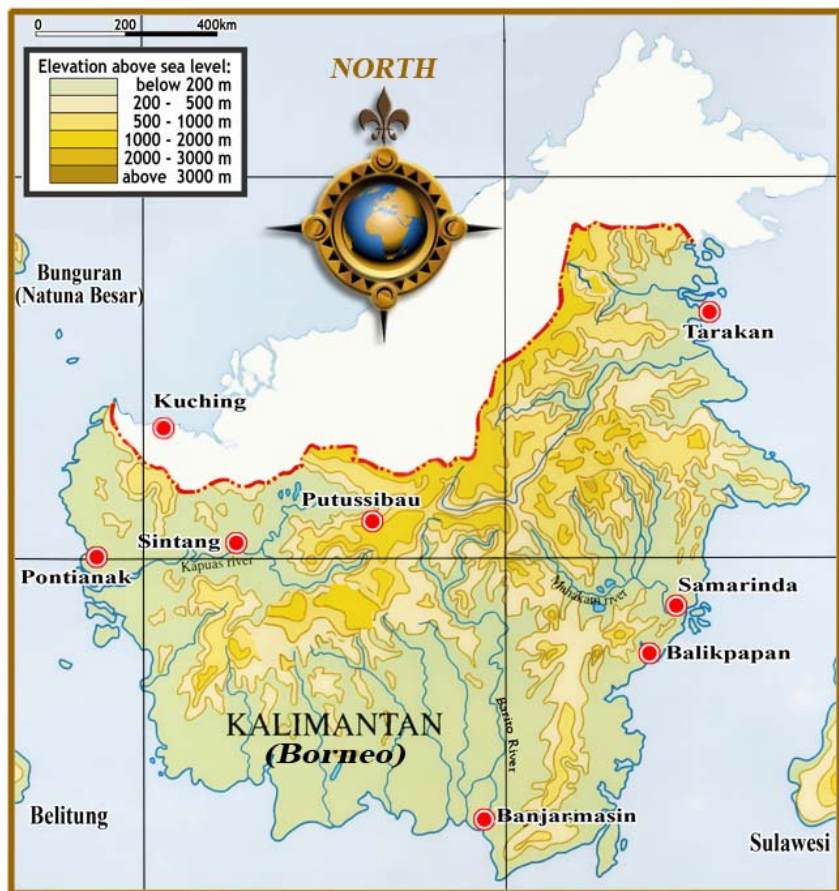


# KAPUAS HULU

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



Tourism Working Group  
Kapuas Hulu district.



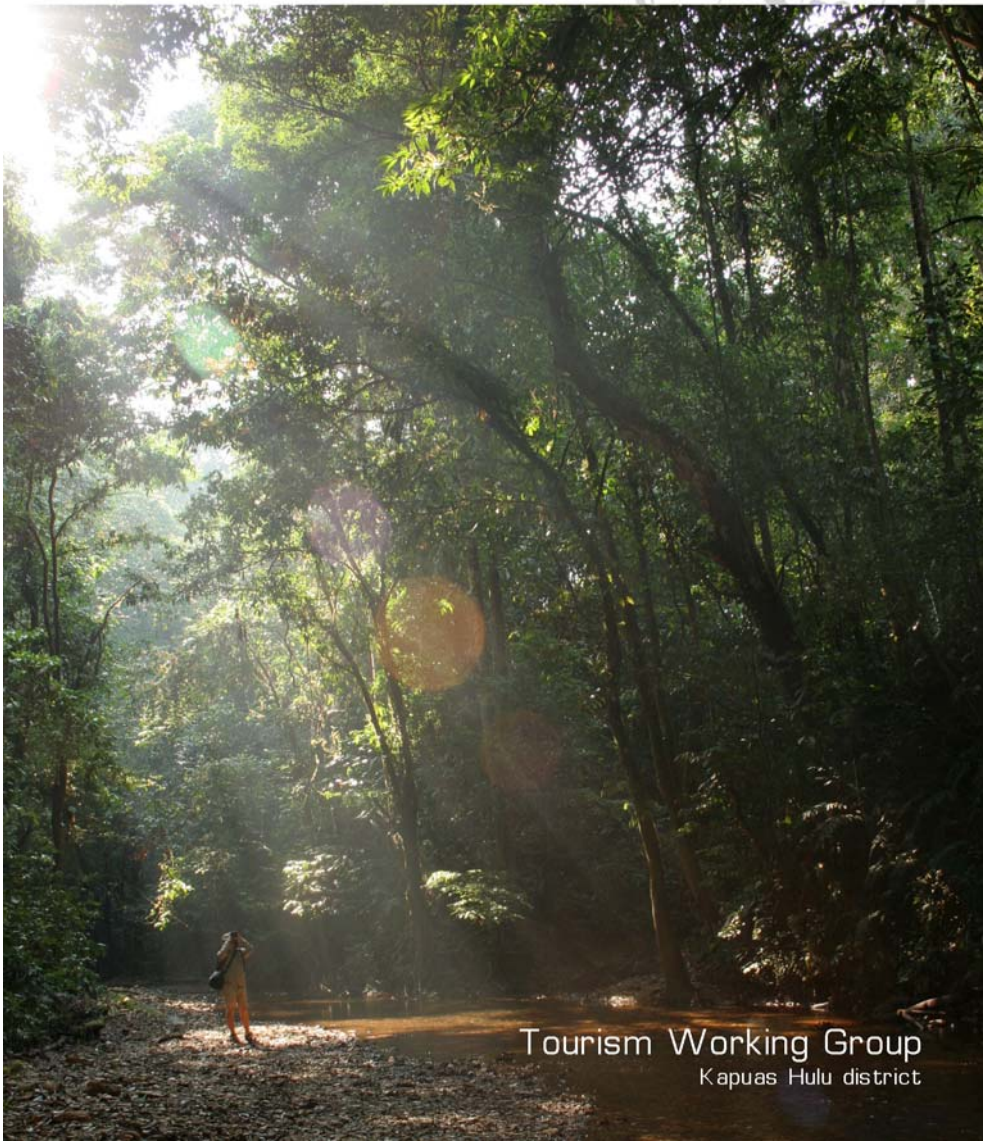
# MAP OF BORNEO



  
**INDONESIA**  
*Ultimate in Diversity*

# **KAPUAS HULU**

**Travel Guide**



**Tourism Working Group**  
Kapuas Hulu district

This first edition published in 2007 by Tourism Working Group Kapuas Hulu District

COPYRIGHT © 2007 TOURISM WORKING GROUP KAPUAS HULU DISTRICT

All Rights Reserved, no part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photo-copying, recording, or otherwise without the prior permission of the copyright owners.

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  
TEAM OF RESEARCHER : Hermas Rintik Maring, Anas Nasrullah, Rudi Zapariza, Jimmy, Ade Kasiani, Sugeng Hendratno.

