APPENDIX

I. SYNOPSIS

Being a contract Kuli is certainly not an option for all those who now work as a contract Kuli. Indeed, dreams do not match the reality faced. The same is the main figure in the novel Ruki. He was from a distant village in Sunda (West Java). Every day he only works in the rice fields and lives with his grandmother. His life felt ordinary and no change made Ruki with the words of a scalper who came from Betawi land to vote for work in Deli. Not only Ruki, but all the villagers he made became anxious about the story of gold land in the land of Deli. The banal scalpers were constantly coming to the village and gave them beautiful dreams in the land of Sumatra, women, treasures, and easy work. Ruki is only a plain young man who wants to know what the land of Heaven is, then without a long thought he also set the land of Deli. Yet on the other hand the grandmother had banned Ruki to go to Deli.

With his unanimous determination, Ruki with his three fellow companions departed for Deli. The journey of the dream began to scatter when Ruki began to get a clash of the workforce. "No matter what master you will have to answer... Understand "the pribles. It is still with the innocence of Ruki and also the questions of the great masters. He also gave a thumbprint on a paper full of black commandments. He did not know, he was stupid but his stupidity was lost when he was put in a foreign carriage that contained people like him. Malang, when she was about to leave the car, she even got a lacing to get her hurt.

Now Ruki begins to calculate the flow of fate to never go back as once again. He sailed on an island that had never been imagined. Swearing, Cacian, cuss are reasonable words to be listened to and accepted. Acquainted with Sidin, Karimun and Karminah made them a same with this trip. During this trip Ruki was close to Karminah a Dutch mistress but sold by his brother was replaced to buy a buffalo on his campus. Ruki's nearer proximity often gives Karminah a piece of cake with a famine.

Ruki, however, had to lose karmana when it was taken by Madura Pribles and raped. Now Ruki understands that he, Karminah and hundreds of people on this ship is not as slaves who are ready to be ruled by anything without rejection. No more justice to be gained here. Even all of the sharp objects owned were stripped by the prisons. There is no resistance from anyone during this trip. Tanah Deli is a hot land with a large tree that is crossed. It didn't take long to travel between the port and the Tanah Deli. Now Ruki has also got allotted room for foursome with friends who are foreign to him. A new hoe he received but accompanied the cuss that contained the

rules that all the contract Kuli should be bagun according to the existing rules and work with the direction of each plantation foreman.

Ruki is a new person who is confused by his work that is not in accordance with what he imagined, he became remembered for his halamnanya, Buffalo, and grandmother. This is the land of Deli which has no moral pattern of a religious or customary rule. Gambling becomes a commonplace by the kuli every time they are payday. Ruki that only has a fitting capital just a bet and the result he also lost. Now the wealth that he has only the clothes capital that he wore alone. Meeting with Saimah a harlot (prostitute) Ruki is a woman who has been the female. Unfortunately, he knew Ruki was a poor kuli who could not afford to pay.

Ruki has thought to return to Java when the contract work for three years, but every time he wants to carry out his intentions of gambling and free women every payday often he used to be exhausted. He had nothing to bring to his village. Until Ruki was 50 years old he was still a kuli who could never go back to his village. His marriage with Wiryo was supposed to be able to make Ruki back to his village because Wiryo always save money from their revenue. Unfortunately after all the savings that he collected had to be toilet overnight just because Ruki was to return to the gambling table. Ruki was ready to die in this land of exile.

II. BIOGRAPHY

Szekely-Lulofs was born on 24 June 1899 as Madelon (Magdalena) Hermine (Hermina) Lulofs in the Oranje Hotel in Surabaya on the island of Java (then Dutch East Indies now Indonesia). She was the eldest daughter of Claas Lulofs, a civil servant in the Dutch East Indies and Sarah Christina Dijckmeester, whose families both originated from Deventer, Netherlands. Her father achieved the rank of Resident of Dutch New Guinea. In 1912 Madelon Lulofs was sent by her parents to follow secondary school in Deventer, where she lived with her grandmother.

