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and
magnificent
ethnic
minorities**

One of
the oldest
ethnic
groups in
Sarawak.

Melanau Classic Culture

Show you the
different living
vibe.

Art in Their Life

own their
traditional dance
and instrument.

The Beauty of

MELANAU

ABOUT US



Elysium Press

A distinguished publishing company that dedicated to bringing exceptional literature to readers around the globe. We strive to publish works that captivate, inspire, and enrich the lives of our readers.



Editor's Note

Chong Chin Yaa, the editor-in-chief of this magazine, has a keen interest in traditional folklore. Therefore, she specifically chose the ethnic minorities of her hometown, Sarawak, as the theme to promote their stories.



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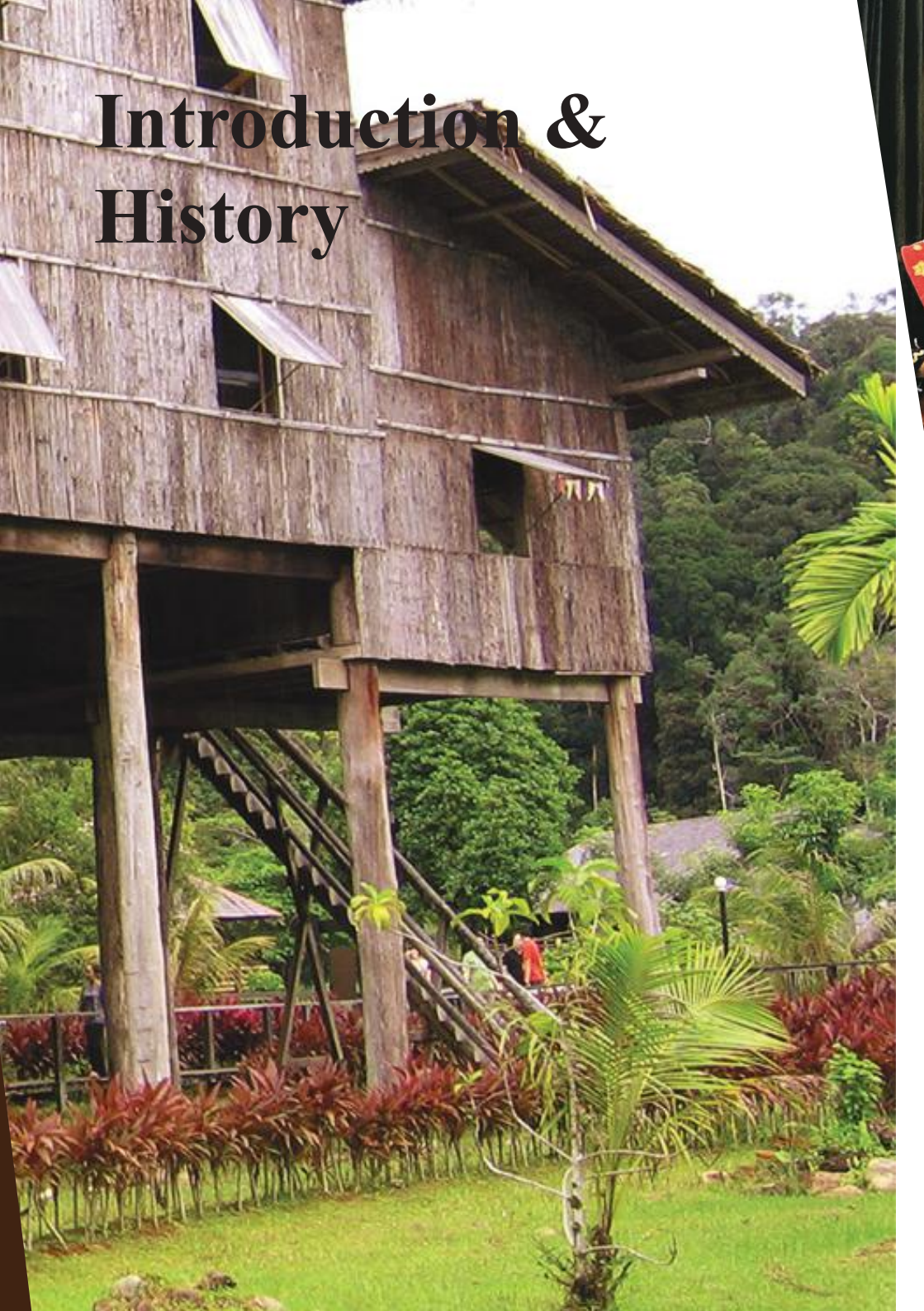
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Introduction of Melanau

Melanau or A-Likou is an ethnic group indigenous to Sarawak, Malaysia. They speak the Melanau language, which is a part of the North Bornean branch of Malayo-Polynesian languages.

In the 19th century, Melanaus settled in scattered communities along the main tributaries of the Rajang River in Central Sarawak. For most Melanau, the term 'Dayak' is deemed inappropriate, as it was coined by Westerners to refer to the inhabitants of Borneo. This is because most Melanau people already have their own distinct identity and the culture known as A-Likou (Melanau). Over time, Melanau tribes like the Sekapan, Rajang, Tanjung, and Kanowit gradually assimilated into Dayak migrations and settled in the Rajang region. Despite of being considered a sub-group of the broader Kalimantan people, Melanau maintain their unique cultural heritage.

