KAPUAS HULU
Trip through Heart of Borneo
Volume II, Kapuas Hulu Mid-Section Area

Tourism Working Group
Kapuas Hulu district
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CO-PUBLISHING MANAGER : Hermayani Putera, Darmawan Isnaini
HEAD OF PRODUCTION : Jimmy
WRITER : Anas Nasrullah
PICTURES TITLE : Jean-Philippe Denruyter
ILLUSTRATOR : Sugeng Hendratno
EDITOR : Syamsuni Arman, Caroline Kugel
LAYOUT AND DESIGN : Jimmy

PHOTOGRAPHIC CREDITS


FRONT COVER : “Motor Bandong “ by : Jimmy
TITLE PAGE : The sun tries to reach the river through the thick canopy. Potan River, part of the Sibau watershed by : Jimmy

Several pure water streams find their origin in the tropical rain forest. The Potan River will then feed the Sibau River. Potan River, part of the Sibau watershed by : Sugeng Hendratno

Stunning cascades: a refreshing surprise in the oppressing heat and moist of the forest. Potan River, part of the Sibau watershed by : Jimmy
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Assalamualaikum warohmatullahi wabarokatuh

After the first volume of the Kapuas Hulu Travel Guide (Eastern part of the Kapuas Hulu District), which focuses on adventure in nature, received enthusiastic appreciation from various parties such as ecotourism promoters, tourism companies, NGOs, the regional government as well as local, national and international enthusiasts, and in order to implement the commitment of the local government of Kapuas Hulu to promote tourism and culture, we are happy to introduce the second volume of the Kapuas Hulu Travel Guide. It offers a description of diversity and uniqueness of culture and tradition practiced by various ethnic groups in the mid-section of the Kapuas River, particularly in the Mendalam and Sibau watersheds.

This second volume is dedicated to the management of culture and nature tourism in a responsible and sustainable way. We see this kind of tourism as a form of implementation of a wide ranging, real and responsible local autonomy based on the principles of protection, appreciation and conservation of adat, culture and tradition of the people in the area. This way tourism will not only reap economic benefits, but will also serve to minimize its negative impact toward people and environment.

Let us hope that this second volume will create positive impacts towards the development of ecotourism in particular and the development of the people of Kapuas Hulu in general.

Wassalamualaikum warohmatullahi wabarokatuh

BUPATI KAPUAS HULU

Drs. H. Abang Tambul Husin
Assalamu’alaikum warohmatullahi wabarokatuh

The Mendalam and Sibau watersheds constitute the Middle Kapuas Hulu Development Area, where we want to focus on culture and nature tourism. Such foci are made in regard of investigations conducted by the WWF-Indonesia and the Betung Kerihun National Park (BKNP) Management Unit, assuming that this area possesses a fairly high diversity of culture.

The variety of tourist activities that can be pursued in the Middle Kapuas Hulu Development Area includes ecotourism, research and educational tourism. In the Western and mid-section of this area there is a great variety of culture, adat and traditions, traditional knowledge and wisdom of various ethnic groups, beginning with Sambus, then Taman, Kayan, Bukat, Kantu, and Suru’.

In the Eastern section one can find the Betung Kerihun National Park that possesses a high diversity of flora, fauna and landscapes that have been charted as tourist destinations that satisfy the criteria of tourism development vested at the BKNP Management Unit.

Let us hope that the second volume will satisfy the expectations of people who are eager to find new tourist destinations and attractions that offer cultural uniqueness, genuine adat and traditions, aspects of traditional wisdom etc. Finally we hope this book will contribute positively towards the development of tourism in Kapuas Hulu in the future.

Wassalamualaikum warohmatullahi wabarokatuh

Kepala Dinas Pariwisata dan Kebudayaan Daerah
Kabupaten Kapuas Hulu

Drs. H. Hasan M
This volume contains information on tourism destinations and attractions in the Middle Section of Kapuas Hulu Tourism Development Area. It is intended to complement information on Eastern Section of Kapuas Hulu Development Area contained in the first volume and as testimony of continuing commitment of Tourism Working Group in Kapuas Hulu District comprising Kantor Bupati Kapuas Hulu, Dinas Pariwisata Kapuas Hulu, Komunitas Pariwisata Kapuas Hulu (KOMPAKH), and WWF-Indonesia.

9 full color area map, city map and location map and more than 260 full color photographs

For further information please contact:
Tourism Working Group Kapuas Hulu District
Jl. Pendidikan No. 3 Putussibau
(0567) 21051
In Pontianak there are two water towers, one in Ahmad Yani Street, another one in Merdeka Timur Street. Aside from being useful facilities for the city’s residents, these two towers have become monumental landmarks of Pontianak.

West Kalimantan is the province of Indonesia which includes the longest part of the equator line within its borders and the zero degree line falls within the borders of the city of Pontianak, the province’s capital. The city sits on a vast delta formed at the junction of two big rivers, Kapuas and Landak. Syarif Abdurrahman Al Qadri, a merchant of Arab descent, selected Pontianak as the capital during the Kadryah sultanage in 1770. Today, 35% of the population of Pontianak is of Chinese descent, only second in percentage to the Chinese population living in the nation’s capital Jakarta. The rest of the population consists of the ethnic groups of Melayu and Dayak.

If you visit Pontianak today you can go straight from the Supadio Airport to various three star hotels such as the Santika Hotel at Diponegoro Street, Kini Hotel at Nusa Indah Street, Peony Hotel and Gajah Mada Hotel at Gajah Mada Street, or Grand Mahkota Hotel at Sidas Street.

Left: One of Pontianak’s two colorful water reservoirs. Pontianak, West Kalimantan.
Development in the Pontianak Municiality has gained acceleration in the last five years. Many mini markets, supermarkets, malls, and even a mega mall have been built around the city. These modern shopping facilities cannot entirely replace the traditional markets found around the city such as Mawar, Kemuning, Dahlia, Cempaka, Puring, Flambóyan, Teratai, and Dunia Baru. The importance of the traditional markets cannot be overstated since they supply low income families and urban paupers. The commodities sold include traditional vegetables and traditional fruits that can be an exotic treat to tourists. On the other hand, these facilities preserve the traditional price bargaining that strengthens the interpersonal bond between sellers and buyers and helps the city creating a community cohesiveness.

If you need to change a foreign currency to rupiah or vice versa you can find several money changers at Tajungpura Street and Gajah Mada Street. In the same neighborhood you can go shopping at Ligo Mitra Super Market at Gajah Mada Street, or visit Gajah Mada Mall and Matahari Mall at Pattimura Street, and Ayani Mega Mall at Ahmad Yani Street.

To get information about tourist destinations and attractions you can come to the Tourism Office at Jenderal Soetoyo 1 Pontianak. In this office sufficient information about tourism around Pontianak and in West Kalimantan is provided to help you to make your choices. You can also receive brochures on tourist objects and attractions at the

Top: A young boy makes a living by selling fruits on the street. Pontianak, West Kalimantan.

Below: Modern shopping centers provide the visitor with a great variety of goods. Pontianak, West Kalimantan.
Pontianak is commonly dubbed as water city (*kota air*) because the famous Kapuas River run through the city center and divide it into northside and Southside. As such the services of paddling boat and motor driven boat are still dominant in bringing people across the river. In the past boathouse was used to transport goods to the interior and brought back various produces to the city. Nowadays land transport is gaining more and more importance either in the city or between city and towns within the province. Urban land transport such as *oplet* (small jeep), van, and city bus are not difficult to get although sometimes becomes crowded especially during rush hours.

**River Cruise**

If you are interested you can also make a short cruise along the Kapuas River that splits the city into two parts, and witness the other side city life of Pontianak, such as the hustle and buzzle of the Kapuas Besar market, and the daily activities of the city residents who live on the river sides. During this trip you can see important landmarks of the city from the river e.g. the Equator Monument, the Kadaryah Palace, and the Abdurrahman Mosque that was built in 1770 by the first Sultan of Pontianak.
Kampong Beting is called by that name because in the past the area was submerged and after a long time sedimentation formed new land at the junction of the Kapuas and the Landak river (in the local language beting means sandy sediment). In the beginning, a community of people coming from Putussibau to sell their products in Pontianak, tied their boats in the shallow water and later built floating houses (lanting). Today the whole area has developed into a large and crowded settlement area that sits on top of a delta characterized by constant inundation during high tide. People’s houses are built using strong and durable timber, and connections between houses are constructed of narrow and long bridges made of belian timber.

Top: Sultan Syarif Abdurrahman Mosque, one of the enchanting sights you come across when traveling on the Kapuas River. Kapuas River, Pontianak, West Kalimantan.

Below: As in many other cities in Kalimantan, boats are a handy way of getting around. Kampong Beting, Pontianak, West Kalimantan.

Sultan Syarif Abdurrahman Mosque

This mosque was the first structure built in the beginning of Pontianak’s sultan era. It is located at the bank of the Kapuas River, face to face with the Kadariah Palace. The architecture bears resemblance with mosque architecture in Sumatera, although with a distinct feature of stratified quadrangle. It is completely made out of the best wood of West Kalimantan. This mosque has a beautiful design and the interior as well as the exterior parts of the structure have a specifically Islamic character. You can visit this mosque using the service of small rowing boats or speedboats from the Senghi Jetty at Sultan Muhammad, and head across the river for a very short 10 minute trip with the speedboat.
Kadariyah Palace

About 100 meters south of the Abdurrahman Mosque you can see the Kadariyah Palace. Today the Kadariyah Palace has been turned into a museum for ancient structures in which all of the remaining wealth and ceremonial objects of Pontianak’s Sultan era are still kept and displayed, such as the throne, the royal attire, keris and other royal weaponry, cannons, and other palace accessories. Sultan Syarif Abdurrahman built the 50 x 30 meters palace in the year 1971. Since his reign eight sultans have lived in it. The last Sultan of Pontianak died in 1978.

HISTORY OF WOODEN CANNON

According to an old story, Sultan Abdurrahman Al Qadrie was disturbed by a Kuntilanak ghost when he decided to erect his palace. To frighten away the ghost he built a wooden cannon. That is why today the community living in Kampong Beting and those living on the opposite side of the river stage a cannon war during celebration days such as Idul Fitri, Idul Adha, and New Year. After a long time Kuntilanak was pronounced Pontianak and became the name of the city.

Left: The Kadariyah Palace is the oldest building in town. It is accessible to visitors. Pontianak, West Kalimantan.

Below : Wooden cannon.
The equator monument was built by the Dutch Colonial Government. In 1967, the Indonesian Government renewed the original monument with a six meter tall replica. Tourists who visit the monument are given a certificate signed by the ruling mayor. Once a year a cultural event is held in conjunction with the solar culmination point that takes place at the equator on the 23rd of May and 23rd of September every year.

