

MALAYSIA

Basic Facts

Name: The Federation of Malaysia - Persekutan Tanah Malaysia

Population: Malaysia's population of 23.80 million at mid-year 2001 is unequally distributed between Peninsular and East Malaysia, with the vast majority living in Peninsular Malaysia (81.5% in PM, 9.9% in EM, Sabah, 9.6% in Serawak). Diversity exists in ethnic, linguistic, cultural, and religions with significant distinctions between indigenous peoples (aborigines and Malays, collectively often called *bumiputra*) and immigrants (primarily Chinese and South Asians). Important differences exist also among the indigenous peoples themselves and among the many religious groups. Ethnically, the population is Malay and other indigenous 58%, Chinese 26%, Indian 7%, others 9%.

Population growth hovers about 2.01% with a density from 66 per sq km (171 - per sq mi (2000 est) to 68.8 persons per sq km (178.3 per sq mi). Estimates run as high as 30,968,453 by 2025.

Location: Peninsular Malaysia borders Thailand and the north Borneo states (Sarawak and Sabah) border Indonesian Kalimantan (Borneo). The total area is 329,750 sq km with 328,550 sq km land and 1,200 sq km water. The comparative area would be slightly larger than New Mexico.

Land boundaries: Total of 2,669 km borders with Brunei (381 km), Indonesia (1,782 km), and Thailand (506 km). The coastline for the country is 4,675 km (Peninsular Malaysia 2,068 km, East Malaysia 2,607 km).

Climate: Malaysia's tropical climate produces annual southwest (April to October) and northeast (October to February) rains, high temperatures (78-82 degrees F in lowlands with 88-92 degrees in the interiors), heavy humidities, and a climatic year patterned around the northeast and southwest monsoons. The mean annual rainfall on the peninsula is approximately 100 inches (2,540 millimetres); Mean annual rainfall in Sabah varies from 80 to 140 inches, while most parts of Sarawak receive 120 inches or more per year.

Economics: Malaysia is vulnerable to changes in the world economy because of a high dependence on foreign investment and on exports. The rate of growth of the economy slowed in the mid-1980s due to decreasing prices and demand for its leading exports. The agricultural sector, employs less than 20% of the labor force and does not meet the domestic food needs. Manufacturing has become increasingly technology intensive. The 20-year New Economic Policy (NEP), which was introduced in 1971, purposed to redistribute wealth to the Malays and other *Bumiputera* in order to erase the identification of race with occupation. The eventual plan for NEP was to foster greater economic equity as a prerequisite for national unity. The NEP of 1971 was replaced by a new National Development Policy (NDP) in 1991. A key focus of the policy has been human-resource development. <http://www.bnm.gov.my/>, <http://www.statistics.gov.my/>.

Government: The government of Malaysia is a federal parliamentary democracy with a constitutional monarchy with a nonpolitical head of state, or *yang di-pertuan agong* ("paramount ruler") who is chosen from among nine state hereditary rulers for a five-year term. The legislature is parliament with two houses. Real power, however, is in the hands of the prime minister (who must be a Malay and have won a seat in the legislature) and the cabinet. The political subdivisions are 13 states and 2 federal territories.
<http://www.gksoft.com/govt/en/my.html>.

Society: Malaysia is a melting pot of several major cultural traditions that originate in Southeast Asia as well as from China, South Asia, the Middle East. The West. Malay culture and Bornean culture are indigenous to the area. Also exerting strong influence in the area was the pre-Islamic Indian and early Islamic influences. Indian contact exerted a profound influence on religion (Hinduism and Buddhism), art, and literature. Islam, introduced in the 15th century, soon became the dominant religion of the Malays. When the Portuguese arrived in Malaysia, they encountered an extremely cosmopolitan empire. <http://thestar.com.my/>.

Rural life. The main occupations in the rural areas of Peninsular Malaysia are farming or fishing. Rural Malays live in villages called *kampongs*. The houses are built on stilts with wooden or bamboo walls and floors, and thatched palm roofs. Well-to-do families may have tin or tile roofs. Most rural families grow rice as their staple food. They supplement the rice by raising fresh vegetables and by fishing in flooded rice fields or nearby streams. Most farm families also raise a few rubber trees and sell the rubber to add to the family income. The Malays along the coast earn their living primarily by fishing.

In Sabah and in Sarawak, most of the people live in isolated villages. Many families live together in a large dwelling called a long house. They have vegetable gardens, and they also hunt, fish, and gather edible plants in the nearby jungles. Most rural villages have one or more small shops run by Chinese merchants, who sell many articles the people cannot make for themselves. In Sarawak and Sabah, Chinese peddlers travel upriver by boat to isolated settlements to exchange goods for forest products.

Urban life. Malaysia is quickly becoming urbanized. More than half the population lives in urban areas. Malaysia likely will see a complete reversal of rural/ urban distribution in a seventy-five year period beginning in 1950 when the ratio was 79.6% rural, 20.3% urban. The 1999 estimate was 57% urban, 43% rural. Projections for 2025 are 29.4% rural, 70.5% urban.

Dress. In everyday life, most Malaysians wear clothing similar to that worn in North America and Europe. As most of the Malays are Muslims, and many choose modest styles favored by Islam. Many Malay women wear a loose, long-sleeved blouse, a long skirt extending to their ankles, and a shawl or kerchief over their heads. It is common for Malay men wear a black hat called a songkok. For ceremonies and formal get-togethers, men and women will wear traditional Malay dress, which includes a tunic or blouse and a length of batik cloth worn as a skirt. Batik is a traditional process of dying cloth in elaborate patterns. Chinese, Indians, and other groups in Malaysia also wear their traditional dress for special occasions. Many Indian women wear saris, and some Chinese women wear a long, tight-fitting dress called a cheongsam. <http://www.kempen.gov.my/coci/>.

The Arts. Malaysia has struggled to safeguard its traditional art forms despite the tremendous popularity of American and European rock music, television, and motion pictures. A traditional form of Malay drama is *mak yong* (also spelled *mak yung* or *ma'yong*). The actors and actresses sing, dance, and act out heroic tales about sultans and princesses. An orchestra called a gamelan, that consists chiefly of metal percussion instruments, including gongs, xylophones, and drums, accompanies most performances.

Health and Welfare: The general level of health has improved considerably since World War II. This improvement has contributed to the significant lowering of the death and infant-mortality rates. The country is free from many of the diseases that plague tropical countries, although such diseases as malaria still trouble rural areas. Health conditions and health facilities vary in the different states, being better in Peninsular Malaysia than in Sabah and Sarawak. Health services generally are better in the towns and cities than in the rural areas. Groups in the rural population continue to trust in traditional rather than modern medicine for treatment. The government supplies most of the modern health services. Welfare services, however, are provided by both government and private agencies and include relief programs for poor, elderly, and handicapped individuals.

Literacy: Literacy reports vary from 83.5% (1995 est.) to 94% (1999). There is a definite gender difference in the 1995 estimate: male - 89.1% and female - 78.1%. Attendance in the primary schools is 99%, while secondary is 82%.

Language

The official language is Bahasa Malaysia. Malaysia (as a whole) also has populations using Punjabi (43,000), Malayalam (37,000), Telegu (30,000), Burmese, Indonesian, as well as languages of Pakistan, the Philippines, Sri Lanka, Thailand, United Kingdom. Deaf population 31,000 (1980). Deaf institutions: 5. Peninsular: 6,396,790 speakers of Austronesian languages, 3,399,000 speakers of Chinese languages, 44,610 speakers of Austro-Asiatic languages; 1,090,000 speakers of Dravidian languages (including 30,000 Telugu). Also includes Western Cham 1,800 to 10,000. Blind population 22,300.

