

PANTING LUTE ARTWORK

(S. Kalimantan)

-LEGACY OF THE DAYAK-

Version	Date	On line	Updates	
V1.0	Nov. 2016	yes	Creation	dHerouville P.
V7.0	Nov 2017	yes	Side artwork", body patterns	dHerouville P.
V8.0	March 2020	yes	Body artwork", lotus	dHerouville P.
V9.0	March 2021	yes	More lotus	dHerouville P.
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V11.0	July 2022	yes	More pattern illustrations	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.



Javanese shadowplay roles embody in the mask dance (Barikin) .



The **Sape** lute (Kalimantan). **Panting** makers used to borrow their flower carvings



Panting lute by the maker Wayang ALPI, Desa Panggung, Haruyan (S. Kalimantan)



The 2 strings **Kacapi** lute (Kalimantan). The influence of this flower carvings is obvious on **Panting**

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 qanbus 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 owl, 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 decoractive patterns previously observed either in the tribal tattoo art or in the alternate lutery, such as the flat-boxed **Sape** lute of the Dayak from NW Kalimantan. The carved pattern of “flower” (Sarawak) is prominent in the peghead artwork of the Kalimantan. The ylang and orchidea flowers are much observed in this carving art.

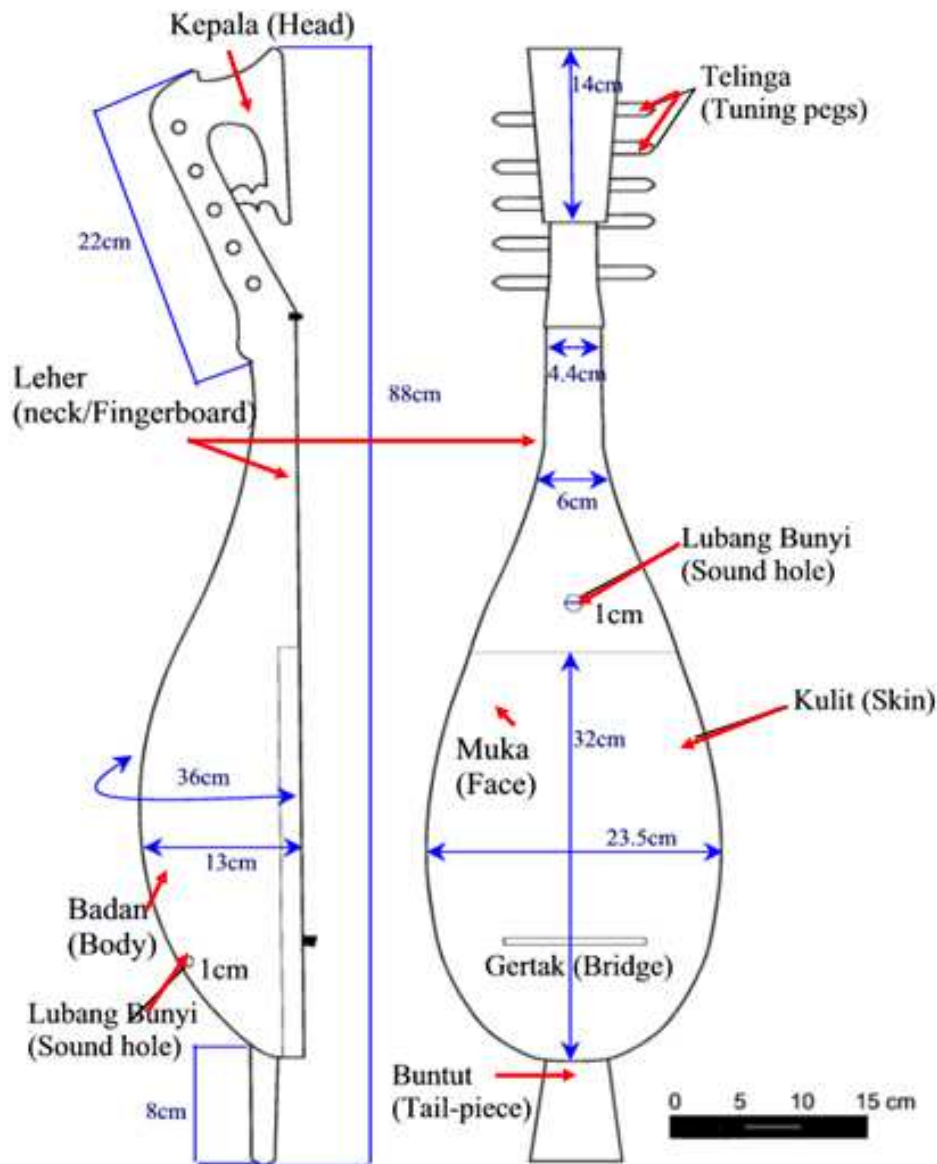
- c. Some decoractive patterns, such as flowers or bird head, are obviously borrowed from the artwork of the flat-boxed **kacapi** lute, in central Kalimantan. That said flower shaped carvings are obviously borrowed from the gamelan manufacturing in the area of Barikin / Haruyan (S. Kalimantan), and lately spread in the lutery.
- d. Some unexpected developpments 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 developpments 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 identitary 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 observed patterns in Kalimantan.



