

**THE ETHNOBOTANY OF THE *SEMELAI* COMMUNITY AT  
TASEK BERA, PAHANG, MALAYSIA:  
AN ETHNOGRAPHIC APPROACH FOR RE-SETTLEMENT**

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**THE ETHNOBOTANY OF  
THE *SEMELAI* COMMUNITY AT TASEK BERA,  
PAHANG, MALAYSIA:  
AN ETHNOGRAPHIC APPROACH  
FOR RE-SETTLEMENT**

**Location: in JHEO Office and Village Tour**

**Interview Setting: Interviewing and chatting with En Selamat, the Manager of the Department of Orang Asli Affair (JHEOA)**

**Date: Feb 9<sup>th</sup> , 2007**

**Time: 10.00am – 11.10am**

Early that morning I started my fieldwork early in the morning. We depart to the Department of Orang Asli Affair , *Jabatan Hal Ehwal Orang Asli (JHEOA)* (Department of Orang Asli Affair) at Pos Iskandar, Tasek Bera. We planned to meet the *JHEOA* head officer and introduce ourself before we started asking around and interviews the villagers. When we reached *JHEOA* Office, we saw one guy who was just going inside the *JHEOA* office. We greeted him and introduce ourselves. We explained to him that we are going to do research on the Semelai people. En Selamat, the Manager of the *JHEOA* introduced himself and welcomed us to his office.

I introduced myself and my assistant and brief En Selamat about my research. My assistant added explaining him about the fieldwork. I also explained to him about my previous attachment to this research and asked for his help to assist and introduce us to the villagers especially the leaders, *Tok Batin* (Chiefmen). However En Selamat told us that during this time those *Tok Batin* and villagers were not around. Most of them will only be home in the afternoon, after lunch around 3.00pm, where they normally coming back from *menoreh getah* (rubber tapping) and their *ladang* (farm) planting some vegetables and fruits. We asked for En Selamat's help to accompany us to meet those Tok Batin. En Selamat also advised us to come and visit at night since it is also their free time in order to get to know them better. He agreed to do so.



**JHEOA** (Department of Orang Asli Affair) Office at Pos Iskandar, Tasek Bera.

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We even asked for a place to stay in Pos Iskandar but En Selamat said that it was fully occupied by the building contractor who involved in building *Perancangan Perumahan Rakyat Termiskin (PPRT)* Poor Community Housing Plan houses. We asked where are the *PPRT* built houses. En Selamat said one of it was at Kampung Ba'apak and a few in other villages. We even asked En Selamat about the acceptance of the community of the housing scheme offered? En Selamat said that they seems to like to have the *PPRT* house because it is a new house for them and furthermore it is free. It shows that these people like to be given new house as long as they are free.

We asked what is the main source of income of this people? It seems that their main socio-economy is depend on rubber tapping and oil palm plantation compared to their ancestors who depend solely their on forest. Forest product has been decreasing which made them switch to agricultural products such as rubber, palm oil and other like cassava, vegetable and other native plants. Today, forest product is not their major source of income more due to limited resources. He even mentioned that the Semelai has their own language that is different from the Malays. However, they can speak Malay quite fluently though their main language is Semelai.

En Selamat is not a local. He has been transferred from *JHEOA* Gombak, Selangor to *JHEOA* Pos Iskandar since August 2006, which is less than a year. Therefore, he is considerably new and still trying to adapt and learn about the socio-culture of the *Semelai*. He also mentioned that as an outsider, we could never fully understand the people. We need locals to assist us for information of this community. He proposed us to meet and ask En Hashim, one of the *SABOT's* (*Semelai* Boat Operators Tourism) committee, who is knowledgeable and could be in hand. He should be able to brief us about any activities and affairs of the community.

We asked him about the overall layout that available for us to understand the overall setting of villages in Pos Iskandar. Unfortunately he do not have it but he suggested us to find out from the District Office. Somehow he managed to provide us with the schematic layout and total houses for the whole area which should be fairly enough to be used as a guide for the fieldwork.

**Location: in JHEO Office and Village Tour**

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En Selamat also mentioned that forest product has been decreasing which made the Semelai community to switch into agricultural products such as rubber, palm oil and other plants like cassava, vegetable and other native plants. They will spend the whole morning working as rubber tapper and then continue to look after their vegetables and fruits farm which is done in small scale.

On the way to wonder around the villages, En Selamat brief us about the Semelai's culture which are most likely the same with the Malay culture. For example, wives can ask from their husbands to release them from the marriage if their husbands are not committed to the marriage. However, the language is different. They use their own language.

He showed us En Hashim's house and told us that he was divorced. He showed us trails in the villages and boundary of the villages. The village boundaries are not clear and it can be determined by the location of the houses. Kg Putat and Kg Ba'apak is divided and bordered by a small trail. On our way back from Kampung Ba'apak, we met En Hashim who is on his way back home at Kampung Putat. It gave us opportunity to stop him and introduce ourselves. He firstly mistaken us with the other group of researchers from Kuala Lumpur who is planned to have activities with the villagers. We briefly explained and need to meet him again later that afternoon if he is available. We promised to come again later that afternoon to his office to discuss further about our research. He told us that he will only available at 2.00pm onwards.

En Selamat showed us Batin Hokin's house, the chiefman of Kg Ba'apak. Unfortunately, he was not around. We explained our purpose coming to this village to his wife and gave her a small token that we prepared.

Then, we saw a common *balai* (a shelter usually built next to the Semelai's house or in neighbourhood area for communal gathering) which is empty. We asked what it is used for. En Selamat told us that the *balai* is only used by the Semelai during their leisure especially in the afternoon and evening for resting, chatting, gambling and drinking. The Semelai folks always spent their spare time playing cards and gambling in the evening or night.



**Community Hall**



**"Surau" – Prayer Building**



**Location:** Village tour

**Interview Setting:** in JHEOA Office and a short trip visiting the villages with En Selamat)

**Date:** Feb 8<sup>th</sup> , 2007

**Time:** 10.00am – 11.10am



***“Penggerak” Building***



***Kindergarten***



***Examples of new houses from the PPRT scheme at Kg Jelawat***

**Location: in JHEO Office and Village Tour**

**Interview Setting: Interviewing and chatting with En Selamat, the Manager of the Department of Orang Asli Affair (JHEOA)**

**Date: Feb 9<sup>th</sup>, 2007**

**Time: 10.00am – 11.10am**

We then passed *PPRT* project in Pos Iskandar or Tasek Bera. He then, explained to us that currently the allocation for new house is reduced to 6 houses from 20 houses per *Orang Asli's* settlement. This is due to limited allocation by the government to the *Orang Asli* throughout Malaysia. 6 new houses will be built at Kampung Ba'apak (Kg Ba'apak), Kg Gebendereng and Kg Rau-rau although there are lots of applicants. We asked what is the house looks like? He showed us one of the house under construction in Kampung Ba'apak. He told us that the design is standardised, which is 20 feet width x 28 feet in length (6.6m x 9.3m) however, the house has two rooms, besides toilet and kitchen. Apart from the limited spaces, there are other problems such as the piped water supply has only just recently being supplied after a few years of waiting. There were still no water supply through the pipes that have been installed for quite some time.

Then, we went out for lunch at Temangau 2 which is about 5 kms from that village. We depart back to Pos Iskandar after lunch and Duhur prayer at the mosque. En Selamat suggested us to visit Pakcik Engkok, We then, continued our journey to Kg Jelawat and Kg Gebendereng. When we use Jalan Gau-Pelawan, En Selamat told us that there was a fatal accident case at *Jalan Pelawan* (Pelawan Road). Might be because it can be considered '*the highway*' for the villagers which encourage them to speeding. The road is long and it is the main road that connects the villagers to other places, their '*outside world*'. On our way to Kampung Jelawat and Gebendereng, we were stopped by the new pipeline installation along the road side. This construction has been giving hindrance to the villages months before we came. The source of clean water for drinking is from Triang. However, the villagers do not have their own meter at each houses. Therefore, there share the pipe by connecting their pipe to the main pipe that has a meter. En Selamat also told us about the new tarmex road that was just constructed along Jalan Jelawat under his management.



*Pipe for water supply Construction along Jalan Jelawat  
Pos Iskandar, Tasek Bera*

*Date Photograph Taken: 9<sup>th</sup> February 2007*

**Location: in JHEO Office and Village Tour**

**Interview Setting: Interviewing and chatting with En Selamat, the Manager of the Department of Orang Asli  
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**Time: 10.00am – 11.10am**

We then straight away went to Pakcik Engkok house at Kg Jelawat. Then, we realised that he has guests in his house. They were chatting in the *Balai*. *Balai* is commonly used as communal space for the *Semelai* where they have their guest there.

He and his wife have 3 children, 2 sons and 1 daughter who already married and have their own families. This extended families sometime live with their parents. When we met him, he was very funny but sometime synical too. Pakcik Engkok is one of the elderly who is a craftman. He used to make a few kinds of crafts such as miniature of perahu jalur, traditional canoe. He told us about his experience selling those products. These craft products were sold to tourists. He told us that he even went to Kuala Lumpur for the exhibition but not really a success. The product haven't got a good market. We even saw pakcik Engkok's *Bebaling*, besides his house, at his ladang. *Bebaling* is a traditional windchime that create sound when it's rotate. It is used as indicator of their location in the village when they go for hunting in the forest. Kayu Meranti is used to make *Bebaling* which only produce sound when the wind blows. It will be tied on top of a tree.

