



Hornbill - State Bird of Sarawak

HEROES
of
The Land Of Hornbill

by
CHANG PAT FOH

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08 JUN 1999

759.522092
✓

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ISBN 983 - 9475 - 04 - 5 (Hbk)
ISBN 983 - 9475 - 05 - 3 (Pbk)

DEDICATION

This book is dedicated

to

My wife, Mui Lan and my children, Peh Sze, Peh Ping,
Wei Chung and Wei Tze

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QUOTATIONS

by

**YAB DATUK PATINGGI
TAN SRI (DR.) HAJI
ABDUL TAIB MAHMUD**

The Chief Minister of Sarawak,
at
The Ceremony to unveil the
Heroes' Monument
at
Sarawak Museum Garden,
Kuching
on
27 July 1993

*"It is high time that Sarawak
History should be rewritten to
present the true picture of the story
and not based on the negative views
and opinions of the
colonialists."*

*"Sarawak Heroes should not be
regarded as rebels and criminals, as
alleged by the Brooke Regime and
British Colonialists. In actual fact,
they were nothing more than the
early nationalists who dared to
defy the White Men's rule."*



**YANG AMAT BERTHORMAT DATUK PATINGGI TAN SRI
(DR) HAJI ABDUL TAIB BIN MAHMUD**

**D.P., P.S.M., S.P.M.J., S.S.D.K., D.G.S.M., S.S.A.P., S.P.M.P., S.S.S.A., S.P.M.T., P.G.D.K.,
Kt. W.E. (THAILAND), KEPN (INDONESIA), S.P.M.B. (BRUNEI), K.O.U. (KOREA)
KETUA MENTERI SARAWAK**

FOREWORD

Hearliest congratulations to Saudara Chang Pat Foh for his great effort to produce this historical book known as **'Heroes of the Land of Hornbill'** which highlights the early history and modern history of Sarawak and its capitals, the State Flag, the Heroes' Monument and the Heroes of Sarawak.

Sarawak history must be corrected and rewritten by local historians and writers. During the Brunei Reign, Brooke Regime and British Colonial Rule, our heroes were regarded as rebels, criminals and murderers but, in fact, they were all early nationalists who did not want foreign rules on our own land. I am very happy and grateful to Saudara Chang who really takes the trouble and initiative to correct the negative and incorrect views of the foreigners on our heroes.

The launching of Heroes' Monument at Sarawak Museum Garden on 27 July 1993 by the State Government of Sarawak for our heroes was in fact a symbol of national pride and a reminder for all Sarawakians of their bravery and patriotism towards the country. In this particular case, I am very proud that Saudara Chang Pat Foh has accomplished his duty and task as a loyal Sarawakian to rewrite the history of our heroes based on the positive views and opinion of a Sarawakian. I am confident that the book will be of great interest not only to the historians but also the scholars and even general public who wish to know more about the colourful history of Sarawak and the patriotic story of their heroes who sacrificed their lives for the sake of defending the rights of Sarawakians and safeguarding the sovereignty of Sarawak against foreign rules.

Syabas dan Tahniah.



DATUK HAJI ADENAN HAJI SATEM
Minister for Social Development, Sarawak.



Y.B. Datuk Haji Adenan Haji Satem,
P.N.B.S. J.B.S.

ACKNOWLEDGEMENTS

I wish to express my heart-felt thanks to all those who have encouraged me to write this book 'HEROES OF THE LAND OF HORNBILL' especially Yang Berhormat Datuk Haji Adenan Haji Satem, the Minister for Social Development, Sarawak.

I would like to express my gratitude to Mr Tan Hock Hee, Mr Sanib Said, Mr Suria bin Bujang, T.K. Lenya bin Jaro, Mr Romie Sigan Daniel, Mr Peter Mimos and many others who have supplied me with useful information and advice so that I am able to complete this book. I wish to thank our artist, Mr Lee Hock Kia, for supplying the drawing of Pehin Orang Kaya Setia Raja Abang Manai and I do not forget my father-in-law, Mr Yun Leong Chin for his encouragement and support for the publication of the book . I am indebted to The Sarawak Museum for the supply of some valuable photos to be included in this book. I am also most grateful to my wife, Yun Mui Lan, who helps me in the proof reading of the book, Puan Mary Law and Puan Teresa Wong, who kindly assist me to type out the draft articles of the book.

Finally, I wish to express my grateful thanks to Yang Berhormat Datuk Haji Adenan Haji Satem, the Minister for Social Development, Sarawak, for his message in the FOREWORD.

CHANG PAT FOH

Author

1997

INTRODUCTION

The publication of this book 'Heroes of the Land of Hornbill' is in response to the call both by our beloved Chief Minister of Sarawak, YAB Datuk Patinggi Tan Sri (Dr.) Haji Abdul Taib Mahmud, during the launching of Heroes' Monument at Sarawak Museum Garden in Kuching on 27.7.1993 and our Minister for Social Development, YB Datuk Haji Adenan Haji Satem, during the launching of the book entitled 'The Land of Freedom Fighters' at Dewan Tun Abdul Razak Kuching on 8.4.1996 to local writers to rewrite the history of Sarawak.

This is a history book which is actually describing the history of ancient and modern Sarawak as well as rewriting the history of the Heroes of Sarawak based on the views and opinions of Sarawakian Malaysians. The book is divided into three parts. Part I describes the prehistory, early history and modern history of Sarawak. Part II concentrates on the flags and the capitals of Sarawak. Part III highlights the launching of Heroes' Monument at Sarawak Museum Garden and the Heroes of Sarawak.

Sarawak has a long and eventful history dated way back to the 8th century when both Buddhism and Hinduism first exerted their influence on Sarawak especially in the Sarawak River Delta until the early 15th century when Islam had advanced to South East Asia region. Sarawak then became part of Brunei territory. Pengiran Tengah Ibnu Sultan Muhamad Hassan became the first and last Sultan of Sarawak and he founded the first capital of Sarawak at Santubong in 1599. However, he passed away in 1641. Brooke Regime seized over the control of Sarawak from Brunei authority from

1841 - 1941. Then Japanese came and conquered the State from 1941 to 1945 and with effect from 1946 until 1963, it became a British colony. However, Sarawak achieved independence within Malaysia on 16 September 1963.

During these periods, Sarawak flag had changed on a number of occasions and its capitals had also been moved from Santubong to Lidah Tanah and then to the present capital - Kuching City which was founded by Pengiran Indera Mahkota in 1827. At the same time, Sarawak had produced a number of early nationalists whom the Brunei Reign, Brooke Regime and British colonialists termed them as rebels, pirates and murderers.

We should neither look at our history based on the views of Brooke Regime or Colonialism nor read our history and swallow it wholly from the books written by people who glorify the greatness of Brunei, the White Rajahs and the British Empire. With the rewriting of the history of Sarawak in this book, the true facts and real story of our history as well as our heroes based on the views, interests and opinions of Sarawakians and Malaysians are being highlighted. It does not mean to discredit, downgrade, insult or criticise the authorities in power in those days. Nevertheless, as Sarawakians, we have our own way to look at our history and to pay respect to our heroes. The rewriting of this book is therefore purely based on the true picture of the story and the view point of Sarawakians from a local perspective.

Brief History of Early Sarawak

I. GEOGRAPHY AND ITS PEOPLE

Sarawak, the Land of Hornbill, is one of the thirteen states and the largest state in the Federation of Malaysia. Covering an area of 124,967 square kilometres in north west of Borneo, its area is about 37% of Malaysia total land area which is almost the size of the whole of Peninsular Malaysia.

The State of Sarawak is generally rugged and topographically complex. Swampy plains extend along most of the coastal areas, backed by a broad belt of undulating lowland intersected by many rivers which merge out from the mountainous interior. Situated in the tropical region, the greater part of Sarawak is still covered by primary forest and large portions of the area are practically uninhabited. The remaining land is mainly used for agricultural purposes. The highest mountain in the State is Gunung Murud which is 2,424 metres high and the longest river is none other than Batang Rejang which runs 564 kilometres through Kapit, Sibü and Sarikei Divisions in the central region of Sarawak.

At present, Sarawak is administratively divided into nine divisions namely :-

Kuching Division	Bintulu Division
Samarahan Division	Kapit Division
Sri Aman Division	Miri Division and
Sarikei Division	Limbang Division
Sibü Division	

Each Division is headed by a Resident who is assisted by District Officers each taking charge of a district. There are altogether twenty-eight districts in Sarawak.

The population of Sarawak, based on the 1990 figures provided by the Statistics Department is 1,670,000 and it is made up of the following ethnic groups :-

Ethnic Group	Population	Percentage
(i) Malay	- 348,000	- 20.84%
(ii) Melanau	- 96,000	- 5.75%
(iii) Iban	- 493,000	- 29.52%
(iv) Bidayuh	- 140,000	- 8.38%
(v) Other indigenous (Kenyah, Kavan, Lun Bawang, Kelabit, Kedayan, Bisawa, Kajang, etc.)	- 91,000	- 5.45%
(vi) Chinese	- 483,000	- 28.92%
(vii) Others (Indians, Eurasian, Javanese, etc.)	- 19,000	- 1.14%

However, based on the projected population in 1997, there are 1,943,000 people in Sarawak.

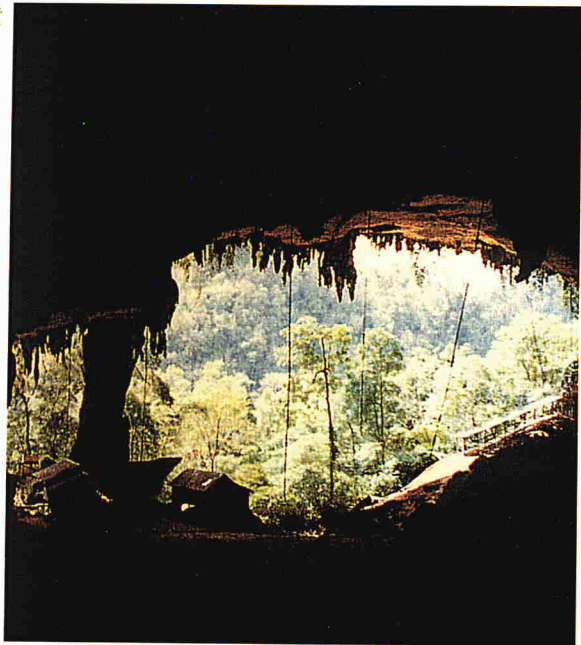
II. PREHISTORY OF SARAWAK

Owing to the lack of sufficient archaeological investigations in the past, the early history of Sarawak is almost unknown. However, since 1948 extensive and systematic archaeological work has been carried out in Sarawak by the Sarawak Museum. As a result, Hindu and Buddha figures and gold ornaments have been found predominantly in the Sarawak River basin. The Pagan Bidayuh (Land Dayak) in Kuching and Samarahan Divisions, by the name of their god Jewata (Hindu deva) showed that at one time they were likely brought into intimate contact with the Hindus from India. Hence, the above evidence suggests that Sarawak might have

Map of Sarawak



*Niah Cave,
Miri Division.*





A scene painted by a well-known local artist, Hashbee Chin, shows the early history of trading at the mouth of the Sarawak River at the foot of the Santubong Mountain.

been visited and probably settled down by the Indians or by the Javanese Hindus.

Gold has long been worked in the area extending from Upper Sarawak (Bau) south-westward to Sambas and Montrado in West Borneo. It seemed that Borneo gold was known in the days of the great Indian trading expeditions and, therefore, it had been considered to be an important metal in the ancient world.

Although the history of Sarawak goes as far back as 40,000 years ago to the Stone Age with the earliest signs of man found

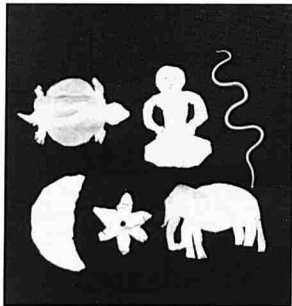
in the famous Niah Cave in Miri Division, very little is being written on Sarawak before the arrival of James Brooke in 1839. Archaeological and other related works indicated that a small-scale of barter trading prior to the 6th Century A.D in Borneo grew to a larger scale traffic with both China and Siam (Thailand) by the 12th and 13th Century and, in Sarawak, at the area around Santubong as early as the 11th Century. There is sufficient evidence to indicate that Sarawak River Delta was an important trading centre which was established as early as in the 7th Century A.D.



*Buddhist Tantric Shrine
found at Bongkissam in the
Sarawak Delta, Santubong. It
is now fenced up with roof
shelter.*

*Left
Gold objects found in the
shrine at Bongkissam,
Santubong*

*Right
Rock carving of Hindu
influence found at Ng
Jaong, Santubong*



III. INFLUENCE OF BUDDHISM AND HINDUISM

Both the Buddhist Kingdom of Srivijaya, centred in Sumatra from the 8th to 13th Century and Hindu-Javanese Majapahit Empire had exerted a strong Buddhist and Hindu influence especially in the Sarawak River Delta and coastal areas of Sarawak. This can be proved with the discoveries of the following figures and shrine. A stone monument of the Buddhist Tantric Shrine built on a raised platform was discovered at Bongkissam, an excavation site located at the foot of Gunung Santubong in 1967. In the sanctuary of the Shrine, a silver deposit box containing gold ornaments in the shape of a sitting Buddha, crescent moon, elephant, turtle and snake were also discovered. This relic had been dated to about 12th Century A.D. According to the





Left
Buddha figure in the Gupta tradition, found at Bukit Maras, Santubong.

Middle
The elephant-headed god, Ganesa, found at Limbang in 1921.

Right
Batu Lesong found at Samarahan.

archaeologists, the practice of burying deposit boxes was a Hindu-Buddhist tradition originated from India.

Some forty rock-carvings had been discovered along Sungai Jaong in the Sarawak River Delta, Santubong. The most prominent was a half life-size spread-eagle figure with a curious 'head-dress' was discovered in 1886. It was believed that the carving was in existence in 970 A.D.

Besides, a statue of the elephant-headed god, the Ganesa, was found in Limbang in 1921 and the second piece was discovered at Bukit Berhala in Samarahan in 1848. The third piece was found in Limbang at the site of its Residency in 1921. At the same site, a Batu Lesong which was a



Stone bull (Batu Nandi) found at Segu, Penrissen Road, Kuching.

Symbolic Phallus of veneration of the Hindu Pallavas in South India was also discovered at Bukit Berhala. Remains of a stone bull were found near Sempu, Penrissen in the early 1840s which represented the guardian outside a temple of Siva.



The tomb of Sultan Pengiran Lengak at Santubong. It was built in 1641.

Santubong - the first capital of Sarawak was supposed to be located. Santubong was a trading centre in the 11th Century.



IV. ADVANCEMENT OF ISLAM

With the fall of Srivijaya about a century later and Majapahit Empire in the early 15th century, the Muslim States were established by the advance of Islam into the archipelago.

After the fall of Majapahit, Sarawak formed part of the dominance of the Malay Sultan of Brunei. In actual fact, when Sultan of Brunei took over the control of Sarawak, Sarawak Malays had already established their settlements in Santubong (Sarawak) where Datu Merpati Jepang was the leader, Saribas (Pusa) where Dato Godam Ibnu Bendahara Harun and his followers from Sumatra had settled down there, Kalaka and Samarahan areas. The discovery of 138 rare artifacts believed to be 800 years old produced during the Chinese Sung Dynasty in the 11th Century at Kampung Senangeh, Sadong Jaya in Simunjan on 24.9.1997 was a concrete evidence of the early human settlement in Samarahan area in the olden days. At that time, the name "Sarawak" spelt as "Cerava" appeared in some written sources. It was obvious that after Sarawak formed the southern province of Brunei that Imperial Admiral Cheng Ho, the famous Chinese trade ambassador of Ming Dynasty (1368 - 1644) visited Brunei.

In 1521 through the visits to Brunei by Pigafetta, of Jorge de Menezes in 1526 and of Gonsalvo Pereira, the Portuguese explorer in 1530 and by an early map of the East Indies by Mercator, the name of Sarawak was made known to the world. At that time, it was the name of a village and the river of the same name - Sungai Sarawak

occupying much the same position as the present State Capital, Kuching.

V. FIRST SULTAN AND FIRST CAPITAL OF SARAWAK

According to the history of Brunei, there was a strong indication that Santubong was the first capital of Sarawak in the late 16th century when Pengiran Tengah Ibnu Sultan Muhamad Hassan, the second son of the third Sultan of Brunei became the first and the last Sultan of Sarawak. Sultan Pengiran Tengah became the Sultan of Sarawak in 1599. Before sailing to Johore and Pahang, he appointed Datu Patinggi Seri Setia, Datu Shahbandar Indera Wangsa, Datu Amar Seri Diraja and Datu Temenggong Laila Wangsa as the State Ministers to administer Sarawak. On his way back from Johore, Sultan Pengiran Tengah was shipwrecked near the coast of Sukadana. In Sukadana, he married a princess of the Sukadana Ruler. On his way to Sarawak, Sultan Pengiran Tengah passed away at Batu Buaya and was buried at Santubong in 1641. His mausoleum is located at the junction of Jalan Sultan Tengah and Jalan Kampung Santubong in Kuching. Costing RM546,000.00, the mausoleum was constructed and completed in May 1995. It was restored and declared as a historical monument in Sarawak.

Upon the death of Sultan Pengiran Tengah, there was no record to show that the Sultan of Brunei had ever sent a replacement for Sultan Pengiran Tengah. The administration of Sarawak affairs could have been placed under the State Ministers

Lidah Tanah – the second capital of Sarawak, founded by Hero Datu Patinggi Ali in the early 19th Century



The mausoleum of Sultan Pengiran Tengah along Jalan Sultan Tengah, Damau



Jalan Sultan Tengah from Petra Jaya to Damau, Kuching



such as Datu Patinggi Seri Setia, Datu Shabbandar Indera Wangsa, Datu Amar Seri Diraja and Datu Temenggong Laila Wangsa. Based on the historical record of Brunei, around 1820 Sultan Muhammed Kanzul Alam summoned Pengiran Mohd. Salleh who stayed in Sambas to return to Brunei and conferred him the title of Pengiran Indera Mahkota. Seven years later when the Sultan of Brunei heard that there was a discovery of antimony in Upper Sarawak (Simiawan), he sent Pengiran Indera Mahkota to Sarawak as the Governor of

Sarawak. At that time, the capital of Sarawak which was shifted from Santubong was well established at Lidah Tanah situated at Kuala Sungai Sarawak Kanan by Datu Patinggi Ali. It was Pengiran Indera Mahkota who shifted the second capital of Sarawak from Lidah Tanah within Bau district to a place called Sungai Kuching which is the present site of Kuching City.

Brief History of Modern Sarawak



Raja Muda Hashim

1. SARAWAK UNDER SIR JAMES BROOKE

The modern history of Sarawak began with the first landing of James Brooke on 15.8.1839. At that time Sarawak was the southern province of the Brunei Sultanate. The cruel and inhuman treatment by Pengiran Indera Mahkota who forced the Malays and Land Dayaks (Bidayhuhs) to extract antimony like slaves in Siniawan, Upper Sarawak (Bau) stirred up anti-Brunei feeling among the locals. Datu Patinggi Ali led an anti-Brunei force against Pengiran Indera Mahkota in 1835. In spite of the fact that the Sultan of Brunei Omar Ali Saifuddin II sent his uncle, Pengiran Muda Hashim to pacify the country, the revolt continued. James Brooke departed Sarawak after a short stay and he returned on 29.8.1840 to find the

fighting was still in progress. At the request of Pengiran Muda Hashim and at the same time to fulfill his own dream of a kingdom in the east, James Brooke interceded in the dispute and finally he brought about a peaceful settlement. James Brooke was rewarded for his service and he was given the territory of about 18,000 square kilometres stretching from Tanjung Datu to Samarahan River and inland up to Upper Sarawak (Bau) by Pengiran Muda Hashim on 24.9.1841. On 1.8.1842, James Brooke was proclaimed as the white Rajah of Sarawak at Brunei and he was installed to the throne in Kuching on 18.9.1842.

Being a foreigner who became the Rajah of the land which had already been inhabited by the multi-racial communities comprising of the Dayak, Malay and Chinese, James Brooke had a difficult time extending his influence and exercising his power over the people in Sarawak. Although the cruel administrators of Brunei had departed, the new ruler in the person of James Brooke had similarly imposed taxes and restrictions on his subjects. As a whole, the people of Sarawak did not want a foreign power to administer their own land. For the



Muda Hashim Road,
Kuching.

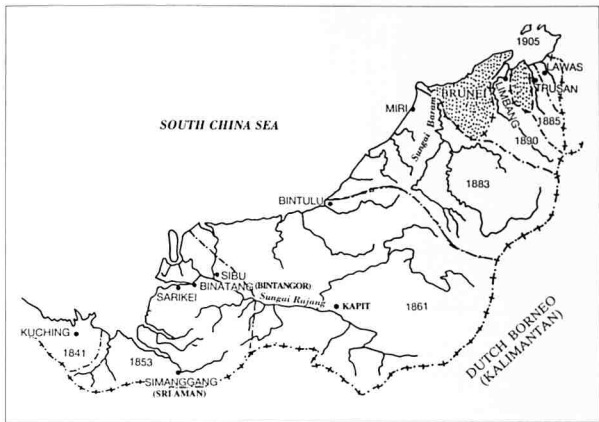
remaining twenty-three years of his life, Rajah James Brooke devoted to expand his territory, the suppression of piracy, head-hunting and anti-White Rajah movements by the Malay, Dayak and Chinese communities.

For a period of 17 years, from August 1844 until 1861, Rajah James Brooke had to fight against sea-faring Saribas and Skrang Ibans, especially the Iban Hero, Rentap. Rentap was a native of Skrang and he never wanted Rajah James Brooke to rule over his people. He first fought against the Rajah at Skrang in August 1844, and in 1853, he successfully attacked Nanga Skrang Fort where his son-in-law, Lavang killed Alan Lee of the Rajah's force. In August 1854, James Brooke, with a force of 7,000 attacked and over-ran Rentap at Sungai Lang but Rentap and his followers retreated strategically to the top of Bukit Sadok. On 2.4.1857, Charles Brooke led an attack on Bukit Sadok with a strong force of 4,000 but failed to penetrate Rentap's stronghold. The following year, a larger expedition of Charles Brooke also failed despite the use of a six-pounder gun. It was not until September 1861 when Charles Brooke returned with a twelve-pounder gun that he finally defeated Rentap and destroyed his Belian stockade at Bukit Sadok on 28.10.1861. Although Rentap's power was eventually broken, he did not surrender. He and his followers retreated to Entabai, Kanowit where he died of old age sometime in the 1870s. He was remembered as a great warrior and a determined defender of Sarawak.

The Chinese miners in Bau also refused to be ruled by a foreigner who restricted their freedom of trade in opium, wine and other necessities with foreign countries and prohibited them from exporting gold and other local products to overseas besides imposing taxes on them based on the actual population. On 19.2.1857, the anti-Rajah movement led by the freedom fighter, Liu Shanbang, from Bau Lama, had successfully conquered Astana Kuching for a few days but Rajah James Brooke managed to escape. However, Rajah James Brooke together with his nephew, Charles Brooke, who had brought a strong force from Second Division (Sri Aman), counter-attacked the Chinese fighters. In the end, Liu Shanbang was killed at Jugan on or about 24.2.1857. He was a hero who did not want a foreign rule and he died for the sake of defending the sovereignty of the country. In actual fact, Liu Shanbang became the *de facto* Rajah of Sarawak for 5 days from 19.2.1857 to 23.2.1857.

The Chinese anti-Rajah movement had been sudden and dramatic. More serious was the disaffection of Malay nobles who were resentful of restrictions upon their privileges and power. Rajah James Brooke retained most of the influential and respected Malays in office, though some of them watched eagerly for his weakness. Knowing that the old Malay ruling class was an alternative to his government, Rajah James Brooke did not trust them, an attitude even shared by Rajah Charles Brooke later.

The extension of Sarawak Territory from 1841 to 1905.



In 1853 when Sultan Abdul Mumin of Brunei ceded the Lower Rejang basin to Rajah James Brooke, the Governor of the area was Sherip Masahor. Rajah James Brooke retained Sherip Masahor in his position but he paid little attention and continued to act in the semi-independent manner as usual. In actual fact, Sherip Masahor was a Malay patriot who was deadly against Rajah James Brooke's attempts to rule over Sarawak. The proclamation of James Brooke as the Rajah of Sarawak in 1841 bewildered and

angered Sherip Masahor. When James Brooke began to swallow up more territories of the Sultanate of Brunei, Sherip Masahor together with Datu Patinggi Gapur planned to attack Kuching but they failed. Datu Patinggi Gapur was sent to Mecca for pilgrimage whereas Sherip Masahor returned home quietly.

In 1855, when Sherip Masahor intervened in a dispute between two rival Pengirans namely Pengiran Ersat and Pengiran Matusin at Mukah, he was fined by Charles



Sir James Brooke became the First White Rajah of Sarawak in 1841. He died on 11.6.1868.

Brooke. After several abortive attempts for freedom against Brooke Rule, Sherip Masahor was banished to Singapore where he spent the rest of his life. The hero Sherip Masahor died in February 1890, still full of determination to push the British out of Sarawak.

Sarawak was recognised as an independent state by the United States of America on 24.10.1850 and Great Britain granted recognition and appointed Mr. G.T. Ricketts as the British Consul on 19.1.1864. In 1853, the territory of Sarawak was further enlarged when the Sultan of Brunei ceded all the land between Sadong River to Oya River. On 11.8.1861, the territory of Sarawak was further extended when the Sultan of Brunei ceded all rivers and lands from Oya River to Kidurong, Bintulu to the Brooke Regime.

II. SARAWAK UNDER SIR CHARLES BROOKE

At his death on 11.6.1868, Sir James Brooke bequeathed to his nephew, Charles Brooke who was proclaimed as the second white Rajah of Sarawak on 3.8.1868. Sir



The Second Rajah of Sarawak, Sir Charles Brooke. In 1868 he became the Second Rajah. He died on 17.5.1917.

Charles Brooke in his long reign of fifty years built upon the foundations laid by his uncle, ruled with such conspicuous success that piracy disappeared, head-hunting was reduced and the prosperity of the country increased. In order not to confuse the name of the capital of Sarawak, Sir Charles Brooke announced Kuching as the official name of the capital on 12.8.1872.

On 19.6.1882, further large accretions of territory occurred when the frontier was advanced beyond Batang Baram from Kidurong. On 3.1.1885, the valley of Trusan River was ceded and on 17.3.1890 Batang Limbang was annexed at the request of the local people from Limbang. On 5.1.1905, the Lawas River area was purchased from the British North Borneo Company with the consent of the British Government. British protection was accorded to Sarawak on 13.6.1888.

The third white Rajah, Sir Charles Vyner Brooke succeeded his father on 24.5.1917, and progress continued in all spheres. In 1941, the centenary year of the Brooke rule, the State was in a sound economic



Sir Charles Vyner Brooke, the Third White Rajah of Sarawak. He became Rajah in 1917, and died on 9.5.1963.



Prince Maside of Japan who visited Sarawak during Japanese occupation



Left Side
This house at Jawa Road No. 1, was originally owned by the late Tan Choon Hee. It served as the Headquarters of the Japanese Kempu-Tai during the occupation period (1941-1945).

Right Side
Japanese official surrendered Japanese sword (Samurai) to Major General Wosten of the Allied Force.

position with a large sum of money in reserve. As a centenary gesture, the Rajah enacted a new constitution, which abrogated his absolute powers and set the feet of the people of Sarawak on the first step towards the road to a democratic self-government.



Japanese Official signed surrendering documents on 11.9.1945.

III. JAPANESE OCCUPATION (1941 - 1945)

The bombing of Kuching Town on 19 December 1941 signalled the beginning of the tragic and terror years under the Japanese Occupation. Bombs fell along



*Sir Charles Arden
Clarke, G.C.M.G.
First British
Colonial Governor of
Sarawak*

Ban Hock Road to the wharf of Borneo Company causing fire around the area as well as deaths and injuries to many people. The Japanese authority occupied Kuching on 24.12.1941 and took all the Europeans and other local inhabitants suspected of destroying important installations in Kuching as prisoners and interned them at Batu Lintang Camp (the present site of Batu Lintang Teachers' Training College) in Kuching. Kuching town suffered immensely due to lack of food supply and other basic necessities.

During the three years and eight months occupation, the administrative and economic infrastructures were severely damaged and the civilian population suffered much hardship. The local people were reduced to poverty and misery and malnutrition spread throughout the State. The local people looked upon the Japanese invaders with distrust and anger because of their cruelty and greed and, hence, anti-Japanese sentiment widespread throughout the length and breath of Sarawak.



*Mr. Duncan
Stewart,
Second British
Colonial Governor
of Sarawak*

The landings of the British and Australian Paratroops in the Kelabit highland in Miri Division in early 1945 received excellent response and support from the people there. Hence, it paved the way for the major Allied landings on Labuan and along the north-west coast of Sarawak as far down as Miri in June, 1945. Eventually, the Japanese surrendered unconditionally on 14 August 1945.

IV. AUSTRALIAN MILITARY ADMINISTRATION

When Japanese sought an armistice on 15 August 1945, all regular resistance ceased. The Allied Force under Major General Wooten entered Kuching on 11 September 1945 to receive the formal surrender of the Japanese Army. Kuching was liberated and about 2,500 prisoners were set free on the Liberation Day.

Sarawak was then placed under Australian Military Administration for about seven months. The main task of the military administration was to oversee the distribution of rice and other essential



*Sir Anthony Abell,
G.C.M.G.
Third British
Colonial Governor of
Sarawak*



*Sir Alexander
Waddell, G.C.M.G.
Fourth British
Colonial Governor of
Sarawak*

commodities to the local population. During this period, the constabulary reformed and the medical as well as educational services were reorganised.

V. SARAWAK AS A BRITISH COLONY (1946 - 1963)

When peace returned, the third White Rajah Sir Charles Vyner Brooke, came back from Australia and resumed his authority over the State of Sarawak on 15.4.1946. It had, however, for sometime been evident for him that greater financial resources were needed to restore Sarawak even a semblance of her former prosperity.

When Sir Charles Vyner Brooke announced his intention to cede Sarawak to Britain in early 1946, the British Government sent two Malay speaking Members of Parliament to Sarawak to ascertain whether the people wanted cession. The finding was that there was sufficient support for the question of cession to be put before the Council Negri. The motion was subsequently debated for three days in the Council Negri. The Bill of

Cession was read for the third time on 17 May 1946 and was passed by nineteen votes against sixteen. The Bill was carried mostly by the voters of the European members who were not the local people of Sarawak. By an Order-in-Council, Sarawak became a British Colony on 1 July 1946.

After Sarawak had become a Colony, the Council Negri and Supreme Council remained as constituted before the war, but with the Governor taking over the place of the Rajah.

In 1956 a new constitution was promulgated. It gave an unofficial majority to the Council Negri for the first time. The first direct local government elections were held in November that year.

