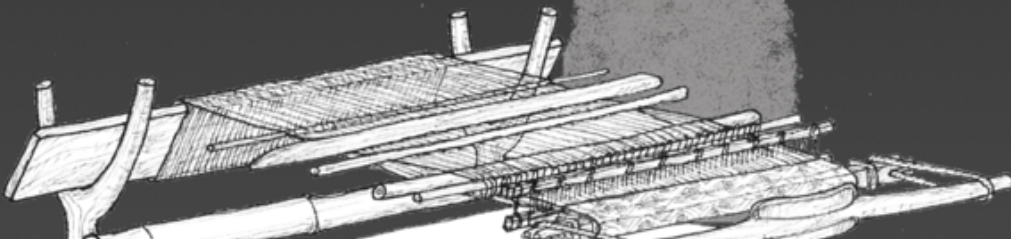


FLORES OF THE LOOM

Loin Looms of Flores & surrounding Islands

PREVIEW

10/2025



Flores of the Loom

The Loin Looms of Flores
& surrounding Islands

- Stakes made room -

Guido Plum
Charlotte Gröger
10/2025

Kembang A'at Tenun



1) Photo: "Weefsters te Sikka" (Weavers in Sikka). Le Roux ~1915.
digital collection: KITLV 5628 -> <http://hdl.handle.net/1887.1/item:786580>

Abstract

Our ongoing project examines ethnic loin looms on the island of Flores and the surrounding area in eastern Indonesia. We will first discuss the historical background of the available image material from academic collections such as the Collectie Tropenmuseum and the digital collection of Universiteit Leiden before turning to the current inventory and cross the Ikat-line¹.

The data do not result from field research, but only from given literature. Existing literature provides a wealth of, albeit incomplete, information, but a comparative over-view is currently difficult. This project aims to provide an initial remedy, focusing primarily on describing loin looms and illustrating an overview of ethnic looms on Flores with photographs and drawings.

The aim was to represent the loin looms of all five regencies: Manggarai, Ngada, Ende, Sikka, and East Flores, as well as to compare loin looms of the *Lamaholot* and the *Bima*. In addition to the loin looms, ethnic warping devices will also be included in the collection, as far as information is available.

Current overviews of Indonesian loin looms, such as "*De Weefkunst*" published by Jasper & Pirngadie in 1912, omit Flores, and thus an important type group of Indonesian loin looms - the stake loom. This blind spot also affects the perception of the more extensively documented ethnic looms.

We would be very happy to receive supporting photos and further information!

Keywords: Loin loom, Austronesia, Flores, Manggarai, Ngada, Nagekeo, Ende, Sikka, Lamaholot, Ikat-line

¹ Buckley, Christopher D. (2022): First migrants, first textiles. In: Textiles of Indonesia - the Thomas Murray collection.

Foreword

Weavers of the Serpent Horse

Science is not an end in itself; this work should therefore return to the weaver, to support and preserve traditional weaving culture. In this case, we address ourselves primarily to the weavers of *Nusa Nipa* and *Pulau Bunga* (Flores). From them, we have received everything that has enabled us to visualize this overview of their cultural heritage; it is intended to serve them in preserving, cultivating, and even expanding their culture for the future. Since we cannot assume that all weavers on Flores speak English, the book should, above all, be visually accessible. But for other culture enthusiasts and aspiring weavers, the book may also serve as a clear, cross-border companion, shedding new *twilight* on certain facts!

After gaining an overview of the most striking loin looms of the Manggarai, we cross the Ikat-Line roughly at the border to Ngada. While in Manggarai, *flat warps* equipped with *reed combs* are found exclusively, from Ngada onwards, one is essentially confronted with only *circular warps*. From here on, *stake looms* predominate; in Manggarai, however, *station looms* predominate! This does not change in the further, from Ende, Sikka to East Flores! However, in Ngada, *diagonally aligned warps* are found, while in the adjoining areas, *horizontally running ikat warps* can be observed. From East Flores, onwards to Lembata and Alor, weaving stations (*station looms* or so-called *part-frames*) can be found again; mostly wild, but nailed constructions; and also equipped with circular warps.

The "Foot Loom of Larantuka" was added to the collection as a curiosity from Flores. Other examples of "External Loin Looms" from the surrounding islands, such as *Sumba*, *Timor*, *Papua*, *Borneo*, and *Sulawesi*, were also included to carefully round out the collection. Finally, a few examples of warping tools from the *Bima* and *Larantuka* are still needed to illustrate the common procedure.

Technical terms such as *foot loom*, *stake loom*, and *station loom* are clarified in the "Grouping of Loin Looms". This is followed by a index of illustrations, a reference list, and a list of foreign terms in use with brief explanations, followed by an overview of contents.

Methodology

The present data were primarily obtained by analyzing loin looms on images.

Preview 10

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[Foot Loom](#)
[Mama Wulu](#)
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[Bahasa](#)
[Deutsch](#)

flat warp
circular warp
ikat

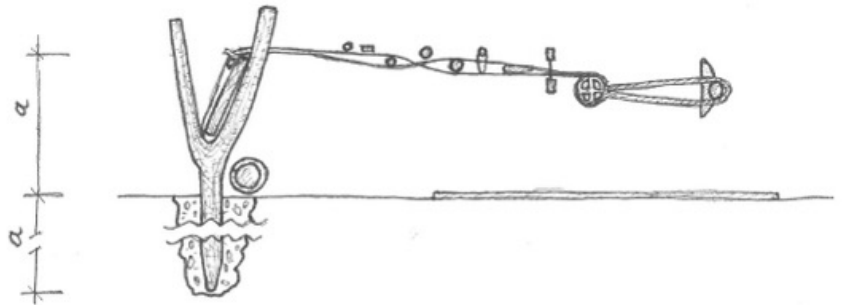
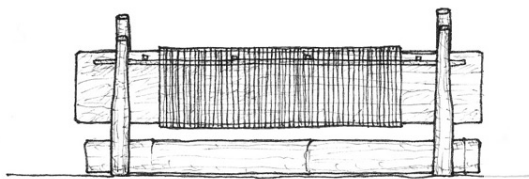
Looms of Manggarai

EAST | CENTRAL | WEST | BIMA >>MANDAR

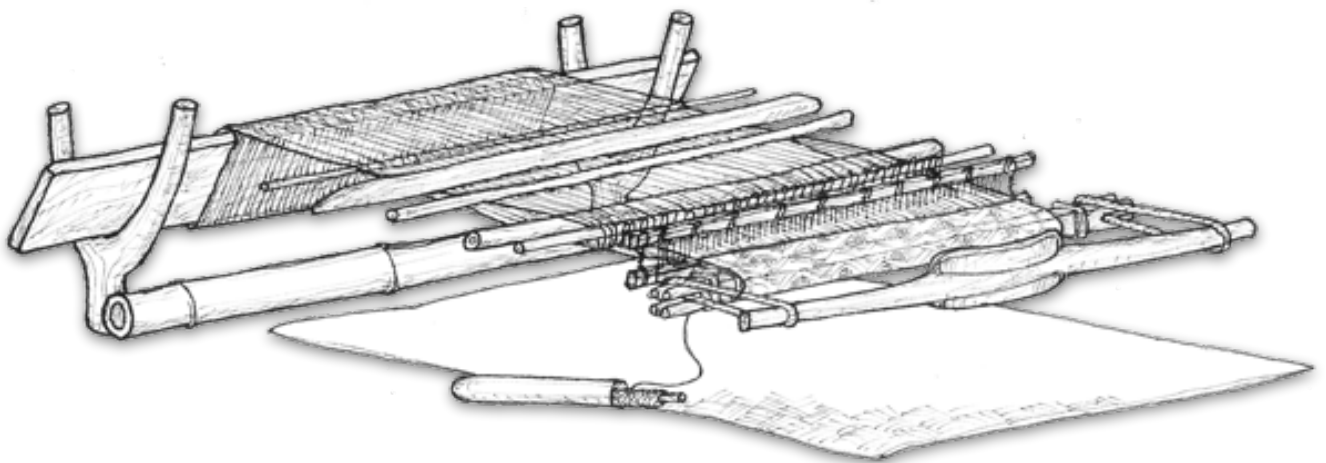
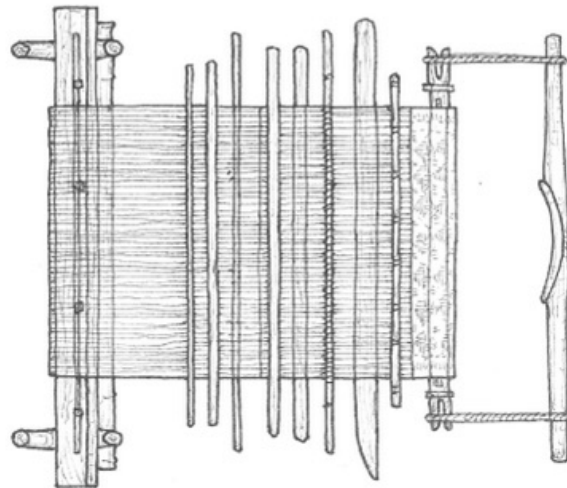
Y - The Loom gently twigs (Stake Loom)



STAKE



All looms in Manggarai have a *flat warp* on this huge kind of *warp board* in common, what stands in contrast to the *circular warps* of the rest of the island. It also uses a *reed comb*. This original version from Central Manggarai is still a stake loom-type like it is found for the most of looms on Flores, but most of looms in Manggarai rest on rails (station loom).



Stake Loom in Ruteng, Manggarai Tengah with Y-shaped forks as holders for the warp board of the flat warp.

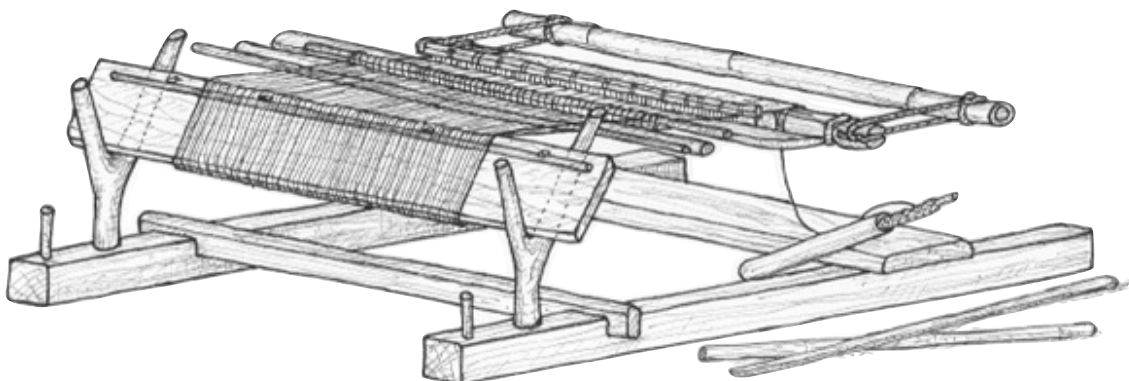
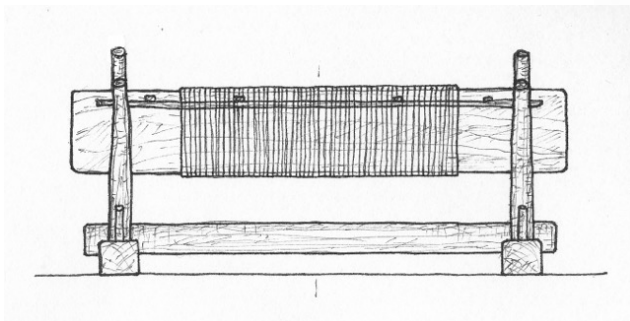
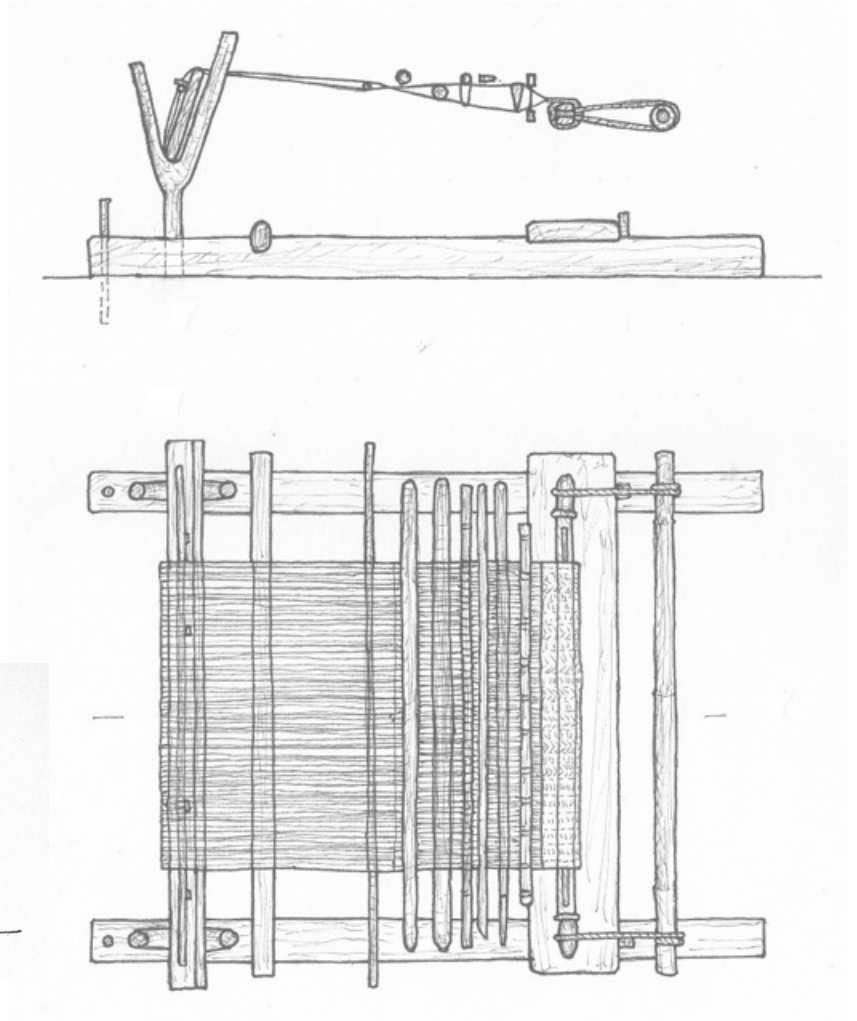
Y - The Station Loom - Fork on rails



STATION

Several types of loin looms are found in Manggarai, all of them are using a flat warp with a *reed comb*. The most original ones show Y-shaped warp board holders, both, driven into ground or mounted on rails. The flat warp of these looms in Manggarai reflect the Ikat-line, that separates the Manggarai from the rest of Flores and its looms and Ikat-textiles.

This station loom-type with its Y-holders mounted on rails is found in East Manggarai.