The Melanau are regarded as some of the earliest settlers in Sarawak. However, they did not identify themselves as Melanau until recently. Instead, they referred to themselves as a-likou, meaning 'people of the river'. Legend has it that the name Melanau was bestowed upon them by Malays of Brunei, describing inhabitants of the coastal swamp flats and riverbanks of central Sarawak, possibly signifying "coast-dweller".

Throughout history, places where the Melanaus traditional areas were described as either their local places such as Mukah, Igan, etc. or by the wider state or region name Malano.



History of Melanau

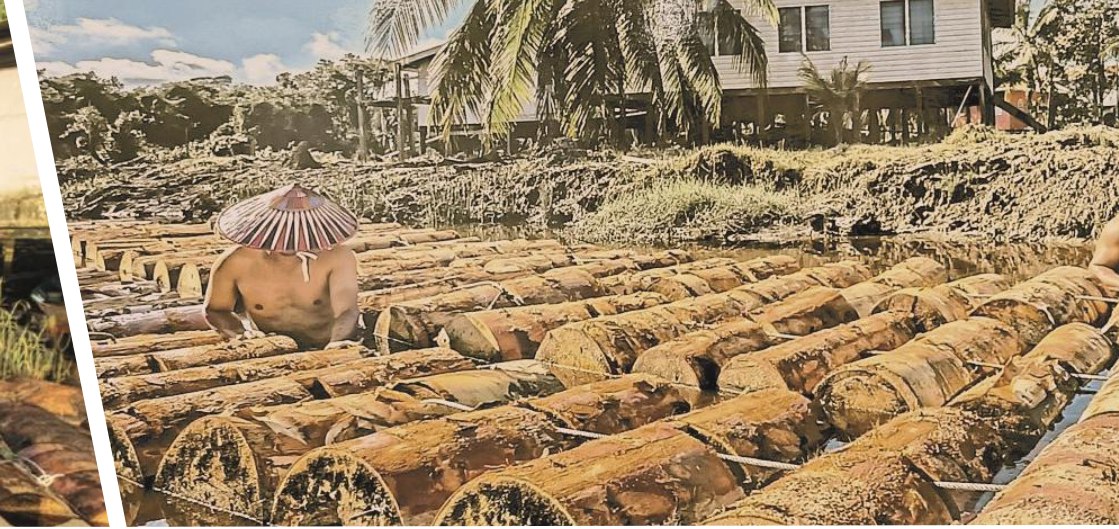
Prehistory

Before the Melanau are known today as the ethnic name, the origins are vague as written records were not a common norm among the natives of Borneo. However, the linguistic evidence survived till today, and ancient culture has been preserved up till the 19th century. The shared ancient culture of hanging coffins & burial poles (Kelidieng or Jerunei or Lejeng) between Melanau and some orang ulu tribes such as Punan Bah, Kejaman, Sekapan etc is a proof of the historical origin of the Melanau people.

Not only that, but the linguistic fondness and affinity of these tribes also another clue of the broader ethnic familial connection lost. Due to intense direct influence from the Bruneian Malay Kingdom since the 13th century, the culture and lifestyle of the coastal dwelling Melanau today are highly similar to Malays on the exterior.

19th century

When James Brooke was granted the title Rajah of Sarawak in 1841, the territories of Melanau people from the Rejang River to Bintulu were still under the Brunei kingdom. When a long



conflict between the Pangiran Dipa and the Pangeran Matusin in Mukah was reaching its peak, it has resulted in a crisis point for great James Brooke. Events like the blockage of the sago supply from the Melanau regions to the factories in the Kuching and the killing of two, Charles Fox and Henry Steele has become a big point for Sir James Brooke to obtain from Sultan Abdul Momin's permission to interfere in 1857.

Furthermore, the pirate activities in the Melanau areas had spearheaded by the Sakarang and the Saribas, and they were

significantly diminishing the livelihood of Melanaus as well as other local communities.

Finally, in 1861, Sultan officially granted a lease to James Brooke on the territories between the Samarahan river to the Tanjung Kidurong.

Since the 14th century, the Melanaus have never been united under their racial political entity and controlled by Brunei for about 500 years and by the White Rajahs for about 100 years. Yet the Melanau language has retained much of its authenticity making it separable from the Malay language despite heavy influence from Malay language itself.

“

Teyen on the river Lauwe, Sadong in Borneo Proper (the eastern boundary of Sarawak,) Mampawa and Borneo were the best places for trade. At Sambas, tidings were received that the people Calca, Seribas, and Melanuge had fallen away from Borneo, and placed themselves under the power of the king of Johore. These were places of large trade, where much gold, benzoar, pearl, and other rare articles were found.

”

---Sultan Kamaluddin of Brunei(1730)

POPULATION

YEAR	POPULATION
1876	30,000
1939	36,772
1947	35,560
1960	44,661
1970	53,234
1980	75,126
1991	96,000
2000	109,882
2010	123,410
2020	125,581



According to the statistics from the state's statistics department, in 2014, there are 132,600 who consider themselves Melanau, making it the fifth-largest ethnic group in Sarawak .

