

PANTING PEGBOX ARTWORK – vol.3

(Kalimantan Selatan)

- LEAF / JUNGLE PATTERNS -

Version	Date	On line	Updates	
V1.0	Nov. 2016	yes	Creation	dHerouville P.
V5.0	Nov. 2017	yes	Addings (patterns)	dHerouville P.
V12.0	Jan. 2022	yes	Various pegboxes	dHerouville P.
V13.0	Jul. 2022	yes	Various pegboxes	dHerouville P.

The **Gambus** designation nowadays took an unexplicit acception in the Indonesian archipelago, since the word became synonymous of “middle east-like lute” there. If the word is certainly rooted in the Yemeni name “Qanbus”, according to the homonymous lute of the Sana’an plateau, for sure, every current Indonesian avatars now embody various designs.

Three main categories of **Gambus** coexist Malaysia and Indonesia:

1. - **Gambus Hijaz**, a monoxyle, long necked lute. Now rare and hardly survives reportedly in Johor state, Sarawak (near Kuching), Sabah (Semporna, and seldom in Papar, Bongawan), Kalimantan (**panting** music in Benjarsin /Banjarmasin) and various districts of Sumatra districts : Bengkalis, Penyengat, Jambi, & Medan. The Panting lute is a tiny avatar in South and South-East Kalimantan.

2 - **Gambus Hadramawt**, a.k.a. « **Gambus Johor** », an *oud*-like lute. We describe the relevant process in the document named “process_malay_gambus_Vx.pdf” . This is famous in peninsular Malaysia as the « **Gambus Johor** », as this is appreciated there still when performing local avatars of the **Ghazal** musical performance. This can be found still in Johor state, Brunei, Sabah, Java , Sumatra, Madura, Sulu.

3- Bruneian monoxyle **Gambus Seludang** is a local crossover design family in Brunei and Sabah. Though often named “**Gambus Hijaz** “ , the bruneian making of “**Seludang**” feature the typical 100% wooden soundboard - unlike the existing **Gambus Hijaz** and **Gambus Hadramawt** families. We describe the relevant process in the document named “process_malay_gambus_Vx.pdf. Anyhow the acception of the term « **Seludang** » highly varies between Riau and Brunei - Sabah.

Now on the way to extinction in many places, the **Gambus Hijaz** lute is still (seldom) accompanying **Zapin / Jepen** dance (Ar. **Zafin**, a dance genre from Hadhramawt, still widespread in **Sawt**-like sessions in the Gulf countries) namely the local **Hamdolok** dance – Batu Pahat – and the **Zapin Banjar** - Kalimantan-. Considering that Johore’s **Ghazal** music now substituted **Gambus Hijaz** lute with *oud* in continental Malaysia, the relevant regional musical avatars for **Zafin & Gambus Hijaz** are nowadays **Hamdolok** (Batu Pahat), **Tingkilan** (Kutai tribesmen, south Kalimantan) and **Panting-Banjar** (south Kalimantan and surroundings of Benjarsin/Banjarmasin city). The name **Banjar** echoes obviously “**Banjarmasin**”, which is an harbor-city, situated south of Kalimantan.

THE CONSTRUCTION OF THE PANTING LUTES

Based on the original Gambus Hijaz, the production of the panting lute reached a dramatical profusion after the 1970’s. Possibly the late revival of the sister-arts, such as stage musicals (**Mamanda, Lenong, Bangsawan, Hamdolok/ Badamuluk**) contributed the boom of the **Panting** orchestra.

Having said that the typical use of the **Gambus** in such plays, as a picturesque accessory of the Middle-Eastern caricature, such as in **Hamdolok**, is now peaking in the Kalimantan theatre, with an enhanced attraction for its decorative appearance. A profusion of carved components & colours abund among them.. Several factors historically contributed such original.

1. The progressive *substitution of the skin-made “soundboard” with wood-made* one lead to a dramatic down-scaling of the whole instrument, balancing a booming trend for amplified use & microphone. This caused such a *miniaturization*. The skin cover still exist, and does proemine among the Kutai (East Kalimantan).
2. Unlike among the Kutai ethnics (East Kalimantan), the echoing properties of *the hollowed body subsequently lost any functional attractivity* for the various ethnics in south Kalimantan, as the wood- made cover to retain a properly acoustic rendering indeed.
3. Around Banjarmasin & Kota Bahru, tooling and *construction technics were much optimized*, with regards to a growing demand from the 1970’s.

