

# BORNEO RESEARCH BULLETIN

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Notes From the Editor: Search for New Editor; Contributions and other Assistance for the BRC . . . . .	30
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## Research Notes

Some Suggestions for Future Research in West Kalimantan . . . . .	Victor King	31
Notes on Punan and Bukat in West Kalimantan . . . . .	Victor King	39
The Distribution of Punan in East Kalimantan . . . . .	H. L. Whittier	42
Punan Bibliography . . . . .	Jack Stuster	49

## Brief Communications

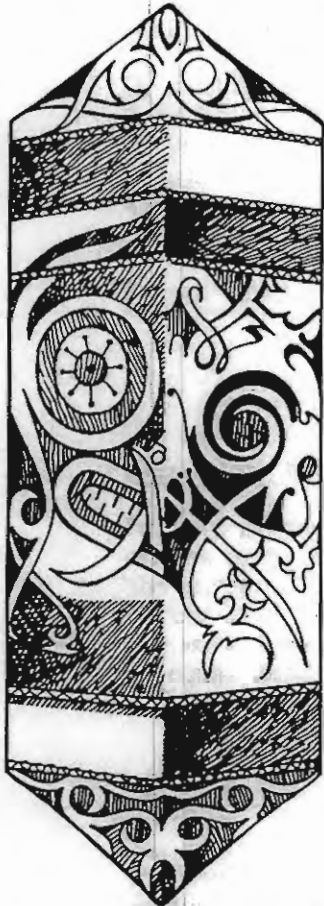
Turtle Conservation: A Serious Situation in East Malaysia Especially . . . . .	Tom Harrison	51
Borneo Geographers - II . . . . .	Tom Harrison	52
The Social Survey Research for the Miri-Bintulu Regional Planning Study . . . . .	C. A. Sather	53
BRC Symposium on the Status of Social Science Research in Borneo . . . . .	G. N. Appell	53
Some Comments on Hardaker's Discussion of Tausug, and the Nomenclature of Ethnic Groups in Sulu . . . . .	T. M. Kiefer	54
Rhino Sightings in Sabah . . . . .	Bruce Sandilands	56
Summary of Work in Kalimantan Tengah . Rev. Martin Baier		57

## News and Announcements

A Publication Possibility . . . . .	58
South-east Asian Studies at the University of Kent at Canterbury . . . . .	58
Sepilok Handbook, Sabah . . . . .	59
<i>Wallacea</i> : An Ecology Newsletter for Southeast Asia . . .	59
Report on the Internal and External Cooperation of Land Dayak Villages . . . . .	60
International Agricultural Development Thesis Research in Progress, Malaysia . . . . .	60
Concern International . . . . .	60
Southeast Asian Journal of Social Science . . . . .	61
Museum Seminar in Sarawak . . . . .	61

<u>Borneo News</u> . . . . .	62
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Book Reviews, Abstracts and Bibliography

Cesar Adib Majul: Muslims in the Philippines . . . . . 64  
2 Books of Proto-and Pre-historical Interest for Borneo . . . . . 64  
Leigh: The Rising Moon: Political Change in Sarawak (Abstract) . . . . . 65  
Rousseau: The Social Organization of the Baluy Kayan (Abstract) . . . . . 65  
Bibliography . . . . . 66

Borneo Research Council . . . 30

Information for Authors . . . 68

NOTES FROM THE EDITOR

Search for New Editor

Fellows of the Borneo Research Council who wish to nominate themselves or others as next Editor of the BRB, are urged to write their suggestions to the current Editor. He would like to arrange a new editorship some time during 1975. Bear in mind that the task is not remunerated in any form! The work load seems to average about 10 hours per week for the Editor, and an equal amount of time for his spouse (who, equally unpaid, handles the clerical work).

Contributions and Other Assistance for the BRC

One of the few rewards of editing the BRB is to witness the generosity of its readers. Since the last issue of the BRB was published, the following persons have generously contributed to the Borneo Research Council: Eugene N. Anderson, Ian D. Black, D. E. Brown, E. J. H. Corner, Colin Crisswell, Otto C. Doering III, David Fortier, Sin-Fong Han, John P. Heimann, Michael Leigh, Doris Macackie, Carsten and Ingeborg Niemitz, J. Norman Parmer, Roger Peranio, J. H. Pfifferling, Robert M. Pringle, A. J. N. Richards, Joan Seeler, A. Vishnupatham, J. R. Wortmann, and Inger Wulff. The continued publication of the BRB is heavily dependent on their generosity. The BRB is also specially indebted to George N. Appell, former Editor, who channels a goodly number of items in for publication. He also carries on extensive and most useful correspondence with BRC Fellows and others interested in Borneo. Finally thanks go to Arlene Bogardus, secretary in the Department of Anthropology, UCSB, who does a first-class job of typing final copy of the BRB.

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 (cont. p. 65)

R E S E A R C H   N O T E S

SOME SUGGESTIONS FOR FUTURE RESEARCH IN WEST KALIMANTAN

Victor King  
Department of South-East Asian Sociology  
The University of Hull

Since the departure of the Dutch very little anthropological work has been undertaken in West Kalimantan. For the earlier period up to the first years of the 1950's we have, among others, important studies of the Tayan and Landak peoples (Schadee, 1903, 1904, 1905, 1906, 1907, 1909), the Mualang (Dunselman, 1950a, 1955), the Kendayan, who, in part, overlap with Schadee's Tayan and Landak category (Dunselman, 1949, 1950b, 1952), the Kayan of the Mendalem (Nieuwenhuis, 1900), and the more general works on the area by Veth (1856), Enthoven (1903), Bouman (1924) and the collection of writings published in various volumes of the Adatrechtbundels (e.g., 1917, 1952).

Apart from these early Dutch publications, largely written by missionaries and colonial administrators, very little material has been collected by trained anthropologists. To my knowledge, there is a body of largely unpublished data on swidden cultivators, collected by Avé among the Ot Danum of the Melawi, by King among the upper Kapuas Maloh peoples (especially the Embaloh/Palin and Taman subdivisions of the Maloh complex) and by Bücher among the formerly nomadic Punan, Bukat and Penihing in the extreme headwaters of the Kapuas. There is also a short report available on the Punan written by an Indonesian sociologist of Tanjungpura University, Pontianak (Wariso, 1971). Morgan has also collected information, particularly on the shift from dry rice to wet rice agriculture and from long-house to single-dwelling domicile among a wide range of upper Kapuas peoples, including Taman, Kantu' and Ulu Ai'. In addition, Hudson has carried out an important linguistic survey of a number of West Kalimantan groups (1970).

In this vast area (some 146,760 sq.km.), inhabited by a large number of different ethnic groups, the work that remains to be done is staggering. There are, however, various difficulties involved in carrying out fieldwork in West Kalimantan. One real problem is the absence of any academic institution of the quality of the Sarawak Museum, from which research projects and fieldwork can be sponsored and coordinated, where library sources can be consulted, and where scholars can meet to discuss common problems and areas of interest. However, the Indonesian Department of Education and Culture and the Social Welfare Department do attempt to meet some of these needs, and there are the beginnings of a small museum housed in one of the offices of the Education and Culture Department in Pontianak. A further problem is the sheer distance one has to travel to get into the interior, and the associated lack of adequate transport facilities. In the area to the north-east of Pontianak, covering the *kabupaten* of Pontianak, Sambas and parts of Sanggau, these communication problems are not so acute, since road transport is available. In this general area there are such groups as the Land Dayak complex, the Selako and the Kendayan. Many of these groups can also be reached by river from the main Kapuas. However, as one gets to Sintang (some 395 km. by river from Pontianak), and beyond, the main means of transport is by river, and this can be, and often is, slow and hazardous. Regular trading boats travel to Sintang, but arranging transport beyond this can be difficult, (i.e., into the Melawi where there are Ot Danum groups, and further on up the Kapuas, to the various Iban-related peoples, and the Maloh, Kayan, Punan and Bukat). Obviously adequate financial assistance can ease the problem by allowing the purchase of an outboard motor or the hire of a government boat, and in some

cases there is an opportunity to charter the services of the local mission aviation organisation in Pontianak. However, for upriver work, and this usually means in the tributaries of the main Kapuas, distance and the lack of reliable and adequate transport can mean a great deal of expense, a lot of time wasted, frequent difficulties in obtaining food supplies, in getting medical help, mail and other essential goods such as film and stationery.

In view of these difficulties and the enormous amount of research that is needed in West Kalimantan, I feel that a team of three to four research workers with their own transport and a field doctor based somewhere in the region of Sintang, would be one of the best solutions. This would however, require much financial backing, and it may be that we will have to content ourselves with individual fieldworkers going into the area when funds permit. What is certain is that Dayak custom and oral tradition are disappearing under the influence of modernization processes and government policies. A greater effort is needed in the near future in West Kalimantan if we are to record these fast-disappearing traditions and to add significantly to our store of ethnographic and theoretical data on Borneo.

I will first attempt to outline the main Dayak groupings in the upper Kapuas, since these are more familiar to me, and to point to areas in which research is urgently needed. Then I want to indicate a wide range of peoples further downriver that remain unstudied. I have only included a sketch map of the Putus Sibau area, indicating the main peoples. A map of the whole of West Kalimantan would be unmanageable, and it is best to refer to Enthoven's detailed series of maps in his geographic, and ethnographic study of West Borneo.

My main work was focused on the Maloh people in the northern Kapuas tributaries of the Leboyan, Embaloh and Palin, with a very brief visit to the Taman subdivision (King, 1972, 1973a, 1973b). Harrison (1965) has recorded a substantial amount of useful material from Taman informants. I estimate that this complex of people, including the Kalis, number some 11,000 souls. As far as I was able to ascertain there is a large measure of similarity between the three main Maloh subdivisions of Embaloh, Taman, and Kalis. I hope to return to these people in the not too distant future to complete my work on Maloh religion and folklore and to collect information on the Kalis.

Those peoples in the upper Kapuas largely unstudied fall within Hudson's category of Ibanic Malayic Dayak (1970). The Iban, numbering approximately 11,000, occupy the Sarawak-West Kalimantan border region, surrounding the Kapuas lakes area. Their settlements range from the Ketungau basin in the west, through the Empanang and such tributaries as the Bunut, Seriang, Tangit and Guntul to the Leboyan, Embaloh, Palin, Lauh and Sibau rivers in the east, where they have mixed and intermarried with Maloh. My brief two week survey of two Iban long-houses in the upper Embaloh indicates that there are very few differences in language, custom, economy and social structure between these and Sarawak Iban. This is hardly surprising since a large number of "Emperan" Iban trace quite recent migration routes and descent lines from the Sarawak Second Division. However, a study of Kalimantan Iban would be invaluable for comparative purposes and the opportunity exists to examine Iban communities within the Kapuas lakes ecosystem (flat, swampy with plentiful supplies of fish) and in the hill areas along the border. It would also be invaluable to have more data on Iban belief and ritual which is still strongly adhered to in this area, and Iban relationships with, and attitudes towards their Sarawak Iban cousins.

To my mind, of more vital importance for future research is the large and scattered Kantu' group of peoples. Very little substantive ethnographic

data is available on these people, who are closely related to and historically associated with the Iban (King, 1973c). I have no census data for them, but I would put their numbers somewhere in the region of 12,000, and this may well be a conservative estimate. Their cultural and historical relationship with the Iban needs examination, and they present opportunities for the study of a "dislocated" people who have been subject to incisive culture change from both Christian and Muslim sources. Because of Iban aggression the majority of Kantu' were moved by the Dutch authorities, some ninety years ago, from their homeland in the Empanang. They were resettled along the main Kapuas river from Silat to Putus Sibau, and along the lower courses of the following Kapuas tributaries - to the north, the Embaloh, Suai, Seluan, and Sibau, to the south the Bika, Mandai, Bunut, Selimbau, Suhaid, Seberuang and Silat, while some still remain intermixed with Iban in the Empanang. Being more accessible, these people do not present such problems for research as do some of the more isolated Iban groups. However, it may also be possible to find more remote and traditional Kantu' settlements in the Seluan and Suai away from the main river.

Related linguistically, culturally and perhaps social structurally to this large Iban-Kantu' complex are a whole host of peoples centred around Sintang and the Ketungau river (Dunselman, 1955: 279). Within the Ketungau there are Sekapat, Sekalau, Merakai, Bugau, Banjar, (Air) Tabun, Sebaru' Demam and Maung peoples. These "river based" groupings may be constituent parts of a wider complex such as the Kantu', but only detailed research can determine this. Other close relatives are the Desa, found in the area of Sintang, and the Seberuang, who are mainly located in the rivers of the Lebang, Tempunak, Belitang, Sepauk, Silat, Suhaid, Seberuang and Selimbau. A final people very close to these others in language and culture are the Mualang, who inhabit the northern Kapuas tributaries of the Aya' and Belitang, parts of the Sepauk, and who overspill into the Ketungau river in the area of Nanga Belch. It is vital that research is undertaken to determine the nature of the relationships between this large complex of peoples. The Ketungau was, after all, the main source area of Iban migration into Sarawak and this leads to various speculations. Are the Iban an aggressive, migratory sub-group of the Ketungau peoples, or do these latter claim descent from Iban, or do they see themselves as part of a wider Kantu' grouping? Together with Iban and Kantu', the Ketungau, the Seberuang, the Desa and the Mualang number somewhere in the region of 60,000 people.

