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THE
BORNEO BOOK
FOR
SERVICEMEN



PREPARED BY THE GENERAL STAFF AND ISSUED
UNDER THE DIRECTION OF THE C-IN-C, HQ. A.M.F.



AUSTRALIAN MILITARY FORCES

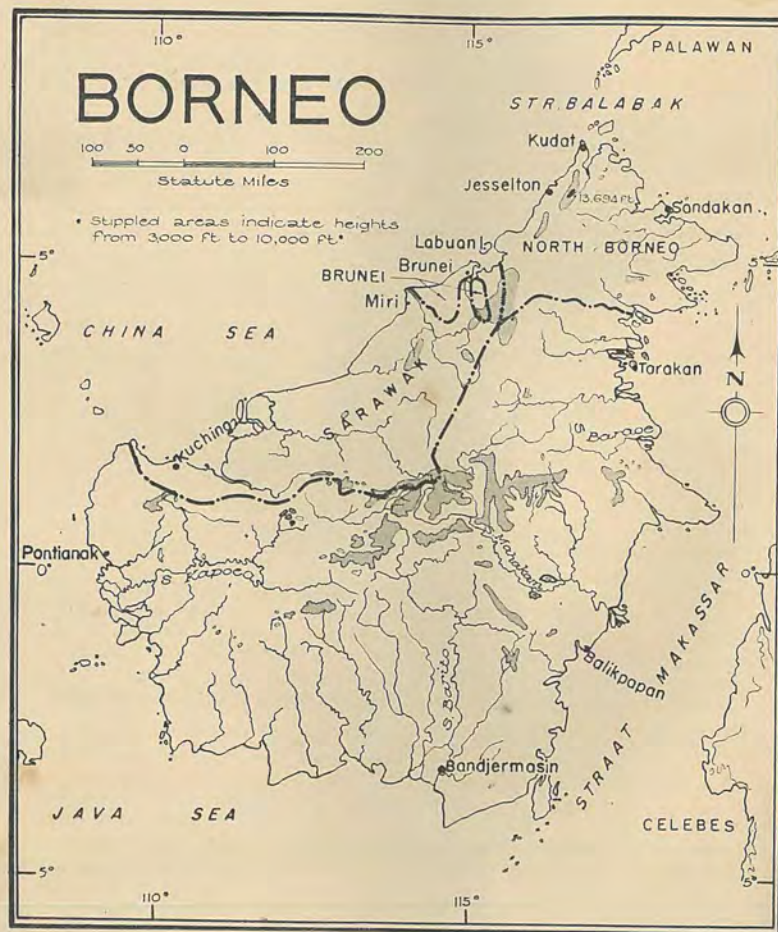
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PREPARED BY THE GENERAL STAFF AND ISSUED
UNDER THE DIRECTION OF THE COMMANDER-IN-CHIEF,
HEADQUARTERS, AUSTRALIAN MILITARY FORCES

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INTRODUCTION

EAST INDIAN OR MALAY ARCHIPELAGO IN GENERAL:

It is not intended that this handbook should be a comprehensive guide to Borneo. It endeavours to give plain answers to the questions a soldier would naturally ask when operating in a strange land. In addition it gives a few tips based on personal experiences which may help to keep him fit and out of trouble.

The East Indian or Malay Archipelago is the greatest island group in the world. It includes such large islands as Borneo, Java, Sumatra, Celebes and New Guinea, but there are thousands of smaller islands. The land area represented is nearly as big as Australia or the United States. Nearly 100,000,000 people, mostly of Malay strain, live on it. It contains the most densely populated area in the world (Java with 818 persons to the square mile) as well as large areas in which few people live.

Look at the map and note how, with Australia, this great spread of islands forms a barrier between the Pacific and Indian Oceans. Whoever controls the islands controls the sea lanes between the two oceans.

The eastern part of the archipelago, including New Guinea and neighbouring islands, is part of the Australian continental block. All the islands to the west are part of Asia. The dividing line between the two is the most remarkable natural break in the world. There is a sudden change in almost every kind of life, more noticeable in animals than in vegetation. On the Australian-New Guinea side there are the kangaroos, emus, and eucalyptus trees. These do not go over the line to the Borneo-Java group to the west. Instead, there are tigers, elephants, rhinoceroses, monkeys, the great apes and wild cattle. The vegetation is more Asiatic and, on the higher ground, even European in aspect. Bushcraft has to allow for such differences. You won't see much of these animals excepting, perhaps, cattle and, on occasions, deer. Normally they will not bother you, but care is needed when travelling or camping in the bush.

All these islands lie within a belt of tropical heat and humidity. They are all affected by regular seasonal winds known as monsoons. These monsoons bring rain—plenty of it: maybe 80 inches a year, maybe five times as much. Parts of Borneo have no dry season. The monsoonal winds blow from westerly directions during part of the year, and from easterly directions in the other part.

Temperatures rarely exceed 100°F and rarely fall much below 80°. Seasons make little difference, and there is no great fall of temperature at night. It is not excessive heat, it is the humidity that makes things unpleasant and uncomfortable. It is, of course, cooler in the hills than on the coasts: 1°F cooler for every 300ft. you go up.

Many diseases go with this warm damp atmosphere, and these are dealt with in Section 7. The knowledge you gain from this, together with care and commonsense, will help to keep you fit. Remember many white people have spent their lives happily in these islands, and have been none the worse for it. They visit Europe and America, but are usually glad to get back to the Indies.



BORNEO:

Borneo is the central island of the Asiatic part of the archipelago. The Equator cuts through the middle of it with the Philippines NE, Sumatra SW, Java south, and Celebes east. The straits between are all narrow. Farther to the west is the Malay Peninsula and the mainland of Asia.

If you think of Borneo as being nearly as big as New South Wales, or Texas and Oklahoma combined, you will get some idea of its size.

Borneo is not densely populated. It has slightly fewer people than New South Wales—more than 2½ million of them. Most belong to the Malay race.

Being on the Equator, you expect it to be hot. What you may not expect is the everlasting washing-day atmosphere, the steamy dampness and the many strange smells that go with it.

A BIT OF HISTORY:

When the trading nations of the day — the Dutch, the British and the Portuguese—broke into the Pacific regions about 400 years ago, the Dutch succeeded in gaining control of the very profitable spice trade. This was based on islands which now form the Netherlands East Indies. The trade was organized by the Dutch East India Co. with headquarters at Batavia in Java. The company extended its influence by establishing trading posts throughout the islands, including southern and eastern Borneo. This influence inevitably became political as well as commercial, and in 1798 the Dutch Government took over political control and all areas which had been dominated by the company became Dutch possessions under the sovereignty of the Crown.

British influence in Borneo is of a much later date. How it came about is dealt with briefly in Section 1.



1. HOW IS BORNEO GOVERNED?

Threequarters of Borneo—south, east and centre—was under Dutch administration. The remaining quarter was British-controlled territory. This was divided into three states—Sarawak, the small state of Brunei—both on the west coast—and British North Borneo.

DUTCH BORNEO:

For broader purposes of administration the Netherlands East Indies was governed as one territorial unit. Administrative and executive authority for the whole rested in the hands of a Governor-General appointed by the Crown and with headquarters in Java. He was assisted by an advisory council nominated by the Crown. There was also a Cabinet of eight ministers, six of whom were nominated by the Governor-General and the remaining two, representing the Army and the Navy, by Holland.

Between 1916 and 1927 first steps were taken to give the people of the Netherlands East Indies some measure of self-government in internal affairs. A *Volksraad*, or People's Council, was formed. A majority of the members were elected by local councils and included Europeans, Natives, and foreign Orientals (Chinese and Arabs).

The Government in Holland retained control of foreign relations and external affairs.

The highest post held by a native was that of Regent. He was the acknowledged head of the native population in a division and acted as a sort of liaison officer between the natives and the European Resident.

