

Sarawak Gazette

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The Sarawak Gazette.

MONDAY, SEPTEMBER 1st, 1947.

Births.

Turner.—On August 7th in Kuching, to Evelyn, wife of R. N. Turner, M.C.S.—a son (John Noel Dupree).

MARZUKI.—At Kampong Dagang, Miri, on 19th August, 1947, to Nong Chee, wife of inspector Abang Marzuki, a son—Khalid.

Hari Raya.

Hari Raya, the most important festival of the year for the Sarawak Mohammedans, was celebrated on August 19th, and that day and the following day were public holidays, the first time within living memory that two days have been officially devoted to the celebrations. It is understand that, compared with some other places in the Malayan archipelago, Hari Raya came to Sarawak one day late. That is the result of depending on the eccentricities of the moon. However once the *Sarawak Gazette* calendar has pointed a big black finger at a date he would be a bold man indeed who attempted to subvert the course of nature.

This year Hari Raya returned to pre-war standards and there was a good deal less austerity about than was the case twelve months ago. It will always be a source of amazement to the European employer that his servants never seem to make any effort to save money for the occasion, relying on the loans which they can extract from his pocket, and being apparently content to live on the edge of penury for the remainder of the year. This time there was something to spend the money on.

The Malay is traditionally, a happy-go-lucky creature. Generalisations about races are always dangerous, but few would contest the proposition that the most distinguishing characteristic of this people is the lack of thought that it takes for the morrow. If you despise this tendency you call it "laziness"; if you honour it, perhaps no better term can be found than "equanimity." And with equanimity goes courtesy and kindness and decency and the thousand and one little things which help to make the Malays one of the best-loved races on this earth. And is it a very great sin to be averse from the regimentation of western industry; to prefer to idle on your door-step when you are not performing the minimum labour necessary to keep your family alive; to fish and paddle and sleep and sing just when you feel like it? Surely we have grown beyond the nineteenth century worship of work for work's sake; we are mature enough to acknowledge that life does not consist solely in the accumulation of wealth and the pursuit of ambition; the wheel has come full circle and we know that after all there is wisdom in Malay ways.

It is not intended to suggest that the Malay is reluctant to stand on his neighbour's shoulders; on the contrary he delights in the experience so long as he does not have to do any clambering in order to get there. And the wiser leaders of this great people have come to realise that it is not possible to continue to live in protected seclusion from the world. The Malay is driven to struggle and contention, social, economic, and political, out of sheer self-defence. This may be much to be regretted but it is little good crying over spilt nectar. The question nowadays is not whether the Malay can continue to live a life of idyllic idleness amongst the competing factions of western and eastern enterprise, but whether he can hold his head above the seething waters that surround him and bring his civilising and hedonistic influence to bear on the money-making materialists who threaten to swallow him at a gulp. He can only do it by education, the development of producers' and marketing co-operatives, and, alas, by industry. He must attain to something like economic equality with his competitors before he is able to address them in a language which they will understand.

But if the Malay wishes to attain to equality he must be prepared to grant equality. No more coddling; no more infantile dependence; no more patronising paternalism; above all no more invocation of "bangsa," that shallow and pernicious excuse for establishing in power and maintaining in riches some who have little desert of either. And, further, the Malays must be prepared to welcome on a common level the other indigenous races of Sarawak. That the "natives" are entitled to special privileges, as compared with Europeans merely spending their working life here, and with Chinese immigrants, is clear; that they are entitled to special privileges, as compared with non-natives born in the Colony, is arguable though a good deal less clear; but there can be no doubt at all that no one native race has any right whatever to domineer over another. The progressive Malay leader understands that there can, for instance, be no longer anything approaching a monopoly of the "Native Officers Service" for the members of his race, and that the education, health, and economic progress of the Dayaks, the Kayans, the Melanaus, and the Kelabits, to mention only a few of the innumerable indigenous peoples of Sarawak, is every bit as important as the education, health, and economic progress of the Malays. Yes, the progressive understands this and is prepared to co-operate to the full, but what of the die-hard? It is to be feared that there are many who look upon Sarawak as a "Malay country" in the same sense as, for example, Johore is a "Malay country," and that it is the horror of the thought that the predominant position of the master-race is threatened that is the root and the foundation of much of the "anti-cession" campaign.

And what a campaign it is! Those of our readers who live outside the very narrow circle of Kuching probably do not realise the enthusiasm with which it is being conducted. Mrs. Anthony Brooke was due to arrive in Kuching from Miri on the day following Hari Raya and the local zealots were hard at work as Government officers drove round the kampongs on their visits to their friends. With no legal authority whatever they had taken over the road reserves and even the public highway in order to demonstrate their "loyalty" in one kampong, at a distance of every five yards or so, shields bearing the Sarawak colours were erected on posts, and triumphal arches were in the course of preparation. Everywhere, as was to be expected, there was the utmost friendliness. The servants of this hated regime drove past all the paraphernalia trying to look as if they were grateful for the warm welcome thus extended to them, left their cars unattended amidst "hostile" crowds, all full of grins and helpfulness, entered their friends' houses, ate and drank in accordance with the customary hospitality, and drove away again while the man nailng up the board. "Welcome To The Ranee Muda," stood on the ladder with his hammer poised in the air and waved a salute.

That is how we run "politics" in Sarawak. Hope deferred no doubt maketh the English heart sick but it seems to have little effect on either the liver or the cheerfulness of the Malays.

"It is the cause, it is the cause, my soul,—

Let me not name it to you, you chaste stars!—

It is the cause,—"

And that frankly is about all it is. Perhaps we may be pardoned another quotation from the same play: "But yet the pity of it, Iago! O, Iago, the pity of it, Iago!" Pity that so much energy, enthusiasm and good-humour should be expended on a "cause" that seems so little worth-while.

No doubt it will all come right in the end, and it is to be hoped, before very long. No doubt misunderstandings will be cleared up and what little bitterness there is will disappear. The Malays are too sensible a race for any substantial number of them to chase moonshine indefinitely, and we trust that the political instinct which the controversy has aroused will be turned into other and less barren channels. There is a lot to be done and we must take our coats off to do it. It is with confidence that the unity of the various races in the Colony has not been seriously impaired by the agitation, and with real hope that the Malays will take their rightful place as leaders of the natives of Sarawak towards the new world that is dawning, that we say to our friends and "opponents" alike, albeit a fortnight too late: "Slamat Hari Raya."

His Excellency Visits Lubok Antu.

His Excellency the Governor, accompanied by the Private Secretary, left Kuching by M.L. Karina early on Monday, August 4th. At the mouth of the Batang Lutar the survey vessel H.M.S. *Sharpshooter* was anchored, the Resident, Second Division, being on board awaiting His Excellency's arrival. The party was entertained to lunch by Commander Menzies, and left at 3 o'clock to continue the journey to Lingga.

On arrival at Lingga His Excellency was greeted by Datu Abang Zin, Native Officer Abang Ibrahim and representatives of all communities. Proceeding to the Kubu His Excellency heard requests and made a short address, then attended a tea party in the Chinese School, at which speeches of welcome were read on behalf of the Dayaks, Malays and Chinese.

Leaving Lingga early on Tuesday morning Simanggang was reached soon after 9 o'clock. After inspecting the guard of honour His Excellency proceeded to the Government Offices, the road to which was lined with representatives of Dayak, Malay and Chinese communities and the children of the Malay and Chinese schools. His Excellency then discussed with the Dayak Penghulus concerned the arrangements for the Native Treasury shortly to be instituted, a matter in which the Penghulus showed much interest.

After tea His Excellency and the Private Secretary enjoyed an excellent game of badminton with members of the Simanggang Recreation Club. At 7 p.m. the Dayak Penghulus were invited to the Residency for a talk with His Excellency and arrived with the usual numbers of uninvited guests, who shared the drinks and smokes and took part in the talks in their customary free and easy fashion.

On Wednesday His Excellency and party, augmented by the Travelling District Officer, Mr. A. F. R. Griffin, the Agricultural Officer, Mr. Wright, and Datu Abang Abu Talip, continued upriver in the Karina to Engkilili. After hearing requests His Excellency took lunch in the Kubu,

then walked through the bazaar before leaving at 3 o'clock by outboard for Rumah Penghulu Imong at Kumpang, which was reached at 5 o'clock. Rain had unfortunately set in, but the whole house turned out to greet His Excellency, many being dressed in their finery. After ceremonially killing a pig on stepping ashore, His Excellency was conducted through the house, where the women from every door proffered a drink of *tuak* to each member of the party.

Most of the evening was spent in discussion with Penghulu Imong, who had so much to say that the projected dancing never took place, except for two ladies who performed with a Japanese head. Steady rain was still falling when the party left Rumah Imong on Thursday morning for Lubok Antu. As the river had risen it was possible to complete the journey by *perahu*, the outboard motor being assisted by polers, but despite the rise in the level of the water seven pins were broken through hitting concealed snags and shallows.

At Lubok Antu large numbers of Dayaks were waiting to greet His Excellency. On landing His Excellency was called upon to spear a pig, pegged out at the water's edge; a second had to be despatched immediately in front of the guard of honour, before the salute could be taken and the guard inspected, while a third had to be dealt with at the foot of the steps to the temporary quarters.

During the afternoon there was an excellent programme of poling, paddling and swimming races in which everyone concerned showed great enthusiasm, except for the duck in the "capturing the duck" race which made hardly any effort to provide sport. Fortunately the weather had improved.

After tea, in the presence of a large crowd with a guard of Constabulary drawn up, His Excellency presented to Penghulu Ngali the British Empire Medal awarded for his assistance to the late Mr. Arundell at the time of the Japanese invasion. His Excellency also gave away the prizes for the regatta.

In the course of a short address His Excellency stated that work on the new Kubu and Government offices at Lubok Antu was about to begin, a matter which gave satisfaction both to the Dayaks and Chinese traders. The Penghulus then came to the bungalow for the usual talk, followed by a display outside of Dayak dancing.

On Friday the return trip was made very rapidly and Engkilili was reached before midday. There the Native Officer, Abang Haji Hussaini, is to be congratulated on the organisation of a small but excellent Agricultural show. All the exhibits had been judged prior to His Excellency's inspection, except for the *tuak*. This was judged by a committee consisting of the Resident, District Officer, Agricultural Officer and three Penghulus. In the course of their duties they discovered that one bottle of *tuak* contained kerosene. Its inclusion was reported to be accidental.

During the afternoon sports were held on the padang, both spectators and competitors being numerous and enthusiastic. Fortunately the prize giving was almost completed before the rain that had been threatening fell. His Excellency and party were next entertained to refreshments at the Chinese School.

The evening's entertainment consisted of Dayak dancing outside the Kubu, followed by a broadcast over the loudspeakers of gramophone records, speeches by the Penghulus and Datus, and songs,

and then a *sateh* party provided by the Native Officer. To the great disappointment of all the "Tuba" fishing that had been arranged for the following morning had to be abandoned owing to the flooded state of the river.

On Saturday, after presenting the prizes of the Agricultural Show at the rather unusual hour of 7.15, His Excellency returned to Simanggang by *Karina*, leaving again on Sunday morning for Kuching, which was reached at dusk.—(Contributed.)

The Governor in Bintulu District.

His Excellency the Governor, accompanied by the Private Secretary, left Pending by R.A.F. Sunderland shortly before noon on Wednesday, 16th July, and after a most comfortable flight, landed at Bintulu 1 1/2 hours later.

His Excellency was received by the District Officer, Mr. Drake-Brockman, and Native Officer Tuanku Bujang. After inspecting a smart Constabulary Guard of Honour, and the school children, representatives of the communities and Government staff were introduced to His Excellency. During the afternoon His Excellency walked through, the bazaar and kampong and visited the Chinese and Melanau schools. The latter school is to be congratulated on an excellent vegetable garden maintained by the pupils.

Tea was taken at the Bintulu Recreation Club whilst children from both schools sang songs, assisted by certain talented performers from the Government staff. In the evening His Excellency was entertained to dinner by the Chung Hua Association in the Chinese School, which was decorated with coloured lanterns. During the course of the evening the Resident, Fourth Division, arrived from Miri, having been delayed by transport difficulties.

On Thursday morning, after hearing requests in Court, His Excellency inspected the Government offices, Hospital and workshops. During the afternoon the Chicle Development Company's jelutong factory and the Hock Lee Sawmill were visited. For dinner His Excellency and party were the guests of the Bintulu Foochow Association.

On Friday His Excellency went upriver in the M.L. *Karina*, Sebauh being reached at 11.00 hours, where, in addition to the representatives of others communities, large numbers of Dayaks were waiting to greet His Excellency. After hearing requests in Court, His Excellency was entertained at the Chung San School to an excellent and protracted lunch that barely seemed to allow time for digestion before the party sat down in the Kubu to a curry dinner attended by all the Dayak Tuai Rumah. After dinner Dayak and Malay dancing took place in front of the Kubu and continued far into the night. From Sebauh the Resident, Fourth Division, returned to Miri.

On Saturday the journey upriver was continued, stops being made at Pandan and Labang. At both places many people had gathered to greet His Excellency, who was entertained to refreshments and discussed local matters with members of the communities. At Pandan an unusual note was struck by the *Karina* being met by a decorated *perahu* containing a Melanau choir.

Tubau was reached at 3 p.m., where large numbers of Kayans and Punans lined the path from the *jelatong* to the Kubu, so that the steep climb was accompanied by continuous handshaking. Here the evening's entertainment took the form of Kayan dancing, for which the ladies who performed extracted a heavy toll of cigarettes from members of the party.