What must also be remembered is that the physical environment in a large part of the Kapuas area is rather different from that in Sarawak and Sabah, where there are significant areas of rolling hills and uplands. In the Kapuas, a large number of people, both Dayak and Malay, inhabit the extensive lowland areas of the Kapuas flood-plain. The land is subject to fairly frequent flooding and is more suitable for the growth of swamp rice (*padi paya*), although dry rice is also cultivated. In addition, fishing plays a more important role in the local economy, when, during the dry season in particular, large quantities can be obtained from river cut-offs and the Kapuas lakes area. For these reasons this area may provide us with important economic and ecological data to compare with material we already have on upland dry rice ecosystems.

It only remains to deal briefly with the other upper Kapuas peoples. There are Suhaid and Silat groups which appear to differ in some respects from the Ibanic complex above, although they live in close proximity to such people as the Kantu' and the Seberuang, and there has, in consequence, been a great deal of intermarriage and cultural borrowing. Hudson, in his linguistic analysis, has differentiated the Suhaid (rendered "Suhait") and a group he calls "Semitau" (probably also Suhaid) from the Ibanic group and placed them along with Selako and Kendayan in the Malayic-Dayak category proper. A basic

ethnographic study needs to be done on these people, although many traditional ways may have disappeared since Catholic missionary activity has been fairly intense and of long duration in the Silat and Suhaid areas.

Problematic is the Suruk-Mentebah-Embau complex of peoples, (perhaps numbering 2,000-3,000). They are located in the rivers of these names and are close neighbours of the Seberuang and Kantu' to their west and north, the Ot Danum in the south and the Kalis (Maloh) in the east. I failed to collect any positive data on this complex from my Maloh informants. They are definitely not Maloh-speaking. They are long-house dwellers, apparently speaking a language akin to Malay. It was suggested by some Maloh that they are in fact Ibanic and that they share traits similar to Seberuang and Kantu'. Still others suggested that they were more like Suhaid. Other reports have linked them with their Ot Danum neighbours (this seems an unlikely proposition). In addition, on the basis of similarities in name between Seru and Suruk, Harrisson has tentatively suggested that this Kalimantan group may be related to the now extinct Seru peoples of Sarawak (1965: 333). Again these peoples who live in the area of the important Malay settlements of Jongkong and Bunut require basic ethnographic research.

In addition, in the upper Mandai river above Kalis and Kantu' settlements there are the Ulu Ai' peoples (approximately 500 in number), who are said to be a branch of the Ot Danum further south. Morgan has visited these people, but it would be interesting to establish their similarities and differences with the Ot Danum groups studied by Avé.

There is a small group of Kayan villages, containing approximately 1,000 people, in the Mandalem river above Putus Sibau. Nieuwenhuis' material relates to these, and fortunately a Mandalem Kayan priest, Pastor Ding, who now lives in Putus Sibau, is in the process of collecting his people's oral literature and translating it into Indonesian. Stephanie Morgan has already translated one of these epics from Indonesian into English, but much translation work remains to be done. For those interested in Kayan culture additional information on these isolated relatives of the Central Kalimantan and Sarawak Kayan would be useful.

Above Putus Sibau and upstream of the last Taman settlement of Lunsá there are the Bukat and Punan groups, inhabiting such tributaries as the Keriau, Bungan and Belatung. They are now settled in villages, and the Swiss anthropologist Bücher has, by all accounts, collected an impressive amount of detailed material on Punan religion and oral tradition. However, as far as I am aware more work needs to be done on the Bukat, and the various Punan groups exhibit such cultural and linguistic variety that some villages may provide important contrasts with Bücher's material.

These are then the main peoples in the areas of West Kalimantan centered around and upriver of Sintang, along the main Kapuas river and in all its tributaries. This large area falls within the *kabupaten* of Sintang, Kapuas Hulu, and in part, Sanggau. There are however, a large number of other peoples about which I am less informed. I have large lists of Dayak peoples in West Kalimantan, their location and approximate numbers, compiled by the Provincial Social Welfare Department and published in their annual report - Laporan Kerja (th. 1972-73), Jawatan Sosial, Propinsi Kalimantan Barat (ed. Drs. H. Roesli Latief) and there is some useful information in a report published by the Department of Education and Culture entitled Laporan Singkat Project Research Penggalan Penyusun Data-Data Etnografis-Historis dan Archaís Daerah Kalimantan Barat (Ja' Achmad and M. Ali As). The Department of Social Welfare is still in the process of collecting information on these various groups and the lists are therefore incomplete. A further problem is

that the various peoples are not grouped according to linguistic, cultural or economic criteria, so that one has very little idea from the report of the exact relationships between them. I use parts of these lists below in conjunction with my own inadequate material.

Within the remainder of the *kabupaten* Sintang centred around the Melawi there are significant numbers (perhaps 20,000) of Ot Danum. These are concentrated in the headwaters of the Melawi, particularly along the Serawai, Mamukung, Ambalau and Ella (Avé, 1972). Intermixed with them (perhaps related to them?) are the Randu' and Barai, numbering somewhere in the region of 50,000-60,000. Other peoples within this area of the Melawi and its main tributary the Pinoh, are the Kahayan, Linoh and Menyanya' (?). I am uncertain how they fit into the ethnographic picture. Hudson, however, has another people, the Kaninjal, who inhabit the Pinoh and whom, he says, are related linguistically to such groups as the Selako. These other peoples therefore, such as the Kahayan may also have linguistic affinities with Selako and Kendayan. Clearly basic ethnographic and linguistic surveys have to be carried out in this whole Melawi area.

Downriver from Sintang in *kabupaten* Sanggau are a host of peoples centred around the Sekayam river and the town of Sanggau. These include Ribun, Pandu and Kembayan who are linguistically related to the Sarawak Land Dayak isolects of Lara', Jagoi and Bukar Sadong (Hudson, 1970). According to my information these Sekayam peoples exhibit a wide variety of isolect types, as do Land Dayak in Sarawak. It is this that has perhaps prompted the Social Welfare Department to list a large number of peoples within the Sekayam including Sisang, Tingin, Sani, Selayang, Senangkang, Suruh, Empayuh, Darok, Dosan, etc. Any information from the Sekayam on these people would be valuable for comparison with Geddes' Sarawak material. One problematic group in the Sekayam are the Jongkang (Jangkang?). Hudson puts them linguistically with Land Dayak, whereas one of my Ketungau informants said they spoke a language akin to Mualang. These Jangkang are rumoured to have been the only cannibals in West Borneo.

Further Land Dayak-type peoples appear to be the Menyuké, inhabiting the Landak tributary of that name. Hudson also points to the Bikati', located on the Selako river, near the watershed with the Menyuké who also speak a Land Dayak isolect. I also have on record a people called Sungkung who live in the headwaters of the Landak river and in the region of Seluas near the border with Sarawak. These too are said to be Land Dayak, as are the Lara' people (also in Sarawak) who inhabit the general areas of Sambas, Tebas, Sg. Raya, Semalantan and Ledo in *kabupaten* Sambas.

Finally there is the large linguistic category of Malayic Dayak. The peoples within this are mainly located in the *kabupaten* Pontianak and Sambas, inland of the coastal ports of Sambas, Singkawang, Mempawah and Pontianak and stretching up to the border. In many places they are intermingled with Land Dayak groups. These include Selako, on the river of that name, near Singkawang, Banana', who are found along the Mempawah river, and the Kendayan, mainly inhabiting the Ambawang river inland of Pontianak, and the region of Mempawah and Singkawang. Schadee's Tayan and Landak also approximate to these Kendayan people.

Clearly this whole region requires substantial research. The Dyak in this Sambas-Pontianak area as in the First Division of Sarawak, have been subject to much greater influence from Chinese (especially in the Mandor-Montrado area), Malay and Christian (Catholic and Protestant) culture. It was the Dayak in this area who carried out the slaughter of Chinese in 1967 (Peterson, 1968). With the possibility of periodic Dayak labour migration to towns and employment in the logging industry around Pontianak and Telok Air, the

projected government road-building programme under the auspices of the Colombo Plan, the near exhaustion of much Dayak farm land, and attempts at the introduction of *sawah* cultivation, there are opportunities for the study of Dayak peoples subject to all kinds of culture contact and change, and their response to these agents of change, (cf. Geddes, 1954).

One region that is virtually a forgotten area is that of the *kabupaten* of Ketapang, a large area to the south of Pontianak. Here too there are both Land Dayak speakers such as the Semandang in the river of that name and around the town of Sukadana, and such peoples as the Kayung who speak a Malayic Dayak isolect (Hudson, 1970). These latter are located in the Pawan drainage system which flows into the sea at the town of Ketapang. This whole area needs basic ethnographic research and a linguistic survey, and my knowledge of it is limited. I have some notes and photographs on people in the Pawan area which were kindly given to me by an American missionary organisation which is working in that area and is in the process of collecting linguistic material.

#### Summary

My purpose has been mainly to draw attention to the large gaps in our knowledge of this area and to point to likely topics of research. What I have said and suggested with regard to ethnic groupings in West Kalimantan is of necessity brief and obviously subject to much modification as our knowledge increases. The priorities as I see it are as follows:

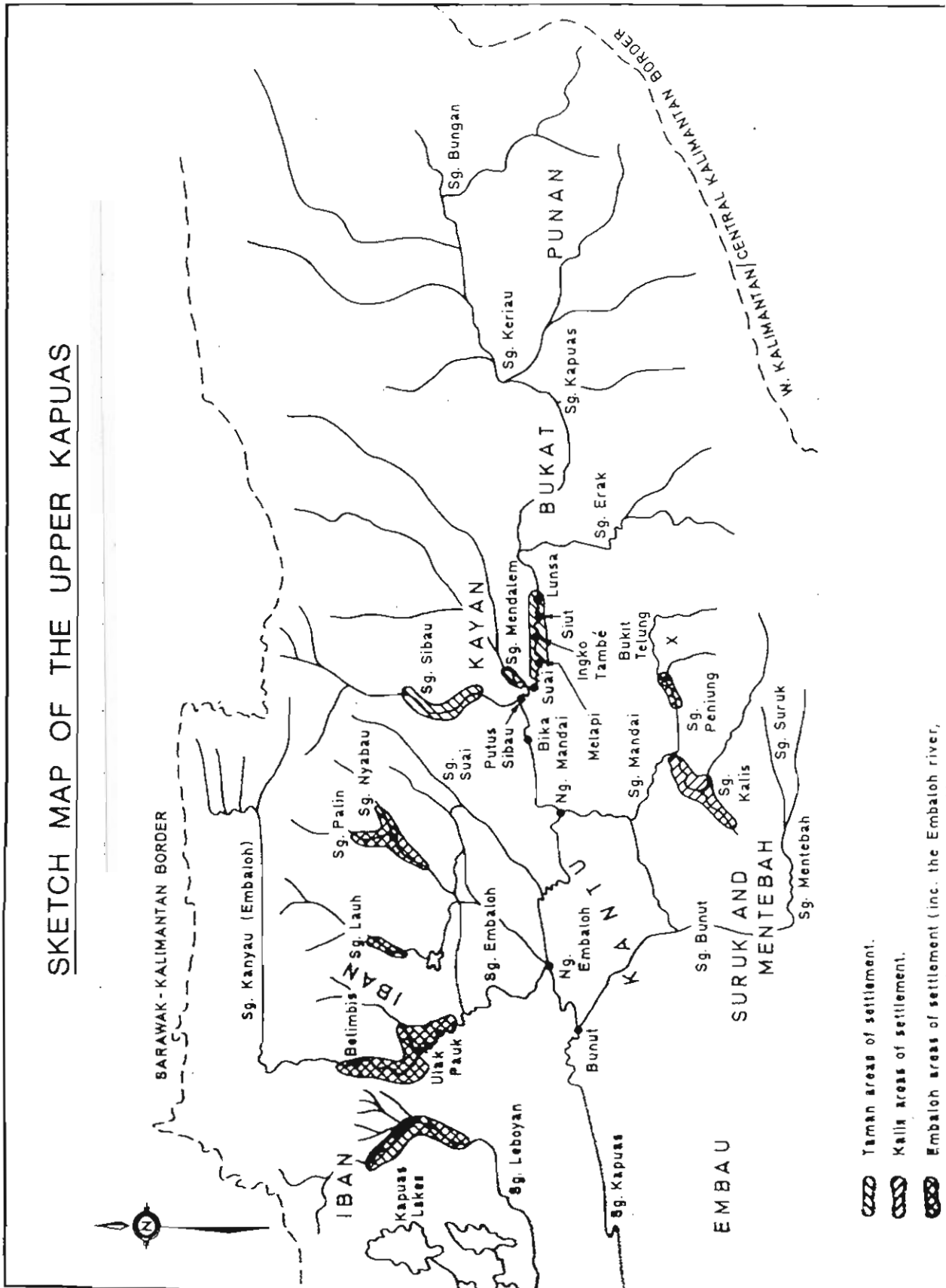
1. A basic ethnographic study of the Kantu'.
2. A study, or series of studies, on the Ibanic peoples such as the Seberuang, the Mualang and the Ketungau complex, in order to collect basic ethnographic and linguistic data and to examine relationships between these and the Iban.
3. A comparative study of the Iban in a different environment and the collection of additional information on their religion and ritual.
4. A basic ethnographic study of the Suhaid and Silat peoples.
5. A basic ethnographic study of the Suruk-Mentebah-Embau complex.
6. A general survey and basic studies of peoples in the Melawi such as the Randu' and Barai.
7. Studies on the Sekayam complex of peoples such as the Jangkang, the Kembayan and the Pandu.
8. Basic studies of the Land Dayak and Malayic Dayak (Kendayan, Selako, Banana') in the regions of Pontianak and Sambas, with particular reference to social change and adaptation.
9. A general linguistic and ethnographic survey of the Ketapang area prior to more detailed studies.
10. A study of Kapuas ecosystems and, although I have not as yet mentioned it, studies of Malay settlements along the Kapuas such as the former "petty sultanates" of Selimbau, Jongkong, Piyasa and Bumut.