BRITISH NORTH BORNEO:

Prior to the Japanese invasion, British North Borneo, the area in the extreme north of the island, was a British Protectorate. The region was acquired by purchase by the British North Borneo Co. in 1877. The company was granted a Royal Charter a few

years later. It was the only part of the British Empire still administered by a "Chartered Company." There was no representative of the British Government. The company recruited its own Civil Service, and governed the country without interference. The Governor, however, though appointed by the company, had to be approved by the Colonial Office.

The British North Borneo Co. did not engage in trade, but derived revenue through leasing land to trading companies, firms and individuals, as well as through customs, excise and taxation.

The company's employees were recruited in England. The seat of government and capital of the country was at Sandakan on the NE coast.

The Governor was the chief local official. Next in rank were the Government Secretary, who presided over the Secretariat, and Chiefs of Departments.

There was a Legislative Council consisting of seven official members and five unofficial. The latter were nominated by various communities and appointed by the Governor, subject to approval by the Board of Directors in London.

For administrative purposes British North Borneo was divided into two Residencies—East Coast, with headquarters at Sandakan, and West Coast, with headquarters at Jesselton. These were administered by Residents, who had seats on the Council.

Each Residency was divided into Districts and Sub-districts, each with its District (or Sub-district) officer. These officers were the principal link between the natives and the administration. They had many functions—as magistrate, police-officer, collector of revenue, etc. They dealt with boundary disputes, labour troubles and registered contracts and deeds. Below these officers were native chiefs and headmen.

As regards law and justice the principal Indian codes were in use. There were also Imam Courts to administer Moslem matrimonial law and Native Courts to deal with matters of native custom. An armed constabulary, with 10 officers and 550 men, policed the State.

BRUNEI:

Brunei had been a British Protectorate since 1888. It was ruled by a native Sultan in whom, with his native council, the supreme authority was theoretically vested. He controlled all matters connected with Mohammedan religion or affairs. The Sultan's Council consisted of nine members, including the British Resident. The actual administration of the State was in the hands of a British Resident, with his headquarters at Brunei town. Under him were an Assistant Resident, with headquarters at Kuala Belait, and British heads of departments, seconded from the Malayan Civil Service.

For administrative purposes Brunei was divided into four districts—Brunei and Muara, Temburong, Tutong, and Belait. These were under Malay District Officers.

The districts were governed by local bodies known as Sanitary Boards. These boards dealt with taxes, street lighting, sanitation, etc.

The Resident's Court and the courts of the 1st and 2nd class magistrates were the chief Courts of Justice.

The Supreme Court of the Straits Settlements had jurisdiction in cases of offences punishable by death and appeal could be made to it from the Resident's Court in Brunei.

The Kathi's Court dealt with matters concerning Mohammedan religion, marriage and divorce, and could impose fines not exceeding \$10.

SARAWAK:

Sarawak was under British protection up to the time of the Japanese invasion. It was ruled by Rajah Sir Charles Vyner Brooke, whose family have reigned in Sarawak since the first "White Rajah," James (afterwards Sir James) Brooke, accepted the throne offered to him by the native ruler in 1841 in recognition of his help in bringing a rebellion peacefully to an end. The Rajah's rule over Sarawak was absolute except in the field of foreign affairs. He was supported by a Supreme Council, over which he presided. This consisted of the Tuan Muda, or Crown Prince, European Chief Secretary, and four native official members.

There was also a General Council composed of the principal European officers and native and Chinese representatives from various districts and a Committee of Administration appointed by the Rajah in Council.

The British Government reserved the right to control foreign relations and to determine any question that might arise regarding succession to the throne; but there was no interference with internal affairs.

For purposes of administration, Sarawak was divided into five Residencies, with their headquarters at Kuching, Simanggang, Sibu, Miri and Limbang. These were under the control of British Residents. Residencies were divided into Districts and Sub-districts under District Officers and Assistant District Officers. Under these again were native officials and native village headmen of scattered villages. There was a Constabulary with British officers and about a thousand native policemen.



2. WHAT IS THE COUNTRY LIKE?

COASTAL AREAS:

Somebody has compared Borneo to an old felt hat—a high battered centre and a low flat brim all round. Your first view of the island is likely to be one of low-lying shores with densely packed vegetation which seems to grow straight out of the sea. If there is any open coast it will be covered with coconut palms.

Stretching into the interior will be a great expanse of green jungle-covered plain, and, if it is clear enough, a distant background of mountains mixed up with masses of cloud.

It rains nearly every day in Borneo. Not all the time. You won't miss your sunshine altogether. Rain and high mountains make rivers, and Borneo is a land of rivers. From seaward, you probably will not see the mouths of even large rivers unless you are an old hand. The wall of vegetation hides them. In the south, rivers have deep, narrow, navigable estuaries which run a long way inland. Elsewhere they form great flat muddy deltas and enter the sea through many channels. To the north, the swampy plains are narrower but they are rarely absent.

INTERIOR:

Inland is forest, and few villages are large enough to be called towns. Villages are usually situated where some tributary comes into one of the navigable rivers. In the far interior you may find a village on a hilltop overlooking a stream, but the people are very scattered.

There are only short, disconnected stretches of road in Borneo, and these are all near the larger towns in coastal areas; so the rivers are the main highways and are usually navigable by boat or canoe for a long way inland.



Nearing the mountains (S. Kinabatangan, British North Borneo)



*Rocks and Rapids—typical of upper reaches of rivers in Borneo
(S. Mahakam River, Dutch Borneo.)*

Let's Journey Up a Typical River



On and near the coast will be mangrove swamp. Farther upstream, the mangrove merges into walls of dense nipa palm, growing straight out of slimy mud. The river may be smooth and sluggish. Tidal action can be felt a long way up some of them.

Unless we are in a big delta area we shall get out of the nipa in a mile or two. Taller trees come in. Lianas, creepers, and undergrowth fill the gaps between the trees. Away from the river the forest is much more open.



*Typical upriver village—with food trees. (Meratoes Gebergte (Mts)
S. E. Borneo).*

A canoe tied up on the bank may mark where some track starts off, either to a sago swamp, where natives get part of their food supply, to native gardens, or away into the interior. Only a native can tell you which. We are coming to higher ground, though we can see little evidence of this from our canoe. We round a bend. Many canoes are moored on one side of the river—there is a break in the forest wall—a clearing, gardens, coconut palms, rubber trees, native houses and a crowd of dusky, curious spectators. We have come to a native village.

We may even find a much bigger clearing, a neat jetty and landing stage, comfortable-looking houses, pretty gardens, sheds and other buildings. This will be some European plantation—rubber perhaps, or it may be tobacco, especially in the north.

There may be tempting little sandy beaches at some of these landings. They are dangerous. There are crocodiles about.

We may go a long way before we reach the hills. In southern Borneo it may well be 50 miles. When we do reach them, we shall find the river flowing more swiftly, perhaps with rocks and rapids. We may have to get out, tow the canoe, and carry our goods for some distance till we find open water again. The natives are used to this. They don't do it coming down. They are expert river men. They shoot the rapids.



Crocodiles don't play.

THE MOUNTAINS:

Mountains rise sharply and steeply; but the forest goes up too and often covers the mountain tops. It is much more open than it has been in the lower country.

If our river has been one of the southern rivers we shall find ourselves in a knot of mountains which are grouped together very near the centre of the island on the border between Sarawak and Dutch territory. From this knot, forest-clad mountain ranges radiate north, south, east and west. So do all the longer rivers.

The high peaks around us rarely exceed 6000 feet, but there are higher mountains in Borneo. In the north several peaks exceed 10,000 feet, while one—Mt Kinabalu in British North Borneo—is well over 13,450 feet. Spurs from these mountains rarely reach the coast except in parts of northern Borneo, in western Sarawak and east of Bandjermasin in SE Borneo.