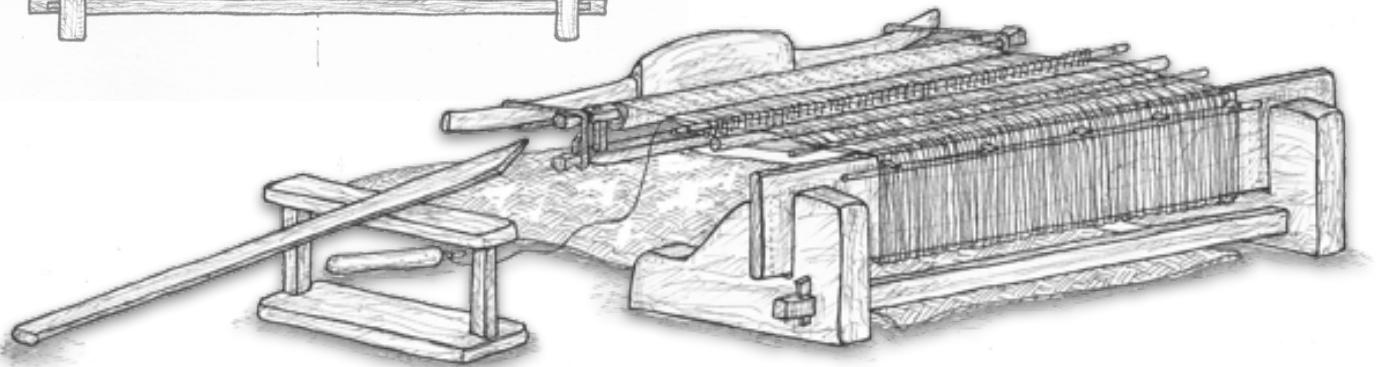
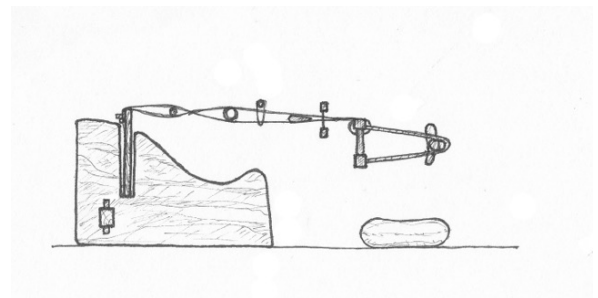
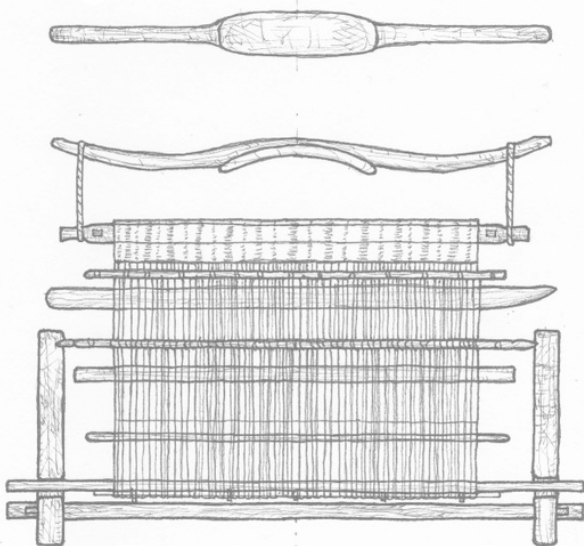
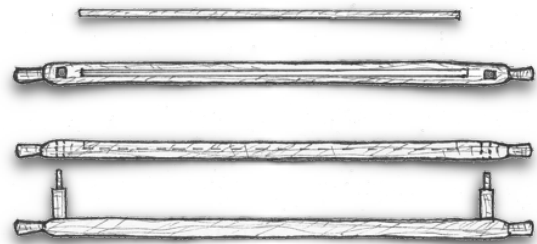
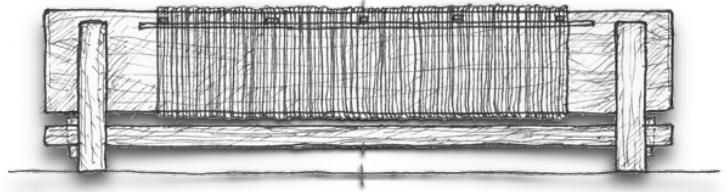
The Bima weaving stand



STAND

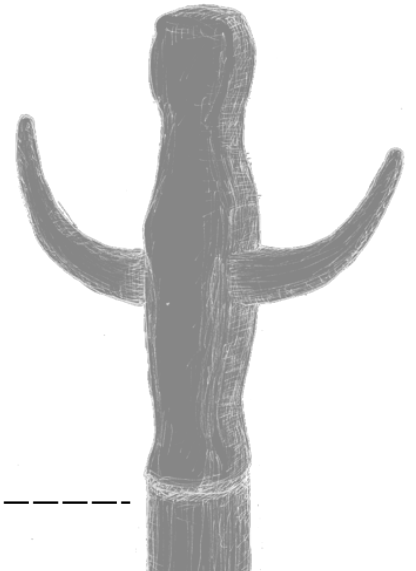
STATION

It's the question, if this loom of the Bima is still a type of weaving stand (stand loom), that needs bindings to a construction to work properly. According to the way of use, its size and weight some of them work as a stand-alone and independent weaving station (station loom). But most of them need to be fixed to the ground. As all looms in Manggarai *flat warps* are woven on huge *warp boards* and *framed breast beams*. This loom is found in Bima-villages along the coast, like in southern West Manggarai, but spread also in other areas of Manggarai. Some station looms there reflect their influence onto them.





Traditonal architecture in Manggarai and its rooftops



----- YOU ARE CROSSING THE IKAT-LINE! -----

Bea nggolong

Crossing the Ikat-Line promises great experiences and deep insight, but demands reading its guidelines first to guaranty best performance. To cross this line the border of Manggarai to Ngada (Bea Nggolong) on West Flores may offer the best circumstances to realize its existence and consequences.

Buckley 2022: First migrants, first textiles.
-> <https://www.academia.edu/143267494>

By the way: nggolong is also the name of the shed roll!

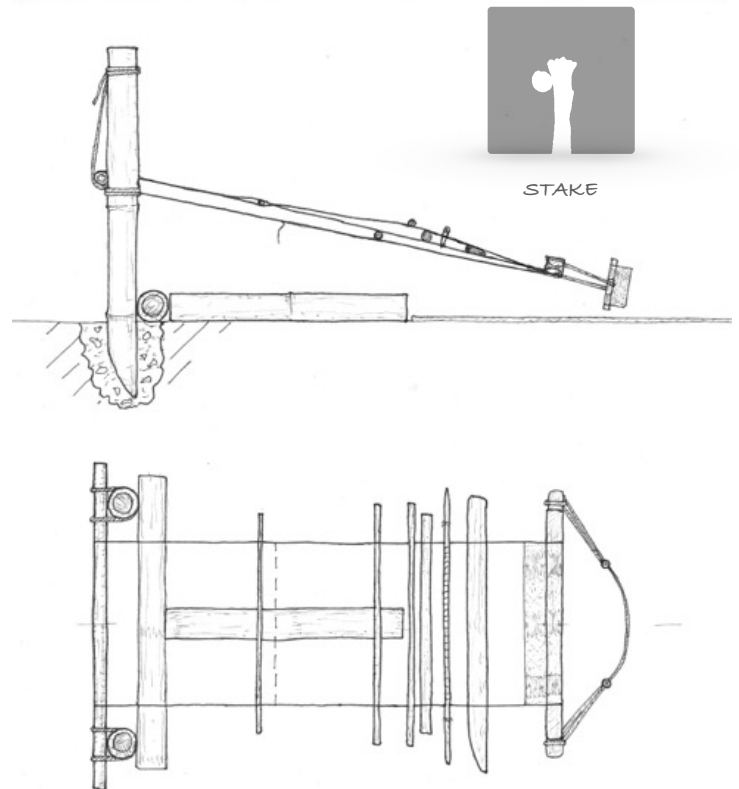


7) Jongen bij een beeld in een dorp in Ngada op Midden-Flores. ~1930. Part of family album Schrieke. KITLV 86494 -> <http://hdl.handle.net/1887.1/item:770917>

Looms of Ngada

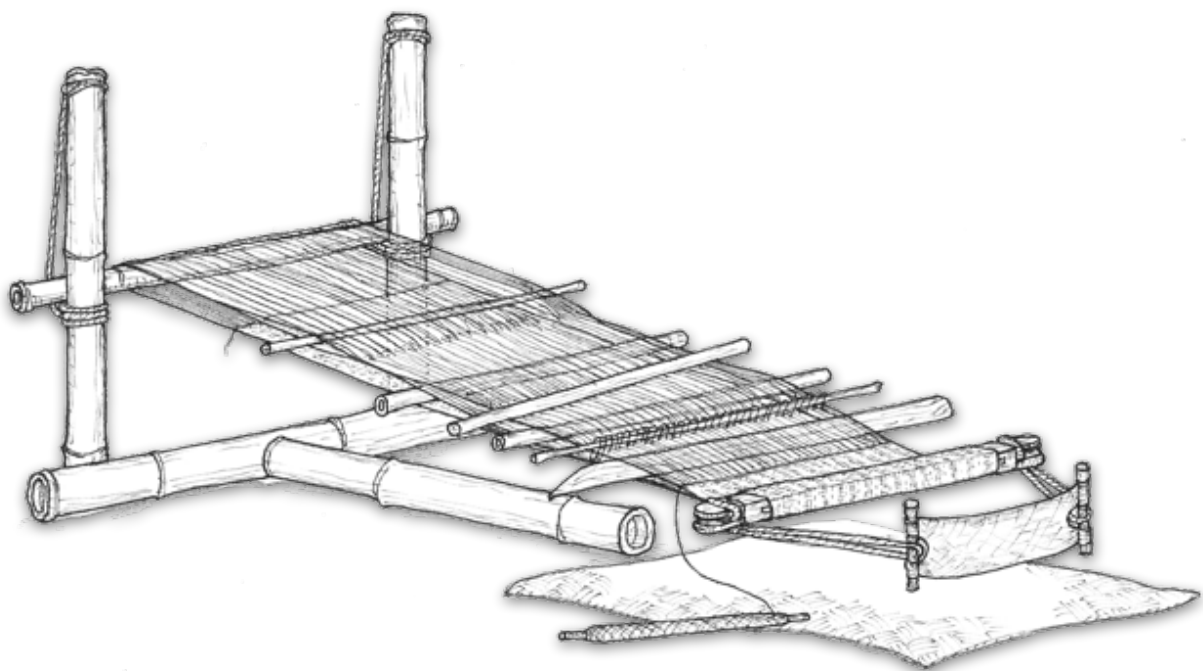
NGADA | NAGE-KEO | RIUNG

Stake Loom of Ngada



8) Weaver in Likuwal 1910 - Universiteit Leiden:
KITLV 8731 -> <http://hdl.handle.net/1887.1/item:767146>

Standard Ngada loom with a diagonally aligned circular warp, according to Rouffaer 1910. [Drawing: Charlotte Gröger/Guido Plum 2025]



Ngada - Rouffaer 1910

Stilt Loom of Nage-Keo?



STILT

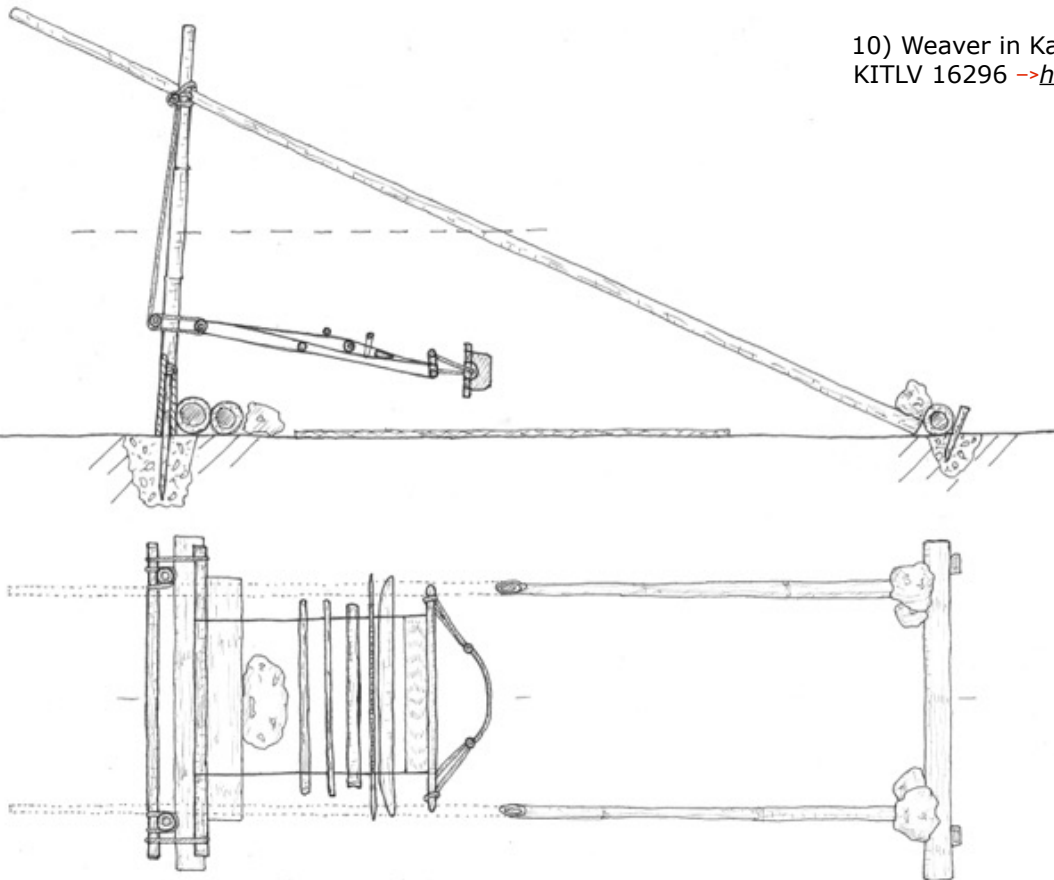


STAKE+

It isn't clear yet, to what extent the 1910 photo shows a loom of the *Nage* or the *Keo*; however, the caption says that it was taken in a village in Ngada. At that time, Nagekeo still belonged to Ngada, but has now splitted since two decades. In contrast to the Ngada looms, *stilts* placed on the ground seem to hold the warp beam here; the warp, however, is almost *horizontally aligned*.



10) Weaver in Kampong Ngada 1910 - Universiteit Leiden: KITLV 16296 -> <http://hdl.handle.net/1887.1/item:782097>



The question is whether the stilts are not placed on pegs in the ground that give them support. See detail in side view! Otherwise, the stilts would only be held in place by the diagonal bracket.

If no pegs are found, it is therefore a *stilt loom* - that is rare on Flores. However, if, as can be assumed, wedges are at work, it's a special variant of a stake/stilt combination, or so-called *extended stake loom*-type, that reminds solutions of some similar looms of the Batak on Sumatra!

Extravagant Ngada loom-variant 1910.
[Drawing: Charlotte Gröger/Guido Plum 2025]

Looms of Ende

NGGELA | NDONA | LIO | PALU'E

Stake Loom of Nggela



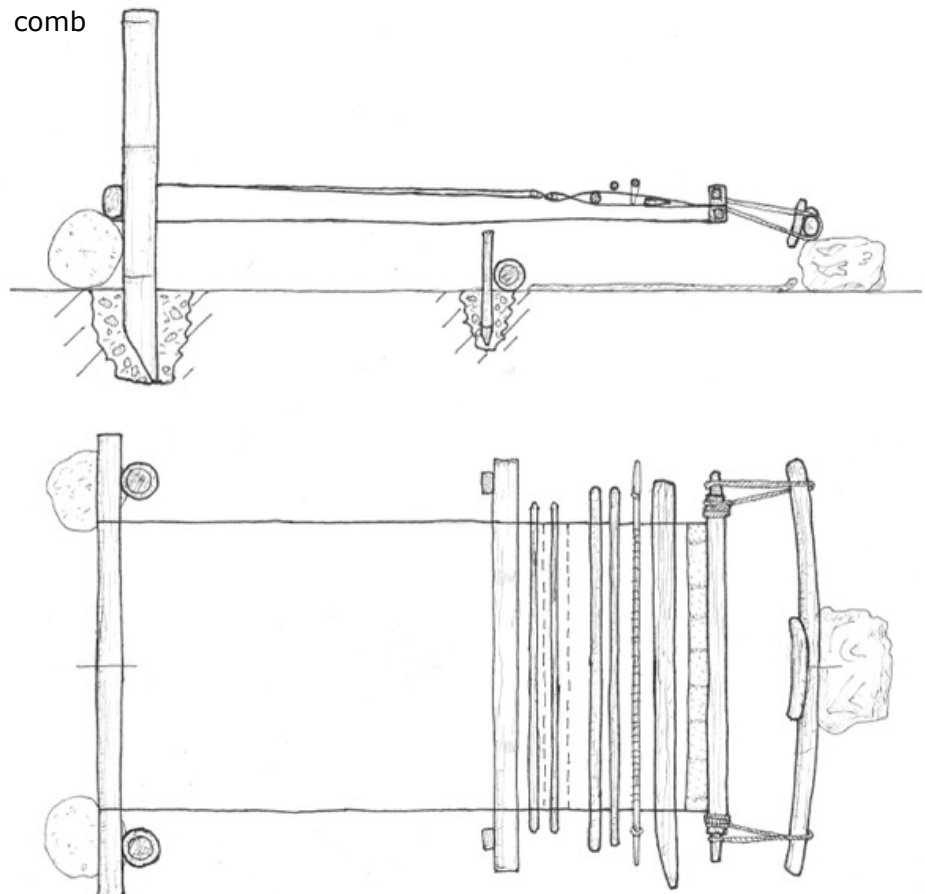
STAKE

Similar, but differing in details: The warp beam of the Nggela rests like Sikka on stones, while the Ndona's is hold on height by hanging ropes! But their poles are made of bamboo canes, like Ndona. Several of looms in Ende regency prefer bamboo canes as posts! Traditionally looms in Ende use a circular warp without *reed*, basically *Ikat*; but some show a false circular warp with reed comb for striped textiles.



12) Nggela weaver 2010-2015.

