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A word from the Sarawak Gazette

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In Our Opinion

THE SIGNIFICANCE OF INDEPENDENCE

What should we recall and tell our children, the future generation about the historical moment of the declaration of the independence of Sarawak in Malaysia on 16th September, 1963? Perhaps the event itself should be remembered as a peaceful transition with the relaxed departure of Sir Alexander Waddell the British Governor amidst cheers from crowds of well-wishers. It is also worth remembering the declaration of the first Chief Minister Datuk Stephen Kalong Ningkan on that day that "Our freedom is all the more remarkable because it has been achieved not through strife and revolution, but by evolution and the process led by democratic methods". The legacy of independence that has been inherited, in Sarawak, unlike so many other new nation states, has been one of peace, prosperity and stability.

For the first time the National Day Parade and the major events relating to the National Day are held in Kuching. This moment of celebration calls for us to consider what we have become since the point of independence, the beginning of our self-determination as an independent state of Malaysia. Indeed we can be proud of having met the aspirations of the first Chief Minister Datuk Stephen Kalong Ningkan. He aspired "To build Malaysia on a basis of unity and brotherhood ... and emerge from the narrow confines of our kampungs and hidebound racial prejudices To foster the cosmopolitan spirit that has moulded the different races of Malaysia".

Today this cosmopolitan spirit is alive and well in Sarawak. The quiet peripheral town of Kuching has become a thriving metropolitan city hosting international events as part of the anniversary celebrations. Just to take a few examples, the Malaysian Open Badminton Championship, the First Sarawak Riverside Superbowl International Open, and the First Sarawak International Ballroom Dancing Championships. Yet while hosting and participating in international events, importance is given to our own unique traditional pastimes, for example hosting regattas are being held on our rivers in Lundu and Sarika and Divisional centres, going or top spinning competitions are being run, and traditional songs/pasties are being sung at the Pesta Pantan in Kuching. The significance of maintaining cultural diversity, while aspiring to Vision 2020 is being hotly debated at cultural seminars organized by the ethnic communities of the state in all the divisional centres from Serian to Limbang. At the same time all ethnic groups are coming together in a more competitive mode for all the diverse sports competitions from women's sepak takraw to hockey and golf which are being organized across the state. The talents of artists and photographers are being displayed in exhibitions and competitions. The mothers

of the nation are being persuaded to diversify their culinary talents as they savour the gastronomic specialities of the different ethnic groups at food fairs and cookery demonstrations. Finally our children prepare for the celebrations with commitment, ardour and enthusiasm, as they practise their crafty skills for the mini parliament and exert their choral skills and stamina for the grand finale of the National Day Parade.

So this celebration will be another reference point for our children and future generations for auspicious beginnings. In Kuching they will be able to look back and remember for example, the new Waterfront opening with its fountains, esplanade, restaurants, sculptures and children's playground. It will be a time to remember, of celebrations made glorious by the full participation of the people in harmony led together by the unflinching energy of their leaders.

The Saraswat Gazette, which is very much part of our national heritage being the oldest publication in the state is widening its scope, and it is endeavouring to broaden its readership. It is giving better incentives to writers whose articles are published, and it is hoped that more ideas and suggestions will be submitted from readers in order to keep the spirit of the journal moving with the times.



Native Adat or Customary Laws of Sarawak: An Overview*

by
JAYL LANGUI†

Introduction

Section 83(a) of the *Majlis Adat Istiadat Ordinance, 1977* stipulates that one of the functions of the *Majlis Adat Istiadat* is "to initiate preliminary studies and research into the various adat of the natives and make recommendations to the Yang di-Pertua Negeri on the need to standardize and codify the adat". The term "native" as used in the *Majlis Adat Istiadat Ordinance, 1977* means any native race which is specified in the Schedule to the Interpretation Ordinance, 1953 (Cap. 1) but does not include the Malay and natives who profess the Islamic religion.

Since the establishment of the *Majlis Adat Istiadat* in 1974, it has compiled the following adat: *Adat Iban, Adat Belayuk and Adat Kayan-Kenyah*.

Development of Adat into the Sarawak Legal System

When James Brooke established his administration in Sarawak in 1841, there were already in existence among the various native communities, sets of rules which regulated and maintained order and social relationship. For minor breaches of the customs or rights of the individuals, valuable possessions such as cups, bowls, plates and small jars were used to compensate the aggrieved party; pigs and chickens were used in ritual propitiation, to "cool" the environment and appease the spirits. Major disputes were settled through traditional conventions such as diving, clubbing, cock-fighting, ordeal and appropriation of property. In the early years of his administration, Brooke relied on this system of unwritten customary laws as his guide in administering justice.

It was not until twenty years later, in the comparative stability of the 1860s that adat or customary laws can be said to have begun to be considered as part of the legal system in Sarawak. The Brooke administration gradually abandoned the traditional conventions of settling disputes by diving, cockfighting, clubbing, ordeals or appropriation of property. Instead, the concept of *liars*, where the parties to a dispute could present their case to the arbitrator was introduced. This system of resolving disputes or settling grievances was totally alien to the various native communities. Along with the *liars* came a new term *alien* or *fine* to the native system of resolving conflicts or settling grievances. Prior to this, breaches of the customs and grievances were resolved through compensation and ritual propitiation. We shall discuss the distinction between *alien*, *fine* and propitiation later.

As mentioned earlier, the various native communities have their own sets of rules on how to resolve conflicts and provide redress for grievances. Administration of justice were encouraged to base their judgements on these sets of rules which were handed by word of mouth from one generation to another.

This first attempt to record in writing the penalties for breaches against the customs and settlements of grievances was undertaken by Resident A.B. Ward in 1815 for the Iban community. This was further improved by Resident MacPherson in 1832.

In 1852 a list of customary fines for the Iban of the then Third Division of Sarawak, known as the *Sea Dayak (Iban) Fines, 1852* was codified under the *Native Customary Laws Ordinance, 1853* (Cap. 51). This code of fine was extended to the then Fourth and Fifth Divisions vide *Order of 1856 and 1857* to cater for the needs of the Iban in the two Divisions. Another adat that the Colonial administration codified in 1926 was the *Orang Ulu Customary Code of Fines, 1857*.

The importance of the *Native Customary Laws Ordinance, 1955*, is that it not only provides a record of lists of fines but empowers the Yang di-Pertua Negeri-in-Council to amend any native system of personal law

* Paper presented at the Seminar *Pelaksanaan Ordinan Majlis Adat Istiadat* in Kuching, April 15-17, 1980.

† Secretary, *Majlis Adat Istiadat*.

with the consensus of the community concerned. It also provides that all the customary laws gazetted under it become a legal document. Thus, the native *adat* became part of the legal system in Sarawak.

Two other important work on native *adat* that need to be mentioned here are the Dayak Adat Law, 1962 and the Dayak (Bidayuh) Adat Law, 1964 by A.J.N. Richards. The Dayak Adat Law, 1962 was compiled for use as a guide in settling disputes and redressing grievances among the Iban community of the former Second Division. The Dayak (Bidayuh) Adat Law, 1964 was compiled to meet the needs of the Bidayuh community. Although the two sets of Adat Law were not gazetted under the Native Customary Laws Ordinance, 1955, they proved to be invaluable to those involved in dealing with cases involving the Iban community in the former Second Division and the Bidayuh community.

With the codification of some of the native *adat*, the Native Courts Ordinance, 1955 (Cap. 43) was promulgated. The Ordinance prescribed the jurisdiction of the various courts and specified the maximum penalty which each Native Court may impose. Under the Ordinance, the following courts of original jurisdiction were established: the District Native Court, the Native Officer's or Chief's Court and the Headman's Court.

Appeal is possible from the lower to the higher court, culminating in the Native Court of Appeal, presided by a Judge. Between the District Native Court and the Native Court of Appeal, there is an extra court of appeal, the Resident's Native Court.

The Native Courts Ordinance, 1955 will be replaced by the Native Courts Ordinance, 1982 to provide, amongst others, the Native Courts with criminal jurisdiction and to increase the quantum of fines.

The Native Courts Ordinance, 1983 provides for four courts of original jurisdiction: the District Native Court, the Chief's Superior Court, the Chief's Court and the Headman's Court. Appeals lie from the lower to the higher court, culminating in the Native Court of Appeal which is presided by a Judge.

Between the District Native Court and the Native Court of Appeal there is an extra court of appeal, the Resident's Native Court.

Another important milestone in the development of the native customary laws was the enactment of the *Majlis Adat Istiadat Ordinance, 1977* (Clad. No. 5/77) and the establishment of the *Majlis Adat Istiadat* which became the centre for the collection and dissemination of information pertaining to native customary laws.

The functions and powers of the *Majlis Adat Istiadat* are outlined in the *Majlis Adat Istiadat Ordinance, 1977*. For instance, section 2 of the Ordinance empowers the *Majlis Adat Istiadat*, amongst others, to examine the various *adat* of the natives and make recommendations for their application and enforcement, and to review from time to time the customary laws of the natives and make recommendations for their amendments. Sections 8 and 11 empower the *Majlis Adat Istiadat* to conduct inquiries and consider requests for new rulings to be made pertaining to certain points of the *adat*.

It is under the powers vested in the *Majlis Adat Istiadat Sarawak Ordinance, 1977* that the *Majlis Adat Istiadat* codified the present *adat*: *Adat Iban, Adat Bidayuh* and *Adat Kayan-Kenyah*.

The Present Adat Law

In compiling the three sets of *adat*, namely *Adat Iban, Adat Bidayuh* and *Adat Kayan-Kenyah*, the *Majlis Adat Istiadat* resorted to two types of sources: primary and secondary. Primary information on various aspects of the native *adat* was obtained by interviewing *Ketua Masyarakat*, headmen, individuals and groups of individuals in their longhouses and villages.

With regard to the secondary source, the *Majlis Adat Istiadat* relied on two types of texts. First, texts which have been incorporated as subsidiary legislations under the provisions of the Native Customary Laws Ordinance, 1955, for examples the *Sea Dayak (Iban) Fines, 1955* and the *Orang Ulu Customary Code of Fines, 1957*. Second, texts which have not

been incorporated but published under official direction and, therefore, have official approval and executive authority, for example the *Dayak Adat, 1962* and the *Dayak (Bidayuh) Adat, 1964*.

Each of the three sets of adat is divided into eight Chapters.

Chapter I contains the definitions of words and expressions used in the main body of the Adat.

Chapter II deals with longhouse construction and rules of social behaviour for both members of the longhouse community and visitors. Because the longhouse community is a closely knit community, rules of social behaviour are strictly adhered to by both members and visitors. Any breach of the adat must be corrected to avoid divine displeasure.

Chapter III deals with customs relating to farming and gardening. Of importance are the identification of land for gardening, farm boundaries, the different stages of farming activities and rules pertaining to farm work groups such as *labrak* (Baru), *pingiri-krawit* (Belayuh) and *paia sin* (Kayan).

Chapter IV deals with offences relating to matrimonial and sexual matters. Section 340 of the Law Reform (Marriage and Divorce) Act, 1976 does not prohibit the natives of Sarawak from marrying according to their Customary Laws or Adat. Therefore, the natives have the choice of either marrying in accordance with the said Act or under their Customary Laws or Adat. When a marriage is performed under the Customary Laws or Adat, the Ketua Masyarakat shall issue a Marriage Testimonial to the couple. In the event of a divorce, a Divorce Testimonial shall also be issued to the parties concerned. These Testimonials are only proof of the marriage and divorce respectively.

The Registration of Marriage Ordinance, 1962 (Ord. No. 3 Federation of Malaya), which was extended to Sarawak on 1st March, 1962 allows marriages performed under Customary Laws or Adat to be registered under this Ordinance, except when one of the parties at the time of marriage professes Christianity or Islam. The natives should take advantage of this Ordinance.

Chapter V deals with customs relating to property: classification of property such as inherited, acquired, movable and immovable; individual rights to property; and methods of distribution.

Chapter VI deals with customs relating to deaths and burials. According to the established customs of the natives, the dead shall be buried at a recognized cemetery. This is to prevent indiscriminate burial at different sites. It also allows for proper community maintenance of the cemetery and effective enforcement of rules regarding offences against the community cemetery.

Chapter VII deals with customs relating to adoption of a child of eighteen years old and below. Under the established custom of the natives, an adopted child has the same privileges and rights of inheritance as a natural child. A child who has been adopted in accordance with the Adat shall be given an Adoption Testimonial by the Ketua Masyarakat. The Testimonial provides proof of such adoption.

A native has the other choice of registering an adoption under the Adoption Ordinance, 1962 (Cap. 91).

Chapter VIII provides for an avenue for an action or suit to be taken in respect of any breaches of other native customs recognized by the community, but not expressly provided for in the preceding Chapters of any of these Adat. Such action or suit may be instituted by any person in any Native Court having original jurisdiction over such matter and the court may impose such penalty or award such compensation as it may consider appropriate in the circumstances.

Concept of Adat

The primary function of the Adat in the native society is to maintain a harmonious relationship among members of the community and preserve the physical and spiritual well-being of the longhouse. Proper conduct in accordance with the Adat keeps the community in a 'state of balance', individuals with individuals and the community with the physical and spiritual environments. A breach of the Adat threatens individual relationships, the spiritual well-being of the community and the material

prosperity of the whole community. To restore the 'state of balance', the wronged must be given redress and the offender brought to justice. Where necessary the offender must immediately provide ritual propitiation. To maintain a cohesive community life, its physical and spiritual well-being, the Adat must be strictly adhered to.

With the powers provided under the Native Courts Ordinance, 1992 to the Native Courts to impose punishment including prison sentence for criminal offences, it is now possible to make a distinction between offences against the rules of social behaviour and breaches against customs. In the past, the term "offences against rules of social behaviour" and "breaches against customs" were used interchangeably, although the two terms have different meanings.

Offences against the rules of social behaviour shall be subject to secular fines and the term used for such fines for all native groups shall be *adun* and the payment, for all native groups, shall be specified in *lat*, $\frac{1}{2}$ *pitul* and 1 *pitul*.

Breaches against customs shall be subject to 'ritual fines', *tingga* in Iban, *prota* in Bidayuh and *pitak* in Kayan-Kenyah. Payment shall be specified in *mangpal* for the Iban community, *hah* for the Bidayuh community and *lat* for the Kayan-Kenyah community.

In terms of monetary value, 1 *lat* shall be equivalent to RM1.00 and 1 *pitak* equivalent to RM100. Fines shall be specified in three units of measurement: 10 *lat* which shall be equivalent RM10.00, $\frac{1}{2}$ *pitak* equivalent to RM50.00 and 1 *pitul* equivalent to RM100.00. The value of 1 *mangpal* (*Esar*), 1 *hah* (*Bidayuh*) and 1 *lat* (*Kayan-Kenyah*) shall be RM1.00.

Appointment of Fines

Section 29(b) of the Native Courts Ordinance, 1992 empowers a Native Court to direct payment of penalty payable in cash or kind or such part thereof to be paid to the aggrieved party.

The past practice whereby headmen and Ketua Masyarakat used to get a portion of the fines shall cease forthwith for reasons that at present the headmen are paid an honorarium

and the Ketua Masyarakat given a proper scheme of service.

Enforcement of Fines

With regard to enforcement of fines, sections 17(1) and 18(1) of the Native Court Ordinance, 1992 empower a Native Court to order payment of penalty or compensation and in default, to commit the offender to imprisonment. The Court may order that the amount of such penalty or compensation may be levied by the sale of any property belonging to the person who is penalized or ordered to pay compensation. However, if the person presiding in a Native Court is not a Magistrate, and the offender refuses to pay any penalty imposed by such court, section 18(2) provides that the person presiding in that Native Court shall report the matter to a Magistrate who shall have the power to enforce the decision of the said Native Court.

Offences against customs covered by other written laws

Section 29(b) of the Native Courts Ordinance, 1992 states that the Native Court has no jurisdiction to try a case which is an offence under the Penal Code.

The Adat Iban, Adat Bidayuh and Adat Kayan-Kenyah were amended and updated, but mindful of offences covered by other written laws. It is expressly provided in the respective sections of the Adat that when the customary law falls within the ambit of the Penal Code or other written laws, the matter shall be dealt with by the Criminal Court. However, when an offence requires a ritual propitiation such as *groslox* (Iban), *prota* (Bidayuh) and *pitak* (Kayan-Kenyah) the offender shall immediately provide for it, irrespective of whether he or she is convicted or acquitted of such an offence by the Criminal Court. The reason being that, if during the period of the court proceedings or delay in the proceedings, someone in the longhouse falls sick or die, the offender shall be liable, under the Adat, to additional penalty and ritual propitiation.

Under the Adat, the practice of providing the *groslox*, *prota* or *pitak* immediately after the event is not an admission of guilt on the

part of the person concerned. It is a gesture of goodwill to maintain the harmonious relationship among members of the community, the spiritual well-being such as the health of the people, and the material prosperity of the whole community.

If the complainant reports a case to the Police or commences proceedings before a Civil or Criminal Court, the Native Court shall not deal with the case. This is to avoid duplication of action and to ensure that no person shall be punished twice under different laws for the same offences.

Limitation of the Codification of the Adat

The scope of the native adat is very wide and it is not possible to codify them in one code. However, Chapter VIII of the Adat Iban, Adat Bidayuh and Adat Kayan-Kenyah provides that action *in suit* may be taken in respect of any breaches of other native customs recognized by the community, but not expressly provided for in any of the Chapters contained therein.

Adat Melanau Liko

It is important to mention here that there is a draft on Adat Melanau Liko (Melanau who

do not profess Islam), but when it was drafted no agreed guidelines on the scope of codification had been obtained from the Melanau Liko community, like those in respect of the Iban, Bidayuh and Kayan-Kenyah communities. The view of the Majlis Adat Istiadat is that the Adat Melanau Liko needs to be redrafted and eventually codified.

Ongoing Codification Exercises

Presently the Majlis Adat Istiadat is collecting material on the adat of the Lun Bawang, Kelabit and Bisaya to be codified into the adat of the respective communities.

The Adat Lun Bawang is at a drafting stage while fieldwork is still being undertaken to collect material on the Adat Kelabit. Meanwhile, fieldwork is also being undertaken to collect material for the Adat Bisaya. The Majlis Adat Istiadat target date for completion of the three codification exercises is June 1994.

After completion of the existing codification exercises, the Majlis Adat Istiadat will embark on the codification of the adat of the Kajang and Funan. Beyond that the Majlis hopes to work on codification of the adat of other minority groups in Sarawak.

THE CHALLENGES OF BRINGING QUALITY EDUCATION TO RURAL AREAS, ITS IMPLICATIONS TOWARDS EDUCATIONAL MANAGEMENT*

by

DR. IBRAHIM ABU SHAH** and IRIS SYAWEE SEH LING**

Abstract

This paper is an attempt to identify the various factors that impede the progress of education in the rural areas. Four main factors are identified and these are the educational level of the students' parents, the students themselves, the teachers and the school facilities. The low educational attainment of the students' parents especially in the rural areas reflects the high percentage of school dropouts. In the rural areas, semi-iterate students dominate the school population. This paper also looks into the students' aspirations, ambitions and attitudes. The role of teachers as an important factor towards the provision of quality education is also explained. Besides that, the paper also highlights the poor physical facilities of some schools and their effects on the motivation of the staff.

* This paper was presented at the Second National Seminar on the Management of Education in Cotting Highlands, 24-27 November 1991.

** Principal Lecturer, MARA Institute of Technology, Sarawak Branch.

*** Lecturer, MARA Institute of Technology, Sarawak Branch.

1. Introduction

The educational system in Malaysia has undergone a lot of changes since Malaysia achieved her independence. The recent introduction of the new curriculum (KBSR, KBSE) to meet the objectives of the national Education Philosophy (Falsafah Pendidikan Negara) aims at bringing about quality education. The nine challenges of Vision 2020 are in line with this goal to ensure that there is both quantity and quality education.

Malaysia desires to become a fully developed nation by the year 2020 whereas the Malaysian economy is targeted to grow at 7% per annum during the time frame of the Second Outline Perspective Plan 1991-2000. This era of rapid industrialisation requires high-level technical skills, management and entrepreneurial capabilities as well as increased technological development and improved capital utilisation. Hence, it is necessary to have a productive and skilled labour force with strong ethical and moral values and a commitment to excellence. However, quality education to a certain extent depends on the locality of the school. Students in the rural areas are definitely at a disadvantage compared to students in the urban areas as the latter are more exposed to modern technology for example, the use of computers. The definition of locality is given in ANNEX 1 and for the purpose of this paper the phrase urban areas refers to urban and sub-urban localities whereas the phrase rural areas refers to rural and interior localities.

Quality education under the present school system should be the kind that is not an offer in the family, among poor groups or on the streets. The provision of quality education in schools means inculcating basic skills like literacy, numeracy and the capacity to evaluate information critically which should help the students to pursue higher education. In addition, students with these skills should be able to apply them to real life. Yet, the

quality of education especially in the rural areas leaves much to be desired. Students still do not know their goals in life on leaving school. Hence, this paper is an attempt to survey the challenges of bringing quality education to the rural areas based on the recently completed study of students' perceptions of human resource development in the rural areas of Sarawak. In addition, this paper also explores the implications of the challenges towards educational management.

2. Challenges and Implications

2.1 Educational Level of Students' Parents

Through centuries, parents have always been equated as the prime movers in a child's life. Parents are responsible for the child and his education. However, most parents in the rural areas regrettably have not attained much education. In the rural areas, 41.3% of the students' fathers have no formal education and 38.7% have received education up to only primary level. In other words, 80% of the fathers have no functional literacy. Moreover, 93.1% of the students' mothers do not have functional literacy.

Functional literacy can be defined as the ability to read a newspaper, to follow a leaflet or simple pamphlet, to understand an instruction manual for a technical appliance and to communicate. Lack of functional literacy of the parents implies that the milieu of the families is very restricted and as such there is little motivation for them to change their way of life. They are also unlikely to keep savings accounts, practise family planning or acquire knowledge independently. Moreover, their low aspirations tend to be transmitted to their children and this has an adverse effect on the children's academic growth.

A significant and positive correlation is found between fathers' completion level of formal education and respondents' own academic achievement. It appears that the children whose fathers obtain a higher level of education are more likely to succeed in school compared to children whose fathers receive no formal education or have the benefits of only primary level education. This suggests that fathers' educa-

tional qualification determines chances of remaining in the school system?

It appears that for rural respondents, academic achievement is more closely linked to fathers' level of education?