*Mountains are steep — often covered with rain forest
(Mutu Range, Sarawak)*

TOWNS:

You will rarely see a coastal town from seaward except in North Borneo. In the south, such large ports as *Bandjermasin* and *Pontianak* are well inland up the estuaries. Only *Sinkawang* is on the coast. Elsewhere, except in North Borneo, towns such as *Sanga Sanga* and *Samarinda*, on the Mahakam River, on the east coast, and *Kuching* and *Siba* in Sarawak, on the west coast, have been built on higher and firmer ground at the head of deltas.

Oilfield towns and ports like *Miri*, in Sarawak, and *Seria*, in Brunei, are on the coast. Advantage was taken of high ground on the east coast of Dutch Borneo, south of Mahakam River, to make a great refinery centre and oil port at Balikpapan. Tarakan Island, also on the east coast of Dutch Borneo between Balikpapan and the border of British North Borneo, is another oilfield centre. Much of this oil was shipped to Australia before the war.

Brunei town is 12 miles inland from Brunei Bay. The only railway of any length in Borneo runs from *Weston*, on the north side of the bay, to *Jesselton*, also on the coast, 100 miles north.

The chief town of British North Borneo, *Sandakan*, is on the NE coast.

3. WHAT KIND OF

PEOPLE LIVE IN BORNEO?

You now have a rough idea of the country. Let's meet the people.

Those you meet on the coasts won't be like those you will see in the upper reaches of the rivers, and in the hills and mountains. They will differ in appearance, dress, customs, language and even in religion.

COASTAL MALAYS:

In the coastal towns and settlements the natives look, dress and behave like any other people of Malay stock. They look like the people of Java because many of them have come from Java or elsewhere in the Indies. Hair is black and straight; skin, not very dark; slimly built, not very tall; just a suspicion of a Chinese slant about the eyes. They are comparatively newcomers to Borneo. Being better traders, craftsmen and cultivators they have tended to push the original coastal inhabitants back into the interior.

Malays of the coastal areas are almost all Mohammedans. This affects their customs and ways of living, but they are not, as a rule, very devout followers of the Prophet, nor do they stick very closely to the Koran. Religion does not bother them much. At the same time you cannot afford to ignore it and you may run across a few fanatics who dislike the infidel—which means YOU.

There is nothing elaborate about their mosques, but, still, these are their churches and priests have a good deal of influence. These men are judges as well as priests, and try all civil cases involving marriage, family law and inheritance. Never enter a mosque unless invited, preferably by a priest. He will tell you what to do. You can keep your hat on but you'll have to take off your boots for instance. You MUST do it if you do go in. Never offend a priest.

This Mohammedan religion often sits lightly on far older beliefs of the Malay race, though the Mohammedans are less superstitious than the others.

It is usually easy to recognise men who are Mohammedans in coastal areas. Their religion requires them to wear some head covering. They don't seem to be particular about what it is. It may be a cap of native print, a black, red, or purple velvet fez, a yellow or white turban of sorts, or just a dirty piece of cotton cloth which looks like an old bandage. The rest of their garb doesn't matter—shorts or sarong or even cotton trousers, European style, with or without cotton shirt or jacket.

OTHER COASTAL PEOPLE:

There are people of other races in these coastal towns and villages—Chinese, Indians (from British India) and Arabs (also Mohammedans). As a rule they are small merchants and shop-keepers; some are important. The Chinese turn their hand to



Dayaks (Upper Mahakam)

anything. There are Chinese craftsmen, labourers, gardeners and small farmers too. Anyhow, all these people in the coastal areas speak Malay, and, including the Malays, they number about a million.

DAYAK TRIBES:

The interior folk, the up-river and mountain people, are Malays, too, but of purer and older stock. They are short and stocky, rather lighter in shade than coastal Malays; their eyes don't slant—in fact, they are not a bad-looking lot, even by our standards. Living for generations in the jungle, they are a bit primitive; *but don't make the mistake of thinking that because men are primitive they are lacking in intelligence.* Taking them all together they are called Dayaks, but there are many different tribes, and, like Scottish clans, they all have different names.

Although they are racially and culturally the same people, the tribal languages differ too; not very widely as a rule, but enough to discourage a wandering stranger.

It isn't much use learning a few words in one valley only to find that nobody understands them in the next. However, you will find that some of them speak Malay. Better stick to that.

Most Dayaks live in villages and are settled, agricultural people. Their main crop is rice; they are fond of hunting and fishing.

Dayak villages are either on or close to river banks in hilly country. They like to build where a tributary comes into the main stream, as the village is protected by a water front on at least two sides, and there are three ways of escape by water in an emergency. There are always gardens near these villages—probably some dry rice cultivation, *cassava* (tapioca), *taro*, bananas, coconut palms, if not too far inland or too far up, and some tropical fruit trees such as breadfruit, mango and *durian*. Bananas are not plentiful, and are usually poor stuff when you do find them. There may be sago swamps or even plantations of sago palms at places on valley floors, or occasionally a few flooded patches growing wet rice.

These people are not Mohammedans. Few are Christians. They are mostly Pagans. There are pigs around their villages. You may like pork, but don't shoot pigs without permission, especially pigs with slit ears. They belong to somebody. The natives value them very highly. If you want pork—buy it. Make sure you buy it from the owner.

You will find the Dayak a good fellow. He may be a bit reserved and suspicious at first. After all, you are a stranger, but, as a rule, he gets on well with Europeans. He is intelligent, hospitable, honest, truthful and brave, but lives a simple life in the bush which he understands, and so is a simple, cheery, light-hearted fellow. He will trust you when he gets to know you. Don't let him down.



Dayaks were great Head-hunters.

The Dayak used to be the world's most notorious head-hunter. British and Dutch administrations have frowned so much on this form of sport that it has almost died out—almost, but not quite. Customs die hard. The Dayak women had a strong vested interest in the matter. Anyway, your head is safe enough if you behave yourself.

The men usually wear nothing but blue or red loincloths, the women tight-fitting sarongs, with or without upper garments. The men either don't wear a hat, or, if they do, it is a nondescript sort of affair, probably a battered old felt hat. That helps to distinguish them from the coastal Malays. They wear head ornaments for dance, feast, or tribal ceremonies—great gaily coloured head-dresses made from feathers—or crowns made of long quills from the "fretful porcupine".

Feasts and dancing go better with music anywhere. The Dayaks like music—even if it only comes from a drum. You may have to get used to it—all day and all night. The drums throb for a hundred and one reasons, mostly of little consequence to you—but you never know! They can have an unfriendly meaning—so be on your guard.

It isn't wise to play about with native drums in the villages—you may offend.

If you meet Dayaks in the bush they will, as a rule, be armed with spears and knives. These are for their own defence. For hunting they may have the long Dayak blowpipe, with poisoned darts, which are very deadly weapons in their hands in the bush. Sometimes they will have bows and arrows. There may even be a gun or two in the party. They are good bushmen. You can starve in Borneo forest, but it is unlikely if you have a Dayak with you.



Dayak Suspension Bridge (rattan)

THE PUNAN PEOPLE:

In the wildest parts of the Borneo mountains some Dayaks have remained very primitive. These are the Punan people. They are wanderers—nomads. They rarely settle down long enough to plant a crop, and do not build permanent villages or even dwellings. They are hunters and gatherers of wild foods. They stalk such game as wild pig, deer and smaller animals, birds and even, monkeys. Vegetable foods they get from fruit-bearing trees and by collecting leaves and edible roots.

The wilder the country the more primitive and shy the people, as a rule. The Punan huntsman will be much more shy of you than the agricultural Dayak of the villages. He will be harder to contact.

Some suggestions as to what you should do if you want assistance will be made in Section 10.



Dayak group, Western Borneo. Showing weapons and wrist rings of brass and rattan worn by women

4. WHAT MUST I DO TO MAKE AND KEEP THE PEOPLE FRIENDLY?

First you must realise that the native does not think in all things as you do. For instance, he thinks in terms of the tribe rather than of the individual. He will think that your actions and behaviour are characteristic of your tribe—your nation—perhaps of all other white men. Thus all white men may be judged by what you do.