#### PHOTOGRAPHIC CREDITS

**Sugeng Hendratno:** 1, 2BL, 2BR, 4B, 5L, 6, 7, 14A, 14BR, 21R, 21BL, 22B, 26L, 27T, 27A, 30, 33, 35, 40AL, 40AR, 43A, 43BR, 46T, 51, 54BL, 55B, 58BL, 58BR, 64BR, 66A, 67A, 68, 72B, 75A, 76L, 77BL, 77BR, 78, 79BL, 80L, 83B, 84B, 85B, 90B, 94L, 94B, 94A, 99L, 102BL, 103M1, 103M3, 103M5, 103R3, 103R6, 104L1, 104M2, 105L3, 105L4, 105M3, 105R1, 105R3, 105R4, **Jimmy:** 2A, 3A, 3L, 4T, 5B, 13L, 14R, 14BL, 15, 16 AL, 16 AR, 16B, 17A, 18T, 18R, 18BL, 18BR, 19, 20, 21T, 21BR, 22T, 22A, 23AL, 24, 25, 32BL, 32BR, 40T, 40L, 42, 43BL, 44 All, 45 All, 47, 48, 49, 50 All, 52, 53L, 54BR, 55T, 57TR, 57B, 59 All, 61AL, 62, 64BL, 66R, 69A, 69BL, 69BR, 70 All, 71AL, 71AR, 71BL, 71BR, 72A, 74, 75B, 76B, 79A, 79BR, 80B, 81, 83, 84L, 85AL, 85AR, 87 All, 88, 89, 90AL, 90AR, 90M, 92, 93 All, 98B, 99B, 100, 101, 102AR, 102M, 103L1, 103L2, 103L3, 103L4, 103M2, 103M4, 103R1, 103R2, 103R4, 103R5, 104L4, 104M1, 104M3, 104R1, 104R2, 104R4, 105R5, 105M1R, 106, 107, 108, 110, 111T, 111L1, 111L2, 111L3, 111R2, 11R3, **Hermas Rintik Maring:** 109 All, **Jomandi Loka:** 13A, 39, **Ade Kasiani:** 17L, 17B, 23AR, 291, 29R, 34A, 34L, 41, 46L, 45A, 60, 63A, 64A, 69M, 71M, 77A, 82A, 82L, **Hermayani Putera:** 26B, 31A, 31R, **Bearing:** 28, **Rudi Zapariza:** 36, 61AR, 61B, **Iwan Wibisono:** 37, **Anas Nasrullah:** 56, 57TL, 67L, **Markus Lasah:** 57M, 65T, 65A, 65L, 73, **Albertus:** 63B, 95T, 97A, 97L, 98L, 102AL, 102BR, 104L2, 104L3, 104R3, 105L1, 105L2, 105M1, 105M2, 105M4, 105R2., 111R1, 111R4.

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 oppressive heat and moist of the forest. Potan River, part of the Sibau watershed by : Jimmy



# contents

## ■ First Gate to Kapuas Hulu

River Cruise  
St. Sy. Abdurrahman Mosque  
Kadariyah Palace  
The Equator Monument  
Tourism Information

## ■ Kapuas Hulu at a Glance

Climate  
People  
*Dayak*  
*Melayu*  
Religion  
*Islam*  
*Christianity*  
*Buddhism*  
*Hinduism*

## Festival

*Islamic Celebration*  
*Chinese Festival*  
*Christmas Festival*  
*Harvest Festival*

## Facilities

Kapuas Hulu as a Conservation District

## ■ Kapuas Hulu mid Section Area

Area Overview  
Interesting Feature of Mendalam River  
What are to be Found in Sibau River  
Fruit Season

## ■ Mendalam Watershed

Sambus Village  
*Characteristics of Melayu*  
*Daily Activities*  
*Durian Taffy*  
*Silat Martial Art*  
Semangkok Village  
*Taman People*  
*Art and Culture Performance*  
*Dances and Musical Instrument*  
*Traditional Food*  
*Traditional Drinks*  
*Handicraft*

## *Traditional Healing*

*Kulambu*

## *Shifting Cultivation*

## The Kayan People

*Characteristic of Kayan People*  
*Cultural Performance at Tanjung Karang,  
Padua and Datah Dian Village*

## *Dange Festival*

*Art and Culture*

*Production of Mandau*

*Wood Carving*

*Tattoo Art*

## Bukat People

*Characteristic of Bukat People*  
*Mahap (Starch Collecting)*  
*Traditional Medicine*

*Traditional Hunting (Ngasu)*

*Torch Making*

*Tajem (dart) Making*

*Fishing*

*Art and Culture*

*Musical Instrument*

*Bukat Dances*

Camp House Mentibati

Salt Spring

Mendalam Kapuas Trek

## ■ Sibau Watershed

*The Trip*

*Bali Gundi Home stay*

*Nanga Potan Village*

*Orangutan Trek*

*Pengkal Jabon and Betung Kerihun National  
Park Trek*

*Climbing Mount Lawit*

*Salt Spring*

*Traditional Fishing*

## ■ Bio Diversity

Exotism of Flowering Season

Splendor of Flowering Season and Relation to  
Biodiversity

Animal and Bird Watching



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.

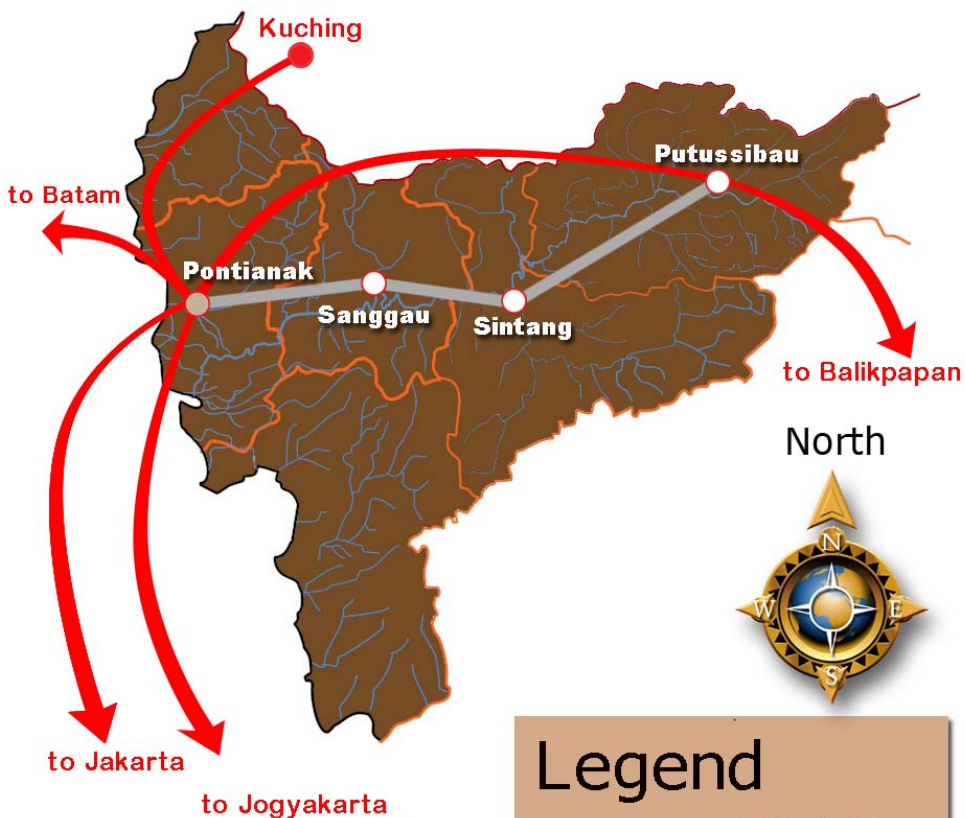
Let us hope that the second volume will satisfy the expectations of people who are eager to find new tourist destinations and attractions that offer cultural uniqueness, genuine *adat* and traditions, aspects of traditional wisdom etc. Finally we hope this book will contribute positively towards the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

# WEST KALIMANTAN





# KAPUAS HULU

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

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



## First Gate to Kapuas Hulu

Pontianak Equator City

### WATER TOWER

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 land marks 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.*

## TRADITIONAL MARKET

Development in the Pontianak Municipality 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, Flamboyan, 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.

**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.



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





## URBAN TRANSPORT

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.



hotel you stay in, or visit several tour agencies which can easily be found near the hotels or along the main road in the city.

### 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.



*Above: Lively markets on the Kapuas Besar riverside. Pontianak, West Kalimantan.*

*Left: Furniture doesn't always travel the way you think. Kapuas River, Pontianak, West Kalimantan.*

## KAMPONG BETING

Kampung 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 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. Kampung 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 1771. 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 Kuntulanak 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 Kuntulanak 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 canon.*



### THE EQUATOR MONUMENT AS SOLAR CULMINATION POINT

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 23<sup>rd</sup> of May and 23<sup>rd</sup> of September every year.