The Equator Monument

The equator line in fact is an imaginary line marking the spatial relative position of the earth and the sun, which splits the earth into two sections, North and South. The zero degree line runs through the city of Pontianak. To commemorate this uniqueness the Dutch Colonial government built the equator monument exactly on zero degree of the equator line, at a location approximately 3 kilometers north of the city center. Every year on the 23rd of September the municipal government stages a cultural event to wait for the moment when the sun reaches its culmination point at 12 (noon). Any object placed on the line then will not produce any shadow. Usually many guests come to share the experience, including tourists from abroad.
Tourists Information

LUXURY HOTELS

Grand Mahkota Hotel, Jl. Sidas No.8 Tel. (0561) 736022
Kapuas Hotel, Jl. Gajahmada No. 889 Tel. 736122
Santika Hotel, Jl. Diponegoro No. 46 Tel. 733777

Mid Range Hotels

Kini Hotel, Jl. Nusa Indah III Tel. 732223
Peony Hotel, Jl. Gajahmada No. 86-8A Tel. 732878
Kartika Hotel, Jl. Rahadi Osman Tel. 734401
Merpati Hotel, Jl. Imam Bonjol No. 111 Tel. 745481, 766988
Garuda Hotel, Jl. Pahlawan No. 40 Tel. 736890
Gajahmada Hotel, Jl. Gajahmada No. 177-183 Tel. 761598

Budget Hotels

Ateng House Transit, Jl. Gajahmada No. 201 Tel. 732683
Queen Inn Hotel, Jl. Gajahmada No. 141-143 Tel. 767232
Surya Hotel, Jl. Sidas No. 11-A Tel. 734337, 761524
Rahayu Hotel, Jl. Merdeka No. 551 Tel. 738143, 733719
Orien Hotel, Jl. Tanjungpura 45 Tel. 731353, 732650
Sentral Hotel, Jl. HOS Cokroaminoto 232 Tel. 737444
Khatulistiwa Hotel, Jl. Diponegoro No. 56 Tel. 736793
Pontianak Raya City Hotel, Jl. Pak Kashi No. 44 Tel. 732495, 732496
Wisma Nusantara, Jl. WR Suprapto Tel. 766188, 736181
Kapuas Dharma Hotel, Jl. Imam Bonjol No. 89 Tel. 766669
Kapuas Permai (Cottage), Jl. Imam Bonjol Tel. 736122
Flamboyan Hotel, Jl. Pahlawan Gg. Hidayah No.9 Tel. 734945
Wisma Patria, Jl. HOS Cokroaminoto 497 Tel. 736063
Wijaya Kusuma Hotel, Jl. Kapten Marsan No. 51 Tel. 732547
Siantan Indah Hotel, Jl. Khatulistiwa Tel. 883607, 883044
Hotel 2000, Jl. Gajahmada No. 84 Tel. 735062

Tour and Travel

Anggie Namora T & T, Jl. Gajahmada No. 227 Tel. 730324
Antya T&T, Jl. Teuku Umar No. 62 Tel. 730884, 762059, 741994
Aria Wisata Jaya, Jl. Gajahmada No. 3 Tel. 757868
Ateng Tour, Jl. Gajahmada Tel. 732683
Ceria Gembilang Utama T&T, Jl. Nusa Indah II Blok CA No. 42 Tel. 765888
CK Jaya Tour, Jl. KHA Dahlan No. 28-B Tel. 757885, 760238
Delta City T & T, Jl. A Yani I, Komp Ruko Centra Bisnis Blok A/19 Tel. 765228
Jawa Holiday T&T, Jl. Nusa Indah Blok B No. 62 Tel. 734595
Kalutama T&T, Jl. Sisingamangaraja No. 2Y Tel. 734214, 736105
Mega Travel, Jl. Perdana AA/12 A Tel. 761122
Mega Utama Wisata, Jl. Tanjungpura No. 292 C Tel. 732117, 740432
Panorama Anugrah Pratama, Jl. Diponegoro No. 149 Tel. 739483, 736182
Setia Sarana T&T, Jl. Nusa Indah II Blok No. 29A Tel. 734488
Yokita Wisata Nusantara, Jl. KHA Dahlan No. 42 Tel. 730926

Restaurants

A & W, Jl. A Yani Komp. Mega Mall Tel. 761338
California Fried Chicken, Jl. Gajahmada Depan Mall Gajahmada Tel. 730215, Jl. Jend Urip Kom Panolut I Mall Lt. 1 Tel. 730092
Citasuki, Jl. Nusa Indah III RT 3 RW 4 Tel. 730884, 762059
Cita Rasa, Jl. KH Agus Salim No.108-112 Tel. 736355
Corina, Jl. Tanjungpura No. 124 Tel. 734486
Dunkin Donuts, Jl. A Yani Komp Mega Mall A 7-B Tel. 735062
Fajar, Jl. Veteran No. 9 Tel. 749454
Fujamara, Jl. Gajahmada Komp. Gajahmada Mall Lt. 3
Gajahmada, Jl. Teuku Umar Komp Pontianak Mall Blok A Tel. 766526, 766580
Galaherang, Jl MRT Haryono (Komp GOR Pangsumaa) Tel. 734801
Istana Garuda Komp. Hotel Garuda, Jl. Pahlawan No. 40 Tel. 736890
Kentucky Fried Chicken, Jl. Gajahmada No. 54 A-B Tel. 741895, 736901, Jl. Tanjungpura Kom Ramayana Mall Lt I Tel. 736405
Legenda, Jl. Pattimura No. 23-25 Tel. 739260
Mahoni Komp. Hotel Merpati, Jl. Imam Bonjol No. 111 Tel. 745841
Mouth, Jl. Gajahmada Komp. Gajahmada Mall Lt 1 Tel. 740818
Mutia, Jl. Gajahmada Tel. 765881
Panorama Komp. Hotel Kartika, Jl. Rahadi Osman Tel. 734401
Pizza Hut Komp. Gajahmada Mall Tel. 762441
Pondok Kakap, Jl. Ismail Marzuki No. 33-35 A Tel. 733606
Pujamara, Jl. Gajahmada Komp Gajahmada Mall Lt. III Tel. 743200, 744000
Restoran Amerika, Jl. H. Agus Salim No.114 Tel. 734119
Restoran Hotel Orien, Jl. Tanjungpura No. 45 Tel. 731353, 732650, 736162
Samudera, Jl. Gajahmada Samping yayas Bakti Suci Tel. 741361
Sari Bento, Jl. A Yani Komp. Museum Kalbar Tel. 760797
Satria Wangi, Jl. Nusa Indah II No. 11 Tel. 737961
Sea Food Kapuas, Jl. Gajahmada No. 889 Tel. 736122
Siantan Indah, Jl. Siantan Indah, Jl. Puring Siantan Tel. 883607 Star, Jl. Gajahmada No. 166 Lt. II Tel. 740661
Texas Chicken, Jl. A Yani Komp Mega Mall Blok BG No. 11 Tel. 761316, Jl. Jend. Urip Kom. Mathari Mall Lt. II Tel. 730323, Jl. Tanjungpura Komp Ramayana Mall Lt III No. 2 Tel. 736237
Aneka Rasa, Jl. Merdeka No. 414
Arem, Jl. Nusa Indah I Blok B No. 57
Ayam Goreng Remaja, Jl. Tanjungpura No. 444-A
Ayam Panas 29, Jl. Imam Bonjol 72, Jl. Pattimura No. 224
Tourists Information

Barito, JL. HRA Rahman Gg. Gunung Sahari RT003/005
Bayur Maninjau, JL. Pak Kasih No. 12
Beringin, Komp. Khatalistiwa Plaza Lt. 1 No. 36/39, JL. Diponegoro No. 113, JL. Diponegoro No. 151
Do & Mi, JL. Pattimura RT 003/014
Food Express, JL. Tanjungpura Komp. Ramayana Mall

SOUVENIR / ART SHOP

Dekranas, JL. Sultan Syahrir No. 3 Tel. 732610
Lenny Art Shop, JL. Nusa Indah III D-19
Rika Art Shop, JL. Nusa Indah III D-18
Romeo Art Shop, JL. Nusa Indah I Tri
Sakti, JL. Nusa Indah I
Fariz Art Shop, JL. Nusa Indah I
Fazalally, JL. Tanjungpura No. 59
Ahmadali, JL. Tanjungpura
Koperasi Kerta, JL. Adi Sucipto
Keramik Kali Indah, JL. Adi Sucipto
Trees Flower & Souvenier Shop, JL. Diponegoro

SHOPPING

A. Yani Mega Mall, JL. A. Yani
Matahari Mall, JL. Jend. Urip Sumoharjo
Gajahmada Mall, JL. Gajahmada
Ramayana Dept. Store, JL. Tanjungpura

Conversion Chart

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BANKS

Bank Indonesia, JL. Rahadi Usman Tel. 734018
Bank Negara Indonesia 46, JL. Rahadi Usman Tel. 732096
Bank Kalbar, JL. Rahadi Usman Tel. 732148, 734713
Bank Central Asia, JL. Rahadi Usman Tel. 32692, 734509
Bank Rakyat Indonesia, JL. Barito Tel. 734160, 734069
Bank Mandiri, JL. Rahadi Usman, JL. Diponegoro, JL. Sidas
Lippo Bank, JL. Rahadi Usman
Bank Internasional Indonesia, JL. Tanjungpura

MONEY CHANGER

PT. Safari Tanjungpura Raya, JL. Tanjungpura No. 12 Tel. 732940
PT Zamrud Putra Sejahtera, JL. Nusa Indah I Blok AA No. 4 Tel. 738396
PT Dempo Jaya Sakti, JL. Tanjungpura Tel. 734632
CV Dian Semesta, JL. Diponegoro No. 14 Tel. 732492
PT Crystal Jaya Abadi, JL. Nusa Indah II Blok A No. 11

CAR RENTAL

Anas Taxi Tel. 763258
Antya Transport, JL. Teuku Umar 62 Tel. 733688, 741994, 762059
Ardha Transport, JL. KH Hasyim Anshari, Perum III Tanjung Hulu Tel. 7011039
Mitra Taxi, JL. Adi Sucipto No. 129 Tel. 766321, 582846
Pachira Transport, JL. Dr. Sutomo Komp. Ruko Lido B 5-6 Tel. 768953, 6587527
Prima Taxi Tel. 711540
Qika Express Taxi, JL. Budi Karya No. 128 Tel. 730653
Rahadi Transport Tel. 737344
Rizky Taxi, JL. Parit H. Husin II Komp. Ruko Fajar Permai AAI No. 128 Tel. 730653

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PONTIANAK CITY MAP

LEGEND:

- Restaurant
- Hospital
- Hotel
- Police Station
- University
- Shopping Center
- Port

PONTIANAK BARAT SUB-DISTRICT
Kapuas Hulu at a Glance

The District of Kapuas Hulu is one of 11 districts and municipalities within the Province of West Kalimantan in Indonesia. As one of the integral parts of the Republic of Indonesia, Kapuas Hulu is an autonomous government, except for various functions that are vested to the authority of the central government. It has its own legislative body elected through general election, and local yudicative institutions that fall under central government control.

Putussibau is the seat of the Bupati (Head of the District) of Kapuas Hulu. The Head of the District is elected through general election held once every five years and stays in office until the next election.

**History of Putussibau**

Putussibau was established by L. C. Westenenk on June 1st 1895 by a decree of Residen Westeraafdeeling Van Borneo and signed by S. W. Tromp, whose office was in Pontianak. At that time Putussibau had only ten houses belonging to Melayu people and three floating houses belonging to Chinese people, but it was selected as the seat of the government of Kapuas Hulu because it is closer to the Mahakam watershed in Eastern Borneo than other settlements in the area.

**Above:** Longboats are waiting near the Lanting (floating house) for a trip on the Kapuas River. Putussibau, Heart of Borneo.

**Left:** Sunset behind Putussibau’s bridge, Putussibau, Heart of Borneo.
The traditional market in Putussibau was not built by the government following a particular plan or design. Instead, it grew naturally when people from surrounding areas needed a place to sell various commodities produced in different ways, such as agriculture, gardening, and fishing. In this market, we shall get a glimpse of biodiversity in various habitats in the area, such as wild fruits, forest mushrooms, deer and boar meat, and various fish species.