Peninsular Malaysia lists 38 languages. **Sabah** lists 54 languages. **Sarawak** lists 46 languages of which 45 are living languages and 1 is extinct. The literacy rate is considerably lower in Sabah and Sarawak.

ENGLISH English is the language of instruction in secondary schools. 28% literacy in English exists in Peninsular Malaysia, 54% in Sarawak, 29% in Sabah. Bible (1535-1989), NT (1525-1985) and Bible portions (1530-1987).

History

Malaysian history divides into five periods: Ancient Malaysia; Early Hindu Kingdoms; Islam and the Golden Age of Malacca; Colonialism; and Independence to present.

Ancient Malaysia: 3500 BC - 100 BC

The ancient history remains clouded in mystery partially due to the lack of archeological evidence. Earliest evidence of humans was found in the Niah Caves in Sarawak dating around 3500 BC. Tools and daily utensils have been discovered on the Peninsula dating 10,000 BC. The earliest people groups were the Negrito Aborigines, who became the ancestors of the *Orang Asli*. Around 2500 BC a more advanced people group, the Proto-Malay who were farmers and sailors, migrated from regions in southern China to the peninsula. The arrival of the Proto-Malay people pushed the Negritos into the hills and jungles.

The next significant migration group, the Deutero-Malay, stemmed primarily from India with some mixture of Chinese, Siamese, Arabs, and Proto-Malay. The Deutero-Malay people gained control largely due to their abilities to harness the use of iron. These three main migrations (the Negritos, the Proto Malays, the Deutero-Malays, furnished the foundation for the populations of Southeast Asia, the Pacific islands, and the aborigines of Australia..

Hindu Kingdoms: 100 BC – AD 1400

An early legend of India speaks of a city of gold called Savamadripa that boasted all the classic attributes: wealthy, mysterious, and utopian culture in a distant unknown land. Motivated by the possibilities of riches and gold the first Indian sailors landed on the Malay Peninsula at Kedah around 100 BC. Whether they found Savamadripa or not, the expedition was highly successful. They established an ongoing trade route between Malay and India consisting of trading gold, aromatic woods, and spices.

The effort included more than a commercial enterprise--the Indians exported their culture. Hinduism and Buddhism took on a missionary zeal that resulted in the construction of many temples and the adoption Indian cultural traditions. Local kings took on the title of "rajahs." They incorporated the best of Indian government and court efficiency. The early Indian influence can still be seen today in the Malay wedding ceremony. The Buddhist Srivijaya Empire, located in Sumatra, controlled most of the peninsula from the 9th to the 13th century

Islam and the Golden Age of Malacca: AD 1400 – 1511

Paramesawora, a Palembang prince, founded Malacca in A.D.1400. It quickly developed into a thriving and wealthy kingdom and, because of its location, became the most influential seaport in Southeast Asia. Along with the commerce and trade came Islam. The rulers of Malacca now took the title of Sultans. The government was organized around the centrality of trade. They implemented ways to make commerce the most efficient and profitable and controlled the problem of piracy. These rulers exercised control over the west coast of the Malay Peninsula and much of Sumatra.

Colonial Malaysia: AD 1511 - 1957

The Muslims dominated and controlled the spice trade in the early 16th century. Non-Muslim ships were not allowed in Arabian ports. Europe, desperately needing access into the spice trade in India and the Far East, sought alternative options. They set their sights on the city of Malacca, which was captured in 1511 by Alfonso de Albuquerque, admiral of the Portuguese fleet. The Portuguese constructed a massive fort at Malacca and controlled the city until 1641 when the Dutch captured the city. The Dutch dominated the spice trade for 140 years.

The British made inroads in 1785 when they were granted permission by the Sultan of Kedah to occupy the island of Penang. The primary reason for the move was to establish a safe harbor for British ships going to China. The situation changed drastically ten years later when the French defeated the Netherlands. In a strategic move the Dutch allowed England to assume temporary control over Malacca. In 1808 England returned the governing control back to the Netherlands. Shortly after the two countries traded Malacca for Bencoleen, Sumatra. Still the Dutch maintained control over the area. In 1819 England established control over Singapore for trading purposes giving the English control of three key ports: Penang, Malacca, and Singapore, called the Straits Settlement Colony.

The local Malay Sultans did not withdraw from the commercial trade. The Muslim center for trade shifted to Johor and Perak. An influx of immigration from Sumatra and Celebes further impacted the culture of the peninsula. In 1840, James Brooke, a wealthy English adventurer, came to the aid of the sultan of Brunei to put down a local rebellion. His reward for the help given was the southern part of his territory, present-day Sarawak. The sultan gave this area to Brooke in 1841 along with the title rajah. Brooke and his descendants, referred to as the "white rajahs," ruled Sarawak as a self-governing state until the 1940's.

The late 1860's was characterized by civil wars between the Malay kingdoms for supremacy of the Perak throne. The turmoil was so great the British government felt compelled to intervene to protect their investments in the region. They compelled the sultans to sign the peace treaty, Pangkor Agreement in 1874. This move gave the British greater control over the area and protected their monopoly on trade, especially of tin and rubber. In 1881, North Borneo (present day Sabah) became the property of the British North Borneo Company, a private trading company. The British declared North Borneo and Sarawak to be British protectorates in 1888.

The British did nothing to relieve the ethnic divisions and tensions. They seemed to use these divisions as a political tool. They administered the two main ethnic communities in Kuala Lumpur separately through their Malay and Chinese leaders. By encouraging the differences dividing the Malays, Chinese, and Indians, British kept the groups from uniting against Britain.

British control continued through the outbreak of WW II when Japan, in 1942, gained control of the area. Many of the Chinese found refuge in the jungles and carried on guerrilla warfare for the rest of the war. This movement would be the foundation for a later communist uprising. At the end of the war, England returned to control, but the Malay's taste for independence had grown and matured. Under the leadership of Tunku Abdul Rahman, who became the first prime minister, Malaysia achieved independence in 1957.

Independence to Present Day: 1957 - today

The excitement of independence gave way to the reality of decisions need to be made about the new nation. A primary decision involved who would be a part of the new country. The name "Malaysia" was adopted when Malaya was joined by Singapore, Sabah, and Sarawak to form the federal union of Malaysia. Singapore dropped out of the alliance peacefully in 1965 over economic concerns. During these early days Malaysia was forced to turn back the attempts of Indonesia to conquer the new state.

National identity became a major point of struggle early on. The nation is a major melting pot of cultures and ethnics. Bringing them together was a difficult task. Malays, being the majority, seized control of the government, Islam became the national religion, and the Malay language established itself as the major language. The Chinese, however, still controlled the business and trade. This left many of Malay in political power but economic struggles. To overcome this problem the Malay controlled government established a New Economic Policy.

This policy established quotas in favor of Malay people to redistribute the wealth and economic opportunity. This policy, opposed by the Chinese, launched an opposition party that gained substantial increase of representation in the government in 1969. The rise in Chinese influence sparked riots in Kuala Lumpur and other parts of the nation. Marshall law was declared for two years, suspending the Constitution and Parliament until 1971. Since the 1980's there has been significant economic growth, advances in racial relations and economic prosperity among the people.

People Groups

Malaysia contains a tremendously diverse collection of people groups with more than one hundred and thirty groups known. Estimates of population numbers of many groups vary, as well as designations for the different groups depending on the researcher.