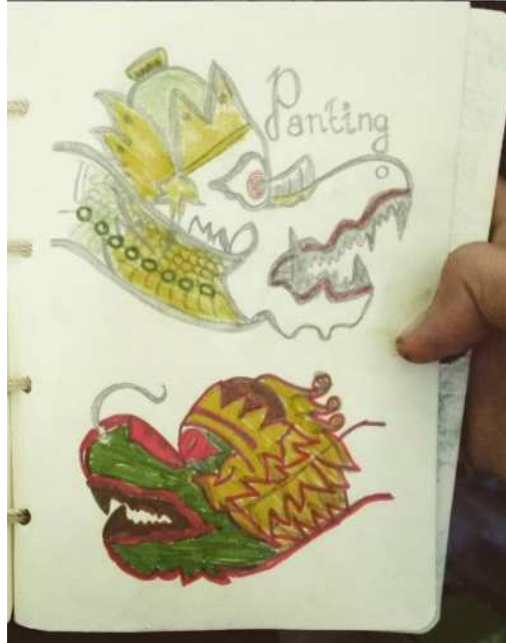
The strings of the **Panting** lute originally used to be made of twisted vegetal fibers (haduk hanau (ijuk) nenas, bikat, bast or twisted sinali), but nylon strings are now in use. The quantity of string rose from 3 , up to 10. Each string of the **Panting** was traditionally a part of 3 choirs, namely:

1. **Pangalik**: first string/choir, ringing the **penyisip** a.k.a melody.
2. **Panggundah** or **Pangguda** second string/choir, a.k.a. constituent *indones. paningkah*.
3. **Agur**, that is played as a bass string, or buzz.

PANTING (BANJARMASIN) - SHAPING THE PEGBOX



Peghead design by Fahrul ANWAR



Peghead design by Fahrul ANWAR



Peghead design by Fahrul ANWAR



Design by Rashyah SYIR HAYATI



Peghead design by Wayang ALPI



Copying patterns by Fahrul ANWAR



Peghead pattern by SYIR HAYATI



Design by Rashyah SYIR HAYATI

Having said that, the available technologies anticipated a shut of the hollowed bodies, with a distinctive defiance vs the monoxyle design of the Arabs. In spite of “*The One & thousands Nights*” rooted **Mamanda** theater, the aesthetical evocation of the Arabic way of life seem nowadays more tied here with imagination than with any realistic imitation. At the end of the day, the trends below have been recently observed in the lutery of Kalimantan:

1. Would any hollowed neck be needed, the monoxyle structure of the gambus lute turned optional. This proto-industrial lutery optimized some “standardized” production of the components. Plain wood neck and carved soundbox may be produced in parallel with optimized shapes, and fast assembly.

A significant consequence is a recent produsion of bowl, and then: 8-shaped soundboxes regardless to any fluidity from the soundbox with the neck. This latter body shape possibly caused metaphoric names for such variant, such as **Putri Kurung** (“Rounded” lady), **Putri Bungsu**, (« young lady ») to be compared with the previous **Putri Mayanguk** (virgin lady), **Mayang** (virgin) design.

Moreover this break-down approach lead to alternate, unseen subassemblies, linking now the soundbox with such a plain wood (half-)neck, thanks to a variety of shaped interfaces, such as dovetail, mortises or V-shape.

2. Excepting the kutai people (East Kalimantan), the new trends in style caused also an inflation of string choirs. Overall, the peghead are now featuring up to 12 strings, then the modern guitar pegs are welcome for such a layout of the pegbox.

3. The existing tradition of wood carving in Kalimantan caused a decorative digression of the lutery artwork, also involves the overall appearance of the lute, such as its colorful paintings, much regardless to the arab forecomers. The soundboard might be also be decorated sometimes with wooden carvings.