**Right:** *The Equator monument at Khatulistiwa Street, Pontianak, West Kalimantan.*

**Opposite:** *Equator Culmination Point/Celebration at 12:00 Noon 23<sup>rd</sup> March and 23<sup>rd</sup> September. Pontianak, West Kalimantan.*



## 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 23<sup>rd</sup> 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  
**Kapas Hotel**, JL. Gajahmada No. 899  
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. 86-86A  
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.  
736143, 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  
Kasih No. 44 Tel. 732495, 732496  
**Wisma Nusantara**, JL. WR Suprpto Tel.  
766188, 736181  
**Kapas Dharma Hotel**, JL. Imam Bonjol  
No. 89 Tel. 766669  
**Kapas Permai (Collage)**, 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

**Pelangi Hotel**, JL. KHW Hasyim No. 227  
Tel. 731477  
**Wisma Hortensia**, JL. Jend. Urip No. 4  
Tel. 734277  
**Muslim Hotel**, JL. Imam Bonjol, Gg.  
Martapura Baru Tel. 733461  
**Agung Utama Hotel**, JL. Komyos  
Sudarso, Komp. Terminal Nipah Kuning  
Tel. 778178

## TOUR AND TRAVEL

**Anggie Namora T & T**, JL. Gajahmada  
No. 227 Tel. 730324  
**Antya T&T**, JL. Teuku Umar No. 62 Tel.  
733688, 762059, 741994  
**Aria Wisata Jaya**, JL. Gajahmada No. 3  
Tel. 577868  
**Ateng Tour**, JL. Gajahmada Tel. 732683  
**Ceria Gemilang Utama T&T**, JL. Nusa  
Indah II Blok CA No. 42 Tel. 765898  
**CK Jaya Tour**, JL. KHA Dahlan No. 28-B  
Tel. 577885, 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,  
7071824  
**Setia Sarana T&T**, JL. HOS Cokroaminoto  
No. 278A Tel. 734488  
**Yokita Wisata Nusantara**, JL. KHA  
Dahlan No. 42 Tel. 730926

## RESTAURANTS

**A & W**, JL. A Yani Komp. Mega Mall Tel.  
761338  
: JL. Jend Urip Mall Matahari Tel. 731225  
**California Fried Chicken**, JL.  
Gajahmada Depan Mall Gajahmada Tel.  
730215; JL. Jend Urip Komp Matahari Mall  
Lt 1 Tel. 730092  
**Cazasuki**, JL. Nusa Indah III RT 3 RW 4  
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 7-8 Tel.  
**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  
**Galaheerang** MT Haryono (Komp GOR  
Pangsuma) Tel. 734801  
**Istana Garudakomp**. Hotel Garuda, JL.  
Pahlawan No. 40 Tel. 736890  
**Kentucky Fried Chicken**, JL.  
Gajahmada No. 54 A-B Tel. 741895; JL.  
Gajahmada Komp Gajahmada Mall Lt. I  
Tel. 769015, 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  
**Mutiara**, 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-  
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  
yayasan Bhakti 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**, Komp. Hotel kapuas,  
JL. Gajahmada No. 889 Tel. 736122  
**Siantan Indah**, Komp. Wisma Siantan  
Indah, JL. Puring Siantan Tel.  
883607Star, 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 Komp. Matahari Mall Lt. II Tel.  
730323, JL. Tanjungpura Komp  
Ramayana Mall Lt III No. 2 Tel. 736237  
**Aneka Rasa**, JL. Merdeka No. 414  
**Aneka**, JL. Nusa Indah I Blok B No. 57  
**Ayam Goreng Remaja**, JL. Tanjungpura  
No. 44-A  
**Ayam Panas 29**, JL. Imam Bonjol 72, JL.  
Pattimura No. 224  
**Ayam Sugeban**, JL. Teuku Umar No. 59-  
B Bakmi Mega, JL. A Yani Komp. Mega  
Mall AA 3/5

## Tourists Information

Barito, J.L. HRA Rahman Gg. Gunung Sahari RT003/005

Bayur Maninjau, J.L. Pak Kasih No. 12 Beringin, Komp. Khatulistiwa Plaza Lt. 1 No. 36/39, J.L. Diponegoro No. 113, J.L. Diponegoro No. 151

Do & Mi, J.L. Pattimura No. 213 Etek, J.L. Putri Daranante RT 003/014

Food Express, J.L. Tanjungpura Komp. Ramayana Mall

Istana Buah, J.L. Gajahmada No. 148 Kedai Beringin, J.L. Jend A. Yani Samping, J.L. PH Husin I

Keponjen, J.L. Merdeka No. 370 Megakon, J.L. Sutuyo Komp. Asrama Haji Melda, J.L. Tanjungpura No. 12 Moro Seneng Blitar, J.L. Adi Sucipto RT03/04

Nasi Akwang, J.L. Pahlawan No. 238 Nusa Indah, J.L. Nusa Indah III No. 98 Padang Indah, J.L. Komyos Sudarso No. 10.

Padang Raya, J.L. Pak Kasih No. 16 Padang 39, J.L. Gajahmada No. 1 Rasa Sayang, J.L. Pahlawan No. 32 Restoran Padang, J.L. Gusti Situt Mahmud Rt 2/11

Sakato, J.L. Siti Abdurrahman No. 1 Sakato Baru, J.L. Prof. M. Yamin No. 47 Salido, J.L. Sultan Abdurrahman No. 58 Saliro Roso, J.L. Veteran No. 102. Seribu Dinar, J.L. Teuku Umar No. 1. , J.L. Waltermonginsidi No. 19-A.

Siang Malam, J.L. Prof M Yamin Gg. Baru RT 6/26

Simpang Tigo, J.L. Jend. Urip No. 35. Warteg Lestari, J.L. Sultan Abdurrahman No. 38.

### SOUVENIR / ART SHOP

Dekranas, J.L. Sultan Syahrir No. 3 Tel. 732610

Lenny Art Shop, J.L. Nusa Indah III D-19

Rika Art Shop, Jl Nusa Indah III D-18

Romeo Art Shop, J.L. Nusa Indah ITRI

Sakti, J.L. Nusa Indah I

Fariz Art Shop, J.L. Nusa Indah I

Fazalally, J.L. Tanjungpura No. 59

Ahmadali, J.L. Tanjungpura

Koperasi Kerta, J.L. Adi Sucipto

Keramik Kali Indah, J.L. Adi Sucipto

Trees Flower & Souvenir Shop, J.L.

Diponegoro

### SHOPPING

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

Ligo Mitra Supermarket, J.L. Gajahmada Garuda Mitra Supermarket, J.L. HRA Rahman

Mitra Anda Dept Store, J.L. Hasanuddin

Mitra Mart Dept Store, J.L. HRA Rahman

Khatulistiwa Plaza, J.L. Diponegoro

Harum Manis Pasar Swalayan, J.L.

Diponegoro

### BANKS

Bank Indonesia, J.L. Rahadi Usman Tel.734018

Bank Negara Indonesia 46, J.L. Rahadi Usman Tel. 732096

Bank Kalbar, J.L. Rahadi Usman

Tel.732148,734713

Bank Central Asia, J.L. Rahadi Usman Tel. 732692,734509

Bank Rakyat Indonesia, J.L. Barito Tel. 734160,734069

Bank Mandiri, J.L. Rahadi Usman, J.L. Diponegoro, J.L. Sidas

Lippo Bank, J.L. Rahadi Usman

Bank Internasional Indonesia, J.L. Tanjungpura

### MONEY CHANGER

PT. Safari Tanjungpura Raya, J.L.

Tanjungpura No. 12 Tel. 732940

PT Zamrud Putra Sejahtera, J.L. Nusa Indah I Blok AA No. 4 Tel. 738396

PT Dempo Jaya Sakti, J.L. Tanjungpura Tel. 734632

CV Diant Semesta, J.L. Diponegoro No. 14 Tel. 732492

PT Crystal Jaya Abadi, J.L. Nusa Indah II Blok A No. 11

Haji Laruntung Amc, J.L. Diponegoro No. 163

PT Gemilang Perdana Sejati, J.L.

Diponegoro 19 Tel. 734470

PT Gapuramas Perkasa, J.L.

Tanjungpura No. 20 Tel. 738235

Garuda Kita Perkasa, J.L. Gusti Situt

Mahmud No. 233

Surya Mandiri Eka Jaya, J.L.

Tanjungpura No.18

### CAR RENTAL

Anas Taxi Tel. 763258

Antya Transport, J.L. Teuku Umar 62 Tel. 733688, 741994,762059

Ardha Transport, J.L. KH Hasyim Anshari, Perum III Tanjung Hulu Tel. 7011039

Mitra Taxi, J.L. Adi Sucipto No. 129 Tel.

766321, 582846

Pachira Transport, J.L. Dr. Sutomo Komp.