Peninsular (Some people groups reside in both Peninsular and Eastern Malaysia):

Malay (Melaju, Melayo) (7,181,000 in Malaysia, 8,243,370 in the World)

The Malay, the largest people group in the country, composes more than a third of the total population. This majority gives them political control of the country. Their primary population centers are on the eastern coast of the peninsula and the island of Borneo.

The official language of Malaysia Bahasa Malaysia is spoken by 7,181,000 or 47% of the population (1986), including 248,757 in Sarawak (1980 census). Including second language speakers some 10,000,000 in Malaysia use Malay (1977 SIL). More than 17,600,000 in all countries comprise first language speakers. Many local Malay dialects exist. Malay is over 80% cognate with Indonesian. 'Bazaar Malay' is used to refer to many regional nonstandard dialects. 62% are literate in Sarawak (1980 Braille code is available). Malay speakers have the Bible (1733-1993), NT (1668-1938) and Bible portions (1629-1932), the Jesus film, Christian Radio broadcasting and audio recording of the Gospel.

The government has taken steps in the last twenty years to improve the economic status of the Malay. The group, in the main, however, remain farmers and fisherman struggling to make a living growing rice, rubber trees, and fishing. There is a recent trend of Malay moving to the cities for factory and government jobs.

Religion is equated with ethnic identity. To be a Malay one must be a Muslim. 99.9% are Shafiite Muslim. In fact, to proselyte a Muslim is prohibited by law in Malaysia and the law is enforced especially on Peninsular Malaysia. Although there is a strong bond with Islam, it is more of a folk Islam and a large proportion of the people continue to practice many aspects of the traditional religions, Buddhism, and Hinduism. Many of the rites of passage in the lives of the people have distinct pre-Islamic characteristics. In the rural areas many practice animistic

traits relating to ghosts and spirits. Where there is a lack of medical facilities in rural areas a shaman will be brought in. Less than 1% is Christians.

Han Chinese (Hokkien, Min Nam) (1,946,698/ 51,000,000)

This people group is known as both the Hokkien and Min Nam. There is more than 31 million in China and over 14 million in Taiwan. Malaysia has the third largest population of Hokkien in the world. 1,946,698 live in Malaysia, including 1,824,741 in Peninsular Malaysia. There are 24,604 Hokkien in Sabah (1980 census); 84,280 in Sarawak (1979). 89% of these Chinese people practice folk Buddhist. There are 49,000,000 speakers in all countries. They make up approximately 8.7% of the population in Malaysia. Having *guanxi* "connections" is a strong custom amongst the Hokkien. The giving and receiving of favors that are called upon in time of later need. They have the Bible (1933), NT (1896-1974), and Bible portions (1875 - 1916). There are many churches. They have the Jesus film, Christian Radio broadcasting and audio recording of the Gospel.

Han Chinese (Hakka) (985,635/ 35,000,000)

More than 31 million Hakka live in China and over 2 million in Taiwan. Malaysia has the third largest population of Hakka in the world. They make up approximately 4.4% of the population in Malaysia or 985,635 people. The distribution is 78% Peninsula (786,097), 11% (109,060) in Sarawak; and 9 % (90,478) in Sabah (1980 census). Over 35,000,000 Hakka speakers live in all countries. The 985,635 Hakka speakers who reside in Malaysia are 89% Buddhist/ folk religionist. They have translations of the Bible (1916), NT (1883-1993) and Bible portions (1860-1995). They have the Jesus film.

Han Chinese (Cantonese) (748,010/ 61,000,000)

In China there are 59,125,600 Cantonese while over 5,000,000 live in Hong Kong and Macau. Large Cantonese populations of Cantonese live in other countries such as in Malaysia (748,010), Vietnam (500,000), Canada (400,000), Singapore (314,000), Indonesia (180,000), USA (180,000) and Thailand (29,400). The distribution in Malaysia is 94% in Peninsula, 3% Sarawak and 2% Sabah. 91% follow a combination of Buddhist/ folk religionist. They have a complete translation of the Bible, the Jesus film, Christian Radio broadcasting and audio recording of the Gospel.

Han Chinese (Teochew) (869,180/ xxxxxxxxxxxx)

Teochew are Urban dwellers. 90% are folk Buddhists. Barrett list as a people group but not found in Joshua/ Caleb/ Bethany/ Etnologue. Hathaway does not list the group in *Operation China*. Barrett list their language as eastern Maio. Hathaway list a small people group in China of less than 20,000 but does not connect to Teochew in Malaysia. May also be related to Min Nan people group. That is the reason there is no world-wide population given.

Han Chinese (Mandarin) (854,817/ 885,000,000)

China claims over 780,000,000 Mandarin people. Other population areas are Taiwan, Malaysia, Singapore, Indonesia, USA, Laos, and dozens of other countries around the world. Some 854,817 of these Chinese people reside in Malaysia. Mandarin Chinese speakers number 417,070 in Malaysia (1970 census); 885,000,000 in all countries. Most live in Peninsular Malaysia but large numbers can be found in Sabah and Sarawak.

Hathaway estimates 45,000,000 Mandarin believers in the world. They are mostly urban. 86% are Buddhist. Bible 1874-1983. NT 1857-1981. Bible portions 1864-1986. They have a complete translation of the Bible, the Jesus film, Christian Radio broadcasting and audio recording of the Gospel.

Han Chinese (Hokchiu) (332,962/ 3,000,000+)

Hokchiu Chinese compose 59% of the population in Sarawak and 41% on the peninsula. 90% are folk Buddhist. Barrett list as a people group but not found in Joshua/ Caleb/ Bethany/ Ethnologue. Hathaway does not list the group in *Operation China*. Barrett calls the language min-bei. It is possible that they are the Min Bei group listed in Joshua and Hathaway. They have the Bible and Jesus film but no gospel recording or Christian radio.

Han Chinese (Hainanese) (339,602/ 5,500,000)

The majority of Hainanese reside in China on the Hainan Island. There are also pockets of population in Vietnam and Laos besides Malaysia. There are many individual believers but no churches. 93% are folk Buddhist. Denominations RCC, ACM, MCM, CB. Missions MEP, MHM. They have the Bible (1933), the Jesus film, Christian Radio (AWR) and audio recording of the gospel.

Chinese, Min Dong 206,013 in Malaysia, including 85,368 in West Malaysia; 120,645 in Sarawak (1979), including Pu-Xian Chinese. West Malaysia and Sarawak. Mainly in China. Dialect: FOOCHOW (FUZHOU). Bible 1884-1905. NT 1856. Bible portions 1852.

Chinese, Min 1,946,698 speakers in Malaysia, including 1,824,741 in Peninsular Malaysia. There are 24,604 Hokkien in Sabah (1980 census); 84,280 in Sarawak (1979). There are 49,000,000 speakers in all countries. Bible (1933), NT (1896-1974), and Bible portions (1875-1916).

Chinese, Yue 748,010 in Malaysia, including 704,286 in Peninsular Malaysia; 24,640 in Sarawak; 19,184 in Sabah (1980 census); 66,000,000 in all countries (1995 WA). Two dialects. Bible 1894-1981. NT 1877, in press (1996). Bible portions 1862-1903.

Tamil (1,060,000/ 69,000,000)

Over 69,000,000 Tamils live in India and 3,000,000 in Sri Lanka. Smaller Tamil populations exist also in Mauritius (22,000) and Reunion (120,000). The Tamils, generally low caste farmers from South India, are 86% Hindu and 4% Muslim (Sunnis).