If you behave badly, other white men may suffer. You carry a heavy responsibility when you meet these people. As a white man much will be expected of you. It is up to you to be a white man in all circumstances.

Four things will help you with all natives, whether Mohammedan, Pagan or Christian. They are—courtesy, cheerfulness, honesty and patience. Be cheerful, be patient—even if the natives seem to you to be exasperatingly stupid. They may not be stupid. They may not understand you—which is different.

These virtues will smooth your path a lot, especially if you show respect for their women and tribal customs as well. Don't think these customs silly or laugh at them. Some of ours are not so hot, anyway!

DEALING WITH NATIVES:

Pay for what you get, just as you would at home. If you can't pay in money, pay in kind. If you can't pay in kind either, then give the headman a note, stating what the service has been, mention your helpers by name, and add your number and signature—a little drawing of your national flag, perhaps—and advise the headman to keep it in a safe place until he can give it to officers of the Allied forces.

In any case, don't overpay. You won't make yourself popular by displaying your wealth—in fact, it may have the opposite effect.

The second thing you must realise is that the native, whether Mohammedan, Pagan or Christian, has no reason to love the white man any more than he does the Jap. If he gets a better deal from the Jap than he does from you—well, what then? He isn't going to be friendly just because you are white.

Make friends with children, especially the boys. It often helps. If you can do any tricks, simple conjuring, play the mouth organ, or do any other stunt, show your stuff in the villages. You'll soon be popular. Make them laugh and you've made friends. Play games with the boys. If you have anything to teach them, try it. Some of these lads will surprise you.

Don't enter a house or a mosque without being expressly invited.

Always ask for the chief or headman on entering a village. If you arrive at a village by river, wait at the landing stage till the chief or headman arrives. He won't be long. If you have any useful medical kit with you, offer to use it whenever you can. Aspirins and laxatives they love. Treat the children if you can. There is no quicker way to confidence and friendship. One cure and the village is yours.

Don't bathe stark naked when there are natives about. They will despise you. Keep your shorts on—or wear a towel.

Always remember that the native is a good judge of character. The fighting Pagan is a particularly good judge. He will size you up very quickly and he won't be far wrong.

Never show fear. Keep your dignity. Smile. Remember who you are—to them.



Shake hands lightly — don't squeeze

GREETINGS:

These differ in different parts, but you can't go wrong if you offer to shake hands. Don't be hearty about it or squeeze the poor fellow's fingers off. A very light touch is the thing. You don't like the flabby shake? They do.

The ordinary native will often raise his hand head high with palm to front and say "Tabek". Reply in the same way in such case. If you say "Good day" it will be all right.

A Mohammedan, if friendly, will press his hand against his heart after shaking hands. You need not do that; but you can offer him a cigarette or a bit of tobacco. If he accepts, it is a friendly sign.



EATING AND DRINKING:

Mohammedans don't like pigs. Never take any pig product into a Mohammedan village.

If you share a meal with Mohammedans, use only the right hand—never the left. That is used for other purposes.

If you don't want to eat what is offered you, lightly touch the dish with the right hand and then carry the hand to your mouth. That is the polite way of saying "No, thank you."

If hospitality and food are freely offered, be very tactful in offering to pay. You would be offended if you asked a friend out to dinner and he offered to pay for it. The native may feel the same way about it—but, you never know.

Most Pagan tribes make an alcoholic beverage, but few of them ever get drunk. Some of the North Borneo tribesmen do. The others drink moderately and know when to stop. Getting drunk is a punishable offence under the tribal laws of such people. So—know when to stop. If you don't want to drink, just touch the offered vessel containing the brew—smile, and say, "No, thank you".

If you are invited to join a large party, as, for example, in one of the long houses or large community houses which you will find in some inland villages, you may get a community welcome: drinks and speeches. A chief, or perhaps more than one, will speak. It is up to you to reply. They won't mind if you reply in English so long as you do it cheerfully. At the end of your talk shake hands (lightly, remember) with the native speakers. If their wives are standing by, you may just lightly touch their hands too.

The laws of hospitality are very strict among the Pagan tribes. They cannot refuse to supply the wants of the wayfarer. They must find him a place to sleep for the night in most districts, and the traveller must be guarded from injury while under his host's roof.



Typical Dayak house built on poles



Tabu.

SUPERSTITIONS:

Omens:

All these Dayak tribes are very superstitious. They believe in good and evil spirits, astrology, lucky and unlucky days, omens and magic. Treat such beliefs with respect, even though they may cause you some inconvenience.

Omens are based on almost anything that can be seen or heard in the bush. They govern everything the people do. The chief of the village interprets them and has the final say.

You may be on the march with some of these Pagans. They suddenly stop, start a discussion and refuse to proceed. Some omen has been noticed. If they are travelling on your account they may decide to go on, since they may decide that whatever misfortune is coming will occur to you and not to them. They may even put wisps of *alang-alang* behind their ears just to show that they are not responsible for disobeying the omen. It's your pigeon.

Sometimes, you can buy out by offering a small piece of tobacco stuck on a stick, by scattering a few small coins around on the ground, or by killing a chicken. Leave it to the natives to decide, and hope for the best. The worst thing you can do is to argue with them about their omens or try to order them about. That won't get you anywhere.

Tabus:

Tabus are closely connected with omens. They work chiefly as prohibitions which may be permanent or only temporary.

It is forbidden in all areas to enter a house when carrying weapons. These are left outside. However, if a serviceman has a revolver in a holster attached to his person, the village elders are not likely to object. It will be accepted as the custom of the white man. On the other hand, it isn't safe to leave firearms unattended. They are so much coveted that they are likely to be stolen. You'll soon lose your rifle if you are careless about it.

Tabu is sometimes indicated by signs. Entry to a house or village may be forbidden by a palm-frond or rattan across the path. Similar signs on bush tracks may mean some danger ahead—such as a hornet's nest—or even Japs. Don't ignore such signs.

Where two tracks meet, one may have something placed across it, which means you should take the other. Well—we do that too. In this case two sticks crossed may be the sign, or a single upright stick with a cross piece tied to it.

Coconut trees with wisps of grass or plaited palm leaves around their stems are "tabu". Don't touch them.

You may very easily and unwittingly go wrong in one simple thing. You have always pointed out things and places with a finger—the native does not do this. He points quite effectively with his lips or by a movement of his chin. The pointed finger is only used to lay a curse. If you point with your finger it will be regarded as an unfriendly act.

WOMENFOLK:

You may think that some of the womenfolk in Borneo are not unattractive, but don't think that because they are native women you can take liberties with them. There is nothing you can do that will give you a bad name or make it impossible to establish friendly relations with these people as will trying to be too familiar with native women. It must not be done anywhere—in any circumstances. On the other hand, show a little dignity and be respectful. You will be surprised how much this will be appreciated and how many doors it will open to you. The men in Borneo are as sensitive about their own womenfolk as you are. You may have all the virtues in their eyes and yet fall down badly here. You'll probably never get up again if you do. What is worse—the bad reputation which you may earn will spread to your cobbles; indeed, to all white soldiers. You have only to think for a moment to realise what bad effects may grow out of that.

There are prostitutes in Borneo, as in other parts of the East, but it is well to remember that venereal disease is very rife too. You know all about that—don't be a fool.



5. HOW CAN I TALK TO THE NATIVES OF BORNEO?

This is a bit difficult. Except in British-controlled territories you won't be likely to find people, except a few Chinese, who speak English—and not many even there. In the coastal part of the rest of Borneo many Malays, Chinese, Arabs and Indians will have a smattering of Dutch. That won't help you much. But, fortunately, all these people will speak Malay. A few words of Malay will be very useful to you—not only in Borneo, but in all of these East Indian Islands. It is the language of native trade and commerce throughout the archipelago. It isn't a difficult language, and if you learn a few fundamental words you'll soon pick up a few more and get along fine. You'll find a useful little guide in **APPENDIX I**.