#### Postscript

I might add that at this stage I am compiling a general bibliography of writings relevant to West Kalimantan. I also have in my possession maps, census



# SKETCH MAP OF THE UPPER KAPUAS



XXXX Taman areas of settlement.

||||| Kalia areas of settlement.

////// Embaloh areas of settlement (inc. the Embaloh river, the Leboyan, Ujak Pauk, Belimbis, and Mendalem)

material, local publications and some general geographic and economic data on the area. If there are people who are interested in working in this region then I would be pleased to offer assistance or at least to put them in touch with missionaries, government officials and local academics who may be able to offer help.

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NOTES ON PUNAN AND BUKAT IN WEST KALIMANTAN

Victor King  
Department of South-East Asian Sociology  
The University of Hull

The Punan and Bukat in West Kalimantan were formerly nomadic people but are now all settled in semi-permanent villages. Bouman (1924) mentions that these jungle nomads were encouraged to construct long-houses and cultivate dry rice by the Dutch government in the early part of the present century. Today the Punan and Bukat are settled in a number of villages in the upper reaches of the Kapuas river.

There are four villages on the main Kapuas river upstream of Putus Sibau, the administrative and commercial centre of the upper Kapuas, and upstream of a number of Taman (Maloh) villages. These are Nanga Enap, Nanga Erak, Nanga Balang and Metelunai. Nanga Enap comprises a mixture of Punan and Penihing (Penehen). The Penihing were also nomadic and apparently originate from the Mahakam river in Central Kalimantan. The main Penihing population is still located there. Nanga Erak consists of a mixture of Punan, Bukat and a few Chinese, and together with Nanga Enap has a population of approximately 170 souls. Nanga Balang is mainly a Punan village with some Bukat, and further upstream is the Bukat settlement of Metelunai. These last two villages have a population of some 200 people.

In the tributaries of the Kapuas there are also a few villages. In the upper Mendalem, above Taman and Kayan settlement there is the Bukat village of Nanga Obat (approx. pop. 80). In the Keriau there are the Punan villages of Nanga Sepan, Nanga Talai and Nanga Salin, comprising together about 190 people, and the more isolated village of Belatung (approx. pop. 70). Towards the West Kalimantan-Central Kalimantan border there are the last two Punan villages of Bo'ung (approx. pop. 125) and Bungan or Tanjung Lokang (approx. pop. 160), located in the tributaries of these names.

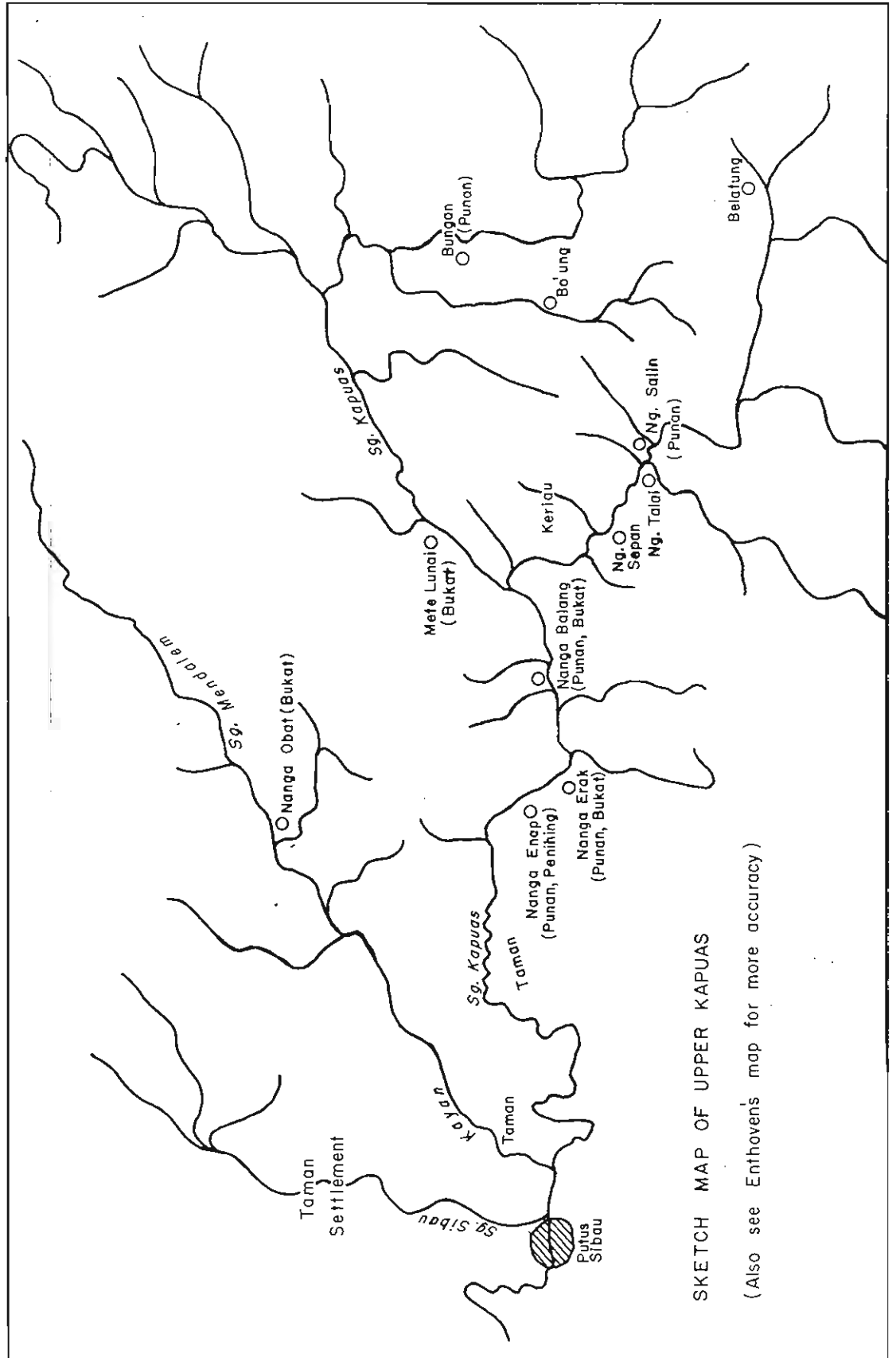
The Tumenggung or adat head of the Punan lives in Bungan and the Tumenggung of the Bukat in Metelunai.

I have no data on the relationship between these various groups. The Bukat and Punan are linguistically and culturally distinct, as are the Penihing. Bouman also points out that formerly they had their own well-defined hunting and gathering grounds. However, within these categories there is also marked linguistic and cultural variation, between, for example, the Punan of the Keriau and those of Bungan.

Bouman suggests that the Bukat originate from the sources of the Balih (Baleh?) river, a tributary of the Rejang river in Sarawak. There they were called Menyimbang. They then moved to the Mendalem in West Kalimantan, and then to the Mahakam, where some still live. I have no information on the Punan and their relations with other Kalimantan and Sarawak Punan groups.

The Bukitan (Ketan), another nomadic group, lived in the upper Embaloh and Palin rivers. However, the majority were gradually absorbed by the more numerous Iban and Maloh, and the remainder moved over the main watershed into Sarawak.

A more settled way of life among the upper Kapuas Punan and Bukat led to the construction of long-houses. But these are now being replaced by one-family dwellings. Over the last 60 years there have thus been significant changes in settlement pattern, economic organisation and probably social organisation



SKETCH MAP OF UPPER KAPUAS

(Also see Enthoven's map for more accuracy)

associated with the transition from nomadism and hunting-gathering to long-house domicile and dry rice agriculture, and now to individual family dwellings.

The economy is based on subsistence cultivation of rice and vegetables, although sago is still collected. Most of the year Punan and Bukat live in farm-huts near their rice-fields. Apparently there has been very little domestication of pigs since wild pig is still plentiful. Jungle products such as illipe nut and damar are important items of exchange, and during the illipe nut season Chinese traders are fairly frequent visitors to these remote villages. They also come for the gold which is obtained by Punan and Bukat from shallow streams and outcrops along river banks. However, in general traders very rarely visit these settlements, especially the distant Keriau and Bungan villages, and they never visit the Punan village of Belatung because of its remoteness and because some of its inhabitants have leprosy.

The nearest medical facilities available in this area are in Putus Sibau, where there is a small, inadequately equipped government hospital with a doctor. There are however, three primary schools, each with one teacher, located at Nanga Erak, Bungan and Metelunai.

The Social Welfare Department from its local office in Putus Sibau has also carried out surveys among the Punan groups, and it hopes to resettle a number of the more remote Punan along the main Kapuas river, nearer the present settlements of Nanga Enap, Nanga Erak, Nanga Balang and Metelunai. This government scheme is based on the recommendations of a report by Drs. Wariso (1971) of Tanjungpura University, Pontianak. Along with this planned resettlement there will be the construction of a poliklinik and primary schools. The people will also be encouraged to grow such cash crops as coffee, rubber and pepper, and to plant fruit, coconut and pinang trees. However, these proposals are meeting with resistance from some Punan who do not wish to move from their homeland.

Bücher, a Swiss anthropologist has already carried out work in the upper Kapuas among Punan and Bukat, and he also travelled into Central Kalimantan where the Penihing peoples are located. To my knowledge he did not visit all the Punan villages in this area, but any future research will have to take into account his work. The possibility still exists to study Punan groups which have adapted to a settled way of life, but it is anyone's guess what will be the cultural implications if the government succeeds in its resettlement plans.

Transport from Pontianak to Putus Sibau should present no real problem. Depending on the amount of research funds available it may be possible to charter the American mission aviation services based in Pontianak. The flight takes about two hours to Putus Sibau, but the charter is expensive. An alternative is to rent a government speed-boat, also expensive. This journey usually takes 2-3 days. The cheapest and slowest form of transport is by river trading-boat (*bandung*). The journey can vary in length from about 5 days to 3 weeks or more. It may be possible to hitch a ride on a government or military boat, and this can be quicker. But in all river travel much depends on the season and the level of the river. In the dry season it may be extremely difficult to get a boat which is going to Putus Sibau, and even more difficult to travel beyond this settlement to the Punan areas.

In general the transport situation in Putus Sibau is more problematic. It may be possible to travel with a local government official on one of his trips upriver or with the local Catholic missionaries on their travels. However, Putus Sibau does sometimes experience shortages (or complete absence)

of fuel, and this obviously means no river travel is possible. One has to be prepared for a lot of disappointments and time-wasting in arranging transport.

The most likely supply base for field-work among the Punan and Bukat is Putus Sibau. But there are problems here too. Putus Sibau is some distance from the main Punan settlements. If the river level is favourable then Nanga Erak can be reached in a boat with an outboard motor in less than one day. It is possible to reach the Keriau settlements in a further 2-3 days, and Bungan from Nanga Erak could take one week or more. However, if the river is low then the journey is extremely difficult; when the river is in flood it is almost impossible to negotiate. In difficult conditions it can take 3 weeks or more to reach the furthest Punan settlements from Putus Sibau.