In order to carry out his mission, the Head of the District is assisted by a number of government departments and offices whose heads are appointed by him.
Kapuas Hulu is situated at the easternmost section of West Kalimantan, where the Kapuas River springs from. Therefore, Kapuas Hulu has a very strategic role as the life support system for the entire province downriver. The district territory covers 29,842 Km² or 20.33% of the area of West Kalimantan. A total of 1,686,318 ha or 56.51% of the area is allocated a protected forest and conservation area.

In Kapuas Hulu there are two large and important national parks, totaling 932,000 ha (55.27% of the protection and conservation area in Kapuas Hulu):

   a. Betung Kerihun National Park (BKNP), which constitutes the remaining tropical timber habitat in the Sunda plate. It is believed to be one of the most important parts of the global respiratory system.

   b. Danau Sentarum National Park (DSNP), which represents the most complete habitat for freshwater fishes in the world. The UNESCO convention has declared DSNP as a wetland conservation area (Ramsar site).

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**Left:** Flying over the tropical rainforest is a unique experience. Difficult to guess that a burst of wildlife thrives right under the canopy. Betung Kerihun National Park, Heart of Borneo.
Above left: A fishing scene on Danau Sentarum National Park (DNSP). Kapuas Hulu District, Heart of Borneo.

Above right: Tapah, the biggest freshwater fish that can be found on Borneo. Nanga Embaloh Estuary, Heart of Borneo.

Below: Woman preparing smoked fish at the side of Danau Sentarum National Park (DNSP), Lubuk Liuk Temporary Village. Kapuas Hulu District, Heart of Borneo.
Climate

In general Kapuas Hulu belongs to the tropical weather system, and daily temperatures fluctuate between 29.9°C and 31.05°C, with a daytime average of 29°C. The precipitation is relatively high between 4000 to 4,727 mm annually and an average of 180-184 rainy days a year. Such weather conditions often cause floods during the rainy season and draughts in the dry season. As a result, road building and repair is difficult during the rainy season and river transport is problematic during the dry season.

People

The majority of the population of Kapuas Hulu are Dayaks and Melayus. The ethnical composition is 49% Dayaks and 51% Melayus.
The inhabitants of Putussibau are descendants of a self-sufficient community. For decades this town had been isolated from the rest of the province, except for Bandongs (houseboats) that visited this place once a month. Today the transport situation in the area is much better, with daily busses and a regular airplane connection, although the road conditions may turn from bad to worse during the rainy season. Reliance on river transport is very high; almost every family owns a paddling boat, speedboat or longboat, ranging from as small as 5 HP to 40 HP outboard engines.
Heavy rain during the rainy season may cause flooding, on the other hand drought may set in during the dry season (July-September). The water level then decreases significantly, and transportation by large boats is not possible. Sandy river banks are exposed, where children and young people can play soccer and women wash clothes and fetch water in buckets to bring them back to the house.

**Opposite and all:** Dry season in Putussibau. Young and old enjoy the temporary beach and shallow waters. Putussibau, Kapuas Hulu District, Heart of Borneo.
Dayak

Dayak is a collective term introduced by outsiders in 1757 for various ethnic groups in Kalimantan or Borneo. Even though, in reality local communities name themselves based on similarities of language and locations, such as rivers, hills, mountains and other environmental marks (autonym). Based on various studies conducted within and around BKNP and on reviews of literature, the communities living in this area are classified into three of four typologies (Punan and Bukat, Iban and Kantu, Tamambaloh and Kayan). Punan typology is represented by a number of subgroups namely Punan Hovongan, Hovorit, and Hovo’ung. These subgroups live at the Bungan, Bulit, and Langau rivers. Another subgroup, Kereho, lives around the Bungan, Kapuas, Langau and Keriau rivers, and the Bukat tribe lives at the Kapuas, Mendalam and Sibau rivers. The Ibans live at the Embaloh.

The Dayak communities in BKNP and DSNP represent 3 of 4 types: (1) hunter gatherers (Punan & Bukat); (2) Shifting cultivators in dryland and on mountain slopes (Iban & Kantu); (3) Shifting cultivators in dryland and wetland, living in longhouses with strict social stratifications (Tamambaloh and Kayan); and (4) Shifting cultivators in dryland and wetland, living in longhouses, the society is a mix between social stratification and egalitarianism, and they practice secondary burial (not representative for BKNP & DSNP).


According to several sources, Melayu people are close relatives of the Dayak people. Before Islam came to Indonesia, the religion of both Dayak and Melayu were Animism and Hinduism. In daily life Melayu and Dayak maintain a good and close relation. The Melayu feel comfortable within Dayak settlements and so do the Dayak within Melayu settlements.

Melayu

Even though numerous studies have been conducted on the origin of the Melayu population in West Kalimantan, complete agreement is still difficult to achieve. On principle there are two opinions about this matter, the first one says that the first group of Melayu came from the north (central Asia) since 3000 BC, and the second one believes that the Melayu population has existed in Nusantara long before that period. According to several accounts there are similarities between the Malay population in Malaysia and Indonesia, particularly between Malays in Kuala Lumpur and Malays in Sumatra.

Melayu people of the past have achieved a relatively high civilization. Such achievement could only be attained after centuries of development and modification. The Melayu population in Kapuas Hulu usually lives close to the river, because most of the daily activities are conducted in the river or next to it, for example bathing, washing, fishing, transportation, and others. Most of the houses are built using various types of wood and the architecture is a specifically Melayu one. The basic farming consists of cultivation of rice, vegetables and cash crops, fishing by using traditional tools such as the pukat (floating
The population of Kapuas Hulu in 2006 was 203,000 people or 6.8 people per km², distributed into 23 sub-districts and 144 villages. Ethnic variety is quite high. Within the Dayak community not less than 20 sub-ethnics are characterized by distinct attributes, and within the Melayu population different dialects, customs and traditions can also be identified.

In every Melayu settlement there is a surau (small daily prayer house), or a small mesjid (mosque) where daily prayers as well as the Friday prayer can be held. Melayu life is wrapped neatly in the spirit of Islam as a religion and way of life. Melayu women are usually wearing a baju kurung (long collarless dress) and a kerudung (headscarf) following the Islamic way of covering certain parts of the body. Malay men can wear whatever they like, as long as it is decent and clean. However, on special occasions they wear a ceremonial dress called teluk belanga (long sleeve shirt) and a folded sarong around the waist.
Muslims constitute 51% of the population, embraced by Melayus and a small percentage of the Dayak population. In the past Islamic teaching was promoted by a number of regional kingdoms such as Selimbau, Jongkong, Bunut, Suhaid, and Silat.

Islam came to Indonesia from Gujarat, India, in the 15th century. Nearly 89% of the Indonesian population are Muslim. Islam in West Kalimantan is not only limited to the Melayu population, other ethnic groups such as Chinese, Dayak, Pakistani and people of other ethnic origins also practice this religion. In Kapuas Hulu 51% of the population are Muslims. The majority of them are Melayus and a small percentage is Dayak and other ethnic groups. A number of ancient kingdoms such as Selimbau, Jongkong, Bunut, Piasak, Suhaid and Silat encouraged the teaching of Islam to their subjects, and because of their effort Islam flourished in the interior region.
Christianity

The expansion of Christianity to Indonesia was parallel to the advance of imperialism by European countries. The Portuguese came to Indonesia in 1510, the Dutch in 1640 and the English in 1785. In the beginning Christianity was taught by missionaries, assisted by expatriates who worked in education and health, destined to communities in the interior region. Usually they built schools and clinics in strategic locations to reach several settlements. Today most of the leaders in Christianity are local communities.

The Dayak constitute 49% of the total population in Kapuas Hulu and nearly 100% of Christian people are Dayaks, and small percentage consisted of Javanese, Chinese, Batak, and other ethnic groups.

Left: Catholic Church built in the local style. Padua, Mendalam River, Kapuas Hulu District, Heart of Borneo.

Below: Catholic ceremony at the church. Padua, Mendalam River, Kapuas Hulu District, Heart of Borneo.
Buddhism came to Indonesia and West Kalimantan in the 19th century, brought by a group of immigrants from mainland China. They came to Borneo because they were attracted by the information that gold and precious minerals were found here. So, the first group of Chinese migrants worked in gold minings owned by a British company. The majority of their descendents still practice Buddhism. Most of them are involved in business and the industry sector today.

Buddhism

Buddhists are much less in number compared to Muslims and Christians. It is easy to make out Buddhist temples as they are built in Chinese settlements in urban areas and within the business section of towns and cities. The homes of Buddhists are also easy to identify, since they usually have a special place for worship in their houses or yards.

Hinduism

Indian traders introduced Hinduism long before Muslim traders brought Islam to Indonesia. In ancient times Hinduism was the state religion of various kingdoms that existed in Indonesia. In fact, large kingdoms that took over Islam were previously centers for Hindu teaching. The grandeur of Hindu religion can still be witnessed in Bali or the Island of Gods.

Top: Buddhists lighting candles in the Vihara. Putussibau, Kapuas Hulu District, Heart of Borneo.

Above: Vihara in the market neighborhood of Putussibau, Kapuas Hulu District, Heart of Borneo.

In Kapuas Hulu Hinduism is practiced by less than 2% of the population, and most of them are people from Bali who came through the transmigration program sponsored by the Indonesian government since 1970.
Festivals

Kapuas Hulu is rich in festivals either based on religion or based on seasonal activities of the population.

**Islamic Celebration**

In Islam there are two great days that are commemorated every year, the Fitri Celebration and the Adha Celebration. The first one is celebrated in the end of the fasting month Ramadan, while the other marks the day when Muslims throughout the world gather during the pilgrimage in Arofah Field. During both holidays people wear nice clothes symbolizing rebirth of humanity.

During the Fitri Celebration people recite praise to Allah and the prophet Muhammad the night before Ramadan ends. When the morning comes men and women go to the mosque or to an open field to pray together. People shake hands and forgive each other for mistakes they made in the past. Every family sets their house in the best appearance and serves meals or snacks to guests. Rich families and dignitaries usually stage an open house celebration, where everyone can come even without a formal invitation.

The Adha Celebration is related to a story of a great sacrifice the prophet made, coinciding in time with the annual pilgrimage (hajj) to Mecca. Muslims from all over the world then perform various
ceremonies and pray. In general the procession is similar to the Fitri Celebration, although there is one unique feature: the sacrifice of an animal by individual Muslims who can afford to buy one. The ceremony symbolizes sacrifice of individual people to God, and the meat is distributed among the needy.

Above: Sacrifice of a cow during the Adha Celebration. Putussibau, Kapuas Hulu District, Heart of Borneo.

Right: Distribution of meat to the poor during the Adha Celebration. Putussibau, Kapuas Hulu District, Heart of Borneo.
Chinese Festival

The greatest celebration among the Chinese is the New Year Celebration conducted in reference to the Chinese Calendar. During this celebration Chinese people put on their best dress and their houses are groomed to the best. Chinese characters symbolizing happiness, prosperity and longevity are written on red paper and pasted on front doors. Red packets, or *ang pow*, containing money in even numbers are distributed among the guests, particularly among the children. A family starts the celebration with a dinner party and then proceeds to visiting relatives in a friendly atmosphere.

*Right: Chinese Barongsal attraction during one of the Chinese celebrations. Putussibau, Kapuas Hulu District, Heart of Borneo.*
**Christmas Festival**

As common everywhere else, Christmas is celebrated by every Christian in Kapuas Hulu. They start with an evening prayer and then visit relatives and friends wearing their best attires. Christians clean their house and decorate it with Christian symbols. Every house prepares nice food and drinks and every guest is free to select which one he/she likes. Usually the celebration lasts three to five days, from December 23rd to 27th every year. For Dayak people who embraced Christianity this celebration is also regarded as a community celebration.