6. WHAT MONEY IS USED IN BORNEO?

PAY YOUR WAY—MONEY:

Often you will be dependent on natives for help, so much will depend on your attitude toward them. When you have won their confidence and they have given you food, shelter or information, as the case may be, or have acted as guides, they quite naturally hope for payment as well as thanks. Do your best to make them understand that you are grateful. Pay if you possibly can, in cash, or kind—if you can't, write a note, as explained in Section 4, and give it to the village headman.

Whatever the Japs may have done in the meantime, the value of the former currencies will be well known to every native you will meet. A guide to the money used in Borneo will be found in **APPENDIX II.**

"TRADE" OR BARTER:

You can, however, get on very well without money. Everywhere outside the larger towns the people are used to bartering. Indeed, in peace time, "trade goods" were more used than currency in the interior. The most popular lines, other than tobacco, were knives, axe-heads, fishhooks, needles, threads, mirrors and razor blades. These, if you have any means of acquiring them, will always be worth carrying. Knives and axe-heads have a high value, and should be given only in payment for important services or for, say, a canoe.

Remember that the natives are poor and their scale of values is very different from yours. Little things will please them—half an inch of tobacco, a couple of matches or a copper cent—any of these is a present that will not be despised by these simple people. Don't throw away old newspapers. They are much in demand for making cigarettes.

And now, a few hints which will give you some idea of values from the native point of view.

If you have any sticks of tobacco, the following rough "price list" may give some idea of approximate values:—

1 stick of tobacco should be worth—a small bunch of bananas; 1 to 3 pineapples; 5 to 10 coconuts; 3 or 4 papayas or paw-paws; 1 dozen oranges; a 12-lb basket of taro, yam or sweet potatoes.

A bundle of sago, weighing about 25 lb, would be worth about a stick and a half.

Salt, if you have any to spare, is an acceptable form of currency away from the coast. One dessertspoonful equals a stick of tobacco.

A needle with a yard of thread is also "legal tender".



7. HOW DO I KEEP FIT IN BORNEO?

One of your worst enemies in Borneo will be the mosquito. This insect pest is the carrier of malaria. It puts out of action five times the number of battle casualties. Malaria is widespread among natives; there are villages in which every individual has it, and, therefore, every mosquito in inhabited areas must be regarded as a probable source of infection.

Choose a camp site away from villages whenever possible. If circumstances are such that it is necessary to camp in a village hut, every endeavour should be made to clear mosquitoes from dark corners. Where the tactical position allows, a handful of dry palm leaves lighted and brandished round the hut or the inside of your tent will kill many of the pests. Be careful in this, for it will be easy to set fire to something, especially thatch. Even after this precaution, use a net if one is available, and make sure that there are no places where mosquitoes can enter.

In selecting a camp site remember that mosquitoes breed in swamps and stagnant water of all kinds. Keep well away from such places when bedding down for the night. If it is not unwise to have a fire, smoke will have some effect in keeping the pests away. Coconut husks make a good smoke for this purpose. Insect repellent lotion smeared over exposed parts of the body will give full protection for some hours. Atebrin should be taken according to local medical orders.

The only mosquito that carries malaria is the *Anopheles*, but it is much sounder practice to take precautions against all mosquitoes rather than to try to recognise the dangerous kind. In any case, all mosquitoes are annoying, and varieties other than *Anopheles* carry fevers.



The malaria-carrier begins his day as soon as dusk comes. It is therefore wise to be settled down for the night by dark. At sunset all sleeves must be rolled down, shirts buttoned and gaiters worn.

In case of an attack of malaria, when no skilled help is available, medical directions for the use of atabrin and salts should be followed implicitly. It is wise to try to obtain some nourishment in the daytime when the fever subsides. There is always danger of pneumonia following malaria, so chills must be avoided during and after attacks when resistance is low.

Dysentery and typhoid rank next to malaria as the dangers to health in Borneo. Infection is spread by impure drinking water, both from streams and wells, and contaminated food, as well as by flies. Native methods of sanitation in many parts depend to a large degree on running water, so you see how easily infection can be acquired. Raw fruit and vegetables, especially those grown in Chinese gardens, are always a danger.

All water must be treated by chlorination or boiled. If boiling or chlorination is not practicable, a few drops of any disinfectant will assist. Liquid from coconuts, in moderate quantities until the system is used to it, is a refreshing drink. Freshly collected rainwater is normally safe, depending on the container in which it is caught.

Flies are one of the greatest sources of infection and spread a number of ills. Food must be kept away from them at all times. Where a ground oven is used, the food should be allowed to remain in it until the party is actually ready to consume it.

Dirty hands also can carry infection—they should be washed before handling food. Excreta must be buried at all times.

Any type of wound involving broken skin can be a real danger in the tropics, and it is well not to neglect even such a trifle as a scratched mosquito bite. It may soon develop into a large sore or a spreading tropical ulcer which may take months to cure. Keeping the limbs covered will lessen the number of scratches suffered in jungle country. After thoroughly washing broken skin an application of sulfanilamide powder followed by bandaging will be beneficial. Iodine is a fair substitute for the powder for such purposes, but it must be allowed to dry before bandaging. Sticking plaster without lint or clean cloth over the affected part must not be used.

At all times every care must be taken of the feet. Frequent washing and thorough drying, both of feet and socks, must be carried out, and going barefoot must be avoided. Feet should be powdered with any available powder after drying.

Hookworm is an intestinal parasite common among natives. The eggs are passed out with human excreta, and hatch out in damp earth as tiny worms too small to be seen. They work in through the soles of the feet and thus carry the infection through the system to the intestines again. Hookworm causes anaemia and weakness. The danger is greatest in damp, muddy places near native villages.

Blisters must be dealt with as soon as they occur. They should be drained, cleansed and covered up. Tinea between the toes also must be treated promptly. Always remember that tinea thrives in wet warm skin.

Scrub typhus is carried by tiny pink mites found in decayed vegetation and long grass. The irritation caused by these mites is most severe, and if typhus develops it can be fatal. The mites yield to treatment with kerosene, flytox or dettol. The infected parts should afterwards be washed with hot water. These mites are no respecters of personal belongings and most frequently give trouble about the fork and associated parts. Mites can be avoided by the judicious use of Army issue insect repellent applied to the socks, trouser cuffs, and arms and necks of shirts. The repellent is designed to remain in clothing for approximately 10 days, even allowing for coldwater washing in the meantime.

Leeches are more a pest than a danger, although large numbers on the body in a short period may cause weakness through loss of blood; if they are pulled off their jaws stay in the flesh and may cause severe irritation and consequent sores. They will release their hold if touched with a lighted cigarette, small fire stick or a dirty pipestem. Salt will also cause them to let go. Puttees or tight gaiters are usually fairly effective in keeping them out. Failing these, tuck your long trousers well into heavy woollen socks. The application of such substances as tobacco juice, soap, or a few drops of citronella to the socks will assist.

It is risky to drink or wash in streams choked with debris and therefore likely to be leech-infested. Tiny leeches no bigger than an eyelash are likely to lodge in the nostrils, eyes or mouth and give a lot of trouble.

Salt is an essential of any kit in a tropical country, for the amount lost by sweating has to be replaced in order to obviate muscular cramp and heat exhaustion. There are salt springs in some parts of Borneo, chiefly in Sarawak, and these might well be used by patrols.

While it is not advisable to drink sea-water neat, it can be beneficial if diluted with six parts of fresh water.

Far from quenching thirst, alcohol actually increases it by causing greater perspiration. Better leave it alone when there is a job to do.

It is not wise to sleep on the bare ground. The earth is practically always wet and there are many kinds of small pests to worry a sleeper. A bed of boughs covered with a layer of big leaves, treefern fronds or split palm leaves will make a great difference. If tools are available, and circumstances permit, a good bed can be made by laying poles lengthwise between two cross-pieces and covering the platform with split palm leaves to a depth of a couple of inches.