4. The existing tradition of wood carving in Kalimantan caused various innovations in the art of peghead (malay **Kepala**). These latter components are much involved in such an expression of the skills of the lutemaker, as a decorative wood carver actually. Such an artwork clearly echoes surrounding arts of house decorating and **Sape** lutery. As a tiny, light instrument for stage use, the aspect of the **panting** of South Kalimantan may alternatively meet various influential aesthetics of the Indonesian cultures of Borneo and around, such as:

- a. Patterns of the surrounding theater: flower or puppet, mask-shaped ornamentations
- b. Various decorative patterns from the alternate lutery, such as the flat-boxed **Sape** lute from NW Kalimantan. The carved pattern of “flower” (Sarawak) is prominent in the peghead artwork of the Kalimantan.

- c. Some decorative patterns, such as flowers or bird head, are obviously borrowed from the artwork of the flat-boxed **kacapi** lute, in central Kalimantan
- d. Some unexpected developments of the well-known pattern of “Naga” / dragoon (Riau) in the artwork of the peghead. Basically, there is an infinity of nuances ranging from Lotus petals to a toothed dragoon face, and all are virtually met in the production of Kalimantan.
- e. Some carving developments of the well-known pattern “bird” (Sabah, Sarawak) in the artwork of the peghead (malay **kepala**).
- f. Sometimes meeting some details of a scaled-down, middle-eastern oud, such as the rose, the rounded soundbox and the S-shaped pegbox. This influence occurs very seldom and exclusively in the coastal areas, such as Kota Bahru (S-E Kalimantan).

PANTING as a MUSIC STYLE

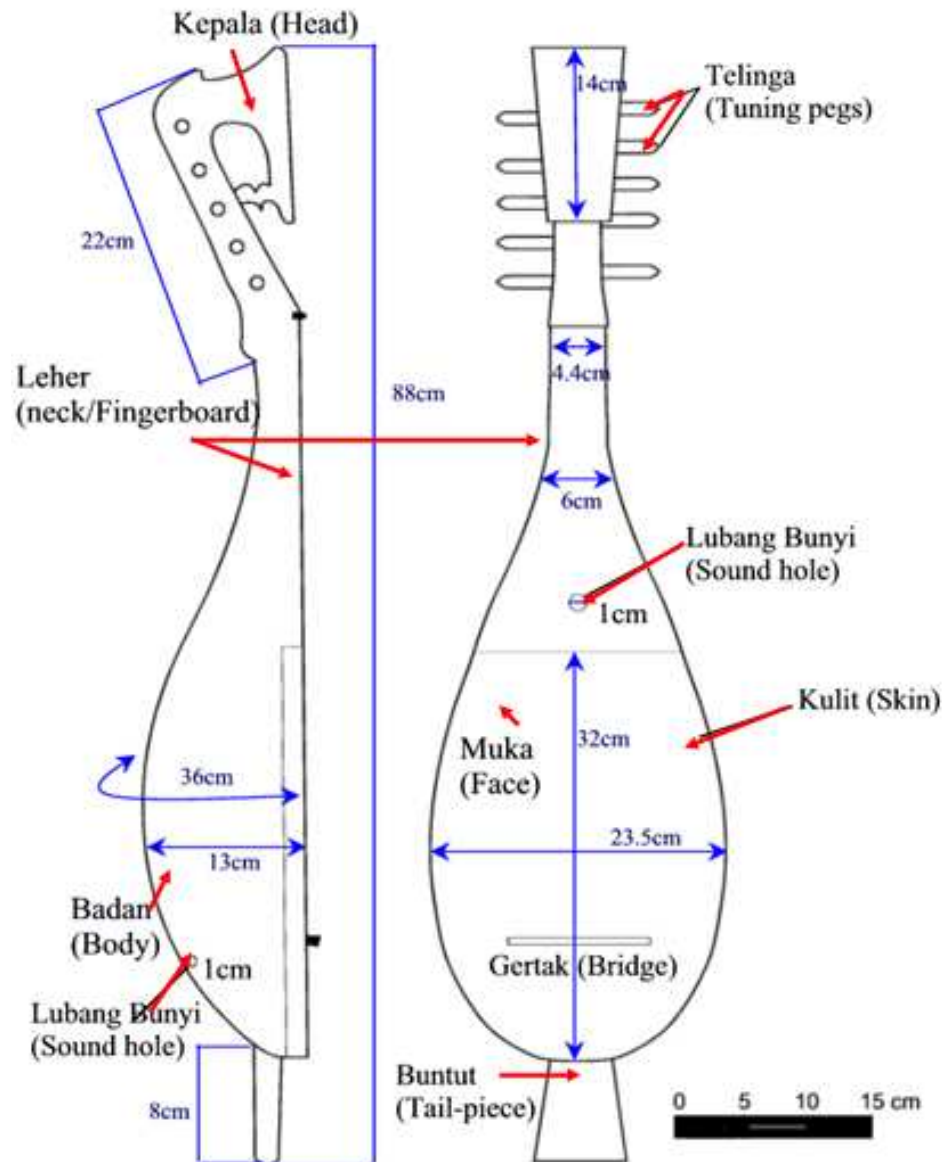
As a musical style, the formalization of the **Panting-Banjar** genre doesn’t date back later than the mid 1970’s, since this possibly merged actually various remnant reliefs of previous folklores & musicals. Actually it used reportedly to accompany **Gandut** dance and **Zapin**. A former musical forecomer was the **Kasenian Bajapin**, whose original line up (1973) was 1 **Gambus melayu/ Gambus Hadramawt** lute, 1 **Babun** percussion, 1 gong. Violin is reported to have substituted the former Triangle idiophon. Now the usual line up features alternately 2 **Gambus melayu/ Gambus Hadramawt** lutes , 1 locally made **Cello**, or, alternately, 1 **rebana** viele, 1 **marwas** –like drum, and some additional mandolinas, or 1 **Panting** (a.k.a. **Gambus melayu/ Gambus Hadramawt**), 1 violin, 1 **Kendang** framedrum. From 1979, one can observe additional **talinting** and **giring giring** musical instruments, then sound systems. In 1977, the vocal repertoire is reported to have been infected by **Banjar** language sung songs. In the early 1980’s it has grown up as an identity genre and every district in Kalimantan now have an official ensemble at least. The proper variant of the **Zapin** dance for **Panting Banjar** in Kalimantan is named **Zapin Sigam**.