Ruko Lido B 5-6 Tel. 768953,6587527

Prima Taxi Tel. 711540

Oika Express Taxi, J.L. Budi Karya No.

128 Tel. 730653

Rahadi Transport Tel. 737344

Rizky Taxi, J.L. Parit H. Husin II Komp.

Ruko Fajar Permai AAI No.1 Tel. 7070943

Silver Taxi, J.L. Parit H. Husin II Komp.

Bali Mas 3 B-11 Tel.

Sinatria Transport, J.L. Imam Bonjol Gg.

Tanjungsari kiri No. 36 Tel. 747211

Vini Taxi, J.L. KHA Dahlan No. 36 Tel.

767335

## Conversion Chart

From	To	Multiply By
Feet	Meters	0.3048
Millimeters	Inches	0.0394
Meters	Yards	1.0936
Meters	Feet	3.281
Kilometers	Miles	0.6214
Hectares	acres	2.471
Gallons	Liters	3.785
Kilograms	Pounds	2.205
Ounce	Gram	28.349527

# PONTIANAK CITY MAP

## LEGEND :



RESTAURANT



HOSPITAL



HOTEL



POLICE STATION



UNIVERSITY



SHOPPING CENTER



PORT





**PONTIANAK UTARA  
SUB-DISTRICT**

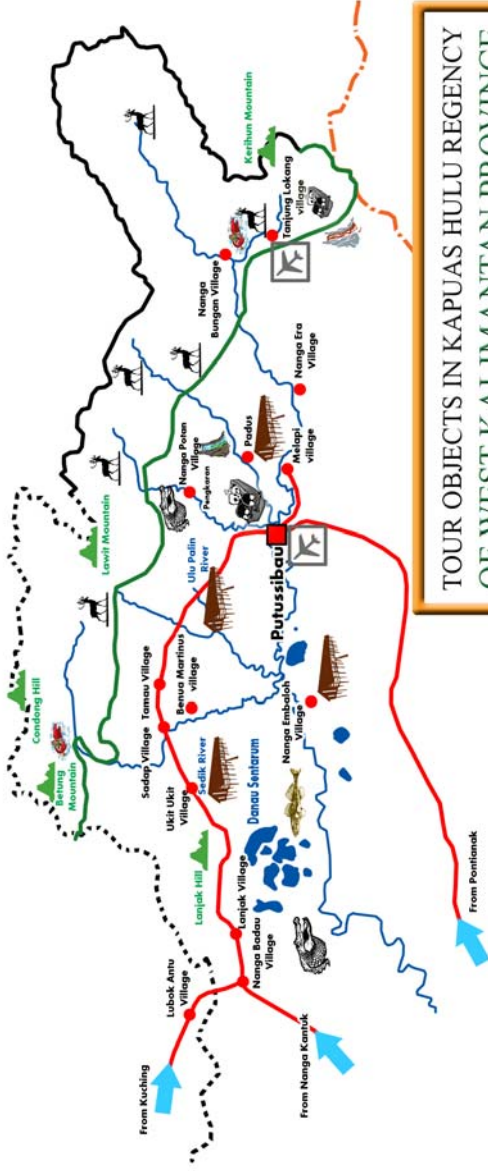


**PONTIANAK TIMUR  
SUB-DISTRICT**

**PONTIANAK SELATAN  
SUB-DISTRICT**

To  
Supadio  
Airport

# TOUR OBJECTS IN KAPUAS HULU REGENCY OF WEST KALIMANTAN PROVINCE



## LEGEND :

- State Boundary
- Province Boundary
- Regency Boundary
- Regency Capital
- Town/village
- Road

## Betung Kerihun NP Boundary

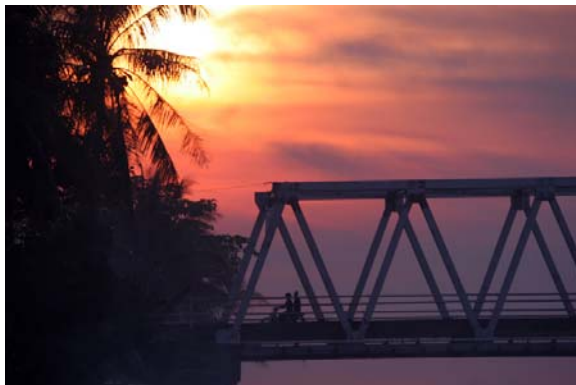
- Betung Kerihun NP Boundary
- Airport
- River
- Lake
- Mountain
- Melapi Waterfall

- Old Grave
- Long House
- Lime Cave
- Rafting
- Salt Spring
- Crocodile

## 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. Westenek on June 1st 1895 by a decree of Residen Westerafdeeling 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.*

## PUTUSSIBAU TRADITIONAL MARKET

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.

*Above: Vegetable stall at Putussibau's traditional market. Putussibau, Heart of Borneo.*

*Right and Below left: Special fish rarely encountered outside of Putussibau. Traditional market, Putussibau, Heart of Borneo.*

*Below right: A colorful variety of vegetables fruits and mushrooms... Traditional market, Putussibau, Heart of Borneo.*





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 Km<sup>2</sup> 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 fresh water fishes in the world. The UNESCO convention has declared DSNP as a wetland conservation area (Ramsar site).



#### MEGADIVERSITY AREA

The BKNP (Indonesia) and the Lanjak Entimau Wildlife Sanctuary (Malaysia) together form a continuous trans-boundary conservation area since September 5th 1995. The DSNP is the world's most complete habitat for freshwater fishes and a temporary refuge for migratory birds. It has been nominated a World Heritage Site (Ramsar site), and is the reservoir for 60% of the fresh water demand of West Kalimantan. BKNP (800 ha) and DSNP (132 ha) are important for the wellbeing of the communities living in their vicinity.

*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.



## SPECIAL OUTFIT

West Kalimantan annually receives 4000 mm of rain and has 188 rainy days per year, the daily temperature ranges from 29.9°C to 31.05°C and the average humidity amounts to 80%. If you come for trekking and hiking, prepare yourself by buying mineral water and insect repellent, wearing a thin cotton long sleeve shirt and long trousers instead of shorts. Apart from the heat you should expect to be welcomed by mosquitoes, leeches, and all kinds of insects.

*Above: Rain can fall at an impressive pace, causing the streams and rivers inside the forest to swell rapidly. Putussibau, Kapuas Hulu District, Heart of Borneo.*

*Left and below: Rowing contest at Independence Day celebrations on the Kapuas River. Putussibau, Kapuas Hulu District, Heart of Borneo.*

## COMMUNITY TRANSPORT PROFILE

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.

*All and opposite: Very often the river offers the most suitable transport means for local communities. Kapuas Hulu District, Heart of Borneo.*











## DRY WEATHER PHENOMENON

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 or 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



### DAYAK TIPOLOGY

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).



*Top: Taman women producing bead handicraft for traditional dresses. Bali Gundi Long House Sibau Watershed, Kapuas Hulu District, Heart of Borneo.*

*Above: Taman women gathering in a longhouse. Bali Gundi Long House Sibau Watershed, Kapuas Hulu District, Heart of Borneo.*

*Left: An old Bukat woman prepares a rattan basket. Nanga Hovat, Mendalam Watershed Kapuas Hulu District, Heart of Borneo.*



## MELAYU HISTORY

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.

*Above left: Melayu village built on the waters of the Sentarum Lake. Kapuas Hulu District, Heart of Borneo.*

*Above right: Couple in traditional Melayu dress. Kapuas Hulu District, Heart of Borneo.*

River and the Kantus at the Sibau River, the Tamambalohs at the Embaloh River, the Kayans and Tamans at the Mendalam River.

## 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



net), *jala* (casting net), *bubu* (fish trap), and *pancing* (fish hook) and keeping animals such as chicken, goats and cows.

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.



#### POPULATION DISTRIBUTION

The population of Kapuas Hulu in 2006 was 203,000 people or 6.8 people per km<sup>2</sup>, 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.

*Left: Melayu housing on river front along Kapuas River. Kapuas Hulu District, Heart of Borneo.*

## ISLAM

Muslims constitute 51% of the population, embraced by Malayus 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.

