



# BUNGO RANGE

**BIODIVERSITY AND COMMUNITY**

EDITORS

GABRIEL TONGA NOWEG  
FAISAL ALI ANWARALI KHAN  
JONGKAR GRINANG



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# BUNGO RANGE

BIODIVERSITY AND COMMUNITY

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# FOREWORD

I am glad to note that this publication is another excellent milestone from Universiti Malaysia Sarawak through the Institute of Biodiversity and Environmental Conservation, in particular exploring and documenting the rich biodiversity and community in Sarawak. The biodiversity and environmental conservation is one of three niche areas of the university, which recognise the need to balance the biodiversity, habitats and human development. As such, the Research Innovation and Enterprise Centre, the university's centre responsible for research and innovation, has actively facilitated and supported research activities, and publications in various platforms available to scientific communities and the public.

I would like to thank staff of the Institute of Biodiversity and Environmental Conservation for continuously conducting good research and documenting crucial information that benefits many users including scientists across the region. It is well in line with the Institute's vision to become a leading center for research in tropical biodiversity and environmental conservation in Borneo and Southeast Asian region. I would like to congratulate the editors for their efforts in compiling and editing the data resulted from a multidisciplinary expedition in Bungo Range in December 2017 into a well indexed research book. I do believe that each article in this book serves its purpose as an important reference to academics, policy makers as well as public audiences. In particular, the findings would be a useful reference for the management plan of Bungo Range National Park that was gazetted on 26 February 2009.

To materialise the multidisciplinary expedition and the publication, the Institute had collaborated with various state agencies and local communities. Therefore, I am acknowledging their support and contribution (both financial and in-kind) to this project. They are Forest Department Sarawak, Sarawak Forestry Corporation,

Sarawak Biodiversity Centre, Sekolah Kebangsaan Tringgus, Pejabat Pendidikan Daerah Bau, Bau District Office, Bau District Council, Klinik Kesihatan Krokong, Bau District Police, Bau Fire and Rescue Station, Bau Hospital, and villagers from Tringgus settlement namely, Kg Bong, Kg Rotan and Kg Nguan. I hope similar collaborative efforts will be pursued in the near future to other protected areas in Sarawak.

To the authors, UNIMAS Publisher, and those who are involved in this publication, keep up with the good team spirit.

Finally, thank you for inviting me to pen my message in this great reading material.

**Prof. Dr. Wan Hashim bin Wan Ibrahim**  
**Deputy Vice Chancellor (Research and Innovation)**  
**Universiti Malaysia Sarawak**

# PREFACE

This publication marks another significant output of the collaborative works between Universiti Malaysia Sarawak and Forest Department Sarawak on biodiversity study and conservation in the State.

In this book, the findings of multidisciplinary expedition to Bungo Range in December 2017 were compiled into 24 chapters covering biodiversity, environment and community under the theme “Bungo Range - Biodiversity and Community”. The theme signifies the importance of the pristine mountainous forest of the Bungo Range that supports rich species of flora and fauna, and the uniqueness of community and their customs as well as cultures. The involvement of academics, researchers and the villagers in the expedition has enhanced the exchange of knowledge, skill, and experience among the stakeholders, which are reflected in this book. In particular, the participation of the villagers in the expedition had indirectly conveyed the message of the Forest Department Sarawak on the importance of conserving the forest of Bungo Range and preserving local cultures. Ironically, the Bungo Range is becoming a popular tourism destination due to the outstanding sceneries such as mountains, waterfalls, reservoir, and the cultures (e. g., the last ring ladies). Indeed, this book will serve as a useful reading material for researchers, scientists and non-government organization in their research endeavour.

We would like to congratulate the editors, authors and those who contributed to the production of this book. We wish similar outputs shall be achieved from future collaborative work between Universiti Malaysia Sarawak and Forest Department Sarawak. Specifically, we would like to thank the community leaders and heads of department in Bau District for their support throughout the project. Yang Berhormat Miro Simuh for his strong supports of the expedition and launching of the event on 5<sup>th</sup> December 2017.

We hope this book serves the needs of the audiences either as academic reference or reading material in leisure time. Happy Reading!