For a period of 17 years under the British Colonial Rule, four British Governors had been appointed to rule Sarawak. There were:-

- (1) Sir Charles Arden Clarke (Period from 29.10.1946 to 26.7.1949)
- (2) Mr. Duncan Stewart (Period from 14.11.1949 to 10.12.1949)

*Group photo of members of
Malayan Consultative
Committee taken in Kuching
in December, 1961*



(3) Sir Anthony Abell (Period from
3.4.1950 to 14.11.1959)

(4) Sir Alexander Waddell (Period from
23.2.1960 to 15.9.1963)

VI. ANTI-CESSTION MOVEMENT

The people in Sarawak had been divided over the question of Cession and the passing of the motion by a narrow European majority in Council Negri did not end the issue. In order to resist the authoritarian decision of the third White Rajah, a major protest was organised by the Malay National Union. A total of 338 government officers and teachers, most of

them with long years of service, resigned from the government in protest against the colonial government's instruction not to take part in political activity.

The climax came on 3 December 1949 when the second Governor of Sarawak, Mr. Duncan Stewart, was stabbed in Sibiu by a young Malay student-teacher, Rosli bin Dhoby and the Governor died a week later in Singapore. The heroes Rosli bin Dhoby, Awang Rambli, Morshidi bin Sedik and Bujang bin Suntong who were involved with the assassination were convicted and sentenced to death.

VII. 1962 BRUNEI REVOLT

On 8 December 1962, a revolt broke out in Brunei. It was led by A.M. Azahari who hoped to find enough support in Brunei, Sarawak and Sabah (then known as British North Borneo) to overthrow all the three governments and unite the three territories. A.M. Azahari was deadly against the formation of Malaysia. He found support in some areas in Miri and Limbang Divisions in Sarawak and his force seized Limbang and areas around Niah and Sibuti in Miri Division.

However, with little support from the local people and prompt action by the British troops stationed in Singapore, the British commandos recaptured the above areas from the poorly armed force of Azahari on 12.12.1962. The Rebellion was a total failure and the rebels retreated towards the Indonesian border.

VIII. FORMATION OF MALAYSIA

In May 1961, the Prime Minister of Malaya,

Tunku Abdul Rahman Putra Al-Haj, put forward a proposal which was to change the whole course of Sarawak's future. This proposal centred upon the formation of Malaysia, a federation to include Malaya, Singapore, Sarawak, Sabah and Brunei. Slowly the idea became more

acceptable particularly as it became understood that Malaya and Singapore were prepared to concede certain safeguards to protect the interests of the Borneo territories. In a series of meetings, Sarawak delegates met with delegates from the other territories and participated actively in the working out of details of such safeguards. These 'Malaysia Solidarity Consultative Committee' meetings gave Bornean delegates much useful experience in political bargaining. Eight members of Sarawak Council Negri attended the first meeting of the Committee in Kuala Lumpur on 6.1.1962.

Meanwhile, the Colonial Government had declared its support for the Malaysia Plan provided the people of Sarawak found it acceptable. A Commission of Enquiry was appointed under the Right Hon. Lord Cobbold to ascertain the feelings of the people of Borneo. The Cobbold Commission arrived in Kuching in February 1962.



Malaysia Solidarity Consultative Committee Meeting held in Kuala Lumpur on 6 January 1962. The Sarawak delegation (left to right): Tun Datuk Abang Haji Openg; Tun Datuk Patinggi Temenggong Jugah ak Barieng; Tan Sri Datuk Ong Kee Hui; Datuk Yeo Cheng Hoe (the leader); Tan Sri Datuk Amar Ling Beng Siew; Datuk Amar James Wong; Datuk Temenggong Montograi ak Tugang and Reminguis Durin ak Nyungu.

The Villa of Tan Sri Datuk Amar Ling Beng Siew in Sibiu. The first Sarawak Alliance meeting was held there in July 1963. It was declared as a historical site and named "Rumah Malaysia" in 1983.



The Commission issued an open invitation to all interested persons to give oral evidence and also collected a large volume of written memoranda from associations, political parties, Chambers of Commerce, community leaders and individuals.

The conclusions of the Commission showed that about a third of the population was strongly in favour of the formation of Malaysia; another third appeared to favour it on the condition that certain safeguards were included in the agreement; the remaining third wanted either to remain under British rule for some time or else to obtain full independence before considering joining the Federation.

Soon after this, an Inter-Governmental Committee was set up to work out details of the constitutional arrangements. Sarawak was well represented on this committee with the Council Negri itself selecting the delegates. The report of the

Committee paved the way for the successful implementation of the Malaysia proposal. It fully provided for the safeguards demanded by Sabah and Sarawak, and granted the Borneo States a generous allocation of seats in the Federal House of Representatives or Dewan Rakyat - Sarawak was allocated 24 seats. In addition it provided for generous development grants for the East Malaysia States.

The attractiveness of the Malaysia proposal became increasingly evident and in March 1963 the Council Negri passed a motion adopting the recommendations contained in the Inter-Government Committee Report, and welcoming the creation of the proposed Federation of Malaysia by August 31.

IX. FURTHER CONSTITUTIONAL CHANGES

Meanwhile, important constitutional changes had taken place to ensure that Sarawak would have a fully democratic legislature and a ministerial system of government before joining Malaysia.

As laid down under the 1956 Constitution the Council Negri included 14 official members, 24 members indirectly elected by the people, 4 nominated members and 3 standing members.

Early in 1963 this Constitution was modified to give Sarawak a fully democratic legislature. The constitutional

arrangements increased the number of elected representatives from 24 to 36 and reduced the official and the nominated members to three persons each.

The new Constitution also provided for a ministerial system of government for the first time. One of the members of Council Negri, the one who in the opinion of the Governor was likely to command the confidence of the majority of the members, would be appointed as the Chief Minister. He in turn would advise the Governor on the appointment of five other members of the Council Negri to the Supreme Council. These members would then take responsibility for Government Departments and be known as Ministers. The remaining three members of the Supreme Council were official members - the Chief Secretary, Attorney-General and Financial Secretary. When independence came, the Chief Minister would preside over the Supreme Council.

Thus in effect the new Constitution meant that political leaders elected (indirectly) by the people, would take over control of the Government from the Colonial Government.

X. 1963 STATE ELECTIONS

In the light of these constitutional changes, new elections were held between April and July 1963. The Sarawak Alliance formed by Party Negara Sarawak (PANAS), Sarawak National Party (SNAP), Party Pesaka Sarawak (PESAKA) Barisan Ra'ayat Jati Sarawak (BARJASA) and Sarawak Chinese Association (SCA) participated in the State



The Chief Minister Designate, Datuk Amar Stephen Kalong Ningkan and others met the British Governor, Sir Alexander Waddell at the Istana on 19 July 1963 to discuss the formation of Sarawak's elected Government. Picture shows (seen from left) Tun Datuk Patinggi Haji Abdul Rahman Ya'kub, Datuk Amar Stephen Kalong Ningkan, Tun Sri Datuk Amar Ling Beng Siew and Tun Datuk Patinggi Jugah ak Bareng.

Election. However PANAS withdrew from the Sarawak Alliance on 15.4.1963.

Since Sarawak retained the three-tier system of election, the first stage involved election to Municipal and District Councils, the second stage from District to Divisional Advisory Councils and the final stage from Divisional Advisory Councils to the Council Negri.

After the elections were completed in July 1963, the first meeting of the Sarawak Alliance to form the elected State Government was held at Rumah Malaysia - the Villa of Tan Sri Datuk Amar Ling Beng Siew in Sibul. Mr. Stephen Kalong Ningkan (Now Tan Sri Datuk Amar) of Sarawak National Party (SNAP) was elected Sarawak's first Chief Minister Designate. Later, the members of Sarawak's first State Cabinet were announced. They included two members from SNAP, two from Barisan Rakyat Jati Sarawak (BARJASA) and one from Sarawak Chinese Association (SCA).

*Sarawak's first local
Governor after the formation
of Malaysia Tun Abang Haji
Openg witnessed the
match past at the Central
Padang in Kuching on
16.9.1963.*



On 31 August 1963 the British Governor, Sir Alexander Waddell handed over the control of all government affairs to the Chief Minister, Mr. Stephen Kalong Ningkan.

The original date chosen for the formation of Malaysia was 31 August 1963 but as a result of the opposition of Indonesia and the Philippines, expressed at the Manila Conference on 30 July to 5 August 1963 Malaysia agreed that the date be postponed in order to allow a United Nations team to ascertain the wishes of the peoples of the Borneo States.

This mission visited Sarawak and Sabah between 16 August and 5 September 1963 and in its report it stated that a substantial majority of the population did indeed support the formation of Malaysia.

Indonesia, however, refused to accept the conclusion of the report, arguing that the conditions under which it had been carried out were not satisfactory.

On 16 September 1963, Sarawak achieved full independence as a member state of the Federation of Malaysia after 17 years under the British Colonial rule. The first local Governor was Tun Abang Haji Openg bin Abang Sapiee.

XI. THE UNDECLARED

WAR-CONFRONTATION (1963 - 1966)

Before Malaysia was formed, President Sukarno of Indonesia accused the proposed federation of being neocolonial and the Philippines Government joined him in opposing the formation of new nation. In August 1963, the Prime Minister of Malaya, Tunku Abdul Rahman Putra Al-Haj, President Sukarno of Indonesia and President Macapagal of the Philippines met in Manila and decided to ask the United Nations to send a team of officials to Sarawak and Sabah to ascertain the wishes of the people about joining Malaysia. The United Nations report confirmed the majority of the people of Sarawak and Sabah supported the formation of Malaysia.

In spite of the United Nation's finding, President Sukarno continued to show his hostility by offering assistance to militant communist terrorists operating along the Sarawak/Kalimantan border, resulting in numerous skirmishes and loss of life. Confrontation ended in 1966. However, communist activities were still active especially among the Chinese dominated areas in Sarawak. As a result, Operation Petek was mounted in 1972 and 1973 to uproot the communist movement. On 26.3.1972, the Rajang Security Command (RASCOC) was established in Batang Rejang area to wipe up the communist influence there.

XII. SRI AMAN - PEACE RESTORED

On 13 October 1973, Bong Kee Chok, top leader of the North Kalimantan Peoples' Guerilla Force and Director and Political

Commissar of PARAKU, personally wrote to the Chief Minister and Director of Operation, Sarawak, YAB Datuk Haji Abdul Rahman Ya'kub, of his desire to abandon the armed struggle and to work for political and social change within the Malaysian Constitution.

On 18 October 1973, 585 men and women including most of the top military and political leaders and representing 85 percent of the communist fighting force, emerged from the jungle and laid down their arms. A Memorandum of Understanding between the Chief



*SRI AMAN RESIDENCE
(RUMAH SRI AMAN)*

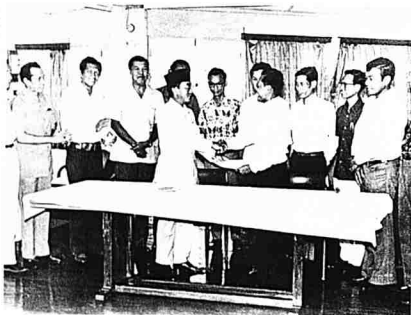
The house became a 'peace signing' place between Bong Kee Chok and the Chief Minister of Sarawak, Datuk Patinggi Abdul Rahman Ya'kub. It was called 'Rumah Sri Aman' after freedom and peace was secured from the communist threat.



At the Memorandum signing ceremony between the Chief Minister, Datuk Patinggi Haji Abdul Rahman Ya'kub and the Director and Political Commissar of PARAKU, Encik Bong Kee Chok at the Sri Aman Residence, Simanggang on 21 October 1973.



The Chief Minister, Datuk Patinggi Haji Abdul Rahman Ya'kub, shaking hands with Encik Bong Kee Chok, after the signing of the Sri Aman Agreement at the Government Resthouse in Simanggang, Bandar Sri Aman.



Minister, YAB Datuk Patinggi Haji Abdul Rahman Ya'kub and Encik Bong Kee Chok, Director and Political Commissar of PARAKU, was signed at Rumah Sri Aman in Simanggang (Sri Aman) on 21 October 1973. The voluntary surrender of members of the Sarawak Communists Organisation, representing 85% of the guerillas, brought peace and security to Sarawak.

In the morning of 4 March 1974, the Chief Minister, YAB Datuk Patinggi Haji Abdul Rahman Ya'kub, announced before about 100 representatives of the local and international press and State dignitaries at Dewan Tun Abdul Razak in Kuching that after more than eleven years of communist armed struggle, peace had returned to Sarawak.

XIII. POLITICAL CHANGE 1963-1991

During the initial phase of Sarawak's independence within Malaysia, from 1963 to



YAB Datuk Patinggi Tan Sri Haji Abdul Rahman Ya'kub formally resigned as the Chief Minister of Sarawak with his entire Cabinet on 26.3.1981.

1966, all important government departments were headed by expatriate officers. The Sarawak Alliance leaders, being entrusted with the heavy responsibility of running a State Government for the first time, invariably turned to the expatriate officers for advice on political matters. This resulted in much political dissatisfaction. In mid 1966, the State Cabinet headed by Datuk Amar Stephen Kalong Ningkan was replaced by a new cabinet with Datuk Tawi Sli as the Chief Minister.

Under Datuk Tawi Sli Government expatriate officers were excluded from the decision-making level and the replacement of top expatriate officers greatly accelerated. The three top posts of State Secretary, State Financial Secretary and State Establishment Officer were taken over by local officers, and all other

expatriate officers in the administration were replaced rapidly as well as a good many of the top expatriates in other departments.

Sarawak first direct general election was held on 7 July 1970. The Sarawak Alliance joined forces with the Sarawak United Peoples' Party to form Sarawak first coalition government under the leadership of Datuk Patinggi Haji Abdul Rahman Ya'kub. The coalition Government was returned to power in 1974 and in September of the same year, SNAP joined PBB and SUPP to form the State Barisan Nasional Government, which was again reelected in 1979. Datuk Patinggi Tan Sri Haji Abdul Rahman Ya'kub remained as Chief Minister until his resignation on 26 March 1981. Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud was sworn in as the fourth Chief Minister of Sarawak on the same date.

Chief Ministers of Sarawak
(Since independence within Malaysia in 1963).



Top Left Side
First Chief Minister,
Tan Sri Dato' Amar Stephen
Kalong Ningkan,
(From 1.8.1963 to
24.9.1966)



Top Right Side
Second Chief Minister
Dato' Tawar Si
(from 24.9.1966 to 6.7.1970)

Bottom Left Side
Third Chief Minister
Tun Dato' Patinggi Haji
Abdul Rahman Ya'kub
(From 7.7.1970 to
26.7.1981)



Bottom Right Side
Dato' Patinggi Tan Sri (Dr)
Haji Abdul Taib Bin
Mahmud. The present Chief
Minister (from 26.7.1981 -
until today)



In July 1983 some Dayak members of SNAP left the party to form Parti Bansa Dayak Sarawak (PBDS) which opted to remain in the Barisan Nasional Government under the Chief Minister Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud.

To counter a plot to oust him as Chief Minister in March 1987, Datuk Patinggi Haji Abdul Taib Mahmud dissolved the State Legislative Assembly and called for a State election in the following month. PBDS contested as an opposition party. Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud was returned as Chief Minister for a third term leading the State Barisan Nasional Government composed of PBB, SUPP and SNAP.

On 28.9.1991, the incumbent Chief Minister was returned for a fourth term of office when the State Barisan Nasional (B.N.) achieved a landslide victory, winning 49 out of a total of 56 seats in the State Legislative Assembly. On 31.5.1994, Parti Bansa Dayak Sarawak (PBDS) was reaccepted to State Barisan Nasional after some seven years in exile. Due to the increase in voting population and pace of development of the State, the Constitution of the State of Sarawak was amended in order to increase the elected members of the Council Negri from 56 to 62 in October, 1995. In September, 1996 State Election was held and Datuk Patinggi Tan



YAB Datuk Patinggi Tan Sri (Dr.) Haji Abdul Taib Mahmud was sworn in as the fourth Chief Minister of Sarawak before the Yang di-Pertua Negeri at on 26.3.1981.

Sri (Dr.) Haji Abdul Taib Mahmud was returned for a fifth term as the Chief Minister of Sarawak when the State Barisan Nasional won 57 out of 62 seats in the State Election. On 26.10.1997, State Barisan Nasional increased another seat to 58 in the State Legislative Assembly when Mr. Michael Sim Kiam Hui won the Kidurong By-Election after he defeated DAP's candidate and two other independents. The latest breakdown of the seats in Dewan Undangan Negri Sarawak is as follows:-

PARTY	NUMBER OF SEATS
1 State Barisan Nasional (PBB - 29 SUPP - 14 PBDS - 8 SNAP - 7)	58
2 Democratic Action Party (DAP)	2
3 Independent	2
Total	62

*The Astana. The residence of
the Governor of Sarawak
(previously the residence of
the White Rajahs).*



*Datuk Amar Kalong
Ningkan Road, Kuching.*



XII. HEAD OF STATE FROM 1963

After achieving independence within Malaysia, Sarawak has four Heads of State. Its first Head of State, then known as the Governor, was the late Tun Datuk Abang Haji Openg bin Abang Sapiee from 16.9.1963 until his death on 28.3.1969. The second Governor was Tun Datuk Patinggi Tuanku Haji Bujang bin Tuanku Osman

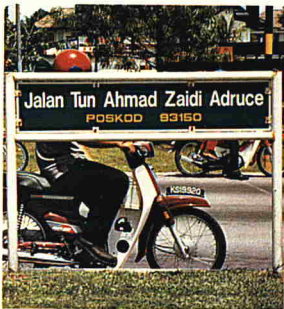
from 2.4.1969 until he completed his second term of office on 1.4.1977. He was then succeeded by the third Governor Tun Datuk Patinggi Abang Haji Muhammad Salahuddin who was in office from 2.4.1977 till 1.4.1981. The fourth Governor who was then known as Yang di-Pertua Negeri was Tun Datuk Patinggi Haji Abdul Rahman Ya'kub who held office of Head of State from 2.4.1981 to 1.4.1985. The present Head of State is Tun Datuk Patinggi Haji Ahmad Zaidi Adruce bin Muhammed Noor who became the fifth Yang di-Pertua Negeri from 2.4.1985 until today.

"Politics without history has no roots, history without politics bears no fruit". With this famous saying, it ends up the writing of the history of Early Sarawak and the Modern Sarawak.



*Top Left Side
Datuk Tawi Sli Road,
Kuching.*

*Top Right Side
Tun Abdul Rahman Road,
Petra Jaya Kuching.*



*Bottom Left Side
Tun Abang Haji Openg
Road, Kuching.*

*Bottom Right Side
Tun Ahmad Zaidi Adruce
Road, Kuching.*

Governors/Yang Dipertua Negeri Sarawak

Top Left Side

The first Sarawakian Governor, the late Tuan Yang Terutama Tun Datuk Abang Haji Openg bin Abang Sapar, (From 16.9.1963 to 28.3.1969)



Top Right Side

The second Sarawakian Governor, Tuan Yang Terutama Tun Datuk Patinggi Tuanku Haji Bujang bin Tuanku Osman, (From 2.4.1969 to 1.4.1977)



Bottom Left Side

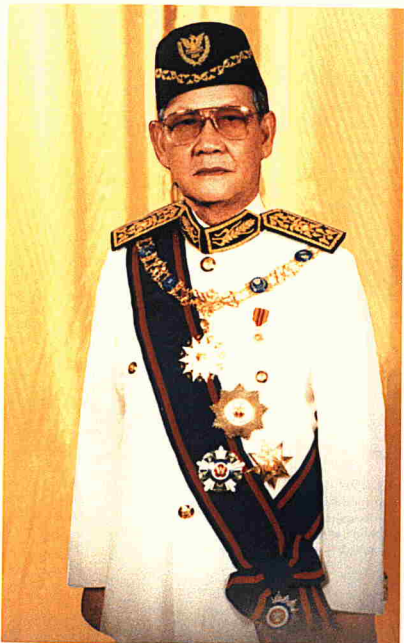
The third Yang di-Pertua Negeri, Tuan Yang Terutama Tun Datuk Patinggi Abang Haji Muhammad Salahuddin, (From 2.4.1977 to 1.4.1981)



Bottom Right Side

The fourth Yang di-Pertua Negeri, Tuan Yang Terutama Tun Datuk Patinggi Haji Abdul Rahman bin Ya'kub, (From 2.4.1981 to 1.4.1985)





*Tuan Yang Terutama Tun Datuk Patinggi Haji Ahmad
Zaidi Adruce Bin Muhammad Noor
The present Yang Di-Pertua Negeri Sarawak
from 2.4.1985 - until today)*

Sarawak Flag

I. INTRODUCTION

Vexillogy (from the Latin word Vexillum which means flag) is a science in the making. The vexillologists of the world are digging out facts about flags in order to make this aspect of human society better understood. The modern world is divided into independent territories which call nations or states. Each nation or state comprises of people who think of themselves as being part of the same group and, hence, they need a flag which is the explicit outward expressions of how their country looks at itself.

A flag, being an everyday object of a state or a nation, is a reminder of the birth of a state or a nation. Both colours and symbols of a flag have meanings which are not eternal inherent symbolism but ideas which have been attributed to them officially or through long usage. For those who know how to read them, flags provide a wealth of information, interpretation and, in fact, a system of communication of the country to the world.

II. NUMBER OF FLAGS FLOWN IN SARAWAK

How many flags have been flown in Sarawak? This is an interesting question. Actually, Sarawak has been ruled by quite a number of regimes and each regime has its own flag. Before 24.9.1841, Sarawak was

ruled by the Sultan of Brunei and, obviously, the Brunei flag was used to show that Sarawak was part of Brunei. From 24.9.1841 until 23.12.1941 when Sarawak was under the regime of Brooke's family, a number of flags was used. Japanese came and conquered Sarawak from 24.12.1941 until 14.8.1945 and, therefore, the flag of the Rising Sun was flown during that period.

Sarawak was liberated from the Japanese invaders by the Australian on 11.9.1945 and, therefore, the Australian flag was hoisted in Sarawak for a short period until 15.4.1946. Sarawak became a British Colony on 1.7.1946 and from then onwards, the British Union Jack was used. In order to distinguish Sarawak from other Crown Colonies, the old Sarawak flag designed by Sir Charles Brooke was also flown but with a yellow crown being added in the centre of the cross.

Sarawak achieved independence through Malaysia on 16.9.1963 and it was almost ten years after the independence that the State Government under the then Chief Ministership of YAB Tun Datuk Patinggi Haji Abdul Rahman Ya'kub introduced a new flag (the Trisakti) on 31.8.1973. It was used until 30.8.1988 when the present State Flag was being introduced to replace it. So, altogether there are ten flags being flown in the State of Sarawak.

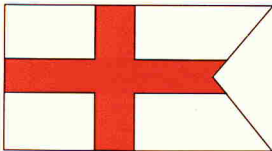
III. FLAGS WHICH HAVE BEEN FLOWN IN SARAWAK



Brunei Flag

(1) *Brunei Flag*

It was obvious that a Brunei Flag was used until 24.9.1841. However, the present Brunei Flag was introduced in 1906 and therefore it could not be used to represent the old Brunei Flag at that time.



James Brooke's Personal Standard

2) *James Brooke's Personal Standard*

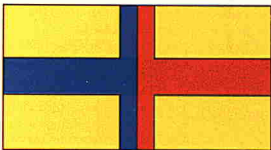
Period : From 24 September 1841 to 20 September 1848.

The Flag of St. George - a red cross on a white background.

Adopted: By Sir James Brooke when he was proclaimed as the first

White Rajah of Sarawak, which then comprised the territory from Tanjung Datu to the Sadong River.

Remarks: This flag was first flown over his fort at Belidah, Upper Sarawak (Bau). It was also being carried in the war boats of his Malay and Dayak Chiefs who supported him during the early, turbulent years of his rule.



First Sarawak Flag

(3) *The First Sarawak Flag*

Period : From 21 September 1848 to 6 May 1870.

Design : Half blue and half red cross on a yellow background.

Adopted: The flag was designed by Rajah Sir James Brooke himself.

Remarks: Although Sir James Brooke became the Rajah of Sarawak on 24.9.1841, he used his Personal Standard Flag for almost seven years before he introduced this first Sarawak Flag for the country. By then Sarawak had been enlarged from Tanjung Datu up to Oya River in Sarikei Division.



The Second Sarawak Flag

(4) The Second Sarawak Flag

Period : From 7 May 1870 to 23 December 1941.

Design : Half black and half red cross on a yellow background.

Adopted: By Sir Charles Brooke, the second White Rajah of Sarawak.

Remarks: There was no record to show the reason for the change of the first Sarawak Flag to the second Sarawak Flag and a search through the State Archives failed to reveal anything.

However, there was a story about the change of colour from blue to black on the Sarawak Flag designed by Sir James Brooke among the local population. When Sir Charles Brooke was proclaimed the second White Rajah of Sarawak on 3.8.1868, the representatives of the three major communities in Sarawak i.e. Dayak, Malay and Chinese presented gifts to the Rajah. The Dayak community gave the gift wrapped in black cloth whereas the Malay community presented the gift enclosed in yellow cloth. The Chinese community being fond of red colour brought the gift in the red cloth. These three colours

attracted the attention of Sir Charles Brooke who always had the welfare and interest of the people at heart. Hence, he decided to change the colours of the Sarawak Flag from blue, red and yellow to black, red and yellow in order to suit the favourite colours of the local communities of Sarawak.



Japanese Flag

(5) Japanese Flag

Period : From 24 December 1941 to 14 August 1945.

Design : By the Japanese for more than one thousand years. The sun is the legendary ancestor of the Japanese Emperor and it is the symbol of the land of the rising sun - Japan.

Remarks: The Japanese army first landed in Miri on 16.12.1941 and later conquered Kuching on 24.12.1941. The Japanese flag - the rising sun was flown in Sarawak replacing the flag adopted by Sir Charles Brooke for a period of more than three and half years until the Japanese surrendered to the

Australian forces on 14.8.1945. Although the Japanese Flag had never been accepted by the people of Sarawak as their own flag, it flew on her land during the period of Japanese occupation.



The Australian Flag

(6) The Australian Flag

Period : From 11 September 1945 to 15 April 1946.

Design : British Blue Ensign charged with six white stars.

Adopted: By the Australian which was hoisted in Australia since 1901.

Remarks: When the Japanese surrendered on 14.8.1945 and upon Australian forces fully liberated Sarawak on 11.9.1945, the Australian Flag was hoisted in Sarawak replacing the flag of the Rising Sun. However, the Australian flag was replaced by the Sarawak Flag when civil government was restored on 15.4.1946.



Union Jack Flag

7) The Union Jack

Period: From 1 July 1946 to 15 September 1963.

Design: The Union Jack consists of superimposed crosses of St. George, St. Andrew and St. Patrick, the patron saints of England, Scotland and Ireland respectively.

Adopted: By the British when Sarawak became a British Crown Colony.

Remarks: The Malaysian flag replaced the Union Jack on 16 September 1963 when Sarawak achieved her independence within Malaysia at that time.

Note: The Union Jack was not actually the Sarawak Flag; it was hoisted together with the Sarawak State Flag in order to show that Sarawak was a British Colony.



Sarawak flag flown from July 1946 to 31 August 1973

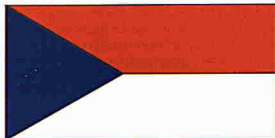
(8) Sarawak Flag Flown During Colonial Time

Period : From July, 1946 to 31 August 1973.

Design : To distinguish Sarawak from other British Crown Colonies, the old Sarawak state flag was restored but a yellow crown in the centre of the cross was added to signify it as a British Crown Colony.

Adopted: By the British Authority when Sarawak became a British Crown Colony.

Remarks: The five pointed triangles on the crown signified the five divisions of Sarawak. The Colonial Flag was flown for a period of 17 years when Sarawak became a British colony from 1.7.1946 till 16.9.1963. It continued to be flown in Sarawak for almost another 10 years after Sarawak achieved her independence within Malaysia. It was finally replaced by the Trisakti Flag on 31.8.1973.



The Trisakti flag flown from 31 August 1973 to 30 August 1988.

(9) The Trisakti

Period : From 31 August 1973 to 30 August 1988.

Design: The flag consisted of a blue triangle with red colour formed the top half of the field and with white colour formed the bottom half of the field.

Adopted: By the State Government under YAB Tun Datuk Patinggi Haji Abdul Rahman Ya'kub when he was the Chief Minister of Sarawak from 7 July 1970 to 26 March 1981.

Remarks: The blue triangle in the flag signifies a united people of Sarawak pursuing the national aspirations. The top half of the field in red represents courage and determination whereas the bottom half of the field in white represents honesty and purity. It was hoisted at midnight on 31 August 1973 by the Chief Minister himself on the occasion of the State 10th Anniversary of Independence within Malaysia.



The present Sarawak Flag

(10) The Present Sarawak Flag

Period : From 31 August 1988 until today.

Design : A nine pointed yellow star on black and red diagonal strips with yellow field.

Adopted: By the State Government of Sarawak under the Chief Ministership of YAB Datuk Patinggi Tan Sri (Dr.) Haji Abdul Taib Mahmud.

Remarks: Yellow donates the supremacy of Law and Order, unity and stability in diversity. The yellow nine pointed star denotes the nine divisions where the Rakyat live in harmony. The star symbol also embodies the aspiration of the people of Sarawak in their quest to improve their quality of life.

Red symbolises the courage, determination and sacrifices of the Rakyat in their tireless pursuit to attain and maintain progress and esteem in the course of creating a model State. Black symbolises the rich natural resources and wealth of Sarawak such as petroleum, timber etc. which provide the foundation for the advancement of her people.

It was hoisted at State Stadium, Kuching on 31.8.1988 by Ketua Menteri Sarawak, YAB Datuk Patinggi Tan Sri Haji Abdul Taib Mahmud on the occasion of the State 25th Anniversary of Independence within Malaysia.

Yang Di-Pertua Negeri, Tun Datuk Patinggi Haji Ahmad Zaidi Adruce received the new State colours from Y.A.B. Ketua Menteri Sarawak, Datuk Patinggi (Dr.) Haji Abdul Taib Mahmud at Stadium Perpaduan, Petra Jaya on 28.8.1988.



IV. BRIEF HISTORY OF THE PRESENT FLAG

On 28.8.1988, a grand historical ceremony was held at the State Indoor Stadium (Stadium Perpaduan) at Petra Jaya, Kuching to mark the official handing over of the new state colours to the Yang Di-Pertua Negeri, Tun Datuk Patinggi Haji Ahmad Zaidi Adruce Muhammed Noor.