*Below: Mosque in Kampung Jati, seen from the Kapuas River. Kapuas Hulu District, Heart of Borneo.*

## Religion

In Kapuas Hulu, similar to other places in Indonesia, there are four major religions, namely Islam, Christianity, Buddhism, and Hinduism. Aside from these religions many people believe in supernatural powers and Animism.

### Islam

Islam came to Indonesia from Gujarat, India, in the 15<sup>th</sup> 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 Malayus 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.

### CHRISTIAN DISTRIBUTION

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.*



## BUDHISM HISTORY IN 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 descendants still practice Buddhism. Most of them are involved in business and the industry sector today.



### *Budhism*

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.*



## FROM BALI

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

#### ADHA CELEBRATION

Contribution of religious festivals to the local economy: (1) Islam: increased consumption of chickens during fasting month; goats and cows for sacrifices at "Idul Adha"; increased demand of new dresses for "Idul Fitri" and "Idul Adha"; and redistribution of income towards the needy in the forms of donations (*zakat*) and *Fitrah*; (2) Among the Chinese: Collection of funds through the barongsai performance; distribution of red packets containing money (*ang paw*), and inviting guests in open house parties; and (3) For all religions: increased expenditure for special kinds of food, drinks, clothes and travels; visiting and forgiving each other takes place also between believers of different religions.

**Below:** Muslim men and women pray together during the Idul Fitri Celebration. Putussibau, Kapuas Hulu District, Heart of Borneo.







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 Calender. 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 paw*, 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 Barongsai 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 23<sup>rd</sup> to 27<sup>th</sup> 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 craft. During these festivals visitors are allowed to participate, and nearby *kampongs* or settlements are usually invited.

### ANNUAL POST-HARVEST CELEBRATION

About 90% of the population of Kapuas Hulu is dependent on exploitation of natural resources and on earning a living in close relation to the rivers. Dayak communities usually perform post-harvest celebrations under different names and at different times of the year: (1) *Dange*, Kayan in Padua and Tanjung Durian (Mendalam River), May 1<sup>st</sup> to 5<sup>th</sup>; (2) *Pamelo Beo* and *Nike Benih*, Benua Martinus (Embaloh River) June 1<sup>st</sup> to 10<sup>th</sup>; (3) Taman, Bukit, and Punan perform the celebration from June to September.

**Below:** Harvest Festival welcomes ceremony in Bali Gundi Longhouse. Bali Gundi, Sibau watershed, Kapuas Hulu District, Heart of Borneo.

**Opposite:** Harvest Festival in Sungai Sedik. Lanjak Sub District, Kapuas Hulu District, Heart of Borneo.







## Facilities

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.



### SUPPORT FACILITIES FOR TOURISTS

Several support facilities are available for tourists who visit Putussibau: daily aircrafts, hotels, busses, restaurants, cafés, pubs & bars. In order to avoid unnecessary delay the flight- and bustickets should be booked three days in advance.



*Above: Hotel Sanjaya reception in Putussibau City. Putussibau, Kapuas Hulu District, Heart of Borneo.*

*Left and opposite: Mupa Lake, near Putussibau. Kapuas Hulu District, Heart of Borneo.*





## TOURISM VISIT

In term of tourists visit in 2002 West Kalimantan Province is 13<sup>th</sup> of all provinces in Indonesia (16.32%), and Kapuas Hulu benefit from it in providing accommodation, catering, travel service, transportation, tourist guide, souvenir, handicraft, and entertainment.

**Below:** Young friends of nature undertake a Long March to celebrate the Earth Day. Putussibau, Kapuas Hulu District, Heart of Borneo.

**Opposite:** Aerial view of the Kapuas River. Kapuas Hulu District, Heart of Borneo.

## 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

SARAWAK



BETUNG KERIHUN NATIONAL PARK

River	National Park	Road
Long House	Ranger Station	
District Capital	Village	

KAPIUAS RIVER

MENDALAM RIVER

SIBAU RIVER

PUTUSSIBAU

MELAPI



## HOW TO GET THERE

To reach these locations from the seat of the District Government of Kapuas Hulu poses no great problem. Along the Mendalam river course there is a regular river boat that travels until the mid section, where the community of the Kayan is found. The community can also be visited by motorcycle although travelers must cross two rivers to reach the last settlement in the upper region. In each of these crossings the local communities have taken the initiative to provide means of transportation at reasonable prices.

## Kapuas Hulu Mid-Section Area

### 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.

*Left: Longboat trip on the Kapuas River. Kapuas Hulu District, Heart of Borneo.*





## 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.



*Top: Old woman puts coffee beans to dry. Tanjung Karang, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.*

*Above left: Farmer harvesting coffee in Sungai Ting, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.*

*Above right: Men collecting natural rubber in Tanjung Karang, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.*

*Left: Family trip on small rowing boats in Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.*

*Opposite: Old woman preparing vegetables for the Putussibau market. Ariung Mendalam, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.*







## ACCESIBILITIES AND INFRASTRUCTURE

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.

### 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.



**Opposite:** Silent wildlife spotting on the Hovot River, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

**All:** Team spirit counts when it comes to conquer wild water rapids. Upper Sibau River, Kapuas Hulu District, Heart of Borneo.





## 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, lengkung, 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.



### FRUIT DIVERSITY

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 colors 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 aromas but provide a 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 Malayus 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



### JEPIN DANCE

Jepin has many variants. Each Melayu community has its own Jepin dances, therefore different Jepsins are found in Selimbau, Seberuang, 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.

**Top:** The elegant Jepin dance will seduce many visitors. Sambus, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

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

**Opposite:** Man performing silat, a traditional Melayu traditional martial art. Sambus, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.









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 called 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.



## 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 stricken 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.

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

## 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.

#### THE BEST QUALITY DURIAN TAFFY

In many communities durian taffy is made of durian fruits that cannot be sold fresh, for example because part of the fruit is spoiled or eaten by animals. But in Sambus they produce taffy from good durian fruits. They are forced to do that when the durian harvest produces large quantities of fruits and saturates the market. Instead of separating the seeds from the tissue, in Sambus the seeds are kept with the tissue to retain the original durian taste. The process of making durian taffy begins with collecting fire wood and selecting durian fruits. Then the durian tissue is mixed with flour and sugar and cooked in an iron *wok* until the color turns brown. To improve the taste small amounts of seasoning and aroma are added.

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.

**Right:** A woman preparing durian taffy in her cauldron. Sambus, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

## 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.



### BETANG

The longhouse (betang) in Semangkok is made of iron wood (indon.: belian, *Eusideroxylon zwageri*). According to the residents, the longhouse has been relocated three times, the last relocation taking place in 1925. At that time the longhouse had two floors and 16 apartments. Each apartment was 4m wide and 12m long. It was built on strong tall poles 7m above the ground. The structural parts are tied together using rattan stems and the roof shingles are made of iron wood. The longhouse is still intact up till now, and the Bupati (Head of the District) of Kapuas Hulu has declared the longhouse a cultural heritage that must be guarded for its originality.



**All and opposite:** Longhouses are the perfect playground for kids. These Longhouses can be up to 8-9 meters high. Rice and livestock can be stored under the living area. Ariung Mendalam Longhouse. Mendalam watershed, Kapuas Hulu District, Heart of Borneo.





### THE INTERIOR OF A BETANG

The spatial distribution of rooms or apartments within a Betang reflects the unique system and stratification of the community who lives in it. The front part of the Betang is for drying rice and other products, the middle part is for public activities and the apartments and the attic space are used for cooking, sleeping and family gathering. The division of apartments reflects the division of the social arena between public utility and individual need. The personality of most Dayak sub-groups are symbolized by the spatial division of Betang houses which are designed to serve both individual or personal needs along with the collective needs of the community.



### 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.

### POTONG UMPANG

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.*





### OFFERING DRINK DURING UMPANG CUTTING

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.



**Above:** Taman Dances to welcome visitors at the Putussibau airport. Putussibau, Kapuas Hulu District, Heart of Borneo.

**Opposite all:** Men play the gong while women dance in the Taman traditional dress. Ariung Mendalam Longhouse, Mendalam watershed and Baligundi longhouse. Sibau Watershed, Kapuas Hulu District, Heart of Borneo.