Even though a minority in Sarawak, Melanau forms a large part of Sarawak's political sphere, 5 out of 6 of Yang di-Pertua Negeri of Sarawak is of Melanau ethnicity including the current Yang di-Pertua Tun Pehin Abdul Taib Mahmud and 2 out of 6 of Chief Ministers of Sarawak are ethnic Melanau.

Culture & Living Styles

Traditionally, the Melanau were fishermen, padi farmers, and sago farmers. In the 19th century, those from Paloh, were known for salt production and boatbuilders. Historically, they resided in tall stilt and longhouses, but nowadays, they typically inhabit Malaysian kampung-style houses, each house are being separate. Due to religious similarities, Melanaus adopt social and cultural practices similar to those of Malays in Malaysia.

The Melanau are one of the rare ethnic groups in Malaysia to have a population that remains more or less constant in numbers. This is because the Muslim Melanaus that have migrated to bigger towns in Sarawak have “**automatically**” become “Malays”, especially during the National Census Operation as their names (and many times the language the elders use with their children at homes) are indistinguishable from those of the locals.





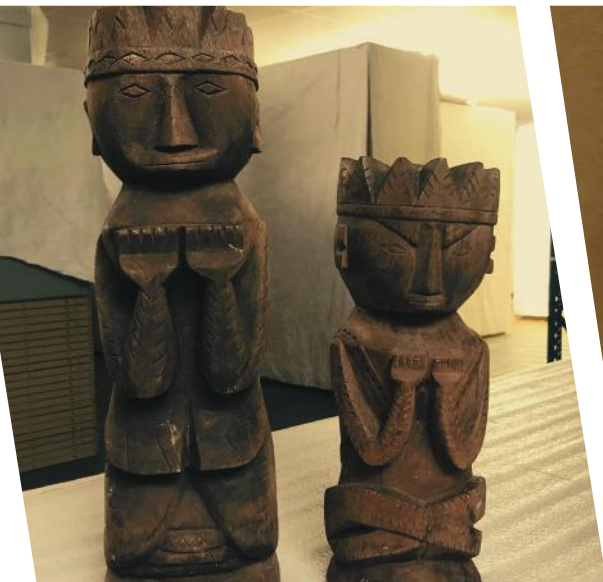
Most Melanau have a 'Bin' (son of) and 'Binti' (daughter of) in their names similar to the Malays and it is also likely that the Christian Melanau too were designated as Malays in the census.

Being migrants in the early days, the Melanau are found at almost everywhere in Sarawak. But sadly, though their children know their roots, many of them cannot speak or even understand their Melanau language. Intentionally or unintentionally, many of them have registered themselves as other races, mostly as Malays. This language trend is mainly found in the towns and cities in Sarawak. Some little effort has been made to preserve the Melanau dialects and teach the current Melanau generation continuous usage of their dialects.

The gradual disappearance of the Melanau cultures and dialects is further aggravated by the absence

of qualified Melanau staff members handling the documentation on the Melanau culture and history in the 'Majlis Adat Istiadat' department that located in Sarawak that involved in the preservation and documentation of the cultures and histories of the various ethnic groups in Sarawak. The Melanau are slowly being absorbed into other cultural groups.

In 1980 53,689 Melanau were Sunni Muslim, 8,486 were Christian, 1,749 were tribal, 5,328 of them were listed as having no religion, and 326 were listed as miscellaneous. Despite their different in beliefs and religions, the Melanau, like other East Malaysians are very tolerant of each other, and are proud of their tolerance. One can still come across a normal Melanau family with different children in the family embracing Christianity and Islam while their parents still have this strong animist beliefs.



Religious Beliefs

For Muslims, Christians, and tribals alike, the world consists of this, the middle world, the upper world (the sky), and the world below. Traditionally the world was egg-shaped, with seven layers or worlds above and seven below the middle world, the whole being balanced on the head of a buffalo standing on a snake, all surrounded by water. The breathing of the buffalo caused the ebb and flow of the tides. For some people the land of the dead was an underworld; others thought it elsewhere but did not know where.

Alla-taala remote and has little interest in human affairs. All the layers of the world are inhabited by tou (spirits) who, together with the humans, animals, and plants, they share this middle world.

Most human illness is caused by trespassing on some spirit's living space. Spirits are made of many kinds such as: earth, air, water, forest, etc. Sometimes they are referred to as ipu', who are less malevolent than tou, and may indeed be invited to reside in and protect dwellings. People are reluctant to call such supernaturals "tou", "bilum" or "ipu".



When a Melanau child is about a month old its head is placed in a wooden device called Tadal, the object of which is to flatten the forehead and so make the face as near the shape of a full moon as possible. The pressure is applied only while the child is asleep.



Melanau Food



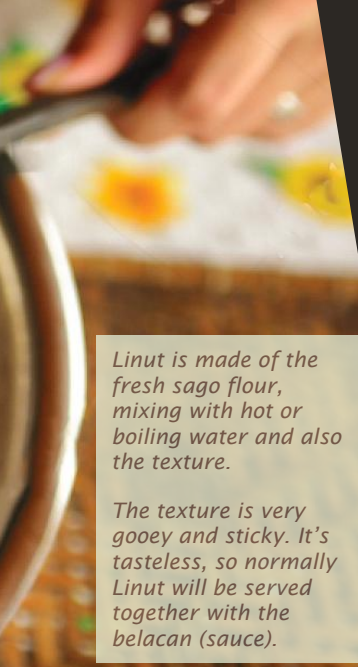
·Umai·

Made with fresh, raw fish, often marinated to perfection. The fish used are typically mackerel or the barracuda, prized for their sweet and tender meat. To complement the fish, the shallots, chillies, lime juice, and salt is often added.