**Prof. Dr. Mohd Azlan Jayasilan**

Director  
Institute of Biodiversity and  
Environmental Conservation  
Universiti Malaysia Sarawak

**Datu Hamden Haji Mohammad**

Director  
Forest Department Sarawak

# INTRODUCTION

Sarawak government has voluntarily set aside more than 2.6 million hectares of lands and water bodies as conservation areas under the Heart of Borneo (HOB) Initiatives. The Sarawak's HOB area stretch from the north in Limbang Division to the south at Tanjung Datu that boundaries with Sabah, Brunei and Kalimantan, Indonesia. Of the total HOB area, approximately 441,000 hectares are totally protected area comprising national parks, wildlife sanctuaries and nature reserves. The southern part of the HOB contains 10 protected areas many of which are tourism hotspots such as Bako National Park, Kubah National Park, Gunung Gading National Park, Matang Wildlife Centre and Tanjung Datu National Park.

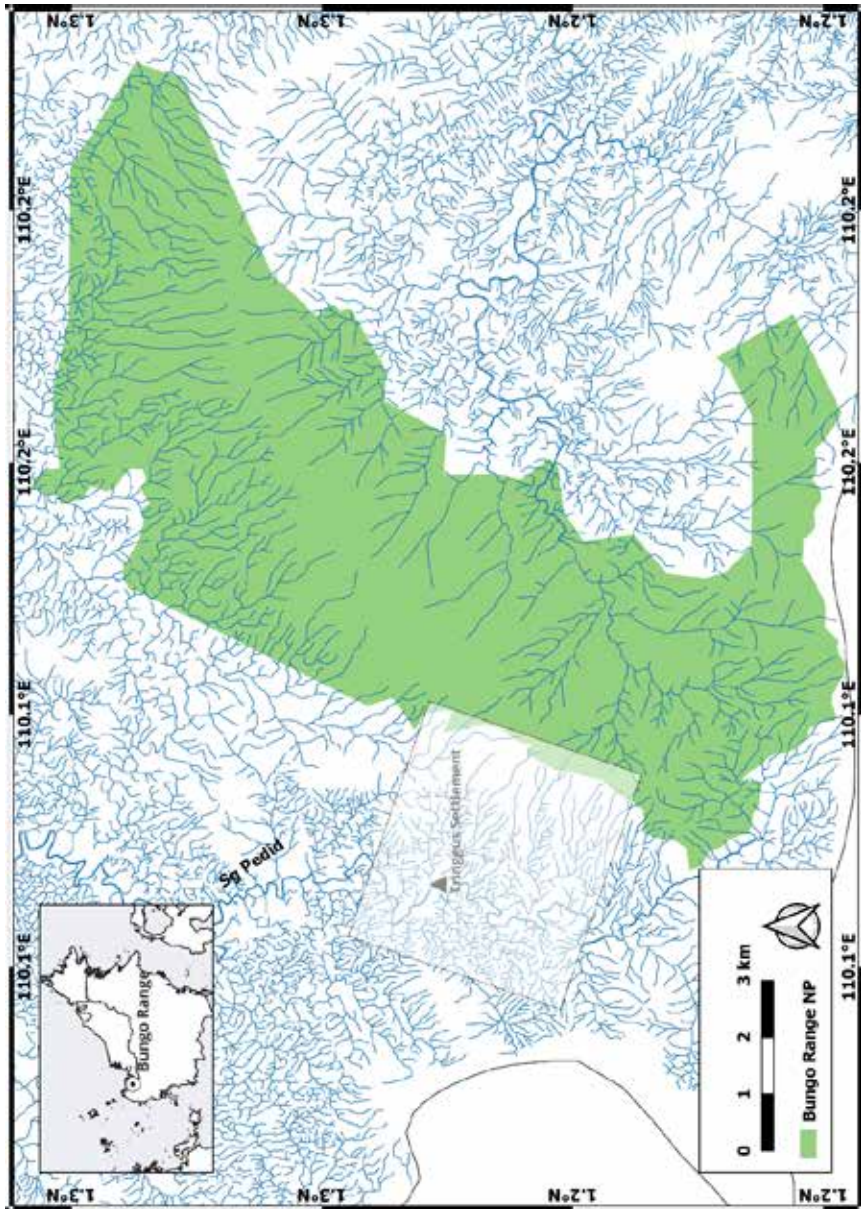
Bungo Range is located at 10° 16' latitude and 110° 9' longitude of the southern side of the HOB, about 500 meter above the sea level. The mountainous primary forest of the area was gazetted as Bungo Range National Park on 26<sup>th</sup> February 2009 covering 8,096 heactares (**Figure 1.1**). Bungo Range is an important water catchment area in the upstream of the Sarawak Kiri River and Sarawak Kanan River, where the Bengoh Dam is built to provide water supply for Kuching population. The southern end of the Bungo Range is the boundary of West Kalimantan, Indonesia.