### TAMAN DANCES

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. Manyalo – 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' mantau 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, P e c a h e m p a t , 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.



## Traditional Food

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.



### Food

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

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.



## BEAD HANDICRAFT

This particular kind of handicraft shows the presence of trading between the Taman and distant cultures. The beads are not produced by the local community but introduced by Taman travellers after returning home from journeys to other communities. Usually they brought back beads as a gift to their wives and families in their village. Then, as a sign of appreciation, their wives and sisters wove various useful and beautiful products with these beads, using specific patterns and color combinations as a manifestation of Taman aestheticism. Their range also includes the manufacture of traditional dresses worn by Taman priests and common people alike during festivals and other important cultural events.

**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.

**Opposite:** Locals wearing traditional costumes for a Taman welcome ceremony. Ariung 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.

### BALIEN

In the old days medical facilities and personnel was not available in the interior region. In order to cope with illness they developed the skill of traditional healing. Even today, when modern medical services are within their reach, many of them continue to turn to traditional healers when they have health problems.



**Left:** Traditional Taman healing (Balian). Ariung Mendalam, Kapuas Hulu District, Heart of Borneo.



## Kulambu

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.



### STAGES IN SHIFTING CULTIVATION

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, Tanjung 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.



### HISTORY OF THE KAYAAN

Originally the Kayan migrated to their present settlements from the high plateau of Apo Kayan in East Kalimantan eight generations ago. They started to move north towards Sarawak and then continued going west along the border, to finally change their direction heading south towards the upper Kapuas River and its tributaries. Before settling in Mendalam, the Kayan settled down at the Kapuas, Sibau, Sambus, and one sub-group - Umaa' Suling - once came to Ulak Pauk in the downstream of the Embaloh River. The Kayan community is made up of three sub-groups, Umaa' Aging, Umaa' Suling, and Umaa' Pagung. The Umaa' once settled down at the Kapuas River and lived side by side with the Aoheng and Semukung. Kayan migrants have a habit of giving Kayan names to places where they settle down. They use these names as boundary markers and as a means to trace their movement since they left Apo Kayan.

*Above: Kayaan 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 Kayaan 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.

## ISLAM IN THE KAYAAN SOCIETY

The Kayan became Muslims since about the same time they took over the Catholic religion in the beginning of the 20<sup>th</sup> 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 20<sup>th</sup> 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.

**Above:** *Kayaan hold Adat houses for their ceremonies. Tanjung Karang, Kapuas Hulu District, Heart of Borneo.*

**Right:** *Kayaan musician playing sape. Lung Miting, Kapuas Hulu District, Heart of Borneo.*

**Opposite Above:** *A kid's smile under a hudo mask. Lung Miting, Kapuas Hulu District, Heart of Borneo.*

**Opposite below:** *Kayan harvesting celebration. Padua, Kapuas Hulu District, Heart of Borneo.*



## ADAT HOUSE

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.

## ORAL TRADITION

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.



## DANGE FESTIVAL

Dange festival is a series of activities performed in particular sequence as follows:

- Nyiaan Dayung Tahari (female dancers perform the opening dance);
- Nevara Uting (Blessing the offering – lead dancer ushers dancers in to purify the offering hut);
- Maung (Offering Prayer – festival leader or lead dancer recites a Kayan magic spell);
- Nerak Uting (Killing of an animal as an offering);
- Melaa' (Blessing for children and community leaders);
- Neguk Ake Tanaa' (Prayer for location of farming next year)
- Mayaa' Tirii (Prayer asking for protection);
- Tepuja' Ujaan (Prayer asking for rain);
- Nyinah (Prayer for unity of the entire community);
- Melaa Arung (Blessing for children);
- Nyesaa avat (Blessing during baby carrying);
- Sikap (Prayer for success in occupation);
- Purah Bataang Bulit (delivery of offering);
- Ngaping Langat (Prayer for acceptance of offering);
- Pejuu Umaa' Dange (Delivery of offering);
- Dayung Nyinah Pare (Prayer to honor rice);
- Ngaraang Huyung Mehaang (Prayer for the success of Dange);
- Uli' Wa' (Closing ceremony);
- Kesenian (Entertainment).





## KAYAAN DANCES

There are several dances commonly performed by Kayan Dancers:

- Karang Aru – performed to welcome guests during gawai or wedding.
- Ngenyah – performed by a woman describing how women practice martial art or how they conduct *ngayan*.
- Kerepga – entertainment dance performed during the taboo period when people are not allowed to go to the rice field.
- Hivar pevitang – a Kayan war dance performed by two men in full war dress, *mandau* (traditional sword) and shield.
- Hudo – performed during seed planting and meant to ward off insect attacks to the rice fields.
- Kayan Sape (guitar)- unlike the Sape of other tribes that

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

**All:** *Various Kayaan 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.



#### 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 belat* 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 MASK

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 Urung Boo* (Long Nosed Hudo), *Hudo Pako* (pakis) and *Hudo Bari* (Pig Hudo)



## KAYAN TATTOO

**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.

## The Bukat People

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.



*Opposite:* Young girl wearing a hat made of bark wood in Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

*Above:* Playing children on the Mendalam River, in the surrounding of the Nanga Hovat village. Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

*Below:* Aerial view of Nanga Hovat. Mendalam watershed, Kapuas Hulu District, Heart of Borneo.



### *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 girls 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.



## MAHAP (PRODUCING SAGO STARCH)

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 man 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 (*lanya*);
- 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.



*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.*



## 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.



## 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.



### 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.



### 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.

*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 poisoned depending on the size of the prey. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.



### METHOD AND TOOL FOR TRADITIONAL FISHING

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:** Notwithstanding 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.

## 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.



## Art and Culture

### Musical Instruments

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 INSTRUMENT

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

- **Karang Tabut** – can be performed at the rice field, at the boat, or as a form of entertainment and socialization;

- **Karang Satum** – performed by four dancers as a welcoming dance during a wedding and *adat* festival;

- **Karang Italino** – performed by a group of male and female dancers as a welcoming dance for honorable guests and tourists. It is divided into two stages: one at the gate and another one inside the house.

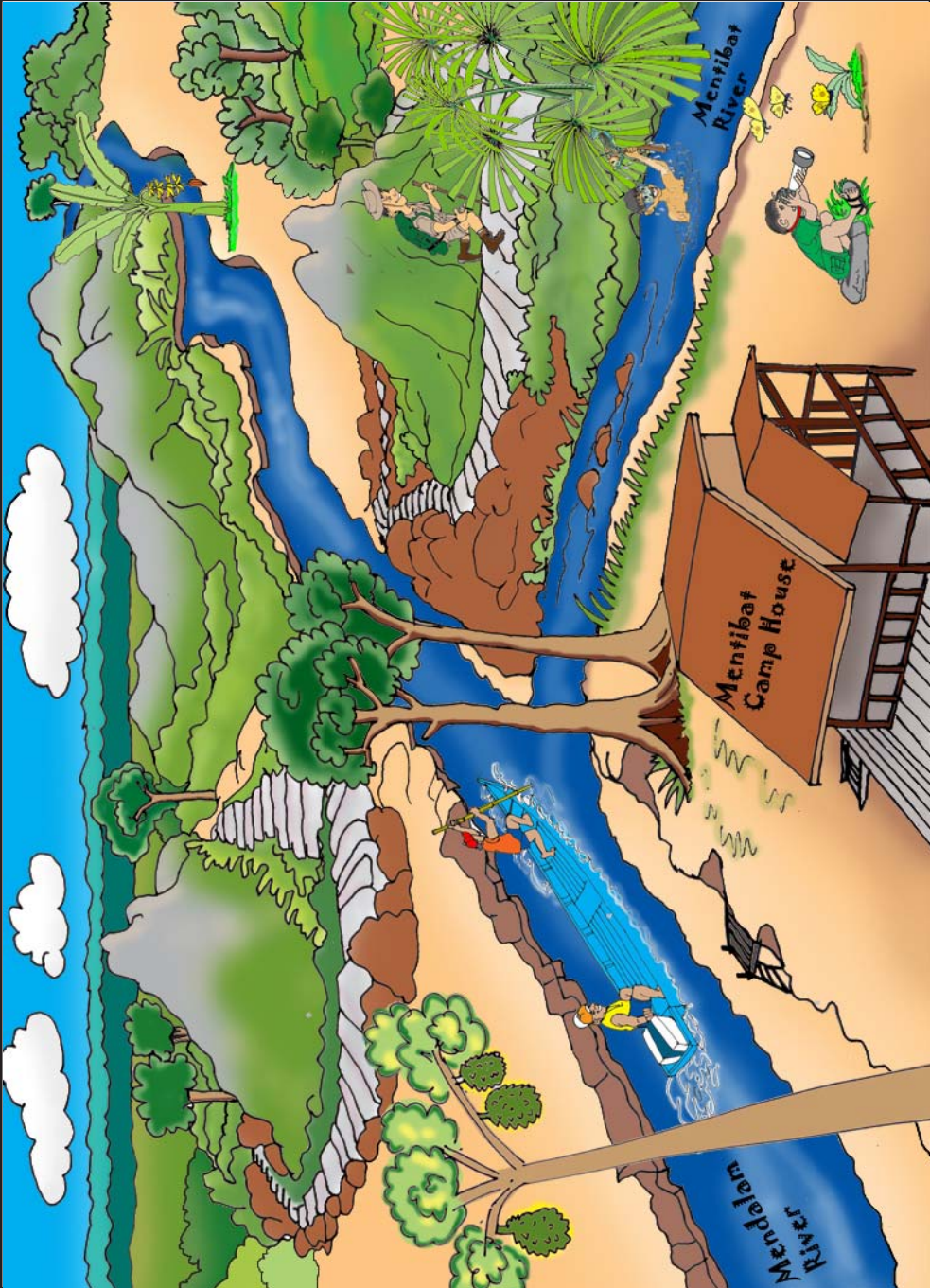
- **Karang Isang** – performed by two dancers to welcome Bukat warriors returning from a mengayau (head hunting expedition). The dancers carry a basket hung on wooden sticks as a place to put the skull of the victim.