After her first marriage in 1917 to a Dutch rubber planter, Hendrik Doffegnies, she moved to Deli on the island of Sumatra. From her first marriage she had two daughters, Mary Maud Doffegnies and Christine Doffegnies. She read a lot and started to write herself but her husband was not much interested in her writing. When she met another writer, Lászlo Székely, a Hungarian, who worked on the same plantation, she showed her first work to him en they became lovers. Székely then was instrumental to publish her stories in a local newspaper in Sumatra. When her husband discovered her adultery, he sent her and her daughters for one year to Australia, but when Madelon returned to Deli in 1925 she still was in love with Székely. She divorced Hendrik Doffegnies in 1926 and in the same year married Lászlo Székely in Hungary. This created a scandal in the Dutch Indonesian society. In 1927 the couple

returned to Sumatra and Székely was offered a job on the same plantation where her first husband, Doffegnies, was working. From her second marriage another daughter Clothilde Malvina Székely was born in March 1929. The return to Sumatra was not a success, so they departed to Europe in 1930 where they first settled in Budapest.

After her first novel, *Rubber*, was published in 1931, she became a famous writer. Life on a rubber plantation in Deli and her own life experiences formed the base of her story. Before the 1930s planting of rubber in the Dutch East Indies reached a peak, but in 1930 disaster struck and many people in that industry lost their jobs and faced bankruptcy. *Rubber* was translated in many languages and turned into a play and a film.

In 1938 with the danger of the Second World War approaching, the Székely family moved from Hungary to Santpoort, Netherlands, but in 1941 Lászlo returned to Hungary. Being a Jew, he didn't want to compromise his family. Lászlo Székely survived the war, but he died on April 14, 1946 in Hungary just before his departure to the Netherlands. In the 1940s Székely-Lulofs published some new books, but in the fifties she produced mainly translations into Dutch, from English by Pearl S. Buck and Margaret Campbell Barnes, but also from Hungarian (Zsolt Harsányi, Jolán Földes) and German. In 1958 on 22 May, while shopping in Amsterdam, Székely-Lulofs suffered a heart attack from which she died.

Many of her works as mentioned below give some of her personal life stories.

1. Rubber and Coolie

   After *Rubber* (published in Dutch and English in 1931), another novel was published in 1932: *Koelie* (or *Coolie* in English). Rubber is part her own life story and part fiction. It gives insight into the life of the colonial planters and makes the reader aware of the conflicts between the Indonesian population and the colonial (Dutch) oppressor. *Coolie* is a story how young healthy Javanese were shanghaied to trick them into working for the rubber plantations in Sumatra. Reality and story have been mixed in this novel.

2. The other world

   De andere wereld ('The Other World') is a 1934 novel about a poor downtrodden boy from Amsterdam, Pieter Pots, who gets a job on a rubber plantation in Deli, Sumatra and the world he is going to live in as a colonial white skinned person compared to the very poor life he has led in Amsterdam. It also shows that money does not buy everything. His *njai* (Indonesian housekeeper annex concubine) gives him more understanding and love than his Dutch wife. In the end he returns to Indonesia and to his njai.

3. Tjoet Nja Dhien

   This is a historic novel published in Dutch in 1948 about a noblewoman from Atjeh in northern Sumatra. It describes the war between the local people and the Dutch colonial power in the period 1873-1914, of which the difference in religion also played a part. This book was written in a very different style.

4. Doekoen

   Doekoen (Dukun) appeared as a serial in the weekly ladies' magazine *Margriet* (1952-1953). It was only published as a book in 2001 by KITLV publishers in Leiden. This novel portrays the difference between the Dutch physician and the local witch doctor with all its differences and difficulties.

5. Meeting the Dead

   In 2011 two of Székely-Lulofs's grandsons, Michael Walker and Willem-Ewoud Modderman, published some stories (found in an old trunk) for the first time in the Dutch language, with the title *Ontmoeting met de Dood* (Meeting the Dead) at Conserve publishers.