Pakcik Engkok also complaining about illegal logging that is still happening in the forest besides his house. According to Pakcik Engkok, they used to use the back access from Kg Pelong using the trail. During Japanese war they still stay there. Ramsar said the left over forest is in Ramsar's territory. *Orang Semelai* did not touch not even a single leave in the forest. However, today, they really have to plant rubber trees due to the degradation of forested areas for them to seacrh their food, to harvest Keruing oil. The lake water even is depleting during the opening of land for agricultural plantation which is rubber and oil palm.

**NOTE:**

This picture is included in Appendix B  
of the print copy of the thesis held in the  
University of Adelaide Library.

*En Selamat, the JHEOA manager, Pos Iskandar, Tasek Bera  
Location; Pakcik Engkok's house, Kg Jelawat  
Date Photograph Taken: 9<sup>th</sup> February 2007*



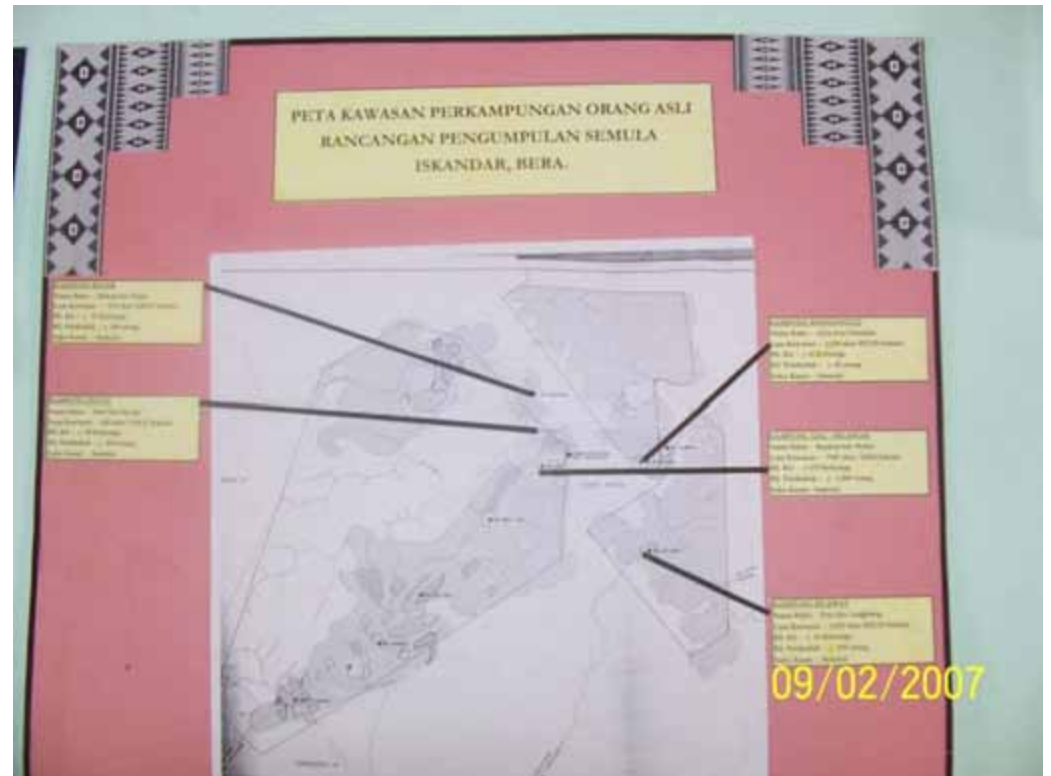
**Location: in Sabot's Office**

**Interview Setting: an early stage interview with En Hashim Inolan, SABOT's Chairman**

**Date: Feb 9<sup>th</sup> , 2007  
Time: 2.30pm -3.30pm**

We met En Hashim at the SABOT's office at Pos Iskandar. He briefly explained to us SABOT's functions and personnels to be contacted later. En Hashim suggested that we should contact Yuridey as the secretary of SABOT who will be in the office most of the time compared to him.

We told En Hashim that we should plan who should we interview for the whole 3 months stay that we have. We planned to give priority to interview the most important persons first. En Hashim remind us that whatever program that we have should go through SABOT. Therefore, no need to inform Tok Batin (Chiefmen) if SABOT already approved it. The SABOT committee members are volunteers and they are under contract basis for the projects that they handled. They are only given allowances for their job.



*The Layout Map of Orang Asli Area (Resettlement Plan) Iskandar, Tasek Bera  
Date Photograph Taken: 9<sup>th</sup> February 2007*

**Location: in Sabot's Office**

**Interview Setting: an early stage interview with En Hashim Inolan, SABOT's Chairman**

**Date: Feb 9<sup>th</sup> , 2007  
Time: 2.30pm -3.30pm**

En Hashim also mentioned that died people is not celebrated. Normally the body will be kept for one night before it will be buried. There are a few cemetery grounds in Tasek Bera. There are differences between female and male graves. For female, normally there are 6 layers of wood carved structures on top compared to 4 layers for male bodies.

En Hashim also told us that *Puyang* (Medicine Man) is the top shaman. *Semelai* also unique where they have male midwife who is better than female. It is because the male midwife is stronger physically and spiritually and they are more efficient than female.

We also asked about how do we explore the lake where we could use *perahu jalur* (traditional canoe). En Hashim told us that *perahu jalur* will take much longer time to cover the whole lake compared to motor boat which save time. However it will cost more, RM100.00 per trip. This can be done anytime, based on the water level if it is convenient, which is not too shallow. The distance from Kg Jelawat is approximately 8 km to the Pesona Resort.

We also asked En Hashim about the opportunity of experiencing the process of collecting *Rasau* (Pandanus stands) He suggested that we should ask Yuhani's wife who always collect *Rasau* for making mat. The type of mat is depends on the type of leaves used. Based on En Hashim, normally Semelai women like screwpine leaves (*Mengkuang*) which are easier to be found and planted surrounding their houses. The style of collecting these leaves are also depends on the location.



**Location: in Sabot's Office**

**Interview Setting: an early stage interview with En Hashim Inolan, SABOT's Chairman**

**Date: Feb 9<sup>th</sup> , 2007**

**Time: 2.30pm -3.30pm**

Based on En Hashim, *Ramsar* (International Treaty that governs the wise-use of wetlands) seems to be in trouble where their activities being hold. Most of the cases done by non-*Semelai* who trespassing the area. En Hashim, who has just coming back from a meeting with the *Yang Behormat* (Parliment Representative) been told that there are logging activities done by the *FELDA* (Federation of Expansion and Land Development Authorities) under buffer zone which has been gazetted under *Ramsar* site. He also mentioned that they got petition by the *Semelai* community on the poor water quality which caused aquatic plant species has been extinct.

Furthermore, *FELDA* will increase their land development for housing which does not benefits any localk communities at Tasek Bera. Therefore, the encroachment of development towards Tasek Bera will destroy more water quality of the lake. En Hashim stressed that it is important to conserve forest trees to preserve the environment of Tasek Bera from depletion. This depletion will leads to degradation of cultural practice. Most of the logging areas are inside bufferzones which need to be protected from depletion. According to En Hashim, there is a meeting with *RAMSAR* and other government agencies in every three months at the *Ramsar* office near the *Pesona Resort*.

In this coming Wetlands Day, the Director of Wildlife Department Malaysia will be attending this event. However, *Ramsar* site is currently managed by the government, which is under the management of the Wildlife Department Malaysia (Jabatan Hidupan Liar). According to En Hashim, *Ramsar* should be managed by the *Semelai* for the *Semelai*. En Hashim also mentioned that if *Semelai* get hold the land for their own family, the land will be protected and conserved. For example, *Semelai* only catch fish for daily living. Therefore, nowadays the fish is getting more because the dependency on resources is not only on fish but to other plants as well.

Moreover, natural resources from Tasek Bera should only be used by the local communities and not for commercial purposes. This is to ensure the conservation of natural resources that uniquely found at Tasek Bera. One more aspect that En Hashim highlighted was ability to speak and converse *Semelai* and English fluently is an advantage to the *Semelai* when dealing with outsiders or international tourists. One more problems that have been highlighted by En Hashim was the teenagers are more interested in modern music compared to traditional music, their own traditional songs.

**Location: in Batin Kassim's House, Kg Gau, Pos Iskandar**  
**Interview Setting: early afternoon, after lunch**

**Date: Feb 9<sup>th</sup>, 2007**  
**Time: 2.30pm -3.30pm**

Afterwards, we departed to Batin Kassim's house which is located at the back of *SABOT's* office. Batin Kassim was doing house chores with his sons outside his house. When he saw us, he stopped and welcomed us to come inside his house. We started our conversation with asking about his health and I started to ask him about the village. According to Batin Kassim, the village is an old village. Batin Kassim has been living in Kampung Gau for 35 years since 1971 during the Japanese settlement. His great grandfather has been living in this village and went back to Kampung Jelawat before he died (near Batin Pela's House).

The mostly common mode of transportation was water. In terms of structural organisation in Semelai chiefmen, Datuk Jurukerah, help Batin (as an assistant)

Batin Kassim also complaining about the outsiders who came to their villages for hunting, whether individuals or even government agencies. There was incident one night where Batin Kassim has shouted after gun firing were never stopped for a while. He said, "hoi, can you pls stop? However, the hunters shouted back and said "if you dare to report to the police, I'll shoot you!". Due to these incidents many animals were became extinct such as *kijang* and *tapir*. The Semelai community lost their natural resources that has been their source of lives before.