The three state colours are yellow, red and black. The yellow colour was presented by the former Yang Di-Pertua Negeri, Tun Datuk Patinggi Abang Haji Muhammad Salahuddin, the black colour by Temengong Datuk Montegrai and the red colour by Datuk Chia Chin Shin to Yang Di-Pertua Negeri, Tun Datuk Patinggi Haji Ahmad Zaidi Adruce Muhammed Noor in the midst of the beating of Gongs, Hadrah and other musical instruments from the various cultural groups in the State and witnessed by thousands of Sarawakians.

The presentation of State colours seemed to be a repetition when Sir Charles Brooke accepted the black colour to replace the blue colour of the then Sarawak Flag introduced by Sir James Brooke on 3.8.1868. Tun Datuk Patinggi Abang Haji Muhammad Salahuddin was obviously representing the Malay/Melanau community, Temengong Datuk Montegrai was representing the Dayak community whereas Datuk Chia Chin Shin was representing the Chinese community in Sarawak.

Speaking at the handing-over ceremony, Ketua Menteri Sarawak, YAB Datuk Patinggi Tan Sri (Dr.) Haji Abdul Taib Mahmud described the colour composition of the new State Flag as a manifestation of the desire and the ideas of the people of Sarawak. Besides explaining the meanings of the new State colours, he said that the combination of black and red colours, which culminated into a "shield" divergently put across, was a reflection of the people's desire to defend their ideology, aspiration and the state of Sarawak in general whole-heartedly.

On 31.8.1988 at State Stadium in Petra Jaya, Kuching, the new State Flag was hoisted by Ketua Menteri Sarawak, YAB Datuk Patinggi (Dr.) Haji Abdul Taib

Mahmud which was witnessed by more than 15,000 spectators in the rain.

V. CONCLUSION

The world of flags is constantly changing. The change of name from Congo to Zaire in Africa and the transition from a Ministerial to a Presidential regime in Sri Lanka have all been the occasion for changes of the national flag design. Since the old Sarawak Flag which was used between 31.8.1973 to 30.8.1988 resembled the flag of the Philippines and Czechoslovakia, it is appropriate that it be changed to a flag which is different from others but acceptable by the people of Sarawak.

Sarawak Flag belongs to the State of Sarawak and it is the 'Pusaka' or property of all Sarawakians. Even before the official use of the new Sarawak Flag on 31.8.1988, the people of Sarawak, irrespective of rich or poor, had already felt that the flag belonged to them and they expressed it by flying it well before 31.8.1988.

The new flag symbolises the new vision for tomorrow and the new beginning of the next phase of Sarawak. It is obvious that the history of the State of Sarawak and the people's desire to defend their ideology are well written in the colourful meanings of its flag. Let us hope that the new flag will be the last one to be flown and will forever be flown on the land of hornbill - our beloved Sarawak.



A historical chapter for Sarawak when Y.A.B. Ketua Menteri Datuk Patinggi (Dr.) Haji Abdul Taib Mahmud hoisted the new State Flag at State Stadium in Petra Jaya, Kuching on 31.8.1988.

Kuching - the Cat City of Sarawak

I. INTRODUCTION

Kuching is the capital city of the State of Sarawak in Malaysia. The scenic city is situated along the bank of Sungai Sarawak about 40 kilometres from the river mouth. Kuching is not only the administrative centre but also the financial centre and the gateway to Sarawak.

*The Statue of a big
cat at the entrance of
Padungan Area,
Kuching*



Although the history of Sarawak goes back 40,000 years to the earliest signs of man in the famous Niah Cave in Miri Division, there is very little being written on Kuching or Sarawak before the arrival of James Brooke in 1839. Archaeological and other related work also showed that a small-scale of barter trading prior to the 6th Century A.D. in Borneo grew to a large-scale traffic with both China and Siam by the 12th and 13th Centuries and continued into the next century.

Both the Srivijaya Empire, centred in Sumatra until the 13th Century and Majapahit - its Javanese successor in the 14th and 15th Centuries - exerted a strong influence on Sarawak. Majapahit fell to the Muslim States in the 15th Century and Sarawak became the southern province of the Brunei Sultanate. At that time, the name 'Sarawak' spelt as 'Gerava' appeared in some written sources.

Pengiran Tengah Ibnu Sultan Muhamad Hassan, the second son of the third Sultan of Brunei was sent over and became the first Sultan of Sarawak. Sultan Pengiran Tengah founded the first capital of Sarawak at Santubong in 1599.



*Kuching 1839, with
Gunung Serapi in the
background.*

When Datu Patinggi Ali was appointed to be Datu Patinggi by Sultan of Brunei in the early 19th century, he shifted the administration headquarters from Santubong to Lidah Tanah, a strategic place at the confluence of Sungai Sarawak Kiri and Sungai Sarawak Kanan in Upper Sarawak. Hence, Lidah Tanah became the second capital of Sarawak.

According to the history of Brunei Darussalam, around the year 1820 Sultan Muhammad Kanzul Alam summoned Pengiran Mohd. Salleh who stayed in Sambas to return to Brunei and conferred

on him the title of Pengiran Indera Mahkota. Seven years later, he was sent to Sarawak as the Governor of Sarawak representing the Sultan of Brunei. It was Pengiran Indera Mahkota who founded Kuching at Sungai Kuching to be the third capital of Sarawak in 1827. On 15.8.1839, when James Brooke visited Kuching with his ship "Royalist", the present Kuching was only a very tiny settlement. The Rajah Muda's house on the left bank was surrounded by small Malay villages and a cemetery of graves marked by carved ironwood monuments. On the opposite side of the river there was a row of Chinese



Kuching in 1840



Kuching in 1920



Kuching in 1988

shophouses built by the side of a marshy road and more Malay villages extending along the river bank above them. There were about 600-800 people, most of whom were Malay nobles from Brunei and a few Chinese traders. However, a big fire occurred in Kuching on 20.1.1844 and destroyed most of the shophouses. In 1847, the population of Kuching was reported to be 8,000.

On 1 August 1988 when Kuching was officially inaugurated as a city, Kuching was also known as Cat City. The statue of a big cat was erected at Padungan area and a Cat Gallery was set up at Dewan Tun Abdul Razak Building. The question now remains as to whether "Kuching" really means "Cat"?

II. HOW KUCHING DERIVES HER NAME

There are many versions as to how Kuching gets her name.

(1) *VERSION NO.1*

An oral tradition has it that when James Brooke travelled up Sungai Sarawak with a local Malay guide in 1841, he saw an animal jumping along the bank of Sungai Sarawak. Out of curiosity, he asked the Malay guide what it was. The guide replied, "Itu Kuching". Then James Brooke named the place "Kuching".

(2) *VERSION NO.2*

In 1839 James Brooke referred to the present Kuching City as "Kuchin" which might suggest the old word "Cochin" or port as in India or Indochina.

(3) **VERSION NO.3**

Another version is that Kuching probably derives her name from being a wild cat's haunt within the vicinity of Bukit Mata Kuching a long time ago.

(4) **VERSION NO.4**

A Chinese story reveals that Kuching which means Old Well (古井) in Chinese Mandarin is actually named after some old wells found in the vicinity of Sungai Kuching. One old well was found within the compound of St. Mary's School and the other one was located at the end of Upper China Street but both wells had been filled up due to the road construction in the areas.

(5) **VERSION NO.5**

Some people suggest that Kuching is named after a small river known as Sungai Kuching which used to run in front of Tua Pek Kong Temple at the junction of Jalan Tunku Abdul Rahman (formerly known as Thomson Road) and Jalan Padungan.

(6) **VERSION NO.6**

Others believe that Kuching is named after the "Mata Kuching" fruit. Sungai Kuching was in the vicinity of Bukit Mata Kuching which was teeming with a type of local fruit called "Buah Mata Kuching" (Nephelium Malareuse).

III POSSIBLE ARGUMENTS TO THE VERSIONS

(1) **VERSION NO.1**

Cats have been in existence for at least a few thousand years in the world including the homeland of James Brooke - England. James Brooke should have seen a cat



"Wild cats" along Sungai Sarawak.



Jalan China Hulu, Kuching. In Chinese it is known as "Big Well Street" (大井巷)

before and, therefore, the cat was not a strange animal to him.

Another point is that local Sarawak Malays do not call a cat "Kuching" but "Pusa".

There is a rural town in Sri Aman Division which is known as Pusa. "Pusa" is the term used locally to mean cat but not "Kuching".

(2) **VERSION NO.2**

Before James Brooke became the first White Rajah in 1841, the place was known

as "Kuching" but James Brooke changed it to "Sarawak" when Kuching was officially handed over to him by Pengiran Muda Hashim on 24.9.1841.

(3) **VERSION NO.3**

Even if the area surrounding Bukit Mata Kuching was a wild cat's haunt, it would not be known as "Kuching" but possibly "Pusa" or "Pusa Hutan".

(4) **VERSION NO.4**

"Kuching" may mean "Old Well" (古井) in Chinese Mandarin but evidence



The exact location of Sungai Kuching along Kuching Waterfront

Bukit Mata Kuching fossil



showed that it was the natives of Sarawak (Malay and Bidayuh) who stayed in the vicinity of Kuching first. The Chinese traders came in very much later. Therefore, there is no historical data to support the belief that Kuching is named after an old well.

(5) **VERSION NO.5**

To name a town after a Sungai (river) is very common in Sarawak. Sarikei is named after Sungai Sarikei while Kapit gets her name from a river at the down-river of the town. Serian derives her name because Sungai Serian flows at the side of the town whereas Limbang is so called because of Sungai Limbang.

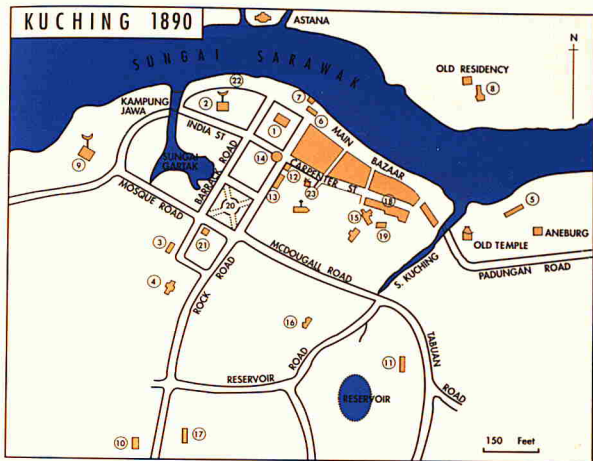
Sungai Kuching was found running in front of Tua Pek Kong Temple but due to the construction of the road now known as Temple Street and the expansion of the town, the river was filled up sometime in 1928 and, hence, had disappeared from the map of Kuching.

(6) **VERSION NO.6**

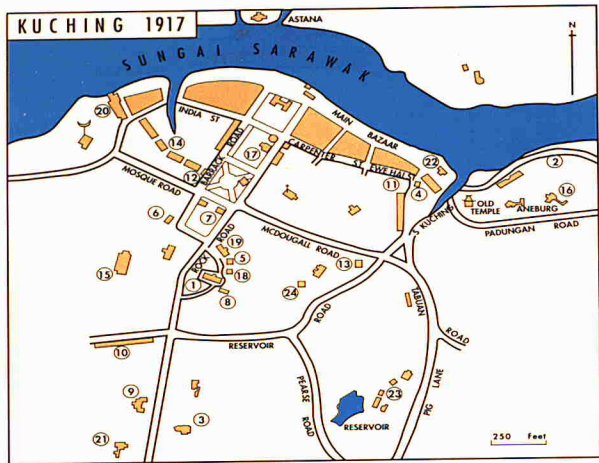
Kuching may derive her name from the local fruit known as "Mata Kuching" (*Nephelium Malarense*) which was found aplenty at Bukit Mata Kuching. At least, the name Mata Kuching is still being used for Bukit Mata Kuching and a road within the vicinity is known as Jalan Bukit Mata Kuching.

IV. ANALYSIS OF THE VERSIONS

In actual fact, Kuching was so called during the Brunei rule and before the arrival of James Brooke. This could be proven in



- | | |
|------------------------------------|--|
| ① Court House - 1874 | ⑫ Police Station - 1882 |
| ② Indian Mosque - 1876 | ⑬ Rajah's Stables - 1885 |
| ③ Sarawak Club - 1876 | ⑭ Dispensary (Round tower) - 1886 |
| ④ Residency | ⑮ Ong Family House, built about 1886 |
| ⑤ New Borneo Co. promises - 1877 | ⑯ S. P. G. Mission new Boy's School - 1886 |
| ⑥ Prison - 1877 | ⑰ R. C. Convent - 1886 |
| ⑦ Fort at Pankalan Batu - 1879 | ⑱ Ewe Hai Street - 1886 |
| ⑧ Fort Margherita - 1879 | ⑲ S. P. G. Girl's School - 1887 |
| ⑨ Malay Mosque, rebuilt about 1880 | ⑳ Bandstand on Esplanade |
| ⑩ R. C. Mission - 1881 | ㉑ Rajah's Arms Hotel |
| ⑪ New Hospital - 1882 | ㉒ Gambier Rd, built between 1878 & 1894 |
| | ㉓ Carpenter Street Temple - 1889 |



- | | |
|----------------------------------|-----------------------------------|
| ① Museum - 1891 | ⑬ Sarawak Union Club - 1899 |
| ② Thompson Road - 1891 | ⑭ Khoo Hun Yeang St - 1901 - 1902 |
| ③ R.C. Chapel - 1891 | ⑮ Government Lay School - 1902 |
| ④ Wayang Theatre - 1891 | ⑯ Bukit Mata - 1903 |
| ⑤ Curator's House - 1892 | ⑰ Pavilion 1907 - 1909 |
| ⑥ Sarawak Club, rebuilt - 1893 | ⑱ Curator's Office - 1907 |
| ⑦ Rest House - 1893 | ⑲ Second Ladies Club - 1908 |
| ⑧ Orchard House - 1894 | ⑳ Dry Dock - 1908 - 1911 |
| ⑨ New R.C. Mission School - 1894 | ㉑ Kmark, new Sarawak Club - 1911 |
| ⑩ New Blacksmith's Houses - 1894 | ㉒ Chinese Court - 1911 - 1912 |
| ⑪ Ewe Hai St. Temple - 1895 | ㉓ Hokkien Free School - 1911 |
| ⑫ First Ladies Club - 1896 | ㉔ S.P.G. Headmaster's House |

James Brooke's private letter to his mother on 14.9.1841. James Brooke used the word "Kuchin" with a note stating that "Kuchin" was the native name of Sarawak. However, in another letter addressed to his mother dated 26.3.1842, the word "Kuchin" was dropped and only Sarawak was used.

On 12.8.1872, during the Supreme Council meeting, the second Rajah of Sarawak, Charles Brooke reverted to the name "Sarawak" in place of "Kuching" because he wanted to define the township of Sarawak by a more positive appellation. At that time, Sarawak was both the name of the capital as well as the territory of Sarawak. From then onwards, Kuching was the name of the town and the name of Sarawak was used when it was used to represent the whole territory. (Sarawak Gazette No. 47 dated 16.8.1872 refers).

The discovery of 280 pieces of old coins backdated to the 16th Century at the former Rex Theatre demolition site at Temple Street Kuching in 1995 was another concrete proof of the existing of Sungai Kuching and an inland wharf in the area before the river was filled up for road construction.



Cat statue along Jalan Tunku Abdul Rahman, Kuching.

It is believed that Kuching City was more likely named after Sungai Kuching. Sungai Kuching was in the vicinity of Bukit Mata Kuching which bore a lot of "Mata Kuching" fruits (*Nephelium Malarense*) in the olden days. Therefore, "Kuching" may not mean "cat" but rather derived from the name of the river Kuching or the local fruit known as "Mata Kuching".

V. KUCHING CITY STATUS IN 1988

1 August 1988 was a historical day for Kuching; it was the day when Kuching became a city. It has an area of 69 square kilometres with a multi-racial population of 300,000.

Kuching has a unique and effective administration because the city is divided

into two parts. Kuching City North is administered by a Commissioner known as Datuk Bandar and Kuching City South by a Mayor. For record purpose, Datu Dr. Yusoff bin Haji Hanifah was appointed as the first Datuk Bandar of Kuching City North while Y.B. Datuk Song Swee Guan as the first Mayor of Kuching City South.

postures were unveiled at a simple handing-over ceremony in the Sarawak Museum by the then Permanent Secretary of the Ministry of Social Development, Datuk Haji Taha Ariffin.

The museum-quality, hand-painted Singapore cats are an important contribution to Sarawak's Cat Gallery

"This cat is beautiful and loving," said Datuk Haji Taha Ariffin when he accepted the donation of 3 sculptured porcelain Singapore Cats from Singapore on 31.7.1991.



VI. SINGAPORE CATS IN KUCHING

Kuching as a 'Cat City' had drawn an attention from our neighbouring Lion City of Singapore. On 31.7.1991, Encik Othman Wok of Singapore Tourist Promotion Board, Singapore donated 3 sculptured porcelain Singapore cats as an additional collection to Cat Gallery in Sarawak Museum. The Singapore cats with wide-eyed, short-furred in different

which houses what is possibly the biggest collection of cat figurines, illustrations, literature and even a mummified Egyptian cat. The Cat Gallery which was an extension of the Sarawak Museum and it temporarily housed in Tun Abdul Razak Building. It had a total of 1,632 items of cats related exhibits collected throughout the world and the whole collection was acquired at a cost of RM350,000.00.

A cat Museum is housed within Kuching North City Hall Building at Bukit Siol, Petra Jaya, Kuching since 1993. It has a reference library and an audio-visual room where movies and video tapes on the cat family are shown. During the acceptance speech of the Singapore cats, Datuk Haji Taha Ariffin wished that the new cat museum could enter the Guinness Book of Records as the first museum of this kind in the world.

VII. LARGER KUCHING CITY

In November 1991, when the Dewan Undangan Negeri Sarawak unanimously passed the Kuching City and Kuching Rural District Council (Alternation of Boundaries) Bill, the area of Kuching City has increased tremendously. The area under Kuching City North has increased from 53 square kilometres to 431.01 square kilometres and the area under Kuching City South from 16 square kilometres to 77.53 square kilometres.

Kuching City has grown bigger literally since attaining the city status in 1988. The wisdom of YAB Chief Minister of Sarawak, Datuk Patinggi Tan Sri (Dr.) Haji Abdul Taib bin Mahmud in dividing the City under two administrations becomes apparent and in line with his policy on "Politics of Development". With an addition of 439.54 square kilometres, Kuching City has an area of 508.54 square kilometres. By having two administrations, it is possible to extend the municipal service of the city administrations to the

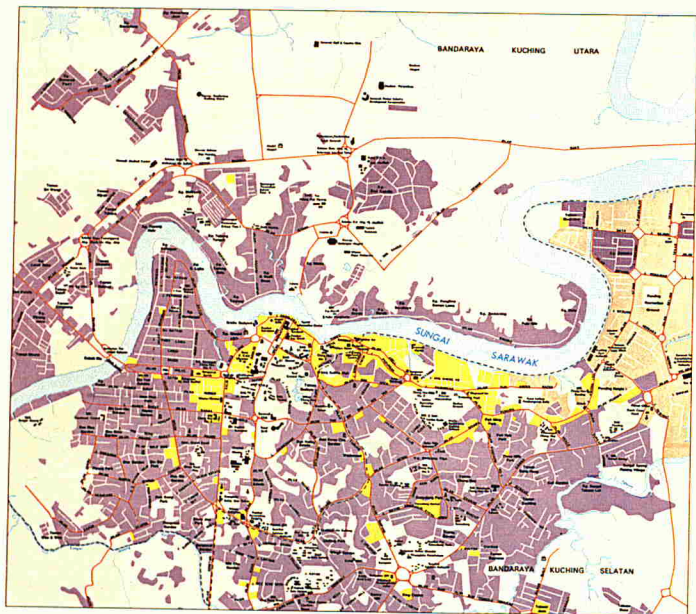


Kuching City today (8.4.1996)



The golden triangle along Tunku Abdul Rahman Road, Kuching.

Kuching City Map 1988



formerly sub-urbans such as Santubong, Bako, Tabuan, Stampin and Airport areas. With the simultaneous updating of facilities of these areas, the City as a whole will be more complete with more public amenities so that more people will get the benefit.

VIII. CONCLUSION

Kuching is relatively a new city but it shows the promise of a great metropolis. The present State Government is determined to make Kuching City a Garden City in the year 2020. The population of Kuching City does not mind whether "Kuching" means "cat" or "Kuching River" or "Mata Kuching" fruit as long as the name "Kuching" brings prosperity and speedy development to the new born city. From a small settlement which the Sultan of Brunei gave to James Brooke 156 years ago, Kuching has really grown from a village into a city. Now with the city status being conferred on Kuching, it is up to the Government, the City administrations and the people of Kuching in general to develop it in order to fulfill the requirements and qualities of a city. Nine years after becoming a city, Kuching was declared as one of the best cities to live in among the major Asian capitals. Based on the survey conducted by Asiaweek magazine in November 1997, Kuching City ranked the 21st best city out of 40 cities selected in Asia.

The people of Sarawak call the cat with various names but mostly with a strong hint of the sound it makes. The Iban call the cat 'Mayau', the Chinese name it as 'Mao', the Melanau 'Ngau', the Kenyah 'Miew' whereas the local Malays call it 'Pusa'. However, in the minds of the Sarawakians, it has become a reality that "Kuching" is "cat" even though

"Kuching" may not mean "cat". Nevertheless, the lovely and helpful animal - cat - is not only a household pet among Malaysians but it has become the symbol of Kuching City.



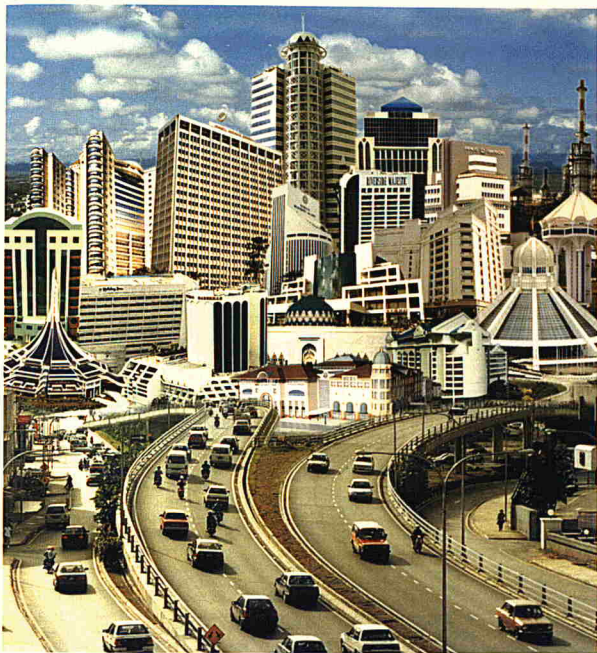
Cat statue along Jalan Padungan, Kuching.



*The Building of
Dewan Bandar
Kuching
Utara (Kuching
City North)*

*The Building of
Dewan Bandar
Kuching Selatan
(Kuching City
South)*





*Modern buildings
super-imposed in the present
Kuching City 1997.*

Heroes' Monument at Museum Garden, Kuching



*Heroes' Monument in the
Museum Garden, Kuching.*

I. INTRODUCTION

A monument, normally in the form of a pillar with a pyramidal top is built to commemorate a nation's heroes or to honour soldiers killed or other people who died in defending their country.

As far as the State of Sarawak is concerned, two war memorials were built and a third memorial which is known as Heroes' Monument (Tugu Pahlawan) was being built at the Museum Garden, Kuching. On 29 November 1990, it was indeed a historical and memorable day for Sarawak; it was the day when the first Prime Minister of Malaysia, Yang Amat Mulia Tunku Abdul Rahman Putra Al-Haj

officiated at the foundation stone laying for the Heroes' Monument at the Museum Garden, Kuching.

II. THE FIRST WAR MEMORIAL MONUMENT

The first War Memorial Monument was built near the roundabout of Jalan Padungan, Kuching in 1951. It was built in dedication to those who died during the Japanese Occupation of Sarawak from 24 December 1941 to 11 September 1945. At that time Sarawak was still a colony under the British Rule and, therefore, the Memorial Monument was declared open by the first British Governor, Sir Charles Arden-Clarke on 11 November 1951.

The Monument had a square concrete base with a clock fixed on the top portion of the Monument. Four copper plates with wordings in English, Jawi/Malay, Iban and Chinese were affixed to the lower portion of the Monument.

Monument was dismantled to give way for the construction of Merdeka Square at the Central Padang of Kuching City. Now it is called Padang Merdeka.

III. THE SECOND WAR MEMORIAL MONUMENT

Since the first War Memorial Monument was situated in the middle of two roads of Padanggan, it caused a lot of traffic congestion and inconvenience whenever a ceremony was held there. The second War Memorial Monument was built at the southern end of the Central Padang (now it is known as Padang Merdeka), Kuching where it was not subject to any traffic disturbance. Its shape changed from a pillar to a curved wall. The four copper plates from the first War Memorial Monument were removed and fixed on the wall of the second War Memorial Monument. It was declared open by the fourth British Governor, Sir Alexander Waddell on 12 November 1961.

After the confrontation with the Republic of Indonesia and when peace was restored, four new copper plates in four languages were added into the existing copper plates in order to remember the security forces and civilians who died for the country in between 1948 - 1966.

Thirty years passed and the second War Memorial



First War Memorial Monument built at Padanggan Road in 1951.



Second War Memorial Monument built in Central Padang, Kuching in 1961.

IV. FOUNDATION STONE LAYING CEREMONY OF THE HEROES' MONUMENT

The foundation stone of the third War Memorial Monument, now known as the Heroes' Monument was laid down by none other than our beloved Bapa Malaysia and the first Malaysian Prime Minister at the Museum Garden, Kuching on 29 November 1990. It costs RM3.5 million. The text of his speech is in Appendix A on page 71.

It was the day when Sarawakians heard of the dedication, patriotism and the highest sense to duty and responsibility of the nation's most revered statesman and a great hero himself - Yang Amat Mulia Tunku

Abdul Rahman Putra Al-Haj. The accolades which were showered upon our Bapa Malaysia came from our beloved Chief Minister of Sarawak, Yang Amat Berhormat Datuk Patinggi Tan Sri (Dr.) Haji Abdul Taib Mahmud himself - the man who had the greatest respect as well as a long and close working relationship with the Tunku.

Speaking at the foundation stone laying ceremony of the Heroes' Memorial Monument at the Museum Garden, Kuching, the Chief Minister said that the new Heroes' Memorial Monument was in fact mooted by Yang Amat Mulia Tunku Abdul Rahman Putra Al-Haj himself who wanted to ensure that the struggles of

*YAM Tunku Abdul Rahman
Putra Al-Haj and YAB
Datuk Patinggi Tan Sri
(Dr.) Haji Abdul Taib
Mahmud viewing the Heroes'
Monument model
(Photo taken on 29/11/1990)*



Sarawak's nationalists were not forgotten. He said, "Tunku Abdul Rahman is a person who will continue carrying out his official duties until his very last breath." The text of his speech is in Appendix B on page 72 - 75.

Tunku flew in to Kuching from Penang on 28 November 1990. He made it a point to travel all the way from Peninsular Malaysia across the South China Sea to Sarawak, just to perform the foundation stone laying ceremony for the heroes of the nation. Satisfied that he had performed his last public and meaningful function, he returned to Kuala Lumpur on 30 November 1990. One week later, on 6 December 1990, he passed away and joined the heroes of the past.

Malaysians were also urged to recognise and cherish the noble struggle of our local heroes who had sacrificed to strive for justice and freedom during the Brooke regime, Japanese Occupation and the Colonial Era. Malaysians should change their attitude and views of their local heroes and warriors who were despised by the Colonial masters. In the



YAM Tunku Abdul Rahman Putra Al-Haj (in the centre) together with YAB Ketua Menteri Sarawak and Datuk Amar Puan Sri Hajah Laila Taib on both sides of Tunku (Photo taken on 29.11.1990)



The laying of Foundation stone ceremony on 29.11.1990 by YAM Tunku Abdul Rahman Putra Al-Haj.

olden days, those warriors and heroes were branded as rebels during the Brooke Regime and colonial period. It was therefore timely for the people of Sarawak to get the historical facts right and look at the history from the point of view of Sarawakians and not from the colonial masters. Most of the history books were written by the colonial scholars and officers who gave the wrong impression of our heroes. The roles played by the local heroes such as Apai Rentap, Sherip Masahor and Liu Shanbang who resisted the rule of the Brooke regime and Rosli Dhoby who refused to be ruled by the colonial masters

should be recognised and respected not only by the Sarawakians but by all Malaysians!

V. THE STRUCTURE OF THE NEW HEROES' MEMORIAL MONUMENT

The conceptual design of the new Heroes' Memorial Monument has the traditional art motifs of the main communities in Sarawak incorporated into the building structure. It symbolises the harmonious unity and well-being existence among the different races of Sarawak inspite of their diverse backgrounds.

*Tuan Yang Terutama
Yang Di-Pertua Negeri
Sarawak Tun Datuk
Patinggi (Dr.) H. Ahmad
Zaidi Adruce bin
Muhammed Nosa declared
open Heroes' Monument at
Sarawak Museum Garden
on 27.7.1993*



The main concept of the memorial is adapted from the traditional burial pole which entombs the remains of the aristocrats, leaders and heroes of the Melanau and Orang Ulu communities. The pole is decorated with motifs from other communities to show the highest respect for the local heroes.

The base of the memorial pole is supported by seven columns in the shape of Chinese cups in which are placed an assortment of weapons such as Malay Kris, Bidayuh swords, Parang Ilang (warrior's sword) and spears.

In his speech during the laying of foundation stone of the new Heroes' Monument on 29 November 1990, the Minister in the Chief Minister's Office, Yang Berhormat Datuk Dr. George Chan Hong Nam said,

"The assortment of weapons symbolise the different roles played by the various communities of Sarawak in defence of the State; the column base with seven shield motifs represents the seven main communities in Sarawak. This represents the willingness of the people of Sarawak to protect the sovereignty and dignity of the country. The crown of the memorial symbolises the sovereignty of the country headed by the Yang di-Pertua Agong. The majestic structure depicts the ultimate show of respect Sarawakians' wish to display in memory of their fallen heroes. They were the sources of inspiration for the present and coming generation to emulate."



The author was given the honour to read the history of our heroes during the official opening of Heroes' Monument on 27.7.1993

*Heroes' Monument at
Sarawak Museum Garden*



VI. CONCLUSION

We fully endorse the views expressed by the Chief Minister of Sarawak, Yang Amat Berhormat Datuk Patinggi Tan Sri (Dr.) Haji Abdul Taib Mahmud in his speech at the launching of Foundation Stone Laying Ceremony of Heroes' Memorial Monument that we must recognise and respect our heroes, who in the eyes of the Brooke regime and the Colonial masters were rebels. There is a great need for Sarawakians and Malaysians to rewrite the history of Sarawak and Malaysia as a whole.