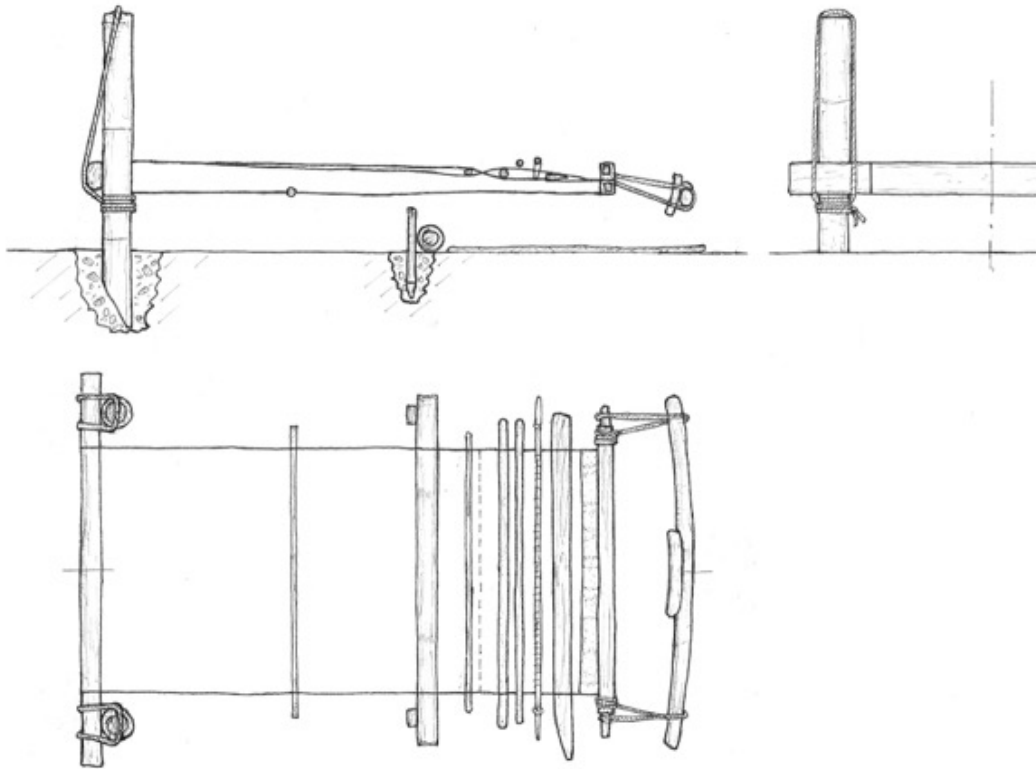
© Christopher D. Buckley → tracingpatterns.org



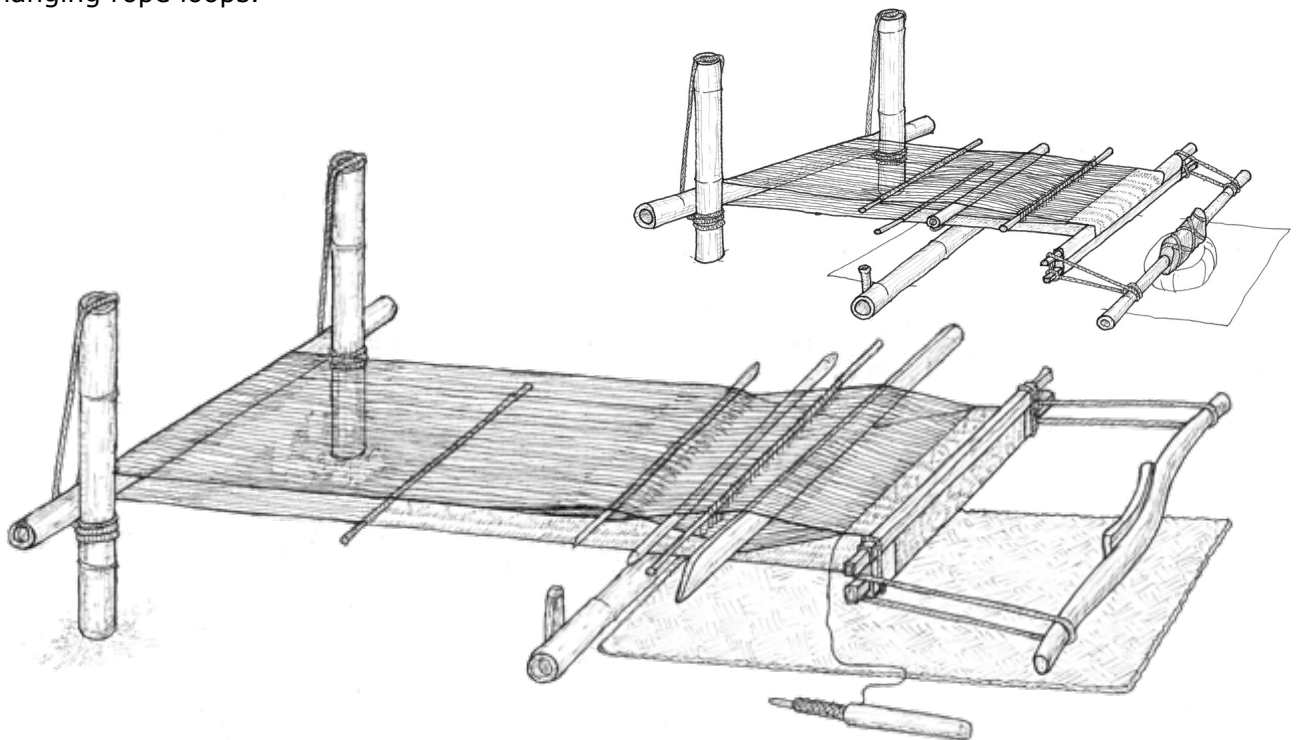
Stake Loom of Ndona



STAKE



Ground loom-like horizontal loin loom of the Ndona people on Flores using a circular warp for Ikat weaving without reed comb. Some models include such a reed comb for striped textiles. The warp beam is brought to height by hanging rope loops.



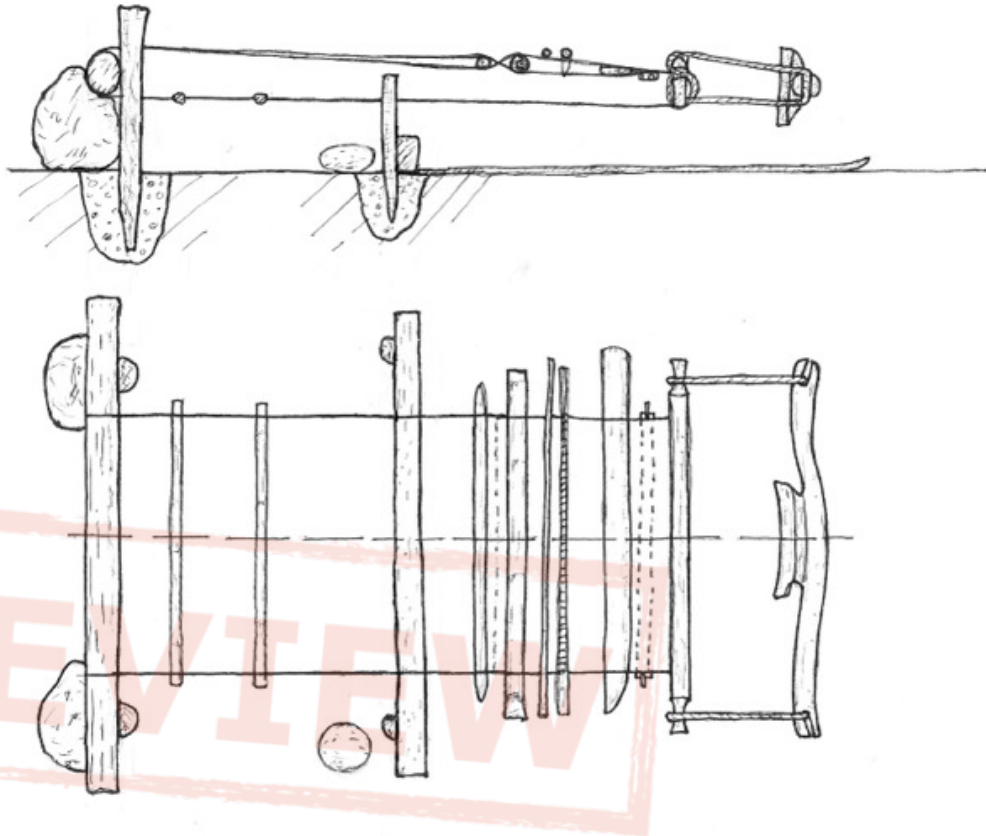
Looms of Sikka

STONES | PEGS | BOARDS

A Standard of Stake Loom on Stones



STAKE



16) Sikka Weaver 2010-2015 - © Christopher D. Buckley

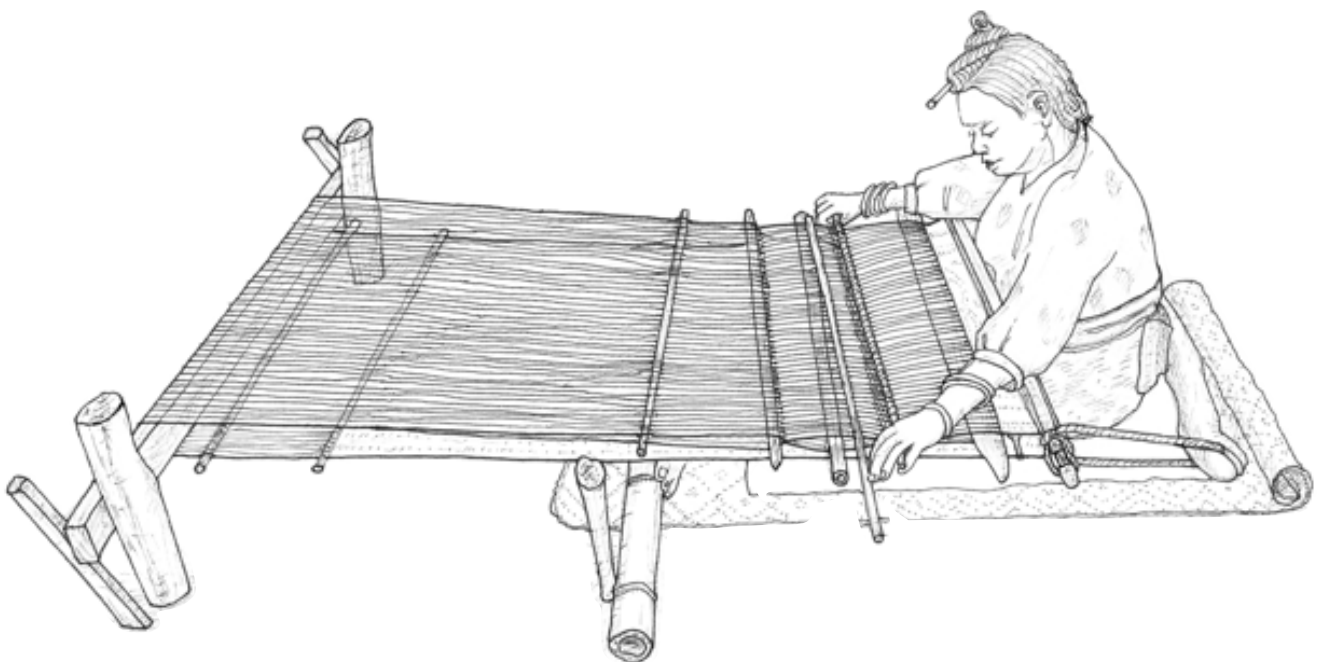
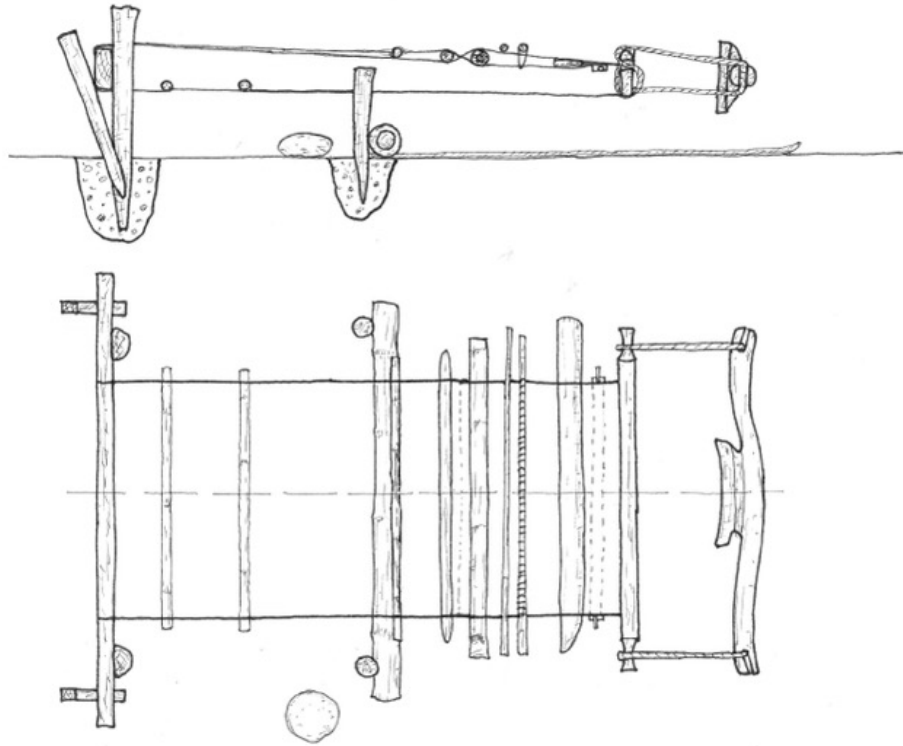


Stake Loom with pegs



STAKE

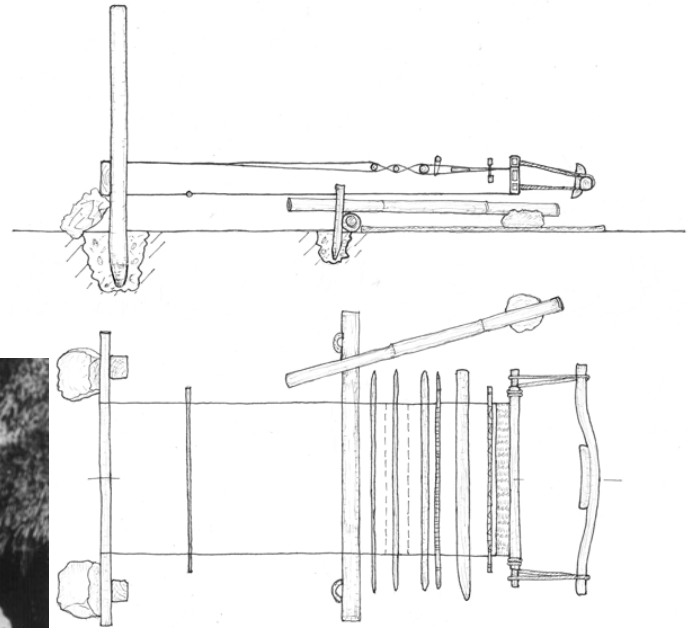
Sikka run similar body-tensioned ground looms with horizontally-aligned warps, as close as possible to the ground, but the concept of holding the warp beam differs noticeably: Their warp beam gets lifted on height by rocks, or maybe by a second pair of diagonal pegs, or even a combination of both!



Sikka Loom with two boards

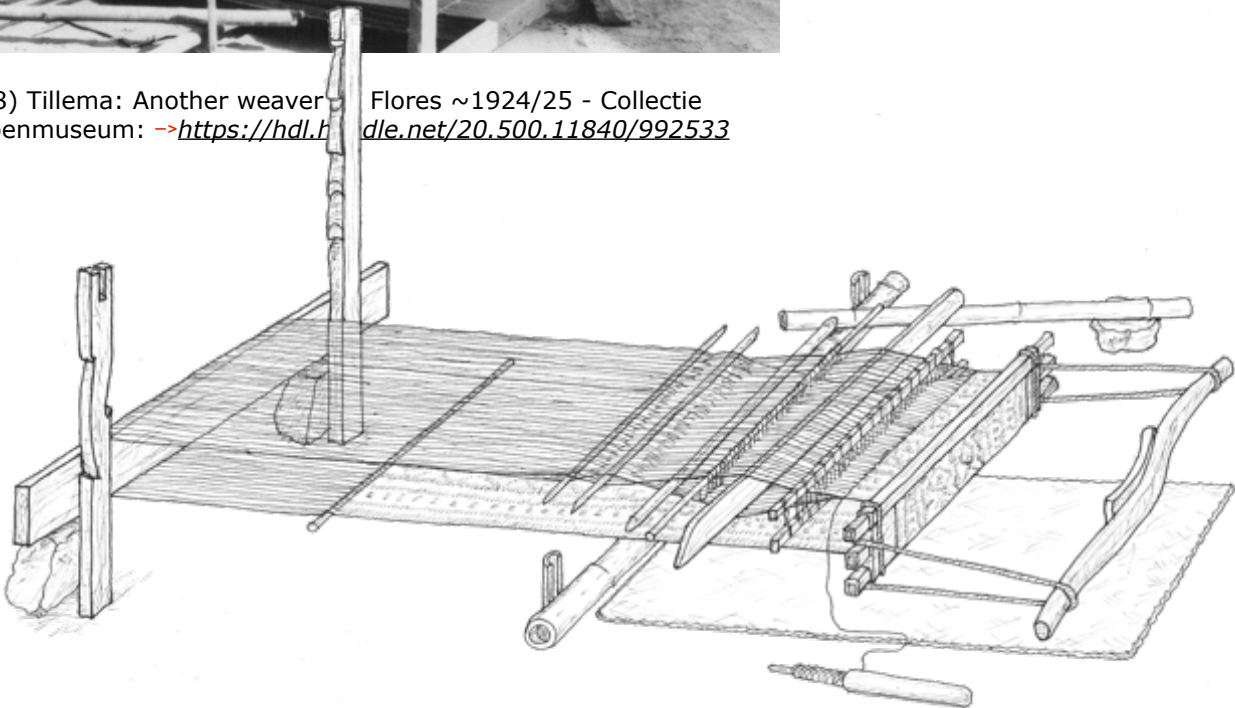


STAKE



Most photos of Sikka looms show round or rectangular warp beam, but this one of Tillemma, taken in Maumere around 1924, shows a circular warp on a huge warp board AND a similar high board for breast beam! The warp board rests on the rocks.