In 2017, a multidisciplinary expedition to Bungo Range was conducted as one of the activities organized in conjunction with UNIMAS's Silver Jubilee Celebration. The Institute of Biodiversity and Environmental Conservation had led the expedition with the support of Forest Department Sarawak and other Institutes as well as Faculties within the university. The goal of the expedition was to increase the visibility of UNIMAS not just to the Tringgus community, but also to answer the call of the Sarawak government that wants to emphasise the implementation of Digital Biodiversity

in this state. The expedition was conducted for two weeks with the launching of the event held on 5<sup>th</sup> December 2017 at Tringgus settlement area.

Despite the earliest exploration in the area back to year 1880s, there is a lack of information pertaining to biodiversity and socio-economy, which are necessary to enhance biodiversity conservation, and boost local economic activities in the area. The expedition had produced substantial baseline data for the management of Bungo Range National Park, and highlight the area as a tourism destination, which eventually would benefit the local community in the area. The findings of the expedition are compiled herewith, comprising historical exploration in Bungo Range, water resource, aquatic biodiversity, floristics, mammals, birds, reptiles, amphibians, insects, and health and socio-economics of the locals. In summary, this book reported a total of 313 species of plants mainly orchids and zingers, and 298 species of wildlife among others are 105 birds, 39 mammals, 92 insects, 27 reptiles, 17 amphibians, and 59 aquatic lives. Additionally, the use of natural resources by local community in Tringgus is also presented in this book.

Because the expedition had only covered a small area of the southern section of the Bungo Range, gaps of information in this edition are expected, which suggest more explorations are needed in the near future. In this regard, the editors would like to acknowledge the contribution of the authors of each article in this edition. This edition may not stop here, and we wish to be working with you all again!