Supplies such as medicine, stationery, film and foodstuffs can all be purchased in Pontianak. Much of what one needs for a field-trip is available there. Upriver at Putus Sibau only a limited range of goods can be obtained e.g., tinned fish, corned beef, sugar, noodles, beer, etc. But prices are much higher there than on the coast, and during the dry season supplies frequently become exhausted. However, for travel above Putus Sibau it may not be possible to take a large amount of bulky supplies.

As far as I know there are no other Punan groups in West Kalimantan. Those that there are may be subject to future government resettlement. If research is to be carried out, then I think it is desirable to get someone into the field in the very near future. But one has to bear in mind that Bücher has worked in this upper Kapuas area and it is essential to discover which villages he studied and the main focus of his work.

*Bibliography:* Bouman, M. A., 1924, "Ethnografische aantekeningen omtrent de Gouvernementslanden in de boven-Kapoeas, Westerafdeeling van Borneo", *Tijdschrift voor Indische Taal-, Land- en Volkenkunde*, 64, 173-95; Wariso, R., 1971, Suku Daya Punan, Pontianak, Mandau Dharma.

#### THE DISTRIBUTION OF PUNAN IN EAST KALIMANTAN

H. L. Whittier  
Department of Anthropology  
Michigan State University

In 1970-1971 I was in East Kalimantan carrying out research among the Kenyah peoples. During the course of making an ethno-linguistic survey of East Kalimantan peoples I was able to collect some information on the numbers and distribution of Punan living there. In Sarawak there may be a case for a distinction between "Punan" and "Penan"; in Kalimantan, however, I found that some Kenyah groups referred to the "nomads" as "Penan" while other Kenyah groups referred to the same group as "Punan". The distinction "Penan/Punan" here then seems to be a matter of dialect differentiation among the Kenyah groups. In this paper I will use "Punan" exclusively as this is the term used in Indonesian Government records. At the present time I know of no Punan groups in South or Central Kalimantan. There are a few groups in West Kalimantan in the Bungan and Krejau Rivers in *kabupaten* Kapuas Hulu and, perhaps, my colleague Victor King may be able to add a note on this in the future (see the previous Note, Ed.). The major concentration of Punan in Kalimantan is, however, in East Kalimantan.

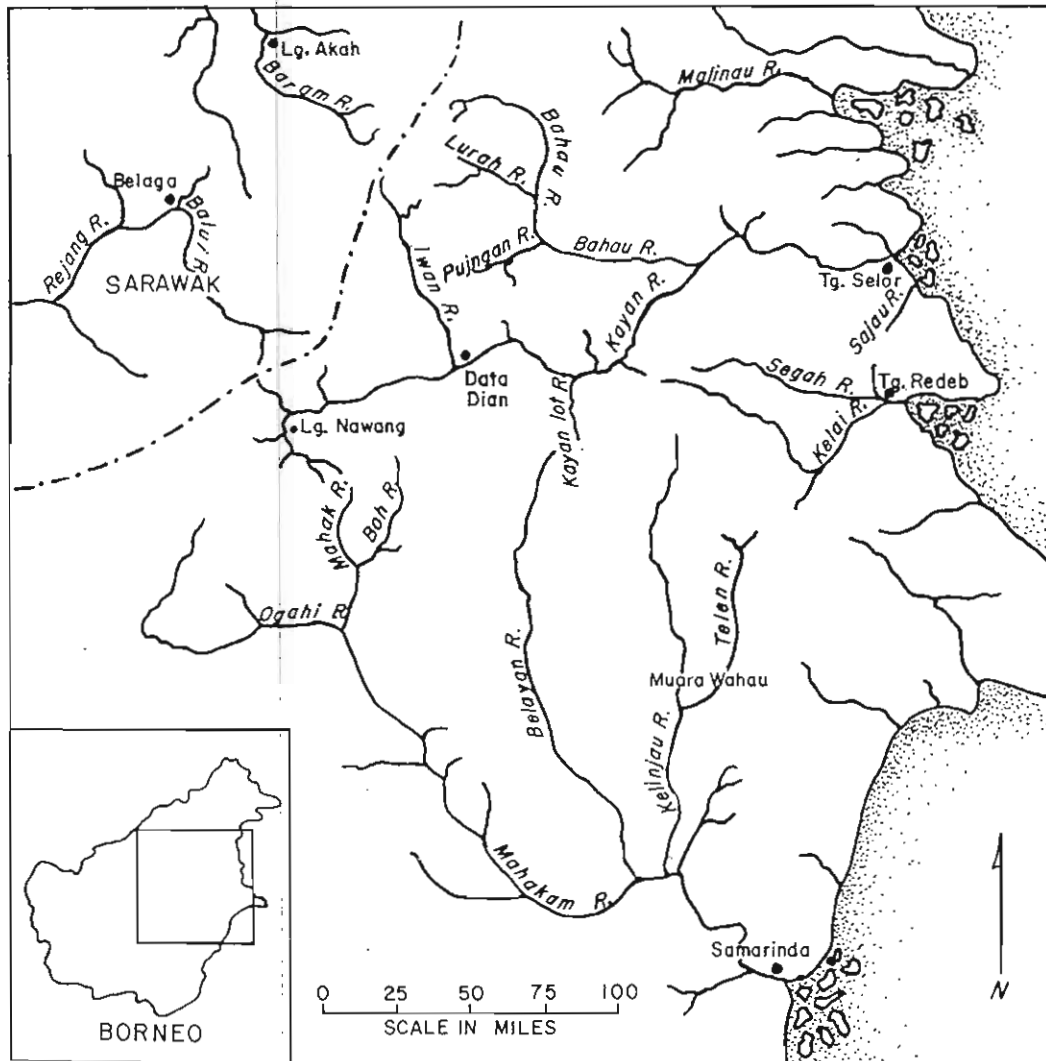
In response to several requests for this information from scholars interested in research among the Punan, I have here summarized my information about locations and numbers of the various groups. I have also added some notes

as to the accessibility of the groups and some sketchy socio-cultural information that might be of use in planning research.

At the present time I know of no truly nomadic Punan in East Kalimantan. All groups, encouraged by the Government, have some sort of more or less permanent settlement and all plant at least some rice. Most groups do, however, still spend considerable amounts of time engaged in hunting and gathering activities during which periods they use temporary encampments in the jungle.

I have not visited all the Punan groups listed. My information comes from Kenyah and Kayan informants and from government census (1970) records, as well as from Punan themselves. I have also discussed the Punan and their locations with government officials, in most cases *camat*, from each area in East Kalimantan.

East Kalimantan consists of four districts or *kabupaten*; each is further segmented into sub-districts or *kecamatan*. In outlining the locations of the Punan groups, I will use these breakdowns as a guide.



For the southernmost *kabupaten*, Kabupaten Pasir, there are no Punan groups reported. There are two groups reported in Kabupaten Kutai, north of Kabupaten Pasir, but I do not have data on these groups; I have an idea that they may be fairly recent migrants from Kabupaten Bulongan but cannot substantiate this.

The majority of Punan in East Kalimantan are in Kabupaten Bulongan with another concentration in Kabupaten Berau and it is these two areas that are covered here.

Kabupaten Bulongan is the northernmost of the four *kabupaten* and borders on Sarawak and Sabah. This is the district in which my work was concentrated in 1970-71. The largest concentration of Punan, both in absolute numbers and in number of groups, is in Kabupaten Bulongan.

In Kabupaten Bulongan is the area generally referred to in the literature as the Apo Kayan, which since 1965 has been divided into two *kecamatan*.

In Kecamatan Kayan Hulu, at the headwaters of the Kayan River is one village of Punan, the Punan Oho'. The Punan Oho' have their village at Long Top off the Boh River, an upper tributary of the Mahakam River. The area is somewhat isolated and access difficult, yet the Punan Oho' are, by government standards, very "progressive". They are living in a large Kenyah-style longhouse and planting rice quite successfully. They are 100% Christian, belonging to the fundamentalist KINGMI sect. The population in the 1970 census was 107. Access could be either via the Kayan River or via the Mahakam River, both quiet difficult journeys by canoe and foot. Initial access would have to be via the Kayan River because the Punan Oho' are under the administrative jurisdiction of the Kabupaten Bulongan office at Tanjungseler (located one hour up river from the mouth of the Kayan River) and Kecamatan Kayan Hulu with headquarters at Long Nawang. Clearance would have to be obtained from both of these offices. Since my work in Long Nawang in 1970-71, an airstrip has been constructed. There are no regular planes, but it might be possible to travel by mission plane, which I understand takes passengers if there is space (departs from Pontianak and Tarakan). The journey from Long Nawang to Long Top takes seven days assuming good river conditions: two days by canoe to the headwaters of the Kayan River; two days on foot to the Mahak River; two days to go down the Mahak and up the Boh and, one more days to Long Top. After initial access, supply trips could be made to Long Iram on the Mahakam River. The trip on the Mahakam is a fairly difficult trip of about a week (estimated) so one should plan to live on the local economy as much as possible.

In Kecamatan Kayan Hilir, also part of the Apo Kayan, are three Punan villages. The Punan Musang (also called Punan Busang) live at Long Ikeng (Long Ikeng is the official name; the Punan call the location Long Kihan) in the Iwan River. Their population in the 1970 census was 98; 35 to 40 years ago there were about three hundred people here, in different camps, but many have moved across the border into tributaries of the upper Balui River in Sarawak. The Punan Musang, as of 1971, had not yet built a permanent longhouse but were living in small, traditional-style huts. They were, however, planting some rice. I do not know to what extent, if at all, the Punan Musang have become Christians. Access to this area would be up the Kayan River to the Iwan River, or up the Kayan River to the Pujungan River and then overland to the Iwan River. Minimum time for either trip would be about two weeks if supplies were carried. Alternatively, if one could fly into Long Nawang, one could then travel by canoe downriver to the mouth of the Iwan (one day) and up the Iwan River to Long Ikang (one day). Permission would have to be obtained at the headquarters of Kecamatan Kayan Hilir at



Data Dian one-half hour down the Kayan River from the mouth of the Iwan River. In any case, supply access would be difficult and expensive and a potential researcher should plan to live on local products.

Also in Kecamatan Kayan Hilir are two groups of Punan Aput in the headwaters of the Kayan Iot River, a tributary of the Kayan River, downriver from Data Dian. They are located at Metun and Data Benu off the Kayan Iot with populations of 170 and 200 respectively. In 1970, both of these groups were living in temporary longhouses built and abandoned by Kenyah migrating to the Mahakam River (Muara Wahau). A segment of the population is Christian (KINGMI). In 1971, there was some talk of their moving to Muara Wahau, a tributary of the Mahakam River, but I do not know whether this actually happened. Access to the Punan Aput is to travel by canoe up the Kayan River and then up the Kayan Iot River; the journey would take 3 to 4 weeks from the coast (round-trip from Data Dian, the headquarters of Kecamatan Kayan Hilir, is about 2 weeks).

Adjacent to Kecamatan Kayan Hilir is Kecamatan Long Pujungan which includes the drainages of the Bahau and Pujungan Rivers. In Kecamatan Long Pujungan are four groups of Punan Benalui (also called Punan Badang) and one group of Punan Tubu. The latter are actually usually resident in Kecamatan Malinau but occasionally wander into Kecamatan Long Pujungan and make temporary encampments there. At Long Sungai Ait, forty minutes walk from the Lepo Maut Kenyah village of Long Alango in the Bahau River, is a village of 107 Punan Benalui. This is the only Punan village in this *kecamatan* for which population statistics are available. The government officials in this area counted the Punan villages with the nearest Kenyah village so there are no separate statistics. I visited Long Sungai Ait myself in 1971 and did my own census. This is the group studied by the French team led by Pierre PfiEFFler and Guy Piazzini in the late 1950's. See for example, The Children of Lilith by Guy Piazzini. The people at Long Sungai Ait say that they are Christians (KINGMI) but much of the traditional *adat* is still practiced. Other Punan Benalui groups are at Long Bena in the upper Lurah River (a tributary of the Bahau), Long Lurah (also called Long Aran), and Long Bang, downriver from the *kecamatan* headquarters at Long Pujungan. All four of the Penan Benalui groups are living in close association with their Kenyah neighbors. All plant rice though they still gather the wild sago and engage intensively in hunting and gathering activities. They do not build longhouses like their Kenyah neighbors but build small, rather ramshackle houses, elevated from the ground. Access to the area would be up the Kayan River, then the Bahau tributary to Long Pujungan, the *kecamatan* headquarters, three days travel from the coast (Tanjungselor). From Long Pujungan, Long Bena may be reached in 2 days and the other three locations in less than a day. Supply trips to the coast would be feasible.

