word of the transcription is translated into English. Sometimes it is necessary to work with several people to do this, going through several languages--the often archaic or special song-language of the song, mostly in the prayers; the modern or colloquial language, and in the dialect spoken in that region; Malay; varieties of English. I have found that literal word-for-word translation for a start is essential, because then one finds the pictures the poems are made of, rather than receiving an already intellectualized interpretation of what the pictures mean, or what the interpreter may think you want to hear about it--an explanation instead of the very stuff of the poem--a gloss that slips past the real intention.

While arriving at this first version, I question each of the word meanings, their differences and similarities (for instance, the varieties of thunder, each carrying special atmosphere; "Perhaps there is another word that means this? Is it a stronger or a weaker word? Is it high or low in the sky?"). What emerges looks like a telegram in need of decoding, which indeed it does. To unscramble, I restructure the sentence and question the meanings of each phrase and sentence. I try to find out what is indirectly or colloquially meant (that is, all the things the singer takes for granted the listener knows but which I likely do not know); to make clear the references (such as "the fruit tumbling from the tree" on a headhunting party); to see if and how it is related to ceremony; and to understand the mood and its changes, particularly in the secular pieces. Sometimes the singer himself has no real understanding of the meaning. ("That is how the old people told us," says a great-grandmother priestess.) But through continual direct and indirect, mostly indirect, notation, and patience, one arrives at or near the meaning.

Let us say one of my main aims is to avoid grotesque misunderstanding of the meaning, whereby the pig slices the washed head and sprinkles its blood on the chicken with a leaf sharpened on a whetstone; instead of the old man waving a shiny leaf, a knife, and a whetstone over the pig and cutting its throat, to smear the blood on the hero, after the head taken has been sprinkled with water shaken from both a stone and a hen dipped in water placed in a ceremonial bowl. Being in the area is helpful, since the songs often reflect the environment directly. It is true that sometimes one despairs; and I know that, at best, I can only approximate, despite my researching as much as possible beforehand and my many questions and the fine Museum and informant help. Their patience with my ignorance and my seemingly endless querying is remarkable.

From these translation notes I form a reasonably coherent if stilted version of what I understand each line to mean. Then I join the information with my own feeling about the song, and write each line again, keeping the information and pictures in but trying to come closer to the way I would say it were I the original singer. In this way I make an English-language "equivalent" poem.

What a poem is I certainly cannot say; but the singer was a poet, and I am myself a poet, and poems and poets are rather

similar wherever we turn up--we tend to think in pictures, somewhat like dreams, and to like a musical and dramatic setting for starting, developing, and ending; the words seem to have a life of their own; the real and unreal, spirit and substance, tend to merge, or rather, to resist separation--so that sometimes it is possible for me to feel I have arrived somewhere near the original.

The people here are fine poets, making poems naturally and as part of their lives. I have much to learn from them, which is probably part of why I am here. My hope is to give them the same kind of respect in translating them, respect regarding the intent, mood, nuance of their poems, beyond the informational literal meaning (once, hopefully, that is got straight), that one would give to practitioners of the art in more accessible cultures.

I have become increasingly moved by the quality of the people here and also their interweaving influences and migrations, which fascination I am sure I share with your readers. Perhaps it is because these are proud independent people until only recently within a time capsule, and now they are as if in another world, and in fact are. The bits one picks up of what has made them who they are are continually appearing in intriguing ways. For only one brief instance, while working on Land Dayak material, which is very rich indeed in beautiful imagery, I noticed a resemblance in some types of songs to the T'ang poems, especially since I had translated some of them, along with a Chinese poetry scholar, several years back. Inquiring into influences, I learned at the Museum that there had been a major Chinese seaport and industrial area not far from large traditional Land Dayak settlements, the recent excavations unearthing many T'ang and Sung artifacts. But these aspects, whatever linguistic, archaeological, and anthropological consequence exist in and through the songs, are for others to trace in their own work, since I am limited to the songs themselves. Of course I note such information wherever possible in a brief preface to the song, and inquire throughout for such for better understanding. But the main reason I am doing this project is that the songs are so lovely.

All the poems, in English and in the original language, will be published by the Sarawak Museum in a special Monograph issue. Their help and interest is an integral part of the project.

There is always more to do, the more one uncovers, always another group up the river or mountain or two day's walk distant. For instance, there are the Kadayans in the Fifth Division with their love-magic spells . . .

SOCIOLOGICAL RESEARCH IN RURAL DEVELOPMENT

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Department of Rural Sociology
Agricultural University
Wageningen, The Netherlands

Introduction

Frequently gradual improvement of the existing situation in the process of rural development is the only possibility of

providing the rural dwellers with a reasonable living. An important factor in the drafting of policies for gradual improvement has always been the part which could be left to the population itself to carry out. Some policy makers suggest a reasonable part should be left to the population. They believe that a certain involvement of the population with the development process is necessary in order to obtain success. The community development idea, according to which the population should only be helped to help themselves, is an example of an extreme opinion about this necessary involvement. These opinions about the involvement of the population have often been fed by an awareness of already existing systems of mutual help within rural communities. However, the implementation of some programmes for rural development has shown that it is not always easy to connect new institutions for the benefit of all the villagers with the traditional village organization.

Theories have been made on why some promising projects for the unheaval of the countryside drawn up by development bodies did not get the necessary organized support of the population. It has been stressed that the traditional systems of mutual help only centered around problems in time of sickness, death and calamities, whereas common everyday behavior is very individual. The new institutions are concerned with the regular activities of producing and processing.

Another difference between the traditional village system and the desired institutions is that the first can be described as an informal, multipurpose system, while the second group can be described as very formal, single-purpose organizations. It has also been pointed out that the traditional village organization must be proved to be inadequate before it can be replaced by the new single-purpose organizations. That means a certain amount of disorganization is necessary over a period of time in order to instigate the people to organize themselves in new outside originated institutions.

The present research programme of the Department of Rural Sociology of the Tropics, of the Agricultural University of Wageningen, centers on the relations between rural communities and outside institutions. The aims of the research programme for Sarawak are:

1. to prove on a large scale whether cooperation between a complex of villagers with outside institutions is related to the ability of these villagers to cooperate in internal matter
2. to discover what other aspects of the village structure are involved--besides or instead of above mentioned ability to cooperate in internal matters--in the process of establishing relations with institutions outside the village.

Implementation of the Research

The range of minor rural projects and other schemes, aimed at improving the situation in already populated rural areas makes Sarawak an ideal location for the study of the relations between rural communities and outside institutions, i.e. the various government departments. Because the whole State of Sarawak is too vast an area to cover in the field work, a certain region

had to be chosen. In order to eliminate accessibility as a possible hampering factor in the establishment of relations between villages and outside institutions, it was decided to do the research in the relatively easily accessible First Division. In order to evade possible different styles of implementing the development projects, the research was restricted to one district for the time being. For cultural and linguistic reasons it was decided to start the research among only one ethnic group. Eventually the Bidayuh of the Upper Sadong District were found to be the largest culturally homogeneous group. They are living in nearly one hundred kampongs with an average number of 50 doors per kampong.

In order to get acquainted with the kind of life in a Bidayuh kampong the research worker stayed for five months as participant observer in kampong Daso near Tebakang. This kampong was chosen as a relatively progressive kampong after discussions with the District Officer and his staff. In the first weeks general information about the kampong was collected. Gradually, more attention was paid to the factors which would become the core of the research: communal activities in the kampong and the way development projects and schemes were implemented, own contributions, use and upkeep. Surrounding kampongs were also visited to get an idea of the range and variation of the different aspects. Government officers in the field were informally approached. Details of the different types of schemes and projects were collected from their offices.

Based on the information collected in the above mentioned way a questionnaire was made. It contained questions about communal activities, development projects and schemes, position of the headman, accessibility and size of the kampong. Ten trainees from the Batu Lintang College were employed as interviewers during their holidays. They visited all the Bidayuh kampongs in the Upper Sadong District, and interviewed a certain number of key informants in each kampong. All the interviewed persons were very cooperative.