·Sago Grub·

Sago Grub (Butod) refers to sago worms that are found feeding on the insides of the sago palm tree. It is said that they feed on the decaying pith of the sago tree is a solid protein source and is very nutritious.



Linut is made of the fresh sago flour, mixing with hot or boiling water and also the texture.

The texture is very gooey and sticky. It's tasteless, so normally Linut will be served together with the belacan (sauce).



Tegup made from natural ingredients such as sago palm trees, which are then processed into sei flour or sago flour.



·Pipus·

The fillings of pipus comprise of the prawn, squid and fish such as ikan parang (*Chirocentrus dorab*) and ikan bulu or locally known as the ikan gonjeng. The ingredients are diced, mixed with spices, and wrapped in nipah leaves.



·Tumpik·

Some use sago flour, some use the wheat flour add salt. Sarawak's tumpik is typically cooked with grated coconut and sago flour (*lemantak*) and eaten with palm sugar.



Costume

The traditional Melanau attire for men, known as the Baban, shares similarities with the traditional Malay outfit, the baju melayu, often paired with a piece of sampang around the waist. Similarly, Melanau women are traditionally wear attire resembling the baju kurung that normally worn by Malay women.



Melanau Men Costume

A fit-in jacket cut tunic with the brocade sampang, canary green chiffon shawl as the waistband, and a Javanese-styled headgear.

Melanau Women Costume

Black satin blouses, yellow songket sarong, red embroidered chest decoration complete with string pendant.



Wedding

Marriages within the Melanau community entail several customs, that are highly regarded due to their social implications. The aspect of social status is emphasized in institution of marriage more.

The Melanau community also places great importance on their social status, that were named the nine pikul, seven pikul, seven betirih, and five betirih. The types of goods

and gifts still required for their engagement ceremony and the items accompanying the bride's dowry, such as adat menuga, adat mebin, and pakan, are also determined based on this same or different social status.

However, the fundamental customs of marriage are similar to those of other communities, namely engagement, proposal, and wedding ceremonies.

Merisik

Marriages between couples of same social status, are known as “**sama gara.**” Marriages between couples of different social statuses are known as “sida adat.” Representatives of the male party visit the female family’s home to learn more and ascertain the

social status of the female’s family and to determine that whether the girl is already spoken for or she is not. If the girl is not spoken for, it is inquired whether the girl can be proposed to and her dowry.

Engagement Ceremony

On the agreed-upon day by the both families of the groom and the bride, an engagement custom is known as “tanda tunang” is conducted.

Representatives from the groom’s family, that consist of several elder men and women, present engagement gifts. Upon the delivery of these gifts by the groom’s representatives and their acceptance by the bride’s

representatives. If the agreement is violated, the engagement may be called off. If it is the bride who decides to break off the engagement, the engagement gifts gave before must be returned to the groom’s family .

Conversely, if the groom is the one to end the engagement, the gifts become property of bride’s family.

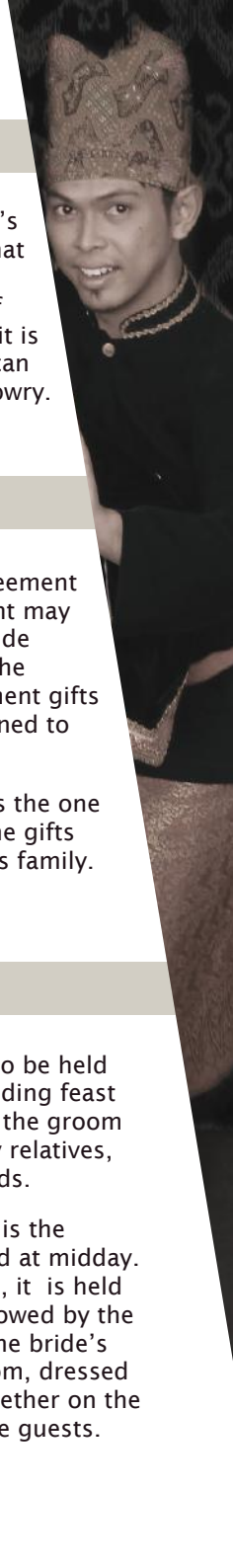
The Ceremony

Held on a grand scale except for the ‘peramas’ type of wedding, which is a clandestine marriage due to being caught red-handed. Preparations for this event will take place for several days in advance.