I leaving Tubau for the return trip on Sunday morning, many Dayaks in their *perahu*s were met between Labang and Pandan, permission having been given for a tuba fishing. As the fishing had been timed to coincide with His Excellency's arrival rather than to suit the state of the river, it was unfortunately a failure, the catch consisting only of a few very small fish. However, everyone seemed to be enjoying the outing and instructions were given for another tuba fishing to be permitted to make up for the failure. Near Sebauh a stop was made at the Siong Boon School, where His Excellency was the guest for lunch of the Foochow community, after which the party returned to Bintulu.

After lunch on Monday His Excellency and party left in the *Karina* for Tatau. The sea was smooth and Tatau was reached in the late afternoon. Here again, large numbers of Dayaks had assembled to greet His Excellency. After dining as the guest of the Chinese community His Excellency watched Dayak and Punan dancing. Here the standard of dancing was the best of the tour particularly those dances of a gymnastic nature. Although His Excellency's party had all retired by midnight, and the arrack could not have lasted much longer, the dancing continued unabated until dawn.

On Tuesday His Excellency heard requests at Tatau, then after lunch the party continued upriver, and reached Rumah Keseng, in the Kakus river, at 4.30. Rumah Keseng is a Punan house of some 46 doors to which the inhabitants are only just returning and rebuilding, having scattered during the Japanese occupation. The house was therefore in a somewhat ruinous condition, but the Tuai Rumah put his large and well appointed *bilek* at the disposal of the party. A fine selection of cakes of every description was provided by the wife of T.R. Keseng. In addition to the Punans nearby Bukitans were also present for requests and a general discussion, and also took pari in the dancing of which the best turn was an imitative dance of the Kayan style.

After the inevitably disturbed night, the party left at 6.30 on Wednesday morning, and reached Bintulu at 2.30 p.m. Thursday was spent resting at Bintulu. His Excellency was entertained to a curry dinner by members of the Bintulu Recreation Club, followed by a concert.

Throughout the tour, every place visited was tastefully decorated and clean, and the welcomes were genuine and wholehearted. Above Sebauh in the Bintulu river, at Tatau, and in the Kakus the people expressed pleasure and surprise that His Excellency should trouble to come so far to visit them, whilst everywhere great interest was shown in the Government plans for schools, medical sendees and agricultural improvements.

At no place was there any sign of anti-cession activity, though a certain agent, who happened to arrive at Bintulu on route for the north on the same day as His Excellency, announced his intention of holding a public meeting but abandoned the project when he found that no-one proposed to attend it.—(Contributed.)

Notes and Comments.

His Excellency the Governor left Kuching for the Second Division on August 1th. His Excellency returned to Kuching on August 11th. His Excellency proceeded to the Third Division on August 18th and returned to Kuching on August 29th.

The *Sarawak Gazette* respectfully congratulates its ex-editor, Mr. Beresford Stooke, on his appointment as Governor of Sierra Leone. The following telegrams have passed : "Personal for Beresford Stooke. All officers Senior and Junior Services Sarawak combine to send heartiest congratulations on your recent appointment. Governor." "I much appreciate congratulations of Sarawak Service and am deeply touched at being remembered after so long. I shall never forget happy years spent in Sarawak. Best wishes." Mr. Beresford Stooke joined the Sarawak Civil Service in 1920 as a Cadet and, after doing duty in the Food Control Office, the Forest Department, and the Resident's Office, he was appointed Officer-in-Charge, Sadong. In 1923 he became Acting Assistant District Officer, Sibu, and then, after some months doing duty at Mukah, Acting District Officer, Bintulu. In 1924 he was appointed Acting Assistant Secretary, Acting Manager of the Government Printing Office, and Editor of the *Sarawak Gazette*. In April, 1925, he proceeded on furlough at the end of which his resignation took effect. He subsequently joined the Kenya Administrative Service. In our next issue we hope to publish a famous poem contributed to this journal by His Excellency the Governor of Sierra Leone during the days of his editorship.

On August 16th His Excellency the Governor held an investiture in the grounds of St. Thomas' School. The recipients of awards were Mr. J. B. Archer, C.M.G., the Datu Bandar, O.B.E. and Mr. Ong Tiang Swee, O.B.E. The proceedings were tinged with tragedy as Mr. Khan Ah Chong, who had been awarded an Honorary M.B.E. by the His Majesty, had died on the preceding day. His son received the insignia. Ceremonial drill was performed by men of the Sarawak Constabulary, a naval party of H.M.S. *Black Swan*, and Kuching Girl Guides.

Early in the month a well-known local personality, accustomed by long years of experience to pouring words of wisdom into the ears of short-hand-writers, was giving evidence in a case in the Resident's Court, Kuching. It is said that when lie had delivered part of his testimony he suddenly noticed that a clerk was attempting to "take him down" verbatim. He immediately changed his tone, and, with his customary care and consideration for the difficulties of a stenographer, slowed his speech down to dictation speed, uttered it in approved blocks of words, separated from each other by appropriate intervals, and even went so far as to direct the insertion of punctuation in suitable places. The Court appears to have been too startled to demand to be addressed by the witness, who was finally recalled to his surroundings by a gradually expanding volume of titters. He graciously apologised for his oversight but there is surely a great deal to be said for the innovation. Appellate tribunals, at any rate, should welcome a record of evidence compiled in this manner.

On July 29th a Singapore newspaper published the following startling information from an unofficial correspondent referring to the arrival of Mrs. Anthony Brooke. "When the ship on which she is travelling stopp'd at Pending, Sarawak, for a few hours yesterday nearly 200 sampans manned by sea dyaks and Hying banners and Hags sailed around the vessel." Nearly 200 sampans manned by Sea Dayaks! Who were they and where did they come from and what on earth were the Kuching "anticession" Malays doing? And another question might be asked. Why should this sort of nonsense be broadcast to the world?

On August 9th a judgment was delivered by the Honourable the Chief Justice in the Supreme Court, which laid down that a "marriage," purported to be effected under Order No. M—2 (Church and Civil Marriages) 1930, was void if the "husband" was, at the time of the ceremony, lawfully married to a third person by virtue of a ceremony performed under his personal law, even though that personal law entitled him to enter into polygamous unions.

Mr. Tom Harrisson's second article on "Our Museum" has been held over until October.

New-blown fatherhood : We understand that the most favoured entry in the "This Sarawak" column was written within twenty-four hours of the glad news being received.

Britain's Crisis.

The following is the text of a telegram dated 20th August, 1947, from the Right Hon'ble the Secretary of State for the Colonies to His Excellency the Governor of Sarawak, and is published for general information:—

"Before leaving for the West Indies the Secretary of State prepared the following personal message from himself to the Colonial peoples.—

"The United Kingdom is facing an economic crisis as serious as any in her long history. Our ability to surmount it is a great test and requires in the economic field efforts as strenuous as we made in the major crises of the war. I feel sure that Colonial peoples will want to understand the nature of these economic difficulties, how they affect colonial territories and what colonial peoples can do in collaboration with us to win through to conditions of greater stability and prosperity. For this reason I am sending this personal message to them.

2. The Colonies are so closely linked with the United Kingdom in finance and trade that the economic stability of this country must always be of vital interest to them. But apart from that material interest the fortunes of the United Kingdom and the Colonies are linked by bonds of friendship—bonds which have been strengthened by the common effort made by the peoples of the British Commonwealth and Empire in the war.

3. In that common effort the United Kingdom and the Colonies alike put in the best and the most they could. The United Kingdom started with the greatest accumulated resources and threw them all into the struggle without reservation or thought of future material loss. That is why our present financial position is one of comparative though, we believe, temporary weakness. But against that weakness can be placed the underlying permanent strength which can be drawn in the interest of both Britain and yourselves from the natural resources and people of this country and those of its overseas connections. We can, I believe, if a common effort is made, rebuild a strength greater than that enjoyed before the war.

4. The basic position is that the United Kingdom which for many years prior to 1939 enjoyed a substantial income from overseas investments has now lost the greater part of that income as a result of having realised many of its investments and incurred large debts in the process of financing a war. It has, therefore, become difficult for us to go on paying from current income for our previous scale of imports, certainly we cannot do so without a substantial increase of our earnings from the sale of exports. These difficulties have hitherto been mitigated and their true character partly concealed by a large proportion of our imports having been financed either under lease-lend and mutual aid during the war or by the American and Canadian credits since the war.

5. The United Kingdom must now balance its overseas accounts without any external assistance of that kind. At the same time the country is still faced with the task of restoring extensive war damage and making up for arrears of maintenance during the war as well as undertaking other necessary and desirable developments at home and overseas.

6. The situation has been made much worse by the rise during the last two years in world prices of food and other primary products by drought and famine in many parts of the world and by the world shortage of American dollars. This shortage is due to the need of countries all over the world to import from the United States more than they can pay for with their current exports. As we ourselves are not able to replace the United States as a source of supply of goods, other countries have been driven, in order to acquire the necessary additional dollars to pay for these imports from America, to require the United Kingdom to pay directly or indirectly in dollars for the goods we buy from them. This additional drain on our dollar resources has led to the measures just announced limiting the spending in the dollar area of sterling held by certain foreign countries.

7. The immediate problem of the United Kingdom remains the large adverse balance in dollars but the basic cause is as indicated above, our current inability to pay with exports for the goods we desire to import.

8. The measures which are being taken by H.M. Government fall broadly, therefore, into the two categories of reducing imports where that is possible and of increasing production whether in substitution for goods which would otherwise have to be imported or for direct export. These measures inevitably demand from the British people both sacrifices in consumption and an increased effort in production.

9. The colonial territories can help in several ways. They can ensure that they do not add to the United Kingdom's difficulties by themselves importing more than they can pay for with current earnings since that would involve using up colonial reserves and asking the United Kingdom to export goods without any return in imports.

10. Secondly, they can help by confining their imports wherever possible to a level below that of the actual earnings of their exports thereby adding to their financial balances and strengthening the general position of the sterling area. The restriction of imports for current consumption has the same practical importance in the Colonies as in the United Kingdom itself. It is particularly important that there should be no unnecessary expenditure in American dollars, but it is also in current conditions necessary that there should be the greatest possible economy in imports from any part of the world including the sterling area itself. Such imports (e.g., from the United Kingdom) make a call on export capacity which might otherwise have been used to earn hard currencies and correct the overall dollar deficiency. Practical ways in which this limitation can be given effect will be discussed with Colonial Governments.

11. Thirdly, many colonial territories can help by increasing their production of goods which the United Kingdom at present has to pay for in dollars or of goods which can be exported and sold for dollars so relieving the immediate problem of deficiency of dollars in the sterling area as a whole. As in the United Kingdom itself only an increase in production can afford a satisfactory long term solution of these difficulties. Restriction of consumption must be regarded as a temporary expedient which it would be most undesirable to continue as a permanent policy. The increase of colonial production is therefore the major long term contribution which colonial territories can make. The needs of the world for food and raw materials offer unprecedented opportunity for the Colonies to develop their production and their trade on lines which, as with all soundly organised trade, will bring mutual advantage to both parties to it.

12. H.M. Government are anxious therefore to help the Colonies in every possible way in their efforts to increase production. Technical investigations in many fields are already being carried out in order to ensure that the colonial territories are enabled to derive full benefit from their natural resources and capital for promoting undertakings will be available from the Colonial Development Corporation, but advice and money are not enough. The whole-hearted co-operation of the Governments and peoples of the Colonies is essential if colonial production is to play its part in the rehabilitation of a world ravaged by war, in the restoration of economic stability in the United Kingdom, and in the development of the Colonies themselves. I am confident that H.M. Government will receive this co-operation and that everyone in the Colonies will show a willingness to help in the common cause by putting up with such discomforts as may result from restriction of imports and by striving to increase production."

Chinese Consul.

The following announcement has been issued by the Secretariat:

"Information has been received that Dr. Chan Ying-Wing, LL.D., and Mr. Sun Shing-Nong have been appointed as Consul and Chancellor respectively of the Chinese Consulate, Kuching.

Dr. Chan Ying-Wing is at present Consul of the Republic of China in San Francisco.

The date of the arrival of Dr. Chan Ying-Wing in Kuching is not yet known."

Murder Most Foul.

THE DOUBLE TENTH TRIAL : MALAYAN LAW JOURNAL OFFICE, SINGAPORE.

In August or September, 1943, certain Japanese vessels were blown up in the harbour of Singapore. By dint of some devious reasoning the Japanese arrived at the conclusion that this atrocity had been perpetrated as a result of wireless messages sent out from Changi gaol where allied civilians were then interned. On October 10th they raided the camp and on that day and on following days made fifty-seven arrests. They also arrested certain civilians in the town who were alleged to have contacts with the internees. Needless to say there was no transmitting set in Changi and the internees had had nothing whatever to do with the destruction of the ships. The arrested men and women were taken to various Kempetai Headquarters, crowded together irrespective of age, race, or sex, into cells, containing one W.C. which they relied on to supply both the needs of nature and their drinking and washing water, inadequately fed, and from time to time taken out and "interrogated" to the accompaniment of the most hideous tortures that a military and fascist mentality was capable of devising, subject, of course, to the injunction not to arouse superfluous "antagonism" in the interrogated. It is important not to exaggerate. Some of the men were not so harshly used as others and the women, with one exception, did not endure much actual assault. For instance one lady said in her statement : "I was not maltreated. Once a soldier knocked me across the room but I had the impression that this was against orders." She also said that she lived for over five months with from ten to twenty other people in a cell ten feet by eighteen feet. Her companions were all men until another woman joined them about the middle of this period. "All mixed races—Chinese, Sikhs, Tamils, Eurasians. Curtis and Stanley tried to stay next to me but when a Sikh was brought in they (Japs) insisted that he sleep next to me. He was very good and nursed me through dysentery."