Results

A preliminary assessment of the collected information indicated the following relationships:

1. size and accessibility are not the crucial factors in the process of obtaining schemes and projects;
2. the position of the village headman deteriorates with increasing development;
3. some kampongs show patterns of development in line with the assumption: capability to manage communal affairs is related with the capability to implement schemes and projects together with outside institutions. Many other ones however show a pattern which is the reverse of the above assumption.

Extension and Consequences of the Research

The relationship between the capability of villagers to manage their internal affairs and their capability to cooperate as a

group with outside institutions had not yet become very clear. Possible hypotheses about the relationship were postulated:

1. development--which means change--creates disorganization;
2. some differentiation in opinions, that is disorganization and lack of internal cooperation, is necessary in order to create a demand for development projects.

In order to obtain information which backs or rejects these hypotheses it was necessary to make case studies of representative kampongs selected by the outcomes of the survey.

Insight into the relationship between cooperation of a complex of villagers in internal affairs, and into affairs for which outside assistance is necessary, will be beneficial for the future development of rural areas in Sarawak. If it is discovered that disorganization badly affects the progress in the process of development, measures can be taken to minimize the possible disrupting effects of some projects. Also ways can be found to overcome already existing situations of disorganization. If however it is proved that a certain amount of differentiation is necessary in order to successfully introduce new ideas for the improvement of the community, it is necessary to find the origins of this differentiation. Also the results of increasing differentiation in the future should be studied.

Location, Object, and Methods in the Village Studies

From the outcomes of the survey the following distinct kampongs all of average size, were selected as characteristic examples of the surveyed group: the kampongs Engaroh, Kakeng, Mapu Tembawan Mpaneg, Murut and Tangga.

The village studies were made under the author's supervision by four students in rural sociology of the Agricultural University, Wageningen, The Netherlands. All four had a Bachelors degree.

The first aim of the village studies were to draw up cases from each of the projects the kampongs had received, were trying to or had been trying to acquire. Each case included: when awareness of the scheme started, how the request or offer was made, the implementation, its use and upkeep.

The second aim was to describe and analyze the ways in which the different kampongs managed the affairs essential for survival of the village as a unit with its own identity.

For the first and second aim, unstructured guided interviews were the appropriate method of sociological research. Participant observation supplemented them for the second aim.

Depending on the complexity of the villages the estimated duration for each of the village studies was between two and four months.

Tentative Conclusions

The information obtained in this way supports the hypothesis that development creates disorganization in a community. The

information analyzed until now does not prove or disprove the second hypothesis that some differentiation of opinions is necessary in order to create a demand for development projects.*

TAUSUG--A DISCUSSION OF THE LANGUAGE

M. B. Hardaker**

Tausug (the Sulok language) is spoken and understood by most of the seafaring peoples living on the islands or territories situated in or that form the coast of the Sulu and, to a lesser extent, the Celebes Sea. There is some similarity between Tagalog and Tausug and interestingly the same use of the prefix "ma" in the language spoken in the South Celebes.

It would appear that the Sulok people were a dominant force in the Southern Philippines until the 18th century and extended their authority as far as Brunei on Borneo's north coast and as far south as Macassar and Bandjarmasin. It was into this aggressive seafaring people that the influences of Islam first gained a hold and were extended through them to the coastal peoples in Mindanao and Borneo.

Their vigor led too to the extension of Tausug as a language among these coastals peoples. Where the Sulok people originated from has never been made clear, physically they differ from the Bajaus, Illanuns, Mindanaons and Bugis, though these differences are fast disappearing with intermarriage and a change of identification from associating themselves with the people of the Sultan of Sulu to a more general identification as Filipinos or Sabahans as the case may be. It would be true to say that today Sulok as an ethnic identification would be incorrect; properly, the identification should be "people who speak Tausug as their first language." It is the Bajau and Bugis people who have retained to a far greater degree their ethnic purity.

A study of Tausug reveals many interesting points. Firstly, when European whalers and before them, Spanish colonizers visited Borneo, the Sulu archipelago or Mindanao, Tausug was more widely spoken and used as the language of business. All dealings between these people and the first European developers of Borneo were conducted in the medium of Tausug.

Secondly, Sulok folklore has it that the Sulok people originated in the upper reaches of the Kinabatangan River in Sabah. They split into two groups one travelling across the sea to Jolo to establish the Sulu people and the other southward to Lahad Datu where they established the Idahan people. However, this argument is disputed by the theory that North Borneo was populated

* A report by Jon R. V. Daane is now in progress which includes the case studies of two kampongs. One has a good system of internal communication but is undeveloped. The other kampong is more developed and has a deteriorating system of internal cooperation.

** 127 Macquarie Street, Sydney, N.S.W. 2000, Australia; formerly of the Royal Malaysian Constabulary.

by the waves of migrants from Indo-China (comparisons are drawn with the Meo tribes) who moved into the hinterland as a result of predatory coastal raids by Sulok and Illanun pirates. (The Illanuns are believed to have originated from Palawan Island.)

Thirdly, a number of words in Tausug when compared with Malay indicate their more primitive origin. These examples are offered.

	<u>English</u>	<u>Tausug</u>	<u>Malay</u>	
a)	Hand Five	Lima Lima	Tangan Lima	Indicating a more original description of a five fingered member.
b)	Enter) Close-up)	Masuuk	Masok	Indicating a contraction of a word meaning "to come closer into my presence."
c)	In or at) Here)	Di	Di	The Malay "Di" is used as a prefix. The Tausug "Di" means "here."
d)	Deep	Halaum	Dalam	Again indicating a development of change. The Tausug prefix HA means "with" much the same as the Arabic MA.
e)	Under	Ha'vava	Bawa	Usually the use of a "v" "b" or "w" sound is interchangeable but sometimes the use of the "v" sounds indicates a more primitive origin.
f)	On top	Ha-taas	Atas	A better example of the contraction of a word through time.
g)	Came Arrived	Datong or Dimatong	Datang	A simplification.
h)	To suck	Supsup	Hisap	The Tausug word onomatopoeic. The Malay a development from this.
i)	Feather	Bulvul	Bulu	Simplification.
j)	Bird's Wing	Pik Pik	Kepak	More recent contraction in Malay.
k)	Idol	Baala	Berhala	It is interesting to speculate on the Tausug derivation. Baal of the Babylonians?

Tausug is far richer in word expansion to develop the more pleasing sound; e.g. (to sit) Lingkud, Limingkud; (to sail)

Layag, Limayag and grammar rules seem to be more complex than Malay. The number of similarities between Malay and Tausug words indicate, very definitely, a common origin. Was there an earlier language from which both grew? I feel that this was not the case. Tausug was the base for Malay.

Unfortunately, I have little knowledge of early Bugis history but it seems likely that the origin of the Bugis and Sulok seafaring people is related if not the same. The possibility of these seafarers extending their influence to Malaya and Indonesia is not a wild surmise and could do with a closer examination. We know that Bugis communities were established on the east coast of Malaya: that Sulok traders have extended their ventures to Singapore and probably Java.

Similarities between boat styles, dress, weapons are many between Bugis and Sulok. Their lands border the same sea, the Celebes Sea, and we know that there has been a barter trade between the people of the Sultanate of Sulu and the Celebes for hundreds of years.

The force of the Arab traders was great in both Sulu and the Celebes establishing a strong social/religious base through which it is difficult to identify older customs and social behavior. However, glimpses of this do show through in the legends of the settlement of Semporna and the war with the Idahan people. There are still 1001 questions to be answered but Sulok writings are few and the continuation of historical knowledge through folklore rarely heard of.