*Above: Christmas Celebration in the church of Padua. Padua, Mendalam River, Kapuas Hulu District, Heart of Borneo.*

*Right: Christmas procession in Putussibau. Putussibau, Kapuas Hulu District, Heart of Borneo.*
Harvest Festival

As an agrarian community, most of the Dayak in Kapuas Hulu celebrate the harvest festival. The ceremony is dedicated to thank God for a good harvest in the previous year and to pray for a good one in the following year. The celebration lasts two to three days before the final ritual.

The ritual is a medium for delivering offerings to their ancestors. In this ritual Dayak people usually wear complete traditional dresses like those worn by their forefathers in accordance with their ethnic group or sub-group. After the offering they perform traditional dances, play traditional games, and prepare various traditional kinds of food and drinks made from the harvest of their croft. During these festivals visitors are allowed to participate, and nearby kampons or settlements are usually invited.
Facilities for tourists visiting Putussibau are quite sufficient. Lodging houses and hotels, beginning from standard to medium, are available. Besides, restaurants and cafés or coffee houses and entertainment facilities can be found easily. If you need information about tourist sites or attractions you can visit the local Tourism Department, contact tour operators or hire a tourist guide to take you wherever you wish to go. Land transportation in Putussibau consists of minibusses and motorcycles that can be rented either with or without a driver. If you need to change your currency to Indonesian Rupiah or vice versa, it is recommended to do that in the capital of the province (Pontianak) as the bank in Putussibau may not be able to help you. Today Western Union can assist you in Putussibau if you have to withdraw cash urgently from your account.
Kapuas Hulu as a Conservation District

Kapuas Hulu has been declared a conservation district. According to Statute Number 5, year 1990, the conservation of biological resources means wise utilization of natural resources aiming to assure sustainability and diversity.

Considering this definition, Kapuas Hulu will support development involving natural resources cautiously and avoid any action that compromises their sustainability. The creation of a conservation district is a brilliant idea that promotes innovation and creativity to save the environment. Utilization of forest resources through mechanisms of social forestry is hailed as one form of conservation.
SIBAU MENDALAM ROUTE

SIBAU RIVER

MENDALAM RIVER

POTAN

TANJUNG KABANG

TANJUNG LASA

BIL GUNDI

TANJUNG DURIAN

MATALUNAI

BUJUNG KERIHUN NATIONAL PARK

KAPUAS RIVER

PUTUSIBAU

MELAPU
Overview of the Middle Section Area

Since 1995 the watersheds of Mendalam and Sibau have been known to researchers and domestic tourists as well as to those coming from other countries. In those years comprehensive research on biodiversity and communities living around the forest area has been conducted by research institutions in West Kalimantan and by institutions from other provinces and countries.

From such studies emerges knowledge about the rich biodiversity of the tropical virgin forests in the upper region and of diverse cultural traditions in the middle and lower regions of both big rivers. In view of such richness the National Park Management and the Tourism Board of Kapuas Hulu recommend that both regions should be developed as one tourist destination, This should take place based on nature and culture such as long-houses, educational and expedition tours or novelty seeking, development of home stays to gain close interaction with local people and get an insight into the traditional knowledge and wisdom of local communities of each ethnic group.
Interesting features of the Mendalam River

In general the residents at the Mendalam River are Melayus in the lower section; Taman Kayan and Suruk in the mid-section and Bukat in the upper section of the Mendalam.

In particular Dayak communities, i.e. Taman, Kayan, and Bukat, show that until today there is interaction with and dependence on their natural environment. Such dependence is shown by their traditional wisdom and traditional knowledge which continues to guide their life until now.
What can be found at the Sibau River

In general the residents at the Sibau River belong to the Taman, Kantu’, and Bukat people. With each one of these ethnic groups one can witness colorful culture and arts being revealed and a daily life that is unique to each ethnic group. In the Sibau lowland forest tourists can find orangutans and two crocodile species (*Crocodilus* sp. and *Tomistoma* sp.). Orangutans can also be found in another area, namely in the Embaloh rivershed. Crocodiles are not found anywhere else in Kapuas Hulu, except the ones living in lakes.

To reach the Sibau settlement from the seat of the District Government of Kapuas Hulu poses no problem since these areas are connected by a paved road that can support 4-wheel drives. However, this road leads so far only to the middle part of the watershed, i.e. until the village Tanjung Lasa in Sibau Hulu. For travelling further, you can rent a longboat operated by local people. The operators are skilled and familiar with standard procedures of providing a good service to customers, using their knowledge about dangerous parts of the river course to avoid accidents during the trip. They are also capable of assisting tourists in finding interesting places to visit and the right time to go there. Additionally they have high skills in constructing temporary shelters for wildlife observation, and know how to light a fire even during heavy rain.
Fruit Season

Thanks to its rich biodiversity, the tropical rain forest in the Mendalam and Sibau watershed has its own attraction, particularly during the fruit season. Almost all of the edible fruit species begin to bloom and bear fruits during November and December every year.

If you visit these places during those times you will see a breathtaking panorama, beginning from the settlement sites and continuing into the lush green forest. On both sides of your track you are welcomed by endless colors of fruits and blossoms from various species of orchids, epiphytes and ensurai, and also tengkawang trees that already begin to bloom.

The trip will be more rewarding when various species of edible fruit trees - such as durian, lengkeng, jungle manggis, jungle belimbing, salak and others - are ready to be harvested. In several locations in the fruit gardens people watch and wait for the fruits to fall and construct makeshift shelters from where they can protect their garden from uninvited guests. One household can collect a boatful of various fruits per night, that they sell in nearby towns and cities.

You also are allowed to stop by these sites to take some fruits or just observe people's activities at the sites that are usually owned by the community. The communal rule says whoever finds the fruits first can freely collect them.

Physically there are many interesting features that can be watched during the fruiting season. Various kinds of fruits display different colors such as yellow, red, green, orange, black, and purple. Those fruits also display different color and shape combinations such as small yellow, round green, ellipse orange, round purple, and large and thorny fruits. Some fruits even mimic animal forms. Their tastes are numerous including sweet, sour, a bit bitter, and some fruits have strong aroma but provide variety of local tastes that are hard to forget, and some of those fruits can be preserved in the form of durian taffy and sweet and sour Keranji fruits.

Opposite all and below all: The jungle is the best supermarket in the world. Mendalam watershed, Kapuas Hulu District, Heart of Borneo.
Mendalam Watersheds

The village Sambus

When visiting the Mendalam watershed, the first settlement you come by is inhabited by Melayus and is called Nanga Sambus. The term Melayu is used for the original population of Kapuas Hulu who took on Islam as their religion. To reach this settlement one can use a 40 HP outboard longboat, it takes only 15 minutes from Putussibau. An alternative is to use a land vehicle which takes only ten minutes, and cross a river once on a ferry owned by local people.

Characteristics of the Melayu

According to community leaders and other historical accounts, part of the Melayu community is of Dayak origin. Before Islam reached the inland population, the formal religion of various kingdoms in Kapuas Hulu was Hinduism, only later, during the reign of the 12th King of the Selimbau Kingdom, Islam was taken on and flourished. During this period, Jepin has many variants. Each Melayu community has its own Jepin dances, therefore different Jepins are found in Selimbau, Seberuah, Semitau, Sejiram, Suhaid, Silat, etc. Jepin dances are differentiated further according to their function. So, there is a Jepin for entertainment, a Jepin for festivals, and another Jepin for ritual purposes.
Mendalam Watershed

period, mixed marriages between the royal families who practiced Islam and the Dayak population who practiced the pagan religion, took place. Their offspring as well as later generations called themselves Melayu, and this habit continues until now. Social life and physical environment of the Melayu population in Sambus have developed into a stable and orderly social system, and their environment is kept clean and well managed. Because of their religion (Islam) their art and culture developed identical features as the Islamic culture in general.

For example, dances and music performed during religious festivals bear a resemblance to Islamic traditions found in Arabic nations. They play a percussion instrument called Tar and a string instrument call Gambus or guitar, and their dance is dynamic and joyful. One of these dances called Jepin is very popular among the Melayu population.

Both of these instruments can be played in combination or separately, depending on the type of Jepin to be played. There are many kinds of Jepin, and keen onlookers can easily differentiate one from another. However, for people who are not yet familiar with it, it is not easy to see the difference.

**Left:** Locals play the tar for various ceremonies. Sambus, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

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**The Tar**

The *Tar* is a percussion musical instrument made of a round wooden frame and animal hide, commonly of goats or cows. The animal hide is freed from fat and tissue and laced with salt and acid to get rid of its smell. Then it is left in the sun to dry. The wood frame must be light and produce a strong resonance when the skin is stroken by the palm of the hand. To produce different pitches and sounds, the Tars are made in different sizes. Besides the shallow and one sided Tar, there is also an elongated Tar with both ends provided with animal hide and stricken in combination.
Daily Activities

The daily life of the Melayu people living in the lower part of the river is different from that of the Dayak population living in the middle and upper parts of the Mendalam. Their main sustenance today is derived from intensive farming. In general, they keep rubber, cocoa, coffee, and banana plantations, and also tend vegetable gardens.

Durian Taffy

An abundance of fruits is available during the fruit season, and particularly durian often saturates the markets. When that happens the price drops drastically, so that at one point it will no longer be worthwhile to take it to the market.

To avoid wasting durian fruits, the Dayak usually collect the fruit’s soft part, put it into a container and let it ferment. The product is called tempoyak. The Melayus go one step further, besides making tempoyak they also produce sweet durian taffy.

The durian taffy - when processed properly - can be kept for many months and is sent to regional markets as a commercial item. This product is also very popular among travelers who visit this area. The Melayus’ durian taffy has become a source of alternative income for the families.

Silat Martial Art

Silat (a form of martial art) is taught to youngsters from an early age. The original purpose is to protect the village from intruders. Today silat is also regarded a traditional sport. Usually after conducting evening prayers and reciting the Qur’an, youngsters form a group, select a training site and practice silat under the supervision of a trainer.
The village Semangkok

After only 20 minutes of traveling in a 40 HP long-boat from Sambus you will arrive at a settlement of Taman people at the village of Semangkok. You can also make the trip using a motor cycle, although you have to cross the Mendalam River by boat and leave your vehicle behind.

Taman people usually live in longhouses, and in Semangkok there are three longhouses. Each of the longhouses accommodates 12-16 families and forms an administrative unit below the village government. This arrangement is unique of this village and is not to be found anywhere else.
Taman People

The Taman are a community of Dayaks, who since a long time manage family-owned plantations and a combination of dry and wet rice farming. They usually make rice plots in lowland areas (tana paya) and on drawdown river banks (tana disapui danum). They efficiently practice regular site-rotation. Wetland area is commonly planted for two successive seasons before moving to another site.

Taman people recognize strict social stratifications, beginning with the royal family, then middle class and lower class. Nowadays the rigidity of the classification is somewhat slackened, particularly between the middle class and the lower class. In the upper class the tendency is still quite strong. The royal family still holds their traditional position as well as the position as the Head of the Village. Therefore, their outlook and opinion still dominate the village leadership and decision making, particularly regarding traditional law.

The importance of the royal leader is noticeable in relation with the practice of site-rotation. Local wisdom and local knowledge that are preserved and kept by Tumenggung (adat leaders) put them in a position of making final approval on when and where people should make their rice plots.
Opposite: In such a way, the safety of children is guaranteed. Ariung Mendalam Longhouse. Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

Left: The increasing weight of bronze earrings shapes the particular ears of these old women. Younger generations tend to leave this tradition behind. Sibau Hulu Longhouse. Sibau watershed, Kapuas Hulu District, Heart of Borneo.