According to Batin Kassim, a piece of land will take 30 to 40 years to become a forest/jungle back if it is left after has been used or cultivated. All Semelai originated from Tasek Bera, including the Semelai at Sungai Sempoi. Batin Kassim also noticed that there were many researchers came to Tasek Bera. The oldest village in Tasek Bera are Kg Ba'apak, Putat, Gau, Old Kuin and Jelawat. When more Semelai people came, new villages were opened such as Kg Kuin Baru. Batin Kassim also invited us to come to his house at night if we want to know more about the story. it can last till morning.

Location: Kg Gau

Interview Setting: Village Inventory; Kg Gau

Date: March 21<sup>st</sup>, 2007

Time:



**Yuhanif's Family Houses Compound:** View towards Pakcik Laman's front and side courtyards and car porch, at the back of his house

*Date Photo Taken: March 21<sup>st</sup>, 2007*



**Yuhanif's Family Houses Compound:** View towards Car porch, besides *balai*

*Date Photo Taken: March 21<sup>st</sup>, 2007*



**Yuhanif's Family Houses Compound:** View towards Yuhanif's House

*Date Photo Taken: March 21<sup>st</sup>, 2007*



**Yuhanif's Family Houses Compound:** View towards Balai and open area next to Pakcik Laman's House

*Date Photo Taken: March 21<sup>st</sup>, 2007*



Location: Kg Gau

Interview Setting: Village Inventory; Kg Gau

Date: March 21<sup>st</sup>, 2007

Time:



**Yuhanif's Family Houses Compound:** the front yard of Yuhanif's nephew house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Yuhanif's Family Houses Compound:** the front façade and side yard of Yuhanif's House  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Yuhanif's Family Houses Compound:** the front façade and side yard of Yuhanif's sister in law's house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Yuhanif's Family Houses Compound:** the shared Balai.  
*Date Photo Taken: March 21<sup>st</sup>,2007*

Location: Kg Gau

Interview Setting: Village Inventory; Kg Gau

Date: March 21<sup>st</sup>, 2007

Time:



**House No 11:** View of front yard  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 11:** *balai at the front yard*  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 11:** car porch at the side of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*

**Location: Kg Gau**

**Interview Setting: Village Inventory; Kg Gau**

**Date: March 21<sup>st</sup>, 2007**

**Time:**



**House No 12:** View of front yard  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 12:** View of side yard  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 12:** View of side yard - kitchen  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 12:** View of side yard  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Location: Kg Gau**  
**Interview Setting: Village Inventory; Kg Gau**

**Date: March 21<sup>st</sup>, 2007**  
**Time:**



**House No 12a:** View of front yard  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 12a:** the front yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 12a:** View towards the side yard  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 12a:** Laundry area  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Location: Kg Gau**

**Interview Setting: Village Inventory; Kg Gau**

**Date: March 21<sup>st</sup>, 2007**

**Time:**



**House No 12b:** View of front yard  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 12b:** the front facade of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Location: Kg Gau**

**Interview Setting: Village Inventory; Kg Gau**

**Date: March 21<sup>st</sup>, 2007**

**Time:**



**House No 13:** View of the side yard  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 13:** Closer view of the side yard  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 13:** the front facade of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 13:** View of the garage located at the front yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*

Location: Kg Gau

Interview Setting: Village Inventory; Kg Gau

Date: March 21<sup>st</sup>, 2007

Time:



**House No 14:** the front facade of the house  
*Date Photo Taken: March 21st,2007*



**House No 14:** Closer view of the side yard  
*Date Photo Taken: March 21st,2007*



**House No 14:** Abundant *Balai* located at the side front yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 14:** Backyard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*

**Location: Kg Gau**

**Interview Setting: Village Inventory; Kg Gau**

**Date: March 21<sup>st</sup>, 2007**

**Time:**



**House No 15:** the front facade of the house  
*Date Photo Taken: March 21st,2007*



**House No 17:** the front yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 17:** the front yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Location: Kg Gau**  
**Interview Setting: Village Inventory; Kg Gau**

**Date: March 21<sup>st</sup>, 2007**  
**Time:**



**House No 17:** the side yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 17:** the back yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 17:** the car porch and the side yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*

Location: Kg Gau

Interview Setting: Village Inventory; Kg Gau

Date: March 21<sup>st</sup>, 2007

Time:



**House No 17:** Photos show the side yards of the house  
*Date Photo Taken: March 21<sup>st</sup>, 2007*



**Location: Kg Gau**  
**Interview Setting: Village Inventory; Kg Gau**

**Date: March 21<sup>st</sup>, 2007**  
**Time:**



**House No 18:** View from the driveway towards the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 18:** Front façade of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 19:** An abundant house  
*Date Photo Taken: March 21<sup>st</sup>,2007*

**NOTE:**  
This picture is included in Appendix B  
of the print copy of the thesis held in the  
University of Adelaide Library.

**House No 18:** The house owner  
*Date Photo Taken: March 21<sup>st</sup>,2007*

Location: Kg Gau

Interview Setting: Village Inventory; Kg Gau

Date: March 21<sup>st</sup>, 2007

Time:



**House No 21:** Entrance to the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 21:** Front yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 21:** Closer views of the front yard  
*Date Photo Taken: March 21<sup>st</sup>,2007*

Location: Kg Gau  
Interview Setting: Village Inventory; Kg Gau

Date: March 21<sup>st</sup>, 2007  
Time:



**Red House:** Entrance to the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Red House:** : Side yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**UMNO House:** : Front yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Red House:** Closer views of the front yard  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**UMNO House:** : Side yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Location: Kg Paya Kepong**  
**Interview Setting: Village Inventory; Kg Paya Kepong**

**Date: March 21<sup>st</sup>, 2007**  
**Time:**



**Hamidah Awin's House:** Entrance to the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Hamidah Awin's House:** Side yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Hamidah Awin's House:** Closer view of side yards  
*Date Photo Taken: March 21<sup>st</sup>,2007*

**Location: Kg Paya Kepong**  
**Interview Setting: Village Inventory; Kg Paya Kepong**

**Date: March 21<sup>st</sup>, 2007**  
**Time:**



**Hasnah Awin's House:** Entrance to the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Hasnah Awin's House:** Closer view of the entrance to the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Hasnah Awin's House:** Front yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Location: Kg Paya Kepong**  
**Interview Setting: Village Inventory; Kg Paya Kepong**

**Date: March 21<sup>st</sup>, 2007**  
**Time:**



**Lam Bt Gop's House:** Backyard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Lam Bt Gop's House:** Closer view of the front yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Lam Bt Gop's House:** Entrance to the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*

Location: Kg Paya Kepong  
Interview Setting: Village Inventory; Kg Paya Kepong

Date: March 21<sup>st</sup>, 2007  
Time:



**Periman Awin's House:** Views of his house frontyard  
*Date Photo Taken: March 21<sup>st</sup>, 2007*



**Periman Awin's House:** *Balai* next to his house  
*Date Photo Taken: March 21<sup>st</sup>, 2007*

**Location: Kg Paya Kepong**  
**Interview Setting: Village Inventory; Kg Paya Kepong**

**Date: March 21<sup>st</sup>, 2007**  
**Time:**



**Rasli b Koh Koh's House:** Front yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Rasli b Koh Koh's House:** Side yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Samad b Tan's House:** Front yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Abundant House:**  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Location: Kg Paya Kepong**  
**Interview Setting: Village Inventory; Kg Paya Kepong**

**Date: March 21<sup>st</sup>, 2007**  
**Time:**



**On the Slope House:** Entrance to the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Thatch Roof**  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**On the Slope House:** Front yard of the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**On the Slope House:** Balai next to the house  
*Date Photo Taken: March 21<sup>st</sup>,2007*



Location: Kg Paya Kepong  
Interview Setting: Village Inventory; Kg Paya Kepong

Date: March 21<sup>st</sup>, 2007  
Time:





**Location: Kg Paya Kepong**  
**Interview Setting: Village Inventory; Kg Paya Kepong**

**Date: March 21<sup>st</sup>, 2007**  
**Time:**



**Main Entrance:**  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**Balai:**  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 1:**  
*Date Photo Taken: March 21<sup>st</sup>,2007*



**House No 2:**  
*Date Photo Taken: March 21<sup>st</sup>,2007*

**Location: Kg Paya Kepong**  
**Interview Setting: Village Inventory; Kg Paya Kepong**

**Date: March 21<sup>st</sup>, 2007**  
**Time:**



**Shop House:**  
*Date Photo Taken: March 21<sup>st</sup>, 2007*

**Motorcycle Workshop:**  
*Date Photo Taken: March 21<sup>st</sup>, 2007*



Location: Kg Paya Kepong  
Interview Setting: Village Inventory; Kg Paya Kepong

Date: March 21<sup>st</sup>, 2007  
Time:



Location: Jungle Tracking

Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau

Date: April 8<sup>th</sup>, 2007

Time: 8.30am – 2.30pm



Photos on Top: *Tampoi* tree has female and male tree which determine their fruit barer or not. According to Pakcik Rodi, he got one male tree which has not bear fruit ever since he planted it.

Date Photos Taken: April 8<sup>th</sup>, 2007

Photos on Top: *Panchau* Tree is similarly to *Rambai* tree. It is planted besides *Tampoi* tree in Pakcik Rodi's side yard. According to Pakcik Rodi, "*Tampoi*" tree has female and male tree which determine their fruit barer or not. He got one male tree which has not bear fruit ever since he planted it.