A new Heroes' Monument in honour of our past heroes in the midst of the Museum Garden, Kuching is a right and honourable site. Although we may spend a considerable sum of money to erect a multicultural Heroes' Memorial Monument, it is worthwhile when we consider our heroes who had sacrificed their lives in order to defend our people and our country. We take off our hats to salute you - our fallen heroes!

The speech of Yang Amat Mulia Tunku Abdul Rahman Putra Al-Haj during the laying of foundation stone of Heroes' Monument at Sarawak Museum Garden on 29 November 1990.

"Saya ucapkan sebanyak-banyak terima kasih kepada Tuan-tuan dan Puan-puan yang telah menyambut saya pada hari ini. Hari ini bagi pihak saya hari yang bersejarah, hari yang megah di dalam sebanyak hidup saya tidak ada hari lebih sesuai daripada hari ini dalam hidup saya tetapi kita mesti ingat negeri kita adalah sebuah negeri yang keadaannya ada sejarah, sebuah negeri yang diperhambakan oleh orang bangsa lain yang memerintah negeri ini yang menjadi raja dalam negeri ini. Tiba-tiba bangulah tujuh orang pahlawan yang menyerahkan dirinya, mengorbankan dirinya bagi mereka membela anak-anak Melayu nak terpelihara bahangannya rasanya dihinia, siapa juga yang datang mesti memerintah negeri ini, siapa juga yang lalu lintas negeri ini.



Kita tidak ada satu perkataan untuk 'describe' keadaan kita di negeri ini, siapakah nak membela kita ini? Rajanya pun orang putih, semua orang memerintah di sini adalah orang putih, siapa juga yang datang ulah tuan, siapa juga yang lalu-lintas pun tuan, nampaknya kita ini orang yang menghinakan.

Inilah orang-orang yang telah membangun dan mengistiharkan bangsanya bangsa yang merdeka, ini orangnya seperti Rusli Dhooby, Awang Ramli, Bujang Suntong, Morshidi bin Sidek dan yang lain di penjara, dua orang daripada mereka itu dihukum gantung sampai mati. Kalau ikut undang-undang mereka ini tidak seharusnya digantung tetapi digantung tanpa dibicarakan dan ditanam di penjara, tempat orang-orang melakukan kesalahan, penjenayah inilah orang kita di dalam sejarah Tanah Melayu tidak ada

siapapun sanggup membalas jasa baik mereka itu, tidak ada sesiapa pun peduli samada mereka ini hidup atau mati asalkan aku hidup dengan senang dan mewah, asalkan aku dapat nama yang megah, nama yang baik. Inilah yang sebenarnya saya bangkit kerana pada waktu itu saya menjadi DPP, saya tidak sanggup tengok orang-orang saya dianiayai seperti ini. Adakah patut orang yang mengorbankan nyawa dan dirinya ditanam dan dikubur, tidak tergamak saya tengok kerana membela bangsanya. Saya pergi berjumpa Datu Onn. Saya kata tidak elok dibiar, kita mestilah membela orang-orang ini tidak kira apapun kita bela jadi dia sambilan. Alhamdulillah, saya rasa syukur pada hidrat Allah

yang orang-orang ini semua terlepas dari hukum gantung. Semasa itu pula jadi macam satu kejadian yang telah menghinia bangsa Melayu yang tidak pernah dibela, pada masa itu tujuh orang akan dihukum gantung, jadi saya pun jumpa Datu Onn saya kata hal ini adalah sangat memalukan orang Melayu. Macam mana boleh gantung orang-orang ini mereka ambil budak Melayu yang beragama Islam diberi masuk Kristian? Saya rasa perkara ini tidak baik orang yang telah menjadi Islam tiba-tiba menjadi Kristian, soalnya bukan anti-kerajaan tetapi orang Melayu yang telah lama beragama Islam, orang Melayu Islam bukannya anti-Kristian. Itulah yang menimbulkan pergaduhan yang besar. Dalam sejarah Tanah Malaysia, inilah pertama kali saya membangkitkan hal perasaan kebangsaan, perkara kemerdekaan. Perseolan anak-anak Melayu yang membela bangsanya, apa yang dibuat masa itu ialah kehidupan bagi bangsa Melayu, maka dengan itu saya berharap kita berilah mereka sambutan peringatan kepada pahlawan kita. Merdeka!"

The speech of Yang Amat Berhormat Datuk Patinggi Tan Sri (Dr.) Haji Abdul Taib Mahmud, the Chief Minister of Sarawak during the official opening of Heroes' Monument at Sarawak Museum Garden on 27 July 1993.

"Bismillah hir rahman nir rahim, assalamualaikum warah matullahi wabara katuh. Tuan Yang Terutama Yang di-Pertua Negeri Sarawak, Tun Datuk Patinggi Haji Ahmad Zaidi Adruce bin Mohammed Noor serta Yang Berbahagia Datuk Patinggi Hajah Rosmiyati. Bagi pihak rakyat negeri Sarawak, izinkanlah saya mengucapkan setinggi-tinggi terima kasih kepada Tun dan Toh Puan kerana sudi melapangkan masa untuk menghadiri upacara yang sangat penting dan bersejarah ini. Kalau adalah orang yang benar-benar layak untuk merasmikan tugu pahlawan kita pada hari ini, saya fikir Tunlah orangnya. Ini bukan kerana Tun merupakan seorang yang dipertua, Ketua Negeri Sarawak tetapi lebih lagi, Tun mempunyai semangat kebangsaan yang sama nilainya dengan semangat yang didukung oleh beberapa pahlawan kita yang ingin hendak melihat negara dan negeri kita, Sarawak ini, merdeka dan mempunyai maruah yang tinggi, makmur dan bersatu padu pada masa Tun lagi muda dahulu. Tun telah pun menunjukkan bagaimana ketekunan Tun untuk menuntut maruah negeri kita Sarawak ini. Sebagai seorang 'graduate'



M.A. yang pertama dari negeri Sarawak, Tun

tidak mementingkan diri dengan kelebihan Tun. Maklum pada masa itu kalau dinilai betul-betul tak banyak orang balik dari universiti, sebaliknya Tun cuba untuk m e n u n j u k k a n bagaimana kehormatan yang benar-benar bermakna ialah untuk m e n g h i d u p k a n semangat perjuangan supaya negeri kita ini benar-benar dapat maju berdiri atas kaki sendiri

dan mempunyai maruah yang tinggi. Oleh sebab itu, Tun telah merantau di telok pesuk negeri ini cuba dengan sedaya upaya yang terbatas pada masa itu dan dalam keadaan yang serba tidak digalakkan menyedarkan semangat kemerdekaan di kalangan semua kaum, khasnya kaum bumiputera dalam tahun 50an. Sebagai Datuk Bandar di Kuching pun juga menunjukkan bagaimana nak menjalankan kerja sebagai anak Sarawak yang tulen dan bukan hanya menjalankan tugas di bawah arahan perintah penajajaan pada masa itu. Saya tidak hairan kalau memandang ke belakang bahawa Tun mempunyai sikap yang demikian kerana seorang daripada pahlawan

kita hari ini, Sherip Masahor, saya bercakap ini adalah nenek moyang Tun kita sendiri. Sherip Masahor telah pun menunjukkan semangat keberanian yang boleh dipuji. Allahyarham telahpun dapat menunjukkan semangat benar-benar kepada rakyat Sarawak yang sebenar pada masa itu apabila beliau dapat bersama-sama dengan Rentap menunjukkan bahawa anak Sarawak tidak boleh dibelenggu oleh penjajahan tetapi pada masa itu, keris tidak boleh melawan meriam, tombok tak boleh melawan mesin gun, perahu kecil tak boleh lawan gunboat. Oleh sebab itu, maka memanglah dapat diramalkan, segala perjuangan untuk menolak kuasa-kuasa penjajahan pada zaman itu tentu akan gagal bagi mana-mana negara pun di rantau ini. Oleh sebab itu kita tahu perjuangannya akan meminta pengorbanan, banyak orang terkorban dan gugur.

Allahyarham Sherip Masahor dibuang negeri takut menjadi pengaruh yang boleh menanamkan benih-benih semangat kemerdekaan lagi tetapi perjuangan Sherip Masahor tidaklah sia-sia seperti perjuangan orang-orang sebelum beliau dan orang-orang selepas beliau. Perjuangan untuk menuntut negeri sendiri tidak akan dapat dihapuskan. Lambat laun ia akan cuba untuk berkekalan menyala, mulai kita daripada Datu Merpati Jepang, Sherip Masahor, Rentap, Sawing, Liu Shanbang, Pehin Setia Raja, Datu Patinggi Ali

dan Rosli Dhoby. Sampai ke Rosli Dhoby tidaklah dapat nampak semangat kebangsaan dipadam. Oleh sebab itu, pada hari ini semasa kita merayakan jubli mutiara ataupun tahun ke-30 bagi Sarawak merdeka kembali dan menjadi anggota kita Malaysia, kita cuba untuk menegakkan peribadi rakyat yang tulen benar-benar dengan peribadi rakyat yang pernah dan lama merdeka. Kita cuba untuk mendirikan identiti kita sendiri dan proses ini bukanlah proses yang dapat berjaya bila sahaja kita mengisytiharkan merdeka pada 31 Ogos adalah satu perjuangan untuk mengubah corak pemikiran rakyat kita sendiri daripada segala pengaruh demikian lama yang telahpun disebarkan oleh pihak penjajah.

There is more to colonialism than just the administration from the secretariat. It is the way of thinking that sometimes is harder to remove from our minds than just the handful of expatriates who give orders around. Basic ideas have been planted in our minds during the colonial time which unconsciously made us sometimes feel that we in our own culture are inferior to what we see at the culture of a superior race rules us during colonial days. We have learned sometime to distrust each other because of the difference of racial origin, the colour of our skin and cast difference of customs and religion.

Gradually those things which use to be taken for granted as a feature of differences and variety in eastern society become bones of contention during colonial period so that many countries today even after their independence still fighting against each other base on so-called belief of trying to see that they get their own ways and that few people are going to champion the few followers that they have in their own society. The last thing that prevail in any situation after colonial period is the consciousness to become one to be able to look into differences as natural things never been any complete uniformity in our society yet when we are doctinated during colonial period to look at things through western spectacles. We search for uniformity rather than unity. We tried to apt ideas that are put to us but never practised by our colonial master. It is these influences that underly a lot of problems to the newly independent countries and that we have to eradicate from our midst if we really want to succeed in building our nation. We have tried so our intellectuals had began to take routes among those people involve in public affairs have begun to make meanings to them, how we have to build new outlook but down the line the problem remain in varying degrees. We have to re-accept the common understanding of trying to be one inspite of the differences that unity makes things work in our midst and enable us to help our nation to try that if we are really Sarawakians in a prosperous Malaysian nation.

Today on our 30th anniversary we have to put meaning into the various forms of struggle that we are undertaken by the former heroes and people have become martyrs for our cause for freedom, safety, peace and harmony. Above all for the ability to determine our destiny in deepening with the aspiration of our people, symbolically we have named eight, Datu Merpati Jepang, Sherip Masahor, Panglima Rentap, Sawing, Liu Shanbang, Pehin Setia Raja, Datu Patinggi Ali dan Rosli Dhoby. But we want to put meanings and complete meanings to all the sacrifices and struggles of all these eight symbolic heroes. We cannot help but say it is only complete if we put the name of Tugu Pahlawan of the nineth, it is Tunku who has made these dreams realisable. It is Tunku that have made us all able to revive all that valuable struggles of former heroes to become the reality of our current struggles to build a united, harmonious, prosperous and happy Sarawak. It is Tunku who gives me the courage, the inspirations to see that Sarawak ought to have its own idea of how to feel proud justifiedly but Tunku is in turn inspired by the young man in Sarawak called Rosli Dhoby, the young man that was marked as a criminal and hanged at an age at 17 when in England they didn't allow hanging below 18 years but Rosli Dhoby was asked to pay for the death of the second colonial governor which he did not die in vain and that is what we are trying to say today. We are not going to allow all

the sacrifices of people who dedicated their lives to Sarawak, to our future and to our independence to be in vain. We do not like Rentap or Sherif Masahor or Pehin Setia Raja or Liu Shanbang or Sawing to be forever remembered as the rival or the 'Pemberontak' of our country. From today onwards, we must remember them as our heroes. People who fight for us and we do not want Rosli Dhoby to be remembered as a criminal. He was an idealistic young man who thought he could end the colonial rule by killing the Governor much as I detached violence. It cannot hide the fact that the spirit motivated Rosli Dhoby to ensure freedom for Sarawak must be a spirit that we all share and would like to mature in our future history because of that therefore this 'Tugu Peringatan' must be the symbol for us all to rethink our history. No longer should we look at our history in the eyes of colonialism or to read our history and swallow it wholly from books written by people who eulogise the greatness of British empire. We, today, are an independent nation and history got to be rewritten in the light of our own interest, in the interest of Sarawak, the spirit of people who like to build Sarawak and the intention of us all to build a free Sarawak and keep it free, prosperous and happy. Of course Tunku never included himself as one of the heroes in Sarawak, he asked me to build the 'Tugu' to commemorate all the heroes. He named to me a few of the heroes, but I think Tunku assumingly purposely leave himself out a

group should be regarded as heroes and because of that to do justice to the memory of Tunku, I would like him to be with the other eight heroes of Sarawak and the other martyrs and people who have sacrificed their lives to fight terrorists and other threats to our country at this 'Tugu Peringatan'. I therefore like to say here that when we unveil the heroes monument today it is time for us to install Tunku's statue and his posture of declaring Merdeka as the ninth hero that is also our own because I know Tunku loves Sarawak very much. When he was the Prime Minister, he tried his best to come to Sarawak regularly, even to the longhouses which was then difficult to gain access. To the height of his then love which can be seen when just after a few days he passed away, he defied doctors' order from Penang Hospital and came to Sarawak forcing himself to sit up on a wheel chair to perform the ground breaking ceremony for the national heroes. Such love cannot be neglected but be rewarded and be remembered by all Sarawakians by giving Tunku a place in our heart as symbolised in Tugu Peringatan. Because of that, therefore, it is my pleasure today to handover a statue of Tunku to Datuk Bandar to be installed in our 'Tugu Peringatan' together. Now it is a great pleasure for me to call T.Y.T Tun Datuk Patinggi Haji Ahmad Zaidi to officiate the ceremony and I know the man will do it to the spirit and heart that signifies the struggling heroes that we have honoured today. "

HEROES and their homeland in Sarawak

Abang Manai,
Mukah

Merpati
Jepang,
Santubong



Patinggi
Ali,
Lidah
Tanah



Sherip
Masahor,
Sarikei

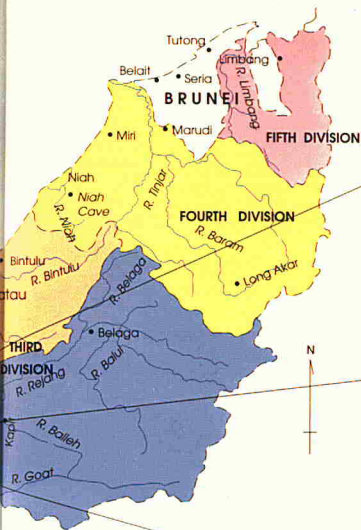


Liu
Shanbang,
Bau



Kulow,
Bung
Bratak





Rosli
Dhoby,
Sibu



Tunku Abdul
Rahman Putra
Al-Haj - National
Hero of Malaysia



Sawang,
Kanawit



Rentap,
Ulu Skrang/
Saribas

Datu Merpati Jepang *- Malay Hero of the Early Sarawak*

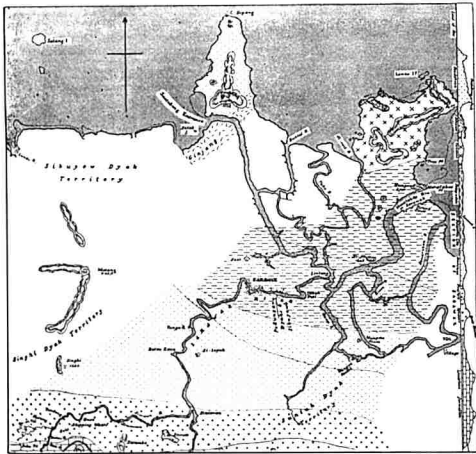
I. INTRODUCTION

According to the reconstructed genealogy of the late Datu Temenggong Abang Kipali, sometime in the 14th century, the parents of Datu Merpati Jepang and their followers came from Java and first landed near Pontianak in Kalimantan, Indonesia. There he first assumed the title "Datu Merpati". From there he moved towards the east and north by way of the cape between Sambas and Sarawak which thereby named the cape

as "Tanjung Datu" until today. Then he went eastward until he reached Santubong and settled down at Tanjung Sipang, the eastward extension of the Santubong peak.

In actual fact, when Sultan of Brunei took over the control of Sarawak from Johore Sultan in the 15th Century, Sarawak Malays had already established their settlement in Santubong (Sarawak), Saribas, Kalaka and Samarahan areas.

*Old map of Sarawak
showing the location of
Santubong and Tanjung
Sipang*



*Artist Impression of
Datu Merpati Jepang
standing on Batu Buaya with
Gunung Santubong at the
back*



II. FAMILY BACKGROUND

Datu Merpati Raden Gusti married Datu Permaisuri Datu Undi who migrated from Johore. According to an oral tradition, Datu Merpati Jepang was born in Tanjung Sipang during the 14th century. He had two sisters

namely Dayang Puteri Bulan and Naga. The father of Datu Merpati Jepang was appointed to be the headman of the Malay community in Sarawak by Abang Kuley and Abang Adi (both of them were relatives and leaders of the Malay community in the area

Batu Buaia near Santubong where Datu Merpati Jepang and his family stayed nearby. In mythology, it is the petrified head of the monster which gave the golden scale to Datu Merpati



at that time). Datu Merpati did not confine himself in Santubong area alone, he even travelled far into the interior of Sarawak and reached Kampung Mawang Taup in Serian district. Even until today, the Bidayuh there believe that a stone now known as Datu Merpati's stone was carved by him.

However, at his old age, Datu Merpati Raden Gusti went to Tanjung Datu where he died and buried there. According to his own wish, his grave is known as "Makam Keramat Datu Berjulang".

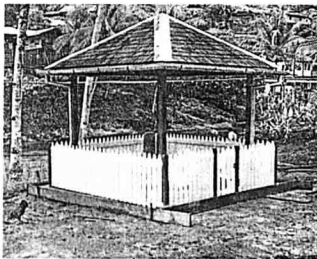
III. PERSONAL BACKGROUND

When Datu Merpati Jepang had grown up, he fell in love with a Santubong lady by the name of Dayang Murdiah. She was the daughter of Abang Adi. After the marriage, his father handed over the duty of headman to Datu Merpati Jepang.

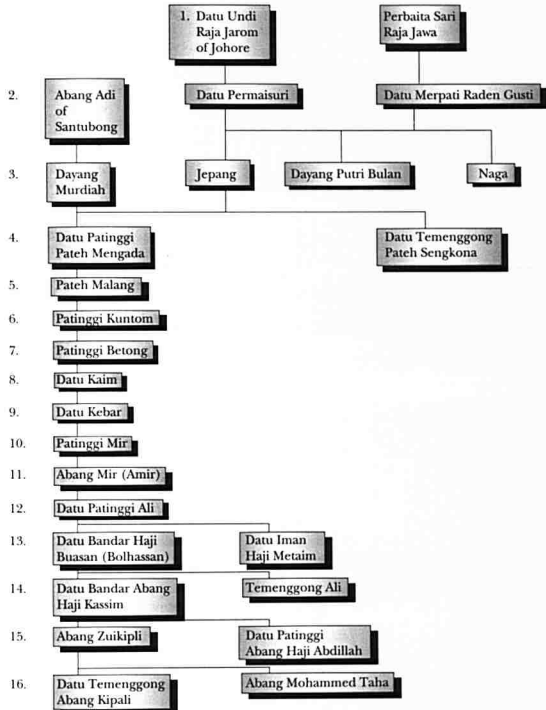
Datu Merpati Jepang had two sons namely Patch Mengadai and Patch Sengkona. At the later stage when the two sons were grown up, Patch Mengadai was appointed as Datu Patinggi whereas Patch Sengkona was given the title of Datu Temenggong. Both titles were being used in Sarawak until today.

The genealogy of Datu Merpati Jepang is on page 81. (Based on the oral tradition of the late Datu Temenggong Abang Kipali of Kuching).

Datu Merpati's Stone at Tembauing Taup, Serian.



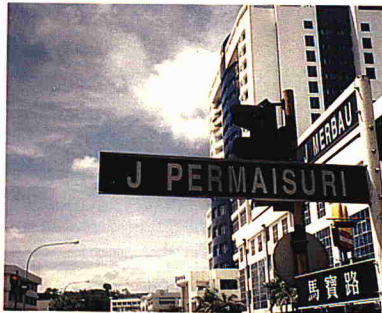
Genealogy of Datu Merpati Jepang





Datuk Merpati Road, Miri

Permaisuri Road, Miri



IV. DEFENCE THE KAMPUNG BEING ATTACKED BY PIRATES

At the later stage, Datu Merpati Jepang and his family moved from Tanjung Sipang and stayed at Kuala Batu Buaya, the rock at the mouth and lip of the river just below the point at Kampung Santubong itself. Together with his family, Datu Merpati Jepang set up a Kampung at Santubong. Datu Merpati Jepang and his father always travelled together to various Kampung in Ulu Sarawak to collect taxes as well as to solve the problems of the Kampung people there.

According to a legend, Datu Merpati Jepang possessed knowledge of the supernatural arts and he had been described as a strong and brave man. Hence, during any attack by the pirates or foreigners on his kampung, Datu Merpati Jepang and his father could defeat their enemies and drove the enemies out from the shore of Sarawak. Besides, the hero was always helpful in social and welfare works in the Kampung, and hence, he was very popular and well-liked by the people.

V. DATU PERMAISURI'S TOMB

According to a story related by the late Datu Temenggong Abang Kipali, Datu Merpati Jepang's wife Dayang Murdiah and his mother, Datu Permaisuri, died at Kuala Batu Buaya, Santubong. Using his supernatural power, Datu Merpati Jepang could carry their bodies across the sea to Pujut near Miri within a day and buried there. The burial stone is still sacred (Kramat) there. However, according to a folklore from the Malay community in Miri, Datu Permaisuri's ancestry was linked to the Brunei Sultanate. During one of the visits to Johore, the royal ship carrying Datu Permaisuri and her family sank off Miri shore. Datu Permaisuri floated to shore near Kampung Pujut at Tanjung Batu where she stayed with the villagers who nursed her back to healthy condition. At the later stage, she died there and the body was buried at the present site.

On 1.10.1996, the Minister for Social Development Sarawak, YB. Datuk Haji Adenan Haji Satem visited the site and he approved a sum of RM30,000/- for the improvement, beautification and landscaping works of the area. In order to



Datu Permaisuri's tomb at Kampung Pujut, Tanjung Batu, Miri.



Name Plate of Datu Permaisuri's tomb, Miri.



The Plaque of Datu Merpati Jepang



Datuk Haji Adenan Haji Satem (third from right) during his visit to the Datu Permaisuri resting place. On his left was Ibrahim Karim.

honour the old and historical tomb, it will be gazetted as a historical site by the State Government.

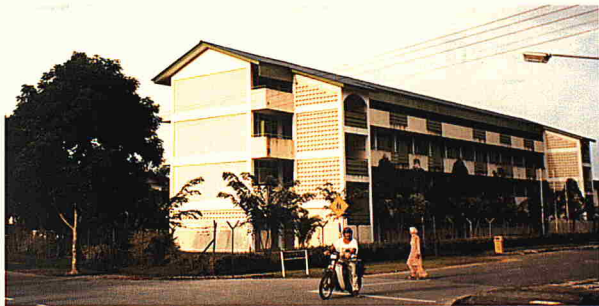
The tomb of Datu Permaisuri is actually located at a place which is ten minutes by longboat from Kampung Pujut upriver along Sungai Miri. A plankwalk and a name plate 'Makam Datuk Permaisuri' have been constructed along the route from the river bank to the graveyard.

VI. RECOGNITION

It could not be denied that Datu Merpati Jepang was the great hero of the early Sarawak in 14th century. In fact he and his family were the pioneers of the Malay community in Santubong (Early Sarawak).

In order to remember and honour him, a primary school along Jalan Patinggi Ali, Kuching is named after this hero. The school is known as Sekolah Rendah Kerajaan Datu Merpati Jepang. A road in Miri Town is also named after Datu Merpati and another road is named after Datu Permaisuri. Besides, a government secondary school in Miri is known as Sekolah Menengah Kerajaan Datu Permaisuri. Even in Indonesia, Merpati is very well known. A local airline company known as Merpati Airline, some roads and buildings are also named after Datu Merpati.

On 27.7.1993, the State Government of Sarawak declared Datu Merpati Jepang as one of the heroes of the State. The plaque of Datu Merpati Jepang is affixed at the column of Heroes' Monument at Sarawak Museum Garden, Kuching.



*Merpati Jepang Primary
School at Jalan Patinggi Ali,
Kuching.*



Sherip Masahor *- Malay Hero who refused to be ruled by Brooke Regime* *(1810 - 1890)*

Sherip Masahor



I. INTRODUCTION

Sherip Masahor was born in Brunei about the year 1810. He was a Malay hero who spent the whole of his adult life struggling against the British who attempted to settle in and ruled over Sarawak and Borneo. In 1853 when Sultan Abdul Mumin of Brunei ceded the lower Rejang Basin to Rajah James Brooke, Sherip Masahor was already the Governor of the area.

Sherip Masahor claimed to be a descendent of the holy Prophet

Muhammad and that was why he used the title "Sherip" which was reserved for such descendants. The name "Masahor" in Arabic means "the illustrious one". He was the great grandfather of Tun Datuk Patinggi Haji Ahmad Zaidi Adruce bin Muhammed Noor, Yang di-Pertua Negeri Sarawak.

II. MASAHOR AS GOVERNOR OF SARIKEI

Sherip Masahor immigrated from Brunei and settled in Igan in Sarikei Division, Sarawak when he was still a young man. Later on, he moved to Sarikei where he built his headquarters there. He was not only friendly to the local Malay and the Melanau but also the Iban in the nearby areas along Batang Rejang.

Sherip Masahor became so influential and powerful among the locals that he took over the administration of the Rejang District from Datu Abdul Rahman, the Sultan's representative from Brunei. He seized the power first and asked for the Sultan's permission later. The Sultan had no choice but to appoint Sherip Masahor as the Governor of the area.

III. PLANS AGAINST BROOKE'S RULE

The news of James Brooke's proclamation as the Rajah of Sarawak in September 1841 bewildered and angered Masahor. However, he did nothing to resist Brooke's government until it became clear that the Englishman was not satisfied with the area of land originally allotted to him. When Brooke began to swallow up more of the Sultan's territory under the pretext of establishing law and order in those areas,

Masahor decided it was time to act against the Brooke Regime.

In 1851, his brother, Sherip Bujang married the daughter of one of Brooke's Malay chiefs, Datu Patinggi Gapur. This brought Masahor and Gapur into close contact, a relationship which was to have serious consequences for Sarawak.

In November 1853, James Brooke humiliated Gapur before all the other Malay chiefs in Kuching for having levied heavy taxes on his people. Gapur was determined to get his revenge and invited Masahor to help him.

Their first plan was to attack and kill all the Brooke's officers in Kuching while James Brooke was busy defending himself at the Commission of Enquiry in Singapore. This was in 1854, when the British Government, at the request of many people in England and Singapore, set up an inquiry into charges that Brooke had wrongly used British Royal Navy vessels to help him to suppress the natives of Sarawak. Brooke claimed that these natives were pirates. However, the local people claimed that they were innocent people who had rightly resisted Brooke's attempts to build a private empire for himself in Sarawak.

Unfortunately for Gapur and Masahor, their plan was leaked out by the eldest son of Datu Temenggong to the Rajah's Secretary, Mr. Spenser St. John. James Brooke was able to send Gapur into temporary exile before any harm could be



A road in between Tun Jugah Road and Rock Road is named after Sherip Masahor in Kuching.

done - the Kuching chiefs asked him to go on pilgrimage to Mecca while Masahor quietly returned home to Sarikei.

IV. INTERVENTION OF DISPUTES IN MUKAH

Masahor then went to Mukah to intervene in a dispute between two leaders there - Pengiran Ersat and Pengiran Matusin, Ersat's cousin. Matusin killed Ersat after a violent quarrel. Masahor led a force of over one thousand Ibans from Kanowit and Saribas rivers to avenge him. Masahor massacred many of Matusin's followers. Matusin fled to Kuching and begged Rajah James Brooke to help him.

In response to Matusin's request, James Brooke sent his nephew, Charles Johnson Brooke, to Mukah to investigate the disturbance, although Mukah at that time was not part of Sarawak yet. Brooke then fined Masahor for interfering in the dispute and deposed him from the governorship of Sarikei for having sold salt and guns to the rebellious Ibans living in the Sarawak territory. In actual fact, the

*Closer view of the spear
belonging to Sherep Masahor
now kept at Mini Museum,
Civil Centre, Sibu.*



*Syed Adruce Sheriff Hamid,
the grandson of Sherep
Masahor holding the spear
belonged to his grandfather.*



Brookes had no right to interfere in local disputes in this way, but to justify his actions James Brooke claimed that the Sultan of Brunei had given him the authority to maintain a general peace in the lower Rejang area. In June 1855, he went to Brunei to force more concessions from the Sultan, an action that offended Masahor even more.

The Sultan of Brunei at first refused to listen to Brooke's requests but was not strong enough to resist for long, the threats of direct action by the Brookes. When the Sultan heard that Charles Brooke had gone to Sarikei, built a fort there and threatened to punish the Ibans living in the area if they did not behave properly, he agreed, in September 1857, that the Brookes should be responsible for keeping law and order in the Mukah area. He made a condition that Masahor was to be reinstated as the Governor of Sarikei.

V. REINSTATEMENT OF MASAHOR AS GOVERNOR OF SARIKEI

Masahor then returned to Sarikei as the Governor of Sarikei, professing good friendship with the Brooke family. In his heart, however, he was determined to destroy the Brooke's government. When James Brooke and his nephew, Captain Brooke, left the country on vacation leave in England, he thought the opportunity had come again to overthrow the hated Englishmen.

He learned that while James Brooke was on leave, negotiations between Brooke and the British Government over the latter's recognition of Sarawak as an independent state had broken down. He also learned with indignation that James Brooke and Captain Brooke were offering Sarawak to the protection of other European powers. In return, these powers would recognize the Brookes as lawful rulers of the country. Masahor vowed to prevent anything like this from happening.



Wooden clog used by Sheriff Masahor now kept at Mini Museum, Civic Centre, Sibu.



Sheriff Masahor's sword now kept at Mini Museum, Civic Centre, Sibü.