The challenge to overcome this requires the necessity to make certain changes in educational management so as to make provision for adult education. Perhaps it is necessary to adopt the UNESCO approach whereby trained teachers teach elementary health instruction, technical knowledge and other basic skills to those who have no formal education for a period of eight months to bring them to the stage of functional literacy. *"Above literacy skills can improve parents' ability to interact with their kids."* Moreover,

The UNESCO approach is (a) more rather than extensive, selective rather than diffusive and work-oriented rather than culturally oriented. It emphasizes continuous adult education, having into greater vocational instruction rather than one and for all teaching of the three R's. It stresses the use of diversified primers rather than a single primer, in conjunction with follow-up materials embodying specific knowledge of statistics, mathematics, industrial arts and agricultural science.¹

The UNESCO approach can be carried out in Malaysia where the majority of the people in the rural areas are involved in agriculture. Parents from these areas who have no formal or very little education tend to have low aspirations and should therefore be given the chance to acquire functional literacy so that their social horizons will widen and increase their expectations and aspirations. Hopefully, this will be transmitted to their children to help them escape the vicious cycle. In addition, they

can also advise and encourage their children to do well in their studies. It should be noted that the increase of the average amount of education by one year for a developing country will raise the GDP by 9%. At the lower level, the increase is even more startling, for instance, for the members of workforce who are illiterate, three years of education will raise the GDP by 37% but the returns to an additional year of school will diminish to about 4% a year for the next three years.²

2.2 Students

2.2.1 Ethnicity

Out of the total population in Sarawak of 1,670,000 in 1993, 23.5% are Iban, 28.3% are Chinese, 20.8% are Malays, 8.4% are Bidayuh, 5.8% are Melanau, 5.5% are other Bumiputera and 0.7% are others.³ The survey covered 148 students who were selected at random from Forms 3, 4, 5 and 6. Out of this number, 68 (46.1%) were Iban, 39 (26.2%) were Malays, 34 (22.7%) were Chinese, 47 (31.2%) were other Bumiputera and 19 were others. The other Bumiputera include Bidayuh, Dayak, Kayan, Kadayan, Kelabit, Konyak, Melanau, Lun Bawang and Penan. In the urban areas, there are more Chinese students (24.1%) followed by 27.3% Malay students and 37.4% Iban and other Bumiputera students. On the other hand, in the rural areas, the Bumiputera students dominate with a total of 73% including the 14.6% Malay students. There are only 9.5% Chinese students here.

As there are more Bumiputera students in the rural areas compared to Chinese students and vice versa in the urban areas, this will bring about polarization and unhealthy competition within groups.

The use of Bahasa Malaysia as the medium of instruction in schools has resulted in the majority of the Malay students being able to speak only Bahasa Malaysia. They are mono-lingual while students of other ethnicity are

¹Ministry of Education, Educational Planning and Research Division, *Socio-Economic Environment, Academic Achievement and Occupational Opportunities in Malaysia*, 1993, p. 46.

²Ministry of Education, 1994, p. 49.

³Carol Gordon Carlson, "Getting Parents Involved in their Children's Education", *The Education Digest* (November 1991), p. 11.

⁴Mart Haug, *An Introduction to the Economics of Education*, England: Penguin Books Ltd., (1978) p. 263.

⁵World Bank, *World Development Report 1991*, New York: Oxford University Press, 1991, p. 43.

⁶Department of Statistics (Malaysia) (Sarawak Branch), *Annual Statistical Bulletin* (January 1993, 1994), p. 3.

either bilingual or multilingual. There is a need to promote multilingualism as it helps to promote integration among the various communities in the plural society of Sarawak as well as to eliminate ethnic and regional parochialism.

3.2.2 Subject Abilities

Students in school have to take various subjects depending on the level or stream they are in and their ability. In most cases they do not have a choice and their ability is measured by their performance in public examinations like SRP, SPM or STPM. Given the chance to state the difficulty of each subject, Bahasa Malaysia is comparatively easier than English, Mathematics and other science subjects. English is significantly more difficult for the rural students than for the urban students where 57% of the rural students find this subject difficult compared to 27.8% of the urban students. On the other hand, Biology is significantly easier for rural students than for urban students but the reverse is true for Chemistry. This could be due to the comparative advantage of the students in the rural areas who find Biology more related to real life as they are surrounded by fauna and flora.

The students' weaknesses in English, Mathematics and Science are confirmed by the teachers. The rural teachers are significantly more concerned about this than the urban teachers implying that rural students are weaker in these subjects than the urban students. Hence, there is a need to help improve the performance of rural students in English, Mathematics and Science as the Second Outline Perspective Plan stated that:

... present trends in the demand for industrial manpower indicate the need for a labour force with broad-based education emphasizing Mathematics, Science and communication abilities as well as proficiency in English as a second Language...¹

A society of technocrats requires students with a keen interest in Science and Technology of which the study of Mathematics and Science provides the basic background. In

addition, Mathematics is still the prerequisite subject for science subjects. As Mathematics enhance the quantitative thinking as well as deductive and inductive power of a person, it is imperative for school leavers to have a strong foundation of Mathematics.

Students in Forms 3, 4 and 5 were asked their opinions on SPM Mathematics and to forecast their performance whereas Form 6 students were asked to list their SPM Mathematics results. One very significant finding is the aversion of students at Form 3 level to Mathematics. An alarming 47.8% of students in the rural areas intend to stop taking Mathematics at SPM level compared to 26.2% of the students in the urban areas. Furthermore, among the rural Form 3 students who intend to take SPM Mathematics, 29.7% feel that they have the ability to just pass the subject and 4.1% feel that they may even fail the subject. Those in Forms 4 and 5 who know exactly what the subject is like as they will be sitting for the exam, have even less confidence. 57.0% of them expect only to pass the subject, and 9.7% expect to fail. The actual performance of rural students is shown in the actual results obtained by those who are in Form 6. In fact, 77.3% failed the subject, 17.0% just managed to pass and only 5.7% managed to get a credit. No student obtained distinction. For comparison purposes, 41.9% of the urban Form 6 students failed, 17.6% just managed to pass, 30.0% passed with credit and 10.5% passed with distinction. The rural students in fact, find Mathematics to be relatively more difficult than the urban students.

One reason for this glaring contrast between the rural and urban students with regards to Mathematics is that there are relatively more Bumiputera students in the rural areas compared to Chinese students who are mainly in the urban areas. The Ministry of Education has recognised the Chinese method of teaching Mathematics as being very effective and is taking steps to promote this especially in the rural areas. However, other factors like students' fear for Mathematics or the lack of qualified and experienced teachers in rural schools, should also be addressed.

¹Malaysia, The Second Outline Perspective Plan 1991-2000, Kuala Lumpur: National Printing Department, (1991) p. 19.

3.3.3. Attitudes

Students nowadays are said to have increasingly negative values, attitudes and principles in life. These attitudes result in low quality output especially among the students in the rural areas. To look into the extent of this problem, the study also includes the opinions of the teachers regarding the seriousness of the main problems and attitudes of the students that affect the motivation and morale of the students. The teachers were asked to use a five-point scale (5 = very serious, 4 = serious, 3 = average, 2 = not so serious and 1 = not serious).

The mean scores given by the teachers show that some problems are common in the urban and rural areas. One of the serious problems is that the students do not like reading but prefer to take part in activities that do not help to improve their academic performance. In addition, the students are very passive and shy especially in class, have no self-confidence and are scared to give their opinions. Besides that they do not give full attention to the teacher during class, they are not interested in their studies and are too lazy to complete class exercises and homework given by the teacher. Other problems include the decline in discipline and morals of the students, like resorting to unhealthy habits such as truancy, smoking, sporting long hair, quarrelling or stealing. In addition, the students tend to have negative values, attitudes and principles of life especially in their relationships with their teachers, parents and the older generation. All these problems have mean scores of more than 3.50 showing that they are quite serious. Although the mean scores are not significantly different between localities, they are slightly higher in the rural areas. This means that the problems may be slightly more serious in the rural areas compared to the urban areas.

The problems which are significantly different between urban and rural areas encompass a lack of seriousness in their studies due to an absence of awareness of the importance and necessity of education and also apathy. This problem is more serious in the rural areas as the mean score is 3.99 compared

to the mean score of 3.82 in the urban areas. In addition, 78.7% of the teachers in the rural areas have given the score of 4 or 5 (that is 'SERIOUS' or 'VERY SERIOUS') compared to 67.9% of their counterparts in the urban areas.

Drug abuse, glue sniffing or gambling can become a serious problem if students activities are not checked. The mean score given by teachers in the rural areas is 3.85 compared to 3.25 in the urban areas. There is also a cause for concern as more and more rural students are adopting western culture and values which are not appropriate in our society. The mean score is 3.17.

Students' low maturity, lack of critical thinking, creativity and their inability to process an argument are fairly serious especially in the rural areas where the mean score given by the teachers is 3.73. In addition, 64.3% of these teachers score 4 or 5 (that is 'SERIOUS' or 'VERY SERIOUS') compared to 51.3% of their counterparts in the urban areas. This may be due to the lack of exposure of rural students to life outside their own limited social horizon so they do not have the chance to use or develop their creative abilities. Moreover, the wide use of objective tests for the students especially in the SLP examination does not encourage the students especially the less intelligent ones to think deductively. They can easily pick an answer without knowing why.

Thus, it is not surprising that the students also have poor leadership qualities and that this problem is again aggravated in the rural areas. 47.0% of the teachers score 'SERIOUS' or 'VERY SERIOUS' compared to 34.3% of the teachers in the urban areas. As such, the students tend to follow the advice and teaching of the parents and teachers. This is consistent with the response where 89% of students in the rural areas tend to follow their teachers' advice 'MOST OF THE TIME' or 'ALL THE TIME' compared to 80.1% of their counterparts in the urban areas. In addition, 94% of the students in the rural areas follow their parents' teaching and advice 'MOST OF THE TIME' or 'ALL THE TIME' compared to 89.0% of the students in the urban areas. Hence, parents and teachers should advise the students and help them overcome the problems mentioned so that students can

become more motivated and perform better in their studies. The implications here are that students should be given leadership training, to be taught to think creatively and to reason out things on their own. They should be encouraged to have positive attitudes and be committed in whatever they are doing. In the technological society of today, students need to have wider exposure. Only then can they effectively contribute towards nation building. Students should not be latak il hatak (impairing) but should keep abreast of developments in the world. In the words of Barbara Ward,

... (government in education must continue to concentrate) emphasis. Recent studies suggest that between fifty and sixty percent of the gains in productivity made in the West in the last half-century spring from better trained minds, from more research, and more systematic use of the economy's brain power.⁶

2.2.4 Aspirations

As the present students are the backbone of the future, it is necessary to know their aspirations. In the survey conducted the students were asked to state three of their ambitions in descending order of preference. On the whole, about one-fifth or 20.7% of the students selected teaching as their first choice of ambition. Only 18.8% and 9.3% of them wanted to be doctors and accountants respectively. The teaching profession seems to be the most popular especially in the rural areas. In fact 59.2% of the students in the rural areas chose teaching as either their first, second or third ambition compared to 40.1% of their counterparts in the urban areas. Evidently, the students in the rural areas tend to look up to the teaching profession as the best and the most well-respected profession. Besides that, teachers also contribute a lot towards decision-making in rural communities.

In contrast to their urban counterparts who also aspire to be accountants and businessmen, students in the rural areas prefer to be policemen and nurses. Possibly, urbanites are most exposed to the commercial sector and as such they can associate with accountants or businessmen.

On the other hand, in the rural areas, the police and nursing professions seem to attract the students as they are associated with authority and power to help other people besides being the most best professions to teaching. In addition, in the rural areas, professions like accountancy, engineering and lecturing are given low ranking of seven, eight and nine respectively although the socio-economic status of these professions rank high. This is because in the rural areas, there is hardly any opportunity for them to meet an accountant, engineer or lecturer to learn the nature of these professions.

Under Vision 2020, there will be a need for more well trained technicians, computer programmers and other skills related professionals. However, the students have the misconception that technical work is lowly paid, dirty, dangerous and difficult. In order to prepare students for the jobs of tomorrow which are skill and knowledge intensive, there is definitely a need to promote science and technical courses at a tertiary level especially among the students in the rural areas. In addition, these students should be made aware of other available professions apart from teaching or nursing.

2.3 Teachers

Education is too significant and dynamic an enterprise to be left to mere technicians; and we might as well begin now the prodigious task of preparing men and women who understand not only the substance of what they are teaching but also the theories behind the particular strategies they employ to convey their substance.⁷

The quotation above implies that teaching is a complex, multifaceted and wondrous activity. The students' future hinges on the experience and expertise of these trained teachers. Teachers have nurtured and developed the students of yesterday to become the greatest minds of the world today and they will continue to prepare the present students for tomorrow. They are the ones who play an active role in imparting knowledge and building useful skills besides instilling good ethical values, discipline and a

⁶ Barbara Ward, *The Rich Nations and the Poor Nations*, (1982) p. 148.

⁷ Lawrence A. Crease in D. Cyril Clark, et. al., *Teaching: An Introduction*, U.S.A.: Harcourt Brace Jovanovich, Publishers, (1995) p. 3.

sense of pride towards the nation. However, the role of secondary school teachers in our society has never been clearly and precisely defined apart from normal teaching work. Sometimes teachers in the rural areas suffer from an identity crisis in the sense that they have to take on too many roles, for example, counsellor, interpreter, which are not the norm for the teaching profession.

2.2.1 Profiles

In 1990, there were 6,289 teachers teaching in secondary schools in Sarawak. Out of this number, 5,958 or 94.8% were teaching in government and aided secondary schools whereas 331 or 5.1% were teaching in unaided secondary schools.¹¹ In the survey, a total of 467 teachers teaching Forms 3, 4, 5 and 6 were selected at random. 43.7% of them are in the urban areas and 56.3% are in the rural areas. The majority (89.1%) of them are trained teachers. By ethnicity, 44.5% of the teachers are Malays, 29.8% are Chinese, 20.4% are other Bumiputeras, 4.9% are Indians and 9.4% are others. In the urban areas, 45.1% of the teachers are Malays, 36.2% are Chinese and 14.7% are other Bumiputeras whereas in the rural areas, 44.4% of the teachers are Malays, 33.9% are other Bumiputeras and 24.4% are Chinese.

The majority of only 54.6% of the teachers are Sarawakians. The rest live from the states of Malaysia. A fairly high proportion of 45.2% are West Malaysians. Although at the moment, Sarawak is facing a shortage of trained teachers at all levels, the problem will certainly be lessened if more Sarawakians are given the opportunity to pursue their education in the local universities. This is in view of the fact that West Malaysian teachers tend to be more transient and require more motivation to stay longer especially in the rural areas in order to be of benefit to the students.

On the whole, the median years of service for all the teachers is 3.58 years. However, further breakdown by locality shows that 50% of the teachers in the urban areas serve at least 4.87 years while their counterparts in the rural areas serve at least 2.88 years. In addition, at the

upper end, 20% of the teachers in the urban areas serve at least 12.39 years while the corresponding figure for the teachers in the rural areas is 8.70 years. All these statistics indicate that there is higher job mobility for teachers serving in the rural areas than those serving in the urban areas. In fact, more than half (51.5%) of the teachers in the rural areas serve less than 3 years while the corresponding figure for the teachers in the urban areas is 37.8%. Hence, the older and more experienced teachers are mainly serving in the urban areas although the majority of the students in the rural areas come from the lower strata of society and need older and more experienced teachers to educate them. Unless this trend is reversed, students in the rural areas will not benefit from the services of experienced teachers but will remain the "guinea pigs" of new and inexperienced teachers.

2.2.2 Job Satisfaction, Motivation and Morale

Among other things, teachers have to be great motivators so that they can encourage their students to realise their potential to the full. However, before they can be motivators, they themselves must be motivated and this in turn depends on their job satisfaction.

The survey shows that on the whole, 61.0% of the teachers are happy or contented with their place of work. In addition, the majority (55.8%) of the transferred teachers are happy or satisfied with their place of work compared to 66.8% of the teachers who are not transferred. This shows that quite a large percentage (30.2%) of the teachers who are staying in their own hometown are not happy or satisfied. With regards to the locality, 71.7% of those in the urban areas are happy or contented compared to 53.4% of their counterparts in the rural areas. Moreover, those teachers with more experience in teaching are more contented as 80.2% of those with more than ten years of experience have stated that they are contented compared to 53.3% of those with less than three years of experience.

Many reasons have been given by those teachers serving in the rural areas who are not happy. The following are some of the reasons

¹¹Department of Statistics Malaysia (Sarawak Branch), (1991), op. cit., p. 207.

given in descending order of frequency cited by these teachers:

1. The expenditure required to return to place of origin is too high.
2. The cost of living is too high.
3. The lack of exposure to current affairs due to inaccessibility, high cost of newspapers (which may be outdated) or lack of power supply to operate the radios and televisions.
4. The hardship allowance given is insufficient.
5. Lack of avenues for recreational and entertainment facilities especially in isolated rural areas.
6. Serving for too long at the present place.

Job dissatisfaction or frustration can affect the level of motivation of the teachers which in turn may lead to productivity in their work. In order for the teachers to discharge their responsibilities optimally, they need to be highly motivated. The teachers were also asked to rate seven variables which affect their morale and motivation on a five point scale (5 = excellent, 4 = good, 3 = average, 2 = unsatisfactory and 1 = very unsatisfactory). The seven variables were: Two Tier Salary Scheme, National Integration Policy, school management, working condition, condition of living quarters, discipline of the students and hopes for the future.

Teachers in the rural areas are significantly more contented with Two Tier Salary Scheme as they have rated it between 'AVERAGE' and 'GOOD' with a mean score of 3.24 while their urban counterparts have rated it as only 'AVERAGE'.

All the teachers generally feel that the set up of the school system does promote national integration even though the overall mean rating is 3.18 which is about 'AVERAGE'. However, in the rural areas, the mean rating given by the teachers is 3.21 which is slightly better than that of 3.18 given by those teachers in urban areas. Perhaps the socio-economic conditions in rural areas provide an atmosphere or opportunity to inculcate community

spirit. This is consistent with the fact that in the rural community, the students tend to speak more Bahasa Malaysia which is a unifying factor between the various ethnic groups.

On the whole, all the teachers have a mean rating of 3.04 for school management which is rather mediocre. About 22% of the teachers from the urban areas and rural areas have rated school management as 'AVERAGE' or 'BELOW AVERAGE'. This opinion is quite unanimous as there is also no significant difference with regard to locality. Inefficient management of the school can hamper productivity of the teachers which indirectly affects the teachers' performance. Hence, the problem of poor school management needs to be addressed by the relevant authorities.

The working conditions have been rated by all the teachers with a mean rating of 3.17 which is just about 'AVERAGE'. There is no significant difference in the mean rating between teachers in the urban and rural areas. This shows that there is still plenty of room to improve the working conditions of all schools.

On the other hand, the conditions of living quarters in the rural areas leave much to be desired and if not rectified, it can hinder the teachers from discharging their duties both efficiently and effectively. Teachers in the rural areas have a mean rating of 2.82 which is 'BELOW AVERAGE' while the teachers in the urban areas have a mean rating of 3.57 which is between 'AVERAGE' and 'GOOD'. In addition, 19.1% of the teachers in the rural areas rated their living quarters as 'VERY UNSATISFACTORY' compared to 4.1% of their counterparts in the urban areas.

Teachers' quarters are a much needed and necessary facility. In 1987, teachers' quarters in 46 schools (71.07%) were in good condition while teachers' quarters in 33 schools (27.27%) were in partially dilapidated conditions.¹

¹ Educational Planning and Research Division, Ministry of Education Malaysia, School Mapping Study in Sarawak 1988: 1989 (English World Bank Loan, 1989), p. 93.

Student discipline has been rated with a mean score of 2.61 which is 'UNSATISFACTORY'. In addition, the mean rating of student discipline in the rural areas is 2.51 which is significantly worse than that in the urban areas. However, there is a high coefficient of variation of 37.67% in the rating of students in the rural areas which implies a wide variation of rating. This is indicated by the fact that 14.7% of the teachers in the rural areas have rated student discipline as 'GOOD' while 37.7% have rated the student discipline as 'UNSATISFACTORY'. This is in line with the students' attitudes which have been discussed earlier.

Generally, hope for the future has been given an overall mean rating of 3.26 which is not too optimistic. Teachers in the rural areas express a slightly higher degree of optimism than their urban counterparts as 48.2% of them regard their hope for the future as 'GOOD' or 'EXCELLENT' while only 38.4% of their urban counterparts feel the same. Rural teachers would not feel much difference in the performance of their students as they have always been teaching students from parents of lower academic achievement. However, urban teachers would feel the difference especially with the introduction of *Pendirian Menengah Kemah (PAMK)* where students are automatically promoted to Form 4 regardless of whether they pass or fail their Form 3 examinations.

2.4 School Facilities

The physical facilities of some schools in Sarawak leave much to be desired. In 1987, 67% of the structures of secondary schools were permanent buildings, 26% were semi-permanent, wooden buildings with cemented floors and 7% were temporary buildings built entirely of wood.¹¹ In addition, 77% of the schools were in good condition whereas 24.8% were in partially dilapidated condition, and less than one percent were in dilapidated condition. Out of the 80 secondary school hostels, 56.6% were in good condition while 42.2% were in partially dilapidated condition. Thus, it is not surprising that in some schools, the dining halls are also used as multi-purpose halls for school

assemblies and games. In addition, some schools do not have proper staff-rooms for the teachers and in some cases, no room is allocated for the library which stocks very limited and outdated books.

3. Concluding Remarks

Education is liberation; it opens up avenues of exploration and allows the learner to transcend the social and intellectual constraints of his immediate situation. What this paper has tried to do is to address the challenges of bringing quality education to rural areas and its implications towards educational management. Four main factors actually play their part in bringing about quality education, namely, parental involvement and their educational level, the students themselves, the teachers and the school facilities. Each contributes in its own way to liberate the students and move them on to achieving the objectives of Vision 2020.

Much is yet to be done. Definitely both teachers and parents have to play their respective roles in motivating the students. This calls for greater parent-teacher interaction. Adult attitudes have to be changed before anything else because they directly affect the child in his social and academic environment. Hence, holding about quality education to rural areas would mean a resumption of all the four factors mentioned above.

ANNEX 1

According to the Education Department of Sarawak, the State is divided into five localities for the classification of schools. The classification is made for processing the applications for the transfer of secondary school teachers in the State. The five localities are defined as follows:

Urban: Schools in the urban locality are defined as schools located in the main towns which have become the most popular places of reference to the majority of the teachers and are very well-equipped with facilities either in the schools or towns concerned.

Sub-Urban: Schools in the sub-urban locality are defined as schools which are located in the major towns other than those in the urban locality which have become the second most popular

¹¹Educational Planning and Research Division, Ministry of Education, op. cit., pp. 53-55.

places of residence of the teachers and are well equipped with facilities either in the schools or the towns concerned.

Rural: Schools in the rural locality are defined as schools which are located outside the classification of urban and sub-urban localities with moderate facilities either in the schools or the towns concerned.

Interior I: Schools in Interior I are defined as schools located in areas outside the district administrative centres with poor communication facilities even though facilities in the schools concerned are well equipped.

Interior II: Schools in Interior II are defined as those located outside the area defined under Interior I. They are not very isolated (such as the conditions in primary schools) and can still be reached by various modes of transportation. From the aspect of place reference, schools in this location are seldom picked and the number of teachers who are applying to be transferred out is large.

Source: Education Department of Sarawak, "Klasifikasi Sekolah Menengah Semasa untuk Proses Penyusunan Guru Sekolah Menengah".

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The Origins of the Game of Cricket in Sarawak

Story of Cricket in Sarawak before the Second World War

by

YOHANNAN JOHN*

The game of cricket had its origin in the 16th Century England. Since then it has spread its appeal to all parts of the world and it is no exaggeration to say that the sun never sets on cricket these days. Many of the former colonies now take pride in having mastered the game and are better at it than their former masters themselves. In Malaysia it is a popular game, much more popular than is commonly acknowledged and has a good following except in two states: the largest, Sarawak and Perlis, the smallest.

* A retired Science and Maths teacher and a former State Cricket team Captain. Currently he is the adviser to the Kuching Cricket Club of which he was the President for many years.