## Bukat Dances

Bukat dances such as Karang Satum, Isang, and Italino 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 Italino is a welcoming dance during celebrations like a marriage and other *adat* ceremonies. Another dance called Karang Isang 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.



**Left:** A scientist observes the plants in the permanent plot with his binoculars. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

**Above:** Plants are individually identified and registered in the database. Nanga Hovat, Mendalam watershed, Kapuas Hulu District, Heart of Borneo.

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.

### MENTIBAT TRAIL

Across the mouth of the Mentibat River the BKNP Management Unit cleared a 3 km long trail into the jungle, along which researchers can observe representatives of flora and fauna of the BKNP. Among the flora species that we can investigate along this trail are Bengkirai (*Shorea leavis*), Meranti Merah (White Meranti, *Shorea lamellata*), Kempas (*Kompassia excelsa*), Kapur (Bornean camphor tree, *Dryobalanops aromatica*), Kayu malam (ebony, *Diospyros* sp.), blue leaved palm (*Licuala borneensis*), Perupuk (screw pine, *Pandanus* sp.) and others. Among the fauna there are the Babi hutan (Bearded pig, *Sus barbatus*), Kancil (Greater mouse-deer, *Tragulus napu*) and among the primates there is Kelampiau (Bornean gibbon, *Hylobates muellerii*). These animals are not always present along this trail, however they leave tracks, for example foot steps, droppings, hairs, feathers, nests etc. These can be used as interesting objects of interpretation.

### PERMANENT PLOT

In the Mendalam watershed there are three investigation plots for flora managed by the Indonesian Institute of Science in collaboration with the BKNP and the World Wide Fund For Nature (WWF). The location of these plots is near the Horongun river, at the Mentibat hill, at the end of the observation trail behind the Mentibat camp. The plots were initiated in 2001 and are designed to calculate the rate of growth of trees in tropical forest. The size of the plot in each location is 1 km x 1 km, divided into 100 observation squares. Observation is conducted once every two years, and the last one was done in 2005. The condition of the plots is still intact until today, because access to the site is quite difficult and it is located quite far from human settlements.

## 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.



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

## MENDALAM SALTSPRING

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, Halaoi, Hobuno, Halopo, Lingabuluh and Loong. In the tributaries of the Mendalam we find the salt springs Batang Pilung, Tesenet, and Mobo'.

Mobo', Haloi and Loong are isolated and located far from people's settlements, the lack of such human disturbances increases the opportunity to watch large mammals.



## 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.

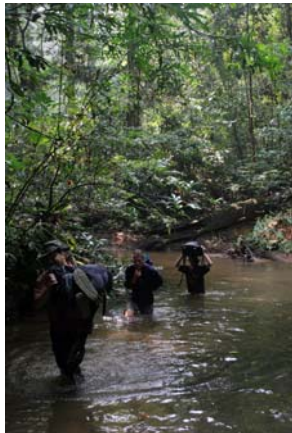
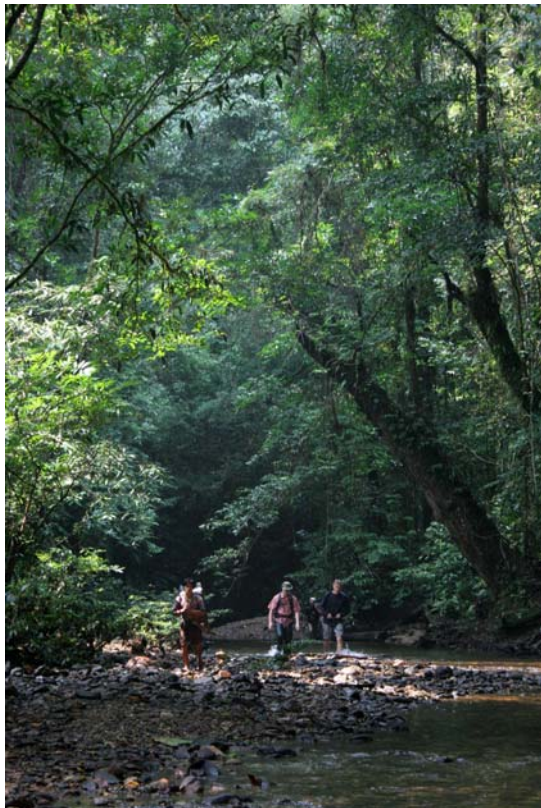
At several locations there are natural rest points where you can set up tents. At one location you can set up your tent near a waterfall, and this is where you can also watch large mammals visiting the salt spring nearby every morning and afternoon.

### 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, Matavaliu, Holoii, 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 Bukit trek requires the use of many of your skills! Bukit Trek, Kapuas Hulu District, Heart of Borneo.*



Mafajunai

Kapasas River

Hovaf

Mendalan River









## Sibau Watershed

### CHARACTERISTICS OF THE TAMAN PEOPLE

The main occupations of the Taman in upper Sibau are dryland farming, planting rubber trees, cacao and coffee. This community has been familiar with these plants since the 1960s, and today they are involved in transporting and marketing these commodities as far as Pontianak, the capital of the province, and the neighboring state of Sarawak, Malaysia.

### 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.



**Opposite:** *Cristal clear water. The source of every kind of life! Let's preserve it. Bukat Trek, Kapuas Hulu District, Heart of Borneo.*

**Below left and right:** *Different steps to prepare rice. First you separate the grains from the husk. Then you can mould it to powder. Sibau Watershed, Kapuas Hulu District, Heart of Borneo.*

## 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.



*Left: The Baligundi longhouse, Sibau Watershed, Kapuas Hulu District, Heart of Borneo.*

*Below: The Baligundi longhouse is surrounded by a spacious garden where crops are grown. Sibau Watershed, Kapuas Hulu District, Heart of Borneo.*



### HOMESTAY AT BALIGUNDI

The homestay program at the Baligundi longhouse was proposed by a local community group in 2006. The facilities provided by the home owner includes a sleeping room furnished with a bed and a mattress, and other accessories, three meals a day (breakfast, lunch and dinner), traditional snacks, and transportation to ecotourism attraction sites.