Over 1,060,000 speakers of Tamil live in Malaysia (1993). Tamil is a primarily language in India. Together with speakers of Hindi, Telugu, Malayalam, Urdu, Gujarati, Sindhi, Panjabi, Tamil speakers total 10% of the population or 1,060,000 Braille Bible portions. Bible (1727-1995), NT (1715-1988), and Bible portions (1714-1956).

Minangkabau (Orang Negeri) (600,000/ 8,100,000)

The Minangkabau originate from an area of Sumatra where Hinduism had great influence from 600 – 400AD. This matrilineal society (recognize descent through the female) constitutes the

Minangkabau society as the largest people group in the world to practice matrilinealism. The continuance of matrilineal society after conversion to Islam demonstrates the strength of this practice among the Minangkabau. The people exhibit business skills and scholarship through which they become one of the few Malaysian ethnic groups that can compete successfully with the Chinese.

The Minangkabau are 100% Shafite Muslims. They have great ancestral pride claiming to be descendents of Alexander the Great. No mission organization is targeting this people group, who are famous for resisting Christian witness. They have the New Testament (1995), the Jesus film, Christian Radio (FEBC) and audio recording of the gospel. The Orang Negeri have none of these, though they can read in Indonesian.

Negeri Sembilan Malay 300,000 (1981 Wurm and Hattori). Southeast of Kuala Lumpur, Ulu Muar District. Related to Minangkabau in Sumatra, Indonesia.

Semai 18,327 (1981 Wurm and Hattori). Northwest Pahang and southern Perak, Selangor, Negeri Sembilan, central mountain area. Bible portions 1951-1962.

Temiar 11,593 (1981 Wurm and Hattori). Mostly in Perak and Kelantan; also Pahang.

Jakun 9,799 (1981 Wurm and Hattori). East coast and inland, Pairang River, Pekan to Sri Gading, east to Benut, northwest to around middle Muat River.

Temuan 9,312 (1981 Wurm and Hattori). Southern extension of the main range in the southern half of the peninsula, Selangor, Pahang, Johore, Negeri Sembilan, Kuala Langat, scattered settlements.

Kensiu 3,000 in Malaysia; 300 in Thailand; 3,300 in all countries (1984 D. Hogan). Northeast Kedah, near Thai border. Overlaps slightly into southern Yala Province of Thailand.

Semelai 2,682 (1981 Wurm and Hattori). Between Segamat (Johore) and the Pahang River. Two dialects became extinct in the early 20th century. It may be intelligible with Temoq.

Jah Hut 2,442 (1981 Wurm and Hattori). Just south of main body of Semai, Kuala Krau, Pahang.

Semaq Beri 2,080 (1981 Wurm and Hattori). Pahang, Trengganu, Kelantan. Two dialects.

Duano' 1,922 (1981 Wurm and Hattori). South coast around Pontian Kecil and northwest.

Besisi 1,356 (1981 Wurm and Hattori). Selangor coast, Malacca. One other dialect became extinct in late 19th century. NT 1933.

Jehai 1,250 (1981 Wurm and Hattori). Northeastern Perak and western Kelantan. May be intelligible with Menriq.

Malaccan Creole Portuguese 1,000 (1988 A. N. Baxter), including several hundred in Kuala Lumpur and Singapore (1981 Wurm and Hattori); 1,500 (1989 J. Holm). Trankera and Hilir, Melaka, Straits of Malacca, Malacca city and the southwest coast of the Malaysian Peninsula. Related varieties in parts of Kuala Lumpur and Singapore. Variety in Pulau Tikus, Penang is now virtually extinct. Creole, Portuguese based. Most people over 20 speak Kristang, and one-third of those under 20. Also spoken as second language by some Chinese shopkeepers in Hilir. Used in RC church services until World War II. Most speakers also know local varieties of Bazaar Malay and Malaysian English. Some older female speakers have limited English. Other Creole people speak only English. Church services now use English, Malay, or Cantonese. Mass is in English. English was used in education until 1971. 'Kristang' is their name for the language, people, and religion. Trade language. Bible portions 1884.

Batek 700 (1981 Wurm and Hattori). Northern Pahang, Kelantan, Trengganu. Four dialects. Deq and Nong may be separate languages. Batek may be intelligible with Mintil.

Orang Seletar 541 (1981 Wurm and Hattori). Southeast coast around Kuku, Jahore Bahru, east and north, and the north coast of Singapore.

Temoq 350 (1981 Wurm and Hattori). Jeram River, southeast Pahang. May be intelligible with Semelai.

Tonga 300 in all countries (1981 Wurm and Hattori). Northwest tip north of Kaki. Primarily in Thailand. Dialect: SATUN. Probably close to Kensiu.

Chewong 270 (1975 SIL). Just south of Semai, Pahang.

Lanoh 260 (1975 SIL). North central Perak.

Minriq 125 (1981 Wurm and Hattori). Southeast Kelantan. May be intelligible with Jehai.

Kintaq 100 in all countries (1975 SIL). Kedah-Perak border area, Thai border. Overlaps slightly into Southern Yala Province of Thailand.

Mintil 40 (1975 SIL). Tamun River, Pahang. May be intelligible with Batek.

Orang Kanaq 34 (1981 Wurm and Hattori). Southeast and northeast of Mawai.

Malaccan Creole Malay Malacca Straits. Creole, Malay based. Spoken since the 16th century by descendants of Tamil merchants who intermarried with other groups. The speakers are called 'Chitties' (Lim 1981:126-8; Holm 1989:580). Has not been studied in detail. May be related to Sri Lankan Creole Malay.

Sabum North central Perak. Closest to Lanoh and Semnam; but not the same as Lanoh.

Semnam North central Perak. Close to Lanoh and Sabüm.

Chinese, Pu-Xian West Malaysia and Sarwak. Mainly in China. Bible 1912, NT 1900, Bible Portions 1892.

Malaysia, Sabah

Bugis (Buginese)

(631,037/ 3,500,000)

Most of the Bugis reside in Indonesia (Sulawesi) and with second language speakers raises the number to 4,000,000 in Indonesia and Malaysia. In Malaysia, this group is located in Sabah. They are self-sufficient people who have little respect for outsiders. They formerly were pirates and sailors, now the majority is working in trade, fishing, and rice farming. Two important features of their society is system of social rank and “circular migration” to earn a living. 98% are Muslim (Sunnis, Sufis), with some Hindus. Originally were Buddhist but forced to convert to Islam in the 1600’s. They have become strong and militant Sunni’s since. However, their faith has been heavily influenced by spiritism and ancestor worship. Christians have suffered much persecution and martyrdom. Bible 1900-1996. They also have the Jesus Video available, Christian radio FEBC and audio recording of the gospel. About 2% are evangelical believers.

Banjarese (Banjay Malay)

(244, 685/ 546,000)

The Banjarese live in Sabah in a growing agricultural area. They are a combination of Malay and Javanese cultures. The main means of support is agriculture and fishing. They are mostly a rural people with a feudal social structure. Islamic law governs marriage and inheritance. 99.9% are Muslim (Sunnis). However there are still Hindu spiritism practices. People still go to medicine men when sick and many Hindu-Buddhist practices remain. The few Christians have experienced tremendous persecution and have to leave their villages to make a living. No one is targeting this group. There are no scriptures, Jesus film, Christian radio or gospel recordings in their language.