B R I E F C O M M U N I C A T I O N S

RESEARCH ON ORANG-UTAN ECOLOGY BY BIRUTÉ GALDIKAS-BRINDAMOUR

From Barbara Harrisson
Cornell University

Biruté Galdikas-Brindamour, who graduated from California and engaged in studies of orang-utan ecology and behavior in the Kotawaringin-Sampit area of Kalimantan Tengah as of November, 1971, writes after a full year in the field of almost one thousand hours of observing wild orang-utans. She has seen small groups of animals in association, including seven individuals travelling together for several hours on one occasion. She reports of others, particularly big males, quite frequently coming down to the ground, sometimes for hours at a time. But because orang-utans are essentially solitary animals, long-term presence is required to acquire a fair indication of their social organization. Galdikas-Brindamour plans to stay for three more years--pending availability of funding. She feels orphaned since the death of Louis Leakey who encouraged and supported her beginnings. Operating from a camp consisting of cooking and sleeping platforms (no walls) on the Raden River with her husband, she surveys approximately seventeen hectares of forest where the presence of 36 orang-utans is indicated. Concentrated research is on less than a dozen.

Galdikas-Brindamour also obtained five orphaned juveniles and infants which the Forest and Game Department confiscated following illegal capture. Two of these have returned to the forest on a permanent basis and no longer return for food. A juvenile female who at one point had disappeared for several months, nests and spends most of her time near the camp. Two others who are too small yet for independence play in trees but come into camp for food and shelter. The only realistic way to stop the illegal traffic of captive orang-utans is simple and immediate confiscation, accompanied by rehabilitation into the forest. Galdikas-Brindamour has the support of the Indonesian Wildlife Authorities and the World Wildlife Fund and is actively seeking funds to sustain her efforts.

THE BRUNEI LANGUAGE AND LITERARY BUREAU

From Donald Brown
University of California, Santa Barbara

The Brunei Language and Literary Bureau (Dewan Bahasa dan Pustaka Brunei) is a rough parallel of similar institutions in Malaysia. They were originally designed to promote the study and use of the Malay language. In Brunei the Bureau also gives some attention to the history and culture of Brunei. The Director (Pengarah) since the inception of the Bureau has been Pehin Dato Haji Md. Jamil, Ph.D. The staff includes a number of qualified and experienced specialists.

Library facilities are fairly extensive in Malay language. A number of Brunei manuscripts and publications are also held. Serial publications offer translations of works originally appearing in non-Malay languages, but also include original works by Brunei and other Malay authors. Irregular publications have included a lengthy poem, Sha'er Rakis, by Pengiran Shahbandar Md. Salleh (better known as the Mahkota of James Brooke's journals). The lengthy and very important poem which recounts the origin of Brunei, Sha'er Awang Semaun, is scheduled as a future publication. The Bureau's Director is working on an expanded history of Brunei.

Several years ago the Bureau sponsored an extensive social and geographic survey of Brunei, conducted by students and faculty from the University of Malaya. The Bureau also served as the local sponsor for the ethnographic and linguistic research performed by Allen Maxwell from 1968 to 1971.

Facilities include the equipment for making and viewing micro-films.

COORDINATED INVESTIGATION OF SULU CULTURE, JOLO, SULU

From Gerard Rixhon CMI
Notre Dame of Jolo College

Seminar on Mindanao and Sulu Cultures: Focus on Sulu

This seminar was the fifth annual gathering of the formerly and inappropriately named "Seminar on Islam in the Philippines

and Southeast Asia," Co-sponsored by the Southeast Asian Studies Center, Silliman University, the Dansalan College and the Coordinated Investigation of Sulu Culture, Notre Dame of Jolo College and actively participated in by the Mindanao State University and the Sulu Cultural-Historical Society, Inc. It was held in Jolo for the first time from August 17 to 19, 1972.

The discussions were centered on three main papers with an afternoon devoted to the visit of various archaeological and historical sites in the towns of Jolo, Bud Datu, Maimbung and Janti Manis in Patikul and one evening reserved to a slide show and discussion of the Ukkil art by Professor Mamitua Saber, Mindanao State University.

The seminar began at the Provincial Capitol where a paper on the Samal Peoples was given by Eric Casiño, Curator, Anthropology Division, the National Museum, Manila, whose dissertation for the University of Sydney is on the Jama Mapun of Cagayan de Sulu. Casiño gave an overview of the distribution of the Samals in the Philippines and adjacent areas, their relations with other Muslim groups and suggested the possibility of replacing these groups within "the coast/inland socio-economic framework." According to Casiño, this framework would do away with the divisive groupings or polarizations found in the literature: agriculturist/trader, simple social organization/large polity, Animistic/Muslim. The advantage of the new approach is that it looks at the whole as a single "cultural ecosystem" where "two halves... are bound together by alternating bonds of antipathy and symbiotic relationships."

The main session had as its keynote speaker Thomas M. Kiefer, Department of Anthropology, Brown University, Providence, RI, whose dissertation and recent book dealt with law and violence in a Tawsug society (Luuk, Jolo Island). Tawsug culture is faced, as most cultures, with conflicting tendencies or dual value orientation which could be described by tentatively labeling the Tawsug as "a man of action and a man of piety." It is important in this context to note that the apparent contradiction between violence, bravery and magical knowledge on one hand, and religious activities on the other finds its resolution in the parang sabbil (juramentado) institution. In this act, the Muslim brave resists any attempt thought to endanger his faith and society and seeks an innocent death at the hands of non-Muslims, soldier or not who as such are considered "evil." The pagsabbil then goes directly to heaven "on the white horse with the green mane," and with him as his slaves those he has killed in the process; his killer goes to hell. The parang sabbil then is significant as resolving two conflicting tendencies, violence, bravery and religious activity in the defense of Islam. Although the traditional sabbil is rarer these days, the theological concept of "merit accumulation through transference" behind it still remains.

Kiefer's paper was followed by a lively discussion where the Tawsug present in the audience confirmed all the author's observations and analysis in this paper.

The third paper was a historiographical inventory of the available sources for the writing of Sulu's pre- and proto-history given by Alfredo Tiamson, Ateneo de Davao, Davao City, with interesting comments by Howard Fry, Juan Francisco, R.

McAmis, Lynnette Yu, Yusup Tan, Jainal Rasul and William G. Geoghegan.

The proceedings of the seminar will be published in Sulu Studies to appear hopefully by mid-1973.

Half of the participants came from Sulu, the other half (32) came from the rest of the Philippines and abroad. Among the distinguished visitors, beside the speakers, were Dr. and Mrs. John Burton (San Diego State College), Juan Francisco (M.S.U.), Howard Fry (James Cook University of New Queensland, Australia), William Geoghegan (U.C., Berkeley), Peter Gowing (S.E.A. Graduate School of Theology, Singapore), Belgian Ambassador Bob Lebacqz (Manila), Bishop C. Manguramas (Episcopal Church, Cotabato), Robert McAmis (Marawi and Makati Lutheran Church), and other participants from Silliman University (Dumaguete), Xavier University (Cagayan de Oro), Dansalan College, Ateneo de Zamboanga, San Carlos University (Cebu).

The Sixth Seminar of Mindanao and Sulu Cultures is tentatively scheduled to be held around August 16, 1973, at the Dansalan College, Marawi City. For further information please contact: Dr. Robert McAmis, Makati Commercial Center, P. O. Box 182, Makati, Rizal D-708, Philippines.

SINAUT AGRICULTURAL PROJECT, BRUNEI*

Project History and Development

The Sinaut Agricultural Project dates from 1964 when the Brunei Shell Petroleum Company Limited put forward proposals to the Brunei Government to develop an agricultural scheme which would contribute towards the development of a modern agricultural community in Brunei. The Government gave the Company every encouragement and, after exploring several possible areas, a site was chosen at Mile 21 between Bandar Seri Begawan and Tutong in Kampong Sinaut.

The 21 hectare holding, containing a variety of soils and typical topographic features of the area, was cleared and a range of enterprises established as smallholder units. The objectives of the project have been to: (i) grow crops well at smallholder scale under smallholder management; (ii) evaluate the economic viability of these crops for small-scale farming in Brunei; and, (iii) demonstrate relevant improved agricultural techniques.