The groom-to-be is required to hand over the wedding gifts, known as the ‘penyekab’ and ‘berian’, as well as the other gifts such as ‘adat menuga’, ‘adat mebin’ and ‘pakan’, one day before the ceremony. This is followed by the wedding ceremony. The

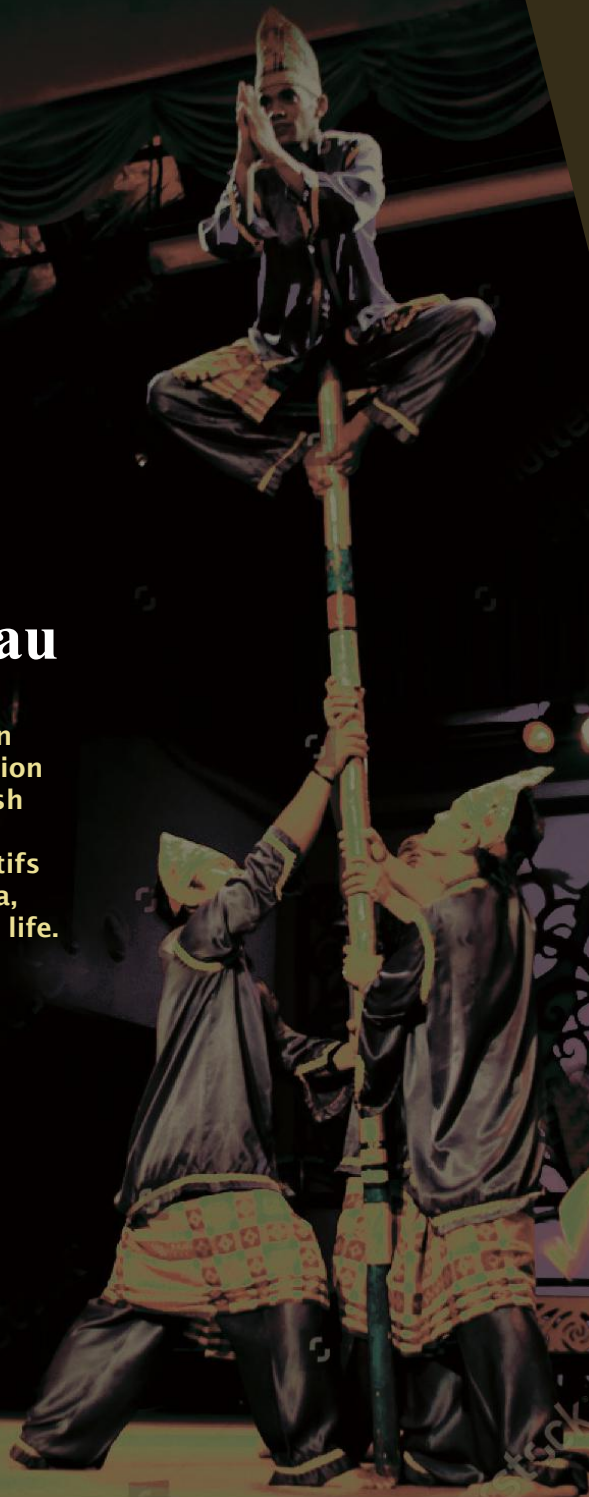
wedding ceremony can also be held the next morning The wedding feast held at the homes of both the groom and the bride, attended by relatives, neighbors, and close friends.

The highlight of the event is the solemnization, usually held at midday. For the first solemnization, it is held at the groom’s house, followed by the second solemnization at the bride’s house. The bride and groom, dressed in traditional attire, sit together on the dais to be witnessed by the guests.



Art in Melanau

Melanau often draw inspiration from their lush environment, featuring motifs of flora, fauna, and maritime life.





Melanau Dance

Menyak

Depicts the harmonious atmosphere during sago pearl production. The dance illustrates the stages of sago making.

Alu-Alu Dance

as a means to comfort the relatives and friends of the deceased to lessen their sadness on the passing of their loved one.





Music Instrument

Perhaps the only unique musical instruments heritage of the Melanau are the pretap, selaguong, kubuong tengauong and seruling puaka, which have become extinct.

Ketebong is an ancient and traditional drum, now very few in his longhouse, is made from a cylindrical piece of the good wood.

The centre is hollowed out with a smaller middle-section diameter compared to that of both ends of the wood, creating a cone shape at both extremities. This allows the drummer's fingers more contact with the drum's skin while the other end helps to create a more amplified sound from the hollowed-out cylindrical wood.

Δ Terendak is synonym with the melanau - the sun hat is durable, light weight and inexpensive - it's best especially when you work under the hot sun or heavy rain.



Calendar & Festival

The Melanau have their calendar which begins in March. The New Year is celebrated during the Kaul Festival.

Kaul (or Pesta Kaul) is a Melanau annual “cleansing” when traditionally, uninvited spirits and other bad influences were escorted out of the village by a flotilla of boats, and ceremonial offerings of food, cigarettes and betel nut were set on the Seraheng (decorated pole) at the river mouth.

The word “kaul” means “coming together” in Melanau language.

Originating from the animistic beliefs traditionally held by the Melanau people, Kaul is held annually in **Bulan Pengejin** (The month of the Spirits) of the Melanau Calendar, which is usually at the end of April, as a purification and thanksgiving to appease the spirits of the sea called Ipok. It coincides with the end of the Northeast monsoon, once a time of hardship when the sea was too rough to fish and the villages often suffered from flooding.

Traditionally, villages would observe palei or taboo for days preceding Kaul. During this time, nobody can leave or enter the village, and purification of ceremonies were conducted. The Kaul celebration culminated in communal picnic at river mouth, after which the villagers returned to the village and observed three more days of prescribed restrictions.





The Serahéng

The festival would start with offerings of traditional food in a special offering basket or “serahéng” which would be placed on the beach at a chosen site near the river mouth. If there were leftovers, they would also be left near the seraheng site for it.

the river mouth and the beaches. They would build huge swings or ‘tibou’ for them to play with the spirits.