Malay, Sabah A few mother tongue speakers in urban areas, especially children of parents who have different mother tongues. Used mainly as a contact language, so it is not yet fully developed. Speakers shift to various other languages they know to fill in expressions in domains where Sabah Malay is lacking. For at least this reason, if the only form of Malay a person knows is Sabah Malay, he will have difficulty understanding Standard Malay in other domains. 'Bazaar Malay' is used to refer to many regional non-standard varieties of Malay. Dictionary. Trade language of Sabah.

Malay, Cocos Islands 3,000 in Sabah (1975 SIL); 495 in Cocos Islands (1987); 558 on Christmas Island (1987); 4,000 in all countries. Tawau and Lahad Datu. From the Cocos Islands (Keeling Islands), an Australian territory. Intelligibility testing needed with Standard Malay and Indonesian.

Lobu, Lanas 2,800 including 2,000 in Lobu, 800 in Rumanau (1986 SIL). Lobu in Keningau District near Lanas, Rumanau in Masaum, Mangkawagu, Minusu, Kinabatangan District.

Tebilung 2,000 or more (1984 SIL). Kota Marudu District, on the road from Kota Belud to Kudat, and in Kota Belud. Low intelligibility with Central Kadazan, Kimaragang.

Brunei (Kadaian, Orang Bukit) 54,000 /304,000

This people includes 255,000 Brunei and 49,000 Kedayan. In Malaysia, 46,500 in Sabah, 7,500 in Sarawak). In Sarawak and Sabah in Beaufort, Kuala Penyu, Labuan, Labuk-Sugut, Papar, Sipitang, Sandakan, and Tenom Districts. Ten dialects. Dialect variations are regional, not ethnic. The Brunei people refer to themselves as *Orang Bukit* (hill people). The languages of Brunei and Kedayan have a 90% lexical similarity and 73% to 80% similarity with standard Malay. The Brunei are largely agriculturalist. Mostly the group follow Sunni Islam. The Brunei do not have the Jesus Film in their language.

Bisyay, Sabah 10,000 to 12,000/

The Bisaya people in Sabah and Sarawak are closely related to the Bisaya in Brunei. The language has 58% lexical similarity with Sarawak Bisaya, 57% to 59% with Brunei Bisaya ('Dusun'). Some of the members of the group follow Christianity, others are Islamic, and others follow traditional religions. Bible portions exist in the Bisaya language but the Jesus film is not available. The group does have the scriptures in Standard Malay

Sama, Balangingi 30,000

The group resides in the East Coast of Sabah. They have Bible portions 1981-1982.

Kadazan, Labuk-Kinabatangan 21,000 to 24,000

Found in northeast Sabah--Sandakan, Labuk-Sugut, and Kinabatangan districts. The group uses seven dialects. They have the New Testament (1996) and Bible portions (1976-1984).

Sama, Southern 20,000 / 50,000 to 100,000

The people live on the East coast of Sabah and are also in southern Sulu, Philippines. They use some thirty dialects. They have Bible portions (1979-1981).

Tombonuwo 20,000 (1991 UBS), including 3,000 Lingkabau. Labuk-Sugut, Kota Marudu, and Pitas districts. Bible portions 1987-1992.

Rungus 15,000 (1991 UBS). Kudat, Pitas, and Labuk-Sugut districts. Three dialects. Dictionary. NT 1981. Bible portions 1961-1966.

Kimaragang 10,000 (1987 SIL), including 6,000 Tandek, 2,000 Sonsogon. Kota Marudu and Pitas districts. Four dialects. Dandun is somewhat different. Intelligibility of Sandayo with other dialects needs testing.

Yakan 5,000 to 10,000 /60,000 to 70,000

This group is mainly found in the Philippines. They have the NT (1984.) and Bible portions (1959-1966).

Tidong 9,800/ 25,000

In Sabah, the group lives in the Labuk-Sugut, Sandakan, and Tawau Districts. The population center is along northeast coast of Kalimantan, Indonesia. Their language use at least two dialects.

Dusun, Sugut 8,000 to 9,000 (1985 SIL). Headwaters of the Sugut River, Labuk-Sugut District. Two dialects. Comprehension testing needed with Central Dusun, Minokok, and Kimaragang.

Timugon Murut 7,200 to 8,700 (1982 SIL), including 1,200 to 1,700 in Beaufort Murut (1982 SIL). Tenom District along the Padas River from Melalap to Batu, and Beaufort District along the Bukau and lower Padas rivers. Nine dialects. Bahasa Malaysia is widely understood. Bible portions 1986-1990.

Kinabatangan, Upper 5,300 to 6,400 (1987 SIL), including 500 Dusun Segama and 800 to 900 Sinabu' (1985 SIL). Primarily the upper reaches of the Kinabatangan River, also Lahad Datu and Sandakan districts, Maligatan, Minusu, and Tongud. Nine dialects. All dialects have over 90% lexical similarity, except Makiang and Sinabu' with 80%, 87% intelligibility. Special literacy materials may be needed for Dusun Segama as a bridge to Upper Kinabatangan. Bible portions 1984-1993.

Ida'an 6,000 (1987 SIL), including 1,500 Begahak. East coast of Sabah, Lahad Datu, Kinabatangan, and Sandakan districts. Seven dialects. Not closely related to other languages. Ida'an, Sungai: Muslim; Begak. Bible portions 1987.

Ilanun 6,000 (1981 Wurm and Hattori). 17 villages around Lahad Datu and Kota Belud districts; also reported to be in Kudat and Marudu. Most closely related to Maranao of the Philippines (85% intelligibility). Related to, but distinct from, Iranun and Magindanao of the Philippines. They claim to have come from Mindanao, Philippines in 1850. Distinct from Lahanan (Lanun) of Sarawak.

Dusun, Tempasuk 6,000 (1981 Wurm and Hattori). Area around Tempasuk village, Kota Belud. Intelligibility testing needed with Central Dusun.

Tatana 5,500 (1982 SIL). Kuala Penyu District.

Keningau Murut 4,000 to 5,200 (1982 SIL), including 1,000 to 1,200 Dusun Murut (1985 SIL); 34,282 in all countries all Murut in Sabah (1980 census). Keningau District within a 10-mile radius to the north of Keningau town along the Pegalan River. Nine dialects. Closely related to Baukan and Timugon. No one under 20 uses Nabay as first language.

Kuijau 5,000 to 6,000 (1985 SIL). Keningau District to the west and north of Keningau town within a 12-mile radius. The second language used is Central Dusun or Sabah Malay. Comprehension of Standard Malay is reasonably high among the young and middle-aged.

Lotud 5,000 (1985 SIL). Tuaran District, just north of Kota Kinabalu, a 10-mile radius around Tuaran town. Bible portions 1992.

Paluan 4,000 to 5,000 (1990 SIL), including 3,000 Paluan, 1,000 to 2,000 Pandewan. Sabah, Tenom, Keningau, and Pensiangan districts along some tributaries of the Padas River, and along the Dalit, Keramatoi, Nabawan, Pamentarian, and Mesopo rivers, and the lower Sook

River valley, and the headwaters of the Talankai and Sapulut rivers. Six dialects. Closest to Tagal Murut. Speakers use Tagal or Sabah Malay as second language, and are fluent in Tagal.

Dumpas 500 to 1,000 (1985 SIL). Perancangan village in Labuk-Sugut District. Language dying out because of intermarriage with other groups. Comprehension of Tombonuo 87%, Eastern Kadazan 57%, Coastal Kadazan 44%.

Sama, Central 100,000 in all countries (1977 Pallesen SIL). Coastal Sabah, eastern Malaysia. Also Sulu Province, Philippines. NT 1987. Bible portions 1966-1974.

