

Location	Kampung Lemanak Hulu and Fort Alice, Sri Aman	Ref No.	SAWS/AR005
Subject	1. Visit Kampung Lemanak Hulu on 18.11.2013. 2. Site visit to Fort Alice on 19.11.2013.	Date	18-19.11.2013
		Time	Day 1: 1.45pm – 5.30 pm ; Day 2: 8.30am- 12.30pm
Attended by	Refer attached attendance list	Conducted by	Mike Boon
Recorded by	David Boon	Coordinated by	Goh Kaw Sze

On the 18th to 19th November 2013, a fourth workshop was held, where a cultural exchange visit to the Kampung Lemanak, Hulu and a site visit was conducted. The workshop was attended by a reporter, Irene C, who also interviewed some of the participants for her follow up feature article in Borneo Post.

DAY 1 (18.11.2013)

Starting at 1.45pm on 18.11.2013, 46 participants gathered in the Chinese temple by the river for registration and introductions. The day's programme was a guided walking tour to the Kampung Lemanak Hulu to visit a traditional Malay Kampung house and a Surau. As the majority of the participants have never ventured on foot to the other side of the town, they were hyped at the opportunity. They were introduced to the story of the roads and place names along the way.

Origin of Roads and Place Names

The first stop along Jalan Main Bazaar (situated along the river) was Jalan Sim Kim, where Mr Goh Kaw Sze introduced the participants to the first Chinese named street in Sri Aman. According to Mr Goh, "Sim Kim" was the third Kapitan of Simanggang, who comes from a dominant Chinese 'Tay' family. He was wealthy and influential as a businessman who conducted business with the White Rajahs.

Further down this road, Mr. Goh pointed out the location, where the used-to-be Simanggang River was located. According to local oral history, Simanggang town (now Sri Aman) was named after this river. The river runs parallel to Jalan Sim Kim, and at this point, it marks the (east) extent of the Simanggang bazaar from the other river (west) at the foothills of Fort Alice. This 'marker' bears cultural significance to the local Chinese community as it is where they burn offerings during the Hungry Ghost Festival and the 15th day of the Lunar month (Chap Goh Mei). Unfortunately, traces of this river have already been lost after being transformed into a monsoon drain. It can now only be identified via the flood gates at the river mouth, by someone who knows of its existence.

The road becomes Jalan Kampung Hulu from here that leads into the Malay kampong. While crossing a bridge over Sungei Stawang, Mr. Goh said that the 'red water' from this river is the main water source during drought in the old days. Past the river, Jalan Stawang loops back to the main road that leads back to the town centre. To the local Chinese community, it was known as the 'deities route' because the Chinese temple processions from the bazaar use this road to return to the temple.



Goh telling story of Tay Sim Kim.



Floodgates shows where river mouth of Sungei Simanggang used to be.



Jalan Stawang is known as the "deities route" by local Chinese community.

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JABATAN MUZIUM SARAWAK

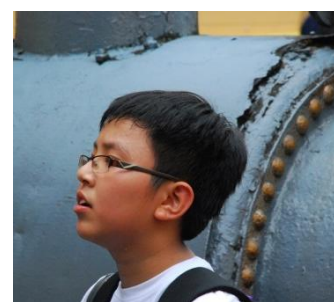
Life in Kampung Lemanak Hulu

According to Penghulu Abdul Samad, the Malay kampung is situated upriver from the Simanggang bazaar is known as Kampung Hulu. It was expanded into 3 kampungs as the population grew over the years; namely the Kampung Pasir Panas (furthest from the bazaar), Kampung Lemanak Hulu, and the original Kampung Hulu.

Their descendants originated from Lemanak at Lubuk Antu, where they resettled at Nanga Skrang around Fort James, built by James Brooke in 1849. When Charles Brooke moved Fort James to Simanggang in 1864, which was later named as Fort Alice; they all followed suit and relocated and set up a new settlement at the current location.

There are old Muslim burial sites in both Lemanak and Lubuk Antu, and stands as evidence for the kampung's origins.

The participants were surprised to learn that there are also Indian Muslim descendants residing in the Kampung. Mr Goh brought the participants to see an old steam engine; this hidden treasure of unknown origins was situated in the side yard of one the Indian Muslim family.