Below left: Old women in traditional dress chewing tobacco. Ariung Mendalam Longhouse. Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

Below right: Bringing back products from the field (shifting cultivation or ladang). Ariung Mendalam Longhouse. Mendalam watershed, Kapuas Hulu District, Heart of Borneo.
Art and Cultural Performance

When you plan to make a formal visit to a longhouse, you will be greeted with a welcoming ceremony in accordance with a Taman tradition called “potong umpang”. The ceremony is performed at the village gate or at the main door of the longhouse. The stage is decorated with coconut leaves and a long wood stick (umpang) is laid at waist height across the gate or door. As the guest you are asked to cut the stick using a traditional machete called Mandau. This ceremony is usually performed by three to six individuals who have specific roles and functions: two people (male and female) who welcome the guest, two girls or young women who offer a traditional drink, and one or two men who attend the umpang cutting. The procession is accompanied by all the members of the longhouse praying that the guest will bring good fortune to the longhouse.

The philosophical meaning of the umpang cutting is to find out the intention and objective of the visit, and this can be identified by looking at the result of the cutting. If the cut looks good and does not split, the intention of the guest is also good and may bring good fortune to the longhouse.

During the era of head hunting, visits from one community to another were rare. If someone for some reason visited an other longhouse he had to be tested first for his sincerity and purposes by cutting the umpang. The host community believes that if the cut is good, the intention of the guest is also good; otherwise, if the cut is not clear and splits, the intention is likewise. No-one will have a problem in producing a nice cut with their mandau or machete, except when they are uneasy or nervous because of their bad intention.

All: Umpang cutting, traditional food and music during a Taman welcome ceremony. Ariung Mendalam Longhouse, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.
A traditional drink is prepared during the umpang cutting. Once the guest fails to complete the job, e.g. because his mandau is caught or pinned by the umpang, he will have to drink the beverage offered by the host and pour some to his mandau and the umpang. If he fails again he has to drink again and so forth. If there are more than one guest, all of them must bear the same penalty.

All: Some particular drinking rituals accompany the umpang cutting. Ariung Mendalam Longhouse, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.
Dances and Musical Instruments

The Taman have various dances that are designed for specific occasions, for example a specific dance for the big adat festival, a welcoming dance, and a dance for entertainment after the work at the rice field is over.

During the big adat festival the dancer must wear the complete adat dress, starting from a head cover, scarf, necklace to a mandau and other accessories. In this occasion every member of the community wears his/her best dress, while on daily life they wear normal clothes.

The traditional musical instrument of the Taman are gongs of different sizes in accordance with their functions. A Gong is made from brass and formed into a shallow round container with a protruding striking point at the center of its base. Usually three such small Gongs are placed on a holding frame in succession, forming a sound sequence running from high to low. Placed in the hand of a trained artist these simple instruments are capable of producing a beautiful sound of music and to put the audience into a magic spell.

Taman people have a number of dances that are performed:
1. Daria’ Soksoak – performed by eight men and eight women who take position on either sides of the guests’ pass.
2. Manyialo – performed by four women to welcome guests during the adat festival.
3. Daria’ Suno’ – performed by a couple of a man and a woman at the end of gawai or during a wedding ceremony.
4. Daria’ mantat tu sulek – performed by one man and two women to entertain the guests during a wedding ceremony.
5. Daria’ Balien – performed by a number of men and women for healing purposes. This community recognize three Balien dances: Balien Yangladang, Yangsape and Tutuladang.
6. Seni Silat – performed by men during weddings and festivals to welcome guests. An other variant of this dance is a form of martial arts that consists of several kinds: Kuntau, Bungalang, Pecahempat, Lepakekor, Trompan, Damdam, Tumbung and Bungapedang.
7. Burung Bau – performed by one man depicting skills and agility of the Taman men especially during a festival.
8. Tapok mok/coconut shell – performed by two male dancers during a festival as a form of entertainment and interaction.
In general the materials for food and beverages are taken from rice fields (ladang) and home gardens. They are richly blended with traditional spices, which are also collected from the surrounding forest. Several dishes can only be found on special occasions, for example during traditional ceremonies. Some of these dishes are prerequisites and their preparation requires traditional processes.

As a farming community, the Taman collect their food material from the farms, such as glutinous rice and other plants. Their traditional drink is produced by fermenting local rice and glutinous rice. When prepared properly, the product can be stored up to five years, and the longer it is kept the better it tastes and the alcohol content also increases.

All: Guests are invited to taste traditional food in the local longhouse. Ariung Mendalam Longhouse. Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

Opposite all: Palm wine is collected directly from the tree. A handy platform allows the collectors to complete this job smoothly. Ariung Mendalam Longhouse. Mendalam watershed, Kapuas Hulu District, Heart of Borneo.
Traditional Drinks

Various local beverages consumed by the interior population can also be found here such as the saguer which is Nira juice (sugar palm, *Arenga pinnata*) blended with Raru bark (*Vatica* sp.). The production of saguer is a trade of a limited number of people who really know the sapping technique. This technique includes selecting a suitable palm tree, knocking, splinting, and twisting the flower stem to excite the flow of nira. Then every morning a thin section of the flower stem is cut using a sharp knife to reach a fresh part of the stem where the liquid can flow out freely. The fluid is collected by installing a bucket under the stem. To produce the drink, a fair amount of Raru bark is added to the solution.

Besides saguer the community also produces Beram Tumpi which is made by fermenting glutinous rice mixed with traditional yeast. A highly acidic fermentation product of the same ingredient is also used to make Ciu or Arak (rice wine) through a traditional refining method.

Ngasap is a tradition of drinking saguer from the palm tree (*Arenga pinnata*) instead of taking the drink home. This habit started when young men climbed palm trees and drank the juice from the collecting container. Later this habit developed into a popular past time, and then a simple platform was built to accommodate three to four people. This activity begins in the late afternoon after returning from the ladang (rice field) and lasts until early evening. During this time they chat and socialize among themselves.
Handicraft

Another characteristic of the Taman people is their handicrafts. They are unique in various ways, such as patterns, motives and shapes. The handicraft is usually manufactured during free time between numerous farming-related activities. The handicraft was meant to be used in farming and not for sale. The Taman bead handicraft clearly differs from those of other ethnic groups. They are very skilled in making bead handicraft and seem to possess endless variations in their products. Today their products have become sought after items in handicraft shops.

Left: An old Taman woman prepares a rattan basket. Ariung Mendalam, Kapuas Hulu District, Heart of Borneo.

Opposite above left: Old Dutch coins are used as accessories for costumes. Baligundi longhouse, Sibau Watershed, Kapuas Hulu District, Heart of Borneo.

Various bead items commonly sold as souvenirs include necklaces, bracelets, purses, wallets and hand phone cases. Larger items made at least partly with beads include traditional dresses and other accessories such as scarfs (selendang), and head covers (salaben). Besides bead handicrafts they also manufacture items using natural materials, e.g. baskets, purses, etc.
Traditional Healing

Traditional healing is practiced by almost every Dayak community in the Mendalam and Sibau watersheds. The method used differs from one community to the other. Some groups use music and dances to call upon spirits, while others use only chanting and musical instruments. Sometimes only male healers are involved, but in other groups both sexes take part in the healing.

The Taman sub-ethnic groups call the healing ceremony Balian, and it is conducted using a collection of rocks as media to lift ailments from the patients. The rocks are rubbed against the skin where the patient feels the pain. Before the actual healing is performed, an assistant of the Balian ceremony calls a prayer and prepares an offering (pamindara). This is meant to invite the spirits of the ancestors to expel the bad spirit that is dwelling in the patient's body. Such a healing process usually lasts from two to three hours, depending on the type of illness to be cured.
When you travel upstream using a 40 HP longboat from Sambus, you will see a group of small huts on your left after only 15 minutes, forming a line along the river bank. These huts are a traditional graveyard of Taman people called “Kulambu”. Taman people do not bury the dead; instead they put the corpse in a wooden coffin called Lungun and place the coffin in those huts. One hut can accommodate several lungun of those who had a close family relation. This burial method is still followed by Taman people today, although those who took over a different religion bury the dead following the way of their religion.

**Shifting Cultivation**

The interpretation of traditional shifting cultivation practiced by the people here provides rich information for testing new methodologies of explaining the mystery of the interior culture. Various aspects of local practices are inviting e.g. how they select land for cultivation, methods of land preparation, wise decision making concerning land size, and production according to family needs. Also very interesting is the specifics of labor allocation, techniques in human resource utilization, and the unique mystical ceremonies related to various stages of land cultivation from land initiation until the harvest of yields.

1. Confirmation of land status and boundaries
2. Shrub slashing
3. Tree felling
4. Two steps of burning
5. Construction of field hut
6. Stick planting and vegetable planting
7. Weeding
8. Harvesting

**Above:** Dead bodies are stored in these huts, before they are buried. Ariung Mendalam, Kapuas Hulu District, Heart of Borneo.

**Left:** Traditional slash and burn agriculture. Ariung Mendalam, Kapuas Hulu District, Heart of Borneo.
The Kayan People

On an upriver trip in a 40 HP longboat you will arrive at a number of Kayan settlements within 40 minutes. Kayan communities form a dominant ethnic group in the Mendalam watershed. The area of the Kayan is quite large and includes seven villages, namely Long Miting, Tanjung Karang, Teluk Telaga, Padua, Tanjumg Kuda, Tanjung Durian, and Datah Diaan.

Characteristics of the Kayan

The Kayan still adhere to a system of social stratification that divides the community into two classes, the Hipi (royal family) and Lalii (commoners). In the past Kayan people used to recognize a three level community: Besides the royal family and the commoners there was a third class, i.e. slaves captured during mengayau (head hunting) expeditions. But with the introduction of new religions and education in the early 1900s, the three class society has been weakened and in particular the slave system is now abolished.

Above: Kayan women in traditional dress. Lung Miting, Kapuas Hulu District, Heart of Borneo.

Below left: These wooden chairs are usually property of the nobility. Lung Miting, Kapuas Hulu District, Heart of Borneo.

Below right: Young Kayan warrior. Lung Miting, Kapuas Hulu District, Heart of Borneo.
Since a long time ago the occupation of most Kayan people is dryland farming and wetland farming. Since 1906 they began to plant rubber trees introduced by the Dutch colonial government. The Kayan locate their rice fields in lowland (tana paya) areas as well as on drawdown river banks (tana disapui danumm). Kayan men are skillful in cutting tree branches and twigs, cutting grass, and conducting secondary burning in wetland areas. Diligent and land efficient planting are general traits of Kayan farmers.

Kayan farmers already practiced principles of land rotation in wetland areas. Sometimes these lands are planted twice before moving to other sites - no wonder Kayan and Taman people sometimes become rice suppliers for other communities during an unsuccessful harvest, and regularly supply rice to Punan people who need it.

Top and above: Rice harvesting on a non-irrigated field. Tanjung Karang, Kapuas Hulu District, Heart of Borneo.

Left: Rice seeds are separated from the husks with the feet. Tanjung Karang, Kapuas Hulu District, Heart of Borneo.

The Kayan became Muslims since about the same time they took over the Catholic religion in the beginning of the 20th century. One of the most influencing Kayan Muslims is Haji Yahya Higaang Ubung who has made the pilgrimage (hajj) to Mecca twice, one time together with Hamka, the famous ‘ulama (islamic jurist) from West Sumatera. The followers of the two religions in Tanjung Karang live peacefully together, since they in fact belong to the same extended family. Kayan people observe their intra group relation closely. When there is a festival in one Kayan community, representatives from far away Kayan groups send their representatives. For example when Kayan stage the Kayan festival in Mendalam, representatives of Kayan groups of other places, including East Kalimantan and Malaysia, come to join the celebration. They use every available means of transport, including rowing boats and even on foot.
Cultural Performances at the villages Tanjung Karang, Padua and Datah Diaan

Nowadays the Kayan already abandon the use of longhouses. Change towards living in individual family houses is partly influenced by the presence of new religions and formal education since the beginning of the 20th century. In 1972 the last longhouse, belonging to the Suling group in Tanjung Karang, was demolished.