*Sarawak, the Headquarters of
Sherif Masahor when he was
the Governor of the Rajang
District in 1830s.*



He accompanied Charles Johnson Brooke to Mukah to settle a quarrel between Pengiran Matusin and Ersat's son Pengiran Nipal. He concealed his anger at Brooke's action in fining a Mukah chief, named Serail, for having fired on the Sarawak flag outside Sarawak waters. By stirring up adverse comment, and by advising Serail to go in person to Brunei to complain about his treatment at Brooke's hands to Sultan Abdul Mumin, he later had the satisfaction

of seeing the Brookes obliged to hand over Serail's fine to Brunei.

VI. PLANS TO LIBERATE SARAWAK

Masahor, Gapur and other discontented followers then decided the time had come to strike another blow for freedom against Brooke's rule. They proposed to organize a series of rebellions that would lead to the collapse of the Brooke government. The absence of Rajah James Brooke and

Captain Brooke from Sarawak provided an ideal opportunity.

The main idea was to cause outbreaks of anti-European violence simultaneously in Kanowit, Sarikei, Lundu and Kuching. In the confusion that would certainly kill all the Brooke's officers and their allies, and force the missionaries and traders to run away from Sarawak.

The first outbreak occurred in June 1859 at Kanowit when two of the Rajah's officers, Charles Fox and Henry Steele were killed. The raiding party headed by the Orang Ulu hero Sawing was made up of Kanowit

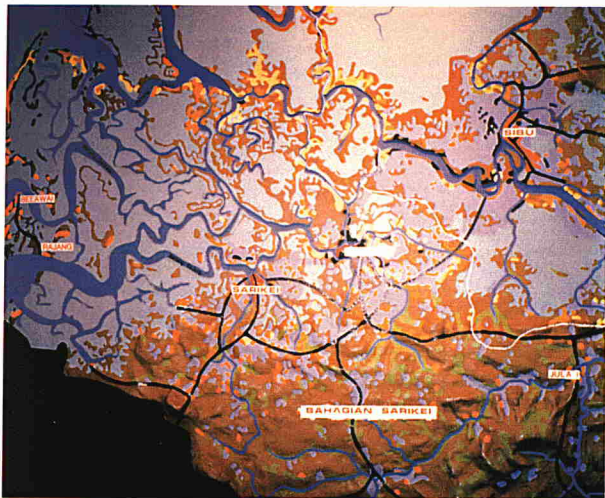
and Banyok Ibans who were friendly to Masahor. The Malay soldiers attached to the fort did nothing to help their English officers from being killed.

Although Masahor tried to conceal his part in this outrage, by killing some of the leaders of the attack who came to report to him in Sarikei, Charles Brooke knew who was behind the incident. Nevertheless, he preferred to wait before forcing a conflict with Masahor. He punished the rebels and executed the Malay garrison in Kanowit before returning to Kuching. The Kabah stronghold above Kanowit to which the Banyok and Kanowit Dayaks had retreated



Another section of Sarikei Town.

*Map of Bejang District where
Semp Masah became the
Governor*



was destroyed. The Kanowit fort known as Fort Emma was rebuilt and a Malay chief, Abang Ali, who was loyal to the Brooke government, was left in charge with a garrison of trustworthy men.

On arrival in Kuching, Charles Brooke was warned that Datu Gapur was inciting Ibans

to overthrow the Brooke government. Immediately, he called for a meeting of the Kuching chiefs and got them to pass a resolution ordering Gapur to be exiled to Singapore. The patriotic chief was then deported to Singapore before he could do any more harm to the Brooke Government.

Masahor was not discouraged by these setbacks. He set to work on a third plot to overthrow the Brooke government. This time the attack was to be threefolds. First, Gapur was to sail secretly from Singapore to Pontianak Indonesia and lead the people there in a rebellion against their Dutch masters. If this succeeded, he would then march to Sarawak to help Masahor. Second, a Brunei man called Tanjang, pretending to be the Crown Prince of Brunei, would arrive at Batang Sadong, to be greeted by Gapur's brother, Bandar Kassim, and would send a rallying cry to the Malay and Dayak people living in Landu, Landak, Sangon and Pontianak to rise against the Europeans. Third, Masahor would arrive in the Sarawak River at the height of the disturbance, under pretext of bringing money into the town, and when the opportunity occurred they would attack Kuching and kill all the whitemen there. He would carry his special execution Kris with him to use on Charles Brooke.

VII. FAILURE IN THE LIBERATION

Gapur and Tanjang began their operations in January 1860, but were very quickly captured and imprisoned by the Dutch authorities in Indonesia. When

Masahor arrived at the Sarawak River, he was ordered to turn his boats around and to return to Sarikei. Instead, he followed Charles Brooke's boats to Simunjan and was fired upon by the Brooke forces. In the fighting that followed, Masahor only escaped death or injury because the Malay soldiers in the Brooke forces were reluctant to harm him. He arrived shortly afterwards in Sarikei but was very soon driven away by Abang Ali, Charles Brooke's friend.

Charles Brooke then followed Masahor to Igan, destroyed his houses, seized much of his valuable property and forced him to seek refuge with Pengiran Nipal in Mukah. Pengiran Nipal, who later married Masahor's sister, gave Sherip a great welcome.



*Jalan Sherip Masahor,
Sarikei.*

Masahor then went to Brunei to present his case to the Sultan and vigorously denied the charges of murder and extortion which the Brookes made against him. His arrival in Brunei fortunately occurred at the same time as the appointment of the British Governor of Labuan, Mr. G.W. Edwardes, as British Consul-General in Brunei in place of the Rajah's ex-secretary, Mr. Spenser St. John. Edwardes had no sympathy for the Brookes and, hence, Masahor was able to convince him of his innocence. Edwardes believed that the Brooke administration in Sarawak was in the long run harmful to British interests in Borneo. He also believed that the Brookes were aggressively seeking to extend their influence over to Mukah. Masahor, therefore, found it easy to persuade him that the Brookes were seeking to grab more and more of the Sultan's territory for their own personal gain.

In July 1860, Edwardes arrived in Mukah in the steamer "Victoria" just in time to prevent the newly-retired Captain Brooke and his cousin Charles from capturing Mukah and punishing Masahor and his followers. This action aroused much indignation amongst the Brookes in England and they succeeded in getting Edwardes transferred elsewhere.

Pressure was then put on the Sultan of Brunei both by the Brookes and the newly-retired British Consul-General, Mr. Spenser St. John, to cede Mukah to Brooke Regime. At length, the Sultan sent a letter to Pengiran Nipal ordering him not to

offer resistance to Brooke's men while Masahor was banished to Singapore. To make sure that these instructions were faithfully carried out, James Brooke sent another large force to Mukah and stayed there until a new administration set up on 1.7.1861 and Sherif Masahor was deported to Singapore.

In August 1861, Mukah and all the coastal areas as far as Kidurong were formally handed over to the Brooke government by Sultan Abdul Mumin. Masahor's power was thereby completely destroyed.

VIII. INFLUENCE OF SHERIP MASAHOR BEYOND REJANG DISTRICT

It seemed that the influence of Sherip Masahor was not only confined to Rejang District only, but also the surrounding areas as far as Kalaka District in Second Division (Sri Aman Division). At Kampung Nyabor, halfway in between Roban and Kabong in Kalaka District, there was an old trunk of a house which was described by Penghulu Johari as the last surviving remnant of a house built by hero Sherip Masahor and his father-in-law Pen Hashim. According to Penghulu Johari, the house was about 300 feet long and built on stilts 18 feet above the ground but the original house had broken up about 100 years ago. Besides, there is a well near to the house and it was dug by Sherip Masahor and his father-in-law. The well still exists at Kampung Nyabor until today.

At Kampung Gerigat about 9 kilometres from Kampung Nyabor, Sherip Masahor used to hold court cases there and,

according to the locals when the prisoners were sentenced to death, they were executed at the spot.

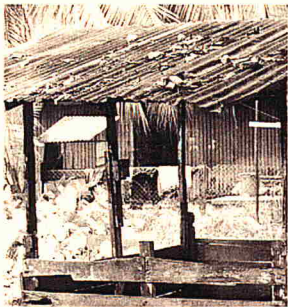
Sherip Masahor's mother, known as Syarifah Hajjah, stayed at Kampung Nyabor for quite sometime but later on she moved with her followers to Sibul and founded Kampung Nyabor which still exists in Sibul today.

IX. CONCLUSION

The conflict between Sherif Masahor and the Brookes clearly illustrated the tension between the old Malay ruling class and the British intruders. The Brooke Government suspected Masahor who had the influence and authority over the people of the Lower Rejang. Their own authority could not be



RIGHT The last post of the house built by Sherip Masahor and Pen Hashim at Kampung Nyabor, Kalaka.



LEFT The well dug by Sherip Masahor and Pen Hashim at Kampung Nyabor, Kalaka.

absolute while Masahor remained as Governor of the areas, yet they could not replace him and had to rule through him. His part in any plot to overthrow the Brooke was obscure. They were certainly ready to charge Masahor with the worst motives. Just as certainly, he stood to benefit if Brooke's power was weakened because he could enjoy the semi-independent status he had acquired as the Governor of the Lower Rejang for Brunei. In any case, the events of 1859 to 1861 ended with the patriotic Malay dissidents exiled and the Brookes' authority continued to rule Sarawak.

Masahor was deported to Singapore on 1.7.1861 and lived in Singapore for the rest

of his life. He was given a small pension by the Sarawak government and he supplemented it by building boats for sale. He died in February 1890, still full of plans to push the Europeans out of his beloved Sarawak.

Sherip Masahor was declared as a hero by the State Government of Sarawak on 27 July 1993. His relief figure was inserted on a plaque around the base of the column of Heroes' Monument at Sarawak Museum Garden, Kuching for the public to see and to pay respect to this great man. A road between Jalan Tun Jugah and Rock Road known as Jalan Sherip Masahor was named after this great man in Kuching and in Sarikei, an urban road was also named after him.

Sherip Masahor (fourth from right) together with Sultan Abdul Samad of Selangor and his supporters in 1870's at Langkat (Photo taken after Sherip Masahor was deported from Sarawak).



Datu Patinggi Ali *- the Hero who championed the causes of the people against Brunei Authority*

I. INTRODUCTION

Datu Patinggi Ali who was a great Malay hero of Sarawak was a descendant of Datu Merpati Jepang who was supposed to have formed the old Malay Government of Sarawak at Santubong in the 14th Century. However, according to the Salasilah Raja-Raja Brunei, the old Malay Government of Sarawak was handed over to the Sultan of Brunei by the Johore Sultan sometime in the 15th Century. Pengiran Tengah Ibnu Sultan Muhamad Hussan was appointed as the first Sultan of Sarawak by the Sultan of Brunei in 1599 but he was assassinated and died at Santubong in 1641.

In the eyes of Pengiran Indera Mahkota, the Governor of Sarawak in 1820s, Datu Patinggi Ali was a rebel who stirred up the anti-Brunei feeling among the local people and created disturbance in the country. However, to the local population, Datu Patinggi Ali was a hero who did not want Sarawak to be ruled by Brunei Authority.

II. PERSONAL BACKGROUND

There was no record to show when Datu Patinggi Ali was born. However, it was believed that he was born towards the end of the 18th Century. He was the eldest son of Datu Patinggi Abang Mir and Dayang Yong. Datu Patinggi Ali had two brothers and two sisters namely Abang Sajah, Dayang Bulan, Dayang Mu'an and Hang Japar.

Datu Patinggi Ali had seven children namely Dayang Rabbiah, Dayang Inda, Dayang Susa, Bandar Lana, Datu Bandar Haji Bolhassan (Buasan) Abang Metaril and



The relief figure of Datu Patinggi Ali.

Datu Imam Haji Metaim. During his younger days, Datu Patinggi Ali was described as a brave and intelligent man who always had the welfare of the people at heart. Due to his outstanding leadership and friendly characters, Ali was appointed by the Sultan of Brunei to be Datu Patinggi in Sarawak well before the arrival of Pengiran Indera Mahkota Mohamad Salleh as the Governor of Sarawak in or around 1827. Upon his appointment, Datu Patinggi Ali shifted the administrative headquarters from Santubong to Lidah Tanah, a strategic place at the confluence of Sungai Sarawak Kiri and Sungai Sarawak Kanan in Upper Sarawak (Bau district). Owing to his wise leadership

The location of Lidah Tanah, a strategic place at the confluence of Sungai Sarawak Kiri and Sungai Sarawak



and just administration, Lidah Tanah grew from a small Kampung to an important trading and administrative centre in Sarawak. Datu Patinggi Ali always helped the needy and gave food, clothing and shelter to those who approached him for assistance. Hence, he was well liked not only by the Malay community but also the Land Dayak (Bidayuh) and Chinese communities staying nearby. It was during his leadership that antimony was discovered in Siniawan and Jambusan areas in 1823.

III. INFORMATION ON OLD SARAWAK

Upon the death of Sultan Pengiran Tengah in 1641, there was no evidence to show that Brunei Authority did send a replacement to take over the place of Sultan Pengiran Tengah. Hence, apparently, Sultan Pengiran Tengah was the first and last Sultan of

Sarawak. Between the period when Sultan Pengiran Tengah died until the arrival of Pengiran Indera Mahkota Mohamad Salleh to Sarawak, it seemed that the administration of Sarawak affairs was left in the hands of local native officers such as Datu Patinggi, Datu Bandar, Datu Amar and Datu Temenggong.

After the discovery of antimony at Siniawan and Jambusan areas and gold in Bau in Upper Sarawak, the Sultan of Brunei sent Pengiran Indera Mahkota Mohamad

Salleh to Sarawak as the Governor of Sarawak sometime in 1827. In order to reduce the power and control of the administration of Sarawak by Datu Patinggi Ali, Pengiran Indera Mahkota shifted the administrative centre of Sarawak from Lidah Tanah to Sungai Kuching. Hence, the administrative authority of Datu Patinggi Ali was taken over by Pengiran Indera Mahkota Mohamad Salleh and at the same time, he exercised a complete control over the mining activity and export of antimony as well as gold from Upper Sarawak.

IV. CAUSES OF REVOLT

Realising the export of antimony would earn a greater foreign exchange from overseas and a lot of extra revenue, Pengiran Indera Mahkota exercised his authority by forcing the Malay and the Land Dayak

(Bidayuh) to work for him like slaves in Upper Sarawak (Bau District) to extract antimony at longer working hours but at very low pay or no wages at all. No food was given to the miners but instead the Governor expected more production of antimony. He even took away their Padi as well as their boats. Moreover, the Land Dayak (Bidayuh) women and children were sold to Brunei as slaves. Besides, he imposed heavy taxes on them.

This inhuman and cruel treatment angered Datu Patinggi Ali. Together with Datu Bandar, Datu Amar, Datu Temenggong and the Land Dayak (Bidayuh) chiefs in Siniawan, Datu Patinggi Ali led an anti-Brunei force and fought against the unjust administration of Pengiran Indera Mahkota in 1835. They built forts in Siniawan, Lidah Tanah and other places at

upriver. Datu Patinggi Ali was determined that Sarawak should be free from the cruel and inhuman rules so that Sarawak could seek her own freedom and destiny.

Due to his weak and helpless government, Pengiran Indera Mahkota could not control or resist the anti-Brunei movement led by Datu Patinggi Ali and his men. Sultan of Brunei Omar Ali Saifuddin II then had to send his uncle Pengiran Muda Hashim to Sarawak in order to assist the Governor to pacify the revolt. However, he could not quell the insurgence led by Datu Patinggi Ali and, hence, the anti-Brunei movement dragged on. James Brooke made his first visit to Sarawak in his ship called the "Royalist" in August 1839. Pengiran Muda Hashim asked for assistance from James Brooke to make Sarawak peaceful but he did not stay back. In 1840 James Brooke

revisited Sarawak and he discovered that the fighting was still going on. Upon the request of Pengiran Muda Hashim, James Brooke intervened in the anti-Brunei movement. He took his English sailors and two guns from the "Royalist" and went up-river to Siniawan. After some fightings and much persuasions, Datu Patinggi Ali and his men agreed to submit if James Brooke would become the ruler and the Brunei chiefs should go back to Brunei. Rajah Muda Hashim agreed with the conditions and he sent Pengiran Indera Mahkota back to Brunei. Finally James Brooke

Siniawan Bazaar with Gunung Serapi at the background.



managed to bring back a peaceful settlement in Sarawak.

V. RESTORATION OF DATU PATINGGI ALI

On 24.9.1841, James Brooke became the first White Rajah of Sarawak (the land between Tanjung Datu and the mouth of Sadong River). With the concurrence and agreement of Pengiran Muda Hashim, James Brooke pardoned Datu Patinggi Ali and his men and reinstated them to their original positions. To Rajah James Brooke, he wanted to reaffirm the legitimacy of the Malay ruling system and he also realised that Datu Patinggi Ali and his men had the command and respect of all the common people. Datu Patinggi Ali, Datu Bandar and Datu Temenggong were appointed as the advisors and administrators to Rajah James Brooke.

However, during one of the expeditions to Batang Lupar, Datu Patinggi Ali was killed and died in Skrang, Second Division (Sri Aman) on 19.8.1844. Datu Patinggi Ali and his devoted followers were buried in Undup area.

VI. CONCLUSION

It could not be denied that Datu Patinggi Ali was a great leader and head of the Malay community of Sarawak in the 19th century. Being a responsible leader who wanted to protect the right and respect of the Sarawakians against the

inhuman treatment of the Brunei authority, he was well respected not only among his own Malay community and Land Dayak (Bidayuh) but the Brooke Regime as well.

Datu Patinggi Ali was officially declared by the State Government of Sarawak as one of the heroes in Sarawak on 27.7.1993. His relief figure was inserted on a plaque around the base of the column of Heroes' Monument at Sarawak Museum Garden, Kuching.

A hero is always a hero. Even though he had gone, his name is still in the mind of the public. Although Datu Patinggi Ali had died more than 150 years ago, he is now being upgraded as a hero of Sarawak so that the present and future generations can recognise, respect and remember him as a great leader of Sarawak. A road known as Jalan Patinggi Ali in Kuching is named after this hero.



Jalan Patinggi Ali - a road in Kuching City named after the hero - Datu Patinggi Ali.

Pehin Orang Kaya Setia Raja Abang Manai - Melanau Hero who protected his people and took good care of his community

I. INTRODUCTION

Pehin Orang Kaya Setia Raja Abang Manai was a great Melanau leader in Mukah in the 19th Century. He was one of the most outstanding and popular leaders who really protected his people against the enemy and took good care of the welfare of his community.

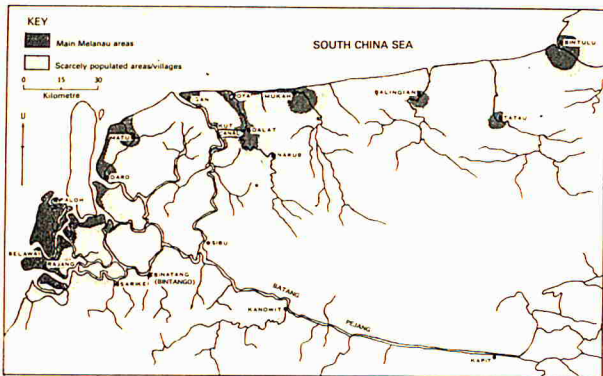
According to a legend, it was believed that his ancestors originally migrated from Bali Island, Indonesia to Sarawak more than 500 years ago. Being pagans at that time, they moved away from Bali to Borneo in order to avoid

being converted either to Hinduism or Islam. They travelled across Java Sea and they first landed at a coastal area in Lundu District now known as Teluk Melano. From there, they travelled along the coastal area of Sarawak and finally they settled down in various coastal areas in between Kuala Rejang and Kuala Baram. For those who wanted to venture into the interior parts of Sarawak they became Orang Ulu such as Kanjang, Lahanan Sekapan and Punan



*Artist impression of Pehin
Orang Kaya Setia Raja
Abang Manai bin Abang
Dreman*

Bah groups. Another group of Melanau ancestors were the Malays from Brunei when Mukah was under the Brunei Rule. Many Brunei Malays came to Mukah because they were attracted by lucrative trade in sago in the 19th Century. Hence, a great deal of intermarriages took place between Brunei noblemen and the Melanau women. As a result, there are many Brunei descendants with the title Pengiran, Awangku and Awang in Mukah.



Distribution Map of the Melanau Population in Sarawak

There is a place in the Philippines called Mindanao. Some people believe that "Melanau" may be a variation of the word "Mindanao". However, there is no evidence to show that there is a historical connection between these two words.

Based on a map published in Italy in 1595, the word 'Malano' was written along the coastal area where the rivers Oya, Mukah and Balingian run. This might suggest that Melanau community had settled down in these areas already. The Melanau claim that their present name was given to them by the Brunei Malays. The Melanau refer to themselves as 'A-Likou' meaning 'people of the river'. Generally, the Melanau can be categorised into three sub-groups i.e. the

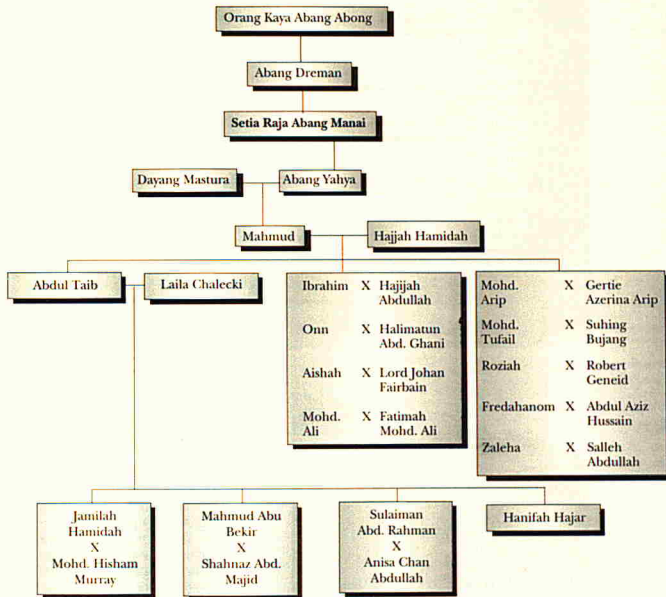
Muslim, the Christian and the Pagan Melanau.

II. PERSONAL BACKGROUND

Abang Manai bin Abang Dremman was born in Mukah in 1830s. His father was Abang Dremman (sometimes known as Pipit) bin Orang Kaya Abang Abong. In his younger days, Abang Manai was well known for his superior strength, bravery and outstanding intelligence. Hence, when Sarawak was still under the Brunei Rule, he was appointed by Sultan Abdul Mumin as Pehin Orang Kaya Setia Raja to look after the Melanau community in Mukah.

He was the great grandfather of our beloved Chief Minister of Sarawak, YAB

The Geneology of Orang Kaya Setia Raja Abang Manai



Note: The younger generations of YAB Datuk Patinggi Tan Sri (Dr.) Haji Abdul Taib Mahmud's other brothers and sisters have not been included in the geneological tree.



*A plaque of Pehin Orang
 Kaya Setia Raja Abang
 Manai at the base of Hero
 Monument at Sarawak
 Museum Garden Kuching.*

*A typical Melanau Kampung
 in Mukah*



Datuk Patinggi Tan Sri (Dr.) Haji Abdul Taib Mahmud.

III. AS ORANG KAYA SETIA RAJA OF MELANAU COMMUNITY

Upon his appointment as the Orang Kaya Setia Raja, Abang Manai discharged his duties as the head of the Melanau Community in his own smart way. Besides being a brave and intelligent leader, he always had the welfare of the people at heart and he assisted his people in solving various social problems whenever required. Due to this outstanding leadership and friendly character, Abang Manai was well respected by the Melanau Community.

Because of his outstanding ability in solving problems and facing challenges both from the community itself and areas outside his territory, his enemies dared not go against him but they had to respect him and followed his advice and command wholeheartedly. There was a complete peace and prosperity in Mukah during the period when Abang Manai was the head of the community there.

IV. MUKAH UNDER BROOKE REGIME

In 1853, Sultan Abdul Mumin of Brunei ceded all the land between Sadong River to Oya River and on 11.8.1861 Sultan of Brunei further ceded all rivers and lands from Oya River to Kidurong Bintulu to the Brooke Regime. The Brooke Regime wanted to reaffirm the legitimacy of the native ruling system as practised by the Brunei Authority because it realised the existing community leaders had the



Mukah New Township at the background with Setia Raja Boulevard at the front.

command and respect of all the common people. Hence, in 1883, Sir Charles Brooke the second White Rajah of Sarawak appointed Abang Manai as Ketua Orang Melanau to look after the community affairs in Mukah area.

Pehin Orang Kaya Setia Raja Abang Manai was also given the authority to solve the community problems and counter any anti-government disturbance or movement in the area. According to an oral tradition, Abang Manai was a trouble-shooter and with his outstanding ability, he could counter attack any trouble and solve any

problem which might stir up the feelings of the local people against the authority.

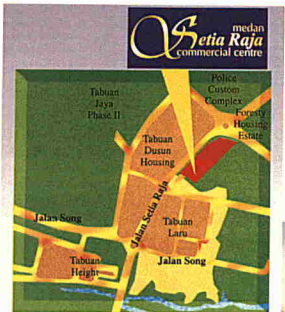
V. CONCLUSION

It could not be denied that Pehin Orang Kaya Setia Raja Abang Manai bin Abang Dreman was a great leader of the Melanau community in Mukah in the 19th century. Being a responsible leader who could protect his people from the enemy and solve the problems of the people, he was not only well respected by his own community but also by the Brunei Authority and Brooke Regime who had the full trust and confidence on him.



Setia Raja Road, Miri

*Jalan Setia Raja sited
between Jalan Song,
Jalan Wan Alwi and
Muara Tabuan, Kuching*



*Medan Setia Raja
Commercial Centre, Tabuan,
Kuching*



Pehin Orang Kaya Setia Raja Abang Manai was officially declared as one of the heroes in the State by the State Government of Sarawak on 27.7.1993. His plaque was inserted around the base of the column of Heroes' Monument at Sarawak Museum Garden, Kuching so that the present and the future generations could recognise, respect and remember him as a hero of Sarawak. In order to remember this great man, a road in between Jalan Song, Jalan Wan Alwi and Muara Tabuan is named after him and a new commercial centre along that road is known as 'Medan Setia Raja Commercial Centre' in Kuching. In Mukah, the Boulevard in the town centre costing RM7.2 million and Mukah Mosque costing RM4 million are named after Setia Raja and were declared open on 26.3.1994 and 28.2.1995 respectively. In Miri Town where the Chief Minister YAB Datuk Patinggi Tan Sri (Dr.) Haji Abdul Taib Mahmud was born, a road is known as Jalan Setia Raja.

Panglima Rentap *- Iban Hero who refused to be ruled by the White Rajah* *(1800 - 1870)*

I. INTRODUCTION

Panglima Rentap, one of Sarawak's great Iban war chiefs of the nineteenth century did not want James Brooke or any other foreigner to rule Sarawak and his people. He fought fiercely and fearlessly for a long time against the Brooke's men. His struggle won the respect of his enemies and forced the Brooke Regime to allow the Ibans to live in their own way of life without much interference from the Brooke Government.

Based on the oral tradition of Madam Subang ak Dunggau who was the sixth generation of Rentap, the parents of Rentap were Ningkan and Imbang. The hero had four brothers/sisters. He married to Sawai who gave birth to two children. The genealogy of Rentap is in Appendix A on page 118.

"Rentap" - the name in Iban means "one who makes the world shake" - was born about the year 1800 and lived most of his life in Ulu Skrang and Saribas river areas in Sri Aman Division. Soon after he was born, his family moved there from the upper reaches of Sungai Kapuas of Indonesian Borneo. Physically, Rentap was described as a strong, tough and fearless man of more than 5 feet and 8 inches high. His first name was Libau, and he took the name Rentap only after he had taken his first human head in the battle. In common practice with many other Ibans of his period, Rentap spent his time robbing neighbouring villages when he was not engaged in padi farming. As a result, he



The relief figure of Panglima Rentap

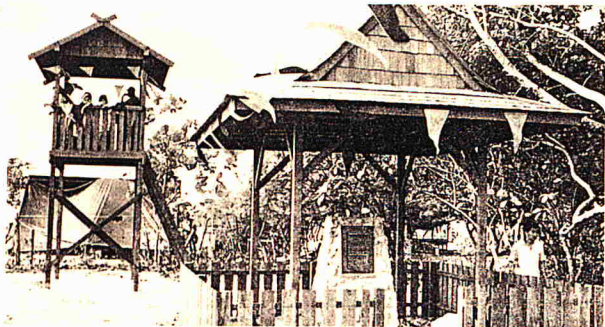
became known to his people as a fearless warrior.

II. ANTI-WHITE RAJAH MOVEMENT

The Malay pirates in Batang Saribas and Batang Lupar came to respect Rentap as a powerful ally in their determined struggle to prevent the newly arrived Englishman, James Brooke, from extending his authority and influence over them.

When Rentap first heard of the changes of government in Kuching and the plans Brooke had of putting an end to piracy along the Borneo coast, he was both

*Beting Maru
memorial site, Saribas.*



amused and angry. He was amused at Brooke's claim to govern Sarawak, and was determined to prevent him from interfering with his traditional way of life. To him, James Brooke was nothing more than a pirate himself, a man who stole the land and took taxes from his people. Moreover, Rentap hated James Brooke who brought in other foreigners to rule over his people.

He took an active part in the fighting against Brooke's men at the famous Battle of Beting Maru on 31 July 1849. Beting Maru is the site of one of the largest naval battles in Sarawak history and it is located at the confluence of the Krian and Layar

Rivers in Sri Aman Division. On the 24 July 1849 Rajah James Brooke aboard his ship "Royalist" and escorted by "Nemesis" and "Rance" as well as about eighty war boats, led an expedition to destroy those from the Skrang and Saribas that he considered pirates. These men were under the command of Datu Patinggi of Saribas, and had gone north, allegedly on a raiding expedition. The Rajah and his naval commander, Capitan Farquhar were determined to destroy them.

When the Skrang and Saribas fleet returned on the evening of 31 July 1849, they were ambushed by the Rajah's forces. The battle lasted some five hours with

some 500 "pirates" killed. While none of the Saribas leaders were killed and many escaped into the jungle, some were killed by the Rajah's Iban allies as they fled upriver. When Rentap realized that Brooke had won the battle, he withdrew with many of his followers to the headwaters of Batang Saribas. There he built a strong fort near Tabbat, on a mountain ridge called Sadok, overlooking Sungai Lang. From this stronghold, he attacked the trade and plundered the villages situated along the banks of Batang Lupar.

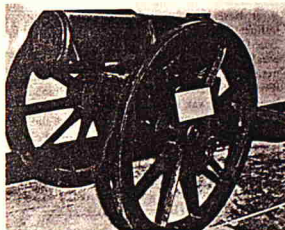
In 1850s Rajah Brooke built a fort at Lingga to prevent Rentap from interfering with people in the Lower Batang Lupar area. This annoyed Rentap so much that he decided to attack the Brooke fort at Skrang in the hope of drawing off the Rajah's men at Lingga and then inflicting a decisive defeat upon them.