The **Tingkilan/ Betingkilan** genre is the exclusive chamber music among the Kutai people (Kalimantan) Now the usual line up features alternately 2 **Gambus melayu/ Gambus Hadramawt** lutes with 1 locally made **Cello**, or, alternately, 1 **rebana** viele, 1 **marwas** –like drum, and some additional mandolinas. The instrumental music is named **Tingkilan**, and its vocal variant is named **Betingkilan**. This chamber music accompanies the **Zapin** dances for occasions, such as weddings, one performs such **Tingkilan** and **Zapin** dance. It seems that the genre is actually typical of the Kutai tribesmen of the Kalimantan.

This document summarizes endemic construction techniques , mostly for the skin-boarded **Gambus Hijaz** lute of Malaysia, namely **Gambus Melayu**, **Panting** or **Gambus Seludang** of Malaysia.

About wood-boarded **Gambus** lute making, see alternate file

http://inthegapbetween.free.fr/pierre/process_malay_gambus_seludang_wooden_v8.pdf



Malay name of the components , drawing and data from Larry Francis HILARIAN

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Mading blog: "Dambus : Alunan Indah Dari Negeri Serumpun Sebalai " a weblog about the maker ZAROTI at Pangkalpinang, Bangka Isl Indonesia , January 2014 <http://madingpgri.blogspot.fr/2014/01/liputan-budaya-daerah.html>