Downriver from Kecamatan Long Pujungan is Kecamatan Long Peso with one Punan group, the Punan Ban, generally located across the Kayan River from the village of Long Ban, six hours by canoe upriver from the town of Tanjungselor. There are 2 to 3 small groups (20-30 persons) of Punan Ban. They are reportedly semi-nomadic, having fixed gardens to which they return periodically. They are also reportedly not Christians, though I was not able to visit them, and thus cannot confirm this. A second group of Punan, the Punan Segah, officially resident in Kabupaten Berau, on occasion enter the Pangan River (a tributary of the Kayan River near Long Peso) and come to Long Peso to trade. They will be discussed briefly under Kabupaten Berau.

To the north of Kecamatan Long Peso, and to the east of Kecamatan Long Pujungan is Kecamatan Malinau. The government census reports 16 Punan villages or encampments in Kecamatan Malinau. The names and populations are:

1) Punan Setarap 45; 2) Punan Sepating 33; 3) Punan Paking 49; 4) Punan Long Lake 171; 5) Punan Long Jalong 36; 6) Punan Mirau 92; 7) Punan Riyan 28; 8) Punan Tebuayan 59; 9) Punan Long Rasa 87; 10) Punan Menabur Kecil 174; 11) Punan Menabur Besar 41; 12) Punan Long Kanipo 59; 13) Punan Long Nit 87; 14) Punan Long Adiu 53; 15) Punan Long Pangian 76, and 16) Punan Riyan Tubu 47. (Most, if not all, of these groups are Punan Tubu. The names given here are not actually names of Punan sub-groups, but of locations, usually river names. In this way, for example, the Punan Musang of Long Ikeng might be referred to as the Punan Long Ikeng. The government census does not give actual sub-group names and my informant was unsure.) I suspect that the groups with smaller numbers may be more 'nomadic' than the larger groups above. Access to the area is from the island of Tarakan or from Tanjungselor. One may fly into Tarakan, and arrange transport by canoe from there to Kota Malinau, the headquarters of Kecamatan Malinau (one day). Most of these groups can be reached by one to five days travel from the government center at Kota Malinau.

Adjacent to Kecamatan Malinau is Kecamatan Mentarang. Kecamatan Mentarang government census materials show 5 Punan villages with the following populations and names: 1) Punan Pelelau 92; 2) Punan Biruau 42; 3) Punan Kuyau Binton 60; 4) Punan Sibinuang 95, and 5) Punan Sepeduk 88. As above, these are place names and not sub-group names. I suspect that these are Punan Tubu, but do not know.

The lower course of the Kayan River including the Kabupaten headquarters at Tanjungselor is in Kecamatan Tanjungpalas. There are two groups of Punan living in Kecamatan Tanjungpalas. The Punan Pemping are located three hours up the Pemping River, a tributary flowing into the Kayan River one hour down-river from Tanjungselor. I have no population statistics with me at this time. One of the most interesting groups is the Punan Sajau, also called the Punan Batu. Located at the headwaters of the Sajau River in Kecamatan Tanjungpalas, this group also wanders into Kabupaten Berau. The Sajau River flows into the sea near the mouth of the Kayan River. One to two days up the Sajau River is a settled group of Punan Sajau living in Longhouses, but farther upriver a number of them are reported to live in caves or in the mouth's of caves (These are birds' nest caves). A descendant, now living in Tanjungselor, of the Sultan of Berau told me that these Punan traditionally owed the Sultan and his descendants the produce of the birds' nest caves. A Kenyah government official who has become a Muslim reports great success in converting the Punan Sajau to Islam, but this is unconfirmed. Access is easiest from Tanjungselor or from Tarakan, and the trip is said to take two days. I do not have population statistics for these groups with me.

For the other Kecamatan of Kabupaten Bulongan I find no Punan. These include Kecamatan Tarakan (an island), Kecamatan Nunukan (an island), Kecamatan Kerayan, Kecamatan Sekatak, and Kecamatan Sesayap. These latter *kecamatan* border Sabah.

Kabupaten Berau is located south of Kabupaten Bulongan and has three groupings of Punan located within its boundaries. The first, the Punan Batu or Punan Sajau have already been mentioned. The cave area is in the watershed of a tributary which flows into the Berau near the Kabupaten headquarters at Tanjungredeb. They are best reached from the town of Tanjungredeb but I have no time estimates. Tanjungredeb, is easiest reached by boat from Tarakan (one day) although occasional boats go directly from Samarinda to Tanjungredeb. Occasional boats also go to Tanjungredeb from Tanjungselor.

The Berau River divides into the Segah and Kelai Rivers at Tanjungredeb. In the extreme headwaters of the Segah are three villages of the Punan Segah also called Punan Melanau. I do not have population statistics available here.

Access may be easier via Long Peso on the Kayan River, by going up the Pangian River and then by foot to the Segah. However, clearance with the Kabupaten headquarters at Tanjungredeb would still have to be arranged.

On the Kelai tributary of the Berau are 10 villages of Punan called Punan Kelai. Several government officials gave me estimates of about 500 people in all of the 10 villages. They have been settled for quite a while, build longhouses, and plant rice. A local missionary reports that all are now settled and that all (including the Punan Segah) have just (1971) become Christian (KINGMI). Kenyah and Kayan informants all agree that these Punan Kelai are different from other Punan they know in that they are quite large physically (larger than Kenyahs). Access from Tanjungredeb is estimated by the government as 5 days to the furthest village.

Addenda:

The following general comments are appended to aid the potential researcher in planning the practical aspects of field work in the areas of East Kalimantan mentioned above.

Clearance:

Assuming the project has already been cleared by Jakarta, anyone wishing to work in East Kalimantan must then check in with immigration in Balikpapan and with the provincial governor in Samarinda. From here one must then go to the office of the *kabupaten* in which one wishes to work. The Bupati, or District head, will instruct the researcher as to what further clearance (e.g., police) must be obtained in his area. Without exception, throughout our work in East Kalimantan, we found government officials at all levels to be extremely helpful.

Transport:

A. External: Daily flights are available to Balikpapan and Tarakan from either Jakarta or Surabaya. Routing from Jakarta is via Banjarmasin. It is also possible to fly daily from Tawau, Sabah to Tarakan and from there to Balikpapan. However, the researcher should not try to enter the country this way without previous permissions and clearances from Jakarta. Travel from Balikpapan to Samarinda is by motor vehicle and boat.

B. Internal: Travel from Tarakan to Tanjungselor, Tanjungredeb, and Kota Malinau is non-scheduled; however, there is usually at least one boat a week, and sometimes more, to each of these areas. Alternatively, one may charter, but this is becoming expensive due to the presence of increasing numbers of timber men in the area.

Upriver travel is by motorized canoe where possible and paddle canoe otherwise. From my experience I would advise against a researcher purchasing his own canoe and motor. He would still have to hire a local driver and helpers as some of the rapids are quite dangerous and it seems to me that the cost far outweighs the utility of having one's own boat. Two other alternatives are possible. First, one may charter a trip in which case the individual you contract with will be responsible for obtaining boat, motor, drivers and helpers. This, however, is recommended only for the very impatient or heavily laden researchers. It might be advisable for the first trip to the research site if large amounts of supplies are being brought in. The other alternative given time and patience, is to wait until a boat is going in your direction and catch a ride. The owner or driver of the canoe will charge a small fare for each passenger plus a fare for baggage. But this is much cheaper, even considering that one may have to wait a week or two to catch a ride, rather

than chartering. It may also be possible to get rides with government officials. If there is room they are usually quite generous.

Travel in the extreme *ulu* (upriver areas) is by paddle canoe and can be arranged through village chiefs at reasonable fares.

All internal travel times mentioned above may be increased by as much as one week given poor river conditions.

Supplies:

A. Research: To avoid carting in large quantities of supplies from Singapore as I did in 1970, let me list a few of the things I found available in coastal towns through 1971. Paper supplies and simple office supplies (i.e., paper clips, carbon paper, scotch tape, notebooks, good ball point pens, ink, etc.) are readily available unless you have a need for specialized products. One may also buy fairly fresh flashlight batteries (AA, C, D cells) although in 1971 the Alkaline Energizer type of battery was not available, and I would recommend these given transport difficulties and weight. Cassette tapes of many varieties are available, but I found no reel-to-reel tape. Black and white 35 mm. film was available in 1971, and I suspect that color 35 mm. film is now available in larger towns like Samarinda. Good cameras and tape recorders are available in Samarinda, but very expensive. The area is very progressive and a surprising variety of goods is available.

B. Equipment: I would recommend buying locally all travel and living equipment (e.g., mosquito nets, blankets, tennis shoes, clothing, pots and pans). These items are all available in the coastal towns at reasonable cost unless you require specialized items such as Alladin lamps, water filters, etc. I would not recommend trying to purchase or bring into the country a firearm with the thought of hunting and supplementing one's diet. First, it is difficult, if not impossible, to obtain the necessary permits from the government; second, ammunition is very expensive, if available at all; third, the local people are much more skilled at hunting here than any researcher could ever be, and usually share their game quite generously.

C. Food Supplies: A variety of canned goods but no dehydrated foods are available on the coast but at quite high prices. Given the weight of such goods and the difficulties of transport, it is advisable to live on the local level as much as possible. This means rice, supplemented by fish, some pork and deer and a lot of green leaves and cassava. In Punan areas sago is also part of the diet. It is wise to bring in salt, for your own use and for distribution, as well as sugar and kerosene. Suitable items to trade for local produce where cash is not used are available on the coast. These include salt, tobacco (chewing and smoking), cloth, fish hooks, line, and beads.

D. Medical Supplies: Basic medical supplies such as sulfa drugs, penicillin, antiseptics, bandages etc., are readily available without prescription in coastal towns. Specialized items such as broad spectrum antibiotics may not be available. You may also want to bring your own antimalarial (a must), as well as your own hypodermic needles in case you should require an injection at an upriver medical facility.

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

TURTLE CONSERVATION: A SERIOUS SITUATION IN EAST MALAYSIA ESPECIALLY

From Tom Harrisson  
University of Sussex

Of the five species of marine turtle, the second largest but easily first in economic importance is the Green ( *Chelonia mydas* ). World centres for Green Turtles lie in Borneo: the three "Turtle Islands" near Tanjong Datu, on the Sarawak--Kalimantan border at the extreme southwest corner of the island; and at the other extremity of the west coast, the equivalent islands just north of Sandakan at the border of Sabah and the Philippines--other turtle islands are just over that border in the Sulu Sea. None nest on the mainland.

Some aspects of conservation and breeding turtles for survival were pioneered on the Sarawak islands. The system of tagging turtles with numbered clips-- now used world-wide--was invented there in the fifties. These studies have been described in a long series of papers published in the Sarawak Museum Journal and elsewhere.

In Sabah, conservation came later, but has now been powerfully developed through the deep enthusiasm and intelligence of Mr. Stanley de Silva, Chief Game Warden.

In recent years, the Sabah government has been increasingly active in conserving its turtles, whereas in Sarawak the population has declined quite rapidly, from a previous high of over 3,000,000 eggs laid on the three small beaches (mainly July-September, but some all the year round) to only 269,151 eggs in 1970 (Lucas Chin in S.M.J.. 1970: 414).

Recently, Sarawak has appealed to the International Union for the Conservation of Nature and the World Wildlife Fund for aid to try and recover the situation. An initial grant was made in 1973 through the Fauna Preservation Society, and this will be supplemented by WWF funds in 1974. But the situation is serious. Part of the trouble is the growth of offshore trawling by Japanese and other fleets using very strong nets which now catch and drown the adult turtles seasonally crowding in towards the nest-beaches from a wide arc of the South China Sea--a threat which is now looming near for Sabah and for the turtle populations of Trengannu in West Malaysia too. But other factors are local and controllable.

The writer has recently been appointed Chairman of the World Turtle Group of I.U.C.N., with Dr. Archie Carr of Florida as co-chairman. In April he visited Florida to develop with Prof. Carr new joint-strategies for conservation of marine turtles generally. Like the whales before them, these air-breathing marine vertebrates are internationally threatened with extermination, due to excessive exploitation and ruthless slaughter. A new conference on needed protective measures is planned shortly (in Switzerland).

The turtle situation in Kalimantan remains obscure. Any B.R.B. reader who can provide even hearsay information on possible turtle beaches and related practises there should please write to me at 45, Avenue Lancaster, 1180 Brussels, as soon as possible.

BORNEO GEOGRAPHERS - II

From Tom Harrisson  
University of Sussex

Gale Dixon's note on this subject in the BRB (5.2) suffers from a somewhat narrow, perhaps too academic concept of this discipline, seen in largely demographic terms. He almost ignores the essential physical geography and exploration of the island, still far from completely understood--and a good deal of it only studied in recent years.