**Figure 1.1.** Map of Bungo Range National Park and the expedition area (shaded box).



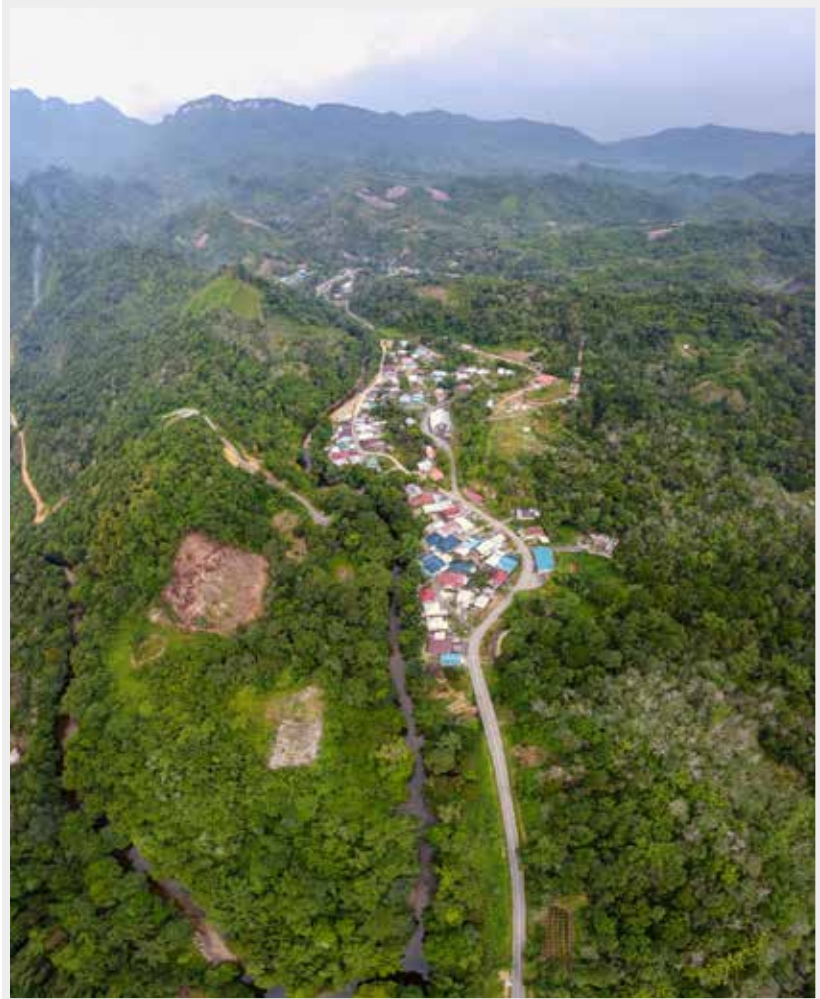


# A BRIEF NOTE ON TRINGGUS

Kelvin Egay

## Introduction

Tringgus is located about 30 km south of Bau town, the last village settlement at the end of the Bau-Krokong road. It sits at the foot of the western part of the Bengoh mountain range (**Figures 19.1-19.3**). In between this mountain range and Mount Beri, the Pedid River meanders northwards through the settlement, the undulating terrain into Bau town, and merges with the Sarawak Kanan River. The Sarawak Kanan River then flows past Serumbu, Siniawan until it reaches Lidah Tanah where it meets the main Sarawak River, which then makes its way through Kuching city and into the South China Sea. Tringgus' immediate neighbouring settlements are Pengkalan Tebang in the north and Gumbang in the west. Tringgus, as we know today, is made up of three villages, namely Nguan, Rabak Rotan and Bong. The most populated of the three villages is Bong, with a population of 405, while Nguan and Rabak Rotan has an approximate population of 250 and 300, respectively. With the tar-sealed road connecting Tringgus to the peri-urban and urban centres like Bau, Lundu and Kuching, many of its youths are now employed outside the village. Those who stay in Tringgus would be engaged in subsistence agriculture, cultivating cash crops, and do odd jobs like carpentry, house building and repairing.



**Figure 19.1.** Entrance to Tringgus with Bengoh mountain range in the background (Photo by Elvin Jawol, Aug 2020).



**Figure 19.2.** Tringus settlements of Nguan and Rabak Rotan (Photo by Elvin Jawol, Aug 2020).



**Figure 19.3.** The Pedid River runs through the Tringgus settlement of Bong (Photo by Elvin Jawol, Aug 2020).

This chapter provides a glimpse of Tringgus' main settlements and its historical movements in the upper Pedid River since the 1850s. While it does not claim to capture a comprehensive overview of their histories, it gives an idea of how fluid their movements and settlements were prior to its present location. In this sense, historical narratives of origins, settlements and movements are never fixed. Like in many other indigenous communities in Sarawak, movement narratives are not frequently expressed in a linear way. Its places and time are often contingent on who the narrators are. For instance, whenever the interlocutor mentions a place name, like "Matan", it can mean the settlement in Matan and/or the names of 'satellite'. Settlements nearby Matan like Bangun or names of other *plaman*. Any conversation on oral histories must consider the narrator's local references to the people and time associated with the places. It is also important to note that local narrators often associate their identities with their settlement and its environment. Hugh Low (1848), for instance, regarded "Teringush" (Tringgus) as a place rather than the people. For Low, the people who live in "Teringush" are the Gumbang.

On the other hand, for Charles Grant who travelled to Tringgus in 1858 and Noel Denison in 1874, they referred to Tringgus both as a place and the people of that place. While this can simply be dismissed as a ‘misunderstanding’ of the colonial officers at the time, it does have a wider implication on the construction of ethnic categories we use today. Local interlocutors are more likely to associate their ‘group identities’ to particular places rather than ‘ethnic categories’.

King (1978) emphasised on the importance of the environment in creating a social unit, saying “this is the grouping which comprises of the village situated within the same river system or along the same river...I refer to it as a ‘river-based grouping’” (p. 26). While the Tringgus may not necessarily be a ‘river-based grouping’, it is a social unit named after a physical space (mountain, river, glen or even an apical ancestor). During the pre-colonial years, Rousseau (1990) said that villages are also used as an ethnic category that may not necessarily fall under the colonial idea of ethnicity. He said that “Uma Bawang in 1970 is ‘the same’ as Uma Bawang in 1800, although it has moved from the Apau Kayan to the Baluy” (p. 60). Although in the eyes of the state or outsiders, the Uma Bawang is ethnically categorised as Kayan, they would identify themselves as Uma Bawang. This is similar to the Tringgus identity, regardless of their present settlement or their previous settlements in the upper reaches of the Pedid River. They would identify themselves as Tringgus (or Bi’tringgus) although officially, they would fall under the Bidayuh ethnic category. The concept of ‘Bidayuh’ was only officially used as an ethnic category after the 1960s (see Chua, 2007), a generic identity used to cover those groups who presumably share cultural, linguistic, and historical similarities.