PANTING (S. KALIMANTAN) – BORROWING DAYAK DESIGN



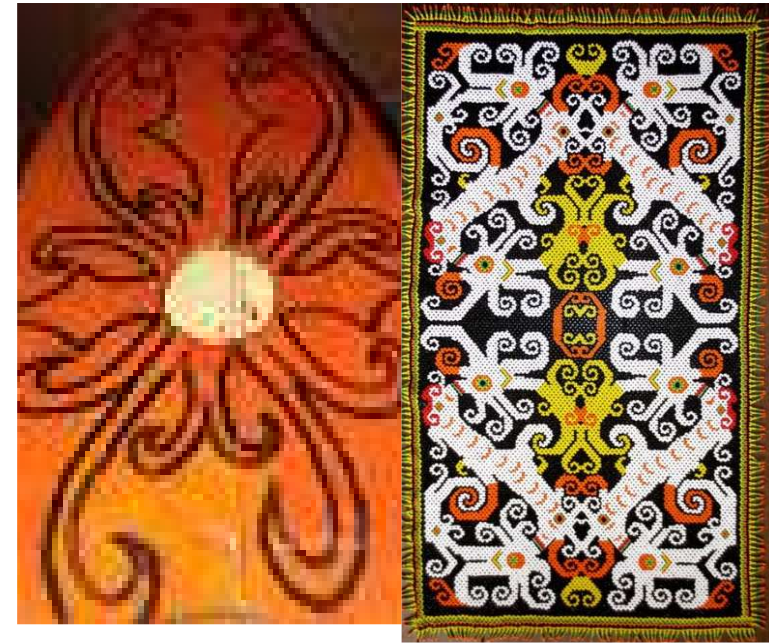
Decorative patterns of the Kenyah (Kalimantan). Top: carved soundbox in Barkin.

SYMBOLISM : now well known in the traditional weavings, the tattoo design is a meaningful heritage of the Dayaks medicine from Borneo's "hinterland, incl Sarawak & Kalimantan. Though looking like vegetal shapes, many of the interwoven patterns actually illustrate some creatures, such as lizards, horns hunter and rats.

In the south and central Kalimantan, woodcarved tucano / hornbill heads infected the lute design of the sape & kecapi first. Later on, the introduction of this pattern in panting/gambus lute is a recent & local phenomenon in the remote regencies of Banjarmasin, Sukamara, Kotawaringin and Paser.



Panting Lute by ALPIAN (Haruyan)



Decorated lute (Katarman.S. Kalimantan)

Dayak weavings



Panting Lute by ALPIAN (Haruyan)



Tattoo of the Dayaks

PANTING LUTE – SHAPING THE PEGBOX / “FLOWER” PATTERN (1)

098



099

100



101



102



103



Variations on the deco pattern of the flower. Items N°098 by Rashiyah SYIR HAYATI (Banjar), N° 100-103 late work by HUSNI (Banjar),

104



105



106



107



108



109



Variations on the deco pattern of the flower N°106, by Fahrul ANWAR (Banjar), n°104-105, 107-109 by Rashiyah SYIR HAYATI (Banjar),

110



111



112



113



114



115



Variations on the deco pattern of the flower. Item by unknown n°110, 114, 115 by Muh'd Wayang ALPIAN (Haruyan), n°111 by Gelang Simpai (Barikin), n°112 by Rashiah SYIR HAYATI, n°110 by Muh'd Wayang ALPIAN (Haruyan), n°115 by HUSNI

116



117



118



119



120



121



Variations on the deco pattern of the “naga” (snake dragoon). n°117 by Muhd HUSNI (Banjar), n°118, 119 by Rashiah SYIR HAYATI (Banjar)

PANTING LUTE – SHAPING THE PEGBOX / “FLOWER” PATTERN (2)

122



123



124



125



126



127



Variations on the deco pattern of the flower. N°123-125, 127 by Fahrul ANWAR (Banjarmasin) . n°126 possibly by Masdar HEDAYATI (Banjar),

128



129



130



131



132



133



Variations on the deco pattern of the flower. N°129-130 by Fahrul ANWAR (Banjarmasin),

PANTING LUTE – SHAPING THE PEGBOX / “FLOWER” PATTERN (3)

134



135



136



137



138



139



Variations on the deco pattern of the flower. ITEMS n°134, 135, 139 possibly by Masdar HEDAYATI (Banjar),

140



141



142



143



144



145



Variations on the deco pattern of the flower. ITEMS N°141-142, 145 by Fahrul ANWAR (Banjarmasin), n°144 by Rashiya SYIR HAYATI (Banjar).

PANTING LUTE – SHAPING THE PEGBOX / “FLOWER” PATTERN (4)

158



159



160



161



162



163



Variations on the deco pattern of the “flower” . ITEMS N°158-162 by Fahrul ANWAR (Banjarmasin)..