His list consists largely of those who have made shorter studies from universities and related institutions necessarily outside the island, a "research attitude" which sometimes becomes over-emphasised in the expatriate approach which has tended to develop in and sporadically dominate BRB, based as it is abroad. What of the many who have spent years on active geographical fieldwork in Borneo? Where is a Dutchman on his list? And surely the major work done by the Lands and Survey Departments in several states deserve at least mention. Even the elementary, accurate mapping of much of the land face has only been executed (albeit incompletely) through their efforts since World War II. In more general terms, major contributions to our understanding of the island's structure, basic habitats and overall ecology have come from long years of intensive research inland by (among others) oil and government geologists,--in recent times notably Drs. F. H. Fitch and Peter Collenette (mainly in Sabah), H. J. Kirk, G. E. Wilford and N. S. Haile further south (the latter is now Professor at the University of Malaya), R. B. Tate in Brunei (very active at present) and F. Müller (based on Leiden).

Related exploration of forest and river forms has come of late notably from Dr. Peter Ashton (previously in Brunei and now at the University of Aberdeen), Dr. J.A.R. Anderson (working in Borneo again at this time), and Professor John Corner, F.R.S. of Cambridge. All of these have published within the last ten years and most continue to do so.

Perhaps it will not also be unduly arrogant to mention that not long ago Her Majesty the Queen awarded this writer the Founder's (Gold) Medal of the Royal Geographical Society for geographical work in Borneo since 1945, though his was only a fraction of the total effort put in by all.

No one wants to belittle the contribution of younger students coming in on special or degree-seeking studies. But on Dixon's own showing he pads his list by including four persons whose actual work is "unknown". His own listed published contribution so far is one paper (on recreational potential in the Kuching area) in the Sarawak Gazette. But those mentioned above--and many others--have contributed not only numerous papers to that and other areal periodicals but also in world journals of status as well as separate monographs. Adequate presentation should not exaggerate a single style and type of study, but be generous to all. Heaven knows, there is room for all; indeed there is an urgent requirement to encourage and enlarge the scale and scope of geographically orientated research studies, both short term and long, over very large sectors of Bornean life and land. To achieve such goals we must balance out local, endemic work with equal but different contributions from the universities in Europe (but not just part of it) and the U.S.A. (very important in recent years). Keeping that balance--and if anything encouraging the internal, Bornean contribution--was a main reason for starting and is a prime reason for continuing the BRB.



THE SOCIAL SURVEY RESEARCH FOR THE MIRI-BINTULU

REGIONAL PLANNING STUDY

From C. A. Sather,  
Universiti Sains Malaysia

H. S. Morris and C. A. Sather, as consultant sociologists for the Miri-Bintulu Regional Planning Study, have written a Supporting Volume--Sociology for the project, which is now being prepared for the printers. Sather is at present finishing the introduction for this volume and putting together a partial compilation volume of the social survey findings. Mr. Hatta Solhee, a rural sociologist (University of Redding), was the government counterpart for the project, and he is now assigned to the Agricultural Research Centre at Semongok. Solhee and Sather carried out a total of twelve field studies which were prepared in a series of working papers for the project. The list of working papers includes the following:

- Sather, C. A., 1973, Commonwealth Development Corporation Labour Force Survey. M-B Working Paper No. 35.
- 1973, Socio-economic Survey of the Riam Road Chinese Community. M.B. Working Paper No. 44.
- 1973, Social Survey of the Lambir Land Development Scheme. M.B. Working Paper No. 52.
- 1973, Land Tenure and the Land Code. M-B Working Paper No. 45.
- 1973, The Human Factor in Development. Association Paper.
- Solhee, Hatta, 1973, Report on the Socio-economic Survey of a Kedayan Community at Kampong Selanyau. M-B Working Paper No. 30.
- 1973, Report of the Sociological Study of the Labour Force at Bukit Peninjau Oil Palm Estate. M-B Working Paper No. 53.
- 1973, Report of the Sociological Study of Urban Malays in Miri. M-B Working Paper No. 54.
- 1973, Danau Small-holders' Oil Palm Scheme. M-B Internal Paper.

Sather and Solhee have also prepared a paper for the forthcoming issue of the Sarawak Museum Journal entitled "Kampong Selanyau: Social and Economic Organization of a Kedayan Rice-growing Village in Sarawak."

BRC SYMPOSIUM ON THE STATUS OF SOCIAL SCIENCE RESEARCH IN BORNEO

HELD AT THE ASSOCIATION FOR ASIAN STUDIES MEETINGS, APRIL 1, 1974

From G. N. Appell, Brandeis University

The Borneo Research Council sponsored a symposium entitled The Status of Social Science Research in Borneo at the annual meeting of the Association for Asian Studies, which was held in Boston, Massachusetts, on April 1-3, 1974. The symposium was organized and chaired by Leigh Wright and G. N. Appell. The goal of the symposium was to assess for the various social science disciplines the present status of research in Borneo, including the present goals of research, the problems still to be solved, and the directions research should take in the future. A major purpose of these assessments was in addition to consider how the results of one discipline may have relevance to research in other disciplines. Where possible, sources of funding for research and the development of adequate research personnel was also considered for the various disciplines.

The papers that were delivered were as follows:

Archaeology: Wilhelm Solheim II, University of Hawaii  
Discussant: Tom Harrisson, University of Sussex

History: Leigh Wright, University of Hong Kong  
Discussant: Craig Lockard, State University of New York at Buffalo

Social History and Indigenous Sources: Craig Lockard, State University  
of New York at Buffalo  
Discussant: Leigh Wright, University of Hong Kong

Political Science: Margaret Roff, Columbia University  
Discussant: S. S. Bedlington, Cornell University

Social Anthropology: G. N. Appell, Brandeis University  
Discussant: M. A. Jaskan, University of Hull

Agricultural Research: Otto C. Doering III, Purdue University  
Discussant: G. N. Appell, Brandeis University

Social Science Perspective on Development: James Osborn, Center for the  
Study of Democratic Institutions  
Discussant: G. N. Appell, Brandeis University

Art History: Barbara Harrisson, Cornell University

Indigenous Oral Literature: Carol Rubenstein, Sarawak Museum  
Discussant: Barbara Harrisson, Cornell University

Carol Rubenstein was unfortunately unable to attend as planned due to developments in her research project in Sarawak. Osborn also was unable to attend as he unexpectedly had to make a trip to Indonesia. Denis Fitzgerald had planned to give a paper on geography, but he was unable to present it since he had to return to Kalimantan to consult on settlement problems.

It is planned to revise the papers and discussions for publication.

The session was extremely well attended, and the discussion following the papers was very lively and productive.

SOME COMMENTS ON HARDAKER'S DISCUSSION OF TAUSUG, AND THE NOMENCLATURE  
OF ETHNIC GROUPS IN SULU

From T. M. Kiefer, Department of Anthropology  
Brown University

Hardaker's speculations on the origin of Tausug and its relations with Malay (BRB 5, 1, April 1973) present several problems. It is true that Tausug and Malay have a number of cognate words which would indicate a "common origin", but this is hardly news as the same could be said of almost any two languages chosen at random in the archipelago. Hardaker mentions that Tausug is also similar to Tagalog; this is also true in the same vague and not very enlightening sense, although it is certainly closer to Tagalog in basic vocabulary than to Malay.

Reconstruction of ethnic history using linguistic data is tenuous at best, but as of now the facts seem to be these: 1) Tausug is grammatically and lexically quite distinct relative to the other languages spoken in the Sulu-Celebes Sea area. 2) It shows no substantial dialectical variation

wherever it is found in Sulu or Sabah. This contrasts strongly with the situation of the Samalan languages in Sulu. The official interpreter for the Philippine court at Jolo says he can identify over 15 dialects of Samal, but only one for Tausug. Along with #1 above this would suggest that it is a relatively recent intrusion. 3) The closest living language to Tausug is without question the variety of Visayan spoken in the Butuan region of northern Mindanao.

My own guess is that the split between Tausug and the Butuan language occurred about 800-1000 years ago. David Zorc, a New Haven linguist working on a dissertation on Visayan, recently told me he thought this was about right. The Butuan area was the home of a rather tough sea-faring people known as the Caraga who gave the Spanish a great deal of trouble in the 16th and 17th centuries before they were subdued and absorbed. It seems to me a very good bet that the Tausug were an early pre-Spanish, and probably pre-Moslem, offshoot of the Caraga who moved down to Jolo. Their motivations for doing so will probably always remain unclear, but it is quite possible that it had something to do with the expansion of Chinese Commerce in Sulu at about this time. The earliest Chinese accounts of the Sulu trade date from the Yuan dynasty (1278-1368), but it is likely they were trading there before.

It is not necessary to postulate a mass migration. Jolo has been populated since Neolithic times at least and it is likely that the inhabitants of the island at the time of the Tausug intrusion were Samalan speakers who were gradually assimilated into Tausug society and language, a process which is still going on at present in some places in Sulu. It is rather likely that this assimilation was facilitated by the prestige of Islam adopted by the Tausug beginning in the last quarter of the 13th century if not earlier, judging from the earliest Moslem inscription on Jolo dating from 710 A.H. (1310 A.D.).

I generally agree with the points made by Sather and Hardaker in their discussion of the problem of ethnic nomenclature in Sulu (BRB 6, 1; April 1974), although one further problem should be mentioned. The idea that a person belongs to only one all inclusive ethnic group is a rather peculiar development in the self image of Western Europeans since the 16th century, and reflected in the (to me at least) naive attempt of traditional anthropology to classify the world's people into a kind of Linnean system of exclusive cultural species.

I want to make two points: 1) In general, all-inclusive and clear-cut ethnic names applied by the ingroup to itself are usually positively correlated with the degree of political centralization: more so for us than for the Tausug, more so for the Samal than for the Tausug. 2) Ingroup names do not exist in a vacuum, but usually imply some range of outgroups relative to the situation in which the question "Who are you?" is put and answered. There is always a figure-ground relationship involved in questions of this sort.

I do not wish to dispute the evidence presented by Hardaker from Sabah (terms may be used differently there than in Sulu, indeed I would expect that they are as the range of outgroups is different), but his distinction between *Tau Ubian* and *Tau Samal*, and *Tau Samal* and *Bajau Laut* (page 17) presents some problems, as Sather implies. A person from Ubian in my experience would describe himself as *Tau Ubian* relative to his perceived difference between himself and other Samal, as *Tau Samal* relative to his perceived difference between himself and Tausug, and occasionally even as a Tausug if the context were right. Tausug, on the other hand, are not as likely to switch actual names with context because a) there is little dialectical variation in the language which would provide a standard of differentiation, b) the high

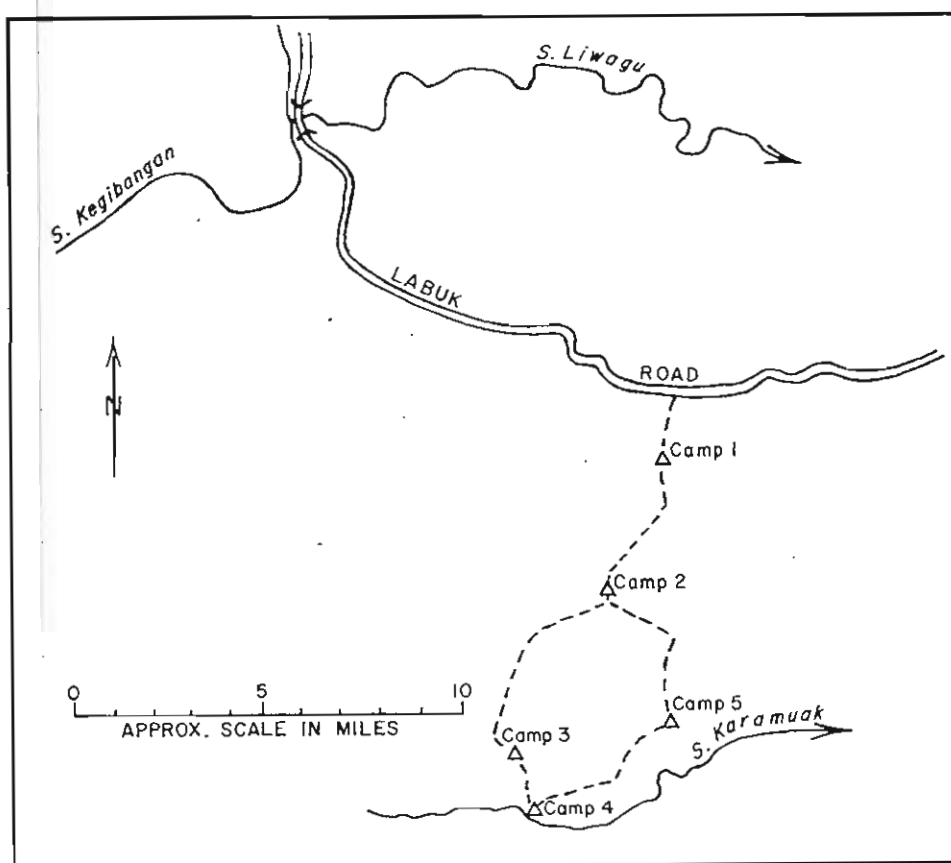
degree of political centralization provides a fixed point of reference, and c) they are often in a dominant position. There are however, multiple connotations (polysemy) in the name *tausug*, meaning one or all of: a) speaker of Tausug as first language and participant in recognized Tausug *adat*, b) acknowledging the suzerainty of the Sultan of Sulu, or c) being a Moslem.