Strange as it may sound, Sarawak had a head start over all other states of the present day Malaysia. The first game for which records are available was played in Kuching in 1888. The British Royal Naval Vessel, H.M.S. Firebrand arrived in Kuching from Labuan on 23 March, 1888 and stayed until 28 March. The Sarawak Gazette reported: "A cricket match was played at the fort whilst H.M.S. Firebrand was here. We have not seen the scores, but we hear that the Sarawak team composed for the most part of Dayaks, bested the visitors."¹²

During those early days, as it is today, finding a playing field was the main problem. Ingeniously partly solved the problem and because made what was available a luxury! They levelled a patch around the Fort, the present Fort Margherita.

Between the barracks and Kampong was a swamp caused by the rainfall of the hills; this had been drained and filled in and a space of about 50 by 70 yards levelled and although the out-ground is rather rough a very fair pitch can be obtained.¹³

The score sheets of the first two games of 1888 give not only the names of the players but also their ranks; the batting order almost coincided with the order in ranks!

Played on the fort ground, 3 April, 1888.

Married	v.	Single with Major Day	
Mr. E.A. Jeffreys c & b Day	3	Mr. Moor's Walker	1
Capt. Joyce c & b Bailey	0	Mr. A.T. Pease run out	0
Walker c Osmundson b Bailey	1	Major F. Day run out	0
Serge Major Mann b Day	2	Mr. D.L.S. Bailey b Walker	13
Bugler Wain c & b Day	1	Thack b Joyce	1
Private Abot c & b Bailey	0	Mr. L. Pease run out	0
Sergeant Hassan run out	1	Osmundson c & b Joyce	1
Lance Corporal Umpy b Bailey	0	Private Manning b Joyce	1
Bugler Mahomet run out	0	Private Abot b Walker	1
Drummer Baster b Day	1	Boy Abot b Joyce	1
Pte. Nanga c Osmundson b Bailey	1	Serman b Joyce	1
Byes, & c. ...	0	Byes, & c. ...	0
Total	15	Total	30

13 April, 1888.

The Hon. J.R.O. Maxwell's	v.	Major Day's side	
Mr. E.A. Jeffreys c Walker	7	Mr. W.A. Cadell c	28
b Day	7	& b Pease	1
Mr. D.L.S. Bailey b Walker	7	Mr. Maxwell c Bailey	1
The F.R.O Maxwell c & b Day	1	b Jeffreys	10
Mr. A.T. Pease b Walker	4	John Walker not out	10
Mr. A. Blair b Day	1	Osmundson b Jeffreys	10
Thack b Maxwell	1	Boy Abot not out	1
Private Luman run out	1	Major Day	1
Private Bakong run out	1	Capt. Joyce	1
Private Shajing b Walker	1	Private Manning	1
Boy Abot c Serman b Walker	7	Private Lyon	1
Sergeant Hassan b Walker	1	Private Shering	1
Byes, & c. ...	1	Boy Serman	1
Total	32	Byes, & c. ...	0
Total	32	Total	37

Some of the "natives" whose names appear above continued to play the game regularly until 1914 when for a period cricket ceased to be played in Sarawak.

Throughout 1888, matches were played on a weekly basis with additional "test matches" to celebrate special occasions. 26 September was the Rajah Mada's birthday and it was celebrated with a match between the Fort Side team and the Town Side team. Town Side won the match easily. There was another match on 29th of the same month to further celebrate the same occasion, this time between the Sarawak Rangers and the S.P.C. Boys.

The Rancee's birthday was on 9 October and this was celebrated with another match between the Fort Side and the Town Side.

The pattern was much the same throughout the nineties and the early years of the new century. Matches were arranged to celebrate every important occasion - Easter, Hari Raya, the Rajah's birthday (4 June), the Rajah Mada's birthday (26 Sept.) and the Rancee's birthday (9 Oct.). In addition matches were played against teams from visiting ships.

These games were not all confined to the Fort ground. Some of them were played at the S.P.C. Mission ground, the present St. Thomas' School field and often these were

good crowds to watch and encourage the players.

Since 1892, there were games involving students from the S.P.G. school and the R.C. school as well as teams drawn from Police, and F.W.D. On one occasion there was a game between Borneo Company staff and government servants.

In the 1894 season the player 'Boy' Seman played 28 innings and Osman Khan 26 innings!

From the early days the pitch was bare, rolled clay surface or rolled grass covered surface neither of which was very satisfactory in the Kuching weather conditions. It was only in 1909 that a coil mat was purchased. It was used for that year's important game, Kuching town Vs. Outstations played on the S.P.G. Ground. The match was won by the Town Side.

Somewhere after 1911 there was a decline in the following and the enthusiasm for the game with the result there were no games at all in 1915 and the following years until it was revived in 1925 by the Rajah Muda.

Formation of the Sarawak Cricket Club

In May 1888 a meeting was held to discuss the formation of a Cricket Club in Kuching. About 25 people joined together and raised sufficient funds to purchase the equipment from England and form a club.

The following notice appeared in the 1 April 1889 issue of the Sarawak Gazette and two subsequent issues:

"H.R. The Rajah has kindly allowed a Cricket Club to be formed, for the purpose of providing funds to meet the attendant expenses in enable the game to be carried on satisfactorily, and has consented to the Club using the Government ground set apart for the Rangers' amusements, and each time as the Club can call itself with another.

By order of the Rajah,

F.L. Day, - Major

Fort Margherita, Commandant

March, 9th 1889.

The Club so formed was known as the Sarawak Cricket Club. It assumed the responsibility for organising the games in Kuching as well as preparing yearly batting and bowling averages which it did fairly regularly till it stopped functioning in 1915.

Cricket in Schools

The game was introduced into the S.P.G. Mission School in Kuching in 1888 or a little earlier. The first game whose scores are available was between the Sarawak Rangers and the Mission School played at the Mission ground on 29 Sept. 1888. It ended in a draw. The following is the score card (the bowling figures are not available):

Rangers		1st innings		2nd innings	
Osman Khan, c Simtai, b Seabrook	8	c Jimmy, b Buda	9		
Jaya, c Buda, b Seabrook	0	b Seabrook	0		
Boyang, b Seabrook	1	b Buda	1		
Abot, c and b Seabrook	4	c Seabrook b Buda	2		
Mahomet, c Simtai, b Seabrook	0	b Seabrook	1		
Mahomet, b Buda	2	b Seabrook	4		
Mahomet, b Seabrook	4	b Seabrook	0		
Seman, c Myers, b Seabrook	0	b Simtai	0		
Kapal, c R. Rozario, b Buda	4	b Seabrook	0		
Naga, b Seabrook	4	b Simtai	2		
Tamoi, not out	0	not out	0		
Extras	2	Extras	4		
Total	28	Total	28		

The School		1st innings		2nd innings	
Seabrook, c Naga, b Jaya	1				
Mook, b Jaya	0				
Jimmy, c Mahomet, b Jaya	0				
Chin Hie, c Osman Khan, b Mahomet	0	not out	4		
Myers, b Jaya	2	not out	2		
Semai, c Osman Khan, b Mahomet	1	c Naga, b Micham	1		
Ab Shuan, not out	4				
Buda, b Mahomet	0				
R. Rozario, b Mahomet	2				
Osman, b Jaya	1				
Naga, not out	0	b Jaya	2		
Extras	2	Extras	2		
Total	12	Total	12		

The next game between the same two teams was played on Easter Tuesday, 1888. It was won by the school boys. The following are the scores:

Rangers			
Tandi, at Seabong, to Usak	4	to Dalves, to Usak	4
Ahor to Ngim, to Seabong	4	to Seabong	1
Kassim, to Usak	0	to Seabong	0
Masak, to Seabong, to Usak	0	to Usak	2
Osman Khan, to Usak	0	to Seabong	1
Ahor to Seabong	2	to Ngim to Usak	0
Marhan to Ah Ghut, to Usak	1	to Usak	1
Ngai to Seabong	0	to Seabong	0
Somas, to Seabong	2	to Jimmy to Seabong	1
Hazan, to Seabong	0	not out	0
Nasikan to Seabong	0	to Seabong	1
Extras	1	Extras	1
	16		22

School			
Usak, to Kasim	2	to Ahor	0
Jimmy, to Hazan, to Kasim	0	to Demankat, to Ahor	0
Moran, to Ahor	10	not out	4
Seabong, to Ahor	8	to and to Kasim	2
Ahai, to Ahor	2		
Chin Hin, to Ahor	0		
Bosato, to Marhan	0		
Dalves, to Marhan	0		
Eng Tik, to Marhan	0		
Ngim, not out	0		
Ah Ghut to Ahor	0		
	20	Extras	1
			21

The schoolboys were given the opportunity to improve their skills because they were often included in the teams playing against teams from visiting ships.

At some stage in early eighties the R.C. Boys also started playing the game and it was inevitable that there should be matches between them and the S.P.C. Boys thus marking the beginning of inter-school competitions. It would appear that cricket preceded even football and athletics and these seem to have started only in the early years of the next century.

By 10 August 1888 there were four such games, all of which were won by the R.C. Boys. The score sheet of only the fourth of these, played on 10 August is available:

R.C. School, vs S.P.C. School

R.C. School, 1st Innings

Kwee Choon, to Hong See	0
Ngim Choon, to Hai Sang, to Fook	0
Lee Kim, to John	5
Fook Kwan, to Ah Shoon, to John	7
Sung Eon, to John, to Fook	0
Mook Shee, not out	1
Lai Min, to Fook	2
Lee Fook, to Fook	2
Ah Saw, to Fook, to Hong See	0
Boon Hwa, not out	2
Chan Yung, to Teddy, to John	0
Extras	2
Total	28

2nd Innings

Kwee Choon, to Seabong	11
Ngim Choon, to Teddy, to Hai Sang	12
Lai Eoy, not out	2
Fook Kwan, to Hong See	14
Sung Eon, not out	14
Mook Shee, to Hong See	2
Lai Min, to Fook	0
Lee Fook, to Fook	4
Ah Saw, to Ah Shoon, to Seabong	1
Boon Hwa, not out	7
Chan Yung, not out	4
Extras	4
Total	66

S.P.C. School, 1st Innings

Fook, to Fook Kwan, to Mook Shee	0
Seabong, to Hong See	2
Teddy, to Mook Shee	0
Allen, to Mook Shee	0
Chan Hin, to Ngim Choon, to Mook Shee	0
Hai Sang, to Mook Shee	7
Ah Shoon, to Hong See	1
John, not out	0
Hong Kong, to Chan Yung, to Mook Shee	0
Sung Eon, to and to Hong See	1
Hong See, to Mook Shee	2
Extras	1
Total	14

2nd Innings

Fook, to Kwee Choon, to Lai Min	10
Seabong, to Hong See	2
Teddy, not out	4
Allen, not out	0
Chan Hin, to Hong See	0
Hai Sang, to Mook Shee	0
Ah Shoon, to Mook Shee	2
John, to Hong See	7

Hong Kong v Lai Min	0
Eng Soon v Strong Era	0
Hong Sei v Ngai Choon v Mook Show	1
Extra	0
Total	29

The "S.P.C. Boys" had to wait 2 years before they could avenge that defeat which they did when they met on 15 May 1887. The scores:

S.P.C.

1st inning

Eng Soon v Mook Show v Ah Min	10
Hai Sang v Mook Show	6
James run out	5
James v Mook Show	5
Hong Kong v Mook Show	5
Pak v Ah Min	2
Hai Yan v Ah Min	1
Hai Ngai v Mook Show	1
Seahong v Kang Kow v Mook Show	0
Geeding run out	0
Yong Ngi v Mook Show	0
Extra	20

2nd inning

Hong Kong v Kang Kow	0
Pak v Chou Yong v Mook Show	2
James v Mook Show	2
Hai Ngai v Mook Show v Kang Kow	2
Hai Yan v Kang Kow	1
Geeding v Chou Yong v Mook Show	1
Seahong run out	0
Hai Sang v Kang Kow	0
Yong Ngi v Ngai Choon v Mook Show	0
James run out	0
Eng Soon v Ah Yee v Mook Show	0
Bye	1
Extra	16

R.C.

1st Inning

Chou Yong run out	4
Kang Kow v Ah v Hai Yan	4
Ah Min v James	3
Ngai Choon v James	1
Mook Show vunged Hai Sang v Hai Yan	0
Jong Koo v Hai Sang v James	0
Eng Choon v Ah v Hai Yan	0
Ah Yee v Hai Yan v James	0
Ah Bah run out	0
Lee Koo v James	0
Moo Mook v Hai Sang v Hai Yan	0
Bye	1
Extra	13

2nd Inning

Chou Yong v Hai Yan	4
Ah Min v Seahong v James	3
Ah Yee v Ah v James	3
Mook Show v James	1
Ngai Choon vunged Hai Sang v Hai Yan	1
Eng Choon v Hai Sang v Hai Yan	1
Kang Kow v Hai Yan	0
Lee Koo v Hai Yan	0
Jong Koo v Hai Yan	0
Ah Bah v Hai Yan	0
Moo Mook run out	0
Bye	2
Extra	28

But that did not settle the matter for the year. On 4 June of the same year, on the birthday of H.H. the Rajah, the "R.C. Boys" had their pride redeemed in a thrilling game watched by many dignitaries they beat their rivals by just one run! The scores:

R.C. School

1st Inning

Kwei Choon v Hai Yan	10
John Nicholas v Ah v Hai Yan	6
Ngai Choon v James v Hai Yan	4
Mook Show v James	2
Ah Min run out	0
Chou Yong v James	0
Kang Kow v James	0
Fook Kow v James	0
Lee Fook run out	1
Lee Koo v Hai Yan v James	1
Ah Thoo run out	2
Extra	1
Total	27

2nd Inning

Kwei Choon v Hai Yan	4
John Nicholas v Hai Yan	4
Fook Kow v James	4
Chou Yong v Hai Yan	4
Ah Min v Hai Yan	2
Mook Show v Hai Yan v James	1
Ngai Choon run out	0
Lee Koo v Hai Yan	0
Lee Fook v Ah v Hai Yan	0
Kang Kow run out	0
Ah Thoo v Yong Ngi v James	0
Extra	1
Total	28

S.P.C. School

1st Innings

Pala b. Ah Min	4
Hai Yau v. Iau Koo b. Ah Min	4
Geading b. Kang Kow	4
Yong Ngai v. Ah b. Mook Shew	3
Jamat b. Ah Min	1
Eng Soon b. Kang Kow	1
Hak Ngai v. Ah b. Mook Shew	1
Seahong b. Ah Tho	0
Huang Kong not out	0
Jamat b. Ah Min	0
Hai Sang b. Ah Tho	0

Extras..... 1

17

2nd Innings

Eng Soon b. Mook Shew	7
Jamat b. Kang Kow	4
Yong Ngai b. Ah Tho	3
Seahong b. Ah Tho	2
Pala b. Ah Min	1
Huang Kong v. Iau Koo b. Ah Tho	1
Jamat b. Ah Tho	1
Hai Sang b. Ah Tho	0
Hak Ngai b. Ah Min	0
Hai Yau b. Ah Min	0
Geading not out	0

Extras..... 2

20

Bowling Analysis

B.C. School

1st Innings

	Overs	Matches	Runs	Wickets
Hai Yau	9.1	3	13	3
Jamat	9	2	14	3

2nd Innings

	Overs	Matches	Runs	Wickets
Hai Yau	9.1	2	10	4
Jamat	9	2	14	3

S.P.C. School

1st Innings

	Overs	Matches	Runs	Wickets
Kang Kow	9	4	8	0
Mook Shew	8	0	15	0
Ah Tho	4	1	0	2
Ah Min	0.3	1	1	4

2nd Innings

	Overs	Matches	Runs	Wickets
Ah Min	9	0	9	3
Ah Tho	9	2	14	2
Mook Shew	1	0	0	1
Kang Kow	0.1	0	0	1

The competition continued for some more years. But by 1910 the schools stopped playing cricket entirely for reasons which are not known - presumably for lack of support from the public and the Sarawak Cricket Club which also was facing problems in keeping the game going.

Revival of Cricket after the First World War

As mentioned earlier there was no cricket in Sarawak during the years 1914 - 1925. In 1925 with the enthusiastic support of the Rajah Madah, the game was revived in Kuching.

There was however, an attempt to introduce the game in Lawas according to the following extract from the Sarawak Gazette of 1 March 1921:

Some Native and Cricket

Mr. G.M. Taylor, writing in the Daily Mail from Lawas, via Lutwan, Sarawak, Dec. 1, 1920, says— "To-day I gave a batch of Ibanas natives their first cricket match, after some preliminary practice. A few days ago they had never seen a cricket ball or bat. Watch their various styles and you will be amazed that in many cases men who were a cricketer. Ngai Len, not so many years ago a head-hunter, hits the ball with the face of the bat surely and cleanly with the grace of a "Bash," but Puden Lening will never make a batsman, or to swing himself, missing every time, though he may eventually turn out to be a bowler. These natives are delighted with the game, and leap with joy when told that a man is "dead" (the nearest I can get to an explanation of "out"). It is interesting to see that some of them throw like experts, while others have that jerk of the leg and arm of the non-cricketers. They find it very hard to bowl properly, and at present most of them would be "no-balls" for throwing, but their "eye" is good and straight, and many wickets are often bowled. Who knows but that one-day the "Ibanas" may not have to be fetched from Borneo!—FIVE FEET.

Probably Mr. Taylor too found himself "out" for too much "no-balling" before the stumps could take root.

In 1928 cricket made a strong come back in Kuching. The Europeans formed for themselves the Kuching Football Club and played under that name against the Asians, "the Non-

Descripts". The non-descripts had among their numbers a few of the old boys of the Mission Schools and also a few from outside Sarawak who had come here to take up jobs in Kuching. A number of these names which appear in the list of players of that time must be familiar to many of the present-day Kuching residents, especially the older ones. The competition was very keen and the matches were closely contested.

By that time Kuching cricketers had the luxury of the choice of cricket fields: the good old Fort ground, the Mission ground, the Padangan ground (the present Song Kheng Hui ground) and the Medical ground (so the Gazette put it, by kind permission of Dr. Marjoribanks, the Director of Medical services - on a few occasions Dr. Marjoribanks captained the Kuching side against visiting ships).

About the same time cricket started to be played in Miri, the Land of Oil as it was known at that time, by the expatriate Europeans.

In 1933 for the first time a match was played between Miri and Kuching.

Owing to the kindness of His Highness the Rajah, who so very generously placed H.M.S. *Maasdam* at the disposal of the party, an all-European team from Kuching visited Miri over the weekend.¹⁹

That match ended in a draw (Kuching 78 and 98, Miri 70 and 82 for 5 wickets).

Miri returned the visit next year. The series continued till 1938, the year preceding the outbreak of the Second World War.

These matches between Kuching and Miri were strictly for Europeans only. Even though there were at that time good Asian players such as Philip Soh Fu, J. de Silva and Pereira, whose batting and bowling were on par with those of any of the Europeans of the time, they could not find a place in the teams.

By 1936 the standard of the Asians were so good that the Non-Descripts could easily beat both the Kuching Football Club team and teams from visiting ships such as the H.M.S. *Harald* comfortably. The following is the score sheet from such a game played in 1936:

Kuching Non-descripts v. H.M.S. *Harald*

Sunday, 19th July, 1936

Kuching Non-descripts

P. Soh Fu	a. Kameone	b. Tanjinn	1
Chan Shin Sen	b. Jankinn		10
Boy Foo	b. Jankinn		13
S.C. Baptiste	b. Bracker		27
Talaya	b. Jankinn		1
Chan Weng Sheng	b. Kameone		10
C. Limang	a. & b. Kameone		0
Leslie Fox	b. Kameone		4
J. de Silva	b. Kameone		0
C. Chung	a. (?) b. Bracker		0
Wai Long Geng	not out		0
	Extras		4
			113

	Overs.	Mins.	Runs.	Wkts.
Tanjinn	8	2	7	1
Bracker	7	3	17	2
Kameone	8.4	2	50	4
Jankinn	9	3	29	3
Luke	5	1	18	—

H.M.S. *Harald*

Kameone	a. K. Foo b. Soh Fu	1
Tanjinn	run out b. P. Soh Fu	5
Luke	b. De Silva	23
Jankinn	b. De Silva	9
Tanjinn	b. Baptiste	1
Colthuis	b. De Silva	1
Hardy	b. P. Soh Fu	9
Baker	a. C. Limang b. P. Soh Fu	9
Riley	b. De Silva	1
Remsbury	run out b. L. Fox	2
Bracker	not out	2
	Extras	4
		67

	Overs.	Mins.	Runs.	Wkts.
P. Soh Fu	7	1	28	1
Baptiste	5	—	13	1
De Silva	7	1	31	4
Weng Sheng	1	—	3	—
Leslie Fox	1	—	1	1

Possibly, J. de Silva and Philip Soh Fu were not selected because they were not needed; that year, 1936, Kuching beat Miri by an innings and 71 runs!

The last game in that series was played in Miri in 1938; Kuching won by 6 wickets.

Post War Period - Resurgence of Cricket

There is no record of any game of cricket in Sarawak during the years 1909 to 1952. It is highly improbable there was any at all. Survival was the name of the game of that period.

Early in 1953 an all-European team from Seria visited Kuching and Cricket was one of the games they played during their visit (Kuching lost to Panaga Club, Seria). Kuching returned that visit in September that year⁽¹⁾ (The cricket match played in the Panaga Club ended in a draw) for the first time an Asian was in the team - the present writer).

Since that beginning, cricket has prospered in Sarawak - true it has had lean times - with inter-port games involving Miri, Sibu and Kuching, inter-division games with Armed Forces and Police also competing and interstate games for the Borneo Cup among the three states, Sabah, Brunei and Sarawak. Cricket has the distinction of being among the first sports to organise Borneo Cup games. That start was made in 1961.

References:

- (1) Sarawak Gazette 2 April 1958.
- (2) Sarawak Gazette 1 May 1955.
- (3) Sarawak Gazette 1 May 1953.
- (4) Sarawak Gazette 28 Sept. 1953.



Culture and Development in Sarawak

by

DANIEL CHEW, Ph.D.²

"Economic growth alone does not create a nation. There is no feeling of 'belonging' swirling beside stainless steel pipes, winding their way through a labyrinth of towers and graters in a region of refinery, as much as it contributes to the nation's gross domestic product. No, a 'feeling' of 'belonging' is to be at one with the family, the people, the flowers, the trees, the parks, the water, the sea, the birds, the fishes, streets and fine buildings, the skylines, the vistas and the lights around you".

John Drysdale¹

¹Assistant Director, Oral History Department, Singapore.

So writes author John Drysdale (Singapore: Struggle for Success, 1984) in a message to mark Singapore's 25 years of independence in 1990. This message could also be appropriate for Sarawak as it celebrates 30 years of statehood and independence within Malaysia this year. Regarded as an economic and cultural backwater then in 1963, Sarawak has rightfully today become recognized as a vibrant Malaysian state which is fast developing economically, as well as priding itself in cultivating its cultural heritage in the wake of economic and social change.