As a result of this treatment fifteen people died, including Dr. Bowyer who will be remembered by many of our readers as sometime Principal Medical Officer of Sarawak. Only two of these, Dr. Stanley and Mr. Cornelius, can be said to have been actually tortured to death. The others died of dysentery, beri-beri and other ills brought on and aggravated by the treatment which they had received. From Monday, March 18th, to Monday, April 15th, 1946, nineteen Japanese and two Chinese stood their trial before a military Court in Singapore on a charge implicating them in these

deaths, though it was at no time clear that any of the accused, other than the Commandant, had any responsibility for the actual conditions of incarceration. In the upshot the Court held that there was no case for one accused to answer, acquitted a further six, and sentenced two, including one Chinese, to eight years imprisonment, one to fifteen years imprisonment and three to imprisonment for life. Eight, including one Chinese, were sentenced to death. It is instructive to compare these sentences with those recently passed, according to the *Straits Times* of August 8th, 1947, on two Japanese by a War Crimes Court in Ipoh. In that case it is reported that the prisoners were alleged to have used "the water treatment" on several Chinese and to have tortured a man by using a plank studded with nails against his bare body. They were each sentenced to six months' rigorous imprisonment. It was said that these atrocities had been committed in the course of a drive against communists.

The book referred to at the head of this article is an excellently printed and very well compiled account of the trial of the twenty-one. The only criticism that can reasonably be made is with regard to the Appendix. On page 40 of the record the prosecution present "statements" from seven named persons who were not called as witnesses. On page 41 the prosecution present eight affidavits. The tyro might think that these were identical with the fifteen "Affidavits and Statements" referred to on page XV of the "Contents" and printed in the Appendix. But not so. Leaving out of consideration the statement of Mr. Justice Worley, which was read later in the proceedings and is reproduced in the text, only three of the statements alleged to be handed in by the prosecution appear in the Appendix together with an additional one which is not referred to in the record. Two further affidavits were apparently submitted on subsequent days. Eleven are printed in the Appendix, as opposed to eight (or ten) handed in by the prosecution, but they do not include the affidavit of the dependent Hiltermann, who is mentioned repeatedly, particularly in the concluding address of prosecuting counsel. Further, various statements of the accused, which apparently played a large part in the case for the prosecution, are not printed in the Appendix at all. And while we are engaged in finding fault, or perhaps in showing that we really have read the book, it may as well be pointed out that on pages 451-458 the evidence of Sugimoto Heikichi is recorded and not the evidence of Sato Yasokichi, whose name appears at the top of those pages.

We do not wish to carp. We have no desire to chant the refrain of the song of the auditor's clerk, which we remember seeing in the Malayan Police Journal many years ago : "Puji Allah : jumpa salah." The points to which we draw attention are largely immaterial to the general reader, but they are important to anyone attempting to analyse and weigh the evidence offered at the trial.

Undoubtedly the editors have done a first class job of work. Here, for all to read, is a practically verbatim account of a War Crimes trial. We have been told by some reviewers that this publication will have an immensely beneficial effect in inducing humanity to recoil with horror from the sight of the police state in all its wickedness. It may well do so. But is there not another side? The Court was presided over by a distinguished English barrister, who manifestly showed the utmost fair-

ness to the accused throughout the proceedings, though there is plenty of room for two opinions on the sentences which he and his colleagues passed. The prosecuting officer was also an experienced English barrister, who did his utmost to present his case without prejudice and to assist the accused in so far as was consistent with his duty. But, when all is said and done, is there not something in this book which does not quite fit?

In the first place the trial was conducted according to some odd army regulations which the prosecuting officer at one time appeared to think provided that all he had to prove was that an accused person was a member of an organisation, other members of which had committed war crimes. However, when challenged on this, he made it clear that he was only contending that proof of membership of an organisation, which had been concerned as a unit in the perpetration of war crimes, was sufficient to shift the onus onto the accused. The prisoners were defended by two Japanese lawyers assisted by a British lieutenant. They discharged their duties ably and conscientiously and richly earned the commendation of the presiding officer, but they were clearly in an extremely difficult position. It appears from the record, to one ignorant of military law, that occasionally objections were not taken when they might well have been. Not only, it seems, were the defence counsel handicapped by their consciousness that they were enemy subjects unfamiliar with English legal procedure but the presiding officer himself was placed in an unenviable situation, since, when defending counsel refuses to object, it is scarcely open to the Court to press him to do so. It must, however, be added that Colonel Silkin not infrequently put down a heavy foot on his own initiative.

Consequently a great deal of the evidence against the accused was by affidavit, written statement, and flagrant hearsay. It may well be that this evidence was admissible under army regulations, but there can be no doubt that the bulk of it could never have been produced in an ordinary British Criminal Court. Furthermore the joint trial of twenty-one persons on a charge of being concerned in the death of one or more of fifteen other persons, who died from a variety of proximate causes on very different dates, is obviously open to grave objection. The assessment of individual responsibility in such circumstances was a heavy burden to lay on the shoulders of the three military officers constituting the Court.

So let no one deceive himself into believing that these Japanese were tried in accordance with conventional British standards; because such standards ate every bit as much a matter of practice and procedure, handed down to us through centuries of judicial experience, as of impartiality on the part of the Court. The most that can be said is that the Court did its best in the very difficult circumstances. The argument that the Japanese did not deserve a proper trial because they would not have given their enemies one is plausible but should be dismissed with contempt. The argument that under war conditions trials must be held according to military law, and that it is essential to satisfy as quickly as possible the stomach crying for revenge, is much more difficult to combat. Indeed many people will think there is no need to do so. For, in spite of all the strangeness of the proceedings, few readers of this book will disagree with Colonel Silkin and his brother officers in finding

most of the accused guilty of brutal atrocities. But some may perhaps ask themselves : "Where do we go from here?"

Let us, who were interned in Kuching, take stock. We never had to put up with anything like this. It is barely possible that those of our friends who were whisked away from our Camp, and were subsequently murdered, suffered in the same way, but we never had any evidence of this. And we have read books, and interviews in the newspapers, which we know contain gross exaggerations. We do not wish to cast doubt on the statements and affidavits which were produced in the Singapore trial, many of which were clearly coloured by studied moderation, but local experience teaches that it is essential, in fairness both to the accused and the deponents, that those who make such statements and swear such affidavits should be subjected to cross-examination. Too often we have heard the fatuous assertion : "They are all the same—all equally bad." And do not let us indulge in the smuggery that a person who was born and educated in Sarawak, and not in Japan, should therefore have a better knowledge of "the difference between right and wrong." The conditions in the O.R.'s camp in Kuching were of course much worse than in the civilian camps. But even bearing this in mind the opinion must be widely held that many of the sentences passed at the trials of the camp officers and guards were shocking in the extreme.

In reading such a book as this questions throng upon the mind. Is it quite so simple? Are we not attempting to test all actions by a European code of morals? Why do we leave the head and front of the offending on the throne of Japan? How does the dropping of the atom bomb on Hiroshima and Nagasaki compare with the beating up of the Bishop of Singapore? Looking back on British history over the last three hundred years can we honestly accuse other races of brutality? If we are really so aghast why do we retain flogging as an official punishment? Were the cruelties perpetrated on an English internee in Singapore as bad as the lynching of a Negro in Georgia? Is the assertion that the Japanese are now good little democrats an honest assertion?

These sort of questions make us uncomfortable and rightly make us uncomfortable. We can only answer, to some of them at least, that we sense we are right; there is a distinction between acts of war against a foreign enemy and atrocities against a helpless prisoner; there is a difference between judicial punishment for heinous anti-social offences and disciplinary or inquisitorial measures against unarmed citizens. But perhaps doubts still arise and we can but turn to the foreword to the book under discussion, written by Mr. Justice Worley, now Chief Justice of the Gold Coast : "It is well that these happenings, however terrible in retrospect, should be put on record not only to perpetuate the courage and fortitude of the victims, but also to illustrate the truth of the maxim, "absolute power corrupts absolutely" Another lesson to be learned from these pages is the incalculable value of the simplest provisions of our criminal law. I have experienced, and shall never forget, the sense of frustration, the utter helplessness and hopelessness of one's position when in the custody of an all-powerful police force."

That is one moral. The fascist state is cruel, barbarous, and no appeal lies from it. Another moral perhaps is that total war begets total war.

Land and Custom: 3.

When I first saw the article "Land and Custom" shortly before it was published in the April 1st issue of the *Sarawak Gazette* it seemed to me that out of it might come stimulation of thought and deeper consideration of the land customs of the people of Sarawak. I added my comments, admittedly very brief and inadequate, and these were published at the same time.

Unfortunately this article and my comments did not appear to have the desired effect and provoked an argument along lines which neither the author of "Land and Custom" nor I had thought of pursuing. This appeared to me most unfortunate and unnecessary, and I sat back discouraged, determined not to do any more public writing if I could help it. Now, however, Dr. E. R. Leach has come forward with a letter to the Editor of the *Sarawak Gazette* in the August 1st issue which has pulled us right back to the lines along which this subject should run. I do hope that we will not get side-tracked again and that nothing I write here will be construed as criticism of the methods of a sorely-tried Government Department.

The term "Settlement" was used by me in that April 1st publication. Let me explain, for the benefit of those who are not conversant with land administration in Sarawak, that a Settlement Officer is not usually an official who goes around settling people on the land. His job is to settle the rights of people who are already on it. Some of those people are native to Sarawak and very often claim their land by virtue of customary tenure. Others may be aliens, often holding documents of title issued at one time or another by the Land Office. Land rights are claimed on many other grounds also, and the whole subject is extremely complex. As a one-time Settlement Officer, who may have had the longest experience of this type of work in Sarawak, and who has some knowledge of ordinary Land Office routine, I consider that the only safe way of making order out of this jumble of claims is for the Settlement Officer to go onto the ground in the role of investigator and settle the problems in the place where he is most likely to learn the true facts.

But I maintain that a Settlement Officer, or shall we say Investigator of Land Rights, is dangerous unless he has a good knowledge of native land custom. There has never been any way to obtain that knowledge, or even a smattering of it, except by personal investigation, laborious questioning, checking, sorting and weighing; and up to now very little has been written on the subject in Sarawak except in official land case records made during Land Settlement. The Investigator, if he does his work well, is in fact doing what Dr. Leach suggests, trying to find out what really happens, as opposed to what is supposed to happen, and his approach is by no means wholly a legal one. He records the facts as he sees them after he has investigated them, unfortunately but inevitably imposing in due course on the native a law of a different type, but a law which I maintain should be wide enough to interfere as little as possible with the native customary laws.

The necessity for this is not just a desire for order, regimentation. It is something very different—the urgent need to record and safeguard the interests of the native before these interests have

been submerged under alien infiltration, to offer him a security of tenure only possible under a foreign, but now unavoidable, economy by imposing an adequate land registration system, and to make certain that in the coming years, as he passes through the transition period to so-called "civilisation," his birth-right, his land and his customs, shall not be lost.

If this work is not done (and it cannot be done from an office, chair) then undoubtedly in due course we shall have to face the charge of failing adequately to help the native to re-orientate himself and safeguard his property.

I am not particularly interested in how the machinery for investigation should be set in motion. I have tried to show why the Settlement Officer or Investigator is essential, but I am at the moment really only interested in trying to point out that adequate investigation of some type is necessary, urgently necessary, and this should be carried out before an alien system of land registration is imposed. This system is required now in the lower reaches of our rivers where native meets alien, but in the sparsely populated upriver areas at present not at all, though undoubtedly in time to come it will be required there also. Let the Investigators devote all their time to theory if they wish, but they must record their findings so that the Land Officer can follow on and translate their theory into practical terms of land tenure within those areas most urgently in need of care. The Investigator and the Land Officer applying the Land Registration system must work in concert, the second following on from the first, and if the two functions can be combined so much the better, although in that case the quality of the investigation may suffer from the fusion of duties.

Four years ago I wrote the following :—

"The majority of the subjects of Sarawak are directly dependent upon the land. In it lies their livelihood, their security of existence : and those who leave it in times of plenty return to it when adversity appears. Trust and confidante in the State by the people are essential to good Government and national content, and policy in relation to the land can achieve this happy situation only if the land is shared fairly, security of tenure is assured and the land laws give recognition to the old and firmly established customary laws of the people. Collectively, the subjects of the State are a peasantry, but the numerous "tribes" or "races" which join to make this nation are not united in their conception of land tenure or land usage. Customary law is tribal, an evolution of the old tribal concepts of ownership and usage, and though that law is sufficiently embracing within the tribal limits, it varies tribe by tribe or group by group, and that variation is too great to admit of one common interpretation and translation into general practice. Nevertheless, the fair division of land and the need for security of tenure demand a basic law which, since it cannot reasonably encompass all customary law, must be capable of extension and adjustment to provide for recognition of, and differences in, the main racial or tribal conceptions of land proprietorship."

And on a later page :—

"Customary law has never been fully recorded and very little has been codified. Few officials have a good knowledge of the law of any one

nice or tribe and probably few can speak authoritatively of the differences in law between one tribe and another. It is generally agreed that customary law should be maintained so long as it is recognised by the majority of the tribe and so long as it is not harmful or unreasonable or ineffective, but it would appear that this cannot be done effectively unless the various laws are fully investigated and, where possible, recorded for the benefit of those officials who, though responsible for administration of the customary law, lack knowledge and experience of it, and often rely upon the opinions of native officials who may or may not be competent and impartial judges. Codification presents an even more difficult problem and it is doubtful if this work can ever be carried out completely, as customary law is flexible and unhampered by fixed rules. Nevertheless, it should be possible to codify the most important, clearly defined provisions after careful investigation and at the same time jettison those harmful, unreasonable or ineffective provisions which most authorities agree are present. To summarise, it appears that a close study of the various laws should be made and the results published as soon as possible. Codification should follow wherever it is possible, at the same time culling the unnecessary provisions. These suggestions apply to customary land law (which includes inheritance) but the investigations and codification might, with advantage, cover the whole field of customary law.