18) Tillemma: Another weaver Flores ~1924/25 - Collectie Tropenmuseum: -><https://hdl.handle.net/20.500.11840/992533>



According to Tillemma a loom close Maumere with warp board on rocks. ~1924/25. [Drawing: Charlotte Gröger/Guido Plum 2025]

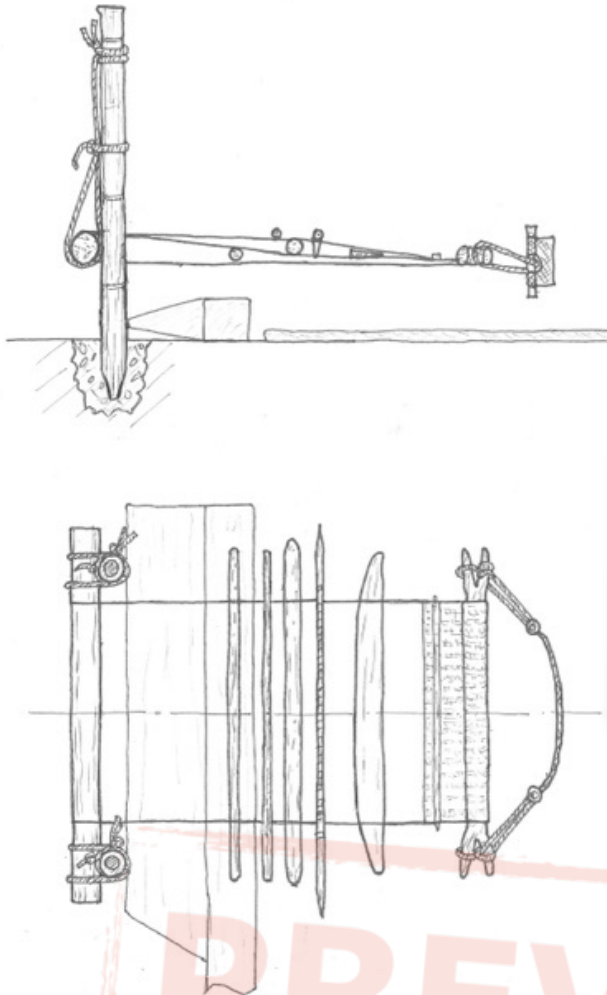
Looms of East Flores (Lamaholot)

LARANTUKA STAKE | MANDIRI STATION

Larantuka Stake Loom (Ground Loom)



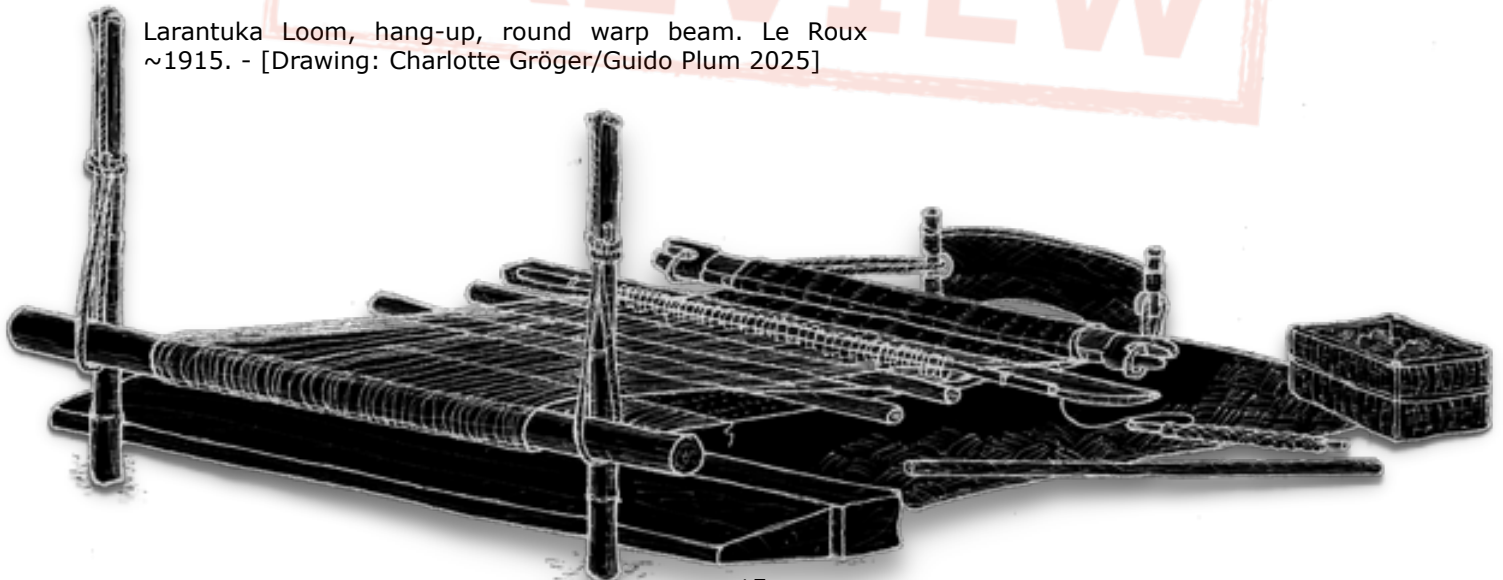
STAKE



20) Weefster te Larantoecka ~1925. Universiteit Leiden KITLV 5624

PREVIEW

Larantuka Loom, hang-up, round warp beam. Le Roux
~1915. - [Drawing: Charlotte Gröger/Guido Plum 2025]



Station Loom in Ili Mandiri Region

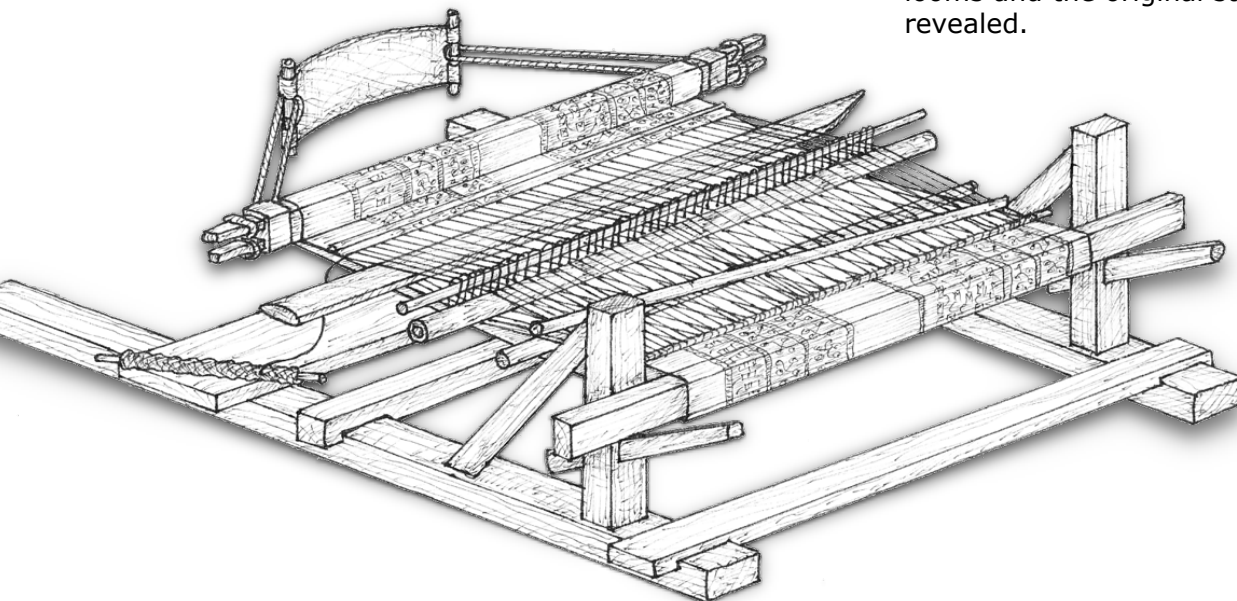


STATION



22) Back in time: Another station loom (or so-called 'part-frame') in Belogili, Ili Mandiri region of East Flores ~2010-2015. © Christopher D. Buckley

Obviously this station loom recalls the forked branches of the original stake looms. In East Flores and the following islands, a varied coexistence of station looms and the original stake looms is revealed.



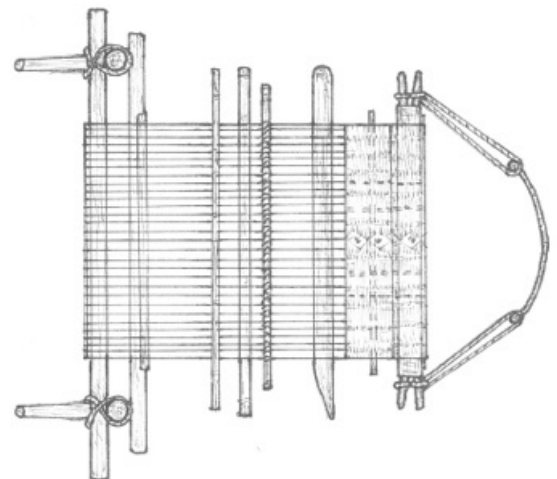
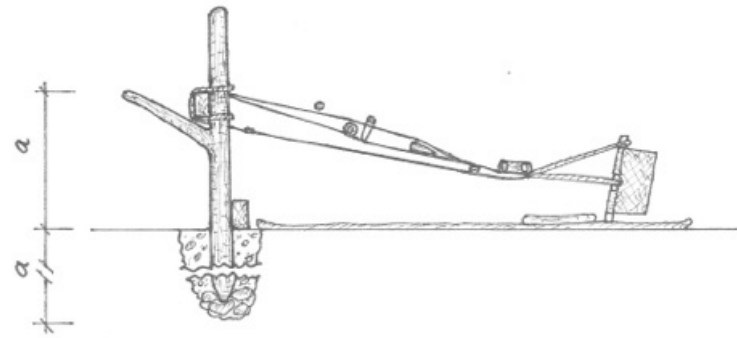
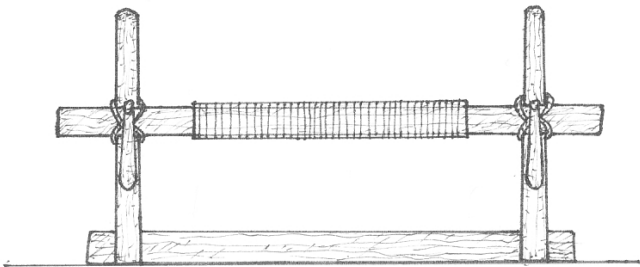
Looms of Lembata

LEMBATA FORK

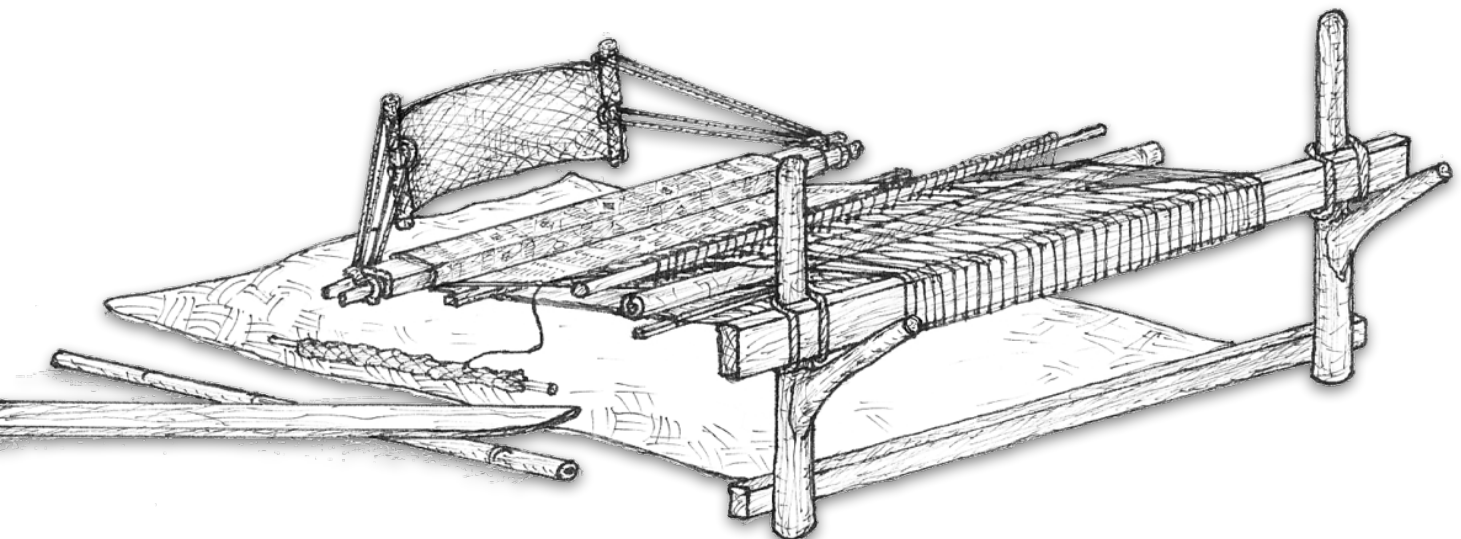
Lembata Fork Loom



STAKE



A photo of the Lembata loom can be found in Buckley 2017? "Looms, Weaving & the Austronesian Expansion" ('Weaver in Atadei region of Lembata', p. 298, fig. 7.17). The poles show a different type of forked branch, but somehow similar to the Y-shaped poles of the Manggarai loom; here still equipped with a backstrap a circular warp, and of course: No reed!



Looms of Alor

TERNATE STATION | BOKA BESI | PANTAR

Station Loom in Ternate Selatan



STATION

Two looms from Alor Island (east of Flores): The first photo (25) shows a part-frame loom from Ternate Selatan; the second photo (26) is taken in Boka Besi. ~2010-2015.
Both photos © Christopher D. Buckley.

A Station Loom in Boka Besi

It seems like the loom in Boka Besi recalls the forked branch of some looms on Flores in its construction of the posts, while the loom on Ternate seems not have taken notice of or is ignoring it by turning it around!



Stake Loom on Pantar



27) A stake loom with circular warp in Baranusa on Pantar Island; east of Alor ~2010 -2015. No reed is used!

© Christopher D. Buckley



STAKE

Greetings from Alor

A preview of the upcoming highlights:
All over Flores there are representations and shrines of the Naga, the dragon or serpent horse, as this photo from Alor shows.

E.E. & H. Vatter 1928/29:
"Man naast een naga-figuur (draak-slang) te Toetbang bij Maibang op Poelau Alor" (Man next to a naga figure (dragon snake) in Tutbang at Maibang on Pulau Alor).

Universiteit Leiden: KITLV 122386
<http://hdl.handle.net/1887.1/item:898678>

Kembali!