They would also send the offerings in the form of ‘seraheng’, an arrangement created with the leaves of the sago palm, the staple food of the Melanau.

They would play all sorts of games on the beach for the whole day. They would leave whatever food is left on the beaches and the river mouth for the spirits to feast upon at the end of the day, that when the festival is done for the day. It is taboo to bring the food back as it is for those who have guarded them and provided for them all their lives.

otherwise, they would be cursed.

The Celebration of Kaul

The Father of the Kaul (Bapa Kaul) would sing them mantras to that effect to start the Kaul(KAWUL). Then they would celebrate them in a grand feast where all the people would bring with them food and drink to eat at a huge picnic by



The Spiritual Meaning of Kaul

Kaul - celebrated in the Melanau month of Pengejin to thank the Ipok (spirits/guardians) for a bountiful year past and a prayer for a good year ahead.

The Melanau's belief is animistic and they believe that the world is protected and guarded by the various spirits, such as **Ipok Guun** (the guardian of the jungle), **Ipok Talun** (forest), **Ipok Sungai** (rivers), **Ipok Pangai** (wind) and **Ipok Daat** (sea). During this time, they would honor them for what they were given for the year and ask them for their goodwill for the coming year.

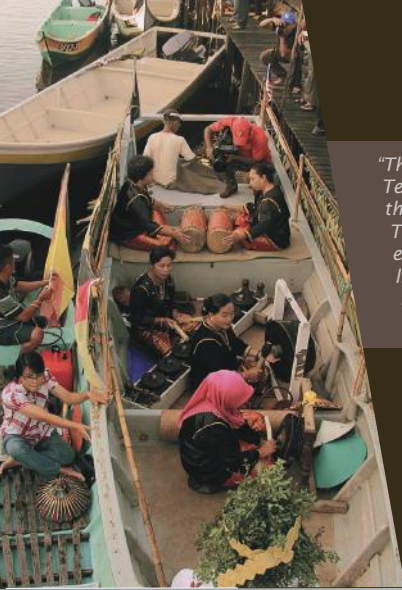
They would sing their praises and thank them for the harvest given to them in the past and pray that they would grant them protection, and also give them a bountiful harvest in the year to come.

Δ Turmeric rice is scattered, incantations are recited.

In up-river Melanau towns such as Dalat and Medong, there are also all kinds of water sports including traditional canoe races with as many paddlers as can fit into the boat and, in more modern times in the richer towns, power boat races. All the while they are accompanied by a larger boat containing a traditional gong orchestra that is quite big.

“ After the recitation is completed, candles are lit, and then a communal feast is held. Food is prepared by the villagers who attend the ceremony. Everyone eats together with festival guests, similar to an open house gathering. ”





"The procession begins at Telian Village, passing through the waterway. They're already on the boat early in the morning without life jackets. It's lively, with a boat carrying traditional musicians and dancers."

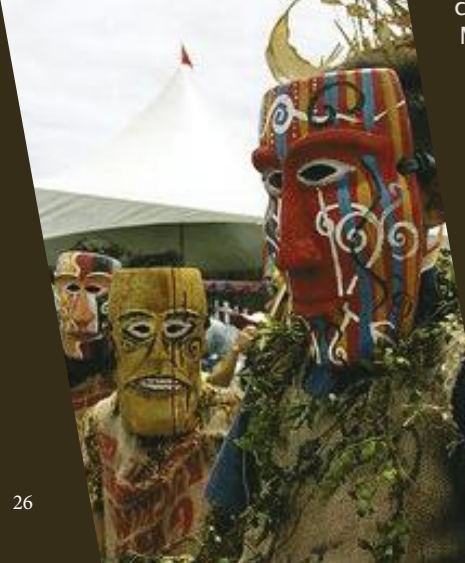
Kaul, Melanau New Year

Bulan Pengejin (The month of the Spirits) is the first month of the Melanau Calendar (Bulan Melanau).

For many societies, the month of January signifies a renewal of life. Hence the Spirit of celebration for regeneration while discarding the old and worn out.

On the contrary, the month of January coincides with the eleventh month of Melanau calendar called Bulan Pemalei (The month of Taboo.) This Month is to remind the tragic killing of a great shaman in ancient times. Hence all activities such as Marriage, fishing, planting, or any activities of livelihood are not allowed during this month. It is regarded as a month of ill fortune.

The Melanau however celebrate their New Year on Bulan Pengejin which coincides with March. Kaul Festival is also celebrated to welcome the coming of New Year.



The Tibau

A death-defying 20-foot high swing.

- Youths dive from a high bamboo scaffolding and catch a swinging rope as it reaches the height of its arc.
- First one, then two, and eventually eight hang in a clump from the giant swing.
- Traditionally, during the monsoon, the river mouths were closed.





The top compartment is where the slave, who was chosen by the aristocrat when they were still alive, would be bound and left to die a slow and painful death. The slave, usually an orphaned teenage girl, would be chosen for the human sacrifice, so that she can accompany the aristocrat in the afterlife as their servant.



After Life

Death and Afterlife

An individual's funeral is one of the most important events in the life cycle. Chants, ceremonies, and games during the wake ensure the soul a safe journey.