During recent years, at least, there has been a marked tendency for customary law to be influenced by, and sometimes discarded in favour of, Muhammadan law, and not infrequently Government officials of that religion apply the religious laws of inheritance to pagan tribes and, for that matter, to certain Muhammadans (chiefly Malays) who still adhere to the customary law. It is considered that the customary law should prevail wherever an overlap occurs, and this opinion appears to agree with the views of competent observers in other parts of Malaysia. It is certain that it will be acceptable to the great majority of natives in Sarawak."

Codification is an ugly word. It brings to mind legal tomes impossible of comprehension to anyone but the legal expert, but this is not what I mean. All of us who have had anything to do with customary law can testify that it is flexible, so flexible as to appear very often to the learner completely contradictory, but on closer, more experienced examination and analysis, some main rules appear. It is these which we are after, and with the help of them, incorporated in the Land Code, we shall be in a better position to administer a law compatible with native customs. Naturally such a law must still be incomplete, but provided it allows the application of the native customary laws partly inside, partly outside of, but not in conflict with, the basic law, then we are well on the road towards an administration far superior than our present bald, uncompromising code.

Dr. Leach in his letter asks if it is true that there is at present no conflict of the land laws with the "native law and custom" due to inadequate understanding. I would say that there is a very definite conflict for the reason he suggests. The Land Orders in their present state are very in-

adequate, though attempts have been made by numerous amendments and rules to cope with some of the faults. Parts of them are unworkable and others are conveniently disregarded because their enforcement would ride roughshod over native customary rights. Under such a state of affairs land administration is extremely difficult and the Land Office during my time at least (and the Land Laws have not been altered since) was constantly faced with the need for subterfuge and device to reconcile the conflicting laws. The Land Office makes a genuine attempt at understanding at the expense of the very laws which it is obliged to administer. But this does not quite answer Dr. Leach's question. Inadequate understanding arises from the fact that on one side we have an unsatisfactory written law and on the other a law varying tribe by tribe, practically nothing of it recorded, and subject to enforcement by enquiry regarding its provisions only when disputes arise. There will always be land disputes, but so many of these disputes are caused, unfortunately, by the premature imposition of our Land Laws before detailed investigation. The investigation should come first, and should not be forced upon us later, sometimes when it is too late. A genuine attempt to put the horse in its proper place was made when the inadequate Land Settlement Order was introduced in 1933, and some Settlement was done, but the war intervened. I cannot speak of the operations of the Land Department since the war, but imagine that there are terrific obstacles to be overcome before it can return even to that pre-war state.

J. L. NOAKES.

Indian Muslims Celebrate.

There was a fairly good gathering of Indian Muslims in the All India Muslim League's premises at 10 p.m. of the 15th inst. Enthusiasm and joyful attitude was found in every one. All were gay with ceremonial dresses. Buffets were served. Prayer was read.

Then, outlining the past history of India and the merits of the British rule in India, Mr. D. M. Deen, the Secretary of the League, spoke that the gathering to-day is to celebrate the "Great Event" which is freedom to all and to all Indians: it is so great an event in the history of Lidia that there had never been such a great change in all phases of politics and administration as it has resulted to-day. There was sixty years of peaceful struggle to attain to self-government which is now being considered. There was "round table" conference to consider the measure of "independence" which did not prove an immediate success. Later, commissions and missions were sent to study the conditions of India. Recommendations were sent to the parliament with best plan to be given independence, but there was difficulty of dividing India between two sections of people and to entrust the divided territories in the hands of them. It was thought that division means disunion and dissipated strength and such division was augured with disturbances.

His Excellency MountBatten studied once more the state of things and has arrived at the final decision that nothing but the division of India into "Pakistan and Hindustan" is a better solution. We cannot ever forget the highest principle of Viscount MountBatten whose dynamic personality

supported by will has carried him so far to settle the final of long yearned desire of Indians with peace and fair amount of justice.

Now the bill for independence of India to a "dominion status" has successfully passed through the houses of parliament and His Majesty also approved with pleasure "the Bill" with best consideration to human rights.

The attention has been drawn to the fact that Indians should never be considered to have attained their freedom until the multi millions of peasants in India have been awakened to their sense of "Freedom stage" and their "responsibility"; the entire differences of party feelings and religious fanaticism should be avoided. There should be brought psychological change in their minds which is still far and distant.

The real citizenship of people with hearty cooperation with peace and unity will only promote their success. The best use of power given in their hands should be used with justice and goodness. Commotion and unrest would only retard their progress unable to keep pace with advanced world. The dignity of a nation lies with people if they would understand the responsible position for such and if they could lift themselves up mentally with real sense to their duty and unity.

The material progress of a nation depends on its enormous industry and the vast improvement in agriculture. Compulsory educations and the higher education in various branches of science give them the light of wisdom and the power. The all industriousness of the people with less heed to luxury raises the standard of economy and gives prosperity. Widemindedness is the only way for unity which is strength to us.

Blessed be His Majesty who has approved to the Independence of a nation and long live His Majesty.

Blessed be all the statesmen of India and our Moved Leader Mohamad Ali Jinnah.

Long Live Mohamad Ali Jinnah, the Governor-General of Pakistan, "the Garden of Heaven."

Mohamad Ali Jinnah, Zinda bad.—(Contributed.)

Mary Hoover.

The other day there left Sarawak, not to return, one of those outstanding people who from time to time appear for some years and then leave us the poorer for their loss.

In February, 1935, the Reverend J. M. Hoover, "Jim" Hoover in this part of the world, died. The newspapers wrote fully of his life in Sarawak, stressing not only his piety but the practical side of his teaching. He was a Sarawak "worthy" and in all his work he was supported and encouraged by his wife.

Mary Hoover came to Sarawak as a bride in 1904 and went to live with her husband at the little leaf attap-roofed Mission near Sungei Merab at Sibu. Jim Hoover had arrived in March of the previous year, and now between them they started the activities of their Mission.

The progress of that Methodist Mission is new Sarawak history. Its churches, chapels and schools spread from Kapit to Sarikei, and members of that sect are to be found in all parts of the Third Division.

To Mary Hoover fell mostly the education of the girls, and it is true to say that now up and down the Rejang there are hundreds of Chinese women who remember with gratitude her loving teaching and kindness. To have attended her school in Sibu was a mark of distinction, and it was said that the ambition of many a young Chinese lad was to get one of her "old girls" as a bride.

Mrs. Hoover was well qualified to be a mentor. She spoke Chinese fluently and I have never heard a European woman talk better Malay. She surprised us by her knowledge of Tamil and she could converse easily with any strolling Dayak. She was a strict disciplinarian but behind her sometimes formidable manner one could detect kindness and sympathy for all who turned to her for help or advice.

It is surprising that she was not better known in other parts of the country, but her work was all done in or about Sibu and she was not a woman to court publicity. Jim Hoover himself was an Honorary Doctor of his University long before by chance we heard of it, and he was the only non-Government man who has had the Sarawak Long Service Decoration conferred upon him. Mary Hoover's reward is the affection of the people among whom she worked so long.

On the death of her husband in 1935 she left for Malaya where she did Missionary work. In 1946, however, in spite of her age she volunteered to come back to Sibu for a year in order to get matters going again after the war. It was evident that if anyone could do it she was that person. She has now completed her task and leaves us for good.

Mary Hoover deserves well of Sarawak. She is one of that sisterhood of noble women who put the welfare and interests of the women of Sarawak first in their earthly lives. Some of them come to my mind : Mother Helen, Miss Olger and Miss Cubitt who are dead; Miss Andrews, Mother Clare and Mother Bernadine who still continue their work.

O.F.

The Gentle Art of Singing.

The undoubtedly popularity of the performance by the S.M.S. Ladies Sextet at the Sarawak Club Concert on August 3rd leads one to hope that the future may see a large Choral Section of the Music Society as an established fact.

It may not be generally known that quite a number of big Choral Societies started life as small Female Choirs, the reason being that women and girls are, generally speaking, less self-conscious than men. This was particularly instanced in the difference between the drill of men and women forces during the war. The average men feels he is making a fool of himself by being smart, the girls think they are "just the stuff." However, in the choral way, men usually drift in after a while and once they get the thrill of singing with a big choir persuade others to join and so the Choral gets started. It is hoped that this will happen in Sarawak. The title of this article is a crib from that grand old man of music, Sir Henry Wood, the man who did more for music in England than any other composer, conductor or producer. It will be noticed that he calls singing an "Art" not a "gift." The term "gift" used in that way would mean that only certain people are

able to sing, whereas an Art is, by diligent practise and sound teaching, attainable by all. This is true of singing. It is not inferred that some people do not sing better than others; they do, but it is mainly due to different construction of chest and throat muscles, which again is usually due to correct, incorrect or no training in early youth. Again, you have the person with the purely natural voice, very pleasant indeed to listen to, but that only means that this person has by luck or natural instinct started from scratch to produce his or her voice in the correct manner. It is also a fact that such people's voices are improved by training. Of course, there is the tragedy of the tone-deaf. This affliction in extreme cases is not possible to cure. Although they may be taught to play certain musical instruments, singing is beyond them. A singing voice can, then, be obtained by training. The beautiful simplicity of this Gentle Art is that no expensive instrument is needed; the instrument is there ready to be played upon. This, in these days of shortage and high prices, is a further argument in favour of immediately forming a Choral as against bands. After all nearly every one, even the one note man, sings in his bath and one could scarcely have less equipment than a sponge or dipper. This proves the theory about self consciousness. Men, who would sooner die than sing a note in public, will produce the "Trumpeter" or "Bandolero" in a real rollicking baritone in the bathroom. Lastly, there are the people who genuinely do not like music. Sad, but unanswerable. Even these people cannot dissociate themselves from music and particularly singing. Hymns are sung at our Christenings. Music and hymns at weddings. All important functions, Christmas festivities, parades, investitures, etc., are all made more impressive by music and singing. Even the gentle art of killing in war is made more palatable, to the men who do it, by singing on the march or round camp fires. Then of course the last journey of all is usually to the accompaniment of one or the other funeral marches. So there the music hater has it; willy-nilly his life is filled with music and singing, and "even in death they are not divided."

Anyway the development of a really large choir in Kuching would be a pleasant asset to social life both for the Choristers and the people who like to listen. The Sarawak Music Society is ready and willing to supply the facilities for training, and remember that everyone is a potential Caruso or Melba.—(Contributed.)

Sarawak Music Society Concert.

There was a fairly good attendance in the big hall of the Sarawak Club on the evening of 3rd August to hear the Sarawak Music Society give its first public concert. Not only are the acoustics of the room bad for music, but the general lay-out does not encourage a serious audience.

The string band, under the conductorship of Mr. Frank Harding, performed four times. Perhaps the most enjoyable piece was the first, the March from "Scipio" by Handel, although a selection of Irish Melodies came in for much applause. A Minuet and Trio by Haydon was played well, but perhaps some of the other items were as yet rather too venturesome for a newly-formed band. The performers were: 1st Violins E. W. Cousens,

Kuek Choon Jin and Chua Teck Hee : 2nd Violins
 Francisco Tan and Chin Syn Yu : Cellos Lo Suan
 Hian and Ong Eng Hin : String Bass T. B. R.
 Nicholl : Saxophone Ong Boon Huat : piano N.
 Mace and Wan Thau Fen.

A Chinese Band gave a spirited performance which evidently afforded much pleasure to the Chinese in the audience. Their second item was by way of a sort of ballet performed by girls of Chung Hua School No. 4. To some this piece seemed to be too long drawn-out, but it is difficult to comment on such a performance unless one is used to the peculiar technique employed.

Six Chinese ladies, Mesdames Kong Yu Siung and Goh Kheng Leng and the Misses Voon Kim Eng, Doreen Ee, Annie Ang and Emmie Ang sang three English songs very pleasantly, and five little Chinese girls sang "Blue-hells of Scotland" and did an action song. They became less nervous as the performance went on but their voices were not strong enough for such a big room. Mrs. Kennedy, well-known to all music lovers, played the piano most charmingly and her performance must be regarded as the high light of the concert.

In these days of jazz and swing music it is delightful to listen to good music, and when the performers, both instrumental and vocal, have had more practice we can look forward to many more enjoyable evenings with them.

It was unfortunate that some people in the audience would keep on coming in and out from the verandahs in the middle of performances, and surely it was unnecessary for "boys" with trays of drinks to walk up and down among the chairs and take orders for new drinks whilst music was being played.—(Contributed.)

Sarawak Association.

A General Meeting of the Sarawak Association will be held in London on 24th September, 1947. The time and place of the Meeting will be notified to Members as soon as possible, together with the agenda for the Meeting.

The principal business of the Meeting will be to vote on the Committee's two proposals :—

(i) The present Association to be liquidated and the funds transferred to a new Association under new rules, limiting members to those of the present Association and anyone connected with Sarawak before the Cession.

(ii) To liquidate the present Association, the funds to be donated to some charitable or other purpose.

Any Member wishing to put forward any other proposal or amendment to either of the Committee's proposals, and who is unable to be present, should notify the Hon. Secretary immediately in order that such proposal or amendment may be included in the Agenda.