Externals

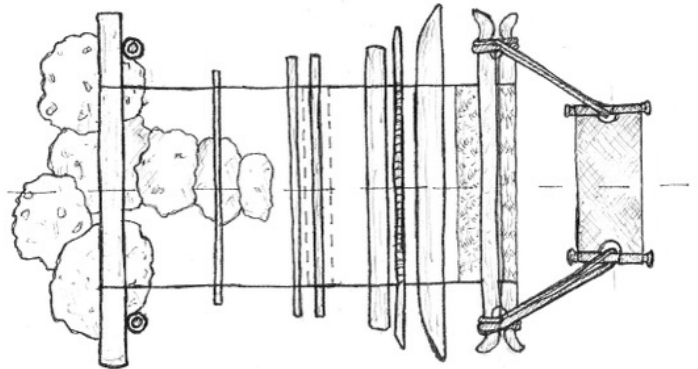
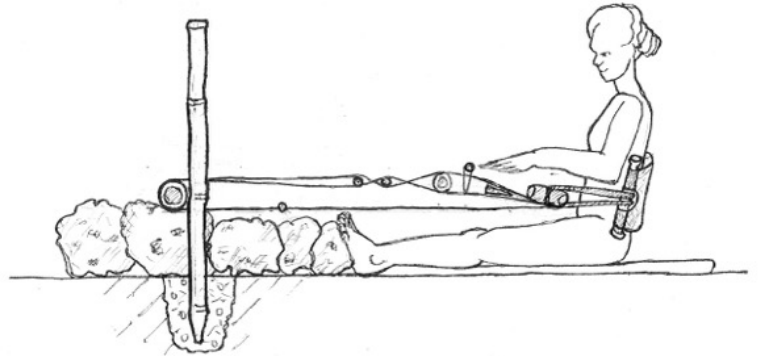
TIMOR | MANDAR | SUMBA | PAPUA

Ground Loom of Atoni (Timor)

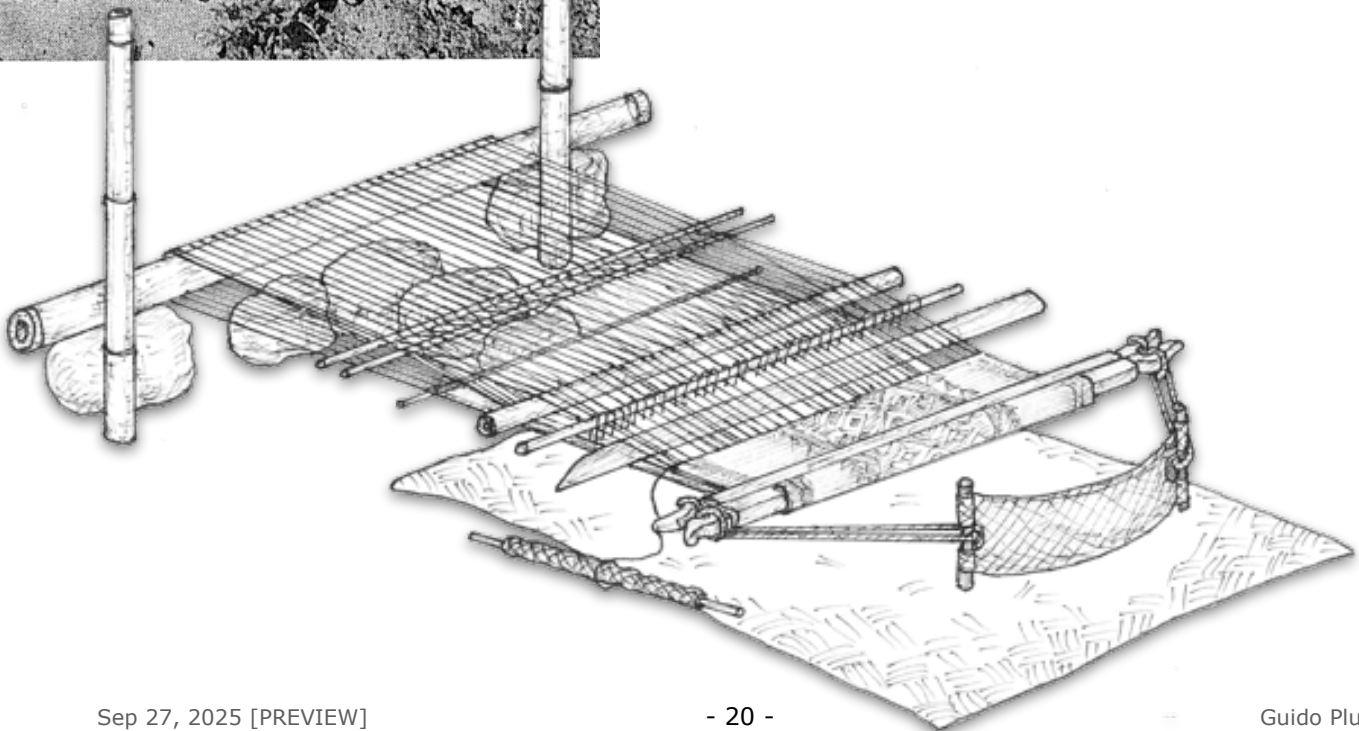
Crocodile on the rocks



STAKE



28) Atoni Loom on Timor Island, according to Yoshimoto: round warp beam, resting on rocks. Rocks as footrest. [Drawing: Charlotte Gröger/Guido Plum 2025]

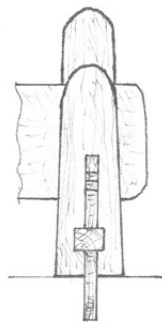
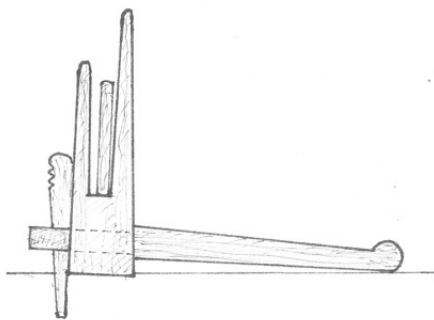


Mandar Loom (Sulawesi)

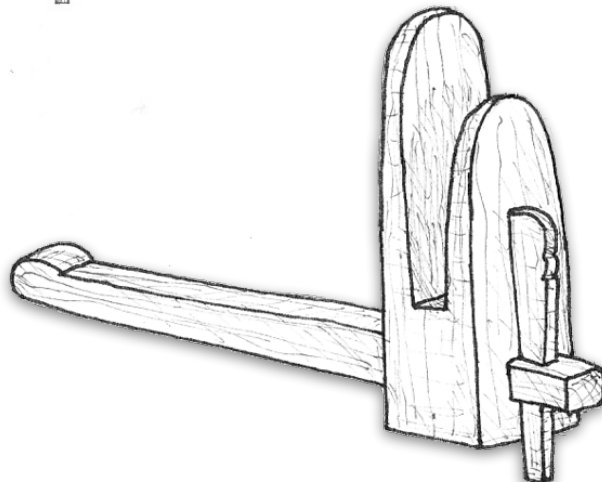
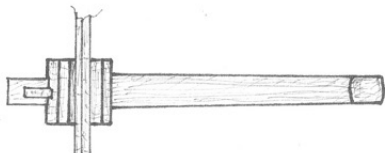
STAND



30) Mandar loom on southern West Sulawesi, 1939. Collectie Tropenmuseum: TM-10014398 - <https://hdl.handle.net/20.500.11840/232037>



Some looms in Manggarai (not shown here) show still some relics of influence of this type of stand loom-type of the Mandar people on Sulawesi. Not just the huge warp board & its flat warp, what's also similar to the Bima; beside the stands have been adapted! It states, interests of the Manggarai was the engine of all this changes!



Sumba Branch Loom

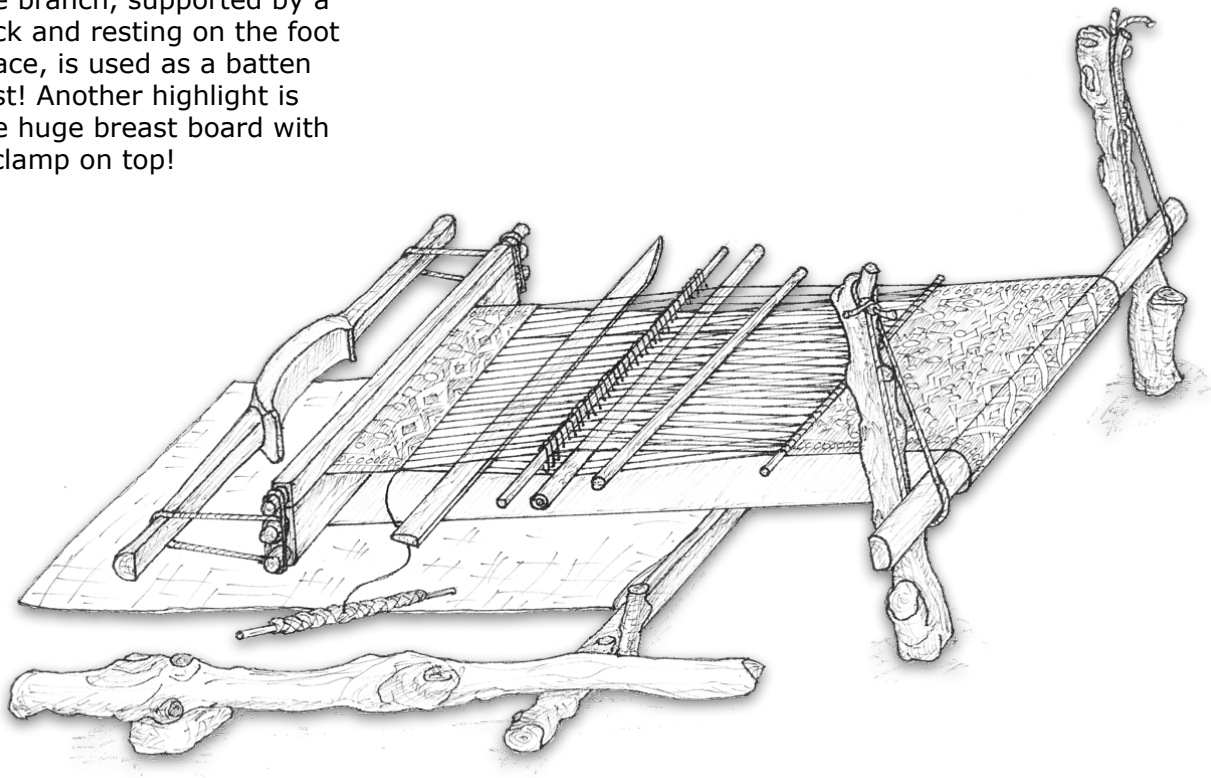


STAKE



A circular warp without a reed comb on oval warp beam, that's hold by rope loops, hanging down from two plain branches. These loops are Ndona-like. Notice the branch, supported by a rock and resting on the foot brace, is used as a batten rest! Another highlight is the huge breast board with a clamp on top!

32) Similar solutions can also be found on Sumba; but without the striking fork! Photo: Taillie 1949: „Een weefster achter een weeftoestel" - Collectie Tropenmuseum TM-10029656.



Accidental Foot Loom (Timor)



STAKE



FOOT+



34) Foot or no foot loom - That's the question on Timor around 1909?

Let's enter the gap in between!

Universiteit Leiden (KITLV26824) - <http://hdl.handle.net/1887.1/item:791711>

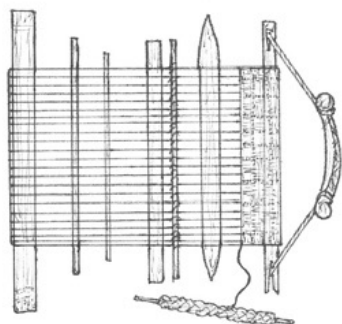
Sobei Foot Loom (Papua)



FOOT

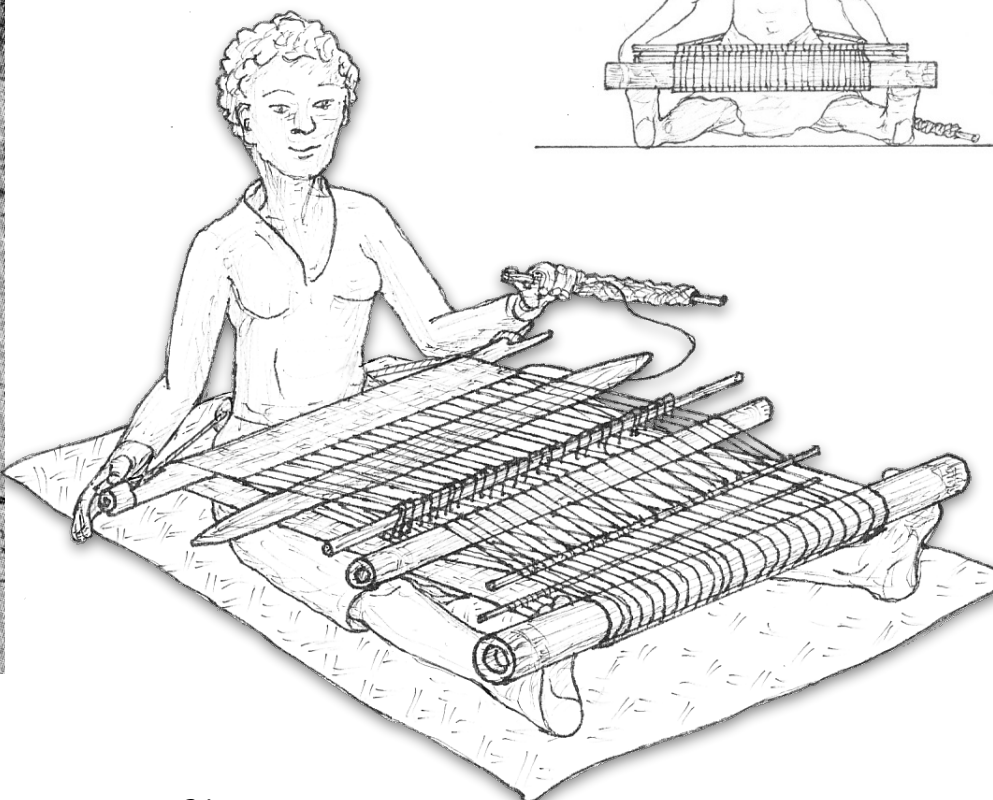


35) Javanese busy with a foot loom of Sarimi region on Papua around 1910 in Jayapura. Universiteit Leiden → <http://hdl.handle.net/1887.1/item:722348>



36) The foot loom (ifduai) of the Sobei people on Papua for terfó-weaving. [Goslings 1928/1929 - fig. 13]

Sep 27, 2025 [PREVIEW]



Mama Wulu's Foot Loom (Borneo?)

The Foot Loom of Larantuka

Once again, a woman from Larantuka caused a great stir in 2017! No, this time it wasn't the legendary Pippi Longstocking, but, as Steven Alpert describes, *"perhaps the most iconic piece of all in the Indonesian collection (of the National Gallery of Australia) and (is) of special historical relevance for its subject matter and age...."*! We are talking about Mama Wulu, the mysterious bronze figure of a woman working on a backstrap loom; with an infant consuming her bosoms at the same time! Once found in a cave on East Flores and announced to the public back in 1977 by Adam's. Not a revolutionary matter, one might think, but the busy lady actually proves sensational potential for current events! With her loin loom she may not be able to lift horses like some free spirits, yet not able to move mountains, but gradually shaking our shape-taking idea and making it flexible! Thus, merely by looking at her external appearance, all interpretation unexpectedly pours out of her eyes and seizes our sense: Was the early bird of expressionism at work here?but the bird seems to have flown off! Read more about the Lady in her essay of "The Foot Loom of Larantuka"!

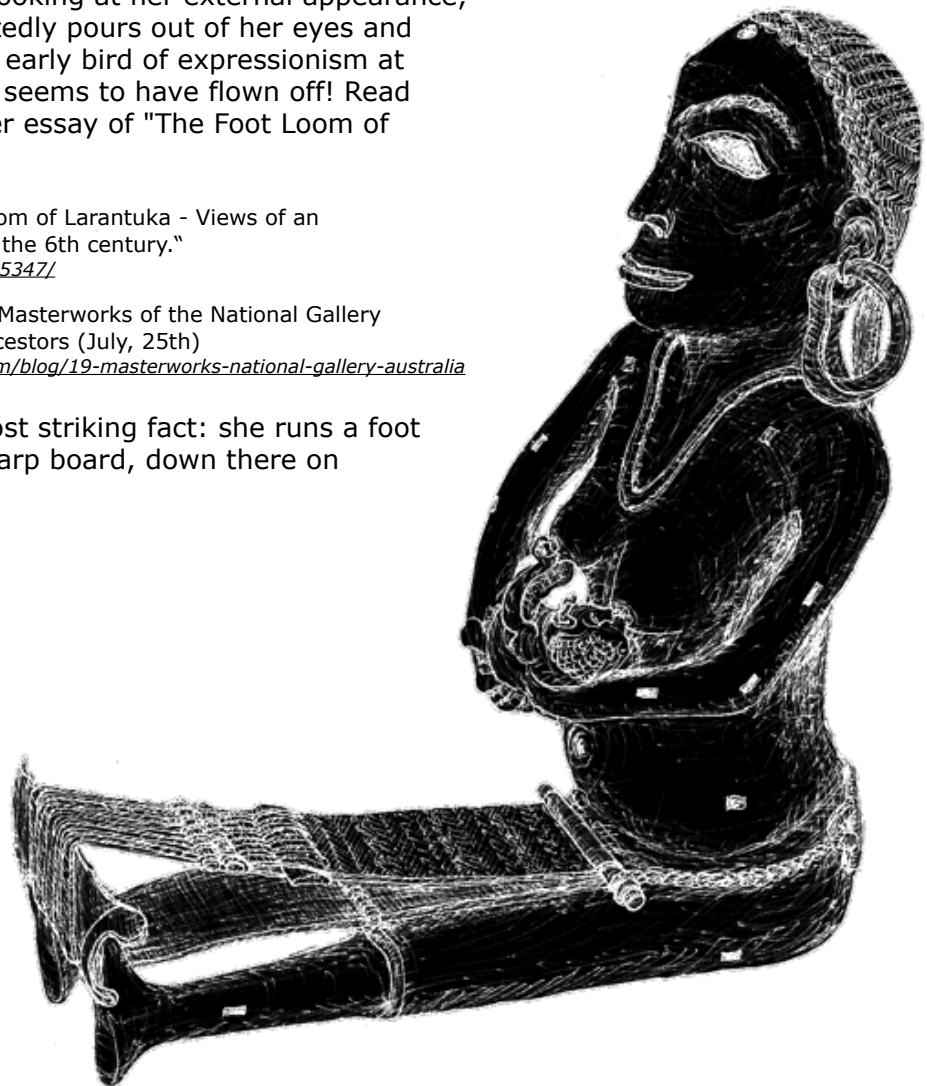
Plum, G. (2025): "The Foot Loom of Larantuka - Views of an Indonesian bronze figure from the 6th century."
<https://www.academia.edu/144025347/>

Alpert, Steven G. (2022): "19 Masterworks of the National Gallery of Australia." In: Art of the Ancestors (July, 25th)
<https://www.artoftheancestors.com/blog/19-masterworks-national-gallery-australia>

And this is actually the most striking fact: she runs a foot loom with a remarkable warp board, down there on Larantuka!?