These notes have been written with a view to assisting small bodies of troops, such as patrols, working more or less independently of normal supplies and facilities. While in the main they conform with medical regulations laid down by the Army, they should be regarded as purely supplementary, and should be followed only when full Army medical remedies and facilities are not available.



8. WHAT FOOD CAN I GET?

VEGETABLES AND FRUITS OF THE VILLAGES:

Rice is grown in native plots in many parts of Borneo, but nowhere in very large quantities. It is—or was—the staple food of the natives, but most of it was imported before Japanese occupation. If you should find it available, rice rations are calculated at the rate of one *catty* (1 1/3 lb) per person per day. The native way of cooking rice is easy and excellent. They drop it into a pot of boiling water hanging over a fire and let it boil furiously for about 10 minutes. Then they damp down the fire, take the pot off and set it in embers which are banked up round the pot. The rice then goes on cooking but does not burn. In some places they roll the cooked rice up in a leaf while still hot and press it together. It then looks something like bread.

Sago palm is to be found in fresh water swamps in many places. It is one of the best of all sources of food, but to get it the tree has to be cut down as the sago is embedded in the heart of the trunk. The process of preparing it is simple but tedious. The pithy mass is gouged out and the edible sago washed free of it by pounding and pouring water through it over an improvised strainer over and over again. The sago is cooked over a fire on clay plates to form a sort of pancake, which is quite palatable, or small lumps can be boiled in a stew, like dumplings.

Rootcrops of several kinds are sure to be found wherever there are native or Chinese farms or villages, and often wild as well. One of the commonest and most useful is *cassava*—from which tapioca is made. It is a sturdy shrub with narrow leaves growing in groups of five. The root is like a big turnip and is scraped into a sort of meal, from which pancakes are made. **It must not be eaten raw, as it is then very poisonous.**

(Chillies soaked in rum are said to be an antidote to *cassava* poison.)

Sweet potatoes or *katella*, a favourite native crop, are easily recognised at a distance by the thick, dark green carpet the foliage makes on the ground. These potatoes can be eaten raw in an emergency, but are much more palatable baked or boiled.

The *taro* is also easy to recognise by its one or two large fleshy, long-stemmed, heart-shaped leaves, like those of the arum lily (to which it is related). The root needs long boiling, and is then kneaded into a sort of dough which makes quite a good substitute for bread.

There are many varieties of yam, differing a good deal in growth and appearance. The tubers of all of them provide wholesome and quite palatable food, if well cooked.

Small patches of maize are likely to be found near native villages.

Sugar cane is grown in native gardens, and wild sugar cane (called *glagah* in Brunei and *tebu* in Sarawak) is sometimes to be found. Wild honey, too, is usually not far to seek.

Wherever there are natives there will be various kinds of tropical fruits: *papaya* and bananas, all the year round; and mango, *mangosteen*, *rambutan*, *sapodilla* (better known as *chico* or *sawoe*), and many others according to season. Bananas can be picked green and cooked as a vegetable, and ripe bananas fried in coconut oil are good and help to vary the flat taste of yam or *taro*. The big, purplish, fleshy banana flower is edible also. It is considered a delicacy by natives. Wild limes are sometimes to be found and are a great help in flavouring otherwise not-too-palatable dishes.

Many kinds of vegetables are grown in native gardens; but failing them the curly, immature green frond-tips of tree-ferns or of a big fern very like bracken that grows along the banks of Borneo rivers make a good substitute. They should be cooked like spinach, and are much improved by the native method of pouring off the water and adding the milk of a freshly grated coconut with spices and salt.

Coconuts are abundant along the coast, but less so inland.

"Sweets" are provided in some parts by the sugar-palm, which is tapped for its sap. Natives boil this to make what they call *gula merah* or red sugar.

VEGETABLES AND FRUITS OF THE JUNGLE:

Many kinds of leaves found in the jungle can be eaten raw as salad. The best kinds are always known to local natives. The jackfruit, or *angka*, is to be found both wild and cultivated inland, at fairly high elevations. The tree is easily recognised. It is gawky and ungainly with sparse foliage and few branches, with enormous, shapeless, rough-skinned dark green fruit growing straight out of the trunk. Its better known relation, the breadfruit, has the same rough skin but is smaller and more shapely, hanging from the branches of a handsome tree with large perforated leaves.

Both these fruits should be baked before eating. The sap of both trees, smeared on a piece of wood, is an effective snare for small birds.

Durian also grows in the jungle, where natives—and the big cats, which, like the natives, regard it as a prime delicacy—locate it by the pungent smell of the ripe fruit which often falls to the ground. It resembles breadfruit in appearance but in nothing else, for its rich, creamy flesh is eaten raw and, once the taste is acquired is delicious. The seeds of jackfruit, breadfruit and *durian* can all be roasted and the kernels eaten like nuts.

"Pigweed," or *portulaca*, which grows in odd places on the coast, is a useful emergency food. Its fleshy leaves and stems can be eaten raw or cooked, and serve to quench thirst.

The pandanus or screw-pine is useful also, but is rare on the Borneo coasts. It is easily identified by its long, stiff, spiky leaves and fruit like a huge pine-cone. The pulp can be scraped out and eaten after roasting. Or, when the fruit is not in season, edible kernels will be found in the dried up cones. Thirst may be quenched by chewing the tender ends of the hanging "aerial" roots of the trees.

BIRDS AND BEASTS:

The coastal and river natives are expert fishermen. They spear and net off the coast, and up the rivers they fish with hook and sinker baited with a bit of *nipa* palm leaf cut roughly into the shape of a small fish, with which they can catch fish as big as a good sized salmon. They cook fresh fish very skilfully over a camp fire with spices and salt.

Dried fish, known as *ikan kring*, is an important item of food everywhere on the coast, where it is salted and sun-dried by the natives. Cooked in a wire grill over an open fire it is much more palatable than its smell might suggest—especially when helped out by any of the peppers and spices often produced by even the humblest natives.

Fowls—of a sort—are usually to be found wherever there are human beings, and normally cost only a few cents each.

In some places Chinese settlers have duck farms, and salted duck eggs, called *telor asin*, coated with a mixture of damp wood-ash and salt to preserve them, are often to be had. The shells of these are black, but they are no worse for that. They are boiled hard before eating.

Goats are to be found in some villages, and may supply a little fresh milk if not required for the cooking pot. Domestic pigs are found only in Chinese or non-Mohammedan native villages—never in the villages of the coastal Malays because of the Mohammedan ban on the use of pork. Wild pig, deer, and smaller game are abundant in the jungle. Natives cook the meat well, rubbing a mixture of salt and pounded chillies into the flesh as soon as it is cold, and then roasting it on a green

stick over the fire. They also make what they call *sate*—small pieces of meat or liver spitted on little skewers of stick or bamboo and roasted slowly over a small fire. These keep quite well for some days.

Among the birds of the jungle, the best are pigeons, which are good eating. These can be caught at night with the aid of a torch.

Turtles' eggs are often to be found by digging on the beach, sometimes as many as 200 in one nest. These keep well, and the flavour though peculiar is not unpleasant. Crocodiles' eggs, which are found buried in the sand-banks of rivers, are edible also. They are elongated in shape with a hard "belt" round the middle of the shell.

The whites of both turtles' and crocodiles' eggs do not solidify when boiled.

The turtle itself is excellent food. It can be caught with a noose, turned over on its back and the throat cut. It is best when placed whole in a ground oven and partly cooked. Afterwards it can be cut up and the pieces of meat cooked separately. Crocodile meat—preferably from a smallish specimen—can be eaten also, but must be well cooked. The heart, liver, and meat near the tail are the best portions.

Prawns can be netted off the coasts and freshwater crayfish are found in the rivers. Natives are expert at fishing for these.

The common green tree snake, and several other kinds, make quite good additions to the menu. When boiled the flesh is tender and falls away from the bones in much the same way as flakes of fish; or they can be wrapped round a core of clay, covered with a thick clay coating and baked. The snake's skin sticks to the clay when cooked, leaving the flesh free.