Under the present rules, members unable to be present cannot vote by proxy.

H. D. APLIN.
 (Hon. Secretary).

21st July, 1947.

This Sarawak.

(WITH APOLOGIES TO THE NEW STATESMAN AND NATION.)

Pragmatic dispensation from the provisions of General Order 70 (vi), together with rights of estover and infangthief, is granted to you and your heirs in perpetuity.—*Official memorandum.*

Come on, folks !

She's glamorous and amorous as adorable Norah Bayes !

Sing on, Ann !

She's Broadway's Yankee Doodle Darling in a role that's a Sheridandy !

Glamorous and amorous and very, very marvelous ! Ann Sheridan !

(With lots of oomph). She plays Norah Bayes the Singing, Dancing Darling of Broadway! Warner Bros., Great Triumph Hit! Oozing with Oomph ! You'll love it!

Rub your eyes! You're not having delirium tremens! A thing of beauty is a joy forever! Have you Romantic Possibilities. Every man is a potential lover! (When the Harvest Moon is shining).

"Shine on Harvest Moon"

(Partly in Technicolour)

Pay attention, ladies! How many cute tricks have you got?

Vide : Ann Sheridan—*Cinema Advertisement in Sarawak Tribune.*

Burong punya tempat tidor soup—"Tuan" asking for birds' nest soup.

Chuchi dia punya baju—"Mem" asking cook to pluck chicken.

Macham tadi—*Ex-member of Island Club, Sibu, after six years absence, asking "boy" for his first drink.*

Now being already "5" months hindered for the schools' Quarter, as he told me the house is used for the Government temporarily not for permanent place for School. It seems so much trouble for nowadays to me that I was enforce to remove; must! & must! immediately out of the house! I could not understand exactly. What? and Why? and what is the reason! I did not make any further enquiries to him about the affairs, as he is too Crack really a mad-man. Then now return to my conclusion again about, refer to the school house, at----- Station.—*A letter.*

Socialising and improving of the conditions of the Alma Mater.—*Draft objects of society.*

The contractor shall be executed to the satisfaction of the Divisional Engineer.—*Draft specification.*

(The Editor is unable to follow the example of our illustrious contemporary and offer a prize for the best entry in this column. Contributions from all parts of "This Sarawak" will, however, be warmly appreciated and the most favoured will be given pride of place.)

Stories of Old Sarawak: 3.

In pre-war days the cadet in Simanggang had a thankless job. He was expected to "turn out" prisoners, to attend police drills, even though he might not know one end of a rifle from the other, and to check Government stores. Occasionally he might "travel," but too often it appeared that the Dayaks were either planting padi or reaping it and visits would be inopportune. Sometimes at 2 p.m. he would be slumbering peacefully in his office, when a constable would suddenly be marched in and the rigmarole of a charge of "sleeping on sentry duty" would have to be solemnly pursued.

There were, however, rare compensations. Once upon a time, shortly after composing himself to his afternoon's repose, a cadet was rudely awakened by the usual tramping outside his office and the calling of military commands. A girlish giggle interrupted the "left turns" and the cadet sat up and took notice. A little procession filed in consisting of the English-speaking inspector and lance-corporal and a ribald Sea Dayak maiden.

"Sir," said the inspector, "this man has two wives and it is up to you to choose which one he shall keep." "Don't be silly," murmured the cadet. "I don't choose policemen's wives for them." But the inspector was not to be defeated. "It's up to you, sir, it's up to you." Meeting again with an impenetrable wall of non-co-operation he turned to the lance-corporal. "Now then. Snooks, you see Mr. Blank won't choose for you. So, Snooks, be a man, be a man, make your choice." The girl giggled and the policeman looked embarrassed. "Don't you think," said the cadet, "that we had better find out what this business is about before we go any further?" "Well, sir," the inspector replied "it's like this. Two months ago this man had a girl from Temudok and to-day this girl arrives from Kuching and wants to marry him. Now, sir, I can't have any of my men living in my barracks with two wives."

"What do you say about it, Snooks?" asked the cadet, adventuring dangerously near the whirlpool. The girl giggled, thrust her hand into her bosom and produced a pile of letters which the cadet blushingly waved aside. "The girl from Temudok," said the lance-corporal, "doesn't like me, had a bad dream and ran away."

Then a rapid dialogue ensued : "Are you willing to marry this Kuching girl and can you guarantee that the girl from Temudok won't come back?"

"Certainly, sir, and I think so, sir."

"Well, go and see the S.P.G. priest and get married."

"Oh, no, sir, I am R.C."

"What's the girl? Go and see the D.O., and ask him to marry you."

"S.P.G., Sir. Oh no, sir I am R.C."

"What do you want then?"

"Leave to go to Kuching and get married by an R.C. priest, Sir."

"But they won't do that if the girl is S.P.G."

"Sir, she's willing to be converted." Giggle.

"Well, you can't have leave until after the regatta. You can live in sin for a fortnight and then go to Kuching and get married."

"Thank you, sir. May I have that in writing, sir?"

"Inspector, march them off."

And to the tune of musical military commands, interspersed by very shrill giggles, the curtain fell.

Fifty Years Ago.

THE SARAWAK GAZETTE, SEPTEMBER 1ST, 1897.

ORDER.

No. XI, 1897.

THE last time the *Adeh* arrived, tambangs closed the vessel and passengers rushed into them, men and women, before the vessel was secured. The paddle wheel had to be turned and some had a very narrow escape of their lives.

I now direct that tambangs are never to close vessels until they are moored to wharves or at their anchorage, and should accidents take place the tambang man will be held responsible under the heaviest penalty of imprisonment.

Under my hand and
Seal this 23rd day of
August, 1897.

C. BROOKE,
Rajah.

ORDER.
No. XII, 1897.

HAVING had it brought to my notice that transactions of usury with exorbitant percentage are carried on in the Treasury and other Government Offices by some of the clerks, I hereby give notice that if any case is discovered of money being lent by Officials in these offices otherwise than what relates to Official or honest business transactions, the case being proved, the offender will be liable to a fine not exceeding five hundred dollars or term of imprisonment, and be also subject to immediate dismissal from the service.

Under my hand and
Seal this 24th day of
August, 1897.

C. BROOKE,
Rajah.

Our Notes.

Mr. H. St. J. Hughes of Labuan, says the *British North Borneo Herald*, has distributed Para rubber plants to several people in North Borneo "so they will be able to speak with authority with regard to the tree doing well in Borneo before long." The late Mr. Hugh Brooke Low planted a number at Kapit in Sarawak some fifteen years ago, which are large trees now.

The Sekama road, Kuching, is planted on both sides with Para rubber, the trees being at least twelve years old. They seem to thrive without much care, particularly in moist ground, but no experiments have been made as to their rubber producing powers.

THE Dayaks who were sent to London by the British North Borneo Company informed an interviewer of the *Daily News*, in connection with their admiration for London bus horses, that their own horses were very small. Yes, infinitesimally small. We fear the travelling Dyak is getting as bad as globe trotters of other countries.

The *Daily Mail* stated that the elephants (at the Zoo) were too young to be compared with those the Dyaks had seen in their own country. There are elephants in British North Borneo, but the Dyak's country is Sarawak, where there are none, nor ever have been as far as history relates.

IT is somewhat peculiar that in connection with the visit of these Dyaks to London, no publication has mentioned the name of Sir James Brooke, or the Sarawak Government, to whose endeavours the comparative civilization of these people is due. As the London papers have it up to the present, the weaning of these people from their head hunting habits is entirely owing to the British North Borneo Company having run a telegraph wire across their own territory. As a matter of fact the Dyaks are purely Sarawak people and visit British North Borneo, where they join the police force or work jungle produce, only for a few years, always returning later to their homes here.

H.M. the German Emperor, King of Prussia, has conferred upon Mr. Charles Hose, Resident, Baram, the third class of the Royal Order of the Prussian Crown in recognition of his scientific merits and assistance rendered to German science, and scientific institutions.

News from Far and Near.

FIRST DIVISION.

The District Officer, Kuching, reports that in July two Chinese merchants were sentenced to two months' rigorous imprisonment and fined \$100 each for exporting goods to Dutch Borneo without a permit. They had previously obtained a Movement Control Permit to take the goods to Bintulu and the *juragan* had been instructed to take a clearance for Bintulu. When off Kuala Rejang the vessel was turned round and took the cargo to Pemangkat. The *juragan* was also convicted and fined.

The District Officer, Kuching, reports that there were a number of cases in the month brought by the Sarawak Electricity Company against consumers for attempted theft of electric current by fraudulent alteration of the meter.

The District Officer, Kuching, says that the position in Kuching as regards crime, petty as well as major, has improved enormously during the last six months.

The following is an extract from the July report of the District Officer, Kuching. "On the 9th a Malay named Lebi Atemi bin Merusim of Kampong Tanjong Bondong (Muara Tuang) reported that he had caught at Sungai Tuang on the 6th a 17th ft. crocodile with a tongue one foot long and seven and a half inches broad. In the stomach of the crocodile were found a dental plate with one false tooth attached and also a ball of what appeared to be human hair. These measurements were made by the Court Peon and the O.C.S. at Muara Tuang; the tongue, tooth and hair were produced before the District Officer and subsequently handed to the Curator of the Museum, who exhibited some interest but denied that a tongue in a crocodile is as rare as many people imagine."

The District Officer, Kuching, reports that Mrs. Anthony Brooke spent a few hours in Kuching on July 28th on her way through to Miri by m.v. *Marudu*. She was given, he says, a large welcome by the Malays to whom she stated that her visit was in no way connected with politics.

In July the District Officer, Kuching, visited the Left Hand Branch. He says : "In the kampongs I visited I found only an average amount of sickness ; the houses are in remarkably good repair and the people seem to be contented, constantly comparing the present time with the hardships endured under the Japanese regime. There is a shortage of rice all over the area. Schools are in universal demand. I consider that this trip did much good in creating a feeling of confidence in the present Government and in dispelling doubts which had undoubtedly infiltrated into the Left Hand Branch regarding Cession. O.K. Japar was the only man I met who was blatantly opposed to the present regime and I think that his stock is now pretty low in the river. We were welcomed everywhere and there was a general spirit of friendliness."

In July four Chinese and one Malay were convicted at Bau for contravening the *Tuba Fishing Ordinance*, 1947, by using cyanide for fishing in the river at Pengkalan Tebang without the requisite permission. Six Dayaks were likewise convicted in a similar case later in the month.

The District Officer, Bau, reports that some people have shown interest in the possibility of cocoa-growing, but nobody has yet appeared to ask for plants, as it has been impressed on planters that an acre or two of cocoa is not sufficient to cause a ready market for the product to spring up.

The *Sarawak Gazette* would be grateful if anyone would explain the following passage from the July report of the District Officer, Bau : "It appears that it has been the practice with the Dayaks here that they base their padi-farming season on the lunar calendar, and therefore they have been warned to commence farming earlier this year owing to the fact that there was an intercalary month in the 2nd moon."

The District Officer, Serian, reports that the only case of note during July was that of O.K. Nyawan "enthusiastic collector of monies for the Sarawak Dayak Association and for Persatuan Melayu." On July 24th he was convicted of extortion and sentenced to six months rigorous imprisonment plus a fine equal to the amount extorted.

Smuggling continues to be Serian's biggest single industry, says the District Officer, who adds that until such time as regular customs posts are established near the border this traffic will continue.

SECOND DIVISION.

The District Officer, Simanggang, reports that the Ulu Ai Dayaks who were working at Bijat building "bunds" refused to take up contracts and have had to be discharged. The District Officer adds : "Unfortunately most of these up-river Dayaks have only one idea and that is to go and work outside the river."

The District Officer, Simanggang, says that the Dayaks appear to dislike the type of Greener gun which the Government is selling, though the owners of the few guns that have been sold report that they are very serviceable.

The following is an extract from the July report of the District Officer, Simanggang. "Trade in the bazaar was slack. The only bright spot is jelutong which is being worked by both Dayaks and Malays. Messrs. Brown and Vincent of Malayan Guttas spent some ten days at Basi, Batang Ai, half-way between Simanggang and Engkilili, experimenting with mixing rubber latex and jelutong. They urged the Dayaks only to use phosphoric acid and not to use alum, gypsum, copper sulphate or kerosene as coagulants in the production of jelutong. Some phosphoric acid is on the market and is comparatively cheap."

The District Officer, Saribas, reports that natives everywhere complain of hardship due to the fall in the price of rubber. Those working sago, chiefly around Pusa, are fortunate in this respect, whilst many Dayaks have supplemented their income by working jelutong.

The District Officer, Saratok, reports that the bones of the stolen half of the Government cow have been found in Saribas District.

The District Officer, Saratok, says that local opinion on the state of the nation has been summed up by Kiroh of Rumah Gasing in the following words: "The harvest was bad; rubber has no price; the Dayaks have no money. Things are much better than last year."

THIRD DIVISION.

The Honourable the Resident reports that the Officer Superintending the Constabulary Sector, by his industry in extracting gun-powder from Chinese crackers, produced a twenty-one gun salute for the King's Birthday celebrations.

The District Officer, Sibu, reports that the Supply Office Godown in Sibu was broken into on June 26th, and twelve bags of rice were removed before the alarm was given. The night watchman said that a Chinese had come up to him and offered him some coffee. After a while his suspicions were aroused and, on returning to the godown, he found three men taking the rice. He attempted to catch them and was slashed with a *parang*. The police alleged that the wounds were self-inflicted and the night watchman was being charged with abetment.

Ten cases of typhoid were reported in Sibu District in June. The Honourable the Resident comments that though at first this matter was considered serious he was informed that it was well in hand.

