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**IBAN TRADITIONAL SOCIETY
(FROM ASPECT OF TUSUN TUNGGU)****Gerunsin Lembang****INTRODUCTION**

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Shaped and guided by the above starting point the discussion in this paper shall proceed with the birth of Adat as a background, its development and efficacy in the face of problems and challenges which arise in the context of a developing multi-racial state.

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by

Gerunsin Lembat

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BACKGROUND

The centre of Iban traditional social system is the longhouse. In the olden days the whole of Iban economy depended on shifting cultivation. The rearing of pigs and chicken were only supplementary. As they were constantly migrating¹ to new territories and because of the simplicity of their lives they had few chattels. Other than the heirlooms and brassware jars which they valued very much they only had basic utensils and simple valuables.

It was within this setting that Customary Law, which is a body of Adat governing a vast area of normative framework of Iban traditional life, evolved in the longhouse community.

Its fundamental aims therefore, are the maintenance of a balanced relationship among the aforesaid “entities” and the preservation of order for the continued existence and survival of the community.

An “offence” or transgression against custom is a disturbance of the balance within the Iban community. Customary law provides for fine for the restoration thereof with its ritual and spiritual significance.

Fines were stated in the language common then and paid with the chattels like cups, bowls and plates which were available in those days. For the serious “offences” fines like offerings of ritual propitiation for example, the