I have limited the scope of Tringgus’ history and settlement patterns to several notable places. In this chapter, the local references to places and movements are confined to brief conversations with several Tringgus individuals and colonial accounts of the Bengoh area. However, any local narratives on histories, movements and

settlement patterns need to regard the use of local vernaculars, household genealogies, historical land use patterns, naming of local landscapes and a host of other factors, all of which I have not included here.

### **History and settlement patterns**

The people in Tringgus trace their ancestry to the people who used to live in Gahung (see **Figure 19.4**). Gahung is located southeast of the present Tringgus settlement, on the opposite side of the Bengoh mountain range. This place is named after the Gahung River, a true right-bank tributary of the Playa River. The upper part of the Gahung River leads to a watershed not far from the Mount Seraung. Today, the Seraung mountain range acts as the physical border between Sarawak, Malaysia, and Kalimantan, Indonesia. Since the Tringgus memory of Gahung is very vague, not much is known about this settlement. A Tringgus resident, Ngamas , who is in his mid-70s, said he still remembers some names of their ancestors in Gahung. Even then, he is not entirely certain who they were and where they lived in Gahung. The mention of Gahung would evoke memories of trade in Pengkalan Debung, a small trading centre along the Kumbar River in the Siding district, West Kalimantan. Trade items usually included salt, clothing and other sundry goods. Pengkalan Debung was said to be located somewhere near Lundung, a small Siding settlement on the Kumbar . The stories of trade between the Dayak groups in Kalimantan and the Tringgus/Gumbang groups in Sarawak are significant to the local communities because it provides a historical reference to their relationship over many generations. Pengkalan Tebang only became their main trading centre after they have moved out of Gahung and settled in the upper Pedid River and its tributaries.

Interestingly, the stories about Gahung were also narrated to me in the mid-2000s by some individuals from Teleg and Rejoi . They said prior to their settlement in Semban many generations ago, some households claimed to have been descendants of those who lived in Gahung. They also mentioned the story of the people in Yak Koh, an old, abandoned settlement in the upper Gahung, who were constantly attacked by their enemies from across the Seraung mountain range. Because of this, the population of Gahung eventually had to disperse and built their settlements in safer locations elsewhere.



Figure 19.4. Historical settlements of Tringgus and Semban (1850s – present).



**Figure 19.5.** Western face of Bengoh mountain range (March 2005).

As the different groups ventured out from Gahung, either in search of new cultivation sites or safer place from enemy attacks, they gradually established new settlements on both sides of the Bengoh mountain range. While some families moved northwards to cultivate in the Semban area, some groups moved westward and settled on the tributaries of the upper Pedid River. In many of our conversations, the local narratives would mention a place called Bong Tapin. According to them, Bong Tapin was situated not far from Mount Beri between Matan and Sang. While Matan is located in the upper Pedid River, southeast of the present-day Tringgus, Sang is located at the upper reaches of the Rimu River, which is a left-bank tributary of the Pedid River. Dau, a resident of Tringgus Rabak Rotan, who was born in Bangun near Matan, said in the 1950s, there were 11 households in Matan while Sang had 13 households. Depending on which family lineage they are referring to, pinpointing a timeline for



settlements at Matan and Sang would be difficult due to the constant movements of people and their settlements in those times<sup>1</sup>. One of the reasons for this is the practice of shifting cultivation, where a group of households would spend one or two seasons in one place before moving to another area and opening new cultivation sites. One cultivation area would accommodate around a cluster of 3-8 households throughout the season. They would return to the main settlements once the season is over or continue searching for new sites with other households which may, over time, become another settlement of its own. Their former settlement where they used to cultivate would be called a *plaman*. When individuals are asked about the origin of their present community, they are most likely to refer to their own household's *plaman* or the nearest main settlement to their farms. Hence, regardless of where exactly the Tringgus settlements were in those days, it is certain that different households constantly moved and lived along the upper reaches of the Pedid River and its tributaries.