The enterprises which are currently receiving attention are rubber and pepper for export and rice, fruit and beef cattle to provide relevant data as a contribution towards the Brunei government Department of Agriculture's policy of import substitution. Although enclosed within a ring fence situation,

* Abstracted from Brunei Shell Petroleum Co., Ltd., n.d., Sinaut Agricultural Project: 1972 Annual Report, with the permission of the Public Affairs Department, Asiatic Petroleum Corp.

the policy of the Sinaut Project has been that each enterprise should be theoretically isolated from the others and under the management of one smallholder. In this way it is possible to replicate as closely as possible the situation within the rural kampongs and examine whether or not it is possible to obtain a worthwhile income from this crop or livestock enterprise under Brunei conditions.

Reports on the progress of the project have appeared on an annual basis and it is the aim within the long-term to produce a field officer's manual, in Malay and English, giving husbandry recommendations, expected yield levels, and a simple gross margin or similar economic analysis.

1972 Summary

The five hectare clonal rubber unit gave an average first year yield of 855 kg/ha, similar to yields for this clone under trial on estates in W. Malaysia. Tree growth, however, was not as high as the W. Malaysian average but the number of dry trees and losses due to wind damage lower. Tapping will continue at the present intensity during 1973 (S2.d2.100%) and fertilizer levels raised to try and increase the rate of girdling.

Investigations into wet rice production during the 1971/72 season at Sinaut showed that with appropriate management and water control the national average yields of both short- and long-term varieties could be more than doubled. Also labor inputs were reduced during the land cultivation period and the planting season extended to keep the labor requirement within that normally provided by a smallholder family. However, harvesting, especially of long-term varieties, remained the most labor consuming operation of the year and trials in the mechanization of this task will be carried out during the 1973 harvest season.

Off-season crops of maize and soya beans were grown between April and August. The soya beans, grown at field scale, produced a yield exceeding trial yields in East Malaysia. The area under beans will be increased during 1973 and investigations carried out into labor saving methods of cultivation and crop culture.

Work on the beef unit during the year centered around the commercial appraisal of quarter-bred Aberdeen Angus stock. These, as expected, have done distinctly worse than either the half-bred Brahman or Santa Gertrudis animals, averaging a liveweight gain of 414 g./day from birth to six months falling to 286 g./day from birth to twelve months of age. Pasture production at fertilizer levels of 336 kg of nitrogen to the hectare average 78.41 tons of fresh matter per hectare over the year giving a theoretical young stock liveweight gain of 132 kg/hectare/month. To try and improve unit liveweight gain, trials will be carried out during 1973/4 on the feeding of agricultural by-products as supplements.

The one acre pepper unit produced a yield of 3199 lb. (24 pikuls) of good quality white pepper, which, with other minor sales

from the unit, brought the gross annual income from the unit to \$3,656 or a return to labor and management of \$4.90 per man-day. The target in 1973 will be to increase this latter figure to \$8.00/day.

Of the minor enterprises, the fish ponds produced a much improved harvest of Tilapia hybrid equivalent to 2,133 kg/ hectares and the rambutan trees, in their second year of commercial production, gave a crop of 686 bunches. No fruits, however, were obtained from the mangoes and the pineapple and main citrus crops will not be ready for harvest until the early part of 1973.

During 1972, an introduction was made to broaden the Company's activities in the field of agricultural development. Jointly, with the Department of Agriculture, a technical and socio-economic survey was initiated of an area around the Sinaut Agricultural Centre. It is hoped that by mid-1973 sufficient data will have been collected to assist the specialist officers within the department in drawing up an agricultural programme for the area.

A BIBLIOGRAPHY ON THE MUSIC OF SARAWAK:

REQUEST FOR ASSISTANCE

From Patricia Court

I am compiling a bibliography of materials on the music of Sarawak for publication in a dictionary of music, and any help that readers might be able to give me in this would be very greatly appreciated. To date my bibliography includes the following:

Birai anak Dap, 1949, Two Dayak Chants. Sarawak Museum J. 5:73-7
 Dickson, M. G., 1951, Four Saribas Dayak Songs. SMJ 5:457-460.
 Evans, Ivor H. N., 1918, A Brass Drum from Borneo. Man XVIII.
 1922, Among Primitive Peoples in Borneo. London.
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 1957, Nine Dayak Nights. London, Oxford University Press.
 n.d., Ethnographic Film on the Land Dayaks.
 Georgie, Edward, 1959, A Dayak (Love) Song for Bachelor and Lady When They Meet Each Other at Bed Time. SMJ 9.
 Gifford, W. R. B., 1914-17, A Dayak Song. SMJ 2:187-188.
 Gomes, Edwin A., 1904, Seventeen Years Among the Sea Dayaks of Borneo. London.
 Harrison, Lou, 1969, Some Notes on the Music of Mouth Organs.
 Hose, Charles and W. McDougall, 1912, The Pagan Tribes of Borneo. London, Macmillan.
 Maceda, José, 1962, Field Recording Sea Dayak Music. SMJ 10:486-500.
 Myers, Charles S., 1913-14, A Study of Sarawak Music. Sammelbände der Internationalen Musikgesellschaft 15:296-308.
 Richards, A. J. N., 1951, Notes on Two Cradle Songs from the Saribas. SMJ 5:460-461.
 Roth, Henry Ling, 1896, Natives of Sarawak and British North Borneo. London, Truelove & Hanson, Vol. I, Ch. XXVI, Vol. II, pp. 257-266.
 Sandin, Benedict, 1961, Gawai Antu. SMJ 10:170-190.

There is also a brief note entitled "Revival of Traditional Music in Malaysia," Asian Pacific Quarterly of Cultural and Social Affairs, Korea, Vol. III, 1971, No. 3:106-107, but I have not yet been able to obtain the author's name.

Also, I am anxious to list any discs or tapes which are available to the general public.

I would like to make this bibliography as full as possible, but there is no need to include general anthropological material which makes only passing general reference to music. Reprints of articles would be particularly appreciated. Please contact me at the following address: Mrs. Patricia Court, 17/1 Soi Saensuk, Patiphat Road, Bangkok 4, Thailand.

CONVENTION TO CONTROL TRADE IN THREATENED WILDLIFE:

STOCK-PILING OF ENDANGERED ANIMALS BY TRADERS ANTICIPATED*

A Convention on International Trade in Endangered Species of Wild Fauna and Flora was recently settled at an international meeting of 80 nations in Washington, D. C., from 12 February to 2 March, 1973. As a result of this Convention, the International Union for the Conservation of Nature (IUCN) warns that there will be a need for immediate vigilance to prevent the large-scale stock-piling of endangered species of animals before the Convention becomes effective by traders aiming to avoid the initial impact of the Convention on the exploitive traffic of wild animals and plants.

The Convention is the culmination of more than ten years of preliminary effort by the IUCN. It establishes a system of permits and certificates for regulating international trade of threatened wildlife by control of exports and imports, and calls for effective national measures to reinforce and implement the border check procedures, including confiscation of specimens and other penalties for violation of the provisions of the Convention.

Twenty-three nations have already signed this Convention on International Trade in Endangered Species of Wild Fauna and Flora and many more are expected to sign soon. The Convention will come into force as soon as ten nations ratify it. The following countries signed the Convention at the ceremony on 3 March: Argentina, Belgium, Brazil, Costa Rica, Cyprus, Denmark, France, Federal Republic of Germany, Guatemala, Iran, Israel, Italy, Luxemburg, Mauritius, Niger, Panama, Philippines, South Africa, Thailand, United Kingdom, United States of America, Venezuela, Republic of Vietnam.

The IUCN urges all states to sign and ratify the Convention as soon as possible and to adopt the necessary legislative and other measures to make it fully effective.

The text of the Convention and Appendices were published as a Special Supplement to the IUCN Bulletin, Volume 4, No. 3,

* Extracted from IUCN Bulletin, Volume 4, No. 3, March, 1973.