The District Officer, Sibu, reports that it was with great regret that Sibu said goodbye to Mrs. Hoover of the Methodist Mission, who left for Singapore on June 2nd. Mrs. Hoover, he says, was by far the "oldest inhabitant" of Sibu, amongst the Europeans, having arrived there originally in 1904 with her husband. She will be greatly missed in Sibu both by Europeans and Chinese. She was one of the very few Europeans, adds the District Officer, who managed to master the intricacies of the Foochow language.

In view of the recent discussion on "Land and Custom" the following extract from the June report of the District Officer, Lower Rejang, is of interest : "A considerable amount of time has been taken to persuade the Malays to allow Chinese to lease their fanning land at Bunut area. It was pointed out by the Superintendent of Lands and Surveys, Third Division, that in view of the fact that it is essential that as much *padi* as possible be grown in Sarawak this coming season it is important that the area in question be planted. Haji Latip and other Binatang Malays had been negotiating with the Chinese about the lease of the planting rights. Later they declared that they required the area for themselves. It is thought that they hoped to get increased rents or to deny the area to the Chinese. Haji Latip has been informed that the area must be leased for the coining season." It is not clear from the report whether or not the land is held under title, nor whether it is "mixed zone", "native area", or "interior area."

The District Officer, lower Rejang, reports that the Chinese there have for some years used burnt earth in *padi* nurseries and have achieved better results than the Malays, who refuse to follow their practice.

The Senior Native Officer, Kapit, reports that in June Sergeant Embah returned from touring the Ulu Balleh, Menyong and Ga'at areas. He had found no *Ukits* though the Dayaks had alleged that they were in the vicinity. The Native Officer agrees with the sergeant and attributes the scare to the fertile imaginations of the Dayaks.

During the visit of the Senior Native Officer, Kapit, to Mujong in June a crocodile "about 3 fathoms in length" was caught by the Dayaks of Rumah Nyainbong. It was believed to be the killer of a boy, about ten years old, sometime last February. A post-mortem examination revealed parts of a human skeleton and hair in the belly.

The District Officer, Kanowit, reports that feasting is still in full swing in many places and is estimated to cost about \$100 per door per day. One Penghulu said he used 90 *passu* of *pulut* rice alone for drinks during a three day feast. The District Officer says that this represents 720 *gantangs* worth \$1,440. The Honourable the Resident comments that he believes the cost is exaggerated but nevertheless it seems a terrible waste of foodstuffs. Elsewhere in his report the District Officer says that the Ulu Kanowit people are already looking for sago at three *gantangs* a dollar.

The following is an extract from the June report of the District Officer, Kanowit : "Bakir of Nanga Bayu appeared at Julau and stated his willingness to bring in Lias on his own terms. The usual reports are circulating about Lias e.g. that he cannot be wounded, but there is nothing said this time about fortifications, armed forces and the like. Bakir's manner is mild and pleasant in Julau, but no doubt very much the opposite in his own stamping ground. Naga of the Kanowit seems to be the cause of the migration into the Protected Forest, and the cause of its continuance. The story of 100 more doors from the Layar crops up again, and Naga has been telling the Native Officer, among other things, that he, Naga, is equal to the Resident and will do as he pleases. Both Naga

and Bakir need removal or to be instilled with a healthy respect for Government which they have lost—if they ever had it. Expeditions are expensive and the only method would appear to be by continuous travelling or the establishment of new Government stations." The Honourable the Resident comments that he has interviewed ex-penghulu Naga, to the latter's discomfort, and hopes to look into the matter of Bakir and Lias in due course. All appears to be quiet in Kanowit District, he adds.

The District Officer, Kanowit, reports that various Penghulus have been experimenting with schools but seem to have met with little success. The trouble of course is the lack of trained teachers. Penghulu Blaja has stated that an untrained literate youngster started teaching a little for ten dollars a month. Boys and girls flocked in for miles around until the Tuai Rumah was at his wit's end, but the effort had lasted two months. The school fees were being saved to equip a proper school at a future date. The District Officer adds that news at the time of writing was that the Tuai Rumah was in hospital.

Again referring to "Land and Custom" it is interesting to note that the District Officer, Kanowit, reports, with reference to a proposal to establish a Government demonstration plot : "It has been suggested that the main Majau area be rented wholesale to Government under Dayak custom (*tungkus asi*) and rented out again to the people. This would necessitate the expenditure of perhaps \$5,000 and its recovery within three months."

The District Officer, Mukah, reports that in June the scare of head-hunters (*penyamun*) died down in Mukah and Dalat and moved to Balingian. He had not seen the result there but in Dalat during May the whole population, including Chinese, was very thoroughly frightened. No one would go out at night by themselves. If they went out at all they did so in groups and armed with sticks. During the day time the women would not go alone to fetch drinking water. The District Officer says that it is almost impossible to trace the origin of these *penyamun* rumours. Two of the stories he heard were (a) that a Company was busy on reconstruction work and wanted heads for the foundation of their buildings : and (b) that Government itself had employed the *penyamun*.

FOURTH DIVISION.

The Honourable the Resident reports that storage of *padi* is becoming difficult on account of the large amounts being offered by Bintulu, Baram, and Sibuti. Nevertheless he expected a shortage of local rice in the industrial areas until the end of October, not because there was any actual shortage in the Division, but because natives will be too busy farming to bring it down. Present *padi* stocks, the Resident says, are more than sufficient to tide over this period.

The District Officer, Miri, reports that Dayak land affairs are still a source of trouble at Niah, Sibuti, and Suai. Until now no actual boundary has been laid down as to what is "mixed zone" and "interior area." He supposes that the presumption is that it must be considered "mixed zone" until any part of it may be declared "interior area" or

"communal reserve." He adds that Dayaks will certainly not be so keen on laying claim to vast areas of land if they realise that they have to pay annual quit rent.

June was a very wet and stormy month in Miri and a fierce storm on the night of the 18th, combined with a high tide, caused considerable damage to the sea wall at Brighton Road. The District Officer says that the sea has now encroached in many places behind the barriers erected before the war by the Sarawak Oilfields Limited, and the road appears to be doomed to go the same way as the old front road.

Mrs. Evans, wife of an employee of Sarawak Oilfields Limited, in June sat in Miri for her London B.A. in philosophy.

The District Officer, Bintulu, reports that Francis N. Lim, who has been granted permission to open a series of portable sawmills in Sebekai Forest Reserve, commenced operations in the area towards the end of June.

The District Officer, Baram, reports that several permissions for tuba fishing were granted during June. The participants in a tuba fishing in Sungai Peking, a tributary of the Tinjar, reported that they caught forty *piculs* of fish.

FIFTH DIVISION.

The Honourable the Resident reports that, as regards the purchase of *padi*, Limbang District stocks were well over the target of 300 tons and approaching the 400 mark. The bulk of the stock was bagged during July and appears to be reasonably dry. Before it is hulled it will be dried again. The Resident deals in some detail with the difficulties attendant on this scheme. Storage space is one of the gravest handicaps, but it appears that most of the obstacles are being successfully overcome.

The Honourable the Resident has been constituting the District Court in Limbang in the absence of a District Court Magistrate.

The Honourable the Resident reports that an interesting case of empyema was successfully treated in Brunei Hospital, one gallon of fluid being extracted with a hypodermic syringe. The patient was a Murut Tuai Rumah, who was one of those recommended for reward, having been tortured by the Japanese for helping escaped airmen.

In July notices were issued in Limbang requiring traders to exhibit the prices of controlled goods. The *Sarawak Gazette* ventures to think that this is a power under the Price Control Proclamation which might be more widely used.

The Native Officer, Lawas, reports that one, Gunji, a Malay, while crabbing with two other Malays in boat in Sungai Pangki, Ulu Punang, was snatched by a crocodile on the night of July 5th. His left leg and ribs were found floating four days later not far from the place where he was taken.

Two attempts to catch the crocodile by "alei" proved unsuccessful although the "umpang" was eaten up. The services of a professional crocodile catcher were invoked for the third attempt and this proved successful. A huge crocodile, measuring 12 feet, was brought ashore and dissected, and human bones, together with some clothing, were found inside the stomach. The most unusual part of the story, adds the Native Officer, was that the person who sat in the middle of the boat was the crocodile's choice.

CORRESPONDENCE.

[The Editor is not responsible for the opinions of correspondents.]

THIS IS THE LAW.

SIMANGGANG.

11th August, 1947.

The Editor,
Sarawak Gazette,
Kuching.

SIR,

I am surprised that the Board of Examiners agreed to have this selection from the answers in a recent Sarawak law examination published in the *Sarawak Gazette*.

No doubt a number of the recent examinees will read "This is the Law" and it may be calculated to discourage if not annoy a number of young Native Officers who are expected to pass examinations in law in a foreign language.

Yours..etc..

A. F. R. GRIFFIN.

RESIDENT'S OFFICE.

SIMANGGANG,

12th August, 1947.

The Editor,
Sarawak Gazette,
Kuching.

SIR,

The article "This is the Law," which appeared in the *Gazette* of August 1st, 1947, is in my opinion in very bad taste, especially since it has appeared almost immediately after the results of the examination in question have been made known. Surely a period of a year or more should elapse before such selections should be published, if at all?

2. I wonder what kind of a mess would have been made of the answers to the same questions if the European Officers who set them had had to attempt to answer them in Malay or Iban? Of course I know the retort to this would be that it is impossible to answer questions on law properly in either of these languages.

3. I remember some years ago, a now senior officer, who should have known better, was under the impression in one of his answers to a paper on Government Orders, that Tuba was an explosive substance.

Yours, etc.,
W. P. N. L. DITMAS.

If we have been guilty of "very bad taste" we sincerely apologise to any who have been offended. It is possible that the examinees are not so thin-skinned as our Simanggang correspondents appear to think. The publication of examination "howlers" is a common practice and the authors often in after years look back with gratification upon their handiwork. We are sure that the officer who was responsible for the tuba atrocity would not have objected to it being broadcast to the world. However we are inclined to agree with Mr. Ditmas that it would have been better to have waited for a bit. The second paragraph of his letter, and the last sentence of Mr. Griffin's, are slightly misleading. The point at issue was not the bad English but the bad law. All the papers had Malay translations of the questions attached and about half of the examinees answered the questions in Malay as they were all entitled to do. Lastly publication was authorised, not by the Board of Examiners, but by the Secretary for Native Affairs, who was in charge of the examination and has a sufficiently tender feeling for the susceptibilities of his subordinates.

These sort of criticisms are understood and appreciated. They help to keep this amateurish journal on the right lines and within proper limits. Contributions from experienced Sarawak officers are also very welcome.—ED.]

THESE EXPERTS.

KUCHING,

13th August, 1947.

The Editor,
Sarawak Gazette,
Kuching.

SIR,

Your article "Men of letters" is inspiring and no doubt will bring forward letters of greater merit than this poor effort.

Dr. Leach's very valuable letter in the same issue provokes my comment. In this letter I deal solely with his penultimate paragraph as I hope to write separately on land custom.

"Another b..... expert!" This phrase, and Dr. Leach's plea that he may be considered a useful one, brought to mind the following which I wrote near the end of July :—

"In Sarawak to-day it is the common cry that we have too many so-called experts around. They come to pick our brains, write down what we tell them, sort it, go away and produce treatises on matters of common knowledge to most well-informed people here. This may be true, but what else can the expert do? And surely he has at least made a record of something of value. What is required now is an open invitation to persons to give what they know in written form, so that the expert can carry on where they leave off and build on their contributions."

This matter must be approached sympathetically. No man likes to be told he is wrong, by expert or amateur, and the constant fear of the amateur once he sets pen to paper is that he is recording something later to be called "tripe" by others."

In these days of careful selection it is unlikely that the expert, specialist or whatever one likes to call him, is a fool. It is, however, more than likely that he has had the benefit of specialised training to a high degree, and there is every chance that, he will add much of value to the progress of the country. If he should want to pick our brains, then why not let him do so, even if he does not give us any credit for our contributions?

I think we should do well to remember another point also. Usually the specialist knows what he wants but very often the informant does not know exactly what is required. The specialist is trained in sorting his facts—the amateur in the particular line followed by the specialist very often has not that training, at any rate to the same high degree. It is the specialist, then, who co-ordinates and sorts, and if the informant sometimes finds that his views have not been regarded as of any particular value then he should not necessarily write off his expert as a charlatan.

On the other hand, our experts would do well to remember that the average official has much to do these days. He is a very harassed person, often with multifarious jobs to do and no time to do them in. As the official sees it, his present job is to keep the wheels turning over. It may seem that I am talking with my tongue in my cheek, because even now there are probably many officials of Government cursing me for this incubus of Census which is hanging about them and interfering with their ordinary work. If they are, then I am sorry, but all of us have our work to do, specialised or not, and we try to perform it to the best of our ability.

Yours faithfully,
J. L. NOAKES.

S.R.D.

SIBU,
13th August, 1947.

The Editor,
Sarawak Gazette,
Kuching.

SIR,

I seem to be rushing into print and worrying you not a little these days as you were kind enough to print a letter of mine in your last issue. I cannot, however, let the letter in your last *Gazette* signed by Messrs. Sochon and Harrisson go unchallenged.

There are no inaccuracies in Major Carter's letter and I for one will support Major Carter in what he says in no uncertain manner.

Perhaps the matter can still be left at that?

Yours faithfully,
J. C. B. FISHER.

[Messrs. Sochon and Harrisson have been shown this letter, and, at our request, refrain from replying. The *Sarawak Gazette* takes no side in this controversy and is in any case no place for it. No further letters on the subject will therefore be published.—ED.]