Participants awed by the antique steam engine of unidentified origins.

After the bridge, the entourage paused at the junction of Jalan Stawang where the participants were taught to observe the life in the place that they are visiting. The facilitators helped to identify herbs vegetables and fruit that they ate from the gardens around kampong houses. It was the first time for many participants to see 'Dabai' (local black 'olive' believed to belong to avocado family).



Sungai Stawang - 'Red River'



Dabai fruit.



Collecting banana leaves for cooking.



Food stall encourages social interaction between public and private spaces.



A shed for business is also for play; the road is also a running track. Reminiscing the old days diminishing in the footsteps of urbanization.



Watching time pass.



Makeshift accomodation by visitors themselves during Pesta Benak.

Visiting a traditional Malay house owned by Hajah Zaleha Bt. Abdul Wahid

The participants were greeted by Cikgu Bohan (Assistant Principal in a local school), where he took them on a tour around his mother in law's (Hajah Zaleha Bt. Abdul Wahid) house. According to Cikgu Bohan, his mother-in-law is the third generation of her family to reside in this house. He mentioned that the house used to have "atap" leaves as roofing; then re-roofed with belian shingles and now changed to a metal roof in recent years.

Ar. Mike Boon pointed out the characteristics of traditional Malay house that is usually situated on swampy land by the river. It is built on stilts and linked to the other houses with a network of raised timber walkways. The traditional builders responded intuitively to their environment to produce a sustainable building. The full height windows around elevated living spaces allow cross ventilation that cool the building in hot and humid tropical climate. As for kitchen where meals are cooked in kitchen over open stove with firewood, it is separated from the main building to minimise the damage of spreading fire. In conclusion, Ar. Mike Boon highlighted the features of traditional Malay house that were adopted in the design of the Fort Alice.

Our hosts also treated the participants with homemade delicacies like kuih bakul (palm sugar with steamed glutinous flour wrapped in banana leaves), and 'Cucu sayur'(vegetable fritter) and 'cucur sukun'(deep fried breadfruit). Before departing for the adjacent Surau, Mr Goh presented the host family with a certificate and a token of appreciation, followed by a group photo taken in front of the house.



Group photo at traditional Malay house.



Goh presenting certificate of appreciation to Hajah Zaleha.



Shoe off before entering.



In anticipation.



Cikgu Bohan interviewed Hjh. Zaleha.



Participants mingling with house owner.



Afternoon tea in the kitchen



'Cucu sayur' (L) & 'Cucur Sukun'(R).



'Kuih Bakul'



Good helping hands.



Enjoy hospitality of house owner.

Visiting Surau Hayatul Islam Kampong Hulu Simanggang

The Surau was adjacent to Hajah Zaleha's house. The Committee members of the Surau greeted the participants and gave a briefing on the history and functions of the place. According to Haji Ibrahim Arriffin, apart from its religious function, the Surau is also a community gathering place where cultural and communal activities are held. The original building was a simple building with "kulit kayu putih" as timber frame, clad with bamboo as walls, and covered with "atap" roofing. At that time it served only had 16 houses, where the community were farmers. The building required regular renovation due to the perishable materials used in construction and expanded as the population of the kampong grew. The current form was the result of a major renovation carried out in 1974.



Briefing session at the extended front terrace of Surau.



Ar. Mike Boon presenting the certificate of appreciation and donation to the Haji Ibrahim Arriffin.



1960s photo from Penghulu Hj. Abdul Samad (front row second from right) taken during during En. Kadir Godom's wedding.



Penghulu Hj. Adbul Samad ridding his bike on Kampong road. Both these old photos showed the context of kampong houses and surau in 1960.



Plaque on the Surau wall.

Learning the Muslim's praying ritual

Haji Ibrahim Arriffin explained that Muslim has to be cleansed in the 'Wuduk' prior to entering the prayer hall. After cleansing, the prayer shall not be in contact with the opposite sex, nor is he or she allowed to release bodily fluids or flatulence. Therefore the 'Wuduk' and entrances to the prayer hall for male and female have to be separated.