March, 1973. Further information may be obtained from the International Union for the Conservation of Nature and Natural Resources, 1110 Morges, Switzerland.

NEWS AND ANNOUNCEMENTS

GRANADA TELEVISION INTERESTED IN FILMING IN BORNEO

IN COOPERATION WITH ETHNOGRAPHIC AND ECOLOGICAL RESEARCH

Granada Television Limited of London has produced ethnographic films in various areas of the world on the basis of cooperation with ongoing ethnographic and social-anthropological research projects. They have found that when they can cooperate with anthropological scientists who have an in-depth knowledge of a society they can produce ethnographic films of superior quality and impact. Granada Television is now very much interested in doing a series of films on Borneo and would like to contact ethnographers and social anthropologists who are now conducting research there or who are planning to do so. They are also interested in contacting ecologists who are carrying out research with the possibility of doing a series of films on Bornean ecology. Anyone interested is urged to contact: Brian Moser, Granada Television Limited, 36 Golden Square, London W1R 4AH, England.

PLANT GENETIC RESOURCES NEWSLETTER

The Plant Genetic Resources Newsletter is published under the auspices of the Crop Ecology and Genetic Resources Unit of FAO, 00100 Rome, Italy. Its field of interest embraces genetic conservation in its widest sense, including plant exploration and collection, seed storage, exchange and physiology, all aspects of utilization and evaluation of the genetic resources of cultivated plants, both in collections and in the field. The Editor is Erna Bennett, and any reports on practical activities and any discussions on theoretical aspects of the general problem of genetic conservation will be considered for publication.

The problem of genetic erosion of cultivated plants, which is the concern of the Newsletter, is well stated in a recent editorial (PGRN No. 29, January, 1973, p. 1): "Genetic erosion is a fact of life. Once upon a time it was regarded as just another specialist field of study for a few botanists who uttered warnings from time to time, as specialists are wont to do, of the dire consequences of neglecting it. Now, several decades later, their warnings have been recognised as well-founded. Genetic erosion has been almost universally recognized as a major problem of the present day. It is now clear that the re-creation of the incalculable genetic diversity stimulated by man and by pre-scientific agriculture is impossible on anything like the same vast scale. Our genetic resources, all agree, are by their nature and the nature of their origin irreplaceable... Major food crops are so seriously eroded that only the strictest adherence to the priorities by the 1969 Panel and confirmed by

the FAO-IBP Survey can ensure that genetic resources can be effectively explored and collected in the time and with the forces available. There is no room for complacency. Recent events in Afghanistan drive home this point. The genetic diversity of Afghanistan's wheats was thought to enjoy greater security from erosion than in almost any other country. But sudden drought, harvest failures, famine and seed shortages have changed the situation drastically and with wholly unexpected rapidity. Thousands of tons of seed have been imported. Introduced varieties now predominate in many parts of the country. In mountain areas where previously only indigenous wheats have ever grown introduced varieties have widely replaced them. Here is ample warning that genetic erosion does not follow a predictable course, and that genetic conservation programmes can not be relaxed."

SARSILA: NEWSLETTER OF THE CULTURAL HISTORICAL SOCIETY OF SULU

SARSILA is published by the Sulu Cultural-Historical Society, with the first issue of Volume 1 appearing in August, 1972. The purpose of SARSILA is to acquaint the membership and people interested in the culture and history of Sulu with the activities of the Society and its members and with the recent researches on Sulu published in the Philippines and abroad.

The Sulu Cultural-Historical Society was founded in December, 1971. The aims and objectives of the Society include the following: (1) To promote understanding and appreciation of the Culture and History of the people of Sulu; (2) To establish and maintain a library-museum which shall serve as the repository of all relics, artifacts, memorabilia, literary and other works, reflecting the history and culture of Sulu; (3) To identify, mark, improve and secure appropriate recognition from proper government authorities of ancient culture-historical landmarks, places, objects, tools, and implements, good customs and usages most expressive, that can serve not only as tourists' attractions but can also preserve, pure and undefiled, through a succession of ages and transmit unimpaired, the most excellent heritage of Sulu institutions; (4) To encourage, recognize and promote researches, studies, investigations on the history and culture of the people of Sulu, with the end in view of delineating or identifying the role of Sulu, in the Struggle of the Filipino people for national consciousness, to eliminate popular beliefs and inaccuracies. Other aims of the Society are to publish works of members on the culture and history of Sulu, to identify and recommend cultural and historical places in Sulu that need archaeological exploration and to cooperate with other cultural or historical associations, colleges, and universities in the Philippines and elsewhere in Sulu studies. Among its primary projects, the Society proposes to write the history of Sulu.

Further information on membership and activities of the Society may be obtained from the Sulu Cultural-Historical Society, Jolo, Sulu, Philippines.

ETHNIC GROUPS OF INSULAR SOUTHEAST ASIA PUBLISHED

Volume I of Ethnic Groups of Insular Southeast Asia, which covers Indonesia, Andaman Islands, and Madagascar, edited and compiled by Frank M. LeBar, has recently been published. For the Borneo region, in addition to the materials prepared by LeBar, summary statements on particular ethnic groups were contributed by the following authors: Rungus Dusun by G. N. Appell; Idahan Murut by D. J. Prentice; Bisaya by Roger D. Peranio; Tidong by Clifford Sather; Penan by Rodney Needham; Ot Danum Dayaks by J. B. Avé. The volume may be purchased from the Human Relations Area Files, P. O. Box 2054 Yale Station, New Haven, CT 06520, U.S.A. The cost of this volume is US\$15.00.

BRC SPONSORS A BORNEO SYMPOSIUM AT 1973 MEETINGS OF THE AMERICAN ANTHROPOLOGICAL ASSOCIATION

The Borneo Research Council is sponsoring a Borneo symposium at the annual meetings of the American Anthropological Association to be held November 28 to December 2, 1973. The title of the symposium is: Contributions to Social-anthropological Theory from Recent Research in Borneo. Papers to be delivered in the symposium are as follows: G. N. Appell, "The Direction of Research in Borneo: Its Past Contributions to Anthropological Theory and Its Relevance for the Future"; D. E. Brown, "Social Structure, History, and Historiography: The Sultanate of Brunei"; J. B. Crain, "Ngerufan: Ritual Process in a Bornean Rice Harvest" (Lun Dayeh); J. Deegan, "Kinship and Social Structure: An Analysis of Lun Bawang Kinship Terminology"; R. Harrison, "Swidden Hamlets of Ranau Dusun Communities"; A. L. Hudson and Patricia Whittier on linguistic research; Robert McKinley on head hunting; J. Rousseau, "Stratification and Power Relations Among the Kayan"; W. Schneider, "Structural Features of Selako Marriage."

An open meeting of the Borneo Research Council will follow the symposium.

IRIAN: BULLETIN OF WEST IRIAN DEVELOPMENT

IRIAN: Bulletin of West Irian Development is published by the Institute for Anthropology, University of Tjenderawasih. The first volume consists of three issues. The first issue of Volume II comprises papers read at a seminar on development in the Asmat region of West Irian. The second issue is a monograph on the Moni people of the Central Highlands by anthropologist Fr. B. O. van Nunen entitled The Community of Kugapa. Subscriptions cost US\$4.80 (A\$4.00) and may be obtained from Dr. M. T. Walker at the following addresses depending on residence of subscriber. U.S.A. and Canada: c/o UNDP/UNESCO (West Irian, Indonesia), P. O. Box 20, Grand Central Station, New York, N.Y. 10017, U.S.A.; for Australia and the Pacific: UNESCO/FUNDWI, P. O. Box 302, Djajapura, West Irian, Indonesia; and for Europe and Asia: U.N.D.P., P. O. Box 2338, Jakarta, Indonesia.