Historically, the people living in the areas mentioned earlier referred to themselves as the Bi'ringos, or people of Rungos<sup>2</sup>. Over time, due to the variation of its pronunciation by foreign visitors in the mid-1800s, the name Rungos eventually evolved into Tringgus, an exonym that we know today. One of the earliest writings on the Tringgus was by Hugh Low (1848). Hugh Low was a colonial secretariat at Labuan, and in 1845, he stayed in Sarawak for 30 months before returning to England in 1847. While in Sarawak, Low briefly described the geography, ethnic categories, customs, beliefs, and social behaviours of the various groups of peoples living along the Sarawak River to its sources in the upper Pedid River. He mentioned of his visit to "Sibongoh" (Bengoh) in 1845 and noted "Samban" (Semban) in

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<sup>1</sup> Chang Pat Foh (2002) provides another different example of this movement, which shows that the chronology of stories can be anachronistic. Denison (1879:13) said "...all the Land Dyak tribes in the Upper Sarawak have continually shifted their settlements".

<sup>2</sup> Some would claim that Rungos was a person, perhaps an apical ancestor, while others believe that it is a toponym, that is a place named after a certain geographical feature (e.g. a river, mountain or hill). Low (1848), for instance, said Tringgus was named after a mountain. Personally, I have never heard of mountain called "Tringgus" in the area.

passing, although he may not have visited Semban at the time. On the other side of the Bengoh mountain range, Low wrote about the Gumbang people at “Terengush” (Tringgus). Here, Low (1848:291) said that the Gumbang people lived in two places: “Gunong Api”<sup>3</sup> and “Terengush”. His accounts were based on the idea that since the western sources of Sarawak River came from Gunong Api and Terengush, the people must have belonged to the same group. Low further asserted that Terengush was “situated about six miles from the latter hill [Gunong Api] in a southerly direction” (ibid.), which he justified to claim similarities between the two Gumbang groups. At the time of his visit, Low (1848) said that there were 60 *lawang* (households) at Gunong Api and Terengush.

On 26 May 1858, Charles Grant wrote in his diary “...about two o’clock p.m. we came upon the charmingly situated village of Tringus” (Sarawak Gazette, 1886:37). Grant was the son of the Laird of Kilgraston, recruited by Rajah James Brooke as his personal secretary in 1848 and served in the Sarawak government until James Brooke’s demise (see Pybus, 1996; Barley, 2002). Before arriving in Tringgus, Grant spent two nights in Semban with the task of electing the settlement’s new Orang Kaya. His journey to Tringgus took him westward from Semban, travelling in the valley between the Seraung and Bengoh mountain ranges. When he arrived at a pass, between Mount Beri and the southern foot of the Bengoh range, Grant caught a glimpse of Tringgus perched on a hill about 1,000 feet high<sup>4</sup>. One of the main geographical references noted in Grant’s account was the “Si-Rimau”<sup>5</sup> where its stream meets the Pedid River. Even today, the people would attach their histories and settlements from that area. It is possible that the settlements and *plaman* between the

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<sup>3</sup> Gunung Api (Derod Apui) or Mount Api is a mountain where the present-day Gumbang village is located. But apart from this settlement at Mount Api, other Gumbang settlements today are in Padang Pan, Ledan Gumbang, Pengkalan Tebang and Rabak Jemus.

<sup>4</sup> Denison (1879:41) claimed that when Charles Grant arrived in Tringgus in 1858, the village was situated in Poran between Mount Beri and “a conical shaped hill called S’Bru”.

<sup>5</sup> “Si-Rimau” (Rimu River) is the left-tributary of the Pedid River, and at its headwater is the Sang settlement. Charles Grant described the physical terrain along this river as a glen between Mount Beri and S’Bru.

mountain pass where the upper Pedid River flows and meets the entrance of a narrow valley at “Si-Rimau” is generally referred by the locals as Bong Tapin (in some maps, Tringgus Raya)<sup>6</sup>. Charles Grant said there were 44 families in Tringgus during his visit, most likely referring to a combined population of the households living in the scattered *plaman* along the Upper Pedid and Rimu rivers. He spent one night in “Si-Rimau” Tringgus before leaving for Gumbang.