In the prayer hall, females pray in area behind male that is separated by a screen. Attire for males is quite relaxed, provided it does not show one's knees and shoulders; whereas female prayers are required to don the traditional 'telekung' (white prayer gown).



Haji Ibrahim Arriffin demonstrated how Muslim cleanses from head to toes in the 'Wuduk' before entering prayer hall.

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Interior views of the prayer hall.

Prayer mats neatly lined up with long side facing 'Kiblat' direction (L); A timber screen segregate the female praying area behind male (C); and explanation on how the 5 five clocks are used to determine the five prayer sessions daily.



1.

2.

3.

4.



5.

6.

7.

8.

A lady participant was dressed up with 'telekung' (white prayer gown) and taught the steps in performing prayer.



1.

2.

3.



4.

5.

6.

Male participants were being taught the steps in performing prayer.

As an end note, a spread of local delicacies was served. As it was getting dark, the trip to the traditional Malay burial grounds had to be postponed.



Sweet tapioca with belacan (fermented shrimps) and palm sugar dip.



Penyalam (flour with palm sugar).



Kuih Cincin.



Palm sugar and coconut kuih.



Local mangoes.



Mee Mamak.



Combo meal.



The food caterer explained how the dishes were prepared.



The participants met 'Benak' (Tidal Bore) while walking back to the town center. It's a nice end to an invigorating day.

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DAY 2 (19.11.2013)

Starting at 8.30am, after registration and a safety briefing, a site visit was conducted by Ar. Mike Boon (Conservation Architect), Mr Ting Nik Sing (Master Carpenter) and Mr Tan Ting Huat (Site Supervisor).



Participants in safety attire ready for site visit.



Site progress as at 19.11.2013.

The site was at ground zero during the last visit on 14.08.2013 but now columns were erected over the original footprint of Fort Alice. The belian (timber) post and beam structural systems, and how the columns are connected to the new concrete footings were explained during a site walk-around. Master Ting showed his preparation of the columns and beams on the ground, before being hoisted in place. He then demonstrated the erection of a column, the simple method on how to check the verticality of the columns with a self-made levelling 'gadget' made of long timber and a long piece of weighted string. By aligning the string perpendicularly to a levelling line, the 'gadget' is positioned parallel to the column, and the verticality of the column can be confirmed. Handcrafted timber dowels are then inserted to secure the column and beams.



Erection of column and adjusting the verticality of the column.

Inserting belian dowel to secure column and beam.

Master Ting also introduced the participants to the tar used as a waterproofing sealant for the cut timber faces. Solid lumps of tar were passed around while he explained the process of melting them into molten tar. With a makeshift ladle for the molten tar, he demonstrated the sealing of joints and cut timber surfaces.



Molten Tar.



Sealing crevice in old belian with tar.



Sealing the joint with tar.



Splicing detail of new and old belian.

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Site Supervisor, Mr Tan Ting Huat demonstrated the lime slaking process. Lime powder is made of shells or limestone that was heated in a furnace at high temperature. When water was added to the powdered lime, most of the participants were awed by the smoke and heat produced by the chemical reaction. The lime is then set aside to cure before usage. A fresh batch of lime wash was prepared on site by Mr Tan to the participants an opportunity to paint the test panels. He then showed the various experimental lime wash compositions where additives such as oxhide gelatin, soap, and flour are added to improve the bonding capability of the lime wash onto belian.



Tan showing test panels of various lime wash ‘recipes’.



Oxhide granules.



Oxhide granules melted in hot water turns into glue.



A participant intrigue by the heat emitted after adding water to lime powder.



A participant applying lime wash onto one of the test panels.

As the claddings are to receive traditional white lime wash coating, belian has to be seasoned to remove its red staining sap. Traditionally, the timber is submerged in water for prolonged periods, or left stacked in the open to deplete the staining sap. However, due to time constraints, the seasoning process is required to be sped up, thus the experimental boiling. The timber is placed in a water bath and boiled for 4 hours.



Preparing to boiling the Belian.



Belian turned black after boiling



Tan showed darkness of water that corresponds to the length in time for boiling the belian.

After the demonstration, a few participants were being interviewed by reporter Irene c. The workshop ended before noon.