In this essay, I would like to explore the role of culture and development in Sarawak. By culture is meant a comprehensive way of life which encompasses more than just material artifacts and outward forms of expression such as performance and dances. It includes people's behaviour and how they relate to their environment, values, beliefs and thinking. Development, again although normally associated with economic prosperity, is multifaceted, embracing political, social, psychological and cultural growth. The questions I seek to ask are what are the unique features of Sarawak's cultural heritage which makes it special, like the quotation at the beginning of this essay which singles out the unique appeal of Singapore to its citizens. What gives Sarawakians a sense of pride in their state, firstly as Malaysians and secondly as Sarawakians?

Firstly, I think it is the diversity of life here. There are the comforts of city and town life with its modern buildings, streets, cars and so on. And if one prefers the quiet life away from the hassles of urban life, there is the vast countryside with its mystical offerings of a wide natural environment and the different lifestyles of the various ethnic groups. Secondly, despite the diversity of life, there is a good record of race relations.

How have the cultural lives of the people evolved and adapted to the economic changes taking place? On a separate occasion² I have raised the issue of the monetarisation of our cultural lives, where the value of money may take precedence over the importance of cultural contexts. It is unavoidable that we have to adapt to the monetarisation of our way of life. As Sarawakian society develops economically and there is no shortage of indices to show the number of schools, hospitals,

roads and so on has increased by leaps and bounds, it is inevitable that monetary digits will be taken to be units of measurement of how "progressive" Sarawak has become. Although economic indicators are a contributing factor to improvements in the quality of life, it does not mean that the people's cultural lives have to go overboard.

It is still possible to retain and adapt one's cultural context to circumstances. Japan is often cited as an example of a country which has attained much economic progress, absorbing a lot of external influences but still retaining a great deal of its traditions and values. Singapore which has become quite an affluent state with its strategy of stressing economic development, is now paying attention to promoting the arts and culture. Even in countries of the west which are much paraded for their materialism and individualism, their cultural contexts are present, the appreciation for the different expressions of the arts and heritage.

Sarawak has its own historical experience in dealing with culture and heritage, and this experience is still evolving. Thanks to the Brooke, Sarawak was spared the excesses of capitalist exploitation unlike what happened in many Southeast Asian colonial possessions which were ruled and opened up for the benefit of the metropolitan powers. Being a territory which did not experience the worst of economic rapaciousness, the indigenous way of life and the peoples' cultures were not adversely affected by economic forces.

With independence under Malaysia, the state embarked on an accelerated programme of economic development. Although largely an agricultural state, Sarawak's economy and wealth have of late, to a great extent relied upon timber and petroleum. With the present emphasis on encouraging industrialization in line with the goals of Vision 2020 there is a clear cut economic policy blue-print while a cultural policy, if it could be so called, is not so apparent, but this did not mean cultural resources have been ignored.

Just as the Brookes saw it fit to encourage the people to retain and be proud of their way of life, the present policy makers have also been following this tradition. The museum in Kuching has always been treated with pride, and accorded the status of the state's showcase of heritage, and

there are plans to build more museums. A massive, unprecedented Cultural Symposium was organised in 1988 to mark 25 years of independence. This was a rare policy decision to invite and gather academics (many of whom were not even Sarawakian), community leaders and government officials to brainstorm and recommend the cultural directions for the people and the state. This commitment of treating cultural resources as a priority continued with the holding of a second Cultural Symposium this year from May to August, following the success of the first symposium.

Thus, while the state has taken the lead in treating cultural resources as important, it is disappointing to note the private sector has not taken the cue. Individual groups and companies whose wealth come from the resources and people of the state have not played their part as benefactors or good corporate citizens in showing their generosity and goodwill. Instead, the reservoir of generosity and goodwill come from within ordinary people themselves.

It has been in the realm of everyday life where much tolerance and mutual respect have been shown by individuals towards each other. This is one of the cultural and social strengths of Sarawak, recognized by the policy makers and people. On record, it can be said that Sarawak has a clean slate on race relations, with no overt ethnic conflict and where no one single ethnic group is able to dominate the others but needs to co-operate with other communities, whether in real politic or everyday life.

It is in the business of everyday life where the private citizen can play his part, showing racial tolerance, tribute strong social values and adapt to the ever increasing demands of a new economic order. There will be communitarian social values which individuals and groups may have to accept as sacrosanct, if political stability is to be preserved – the sharing of political power but centred on a Malay-Melanau core, and the spread of economic wealth. When these given are accepted and the greater political and social harmony a preferred objective rather than narrow sectarian demands, there will then be a place for all groups in Sarawak to co-exist. Separate ethnic interests and demands will continue to be made within the greater whole.

This is not unhealthy as long as there is tolerance and mutual respect, and a willingness to share.

What tolerance and respect would entail in respect of "culture" is that there will be many levels and types of "culture" if we define culture as a way of life and accept that Sarawak is a diverse state. Thus the educated, professional and middle class group will take part in events like the Cultural Symposium, and in activities organised by AZAM (Arahkan Zarah Melayu). Urbanites in Kuching and tourists from overseas may gawk at the fine exhibits at the Museum and ring praises to the "Living Museum" at the Sarawak Cultural Village. Expressions of "high culture", of a westernized nature mostly, may be manifested through performances, concert and music recitals for the enjoyment of an elite few. There are also occasions like during the Gawai festivals organised in Kuching when cultural "entertainment" (*Nor Straits Times*, 1 June 1993) are staged. Popular images of Sarawak culture for the benefit of tourists are conveyed through promotions and packages, and visits, for example, to longhouses in Sintang, and cultural performances at the Sarawak Cultural Village.

For the rest of Sarawak, the reality of "culture" may be a different one, and take on a different meaning, like the reverence attached to padi cultivation or attachment to the land, or just simply coping with the daily business of living. An ethnic Malay understanding of culture may be different from say that of an Iban or Chinese. The text understanding and implications of a national culture¹ to mean a core of Malay culture will have different levels of meaning and responses for a Malay, Iban or Chinese. Cultures should not also be seen as mutually exclusive, a distinct Malay culture as different from Iban or Chinese culture. Although there may be certain recognisable core elements in each, cognisance should be made of intercultural borrowing and adaptation. The shared environment and a shared political heritage, for example of being Malaysian, do not make cultures entirely discrete categories, or completely ethnic-based.

How then are the different levels of cultural meanings to be reconciled? They are not likely to be reconciled, nor is it feasible to draw out common parameters, except where a common one of values may be knowledgeable. It would be

better to accept the existence and juxtaposition of different cultural contexts. Sarawak society is heterogeneous and made up of many groups and this phenomenological reality confront Sarawakians all the time. At the official level will be the role of the state in interpreting what culture is and its role for economic development, whether it be material culture, values or social behaviour.² Different groups will of course respond to this interpretation of culture differently. There would be different ideological constructions of culture. A Ibanan would view natural resources of the land differently than say a Chinese timber logging contractor. It is crucial to take note of inherent differences between people, and wherever possible, tolerate the diversity of "cultures" in Sarawak, while working towards the unity of common objectives, like those of Vision 2020. The key word is tolerance even as the state proclaims its laudable objectives of economic development. In terms of cultural adaptations different groups will respond differently to the demands of the new economic order and some groups may be more adaptive and successful than others.

Social problems will arise such as the rural-urban drift, under-employment, lack of skills, crime and the abandonment of one's own core values in favour of the universal consumer "culture" typified by items of mass consumption such as Coca Cola, Selko watches and the like. Thus policy makers, communities, institutions and families may have to pay attention to these problems as the state sets off on the path to industrialization.

The people of Sarawak have coped with many changes, British suzerainty before the pre-Brooke era, Brooke rule, the Japanese Occupation, Colonial Rule and now Independence within Malaysia. The state's cultural heritage can be filtered to a cultural ballast which can help the people face economic and social changes. There will be a great deal of pressure for change and ultimately the onus will be upon the people as they respond and adapt to change.

Notes

¹ John Drysdale in Singapore, *25 Years A Straits Times Special Publication*, 1990, p. 26.

¹ See author's paper, "Social and Cultural Trends in Sarawak", presented at Sarawak Cultural Symposium, 10-13 May 1993, Kuching.

² Joel S Kahn & Francis Loh Kok Wah (eds) *Fragmented Voices, Culture and Politics in Contemporary Malaysia* (Sydney: Asian Studies Association of Australia in Association with Allen & Unwin, 1992), p. 13. The editors cited a national conference organised by Malaysia's Ministry of Culture, Youth and Sports in 1971, where the Malaysian Government announced the formulation of what was to become a national cultural policy based on the following principles:

- i The national culture of Malaysia must henceforth be based on the cultures of the people indigenous to the region.
- ii Elements from other cultures which are judged suitable and reasonable may be incorporated into Malaysia's national culture.
- iii Islam will be an important element in the national culture.

³ In a speech by Tan Sri Datuk Patinggi Haji Abdul Taib Mahmud at the opening ceremony of the Second Sarawak Cultural Symposium on 10 May 1993 he said, "... I think we ought to give credit to economic thinking and economic trend which can really determine the direction of our culture, cultural growth and development".



Brunei on the Eve of the Second World War, III: Finance

by

A.V.M. HORTON*

in the *Abode of Peace*, appeared in the *Sarawak Gazette*, No. 1502 (July 1993): 15-25.¹ The second instalment, "Brunei on the Eve of the Second World War II: Administration", was published a year later, in July 1994 (pp. 29-50). In the present article, the focus shifts to the question of the finance. By the end of the 1930s, petroleum revenues had begun to have an impact in the *Abode of Peace*. Viewed from the perspective of the pre-oil era, change seemed to be rapid in the decade after 1932, but, looking back from the 1990s, it appears to have been minimal. When appropriate, Brunei's situation is compared to that of neighbouring states.

All values in this paper (unless otherwise stated) are expressed in \$ Straits. From 1906 until 1947, £1.00 = 16.57.

One of the most urgent tasks facing the Residential System inaugurated in 1906 was the stabilisation of Brunei's finances.² This was accomplished thanks to a loan of \$429,750 (Straits) paid by the Federated Malay States during the years 1906 to 1914. Such an influx of capital enabled the administration to buy back mortgaged State revenues from private tax-farmers. As a result, yearly State receipts rose steadily until 1913 (\$168,002), slumped during the Great War (\$129,529 in 1915), rose to new peaks consistently with the rubber boom of the mid-1920s and the gathering pace of oil exploration (\$448,870 in 1927), and fell thereafter largely in sympathy with the price of rubber.

One important observation is that, apart from the freak year of 1927, Government indebtedness exceeded Government revenue as late as 1932; and throughout the pre-oil era the servicing and repayment of the FMS loan remained a heavy burden. Looked at from another angle, the administration possessed five Straits' dollars (about £0.60) per capita annually to spend for all purposes in 1911 and still had less than twelve dollars per person twenty years later. This sharply circumscribed the options available for development. Yet, even on this basis, Brunei was slightly better off in 1930 than its Bornean neighbour, British North Borneo, and was considerably more favourably placed than some of the peninsular Unfederated Malay States, such as Terengganu and Kelantan (see Table 1).

Abstract

This paper is the third in a series dealing with Brunei on the eve of the Second World War. The first part, "Brunei c. 50 Years Ago (1936): The Late 1930s

* A Researcher from Wincoburn, United Kingdom.

¹ The paper, in turn, was originally a companion piece to "Brunei Twenty-Five Years Ago (1948)", *BC* (December 1993): 14-20.

² It might be argued that British interference prior to 1906 had deprived Brunei of at least some possible revenues of the Larkin Taku case, cited by Professor Talling (1971: 106).

Table 1
ANNUAL GOVERNMENT REVENUE PER CAPITA
IN SELECTED STATES, 1931

Rank	State	Revenue Per Head (£ Straits)
1	Johor	14.00
2	Malaya ¹	13.00
3	Brunei	12.50
4	British North Borneo	11.50
5	Norway (1928)	11.00
6	Perak ²	9.80
7	Terranggu (1932)	8.50
8	Siam ³	5.20

Source: *Abstract Issues of the annual reports for the Unfederated Unincorporated Malay States*.
British North Borneo Company (1934-1937) for British North Borneo.

¹ Includes (1940-42) and Sarawak (1942-43) for Malaya.

² Includes year 1930 AD, equivalent to sunset on 19 May 1951 to sunset on 7 May 1952 (*Financial Chronicle* 1951, 52).

Note: (a) MOP Straits = £1.00 (1916-1927).
(b) Brunei was regarded as a north unincorporated Malay State, the Northern Borneo nonincorporating.
(c) Cf. the position in the late nineteenth century: "Taxation was the weak-point in Malaya in its development was concerned — in 1890 the government spent about 21 per cent of the population compared with between 10 and 15 per cent in the various Malay states under British control" (*Financial Chronicle* 1951, 118).

The problem for the Brunei regime during the pre-oil epoch was that the economy produced nothing to generate substantial revenue, thereby to boost development. The principal exports before the Great War were cutch and coal, which were not especially lucrative. The first shipment of rubber took place in 1914; but the Abode of Peace never became a really noteworthy rubber-exporting country such as, say, Johor⁴. That said, within the Brunei context rubber was a most important product. At the height of the 1920s boom, rubber accounted for \$1.32 million of Brunei's total export trade worth \$1.86 million (1935). Unfortunately, Brunei lacked the tin of the Western Malay States, or even the iron ore of Terranggu and Johor.

Brunei's rubber producers were hard-hit by the aftermath of the Wall Street Crash (1929). Total state exports slumped from \$1.86 million in 1925 to only \$0.5 million in 1931, rubber

shipments declining more than eightfold in value over the same period and touching their lowest level since 1921-1922. Much more padi was planted than hitherto — usually an indication in Brunei of a troubled economy.

The *Straits Times* suggested in 1934 that "few parts of the world suffered as little as Brunei during the slump". If totally inaccurate as far as producers were concerned, this may have been true of the Government. Despite the collapse of exports, Brunei's State revenue was comparatively little affected during the depression — receipts were actually higher in 1932 than they had been in 1929 or 1925 — thanks to duties levied upon the vast quantity of machinery and other manufactures brought in by the oil company. By contrast, Brunei's neighbours, North Borneo and Sarawak, saw their revenues approximately halved between 1928 and 1933.⁵ The Unfederated Malay States suffered similarly: Johor, highly dependent upon rubber, saw annual revenue rise dive to only \$11.8 million in 1935 compared with \$17.6 million four years earlier (*Johore Annual Report* 1936, 74).

The financial position of Brunei State had not altered significantly for the worse. At the end of 1933 the public debt stood at \$413,000. Excluding this debt from the account, Brunei possessed surplus assets of \$262,000. There was an Opium Revenue Replacement Fund of \$45,911. (Brunei, however, had never been as dependent as some other British administrations upon opium monopoly for State income). By September 1932 the surplus assets had fallen to \$191,334 because of an appropriation of \$50,000 in 1930 to pay for the construction of a wharf in the capital. On the other hand, the ORRF had doubled and a further \$24,000 had been trimmed from the National Debt.

By 1934 shipments of rubber had recovered their 1928-1929 level in terms of value. Cutch exports kept within the range of \$160,000 to \$250,000 annually throughout the period 1934-1937, except in 1935 (and 1938) when they were lower. Overseas sales of sago reached a nadir in 1934 and then rebounded upwards. During

⁴ Foreign sales of Johore rubber crashed from 897,200 in 1929 (out of total exports of \$114,200) to just 222,000 (\$26,400) in 1933, rebounding to 486,700 (\$59,600) by 1937.

⁵ Sarawak's revenue stood at \$6,070 in 1929 but only \$2,100 in 1933. The figures for North Borneo were 1,670 and 1,100 respectively. Hence, in the case of North Borneo the drop was only 35 per cent.

the 1930s the foreign market for Brunei's brass – and silverware, as well as strings, remained well below the level achieved during the prosperous 1920s. The fishing industry also became depressed.

The most significant development of the 1930s was the coming on stream of the Seria oilfield. Exports of crude petroleum rocketed from \$1.1 million in 1932¹ to \$6.5 million in 1938, in which year oil provided 84% of Brunei's exports and 50% of State income. Belait district became the new economic centre of gravity of the Sultanate.

Unlike today, the State did not hold equity in the oil company, nor was there any liquefaction of natural gas. The administration received instead a \$0.30 royalty on every ton of oil produced, with an option to take 10% of production in kind. There was no income tax until 1 January 1950. For many years, therefore, the British Malayan Petroleum Company enjoyed exceptionally favourable terms.

Despite burgeoning proceeds from the oil sector, a cautious financial policy was adopted by the regime in the 1930s because of the supposed uncertainty of future income from petroleum. At the beginning of 1939 the administration considered it "probable that the revenue from oil is approaching its maximum and will remain comparatively stabilized over a period of years". Oil royalties of about \$200,000 annually were anticipated over the next 35 years (i.e. up to 1970), after which Brunei would revert to its former poverty. Such forecasts may appear to be comical in retrospect; but, in fact, the Residents transacting in a sensible and responsible manner, given the information available in the 1930s.

It was decided to redeem the FMS loan as quickly as possible. Since 1920 a fixed sum of \$20,000 had been assigned annually for repayment of interest (charged at 4%) and principal. This rate was higher than the current premium upon Brunei's investments; so arrangements were made, and executed, to wipe out the debt before the end of the following year (1939).

A four-point plan was agreed between the High Commissioner, Sir Shelton Thomas, and the Resident, Mr. RE Tansill. The principal goals were to stimulate the cultivation of food supplies, to demarcate forest reserves, to build up a substantial government financial reserve, and to "provide no more in the way of recurrent expenditure than is reasonably necessary to meet the needs of the people" (CO 717/114/51535).

'Annually recurrent' expenditure meant that which was "strictly unavoidable". The Resident proposed to focus attention upon the development of potentially revenue-producing departments, such as Agriculture and Forestry, rather than upon possibly-unustainable increases in expenditure upon social services, such as health and education.

It soon became apparent that the basis of the approved 1939 policy — the size of reserves and future oil production — had been seriously underestimated. As a result a fresh strategy was drafted by Mr. JC Black, the Resident from 1937 until 1939 (CO 717/128/51535). It was decided "to limit recurrent expenditure to a figure not greater than the revenue which is derived from all sources other than oil, to use as much of the oil revenue as may be required on works of development and, after seeing that the working balances are adequate, to place any unspent balance of oil revenue to a reserve fund which will be kept intact against the day when the oil resources have been exhausted". (This policy was resumed in the post-war era, too, at least for a time).

A comprehensive scheme was prepared for agriculture, forestry, health, education, communications, surveys and harbours. (In a sense, this was a forerunner of the five-year development plans which commenced in the 1950s). Mr. Black, who died in the late 1980s, took it as "axiomatic that agriculture should be encouraged to develop side by side ... with the exploitation of the oil resources of the State and that the interests of the one should not be permitted to obtrude unduly to the disadvantage of the latter".

¹ The first full year of production. A small quantity of oil (4,326 tons worth \$16,634) had been exported from Brunei in 1931.

Table 2

INDEX OF STATE INCOME 1900-1938

(SELECTED UMS AND SARAWAK)

(1908 = 100; EXCEPT PERAK, 1937 AH = 100)

Year	Brunei	Johor	Perlis	Terengganu	Sarawak
1910	7	24	19 (1900 AH) ¹	8 (1907) ²	38
1915	11	32	24 (1905)	8 (1915)	36
1920	17	52	39 (1908)	30 (1918)	42
1925	25	86	43 (1914)	42 (1924)	100
1930	38	92	47 (1919)	51 (1929)	100
1935	49	94	51 (1924)	57	100
1938	100	100	100 (1937)	100 ³	100

Revenue in 1938 (in Straits):—

1938	1.16m	1.75m	1.75m ⁴	2.05m	4.25m
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Source: Returns issued in the Annual Report for each UMS, and, for Sarawak, Progress 1939, 386 and Index 1942, 47.

Notes: ¹ Income 1911. ² —³ Muslim years (Gregorian equivalent, in round)

1910 AH (10 December 1910 — 11 December 1911)

1915 AH (75 November 1914 — 7 November 1915)

1920 AH (29 September 1919 — 29 September 1920)

1925 AH (2 August 1924 — 20 July 1925)

1930 AH (25 May 1929 — 25 May 1930)

1935 AH (2 April 1934 — 4 March 1935)

1937 AH (2 March 1936 — 21 February 1937)

Source: Freeman-Grenville 1971, 94-97.

⁴ The data for Terengganu apply to Gregorian years 1936 and 1938.⁵ 1937 AH (2 March 1936 — 21 February 1937).

Greater emphasis was placed on social services and communications than under the 1935 plan.

Overall, rapid development was deprecated because it might involve the importation of "a large alien population", thereby disrupting the homogeneity of the State.

During the years 1932-1940 annual exports from the Sultanate, thanks to oil, multiplied more than sixfold in value (from \$1.5 million to \$9.6 million) and annual State revenue better than quadrupled (from \$0.36 million to \$1.56 million). In place of the former National Debt, a General Reserve Fund standing at \$1.5 million had been amassed by the end of 1940. At the latter date the ORRF stood at \$0.2 million. The surplus assets totalled \$0.8 million.

Apart from oil royalties, the principal sources of State income were customs duties, followed

by Government monopolies (candis), licences, and cession money. Other minor heads of revenue included courts, municipal, and posts and telegraphs. Brunei depended much less upon customs and cassis monopoly after 1932 than was true of some Malayan States. Customs revenue, for example, provided well over half of total receipts in Kelantan, Perlis and Terengganu in 1937, and almost half of Kedah's. In Johor, cassis monopoly had been the second most important source of revenue, contributing \$4.25m out of total revenue of \$17.6m in 1928. As late as 1938 opium still provided Perlis with nearly 37% of its revenue. In Brunei by contrast, custom's revenue accounted for only around a quarter of state income in 1935-1938, monopolies for just six per cent.

The new affluence permitted higher expenditure in the Abode of Peace. The administration was modernized and expanded in scope. More public works (buildings, roads, public utilities) were undertaken, and more resources were devoted to social services.

The reigning monarch — His Highness Sultan Ahmad Tajuddin II (r 1924-1950) — participated in the rising prosperity. Between 1934 and 1938 the royal allowance was doubled to \$2,000 monthly. His Highness was voted extra sums to meet the cost of services and, in 1939, of a motor car. Nevertheless, the stipend was still low: in 1929, for instance, the Sultan of Perak was already receiving \$150,000 annually.

Conclusion

The years 1932 to 1939 (and onwards until the Japanese interregnum) marked a break with the pre-oil past. In comparison with the period before 1931, the first decade of the oil era (1932-1941) appeared to be a time of quite rapid change; but in the context of Brunei's post-1945 achievements, those of the 1930s appear markedly less impressive, partly because of Government fiscal caution. On the other hand, from being a Clarendon among Malay States, the Abode of Peace had acquired a rapid importance and wealth by 1939. Oil production had opened up the prospect of a new and higher

standard of administration that had been possible hitherto.

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Asal-usul Sebahagian Orang Melayu Sibü

(Bahagian I)

oleh

SALAM B. AHMAD*

Orang Melayu Sibü terdiri daripada beberapa golongan yang berbeza latar belakang asal-usul dan keturunan. Tiga golongan utama yang membentuk masyarakat terbahagik adalah keturunan peranakan, keturunan perahangan dan keturunan Syed. Selain itu terdapat juga golongan minoriti daripada keturunan Perangin dan Kadim.

Oleh sebab keterbatasan ruang ini agak panjang, maka akan dipaparkan kepada dua bahagian. Bahagian pertama akan bertumpukan terhadap latar asal-usul golongan Syed dan perahangan, manakala bahagian kedua akan bertumpukan terhadap latar asal-usul golongan perangin dan orang Melayu peranakan.