Wolio (25,000 to 35,000 in Indonesia). Primarily Sulawesi, Indonesia. The name 'Buton' is often used generically outside southeast Sulawesi for people from southeast Sulawesi, or is confused with Bajau people as sailors. The varieties spoken in Sabah may be Cia-Cia, Tukangbesi, Indonesian Bajau, or some other.

Sembakung Murut 5,000 in all countries (1981 Wurm and Hattori). Along the Sembakung River in northern Kalimantan, Indonesia, from the mouth upstream possibly as far as Sabah. Mainly Indonesia.

Molbog 5,640 in all countries (1991 SIL). Banggi Island. Mainly in Philippines. Bible portions 1977.

Papar 600 to 800 (1985 SIL). Kuala Penyu District. High comprehension of Malay and Tatana. Much intermarriage with Tatana, Bisaya, Bajau, Brunei Kedayan speakers.

Abai Sungai 500 (1982 SIL). Lower reaches of the Kinabatangan River. Distinct from other Paitanic languages (Upper Kinabatangan, Tombonuwo). Low comprehension of Bahasa Malaysia, although people claim to be switching. Second language is Sabah Malay.

Selungai Murut 300 in Sabah (1990 SIL); 800 in all countries (1981 Wurm and Hattori). Pensiangan District, 1 village, along the Sapulut River from the confluence with the Pensiangan River south to the Indonesian border. Also along the upper reaches of the Sembakung River in Kalimantan, Indonesia.

Chavacano (280,000 in Philippines). One village in Semporna. Creole Spanish based. NT 1981. Bible portions 1977.

Dusun, Tambunan Throughout Tambunan District and parts of Keningau. Intelligibility and attitude evaluation needed with Central Dusun.

Mapun (15,000 in the Philippines; 1981 SIL). East coast of Sabah. Bible portions 1979-1985.

Kadazan, Coastal There are **60,000** speakers (1986 SIL). West coast of Sabah, Penampang and Papar districts. Dictionary. Bible portions (1986).

Tagal Murut**28,000 to 48,000 / 50,000.**

Those who have been to school can use Sabah Malay for routine topics. Closest to Paluan. 20% literate in Bahasa Malaysia. NT (1984-1991) and Bible portions (1965-1990).

Malaysia, Sarawak

English is the language of instruction in secondary schools. 28% literacy in English in Peninsular Malaysia, 54% in Sarawak, 29% in Sabah. Bible (1535-1989), NT (1525-1985) and Bible portions (1530-1987).

Jagoi 19,000 (1981 Wurm and Hattori). Bau, 1st Division, Sadong, Samarahan and Lundu rivers, about 20 villages. Seventeen dialects. 69% lexical similarity with Bukar Sadong. Related to Singgi, Tringus, Taup. Radio broadcasts in the language.

Sebuyau 9,000 (1981 Wurm and Hattori). Lundu, 1st Division, mouth of the Lupa River, west bank around Sebuyau. May be intelligible with Iban.

Daro-Matu 7,600 including 4,800 Matu, 2,800 Daro (1981 Wurm and Hattori). Matu River from north channel of Rejang River to the sea, around Daro and Matu. Two dialects. May be intelligible with Melanau.

Kenyah, Western 1,250 (1981 Wurm and Hattori). Balui, Belaga, Kalua, and Kemena rivers. Five dialects. 80% lexical similarity between Madang and Lepu Kulit. Madang may be a dialect.

Kayan, Murik 1,120 (1981 Wurm and Hattori). Below Long Miri (Banyuq) and below Lio Mato (Semiang) on the Baram River. Two dialects. Not closely related to other languages.

Okolod 1,000 in Sarawak; 100 to 200 in Sabah (1987 SIL); 2,000 to 3,500 in all countries (1985 SIL). Sabah southwest of Tenom and Sipitang districts on some of the plantation estates and some along the headwaters of the Padas River. Primarily in Sarawak and Kalimantan, Indonesia. 82% lexical similarity with Okolod of Sabah; 70% with Pensiangan Murut (Tagal), 34% with Lundayeh.

Berawan 870 (1981 Wurm and Hattori). Tutoh and Baram rivers in the north. Five dialects.

Sekapan 750 (1981 Wurm and Hattori). Belaga, 7th Division. May be intelligible with Kajaman.

Kenyah, Tutoh 600 (1981 Wurm and Hattori). Northeast, Tutoh River. Three dialects. Not closely related to other languages.

Kajaman 500 (1981 Wurm and Hattori). Near Belaga on the Baloi River in central Sarawak, 7th Division. May be intelligible with Sekapan. Limited comprehension of Iban.

Punan Bah-Biau 450 (1981 Wurm and Hattori). Central, around Merit, Rejang River, 7th Division. Two dialects.

Sibu 420 (1981 Wurm and Hattori). Sibu, 3rd Division, Rejang River. Two dialects. May be intelligible with Melanau.

Lahanan 350 (1981 Wurm and Hattori). Central, east of Belaga, southwest of Long Murum. Not the same as Illanun of Sabah or Iranun of the Philippines. Closest to Kayaman.

Tringgus 350 (1981 Wurm and Hattori). Southwest of Kuching, south of the Jagoi, on the Kalimantan border. Some in Kalimantan. Two dialects. Each dialect has a few villages. Closer to Biatah than to Jagoi. A different language from Tring.

Lelak 220 (1981 Wurm and Hattori). Northeast, east of Sibuti (Dali) and the Tinjar River (Lelak). Two dialects. Related to Narom, Kiput, Tutong 2, Berawan.

Kanowit 170 (1981 Wurm and Hattori). Middle Rejang River, below Tanjong language, 3rd Division. Being absorbed by Iban.

Ukit 120 (1981 Wurm and Hattori). Upper Rajom and Tatau rivers, Baleh, 7th Division. It may be intelligible with Bukitan, Sian, Punan Batu 1. Distinct from the Punan Ukit dialect of Bukitan.

Tanjong 100 (1981 Wurm and Hattori). Rejang River above the Kanowit language area, below Song village, Kapit, 7th Division.

Sian 70 (1981 Wurm and Hattori). Belaga, 7th Division. May be intelligible with Bukitan, Ukit, Punan Batu 1.

Kelabit 1,650 in all countries (1981 Wurm and Hattori). Northern Sarawak, in the remotest and highest of Borneo mountains. Also in Kalimantan, Indonesia. Five dialects. Bible portions 1965.

Sab'an 1,000 in all countries (1981 Wurm and Hattori). Northeast on the Kalimantan border, northeast of Ramudu, Upper Baram, 4th Division. Also in Kalimantan, Indonesia. Bible portions 1969.

Bukitan 410 in all countries (1981 Wurm and Hattori). Kapit, 7th Division. Also Kalimantan, Indonesia.

Madang Tinjar River, 4th Division. May be intelligible with Sebob Kenyah. 25% literate. NT 1978. Bible portions 1957.

Tring Long Terawan village, lower Tutoh River. Not the same as Tringgus.

Seru Kabong, 2nd Division. Extinct.

Minokok 2,000 (1981 Wurm and Hattori). Headwaters of Kinabatangan River.

Gana 2,000 (1985 SIL). Minusut and Kuangoh, Keningau District along the Baiaya River, a tributary of the Pegalan River, north of Keningau town. Comprehension of Standard Malay is reasonably high among the young and middle-aged. Sabah Malay and Central Dusun are also used. People seldom use Gana.