In another early account of the area, Noel Denison (1879) wrote a diary of his travels to “Si Bungo” in 1874 where he visited the communities on both sides of the Bengoh mountain range including the “Sumban or Bimban” (Semban), “Tringus” and “Gumbang”. Before this, in 1870-72, Denison served in the Sarawak government as the Magistrate and Assistant Resident of Upper Sarawak. The direction of Denison’s visit to Tringgus was the opposite of Charles Grant’s. While Charles Grant came to Tringgus from the eastern side of the Bengoh mountain range via Semban, Denison’s visit to Tringgus in 1874 was from Gumbang, located on the western side of the Bengoh range. He claimed that apart from Grant’s visit to Tringgus in 1858, he is the only European to have only arrived at the village. In his diary, Denison described his journey to Tringgus from Gumbang on 9 August 1874, naming all the rivers and streams they had to cross until finally, they arrived at “a mere mountain torrent called the Pedde” (1879:41) – or the Pedid River, as we know it today. From there he and his entourage walked upriver Pedid until they “emerged at Pangkalan Tringus on the Si Rimau stream...[and after] a short ascent of which brought us to the village of Tringus, or as the Dyaks would call it Si Ringgus.” (ibid.) Based on the tax paid by Tringgus in 1873, Denison estimated there were 60 *lawang* (households) in Tringgus at the time of his visit. He spent two nights in Tringgus before leaving for Matan. The journey to Matan took Denison along the western foot of Mount Beri, downstream the Rimu River, until they reached the Pedid River and then, walked the pass between Bengoh range

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<sup>6</sup> Both names that locals often mentioned during our conversations, Bong Tapin and Tringgus Raya, were never mentioned in early writings of Low (1848), Grant’s diary of 1858, nor Denison’s accounts (1879).

on the left and Mount Beri on the right. They travelled upriver along the Pedid where Denison described "...Si Pedde, a mere brawling mountain stream, with its waters pouring over a water-fall some 30 to 40 feet high" (1879:43). After the arduous journey, in one part he described the peril of ascending the face of the mountain, Denison's group arrived at Tringgus Matan, a settlement standing on a small hill on the eastern side of Mount Beri. At the time of Denison's visit, Matan had a longhouse of "12 romins" (apartments) with a large common veranda in the front. Denison did not write much about Matan apart from noting that the settlement was only two years old, and that they had moved to the present site from another hill to the southward called Tendu. They left the former settlement at Tendu because they cleared the surrounding area for farming.



**Figure 19.6.** View of Bengoh range from Tringgus Bong (October 2010).

Almost 80 years after Noel Denison's trip to Tringgus, Peter Howes wrote of his travel to the same settlements on the upper Pedid in 1953. After his ordination in England in 1935, Peter Howes came to Sarawak in 1937 and served in St. Thomas' Cathedral in Kuching. In the 1950s, he initiated the Padawan Community Development

Programme and later, in the 1970s became the archdeacon of Sarawak and Brunei. In his book *In a Fair Ground*, Howes wrote about his experiences working in Sarawak, one of which mentioned his journey passing through Tringgus in 1953. At the time, his work was stationed at the Tibia settlements of Kiding, Sapit and around Pangkalan Ampat. These settlements were located along the Sarawak-Kalimantan border, where the Tibia have relatives living on the Indonesian side of border. Together with his Tibia local guides, Howes decided to visit the settlements in Sikung<sup>7</sup>, Kalimantan. After three days in Sikung, Howes and his companions made their way back towards the Sarawak-Kalimantan border. However, instead of returning to the Tibia settlements, Howes resolved to take another route along the border to Pengkalan Tebang on the Pedid River. His plan was to arrive at Pengkalan Tebang where he would take a boat to Krokong and onwards to Bau bazaar. So, his Tibia guides left Howes with the Sikung companions at the border and returned to Tibia, while Howes and his Sikung guides headed for Pengkalan Tebang. Since Pengkalan Tebang was quite a distance to cover in a day, they stopped at “Tringgus Bering at about 5.30 p.m.” (1995:249) and spent a night in the village. Howes’ reference to “Tringgus Bering” must have referred to the Tringgus community living somewhere east of Matan in the upper Pedid River. He said there was “a cluster of five or six huts inhabited by the people from Tringgus who wanted better farming land” (ibid.). The next day, Howes’ group left “Tringgus Bering” and travelled along the mountain ridge bordering Kalimantan. As they came across a clearing on the ridge, Howes wrote they found themselves “looking over the edge of a rock face, almost sheer, with the path about 100 feet below us” (ibid.). This description matched the same rock face that Denison had to climb coming from the other side of Tringgus towards Matan in 1874. From this eastern side, Howes and companions descended that rock face and a few hours later, arrived at another Tringgus settlement where the longhouse was sitting on a high slope. This was probably the