Mekahdimah

MENGIKUT BANCY 1980, jumlah orang Melayu di Sarawak setelah diuraikan ialah 297,604 orang atau kira-kira 19.7% jumlah keseluruhan

penduduk negeri ini seramai 1,507,982 orang pada tahun tersebut.

Dari segi taburan, Bahagian Kuching-Samarahan mempunyai paling ramai penduduk Melayu berjumlah 164,820 orang (56.3%). Bahagian Seri Aman kedua teramat 146,303 orang atau 18.9%, diikuti Bahagian Miri-Bintulu (28,046 orang atau 10.9%), Bahagian Sibü (16,004 orang atau 6.2%), Bahagian Limbang (12,406 orang atau 5.8%), Bahagian Serikei (8,303 orang atau 3.2%) dan Bahagian Kapit (1,282 orang atau 0.5%).

Daripada 16,004 orang Melayu di Bahagian Sibü, majoriti yakni seramai 14,265 orang atau 89.1% tinggal dalam Daerah Sibü; selebihnya terdapat di Daerah Mukah (623 orang), Daerah Kanowit (787 orang) dan Daerah Dalat (329 orang).

*Guru Kanan (Pendidikan), MAM, Tab Puan Nenas.

Memandangkan sebahagian besar orang Melayu dalam Bahagian Sibu terdapat dalam Daerah Sibu khususnya dalam Daerah Perbandaran Sibu, perbincangan mengenai orang Melayu Sibu bolehlah dianggap dapat mewakili orang Melayu di daerah-daerah lain dalam Bahagian. Atas rasional yang sama, perlu diteliti aspek asal-usul orang Melayu Sibu agar dapat dikenal pasti akar-nya untuk pengetahuan generasi semasa dan masa akan datang.

Komposisi

Orang Melayu Sibu terdiri daripada beberapa golongan iaitu golongan Syed, perabangan, pinggan, raden dan peraman. Daripada berbagai-bagai golongan itu, orang Melayu peraman yang paling ramai.

Hari ini, selain keturunan-keturunan berasingan golongan asal yang tersebut, wujud keturunan-keturunan campuran hasil daripada kahwin campur yang membabitkan anggota daripada berbagai golongan itu.

Salah satu objektif penulisan rencana ini, selain memelihara keaslian-aslian anti-usul atau asal-usul keturunan orang Melayu Sibu, sama ada secara langsung atau sebaliknya.

Orang Melayu Sibu Keturunan Syed

Golongan Syed yang dominan di Sibu adalah keturunan Edrus daripada keturunan Syed Edrus Bin Syed Abdul Rahman.

Selasailah keturunan Edrus yang terdapat dalam simpang keturunan Syed Edrus di Sibu sekarang adalah selinan daripada selasilah asal yang ditulis sendiri oleh Sultan Osman Bin Abdul Rahman Mahom, Sultan Pontianak. Selasilah itu, dalam bentuk buku, diterbitkan semula atas daya usaha Allahyarham Syed Abdullah Edrus atau lebih dikenali sebagai TuanKu Haji Bajang (Tan Detak Petinggi), bekas TYT Gabenor Negeri Sarawak yang kedua.

Keturunan Syed yang besar di Sibu hari ini adalah daripada keturunan Syed Edrus-Syed Alwi-Syed Moham.

Syed Edrus bin Syed Abdul Rahman mempunyai tujuh orang anak iaitu Syed Hamid, Syed Hashim, Syed Hasan, Syed Zain, SYED ALWI, Syed Abdul Rahman dan Syed Mohamad.

Syed Alwi pula mempunyai empat belas orang anak. Meroka ialah Syed Ali, Syed Isahar, Syed Khalid, Syed Sheikh, Syed Hasan, Syed Ismail, Syed Osman, Syed Amin, SYED MOHSEN, Syed Isa, Syed Omar, Syed Abdullah, Syed Husin dan Syed Yasin.

Syed Mahsun mempunyai sembilan orang anak, masing-masingnya SYED MOHD ZAIN, Syed Mansor, Syed Alwie, Syed Abd. Rahman, SYED OMAR, Syed Abdullah, Syed Ibrahim, Syed Hashim dan SYED OSMAN.

Syed Mohd. Zain berkahwin dengan seorang wanita Melayu keturunan perabangan bernama Dayang Ranyah dan dikermikan sembilan orang anak, iaitu Syed Abdul Rahman, Syed Mustapha, Syed Khalid, Sharifah Zubaidah, Syed Hasan, SYED OTHMAN, Sharifah Nafisah, Syed Mahmud dan Syed Sulaiman. Beliau kemudian berkahwin kali kedua, dengan Sharifah Khadijah, dan memperolehi tiga orang anak lagi, yakni SYED RAZALI, Syed Saali dan Sharifah Hafshah.

Beberapa orang anak Syed Mohd. Zain itu kemudiannya meneruskan karier masing-masing, memperkembangkan masyarakat keturunan Syed. Syed Mustapha mempunyai tujuh orang anak, Sharifah Zubaidah enam orang anak, Syed Othman sembilan orang anak, Sharifah Nafisah seorang anak, Syed Sulaiman tiga orang anak, dan Syed Razali seorang anak.

Anak-anak Syed Othman adalah daripada dua perkahwinan. Dengan Siti Nafisah beliau mendapat empat orang anak iaitu Syed Mohd. Saiz, Syed Ahmad Hadari, Syed Abdullah dan SYED JUNAIDI. Manakala dengan Sharifah Madatiah beliau mendapat lima orang anak yakni Sharifah Alawiah (Alauyah), Syed Abdul Rahman, Syed Madhi, Syed Saadi dan Syed Saali.

Anak tunggal Syed Razali dari perkahwinan dengan Sharifah Hamidah binti Syed Omar pula bernama SHARIFAH REHANAH. Syed

Omar ialah adik kepada Syed Mohd. Zain. Sharifah Haniyah adalah anak beliau dengan Aminah Steiji dari keturunan orang Melayu peranakan.

Dua orang cucu Syed Mohd. Zain, seorang masing-masingnya daripada keturunan dua orang isteri beliau, kemudiannya dipertemukan jobska Syed (Junaidi bin Syed عثمان telah berkahwin dengan Sharifah Boharah binti Syed Razali, (sekarang bergelar Datuk dan menyandang jawatan Penasihat).

Manakala dikurniakan dua belas orang anak Syed Zawaui (sekarang Setiausaha Lembaga Amanah Kobajikan Islam Sibn atau LAKIS), Sharifah Aishah, Sharifah Fatimah, Syed عثمان, Syed Alwi, Syed Razali (sekarang suami kepada YB Datin Paduka Sharifah Mordiah Tuanku Fauzi, Menteri Muda Kobajikan Am dan Hal-Ehwal Wanita Negeri Sarawak), Sharifah Khadijah, Sharifah Aminah, Sharifah Mariani, Sharifah Maimunah, Syed Saadi dan Sharifah Haniyah.

Selain juri keturunan Syed Edrus- Syed Alwi- Syed Mohsen- Syed Alwi, satu juri keturunan Syed lagi yang anggotanya agak ramai di Sibn hari ini adalah keturunan Syed Edrus- Syed Alwi- Syed Mohsen- Syed Osman (Othman).

Syed Osman adalah adik kepada Syed Alwi, kedua-duanya anak kepada Syed Mohsen.

Syed Osman mempunyai lima orang anak. Mereka ialah Sharifah Shaifah (pada 1940-an-1950an, seorang pemimpin kaum ibu yang terkenal di Sibn dan Bahagian Ketiga), Syed Abdullah (satu lebih dikenali sebagai Tuanku Haji Bajang; kemudiannya Tun Datuk Patinggi dan bekas TYT Yang di-Pertua Negeri Sarawak), Syed Mohamed, Sharifah Hafisah dan Sharifah Zaharah.

Syed Abdullah berkahwin dengan Hajah Rajmah binti Gafar (Toh Puan) dan dikurniakan lapan orang anak, empat orang laki-laki dan empat orang perempuan.

Syed Mohamed pula mempunyai empat orang anak laki-laki, iaitu Syed Abu Bakar, Syed Omar, Syed Ismail dan Syed Abd. Hamid atau semestinya lebih dikenali sebagai Haji Wan Hamid. Sekarang Haji Wan Hamid seorang

Senator dan menjadi Ketua Bahagian Parti Pasaka Bumiputera Bersatu (PBB), Bahagian Sebauh, Sibn.

Lihat rajah selatan selatilah dalam LAMPIRAN I.

Orang Melayu Sibn Keturunan Perabangan

Orang Melayu perabangan Sibn dipercayai berasal dari keturunan asal yang sama dengan golongan Melayu perabangan Kuching, iaitu dari keturunan Datu Undi atau Raja Jarom yang berasal dari tanah Minangkabau di Sumatera (lihat Mohammed Bakawi Yusuf, 1932 dan Mohammed Yusuf Shibli dalam *Sarawak Museum Journal*, Vol. 2, No. 7, September 1950).

Daripada salah satu selatilah yang sempat ditaji, sebahagian orang Melayu perabangan Sibn yang terdapat hari ini di Sibn adalah dari keturunan Datu Kobar, pada suatu masa dulu bermastautin di Bahagian Kedua (sekarang Bandar Sri Aman).

Sebahagian yang lain mengakui bahawa nenek-moyang mereka berasal dari Sambas, Kalimantan Indonesia. (Kelas pengakuan itu tepat, agak memuaskan manakala adalah daripada keturunan Datu Langgang, salah seorang anak Datu Undi yang bermastautin di sana).

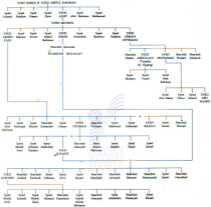
Perbincangan selanjutnya mengenai orang Melayu perabangan Sibn akan diuruskan kepada keturunan Datu Kobar. Secara perbandingan, anggota masyarakat Melayu Sibn daripada keturunan inilah antara yang teramat di Sibn sekarang.

Ditunjukkan, juri keturunan yang berketurunan sehingga Datu Kobar adalah seperti yang berikut: Datu Undi-Datu Permaisuri-Merpati Jepang-Pateh Monggedai-Pateh Malang-Patinggi Kuntom-Patinggi Betong-Datu Kaim (Kaim-DATU KOBAR).

Secara lebih khusus, keturunan Melayu perabangan Sibn yang terdapat hari ini berasal daripada dua jural Pertama keturunan Datu Kobar-Patinggi Hashim-Abang Mir-Patinggi Ali-Datu Bandar Haji Busan (Bohassan)-Bandar Kassim, dan kedua keturunan Datu Kobar-Patinggi Hashim-Abang Mir-Abang

Lampiran I

SALINAN KETURUNAN SYED IDRIS



(Sumber: "CERTA" BUK oleh Sharifah Maimunah binti Syed Ibrahim)

Japar-Abang Haji Ahmad Rambol-Abang Abdul Rahim.

Datu Kebar berkahwin dengan Dayang Padi dan mendapat enam orang anak: Patinggi Mir, Patinggi Hashim, Dayang Daus, Inam Kamat, Dayang Komarak dan Abang Kamit.

Patinggi Hashim mempunyai empat orang anak, iaitu Abang Mir, Abang Abdul Razak, Bandar Ransyah dan Abang Ali.

Abang Mir berkahwin dengan Dayang Yong. Mereka dikurniakan lima orang anak, masing-masingnya Patinggi Ali, Abang Sajah, Dayang Belan, Dayang Muan dan Abang Japar.

Patinggi Ali berkahwin dengan Dayang Terayah binti Patinggi Tondek dan mendapat tujuh orang anak. Mereka ialah Dayang Rabbiah (Rabbiah), Dayang Inca, Dayang Susa, Bandar Lana, Datu Bandar Haji Busan (Bolkasmar),

Abang Metani dan Datu Imam Haji Metani. Dayang Inda kemudian dikahwini Datu Patinggi Gaffur² dan mempunyai sembilan orang anak.

Datu Bandar Haji Basan berkahwin dengan Dayang Aisah binti Haji Abd. Wahid dan mendapat tujuh orang anak yakni Abang Abd. Rahman, Datu Bandar Abang Kasim, Abang Haji Naruddin (Nordin), Dayang Siti Hasiyah, Temenggong Abang Ali, Abang Haji Taha dan Dayang Asem. Datu Bandar Abang Kasim adalah bapa kepada Datu Patinggi Abang Haji Abdillah, ketua masyarakat Melayu dan pemimpin gerakan anti-penyerasan yang terkenal dalam sejarah negeri Sarawak.

Dayang Siti Hasiyah dikahwini Abang Haji Abd. Rahim bin Nakhoda Si'nyi (Y'noi) daripada keturunan Pergayah Moh-Abang Palang-Dayang Pondok. Abang Palang ialah suami kepada Dayang Kubu, anak kepada Imam Kamat, yakni adik kepada Patinggi Hashim.

Perkahwinan Dayang Siti Hasiyah-Abang Haji Abd. Rahim menurankan sebelas orang anak: Abang Arip, Dayang Rahmah, Dayang Fatimah, Abang Abdul Hamid, Abang Haji Zaenudin, Dayang Jawahirah, Abang Amin, Dayang Hajjah, Dayang Nakhoda, Abang Dewa dan Abang Haji Ahmad.

Abang Abdul Hamid berkahwin dengan Dayang Aifah binti Datu Hakim Abd. Rahman. Mereka dikurniakan sembilan orang anak, iaitu Dayang Hajah Mordiah, Abang Abdul Rarak, Abang Abdul Latip, Abang Bohan, Abang Abdul Karim, Dayang Isha, Abang Bohasan, Dayang Mariam dan Abang Senaj.

Perkahwinan Dayang Siti Hasiyah dengan Abang Haji Abd. Rahim merupakan salah satu contoh pengimuliasian di antara keturunan Datu Kebar dan keturunan Pergayah Moh (atau Datu Ncho) sebagaimana sebelum dikawal di negeri Minangkabau) yang seterusnya telah melahirkan serta mengembangkan keturunan perabangan di seluruh negeri Sarawak. Zuriat daripada kedua-dua keturunan itulah yang telah melahirkan para pemimpin Melayu yang terkenal dalam zaman pramodern negeri ini.

Selain keturunan (Datu Kebar-Patinggi Hashim-Abang Amir-Patinggi Ali, seperti dinyatakan di atas, keturunan Datu Kebar-Patinggi Hashim-Abang Mir-Abang Japar juga mengembangkan masyarakat Melayu perabangan di Sibu.

Abang Japar, adik Patinggi Ali, berkahwin dengan Ipah, dan dikurniakan sembilan orang anak. Anak-anak mereka ialah Dayang Maimunah, Abang Kandot, Abang Mohd. Pincha, Abang Haji Ahmad Rambol, Dayang Aminah, Dayang Isah, Dayang Simot, Dayang Fatimah dan Dayang Selayah.

Abang Haji Ahmad Rambol berkahwin dengan Hajah Isha. Mereka mempunyai seorang anak laki-laki, Abang Abdul Rahim, yang berkahwin pula dengan Dayang Uris binti Datu Imam Haji Marah dan mendapat empat orang anak: Dayang Hajah Anit, Hajah Mahani (Datin), Dayang Hajah Idris dan Abang Sebawah.

Hajah Mahani (Datin) dikahwini Datu Abang Yan bin Datu Bandar Yusop dan menurankan dua belas orang anak. Mereka terdiri daripada Dayang Hasiyah, Abang Haji Kiprawi, Abang Yusop, Dayang Rahayah, Dayang Marri, Dayang Timah, Abang Hashim, Abang Bohan, Abang Mohd. Hidi, Dayang Hairini, Abang Sapsan dan Dayang Anan.

Sila lihat sebahagian salasilah dalam LAMPIRAN B.

Penutup

Dua jalur keturunan Syed Edrus dan dua jalur keturunan Datu Kebar-Pergayah Moh yang diperihalkan di atas jelas sekali telah melahirkan sebahagian agak besar orang Melayu Sibu yang terdapat pada hari ini, khususnya golongan Syed dan perabangan. Bilangan anggota masyarakat daripada dua golongan itu akan terus berkembang pada masa akan datang bukan saja melalui perkahwinan intergolongan bahkan perkahwinan intergolongan yang memang sudah diamalkan sejak lama dulu lagi dan diperihatkan dalam perbincangan di atas.

Dalam Bahagian Kedua rencana ini kelak, akan diperihalkan pula salasilah serta asal-usul

dua golongan lagi yang membentuk masyarakat Melayu Siba, yakni golongan Feringan dan Peraman.

¹ Salam B. Ahmad dan Azman Mohamed, *Melayu Siba* (1970).

² Dalam sebuah buku oleh buku, penulis diterbitkan pada 1960. Pada Perayaan tahun 1964 secara-tetapan bersejarah dengan Syed Mubarak telah memuncak persembakan buku dan telah memuatlah satu penjelasan yang baik pada dan buku tersebut. Pada tahun yang sama, telah diterbitkan buku lagi dan diterbitkan terbitan lagi ke Kuala Lumpur. Pada 1966, telah muncul lagi sebuah lagi di Kuala Lumpur telah terbitan lagi ke Kuala Lumpur.

Rujukan

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Rencana

Mohammed Yusof Shibli, "The Descent of Some Kuching Malays" dalam *Sarawak Museum Journal*, Vol. 2, No. 17, September 1950, Nms 362-4.

Cetakan Terhad

Sallehlah Keturunan Syed Edras, hasil saranan Sultan عثمان bin Abdul Rahman bin Mohsen dan disusun semula untuk percetakan dalam 1969 oleh Allahyarham Tun Datoq Patinggi Tuanku Haji Bajang, bekas Gabenor Sarawak yang ke-2.

Sumber Primer

Sallehlah Keturunan Dato Kebar oleh Abang Haji Abdul Razak Abdul Hamid (1970).

Sallehlah Keturunan Dato Undi oleh Abang Haji Mohamed Kassim bin Abang Mohamed Taha (Tidak bertarik).

'Cerita Iru', sebuah tulisan tentang Permana Datoq Sharifah Beharah binti Haji Syed Razal (atau 'Tou Hanah') karangan Sharifah Maimunah salah seorang anak Ibu Hanah (1990).

SYNOPSIS

This article broadly outlines the genealogy of the Malays in Siba. There are three major sub-groups, the Syed, Perbangsan and Peraman. The writer lists the most prominent members of each sub-group.



CHAP NGO MEH
(Lantern Festival)
by
CHANG PAT FOH

Introduction

Chap Ngo Meh which is one of the traditional Chinese festivals is still being popularly celebrated not only in China but also by Malaysian Chinese in Sarawak. In fact, Chap Ngo Meh literally means "fifteenth night" to those of the Hokkien origin. This festival has a few other names and sometimes it confuses foreigners and scholars in examinations.

Officially in China, the festival is known as Yuan Xiao Jie or Lantern Festival because colourful lanterns are decorated and lighted in most Chinese traditional houses on that night. In the olden days, it was also known as the Feast of the first lunar full moon. Nevertheless, what ever the name is given to this joyful occasion it is the fifteenth day of the first lunar moon and the last day for the Chinese to celebrate their Chinese New Year.

¹Principal Assistant Secretary, Ministry of Social Welfare, Kuching.

Historical Background

According to certain reliable sources, Chap Ngo Meh originated in ancient times in China as a ceremony to usher in the increasing light and warmth of the sun after the cold winter. Another possibility was that it was originally a ceremony to pray for rain for the spring paddy planting. The Chinese Emperor himself officiated the ceremony to worship the God of Heaven on that night. For this reason, the palace grounds were lighted beautifully with candles and lanterns. Historical records show that during the Han Dynasty (206 B.C. to 220 A.D.), Chap Ngo Meh was described as an occasion for sacrificial rituals in honour of Tai, Yi, the God of the Polar Star to whom special homage was owed because he embodied the principles of Yin and Yang, the negative and positive elements.

During the Tang Dynasty (A.D. 713-755), before and after Chap Ngo Meh, the palace maids, dressed in the most beautiful garments, danced and sang for three days and five nights for the pleasure and entertainment of Emperor Ming. However, the duration of the celebration of the festival varied during the various dynasties. It lasted from one day and one night during Han era to ten days and ten nights during the Ming period.

Festival Customs

In the older days especially in China, the rich families would decorate their houses as brilliantly as possible with colourful lanterns and also set off firecrackers and fireworks throughout the night. Some lanterns were cubical or round in shape. Others were either in the shape of birds, fishes or animals signifying the animal year of the Chinese zodiac. Since this is the year of the rooster, we could see a lot of lanterns made in the form of roosters hanging around the Chinese houses in Kuching. Most lanterns are made principally of red paper as red is the symbol of joy, luck and festivity among the Chinese community.

Wealthy and prominent households competed with one another in buying and firing firecrackers and fireworks of all types for the night. The common practice on the evening of the fifteenth night was for a family to offer prayers to the family deities and other family

gods. Most Chinese families would hold a great feast to mark the end of the Chinese New Year celebration.

Courtship

Up to the 20th Century, Chinese were still very conservative not only in China but also in Nanyang which included Malaysia. As a traditional rule, boys and girls were prohibited from meeting each other at their wish. However, this rule was relaxed on the night of Chap Ngo Meh. Girls dressed in their best and adorned with jewellery and gold ornaments were permitted to roam about in groups and to meet young men. Girls both from the rich or poor families flocked to the streets or places where the lantern festival celebration was being held, partly to see the celebration but mainly to be admired by young men. Only on this particular night throughout the year could the girls and men have a golden opportunity to see each other clearly and to freely intermingle. This was indeed the night of romance in the year and even then, some conservative parents would still spy from afar in order to ensure that nothing beyond friendship was allowed! It is worthwhile to mention that many successful marriages were arranged through this chance meeting. Because of this, sometimes Chap Ngo Meh was also known as the ancient Valentine's Day among the Chinese.

Nowadays and especially in Malaysia, though there is no prohibition against girls meeting men, Chap Ngo Meh is still a special night which is greatly enjoyed by both the young and the old without reservation.

In ancient times in China, there was another tradition observed during Chap Ngo Meh. The families would light up as many lanterns as the number of the family members. To express their desire for more children, they would display many extra lanterns in order to have more children! However, this custom is no more in practice nowadays.

Activities during Chap Ngo Meh

Chap Ngo Meh did not only mean displaying colourful lanterns and holding big feasts. There were many other colourful



A view back at the entrance



A private house decorated with red lanterns



Live Dance performed at the Amphitheater, including during the Lantern Festival (Pesta Tangeling) on 4/2/1990



A Chinese traditional stage show held at Tsa Pei Kung Temple

activities and exciting performances for people to witness and enjoy. Still walking, stilt-drum processions and monkey dances were quite common in the past. Most widespread of all, even up to today, are the dragon processions and lion dances.

For the Buddhists and Taoists, they generally pray in the temple during Chap Ngo Mieh. To them they believe the full moon is associated with romance and matrimony.

A literary game among the educated classes called "Guessing the Lantern's Riddle" (Cai Dong Ji) was also popular. A number of riddles would first be written on slips of paper which were then pasted onto lanterns. Anyone guessing the answer correctly was rewarded.

Chap Ngo Mieh in Kuching

6th February 1993 was the fifteenth day and the last day for the Chinese to celebrate the lunar year of the Rooster. In Kuching, the celebration ended with another sumptuous dinner held in Chinese families, restaurants

and association premises. Moreover this occasion was not only for the Chinese themselves but also for other communities who were invited to celebrate it. The following day those who were working far from home, returned to work at full swing again.