Baukan 1,800 to 2,100 or more (1985 SIL), including 300 or more Tenggara. Keningau and Kinabatangan districts around the headwaters of the Sook and Kinabatangan rivers. Seventeen dialects. Closely related to Keningau Murut, Timugon, and Tagal.

Lobu, Tampias 1,800 (1985 SIL). 3 villages in Ranau around Tampias. 73% lexical similarity with Lanas Lobu. High intelligibility with Upper Kinabatangan. High bilingualism in Central Dusun.

Kalabakan 1,500 to 2,000 (1989 SIL). Tawau District along the Kalabakan River.

Bonggi 1,400 (1990 UBS). Banggi Island in Kudat District, 15 villages. Bible portions 1992.

Kota Marudu Tinagas 1,250 (1985 SIL). Southern Kota Marudu and Parong, a migrant village in northern Kota Marudu. Intelligibility testing needed with Central Kadazan (Ranau), Kimaragang, Sugut, Talantang.

Kadazan, Klias River 1,000 (1984 SIL). Klias River area, Beaufort District. Bilingual testing needed with Tatana. 77% lexical similarity with Tatana, low intelligibility with Coastal Kadazan.

Serudung Murut 1,000 (1989 SIL). Tawau District along the Serudung River and one village 12 miles from Tawau town.

Kota Marudu Talantang 800 to 1,000 (1985 SIL). Kota Marudu District, in Talantang 1 and Talantang 2. Speakers are bilingual in Kimaragang.

Javanese 300,000/ 75,225,800

Primarily in Indonesia and Singapore. The people use several dialects in Sabah. Most Javanese follow folk Islam. The Bible exist in Javanese (1854-1994), the NT (1829-1981), and Bible portions (1852-1954).

Dusun, Central There are 140,500 speakers (1991 SIL). There are many local dialects. Dictionary. Bible (1990), NT (1971-19750, and Bible portions (1956-1984).

Tausug 110,000 /492

These people are immigrants from the Sulu Archipelago in the Philippines. They are known as 'Suluk' in Sabah. They have the NT (1985) and Bible portions (1918-1993).

Chinese, Min 1,946,698 speakers in Malaysia, including 1,824,741 in Peninsular Malaysia. There are 24,604 Hokkien in Sabah (1980 census); 84,280 in Sarawak (1979). There are 49,000,000 speakers in all countries. Bible (1933), NT (1896-1974).

Chinese, Yue 748,010 in Malaysia, including 704,286 in Peninsular Malaysia; 24,640 in Sarawak; 19,184 in Sabah (1980 census); 66,000,000 in all countries (1995 WA). Two dialects. Bible 1894-1981. NT 1877, in press (1996). Bible portions 1862-1903.

Iban (Sea Dayak) (30,000/ 377,00)

Barrett list the population as 441,000 plus. Joshua project and others list total population 377,000 most of whom live in Indonesia. Some 30,000 Iban live in Sarawak. The distinctives of this group are language, kinship and ethnicity. They respond slowly to social change. However they are somewhat open to religious change and are receptive to Christianity. Besides Indonesia and Sarawak they are located in Brunei. 35% are literate. 51% are Animists. 4% are Baha'is after strong government pressure to mass conversion in 1962. They have the Bible (1987) and Gospel recordings in their language. From Sadong River north to Bintulu, Sibul, one village in Tawau District of Sabah, and west and northern Kalimantan, Indonesia. Largest language group in Sarawak. 35% literate (1980). Iban taught in some primary schools. Dialect of Second Division is the norm for literature. Radio broadcasts. Bible (1988), NT (1933-1952) and Bible portions (1864-1968).

Bajau, West Coast 40,000 (1982 SIL); 50,000 in all countries (1981 Wurm and Hattori); 97,124 total Bajau and Sama in Sabah (1980 census). Kuala Penyu to Kudat, northern and some eastern areas, west coast of Sabah. Six dialects. Diversified in structure more than other Borneo languages. Related to, but a distinct language from Sama (East Coast Bajau) groups of Malaysia and Philippines, and Indonesian Bajau (K. Pallesen SIL 1977). 60% intelligibility of Sama. High educational level. Papar dialect used in national broadcasting. May be more than one language.

Punan-Nibong 9,000 in Sarawak (1988 Lian); 50 in Brunei (1988); 9,050 in all countries. Upper Baram and Balui rivers around Mt. Dulit, 3 villages, 4th to 7th Divisions, and Nibong branch of the Lobong River, a tributary of the Tinjar River. Also in Brunei. Ten dialects. Not closely related to other languages. NT 1974, out of print. Bible portions 1958-1967.

Punan Batu 50 (1981 Wurm and Hattori). Central, west of Long Geng, southeast of Belaga. May be intelligible with Bukitan. Distinct from Punan Batu 2, a dialect of Sajau Basap in Kalimantan.

Bukar Sadong 34,600 in all countries (1981 Wurm and Hattori)). Serian 1st Division, Sarawak, 30 or more villages. Also Indonesia. Four dialects. Radio broadcasts in Bukar Sadong. 57% lexical similarity with Bahasa Malaysia.

Melanau 25,320 in all countries (1981 Wurm and Hattori). Coastal area of the Rejang delta up to the Balingian River, 3rd Division. Fourteen dialects. 52% literate.

Tutong 25,000 in all countries (1981 Wurm and Hattori); 15,000 in Brunei (1995 P. Martin). Along the lower Limbang River. Distinct from Tutong 2 in Baram-Tinjar Subgroup. May not be in Sarawak.

Biatah 20,100 in all countries (1981 Wurm and Hattori). Sarawak, 1st Division, Kuching District, 10 villages. Also in Kalimantan, Indonesia. Four dialects. 71% lexical similarity with Singgi. Siburan is the prestige dialect. 'Bidayuh' is a political cover term for all Sarawak Land Dayak groups plus Selako. Speakers cannot understand Bukar Sadong, Silakau, or Bidayuh from Indonesia. 45% literate. Radio broadcasts in Biatah. 'Siburan' is speakers' name for themselves. NT 1963. Bible portions 1887-1912.

Lara' 12,000 in all countries (1981). Two small villages on Pasir River, Lundu, 1st Division, Also Kalimantan, Indonesia. Related to Bukar-Sadong.

Kenyah, Upper Baram 2,660 in all countries (1981 Wurm and Hattori). Upper Baram River near the Kalimantan border. Also in Kalimantan, Indonesia. Not in Brunei.

Kenyah, Bakung 2,000 in all countries (?) (1981 Wurm and Hattori). South central, near Kalimantan border. Mainly in Kalimantan, Indonesia.

Lundayeh There are **10,000** in Lun Bawang dialect in Sarawak (1987); 2,800 in Lun Daye in Sabah (1982 SIL); 25,000 in Kalimantan, Indonesia (1987); 450 in Brunei (1987); 38,250 in all countries. There are many dialects. Southwestern border of Sabah and Sarawak. Not Murutic, although sometimes called Southern Murut. Radio broadcasts. Bible (1982), NT (1962) and Bible portions (1947).

Balau 5,000 (1981 Wurm and Hattori). Southwest Sarawak, southeast of Simunjan. May be intelligible with Iban.

Bintulu 4,200 (1981 Wurm and Hattori). Northeast coast around Sibuti, west of Niah, around Bintulu, and two enclaves west. Could also be classified as in Baram-Tinjar Subgroup or as an isolate within Rejang-Baram Group. Not close to other languages.

Kayan, Baram 4,150 (1981 Wurm and Hattori). Baram River area, Upper Sarawak. Not in Brunei. Two dialects. Trade language. Bible 1990. NT 1970. Bible portions 1956-1965.