Date Photos Taken: April 8<sup>th</sup>, 2007



**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup>, 2007**

**Time: 8.30am – 2.30pm**

We depart around 8.45am and stopped for breakfast at Simpang Palong 6. After breakfast we depart to the forest. On the way, inside the forest fringe, we met Mamak, *Jakun* man who collect *damar* (resin) for sales. His name is \_\_\_\_\_. He brief us about the types of *damar* available, such as *Damar Daging*, *Damar Mersiput*, *Damar Kelulut* and *Damar Batu*. These *damar* have their own character and usage which determine their quality.



NOTE:  
This picture is included in Appendix B  
of the print copy of the thesis held in the  
University of Adelaide Library.

Photos on Top: *Damar Batu* is derived from plants remnant or *Cekatong*. It is called *Damar Tulang* in *Jakun*'s community.

Photo on Left: Mamak, *Jakun* man who collects *damar* for his living  
Date Photos Taken: April 8<sup>th</sup>, 2007

**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup>, 2007**

**Time: 8.30am – 2.30pm**



Photo on Top: *Damar Daging*; is named after its character which looks like beef and brownish in color. It is derived from *Kayu Kepong, Meranti and Melantai*.  
Date Photo Taken: April 8<sup>th</sup>, 2007



Photo on Top and Right: *Damar Kelulut* is derived from insect named *Kelulut (tahi kelulut)*  
Date Photo Taken: April 8<sup>th</sup>, 2007

NOTE:  
This picture is included in Appendix B of the print copy of the thesis held in the University of Adelaide Library.



Photo on Top: *Damar Mersiput* is black, derived from *Mersiput tree*  
Date Photo Taken: April 8<sup>th</sup>, 2007



Photo on Left: *Damar* is commonly burnt to produce resin  
Date Photo Taken: April 8<sup>th</sup>, 2007

Other types of resin that are commonly found and used are:

- *Kijai*: used for medicinal purposes
- *Cakbok*: similar like *kijai* but it is derived from *Pokok Kedondong*.
- *Kemiyen*: resin from wood

**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup>, 2007**

**Time: 8.30am – 2.30pm**



Photo on Top: *Way in to Ulu Phrong Forest*  
Date Photo Taken: April 8<sup>th</sup>, 2007



Photo on Top: *a path to enter the forest*  
Date Photo Taken: April 8<sup>th</sup>, 2007



**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup>, 2007**

**Time: 8.30am – 2.30pm**

Other types of resin that are commonly found and used are:

- *Kijai*: used for medicinal purposes
- *Cakbok*: similar like *kijai* but it is derived from *Pokok Kedondong*.
- *Kemiyen*: resin from wood



Photo on Left: *Damar* tree  
Date Photo Taken: April 8<sup>th</sup>,  
2007



Photos on Top: Apart from *damar* we were also told by this gentleman that *Kemiyen* (one type of resin from wood) is derived from *Pokok Kemiyen* (see photos on right) *Kemiyen* is commonly used in ritual rites to chase away bad spirit. *Kemeyan* is derived from this tree bark. The Semelai belief that if the latex spill off from sun set orientation, they are permitted to take the latex (*kemeyan*) because it is considered *celaka*, (bad luck)  
Date Photos Taken: April 8<sup>th</sup>, 2007



**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup>, 2007**

**Time: 8.30am – 2.30pm**



Photos on Top: *Keruing Habuk*: fine texture leave vein

Date Photos Taken: April 8<sup>th</sup>, 2007

**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup>, 2007**

**Time: 8.30am – 2.30pm**



*Keruing Merah*: coarse texture leave vein, resin (*keruing oil*) is derived from this species. Also can treat cut. *Keruing Merah* – tidak berminyak

*Keruing Tree and Pulai* are considered to be *kayu tangisan* (prohibited wood species) in any house construction materials.

Photos on Top:

The tree trunk of *Keruing Tree* is burnt to get the resin

Date Photos Taken: April 8<sup>th</sup>, 2007

**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup>, 2007**

**Time: 8.30am – 2.30pm**



Photos on Top: *Belinang*, type of ant that is poisonous

*Date Photos Taken: April 8<sup>th</sup>, 2007*



Photo on Top: *Biyuyong*, insect that eats hill rice

*Date Photo Taken: April 8<sup>th</sup>, 2007*



**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup>, 2007**

**Time: 8.30am – 2.30pm**



Photos on Top: *Pokok Busung* root (*Res Busung*) is boiled and to be used in bath to avoid malaria 'jangkitan'. Malaria is termed for 'pankreas' 'penrot' disease where if person is infected with this disease, if they chew this root the *hampas* will be yellow in colour as compared to other healthy person.

*Date Photos Taken: April 8<sup>th</sup>, 2007*



Photos on Top: *Minyak Cenuai* in a bottle, *Akar busung bernam* and *Paku Helang* are among of the ingredients to make 'cenuai' (*Minyak Pengasih*) (love potion). this root is kept in coconut oil and it still can grow.

*Date Photos Taken: April 8<sup>th</sup>, 2007*



Location: Jungle Tracking

Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau

Date: April 8<sup>th</sup>, 2007

Time: 8.30am – 2.30pm

NOTE:

This picture is included in Appendix B of the print copy of the thesis held in the University of Adelaide Library.



Photo on Top: A young *Meranti Tembaga* is also used as house construction materials. A matured *Meranti Tembaga* is used in 'perahu jalur' making. *Meranti Sarang Punai* is used to make *Perahu Jalur*. Date Photo Taken: April 8<sup>th</sup>, 2007



Photo on Top: *Prechtendrang* is used in after birth treatment where its roots are boiled and drink.

Date Photo Taken: April 8<sup>th</sup>, 2007

Photo on Top: *Akar Kelekait* is used to treat *Kudis Buta*. *Akar kelekait* also can produce mineral water from its root. similar like *Akar Sereptep*.

Date Photo Taken: April 8<sup>th</sup>, 2007

**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup>, 2007**

**Time: 8.30am – 2.30pm**



Photos on Top: *Buah Bibit*  
Date Photos Taken: April 8<sup>th</sup>, 2007



Photo on Top: *Mempoyan* – similar like *Buah Bibit* but purple in color  
Date Photo Taken: April 8<sup>th</sup>, 2007



Location: Jungle Tracking

Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau

Date: April 8<sup>th</sup>, 2007

Time: 8.30am – 2.30pm



Photos on Left and Bottom: *Kelekuak* – is also called 'Sepuki' by the *Semelai* because they are permitted to called *kelekuak* when they are searching for this plant in the jungle. It is used for *buasir* treatment. The root is boiled and it is for drinking.

Date Photo Taken: April 8<sup>th</sup>, 2007



Photo on Right: *Akar Pengering's* root is boiled and drink for women after birth who has bleeding problem which could stop bleeding.

Date Photo Taken: April 8<sup>th</sup>, 2007



Location: Jungle Tracking

Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau

Date: April 8<sup>th</sup>, 2007

Time: 8.30am – 2.30pm



Photos on Top: *Balik Sumpah* - roots only can be pulled out on Friday night. Then it is dibakar akar hari selasa dan disebut nama binatang utk mewakili org tsb dan kmdn sumpah supaya org tu jadi sebagaimana yg dikehendaki.

Date Photos Taken: April 8<sup>th</sup>, 2007



**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup>, 2007**

**Time: 8.30am – 2.30pm**

Rotan Tanah (Is also called as Rotan Kawan by Semelai at N9), Rotan Tunggai,

Rotan kerai – buru kucing, bunuh lipan



Photos on Top: *Rotan Batu* is used for general house construction materials but cannot be used to scold children due to it got 'sege', a tiny dust like stone which is dangerous to children. The root of *Rotan Batu* is mixed with *Akar Pengering* (in knee height) – is effective.

*Date Photos Taken: April 8<sup>th</sup>, 2007*

Photo on Top: *Rotan Perut Landak (Riung)* is also used to make *rekod bellung*

*Date Photo Taken: April 8<sup>th</sup>, 2007*

**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup> , 2007**

**Time: 8.30am – 2.30pm**

NOTE:

This picture is included in Appendix B of the print copy of the thesis held in the University of Adelaide Library.



NOTE:

This picture is included in Appendix B of the print copy of the thesis held in the University of Adelaide Library.

Photos on Top: Pakcik Rodi demonstrate how to peel the bark of the *Cedong* tree.  
Date Photos Taken: April 8<sup>th</sup>, 2007

*Pokok Cedong* – the wood is used to make 'bendol' and its bark is used to make walls and 'tunjuk langit' and other parts of the tree are used to make 'bebaling'.

*Pokok Puan* similar like *Pokok Cedong* is also used in house construction.

Photo on Top: Yuhanif is making a mock up wall using *Cedong* wood  
Date Photo Taken: April 8<sup>th</sup>, 2007

**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup>, 2007**

**Time: 8.30am – 2.30pm**



NOTE:  
This picture is included in  
Appendix B of the print copy  
of the thesis held in the  
University of Adelaide Library.

Photos on Top: Pakcik Rodi's daughter is cutting the *Kayu Resdung* into  
pieces (cigarette length)

*Date Photos Taken: April 8<sup>th</sup>, 2007*

NOTE:  
This picture is included in Appendix B  
of the print copy of the thesis held in the  
University of Adelaide Library.

Photos on Top: Pakcik Rodi showing us *Kayu Resdung*

*Date Photos Taken: April 8<sup>th</sup>, 2007*



Photos on Top: *Kekabu Hutan* Its wood is used for house construction  
materials

*Date Photos Taken: April 8<sup>th</sup>, 2007*



**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup> , 2007**

**Time: 8.30am – 2.30pm**

**NOTE:**

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of the print copy of the thesis held in the  
University of Adelaide Library.