In the Chinese populated area in Kuching City, Sibn and Miri, colourful lanterns of various sizes and shapes are lit in most Chinese private houses and public places. Many old folks drink tea and eat cakes under the full shining moon while children carrying lanterns are playing around them. Chap Ngo Mieh is a beautiful night with the first lunar full moon at its brightest and roundest shining radiantly in the clear sky throughout the night. Hence various activities such as the dragon processions, the lion dances, lantern parades, stage shows and other gatherings are organised successfully. The stage show jointly organised by the Chinese Associations in Kuching and Samarahan Divisions at the Amphitheatre at Jalan Taman Budaya, Kuching drew not less than 7,000 spectators from all walks of life to witness the function.



Night view during Lantern Festival at Ben Town on 6/2/1993



Photo shows Ben Foh Kong Temple at Kuching City fully decorated with lanterns and colorful lights



A traditional drum beats performed during lantern festival celebration

In the past, when Sarawak was still under the threat of communism, the firing of firecrackers was prohibited. However, the ban was lifted from 1989 to 1991 when tons of firecrackers were fired into the air. In 1990, a survey was carried out in Malaysia and it was discovered that more than RM7,000,000.00 worth of firecrackers and fireworks was burned off in the air.

Despite a strong police warning that they might be prosecuted in court, the Chinese have not entirely given up their traditional practice. Firecrackers, sparklers and fireworks burst into loud explosions and flares to mark the end of the most important festival among the Chinese community.

Conclusion

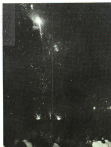
It is obvious that Chap Ngo Mah or the Lantern Festival brings happiness and pride to the Chinese for the lanterns demonstrate clearly their rich culture in art and craftsmanship.

After the joyful celebration, one must go back to work and to work harder in order to have a better life and better future. According to the predictions of some astrologists, the Year of the Rooster is one with tons of hard work for only minimum gains. Those in the business sectors will have to take extra care of what they do in their business transactions. Be

cautious and do not aim too high or else you are liable to get shot down.

I asked an old Chinese man whether it was a waste to burn so much money through firecrackers in the air. He said, "the main aim of firing crackers is to make the festive season a joyful and carefree one. Besides chasing away the evil spirits and the legendary "Nian", it brings in luck and prosperity while welcoming the New Year. Without firecrackers, the celebration of the New Year will not only be incomplete but also it will lose all its charms, excitement, joy and fun. It is certainly not wasting money!"

The Rooster has crossed its way since 23.1.1993 and to rule the earth for the next twelve months while the Monkey has had to swing back into the jungle. Meanwhile, the Dog is waiting for its turn to take the place of the Rooster on 10.2.1994.



A firework displayed at the Amphitheatre, Kuching

Photo Corner
"TAMU" KAPIT



Photograph taken by Mr. Sim Eng Hiang, Canon 15-35 mm, speed 1/25 aperture f8

Makan Selamat Sajen, Belenggang and Nasi Bacaan

by

HAJAH MAHMUNAH H. DAUD¹

In addition to the tradition of *mamak* (wedding lunch) observed by descendants of the early Javanese settlers in Sarawak, other traditions they observe are equally fascinating. Some of the best-known ones are the offering of the *sajen*, *belenggang* and *nasi bacaan*.

Sajen

Sajen means an offering to the inhabitants of the spirit world – the *onging aluk*. It is prepared and offered at weddings and at any other *makan selamat* organised by the Javanese-Malay community. A *sajen* is a boat-shaped container made either of nipah palm or banana leaves. In the container are placed a spoonful of rice porridge (*nasi lihur*) coloured with nipah palm sugar (*gula arenng*) a nail, a nipah palm cigarette (nick sponge) a betel leaf (*sirih*) which has been smeared with lime (*kapur*) and a shaving of betel nut (*pinang*). The betel leaf is then folded into a case (*belenggang sirih*). At a wedding the *sajen* are placed at all corners of the house, the front gate, under the staircase, in the kitchen, the bathroom, the toilets and under the bed in the bridal chamber and at the fireplace where food for the guests are prepared.

Interference of the *onging aluk*

The *sajen* were offered because of the belief among the older folks that when organising a *makan selamat*, the *onging aluk* too must not be forgotten. The *sajen* are for them. Having been appeased, the inhabitants of the spirit world would not disturb the merry-making taking place in the house and the feasting would come to its successful conclusion free from incidents and accidents and interference of the *onging aluk*.

Talking about incidents and accidents, some elderly ladies I interviewed for this column recalled strange and mysterious happenings at some weddings they attended as young girls in their village. There was the case of a bride and bridegroom who were taken ill while feasting on the date. Both fainted for no rhyme or reason. Only a minute earlier they were radiantly happy to receive the congratulations of the guests. There were instances of mysterious accidents too. A wedding guest broke his leg due to a slight fall, a fall so minor that it was not expected to cause a broken bone. In another incident, a young girl went into fits of laughter something quite uncontrollable as if she was possessed by the devil. A lady *bonch* (medicine woman) came to her rescue by splashing cold water on her face and reciting incantations to drive away the evil spirit. And when she came to, she asked all those present what had happened to her. A child suddenly screamed as if in great pain when a few minutes earlier he was playing in his mother's lap. All strange phenomena!

The half-cooked rice

Then there were stories of half-cooked rice, so said the ladies. They recalled quite a few times that this mystery took place at *makan selamat*. At this particular wedding feast, it was almost time to serve lunch to the guests. When the chief cook took the lid of the rice-pot, of *nasi minyak* he found the rice to be half-cooked, not ready to be served. Being an expert in the art of cooking a large amount of rice, he knew what to do under the circumstances. He closed the lid added some more charcoal to the fire, and sealed the lid to keep the steam in. Although the technique of cooking first class rice was at his fingertips, on that particular day, the rice refused to cook. He was frantic. He tried again to apply all the knowledge and know-how but to no avail. In desperation, he had to dish up the food, for the guests could not wait any longer. Although the curries were very good, the rice was not, so recalled the ladies.

Needless to say, the host and hostess were embarrassed over the incident. They (the host and hostess) felt having to serve such food to

¹A local journalist



A mother and her children share a tray of real beans, while an aunt feeds a toddler her first meal of rice.



Fading together from the same day inside to us, the spirit of knowledge and goodwill.



A young girl is being held with the strong sense of a great, while the Year has the mother read the air around her.



The various items that go into the making of a year hold their own, but not for nothing, a spirit of unity with intention and will.

the guests was discourteous, but it was beyond their power to rectify matters. The chief cook, on his part was perplexed and distressed that things had taken place with disastrous results. It was a total mystery to him. Then the old folks began to whisper, to speak to each other in very low tones and to ask questions. Did they - the host and hostess - prepare some sajin for the fire place? If not why not, attributing the strange happenings to the absence of the sajin. The gods must be angry, they concluded.

Belenggang

When a young mother enters her seventh month of pregnancy for the first child, *belenggang* is organised. It is a ritual a mother-to-be undergoes once in her life, for the first child. It is not observed for subsequent children. To prepare for *belenggang* the mother should get ready seven pieces of material each about two yards in length, of any colour, design or texture. Printed cotton is a popular choice. Close relatives, friends and neighbours are invited to the function which is to be supervised by a village midwife (*mak bidan*). Usually *belenggang* takes place in the morning. When the guests have all arrived, the ceremony begins in the privacy of the bedroom where only ladies are invited to participate. The young mother is asked to lie on her back while the midwife massages her abdomen with some coconut oil and feels the movement and position of the foetus. Having found the position to be good, the *mak bidan* goes one step further. In a voice full of happy anticipation, she announces in loud voice that the unborn child is going to be a girl or a boy, depending on her touch, to the delight of all those present.

After the massage, the *belenggang* begins. While the mother-to-be lies on her back, two ladies, one on either side pass a piece of material over and under her abdomen in a swaying motion (*belenggang*) and at the same time make a wish that the young mother will have an easy delivery. Another two ladies repeat the same process of *belenggang* until all the six pieces of material have been used. One piece is reserved for the midwife. The rest are given to the ladies as gifts from the mother-to-be. *Belenggang* ends with a *doa salam* read by the

specially invited village imam² and other guests, followed by lunch.

Nasi Bazaar

Another custom I found interesting is the holding of a party for a newborn baby. It is a sort of welcome ceremony for the new addition to the family. The arrival of each new child is welcomed with this party known among descendants of the Javanese immigrants as *nasi bazaar* meaning a plate or tray of rice upon which *doa* (prayers) have been said. As soon as a new born baby's umbilical cord is severed (*tranggal pusat*) the parents will invite the Tsan Imam to offer prayers (*doa salam*) for the good health of the baby and family.

Later, when the child is 44 days old the *nasi bazaar* ceremony is organised on a more elaborate scale.

Relatives of the baby's parents are invited to bring as many children as possible to the function because *nasi bazaar* is in fact a party for children.

The new baby who is to be introduced to the gathering for the first time will wear fine baby clothes and some jewellery usually a gold bangle, a necklace and an anklet - ornaments presented to the child by the grandparents on both sides of the family.

As usual, a *doa salam* is the main feature of the function. After the *doa salam*, guests take turns to perform the *tepuj nasu*³ on the child.

For all the children present, a special treat awaits them. Money in the form of 10, 20 and 50 sen coins are showered upon them as surprise gifts. To get the most coins the children have to work hard to scramble, to jump and to run to pick the coins before the next child takes all. The children enjoy the challenge of trying to determine who gets the most coins by jostling, and climbing over each other's heads.

²Imam: leader of the congregation during prayers. Respectful form of address 'Tsan Imam'.

³'Tepuj Nasu': powder mixed with water and perfume, smeared on the forehead as a symbol of blessing.

resulting in so much laughter and also some tears. Some, taken by surprise cannot get a single word and come out empty-handed and cry. Some of the older children try to comfort the younger ones by giving some of their booty.

Food Preparation

At the nasi bazaar function, guests are served a rice dish and one or two cakes as side dishes and tea or coffee or soft drinks. The rice is prepared with a special sambal (sauce) and some vegetables. The rice is cooked in the usual way and placed in a tray lined with banana leaves. On the rice is placed some boiled vegetables - (taupog) bean sprouts (gangbong) water concombros, a layer of fried beancurd followed by slices of omelette, some fried peanuts, anchovies (fried ikan bilis) and a dry sauce made of grated coconut, chillies, dried prawns mixed with a type of herb (rikas).

Nasi bazaar is not considered true nasi bazaar if it is prepared in any other way or the ingredients are changed to suit individual taste. The number of trays prepared depend on the number of guests present. Five, seven or more people can sit down to a single tray, depending on the size of the tray. Small children are served small trays of food, older children the medium-sized trays and so on. Individual plates, forks and spoons are not provided, for custom dictates that everyone should eat with their fingers. Finger-bowls are provided for the washing of hands before the start of the meal.

Some guests find this custom of eating together from a single tray rather awkward. Besides, the food is something quite different from the normal fare provided at makan salamet. One has to learn to acquire the taste for it. Some like it the moment they take their first mouthful, others are not so sure. They may find the flavour of the herb oter which has a strong gingerly taste not to their liking. But everybody seems to enjoy the fun and fellowship provided by such a setting. My family enjoy the nasi bazaar so much so that we tend to miss it when after a long break, no new babies arrive on the scene to give us the reason for organising yet another fun-filled get together, nasi bazaar.

Positive Element

When asked about the significance of these rituals, an uncle whose father came from Central Java during the later part of the 19 century said there were positive elements to be found in each of the rituals. It was closely related to one's identity as a people. He pointed out that the dua salamet or thanksgiving prayer at the conclusion of each ritual, for example, was so said to invoke the blessings of Allah Almighty. "Surely this is something for our own good", he said. Another positive element was the holding of the feast where relatives and friends from far and near came together. During such functions, those who had not seen each other for sometime would enjoy meeting each other, thus strengthening family ties and renewing friendship. Moreover, the uncle pointed out, the custom of eating together from the same tray during the nasi bazaar was a fine example of our desire to instil in ourselves and in others the spirit of goodwill and fellowship. Also, the holding of such functions was regarded by us as an amalan a gesture of benevolence and good deeds toward our fellowmen. It was a tradition inherited from generation to generation. Therefore there must be something good, something special about this tradition that it has been able to withstand the test of time and has lasted that long through the ages, he stressed.



The sajin items placed in a sajin pain container.

Getting to know one another

Referring to the *mam!-mam!* (Sarawak Gazette First Quarter 1983) the uncle said apart from the *doa selamat* the *mam!-mam!* was an occasion for parents of the bride to thank members of the family and friends who had worked very hard before, during and after the wedding to ensure that everything went on smoothly. It was the right time to thank everybody individually for their spirit of getting things done and also the time to introduce the newly-weds to uncles, aunts, grandparents, cousins and other relatives on both sides of the family so that the couple would get to know them. The bridegroom being new to the family would need introductions all round and so did the bride.

What happened if the family could not afford a feast after *mam!-mam!*, *belagang* and *ke sar! bucas*, etc.? The uncle explained that it was not necessary to give a lavish party if one was not financially able. A *mam!-mam!* on a small scale involving one or two elders would be enough. A tray of *sari bucas* was equally sufficient. The important consideration is the *doa selamat* the prayer for the good health, prosperity and happiness of the family he pointed out.

Referring to the offering of the *ujer* at weddings and other *makan selamat*, the uncle said it was another tradition he inherited from his father and his father's father before him. He added that if members of his family wished to do away with the practice, they were free to do so, pointing out that a majority of the descendants of the Japanese immigrants had done away with the practice. And as a result, less and less *ujer* were seen at present-day weddings, *makan selamat* and other functions organised by the community.

The uncle felt that with the passing away of the older members of the community, traditions such as the wedding bath and others would fade into oblivion. Even today, only a small number of the community still observe the tradition of the *belagang*, *mam!-mam!* and so on, he concluded.

Ethnocentrism

by

BENSON HENG NGI CHONG*

Ethnocentrism

Can a hornbill that soars lofty above cast a scornful eye at a scoldoise that treads the reamp below and thinks how odd and stupid that reptile is for not flying around like a bird does?

Can a parrot that perches on a tree branch pecking away at some berries look contemptuously at an eagle that swoops down to catch a mouse and feels disgusted with what kooky-some look the eagle eats?

If we answer yes to these metaphorical questions, then we have, so to speak, asserted that both the hornbill and the parrot are ethnocentric.

Ethnocentrism is the misconception of taking the standpoint of one's own society or culture as a measure to judge all others. It harbours the sentiment that one's own culture is the best in all aspects while others are somehow strange, outlandish and inferior. Other ethnic groups' behaviour, practices, customs, beliefs or religions are treated with suspicion, hostility and cynicism.

It is lamentable that such a phenomenon seems to be inherently prevalent in human societies, from a universal to an individual level. However at both extremes, the syndrome renders itself almost unrecognisable as ethnocentrism but emerges as a nation's imperialism at one end and an individual person's self-centredness at the other end. For instance, a more developed and powerful nation may adopt a paternalistic stance towards a weaker and less developed country obstinately imposing her self-perceived 'ideal' system on the latter; one race of people may be disdainful towards another for behaving differently; or a person may be scornful of another for a personality that happens to be at variance with the former. But let us close in upon the real sense of the word by deliberating on the racial-cultural type.

*Clark, Public Works Department (Divisional Office, Miri).

In a multi-racial or multi-cultural society as what we have in Sarawak, the ethnocentrism syndrome is conceivably intrinsic and is likely to stay here for as long as homo sapiens has not evolved out of his tribal instincts. For instance, it is not uncommon to hear a sneering remark like, "Strange, people of that race do that, isn't it? In our customs we don't do such thing." Here is a tone that seems to imply that the commentator regards what the people of the other race do is not conforming to standard cultural behaviour and so considers it odd or strange and therefore wrong. He has subconsciously presumed that his cultural group's way of life is the natural and the best way. He overlooks the simple plain answer why the people of the other race do that is because that people are of that race. It is the same answer to the question why does the tortoise trudge the swamp and does not fly like a bird, — simply because the tortoise is a tortoise. The eagle devours the rat because it is the eagle's food. The people of that race are only doing what the customs of that race oblige them to do. As far as that race is concerned there is nothing strange or wrong at all in what they do. Such a cultural pattern of behaviour has been handed down from generation to generation. They are born to see it done that way, to experience it, to be involved in it, to be sanctioned by it and thereafter they are expected to propagate it to their progeny.

Each race or ethnic group has its own unique concept of living deeply conditioned by the cultural discipline of its race. There is no universal standard which an outside observer can use to evaluate cultural norms as good or bad, natural or strange. Each culture must be viewed in its own terms. The worth of a custom can be judged only by the contribution it makes to the culture of which it is a part.

However the reality is, cultural differences no matter how trivial, can still give rise to misunderstanding among different ethnic groups. But the pitfalls of ethnocentrism are in fact obvious enough to dodge if one only cares to be a little cautious. In most cases it takes only rudimentary logic or common-sense perceive to be able to see. Let me exemplify by citing a circumstance.

In the Iban 'adat' or custom, uttering the name of one's parent-in-law is both rude and taboo, but to the Chinese there is no such prohibition. Whereas in Chinese custom it is considered ill-mannered for the younger siblings to call the older ones by name, but to the Iban it is perfectly all right to do so. Can a Chinese then regard an Iban as uncultured if he hears the Iban call his elder ones by name? On the other hand, can an Iban regard the Chinese as uncultured if he hears the Chinese mention his father-in-law's name? The plain answer is of course no. Because different demeanours, transactions or gestures can mean different things to different cultures. In some extreme cases it can even occur that a certain gesture of one culture conveys a diametrically opposite message to that of another. For example, there is a Tibetan tribe that stick out their tongues as a greeting gesture. Suppose an ignorant one of them were to come to our land with the resolution of being very friendly with everyone he meets here, I really wonder how long he could go around enjoying his malar agit before he finds himself thrown into a monsoon drain which would of course make him decide that Sarawakians are indeed an unfriendly lot. That would be a pitifully unfortunate ethnocentric misunderstanding because as far as Sarawak people are concerned, regardless of Malays, Dayaks or Chinese, poking out a tongue in that fashion is interpreted as grinning or making a face at others; which is incidentally a favourite non-fatal but highly provocative weapon used by our little children to flash at one another when they are at war.

In life, there are a thousand and one things to spout ethnocentric opinions on, if one chooses to—naively. Indiscriminate ethnocentrism can actually impede human civilization and advancement by denying various cultures from extracting what might otherwise be vital knowledge, ideas or skills from one another. History has shown that man has improved his ability to cope with his environment through exchange of techniques and knowledge among cultures.

However, it cannot be denied that many customary practices appear to have no useful function nor any survival value to human beings. Many, upon closer analysis, only cause

unnecessary inconvenience, time and commodity wasting and in some cases are fatalistic. Some are even nauseating or horrifying. We only need to look at some practices of extremely primitive tribes in the most secluded parts of the world.

Many years ago, I saw a documentary movie in a cinema in Kuching entitled 'Darkness New Guinea'. When it came to an episode about the funeral rite of the tribe, there was one scene that showed a woman, mournfully in tears, picking up maggots that were wriggling around the skull of the highly decomposed head of her deceased husband, and eating the worms one by one! Another shot showed the corpse placed in a boat which the dead man's relatives gathered around to scoop up the brownish thick juicy discharge of the decaying body, and drinking it!

I remember quite a few of the audience literally vomited. One ran out of the cinema and never returned to the show again. As for me, call me ethnocentric if you like, but I must confess that my appetite to eat was poor for a few days thereafter.

To the tribe concerned, these are their culture's symbolic gestures done in the name of love and affinity. But to us, they are unthinkable terrible things to do. And yet, strictly speaking, we still do not have the right to criticise their customs as such. Because to do so would, in principle, define us as ethnocentric. How can we be sure that they would not also think it terrible of us to suffocate our dead in an air-tight coffin and throw it horrifyingly deep into the soil and leave it to rot out of our mind? Or to cruelly burn our dead to ashes?

Should there be any criticisms, scorn, or admonitions in regard to cultures or customs, they are best left to issue only from the mouths of the respective inheritors. Otherwise we risk the unpleasantness of being told to 'shut up and mind your own business'.

Culture is a living and dynamic thing. It changes, evolves and adapts with the times, circumstances and environments. The odds and the ends that are achieved, vain or unfulfilled sooner or later die a natural death. New ones

surprisingly emerge. The onslaught of new knowledge and science, and secular education that permeates the human race relentlessly annihilate superstitious beliefs. Swift technological advancements in transport and communications make the earth shrink. The world is fast becoming a melting pot of cultures. It may not be too long more before they mix and blend into new forms: not based on national, racial or ethnic groupings but on socio-economic strata. Even human genes are rapidly getting mixed up. Sometimes one can hardly tell what race a person is by sight. I think I myself am such a victim. In Sarawak, I can easily pass off as a Malay, Dayak or Chinese. The Chinese shopkeepers in town use to speak Malay to me. I do not mind, of course. Perhaps in the past, somewhere something somehow got mixed up. But I do not bother to find out anyway. What for?

In the meantime, let us, as Sarawakians, relish and appreciate the beauty of cultural richness of our multi-racial society while it still lasts. Let us not be afraid to be different nor contemptuous of others' differences. After all, is not variety the spice of life?



SOME RECENT BOOKS ON BRUNEI

A BRUI SURVEY

by

A.V.M. HORTON*

Interest in Nipang Brunei Darussalam shows no sign of abating, either at home or abroad. Four new books are noticed in the present survey. The first, G. Beaughian's *Mythological Innovation Under Monarchy: Aspects of Legitimation Activity in Contemporary Brunei* (1992), is a study of prime importance. It is, indeed, one of the best pieces of writing (and unreservedly the finest essay) yet to have been produced on the Sultanate, certainly in the English language. This slim paperback comprises a sophisticated

* A. Researcher from Worcestershire, United Kingdom.

critique of the *Melayu Islam Beraja* (Muslim Malay Monarchy) concept, the ruling philosophy in the Abode of Peace. There are sixteen quick-fire sections of a few pages each. Mr Braighlins manages to pack mass of importance into a shorter space than many another more long-winded and trite writer on the country.

For a more orthodox view – for the official view, indeed – readers should turn to the Pehin Tuan Inam's *Islam Di Brunei* (volume one, 1992), produced in connection with His Majesty the Sultan's Silver Jubilee celebrations. This solid handbook carries a word of welcome from the Minister of Religious Affairs and a preface by Pehin Dato Mohd. Jamil Al-Sufri, the latter recently having been promoted to the traditional office of 'Pehin Jawatan Dalam Seri Maharaja'. The book incorporates some original research, besides being beautifully-printed and lavishly-illustrated. A fairly lengthy introduction traces the history of Islam in the Abode of Peace from the earliest times (pp. xviii-ix). This is followed by sections on the religious background of His Majesty the Sultan and the constitutional position of Islam in *Negara Brunei Darussalam* (pp. 1-66). Chapters 2 and 4 are concerned with the structure and origins of the Ministry of Religious Affairs.¹ The next two or three sections concentrate on the *Maqfi* *Kerajaan*, whilst Muslim financial institutions and dietary requirements form the subject matter of chapters 8 and 9. The bibliography² lists some Arabic sources. Overall, *Islam Di Brunei* is a most handy compendium of establishment thinking in the Bornean

Sultanate. The second volume will be awaited with keen interest.