Milikin 4,000 (1981 Wurm and Hattori). Southwest, south of Simunjan.

Selako 3,800 in Sarawak (1981 Wurm and Hattori); 100,000 (?) in Kalimantan, Indonesia (1981 Wurm and Hattori). Saak, Lundu, 1st Division, 22 villages. Gradually being adopted by the younger speakers of Lara'.

Kayan, Rejang 3,030 (1981 Wurm and Hattori). Rejang, Balui river areas. Nine dialects. Limited comprehension of Baram Kayan.

Narom 2,420 (1981 Wurm and Hattori). South of the mouth of the Baram River around Miri and to the south. Two dialects.

Kiput 2,460 (1981 Wurm and Hattori). Northeast around Marudi. Not in Brunei. Two dialects. Related to Narom, Lelak, Tutong 2, Belait, and Berawan.

Kenyah, Sebob 1,730 (1981 Wurm and Hattori). On the upper Tinjar River in northern Sarawak, 4th Division, between the Rejang and Baram rivers, several large villages. Eight dialects. Not closely related to other languages.

Religion

Malaysia, a multi-religious nation in response to its multi-ethnic population, has developed a form of religious toleration. This tolerance shows in the close proximity of the Muslim mosques, Christian churches, and Hindu and Buddhist temples in the cities.

Sunni Islam, the official religion of the state, is the religion of the vast majority of Malays and some Malaysian Indians. People are free to practice other faiths, but adherents of other religions may not proselytize Muslims. Muslim groups exert great efforts to draw animistic tribal people and Chinese to accept Islam. The dominant faith among the Chinese Malaysians is Buddhism but others are Christian or Taoist. The Kadazans of Sabah and many Ibans of Sarawak are Christian. Most Malaysian Indians practice Hinduism. It is the practice of the people of all faiths to participate in the religious holidays of other faiths.

In the early 70's an Islamic movement, called the dakwah, quickly gained a significant following among the young, educated urban Muslims. The main thrust of the movement was a return to the fundamental beliefs of Islam--an inspiration that came from Islamic movements around the world at that time. It was especially evident in the 1979 revolution that established an Islamic government in Iran. The dakwah movement was the motivating factor in the growing Islamization of Malaysian life. The movement attempted to apply Islamic law in East Malaysia, especially Sarawak, where Islam is the minority.

Estimates of religious adherence are Muslims 55%; Buddhist [[6%;]] Chinese religions 18%; Hindu 6%; Non-religious/ other 3%; Animists 2.4% and Christian 8.6%.

History of Christianity

Christianity came to Malaysia with the Catholic missionaries following the capture of Malacca by the Portuguese in 1511. The first Protestant missionaries came when the Dutch conquered the Portuguese 1641. However the Protestant missionaries did not have much affect until the arrival of the British in 1785. The most responsive people group has been the Chinese. The Indians and aborigines have been less responsive. Almost nothing has been done among the Malays who remain steadfastly Muslim. In 1995 the percentage of Christians in the countries were Peninsular 8%, Sabah 10%, and Sarawak 19%.

Catholic Church - The first Catholic priest came with the conquering Portuguese. Francis Xavier ministered for three years in the early 1540's. Malacca became a diocese in 1557 and continued until the Dutch conquered the city in 1641. The diocese was reactivated in 1888. It became an archdiocese in 1953. The Catholic Church is strongest on the peninsula.

The Catholic Church is made up of Indians, Chinese, and Eurasians. The diversity of ethnics is seen in the make up of their priests. There are 12 Chinese, 3 Indians, 2 Eurasians, and 4

Europeans (MEP). The make up of the church in East Malaysia is Aborigine or Chinese. A major problem in this area for the church has been the inability to develop local clergy to replace the missionaries. The Pope has no diplomatic relations with Malaysia in 2000. There is, however, an apostolic delegate living in Bangkok.

Protestant Church - Diversity is the descriptive word for Protestant missions following WW II. Contributing to this diversity were Chinese Christians expelled from China, missionaries from Japan, Korea, and the Philippines. The memberships of many churches are composed of immigrants from India and China. The conservative ethnic churches face the danger of giving more attention to national traditions and the social needs of their members than being Great Commission missionaries. There is also the struggle against ethnic isolation. East Malaysia has seen Christian revivals among the Aborigines. Though the growth in the churches has not been great, the influence of Christian mission schools and hospitals has had tremendous impact in Malaysia.

When the missionaries responded to the invitation of the Dutch in 1641 they were restricted to working only with the Europeans. The London Missionary Society sent their first missionary in 1814. The main thrust of their mission was establishing an Anglo- Chinese College to train Chinese as missionaries to go into China, which was restricted to Europeans at that time. The mission was closed in 1843 when Europeans were allowed to enter China. Early Presbyterian missionaries did not see much success in reaching people. A major hindrance to growth was restriction of their activities to the less populated east coast. However from 1970 until 1990 they doubled in membership.

The Methodist form the largest Protestant church in Malaysia. The first American missionary came in 1885 and ministered in Singapore. Missionaries from Britain and Australia followed as did pastors from China, India and Ceylon. The first conference was held in 1902 on the peninsula. The first conference was held in Sarawak in 1956. The Methodist church has had a strong ministry in the area of education with 35 primary and 43 secondary schools. However, most of these are now coming under government control. Methodists are also active in medical institutions, agriculture, rural community development and a community center. The church became autonomous in 1968 and appointed its first local bishop.

The Evangelical Church of Borneo is the second largest denomination. It began in 1963 and now has 5 1 0 congregations in ten different people groups. The Borneo Evangelical Mission of Australia started the movement in 1928. The strength of this effort was an immediate implementation of indigenous evangelistic and church principles. The Central Bible School is staffed by local believers and has 150 students.

The Seven Day Adventist membership has quintupled in the last thirty years.

The Basal Mission began ministering among Chinese Hakka in Northern Borneo in 1982. The Basal Christian Church began in 1926.

Other church bodies ministering in Malaysia are the Assembly of God, Finnish Free Foreign Mission, Baptist, Brethren, Lutherans, Salvation Army and several smaller denominations.

Anglicans came in 1809. They began the first English-speaking school in 1816. When James Brooke accepted power in Sarawak in 1841, he invited the first SPG missionaries in 1848, and later supplemented by CMS missionaries from England and Australia. They have put heavy emphasis on education with 59 primary schools and 6 secondary schools. There are three missionary dioceses in Malaysia under the Archbishop of Canterbury.

Several independent churches indigenous to Malaysia serve the people in the region.. The True Jesus Church, Ceylon Pentecostal Church of Malaya, Mar Thomas Syrian Church, Bible Presbyterian Church , and a small Orthodox Syrian Church.

Malaysia has experienced a Charismatic renewal movement in the 1990's. Christians related to these charismatic groups have also sent missionaries to surrounding countries.

Missiological Implications

1. Reality of Malaysian law especially Peninsula Malaysia makes direct evangelism with Muslim people most difficult. Various ways of individual evangelism are needed, such as radio, literature, study courses or other innovated ways.
2. Intensified church starting and planting is needed among the non-Muslim people (Chinese, peoples from India and other non-Malay peoples).
3. Intensified evangelism among the tribal people especially in Sabah and Sarawak.
4. A need for missionaries (Western and Asian) to go in to the interior regions to live and minister with the people.
5. In most areas of Malaysia there is a need for ongoing leadership training. The need is for below seminary training, probably TEE.