Photos on Top: *Akar Penyubur*.  
Date Photos Taken: April 8<sup>th</sup>, 2007



**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup>, 2007**

**Time: 8.30am – 2.30pm**

'Sekebeng' is a cup that is made from forest species wood which is crafted and when the water is filled inside the cup, the water will taste bitter as it was medicated with the wood.

Serok – perkakas rumah

Meranti melantai = perkakas lempung bubuk tak makan

Dedulang – perkakas rumah

"Gerungong" – is used to make 'Penlar' and 'Gelegar'

Setambun – buah mask selambak

Akar Senyulung is for treating 'sakit sendi' (muscular pain)

Sedak/ Serok

Sesalung

**NOTE:**  
This picture is included in Appendix B of the print copy of the thesis held in the University of Adelaide Library.



Photos on Top: *Minyak Beruk*, tree bark is used to make torch light  
Date Photos Taken: April 8<sup>th</sup>, 2007

**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup> , 2007**

**Time: 8.30am – 2.30pm**

**NOTE:**

This picture is included in Appendix B of the print copy of the thesis held in the University of Adelaide Library.



Photo on Top: *Kayu Parak* is the most dangerous and poisonous to the *Semelai* in the forest where if it is being touched. Its latex is itchy if it is being contacted to out hand  
*Date Photo Taken: April 8<sup>th</sup>, 2007*

Photo on Top: *Kembang Semangkuk* is used for general house construction materials.  
*Date Photo Taken: April 8<sup>th</sup>, 2007*



Photos on Top: *Kachong* is similar like *Serok* and *Cedong* but *Cedong* is slightly red. The bark is used to make basket rope. If it is hairy it shows that it is going to break.  
*Date Photo Taken: April 8<sup>th</sup>, 2007*

Location: Jungle Tracking

Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau

Date: April 8<sup>th</sup>, 2007

Time: 8.30am – 2.30pm

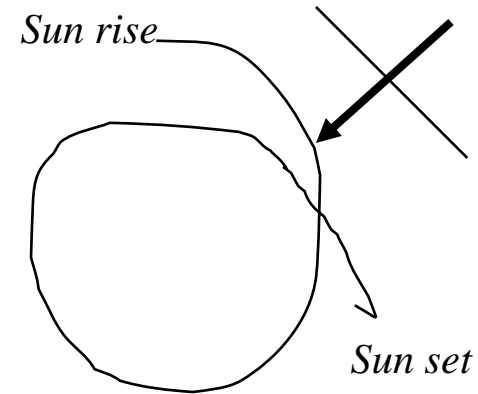


Diagram on Top: Sun orientation is known by looking at the growth of roots and plants

Photos on Top and Left: *Payung Ali*.  
Date Photos Taken: April 8<sup>th</sup>, 2007



Location: Jungle Tracking

Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau

Date: April 8<sup>th</sup>, 2007

Time: 8.30am – 2.30pm



Photo on Top: *Kayu Bedaling* – ripe fruit black in colour, similar to Mangosteen fruit  
Date Photo Taken: April 8<sup>th</sup>, 2007



Photos on Top: *Akar Perancang (Kayu Sergah)*. Its leaves drop when the tree is shaken. The root is boiled.  
*Pengunggur bageh*  
Date Photos Taken: April 8<sup>th</sup>, 2007



**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup>, 2007**

**Time: 8.30am – 2.30pm**

Pokok terap

Pokok asam garam

Medang 190 jenis

Kuku helang – it has thorn on the leaves.

Pokok Grik – byk getah

Akar Sereptep is a mineral water natural source. It produce crystal clear water from its root if it is cut.

Pemutus nafas – rebus betul-betul

Pemutus auhum

'Chot' is also can be used for rope making.

Ee Sum Sum is used for 'sakit tulang sum-sum'

Kayu geharu – minyak wangi ambil dr kayu

Petua utk lihat arah di dlm hutan ialah dgn lihat cara pokok tumbuh

Kerdas = ulam mavam jering (makan buah)

*Gerungong* – is used to make 'Penlar' and 'Gelegar'

*Setambun* – buah mask selambak

Meranti Sarang Punai – perahu jalur



Photos on Top: *Midur* trunk is smoked which is believed can chase away bad omen. *Midur* tree is a single trunk which has no branch.

Date Photos Taken: April 8<sup>th</sup>, 2007

Location: Jungle Tracking

Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau

Date: April 8<sup>th</sup>, 2007

Time: 8.30am – 2.30pm



Photo on Top: *Pepijat*  
Date Photo Taken: April 8<sup>th</sup>, 2007



Photo on Top: *Sesalung*  
Date Photo Taken: April 8<sup>th</sup>, 2007



Photo on Top: *Serok/ Sedak*.  
Date Photo Taken: April 8<sup>th</sup>, 2007

**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup>, 2007**

**Time: 8.30am – 2.30pm**

Tunyu – susu (nabi yasirrlah bagi anak susu)

-Manis tapi mabuk

-Pokok sembelit

-Mati sepondok

-Jambul cip-cip (kayu joran pancing)

-Medang sarsi – buang angin

'Kelak Thuk Chong'

Keladi chandik – ubat kayap ular – layur-layur dan disapu pd tmpt kayap

Akar penyubur

Akar kelemoyang



Photo on Top: Lanyut's latex is itchy if it is being contacted to our skin like *Rengas* or *Bacang*. It has diesel smell.  
Date Photo Taken: April 8<sup>th</sup>, 2007



**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup>, 2007**

**Time: 8.30am – 2.30pm**



Photo on Top: *Tebur* - giant ant nest where the King ant is used to cure waist problem (*sakit pinggang*)  
Date Photo Taken: April 8<sup>th</sup>, 2007



Photo on Top: *Thermong*. One type of *Mengkuang* (screw pines)  
Date Photo Taken: April 8<sup>th</sup>, 2007



Photo on Top: *Lanyut*'s latex is itchy if it is being contacted to our skin like *Rengas* or *Bacang*. It has diesel smell.  
Date Photo Taken: April 8<sup>th</sup>, 2007

Location: Jungle Tracking

Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau

Date: April 8<sup>th</sup>, 2007

Time: 8.30am – 2.30pm



Photo on Top: *Paku Helang*. *Paku Helang* – used for 'minyak cenuai' (love potion oil) and root

Date Photo Taken: April 8<sup>th</sup>, 2007



Photo on Top: *Palas Kedah* is used in *Bebelian* ceremony or used as *ketupat* wrapper in Malay communities. *Palas Rengwoi* is used for house roofing material. It is slightly smaller than *Palas Kedah*. *Kuchau* – a container made from *Palas* leaves which is used by the *Semelai* when they are in forest as a container (bowl). *Regeng* (*Serdang*) fruit is sharp (*Tajam belat*)

Date Photo Taken: April 8<sup>th</sup>, 2007





**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup> , 2007**

**Time: 8.30am – 2.30pm**





**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup>, 2007**

**Time: 8.30am – 2.30pm**





Location: Jungle Tracking

Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau

Date: April 8<sup>th</sup>, 2007

Time: 8.30am – 2.30pm





Location: Jungle Tracking

Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau

Date: April 8<sup>th</sup> , 2007

Time: 8.30am – 2.30pm





Location: Jungle Tracking

Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau

Date: April 8<sup>th</sup>, 2007

Time: 8.30am – 2.30pm



Location: Jungle Tracking

Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau

Date: April 8<sup>th</sup>, 2007

Time: 8.30am – 2.30pm





**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup> , 2007**

**Time: 8.30am – 2.30pm**



Photo on Top: *Tupai Belang*  
Date Photo Taken: April 8<sup>th</sup>, 2007



Photo on Top: Forest Camp for the  
*Jakun* community  
Date Photo Taken: April 8<sup>th</sup>, 2007



**Location:**

**Interview Setting: a visit to Tok Aki's place**

**Date: April 8<sup>th</sup> , 2007**

**Time: 3.00pm – 4.30pm**

**NOTE:**

These pictures are included in  
Appendix B of the print copy  
of the thesis held in the  
University of Adelaide Library.

**Location: Jungle Tracking**

**Interview Setting: we started the journey from Pakcik Rodi's house at Kg Rau Rau**

**Date: April 8<sup>th</sup>, 2007**

**Time: 8.30am – 2.30pm**



Photo on Top: *Ulu Sungai Pelawan, (Sungai Pelawan upstream)*

*Date Photo Taken: April 8<sup>th</sup>, 2007*

Photos on Top: *Kg Lemak Keli, (Lemak Keli Village).*

*Date Photos Taken: April 8<sup>th</sup>, 2007*

Photos on Top: *Sungai Lemak Keli, (Lemak Keli River)*

*Date Photos Taken: April 8<sup>th</sup>, 2007*

**Location: Jungle Tracking**

**Interview Setting: on the way back from jungle tracking to Pakcik Rodi's house via Kg Lemak Keli**

**Date: April 8<sup>th</sup>, 2007**

**Time: 5.30pm – 5.45pm**



Photos on Top: Illegal Logging  
Date Photos Taken: April 8<sup>th</sup>, 2007



# BEBELIAN

**Bebelian** is a term for ritual treatment to treat and cure spiritual and physical disease in *Semelai's* culture. This ritual ceremony is believed will chase away the bad spirit that stays inside the sick person body. **Puyang** and his assistant called **Tarun** are the specific persons entitled to perform this ritual ceremony.