Brunei Days by TS Monks (b. 1916) is an exciting addition to the literature because detailed first-hand accounts of residential-era Brunei (1906-1920) are not very abundant. The bulk of his unobtrusively-learned text deals with the little-known period of British Military Administration (1945-1946)³ which followed the Japanese interregnum (1941-1945), but there is also an epilogue covering a return visit the author made to Borneo some thirty-five years later. One particularly important point is that Mr Monks' contribution to the British Military Administration in Brunei has not been properly appreciated hitherto by historians. It now appears, however, that he effectively governed the capital for a year (p. 153) – and one of the more important years in its history at that. Few other people, certainly in the present century, can have been responsible for both Brunei and Limbung (Sarawak) at the same time (p. 96).⁴ Among other things, Mr Monks confirms that the pre-war Brunei Government records did survive the Japanese interlude (pp. 51-52). The volume even has a murder mystery (pp. 127-132), itself something of a rarity in a sultanate which fully merits its subtitle, 'Darussalam'. An additional selling point for *Brunei Days* is the fact that it describes the Abode of Peace in the year (1946) of the birth of His Majesty the current Sultan, when the country was on the threshold of a new era.

Mark Cleary and Peter Eaton's *Borneo Change and Development* is an impressive and useful work of synthesis dealing with pan-Bornean development issues, placed in a long-term historical perspective. Volumes devoted to Borneo as a whole are comparatively rare, so a real need is being met here. The authors, historical geographers,⁵ aim to alter the context in which

¹ On pages 91-96 the Pehin Tuan Inam writes as follows (emphasis added): 'Dalam tahun ini (TM 1488) telah ditandatangani suatu perjanjian yang membolehkan NED menjadi sebuah negeri jajahan British. Kemudian perjanjian ini ditandakan lagi dengan Perjanjian TM 1904/1906 yang melibatkan ragnin ini di bawah SM (Sultan Resident). Berikutan dengan perjanjian ini seorang BR (British Resident) pun diangkat untuk menasihati Sultan dalam semua perkara, kecuali hal-hal yang berkaitan dengan agama'.

The last point is incorrect. There was no reference to custom¹ in the 1905-1906 treaty as signed.

² One would not expect to find here any reference to the biography of HM the Sultan by James Bartholomew. Interestingly, however, his one by Lord Chalfont is also cited.

³ The official history of this period is by PIR Dawson, *British Military Administration in the Far East, 1943-1946* (HMSO, London, 1964).

⁴ Captain Monks' immediately superior officer, Wing Commander KEH Kay, was absent for prolonged periods (p. 47).

⁵ Both of them were based at the Universiti Brunei Darussalam when the manuscript was completed.

the island is studied. There is certainly a place for an approach which overrides present-day political boundaries. On the other hand, sound local knowledge is a *strenge* not for any reliable broad-brush survey. Both genres may continue to play valuable roles, therefore.

After the introductory material (pp. 1-21), the volume is divided into three principal parts: 'The legacy of the Past' (chapters 2-4, pp. 22-88), 'Contemporary Patterns and Processes' (chapters 5-8, pp. 87-171), and 'Issues in Development' (chapters 9-12, pp. 173-249). The second of these sections analyses general questions, the third is reserved for specific case studies, including an excellent one on the oil industry in Brunei (pp. 216-229).

Serious issues, some of them matters of extreme political sensitivity (such as logging, transmigration, and core-periphery relations), are tackled in judicious fashion.

The conclusion notes that to date the lack of political unity has precluded island-wide harmonization of policy. One area where considerable international cooperation may be possible, the authors suggest, is an environmental conservation (p. 242). This is already taking place for example on the Sarawak-Indonesian border, the adjacent Sarawakan Wildlife Sanctuary and the proposed Hutan Sambas Reserve being a case in point.

Summary

To summarize, the books by Mr. Braighlin and YD Pehin Tuan Imam, taken together, furnish readers with an all-round interpretation of the *Melayu Islam Beraja* concept, from which they may draw their own conclusions; Mr. Monks describes Brunei in the year of the birth of His Majesty the current Sultan; whilst Drs. Cleary and Eaton offer a broader, island-wide perspective, including nevertheless a specific case-study of Brunei's oil industry.

Full publication data on the books under review:

Yang Dimuliakan Pehin Tuan Imam (Dato Paduka Seri Setia Ustaz Haji Awang Abdul Aziz bin Awang Jamed, 1964, 264)

1992 *Islam Di Brunei: Zaman Pererintahan Kr-Israk Duli Yang Alim Mulu Pahlia Seri Baginda Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah, Sultan dan Yang Di Pertuan Negara Brunei Darussalam, VII (Jawatannya Tertinggi) Sambutan Jubli Perak and Pusat Sejarah Brunei* (Bandar Seri Begawan: hbk, ix + 245 pp; maps, plates, bibliography, index).

Braighlin, G

1992 *Idiological Innovation Under Monarchy: Aspects of Legislative Activity in Contemporary Brunei* (Comparative Asian Studies Series, No. 9; YU University Press, Amsterdam, 1992; pbk, £12.50; ISBN 90-5283-081-X; v + 102 pp; map, bibliography).

Cleary, Mark, and Peter Eaton

1992 *Sarawak: Change and Development* (OUP; Singapore, Oxford, NY; hbk, no price; ISBN 0-19-588587-2; v + 271 pp; maps, tables, figures, bibliography, index).

Monks, TS

1992 *Brunei Days* (The Book Guild Ltd, London, Sussex; hbk, £12.95; ISBN 0-6632-799-0; 193 pp; maps, illustrations; no bibliography, no index).



The Missing Gap in Sarawak's History?

by

JAMES CHEN

As a keen reader on historical works on Sarawak, I cannot help but place these works in three broad time frames.

The first is the history of Sarawak under the White Rajahs and before that, under Brunei. If I am not mistaken, there are close to fifty works dealing with the three White Rajahs including many on the controversy surrounding the last heir to the Sarawakan throne, Anthony Brooke. Anthony was, we all know, was deposed by the Third Rajah, Vyner Brooke.

*A Reviewer.

The second time frame starts from the fall of Sarawak to the Japanese in 1941 until Sarawak's entry into Malaysia in 1963. The third time frame starts from the Malaysia period.

The second time frame can of course be further divided into two distinct phases, the Japanese period from 1941 to 1945 and the colonial period from 1945 to 1963. Two books have been devoted to the second phase and concentrate on the *cession*² controversy, and Sarawak's subsequent entry into Malaysia in 1963 has been dealt with by a number of books.³

So where's the missing gap? The missing gap in my mind is the occupation period, 1941-1945 and its significance. While various works have touched on this period, most, if not all, are too brief. We are told about the cruel Japanese atrocities against the local population, especially among the Chinese community, the Europeans interned at Batu Lintang and of course, the imported slave labour from Hongkong and Java.

Two recent works on Sarawak's history by Daniel Choo⁴ and Vireen Sattive⁵ are good examples of what I mean. Strictly speaking, Choo's works ends at 1941 while Sattive's chapter devoted to Jagan's exploits during the occupation, such as the rescue of Harry Baston, leaves one curious about other exploits in other parts of the interior during the war years. For example, Stephen Kalong Ningkan tells of a fascinating raid in Engkilil which has yet to be recorded.

The other three fairly recent works which briefly cover the occupation are Chin⁶, Lockard⁷ and Reser⁸. Chin's chapter on the occupation is brief to say the least. Half the chapter is actually devoted to the period 1945 to 1963. Lockard gives only about four pages to the entire occupation period while Reser's account is the most systematic, detailed and thoughtful account among the three.

The other works I know of on the occupation are mainly personal reminiscences of European POWs here. Some of the better known ones are Keith⁹, O'Connor¹⁰, Digby¹¹ and Archer¹². There is even a book devoted to POW's mail during the war years¹³.

Another place where one can find mainly personal experience of the war are the many articles in the Sarawak Gazette and two issues of the *Journal of Malaysian Historical Society* (Sarawak Branch).¹⁴ A further source is the Australian army archives at Canberra detailing the role played by the Australian Commandos from the Services Reconnaissance Department (SRD), or more commonly referred to as the "Z" force, who landed deep in the interior to organize the natives against the Japanese and the subsequent role by the British Borneo Civil Affairs Unit (BCAU).¹⁵

Another source is Japanese army documents in Japan¹⁶. I'm sure there are many more Japanese war documents relating to Sarawak but unfortunately many of these primary documents are in Japanese. It would be fascinating if a Japanese historian would write an account, hopefully in English, on the Borneo occupation from the Japanese viewpoint.

The only book I know which is not a personal recollection of the Japanese occupation is *Sarawak Under the Japanese*¹⁷. Unfortunately this work is in Chinese which means those who cannot read Chinese will miss out. Moreover, this book is geared towards the effects of the war on the Sarawak Chinese community only and does not discuss about the Japanese administration in detail.

What is needed then is a proper historical analysis of the entire Japanese-occupation period, from the way the whole structure of Japanese occupation machinery functioned to the way the Japanese tried to belated and gain support among the native population. A detailed examination of local people who worked or had links to the Kompart during this period is essential if we are to fully understand some of the actions that happened immediately after the Imperial Army's surrender in 1945.

This work should also shed some light on Major General H. Yamamura, the commander of the Kuching Area. We only know that Sarawak was divided into three prefectures: Kuching-shu, Sibu-shu and Miri-shu and very little known on how this administrative machinery worked in practice.

Another important Japanese figure which we know little about is Yamada, an Oxford graduate, who was the most important figure in the Japanese (civil administration) who set up the *ken singi* (local councillors) system to advise the Japanese. Another intriguing figure is Prince Maeda, a member of the Imperial household sent here to take the Borneo command. Unfortunately, he died in an aircraft here¹.

One fascinating area which has yet to be looked into is the issue of "comfort women". About 80,000 women, mostly young Koreans and Taiwanese girls are believed to have been forcibly abducted by the Japanese Army to serve in army brothels. Some of these women were sent here to Sarawak.

Some local women were also procured into serving the sexual needs of Japanese army here in Kuching, but these local girls were reserved for Japanese officers only. Apparently some local women, who were mistresses of Japanese officers here, were asked by the Japanese to select young local women here to serve. How the selection and recruitment was done has never been properly documented here.

The Japanese period is important for a simple fact that it has an allure for many Sarawakians, and for that fact many Asians, that Asians could fight and win against Western powers and that colonial conquest was not an exclusive Western concern.

The Japanese period also saw a major structural change in the way many ethnic groups here deal with each other. Even within each ethnic group, power and social relations changed significantly during the occupation. This has very important post war implications.

A final word. If anybody is going to take up the challenge to undertake research into the occupation here, he or she had better do it soon. According to Reece, almost all documents relating to the occupation kept in Kuching were destroyed after Kuching was liberated².

Hence it is likely that the major source will be the memories of people who have lived through this period. This group is getting less and less every year. An oral historian should perhaps be found to record these people's

memories before a valuable part of Sarawak's history is lost forever. Better still, a group of oral historians, each concentrating one ethnic group, could be found. Time is not on our side.

Footnote

¹ Since this short piece was written, four women from West Malaysia have gone public, claiming to be comfort women. July 1993.

Notes

¹ This short piece is meant to be a discussion paper only. Hence only some of the main references are cited here. Much thanks to Bob Reece, Murdoch University for his comments on an earlier version of this paper.

² The most authoritative work on the issue is Robert H.W. Reece, *The Name of Brunei: The End of White Rajah Rule in Sarawak*, Kuala Lumpur: Oxford University Press, 1982. For those who can read Japanese, see also H. Michi Haruhiko Saitama, *Perjuangan Anti-Corruption Sarawak*, Kuching: Penerbitan Kuching Sarawak, 1989.

³ For example, see James F. Dugdale, *The Japanese Response to Malaysia 1943-45*, Singapore: Donald Moore, 1967; Michael Leigh, *The Rising Moon: Political Change in Sarawak*, Sydney: Sydney University Press, 1976; R.S. Milne & K.L. Robinson, *Malaysia - New States in a New World: Political Development of Sarawak and Sabah in Malaysia*, London: Frank Cass, 1973 and Margaret Clark Hill, *The Politics of Belonging: Political Change in Sabah and Sarawak*, Kuala Lumpur: Oxford University Press, 1974.

⁴ David Chou, *Chinese Presence on the Sarawak Frontier, 1942-1945*, (South-East Asian Historical Monographs) Singapore: Oxford University Press, 1990.

⁵ Vernon H. Sedlitz, *Two Aspects of Sarawak: Colonisation and Post-War Response*, Kuala Lumpur: Penerbit Pagar Mada, 1982.

⁶ John Chou, *The Sarawak Chinese*, Kuala Lumpur: Oxford University Press, 1982.

⁷ Craig Alan Lockard, *From Kampung to City: A Social History of Kuching, Malaysia 1928-1970* (Monographs in International Studies, Southeast Asia Series, No. 7) Athens: Ohio University, 1987.

⁸ Reece (1982), pp. 142-154.

⁹ A. Keith, *Three Crowns Home*, Boston: Little Brown & Co, 1942.

¹⁰ M.P. O'Connor, *Vile Report*, London 1959.

¹¹ K.H. Digby, *Louisa in the Wilderness*, Cornell University Southeast Asia Program Data Paper No. 174, 1988.

¹² 138 Archives, *Living Camp*, Kuching, Sarawak. Official documents and papers collected from the records of the Civilian Internment Camp (No. 1 Camp) at Living, Kuching, Sarawak, during its war years (1942-1943-1944-1945), 1988.

¹³ N. Watanabe, *Borneo: The Japanese PCFV Campaign*, vol. 1 of the Series, PCFV and its partners, UK: Watanabe, 1989.

¹⁴ See *Journal of Malaysian Historical Society (Sarawak Branch)* numbers 2, March and No. 3, December, 1978. The December

near includes interviews on the war years with Ong Kim Hui.

¹ See also T. Harrison, *Nirvāṇa: A Sarawak Story*, Crescent, London, 1955. Harrison's account has been disputed by a new book. See Gabriella McDonald, *New Zealand Secret Forces: Doo and the 'J' Special Unit*, Reed Books, Auckland, 1991 and L.R. Brown, *East, the Flying Boat that Went to War*, Backpress, 2024; Sally Milner, 1992.

² Ross (1962), for example, found documents on the activities of the 37th Army Group from the Malayan Collection, Waikato University.

³ By Lim Yung Tan and published by Hua Ping Press (HK) in 1956. See also the same author's *History of Borneo and Timor under the Japanese Army in Sabah and Sarawak*, 2nd ed., Hong Kong, 1969. This, whose work is generally regarded as a landmark study on the Sarawak Chinese, only devotes two pages, pp. 74-75, to the occupation period. See Tian Yu-Kang *The Chinese of Sarawak: A Study of Social Structure, Monographs on Social Anthropology* No. 12, London School of Economics and Political Science, 1953.

⁴ It is an old mistake, her daughter was here long-past trying to find out more about her father's activities here.

⁵ Ross (1962), p. 142.



Letters to the Editor

ON THE SARAWAK BIDAYUH

PANGGAH

Sir - I refer to the above matter in the Sarawak Gazette No. 1523, Third Quarter Issue, September 1962, pages 72 to 73 by Mr. Leo Mario Nash. I appreciate his contribution to the above subject. I also agree with some of the constructive comments he has made.

However, before I answer some of the criticisms made, first I wish to clarify my approach to the subject. I looked at the *janggah* from the widest possible angle i.e. across the different ethno-geographical boundaries of the different Bidayuh communities of the Serian, Padawan and Bas areas and later incorporated this view into one story, to create interest among readers who are quite new to Bidayuh culture.

The whole confusion arose because of the different groups of Bidayuh that Mr. Leo and I talked about. Though generally the people we have studied are called Bidayuh, but they come from different sub-groups and origins. Therefore, it is for this reason that I feel when

we talk about the *janggah* or *larai* which is always associated with the Bidayuh, one must look at it from a global point of view, for it to be part of Bidayuh culture, rather than that of one of the sub-groups.

From his story on the *larai* and the terminology used, I have the feeling that Mr. Leo's informants were solely from Bas. It would not be appropriate to insist on one version of the story and terminology above for the other Bidayuh sub-groups. Because as far as I know, there is no standard Bidayuh terminology used to describe *janggah* and so it is not fair if one does not take into consideration the views of the other Bidayuh sub-groups into account, after all *janggah* is one of the highlights of Bidayuh culture.

Having these constraints in mind I tried to minimise the usage of local terms in the said article. Perhaps, Mr. Leo should publish his version of the story, to enlighten readers further on the different aspects of Bidayuh culture.

It surprised me a great deal that though the writer claims to have collected information on Bidayuh "for a while now", he has never come across examples of more than one *janggah* in a Bidayuh village. However, from my sources, I believe among the Bakar-Badong of Serian, this was quite common in the old days.

Talking about the origin of *janggah*, I think there is nobody who can verify his version of the story as containing the complete truth. As I said earlier, each one of the sub-groups has their own stories. My story is based on that of the Biatuh of Arutah Rais. Perhaps future writers should collect various versions for the purpose of comparison. This is how, dare I say, scientific knowledge advances.

Finally, I feel I do not have to counter further on the other issues because basically our differences lie in the various perspectives Mr. Leo and I have taken on the whole issue. However, I am glad Mr. Leo corrected me on the net (plant used for tying), which I may have misunderstood.

Sarawak Museum,
Kuching.

Clement L. Sahang

Sarawak By The Week

by
LOH CHIE YIN*

April, 1993

From April 1st to 7th

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, speaking at a press conference in Kuching on Thursday April 1, announces that the State Economic Development Corporation (SEDC) Sarawak will start planting tapoka on estates in Oya to increase the State's supply of starch.

The Yang di-Pertuan Agong, Sultan Azlan Shah, presents the letter of appointment to Tan Datuk Patinggi Haji Ahmad Zaidi Adruce Muhammed Nizar to serve his third term as the Yang di-Pertua Negeri of Sarawak, in Kuala Lumpur on Thursday April 1.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, speaking at the launching of the Sarawak Timber Industry Development Corporation (STIDC) Skills Training Programme in Kuching on Friday April 2, says that Sarawak will continue to maintain strong links with Japan to develop the State's wood processing industry.

The Federal Minister of Education, YB Datuk Amar Dr. Sulaiman Haji Daud, speaking to reporters in Kuching on Friday April 2, says that his Ministry is seeking the assistance of state assemblymen and members of Parliament in Sarawak to send reports on schools in their respective constituencies which are in need of repair and additional classrooms.

The Federal Minister of Transport, YB Datuk Sri Dr. Ling Liong Sik, speaking to reporters after launching the Bintulu Port Sdn. Bhd. in Bintulu on Friday April 2, says that Malaysia Airlines (MAS) cannot consider lowering air fares on the Sarawak sector as it has suffered losses operating in the State.

Deputy Chief Minister, YB Datuk Amar Dr. Wong Sook Kai, launching the Association of

Consulting Engineers Malaysia, Sarawak Branch, in Kuching on Saturday April 3, laments the lack of participation by local consulting engineers in the oil and gas industries.

The Minister for Industrial Development, YB Datuk Abang Haji Jollari Tan Abang Haji Opong, speaking at the opening of a career fest at the Polytechnic Kuching at Marang on Saturday April 3, discloses that the Malaysia Technology Development Corporation Sdn. Bhd. will expand its operation to Sarawak soon.

The Federal Minister of Transport Datuk Sri Dr. Ling Liong Sik, says in Kuala Lumpur on Monday April 5, that while the Government has rejected Sarawak's request for cheaper intra-state flights, the proposed discounted air fare scheme for the people of Sabah wishing to visit Peninsular Malaysia will also apply to the people of Sarawak.

The Deputy State Secretary, Datuk Haji Taha Ariffin, launching the Information Clinic and Exhibition of the Public Complaints Bureau in Kuching on Tuesday April 6, says that the Public Complaints Bureau is formed to serve as a channel for the public to voice their grievances on the public service.

From April 8th to 10th

Deputy Chief Minister, YB Datuk Amar Alfred Jaba, speaking after the signing of the Memorandum of Understanding on the Sarawak Natural Rubber Industry Development Plan (1992 - 2000) in Kuching on Thursday April 8, says that Sarawak will have 100,000 hectares of high yielding rubber by the year 2000 and the acreage is expected to continue growing to complement Vision 2020.

The Minister for Land Development, YB Datuk Celestino Ujung, speaking at a dialogue session at Burnah Garden near Saratok on Thursday April 8, says that land owners who participate in all Sakra's land development schemes will not be allowed to sell their plots of land within a period of 25 years.

The President of SNAP, YB Datuk Amar James Wong, speaking at the party's 32nd anniversary dinner in Kuching on Saturday April 10, says that racial politics should never be allowed to rule the State.

*A. Rosander

The Minister for Finance and Utilities, YB Datuk Dr. George Chan, succeeds Tan Sri Datuk William Tan as Chairman of the Malaysian Red Crescent Society, Sarawak Branch.

The Minister for Finance and Public Utilities, YB Datuk Dr. George Chan, speaking to reporters after visiting Kofei Telekom in Kuching on Tuesday April 13, discloses that the top management of all utilities departments in Sarawak will be required to meet as often as possible under a new policy to be implemented soon.

Deputy Chief Minister, YB Datuk Amar Dr. Wong Sook Kai, opening the British Education Fair in Kuching on Wednesday April 14, urges the British universities and colleges to establish academic collaborative links with educational institutions in the State.

Deputy Chief Minister, YB Datuk Amar Alfred Jaba, opening a three-day seminar on the Native Custom Ordinance 1960 in Kuching on Thursday April 15, calls on Dayaks to steadfastly uphold their customs to gain respect in a community in multi-racial Sarawak.

The Minister for Land Development, YB Datuk Catherine Ujang, says in Kuching on Thursday April 15 that Sarawak is prepared to absorb some of the foreign workers in Semanjung Malaysia, which is reportedly saddled with a surplus of about 240,000 registered foreign labourers, who are without work permits.

From April 16th to 22nd

Deputy Chief Minister, YB Datuk Alfred Jaba, speaking at the presentation ceremony of the Sarawak Foundation excellence awards in Betong on Friday April 16, says that hard-work, discipline and obedience are vital elements for students to excel in their studies.

The State Secretary, Datuk Haji Hamid Bago, announces at a press conference in Kuching on Friday April 16 that his office has formed a Quality Improvement Team headed by Assistant Secretary Brack Ngo Tok Li, with the aim of creating more efficient, productive and customer-oriented government departments in the State.

The Sarawak Government has won the National Sports Leadership Award 1992.

The Minister for Social Development, YB Datuk Adenan Haji Sams, officiates at the opening of the \$1.3 million mini stadium in Ben on Saturday April 17.

The Chief Minister, YB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, speaking at a Hari Raya gathering organised by the Sarawak Kuching Melanau Association in Kuching on Sunday April 18, says that the sago industry in Sarawak has the potential to become an export-oriented one and a tool of development for the rural people in the State.

The Federal Deputy Minister of Education, YB Dr. Leo Michael Toyad, officiating at the Kaul Festival at Litong Beach in Mukah on Sunday April 18, says that the Melanau Kaul Festival, which is traditionally held in Mukah once a year, is likely to be included in Malaysia's Calendar on Tourism Events soon.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, speaking at the launching of the Taman Rimba Saung in conjunction with the Forestry Day in Kuching on Monday April 19, says that Sarawak will be a persistent protector of its forests.