Bats are edible, but their tender white flesh has an unpleasant odour unless the musk sacs under the forelegs are removed. The flavour is improved by wrapping in papaya or other leaves before cooking. Lizards, too, are not bad eating.

The natives collect the fat fleshy grubs that inhabit the bark of various trees. These, when roasted, taste rather like the marrow in animal bones. Another item that serves to add to the menu at a push is the *laron*, a winged insect very much like a small dragon-fly which is in fact the *rayap* or white ant in its flying stage. No hunting is required to secure this tit-bit. The *laron* are irresistibly attracted by any sort of artificial light, and fly to a lamp in countless swarms at night after heavy rain, dropping their flimsy, papery wings in millions and falling helpless to the ground where they are easily picked up and "winnowed" from a pile often inches deep. Natives roast them and eat them as we do peanuts, or pound them up with sago or *cassava* meal into a kind of pancake. Bee larvae are treated in the same way.

NATIVE COOKING:

Native ways of cooking are simple and effective. Best of all is the ground oven, as food cooked in it needs little attention and no light from the fire is visible at night. It is quite easy to make. You scrape a shallow pit in the ground, lay in kindling and some larger firewood, and then a layer of stones about as big as your fist. Keep the fire going till these are very hot. Then lay some big green leaves on them and on the leaves, the food, well wrapped in more leaves; cover with another layer of leaves and finally, with earth or sand, and leave for two or three hours.

Food coated with half an inch of mud or clay can also be cooked in a bed of coals. To fry, you will have to use coconut oil. If you get it very hot before you start, it does not flavour the food.

An improvised saucepan can be made from a big bamboo section. When green, bamboo is so tough that water can be boiled in it. Bamboo sections are used everywhere by natives as water vessels, palm sugar containers and so on.



9. DANGERS OF THE JUNGLE IN BORNEO

DANGEROUS ANIMALS:

The dangers of the Borneo jungle are on the whole much exaggerated. The real dangers are, for the most part, not the sensational ones you read about in adventure stories at all. They are far less exciting.

There are snakes—plenty of them. But they are not coiled in every tree ready to strike at you as you pass. On the contrary, their one desire is to keep out of your way. It is only those that get caught unawares—if you tread on them or put your hand into some dark corner—that are likely to bite in self defence.

So far as is known, tigers and panthers, though present in many parts of the Indies, are not found in Borneo. There are only tiger-cats. They will keep out of danger if they can. They sneak on their victims when they are asleep or off guard and are savage fighters when they are cornered. They will steal your meat supplies if they get a chance.

The crocodile is a very real danger and, don't forget, is most dangerous when you don't see him. He will attack you on the beach, swimming in the sea off river mouths, in the river or on its banks. He may even grab your hand or foot hanging overboard from a canoe. Crocodiles abound in all Borneo rivers from the mouth up to the first big rapids. They rarely get above these, but you can't rely on that. So don't camp on a river bank, however seductive it may be. Choose a spot on higher ground well back from the water. Crocodiles are most dangerous when rivers are low and food scarce.

There are other wild animals that can be dangerous—the great apes, such as the orang-outang and the gibbon the rhinoceros and the wild boar.



Water buffalo or carabao are quite common as domesticated animals, especially near the coast. You will see native children handling them and may, therefore, regard them as gentle docile beasts. So they are with these natives but they don't like strangers and may suddenly become dangerous—to you. Some get away and run wild in the bush, especially in swampy areas. Give them a wide berth. They can be bad.

AND OTHER THINGS:

If you possibly can, make camp in an open or fairly open space; if this is impossible choose a place clear of old dead trees or any with dead branches.

Old jungle timber is rotten. It falls without warning and without any apparent cause; there will be little left of anyone who was caught camping underneath it.

Trees in which you can see the big mud nests of termites are another danger to avoid. These too are likely to fall, especially if there should be a wind storm.

Falling coconuts can be a danger, and can injure you seriously—even fatally. Don't sit, and still less sleep, under a cluster of coconuts; and don't walk under them when there is a strong wind after heavy rain.

If you are near a stream, make camp well above high water mark. Tropical rivers rise fast, and sometimes silently. You might easily be trapped while you are asleep.

*Don't sit under the
Coconut Tree.*

10. WHAT TO DO IF LOST

GENERAL:

If you do get lost, either by yourself or with a party, you'll need all your bush lore. Some of the other sections of this booklet should be helpful. But in spite of all that has been said of the general characteristics of the different types of natives you will find it best to be cautious always.

Your first duty is of course to get back to your army base. It is extremely unlikely that you can do this without the assistance of the natives. In any case you can scarcely avoid coming into contact with them. Your greatest danger will be the Japanese and the influence they can exert on the natives. That is why you must be cautious in all your dealings. But don't blame the native.

The very fact that you are astray in a country where the Japs have had their way for over three years is going to make it difficult for you to contact villagers.

Circumstances may be such that you think it is best to visit a village at night. It isn't a good time. You are likely to cause fear — perhaps some disturbance. It will be regarded as unlucky. Dusk is better, especially if you are careful not to upset the evening devotions. At dawn both Pagans and Mohammedans gather together for bathing and washing. In the later afternoon the villagers are engaged in cooking and tending children.

Once you do make contact with a native or natives, ask for the headman—the *Orang Tuah* or *Tuah kampong*. When you meet him tell him your nationality: *Ingerris* (English or Australian), *American* or *Belanda* (Dutch). Always take the attitude that the Allies are winning the war and that any assistance given you will be well rewarded. You can convey this by the phrase *Tentu Ingerris (or Belanda) kembalik* (the English (or Dutch) will surely come back).

MOHAMMEDAN VILLAGES:

If you make contact with Mohammedan villagers—not in full day—they may be willing to help you, provided the enemy knows nothing of your whereabouts. There may be a reward offered for your capture or for the capture of any members of the Allied forces and with the offer of reward there will be threats of punishment to anyone who helps you.

The fewer people who know you are about the better. Anyway, contact the headman or someone in authority. The headman may be called a *sarip* (probably derived from the Arabic "sheriff"). He usually wears a yellow coloured cloth or cap on his head. Another man of authority is the *Hadji* (he has made the pilgrimage to Mecca). He usually wears a yellow or white turban. The *Imam* is a religious leader or priest. His headgear is similar to that of the *Hadji*.

Make contact with any of these—but not with ordinary villagers. These Mohammedans ignore most of the superstitions of the other groups. They are not troubled by omens and tabus and that makes your approach less difficult. At the same time the Japs have been working on the religious susceptibilities of the Mohammedans for a long time. You are an infidel anyhow. So be careful.

THE CHINESE:

The Chinese are important everywhere. They have inter-married with most racial groups, and now form a sort of link between native and European. They may be opposed to the Japanese racially. The older Chinese certainly are. The younger ones of the cities and larger villages are more doubtful. They have been more receptive to Japanese propaganda. Anyway, individually, the Chinese are timid, and are quite unlikely to help you at all if there is the slightest chance of discovery by the Japs. Contact should be made with the Chinese at night or in some way that cannot compromise them. Some Chinese speak English well but you can't count on that. Still—most Chinese will be willing to help if it can be done without endangering their own lives.

PAGANS (DAYAK TRIBES):

You will have to use just as much caution in making contact with pagan villagers as you do with those elsewhere. These people know that the Japs will punish them severely if it is found that you have been helped. So you can't blame them if they are not very pleased to see you. They won't be hostile as a rule, though it is possible that you may run into a hostile party of natives or even a hostile village. If so, keep your wits about you. Don't start making a show with guns and things. You won't have a chance if you do. Remember that the most important service you can do to your cause is to make friends. Try to make friends.

These people may be able to help you a lot. They may keep you out of the hands of the Japs even at great risk to themselves. So—pay for what you get, and give as little trouble as you can. Don't forget to leave that note and, if you have been helped, mention your chief helpers by name and tell the headman that the enemy must not get the paper on any account. It should be given only to officers of the Allied forces. Make sure that he knows he has to hide it till the time comes.