Today the condition of the Kayan settlements is relatively similar to the conditions downriver. In general, Kayan settlements are found along Mendalam river sides, and their daily life is closely related to the natural surrounding, as can be understood from their cultural performance and arts, particularly during the Dange festival. All of the ornaments and adat tools are made from natural material found around their settlement, such as various leaves, tree bark, and a special kind of wood that is used to support the adat performance.

As a substitute for the longhouse and in order to preserve their tradition for the benefit of future generations, the Kayan built a new adat house which is used as a place for communal activities. This includes a place for women to weave handicraft, adat meeting and adat ceremonies which in the past were conducted in the longhouse.

A storyteller narrates an oral epic about a legendary hero, named Lawe. This epic poem is the oldest in the Kayan Dayak tradition and was documented and translated into Indonesian in 1995. The Lawe poem becomes unique as a he recital, along with telling the past history of the Kayan people, sets up the rhythm of oral music, urging listeners to dance without accompaniment and sing the poem in unison. Under the command of the rhythmic beat caused by the narrator knocking a stick, poems are recited in unison for three days. Such poems are sung at special ceremonies, e.g. death, marriage, the moving to a new house, and in the Dange ceremony.
Dange Festival

The Kayan have a unique culture, more colorful although less publicized than that of the Kenyah in East Kalimantan. It’s the unique culture of the Kayan Dayak that provides a wonderful tourist attraction. A big cultural event regularly takes place in April and September when the sun is in the zenith above the equatorial line at noon. This event is called Dange and has a special meaning for the local population.

Dange is a big festival in conjunction with the Easter Celebration. It is a way to thank God for a good harvest in the recent year. Usually Dange is conducted in every village (every Kayan sub-ethnic group) and culminates in Great Dange or Unified Dange where all of the village delegations gather in one place.

During the Dange festival a complete cultural representation, arts, and the tradition of the Kayan are displayed, beginning from adapt dresses for men and women, dances, music and oral tradition, to traditional drinks and traditional food specific for local communities.
Culture and Arts

Kayan dances are known for their originality and their symbolic meaning hidden in their movements. The success of the Kayan in keeping their culture is supported by the fact that they represent the majority in their region, so that influence from other sub-ethnic groups is minimal.

Dancing is not merely a medium for enjoyment and entertainment for the Kayan, instead it symbolizes deeper value and meaning. Several of the dances derived originally from the social value system and traditional practices of the population. There is a dance performed during seed planting in the rice field called Hudo dance. It meant to protect and salvage the rice plants, and the Kerepga dance is meant to fill the time during the taboo period for seed planting, while the Ngenyak dance is performed by women to practice martial arts, etc.

Opposite: Kayan perform the hudo dance as they pray for fertility before planting. Lung Miting, Kapuas Hulu District, Heart of Borneo.

All: Various Kayan dances, including the Karang Aru (top and middle), Hivar Pevitang (below left), Kerepga (below right). Lung Miting, Kapuas Hulu District, Heart of Borneo.
Production of the Mandau (traditional sword)

A sword smith foundry is located at the village Sungai Ting, the foremost downriver settlement belonging to the village Padua. This location can be reached in one hour by boat from Padua. Each Kayan sub-ethnic group has unique mandau features of its own. Today it is difficult to get a Kayan mandau anywhere. Specific characteristics of the Kayan mandau can be found in the carving of its holder, case, and the iron material. These attributes all in all tell stories about the art character and the cultural tradition of the Kayan.

The mandau has three strings, the Kayan Sape has only two strings. One of the characteristics of the Kayan mandau that makes the difference to mandaus of other ethnic groups is the symbol of “leeches” engraved on its holder. This symbol has an important meaning for the Kayan. Leeches are boneless, weak, vulnerable, but elastic and capable of consuming animal and human blood. If such a strong character is possessed by weapon or human how strong it can be. Besides leeches there are several other symbols on a mandau holder, such as kalung telu, kalung helat and kalung aso lejo (tiger). The Kayan also have different kinds of mandaus: the Malaat Itang is to be used in the rice field and in the own garden, the Malaat Bukaan as an ornament or accessory.

All: Kayaan smith preparing a Mandau. Lung Miting, Kapuas Hulu District, Heart of Borneo.
Above: The Mandau is the Kayaan’s main weapon and holds an important place in Kayans’ culture and traditions. Lung Miting, Kapuas Hulu District, Heart of Borneo.

Right all: Leeches are carved on the Mandau’s handle and hulster. Lung Miting, Kapuas Hulu District, Heart of Borneo.
Wood Carving

Kayan carving expertise is not only limited to the Mandau alone, they are also experts in wood carving. Usually the front-top of the roofs of Kayan houses is decorated with wood carvings of tigers and dogs (aso lejo’). Inside their houses they also carve human forms with a menacing face that they call Takang carving. Both of these carvings were originally retrieved from a dream that is meant to protect the Kayan people from catastrophes.

Both types of carvings are dominating ornaments in Kayan households. They are used as wall ornaments, house ornaments, shield and mask ornaments.

Hudo masks are one of the Kayan engravings that are popular at handicraft markets. In Kapuas Hulu only Kayans manufacture this mask. The Hudo mask is worn during the Hudo dance, performed by 20 dancers during seed planting, and is meant to ward off insect attacks to their rice fields. There are several kinds of Hudo masks in Kayan communities, such as Hudo Uruung Boo (Long Nosed Hudo), Hudo Pako (pakis) and Hudo Bavi (Pig Hudo).
**Tattoo Art**

Traditional knowledge of tattoo making is widespread among the Kayan, although tattoos are only worn by selected people, particularly women. Wearing a tattoo is meant to show that the person is coming of age as a woman. Usually, as the person gets older, new tattoos are added at different parts of the body, e.g. at the age of 14 a tattoo is worn at the toe tips, at the age of 17 from hand to elbow, and from 17 on at the thigh.

Other tattoos signify a person’s status in the social system. Tattoos for commoners are different from those for the royal families.

**Opposite above:** Artist carving a small shield that will be sold as souvenir. Tanjung Karang, Kapuas Hulu District, Heart of Borneo.

**Opposite below:** The pelai wood used for Hudo masks is very light and malleable. Tanjung Karang, Kapuas Hulu District, Heart of Borneo.

**Left:** According to Kayaan culture, particularly women will wear tattoos. Tanjung Karang, Kapuas Hulu District, Heart of Borneo.
The Bukat People

According to their story, the Bukat came from Tohembelang, a stone cave where their ancestors used to live. This cave still exists today. When their population increased, and sago palm and wildlife were no longer available in sufficient numbers to support their hunting and gathering lifestyle, they had to spread out into upper parts of the Kapuas tributaries. According to the Bukat story, the Mendalam River was called Bukat River by them. The name Mendalam as it is known today is the one given by more dominant ethnic groups, the Kayan and Melayu who settled in the lower section of the river. After settling in several river tributaries the group split and migrated to the Kapuas and Sibau rivers, and part of the population migrated to East Kalimantan and Malaysia. Since that time they have been living in their present settlement.

After passing the uppermost Kayan settlement at Tanjung Durian and after heading upriver 1 hour and 50 minutes, you arrive at the village Nanga Hovat, where a group of Bukat people began to settle in 1968. This settlement forms part of the village of Datah Dian that is inhabited by Kayans.
Characteristics of the Bukat

The Bukat do not live in longhouses, as this mode of settlement is not suitable for their lifestyle of hunting wildlife and gathering non-wood forest products. They frequently move from one place to the other, following animals and food resources available in the forest.

Their lifestyle is not comparable with other Dayak groups who specialized in rice planting and gardening. The Bukat are individualists, pragmatists, and opportunists in a positive sense. Their environmental condition required them to adopt this attitude.

TRADITIONAL CLOTHING

Male clothing consisted of loin cloth and a vest made of tree bark combined with animal hide. Female clothing consisted of one piece of cloth covering mid-calf to bosom. In the old days the traditional clothing was worn every day, but today only during ethnic celebrations and religious ceremonies.

Left: Young Bukat hunters. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

Below: Bukat people show a strong affection for their dogs. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

Opposite above: Man from the Bukat ethnic, playing sape. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

Opposite left: This girl’s dress is made of bark wood and decorated with argus pheasant ornaments. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.
Right: Young Bukat people still choose a traditional way of life, such as this girl weaving a basket. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.
**Mahap (Starch Collecting)**

In the past, the production of starch and hunting wildlife in Punan and Bukat communities were not activities specifically for men alone, women were just as much involved in these activities. Today, that the community stays in permanent settlements, women become more involved in rice farming, while men are more inclined to go hunting and to collect non-wood forest products in order to collect cash to buy rice and other daily needs. Although even today the collecting of Sago starch is a trade for everyone. The process of producing Sago starch is quite interesting to watch. All the processes, from the preparation until the final product, are done in the forest where Sago palm trees are found.

**The process of sago production:**
- Selection of a ripe Sago tree – strike an axe into the tree and check for dryness and the presence of sago material on the axe;
- Cutting down the tree, cut into section, and split in two halves;
- Retrieving the Sago meat from the tree halves;
- Screening (*momok*) the starch from the Sago mass;
- Drying the Sago starch in the sun.

**The tools used in Sago production:**
- Atak – traditional axe with elastic handle used for cutting the Sago tree;
- Malat – machete used to clear the area around the Sago tree;
- Baguk – wooden scraper for retrieving the Sago mass.

**Left:** Starch collection from sago palm. Bukat people use the forest as a precious resource to produce materials such as these wooden spades. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

**Opposite above:** Sago-based food can be prepared in many ways. These men are eating Lut, a sago porridge, with typical pairs of chop sticks fixed together. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.
The sound caused by the *mahap* process is a special attraction. Mahap is usually done by five individuals and each of them strikes the *Baguk* in order to produce a harmonious sound and rhythm. From a distance it resembles the sound of musical instruments.

**Food from Sago**

Food made from Sago Starch:
- **Lut** – Sago porridge (especially for babies);
- **Sogok** – Sago dumplings fried in pig’s fat (*lanyo*);
- **Isum** – Sago mixed with meat, wrapped in Biru leaves and roasted;
- **Kahavok** – Sago put in a bamboo section and roasted;
- **Sekerek** – Sago laced with salt and roasted.

*Below left:* This woman treats the sago mass by stamping on it, and isolates the desired concentrate. *Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.*

*Below right:* The sago concentrate is cooked to obtain the right texture. *Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.*
Traditional Hunting (Ngasu)

Traditional hunting prowess is still common among the Bukat. They have extensive knowledge regarding hunting grounds, species of game available and techniques for hunting each type of game, forest ecology, and particular flora and fauna. In this region there are at least 46 species of wild game. But big mammals are the prime targets of hunting and almost 80% of game animals are whiskered wild boars (*Sus barbatus*).

As commonly the case with a hunting community, the Bukat value dogs highly. Dogs are not only honored for their role as hunting companions, but also as living companions. In daily life dogs are treated no different than humans. Even when the time comes for the master to sleep the dog remains at his side.