Plants that are associated with this **Bebelian** ritual ceremony are *Daun Palas (Rengwoi) (Licuala spp)* that are weaved into plait, "Jari Lipan". "Jari Lipan" is used as headgear which function as a suit of armour for the **Puyang** that will protect him from any bad spirit during performing this ceremony. *Chepot* leaves ([Elettariopsis curtisii](#)) used for *Tepung Tawar* (steps taken in the ritual processes) that is compulsory for this ceremony.



Date Photos Taken: March 18<sup>th</sup> , 2007  
Left Photo: Puyang Tong Seng shows the young leaves of *Daun Palas* are weaved into *Jari Lipan*,

Date Photos Taken: March 18<sup>th</sup> , 2007  
Left Photo: From left, *Daun Palas (Licuala Spinosa)* leaves) are weaved into *Jari Lipan*, a head gear for the *Puyang* and his team (*Taron*) to wear during the ceremony); and *Chepot* leaves ([Elettariopsis curtisii](#)) used for *Tepung Tawar*

NOTE:  
This picture is included in  
Appendix B of the print copy  
of the thesis held in the  
University of Adelaide Library.



Date Photo Taken: March 20<sup>h</sup> ,2007

The shoot of Livistonia chinensis leaves are used to make for the ritual of *Bebelian*

Date Photos Taken: March 20<sup>th</sup> , 2007

Both photos on top show the making of *Jari Lipan*; A head gear for the *Bebelian*, made from *Daun Palas* leaves that are weaved



Date Photos Taken: March 21<sup>st</sup> , 2007

Photos on Left show family members and neighbour s help preparing materials and tools for the *Bebelian* ceremony

The **Bebelian** will normally be conducted after midnight and would last until the next morning. The **Bebelian** has never been done during the day because the *Semelai* believe that it will cause bad things to be happen to the people who are involved.

The basic method of this treatment is by using the spiritual strength of **Puyang** . Therefore the *mentera* (spells) which is recited by the **Puyang** will be different from one another. This is what they believe that it is a gift given by God through dreams. *Semelai* people also believe that, sometimes spiritual diseases cannot be treated unless the God decides whether the person will be cured or not. Whenever a person has been determined to die, a huge log will turn into small sticks and the **Puyang** will not be able to chase him anymore. The normal evil spirits that disturb mankind as described by **Puyang**, are **Dijenang, Dianak, and Dikawong**.

The *mentera* can not be taught to everyone as the **Puyang** himself will not remember it unless during the ceremony where all equipments are in placed.

There are specific equipments and tools used in the **Bebelian** which are made for two (2) main purposes:

- 1.To protect **Puyang** from evil spirit during the ceremony.
- 2.To find diseases from the patients and pull it out if it is still possible.

In the spiritual world, there is a place that they call as *Gunung Kledang* which symbolically represents the boundary between life and dead world. It is normally represented in the form of huge log that made impossible for a person to cross over.



Date Photograph Taken: March 21<sup>st</sup> , 2007  
Photo on top shows the preparation of tools in the *Bebelian* by family members



Normally in performing **Bebelian**, there will be a team which consists of **Puyang**, the main actor who will lead the ceremony. He will be assisted by a few **Taron** (four to five persons) who play musical instrument called *Rebanak*. During this treatment one lady will also need to be assigned to burn Kijai and she is not allowed to sleep during the process.

This group will normally play hundreds of song during the whole night for the ceremony, while the '**Puyang**' will do the rest of the recitation to chase away evil spirits. *Puyang* will wear the head gear called *Jari Lipan* and a clothe Called *Baju Lintar Api* that are both made of Daun Palas. Both attires are believed to protect the *Puyang* from Evil spirit. The evil spirits in the spiritual world can only stay at about 60ft away from Puyang as it is believed that they can see fire emanating from *Puyang's* body through the 'protection clothes', thus preventing them from being near *Puyang*.



Date Photograph Taken: March 21<sup>st</sup>, 2007  
Puyang Tong Sin (right) and one of the *Taron* were waiting for the rest of the team before they started the *Bebelian* ceremony.

NOTE:  
This picture is included in  
Appendix B of the print copy  
of the thesis held in the  
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Date Photograph Taken: March 21<sup>st</sup>, 2007  
The team was testing their song right before they start the ceremony.

NOTE:  
This picture is included in  
Appendix B of the print copy  
of the thesis held in the  
University of Adelaide Library.

Date Photograph Taken: March 21<sup>st</sup>, 2007  
The patient who had gone through *Bebelian* and now believed had recovered from his sickness



Date Photo Taken: March 21<sup>st</sup> , 2007  
The equipment and materials needed for the ceremony



Date Photo Taken: March 21<sup>st</sup> , 2007  
*Puyang* is getting ready, wearing his head gear (*Jari Lipan*) for the ceremony



Date Photo Taken: March 21<sup>st</sup> , 2007  
The patients need to lie down in different direction to avoid bad spirit from coming back inside.

# CIRCUMCISION



NOTE:  
This picture is included in  
Appendix B of the print copy  
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## BERSUNAT/ BERKHATAN (CIRCUMCISION)

is compulsory ceremony for every boy at the age of 7 – 16 years old before they enter manhood. Once they have done this ceremony they are expected to be mature and to be treated like an adult

Similarly, Muslims also practice this custom as part of religious practice. It shows that the *Semelai* somehow are connected and influenced by the Muslim world, which dominated the Malay community in the Peninsular Malaysia.

However, the practice of circumcision is slightly different compared to the Muslim Malay.



Photo 1 - 4:  
*Puyang Jahudi (The Tok Mudim) (Circumcision Man) is showing the method using the clipper*



Normally, **circumcision** ceremony will be held together with **ears piercing** ceremony for the girls.

Therefore, in that day those boys and girls will be treated like brides and bridegrooms. They need to wear special dress/ attire (traditional attire) to show that they are special on that day.

NOTE:

These pictures are included in Appendix B of the print copy of the thesis held in the University of Adelaide Library.

*Date Photos Taken: unidentified; Old Photo Courtesy from Makcik Kalsom*  
Both photos show the traditional attire for the circumcision ceremony



NOTE:  
This picture is included in  
Appendix B of the print copy  
of the thesis held in the  
University of Adelaide Library.

Photo on Top: Helping hands for the preparation of feast for the Circumcision ceremony

*Date Photo Taken: unidentified; Old Photo; Courtesy from Makcik Kalsom*

*Photo on Top: Traditional feast (for the circumcision ceremony) (Pulut Kuning)  
(Yellow Glutinous rice)*

*Date Photo Taken: unidentified; Old Photo; Courtesy from Makcik Kalsom*

# WILD ROOSTER TRAP

**Wild Rooster Trap** is an animal trap commonly made by the Semelai and is used to trap small animals such as wild rooster that become pest to padi huma cultivation practices as well as other plantation .

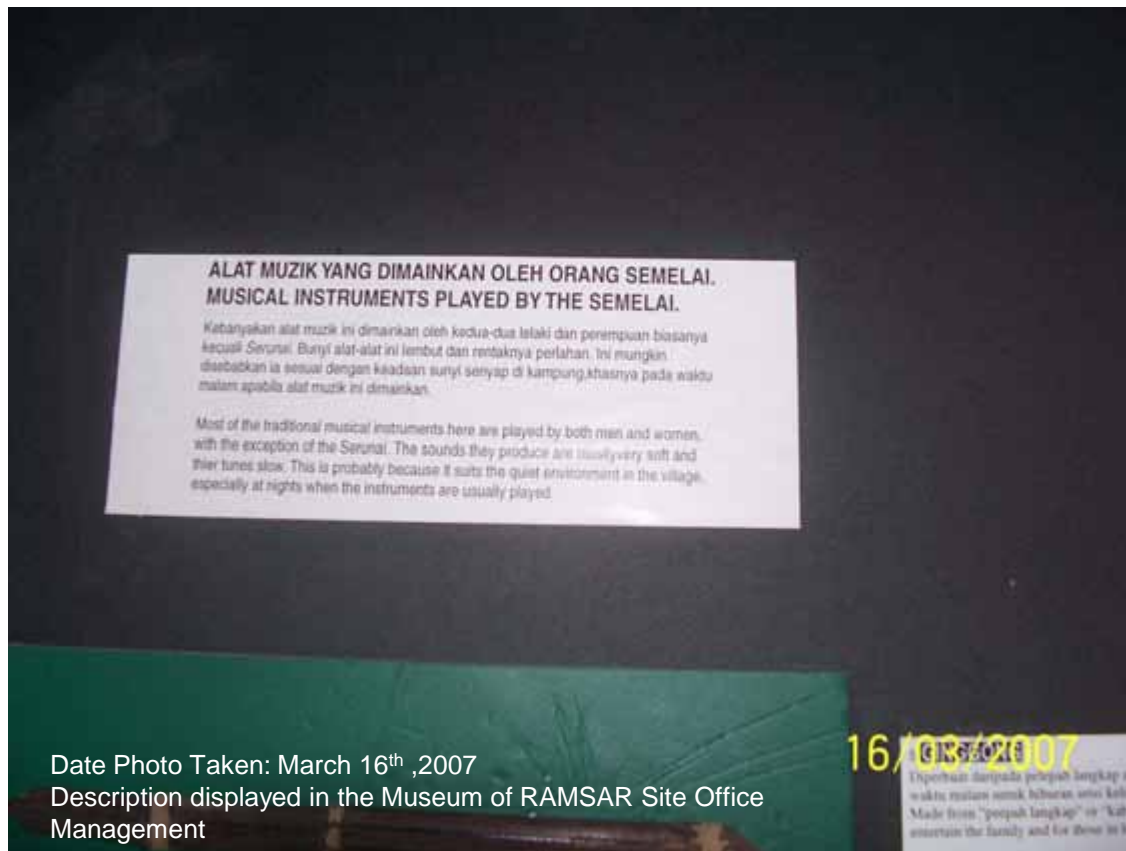


Date Photos Taken: February 2<sup>nd</sup> , 2007

Father in-law Kak Salmi shown us wild rooster trap that he is making in the field besides Kak Salmi's *dooh* to trap any wild rooster or other pest coming inside the *padi huma* field.