Once admitted, the soul is sent to one of seven pagan villages, appropriate to the manner of death, and lives a life similar to that of this middle world.

Eventually a second death occurs, and many believe that the soul then becomes dew.



The Jerunai

Known in the past as a symbol of wealth, rank and sovereignty, the Jerunai is a burial pole made out of the wood from Belian trees. These trees are known to withstand extreme weather and torrential rain. Back then, most Melanau people had praised the aristocrats and would pay all their respects towards this group's communal generosity by keeping their remains in these fancy coffins.

It is said that Jerunai would take more than

15 people to craft and up to 7 years to complete since these coffins were 12-15 metres tall and beheld intricate carvings.

When a male aristocrat dies, the carvings set would be of majestic animals like tigers and dragons to signify their power, but for female aristocrats, carvings of flowers and fruits would be done to signify femininity and fertility.

The deceased aristocrat would be housed in a hanging coffin temporarily until their Jerunai was ready.

Compartments

Top, middle and bottom. The middle and the bottom compartments were used to house the skeleton or remains of deceased aristocrats as well as some of the belongings like jewellery and some other more valuable items.

These material items are said to accompany the aristocrat in the afterlife and actually, the ritual buries innocent slaves are alive.

People would get sick for the disturb or disrespect to the poles.



Melanau Culture: Siti Mariam binti Sulaiman

Siti Mariam is currently based in Cyberjaya, working for the **Malaysian Ministry of Education**. She is of Melanau-Malay heritage, hailing from the Melanau Igan region in Sarawak. She kicked off the interview by some sharing about delicious Melanau traditional foods (a lot of seafood), popular crafts and traditional games of her Melanau heritage.

The highlight of her sharing is about Pesta Kaul, which is a Thanksgiving festival that takes place in April every year. Even though in the Melanau community, they were previously pagan people, many now embrace Christianity, Islam or even Buddhism. Let's read on to learn more about the Melanau culture through the eyes of Siti Mariam.



"I'm from Kuching, the city of unity. You can see that people from Kuching can mingle with other people from different races with ease. There's no weird feelings when you hangout with your friends from other religions, from other ethnicities. You can just be friends with everybody. It's not weird for Malays to eat at Chinese restaurants. It's very common"

Most Known Traditional Craft

Melanau people are normally very good at weaving using palm leaves, turning it into baskets and headgear. 'Terendak' is a very famous headgear made by the Igan community. They dye the leaves and weave it into a hat.

Some Melanau still believe in tribal beliefs. Previously, they had this craft made from wood, called 'bilun' or 'dakan'. It is actually a figure or effigies, used for rituals or medical treatments. This is because Melanau

people used to believe in spirits in the past. So this 'bilun' and 'dakan' is actually a cultural object. They recite a chant on the "bilun' and 'dakan' and they believe they will treat the patient. If you come across this thing, you better not play with it. Just ignore it because they said the bad spirit is actually transferred to that 'bilun' and 'dakan' for you to recover from this sickness. Nowadays, they use it as something that you just have for the arts purposes.



Well-Known Folklore

Legend tells of Tugau, a Melanau warrior revered as a demigod due to his remarkable strength. Some versions claim he emerged from an egg alone, symbolizing his extraordinary origin.

Adopted by a childless couple, Tugau embodied a fierce warrior spirit and boldly challenged Brunei's Sultan Alak Betatar to reclaim Melanau territory.

Despite Brunei's strength, Tugau faced the Sultan courageously but tragically met his end, reportedly betrayed by his own people.

This tale inspired the name "Tibau" for a significant swing. Today, Tugau's spirit of daring courage resonates among the Melanau, with many holding influential positions in the state of Sarawak.

"There's a specific Sultan of Brunei at that time. His name is Alak Betatar. He is about the dispute between Tugau and Alak Betatar. At the end of the story, I think, Tugau was killed. Maybe he was deceived and backstabbed by his people. So, he finally lost his life."

Special Melanau People

Stereotype

The common stereotype about Melanau people is that they are smart and very good at the Mathematics. If you find university students from Sarawak who are very good at Math, then try asking them: “are you Melanau?”. 99% of the time the answer is yes.

Classified as ‘Lain-lain’

Personally, She don’t really feel offended in a way that being classified as a ‘lain-lain’.

Maybe some people would find out that annoying, to be called ‘lain-lain’. If you ask her personal preference, she don’t mind if forms have a list of ethnicities, or maybe can at least acknowledge us as the indigenous in Sarawak. That stuff is even more preferable compared to just ‘lain-lain’.

If we just name it as ‘lain-lain’, people wouldn’t be bothered to know what is ‘lain-lain’. Even though they are a minority of people, there are still people who will build the nation.

Challenge

She believe that being a minority is always a challenge. The main challenge is to make yourself visible. It’s a concern for Melanau people because when they migrate, they’re surrounded by other cultures.

So she think the main challenges are, losing their own identity. If you don’t have something that is documented, or is not accessible, it will be gone. She hope that people still know that the Melanau people exist and it is not extinct.





Culture Preservation Efforts

Indeed, Melanau music-culture is on the verge of extinction and like the music of many other minority ethnic groups around the world, may be categorised as endangered. Efforts were made to prevent this situation from worsening during which in 1990 the revitalization movement gained momentum when the Sarawak Cultural Village (Kampung Budaya Sarawak) came into existence.