**Ngasu**

When a hunter decides to go hunting he calls for his dogs, and within only a few seconds four to six dogs will be standby around him. When the hunter reaches a spot where, according to his skill and experience, a wild animal might be present, he sends his lead dog followed by other dogs to look for animal foot steps. When the dogs see the target animal they start to howl and then the hunter comes to do the killing.

**Left:** The hunt was successful. Two wild boars have been caught. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

**Below:** Bukat people hunt with dogs, spears and blow pipes. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.
**Torch Making**

In the past Bukat settlements did not have electric facilities like today. Besides even today they often leave the village for a long period of time to tend for their ladangs (rice fields) and to hunt for wild animals. When they were away they had to invent a way to produce light for the nights. For this purpose they use materials offered by their natural environment to make torches. Using torches is practically much easier than having to look for kerosene to make a kerosene lamp or to look for a battery and a flashlight.

For making torches they use the same materials they use for making roofs or mattresses to sleep on when they have to stay in the forest. To start a fire they commonly use resin from trees. Resin can otherwise be mixed with gasoline and be used as a seal for the boat.

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**Obor (Torch Making)**

The material for making an obor consists of wild leaves (*licuala sp*), rattan stem, and Meranti resin; even hornet nests are used by the Bukat to make their torches. First the resin is processed into dry powder, then wrapped in plant leaves and tied with a rattan stem. Special knots are used so the burning torches will not fall apart.

*Left: Torches are made out of pure biomass from the forest. No fossil fuels are used. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.*
**Tajem (dart) Making**

When they go hunting individually with or without dogs the Bukat usually use blow pipes and poisoned darts. They produce different types of darts laced with a variety of poison of variable potency, depending on the size and type of animal they intend to catch.

The blow pipe manufacturing begins with selecting a suitable type and form of wood. The wood is carved into a straight round stick approximately the size of the blow pipe. It is then tied firmly to a straight pillar to dry the wood and keep the stick straight. When the wood is sufficiently dry, a hole is bored from one end to the other using a steel bit of appropriate size. When it is finished, a steel spear is attached to the end of the pipe. The spear bit is used as a visor to aim at the target and to kill the animal when necessary.

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**Tajem (Dart) Making**

The material for making dart poison comes from tree barks, leaves, roots and latex from selected tree species growing near Bukat settlements. The concoction is mixed with poison taken from frogs and snakes and put into a bamboo section. Then the mixture is heated and the steam is captured with the tip of the darts. The potency of the dart depends on the mixture and is adjusted to the type of animal to be killed. So, there is a dart for birds, a dart for small mammals and primates, and a dart for large animals.

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*Above:* Bukat people master the use of blow pipes and use poisonous darts. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

*Left:* Different types of darts are used depending on the size of the prey. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.
Fishing

Fish are an important and readily available source of protein for all the Bukat people. The fishes in the rivers can reach up to 20 kg in weight, and people use an assortment of lines and nets to catch fish from diverse and abundant fish populations. Traditional fishing can be developed into a tourist attraction.

Various techniques are employed to catch the maximum amount of fish. These include hooks, casting nets, stationary nets, traps, bows and arrows, and even traditional fish poison (Tuba). The selection of tools and techniques depends on the river conditions, and the use of these tools in the river can become a captivating adventure to experience.

Right: Bad luck for this Tor fish. It has been caught in a stationary net. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

Below: Not withstanding the appearances, this spread nets can be quite heavy. This makes the acrobat performance of this fisherman on a moving boat even more remarkable. Nanga Hovat.
Musical instruments of the Bukat are made from a type of bamboo called betung, the namesake of Mount Betung in the national park. Satum, a plucking instrument, is made by separating long pieces of the outer skin from the stem of a bamboo segment and fastening them with wedges. A percussion instrument, tabut, is also made from betung bamboo which is simply cut into different lengths. Different stem sizes are used to produce the three tones needed. Besides in the Bukat community, the Tabut is also used by Tamans.

**Musical Instruments**

According to Bukat leaders, most of the Bukat musical instruments are made from bamboo stem. In the free time that they have several times during the rice cultivation, they manufacture musical instruments, dresses and accessories for the dancers. These tools and dresses are needed primarily for conducting various ceremonies associated with the rice cultivation.

**Left:** Only elderly people can still play the satum. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

**Below:** A tabut is a percussion instrument made of bamboo. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

**Opposite all:** Variety of Bukat dances, including xxx. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.
Bukat Dances

Bukat dances such as Karang Satum, Isang, and Itelino are related to daily activities of today and the past. Several dances are related to rice farming such as Karang Satum and Satum, while Karang Itelino is a welcoming dance during celebrations like a marriage and other adat ceremonies. Another dance called Karang Iasang or war dance is performed to celebrate the return of Bukat warriors from a Mengayau (head hunting) expedition. Several dances performed by women are inspired by the movement of animals, particularly birds, and are performed at special occasions.
The Camp House Mentibat

After you are satisfied with experiencing the unique features of the Bukat community in Nanga Hovat, you can continue your journey to witness the beautiful landscape and biodiversity of flora and fauna offered by the Betung Kerihun National Park (BKNP) at Mentibat, situated behind the village. This location can be reached from Nanga Hovat in 45 minutes using a 40 HP long-boat.

At the border between BKNP and the buffer zone around the national park, there is camp house designed as a research station and accommodation for visitors. This camp is used as a starting point for observing natural attractions such as animal watching, and exploring the flora and the beautiful landscape. Not far from the camp there is a 1 km trail built by the BKNP for the purpose of wildlife investigation. A ten-minutes ride upstream there is a research plot developed by the Indonesia Institute of Science in collaboration with foreign universities and BKNP.

In the backwater of this river (within BKNP) there are several other rivers, for example the Mentibat, Jepala, Horongun, Lubang Ajin, Pari and Hotung rivers. The Hotung River is the most potential site for developing traditional fishing, because this river possesses a rich variety of fish species. Fishing within the National Park is allowed as long as supervision and regulations regarding the type of equipment to be used and the location where fishing is allowed (utilization zone) and other rules are observed.
Salt spring

To witness big animals in their habitat is a rare experience and a unique sensation for visitors. If you want to watch big mammals, the best place is around a salt spring, i.e. a water hole with a relatively high content of salt compared to its surrounding area. The mineral can either come from chemical reactions of litter materials or from decomposition of rock materials.

A salt spring is the ideal place for photographing animals directly in their habitat. Animal watching can be done in the morning and in the afternoon, because during these times the animals usually come to drink.

The salt spring is used especially by large mammals such as Sambar-deer (*Cervus unicolor*), the Bearded pig (*Sus barbatus*), Common barking deer (*Muntiacus muntjak*), Greater and Lesser mouse deer (*Tragulus napu* and *Tragulus javanicus*), to satisfy their thirst for liquid and in the same time take benefit of the rich mineral content. Such events are ideal opportunities for visitors to watch animals in their natural habitat. In the Mendalam watershed, including its tributaries Mentibat, and Hovat., there are no less than 12 salt springs waiting to be visited.

The salt springs in the Mendalam river sub-system are widely distributed in several places throughout the Mendalam river and its tributaries. In the Mendalam river we find the salt springs Tujai, Haloai, Hobuno, Halopo, Lingabuluh and Loong. In the tributaries of the Mendalam we find the salt springs Batang Pilung, Tesenet, and Mobo’. Mobo’, Haloai and Loong are isolated and located far from people’s settlements, the lack of such human disturbances increases the opportunity to watch large mammals.

*Above:* Several big mammals, such as this mouse deer, are regular visitors of the salt spring. Bukat Trek, Kapuas Hulu District, Heart of Borneo.

*Opposite:* The size of this giant leave plant is impressive. At least twice the size of these tourists! Bukat Trek, Kapuas Hulu District, Heart of Borneo.
The Mendalam-Kapuas Trek

In the past Bukat people used to move from one place to another following game animals and looking for Sago palms. One such route was followed by a Bukat group who migrated from the upper Mendalam (Nanga Hovat) to the upper Kapuas (Village Metelunai).

The linear distance between these two places is only 20 km, but because the route runs through mountainous and hilly areas and through thick jungle, it took one full day even for the strongest among the Bukat. For tourists and other people the trek can be safely completed in three days.

In this trek you can experience a combination of hiking along small rivers and climbing several hills. Along this route you will be entertained by good views, big trees, fresh water fish, several reptile species, birds and you will meet wild large mammals in two salt springs.

At several locations there are natural rest points where you can set up tents. At one location you can set up your tent near a waterfall, and this is where you can also watch large mammals visiting the salt spring nearby every morning and afternoon.

**History of Bukat Migration**

The initial settlement of Bukat people was at Tohembelang, a stone cave in the hilly area of the upper Mendalam. From there they spread out into several tributaries in search of food and wildlife, such as the Mekoyan, Matavalu, Holoi, Tavung River and others. To avoid confrontation with Kayan, Taman and Punan, they moved into a concentrated settlement in Nanga Temuan, a place at a junction of the two rivers Mendalam and Hakalev. In this site one can still find relics of Bukat people, e.g. fruit estates, remains of house poles and abandoned rice fields.
All: The Bukat trek requires the use of many of your skills! Bukat Trek, Kapuas Hulu District, Heart of Borneo.
The Trip

To reach the Sibau route there are two ways. First, on the river, and second on the road, continuing on the river until the upper region.

The route via the river starts from the longboat jetty in the center of Putussibau. A one-hour journey upstream in a 40 HP longboat is a settlement of Taman and Melayu communities in the village Sibau Hulu. In this location a Taman longhouse is found standing side by side with individual family houses belonging to Melayu residents.

About 40 minutes after leaving the Sibau Hulu Village you will arrive at a village called Tanjung Lasa. This village is inhabited by a similar ethnic group with similar characteristics.

Another 20-minutes trip upstream from Tanjung Lasa you arrive at Nanga Potan, the last settlement of Bukat and Kantu’ communities.

The second possibility is via the road. The trip will start from the hotel where you stay, and using a motorcycle it takes only 20 minutes to reach Sibau Hulu. The majority of the population of this village is Taman, although small populations of Kantu’, Iban and Melayu are also present.
The Homestay at Betang Baligundi

Taman people cannot be disassociated from the existence of longhouses. In Sibau Hulu today there are many longhouses where Taman people live. This information is given by other ethnic groups such as the Kayan and Bukat. According to them, the Taman are famous for vehemently defending the culture of their ancestors.

In Sibau Hulu there is one longhouse called Baligundi. It has 23 apartments and measures 150 meter in length. Several apartments in this longhouse are fitted to accommodate tourists who want to stay at the longhouse. The families who own these apartments receive additional income from the rent of the apartments and from the payment for the service they provide.
Nanga Potan Village

From Betang Baligundi in Upper Sibau you can continue the trip by motorcycle to the Sibau river side at Tanjung Lasa. From this village you can take a longboat trip for 20 minutes to reach the last village in Sibau Hulu, called Nanga Potan.

The local government builds a unit of a guest house in this village. In this house moderate facilities such as two bedrooms, a toilet and a sitting room and kitchen are provided. In the future, this house will be developed into a more suitable accommodation, so tourists who come to this place can enjoy their visit to this village.

The real purpose the guest house was built for was to provide tourists who come to join the orangutan trek and the Pengkaran trek with a place to rest and to prepare for the journey ahead.
The Orangutan Trek

Orangutans have been found in Nanga Potan since a long time ago. They roam around adat land belonging to this community. Today a number of local residents have been trained in detecting where orangutans can be found and local residents have taken the initiative to construct a trek for the purpose of observing orangutans. This trek can be done on foot in two to three hours on flat ground. It can then be continued by climbing Mayas Hill, which takes about 30 minutes and returning to the base through the Mayas River and the Potan River. Along this trek tourists will find a number of wild fruit trees, abandoned rice fields and rubber plantations owned by several families in Nanga Potan.