## TRADITIONAL MUSICAL INSTRUMENTS



Date Photo Taken: March 16<sup>th</sup>, 2007  
Description displayed in the Museum of RAMSAR Site Office Management

This theme analyses how the Semelai assimilate themselves with the environment, maximising the vast amount of resources in providing themselves with entertainment through musical instruments. It can be seen that the *Semelai* uses their environment in making musical instruments

### Traditional Musical Instruments

are played by the *Semelai* mostly by both men and women except *Serunai* (flute). The sounds they produce are mostly very soft and their tunes are slow. This is probably because it suits the quiet environment in the village especially at nights when the instruments are usually played.

NOTE:  
These pictures are included in  
Appendix B of the print copy  
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**GAMBANG** is a traditional musical instrument of the *Semelai* community which is still played by the villagers on the leisure time. It needs be played by 2 persons at the same time to produce different tones and rhythms.

The sound that they produced are generally soft and slow tunes. It most probably suits to the quiet environment in the village.

They have composed their own song which replicates sound of nature such as:

1. *caka nik jak juk* (eating raw mice)
2. *dek dai* (a type of bird)

Photos on Top: Show how *Gambang* was played by 2 performers: an elderly, Muda b Mentong (nearly 100 years) and his daughter (*did not want her name being mentioned*).



**GAMBANG** is a traditional made from *Macaranga gigantea* (Seralok/ Telinga Gajah) wood.

It has 5 pieces of wood placing to one another as keyboard which produce different tones which are called **menikah** for general keys and *membolong* – key 2/3

The stick must be made from hardwood, which normally used *Chengal* wood (*Neobalanocarpus spp.*) and 'Penak' to give good quality of sound.

The key in producing to different tones lies in the shape each pieces of wood is carved. They are played at the both ends as seen in the picture.



Photos on Top: *Macaranga macrophylla* "Seralok"/ "Telinga Gajah" tree and close up of its leaves

Date Photos Taken: 15<sup>th</sup> February 2007

Photos on Right: shows 5 woods which are placing each other and have different sounds and tones.

Date Photos Taken: 15<sup>th</sup> February 2007



**KERANTING** is another traditional musical instrument of the *Semelai* community which is gradually forgotten by the *Semelai's* younger generations. It is made by bamboo. Pakcik Babu is one of the musician cum craft man who can make and play this traditional instrument.

**KERANTING** has only three strings attached as seen in the picture. It is played like a guitar where it has strings that make different sound when the string is plucked. Unlike the guitar which has a body to resonate the sound from the strings. Whereas, the ***Keranting*** only has the neck part of the guitar, though with different way in placing the strings.





NOTE:  
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of the thesis held in the  
University of Adelaide Library.

**SERUNAI (FLUTE)** is also a traditional musical instrument of the *Semelai*. It is made from bamboo, husk and Pandanus spp. leaves. This instrument is played during the harvest season by bachelors to attract the attention of young unmarried girls working in the field.







**SALONG** is also one of traditional instrument made of bamboo. Played at night before returning to bed for family entertainment. It is also played to attract the attention of those in love.

The Song : Tawo Marok (sound of apes) to warn of impending calamary. This instrument is similar to a flute but is obviously a lot longer in length.

**NOTE:**

This picture is included in Appendix B of the print copy of the thesis held in the University of Adelaide Library.



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Appendix B of the print copy  
of the thesis held in the  
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**GING GONG** is an old traditional musical instrument. It is made out of *Langkap wood and bamboo*. When played, it sounds like a harmonica.





**GING GONG** is made out bamboo and so does its casing. It is a very handy and portable instrument.



**REBAK** is quite an authentic musical instrument of the *Semelai*. This instrument is similar to a violin which has a body and strings attached to its body. The body is made from coconut shell which is covered by *Ikan Buntal* (blowfish) skin. The unavailability of this fish's skin makes this instrument rarely seen or played. This pictures further illustrates the structure of the Rebak



**REBANAK and TETAWAK** are Semelai's traditional instruments that are normally played together. These instruments are performed together for traditional songs and dance. These musical instruments are performed during ceremonies and fiesta. There are a few popular songs that are still performed by the community during any special events, gathering or even during their spare time such as: *Burung Buai, Patong Tunjek, Pesen Baru, Yohitam, Riun, Keralai, Terongrutop dan Ayam*



NOTE:  
These pictures are included in  
Appendix B of the print copy  
of the thesis held in the  
University of Adelaide Library.

Photos on Top: *Makcik Yip bt Wet and Minah bt Sahat* are performing a few songs using these instruments  
Date Photos Taken: 15<sup>th</sup> February 2007

**TETAWAK** is a traditional 'gong' used by the *Semelai* in their music



**Rebanak** is made from selected monkey skin (for the upper part) and coconut wood (for the body part).



# PADI HUMA CULTIVATION

**Padi Huma** or also known as **hill rice/ swidden rice (*Oryza spp.*)** is the traditional staple food for the *Semelai* at Tasek Bera. However, time has evolved and changed their dependency on *padi huma* due to availability of other source of rice elsewhere easier. This is due to difficulties they are facing in planting this type of rice.

**The Processes....**The processes involve in hill rice production are :

1. *Tanam...planting*
2. *Tuai...harvesting*
3. *Pijak....stepping*
4. *Tampi...Tampi...sieving/ winnowing*
5. *Jemur...drying*
6. *Tumbuk...grinded*
7. *Tampi...sieving/ winnowing*
8. *Simpan..storage*

**Planting....** There were one effort made by the Department of Agriculture to plant hill rice using modern technology. However, it failed. The *Semelai* believed it is due to improper treatment of the *padi huma* spirit as what they normally did. The *Semelai* also believed in taboos such as if during full moon, it is prohibited to plant *padi huma*.

In planting *padi huma*, *Semelai* belief that the shaman has to wait for a good dream before he can start the ceremony. If he had a bad dream such as killing animals, it is an indicator that bad spirit or omen of that place. Therefore, he has to choose another place to plant swidden rice or clear the land.

Then, they need to identify the first the location of *Juyong Mot Benih*. *Juyong Mot Benih* is where the first site to plant *padi huma* seeds as a test ground to see whether the seeds can germinate or not.

To choose appropriate site or area for *padi huma* planting is called as *Nenggulang* in *Semelai* language. *Nenggulang* area is marked with a life wood, *Tembun* tree.

The area is marked by *Hibul*, stick from *Oncosperma tigilarium* (*kayu nibung*), which mark for the first planted spot. Then, it needs 7 holes (*Ashak*) as the planting holes, which requires 7 days to germinate. The rest of the seeds is kept inside a basket which is called *Ambung* at that *Neggulang* area and could not be taken out from that field. It is believed that the hill rice spirit will come to that area.

The owner of that field should come everyday and see whether it has been germinated or not. Though this activity is a team work where the owner will be helped by his family and relatives and friends, but other family and friends were prohibited to enter the field. They only can enter the field after 3 days. Gradually the number of people who come to that field to help this planting process should be increasing starting from 5 peoples. It is believed that if the number is increased it shows that the field will gain prosperity if not vice versa.



Photo on Top: *Juyong Mot Benih* (the first identified site to plant swidden rice seeds as a test ground to determine suitability of the seeds to that area).  
Date Photo Taken: 16<sup>th</sup> February 2007



Photo on Right: *Hibul*. (the wood of *Oncosperma tigilarium*) is to demarcate site for the first planted spot (*Nenggulang*)  
Date Photo Taken: 16<sup>th</sup> February 2007



Photos on Top and Right: Bird Trap is made by Pakcik Mait b Sahir, the Shaman for the *padi huma*  
Date Photo Taken: 16<sup>th</sup> February 2007



Photos on Top and Left: Black tape and net are used to chase away pest (birds)  
Date Photos Taken: 16<sup>th</sup> February 2007

The site is also indicator for pest such as *burung pipit* (more violent), *burung tekukur*, rats, monkeys and other insects. These pests are now coming anytime due to limited area that still plant hill rice which is the main food for these pests. Therefore, nowadays planting hill rice is a very challenging and tough work to maintain and get good quality of rice. *Lis las* is ant that change and transfer seeds from one area to another which also can be considered as pest.



**Harvesting....** Harvesting *Padi Huma* is also started with the confirmation from the *Bomoh Baba* (Shaman of *Padi Huma*). During Harvesting Season, the Rice Shaman will recite the jampi to call *Semangat Padi Huma* (Swidden Rice Spirit).

It took about one week to harvest (*tuai*) . *Kayu Tuai* (*sontai*), traditionally it is made of buttress root. Now, they used *Kulit Batang Pasal* (*Terap*) (*Artocarpus* spp), *Meranti* (*Shorea* spp), *Kepong* and *Pengerawan* trees.

