

PROGRESS REPORT

PESONA FESTIVAL 2017



Suku Mentawai
Education Foundation



PREFACE

In the framework of the Mentawai Pesona Festival held by the Department of Culture and Tourism in Mentawai Tuapejat District from October 1 to October 5, 2017, YPSM collaborated with “Uma Jaraik Sikerei” muntei studio to participate in the festival.

The cooperation meeting with the muntei studio was conducted on September 20, 2017 at YPSM office at 01:00. Then proceed with training with the members of the studio as well as the selection of festival participants in the studio Uma Jaraik Sikerei at 3 pm. This activity was accompanied by board members along with the foundation secretary, treasurer of the foundation, director of ecotourism, social division, media division, research division, and chairman.

Thus we make this report correctly. For your attention and cooperation we thank you.

Krisdesmanto Zaluhi S.IP

Suku Mentawai Education Foundation



EXPLANATION AND DIFFERENCES IN THE STUDENT PERFORMANCE

The difference between sikerei and the teenages and children such that appear at the Pesona Mentawai Festival that are categorized as follows: teenages, children categories that impersonate that of Sikerei

Categories of children and teenages performance are very different from the Sikerei. Sikerei perform the true ancient songs that can only be sung by Sikerei. They then supervise while the song of the child and teenager is performed, so that these performances (which are not the true ancient songs) do not cause disease or death for the participants.

Differences between the children and teenages compared to the Sikerei as follows:

1. Sikerei have original tattoos whereas the tattoos on the children and teenages are non-permanent markings
2. The Sikerei wear the Tudda necklace which is very sacred, whilst the others do not because of taboo.
3. Sikerei loincloths are red and white, whilst the others wear black and brown. It is taboo for a non-practicing Sikerei to wear the red.

As for the difference of Sikerei Simatalu with Southern Siberut Sikerei, the chest tattoo is much wider on the Simatalu compared to the Southern Siberut.

Reference images as follows:



The main performance stage



Photo of the laggai turuk dance that explains about the life of a forest monkey. The monkey is attracted to the banana food and they are fighting over the banana and until they become hot and exhausted. The monkey is then looking for a river to bathe and drink so they can refresh the body that is hot.



A photograph of a dancing Mayang bird, showing how it is looking for food



This photo of the children's dance tells the story of the life of a forest monkey that is looking for water sources for the needs of bathing, drinking and finding food



This photo shows Sikerei demonstrating how to mix ink and tattoo with traditional wooden tools used for the process of making tattoos.



Photos of these children tell about the life of the kemut birds, where the birds are looking for a food that resembles small creatures such as: insects, grasshoppers. They share it with other kemut bird friends. This dance is very good and funny when its exhibited



Photo of cultural tourism seminars with the junior school children together with the Sikerei. They also held question and answer activities for the participants of school children.



This photo is about the process of making sago, where the sago is squeezed after being shredded into fine grains. The techniques used are stamping with feet and pushing the sago flour through the filtering system.

With respect,

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