Pangkalan Jabun and the BKNP Trek

Pangkalan Jabun is a place where crocodiles, namely the species Buaya Katak (*Crocodilus* sp.) and Buaya Sumpit (*Tomistoma Schlegeli*), lay eggs on the bank of the Sibau River. This site can be reached from Nanga Potan in about 30 minutes by a 40 HP long-boat.

The visitors who stay at the guest house can also prepare a trip to the Betung Kerihun National Park, it takes only about 40 minutes in a 40 HP longboat going upriver until the Menyakan River. The Menyakan forms a natural boundary between the park and the protected forest.

At several locations there are facilities for trekking prepared by the BKNP for the purpose of educational tourism and nature interpretation. This facility is 3 km long and along this trek you will find common tropical tree species such as Bengkirai (*Shorea leavis*), Red Meranti (*Shorea lamellata*), Kempas (*Kompassia excelsa*), Kapur (Borneo camphor tree, *Dryobalanops aromatica*), Kayu Malam (ebony, *Diospyros* sp.), Palem daun biru (*Licula borneensis*), Perupuk (screw pine, *Pandanus* sp.) and others.
Climbing Mount Lawit

Mount Lawit (1770 m) is considered the tallest mountain in West Kalimantan that has been climbed; and it is located in the middle of BKNP. A Ranger Station called Menyakan is built at the upper Menyakan Kecil River to accommodate new climbers when they arrive. To reach the top of Mount Lawit, climbers must first climb until the end of the Peyang River, then walk along mountain ridges to the top of Mount Lawit. Climbing time to reach Peyang’s top is three days plus another day climbing from Peyang’s top to the top of Mount Lawit. The return trip down Lawit’s slope can be accomplished in two days, so that the total length of time required for climbing under normal conditions is approximately six days.

Saltspring

The salt spring in the Sibau River sub-system is found before reaching the Menyakan Kecil River or a two-hour ride from the junction of Menyakan and Payo' River. The tourist attraction potential of these salt springs can be combined with a photographic tour to the upper Menyakan River or the Jelia rapids which is a three-hour journey from the Menyakan junction.
Traditional Fishing

River cruising in BKNP will be even more interesting if it is combined with fishing. The forest that is relatively undisturbed and the rivers that are relatively healthy support various kinds of Ichtiofauna, including freshwater fishes. Almost all the rivers in BKNP possess ideal spots for fishing. If we ask the local residents they can give good information not only about which rivers or creeks are good for fishing, but also the types of fish that commonly live in each of the rivers and about the ideal time to catch them. For beginners, there is one particular fish species that is easy to catch, i.e. the *Baung* fish (*Mystus nemurus*). The best sites for catching them in the Sibau watershed are at the mouth of Belabi river, in the Greater Menyakan river and in the Lesser Menyakan river.

*Above:* Enjoy the scenic setting while fishing from a longboat. Sibau Watershed, Kapuas Hulu District, Heart of Borneo.

*Below:* Is catching big fishes your thing? Sibau Watershed, Kapuas Hulu District, Heart of Borneo.
Exotic aspects of the Flowering Season

The part of the BKNP situated in the Mendalam and Sibau watersheds contains one of the most complete biodiversity spots. Some of the species found in this area are newly identified species. As a whole there are no less than 75 species of flora endemic to Borneo, and 14 species are newly registered in West Kalimantan, including a wild banana and 13 palm species.

Besides its richness in the flora composition, BKNP also is a habitat for seven species of primates and 301 species of avifauna (birds). 24 species of them are endemic to Borneo. These two watersheds are also rich in herpetofauna (reptiles and amphibians), e.g. there are 51 species of amphibians, 26 species of lizards, two species of crocodiles, three species of fresh water turtles, and 21 species of snakes.
**Tips for Orchid Watching**

Orchid blossoms come in various forms; some of them are large and easy to see from a distance, but others are not more than 1 cm in size. Some species grow on the forest ground; however there are many species that grow high on tree branches. So if you plan to look for it, bring good binoculars with you.

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**Splendor of the Flowering Season and Relation to Biodiversity**

To witness biodiversity will be easier if done during the flowering season, i.e. between November and January. The behavior of animals and plants living in this area is interesting to watch. During the flowering season several species of primates, birds, and fish are also in their breeding season. For example, poisonous marine fish (*Epalzeorhynchos kalopterus*) will migrate downstream to lay eggs, while the *Tapah* fish will migrate upstream to lay eggs. After hatching, they move downstream to let their hatchlings develop in deep pools along the river course.

This process would not take place if for some reason there was no flower- and fruit season in the forest. The underlying reason is that during the fruit season the forest offers abundant supply of food such as the elipe nut, ensurai flower, wild jambu flower and several other wild fruit species.

Usually during this time the Semah fish (*Tor tambroides*), Batu Fish (Flying Fox fish, *Epalzeorhyncus kalopterus*), Langkung (*Hampala bimaculata*), Kebali (Barb, *Osteochilus* spp.), and Seluang (Harlequin Fish, *Rasbora* spp.) are easy to catch and make a good supplement during your journey.

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*Flowers and fruits are growing in any season in the rainforest. Spot the overwhelming variety of shapes and colors, as an infinite source of inspiration for artists, Sibau and Mendelam Watershed, Kapuas Hulu District, Heart of Borneo.*
*Osemys spinosa*; snake head left: sorry cannot see details either. *Trimeresurus* sp; red snake left: *Macropisthodon domelas*; frog on right: family is Ranidae; I cannot based on the picture identify the genus, but possibly *Rana* sp.
In the area of the Sibau and Mendalam watersheds, you can find many species of mushrooms, some are edible, some are not. If you are not sure how to differentiate between them, you can ask your local guide or local people, because they know exactly which one is good for you.

Some of them are edible, others are lethal. Will you be able to make the difference? Sibau and Mendalam Watersheds, Kapuas Hulu District, Heart of Borneo.
Animal Watching

The fruit season is a good time for animal watching. In several observation sites it is quite easy to find birds. The *Enggang Gading* (Helmeted Hornbill, *Buceros vigil*) usually perches along the hilly river sides, similarly *Ruai* (Great Argus, *Argusianus argus*) that produces a loud sound that sometimes can be heard until night time. The tail and wing plumage of this bird are used as ornaments in adat dresses by a number of Dayak ethnic groups. Also found along the river banks are King Fishers, two species of falcons and several fly catcher species.

Primate species are also easy to find during the fruit season. Species of the *Orangutan* (*Pongo pygmaeus*), *Kelampiau* (Borneo Gibbon, *Hylobates muelleri*), *Hout* (White-fronted langur, *Presbytis frontata*), *Kelasi* (Maroon Langur, *Presbytis rubicunda*), *Beruk* (Pig-tail Macaque, *Macaca nemestrina*), *Kera* (Long-tailed Macaque, *Macaca fascicularis*) and *Tarsiuss* (Western Tarsier, *Tarsius bancanus*) will show their presence along the road trek and river course.

Among the mammalian species, the Sambar-deer (*Cervus unicolor*), Bearded Pig (*Sus barbatus*), *Kijang* (Indian Muntjak, *Muntiacus muntjak*), and mouse deer (*Tragulus napu* and *Tragulus javanicus*) also do not want to stand behind in taking advantage of the time of abundance.

**Tips for Bird Watching**

You will hear many birds in the forest, but might see few. The best way to spot them is to take a cruise on the rivers. You also make a chance to see them close to fruit trees if you come with binoculars and a lot of patience.

The existence of insects in the forest is important due to their role as natural pollinators which is responsible if forest dynamics. Within the BKNP no less than 170 species of insects have been found—and among them are new species and families—, also found one genus of *dermestidae* and *dryiopidae* that have not been identified by experts. Insect expert from Malaysia, Muhammad Said says “It is estimated that in BKNP as a whole live approximately 300 species, although specimens collection is limited to one individual for each species. Even so, the quality of specimens collected is unique because of their scarcity and endemicity.
TIPS FOR REPTILES AND AMPHIBIANS WATCHING

If you fancy herpetology, Sibau and Mendalam watershed are the right spot to try your skills. Since these species are mostly active during the night, your best chance for seeing them is by taking a river night cruise.

Reptiles seem to come from another, ancient age. If you want to see them, you better stay awake! Snake top: Gonyosoma oxycephalum; frog on the left: unidentified; lizard on the right: Varanus dumerilii; frog on the left: Limnonectes sp.; turtle left: Heosemys spinosa; snake head left: Trimeresurus sp.; red snake left: Macropisthodon rhodomelas; frog on right: Rana sp, Sibau and Mendelam Watershed, Kapuas Hulu District, Heart of Borneo.
## Tourist Information

### Hotel
- **Sanjaya Hotel**, Jl. Kom Yos Sudarso, Tel. 0567 21157
- **Aman Sentosa Hotel**, Jl. Diponegoro No. 14, Tel. 21153
- **Uncak Lestari Hotel**, Jl. Lintas Selatan Kedamin, Tel 21822
- **Kartini Hotel**, Jl. Patimura, Tel. 21677
- **Permata Bunda Hotel**, Jl. Kom Yos Sudarso, Tel, 22800, 22249
- **Losmen Merpati Indah**, Jl. KS Tubun, Tel, 21135
- **Losmen Marissa**, Jl. Melati No.3, 21135
- **Losmen Harapan Kita**, Jl. Jembatan Pelita, Tel. 21157

### Restaurant
- **Putri Bungsu**, Jl. Kom Yos Sudarso, Tel, 21121
- **Siti Nurbaya**, Jl. Kom Yos Sudarso, Tel, 22082
- **Sari Bundo**, Jl. Kom Yos Sudarso, Tel, 21198
- **Pondok Meranti**, Jl. Kom Yos Sudarso, Tel, 21454
- **Fahrul**, Jl. Kom Yos Sudarso, Tel,21527
- **Bu Anna**, Jl. Pasar Inpres
- **Tiara**, Jl. Melati, Tel. 21807
- **Harum**, Jl. Rahadi Usman, Tel. 22625
- **Padang II**, Ruai No. 2 B, Tel. 21418

### Bus
- **CV. Perintis**, Jl. Kom Yos Sudarso, Tel, 21237
- **CV. Anugrah**, Jl. Kom Yos Sudarso, Tel. 22174
- **CV. Valenty**, Jl. S. Parman, Tel. 21453
- **CV. Harum**, Jl. Rahadi Usman, Tel. 22350

### Plane
- **Merpati GSA Putussibau**, Jl. Danau Sentarum, Tel. 21829
- **Dirgantara Air Service**, Jl. Jembatan Pelita, Tel. 21046

### Cafe
- **DOI**, Jl M Yasin
- **Q-NAN**, Jl. Gajah Mada, Tel 21376
- **Bunga**, Jl. Kom Yos Sudarso

### Shopping
- **Diamond Mini Market**, Jl. Amin
- **Tita Mini Market**, Jl. Kom Yos Sudarso
- **Sinar Diamond Mini Market**, Jl. Kom Yos Sudarso, Tel,21900

### Other Important Address
- **Head District Office**, Jl. Antasari, Tel. 21001
- **District Police Station**, Jl.D.I. Panjaitan, Tel. 21110
- **District Post Office**, Jl. D.I. Panjaitan, Tel. 21108
- **District Telecommunication Office**, Jl. K.S. Tubun
- **Bank Rakyat Indonesia**, Jl. D.I. Panjaitan, Tel. 21020, Jl. Pasar Merdeka, Tel. 21140
- **Bank Kalbar Putussibau**, Jl. Merdeka, Tel. 21208

### Road Distance

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