FOOT



Foot Loom of Larantuka. A drawing of a bronze sculpture on Flores showing a woman with a foot loom (similar warp board like the Amis on Taiwan!). <https://www.artoftheancestors.com/blog/19-masterworks-national-gallery-australia>

Alat melengkung - The Warping Tools

Bima Warping



39) Horizontal warping device (alat melengkung) of the Bima on the west coast on Flores in Kampong Pota, 1926. - Foto: UBL digital collection (KITLV 10985)

The horizontal warping frame of the Bima is made of wood, so it should no longer be made by the weavers themselves.

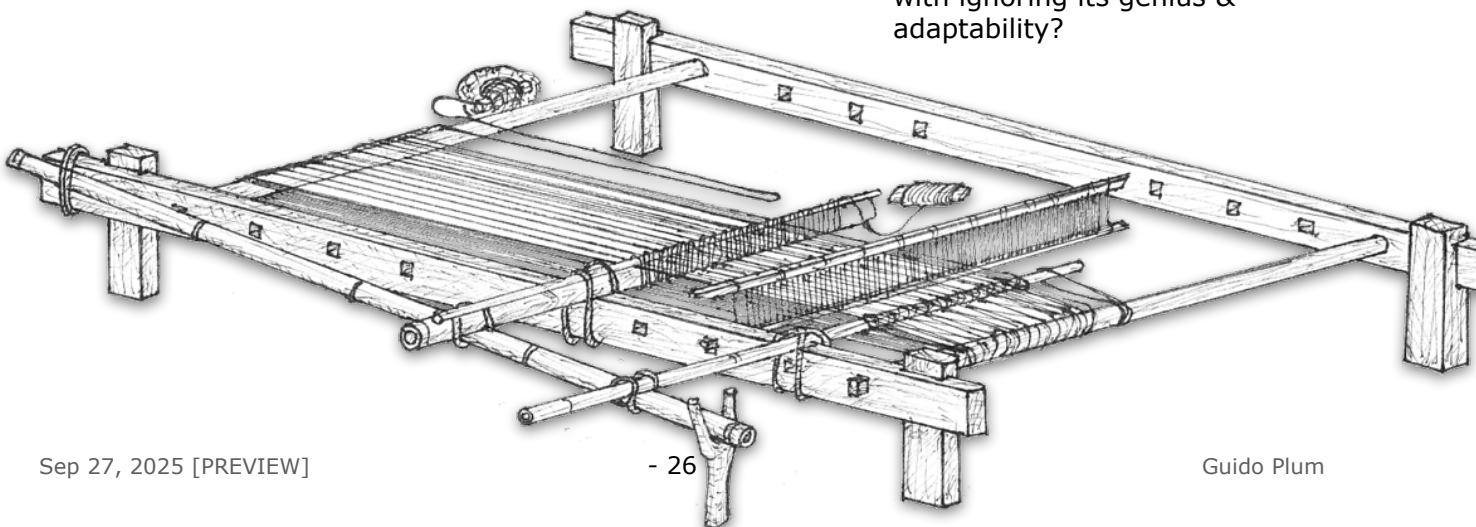
(Compare Larantuka!) The Bima weave flat warps, but when warping it is prepared like a false circular warp. Just at the end of process the so-far single starter rod gets replaced by two whip rods and the warp, which has been (false) circular, transforms into a flat warp.

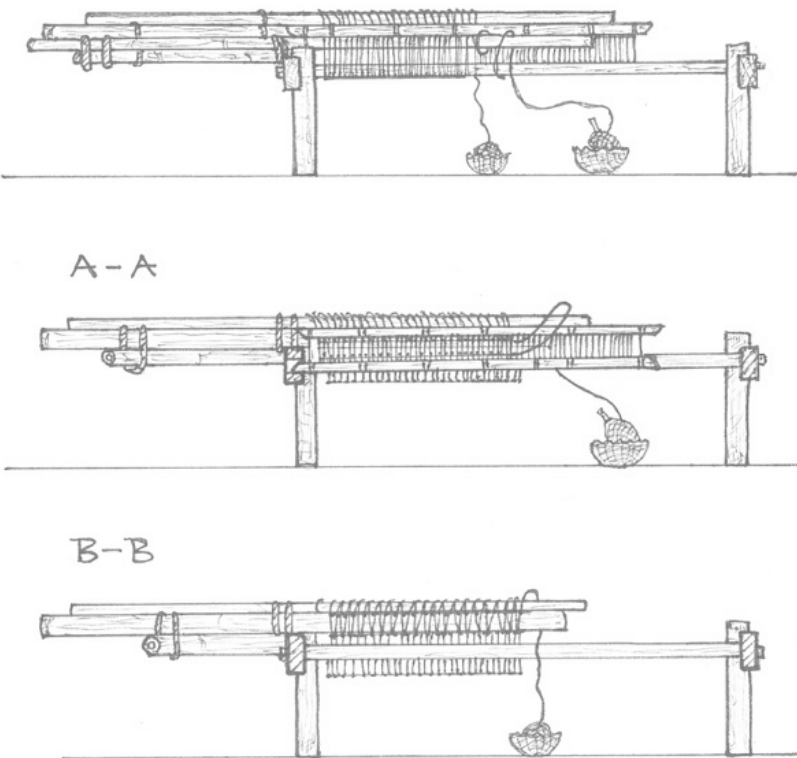
A tiny modification on the starter rod and you also get an original circular warp that way. This approach is standard for many (but not all) Southeast Asian weavers, not just for the Bima! Not only the circular warp characterizes loin looms, but also their flat warp is defined from it and differs by its understanding from the usual standard of flat warp on western looms: the warp thread (lawe) remains continuous!

Reed comb and heddles get into game while the warping!

Discussion:

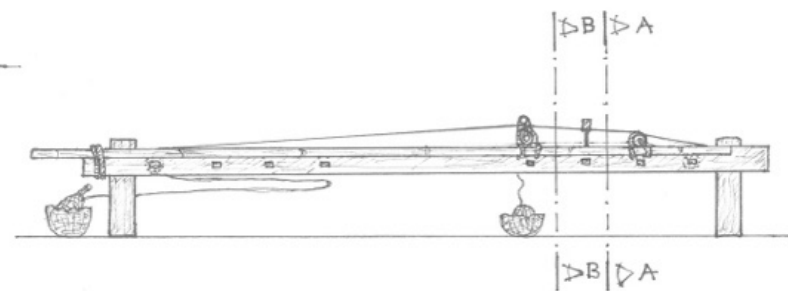
Do we want to continue to state this as primitive tools, there-with ignoring its genius & adaptability?



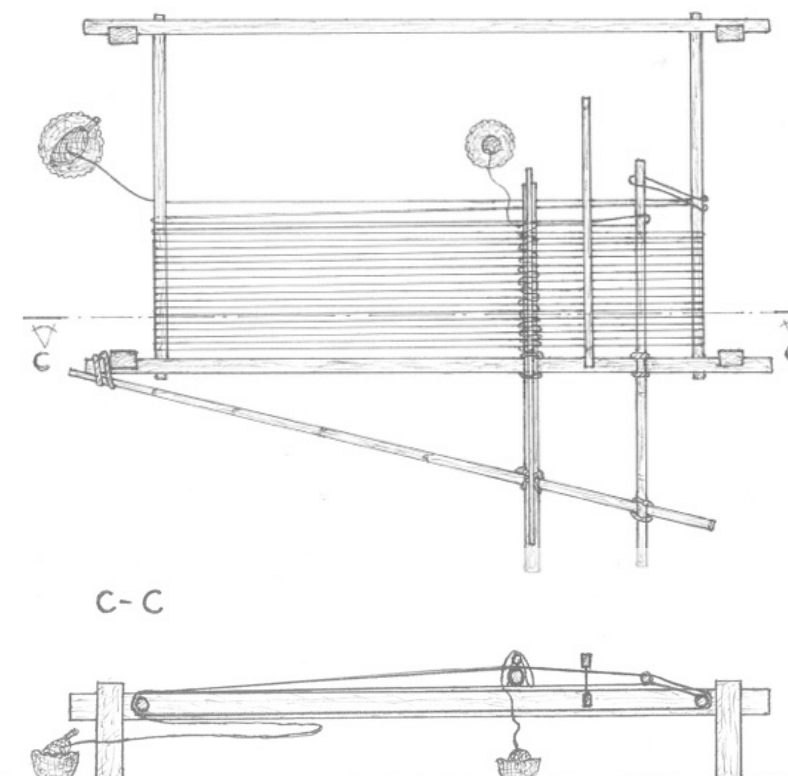


The width of the warping table indicates its favored use for wide warps. All over Flores just horizontal warping methods like this are found. Vertical warping method need just one of these horizontally aligned warping planks. Even weavers of the Chakma people in Bangladesh witness, that wide warps can definitely be managed by vertical warping methods, it doesn't fit the needs of designing ikat warps.

As stated by Buckley et al. 2023 the Sobei people on Papua use a vertical warp method for their small warps. However, they don't use a horizontally aligned warping plank for this, but put the necessary sticks upright in the ground.



Even there is no loin loom from Flores mentioned by Jasper & Pirngadie, an almost similar warping frame from Larantuka & Solor can be found in „De Weefkunst“ (p. 104, fig. 85) and a bit confused sketch of warping such a false circular warp incl. a reed. (pp. 110-111, fig. 80).

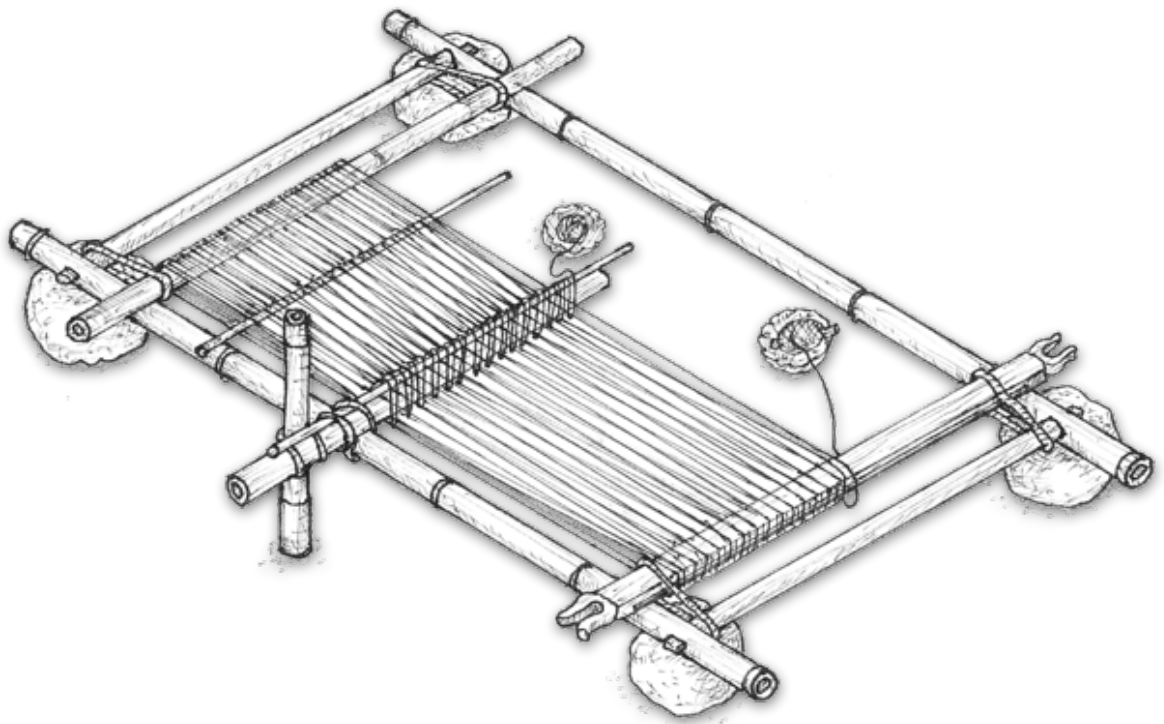


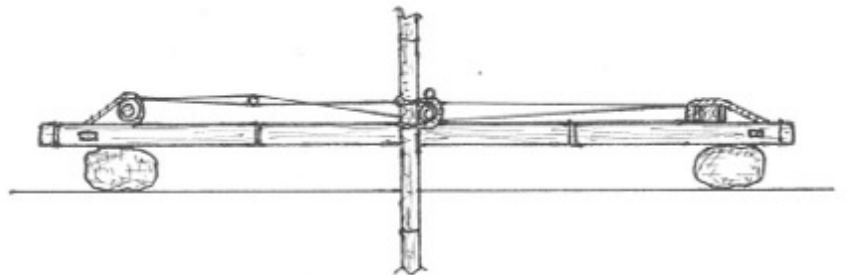
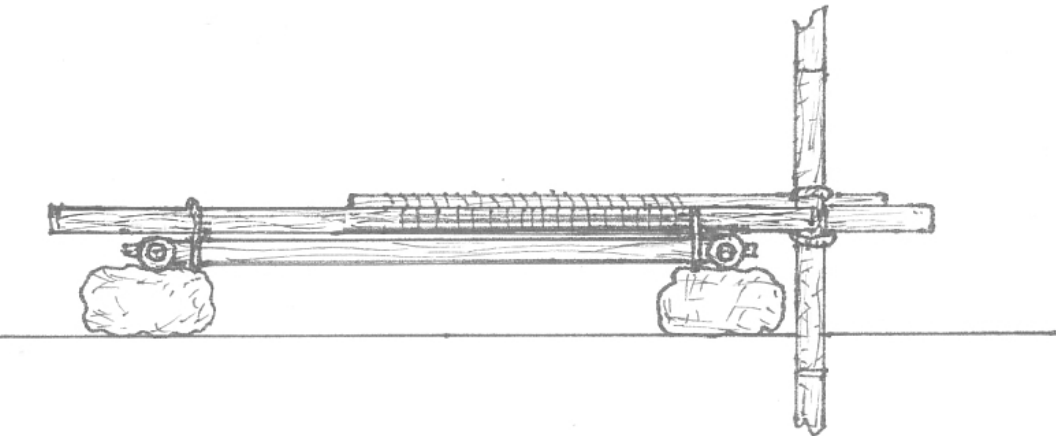
Larantuka Warping



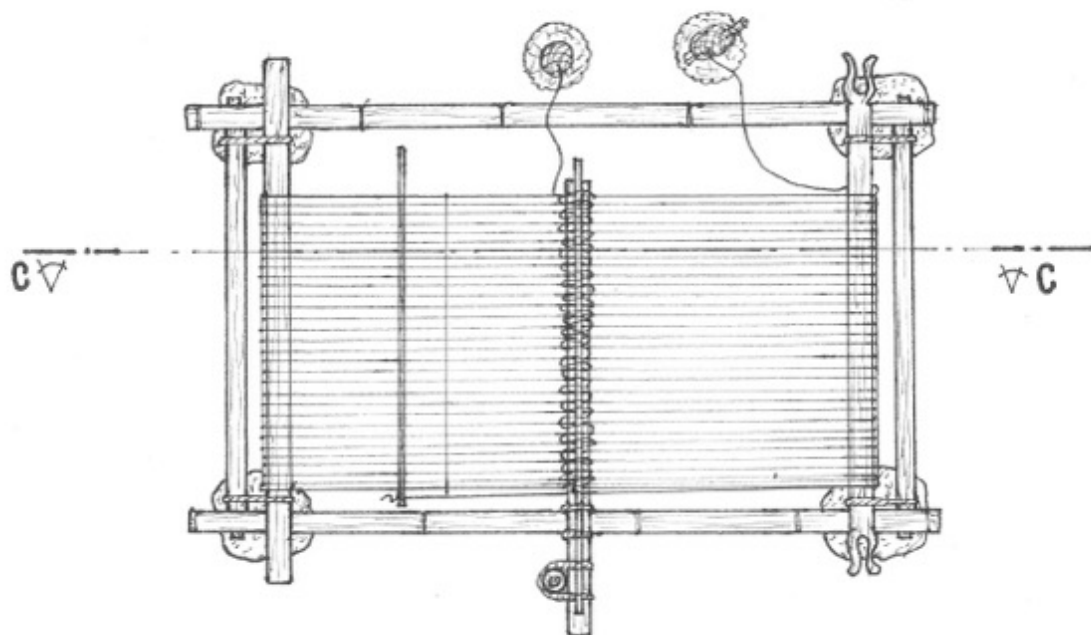
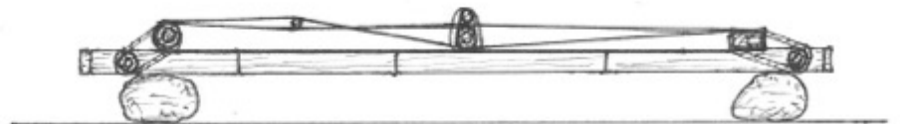
The photo of Vatter shows an original warping device constructed by the weaver from bamboo canes, close to Larantuka. It is taken at almost same time as the photo of the Bima warping! In principle identical to the horizontal warping frame of the Bima; even if a circular warp is prepared here. The bamboo scaffolding rests on stones. Notice: The breast beam is here in use as a warping rod. Heddles (& an optional starter rod) are prepared while warping. There is no reed comb in circular warp; a reed in a circular warp identifies it as false-type! The size of the bamboo canes defines the length of heddles!