REQUEST FOR INFORMATION ON THE CULTURAL ROLE
OF HORNBILLS IN BORNEO

Nikita Siberoff, Oosterpark 8^{IV}, Amsterdam-O, Netherlands, is interested in locating information on the cultural role that hornbills have played in Borneo societies for an article he is preparing on the subject. He would also like information on hornbill items in any museums in the United States or Europe, and any bibliographic references would be greatly appreciated.

BORNEO SCHOLARS TO ATTEND ICAES MEETING IN CHICAGO

A number of Borneo scholars will be attending the meetings of the IXth International Congress of Anthropological and Ethnological Sciences which are to be held in Chicago from August 28 to September 8, 1973. No plans for a special meeting of those attending have been made by the BRC, but if there is any interest in organizing a special meeting of Borneo scholars there, please do contact me, as I plan to attend the whole meeting: G. N. Appell, Phillips, Maine 04966.

OCCASIONAL BIBLIOGRAPHIC PAPERS OF THE SOUTHERN

ASIAN INSTITUTE, COLUMBIA UNIVERSITY

No. 2 in this series has recently been published: Jang Aiajah Muttalib (comp.), The History and Society of South Sumatra, 1800-1920: Publications in New York Libraries. This contains more than three hundred titles, is annotated, and has an historical introduction. It is available for \$2.00 from the Office of Gifts and Exchanges, Room 103, Butler Library, Columbia University, New York, N.Y. 10027. No. 1 in the series, Margaret Roff (comp.), Official Publications of Malaysia, Singapore and Brunei in New York Libraries (1971) is still available at a cost of \$1.50.

JOURNAL OF ORIENTAL STUDIES

The Journal of Oriental Studies was established in 1954 as a bilingual periodical. Since 1969 it has been published by the Centre of Asian Studies of the University of Hong Kong and appears twice a year, in January and July. It includes articles in English and in Chinese on the arts and social sciences in East and Southeast Asia. Annual subscription costs US\$12 and may be obtained from University of Hong Kong Press, University of Hong Kong, Hong Kong.

THE JOURNAL ARCHIPEL

In 1971 the first volume of Archipel was published. It is published under the sponsorship of the Centre de Documentation

et de Recherches sur l'Asie du Sud-Est (CEDRASEMI) and of its Director Georges Condominas. The Journal is interdisciplinary and deals with Insular Southeast Asia, the Malay Peninsula, and Madagascar. Subscription is US\$9 and may be obtained from SECMI, P. O. Box 215, Bandung, Indonesia.

B O R N E O N E W S

Regional News

GERARD RIXHON, OMI plans to attend the Orientalists Congress in Paris in July and then the IXth International Congress of Anthropological and Ethnological Sciences in Chicago, Illinois, U.S.A., in September. He plans to return to Jolo for Christmas, 1973.

BARBARA HARRISSON worked in Brunei during October-November 1972, in association with the Museum Curator, P. M. SHARIFFUDDIN. She assisted with the compilation of the Brunei Museum Journal's next volume (3), and analyzed some of the extensive reference collections of ceramics (c. 4000 items) in the Museum. Local interest and support of the Museum is considerable. Over 10,000 visitors were recorded since opening in February, at year's end.

She assisted the Sabah Museum during a short visit, in identifying and describing a megalithic site discovered in Ulu Tomani, Interior Residency, by Tagal villagers during forest clearing in 1971. This, a large outcrop of hard sandstone covered with incised images of masks, spirals and related designs of Murut type, relates to a series of similar monuments, previously known or recently recorded further south on Sarawak territory, during explorations by a Sarawak Museum team under Archaeological Assistant, RICHARD NYANDOH. Enquiries into background, and analysis of artifacts associated with the Sarawak sites, are in progress. The antiquity of these sites is probably fairly recent.

Harrisson obtained a fellowship to enter a doctoral program at Cornell as of 1973, majoring in Asian Art History. She continues her association with Brunei where she is able to work every year, in assisting Museum staff and in upgrading her own research interests and experience. Her major concern is the identification of Far Eastern export ceramics from proto-historical trade and burial sites throughout Island Southeast Asia.

DR. WOLFGANG MARSCHALL, Volkerkundliches Institut, Schloss, 74 Tubingen, Germany, plans to conduct research in Nias this coming year, where he will concentrate on kinship, political organization and land tenure.

MARGARET ROFF was in Southeast Asia for the first eight months of 1972 on a Foreign Area Fellowship doing research on the formation of political parties in Sabah and Sarawak. She hopes to finish her dissertation by mid-1973.

Sarawak News

ULLA WAGNER, Knggl. Univ. i Stockholm, Social Anthropological Institute, Fack, 104 05 Stockholm 50, Sweden, successfully defended her Ph.D. dissertation in December 1972. The title of her dissertation is Colonialism and Iban Warfare, Stockholm, November, 1972 (209 pages, including two appendices, bibliography and two maps). She writes that the dissertation has been reproduced in a limited edition in order to enable any interested Borneo scholars to obtain a copy.

RODNEY NEEDHAM, Oxford University, has recently published a book entitled Belief, Language and Experience, 1972, Blackwell's, Oxford. Many of the ethnographic data used to illustrate his argument is taken from Borneo and his research among the Penan.

GALE DIXON has completed his Ph.D. in geography for the University of Oregon with a dissertation entitled Rural Settlement in Sarawak.

MARGIT I. KOMANYI has completed her Ph.D. in anthropology for New York University with a dissertation entitled: The Real and Ideal Participation in Decision-making of Iban Women: A Study of a Longhouse Community in Sarawak, East Malaysia.

BISHOP ANTHONY D. GALVIN writes that the latest Brunei Museum Journal contains a rather lengthy death chant of the Sebobs together with his tentative translation. Furthermore, he has prepared a selection of Kenyah folktales entitled "On the Banks of the Baram," which will be published this December. This is a selection of the numerous legends which he has recorded over the years and contains nine or ten of the famous Balan Nyareng stories. He writes that he has made no attempt at a literary version but as far as possible has kept to the imagery and language of the original.

JEROME ROUSSEAU has recently accepted an appointment in the Department of Anthropology, McGill University, Montreal, Quebec, Canada.

KWET-HON CHIN, of the Department of Sociology, University of Singapore, writes that he is interested in the overseas Chinese in Sarawak, their subsocieties and settlements. He also has an interest in other groups in Sarawak, such as the Malay community and the Dayaks, and in the interrelationships between these various groups.

C. H. SOUTHWELL, P. O. Box 995, Miri, Sarawak, writes that the Kayan-English dictionary on which he has been working for many years is nearing completion. He has also revised and brought up-to-date a chapter on "Kayans and Kenyahs" that he had contributed for the book Peoples of Sarawak to be published by the Borneo Literature Bureau. And he has prepared a short paper on "East Malaysia--Then and Now" for the Australian-Malaysian Society, which is a comparison of the scene in 1928

when he first came, with the present day. Southwell also writes that he is greatly interested in the anthropological research reported in the BRB, especially that relating to the Kayan, Kenyah, Kelabit, and Lun Bawang peoples. And he would be very glad to answer any specific questions that researchers might care to pose on these peoples as the results of his long experience among them.

Sabah News

ASMAH HAJI OMAR writes that her Ph.D. dissertation on the Iban language is being published by Mouton & Co., The Hague, and at the moment she is working on the Bajau Language of Sabah.

MRS. HERMAN LUPING is the new editor of the Sabah Society Journal

M. B. HARDAKER, 127 Macquarie Street, Sydney, N.S.W., 2000, Australia, writes that he spent twelve years in Broneo, the first seven of which he lived amongst and gained a fairly thorough knowledge of the Bajau, Idahan, and Bugis people. He also learned to speak Tausug, developing his own dictionary and a simple introduction to basic Tausug. These efforts were published in the Sarawak Museum Journal in 1965.

Kalimantan News

REV. R. R. RUDES is living at Jl. Gunung Batu 1, Bandung, Java, Indonesia, where he is currently General Director of Kalam Hidup Publishers, a church publishing house. Mr. Rudes spent fifteen years in East Kalimantan, much of the time among the Kenyah Dayaks.