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<sup>7</sup> Sikung or Sungkung is a mountain range in Kalimantan where there are numerous Dayak settlements, in which many Bidayuh communities along the Sarawak-Kalimantan border claim to have either originated from or with whom they have close historical and genealogical ties.

settlement on the western side of the Mount Beri, along the glen of Rimu River as described by Grant and Denison earlier. When Howes arrived there, the settlement was void of people as they were farming elsewhere. Howes described the surrounding area of the longhouse as being over farmed because the *Imperata* grass dominated its immediate landscape. Leaving this settlement behind, Howes and his guides continued along the larger “Sungei Padi” (Pedid River) and they arrived at Pengkalan Tebang in the early afternoon.



**Figure 19.7.** A house in plaman Pemail, Suduh (March 2005).

The formation of Malaysia in September 1963 brought a major change to the settlement patterns along the Bengoh mountain range, especially Tringgus and Gumbang. Indonesia’s resistance against the incorporation of Sarawak and Sabah to form Malaysia has led a political and military confrontation between the Borneo territories of Sarawak and Sabah (Malaysia) and Kalimantan

(Indonesia). The confrontation took place between 1962 and 1966, where the border settlements throughout Sarawak and Sabah had to be relocated away from the Sarawak/Sabah-Kalimantan borders. Tringgus was not spared from this relocation policy. In the mid-1960s, the British-Commonwealth army established a camp near the mouth of the Suduh River<sup>8</sup> and told the Tringgus communities living along the border to resettle within the Suduh vicinity. Many of the Tringgus households had their existing farms around Suduh, while others had their *plaman* or had to clear areas along the nearby tributaries to build new settlements. Like the faraway Tringgus settlements of Matan and Sang years before the Indonesia-Malaysia confrontation, Suduh also had satellite settlements around the army camp with *plaman* Pema being one of the largest. The *plaman* at Bung Badad, not far from the mouth of Rimu River, had around 7-9 households. The relocated Tringgus communities also had other *plaman* further downriver from Suduh to below Bu'an Teho along the Pedid River, namely *plaman* Mekih (with more than 10 households) all the way to *plaman* Wak near to the present Tringgus location. Even though they all now live in the present location, they would occasionally visit their *plaman* or their old previous farmlands in the upper Pedid River.

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<sup>8</sup> Suduh River is a left tributary of the Pedid River.



**Figure 19.8.** A newly built house next to the Pedid River on Nengoh Rimu (mouth of Rimu River) (Photo by Elvin Jawol, June 2020).



**Figure 19.8.** A plaman at Bung Badad (Photo by Elvin Jawol, June 2020).



After the Indonesia-Malaysia confrontation, and the British-Commonwealth army unit had moved out, the Tringgus communities at Suduh had more freedom to move around as their settlements expanded. The final phase of their movement took place in the early 1980s when the Sarawak government told the Tringgus communities to relocate from Suduh to its present site today. The primary school was also relocated from Suduh to Bong. According to the local politician at the time, the reason for their relocation is to allow the Tringgus communities to access basic public facilities and other development infrastructures. Gradually, households from the different *plaman* along the Pedid and its tributaries began moving downriver and established their own settlements at three places: Bong, Rabak Rotan and Nguan, the present-day Tringgus communities.

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# BUNGO RANGE

**BIODIVERSITY AND COMMUNITY**

This book highlights the significant findings from the Multidisciplinary Expedition in Bungo Range conducted on 5-10 December 2017. The expedition was organized by the Institute of Biodiversity and Environmental Conservation, UNIMAS with support from the Forest Department Sarawak. This volume is illustrated in 24 chapters covering the historical exploration of Bungo Range, a geological feature of the mountain, water resources, aquatic biodiversity, floristics, mammals, birds, reptiles, amphibians, insects, and health and socio-economics of the Tringgus community. It is reported herewith in the book that there are a total of 313 species of plants mainly orchids and zingers, and 298 species of wildlife, among them 105 birds, 39 mammals, 92 insects, 27 reptiles, 17 amphibians, and 59 aquatic lives. Additionally, the use of natural resources by the local community in Tringgus is also presented. This book can serve as a useful reference for the development and management of Bungo Range National Park, and the communities living surrounding the area.