41) A weaver in Leloba close to Larantuka busy with her self-constructed warping device, made from bamboo canes. Photo: E.E. & H. Vatter 1928/29 - UBL: KITLV 122286 - <http://hdl.handle.net/1887.1/item:898050>





C-C



Flores - Kembang Alat Tenun

Alat Tenun dan Melengkung di Flores

Proyek kami yang sedang berlangsung mengkaji alat tenun etnik di Pulau Flores dan sekitarnya di Indonesia bagian timur. Pertama-tama, kami akan membahas fondasi historis dari materi gambar yang tersedia dari koleksi akademis seperti Koleksi Tropenmuseum dan koleksi digital Universitas Leiden, sebelum beralih ke koleksi terkini dan **melintasi batas Ikat**.

Data ini tidak berasal dari penelitian lapangan, melainkan semata-mata dari literatur yang ada. Meskipun informasi yang beragam, meskipun tidak komprehensif, tersedia, tinjauan komparatif saat ini sulit dilakukan. Proyek ini bertujuan untuk memberikan solusi awal, terutama membatasi diri pada deskripsi alat tenun (dalam bahasa Inggris) dan mengilustrasikan tinjauan umum alat tenun etnik di Flores dengan foto dan gambar.

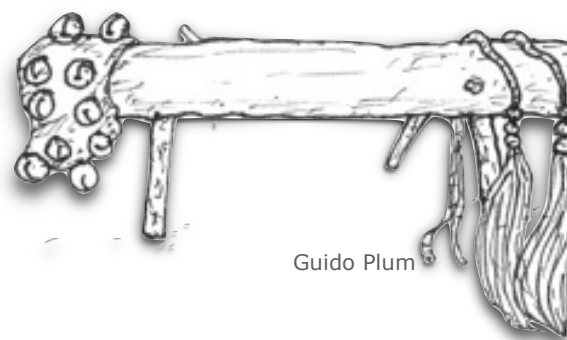
Tujuannya adalah untuk menyajikan alat tenun loin dari kelima kabupaten: Manggarai, Ngada, Ende, Sikka, dan Flores Timur (dan jumlahnya terus bertambah!), serta untuk membandingkan alat tenun loin dari Lamaholot dan Bima. Selain alat tenun pinggang, **alat lungsin** (**alat melengkung**) etnik juga akan disertakan dalam koleksi ini, **sejauh** informasi tersedia.

Ikhtisar terkini tentang alat tenun pinggang Indonesia, seperti "*De Weefkunst*" yang diterbitkan oleh Jasper & Pirngadie pada tahun 1912, tidak mencantumkan Flores, **yang merupakan** kelompok penting alat tenun pinggang Indonesia. Titik buta ini juga memengaruhi persepsi terhadap alat tenun etnik yang lebih terdokumentasi secara luas.

Kami akan sangat senang menerima materi foto pendukung, informasi lebih lanjut, dan saran!

Kata kunci: tenunan, Austronesia, Flores, Manggarai, Ngada, Nagekeo, Ende, Sikka, Lamaholot, Ikat-line

Sound of the Loom - Not many photos show this loom component in detail: A batten rest of Sikka people, including some bells as sound-making element. Even they differ, sound elements like these can be observed with several Indonesian looms on both sides of the Ikat-Line, but also with Austronesian foot looms on Taiwan! Did they come along with the Austronesian migration from the east?



Kata Pengantar

Kepada Para Penenun Kuda Ular

Ilmu pengetahuan bukanlah tujuan akhir; oleh karena itu, karya ini harus kembali kepada penenun, untuk mendukung dan melestarikan budaya tenun tradisional. Dalam hal ini, kami terutama berfokus pada para penenun di *Nusa Nipa* dan *Pulau Bunga* (Flores). Dari mereka, kami telah menerima segala sesuatu yang memungkinkan kami memvisualisasikan ikhtisar warisan budaya mereka; buku ini dimaksudkan untuk membantu mereka dalam melestarikan, mengembangkan, dan bahkan memperluas budaya mereka untuk masa depan. Karena kami tidak dapat berasumsi bahwa semua penenun di Flores berbicara bahasa Inggris, buku ini terutama harus mudah diakses secara visual. Namun, bagi para pencinta budaya dan calon penenun lainnya, buku ini juga dapat berfungsi sebagai pendamping yang jelas dan lintas batas, yang memberikan pencerahan baru pada fakta-fakta tertentu!

Setelah mendapatkan gambaran umum tentang alat tenun pinggang paling mencolok dari Manggarai, kita melintasi Garis Ikat kira-kira di perbatasan ke Ngada. Sementara di Manggarai, *lungsin datar* yang dilengkapi dengan *sisir buluh* ditemukan secara eksklusif, dari Ngada dan seterusnya, orang pada dasarnya hanya dihadapkan dengan *lungsin melingkar*. Dari sini, *alat tenun pancang* mendominasi; di Manggarai, bagaimanapun, *alat tenun stasiun* mendominasi! Ini tidak berubah lebih jauh, dari Ende, Sikka ke Flores Timur! Namun, di Ngada, *lungsin* yang sejajar secara *diagonal* ditemukan, sementara di daerah yang berdekatan, *lungsin ikat* yang berjalan *horizontal* dapat diamati. Dari Flores Timur, seterusnya ke Lembata dan Alor, alat stasiun tenun (atau yang disebut 'rangka bagian') dapat ditemukan lagi; sebagian besar konstruksi liar, tetapi dipaku; dan juga dilengkapi dengan *lungsin melingkar*.

"*Alat Tenun Kaki Larantuka*" ditambahkan ke dalam koleksi sebagai barang antik dari Flores. Contoh-contoh lain "*Alat Tenun Pinggang Luar*" dari pulau-pulau sekitarnya, seperti *Sumba*, *Timor*, *Papua*, *Kalimantan*, dan *Sulawesi*, juga disertakan untuk melengkapi koleksi dengan cermat. Terakhir, beberapa contoh alat *lungsin (alat melengkung)* dari *Bima* dan *Larantuka* masih diperlukan untuk menggambarkan prosedur umum.

Istilah-istilah teknis seperti *alat tenun kaki*, *alat tenun pancang*, dan *alat tenun stasiun* dijelaskan lebih lanjut dalam "*Pengelompokan Alat Tenun*". Buku ini dilengkapi dengan indeks ilustrasi, daftar referensi, dan daftar istilah yang digunakan beserta penjelasan singkatnya, diikuti dengan daftar isi.

Metodologi

Data saat ini terutama diperoleh dengan menganalisis alat tenun pinggang pada gambar.

Pratinjau 10

Alat Eksternal
Alat Melengkung
Kelompok Alat Tenun
Gambar-gambar
Referensi
Istilah
Peta Flores
Daftar isi

hiLites

Y - Alat tenun
Garis Ikat
Alat tenun Kaki
Mama Wulu
Taka Tuka

Inggris
Jerman

lungsin datar
flat warp

lungsin melingkar
circular warp

sisir buluh
reed comb

lungsin secara
diagonal
diagonally aligned
warp

lungsin berjalan
horizontal
horizontal warp

ikat
alat tenun
kaki
foot loom

alat tenun
pancang
stake loom

alat tenun
panggung
(cancangan)
stilt loom

alat tenun
stasiun (gedogan)
station loom

Flores vom Webstuhl - Lendenwebstühle & Schärgeräte

Unser laufendes Projekt beleuchtet die ethnischen Lendenwebstühle auf der Insel Flores und Umgebung im östlichen Teil Indonesiens. Im Vorfeld werden wir die historischen Grundlagen des zur Verfügung stehenden Bildmaterials aus wissenschaftlichen Sammlungen wie der Collectie Tropenmuseum & der digital collection der Universiteit Leiden erörtern, bevor wir uns gegenwärtigem Bestand zuwenden und die Ikat-Linie überschreiten.

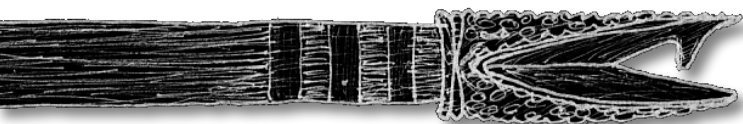
Die Daten ergeben sich nicht aus Feldforschung, sondern allein aus gegebener Literatur. Dabei finden sich diverse, wenn auch nicht lückenlose Informationen, doch fällt eine vergleichende Übersicht derzeit noch schwer. Das Projekt will hier eine erste Abhilfe schaffen, sich vornehmlich auf die Beschreibung der Lendenwebstühle (in englischer Sprache) beschränken und mit Fotos wie Zeichnungen einen Überblick ethnischer Webstühle auf Flores illustrieren.

So sollten sich die Lendenwebstühle aller 5 Regentschaften, Manggarai, Ngada, Ende, Sikka und Ost-Flores (und es werden immer mehr!) darstellen und auch Lendenwebstühle der Lamaholot, aber auch der Bima in Vergleich stellen. Neben den Lendenwebstühlen werden, soweit sich Informationen finden, ebenso ethnische Schärgeräte in die Sammlung aufgenommen.

Derzeitig bestehende Übersichten zu Indonesischen Lendenwebstühlen, wie etwa die von Jasper & Pirngadie 1912 veröffentlichte „*De Weefkunst*“, sparen Flores aus, und damit eine wichtige Typengruppe Indonesischer Lendenwebstühle - die Pfahlwebstühle. Dieser blinde Fleck hat auch Auswirkung auf die Wahrnehmung der ausführlicher dokumentierten, ethnischen Webstühle.

Über unterstützendes Fotomaterial, weitere Informationen & Anregungen freuen wir uns sehr!

Schlagworte: Lendenwebstuhl, Austronesia, Flores, Manggarai, Ngada, Nagekeo, Ende, Sikka, Lamaholot, Ikat-line



Handcarved endings of crocodile-shaped breast beam of Sobei people on Papua. One side is closed.



Vorwort

Weber des Schlangenpferds mit Blumenwiese

Wissenschaft besteht nicht im Selbstzweck; das vorliegende Werk sollte sich demnach zurück an den Weber wenden, zur Unterstützung und Erhaltung der traditionellen Webkultur. In diesem Fall wenden wir uns vornehmlich an die Weber von *Nusa Nipa* und *Pulau Bunga* (Flores). Von ihnen haben wir alles erhalten, was uns ermöglichte, diese Übersicht ihres Kulturguts zu visualisieren; ihnen soll sie denn auch dienen, ihre Kultur zu erhalten, zu pflegen und gar für Kommendes auszubauen. Da wir nicht davon ausgehen können, daß alle Weber auf Flores Englisch sprechen, sollte das Buch vor allen Dingen visuell zugänglich sein. Aber auch anderen Kulturinteressierten und angehenden Webern mag das Buch grenzenüberschreitend ein übersichtlicher Wegbegleiter sein und manche Gegebenheiten in ein neues Zwiellicht rücken!

Nachdem wir uns einen Überblick zu den auffälligsten Lendenwebstühlen der Manggarai verschaffen haben, überschreiten wir die Ikat-Linie in etwa mit der Grenze nach Ngada. Finden sich in Manggarai ausschließlich mit *Rietkämmen* bestückte *Flachketten*, sieht man sich ab Ngada eigentlich nur noch mit *rundlaufenden Ketten* konfrontiert. Ab hier sind *Pfahlwebstühle* in der Überzahl vorhanden; in Manggarai überwiegen dagegen *Webstationen*! Das ändert sich auch im anschließenden Ende, Sikka bis nach Ost-Flores erst einmal nicht! Doch in Ngada findet sich eine *diagonale Kettführung* vor, in den anschließenden Gebieten beobachtet man dagegen *horizontal verlaufende Ikat-Ketten*. Ab Ost-Flores, Lembata und Alor finden sich denn auch wieder *Webstationen*; meist wild, doch genagelt, aber ebenso mit rundlaufenden Ketten ausgestattet.

Als ein Kuriosum auf Flores wurde der Fußwebstuhl von Larantuka in die Sammlung aufgenommen. Auch andere Beispiele von externen Lendenwebstühlen von den umliegenden Inseln wie *Sumba*, *Timor*, *Papua*, *Borneo* & *Sulawesi* wurden aufgenommen, um die Sammlung umsichtig abzurunden. Schließlich bedarf es noch einiger wenige Beispiele von Schärgeräten der *Bima* und aus *Larantuka*, um die allen gemeine Vorgehensweise zu verdeutlichen.

Verwendete Fachbegriffe wie *Fußwebstuhl*, *Pfahlwebstuhl* & *Webstation* klären sich in der Gruppierung von Lendenwebstühlen. Im Anschluß findet sich ein Abbildungsverzeichnis, eine Referenzliste und eine Begriffsliste mit kurzen Erklärungen der Fremdwörter, gefolgt von einer Inhaltsübersicht.

Methodik

Die vorliegenden Daten wurden bevorzugt durch Analyse der Webgeräte auf Abbildungen gewonnen.

Vorschau 10

Externe

Gangelt

Gruppierung

Abbildungen

Referenzen

Begriffe

Karte von Flores

Inhalt

Höhepunkte

Y - Der Webstuhl

Ikat-Linie

Fußwebstuhl

Mama Wulu

Taka Tuka

Indonesisch

English

Flachkette
rundlaufende
Kette
Ikat

Grouping Loin Looms

A brief overview of the 4 most important groups of loin looms (body-tensioned handlooms):

Primary Groups:



Foot Loom

The warp beam is held by foot; the loom thus extremely mobile and unbound, but somehow limited in size. Outdoor & indoor use! [[Borneo?](#) - [Sobei](#) - [Timor](#)]



Stake Loom

The warp beam rests on stakes anchored in the ground. The soil usually needs prior preparation! Only outdoor use! Looms that are attached to trees, house posts or verandas also belong to this group! [[Manggarai](#) - [Ngada](#) - [Nggela](#) - [Ndona](#) - [Sikka](#) - [Larantuka](#) - [Lembata](#) - [Pantar](#) | [Atoni](#) - [Sumba](#) - [Timor](#)]



Stilt Loom

The warp beam is supported by two stilts standing on the ground. The top of the stilts are attached to posts, wall or tree, and thus tied to place. Indoor & outdoor, close to a building. [[Nage-Keo?](#)]



Station Loom

The warp beam is supported by two posts in rails that lie on the ground. The station requires no connection and is therefore independent of location. Some include a seat or platform. [[Manggarai](#) - [Mandiri](#) - [Ternate](#) - [Boka Besi](#)]

The boundaries between the groups are fluid, resulting in mixed types or subgroups. One loom can meet the characteristics of several groups and be assigned to them.

Secondary Groups:



Extended Foot Loom

The warp beam is already supported by small stilts, but still held by foot. Others add another beam to release footwork! [no example, but accidentally [Timor](#) loom]



Stake & Stilt Combination

Loin looms that combine stakes and stilts to suspend the warp beam. [no example, but probably [Nage-Keo](#)]



Extended Stilt Loom (Stand Loom/Gamelan)

A very large subset of extended stilt looms. The stilts are connected to each other, often by means of a transverse binder, which serves as a stand. Thus, they can stand independently, but still have to be connected for operation. Some do not have a crossbar, but they can stand independently; others, on the other hand, prove to be conditionally independent weaving stations (*station loom*). This subgroup illustrates the gradual development of weaving stations, but nevertheless refers to its relations to the foot loom. One may think that this subgroup recreates the central transition from initial foot looms to externally supported loin looms of any of these later-on developments.