## 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.



### JUT RIVER AND PENGKARAN LEGEND

This village is occupied by the Bukit Dayak sub-ethnic or specifically the Hovut sub-group of the Bukit. Hovut is the name of a branch of the Sibau River. The Taman Sibau call this river Jut River, consisting of Jut Besar and Jut Kecil. It is in the Jut river that people often engage in swift and wild river sports. For nature loving tourists this site is a 45-minute walk from Nanga Potan or 10 minutes by boat with a 40 HP outboard engine. Pengkaran is a former settlement left behind by the Kayan Dayak, situated a short distance from Nanga Potan. At this site we can still find a sharpening stone, wooden steps, and protection ditches built by the Kayan Dayak to ward off intruders during the *Ngayau* (head hunting) era. There are also many fruit trees at this site, which is quite common in Kayan settlements elsewhere. Pengkaran can be reached in 15 minutes from Nanga Potan on foot.



**Top:** This 5 meter long crocodile (False gharial, *Tomistoma schlegelii*) came regularly too close to the inhabitants settlement and was killed for security reasons. Sibau Watershed, Kapuas Hulu District, Heart of Borneo.

**Above:** You want a lodge with a nice view? Sibau Watershed, Kapuas Hulu District, Heart of Borneo.





RANGER  
STATION

POTAN  
VILLAGE

ECOLOGIDE

POTAN RIVER

SIBAG RIVER

Orangutan Fed



## 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.



**Above:** If you are lucky, you might be able to spot one of these friendly Orang Utans hanging in their favourite trees. Sibau Watershed, Kapuas Hulu District, Heart of Borneo.



**Left:** Daily orang utan diet. Sibau Watershed, Kapuas Hulu District, Heart of Borneo.

## Pangkalan Jabun and the BKNP Trek

Pangkalan Jabun is a place where crocodiles, namely the species Buaya Katak (*Crocodilus* sp.) and Buaya Sumpit (*Tomistoma Schlegelii*), 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.), Palembang (Licuala 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.



*Left: Climbing the Mount Lawit is a rewarding experience. It allows for a panoramic view on the rainforest. Sibau Watershed, Kapuas Hulu District, Heart of Borneo.*

*Below: Sambar deer and other large mammals can be spotted around the salt springs. Sibau Watershed, Kapuas Hulu District, Heart of Borneo.*

## Salt spring

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 Jelja 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 Ichthofauna, 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 (catfish, *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.

### FISHING TECHNIQUE

In order to be successful in catching fish in this region you need certain skills and a strategy. The bait needs to be made resembling the material fishes eat in their environment. One of the favorite baits used by the local fisherman is the Kensurai fruit (*Dipterocarpus oblongifolius*). This fruit has wings and when they are attached to the fish hook and dragged slowly under water, the fish misidentifies the fruit for a living animal and swallows it. Experienced fishermen always come up with new ideas of how to trick the fish.





## Biodiversity

### BIOLOGICAL ECOSYSTEM

Six of the eight forest ecosystems of the BKNP are found in the Mendalam river shed as follows: Low Land Dipterocarp Forest, Alluvial Forest, Old Secondary Forest, Hill Dipterocarp Forest, Sub-Montane Forest, and Montane Forest.

### 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.

**Opposite:** *The rainforest is a goldmine for whoever likes biodiversity. Already seen those fruits before? Sibau Watershed, Kapuas Hulu District, Heart of Borneo.*

**Below:** *Flowers such as this are enriching the forest with millions of colors. Sibau Watershed, Kapuas Hulu District, Heart of Borneo.*





## 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.

*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.*

## Splendor of the Flowering Season and Relation to Biodiversity

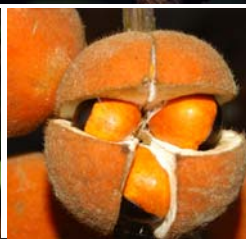
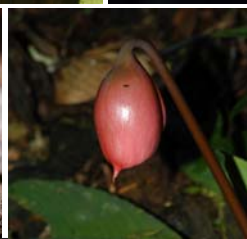
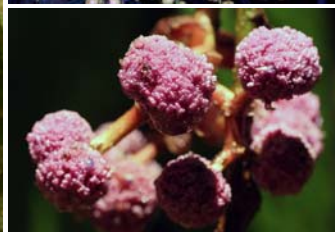
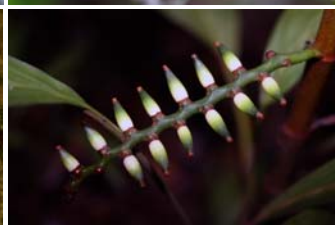
To witness biodiversity will be easier if done during the flowering season, i.e. between November and January. The behavior of animals and plants living in this area is interesting to watch. During the flowering season several species of primates, birds, and fish are also in their breeding season. For example, poisonous marine fish (*Epalzeorhynchus 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, Epalzeorhynchus kallopterus*), 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.



*semys spinosa*; snake head left: sorry cannot see details either.  
by *Trimaresus* sp. red snake left: *Macropisthodon*  
*domelas*; frog on right: family is Ranidae; I cannot based on the  
ure identify the genus, but possibly *Rana* sp.









## MUSHROOMS

In the area of the Sibau and Mendalam watershed 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 *Tarsius* (Western Tarsier, *Tarsius bancanus*) will show their presence along the road trek and river course.

Among the mammalian species, the Sambar-deer (*Cervus unicorn*), Bearded Pig (*Sus barbatus*), *Kijang* (Indian Muntjak, *Muntiacus muntjak*), and mouse deer (*Tragulus napu* and *Tragulusja-vanicus*) 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.



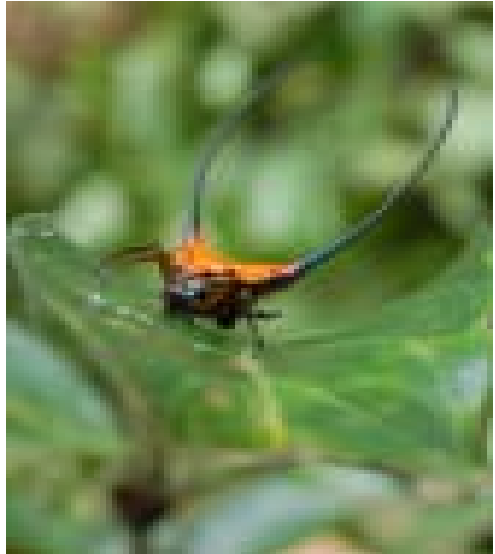
**Opposite:** Wreathed hornbill (*Aceros undulatus*), **top:** Rhinoceros hornbill (*Buceros rhinoceros*), **2<sup>nd</sup> row:** Little spiderhunter (*Arachnothera longirostra*), **3<sup>rd</sup> row left:** Asian black hornbill (*Anthracoceros malayanus*), **center:** Black-and-red broadbill (*Cymbirhynchus macrorhynchus*), **right:** Blue-crowned hanging-parrot (*Loriculus galgulus*), Mendalam Watershed, Kapuas Hulu District, Heart of Borneo.





## INSECT DIVERSITY

The existence of insects in the forest is important due to their role as natural pollinators which is responsible for 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 *dryopidae* 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 endemism.





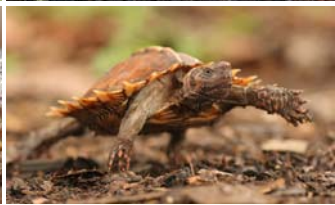
## TIPS FOR REPTILES AND AMPHIBIANS WATCHING

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 Mendalam 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. Palimura, Tel. 21677  
 Permata Bunda Hotel, Jl. Kom Yos Sudarso, Tel. 22800, 22249  
 Losmen Merpati Indah, Jl. KS Tubun, Tel. 21317  
 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

### 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

### 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

### Café

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

### Plane

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

### Shopping

Diamond Mini Market, Jl. Amin  
 Tita Mini Market, Jl. Kom Yos Sudarso  
 Sinar Diamond Mini Market, Jl. Kom Yos Sudarso, Tel.21900

## Road Distance

Pontianak	← 50 km →	Sungai Pinyuh
Sungai Pinyuh	← 102 km →	Sidas
Sidas	← 115 km →	Sanggau
Sanggau	← 118 km →	Tebelian
Tebelian	← 14 km →	Sintang
Sintang	← 261 km →	Putussibau