MASRI SINGARIMBUN has been appointed Director of the Institute of Population Studies, Gadjah Mada University, Bulaksumar H5, Jogjakarta, Indonesia.

BOOK REVIEWS, ABSTRACTS
& BIBLIOGRAPHY

DISSERTATION ABSTRACTS*

The Rural School and Rural Development Among the Iban of Sarawak, Malaysia

James Madison Seymour (Ph.D. Stanford University 1972)

Statement of the Problem. The rural school in developing countries is charted to educate the majority of students for

* The abstracts printed here are from (continued bottom page 32)

life in rural areas and to prepare the more capable youth for further education. But it has tended either to "siphon off" the more talented youth to the urban sector, or it has failed to educate adequately the majority of youth for effective participation in rural development. This study attempts to define more precisely than is known from a sociocultural view the relationships between the values of a modern education system and those of a rural community system, and how these sets of values reinforce or conflict with one another in terms of role relations among educational authorities, teachers and community members.

Methods and Research Questions. This study was undertaken in a rural community among the Iban of Sarawak, Malaysia. This traditional community is changing rapidly, economically and socially, especially with the recent construction of a school which enrolls 150 students and five teachers. The researcher conducted an ethnography of school and community life and lived there for a year. Naturalistic observation and interviews in the vernacular were the main tools of research, although formal surveys and tests were used to obtain a quantitative check on the qualitative data. Visits were made regularly to neighboring schools. The main research questions were:

1. What are the the educational objectives of the government, teachers, and parents?
2. How do teacher-student relations in school compare with parent-child relations at home?
3. Which factors in the cultural system of the community, especially in the family, influence the operations of the teachers and the learning by the students?

Findings. The inconsistencies regarding school objectives expressed by the three parties are considerable and crippling. The government intends that all students should receive a basic education in the English medium and that only the top 30% be awarded further education. The parents, by contrast, want their children to go to secondary school as a preparation for a government job, and if their children cannot do this, then most parents see little value in primary education. The teachers confront a role conflict, and this structural defect influences their relationships with students so that many students do not receive the quality of education which is intended for them.

The teachers concentrate on the more capable students whom they expect to pass the selective examination for secondary school, and thus accentuate differences between the learning environment of the home with that of the school. In the home, where a child is surrounded by emotionally supportive kinsmen,

(Continued from page 33) Dissertation Abstracts International, University Microfilms, Ann Arbor, Michigan 48106, U.S.A. Positive microfilms of the dissertations noted may be obtained for US\$4 and a xerographic copy may be purchased for US\$10. The BRB is greatly indebted to Frank J. Shulman, of the University of Michigan, who has provided the Editor with copies of the abstracts.

learning is diffuse, spontaneous, and takes place in group activities; in the school where a child is confronted by a single impersonal teacher, learning is concentrated, formal, and usually done individually. In the home the values of egalitarianism and gregariousness are transmitted through mild pressures and constraints; in the school the values of achievement and competition are emphasized in a demanding environment where individual differences are publicly rewarded or shamed. Thus learning in school is sharply discontinuous with learning at home, and many students perform poorly or drop out all together.

Selection rather than education permeates teacher-student relations, and the teachers threaten the traditional values of the community. The teachers tend to favor the boys over the girls because the former are being groomed for government jobs. In addition high achievers tend to come from more urban oriented families than do low achievers and dropouts who tend to come from more traditionally oriented families. It is expected that this selection emphasis will continue until the development process has accelerated so that parents perceive education as a preparation for changing life in the countryside.

(Order No. 72-30,697, 359 pages)

Selected Aspects of Sarawak Art

Sarah Hall Sharples Gill (Ph.D. Columbia University 1968)

This study is the first attempt to describe, define, and interpret style regions of the art of Sarawak in northwest Borneo. With few exceptions, the vast body of printed literature relating to Sarawak contains only incidental references to art. These have been sifted and combined with information acquired during a 13-month field trip to Malaysia and visits to Borneo collections in various European, American, and Asian museums to provide source material.

Art as art does not exist in Sarawak where there are no profession artists, only farmers who carve and farmers' wives who weave. Nevertheless, objects whose forms and execution elevate them in Western eyes to the status of art are also those which are the focus of special social and ritual concern in Sarawak life. This study aims to define the visual appear of these objects by means of formal analysis and to describe their significance within their local context.

With these aims in view, the first two chapters explore the complex, interacting set of geographical, historical, and cultural factors which work to shape and diversify the art. The following chapters examine in detail the forms and usages of art within each of four main style regions: Melanau, Kayan, Land Dayak, and Sea Dayak. The last chapter traces some of the principles of choice common to all style regions.

Melanau art, consisting of images of sickness-causing spirits bilum and funerary poles called jerunei, contains three sub-styles. Dominated by Brunei Malays since the 15th century, the coastal Melanau who produce this art express a kind of

of submerged hostility in the lacerated surfaces of bilum bearing Malay names and dress rendered in the first style, and passive submission in the second, which copies Malay images. The third sub-style, characterized by tendrils and demonic faces, is similar to art made by tribes to whom the Melanau are related and located up-river in the Kayan style region.

Produced mainly by Kayan and Kenyah tribes who migrated to Sarawak within the last four centuries, the two sub-styles of Kayan art exactly duplicate art still made in their homeland in Kalimantan. The first sub-style, exclusively designed by men, consists of deity-images, tombs, painted walls, ceremonial jackets, and beaded baby-carriers and hats, each decorated with the same figural ornament: human figures, dragons, hornbill birds, and demonic faces, all connected by loose networks of curving tendrils. These themes, which serve at once as religious icons and emblems of aristocracy, reflect the double purpose of the forms as a source of prestige and a focus of ritual associated with an aristocratic class. Mats and baskets made by women never use this figural ornament, but instead are decorated with geometric patterns.

The Land Dayak people, dominated by Sea Dayak tribes since their migration to Sarawak, produce only a few deity-images and containers decorated with floral arabesques identical to Sea Dayak ornament.

Sea Dayak art contains two sub-styles, one for cult objects carved by men, and the second for textiles dyed and woven by women. Cult objects include hornbill-bird images called kenyalong and grave huts called sungkup, both decorated with floral arabesques evidently derived from Malay boats used jointly by Malay and Sea Dayak pirates within the last century. The ornament of ceremonial men's jackets and hangings called pua consist of erotic figures, meant to promote fertility, but the ornament of women's clothing is restricted to non-figural designs.

Several principles of choice are common to all style regions: a limited repertory of forms, a preference for two-dimensional ornament and ornament in reserve, a specific figural type, and a division of forms, techniques, and iconography according to the sex of the maker. The same principles are common to other style regions of Southeast Asian art. The great achievement of Sarawak art is the rich variety of styles worked within these limitations.

(Order No. 71-6177, 310 pages)

Federalism and Nation-building: India, Pakistan, Malaysia and Nigeria

Joseph Russell Rudolph, Jr. (Ph.D. University of Virginia 1971)

The purpose of this study is to explore the utility of federalism as a tool of nation-state development in four former British colonies. Analysis focuses upon two central concepts: the theory of manipulative federalism, and the theory of functional federalism. The former involves the usefulness of federalism

as a means of uniting and/or holding together diverse groups, through various structural manipulations of the federal system, long enough for national integration to take place. The latter theory represents a variation on the spill-over theme of functionalism. It assumes that because federalism assigns importance to lower forms of government as well as to the central structure, federalism can play an active role in national integration, awakening at the state level attachments to modern forms of government which might in time carry over to the physically more remote central government.

If federalism is viewed as an evolutionary process, with maturity defined in terms of the increasing commitment of the governed to the permanency of the federation's central government, a long period of difficulty and crises separates the constitutional emergence of a federal system from that time when developing national loyalties and linkages place its central government on a stable foundation. During this period, manipulative federalism offers a means of temporarily diminishing dangerous centrifugal forces.