On 26.4.1850 Brooke's men were ambushed and Alan Lee, the English officer in charge of the Lingga reinforcements, was killed by Layang, the son-in-law of Rentap. Rentap's defeat of the Rajah's forces made him a hero among the Dayaks. Rentap then withdrew his men before the Rajah's forces could be properly reorganised to attack him. He alarmed the Rajah so much that Charles Johnson Brooke was sent to Lingga to take over command of the Rajah's forces.

In December 1852, James Brooke himself came to Skrang and sent a message up the river to Rentap inviting him to come down



"Fire! kill the intruder - James Brooke and his force", shouted Panglima Rentap when he fired a cannon at Bukit Sadok.



The Cannon used against Rentap at Bukit Sadok by Brooke Regime.

Photos taken on 7 October
1989 showing the bones of
Panglima Rentap.



and discussed peace but Rentap refused to meet Brooke. Rentap's defiance angered James Brooke. In August 1854, a large force of Malay and Dayak soldiers - about 7,000 altogether - was gathered to march to Rentap's strongholds. This force was placed under the command of Captain Brooke and assisted by Charles Johnson Brooke.

To prevent others from coming to Rentap's aid, parties of soldiers were sent to different places to draw away any likely support for Rentap. One party was sent to Kanowit under the command of an English officer, Mr. Henry Steele and another party was sent up the Saribas under the command of the Malay chief, Datu Temenggong. The main expedition then travelled up Sungai Lang to Entabai where a fort was quickly built and a group of 500 men led by Captain Brooke moved on to the Rentap stronghold near Tabbat. In the fighting that followed, Rentap was wounded, but he managed to escape and eventually arrived safely at Bukit Sadok. He then began to strengthen Sadok against possible Brooke attack.

The Rajah's forces, however, had had enough fighting for a while. Much to Rentap's relief, the Brooke forces withdrew instead of continuing their march to Sadok.

Rentap continued strengthening his position at Sadok until the local people began to think that his stronghold could not be taken. He began to call himself "Rajah Ulu" or "Inland Rajah", and

became the centre of all native oppositions to Brooke rule.

III. FIRST SADOK EXPEDITION - 1857

On 2 June 1857, Charles Johnson Brooke led the first Sadok Expedition against Rentap with the main purpose of destroying all the farm land around Sadok in order to cut off Rentap's food supplies. The expedition was made up of 3,500 Dayak and 500 Malay soldiers who managed to climb to the top of

the Sadok mountain, 2,725 feet high from where they could look across to the ridge on which Rentap's stronghold was built. The stronghold was so well protected that the Brooke's army, on several occasions, was unable to attack it successfully. After spending eight days on the mountain top in very heavy rain, the Rajah's force decided to retreat. Hence, it ended the first expedition against Rentap on Bukit Sadok with a total failure. Rentap was hilarious of his triumph over the White Men.

When the news of the Brooke men withdrawal spread out, Rentap's prestige grew even greater. His attacks on neighbouring villages became bolder, and



The remains of Panglima Rentap kept in the new coffin. Based on the medical report, it was estimated that the height of Rentap was at least 5 feet 8 inches.

together with other Iban war chiefs, he continued to make raids on the people living in the lower Lupar and Saribas areas.

IV. SECOND SADOK EXPEDITION - 1858

In August 1858, Captain Brooke made another attempt to crush Rentap's power. After building a fort at Betong, he assembled a second expedition against Sadok. He took with him a six-pounder gun, which was used to fire fifty rounds of explosive shells into the stockade, but even this did not help his men to overcome their enemy. Rentap and his followers bravely drove the Rajah's forces away with poisoned darts, stones and gunfire.

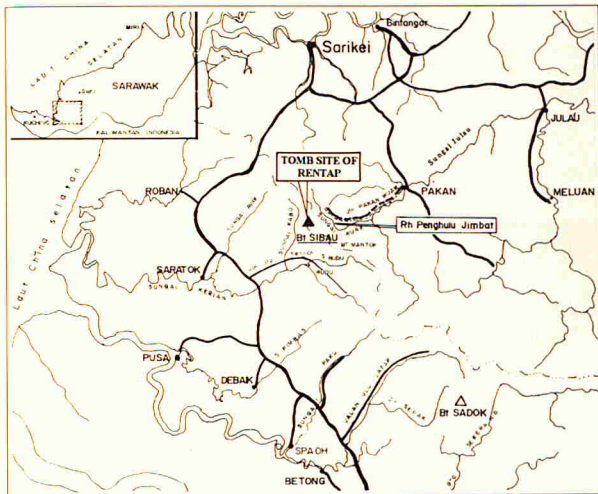
*YB Tan Sri Datuk Amar
Alfred Jabu ak Numpang, the
Deputy Chief Minister of
Sarawak spoke during the
official opening of Lumbang
Panglima Rentap.*



*YB Tan Sri Datuk Amar
Alfred Jabu ak Numpang
declared open 'Batu
Pengingat Rentap' at Bukit
Sabau, Pakan on
28.10.1989.*



hurling defiance all the while at the Brookes and their forces. Thus ended the second Sadok Expedition and again it was a total failure on the part of the intruders. Rentap won the battle and the White Men made no further attempts on Bukit Sadok until 1861. However, Rentap's success made him grow prouder than ever, and he began to behave in such an arrogant manner that slowly his popularity amongst the Ibans began to decrease. He offended many of his closest supporters by divorcing his wife and taking a young one whom he called Rancee of Sadok. His wealth and his cruelty - even to his fellow Ibans - led many longhouse communities to turn against him. His Malay allies began to desert him.



The Location of Memorial Tomb of Rentap at Bukit Sibau Ulu Sg. Wuak, Pakan.

V. THIRD SADOK EXPEDITION - 1861

In September, 1861 it was resolved that the Brooke's force should organise a third expedition against Bukit Sadok. On 16 October, 1861, the expedition was organised and ready to go to Batang Saribas in order to destroy Rentap. This was larger and far better equipped

expedition then before. It consisted of a working party of twenty Chinese to make roads and throw up earthworks; a force of Negro troops trained in close-combat fighting as well as many Dayaks and Malays. The equipment included a rocket-firer, a twelve-pounder gun "Bujang Sadok" and a six-pounder gun.

The fourth generation of Rentap, Senda (in light green blouse) and the sixth generation of Rentap, Subang ak Dunggau (in pink blouse) were at Bukit Sabau during the official opening of Labong Rentap on 28.10.1989.



On 20 October 1861, Brooke's force reached Nanga Tiga and on 25 October 1861 they arrived at the foot of Bukit Sadok. On 28 October 1861, Charles Brooke and his men attacked Bukit Sadok. Although Rentap and his followers fought bravely, they could not withstand the superior guns which Brooke's force had brought with them. After seventeen shells from the twelve-pounder gun "Bujang Sadok" smashed through the walls of the stockade, Brooke's men were at last able to enter Rentap's stronghold.

VI. END OF RENTAP'S POWER

When Rentap realised that it was useless and hopeless to defend his fort at Bukit Sadok any longer, he and his men left for the opposite side of the mountain. That afternoon, Brooke's force burnt down Rentap's fort and, hence, it marked the end of Rentap's power over the intruders. It also marked the end of his long career as a great war-leader and "Rajah Ulu" or "Inland Rajah", but definitely not his life!

Rentap's power might have been broken but he did not surrender. He and his followers retreated to Bukit Lanjak and then moved down to Entabai, Kanowit where he died of old age sometime in 1870s.

However, he was not buried but honourably laid down to rest in a mortuary known as "Lumbong" and his remains was kept in a jar.

VII. CONCLUSION

Rentap was a great leader who had the fighting courage and bravery, talent and ability in leading the attacks and defences against the White Men's rule. In spite of his limited manpower and inferior weapons, Rentap and his force could go on fighting for eight long years and withstood three onslaughts of the intruder's force. Rentap was indeed a man of principle. He swore that he would never see the face of a white man again. It was



The Building of Saribas District Council is known as Kubu Rentap



Dewan Panglima Rentap Betong

*New memorial tomb of Rentap
at Bukit Sibau, Pekan.*



true that he never saw any white man again until his death. He met several defeats but he never surrendered. Although he had been branded as a great rebel leader by the Brooke's Regime, he was actually a freedom fighter and a nationalist who fought against the intruder. A new memorial tomb was installed for him by the State Government of Sarawak as a token of Rentap's fight for freedom and independence from the Brooke's Regime at Bukit Sibau, Pekan on 28 October 1989. It was declared open by Y.B. Tan Sri Datuk Amar Alfred Jabu ak Numpang, the Deputy Chief Minister of Sarawak and Minister for Agriculture and Community Development. The Inscription of Rentap's Plague at Bukit Sibau, Pekan is in Appendix B on page 119.

In Betong, he was well remembered. The Saribas District Council Building, Dewan

Masyarakat Building and a town road are all named after this great man. The lounge at Damai Lagoon Hotel is known as 'Rentap Lounge'. Rentap was declared as one of the heroes of Sarawak by the State Government of Sarawak on 27 July 1993. His figure was portrayed in relief on a plaque around the base of the Heroes' Monument at Museum Garden, Kuching. Until today, Rentap is still being considered as the most famous warrior and obdurate opponent to Brooke Rule in the history of Sarawak.

In order to promote tourism and to let the people of Sarawak know more about the history of Sarawak and its heroes, a reenactment of Rentap and the battle of Bukit Sadok was staged at Sarawak Cultural Village on 17.5.1997. The reenactment which was part of the celebration of Gawai Tourism Night had attracted not only the foreign tourists but also a lot of our local population who were given an opportunity to know more the splendid history and the heroes of Sarawak.

"AGI HIDUP, AGI NGELABAN!" (WHEN THERE IS LIFE, THERE IS A FIGHT!)

With this most famous war-cry of the Iban fighters against the White Man Rule - Brooke's Regime, it ended the write-up of the history of the great warrior and hero of Sarawak - Panglima Rentap.



"Bujang Timbang" - the cannon bearing the mark 1515 was used by Rentap to defend Sadok from Rajah's force. It is now placed at the entrance of District Office Betong since 1966.

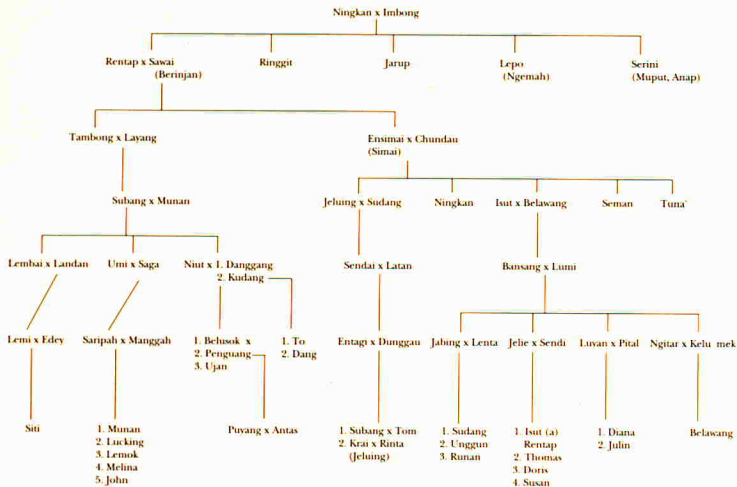


Jalan Rentap, Betong.



The Lounge at Damai Lagoon Hotel is named after Rentap.

GENEALOGY OF RENTAP



Based on the oral tradition of Puan Subang ak Dunggau, Rh. Jampi, Sg. Wuak, Pakan.

The Inscription of Rentap's Plague at Bukit Sibau, Pekan

"Herein lies the remains of the great Iban warrior, named Libau. Also proudly known as "Libau Panggau Dara, Rentap Tanah Kudi Menoa". He withstood the might of the Brooke Regime forces in several battles. His wellknown battles were at Bukit Sadok which is approximately 44 kilometres, 141 degrees southeast from Bukit Sibau, in the Sri Aman Division.

Rentap was a native of Skrang. During the early part of his life, he joined sea raiding expeditions with Iban leader, Orang Kaya Pemanca Dana Bayang of Saribas. Rentap then led many successful sea expeditions to achieve fame as a chief war leader of Skrang.

When James Brooke became the Rajah of Sarawak on 25 September 1841, he declared that the sea-faring Saribas and Skrang Iban were pirates.

Rentap first met and fought the White Rajah at Kerangan Peris in Skrang in August 1844. Early in 1853 Rentap and his force attacked the Brookes at Lintang Batang, above Nanga Skrang where his son-in-law, Lavang, fought gallantly and killed Alan Lee.

In August 1854, James Brooke with a large force of 7,000 Dayaks and Malays attacked and over ran Rentap at his stockade in Sungai Lang. Rentap and his followers retreated strategically to the top of Bukit Sadok.

On 2 April 1857, Charles Brooke, as Officer-in-Charge of Fort James at Nanga Skrang, set an expeditionary force against Rentap at Bukit Sadok. The Brooke forces failed to overcome Rentap.

Towards the end of 1858, Charles Brooke and his forces again attacked Rentap and his followers' stronghold at Sadok. It was again a failure.

In September 1861, Charles Brooke organised the third expedition against Rentap. There were heavy fightings between the two forces. Finally, Charles Brooke and his force managed to destroy Rentap's stronghold.

Rentap's power was eventually broken but he did not officially surrender. He and some of his followers retreated to Bukit Lanjak. From there he moved down to Entabai, the branch of Kanowit, then to Sungai Wak, Julau where he died of old age sometime in 1870s.

He was given an honourable Iban burial custom known as "Lumbong" by his followers and family. Lumbong is a burial custom of keeping the dead to 'lay in state' above the ground, and kept from the weather in a specially constructed hut on a hill.

This new memorial tomb (Lumbong Rentap) was installed by the Sarawak Government in token of Rentap's fight for freedom from the Brooke's regime and in remembrance of his determination to defend the Iban traditional way of life.

Lumbong Rentap was officially commemorated by YB Datuk Amar Alfred Jabu anak Numpang, Deputy Chief Minister and Minister for Agriculture and Community Development on 28 October 1989, before a large crowd consisting of Rentap's descendants, Iban leaders and other invited guests from all communities throughout Sarawak".

Sawing

- Hero of Orang Ulu in Batang Rejang who was deadly against Brooke's Rule

Relief figure of
Sawing at Heroes'
Monument
Museum Garden,
Kuching



I. BACKGROUND INFORMATION

Sawing was born in Kanowit in the early 19th century. According to James Brooke's Secretary Mr. Spencer St. John, Sawing had a mix-blood of Ukit and Tanjung (Rajang) tribes and, hence, Sawing was an Orang Ulu. This is confirmed by Tua Kampung Lenya bin Jaro who is the fourth generation of Sawing.

Sawing was described by the old folks in Kanowit as their famous leader who had a strong and muscular body but short with broad shoulder. He was very brave and intelligent. He hated white men from overseas because they came to Sarawak,

seized the land, imposed taxes and ruled over his people.

In order to find out more about the family background of Hero Sawing, a field trip was arranged to visit the offsprings of the hero at Kampung Bedil, Kanowit on 10.6.1997. Based on the interview with Tua Kampung Lenya bin Jero, the genealogy of the hero is appended below:-



According to Tua Kampung Lenya bin Jaro who is a Melanau Rajang and a Christian, the first Brooke's fort which was made of bamboo and known as Kubu Betong (Betong Bamboo Fort) was built at the present site of Chinese Tuapekong Temple at the Kanowit town centre. However, when it was attacked by Sawing and his followers in June, 1859, it was completely burned down. The present fort called Fort Emma was built at the present site which is on the higher ground along Jalan Kubu towards the end of the year 1859. All the building materials were contributed by the various longhouses in the area.

II. ASSASSINATION OF BROOKE'S OFFICIALS

After James Brooke seized the Rajahship from the Brunei authority in 1841, he slowly expanded his territory from Kuching to Lower Rejang in 1853 and he completely controlled the whole of Batang Rejang basin in 1861.

Sawing was one of the close comrades of Sherip Masahor, the Governor of Sarikei who was deadly against the foreign rule over his people. When James Brooke was trying to exercise his influence in Batang Rejang area, Sawing and his close comrades, Skalai and Talip together with their followers protected their strong fort at Kabah, a tributary of Batang Rejang in Ulu Kanowit against the intruders.

On 7 June 1859 when the Brooke officials i.e. Mr. Charles Fox and Mr. Henry Steele were stationed at Fort Bamboo Betong, Kanowit, they were being attacked by Sawing and his followers from Kanowit and Banyok. Mr. Charles Fox had been supervising the digging of a trench outside the fort while Mr. Henry Steele was inside talking casually to two acquaintances, Abi and Talip. Both Fox and Steele were unarmed. Simultaneously, Sawing and Sakalai led a party of Kanowits and stabbed Fox at the back while Talip struck at Steele with his Parang. Steele managed to seize the weapon which became entangled in Talip's clothes, but Abi struck Steele from behind and killed him. A watchman at the fort shot down one of the Kanowits, but other fortmen gave up their arms and the fort was captured and burnt down. The



Artist impression of the killing of Mr. Charles Fox and Mr. Henry Steele at Kanowit in June 1859 by Sawing and his followers.

heads of Fox and Steele were taken by Sawing.

III. ATTACK BY BROOKE'S FORCE ON KABAH

While stationed at Fort James in Skrang, Charles Brooke heard the news of the killing of Mr. Fox and Mr. Steele. At once, he went back to Kuching and organised an expedition to counter-attack Sawing's force. Brooke's force proceeded to Sarikei by river in July 1859 and from Sarikei they attacked Sawing's force. When Brooke's force arrived at Kanowit, Charles ordered

*Fort Emma along Kubu Road,
Kanowit. It was built in the
year 1859.*



*The name plate of Fort
Emma, Kanowit*



his men to attack Sawing's fort at Kabah. Brooke's force numbering 3,000 failed to penetrate Sawing's stronghold. Sawing and his followers who fought bravely managed to defend his fort at Kabah from being conquered by the intruders.

Brooke's force retreated to Kanowit and later on, Charles Brooke organised a second attack with more men and weapons on Sawing. Although Sawing and his men fought bravely and fiercely, they were

outnumbered and they could not fight the enemy who had superior weapons. Sawing's force was defeated and more than 100 of his followers were killed. His fort at Kabah was burned to the ground by Charles Brooke's force. However, Sawing, Skalai, Talip and his followers did not surrender and they escaped safely to a longhouse which belonged to the Kayan community in Belaga.

IV. ATTACKS BY BROOKE'S FORCE ON KAYAN LONGHOUSE

The Kayan community in Belaga hid Sawing and his followers and, at the same time, they did not want to co-operate with the intruder - Charles Brooke who wanted to impose his authority on the local people there. When Charles Brooke knew about it, he was very angry. On 15.5.1863, Brooke organised an expedition which was to be his most ambitious military action at that time and was a triumphant demonstration of the resurgent foreign authority of his government over the poor and innocent Kavans. The force numbered over 15,000 in 500 boats. They travelled over 200 miles upriver to Batang Rejang. On 1.6.1863 they reached Pelagus Rapids and from there they travelled further up. After having overcome the notorious Bakun Rapids, Charles Brooke and his force decided to commence the return journey. However, Brooke's force had no mercy on the local people. A few Kavans were captured, many longhouses had been burned down and many innocent Kavans were killed. The Kavans suffered a big loss but Sawing and his force still managed to

escape from the enemy. Before departure, one of the Kayans was given a Sarawak flag and a cannon ball to bring to the Kayan Chief, Oyang Hang. He was also to convey the message that Kayan territory had been invaded by the intruder - Charles Brooke because they had harboured the nationalists Sawing, Sakalai and Talip in their area.

Just over a month after Charles Brooke's return, Oyang Hang and his men arrived at Kanowit bearing the flag - a symbol of peace. The heads of Talip and Sakalai, the former having been killed by Oyang Hang himself were handed over to Brooke's force there.

In December, 1863, in order to avoid further bloodshed of the innocent Kayan people and the destruction of their properties by the Brooke's force, Sawing surrendered himself to the intruder voluntarily, but Brooke had no mercy on our hero - Sawing. He was executed with a Kris which was thrust between his shoulders into his heart. Sawing faced bravely to his death and due to his bravery, Charles Brooke noted that "..... he died like a man, however he may have lived, and peace be to his ashes".



T.K Lanya bin Jaro (at the right) and the author of the book (at the left)



Tua Kampung Lanya bin Jaro and the cannon at Kampung Bedil, Kanowit.

V KAMPUNG BEDIL, KANOWIT

Upon enquiry on the name of the Kampung, Tua Kampung Lanya bin Jaro said, "The Kampung was the original settlement of Rajang community where Sawing was born and fought against the Brooke's Regime until he surrendered

himself to the intruder's authority in 1863". At the later stage, Rajah Charles Brooke sent a cannon to the village as a sign of goodwill and friendship in between his government and the local people after

*Chinese Tuapekong Temple,
Kanowit. The original site of
Betong Bamboo Fort,
Kanowit.*



*A section of Kanowit Town
Centre (Photo taken on
10.6.1997.)*



Sawing was killed and there was a complete peace in the area.

The cannon was handed over to Penghulu Pagang bin Luming, the father-in-law of Tua Kampung Lenya bin Jaro. From that time onwards, the village was called Kampung Bedil. The headmanship was then handed down to Penghulu Kirak bin Seriw when Penghulu Pagang bin Luming died at the age of 95. Later on, when Penghulu Kirak died, the headmanship

was taken over by his younger brother Jaro bin Seriw i.e. the father of Tua Kampung Lenya bin Jaro. Kampung Bedil which is about five minutes by longboat further upriver from Kanowit has about 40 houses with a population of about 350, the majority of them are Melanau Christians with a handful of Melanau Muslims. Tua Kampung Lenya bin Jaro is trying to locate the tomb or remains of Sawing but he is uncertain whether his great grandfather was killed and buried in Kanowit or in Kuching. However, he said hopefully that he wanted the remains of Sawing to be reburied gloriously as in the case of Rentap at Pekan in 1989 or Rosli Dhoby at Sibul in 1996 as the heroes of Sarawak if his remains could be recovered. Well, let us hope that the wish of Tua Kampung Lenya bin Jaro may come true one of these days.

VI. CONCLUSION

For the sake of defending the country from being ruled by the foreigners, Sawing and his supporters sacrificed their lives to the intruders.

In the eyes of the Brooke's rule, Sawing and his followers were rebels and anti-Brooke rule but in the eyes of all Sarawakians, they were none other than the early nationalists who refused to be ruled by the white men. On 27.7.1993, Sawing was officially declared as one of the heroes of Sarawak by the State Government. - His figure has been portrayed in relief on a plaque around the base of the column of Heroes' Monument at the Sarawak Museum Garden, Kuching.

Liu Shanbang

The Chinese Hero who refused to be ruled by the White Rajah

I. INTRODUCTION

Liu Shanbang was born in Kwang Tung province in China sometime in 1800. At the early age of 20, he left China for overseas to look for fortune. He went to Sambas, Indonesia where he worked with Sam Tiau Kow Goldmine for a few years. When the Dutch authorities there treated the Chinese miners badly, Liu Shanbang led a group of miners and migrated from Sambas to Bau, Upper Sarawak.

As a pioneer, Liu Shanbang organised the Twelve Kongs, a form of open government based on a board partnership and brotherhood at Bau Lama (Mau San) in the 1830s. He was commonly known as the Tai Ko or big brother who always had the welfare and interests of the miners and the Twelve Kongs at heart. Under his able leadership, the Twelve Kongs attracted more miners from Sambas and the mining operations of the Kongs extended from Bau Lama (Mau San) to Bidi, Paku dan Tondong. By 1850, there were about 4,000 Chinese at the Bau Lama area.

Physically, Liu Shanbang was described as a strong and tough man of more than 6 feet tall. He kept a long pig-tail and always carried along with him a Chinese sword and an old-fashioned pistol. He was a Kung Fu Master. According to a story, during any fight, it was very difficult to defeat him, not even two or three strong men could get near him.



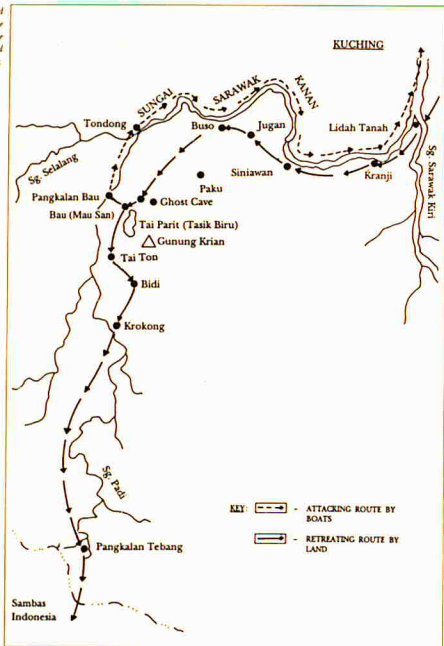
The relief figure of Liu Shanbang at the Heroes' Monument, Museum Garden, Kuching.

years earlier than the arrival of James Brooke who seized the Rajahship of Sarawak from the weak Pengiran Indera Mahkota in 1841. Under his wise and able leadership, the Kongs formed the basis of the miners' political and social movement. The Kongs was an instrument of self-government and the district was an autonomous zone with its own defined territorial jurisdiction, complete with a hierarchical structure, its own judicial system and its own currency. It even flew its own flags and the old flag poles still remain to this day at the very historic Bau Lama site. In short, the Kongs was an independent body which enjoyed political autonomy.

II. ESTABLISHMENT OF KONGSI

Liu Shanbang pioneered and established the Twelve Kongs at Bau Lama about eleven

Sketch plan showing old Bau District and the route taken by Chinese miners to attack and retreat Kuching.



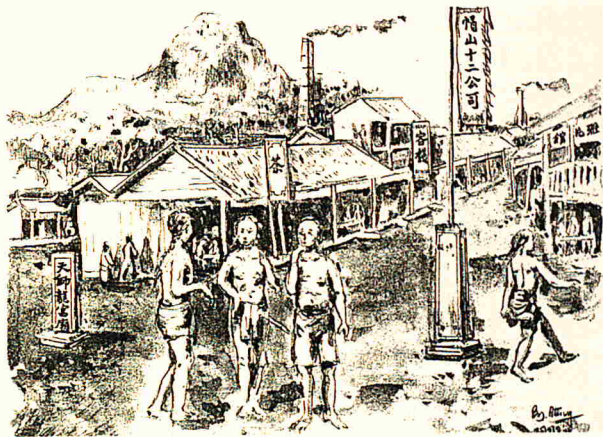
However, when James Brooke seized control over Lower Sarawak in 1841, he imposed the following demands on the Kongsi as an attempt to impose control over it.

(1) To pay tax (Cukai Kepala) to him based on the actual population of the Kongsi;

(2) To prohibit the Kongsi from direct importing and trading with foreign countries in opium, wine and other goods; and

(3) To prohibit the Kongsi from direct exporting of gold and other local products to other foreign countries.

To the Chinese miners, James Brooke was a usurper and an oppressor who seized power from the helpless Pengiran Muda Hashim, the Brunei Sultan's representative in Kuching.



Artist impression of Mau San
(Bau Luma) in the year
1830-1857.

He did this through a classic exhibition of gunboat diplomacy and the creation of misunderstanding between Pengiran Indera Mahkota, the nominal ruler of Sarawak from Brunei and Pengiran Muda Hashim. Being a usurper who always had an ambition to expand his territory, James Brooke was not satisfied as the Rajah of Kuching only. He started to interfere with the daily administration of the Kongsi in Bau with a view to expand his territory and to exercise his control over the mineral-rich district in Upper Sarawak.

In 1852, James Brooke extended his jurisdiction over the Kongsi even though he had no direct control over Bau (Upper Sarawak) at that time. He sent his forces to arrest a criminal hiding in the Kongsi area and, hence, he punished the miners by ordering them to build Belidah Fort near Siniawan. The Kongsi was even asked to pay wages to James Brooke's men who were posted at the Fort to spy on the activities and movements of the Kongsi. In January 1857, the Kongsi was fined \$150.00 for illegally

smuggling opium to Bau without the permission from James Brooke.

In 1856, James Brooke went a step further. He wanted to seize control of the gold mining industry from the Chinese miners. Indirectly he influenced the Borneo Company Limited to force the Kongsis to give up its right to the Company. James Brooke's interference upset the peace of the Kongsis in its own world at Bau.

III. ATTACK BY THE KONGSI ON KUCHING

The Chinese miners did not want a foreign

power to administer their own Kongsis and they did not want to pay taxes or to adhere to the various unjust and unfair restrictions imposed on them by the intruder. They wanted the Kongsis's old way of life and life style to be continued. In order to teach the ambitious usurper a fatal lesson, Liu Shanbang and his men planned an attack on Kuching. On 18 February 1857, about 600 armed Chinese miners under the leadership of Liu Shanbang assembled at Bau Lama (Mau San). Then they marched over to Pangkalan Bau and headed down to Kuching by longboats. Shortly after midnight, they arrived at Kuching, invaded the town and occupied the buildings belonging to James Brooke and his men.

*Chinese Miners of Bau
in the 19th Century*



During the attack, James Brooke cowardly avoided fighting and swam his way across a small river from Astana to escape to his trusted official in order to save his own life. The Chinese miners set fire to the Astana Buildings and the fire awoke Kuching Town. In the morning of 19 February 1857, Liu Shanbang liberated Kuching from the usurper - James Brooke. That afternoon, Brooke's men were summoned to the Court House by Liu Shanbang and during the discussion, it was learned that Charles Brooke, the nephew of the intruder was in Simanggang (Sri Aman) and certainly would bring his warriors to avenge the White Rajah's death. In view of the possible danger of being attacked and that his mission to punish the intruder had been achieved, Liu Shanbang decided to retreat from Kuching to Bau on the condition that there should be no attempt by the Brooke's men to pursue them.

At noon on 21 February 1857, the Chinese force retreated up-stream but it was attacked by a group loyal to James Brooke. The Chinese miners halted their retreat and collected more men from Bau to wreak punishment on Kuching Town for breaking the promise.

On 22 February 1857, James Brooke returned to Kuching and found the liberators had come back in full force. James Brooke tried to attack them but he was soundly defeated by the liberators.

On 23 February 1857, Charles Brooke arrived from Skrang together with his force. The Borneo Company's armed steamer "Sir James Brooke" also returned from her regular voyage from Singapore. James Brooke boarded the ship together with Charles and his force. As soon as the steamer turned her guns on the town, the Chinese miners retreated by land to Lidah Tanah and then further upstream to Siniawan where they stationed their forces on the hilly area of Jugan near Siniawan.

IV. DEATH OF THE HERO LIU

Charles Brooke led his force to attack the Chinese miners at Jugan in Siniawan area. Liu Shanbang and his men fought fiercely and bravely to defend their territory but the Chinese miners were out-numbered and Liu Shanbang himself was gunned down at the site of the present Liu Shanbang Temple at Jugan. The hero died gloriously on or about 24 February 1857 at the age of 57. In actual fact, Liu Shanbang became the *de facto* Rajah of Sarawak for 5 days from 19 to 23 February 1857.