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

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PANTING LUTE – PEGBOX PATTERNS

01



02



03



04



05



06



07



08



09



10



11



12



See http://inthegapbetween.free.fr/pierre/GAMBUS_PROJECT/05x_PATTERNS_pegbox_panting_kalimantan.pdf

GRAPHIC PATTERNS: THE HORNBILL/ TUCANO



Wooden statue: "tucano" / Hornbill (Kalimantan)

HORNBILL is a natural icon in the tribal culture of the Dayaks from Borneo's "hinterland, incl Sarawak & Kalimantan. The bird is held as a deity in the Dayak animism, so that a flying hornbill over a human settlement is held as foretelling a good fortune for the community. Their strong beak notoriously embodies the force of the bird. The stylized depiction of the hornbill is present in both performing and figurative arts of the Dayaks. Notoriously they are also symbol for fidelity (Sumba, NTT).

In the south and central Kalimantan, woodcarved tucano / hornbill heads infected the pegbox design of the sape & kecapi lutes 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.



Tucano / Hornbill shaped pegbox, Paser.



Wooden statue: "tucano" / hornbill and alleged pattern for SYIR HAYATI



Pegbox by SYIR HAYATI



Pegbox by Wayang ALPIAN

GRAPHIC PATTERNS: THE HORNBILL/ TUCANO



Draft for a: "tucano" / Hornbill shaped peghead (maker SYIR HAYATI, Banjarmasin)



Unknown maker1, Banjarmasin



maker SYIR HAYATI, Banjarmasin



maker SYIR HAYATI, Banjarmasin



maker SYIR HAYATI, Banjarmasin

"COLLARED" PANTING (BANJARMASIN) – FINISHINGS



Panting neck by Masdar Hidayat, Banjarmasin, Borneo



Collared *Panting* body by Masdar Hidayat, Banjarmasin, Borneo



Collared *Panting* body by Masdar Hidayat, Banjarmasin, Borneo



Collared *Panting* body by Masdar Hidayat, Banjarmasin, Borneo: dovetail assembly

PANTING (PASER, BARIKIN) – BORROWING DAYAK DESIGN



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 interwoven patterns actually embody 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.



Decorated lutes (E. Kalimantan)

Dayak weavings



Decorated lutes (Paser, E. Kalimantan)



Panting Lute by ALPIAN (Haruyan)



Panting Lute by ALPIAN (Haruyan)



Tattoo of the Dayaks

VARIOUS PANTING (S. KALIMANTAN) – DAYAK DESIGN IN SOUNDBOX DECO



N°01: Tattoo design as nowadays woven by the Dayak (Kalimantan). ITEMS. n°03 (Paser), n°01 & 04 by SYIR HAYATI (Banjar)



N°01: Vegetal design as now painted by the Kenyah tribesmen (Sarawak). ITEMS. N°07 by M. HUSNI (Banjar), n°08 by BUSAIRI (Kataraman)

VARIOUS PANTING (S. KALIMANTAN) – STYLIZED YLANG FLOWER DESIGN IN SOUNDBOX DECO

01



02



03



04



Flower design patterns (Kalimantan). ITEMS. N°02 - 05 by Wayang ALPI (Haruyan / Barikin)

06



07



08



09



Flower design patterns (Kalimantan). ITEMS. N°06 - 10 by Wayang ALPI (Haruyan / Barikin) .



VARIOUS PANTING (S. KALIMANTAN) – DAYAK DESIGN IN SOUNDBOX DECO



N°01: Vegetal design as now painted by the Kenyah tribesmen (Sarawak). ITEMS. N°02 - 04 by Wayang ALPI (Haruyan / Barikin)



ITEMS. n°06 by BUSYAIRI (Mataraman), n°07 - 08 by Wayang ALPI (Haruyan / Barikin) .



VARIOUS PANTING (S. KALIMANTAN) – DAYAK DESIGN IN SOUNDBOX DECO



N°01: Vegetal design as now painted by the Kenyah tribesmen (Sarawak). ITEMS. N°02 - 04 by Wayang ALPI (Haruyan / Barikin)

03

04



05



08



09



10

ITEMS. n°07 by BUSYAIRI (Mataraman), n°07 - 08 by Wayang ALPI (Haruyan / Barikin) .

PANTING – VARIOUS MAKERS



Items n°02 by Hadrian Nur AZZAM (Banjarmasin) n°04 (held by Fakultas Teknik Banjar Baru) , n°05 (Tapin), n°06 by SYIR HAYATI (Banjarmasin),

PANTING MAKERS ARTWORK (BANJARMASIN)



Maker Fahrul ANWAR (Banjar) & his production, 2016.



Wayang ALPI, (Haruyan), S. Kalimantan



Makers Nala Reza (Barikin) Wayang ALPI / Sanggar Anak Pandawa (Haruyan), S. Kalimantan



Wayang ALPI, Haruyan, Borneo

PATTERNS : LEGACY OF THE SHADOWPLAYS



SEE http://inthegapbetween.free.fr/pierre/GAMBUS_PROJECT/05z2_PATTERNS_panting_lute_kalimantan.pdf

PATTERNS : LEGACY OF THE ORANG BARIKIN



SEE http://inthegapbetween.free.fr/pierre/GAMBUS_PROJECT/05z4_PATTERNS_painting_lute_kalimantan.pdf