India, Malaysia, Pakistan, and Nigeria were quite fragile federations at birth, resting upon few readily discernable factors favorable to union. Consequently, the manipulative element frequently dominates the history of federalism in these countries. Extensive federal manipulations were necessary to preserve a maximum amount of their British-imposed unity at independence, and to devise acceptable constitutions for the peoples and territories involved. Later, numerous federal manipulations were necessary to neutralize growing centrifugal forces and to keep the countries federally united. Such maneuvers have preserved the federal systems in these countries, or--where the systems have deteriorated--have provided a means of reconstructing democratic government, but often at the cost of institutionalizing existing divisions, further strengthening centrifugal elements, and weakening the cause of national integration.

In particular, the study reveals that functional federalism and federal manipulations (especially those creating cultural states) do not go well together. Catering to centrifugal forces frequently produces a situation wherein successful state performance reaffirms traditional orientations among the masses and leads to competition for the support of state elites between the federal units and the central government. Thus, while connecting elites with an interest in the survival of the federal system have developed in all of these countries as a consequence of governmental action, and while in many instances political awareness has been awakened by state activities touching the governed, neither national integration nor a particularly more stable political order has emerged in these countries.

As long as the desire for unity and democracy coexists with territorially-defined differences in these areas, federalism remains the logical political option, but the chances of federalism succeeding in these countries may have actually been reduced by the lingering effects of those federal manipulations previously employed to hold these countries together.
(Order No. 72-7230, 348 pages)

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NOTES FROM THE EDITOR (Continued from page 2)

At this point I would also like to thank all those who have so kindly and selflessly contributed their time, efforts, good thoughts, and in many instances significant funds to ensure that the BRC and the BRB would grow to the stature that they now occupy. Without these individuals what has been accomplished never would have been. I shall indeed miss the many correspondents who have written this office, and I shall miss the opportunity to be in such close contact with the excitement of ongoing research in Borneo.

There is yet much to be done to continue the impetus and impact of the BRB and the BRC in Borneo studies and for forwarding research in the social, biological, and medical sciences in Borneo, for Bornean research is still in its infancy, and I hope that you will continue to support the new editor as you have the old.

Dr. Otto C. Doering III to be New Editor for the BRB

Dr. Otto C. Doering III has been selected as the new Editor of the Borneo Research Bulletin to take effect immediately. He has an M.Sc. (Economics) from the London School of Economics, 1963-6: where his work was on the Brooke Administration of Sarawak and the transfer to colonial rule after World War II. Following this, Dr. Doering worked in Malaysia for the Ford Foundation from 1965-67 and had the opportunity for making several extended trips to Sarawak and Sabah. He recently completed his Ph.D. at Cornell University in Agricultural Economics dealing with the Malaysian rice policy and the implementation of the Mudu River Irrigation Project. He was in Kedah for more than a year working on this from 1970-71. Dr. Doering is now an

Assistant Professor of Agricultural Economics at Purdue University working in the areas of Public Policy and Community Development.

All editorial correspondence should now be addressed to the Editor, Borneo Research Bulletin, c/o Department of Agricultural Economics, Purdue University, West Lafayette, Indiana 47907, U.S.A.

Grant Received from the Evans Fund

The Editor, on behalf of the BRC, has received a grant of \$550 from the Evans Fund to help cover the costs of publishing and distributing Volume 5 (1973) of the BRB. We are deeply indebted to the Evans Fund for their generosity in helping support the work of the BRC and the publication of the BRB.

The Evans Fund (c/o the Registry, The Old Schools, University of Cambridge, Cambridge, England) was established under the Will of the late Ivor Hugh Norman Evans to further research in ethnology, ethnography, and archaeology in relation to Borneo, the Malay Peninsula, Thailand, the Philippines, Vietnam, Cambodia, and Laos.

The Accounts for Volume 4 1972

Income

Fellowship Fees	\$ 390.91
Individual Subscriptions	243.71
Institutional Subscriptions	313.82
Contributions:	
Fellows	366.26
Subscribers	37.90
Institutional	200.00

Subtotal \$1552.60

Less future subscriptions and Fellowship Fees 128.60

Total \$1424.00

Expenditures

Printing	574.56
Secretarial Services	318.54
Mailing Charges	168.02
Office Supplies	61.93
Charges carried over from Volume 3	54.58
Miscellaneous	8.44

Total 1186.07

Surplus Carried Forward to Volume 5 \$ 237.93

In comparison with last year's accounts, subscriptions are up \$177, but Fellowship fees are down \$121. This loss is to some extent more apparent than real since for 1971 we did not deduct fees paid in advance. As a result of carefully controlling expenses for 1972, we were able to reduce them by \$389. However, this also resulted in a reduction of 18 pages in the size of Volume 4 since we did not carry the Fellowship list for 1972 and because we trimmed back on the coverage of News and Announcements

Most importantly, it should be noted that the surplus as well as part of the expenses for Volume 4 was the result of two contributions, totalling \$400. Without these the BRB would have continued to operate with a deficit. It also should be noted that the contributions by Fellows just about equalled their Fellowship fees, and we are thus continually indebted to the generosity of the Fellows of the BRC to keep publishing the BRB.

Contributions for the Support of the BRC

I would again like to thank all those individuals who have generously contributed to the costs of publishing the BRB. While we will be starting a new volume, Volume 5, with a surplus carried forward from Volume 4 and a grant from the Evans Fund, we will nevertheless have to depend on the generosity of the many Fellows and friends of the BRC to continue publishing the BRB for at least the next several years until the development phase of the BRB is completed and it becomes an established medium of communication on Borneo research. Contributions Received: J. P. Andriesse; P. Beavitt; J. A. Fowler; Philip Goldman; E. Jensen; D. Johnston; J. Pffflinger; R. Rudes; B. W. Sandilands; R. Schwenk; P. M. Scott; R. Sutlive; J. O. Sutter; P. Weldon; R. Wenkam; W. Wilder; L. Wright.

New Rates for the Philippines, Malaysia, Singapore, Brunei, and Indonesia

Because of the expanded circulation in the Philippines, Malaysia, Singapore, Brunei, and Indonesia and because of our continuing dependency on the generosity of the Fellows of the BRC and other donors, the decision has been made that Fellowship fees and subscription rates will have to be instituted for these countries. This has been a matter of discussion for the past six months and in setting the rates we have consulted several individuals who are very familiar with the situation in the region. We have thus attempted to set the new rates so that they will not cause any hardship on those interested scholars in any of these countries, but if they do so, the Editorial Board of the BRB would deeply appreciate hearing about this.

The new rates are as follows:

Institutional Subscriptions: Malaysia, Brunei, Singapore, US\$4.00; Indonesia, US\$2.00; Philippines, US\$3.00. Institutional subscriptions in the rest of the world will remain US\$5.00.

Individual Subscriptions: Malaysia, Brunei, Singapore, M\$5.00; Indonesia Rp 400; Philippines P 10.

Fellowship Fees: Malaysia, Brunei, Singapore, M\$10.00; Indonesia Rp 700; Philippines P 20.

Elections to the Board of Directors of the BRC

The initial stage of creating the organization for the BRC have now been successfully completed, in my opinion, and I believe it is time we considered establishing a process by which the Board of Directors of the BRC are chosen in an election by the Fellows. It is my hope that by this means we can provide greater opportunity for the Fellows to participate in the development of the BRC and the publication of the BRB. In discussing this matter with the new Editor of the BRB, he also agrees that the time is now opportune to hold elections for the Board, and he has very kindly offered to handle the details involved in this. Consequently, we can look forward to a fully elected Board of Directors for the BRC within the next year.

THE BORNEO RESEARCH COUNCIL

The Borneo Research Council was founded in 1968 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 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. 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.

Fellows of the Borneo Research Council

The privileges of Fellows 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.

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, c/o Department of Agricultural Economics, Purdue University, West Lafayette, Indiana 47907, 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.