### RHINO SIGHTINGS IN SABAH

From Bruce Sandilands

In 1972 I surveyed an area in Ulu Karamuak where I had found evidence of a rhinoceros in 1960. After a five day search in all directions, I discovered no evidence of rhinoceros. I chose to check this area in preference to others in which I had seen evidence of rhinos because I knew it was undisturbed by logging operations.

I also heard from a Tambunan man born in 1903 that between 1923 and 1928 rhino licenses were available at \$25 per animal and one man got caught for killing two rhinos with only one license.



SUMMARY OF WORK IN KALIMANTAN TENGAH

From Rev. Martin Baier

Brief summary of my work about Kalimantan Tengah for publishing in the Borneo Research Bulletin:

In 1969 Johannes Salilah handed over to me in Kuala Kapuas a collection of laws about punishment which contains 500 individual paragraphs from the adat rites of the Ngaju Dayaks. J. Salilah is well known in the literature about the Dayak of South Borneo as the main informer of Dr. H. Schärer and as the author of the ritual texts concerning the funeral rites of the Ngaju Dayaks which Schärer edited (s'Gravenhaage 1966). Until 1971 he was the supreme adat judge of the Kabupaten Kapuas in Central Kalimantan.

I have translated this collection into German and I am now commenting and interpreting the material in the light of the relevant literature. I hope that in about two years' time I will be able to submit this work, together with the Dayak texts, as a dissertation to the Institute of Ethnology at the University of Tübingen.

I have in my possession a large number of texts about the adat and the myths of the Ngaju and Ot Danum Dayaks; these texts were collected by earlier missionaries. The most important item is a comprehensive 500 page manuscript by H. Schärer entitled: 'The Significance of the Creation Myth in the Culture of the Ngaju Dayak (A Cross section study of the culture)'.

Scharer's texts about the funeral rites form the second part of his planned work on the culture of the Ngaju; his 'Ngaju Religion' is, in my opinion, a hastily written and incomplete excerpt from this work.

I should be willing, after a careful investigation, to hand over this material to anyone who sees as his calling in life the study and then the publication of a work on the Culture of the Ngaju. My address is:  
Rev. Martin, Baier, 746 Balingen, Marienburger Strasse 5, W. Germany.

NEWS AND ANNOUNCEMENTS

A PUBLICATION POSSIBILITY

The SINGAPORE UNIVERSITY PRESS has recently extended their energetic publications policy. Among recent titles are Political Development in Singapore, 1945-55 by Yeo Kim Wah, Animal Life and Nature in Singapore by S. H. Shuang, and Singapore in the International Economy by K. P. Wong and M. Tan. But the new titles cover a wider field than the Republic, including an important study of Trends in Thailand (from the Institute of Southeast Asian Studies), while earlier volumes deal with Indonesia, Malaysia (notably W. R. Roff's The Origins of Malay Nationalism), early China (by Wang Gungwu), Ming History, the Golden Khersonese (Paul Wheatley) and much else, over a wide subject spectrum.

While in Singapore recently, this writer learned that the Press are interested to include volumes on Bornean matters, so far conspicuously absent from their list. There are attractions in the speed and style of printing and other aspects. This note is offered, therefore, in the hope that one or two of the new generation of Borneo scholars, frustrated for publication outlets, may here find a fresh opportunity. The address is Singapore University Press, House No. 11, Cluny Road, Singapore 10. All manuscripts are read by independent referees before any publication decision is reached.  
(Tom Harrisson)

SOUTH-EAST ASIAN STUDIES AT THE UNIVERSITY OF KENT AT CANTERBURY

Introduction

South-East Asian studies at Canterbury, England, were established in 1969, and are primarily concerned with the contemporary scene, observed from within the framework of the social sciences. The disciplines represented at the time of writing span sociology and social anthropology, politics and government, law and comparative jurisprudence, and history. Regionally, interests include Vietnam, Laos, Cambodia, Malaysia, Singapore and Indonesia. Tuition is available for undergraduates in the politics of the Malay and Chinese spheres social control in the region and ethnography. At this level, South-East Asian studies may form half of a combined honours degree with one other social science discipline, or individual courses may contribute towards honours degrees in selected disciplines. At present, emphasis tends to be at the graduate and research (M phil, PhD) level, the coursework degree of M.A. involving the examination of traditional systems of the area, Vietnam and Cambodia, Malaysia and the Thai world and the international relations of South-east Asia.

Personnel

D. J. DUNCANSON OBE, MA (London), Reader in South-East Asian Studies.  
Research interests: history of medieval Indochina, comparative government in North and South Vietnam since 1954, revolutionary Marxist-Leninism in South-East Asia. Fieldwork: wide experience of South-East Asia (including Hong Kong) in the colonial and diplomatic context. Main publications: Government and Revolution in Vietnam, Rise of the Indochina Communist Party (forthcoming); numerous articles on various aspects of the Indochina conflict.

R. G. KERSHAW BA (Oxford), PhD (London), Lecturer in South-East Asian Studies. Research interests: the plural society in South-East Asia, history of the Malay world, political socialization in modern Cambodia. Fieldwork: the political integration of ethnic minorities (especially Thais in Kelantan).

M. B. HOOKER LLM (Canterbury NZ), Lecturer in South-East Asian Studies. Research interests: traditional (particularly adat-law) and modern law in Malaysia, Singapore and Indonesia. Fieldwork: Malaya, East Java. Main publications: A Sourcebook of Adat, Chinese Law and the History of Common Law in the Malayan Peninsula, Readings in Malay Adat Laws, Adat Laws in Modern Malaya, Personal Laws in Malaysia (in press); papers in Malaya Law Review, American Journal of Comparative Law, International and Comparative Law Quarterly, Journal of the Royal Asiatic Society (Malaysian Branch), Journal of Asian Studies, Bijdragen and Lawasia.

J. H. KEMP BA (London), Lecturer in South-East Asian Studies and Social Anthropology. Research interests: social change in South-East Asia, social organization and change in Thailand (with particular reference to land tenure). Fieldwork: North Central Thailand. Main publications: Aspects of Siamese Kingship in the Seventeenth Century, 'Kinship and locality in Hua Kok' in C. Cunningham (Ed.) Villages of Central Thailand (forthcoming).

R. F. ELLEN B Sc, PhD (London), Lecturer in Social Anthropology. Research interests: problems of ecology and settlement, the economics of subsistence cultivators and collectors, ethnobiology, ethnography and social structure of eastern Indonesia. Fieldwork: Seram, eastern Indonesia. Main publications: 'The marsupial in Nuauulu ritual behaviour', Man (1972), 'Pottery manufacture and trade in the central Moluccas: the modern situation and the historical implications' (with Ian C. Glover), Man (1974), Nuauulu Settlement and Ecology (forthcoming).

#### General Information

Postal address: The University, Canterbury, Kent CT2, 7NZ, England.  
Telephone number: Canterbury (0227) 66822. Further details can be obtained by writing to or telephoning, the Registrar, the Assistant Registrar in the Faculty of Social Sciences or any of the personnel mentioned above. Additionally, the following University publications should be consulted: the Prospectus for Admission, Graduate Studies in the Social Sciences, and the annual Report of the Vice-Chancellor (which includes information on recent publications by staff members). (From Roy F. Ellen).

#### SEPILOK HANDBOOK, SABAH

A comprehensive guide to Sepilok Forest Reserve, Sabah Forest Record No. 9, will be published shortly. It will include the type locality of numerous flowering plants, the research data available on the flora, along with chapters on birds, insects, climate, fauna and a history of exploitation.

#### WALLACEANA: AN ECOLOGY NEWSLETTER FOR SOUTHEAST ASIA

Wallaceana is a new ecology newsletter covering activities in Southeast Asia, and it has been set up for a trial period of three years to serve as a forum for promoting informal contact and communication between and amongst all ecologists involved in and working on the Southeast Asia region. It is

designed to promote development of ecology as a science in this region and especially to seek a scientific rationale for exploiting and managing the natural and human resources.

The first number contains a list of ecologists concerned in or working in Southeast Asia as well as a bibliography, etc.

The newsletter is compiled and distributed by J. I. Furtado, Division of Ecology, School of Biological Sciences, University of Malaya, Kuala Lumpur, Malaysia.

#### REPORT ON THE INTERNAL AND EXTERNAL COOPERATION

##### OF LAND DAYAK VILLAGES

B. G. Grijpstra, of the Department of Rural Sociology of the Tropics and Subtropics, Agricultural University, Wageningen, The Netherlands, announces that a report of research conducted by himself and students from his Department in Sarawak has now been prepared. The Report was prepared by Jon R. B. Daane and is entitled Internal and External Cooperation of Land Dayak Villages. It describes a study about the mutual influences of government, agricultural development policy and the social structure of two Land Dayak villages in Upper Sedong District, First Division, Sarawak.

#### INTERNATIONAL AGRICULTURAL DEVELOPMENT THESIS RESEARCH

##### IN PROGRESS, MALAYSIA

Mohamad Yusop Abu, "Effect of Milling, Processing, Washing, Cooking and Storage on Nutrients in Rice" (M. R. Rao, Louisiana State University).

Harun bin Derauh, "Member Participation, Organizational Performance and Social Change: A Study of Selected Farmer's Associations in West Malaysia" (A. Lee Coleman, University of Kentucky).

Poroor Radhakrishnan, "The Role of Exports in Economic Development: A Study of Rubber in the Malaysian Economy" (Roger W. Gray, Stanford University).

Saidin bin Teh, "An Analysis of the Training Needs of Malaysian Extension Workers" (Bruce Flint, Louisiana State University).

Tan Bock Thiam, "World Trade in Fats and Oils: The Outlook for Malaysian Palm Oil" (Richard A. King, North Carolina State University). (From the Research and Training Network Newsletter, No. 6, March 7, 1974, of the Agricultural Development Council.)

##### CONCERN INTERNATIONAL

Concern International describes itself as "hopefully to be a bi-monthly, perhaps monthly publication, edited by and for, today's turned-on people of



all ages dedicated to world understanding through international person-to-person contact." Its first issue runs to 38 pages, handsomely printed. Of special interest to Borneanists is the feature article (pp. 22-30) entitled "Sarawak, placid land of the longhouse." Each issue costs 75 cents, while a charter subscription is \$6.00. Write to Centre for International Co-operation, Box 86, Thunder Bay "P", Ontario, Canada.

#### SOUTHEAST ASIAN JOURNAL OF SOCIAL SCIENCE

The former Southeast Asian Journal of Sociology and Southeast Asian Journal of Economic Development and Social Change have been amalgamated into a new journal, whose first issue describes it as follows:

The Southeast Asian Journal of Social Science is a multidisplinary journal published twice a year in January and July by the University Education Press in Singapore.

This journal provides a regional and international forum for academic research, discussion and analysis in the social sciences. It aims to present current information and ideas on methods, theories, research and other academic material related to the social sciences in East and Southeast Asia. Reports on research projects, notes on regional and international seminars and conferences related to the social sciences, and book reviews are also welcomed. All contributions should be typewritten with double spacing.

For each contribution to the journal, the author (or the senior author in the case of papers of multiple authorship) will receive free of charge 30 reprints of his article as well as two copies of the issue of the journal in which the article is published.

All contributions for publication and books for review should be sent to the editor, Dr. Peter S.J. Chen, Department of Sociology, University of Singapore, Bukit Timah Road, Republic of Singapore.

Subscriptions and Advertising enquiries should be directed to the Business Manager, University Education Press, 37 Somerset Road, 6th Floor, Summer Center, Singapore 9, Republic of Singapore.

Subscription Rates: For individual subscribers: US \$4.00 per annum (Overseas, US\$6.00). For libraries and other institutions: US\$8.00 per annum (Overseas, US\$12.00).