KELABITS AND CHRISTIANS.

SIBU,

13th August, 1947.

*The Editor,
Sarawak Gazette,
Kuching.*

DEAR SIR,

Since my return from leave I have been reading through some past issues of the *Sarawak Gazette*.

I note that Tom Harrisson has written an article in the March issue on my patrol report of my visit to Bareo. If you can take any more on this subject I would like to reply on some of the points raised.

Firstly I do not want to give the impression that I am an authority on Kelabits. My information and opinions were gained from what I myself saw and heard and also from that mine of information on the ulu Baram Native Officer Zin Galau.

Concerning point I raised by Tom Harrisson I am very surprised that the Long Lellang house should consider themselves anything else than Kelabit. They themselves were quite insistent that they were Kelabits. Nor did the Akah Kayans who were with me suggest that there was any affinity between them.

There was no borak influenced boasting because there was no borak in the house at the time.

Point 2 covers the question of the natives becoming Christian. Surely it is not necessary to adopt all the essential signs of conversion before becoming a Christian. My experience in other parts of the country is that, in general, missionaries are not so adamant on these essential signs of conversion. Though I remember reading Mr. F. H. Pollard's account of the Muruts in the Trusan who had become Christian that all these signs were observed by them.

Point 4. My information concerning who converted the Kelabits was obtained from the Kelabits themselves. Incidentally a great many of them have a good command of the Malay language.

Point 6—I did not suppose that the well fenced extensive vegetable gardens were natural to Kelabits. Tom Harrisson is to be congratulated for initiating the idea.

I shall look forward to reading Tom Harrisson's report on the Kelabit country when he returns from his forthcoming tour.

Yours faithfully,
H. P. K. JACKS.

COMMUNAL ENTERTAINMENT.

BETONG, SARIBAS,
11th August, 1947.

*The Editor,
Sarawak Gazette,
Kuching.*

SIR,

I am indebted to you for the information contained in your August issue concerning the wireless set being used for "commercial entertainment" in Saribas.

I was unaware that this was happening and am taking appropriate steps to put a stop to this improper use of Government property.

Yours faithfully,

A. C. WAINES.
District Officer. Saribas.

[The error is regretted.—ED.]

INCITEMENT OF SHY LOCKS.

SIMANGGANG,

12th August, 1947.

The Editor,
Sarawak Gazette,
Kuching.

DEAR SIR,

Reference was made in your "Notes and Comments" columns of the August issue of the *Gazette* to the Junior Service. A pat on the back for "this hardworked, loyal, hitherto underpaid and not easily spared branch of the service" is almost unheard of before and I dare say the Junior Service greatly appreciate your gesture. But one cannot help feeling that the "hitherto underpaid" is a masterpiece. With one stroke of the pen, Mr. Editor, you have given the impression to the world at large that all is now "honky dory" with the Junior Service. BUT IS IT? Can anyone honestly tell us that IT IS!

The "well deserved increases of pay" are not in fact increases of pay but are meant to be an allowance as a temporary measure of relief—and what a relief! The effect in Simanggang, at least, was almost grotesque. After living for nearly two years in 1947 conditions on 1941 rates of pay the Junior Service has been sinking lower and lower until it has become so low that the creditors from sheer exhaustion just leave them alone knowing full well they cannot get blood out of stones. The effect of the "well deserved increases together with certain arrears of such pay" was electrifying and literally caused all the wolves and local Shylocks clamouring to their doors demanding their pound of flesh. We can tell you, Sir, that those few days was an experience—an experience that was neither conducive to our peace of mind nor enhancing to our dignity!

Yours faithfully,

SIMANGGANG JUNIORS.

NUBONG AND ALL THAT.

9th August, 1947.

The Editor,
Sarawak Gazette,
Kuching.

SIR,

The Government Ethnologist will I trust forgive me for commenting upon his very interesting account of the *Nubong* ceremony at Grogo reported on p. 139 of your last issue.

I feel that Mr. Harrisson's keen sense of the dramatic has perhaps led him to draw rather hasty inferences from a single and incompletely observed instance of a very interesting ritual.

I confess I am completely at a loss to understand what Mr. Harrisson means when he says that the *Nubong* is "a pretty widespread type of generation rite (a group revitalisation process repeated roughly once per generation)," and I am puzzled to know what comparative phenomena he has in mind. In any case in the interests of scientific accuracy I think it should be pointed out that while Grogo say they only hold a *Nubong* every 25-30 years, the next door village of Senggi say they hold theirs every three years, while Tringgus up on the border hold theirs every six, "if they can afford it."

My Tringgus informants incidentally said that their festivities lasted a full week and the noise of their drums could be heard all the way to Bau!

I have raised this point because it has too frequently been assumed that "head" ceremonies among Sarawak pagans are some species of fertility ritual. They may be, but I have yet to see any evidence to prove it. Both among the Land Dayaks and the Iban there is a regular annual series of ceremonials connected with crop fertility, and none of these involve the use of "heads." "Head" feasts on the other hand are an occasion for individual and group boasting, and it is quite possible that there is not much more to it than that.

But whatever the answer is, I don't feel that "group revitalisation" gets us very far in our analysis.

Again my apologies to Mr. Harrisson.

Yours faithfully,

E. R. LEACH.

[This letter, at Mr. Leach's request, was shown to Mr. Harrisson whose reply appears below.—ED.]

SARAWAK MUSEUM AND LIBRARY,

KUCHING,

22nd August, 1947.

SIR,

Mr. Leach need not apologise to me. His letter is, I am sure, inspired by a proper concern for scientific accuracy. Same here. I am sorry if he is "completely at a loss" to understand "group revitalisation." I used this rather clumsy term (see Webster or other dictionaries) as the nearest I could get for the purpose of a brief summary appearing inside another *Gazette* article on the much more important matter of H.E.'s Bau tour.

On my short visit accompanying H.E., I could not hope to learn much either of *Nubong* or Land Dayak. That is why my note stressed "doubt and disagreement" among informants, that "it is difficult to piece together the bits and pieces of these major rituals" to-day, and that "the result was somewhat chaotic." I wished thus to avoid being dogmatic or hasty. What I could do was to compare what I saw and heard with what I had seen and heard much more fully elsewhere in Borneo, and these were the "comparative pheno-

mena" I had in mind. I regret that there was anything puzzling about this normal piece of scientific procedure, particularly as I emphasised : "There is no space to go into detail here; I hope to do so, drawing comparisons with Kelabit and Dutch Kenyah rites, in the first issue of the *Sarawak Museum Journal*." That, sir, still seems to me the best place for a technical account.

Mr. Leach delightfully refers to my sense of the dramatic. Many Sarawak ceremonies, especially those related to head-hunting, are inspired, by just that sense; to understand their meaning it is not always enough to stand puzzled on the sideline with an interpreter, thumbing the form-book for comparative phenomena. An over-developed sense of the academic can be equally inadequate.

I hope, Sir, that I may have settled Mr. Leach's laudable anxieties. Now, may I in turn query some of his own remarks. If I do so at greater length, it is because I wish to be constructive, as well as to avoid laying myself open to a second charge of haste because I had to say something briefly. Also the subject (heads) has intrinsic interest.

For, having polished off my head, Mr. Leach goes on to make some generalisations on his own, which raise wider issues. He is a visiting expert, and no doubt a very good one. I have certainly given him every possible assistance myself. Indeed, all experts who come among us for specialist or planning studies deserve our fullest sympathy, over and above any direct duty to assist as government servants, etc. At the same time, we need to strike a happy medium between the idea (unfortunately still widespread) that experts are a waste of money and the idea that experts are all-knowing. And the expert himself must guard against the seductions of the latter view. An expert who arrives with preconceived theories or reaches hasty conclusions can do as much harm as good.

These remarks are not aimed at Mr. Leach personally. I am sure he will do good. I also know he will be in sympathy with me if I examine his own generalisations from this angle, however.

First, then, is he satisfied that his own information on Nubong, etc., is any better "considered" than mine? Is he sure of the "scientific accuracy" of information obtained on a lightening visit to a people with whom he had no direct method of communication? I think anyone who has seriously tried to study the native peoples of Sarawak would agree that it takes a long time before some of them will take you into their confidence about beliefs and rites, and that a great deal of checking is required to insure the accuracy of information received. In the case of Land Dayaks especially—and in connection with the extinct processes of head-hunting most of all—*adat* is now so obscured and forgotten that among the elders themselves essential facts are forgotten.

Moreover, in Sarawak the degree of local variation may be large, and a wide range of observation is desirable before wide generalisation. I cannot help doubting if Mr. Leach, in the month between his arrival and his letter—(much of it spent in Kuching or in travelling) can have learned a lot of the matters he writes about. I also venture to doubt if he has had time to become acquainted with the large written literature of the subject, important in this case since it is only in the earlier accounts that we can hope to find descriptions of

what did actually happen in head-hunting days (and the basis of many rites was, of course, a *fresh* head).

Mr. Leach is on fairly safe ground in saying that there is little immediate relationship between head-feasts and the annual crop fertility ceremonies so familiar to us here, and some of them well analysed by E. Banks (in *Journal Malay Branch, Royal Asiatic Society*, 1940). But so far as I know this is his own Aunt Sally; no serious student has suggested they are of the same calibre, and I certainly did not. Mr. Leach must recognise a distinction between formal planting—harvesting rites and cleansing, fecundity, placatory or regeneration processes (some with a very deep "spiritual" significance). Even so, the distinction is nowhere near as clear-cut as all that. If he could have stayed here long enough to understand the evening *borak* talk on the *ruai*, he might have thought twice after hearing some one tell the widespread (and locally varying) legend of the first head-hunt and festival. Here is the Sebop (Tinjar River) version as recorded by Hose and McDougall ("Pagan Tribes of Borneo," II, p. 139):

"The frog assured them that the taking of heads would bring them prosperity of every kind, and demonstrated the procedure he advised, by decapitating a small frog. TOKONG therefore determined to follow the frog's advice and carried away the heads of his enemies; this was followed immediately by increased prosperity. As the party returned home and passed through the fields the *padi* grew very rapidly. As they entered the fields the *padi* was only up to their knees, but before they had passed through it was full-grown with full ears..... The words of the frog had come true, and TOKONG and his people continued to follow the new practice, and from them it was learned by others."

But where Mr. Leach really goes astray (in my considered opinion) is when he proceeds to suggest that "head-feasts" (a very loose term which he has introduced into the discussion) may well be little more than occasions for individual and group boasting. I rather think ritual boasting reaches its highest level among the Kelabits (see *Gazette* November, 1916) but there certainly it has no more to do directly with heads than the annual crop fertility rites; indeed, the only essential is a large jar of *borak*. Though boasting does occur at head-feasts, as most other party occasions, I have yet to see any evidence from any part of Sarawak which justifies Mr. Leach in believing this may be the primary role. On the contrary he is going against a considerable body of evidence, in a field where he can hardly have himself done much first-hand observation.

It is true that in 1863 St. John ("Life in the Forests of the Far East") reported a Mohammedan as saying head-hunting was all for show and glory. That view has been repeated since, but never, I think, by anyone who has seriously studied the subject. St. John himself detailed the immense ramifications of the Kayan and other head raids then acute in Borneo, and described how feasts are : "to make their rice grow well, to cause the forest to abound with animals, to enable their dogs and snares to be successful in securing game, to have the streams swarm with fish, to give health and activity to the people themselves, and to ensure

fertility to their women. And these blessings, the possessing and feasting of a fresh head are supposed to be the most efficient means of securing."

Elam, to whom we owe most of our woefully inadequate recent data on Land Dayaks, discusses (Sarawak Museum Journal, 1937) "a feast of the heads" to "appease some evil spirit who may be thought to be near the village," and there was an appreciable element of this in the Grogo-Nubong compound. Back in 1872 Dennison (in his Journal) reported a Land Dayak claim to have learned head-hunting from the Sea Dayaks in the not-so-distant past. Be that as it may, Sir James Brooke Journals include an account (1840) of the people of Grogo—then numbering 1,500 warriors—and Sentah as active in this field, the latter having "upwards of a thousand skulls." The second Rajah also refers to their use of heads as a method of settling property disputes—whichever party gets a head, gets the goods. The so-called "head house" is, of course, almost a Land Dayak speciality, well described by Brooke Low, in the days when entrance was usually through a trap-door in the floor. The Grogo one, as detailed by Dennison, seems to have continued much the same for 75 years, in that "the head house was clean but surrounded by filth and refuse."

To-day—and on the whole in the past—the Sea Dayaks show an even greater interest in heads, and they alone of Sarawak peoples behaved irresponsibly in this matter during the recent war. Moore's early account ("Notices of the Indian Archipelago" 1837) says of "Diak" rites that "nothing can be done" without heads.

The popular belief that every Dayak must get a head for his sweetheart, though possibly once true of some groups (and in itself a token of virility) is discredited by Gomes from his long experience and study ("Seventeen years among the Sea Dayaks of Borneo"); it was only necessary in the case of "a great man." He describes the use of heads to end mourning, in the building of a new village, and in the very important head-feasts "in honour of SINGALONG BURONG," a key hero in much Sea Dayak (and other) mythology, and fairly well documented by Howell and others. Archdeacon Perham has left us a detailed account (*Journal Straits Asiatic Society*, 1878) of the MENGAP, "Song of the Sea Dayak Head Feast" and the tale then told of how Singalong Burong brings back the first head, a "precious jewel":

"as soon as he enters the house the paddy chests suddenly become filled, and any holes in wall or roof close themselves up."

The Brooke Diaries vividly describe the MAUGUT head-feast of Lundi), and Admiral Keppel's journal includes a tasty picture of a Lundi dance with human heads.