164



165



166

167



168



169



Variations on the deco pattern of the “flower” . ITEMS N°164-169 by Fahrul ANWAR (Banjarmasin).

PANTING LUTE – SHAPING THE PEGBOX / “FLOWER” PATTERN (5)

170



171



172



173



174



175



Variations on the deco pattern of the “flower” . ITEMS N°170-175 by Fahrul ANWAR (Banjarmasin)..

176



177



178



179



180



181



Variations on the deco pattern of the “flower” . ITEMS N°176-181 by Fahrul ANWAR (Banjarmasin)..

PANTING LUTE – SHAPING THE PEGBOX / “FLOWER” PATTERN (1)

182



183



184



185



186



187



Variations on the deco pattern of the “flower” . ITEMS N°182-187 by Fahrul ANWAR (Banjarmasin)..

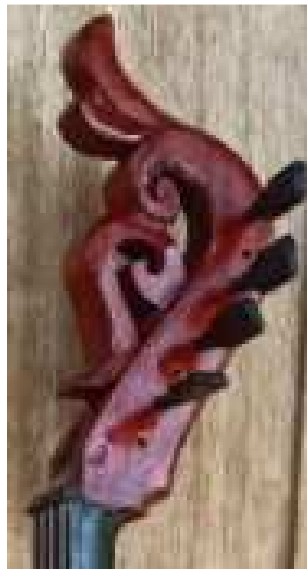
188



189



190



191



192



193



PANTING LUTE – SHAPING THE PEGBOX / “FLOWER” PATTERN (7)

194



195



196



197



198



199



Variations on the deco pattern of the “flower” . ITEMS N°194-195 by Fahrul ANWAR (Banjarmasin), n°196-197 by SYIR HAYATI, N°198-199 by Hadrian Nur AZZAM? (Banjar)

200

201



202



203



204



205



Variations on the deco pattern of the “flower” . ITEMS n°201 (unknown maker in Tabalong). N°202 (Tapin) n°203-205 (Tabalong),

PANTING LUTE – SHAPING THE PEGBOX / “FLOWER” PATTERN (8)

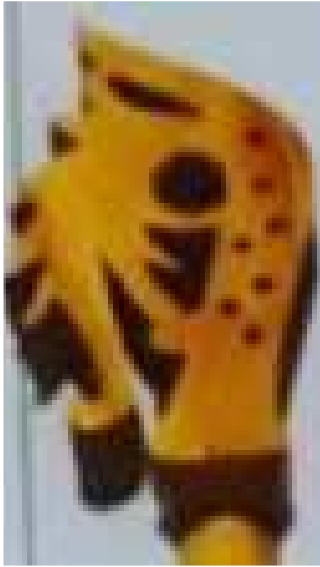
206



207



208



209



210



211



Variations on the deco pattern of the “flower” . ITEMS N°194-199 by Rashiya Syir HAYATI (Banjarmasin)

212



213



214



215



216



217



Variations on the deco pattern of the “flower” . all ITEMS by Rashiya Syir HAYATI (Banjarmasin), but n°214 ALPIAN (Haruyan)

PANTING LUTE – SHAPING THE PEGBOX / “FLOWER” PATTERN (9)

218



219



220



221



222



223



Variations on the deco pattern of the “flower” . ITEMS N°218-223 by Rashiya SYIR HAYATI (Banjarmasin),

224



225 .

226

227



228



229



Variations on the deco pattern of the “flower” . ITEMS n°224-229 by Rashiya Syir HAYATI (Banjarmasin),

PANTING LUTE – SHAPING THE PEGBOX / “FLOWER” PATTERN (10)



Variations on the deco pattern of the “flower” . ITEMS n°230, 235 by Rashiya Syir HAYATI (Banjarmasin), n°231-233 (Banjar), n°234 by Wahyu CAHIADI (Banjar),



Variations on the geometrical deco pattern ITEMS 23A by Rashiya Syir HAYATI (Banjarmasin)

PANTING LUTE – SHAPING THE PEGBOX / “ACANTHE” PATTERN

001



002



003

004

005

006



Variations on the Acanthe pattern. ITEMS n°001 (Banjar), n°002 by Rashiya Syir HAYATI, n°006 by Fahrul ANWAR (Banjar),