#### MUSEUM SEMINAR IN SARAWAK

A regional seminar and workshop on museology and research in ethnological museums was held at the Sarawak Museum for May 2 to May 14, 1974. Attending the seminar were Mrs. Suwati Kartiwa, Park Museum, Jakarta, Indonesia; Mrs. Chira Chongkol, National Museum, Bangkok, Thailand; Mr. Mongkol Samransuk, National Museum, Bangkok, Thailand; Dr. David Baradas, The Ford Foundation, Manila, Philippines; Miss Amelia Rogel, National Museum, Manila, Philippines; Dr. Zainal Kling, Dept. of Malay Studies, University of Malaya, Kuala Lumpur, Malaysia; Mr. Abdullah Taib, Dept. of Anthropology and Sociology, Universiti Kebangsaan, Kuala Lumpur, Malaysia; Dr. Clifford A. Sather, School of Comparative Social Science, Universiti Sains Malaysia, Penang, Malaysia; Mr. Lucas Chin, Curator, Sarawak Museum, Kuching, Sarawak, Malaysia; Mr. Peter Kedit, Ethnologist, Sarawak Museum, Kuching, Sarawak, Malaysia;

Mr. Tuton Kaboy, Research Assistant, Sarawak Museum, Kuching, Sarawak, Malaysia; Mr. Joseph Ingai, Assistant Curator, Sarawak Museum, Kuching, Sarawak, Malaysia; Mr. Edmund Kurui, Research Assistant, Sarawak Museum, Kuching, Sarawak, Malaysia; Mr. Edward Enggu, Borneo Literature Bureau, Kuching, Sarawak, Malaysia; Mr. Charles Saong, Research Officer, Borneo Literature Bureau, Kuching, Sarawak, Malaysia; and Mr. Hasbie Sulaiman, Federal Ministry of Culture, Youth and Sports, Kuching, Sarawak, Malaysia.

The seminar was sponsored jointly by the State Government of Sarawak and The Ford Foundation. It was conducted by William Davenport, Curator for Oceania, University Museum, Professor of Anthropology, University of Pennsylvania.

## B O R N E O   N E W S

### Sarawak News

JOAN SEELER is writing an M.A. thesis on the dance culture of the Kenyah in Sarawak. She conducted research on the Tinjar and Baram Rivers February-June 1974, and on the Rejang (briefly) in 1969. Her degree will be in Music (Dance Ethnology concentration) from the University of Hawaii. She would be very interested in corresponding with others who are interested in the Kenyah or related peoples, or in music and/or dance of peoples of Borneo.

A.J.N. RICHARDS completed an Iban-English dictionary in 1973 and it is accepted for publication subject to provision of a subsidy.

DEREK FREEMAN, of the Australian National University, is currently editing a volume on Australian Aboriginal Ecology, and he is conducting a series of seminars given by aboriginal men and women.

DR. J. A. R. ANDERSON has recently retired from the Sarawak Forest Service. He now lives at 15 Church Hill, Edinburgh EH10 4BG. He plans to continue his work as a consultant forester and ecologist and is now finishing up a "Check List of the Trees of Sarawak."

JEROME ROUSSEAU recently did a brief fieldwork among the Baluy Kayan to collect additional data on Kayan religion. He is writing a monograph on the subject.

LUCAS CHIN has been promoted from Acting Curator to Curator of the Sarawak Museum.

PETER KEDIT who received an M.A. from the University of Queensland, has been appointed The Government Ethnologist, Sarawak. This post was formerly held jointly by the Sarawak Museum Curator.

### Sabah News

DR. J. E. D. FOX has recently been appointed Regional Forest Officer at Mount Hagen, Papua New Guinea.

B. W. SANDILANDS writes that although he is no scholar, he is encouraged "to raise my voice". He has been a surveyor for over thirty years of which 22 years were spent in Sabah. So "my people" and "my river" are the way he

would talk about most parts of Sabah. Mr. Sandilands thinks he can claim that he has traveled Sabah more extensively than any person living in Sabah or out of it for that matter. He has mapped most of Sabah, and has triangulated most of Sabah. He knows people in most of the villages of Sabah. He is currently compiling a series of maps to the same scale, taken from early maps of Sabah dating from 1522 at approximately 50 year intervals up to the present day. He would be happy to know if he can be of any service to those lacking the down-to-earth experience. His address: 6 Walmer Court, Cranes Park, Surbiton, Surrey.

K. P. TABRETT, P. O. Box 100, Lahad Datu, Sabah, writes that for some years he has been engaged in a project concerning issuants of campaign medals during the period of the British North Borneo Chartered Company. This concerns medals given for Punitive Expeditions in 1897 and 1898, the Tambunan Medal of 1900, the Rundum Medal of 1915, and the Long Service Medal of 1937-1941. This also includes the Company's Silver Cross and Bronze Cross for Bravery. He writes that he has almost a complete list of the recipients and is now engaged in locating the whereabouts of as many of the surviving medals as possible, in various museums, collections, and those held by descendants of the families concerned. Mr. Tabrett would like to receive any information on the subject that other readers might have.

BEN NEUFELD has recently returned to Canada where he is presently enrolled in the Master's program in ethnomusicology at the University of British Columbia. During the past several years he has been working in Sabah collecting indigenous songs and texts and translating them. His current address is 1151 East Pender Street, Vancouver, British Columbia, Canada.

LIEW THAT CHIM writes that there are five students from Sabah studying in Canada. They are: Mr. Herman Anjin at the University of New Brunswick; Mr. Chan Hing Hong at the University of British Columbia; Mr. Awang Tengah bin Awang Amin at the British Columbia Institute of Technology; Mr. Spancer Speedy at the British Columbia Institute of Technology; and Mr. Vincent Fung also at the British Columbia Institute of Technology.

#### Kalimantan News

D. P. FITZGERALD has recently returned to Kalimantan Barat to consult on settlement problems for the Indonesian Transmigration Department. He plans to leave from Indonesia for Kathmandu, where he will do field work in western Nepal from May to August 1974.

MARTIN BAIER writes that he has spent six years working as a missionary at Kalimantan Tengah and he is now writing his dissertation on the Ngaju peoples. His address is as follows: 79 Ulm, Schneewittchenweg 19, West Germany.

#### Brunei News

ROBERT NICHOLL, P. O. Box 1653, Bandar Seri Begawan, Brunei, has recently completed a draft article entitled "Notes on the Early History of Brunéi" in which he attempts to use various legends throughout Borneo and Southeast Asia to throw light upon the history of Brunei. Mr. Nicholl would appreciate hearing from anyone who has unpublished myths and legends which might pertain to the history of Brunei. Nicholl has also visited Jakarta where he was able to collect a good deal of other valuable information on the history of the region.

DR. COLIN CRISSWELL, who is with the Education Department of Hong Kong Government writes (19/4/74) that he hopes soon to complete the final draft of a book on colonialism in northern Borneo.

BOOK REVIEWS, ABSTRACTS  
& BIBLIOGRAPHY

BOOK REVIEW

Cesar Adib Majul: *Muslims in the Philippines*, Quezon City: Published for the Asian Center by the University of the Philippines Press. 389 pp., bibliography, index (no price given) 1973.

Professor Majul's magnificent history of Islam in the Philippines has finally been published, although I understand that it is rather difficult to obtain here. It is a tremendous accomplishment in historical scholarship using much Spanish, British, and Dutch archival material never before tapped. I doubt it will be superceded in my lifetime.

The chapter headings give some indication of the scope of the book, covering the period from the first Islamic conversions on Jolo in the 13th century to the end of the Spanish period in 1899: 1) problems of chronology; 2) Islam in the Philippines; 3) Castellans, Indios, Moros; 4) The Moro Wars: The First Four Stages; 5) Interlude; 6) The Moro Wars: The Fifth Stage; 7) Trade Winds, Imperialists, and Datus; 8) The Decline of the Sultanates; 9) Sulu Political Institutions; 10) the Heritage. There are appendices on Sulu in Chinese Sources, the Institution of Juramentado, Kinship Relations between Brunei and Sulu Royal Families, and Kinship Relations between Magindanao, Iranun, Buayan and Sulu Families. The bibliography of primary sources should prove useful to future scholars.

There is considerable amount of data which should be of interest to scholars concerned with Brunei, Northern Borneo, and Eastern Kalimantan. If the book has any slight faults they are that his interpretations are based heavily on textual material and archival records with no reliance on recent anthropological data which might throw light on some of the institutional features of the sultanates, an occasional bit of sociological naivete, and a tendency to take mythological narratives and legends a bit too literally at times. Majul's own Moslem background occasionally leads him to over-interpret according to orthodox doctrine. In spite of the irony of having to rely heavily on Spanish sources, it is clearly a Moslem history of Filipino Moslems: the concept of the Holy War and the Progress of the Faith are major interpretive themes. But Professor Majul is too good an historian to be a mere apologist. It is a first-rate accomplishment. (Thomas M. Kiefer, Brown University)

2 Books of Proto-and Pre-historical Interest for Borneo

Two recent books, at different ends of the weight-scale, are of much interest for Borneo though not dealing directly with the island as such:

*Zamboanga and Sulu, An Archaeological Approach to Ethnic Diversity*, is a 300 page paper-back written by Dr. Alexander Spoehr, and published as Ethnology

Monograph No. 1 from the Department of Anthropology, University of Pittsburgh. This is an admirably lucid survey of new work on the islands immediately north of Sabah, and full of matter relevant further south. It is especially strong on local earthenwares and imported (from China, Indo-China and Thailand) stonewares; well over half the 195 illustrations show these. A very useful handbook for area students.

Chinese and Annamese Ceramics found in the Philippines and Indonesia is a much more ambitious work, of coffee-table magnitude, with 120 very fine coloured plates mainly of Yuan and Ming stonewares, and a highly informed fresh analysis of their aesthetic (rather than cultural) significance. The author is Adrian Joseph, the publisher Hugh Moss, Bruton St., London W.1. At a stiff £45, in a limited edition, it is essentially a reference book; but one which the student of such things cannot henceforth well work without. (Tom Harrisson)

#### ABSTRACTS

##### The Rising Moon: Political Change in Sarawak

Michael B. Leigh. 1973. 304 pp., 64 tables, 8 maps, 4 pp. plates. 21.3 x 13.7 cm. Cloth, \$8.50 (ISBN 0 424 06580 0). Paperbound, \$7.00 (ISBN 0 424 06590 8) Sydney University Press.

This is the first in-depth study of the beginnings of modern politics in Sarawak. The plural society of that state offers a stark contrast to that elsewhere in Malaysia, for in Sarawak viable political parties span ethnic divisions, a development that has not taken place in the other parts of the nation. The author first arrived in Sarawak during the outbreak of the Brunei revolt, an event that shook the certainty of British rule. Since that time he has actively observed the process of politics through the formation of Malaysia, the Indonesian confrontation, the series of misunderstandings between state and central governments and the final exacerbation of the security situation. But through all this change three different state governments have ruled, and politics had maintained a fluidity that has engendered compromises that spanned ethnic divisions. The exploration of the complex patterns that have resulted in this multi-racial outcome is of interest to students of plural societies and of Southeast Asia alike.

##### The Social Organization of the Baluy Kayan

Jérôme Rousseau, Ph.D. Dissertation, University of Cambridge, 1974.

This dissertation is an ethnographic account of the social organization of the Kayan living in the Baluy area of Sarawak. It is based on fieldwork carried out between 1970 and 1972.

After an overview of population distribution and ethnicity in central Borneo, and of the historical transformations in the Baluy, this paper considers the Kayan's subsistence activities and economic organization. They are shifting cultivators of rice, but also depend to a large extent on the jungle for proteins and basic materials. Farm work is performed by teams grouping members of several households. There is no individual ownership of arable land; as soon as a field has been abandoned, its former user loses all rights over it.

A Kayan community has 100 to 300 inhabitants who normally live in a single longhouse. Each village is a distinct political entity with exclusive rights over the area it occupies. The processes whereby new communities are created or old ones disappear are considered.

The domestic unit (*amin*) is typically formed by a stem family, and uxori-locality is the dominant rule of residence, except for the chief. An analysis of various modes of interaction shows that kinship plays only a minor role in social life.

A Kayan belongs to one of four strata, which we might label as: ruling class, lower aristocrats, commoners and slaves. The chief is a member of the former group, and no community has a jural existence without him. The chief is largely free from productive activities which are performed for him by the slaves and the rest of the population. The analysis shows that these strata are not only ranks indicating differences of prestige, but that they can be considered to be social classes.

The chiefly office is transmitted hereditarily, but some commoners--the big men--manage to attain a position of influence and can prevent the chief from abusing his power; they advise him and share in the decisions, which are normally taken during formal public meetings. The chief and a few big men are empowered to impose fines, and this contributes to the maintenance of order.

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counsel and assistance to research endeavors, conservation activities, and the practical application of research results.

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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,  
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California 93106, 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.