When harvesting they need to full the basket (*Ambong*) before they bring back to the *do'oh*. This is believed will encourage the production of the rice.

Normally the harvesting can be up to 2-4 baskets daily. It may took about 5-6 days to complete the harvesting if helped by many people.

*Padi huma* (Swidden Rice) is not the same as *Padi Bukit* (Hill rice). There are 20 types of Swidden Rice such as :

1. *Padi Kerai* (normal hill rice)
2. *Padi Pulut*
3. *Padi Pulut Merah* (rare sp)

These types cannot be mixed and planted together.



Photos on Top: The harvesting tool is called *Tuai* (*Kayu Sontai*), which is made from buttress root.

Date Photos Taken: 16<sup>th</sup> February 2007



Photos on Top: *Padi huma* which are ready to be harvested  
Date Photos Taken: 16<sup>th</sup> February 2007



Photo on Top: *Ambung* (a basket to keep harvested rice) should be kept in the *do'oh* until *Menyulung Tahun* Ceremony has performed.

Date Photo Taken: 16<sup>th</sup> February 2007

**There are a few taboos during this seasons of harvesting:**

1. Chinese shaman will used 7 stalks and the owner of the field is also prohibited from washing his hair, to hit the joist and post of his house.
2. Any leftover stalks or husk should not be burnt. This shows that *Semelai* people believed that their ancestor is part of the environment.
3. The owner is also prohibited from scold or shout at his children in his house. It is like hill rice spirit is soft and sensitive to any disbelieve and disorder of that environment.
4. When harvesting the basket has to be full to be brought to *do'oh*. If not it is believed the owner won't be getting more hill rice as before.
5. The basket contained hill rice seeds, *ambung*, could not be thrown or treated improperly.
6. Any hill rice planting activities and ceremony should only happened at the field and inside the shelter (*do'oh*) in that field.
7. If there is a death in that village, the harvesting need to be stopped.



Photos on Top: Techniques of holding the harvesting tool called *Tuai* and carrying basket to keep the harvested *padi huma*

Date Photos Taken: 16<sup>th</sup> February 2007



## Harvesting....

NOTE:  
These pictures are included in  
Appendix B of the print copy  
of the thesis held in the  
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Photos on Top and Right: Show the  
involvement of families and close  
friends in the harvesting process.

*Date Photos Taken: unidentified; Old  
Photos*

*Courtesy from Makcik Kalsom*

Photos on Top: Resting time for the ladies!  
*Date Photos Taken: unidentified; Old  
Photo*

*Courtesy from Makcik Kalsom*

**Harvesting....** The rice is kept in the *do'oh* before the next stage or process is done. They cannot bring those harvested rice to home. It has to be treated ritually by the Rice Shaman.

The rice is then kept in *Rok Baba* (Rice Basket) for a few days to let it dry.



Photo on Right: *Rok Benih* (Seed Basket)  
Date Photo Taken: 11<sup>th</sup> March, 2007



Photo on Left: *Rok Baba* (Rice Basket)  
Date Photo Taken: 11<sup>th</sup> March, 2007



Photos on Top: Swidden rice in baskets to be kept in *Do'oh* before stepping processes is done.  
Date Photos Taken: 11<sup>th</sup> March, 2007



NOTE:  
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*Photos on Top and Left: Dry stalks of rice is stepped after a few days of harvesting  
Date Photos Taken: 11<sup>th</sup> March, 2007*

**Stepping....** Stepping process is done after a few days harvesting to separate the rice from the stalks. This action is done in the *do'oh* by the family members which is fun for the kids. The rice will be collected and keep in the *Rok Baba* (Rice Basket) before the rice is sieved.





**Winnowing/ Sieving....** This process is to separate the full rice with the empty rice.



*Photos on Top and Right: the grain of rice is sieving to separate full rice from the empty rice.*

*Date Photos Taken: 24<sup>th</sup> March, 2007*



**Drying....** This process is done to dry the rice before it is kept to be grinded. The use of cassava leaves is an indicator of dryness of the rice. This process eases the following process which is to separate the rice from the skin.

*Photos on Left: the full rice is left in open field to dry  
Date Photos Taken: 24<sup>th</sup> March, 2007*



*Photos on Left: the empty rice stalks and husk is left in open field to dry to fertilise the land  
Date Photos Taken: 24<sup>th</sup> March, 2007*



**Grinded....** This process is done to the full rice to release it from its skin (husk). Then **winnowing or sieving** process is done again to separate the good rice with the husk or broken rice.





# ANIMAL HUNTING

**Animal Hunting** is one of the *Semelai's* traditional skill in getting food for their daily lives. However, the skills using traditional tools is degrading since they have been using modern weapons. The most fascinating thing when going hunting with them is their expert knowledge of the forest. The Semelian know their forest very well and are not the kind who would hunt for fun. They only hunt those that they needed to feed on.



Date Photo Taken: March 23<sup>rd</sup>,2007  
The entrance way to the hunting sites



Date Photo Taken: March 24<sup>th</sup> ,2007  
The hunters is resting and preparing to clean their catch



Date Photos Taken: March 23<sup>rd</sup>,2007  
First mousedeer was short and 'halal' killed'

Date Photos Taken: March 23<sup>rd</sup>,2007  
Second mousedeer was short and 'halal' killed'



Date Photos Taken: March 24<sup>th</sup>,2007  
The mousedeurs need to be on fire so that the hair removing is easier





Date Photos Taken: March 24<sup>th</sup>,2007  
The hair is scrap off and clean using piece of wood.



Date Photos Taken: March 24<sup>th</sup>,2007  
The mousedeer are cleaned and ready to be cooked and eaten.



# JUNGLE TRACKING



**Jungle Tracking** is one of the *Semelai's* expertise in finding forest resources for their living. We had an opportunity to join them in jungle trekking to find forest resources especially for medicinal purposes.

The jungle tracking was undertaken in *Hutan JPJ* as called by Pakcik Rodi which he think is suitable to bring us in due to safety reasons.

**NOTE:**

This picture is included in Appendix B of the print copy of the thesis held in the University of Adelaide Library.



Photo on Top : *Kacip Fatimah*  
Date Photos Taken: 15<sup>th</sup> April 2007





Photos on Top and Right: *Rotan Tanah*. There's sekam, di hujung batang boleh menjadi miang jika disentuh tangan.  
Date Photos Taken: 15<sup>th</sup> April 2007







NOTE:  
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Photos on Left:  
Preparation of making a  
firewood to cook fish  
Date Photos Taken: 25<sup>th</sup>  
April 2007



Photo on Right: *Costus* is  
used in bath for newborn  
babies together with  
*Chapak*. Date Photos  
Taken: 25<sup>th</sup> April 2007



Photo on Left: *Lemang Ikan*  
(*Chen'um cereh*) . Fish is  
cooked inside bamboo stick. Date  
Photos Taken: 25<sup>th</sup> April 2007



NOTE:

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Appendix B of the print copy  
of the thesis held in the  
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Photos on Top: *Limas* (container made from *Palas* leaves to cook fish)  
Date Photos Taken: 25<sup>th</sup> April 2007





Photos on Top  
and left:  
*Penangang*  
*Chen'um* (A thong  
for the fish)  
Date Photos  
Taken: 25<sup>th</sup> April  
2007



Photos on Top : *Kuchau* (A container to store water)  
Date Photos Taken: 25<sup>th</sup> April 2007





# NATIVE CUSTOMARY LAND DISCUSSION

**Native Customary Land Discussion** was led by Yuhanif, our key informants who set for this meeting earlier.

These native customary lands involves identification of heritage land and permanent heritage forest and wetlands.

The Proposed Semelai Permanent Heritage Forests and Wetlands covers:

- 1) Hulu Prong Bangkok
- 2) Nibong Benarek
- 3) Paya Belino
- 4) Pulau Pa'ret
- 5) Pulau Bedaling
- 6) Pulau Bersilang
- 7) Terusan Darat
- 8) Bukit Randak
- 9) Bukit Petai
- 10) Pulau Jatohan
- 11) Pulau Langkap
- 12) Paya Pasir
- 13) Pulau Bertam
- 14) Bukit Kuwau-Chong Ka Wong



Photos Above: Map drawn and shown to both Chieftmen (*Tok Batin*) and the others to show, identify and reconfirm about the identified lands.  
*Date Photographs Taken: 19<sup>th</sup> April 2007*

# NATIVE CUSTOMARY LAND DISCUSSION

**Native Customary Land Discussion** among the Tok Batin (Chiefmen) and other several villagers were undertaken on the 19<sup>th</sup> April 2007 in Batin Md Nor's Balai, Kg Putat.

On that night a schematic plan of the whole area of Tasek Bera were shown to them which enable them to indicate the area they think belong to their ancestors. Each of their ancestors land was spelled out and identified schematically on plan.

Since only two of the Chief men were present, we have to show the discussed plan to the other Tok Batin to get their consensus and approvals

**Native Customary Lands that has been identified from the discussion belongs to these ancestors are as listed:**

- 1) **Moyang Miken bin Chu'bak**
- 2) **Moyang Balang**
- 3) **Moyang Tempunai**
- 4) **Mpyang CHEmie bin Pejawal**
- 5) **Moyang Bentong**
- 6) **Moyang to Batin Tosi**
- 7) **Moyang to Batin Gosi**

**NOTE:**  
These pictures are included in Appendix B of the print copy of the thesis held in the University of Adelaide Library.

Photos Above: Discussion among the Chief men and villagers about their native customary lands  
*Date Photographs Taken: 19<sup>th</sup> April 2007*