LANGUAGE GUIDE



FOLLOWING ARE A FEW USEFUL MALAY WORDS:

ada (pronounced like "adder")		to be, to have
ada orang		there is a man
ada wong		I have money
berapa?		How much? how many?
datang		to come
pergi		to go
kanan		right
kiri		left
sini		here
sana		there
makan		to eat, food
minum		drink
tida		no, not
ya		yes
binatang		animal
hidup		alive
mati		dead
besar		big
kecil		small
musoh		enemy
kapal		ship
miriam		gun (cannon)
senapang		rifle
jalan		to walk, road, path
rumah		house
terus		straight on

AND SOME HANDY PHRASES:

Where is the headman?	..	Mana kepala?	Mana pettinggi?
Where is the village?		Mana kampung?	
I am hungry		Saya lapar	
Are there any Japanese about here?		Ada orang Djepang	dekat sini?
Where can we sleep?		Mana kami boleh tidur?	
Are there any white men here?		Ada orang putih di sini?	
Is there a path from here to the coast?		Ada jalan dari sini ke pantai?	
I want a drink		Saya mau minum	
How far is it to the river?	..	Berapa jauh ke sungai?	

FOLLOWING ARE THE MALAY NUMERALS:

One		satu	Eleven		sa-blas
Two		dua	Twelve		dua-blas
Three		tiga	Thirteen		tiga-blas
Four		empat	Fourteen		empat-blas
Five		lima	Fifteen		lima-blas
Six		enam	Sixteen		enam-blas
Seven		tujuh	Seventeen		tujuh-blas
Eight		delapan	Eighteen		delapan-blas
Nine		sembilan	Nineteen		sembilan-blas
Ten		sepuluh	Twenty		dua-puluh
		Thirty	..	tiga-puluh	
		Forty	..	empat-puluh	
		Fifty	..	lima-puluh	
			etc.		
		One hundred	..	sa-ratus etc.	

MONEY GUIDE

British North Borneo had its own currency, based on a dollar—worth 2/4d English at par, the same value as the Singapore dollar. It was divided into 100 cents. North Borneo notes were issued in the following denominations:—

25 cents, 50 cents, \$1, \$5, \$10, \$25.

Silver: 25 cents.

Nickel: 1 cent, 2½ cents, 5 cents.

Copper: ½ cent, 1 cent.

Straits Settlements currency was also in circulation.

Sarawak had its own currency, also based on a dollar worth 2/4 English, and divided into 100 cents. This was the only legal tender. Notes were issued as follows:

10 cents, \$1, \$5, \$10, \$25, \$50, \$100.

Silver: 20 cents, 50 cents.

Nickel: 5 cents, 10 cents.

Copper: 1 cent, ½ cent (the latter was scarce).

Brunei had no currency of its own, and that of the Straits Settlements was the only legal tender though both North Borneo and Sarawak notes were in circulation. The unit of the Straits Settlements currency was the Singapore dollar mentioned above.

Notes were issued as follows:

\$1, \$5, \$10, \$50, \$100, \$1,000.

Silver: 50 cents.

Nickel: 5 cents, 10 cents, 20 cents.

Copper: 1 cent.

Straits Settlements silver dollars were in circulation up to 1934-35, but were then called in. They are still to be seen made into belts and worn by the Dayaks.

In the southern threequarters of Borneo the money in use was that of the Netherlands East Indies, based on the guilder or florin, generally known to natives as *rupea*. It was worth 1/8d English at par and contained 100 cents. Though known to Europeans as the guilder, the written sign for it is "F"—for example 10 guilders is written F.10.

On the paper currency the amount was written in words (in Dutch) and notes of the following values were issued:

1 guilder (een gulden)

2½ guilders (twee en half gulden)

5 guilders (vijf gulden)

10 guilders (tien gulden)

50 guilders (vijftig gulden)

100 guilders (een honderd gulden) etc.

Silver—10 cents (known to natives variously as *sabidjis*, *Saketip*, or *sa-etchi*).

25 cents (known to natives as *satalin*)

50 cents (*satengah rupea*)

F.1 (*satu rupea*)

F.2.50 (*satu ringgit*)

Nickel—5 cents.

Copper—½ cent, 1 cent and 2½ cents (this last known to natives as *gobeng* or *benggor*).

Chinese "cash"—rough coins with a square hole cut in the middle, values about 100 to one cent, are still likely to be found in use in some places.

PLACE NAMES

Military maps of Borneo, in accordance with mapping policy, use place names which are generally recordings of names as spoken by the local inhabitants.

In the British area names are spelled according to the English system and in the Dutch area according to the Dutch system with Dutch sound values. The most common differences are that "oe" and "j" in the Dutch system appear as "u" and "y" under the English system.

Generic terms appear on maps in local form, e.g., Sungai (River). Here is a list of the most common.

ENGLISH SYSTEM	DUTCH SYSTEM	ABBREVIATIONS	TRANSLATION
Ayer	Air	A	River
Bukit	Boekit	Bt	Hill
Danau	Danau	D	Lake
Gunong	Goenoeng	G	Mountain
Kampong	Kampong	Kg	Village
Kuala	Koeala	Ka	River mouth
Muara	Moeara	Ma	River mouth
Pulau	Poelau	P	Island
Tandjong	Tandjoeng	Tg	Cape
Telok	Telock	Tk	Bay
Sungai	Soengai	S	River

NOTES

KAPA-K — are.
 APA NAMA — What is your name.
 APA NAMA INI — What is the name of this.
 NEDA FAIRAH — No bullshit.
 BARU — shirt.
 JEPANG, NIP, NIPPON — Japan.
 NEDA BAR GUISH — Bad (no good).
 BAMBU — Bamboo.
 PISANG — Banana.
 PERAHUE — Boat, canoe.
 DIBAU — Knife.
 BARSUNG, BUNOH — Kill.
 BESAR — Big.
 LIAT, LIMAT — Look.
 SOKA — Like.
 LAMPU — Lamp.
 BOLEH — Can.
 MANGKO, MANGKOD — Cup.
 KELAPAN, KLADA — Coconut.
 MENOOM, MINUM — Drink.
 CHEKUP, TEWKUP — Enough.
 MAKAN — Eat.
 IKAN — Fish.
 AYER TAHAR — Fresh water.
 BAI, BAK GUISH — Good.
 IA, LA — He, she.
 INI — Here.
 BUKIT — Hill.
 TARAEN, GOROH — Hurry.
 GORIS, API — Watch.
 TOEAN, TUAN — Master.
 JABING — Meat.
 RINGGIT, WANG, KERTAS — Money.
 BANYA — Much.
 NESTI — Must.
 BULAN, BOELAN — Moon.

SATU BATU - A mile
TUAN DOKTOR - Medical Officer
YAMBUK, NYAMO - ^{NOTES} mosquito
AWA(K), NEGERI - native
BUAT, BIKEN
NAMA - name.
SA SATU - One
BEERING - Plate.
BABI - Pig
BUNYAN, BUNYA - Plenty.
SUNGAI - River
HOKROO - Row
TIN TIN - Ring
TAGEK - Salute
KECHIL(I) Small
TERBIT - Sunrise
TERBENAR - Sunset
OMOGA - Snaf
BASOO - Shirt
MATA HARI - Sun
HARI INI - Today
BESOK, BESO - To morrow.
MALAMINI - To night
AMAT BANYA - Too much
POKOK, POKO - Tree
SANA - There
TENANA - Transverse
INI - This
DIALAN - Walk
MANA - Where
MINTA, MISKIN - Want.
KITA, KITA - We
AAA - Want
ALOOBI - Watch (timepiece)
BANI - Wife
ISTRI - (Polite)
ATAOO(N) - Will

PREMAMIN - Woman
KEMARIN - Yesterday.
KAU, AWA(K) - You. ^{NOTES}

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