Deputy Chief Minister, YB Datuk Amar Dr. Wong Sook Kai, discloses at a press conference in Sibu on Tuesday April 20, that the construction of the new Sibu Airport is progressing "very smoothly" and it is expected to be completed by November this year.

The Minister for Land Development, YB Datuk Catherine Ujang, launching the Mungton II Oil Palm Estate near Serian on Tuesday April 20, says that Dayak community in the State should start to shift the emphasis of their agriculture away from the traditional to the commercial.

The Nichimen Corporation Limited of Japan, one of the major importers of logs from Sarawak, has contributed \$1.5 million towards the Nichimen Forestry Scholarship Fund which is formed to further training and education in forest management and related subjects in Sarawak.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, speaking at the inauguration of Saramas Traders, a company supplying radio-detection equipment, in Kuching on Wednesday April 21, says that Sarawak will use hi-tech equipment for town planning to speed up development and minimise damage to existing infrastructures.

The Minister for Environment and Tourism, YB Datuk Amar James Wong presents prizes to winners of Inter-District Councils cleanliness and beautification contest in Kuching on Wednesday April 21. Serian District Council wins the top prize followed by Santak and Lawas District Councils coming in second and third respectively.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, officiating a Hari Raya function organised by BINA in Kuching on Wednesday April 21, clarifies that he has always supported BINA and its activities in strengthening the status of Islam in the State even though he may not have shown his support outwardly.

The Minister for Industrial Development, YB Datuk Abang Haji Johari Tun Abang Haji Openg, announces in Kuching on Wednesday April 21, that the State Government will soon set up a hi-technological park in collaboration with Chicago Technology Park.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, speaking at the presentation of the Chief Minister's Special Awards and Yayasan Sarawak Awards for outstanding students in Kuching on Thursday April 22, says that Sarawak, having the best race relations in the whole of Malaysia, will be a high-quality society as the State moves towards Vision 2020. A total of 292 students from 16 primary and secondary schools in Kuching receive their awards. The two who receive the 1992 Chief Minister's Special Awards are Barry Hi Chay Woe from Kolej Tun Datu Tuanku Haji Bejeng and Winston Lam Soon Kong from SMI Kuching High.

From April 26th to 28th

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, opening a

seminar on progress and challenge in the oil palm industry in Miri on Friday April 23, says that commercialisation will guarantee a better future for the State's agricultural sector.

The Federal Deputy Minister of Education, YB Dr. Leo Michael Toyad, speaking to reporters after launching Shell's "Mobile Suitcase Exhibition" in Sibu on Friday April 23, says that teachers actively involved in politics should resign and concentrate on their aspirations instead of staying on in the teaching profession.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, launching SABERKAS 20th anniversary celebrations in Kuching on Saturday April 24, says that Sarawakians need to be self-reliant and knowledgeable to enter the 21st century.

The Minister for Finance and Public Utilities, YB Datuk Dr. George Chan, opening the "Unusual Currency Exhibition" at the Dewan Tun Razak in Kuching on Saturday April 24, says that a good government has the duty, obligation and responsibility to ensure that public money is well spent and used to maximise returns in development projects and provision of services to the people.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, speaking at the official opening of the International Conference on Sarawak in Kuching on Monday April 26, says that Sarawak is at the threshold of a new era of growth, industrialisation and socio-economic development.

Deputy Chief Minister, YB Datuk Amar Dr. Wong Sook Kai, speaking at the closing of the two-day International Conference on Sarawak in Kuching on Tuesday April 27, says that the proposed University of Malaysia Sarawak (Unimas) should be made a centre of higher learning, research and studies, which can directly benefit Sarawak's development.

The Minister for Industrial Development, YB Datuk Abang Haji Johari Tun Abang Haji Openg, speaking at the presentation of Yayasan Sarawak awards for outstanding students in Kuching on Thursday April 29, says that Sarawak will continue to depend on foreign experts to

develop its natural resources and overcome its current lack of expertise.

The Chief Minister, YAB Datoq Patinggi Tan Sri Haji Abdul Taib Mahmud, officiating at the opening of a colloquium on Islamic leadership in Damai near Kuching on Friday April 30, says that Islamic leaders in the country should be open-minded and have a wide perspective of a modern society's needs.

The Minister for Finance and Public Utilities, YB Datoq Dr. George Chan, speaking at SESCO's 30th anniversary celebration dinner in Miri on Friday April 30, says that he would like to see SESCO have a completely new corporate image.

May, 1993

From May 1st to 7th

The Minister for Industrial Development, YB Datoq Abang Haji Johari Tan Abang Haji Openg, speaking at the Malaysian Trade Union Congress (MTUC) dinner held in conjunction with the Labour Day celebrations in Kuching on Saturday May 1, says that Sarawak should not be accused of being parochial when setting its own vision to become the most developed state by the year 2020.

FBDS MP for Serian, YB Enock Richard Eot together with 41 other FBDS members from Kampung Pichin near Serian, formally apply to join SLTP on Sunday May 2.

The Minister for Industrial Development, YB Datoq Abang Haji Johari Tan Abang Haji Openg, launching a four-day exhibition "Paradise Growing Sarawak" in Simunjan on Sunday May 3, says that the Government is planning development for all, transcending vocational and racial boundaries.

Deputy Chief Minister, YB Datoq Amar De. Wong Soon Kai, officiating Sarawak's In-House Technical Knowledge, Exchange and Sharing Programme in Miri on Monday May 3, urges the private sector to contribute towards the training of local technicians in line with the State's industrial development.

The Minister for Social Development, YB Datoq Adnan Saem, speaking at the handing

over of neuro-surgical equipment donated by Fuji Systems Corporation to the Sarawak General Hospital in Kuching on Tuesday May 4, suggests that voluntary organisations in the State help the Government combat drug abuse by informing school children of its bad effects.

The Chief Minister, YAB Datoq Patinggi Tan Sri Haji Abdul Taib Mahmud, presents Long Service Medals to 140 recipients in Kuching on Wednesday May 5.

The Minister for Industrial Development, YB Datoq Abang Haji Johari Tan Abang Haji Openg, speaking to reporters in Miri on Wednesday May 5, discloses that Sarawak is bidding for a 30% stake in the newly corporatised Buntis Port Authority when it becomes fully privatised.

The Chief Minister, YAB Datoq Patinggi Tan Sri Haji Abdul Taib Mahmud, speaking at the Sarawak Timber Industry Development Corporation 30th anniversary dinner in Kuching on Friday May 7, says that the State Government will continue to ensure that no person or group monopolises the Sarawak timber industry.

Deputy Chief Minister, YB Datoq Amar De. Wong Soon Kai, speaking to reporters in Sibu on Friday May 7, says that Sarawak's future physical development in urban centres will be modelled on the "roads first - buildings later" concept.

From May 8th to 15th

The Chief Minister, YAB Datoq Patinggi Tan Sri Haji Abdul Taib Mahmud, speaking at the laying of the foundation stone for the new Institut Teknologi Mara (ITM) campus in Kuching on Saturday May 8, says that the State Government will continue to play its part in developing the education system in Sarawak although educational matters are under the purview of the Federal Government.

The Minister for Land Development, YB Datoq Celestine Ujung, speaking at a press conference after a dialogue session with 27 plantation owners in Kuching on Saturday May 8, urges owners to accelerate the development of their plantations to meet the targeted 300,000 hectares for oil palm approved by the State Government in December 1992.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, hosting a mass media night for journalists in Kuching on Saturday May 8, praises the mass media for their role in promoting development in the State.

The Federal Minister of Information, YB Datuk Mohamed Rahmat, speaking to reporters in Johor Bahru on Sunday May 9, announces that his Ministry will be installing parabolic satellite dishes in Penan settlements in Sarawak for them to receive TV Malaysia telecasts.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, opening the three-day 2nd Sarawak Cultural Symposium in Kuching on Monday May 10, emphasises that the development of our State's cultural heritage must be consistent with the changing economic, political and environmental situation.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, launching the State-level Youth Week in Miri on Tuesday May 11, calls for a campaign among youths to upgrade skills-training to become knowledgeable workers in order to guide the State towards Vision 2020.

The three-day First ASEAN-Republic of Korea Dialogue begins in Kuching on Tuesday May 11.

The Minister for Land Development, YB Datuk Celestine Ujang, opening BDA's Balai Raya in Bintulu on Tuesday May 11, announces that Sebuah Bazaar near Bintulu has been selected as a rural growth centre.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, addressing the 14th session of the International Tropical Timber Council in Kuala Lumpur on Wednesday May 12, says that the sustainable management of forests should ensure unimpeded markets in the future as a developing state like Sarawak cannot afford to lose US\$50 million in revenue annually in compliance to the programme.

The Assistant Minister for Economic Affairs in the Ministry of Foreign Affairs of the Republic of Korea (ROK), Mr. Jeon-Yang Sun, speaking at a press conference after attending the three-day First ASEAN-ROK Dialogue in Kuching on Thursday May 13, assures that the Republic of

Korea's volume of investment in Sarawak will increase, particularly in the tourism sector.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, speaking at the official opening of the Masjid Darul Falah in Igan near Sibu on Friday May 14 says that the two major economic resources of Sarawak in future will be tapped from commercial palm oil and sage plantations.

The Federal Minister of Education, YB Datuk Amar Dr. Sulaiman Haji Dawd, opening the 1993 Education Expo in Kuching on Saturday May 15, discloses that the Sarawak Economic Development Corporation (SEDC) will build a 345 million auditorium for the Batu Lintang Training College in Kuching.

The Minister for Finance and Public Utilities, YB Datuk Dr. George Chan, officiating at the annual general meeting of the Sarawak Teachers Union Miri Branch in Miri on Saturday May 15, calls on the Education Department to draw up more training programmes for teachers throughout the State.

From May 16th to 23rd

The Federal Minister of Education, YB Datuk Amar Dr. Sulaiman Haji Dawd, launches this year's 22nd national level Teachers' Day celebrations in Kuching on Sunday May 16.

After a 2 1/2 hour meeting in Kuching on Sunday May 16, the BND Supreme Council defers a decision to allow PBOB to rejoin the State BN, however, an interaction team has been appointed to sort out any differences between BND and PBOB.

The Yang di-Pertua Negeri, TYT Tan Datuk Patinggi Haji Ahmad Zaidi Adruce Muhammed Noor, declaring open the first sitting of the first meeting of second session of the Thirtieth Dewan Undangan Negeri in Kuching on Monday May 18, calls for the construction of more roads and change in farming methods in Sarawak to enable the rural population to achieve greater progress.

The Dewan Undangan Negeri passes the Post Authorities (Amendment) Bill, the Sarawak Rivers Bill and the Majlis Islam (Incorporation) (Amendment) Bill on Tuesday May 18.

The Federal Deputy Minister of Education, YB Dr. Leo Michael Troyal, opening the Modern Malaysian History seminar in Kuching on Wednesday May 19, says that the politics of development practised in Sarawak has historical significance as it reflects on past and it will certainly have a bearing on our future.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, officiates at the opening of the \$2.6 million Masjid Darul Iqra Baru in Kuching on Thursday May 20.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, speaking at a ceremony to lay the foundation stone of Baitulmal Building in Kuching on Friday May 21, urges Islamic preachers in the State not to be extremists while propagating the faith as it can lead to divisions and bewilder their followers.

The Minister for Industrial Development, YB Datuk Abang Haji Johari Tun Abang Haji Openg, who is also Chairman of Baitulmal, Sarawak, says in an interview in Kuching on Saturday May 22 that the Islamic Dakwah movement in Sarawak has always been carefully planned so that it does not affect the propagation of other religions.

Deputy Chief Minister, YB Datuk Anwar Adnan Isha, speaking to reporters in Betong on Saturday May 22, announces that the Government has approved a masterplan to plant about 100,000 hectares of rubber in the State in the next ten years.

Deputy Chief Minister, YB Datuk Anwar Dr. Wong Soon Kai, speaking at the opening of Wisma See Hwa in Sibu on Sunday May 23, advises the younger generation to emulate successful entrepreneurs.

The Minister for Finance and Public Utilities, YB Datuk Dr. George Chan, launching the Mini Divisional-level of Sarawak's 30th Anniversary of Independence celebration in Miri on Sunday May 23, calls on the State to be totally committed to develop Miri into a resort city by the year 2005.

From May 24th to 31st

Deputy Chief Minister, YB Datuk Anwar Dr. Wong Soon Kai, speaking at the 40th anniversary

celebration of See Hwa Group of Companies in Kuching on Monday May 24, says that a successful entrepreneur must be creative, brave and precise in decision making.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, says in his winding up speech at Dewan Undangan Negeri (DUN) on Tuesday May 25, that the Sarawak Barisan Nasional will only accept Parti Bangsa Dayak Sarawak (PBDS) back if "it is in the State's interests" and not just for "a marriage of convenience" or to boost the strength of the government coalition.

The Dewan Undangan Negeri adjourns sine die on Tuesday May 25.

The Yang di-Pertua Negeri, TYT Tun Datuk Patinggi Haji Ahmad Zaidi Adruce Muhammed Noor, presents State Honours and Awards to 78 recipients in Kuching on Wednesday May 26.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, speaking at the opening of the \$7.9 million Asajaya/Sedong Jaya District Office cum Community Hall in Asajaya on Wednesday May 26, says that the Government is striving to evenly distribute development programmes throughout the State by using the integrated development concept.

The Minister for Social Development, YB Datuk Adenan Haji Saem, opening the "Indigenous Worlds of the Dayaks" exhibition in Kuching on Thursday May 27, says that the Dayaks have played a major role in the development of Sarawak since it gained its independence 30 years ago.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, speaking at the official launching of a seminar on the Melanau calls on them to pool their efforts and natural resources to ensure their survival in the years to come.

The Yang di-Pertua Negeri, TYT Tun Datuk Patinggi Haji Ahmad Zaidi Adruce Muhammed Noor, closing a three-day national level "Majlis Tadanan" for schools in Kuching on Saturday May 29, calls for close cooperation between educators and other professionals in educating the new generations to become progressive members of society.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, launches the 111th anniversary celebrations of SMJ St. Joseph in Kuching on Saturday May 28.

The Yang di-Pertua Negeri, TYT Tun Datuk Patinggi Haji Ahmad Zaidi Adruce Muhammed Noor, says in his Garwai Dayak message broadcast on Monday May 31 that the people of the State should be thankful for being able to celebrate festive occasions in the spirit of understanding, friendship, tolerance and respect for each other.

June, 1993

From June 1st to 7th

Dayak communities in Sarawak celebrate Garwai Dayak (Harvest Festival) on Tuesday June 1.

The Minister for Social Development, YB Datuk Adenan Haji Satein, speaking at a dinner to close the three-day Highlanders Club's carnival in Miri on Wednesday June 3, calls on the Kelabit community to promote its culture along-side other ethnic groups in Sarawak.

The Ministry of Domestic Trade and Consumer Affairs warns all traders in Sarawak on Wednesday June 3 that they must display price tags on all their goods or face the penalty.

The Minister for Finance and Public Utilities, YB Datuk Dr. George Chan, in his speech at the official opening of the Hin Ho Temple in Kuching on Friday June 4, says that Malaysians must be liberal-minded and objective in their outlook because of the multi-racial nature of society.

The Yang Di-Pertuan Agong, Sultan Azlan Shah, in his speech over RTM in conjunction with his birthday on Saturday June 5, praises the various races in the country for their mutual respect and tolerance which have been able to perpetuate understanding and unity.

Deputy Chief Minister, Tan Sri Datuk Amar Dr. Wong Soon Kai, declaring open the 18th Federation of Malaysian Association Malaysia Biennial Delegates Conference in Kuching on Saturday June 5, says that the State Government

has reaffirmed its stance to avoid using racial issues to win over voters in Sarawak.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, speaking at a dinner hosted by the Kuching Hainan Association to mark the 10th anniversary of its foundation on Sunday June 6, stresses that the Sarawak Government is practising a form of politics which is committed sincerely to the politics of development for all.

The Minister for Finance and Public Utilities, YB Datuk Dr. George Chan, declares open the 8.4 metres Miri Municipal Council overhead bridge, the longest in Sarawak so far, on Monday June 7.

From June 8th to 15th

The Minister for Industrial Development, YB Datuk Abang Haji Johari Tan Abang Hj. Opong, launching the masthead of the Green Tiger Magazine in Kuching on Tuesday January 8, says that Sarawak must now strive to gain positive international attention to its investment potential. The Green Tiger Magazine is Sarawak's first international magazine highlighting investment and growth potential in the Asia Pacific Region.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, speaking to a group of reporters on the Japan Information Service Media Tour in Kuching on Thursday June 10, says that the State Government is trying to encourage a greater inflow of foreign investment into Sarawak by adopting a more personal approach when meeting future overseas trade missions.

The Minister for Land Development, YB Datuk Colostine Ujang, speaking to reporters after opening the three-day national conference for senior officers of the Drainage and Irrigation Department (DID) in Kuching on Thursday June 10, says that contractors who purposely submit the lowest quotation just to win the tender but later abandon the project because of high cost, will be blacklisted.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, opening the three-day State-level Farmers, Breeders and Fishermen's Day celebrations in Bekera on

Saturday June 12, says that investigators of false land claims should shoulder the blame for delaying the process of State development.

Deputy Chief Minister, YB Tan Sri Datuk Anwar Dr. Wong Soon Kai, speaking at the opening of the 2nd Sarawak Chinese Cultural Seminar in Sibu on Saturday June 12, says that the Sarawak Government has been fair in implementing policies that serve the interests of the various races.

The Minister for Social Development, YB Datuk Adenan Haji Saem, officiating the Maybank Finance Youth Camp 1990 in Kuching on Sunday June 13, urges all Malaysians, especially youths, to seriously treat Vision 2020 as a task which must be shouldered by everyone.

The Minister for Finance and Public Utilities, YB Datuk Dr. George Chan, officiating at the closing of the 2nd Sarawak Cultural Seminar in Sibu on Monday June 14, says that the task of cultural establishment is a difficult one but achievable with courage and faith.

The Federal Minister of Agriculture, YB Datuk Seri Samad Ismail, speaking at the closing of the State-level Farmers, Breeders and Fishermen's Day celebration in Belaga on Monday June 14, says that Sarawak has emerged as a forerunner in sheep rearing.

A majority of traders in Sarawak are found to be complying with the price-tagging ruling imposed since June 1 following a state-wide operation by the Ministry of Domestic Trade and Consumer Affairs enforcement officers.

From June 18th to 22nd

The New Zealand Foreign Affairs and Trade Secretary, Mr. Richard Norton, who is leading a trade mission on a three-day visit to Sarawak, says at a press conference in Kuching on Thursday June 17, that several universities in New Zealand have shown interest to establish education linkages with the Proposed Universiti Malaysia Sarawak (UNIMAS).

The Deputy Federal Minister of Works, YB Datuk Piter Tinggong, officiates at the earth breaking ceremony of the \$16 million oil palm processing mill in Sarawak on Friday June 18.

The Minister for Social Development, YB Datuk Adenan Haji Saem, closing the Restoration of Historical Building Workshop in Kuching on Saturday June 19, says that legislation will be introduced to prevent the wanton demolition of historical buildings.

The Minister for Industrial Development, YB Datuk Abang Haji Johari Tan Abang H. Openg, announces in Kuching on Saturday June 19 that the State Government has approved the construction of a \$2 million bridge over Sungai Bantangor at Jalan Datuk Ajibah Abel in Kuching.

The Yang di-Pertua Negeri, TYT Tan Datuk Patinggi Haji Ahmad Zaidi Adnan Muhammad Noor, launching the State-level Ma'at Hijrah 104 in Bintulu on Monday June 21, calls on Muslims to safeguard their existing unity and solidarity for greater peace and harmony in Sarawak.

The Minister for Finance and Public Utilities, YB Datuk Dr. George Chan, officiating at the opening of Hill Crest Restaurant and Wishing Well Executive Lounge in Miri on Tuesday June 22, says that the vision to make Miri a resort City means future development trends of the township will relate to tourism.

From June 23rd to 30th

Deputy Chief Minister, YB Tan Sri Datuk Anwar Dr. Wong Soon Kai, speaking at the opening of a 16.8 km road linking Likiep and Mandong in Bintangor on Wednesday June 23, says that the completion of the road is another landmark in the State's infrastructural development since joining Malaysia 30 years ago.

A French company, Techel Systems (Malaysia) Sdn. Bhd., has been awarded the contract to construct the 40 km Serian - TSebua Road at a cost of \$62 million.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, opening the \$4 million Laila Taib Cryptosage Complex in Kuching on Thursday June 24, calls on Sarawakians to create more opportunities to help the less fortunate progress into the mainstream of development.

Deputy Chief Minister, YB Tan Sri Datuk Anwar Dr. Wong Soon Kai, speaking to reporters after touring the Sarawak General Hospital in Kuching on Thursday June 24, says that biased press re-

ports on hospital negligence can create misunderstandings and have a negative effect on the public.

The State Secretary, Datuk Haji Hamid Bugu, announces in Kuching on Thursday June 24 that a Privatisation Committee has been formed to work out guidelines and procedures for the privatisation of the State Civil Service.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, launching a seminar on "Business and Investment Potential in Sarawak" in Singapore on Friday June 25, says that the Sarawak Government is very serious in developing greater economic linkages between the State and Singapore.

Deputy Chief Minister, YB Tan Sri Datuk Amar Dr. Wong Suen Kai, commenting on reports that the Federal Government will delay its verdict decision on the fate of satellite dishes in Sarawak and Sabah in Sibu on Saturday June 26, says that the Government will have realised that in this modern age, the people should be allowed to use new technology like the satellite dishes.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, declaring open the Iban Cultural Seminar in Sri Aman on Sunday June 27, says that Sarawak can become an industrialised state by 2020 if the people participate actively in the industrialisation process.

The Chief Minister, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud, declaring open the Malay Cultural Seminar II in Kuching on Monday June 28, says that the people must not only value their culture and traditions, but also find ways to make them suit their current needs.

The Federal Minister of Education, YB Datuk Amar Dr. Sulaiman Haji Daud, speaking to reporters after declaring open the 32nd Secondary Schools Headmasters' Conference in Kuching on Monday June 28, discloses that local consultants will be given priority to draw up the master plan for the 800 acre site of Universiti Malaysia Sarawak (UNIBIAS) at Kota Samarahan.

The Minister for Finance and Public Utilities, YB Datuk Dr. George Chan, opening the three-day Sarawak District Officers Conference in Miri on Tuesday June 29, says that the Sarawak Civil

Service should adopt a working formula that is innovative, responsive, creative, pro-active, open-minded and far-sighted.

The Minister for Industrial Development, YB Datuk Abang Haji Johari Tan Abang Hj. Cpeng, closing the three-day Headmasters' Conference in Kuching on Wednesday June 30, says that the Malaysian education system should emphasize the importance of producing technocrats to tap the country's vast natural resources.

The Minister for Health and Community Services of Northern Territory, Australia, Mr. Mike Reed, speaking at a press conference in Kuching on Wednesday June 30, says that Sarawak and the Australian State of the Northern Territory should share the findings of their research in many areas, such as agriculture, fisheries and even management of local species, for their mutual benefit.



L. PANG 010-123456

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