The Kayans were at one time perhaps the most organised and intensive head-hunters of all and in the middle of the last century their raids on other peoples were so fierce that the whole Baram, Limbang and Bahau populations were dislocated and in some cases disintegrated. They attached special importance to a fresh head for ending a period of mourning, and in their usual death-myth the soul must have taken part in successful head raids and rites before it can pass the bridge-guardian MALIGAN into the after-life. Hose and McDougall have discussed the importance of the

Toh quality in heads and their contribution to the prosperity of the house; in passing they remark (Vol. II p. 22):

"The Kayans do not care to have in the house more than 20 or 30 heads, and are at some pains occasionally to get rid of some superfluous heads—a fact which shows clearly that the heads are not mere trophies of valour and success in war."

Among some of the hill Muruts the collection of heads is itself the subject of elaborate feasts, including the erection of complicated constructions (faintly paralleled, by the way, at Grogo); one of these is in the Museum. In 1894, when these people were still mostly uncontrolled, Ricketts considered that "the most important of all Murut ceremonies is the feasting of a human head" (*Gazette*, No. 348). Some Muruts and Dusuns of British North Borneo make periodic large head-feasts called MENSILAD for old heads and with strong elements of purification rite. And in early 1945 the B.N.B. Tagals had an elaborate series consequent upon the collection of some fresh skulls. Broadly speaking, as Owen Rutter ("The Pagans of North Borneo" p. 182) has said, "head-hunting was never practised on so large a scale in North Borneo as it was among the Sarawak tribes, but its objects were similar and it was held to confer benefits both on the individual taker and on the community." There are also inconclusive descriptions of "head-feasts" in times of sickness and famine in B.N.B. : "The association between head-hunting and a fruitful harvest was close."

Sir, I could fill your already over-patient columns with other indications that the term "head-feast" in Borneo covers a multiplicity of local variations and group conceptions. Yet in the many available descriptions, one seldom finds reference to or suggestion of "an occasion for individual and group boasting," which Mr. Leach generalises as a regular feature, and thinks may be the main point. I feel sure he has greatly over simplified the whole issue. Head-hunting and head-feasts played, and in some ways still do subtly play, a deep and vital part in the pagan ideology of Dayak and other groups. It is difficult now to recapture the intense dramatics and emotionalism connected with this whole complex of mythology, belief and ritual, which must have been even more pronounced in the old days than it was during the few weeks of 1945 when head-hunting became again a semi-legalised native activity in parts of Sarawak—on the Brunei Bay coast gangs of Sea Dayaks from the Limbang followed Australian 9th Division patrols everywhere in a most peculiar symbiosis.

As a matter of fact, the idea that head-hunting proves valour is unfounded and is itself a convention. To the best of my belief nearly all Sarawak Pagans considered the head of woman or child as good as man's, and much head-hunting was a matter of a large force of "braves" killing some one asleep in a padi-hut or catching a small boy bathing. In many groups being present at a head-raid counted even if you took no direct part. In some, you could have it done for you by proxy.

Since Mr. Leach criticises my use of a phrase, I am entitled to expect him to be exact himself. He has told us what is *not*! I am wrong and ill-considered on Nubong. Many others have made wrong assumptions about all head ceremonies. On what does Mr. Leach base his own assumptions?

If his researches in this field are so corrective, they have certainly been completed with commendable rapidity. I hope he will allow me the privilege of publishing his evidence in the *Sarawak Museum Journal*. Meanwhile, however, in the interests of scientific accuracy I cannot let him have it both ways. If my remarks "do not get us very far in our analysis," do his advance us further? I venture to think not.

He has come here, as a very welcome visiting expert, to plan a socio-economic survey—an important and urgent task. This is just one of the problems which needs fuller investigation, and any survey which ignored or underestimated the significance of such beliefs and rites, obscured though they are to-day, might be missing the very guts of the subject. The quickly visiting expert must surely keep an open mind; those that follow are to do the research for which he has neither time nor local equipment. Until then, there is little need to be cantankerous about doubtful points, or discouraging about (he necessarily incomplete but certainly serious and painstaking efforts of others, such as, I hope. Sir—

Your obedient servant,
TOM HARRISSON,
(Government Ethnologist).

KUCHING,
24th August, 1947.

The Editor.
Sarawak Gazette,
Kuching.

SIR,
In the August issue of the *Sarawak Gazette* you give a description of the "Nubong" ceremony held at Kampong Grogo. I note that the District Officer, Bau, in his report in the same issue says "he is reliably informed this ceremony is held once in thirty years." In July, 1933, the Hon. Mr. R. G. Aikman and I witnessed the full ceremony at Kampong Grogo, as referred to in *Gazette* of that month. Later we saw a modified form of the same ceremony at Kampong Berang (left hand branch).

Yours faithfully,
J. B. SIMPSON.

From "Adversity": Internment Quarterly.

(The following article was published in "Adversity" on January 1st, 1944.)

SOMETHING ABOUT LIGHTHOUSES.

I suppose that I shall have to admit it—I am a lighthouse enthusiast—not lightships, mark you, only lighthouses. I was taken to visit the Eddystone when a boy and maybe this early contact with a lighthouse made me take an interest in them, an interest which has not waned with the passing of the years.

Most of us know that lighthouses may be broadly divided into two types which I myself have always referred to as "ashore" and "afloat."

The "ashore" type—such as the Lizard for example—are built on a promontory and the light-housermen live in cottages, with their families, adjoining the light. The Eddystone is a good example of the "afloat" type of lighthouse. A slender pillar of granite built on an isolated rock, it is entirely cut off from the shore and its keepers live in the lighthouse itself and, of course, are unable to have their families with them.

It may be of interest to readers if I give a brief account of a visit to one of the most famous of British lighthouses—the Bishop Rock. The Bishop is the last sight of England granted to a traveller going by liner to the United States and the first glimpse of England on his return home—that is if he is lucky enough to see it.

The Bishop Rock is one of the Scilly Islands which lie some 25 miles off the extreme S.W. tip of the British mainland. The Bishop Rock is only a rock and it lies some 9 miles from Hugh Town on St. Mary's Island, the "capital" of the Scilly Isles.

We leave St. Mary's in a sturdy, power-driven fishing boat and after about 1 1/2 hours travelling find ourselves in the vicinity of the lighthouse. We first of all have to pick up a buoy and having done so are now in direct physical contact with the lighthouse as a stout hawser connects the buoy to the winch on the "set off" of the lighthouse. The hawser is slipped from the buoy and made fast to our vessel. Another rope is then slid down the original hawser and our skipper shouts out, "Anyone for the shore?" The shore in this case being the lighthouse towering up above us. The two relief lightkeepers are the first to be hauled up and then you follow.

You put one foot through a noose in the second rope, getting the noose well up round your thigh. Then you grasp the main hawser with both bands and off you go. You are jerked out of the boat and at first it is rather alarming to find yourself swaying in mid-air with the waves breaking on the rocks beneath you.

But slowly and surely you are hauled up and land safely on the "set off" which is the broad platform at the base of the structure where is situated the winch. You then have to climb up about a dozen iron rungs let into the face of the granite and this brings you to the main door of the lighthouse. You enter and are faced with the prospect of climbing up a spiral staircase which seems never ending. I cannot remember the exact height of the Bishop Rock lighthouse but I believe it is about 180 feet. By the time you have reached the top you will feel that it is more like 500 feet!

The main structure of the lighthouse is divided into a number of chambers all circular in form. On your ascent you first of all pass the store-rooms where are kept all heavy stores such as oil; water, compressed air cylinders and so forth. Then going still higher you come to the keeper's sleeping quarters with bunks fitted which follow the curve of the tapering tower of the building. Then you come to the engine room where is located the machinery for operating the light. Next comes the keeper's living room, a comfortable looking chamber complete with easy chairs, library and—most welcome of all—a radio set.

The principal keeper will now very likely take you up to the lamp room, the raison d'être of the whole building. Here he will lapse into technicalities and will explain the working of the lamp

which throws its powerful beam across the waters for a distance of 21 miles. If the weather pennits he will take you out on the narrow iron gallery around the lamp room and will explain the working of the fog signal. The view from the gallery is very fine. Far below you see your boat heaving in the ever present swell around the rocks. They are hauling up stores now.

To the west an unbroken expanse of ocean; no land will be visible until the American coastline is reached. To the north the five inhabited islands and the hundred and more rocks which make up the Isles of Scilly lie spread out before you just as they would be on a chart. Were you on this gallery on a clear night you would be able to see 6 other lights in addition to that blazing above your head. Peninnis, an unattended, self-operating light on St. Mary's; Round Island, an "ashore" type of lighthouse, is another of the Soillies; between these islands and the mainland you would see the light from the Seven Stones Lighthouse; in an easterly direction the Wolf Rock Lighthouse would add its powerful beam to the general illumination as would the Longships, just off Lands End and, finally, you would just see the loom of the light from the mighty Lizard some way up the Channel.

The Bishop Rock Lighthouse is now in communication with St. Mary's but in 1875 that was not the case and on a wild night in that year the German mail steamer "Schiller" crashed onto the Retarrier Ledges, not more than a mile from the Bishop and the lightkeepers were forced to watch the whole ghastly tragedy without being able to call for assistance. Over one hundred of the "Schiller's" dead lie buried in the old churchyard on St. Mary's where a handsome monument has been erected over their grave.

By this time the lighthouse has been repositioned and the shore going keepers have handed over to their reliefs so we descend to the living room. The principal keeper will tell you that the crew of this lighthouse do three months at the light followed by a month ashore. Ashore, on St. Mary's, they live in neat cottages surrounded by gardens and, of course, their families live with them.

You now descend the spiral steps until you reach the main entry port and here you have to face the descent to your boat. To some this is, indeed, a nerve wracking experience. The rope is adjusted as before and a keeper having made sure that the men on winch below are ready, says, in a casual manner, "Just step out, please!" That's all very well but it's no joke stepping out into space from quarter of the way up a lighthouse tower. However there appears to be no other way of getting off the building and so you step boldly into space. Much to your surprise you, at first, rise slightly and then you slowly begin to descend and the boat gets nearer and nearer—and so do the waves! Just when you feel convinced that you are going to get a ducking, there is a violent tug at the rope and you land safe, sound and dry in the boat.

The two shore going keepers in their smart brass buttoned blue uniforms and naval type caps with the Trinity House badge take their seats beside you and off we go back to St. Mary's leaving behind us three men in that tall granite tower, four hours on and eight hours off for three months until the next relief. And they can't even make up a four at bridge! There are no doubt some compensations

in the lighthouse service and it is a life which must appeal to certain men. They are doing a necessary and good job of work and there must be a certain sense of peace and serenity in being at work in an isolated lighthouse, such as the Bishop Rock, in the midst of this war ridden world.

To any readers interested in lighthouses I can recommend a good story by Louis Tracy called "The Pillar of Light." It is written around the Wolf Rock Lighthouse—perhaps the most isolated of all such lights in England. As a matter of interest just a few miles from the Bishop Rock on St. Agnes island is a building which housed, until a few years ago, what was claimed to be the oldest lighthouse in the British Isles. Its light was first lit in 1680. I have said that I am a lighthouse enthusiast and enthusiasts are apt to overwork their subject but I hope that these brief notes will be of some interest to readers.

Kuching Market Price List.

Average monthly Market Prices (July 21st to August 20th).

RICE—(per gantang)

White milling	\$2.03
Local, cargo Dayak	1.96
Pulut, local	2.70

SUGAR—(per kati)

Nipah Sugar20
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EGGS—(each)

Duck, fresh12
.. salted13
Fowl12

EDIBLE FATS—(per kati)

Coconut Oil30
Lard No. 1	1.00
Lard, "	270

PORK—(per kati)

Lean	No. 1	1.60
Lean with fat,	290

BEEF—(per kati)

Beef steak	2.40
Beef curry meat	1.20
Buffalo No. 1	2.00
.. curry meat	1.00
Kambing (daging)	2.00

POULTRY—(per kati)

Capons	1.39
Duck	1.10
Fowl, Chinese breed	1.30
Fowl, Dayak breed	1.09

FISH—(per kati)

Fresh fish No. 174
.. .. " 240
.. .. " 323
Prawns, 169
" 243
Crab " 140
" 230
Salted fish, 1 special cut72
" 240
" 327
" roe90

VEGETABLES—(per kati)

Bangkuang (Yam beans)	\$.06
Bayam17
Beau sprouts20
Cabbage, imported	1.12
Changkok Manis20
Daun Bawang61
Ensahi Puteh23
French beans64
Garlic, fresh20
Kachang panjang20
Kangkong15
Keladi (Chinese)19
Ketola12
Kribang06
Kundor10
Labu07
Ladies Fingers30
Lettuce50
Lobak (Chinese radish)20
Lobak. salted imported50
Onions, Bombay24
Onions, small66
Potatoes, Bengal31
Pria (Bitter Gourd)30
Bamboo shoots10
Trong (Brinjals)15
Yams10
Cucumber (timun)14
Ginger47
Chillies (red)46
,, (green)17
Sauerkraut, imported79
,, local21
Tamarind25
Tomato64

FRUIT—

Pisang Umbun	...	per kati08
Pisang Tandok	...	each04 to .08
Pineapples	...	per kati10
Papayas10

SUNDRIES—

Bean (lurd	...	per piece10
,, (white)	...	"10
,, (yellow)	...	"20
Sauce (ketchup)	...	bottle (local)50
Blachan	...	per kati35
Dried prawn	...	"	...	1.84
Coconut, fresh	...	each06

STAKA
NEGERI
SARAWAK