A painting showing the Chinese miners attacking Astana, Kuching on 19.2.1857

Upon the death of their hero, the Chinese miners had no mind to fight but retreated from Jugan to Buso and then back to Bau while James Brooke's force followed. The Chinese paused at Bau to collect their families and portable belongings in order to escape to Sambas, Indonesia. Many Chinese perished on the journey. For those who reached Sambas, many were killed or rounded up by the Dutch authorities there.

While in Bau, Brooke's forces were very cruel and inhuman. They had no mercy for the Chinese. They killed all Chinese on sight and upturned the Kongsis headquarters at Bau Lama (Mau San). The remaining Chinese families retreated either into the Ghost Cave or fled into the jungle. His force set fire at the entrance of the Ghost Cave. It was estimated at least a few hundred women and children were either burned or suffocated to death in the Ghost Cave and about two thousand people were killed in and around the Bau Lama area.

V. MAIN CAUSES OF FAILURE OF ANTI-RAJAH MOVEMENT

About 600 armed Chinese miners under the leadership of Liu Shanbang staged the Anti-Rajah Movement. Although it succeeded at the first instance, it was defeated within a period of one month. Based on the various events which took place during the liberation, we can analyse the causes of the failure as follows:-

(1) With the exception of a very few of the miners who were members of Triad Society, most of them were poor and illiterate immigrants from China. They left China for Nanyang (South East Asia) in the hope of

earning enough money to return to China. Due to lack of proper military training, lack of good weapons and no proper planning, the Kongsi organised a poor show. They knew how to attack but they hardly planned for the defence.

(2) Twelve Kongsi, Bau was not supported by other Kongsis in West Kalimantan, Indonesia in the Anti-Rajah Movement. Even the Kongsis in West Kalimantan were involved in the Inter-Kongsi war with each other. When the defeated Chinese miners from Bau fled across the border, many of them were even killed by the Kongsi miners there.

(3) There was no support whatsoever from Manchu Government from China. China was weak especially after the opium war with the United Kingdom in 1842.

(4) Chinese miners from Bau Kongsi had no support from other Chinese especially in Kuching and its surrounding areas. Chinese in Kuching, mostly businessmen and farmers, did not bother at all about the liberation. They did not give any support to Liu Shanbang. On the other hand, they gave all possible assistance to the Rajah and his men. Even before the Anti-Rajah Movement, friendly Chinese reported to Rajah's men that Bau Kongsi was organising a *coup d'etat*.

(5) Chinese miners could not communicate well with the natives especially in the native languages. The Kongsi did not bother to get the support from the natives in the coup. Rajah's "Divide and Rule" tactics had successfully organised a Dayak force from Second Division (Sri Aman Division) of Sarawak to banish the Chinese miners force and

Liu Shanbang's altar at Jagan, Simauan.



(6) The timely arrival of the armed Borneo Company steamer, 'Sir James Brooke' from Singapore and the Skrang Dayak force led by Charles Brooke at Kuching were the two main factors which defeated the Chinese force.

Chinese Rebellion in 1857 has become part and parcel of the history of Sarawak. It reveals to us that the Rajah's intention was "To divide and rule Sarawak" and at the same time to enrich himself from various types of taxes collected from the Sarawakians. Those who refused to be ruled and refused to pay tax would either be killed or driven out of Sarawak.

The failure of the Anti-Rajah Movement led by Liu Shanbang left a black mark in the history of Sarawak to get rid of the White Man's rule. The Rajah's "divide and rule" tactics had elongated his kingdom in Sarawak for about 100 years. The headquarters of the Kongsi at Mau San (Bau Lama) had not much historical landmarks left because the buildings were burnt down during the attack by the Rajah's force. "Tai Parit" (Big Drain) where tons of gold were being extracted by the Chinese miners had her name changed to "Tasik Biru" (Blue Lake). The damaged Kongsi Flag Post still left at Mau San, Bau until today.

VI. CONCLUSION

In the eyes of the White Rajah, a hundred and forty years ago, Liu Shanbang was a rebel who led a Chinese rebellion against the Brooke regime. Now Sarawak has achieved her independence within Malaysia for more than thirty four years from the British Colonial Rule, it is timely to clarify



Liu Shanbang Temple at Jugun Siniawan, Bau.



Liu Shanbang's tomb on the right hand side of the temple at Jugun Siniawan. No tomb stone is being erected.

*Bukit Belalak, Sinauan -
the historic fort is no more
there.*



*The remaining part of
Kongsi Flag Post at Mau
San (Bau Larna)*



that Liu Shanbang was actually not a rebel at all but a freedom fighter and an early nationalist who did not want foreign rules. He died for the sake of defending the rights of Sarawakians and safeguarding the sovereignty of the State of Sarawak. He is therefore a hero and a great leader who sacrificed his own life for the people and the country against the foreign intruder and, therefore, he must be respected and remembered forever and ever. Liu Shanbang might have died but his patriotic spirit is always in the hearts of all Sarawakians. A temple was built in his honour at Jugan, Siniawan where he died. He is now a local Chinese Deity (Shen) and is worshipped by the Chinese community in Sarawak for guidance and protection against any ill-influence.

On 27 July 1993 Liu Shanbang was officially declared by the State Government as one of the heroes in Sarawak. His figure has been portrayed in relief on a plaque around the base of the column of Heroes' Monument so that the present and future generation will recognise, respect and remember him as one of the heroes of Sarawak. In Kuching, a road in between Mile 6 Roundabout and Kota Padawan is named after the hero and it is now known as Jalan Liu Shanbang. The history and the role of Liu Shanbang in Chinese Rebellion 1857 should be rectified as follows:

"Liu Shanbang, the head of Chinese Liberation Force in the year 1857, was a true freedom fighter, a nationalist and a great hero who sacrificed his life in defending the sovereignty of Sarawak against a foreign usurper - James Brooke"

Rosli bin Dhoby

- Malay Hero who refused to be ruled by British Colonialism

I. INTRODUCTION

Rosli bin Dhoby was born in Sibul in the year 1932. At the age of 17, Rosli bin Dhoby was a student-teacher and he was an active member of Sibul-based Malay Youth Movement (Gerakan Pemuda Melayu.)

Rosli bin Dhoby made a heroic history on 3.12.1949 when he headed the Rukun 13 (Black Crow Group) who killed Mr. Duncan Stewart, the second Colonial Governor of Sarawak. Being an idealistic young man, Rosli Dhoby believed that he could end the colonial rule by killing the Governor. In the end, he was hanged on 2.3.1950 for his patriotic act to the country.

After 46 years, the remains of Rosli bin Dhoby together with three other comrades namely Morsidi Sidek, Bujang Suntong and Awang Ramli were exhumed from the Kuching Central Prison and reburied at their birth place in Sibul on 2 March 1996.



Rosli bin Dhoby

II. THE CESSION OF SARAWAK AS A BRITISH COLONY

On 8 February 1946, soon after the liberation from the Japanese Occupation, Sir Charles Vyner Brooke, the third White Rajah of Sarawak announced in a proclamation that Sarawak was to become a British Colony. The authoritative and arrogant attitude of Sir Charles Vyner Brooke to decide the destiny of the people of Sarawak bewildered the majority of Sarawakians.

However, on this occasion, many Sarawakians disagreed. The people of Sarawak were very reluctant to have their future arranged in so arbitrary a manner, and the Malay National Union organised a major protest against the cession.

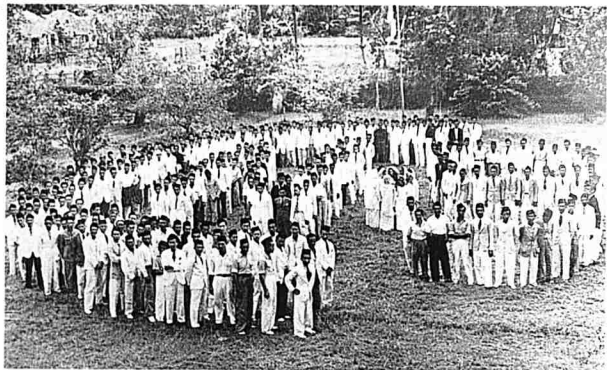
In order to ascertain the public opinion upon the issue of cession, two Members of the British Parliament namely the honourable Mr.D.R. Rees Williams and Mr. L.D. Gammans visited Sarawak in March 1946. However, based on their findings, there was sufficient approval over the subject of cession to be brought up before the Council Negri even though most of the locals did not fully understand what cession meant.

The motion over the cession was subsequently debated for three days in the Council Negri. The Bill of Cession was read for the third time on 17 May 1946 and was passed with a slender majority by nineteen votes against sixteen. The detail of voting in Council Negri on 17.5.1946 is in Appendix A on page 148.



Anti-cession demonstration.

Anti-cessionists formed the figure 9 in protest of the Circular 9 issued by the Colonial Government of Sarawak.



III. THE ANTI-CESSTION MOVEMENT

By an Order-In-Council, Sarawak became a British Colony on 1 July 1946. The passing of the Cession Bill caused bitterness and dissatisfaction among the local population. They joined forces with members of the Malay National Union to form a strong and vocal movement against the cession which claimed to have no less than 35,000 members in Sarawak. Most anti-cessionists were Malays who were mostly government servants and teachers, denounced cession as being illegal and demanded a restoration of Sarawak as an independent state.

An anti-cession rally was organised at the Central Padang (now called Padang Merdeka) in Kuching and it was attended by about 15,000 people.

IV. CIRCULAR NO. 9

Embarrassed by the true feelings of the anti-cessionists and their loyal activities towards their own land, the Colonial Government of Sarawak issued a circular, known as "Circular No. 9" on 10 December 1946, signed by Mr. C.W. Dawson, the Chief Secretary to Sarawak Colonial Government. The said Circular is reproduced below:-

SECRETARIAT CIRCULAR NO. 9/1946

In view of the political change in the status of Sarawak by which on 1 July 1946, it became a Crown Colony, His Excellency the Governor has directed that this Circular should be sent to all Government officers on the Establishment.

- (a) Government expects and require absolute loyalty from all its servants.
- (b) Since there is no question of any change in the present regime or any reversion to Brooke Rule, Government will not permit or tolerate any association by its servants with any activities designed to keep alive the question of cession.
- (c) There will be no victimisation for any speech or act of any Government servant in the past relating to the question of cession, but each Government servant must now make up his mind whether he wishes to serve the present Government loyally and faithfully or not.

(d) If you do not feel that you wish to continue in the Government Service under these conditions, you should inform your Resident, District Officer, or Head of Department, as the case may be, before 31 December 1946, and he will advise you as to the course you should pursue.

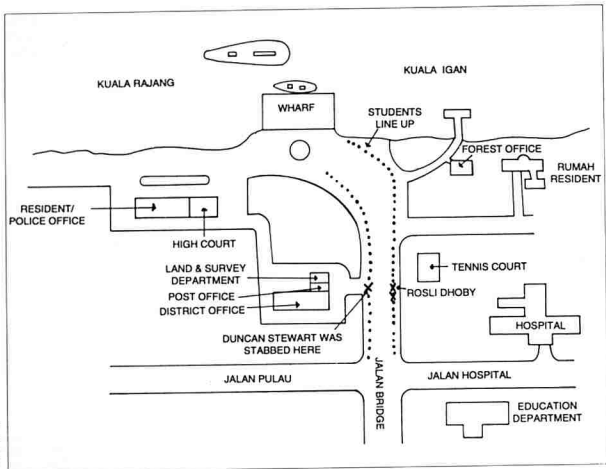
(e) Any Government servant in future who associates himself with any activity designed to keep open the question of cession or commits any act of deliberate disloyalty to Government will render himself liable to instant dismissal.

You are asked to acknowledge receipt by signing the attached slip and returning the slip at once to your local Head of Department or District Officer.

C.W.DAWSON

Chief Secretary

Kuching, 10 December 1946.



Locality Plan to show the venue where Duncan Stewart was stabbed in Sibn on 3.12.1949

V. THE KILLING OF BRITISH COLONIAL GOVERNOR

The spirit of nationalism culminated with the conspiracy of the 13 members of Malay Youth Movement who met at a building at Jalan Queensway, Sibn on 2.12.1949 to get rid of the Colonial Governor and other officials.

The anti-cessionist activities climaxed with an incident which took place in Sibn on

3.12.1949 when the second British Governor of the Colony of Sarawak was assassinated.

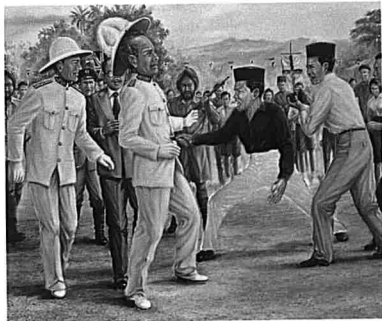
Rosli bin Dhooby appeared to be his normal self on that day. No one hardly knew, not even his sister Hajah Yak Fatimah, that there was a burning desire in him to end the colonial rule in Sarawak. He chose that day to send the message to the British Government that it was time for Sarawak to achieve self-rule and independence.

Before 9.00 a.m. on 3.12.1949, Sibü residents were all prepared to welcome Mr. Duncan Stewart, the second Colonial Governor of Sarawak who was on his first visit to the town. Accompanied by the Resident of Third Division (Sibü Division), Mr. J.C.H. Barcroft, his Private Secretary, Mr. T. St. J. Dilks and District Officer, Sibü, Mr. Waine, the Governor was greeted by a long line of students waving British and Sarawak Flags along Bridge Road (the present Bujang Suntong Road in Sibü). During the welcoming ceremony, Rosli Dhoby and Morshidi Sidek were in the midst of the crowd. Morshidi Sidek pretended to be a camera-man whereas Rosli Dhoby was well prepared to wait for the right time and right place to kill the Colonial Governor. At around 9.30 a.m. and as soon as the Governor was

directly in front of him, Rosli Dhoby took out his Badik (a traditional poisonous dagger) and stabbed the Governor's abdomen. Rosli's comrade, Morshidi Sidek who was also nearby tried to assault Mr. Dilks but unfortunately he was quickly apprehended by Mr. Barcroft and the nearby Singh Policeman.

Meanwhile, the Governor was in critical condition when he was brought to Lau King Howe Hospital, Sibü. The next morning, the Governor was flown to Singapore for treatment. However, he died of injuries on 10.12.1949 exactly seven days after the fatal incident.

The incident gave the Colonial Government an opportunity to use strong-arm tactics against the leaders and followers of the



LEFT - "Get out of Sarawak or you die!" shouted Rosli Dhoby when he stabbed Mr. Duncan Stewart to death in Sibü on 3.12.1949.

RIGHT - The victim of British Colonialism - Mr. Duncan Stewart, the 2nd British Colonial Governor of Sarawak.

movement by imprisoning and executing a number of those involved in the assassination.

The case was heard by the British Colonial judges at Second Circuit Court, Sibu headed by Mr. D. R. Lascelles from 15.12.1949 to 16.2.1950. As expected by all Sarawakians, the decision was a death sentence to the four so-called "murderers" by the British Colonial master on our heroes. The decision of course was not justified as at the time of conviction, Rosli Dhoby was not even 17 years old. In England, the law did not allow any person to be hanged if the age of the person convicted was under 18. Moreover, no counsel of their choice was allowed to defend our heroes and by any standard the trials were shabby and highly vindictive in many ways. However, our

hero Rosli Dhoby was asked to pay for the death of the second Colonial Governor.

The four Malay heroes were Rosli bin Dhoby and Morsidi bin Sidek who were hanged on 2.3.1950 while Bujang bin Sunotong and Awang Ramli bin Haji Matsaruddin (Amit) were executed on 23.3.1950.

The following Rosli's comrades were imprisoned:-

Name	Period of Imprisonment
1. Abang Han bin Abang Ahmad	15 years
2. Morni bin Junid	10 years
3. Osman bin Dollah	10 years

*Colonial "murder" of
nationalism in Sarawak?
Rosli bin Dhoby under arrest.*



- | | |
|--|----------|
| 4. Chek bin Othman
Mohammad | 10 years |
| 5. Abang Haji Ahmad bin
Abang Abu Bakar | 7 years |
| 6. Awang Othman
bin Awang Ahmad | 5 years |
| 7. Wan Zain bin
Tuanku Abdullah | 5 years |
| 8. Wan Ahmad bin
Tuanku Ibrahim | 2 years |
| 9. Ba'i bin Adis | 2 years |
| 10. Mustapha bin
Takip | 2 years |

Five others were detained for three weeks-

1. Wan Abu Bakar bin Tuanku Haji
Mohammad
2. Wan Hassan bin Tuanku Abdullah
3. Wan Hashim bin Tuanku Ibrahim
4. Jamaluddin bin Haji Idris
5. Ajjid bin Amir Khan

Tragically though the anti-cessionist movement had to end, it did indicate a new and healthy concern by the people of Sarawak upon events which had so significant a bearing on their future. The motive of Malay Youth Movement, Sibru was to topple



*Morsidi Sudek,
Age: 24
Member of Gagak Hitam (Sayap Pergerakan
Pemuda Melayu).*



*Awang Ramli bin Hj. Malsaruddin (Amit)
Age: 38
Leader of Rukun 13 (Sayap Bapa Pergerakan
Pemuda Melayu).*



*Bujang Sintang,
Age: 58
Member of Rukun 13.*

Buyang Suntong Road, Sabu.



Morshidi Sidek Road, Sabu.



Awang Ramli Amit, Road, Sabu.



Once the dwelling house of Rosli bin Dhoby at Kampung Hilir, Sabu.



the British Colonial rule and to gain independence for Sarawak. Although the killing of Mr. Duncan Stewart did not gain independence for Sarawak, the incident served to motivate and incite people elsewhere to resist and to end the colonial rule.

In Malaya, the courage and patriotism of Rosli bin Dhoby and 18 others had won the highest admiration by the young Malays there. They fought for independence which was eventually materialised on 31.8.1957. As regard to the injustice imposed on Rosli bin Dhoby and others, our first Prime Minister of Malaysia, Tunku Abdul Rahman Putra Al-Haj criticised the British authority for changing the law when he was the Deputy Public Prosecutor in the Attorney General's office in Kuala Lumpur in December, 1946. He said, "The Law had been changed by the British Authority to inflict capital punishment on youths under 20 years. So Rosli bin Dhoby only 17, and the others, had to pay the extreme penalty imposed by the new law - the death sentence. As every lawyer knows, any law make retrospective in criminal offences is a bad law".

Tunku admired the bravery and patriotism demonstrated by Rosli bin Dhoby and his comrades. He said, "Their action had kindled the flame of patriotism in the hearts of the Malay people and fresh a new spirit of independence. If it were not for the sacrifice made by these brave men who died for Sarawak, probably the Malays in the Peninsula would not have striven so hard for the high ideal of independence, nor shown such readiness to make similar sacrifice".

...nyampang
Dear father and mother whom I respect and obey
before my death. I bid you farewell every day and night.

1) Selamat berpisah saudara-saudara sekalian
dari dunia keakhirat. Semoga yang telah terdapat di
dalam surat ini, dapat memberi kebahagiaan dan keselamatan
kepada saudara-saudara sekalian.

2) Peribadahan kamu telah memberi kebahagiaan
kepada semua ahli-ahli keluarga. Semoga kamu sebagai
pelajaran yang baik dan dapat memberi kebahagiaan
kepada saudara-saudara sekalian.

3) Ampunilah dosa-dosa dan kesalahan-kesalahan
saudara sekalian yang telah dilakukan. Dan
mohonlah kepada Allah untuk memaafkan saudara-saudara
sekalian.

4) Selamatlah kepada saudara-saudara sekalian
yang telah meninggal dunia.

5) Sebagai persembahkan kepada saudara-saudara sekalian
dan kepada Allah yang telah memberi kebahagiaan
kepada saudara-saudara sekalian.

6) Semoga saudara-saudara sekalian dapat
mendapatkan kebahagiaan dan keselamatan
kepada saudara-saudara sekalian.

7) Semoga saudara-saudara sekalian dapat
mendapatkan kebahagiaan dan keselamatan
kepada saudara-saudara sekalian.

8) Semoga saudara-saudara sekalian dapat
mendapatkan kebahagiaan dan keselamatan
kepada saudara-saudara sekalian.

9) Semoga saudara-saudara sekalian dapat
mendapatkan kebahagiaan dan keselamatan
kepada saudara-saudara sekalian.



Salah seorang dari saudara-saudara
Rosli Dhoby 2-50

VI. LAST LETTER OF ROSLI DHOBY

Before the execution, Rosli Dhoby wrote a letter dated March 1, 1950, to his family and relatives. Below is the English translation of the letter:

Dear Father and Mother whom I respect and obey and love every day and night.

I bid you farewell before my terrible death. Do not always remember it and do not grieve over it as it is fated and I cannot avoid or deny it anymore.

Take care of brother and sister and all our family members - give them education be it "sunna" or "fardhu". Please forgive me for all my wrongdoings from the day I was born to my dying days. Bless all the food and drinks that I have consumed. Drape my remains with Sarawak's colours. All my writing materials, books and clothes, I give them to adik Aini... Send my regards and I seek forgiveness from all family members.

Remember to always do good deeds and never forget to pray to prepare for the next world.

Regards from your son,
Rosli Dhoby

Hajah Yak Fatimah reading out the contents of Rosli's Will. Seen with her were her nephews Enock Boihassan (left) and Enock Rosli.



Hajah Yak Fatimah bt. Dhoby, aged 67, from Kampung Bandung, Sibü was the only surviving sister of Rosli Dhoby. During the sending-off ceremony of the remains of the four heroes at Central Prison, Kuching on 2.3.1996, she shed tears of joy after fulfilling the 46 year-old wish of her heroic

brother - Rosli bin Dhoby. After reading out the contents of Rosli's will, she said, "Thank you very much to all those involved for making the last wish of my brother a reality i.e. burial ceremony be conducted in full state colours."

The last wish of our hero was not only fulfilled but also he was honoured with the presence of a long line of local dignitaries headed by Y.B. Datuk Haji Adenan Haji Satem, the State Minister for Social Development and Datuk Haji Mohd. Taha Ariffin, the Deputy State Secretary of Sarawak. His remains together with the remains of Morsidi Sidek,

Bujang Suntong and Awang Ramli were draped with the present Sarawak flag (not the colonial state flag which they disliked during the colonial rule), escorted out from the Central Prison ground, Kuching and flown back to their home town - Sibü for reburial.

VII. HOME BURIAL FOR HEROES AFTER 46 YEARS

After 46 years, the remains of our heroes, Rosli Dhoby, Morsidi Sidek, Bujang Suntong and Awang Ramli were exhumed from the Central Prison, Kuching and reburied at the cemetery of Masjid An Nur Sibau on 2.3.1996.

The exhumation and reburial of the remains on 2.3.1996 were to coincide with the date on which the four men were hanged at the Central Prison, Kuching in March 1950. After the execution, the four men were buried within the compound of the Central Prison. In order to avoid demonstrations and protests by members of their families and the anti-cessionists at that time, the British Colonial Government purposely forbade the bodies to be taken out but to bury them within the compound of the Central Prison without any identification mark.

Recently due to the development of the area, the State Government felt that it was inappropriate for our early nationalists to remain 'imprisoned' even after they were being executed 46 years



The remains of Rosli Dhoby, Morsidi Sidek, Bujang Suntong and Awang Ramli were still "imprisoned" within the compound of Central Prison, Kuching for 46 years after being hanged to death in March 1950.



The remains of Rosli Dhoby was taken out from Central Prison, Kuching on 2.3.1996 after being buried there for 46 years.

*The remains of Rosli Dhoby
was escorted out from Central
Prison Kuching on
2.3.1996.*



Central Prison, Kuching.



ago. With the consent of the members of their families, it was agreed to exhume and rebury the remains of the four heroes in Sibü.

The exhumation process started on 27.2.1996 and the remains were later placed inside caskets, draped in state colours in accordance with the last wish of Rosli Dhoby, i.e. "Drape my remains with Sarawak's colours"

On 2.3.1996 at around 7.40 a.m., a 'Doa Selamat' was performed at the Central Prison, Kuching. The ceremony was attended by the Minister for Social Development, Datuk Haji Adenan Haji Satem and Deputy State Secretary, Datuk Haji Mohd. Taha Ariffin. The remains were then carried out from the prison ground to Padang Merdeka where they were flown back to Sibü by Nuri helicopters around 9.00 a.m. In Sibü, some 2,000 people waited at the Prison Football Field at Jalan Awang Ramli where the remains of the four heroes arrived at 10.00 a.m. from Kuching by two Nuri helicopters. After some religious rites, the remains were reburied side by side at the cemetery of Masjid An Nur, Sibü.

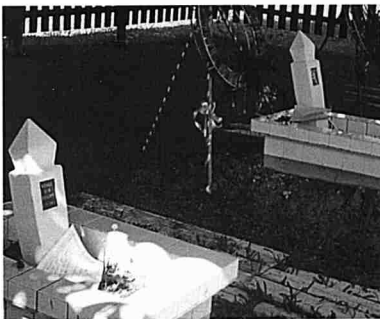
Members of the families, Y.B. Datuk Haji Adenan Haji Satem, Datuk Haji Taha Ariffin and the local communities later performed the "Merenjis Air Mawar" (blessing) at the new ground. After the ceremony, Y.B. Datuk Haji Adenan Haji Satem said, "Every Sarawakian should be proud of the four heroes because they had given their lives to fight for independence. It is not right to bury our heroes in a prison yard! A mausoleum will be built for the four heroes in Sibu."



Masjid An Nur, Sibu.

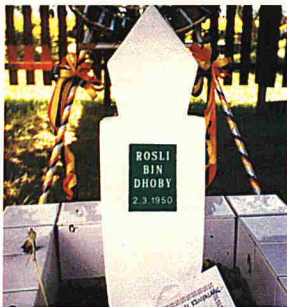
VIII. CONCLUSION

In the eyes of the Colonial Government, Rosli bin Dhoby was a criminal who led a group of Sibu-based Gerakan Pemuda Melayu to kill the second Colonial Governor, Mr. Duncan Stewart in 1949. Now Sarawak has achieved independence within Malaysia from the British Colonial rule, the brave loyal action staged by Rosli bin Dhoby against the British Colonial rule should be highly praised. Rosli bin Dhoby was actually not a criminal or murderer at all but a freedom fighter against



The remains of the four heroes were reburied at the burial ground at Masjid An Nur, Sibu on 2.3.1996.

New tombs of the Heroes at the cemetery of Masjid An Nur, Sibuh.



TOP LEFT SIDE
The tomb of Rosli bin Dhoby



TOP RIGHT SIDE
The tomb of Morsidi bin Sidek



BOTTOM LEFT SIDE
The Tomb of Awang Ramli bin Amat



BOTTOM RIGHT SIDE
The tomb of Bujang bin Suntong

the British Colonial Rule. He was in fact an early nationalist who did not want a colonial rule. He died for the sake of defending the rights and sovereignty of Sarawak.

Rosli bin Dhoby is therefore a hero and a great leader who dared to sacrifice his own life for the people and the country against British Colonialism. In order to honour his patriotic spirit and safeguarding the sovereignty of Sarawak, a secondary school along Sibu New Airport Road was named after the hero - Rosli bin Dhoby. On 27 July 1993, Rosli bin Dhoby was officially declared by the State Government of Sarawak as one of the heroes of Sarawak. Even his comrades namely Morsidi Sidek, Bujang Suntong and Awang Ramli are well remembered too. Roads, schools and other public places in Sibu are named after them.



The remains of Rosli Dhoby, Awang Ramli, Bujang Suntong and Morsidi bin Sidek were escorted to Padang Merdeka, Kuching on 23.1.1996 before being sent to Sibu by Army helicopters.

A secondary school situated along new Airport Road, Sibu is named after Rosli Dhoby in the 1970s.



DETAIL OF VOTING ON CESSION.

The list of names of supporting/ objecting the cession in the Council Negri on 17.5.1946 is as follows:-

LIST OF NAMES SUPPORTING CESSION

1. J.B. Archer
2. G.E. Gascoigne Ditmas
3. L.D. Kennedy
4. B.J.C. Spurway
5. J.C.H. Brancroft
6. R.E. Edwards
7. Datu Pahlawan Abang Haji Mustapha Datu
Hakim Abang Moasili
8. Datu Amar Abang Sulaiman bin Abang
Haji Taha
9. Datu Menteri Encik Zain Mohamad
10. Haji Nawawi
11. Tan Bak Lim
12. Father A. Mulder
13. Temenggong Koh
14. Bennet Jarraw
15. J. Owen
16. Khoo Peng Loong
17. Abang Ahmad
18. Abang Haji Abdul Rahim
19. Datu Hakim Abang Haji Mohidin

LIST OF NAMES AGAINST CESSION

1. J.O. Gilbert
2. W.P.N.L. Ditmas
3. Abang Openg Abang Safiee
4. Abang Kiprawi
5. Abang Samsuddin
6. Datu Patinggi Abang Haji Abdillah
7. Abang Abu Abang Haji Latip
8. Datu Zin
9. Abang Haji Draup
10. Abang Ali
11. Datu Tuanku Mohamad
12. Abang Mustapha
13. Revd. P.H.H. Howes
14. Philip Jitum
15. D.M. Deen
16. Edward Jerah

NOT PRESENT
Ong Hap Leong
Tse Shuen Sung
C.D. Adams

Tunku Abdul Rahman Putra Al-Haj *The National Hero and Father of Malaysia (1903-1990)*

I) INTRODUCTION

Perhaps some readers may wonder why the State Government of Sarawak included the first Prime Minister of Malaysia, Tunku Abdul Rahman Putra Al-Haj as one of the heroes in the Heroes' Monument at Sarawak Museum Garden, Kuching. The best answer is to quote the speech of the Chief Minister of Sarawak YAB Datuk Patinggi Tan Sri (Dr.) Haji Abdul Taib Mahmud during the official opening of Heroes' Monument at Sarawak Museum Garden on 27 July 1993.

"Today on our 30th Anniversary, we have named eight heroes, Datu Merpati Jepang, Sherip Masahor, Panglima Rentap, Sawing, Liu Shanbang, Pehin Setia Raja, Datu Patinggi Ali and Rosli Dhoby. We cannot help but say it is only complete if we put the name of 9th hero at the 'Tugu Pahlawan'. I would like Tunku to be with the other eight heroes of Sarawak who have sacrificed their lives to fight the terrorists and other threats to our country at this 'Tugu'. It is therefore timely for us to install Tunku's statue and his posture of declaring Merdeka as the 9th hero of Sarawak because I know Tunku loves Sarawak very much".