[[Bima](#) | [Mandar](#)]

Index of Images

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- (2) [#] Stake Loom in Ruteng, Manggarai Tengah with Y-shaped forks as holders for the warp board of the flat warp.
- (3) [#] Station Loom in Manggarai with Y-shaped forks as holders for the warp board.
- (4) [#] Bima Stand Loom in Manggarai with flat warp on warp board.
- (5) [#] Typical 5-storey house (*mbaru niang*) in Manggarai.
- (6) [#] Sculpture on rooftop of houses in Manggarai.
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- (8) [P] Rouffaer: "Weefster te Likoewali bij Badjawa op Midden-Flores." (Weaver in Likuwali close to Bajawa on Central Flores) 1910 - (CC0 1.0) UBL digital collection KITLV 8731 → <http://hdl.handle.net/1887.1/item:767146>
- (9) [#] Standard Ngada loom with a diagonally aligned circular warp, according to Rouffaer 1910.
- (10) [P] "Vrouw aan het weven te kampoeng Ngada op Midden-Flores." (Weaver in Ngada village) 1910 - (CC0 1.0) UBL digital collection KITLV 16296 → <http://hdl.handle.net/1887.1/item:782097>
- (11) [#] Extravagant Ngada loom-variant 1910.
- (12) [P] Nggela weaver 2010-2015. © Christopher D. Buckley → tracingpatterns.org
- (13) [#] Nggela Stake Loom.
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- (15) [#] Sikka Stake Loom on stones.
- (16) [P] Sikka weaver with stake loom on stones 2010-2015. © Christopher D. Buckley → tracingpatterns.org
- (17) [#] Sikka Stake Loom with pegs.
- (18) [P] Tillema: "Een wevende vrouw - Flores." (Sikka Weaver in Maumere) ~1924/25. - (CC0 1.0) Collectie Tropenmuseum RV-A440-b-188 → <https://hdl.handle.net/20.500.11840/992533>
- (19) [#] Sikka Loom with two boards.
- (20) [P] Le Roux: "Weefster te Larantoeke." (Weaver in Larantuka) ~1915. Universiteit Leiden KITLV 5624 → <http://hdl.handle.net/1887.1/item:784530>
- (21) [#] Larantuka Stake Loom, Ili Mandiri.
- (22) [P] Station loom (part-frame) in Belogili, Ili Mandiri region of East Flores ~2010-2015. © Christopher D. Buckley → tracingpatterns.org
- (23) [#] Belogili Station Loom, Ili Mandiri.
- (24) [#] Lembata Fork Loom.
- (25) [P] Station Loom in Ternate Selatan, Alor Islands. ~2010-2015. © Christopher D. Buckley. → tracingpatterns.org
- (26) [P] Station Loom in Boka Besi, Alor Islands. ~2010-2015. © Christopher D. Buckley. → tracingpatterns.org
- (27) [P] Stake loom with circular warp in Baranusa on Pantar Island; east of Alor ~2010 -2015. © Christopher D. Buckley. → tracingpatterns.org
- (28) [P] Atoni ground loom, Timor Island. Yoshimoto.

- (29) [#] Atoni Loom on Timor Island, resting on stones.
- (30) [P] "Vrouw weeft een katoenen doek, Mandar op Zuid Celebes." (Mandar loom on southern West Sulawesi) 1939. Collectie Tropenmuseum: TM-10014398 → <https://hdl.handle.net/20.500.11840/232037>
- (31) [#] Single standing post of a Mandar Loom.
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- (36) [P] Obdeijin, V.: The foot loom (ifduai) of the Sobei people on Papua for terfó-weaving, 1922. Goslings 1928/1929 - fig. 13
- (37) [#] Sobei Foot Loom on Papua.
- (38) [#] Mama Wulu - The Bronze Weaver. 6th century. NGA National Gallery Australia → <https://searchthecollection.nga.gov.au/object/153055>
- (39) [P] "Wevende Bimanese vrouwen in kampong Pota op de westkust van Flores." (Horizontal warping device -alat melengkung - of the Bima on the west coast on Flores in Kampong Pota) 1926. UBL digital collection (KITLV 10985) → <http://hdl.handle.net/1887.1/item:767672>
- (40) [#] Bima warping device.
- (41) [P] "Vrouw spant draden op voor het weven te Leloba bij Larantoeke." (Woman stretching threads for weaving in Leloba near Larantoeke) Vatter 1928/29. UBL digital collection (KITLV 122286) → <http://hdl.handle.net/1887.1/item:898050>
- (42) [#] Larantuka warping device.
- (43) [#] Batten rest of the Sikka with bells.

[P] = photo | [#] = drawing. | Unless otherwise noted, all drawings by Charlotte Gröger & Guido Plum [CGP].

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Terms in use

Brief explanations of the foreign words used here.

Adonara (Adenara, Dnara, Lamala, Crama, Sebrão) - 1) island (pulau Adonara); part of >>Solor Archipelago; part of >>East Flores regency. 2) Ethnic group & 3) Language. Malayo-Polynesian branch of Austronesian languages, spoken on Adonara and Solor Island.

Alor - 1) Main island (pulau Alor) of Alor islands group located in the east of Flores. 2) Regency (kabupaten). 18 districts. Main islands Alor & >>Pantar. Main town is Kupang(?). Languages: Papuan & Alorese. 3) Language Alorese (Malayo-Polynesian).

Amis (阿美族) - Austronesian ethnic group on Taiwan, using a similar warp board as the one shown on bronze sculpture of Mama Wulu, found on East Flores.

Atadei - District (*kecamatan*) of >>Lembata Island; and ethnic language. Kalikasa is its capital.²

Atoni - Australo-Melanesian ethnic group in the highlands on West-Timor. In general called „Atoin Meto, Atoin Pah Meto“, or discriminating „Dawan“. Language: Uab Meto.

Bajawa - 1) An ethnic group of >>Ngada. 2) Capital of Ngada regency.

Baranusa - Main village on western >>Pantar Island, Alor Islands group.

Belogili - A hamlet north of the volcano >>Ili Mandiri and >>Larantuka on >>East Flores.

Bima (Bimanes; in general: Mbojo) - 1) Ethnic group (orang Bima), spread along the western and northern coast of >>Flores. 2) Coastal city, largest on East >>Sumbawa. 3) Language (Nggahi Mbojo or Bahasa Bima). Belongs to Malayalam-Polynesian branch of Austronesian languages.

Boka Besi - An hamlet on >>Alor Island.

Borneo - Huge main island, north-west of Flores.

Ende - 1) regency (*kabupaten*) on Central Flores. 21. districts. Bordered by >>Nagekeo (west) and >>Sikka in the east. Ethnic groups: Ende, >>Lio, >>Ndona, >>Nggela. 2) Name of capital on south coast; biggest town on >>Flores. 3) Name of close-by island on south coast.

East Flores - Regency (kabupaten in the east of >>Flores, including the islands >>Adonara and >>Solor in the east; bordered by >>Sikka in the west. 19. districts. Capital is >>Larantuka.

Flores - island in East Indonesia; part of Lesser Sunda Islands. Name derives from Portugese „flowers“. Main towns are >>Mauwere, >>Ende, >>Ruteng, >>Larantuka & >>Bajawa. Once divided in three, later on into the 5

regencies >>Manggarai, >>Ngada, Ende, >>Sikka & >>East Flores. Actually >>Nagekeo has separated from Ngada, and the Manggarai has got sectioned into West, Central & East. The island groups of >>Solor and >>Alor are included. By the locals Flores is also called >>Nusa Nipa (Dragon/Snake Island) or Tanjung Bunga/Pulau Bunga (Flower Island). Flores is located between the Flores Sea in the north and the Savu Sea in the south.

Ikat-line - cuts western part (Manggarai) off the rest of >>Flores. Western area mainly supplementary pattern-weaving, striped textiles and some weft-ikat, East of line warp-ikat.³

Ili Mandiri - Volcano on Mainland of >>East Flores, close to >>Larantuka. The surrounding area is called Ili Mandiri region.

Jayapura - capital of >>Papua on the north coast.

Kampung Pota - coast village in northern >>Manggarai.

Keo - ethnic group in >>Nage-Keo regency, Western Flores.

Lamaholot (Solor, Solorese) - 1) Ethnic group and 2) language; Malayao-Polynesian cluster, mainly found on >>Solor, Lembata & Pantar.

Lamalera - village on Lembata.

Larantuka - Port and district (*kecamatan*) on mainland >>East Flores, south of the volcano >>Ili Mandiri.

Leloba - A hamlet close to >>Larantuka, East Flores.

Lembata (also: Lomblen or Kawela) - 1) largest island of the >>Solor Archipelago east of >>Flores. 2) regency (kabupaten), incl. some islands of Solor Archipelago; since 1999 splitted off >>East Flores. Main town is Lewoleba. 9 districts. Located between East Flores in the West.

Lewoleba - Main town of Lembata Island.

Likuwali - village in >>Ngada regency. Mentioned by Rouffaer. Should be close to >>Bajawa, capital of >>Ngada regency.

Lio - 1) Ethnic group in >>Ende regency, but also part of >>Sikka people! 2) Austronesian language in Central Flores. As far it seems, most Lio people (in Ende regency) don't weave.

Mandar (Mandarese)- 1) An ethnic group (*suku/orang Mandar*) in West >>Sulawesi. 2) Language. The Malayao-Polynesian based Bahasa Mandar, close to Toraja-Sa'dan, is a branch of Austronesian languages.

² See: Fricke, H.L.A.(2019): „Traces of language contact: The Flores-Lembata languages in eastern Indonesia.“ LOT, Amsterdam. Retrieved from <https://hdl.handle.net/1887/80399> [PDF]: <https://scholarlypublications.universiteitleiden.nl/access/item:2913056/view>

³ Buckley (2022): "First migrants, first textiles."

Manggarai - 1) Regency (*kabupaten*) on West Flores. Once one regency, now separated into three regencies: West, Central, East. Main town is >>Ruteng in Central Manggarai. 2) Ethnic group (Ata Manggarai - *Manggarai people*). 3) Language (tombo Manggarai). Neighbor regency to the east is >>Ngada.

Maumere - Port and capital of >>Sikka regency, located on the north coast of eastern Flores. Second biggest town on Flores.

Mbaru niang - traditional 5-stores houses in >>Manggarai, like in >>Wae Rebo.⁴

Naga - The serpent horse or dragon horse, "God of the Waters" (Compare Galudra = "Wind").

Nage - Ethnic group in >>Nage-Keo regency. The name means tamarind, what's their totem tree!⁵

Nage-Keo - Regency (*kabupaten*) on western Flores; once part of >>Ngada regency; 2007 this western part of Ngada splitted off. >>Nage people (suku Nage) in the north, >>Keo (suku Keo) in the south. Main town is Mbay. Bordered by Ngada (west) and >>Ende regency in the east. 7 districts.

Ndona - part of the >>Lio people in >>Ende regency, but separated from Lio by mountains. While other Lio in Ende regency don't weave, Ndona are skilled weavers.

Ngada - 1) Regency (*kabupaten*) on western Flores. Once Ngada one regency, 2007 >>Nagekeo in the west of Ngada has got separated. Ethnic groups (suku): >>Riung (north) and >>Bajawa (south). Main town is Bajawa. Actually 12 districts (kecamatan). 2) Language (bahasa Ngada).

Nggela - Ethnic group in >>Ende regency.

Nusa Nipa - Once created by Sikka, now overall Flores accepted name for the island Flores by locals. In Sikkinese it means dragon/snake island.

Pantar - Pantar Island, close to >>Alor Island; part of Alor Islands. Main village is >>Baranusa on Western Pantar.

Papua - Papua is the Indonesian part on the north coast of Western New Guinea. Capital is >>Jayapura. The >>Sarmi region on Papua is inhabited by some few Austronesian groups.

Pulau Bunga (Tanjung Bunga) - Alternative name of Flores by locals, meaning „Flower Island“.

Riung - 1) Language and 2) ethnic group in northern >>Ngada regency; related to >>Manggarai people.

Ruteng - capital of >>Manggarai in the highlands.

Sarmi - Name of region on >>Papua, given by the names of the five Austronesian groups there: >>Sobei, Armati, Rumbuai, Manirem, and Isirawa.⁶

Sikka (Sikkinese, Sika) - 1) regency (*kabupaten*) on eastern Flores. Bordered by >>Ende (west) and >>East Flores (east). Capital is >>Maumere. 21 districts. 2) Ethnic group. (suku Sikka). Sikka call the island Flores Nusa Nipa (Dragon or Snake Island)⁷, but also Tujang or Pulau Bunga (Flower Island). 3) Language. Malaya-Polynesian branch of Austronesian languages.

Sobei - Austronesian ethnic group on >>Papua, once with a simple foot loom in their cultural program.⁸

Solor (pulau Solor) - An island group of >>East Flores; east of Flores. Languages >>Adonara and >>Lamaholot. 3 districts; part of East Flores regency.

Sulawesi - An influencing island north of >>Flores.

Sumba - an island close to Flores' south coast.

Sumbawa - An island west of >>Flores; main spot of >>Bima people (mbojo). Bima = city on Sumbawa.

Ternate (Pulau Ternate) - small island of Alor Islands group; in the west of >>Alor Island.

Timor - An neighboring Indonesian island south-east of Flores. The creation myth "Lafaek Diak" of Timor tells, the island is made by a crocodile, what's a holy animal on Timor!⁹

Wae Rebo - reconstructed, traditional village in the highlands of Central Manggarai.

⁴ See: wikipedia > waerebo - <https://en.wikipedia.org/wiki/Waerebo>

⁵ Forth, G. (2009): "Tree Totems and the Tamarind People: Implications of Clan Plant Taboos in Central Flores," Oceania. Wiley-Blackwell. doi: 10.1002/J.1834-4461.2009.TB00064.X. - <https://www.academia.edu/54351207/>

⁶ Buckley, Christopher, Enrico Y. Kondologit, Yudha N. Yapsenang and Sandra Sardjono (2023): „The fiber making and terfo weaving tradition of the Sobei people of Papua.“ In: Fiber, Loom and Technique 2023, 1: 1-16. https://www.academia.edu/103406277/The_fiber_making_and_terfo_weaving_tradition_of_the_Sobei_people_of_Papua

⁷ See: Orinbao, P. Sareng (1969): "Nusa nipa : nama pribumi nusa Flores (warisan purba)." Ende (Flores): Nusa Indah. See also: wikipedia > Flores/Totemism. - <https://en.wikipedia.org/wiki/Flores#Totemism>

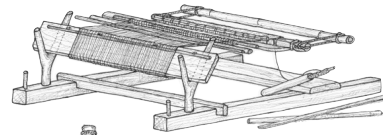
⁸ See: Buckley et al. (2023).

⁹ See wikipedia >Timor. - https://en.wikipedia.org/wiki/Lafaek_Diak

Contents

Looms of Manggarai

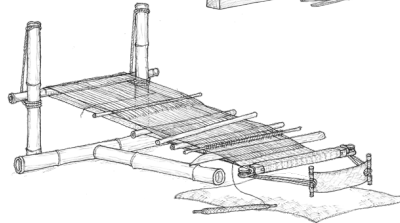
- Y - The Loom gently twigs (Stake Loom)
- Y - The Station Loom - Fork on rails
- The Bima weaving stand



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Looms of Ngada

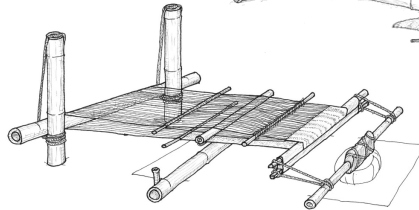
- Stake Loom of Ngada
- Stilt Loom of Nage-Keo?



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Looms of Ende

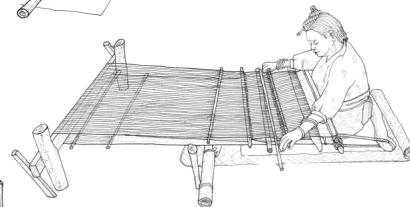
- Stake Loom of Nggela
- Stake Loom of Ndonga



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Looms of Sikka

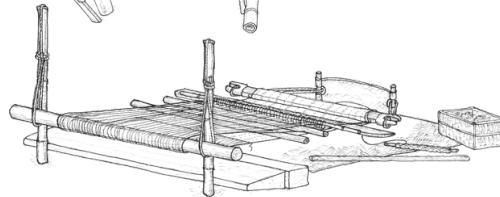
- A Standard of Stake Loom on Stones
- Stake Loom with pegs
- Sikka Loom with two boards



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Looms of East Flores (Lamaholot)

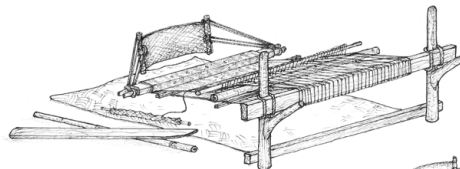
- Larantuka Stake Loom (Ground Loom)
- Station Loom in Ili Mandiri Region



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Looms of Lembata

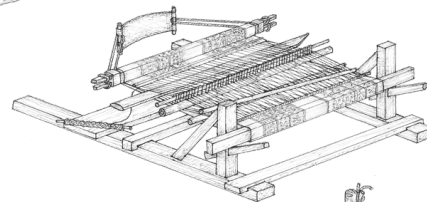
- Lembata Fork Loom



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Looms of Alor

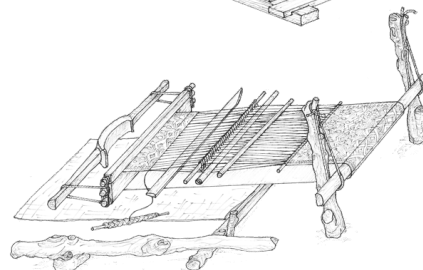
- Station Loom in Ternate Selatan
- A Station Loom in Boka Besi
- Stake Loom on Pantar



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Externals

- Ground Loom of Atoni (Timor)
- Mandar Loom (Sulawesi)
- Sumba Branch Loom
- Accidental Foot Loom (Timor)
- Sobei Foot Loom (Papua)
- Mama Wulu's Foot Loom (Borneo?)



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Alat melengkung - The Warping Tools

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Flores - Kembang Alat Tenun

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Flores vom Webstuhl - Lendenwebstühle & Schärgeräte

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