The Sarawak Cultural Village – or famously known as the SCV among the locals - is the only living museum in Sarawak, set up by the Sarawak Economic Development Cooperation (SEDC) with the objective to expose the heritage of the major ethnic groups in Sarawak to both local and international tourists.

The SCV was established in 1989 by the Sarawak Economic Development Cooperation, and houses one of the most popular cultural groups (Artis Budaya Kampung Budaya Sarawak), which has won numerous awards in dance competitions in Malaysia and overseas.



Δ Located nearly 35 km from the town of Kuching on 17 acres of land at the foothills of the legendary Mount Santubong, the SCV serves as a living museum where visitors can witness the lifestyle of several ethnic groups native to Sarawak nature.

Performance

The dances performed in the daily cultural show at the SCV were newly created dances. This, to some locals, was an act they deemed disrespectful to their original traditions. For example, for the purpose of tourist attraction, coloured costumes were created by them.

After almost ten years of operation, the locals finally realised that the purpose of the SCV was to preserve their musical arts for the appreciation of future generations. Thus, the SCV, to some extent, has influenced the music-culture of the Sarawak people.





Lamin Dana: Preserving Culture and Heritage through Generations

Lamin Dana Cultural Boutique Lodge is a jewel in the heart of Kampung Telian, Mukah.

Located at just fifteen minutes from the Mukah Airport, Lamin Dana, meaning traditional house in archaic Melanau language, has become a focal point to

showcase the Melanau tribe's heritage, history and then the culture significance.

It is situated on the river bank of Telian River which is still used by the local community to transport sago logs from the estates to the factories.





She is passionate to revive and showcase all of their Melanau Culture for world to see and the house is aptly described as 'House of the Living Legend: Sharing our Melanau heritage , cultural intelligence with the World'.



Melanau Heritage Event

This year marked the inaugural launching of Lamin Dana Heritage and Cultural Showcase. The event was divided into three major components – Environmental art exhibitions and the Melanau way of life, Exhibition of Antiques in cooperation with Sapan Puloh Mini Museum, and The Lamin Dana Highlight Dinner and Fashion Show. With the good support from the community, it will be a prominent event in Mukah along with the already well-known Pesta Kaul.

Role of Cahya Mata

In support of local culture, Cahya Mata Sarawak was proud to sponsor RM10,000 for this event alongside Persatuan Melanau Mukah. The launching Dinner and Fashion Show was attended by YB Dato Hajjah Hanifah Hajar Taib, a Member of Parliament for Mukah. The fashion show featured local designers, Lyona Stephen showcasing the unique Traditional Melanau Costumes and Latip Mohti of Latip Collections revealing Contemporary Melanau People Costumes.

Generation Heritage

Experiencing the Melanau Culture at Lamin Dana was a memorable one and should not be missed. The involvement of youth is crucial in learning and sharing the Melanau cultural tradition as they are the best ambassadors to bring the Melanau heritage to a higher platform. To experience the culture and tradition, please join the next Lamin Dana Heritage Showcase with the theme 'Sunhat Affairs' which will be held from 27-29 September 2019.

DISCLAIMER & SOURCES

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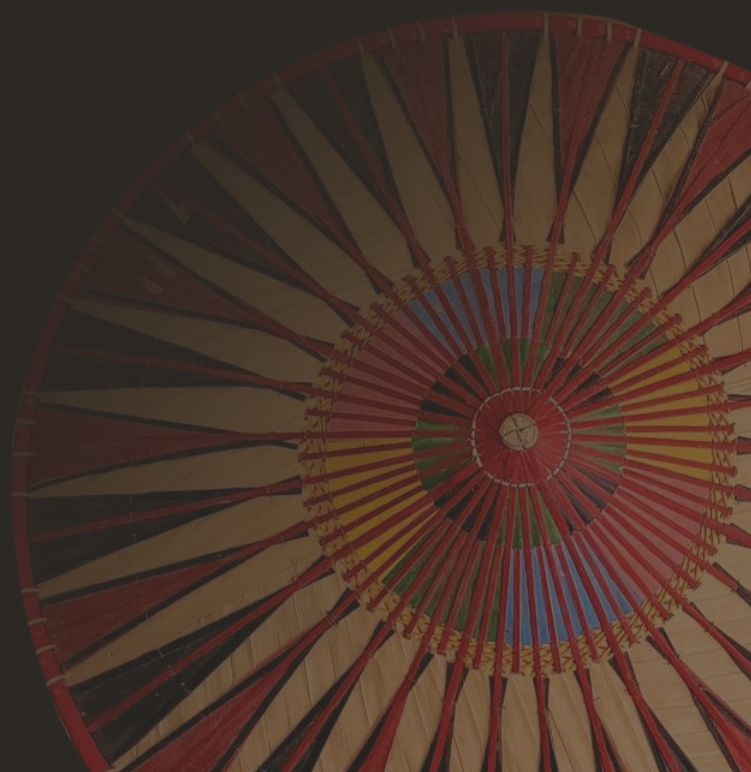
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Melanau people, an indigenous group from Sarawak, Malaysia.

It delves into their unique customs, traditions, and beliefs that have been passed down through generations.

We highlight key aspects of Melanau life, such as their close connection to nature and the importance of rituals in their daily activities.



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