II. PERSONAL BACKGROUND

Yang Amat Mulia Tunku Abdul Rahman Putra Al-Haj was the twelfth child of Sultan Abdul Hamid Halimshah, the twenty-fourth ruler of Kedah. Tunku was naturally born as a prince in Alor Setar, Kedah on 8.2.1903. The genealogical tree of Tunku Abdul Rahman family is in Appendix A on page 159.

When Tunku was 17 years old, he left Malaya for England to study at the University of

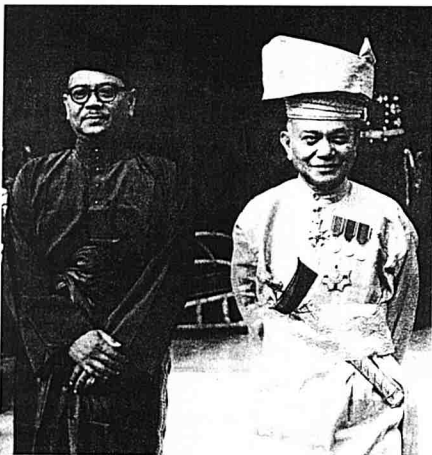


*Tunku Abdul Rahman
Putra Al-Haj - The National
Hero and Father of Malaysia
(Photo taken in early 1950s)*

Cambridge where he was graduated with a Bachelor of Art degree (B.A) in 1926. He then returned home and served as a government officer in Kedah Civil Service.

During the Japanese Occupation of Malaya from 1941-1945, Tunku served as Assistant District Officer of Kulim and District Officer of Padang Terap, Kedah. After the second World War, he returned to England to study laws. He was called to the Bar from the Inner Temple in 1948. In 1949 when Tunku was 46 years old, he qualified himself as a lawyer and returned to the country to take up the post of Deputy Public Prosecutor in Kuala Lumpur.

*Tunku Abdul Rahman and
the first Yang di-Pertuan
Agong in 1957*



In 1951, Tunku Abdul Rahman became the President of United Malays National Organisation (UMNO). He worked very hard in order to unite all the races in the country and, later on, he led the people of Malaya in the fight of independence from the British authority.

The proudest moment for Tunku Abdul Rahman Putra Al-Haj was on 31.8.1957 when he, as the Prime Minister of Malaya, declared

the country a free and independent country and on 16.9.1963, he, as the Prime Minister of Malaysia, declared the federation which included Sarawak, Sabah, Singapore and Peninsular Malaya as an independent country. However, he retired on 21 September 1970 and Tun Abdul Razak bin Hussein took over the post of Prime Minister.

III. FORMATION OF MALAYSIA

On 27.5.1961, Tunku Abdul Rahman, the Prime Minister of Malaya, addressed a luncheon meeting of the Foreign Correspondent Association on South East Asia in Singapore.

In his speech, he remarked, "Sooner or later, Malaya should have an understanding with Britain, the people of Singapore, North Borneo (Sabah), Brunei and Sarawak. It is premature for me to say how this closer understanding can be brought about, but it is inevitable that we should look ahead to this objective and think of a plan whereby these territories can be brought closer together in politics and economic co-operation".

The proposal centred upon the formation of Malaysia, a federation to include Malaya, Singapore, North Borneo (Sabah), Brunei and Sarawak. This proposal had in fact changed the whole course of Sarawak's future from a British colony to an independent state within Malaysia.

In November 1961, Tunku Abdul Rahman visited Britain and agreed with the British Government that a commission should be appointed to enquire into the wishes of the Borneo people.

The Commission of Enquiry headed by Lord Cobbold was appointed to ascertain the

feelings of the people of Borneo. The commission arrived in Kuching on 19.2.1962 and ended the enquiry on 17.4.1962. The conclusion of the enquiry showed that a third of the population supported the formation of Malaysia, another third appeared to favour it on the condition of certain safeguards; the remaining third wanted either to remain under British rule for sometime or to obtain full independence before joining Malaysia.

Soon the Inter-Government Committee was set up to work out details of the constitutional arrangements and its report paved the way for the successful implementation of Malaysia proposal which



Tunku Abdul Rahman proclaiming Malaya's Independence on 31.8.1957

The State Secretariat formerly known as Wisma Tunku Abdul Rahman Putra Al-Haj now known as Wisma Raja Malaysia, Dewan Undangan Negeri (Legislature) at right and Lapau (Ceremonial Hall) in the foreground at Petra Jaya, Kuching.



included the safeguards demanded by Sarawak and Sabah. In March 1963 Sarawak Council Negeri passed a motion adopting the Inter-Government Committee Report and welcomed the creation of the proposed Federation of Malaysia on 31.8.1963.

General view of the Malaysia Solidarity Consultative Committee Meeting in progress with the Prime Minister addressing the delegates in Kuala Lumpur on 6 January 1962.



Meanwhile, state election was held in Sarawak and in July 1963, Sarawak Alliance won the election and formed the government on 31.8.1963. However, Malaysia had not yet come into being due to the delay tactics of Indonesia and the Philippines. As a result of the opposition of Indonesia and the Philippines expressed at the Manila Conference during 30.7.1963 to 5. 8.1963, Tunku agreed the date be postponed in order to allow a United Nation's team to ascertain the wishes of the people in Sarawak and Sabah.

The United Nation mission visited Sarawak and Sabah between 16.8.1963 to 5.9.1963. Its report was that a substantial majority of the population did support the formation of Malaysia. In spite of the objection by Indonesia,

Tunku went ahead to launch the proposal and on 16.9.1963 Malaysia officially came into being. Tunku Abdul Rahman Putra Al-Haj became the first Prime Minister of Malaysia.

IV. MOTION OF THANKS ON TUNKU

Nearly eight years after achieving independence through Malaysia, a motion of thanks was passed by Sarawak Council Negeri on 26.5.1971 to

place on record the appreciation to Tunku. In moving the motion, the then Chief Minister, Datuk Haji Abdul Rahman Ya'kub said that his simplicity, his dignity, his integrity, his pragmatism and his charms had gained him (Tunku) the admiration and respect of the whole world. He continued, "It is fitting to describe Yang Amat Mulia Tunku Abdul Rahman as the original and model Malaysian. For that is exactly what the Tunku is - whose qualities of peace, goodwill and understanding every Malaysian should emulate.

Above all, he is a man of conviction and a high sense of conscience to the service and well-being of his Nation. It was these qualities that led to the birth of Malaysia.

He gave us dignity, he gave us hope and he gave us purpose in life. There can never be a better gift."

**MOTION OF THANKS PASSED BY THE
COUNCIL NEGRI ON MAY 26, 1971**

That this Council resolves to place on record the everlasting appreciation to Yang Amat Mulia Tunku Abdul Rahman Putra Al-Haj, for the invaluable services to the Nation and in particular to Sarawak for securing our Independence through Malaysia. May Allah bless him with good health and happiness and success in his continuing endeavours for greater understanding, goodwill and peace among mankind.

It was true that without the great effect of Tunku, there would be no Malaysia. Without Malaysia, Sarawak would not achieve her present status today. Therefore, it was not

wrong to say that Tunku was the architect and guardian of Malaysia.

V. TUNKU RECALLED ROSLI DHOBY'S CASE AND HEROES' MONUMENT

When Rosli bin Dhoby and members of Gerakan Pemuda Melayu assassinated the British Colonial Governor, Mr. Duncan Stewart in Sibu on 3.12.1949, Tunku was still the Deputy Public Prosecutor in the Attorney-General's office in Kuala Lumpur. He said in his book called "Viewpoints" published in 1978, "I know fully well that it is impossible to do much to save these people. However, one fact came to light - the law had been changed by the British authority to inflict capital punishment on youth under 20 years old. So Rosli, only 17, and three others had to pay the extreme penalty imposed by the new unjust law. As every lawyer knows, any law made retrospective in criminal offence is a bad law".

He further criticised, "Another travesty of justice occurred when, as a result of uncorroborated evidence put forward by an accomplice, more men suffered. Fifteen other members of Gerakan Pemuda Melayu were either sentenced to imprisonment or detained by the British Colonial Government".

Tunku highly praised the brave action demonstrated by Rosli bin Dhoby and his comrades. He said, "Instead of quenching the flame of patriotism in the heart of the Malay people, the rustic action taken by the imperialist government produced the opposite effect. It kindled afresh a new spirit of independence and the local people began to change their loyal attitude towards the British



Petra Tunku Building, Miri

*Jalan Tunku Abdul Rahman
between Main Bazaar and
Padungan, Kuching*



"rulers". If it were not for the sacrifice made by these brave men who died in Sarawak probably the Malays in the Peninsula would not have striven so hard for the high ideal of independence, nor shown such readiness to make similar sacrifices".

The construction of the Heroes' Monument at Sarawak Museum Garden, Kuching was in fact suggested by Tunku himself. In the same book, he said, "The memory of these men who died in the cause of independence should be kept alive with a monument to perpetuate their great

sacrifice, built on the site where the people of Sarawak now display their new and glorious achievement. The past is a repository of precedents, all should remember that the present and the future grow out of the past. Heroes such as these must be remembered for future generations to come".

VI. SECRETARIAT COMPLEX, PETRA JAYA

On 30.8.1973, Tunku Abdul Rahman came to Kuching to lay the foundation stone for the State Secretariat Complex on the east bank of Sungai Sarawak. Costing RM61 millions, the complex consists of a 22 storey skyscraper, Dewan Undangan Negeri (Legislature) and

Dewan Lapau (Ceremonial Hall). He jokingly said, "This bank of the Sungai Sarawak should be called Harimau (tiger) as the state capital on the opposite side is called Kuching (cat). Obviously, the State Government considered many suggestions, but in the end, YAB Datuk Patinggi Haji Abdul Rahman Ya'kub, the then Chief Minister of Sarawak, called the site Petra Jaya in commemoration of the opening of the State Secretariat Complex which was named after Tunku Abdul Rahman. Later on, it is called Wisma Bapa Malaysia.

Tunku was a regular visitor of Sarawak. During his term as the Prime Minister of Malaysia from 1963 to 1970 and even after his retirement as the Prime Minister in September, 1970 until 29.11.1990, he came to Sarawak quite often in order to attend various functions and perform public ceremonies. This could be confirmed through the comments of the Chief Minister of Sarawak YAB Datuk Patinggi Tan Sri (Dr.) Haji Abdul Taib Mahmud in his speech during the opening ceremony of Heroes' Monument on 27.7.1993. He said, "When he was the Prime Minister, he tried his best to come to Sarawak regularly, even to the longhouses which were then difficult to gain access. Even a few days before he passed away, Tunku came to Sarawak on a wheel chair to perform the ground breaking ceremony for the national heroes against the advice of the doctors from Penang Hospital".

Among many other visits to Sarawak, the retired Prime Minister, Tunku Abdul Rahman visited Kuching on 30.8.1983 and launched a scholarship foundation named after him. The foundation is meant to assist the poor and deserving students to further their study. On 11.3.1986, he went to Miri and declared open



The name plate of Wisma Bapa Malaysia at the gate of the building, Petra Jaya Kuching.



The statue of Tunku Abdul Rahman Putra Al-Haj at the entrance of Wisma Bapa Malaysia, Petra Jaya Kuching.

RM52 million building known as Wisma Pelita Tunku which was the only high-raised building in Miri at that time.

VII. CONCLUSION

Tunku Abdul Rahman Putra Al-Haj was a great man of rare insight and friendly character. Although born to be a prince (Putra), he had the remarkable ability of being able to share the feelings of his compatriots, no matter what status of life they might come from.

Tunku had a distinguished career as an administrative officer in his early years, a lawyer at the age of 46, statesman, diplomat, Chief Minister of Malaya in 1957 and eventually Prime Minister of Malaysia in 1963.

His greatest achievement in his political career was not only achieving independence for Peninsular Malaya on 31.8.1957, but also brought together by means of his own patient and smart diplomacy, Sabah, Sarawak and for a short time, Singapore, to form Malaysia on 16.9.1963 in spite of the bitter opposition from Indonesia and also the Philippines.

Tunku championed a National Policy of tolerance, moderation and inter-communal harmony among the multi-racial population in Malaysia. Although he retired in September 1970, the continuing need in Malaysia for an elder statesman and advisor of unquestioned integrity focuses the affectionate attention of all Malaysians on one remarkable individual i.e. Tunku Abdul Rahman Putra A.H.Haj. He was not only the father of Independence for Malaya and, later on, Malaysia but also a grandfather figure who occupied a unique position in the hearts of all Malaysians!

On 28.11.1990, Tunku Abdul Rahman Putra A.H.Haj flew in to Kuching from Penang with the sole purpose to officiate the foundation stone laying ceremony for the Heroes' Monument at Sarawak Museum Garden, Kuching on 29.11.1990. In his speech during the ceremony, the Chief Minister of Sarawak YAB Datuk Patinggi Tan Sri (Dr.) Haji Abdul Taib

Mahmud said, "Tunku Abdul Rahman is a person who will continue carrying out his official duties until his very last breath". True enough, after performing the foundation stone laying for the Heroes' Monument which was his last public and meaningful function, Tunku returned to Kuala Lumpur on 30.11.1990 and passed away peacefully on 6.12.1990 to join the heroes of the past at the age of 87.

It could not be denied that Tunku Abdul Rahman Putra A.H.Haj was not only the hero of Malaysia but also the 9th hero of Sarawak. On 27.7.1993, the State Government of Sarawak declared Tunku as one of the heroes of Sarawak. The portrait of Tunku is affixed at the column of Heroes' Monument at Sarawak Museum Garden, Kuching.

In order to remember and honour the Father of Malaysia, the Sarawak Secretariat Complex which was initially known as Wisma Tunku Abdul Rahman was renamed Wisma Bapa Malaysia. A road formerly known as Thomson Road which runs through the golden triangle commercial centre in Kuching was renamed Tunku Abdul Rahman Road. A secondary school along Jalan Matang Kuching is known as Sekolah Menengah Tunku Abdul Rahman. In Sibul, the highway which links Sibul Town to the new Sibul Airport is called Tunku Abdul Rahman Road. In Miri, a building is known as Pelita Tunku, a housing scheme near to Miri Airport and a road linking the housing scheme and Miri main road are also named after the great hero of Malaysia.



" 1957 Gerbang Jubli Delima Malaysia 1997" - a ruby arch with the portrait of Tunku Abdul Rahman being affixed on it at Kg. Jaya Bakti, Matang, Kuching. It was declared open by the Prime Minister of Malaysia YAB Datuk Patinggi Dr. Mahathir Mohamad on 19.8.1997.

On 19.8.1997, the Prime Minister of Malaysia YAB Datuk Patinggi Dr. Mahathir Mohamad visited Sarawak and declared open a ruby arch which was built at Kampung Jaya Bakti, Matang, Kuching to commemorate 40th Independence Anniversary Malaysia. Costing RM900,000/- the arch was situated at the entrance of 2020 acres of State Land leased to the Federal Government for federal development projects. The portrait of Tunku Abdul Rahman Putra Al-Haj was also affixed at the arch in order to remember the hero who fought for independence for the country 40 years ago.

Merdeka! Merdeka! Merdeka!

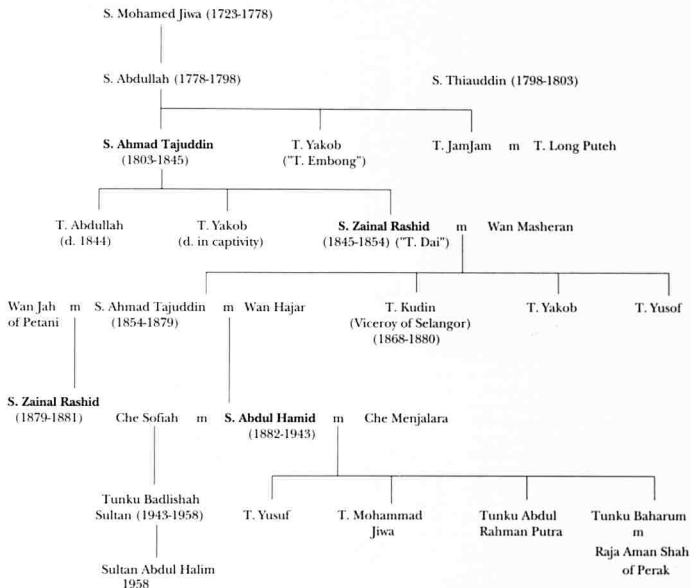


The Portrait of Tunku Abdul Rahman Putra Al-Haj at the column of Heroes' Monument at Sarawak Museum Garden, Kuching.

*Photo of Tunku
Abdul Rahman
Putra Al-Haj taken
in 1988*



**The Genealogical Tree of
The Family of Tunku Abdul Rahman Putra Al-Haj
(1723 - 1958)**



Orang Kaya Pemanca Panglima Kulow *- the Bidayuh Hero who saved his people from extinction*

*Artist impression of O.K.P.
Panglima Kulow.*



I. INTRODUCTION

Orang Kaya Pemanca Panglima Kulow is the most well-known and well-noted leader among the Bidayuh community in Bau district. There was no record to show when Orang Kaya Pemanca Panglima Kulow was born. However, his birth place was at Bung Bratak, a hill settlement above the present Kampung Temawang Sauh, Bau and it was believed that he was born towards the end of the 18th century. When he was a Panglima (Bidayuh Warrior), he was being described as a brave and wise man who always had the welfare of the people at heart. Due to his outstanding and able

leadership among his own people, he was appointed as Orang Kaya Pemanca a few months after James Brooke became the first White Rajah of Sarawak in September 1841.

II. OLD BUNG BRATAK SETTLEMENT

Bung Bratak, the original settlement of all the Bratak Bidayuh in Bau, Lundu, Kuching and Babang (Indonesia) has a long and colourful but sad history. The ancestors of Bung Bratak actually came from Sungkung, Kalimantan Indonesia but no one knows exactly when the first Bisungkung group settled at Bung Bratak. However, based on the Bidayuh legend, their ancestors left Sungkung 20 generations before the Karakatao eruption on 27.8.1883. It was Kodieh who led his followers from Rabak Mikabuh to Sungai Butan and then finally settled down at Bung Bratak. As regard to the interpretation of the term 'Bidayuh', it is a combination of two words: 'Bi' and 'Dayuh'. In Bidayuh language, 'Bi' means 'people' whereas 'Dayuh' means 'land'. Therefore, the term 'Bidayuh' means 'people of the land'.

In 1830, Bung Bratak had seven longhouses and seven Baruks. On 5.1.1838, Bung Bratak was attacked and ravaged to the ground by the hostile predators from Skrang, Second Division (Sri Aman) headed by Serieb Jaffir. The vicious raid was made at noon when most of the men including Orang Kaya Pemanca Panglima Kulow were doing padi farming elsewhere at the lowlands. A few male defenders at Bung Bratak were out-numbered and all

were slaughtered. The women and children about 200 who were defenceless were taken away as slaves. Bung Bratak was completely burned down when Orang Kaya Pemanca Panglima Kulow and his men returned from the padi farms late that evening. They tried to chase after the fleeing attackers but they had already sailed down Batang Kayan to Lundu and on their way back to Skrang.

Since the original Kampung of Bung Bratak had already burned down, Orang Kaya Pemanca Panglima Kulow and the survivors started to build a simple longhouse and salvaged whatever they could. The new longhouse was called "Tembawang Sauh" which literally means the "Burned Tembawang" in Bidayah Bratak language.

In late May 1839, Orang Kaya Pemanca Panglima Kulow went across to Sambas in Kalimantan Indonesia asking the Dutch authority there to defend Bung Bratak but the Dutch refused to assist for fear of being accused by the then Governor of Sarawak from Brunei, Pengiran Indera Mahkota, for interference in the Sarawak affair.

On 31.11.1841, Orang Kaya Pemanca Panglima Kulow together with the other two Sow (Sauh) chiefs went to Kuching and appealed to Sir James Brooke who by then had become the first white Rajah of Sarawak to restore their wives and



Photo shows the descendents of O.K.P. Panglima Kulow burning the padi land for farming. The background is Bung Bratak. (July 1991).

children. According to Orang Kaya Pemanca Panglima Kulow, he did appeal to Pengiran Indera Mahkota but he did not help him. Sir James Brooke sympathised with them and he then made an expedition and forced the Skrang predators to return the Sow (Sauh) women and children who were taken into captivity and slavery in May 1838.

III. REBUILDING BUNG BRATAK

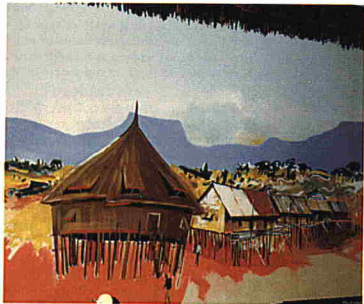
Under his wise and far sighted leadership, Orang Kaya Pemanca Panglima Kulow rebuilt his longhouse. His people were prosperous and the families increased in number. While a section of his people settled down at Bung Bratak, he advised some of his people to move to other settlements for fear of another bloody attack. Hence, one section of the population including Orang Kaya Pemanca

Panglima Kulow's family moved to Gunung Orat, a rocky hill next to the present Kampung Grogog and another group went to Balung Tonggang (the old Kampung of Kampung Stenggang).

By 1850 when there was a general peace in Sarawak, more Bung Bratak people began to move down the hill and settled down at the surrounding lowlands. In 1871, based on the census, the population of Bratak Bidayuh (Bratak, Jagoi and Krokong areas) numbered to 1446. By 1950, the Bung Bratak people had spread and built 40 villages in the following areas namely 9 villages in Bratak area, 10 villages in Jagoi area, 10 villages in Krokong area, 5 villages in Babang area Kalimantan Indonesia, 5 villages in Lundu and 1 village in Kuching district.

By 1970, Bung Bratak was completely abandoned with the last group settling at the foothill which is now Kampung Tembawang Sauh. 150 years after Bung Bratak was wiped out, the Dayak Bidayuh National Association under the wise and able leadership of Encik Peter Minos revived Bung Bratak on 1.5.1988. In order to rebuild Bung Bratak, Encik Peter Minos collected some fund from members of the public as well as getting a grant from the State Government of Sarawak. The fund was used to promote the ancient mountain settlement as the ancestral home of the Bratak Bidayuh and also as a tourist attraction. Besides the memorial stone being erected at the site, a Baruk, a pool at the waterfall and a pavement from Kampung Tembawang Sauh to Bung Bratak were also built. Recently, a longhouse was also constructed to provide accommodation for visitors to the historical site. From 1.5.1988 onwards, 1 May of each year becomes the "Bung Bratak Day". This is to remember the ancient settlement of at least 1000 years old as claimed by Bratak Bidayuh themselves and Sungkub Bidayuh in Kalimantan Barat, Indonesia and at the same time to remember and honour the Bidayuh hero Orang Kaya Pemanca Panglima Kulow who saved his community and his people from extinction.

Bung Bratak which is situated on Gunung Landar, a hill of 1,200 feet high is 10 kilometres from Bau Town along Bau/Lundu Road, Bau.



A painting of Baruk and Longhouse in the olden days.



At Kampung Opar, the roundhouse or barak is still in its original style. Inside are human skulls, a reminder of days gone by.

IV. GREATNESS AND GOOD DEED OF ORANG KAYA PEMANCA PANGLIMA KULOW

After 1 May 1839, O.K.P. Panglima Kulow helped in reviving the Bung Bratak and saved his people from oblivion. He was a very concerned and caring leader who risked his own life in saving his community and his people. He spent a lot of his time and energy in protecting Bung Bratak. His vision to decentralise Bung Bratak to 40 settlements today had really helped the growing population of the Bidayuh in the State and at the same time developed plenty of empty land into useful and productive agricultural land. Today Bidayuh population is not only found throughout the length and breadth of

Sarawak as well as Malaysia but it has also spread throughout the world in Europe, North America, Australia and Middle East.

O.K.P. Panglima Kulow possessed an outstanding leadership quality which he showed it at the most difficult time especially after 1.5.1838 incident. He was not only well respected by all the Bidayus in Bau as their leader but also by Sir James Brooke who appointed him as the Orang Kaya Pemanca for the Bidayuh Community in Bau. There was no record to show when did this Bidayuh great man die. However, he had served as Orang Kaya Pemanca during the reign of Sir James Brooke as the White Rajah of Sarawak from 1841 - 1869. O.K.P. Panglima Kulow was succeeded by

Orang Kaya Pemanca Kusoh who was appointed by Sir James Brooke at his later years as the Rajah of Sarawak O.K.P. Kusoh also came from Tembawang Sauh. Again, there was no record to show whether the replacement of O.K.P. Panglima Kulow was due to his dead or old age. Anyway, based on the oral traditions of O.K.P. Panglima Kulow's descendants in Bau, he passed away sometime in 1860's of old age.

V. CONCLUSION

A great man is always a great man. Even though O.K.P. Panglima Kulow had passed away for more than 130 years ago he was

still being remembered as a hero of his community not by disturbing others but by saving his community and his people from extinction. Today there are more than 30,000 Bidayuh from 40 villages who claim to be the descendants from Bung Bratak.

O.K.P. Panglima Kulow had been and will be remembered as a Bidayuh hero by the Bidayuh themselves and also the general population of the multi-racial state of Sarawak forever and ever.

NOTE: Although O.K.P. Panglima Kulow is a Bidayuh hero, he is not being declared as a hero of Sarawak yet.

The fifth generation of O.K.P. Panglima Kulow - Ahm at Nee (left) from Kampung Gogo and Paul Nyobis from Kampung Opor, Bratak. (13.1998).



The Heroes' Grave, Kuching

I. LOCATION

Situated less than one kilometre away from the famous Heroes' Monument at Kuching Museum Garden is another historic monument. However, it is unknown to the present generation. It is known as the Heroes' Grave which is situated near to the St. Joseph's Church cemetery. The Heroes' Grave is in fact a graveyard where thirteen gallant men who were executed by the Japanese authority during the Japanese occupation in Sarawak from 1941-1945 were transferred from their respective graves and buried together at the Heroes' Grave, Kuching.

Eight of the thirteen gallant men buried in the "Heroes' Grave" were part of an effective civilian underground movement formed by Pro-Allied citizens of Sandakan, North Borneo (Sabah) in 1942 to assist the Australian Prisoners of War (POWs) and to generally sabotage the Japanese war machines. Medical supplies, arms, food, clothings, news and radio parts were regularly smuggled into the camp and handed over to Australian Capt. Lionel Matthews, M.C. (Australian Infantry Forces) who was the leader of the subversive group in the POW camp.

Both Capt. Matthews and the civilian groups were eventually betrayed and the radio within the camp was seized. They were arrested by the Japanese authority and transferred to Kuching. In Kuching, they were all tortured and finally trailed in the Japanese Court on a number of



Road leading to Heroes' Grave Kuching.



Heroes' Grave Kuching.

charges including sabotage and found guilty. They were all given varying sentences. Capt. Matthews was the only POW to receive the death sentence. He was reportedly crucified and then beheaded on 2 March 1944. In addition to his Military Cross, the Australian Government posthumously awarded Capt. Matthews the George Cross Medal, one of the highest awards in the British Empire. His body now rests in the War Cemetery in Labuan.



Closest look of
the Heroes' Grave



II. Execution of Heroes during Japanese Occupation

The thirteen gallant men buried in the "Heroes' Grave" in Kuching were:-

- (1) Jemadar Ojager Singh
- (2) Alexander Clarence Leonard Funk
- (3) Sergeant Abin
- (4) Ernesto Lagan

- (5) Heng Joo Ming
- (6) Wong Moo Sing
- (7) Felix Azcona
- (8) Mutusup Bin Gungau
- (9) Soh Kim Seng
- (10) Amigo bin Bassan
- (11) Kassim bin Jumadi
- (12) P.C. Kasiu and
- (13) Sidik bin Simeon

The first eight men on the above list who rendered assistance to Allied Prisoners of War at Sandakan, Sabah were executed at Stapok near Batu Kawa, Kuching on 2 March 1994. The remaining five men on the above list were arrested and imprisoned by the Japanese invaders for rendering assistance to Allied Prisoners of War at the POW Camp, Batu Lintang, Kuching. They died in the Japanese Prison at Jawa Road, Kuching.

According to Father Peter Aicher of Roman Catholic Mission who was the Assistant Priest in St. Joseph's Church Kuching during the Japanese Occupation period, he recalled that the eight Sandakan men were brought to trial at St. Teresa's School Kuching and then transferred to Stapok where they were executed and buried. The five local Kuching men were imprisoned in the Japanese Prison at Jawa Road, where they subsequently died and were buried. After the war, the Australian War Graves Commission exhumed the bodies of all the thirteen gallant men from their respective graves and transferred them to the "Heroes' Grave" near to the St. Joseph's Church cemetery, Kuching.

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Glossary

Bahasa Malaysia	English	Bahasa Malaysia	English
Anugerah Sastra Negeri	State Literature Award	Lama	Old
Astana	Palace	Masjid	Mosque
Badik	Dagger	Masyarakat	Community
Bandar	Town	Mata	Eye
Bapa	Father	Merdeka	Independence
Barat	West	Negeri	State
Batu	Stone, rock	Orang Kaya Pemanca	Title Given to a Native Chief
Baruk	Bidayuh Religious House	Padi	Rice
Bedil	Cannon	Panglima	Warrior
Buah	Fruit	Parang	Long knife
Buaya	Crocodile	Pembangunan	Development
Bukit	Hill	Pusa	Local Malay Name for cat
Cukai	Tax	Pusaka	Property
Datu Patinggi	High Ranking Title given to a Native Chief	Putra	Prince
Dewan	Hall	Rakyat	People/public
Dewan Rakyat	Parliament House	Raja(h)	King
Dewan Undangan Negeri	State Legislative Assembly	Saudara	Brother/relative
Doa Selamat	Praying Service	Sekolah Rendah Kerajaan	Government Primary School
Encik	Mr.	Shen	Deity
Gerakan Pemuda Melayu	Malay Youth Movement	Sungai	River
Gong	Musical Instrument	Syabas dan tahniah	Congratulations
Gunung	Mountain	Tanah	Land
Hadrah	Musical Instrument	Tanjung	Corner/Cape
Hutan	Forest/wild	Telok	Bay
Jalan	Road	Temenggong	Title given to a Native Chief
Jambatan	Bridge	Tua Kampung	Native Village headman
Kampung	Village	Tugu Pahlawan	Heroes' Monument
Kanan	Right	Yang Berhormat	The Honourable
Kepala	Head	Yang Amat Berhormat	The Most Honourable
Ketua Menteri	Chief Minister	Yang di-Pertua Negeri	Head of State
Kiri	Left	Yang di-Pertuan Agong	Head of Nation/King
Kong Fu	Martial art		
Kongsi	Company		
Kris	Malay Knife (dagger)		
Kuala	River Mouth		

CONCLUSION

With the following popular saying, it concludes the writing of this historical book of Sarawak

*"Harimau mati meninggalkan belang
Gajah mati meninggalkan tulang
Manusia mati meninggalkan nama"*

*"When a tiger dies, its striped skin remains;
when an elephant dies, its bones remain;
When a man dies, he leaves behind
his reputation (name)"*

We salute you - Our patriotic heroes!