007



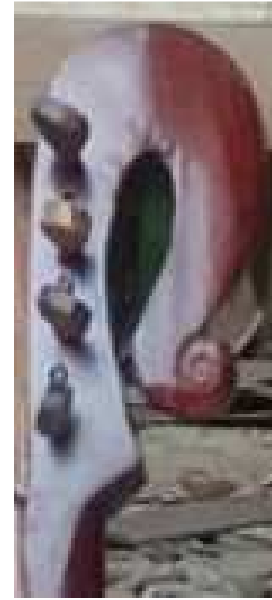
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009



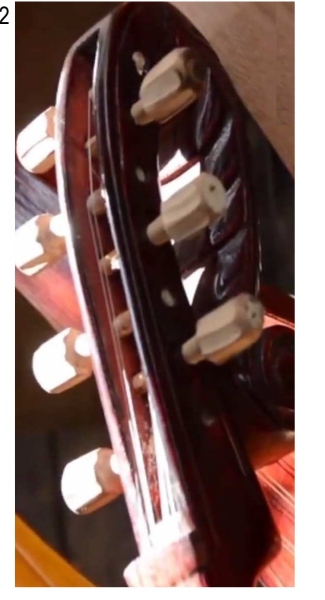
010



011



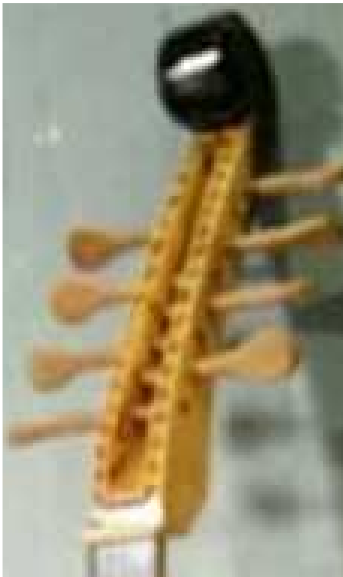
012



Variations! ITEMS n°010 by BUSAYRI (Mataraman),, n°009 by Fahrul ANWAR (Banjar), n°011 by SYIR HAYATI, n°007, 008, 012 by Muhd HUSNI (Kota Banjar)

PANTING LUTE – SHAPING THE PEGBOX / “ACANTHE” PATTERN

001



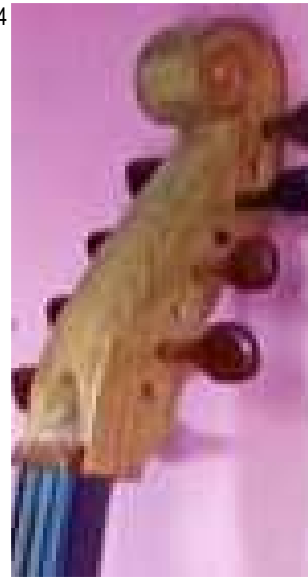
002



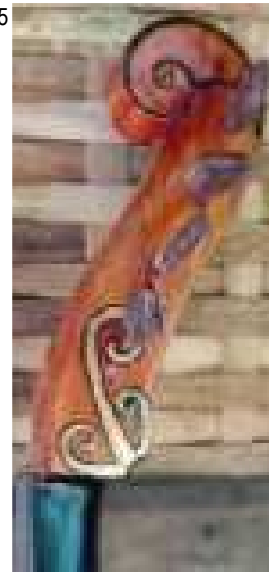
003



004



005



006

Variations on the A pattern. ITEMS n°001-003 by Fahrul ANWAR (Banjar), n°004, 005 (by Muhd ALPIAN, Haruyan)

007

008

009

010

011

012

Variations on the deco pattern. ITEMS N°010 by Rashiya Syir HAYATI (Banjar), n°009 by Fahrul ANWAR (Banjar), n°007, 008, 011 by Muhammad HUSNI (Kota Banjar)

More figurative patterns (Banjarmasin), see also



http://inthegapbetween.free.fr/pierre/GAMBUS_PROJECT/05x2_PATTERNS_pegbox_panting_kalimantan.pdf