

Unleashing Sago

Hidden Treasure of the World



The Proceeding of
the 11th International Sago Symposium
Manokwari, West Papua, Indonesia,
6-8 November 2013

Edited by

**H. Pranamuda, Y. Toyoda, R.M. Osok,
M.Y.K. Chan, N. Haska**

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Development and Utilization



PT AUSTINDO NUSANTARA JAYA Tbk.



PT. ANJ Agri Papua

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Sagu Species Diversity Based on Local Knowledge of Roswar Island Community

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ABSTRACT

The diversity of sago morphology in Papua is very high. Thus local communities have local knowledge to distinguish the diversity of sago morphology. Papuans local knowledge of sago identification is usually based on the appearances of spine. Moreover, people in Yapen Barat may differentiate between sago trees based on the appearance, form and size of thorn (Kandiwaru, 2004). However, there are some communities in Papua distinguish sago trees based on sago utilities in their livelihood. The aim of this research is to study to acknowledge the sago diversity in Roswar Island Teluk Wondama Region base on local knowledge and the internship of the community to sago. Method used in this study is interview to people live in Roswar Island, the respondent is people who harvest sago. Papua community use sago starch as staple food, bark as floor and wall construction material, and root as medicine. Roswar community used mature sago trees as a testing material for test the power of future son-in-law. Tree used for testing is a tree which has a stocky stature trees with stem section contains a lot of fiber. Roswar community recognizes sago into 8 types based on morphological appearances, there are: growth rate, plant height, harvest time, content of strach flour, bark strength and number of fibers inside the sago tree. Roswar island communities also cultivate sago using basal sucker.

Keywords: diversity of sago, local knowledge, Roswar communities

INTRODUCTION

The diversity of sago morphology in Papua is very high. Thus local communities have local knowledge to distinguish the diversity of sago morphology. Papuans

local knowledge of sago identification is usually based on the appearances of thorn. Moreover, people in Yapen Barat may differentiate between sago trees based on the appearance, form and size of spine (Kandiwaru, 2004). However, there are some communities in Papua distinguish sago trees based on sago utilities in their livelihood.

The aim of this research is to study to acknowledge the sago diversity in Roswar Island Teluk Wondama Region base on local knowledge and the internship of the community to sago.

MATERIAL AND METHODS

Research was conducted in Roswar island on July 2012. Method used in this research is interview with people who directly interact with sago forest.

RESULTS AND DISCUSSIONS

Sago palms are found on the Roswar island is the village. These sago were planted in community lands. This area is not always flooded. In general, sago morphologically differentiated based on the presence and absence of spines. Roswar community distinguishes sago morphological not only by presence and absence of spines but also by colors and patterns on the stem, strach colour, leaf colour, tree performance, and the amount of fiber.

Sago was planted using buds which can be harvested after 7-10 years. Mature trees to be harvesting are already emerging flower, if the tree has produced fruit (ran bon), then the content of strach has started to decline (no maximum).

The term of sago in Roswar community is RAN. Therefore, every different characteristics of sago is naming ran and followed by a special feature of sago performances. There are 8 (eight) varieties of sago in Roswar:

- **Ran akoi**

Akoi means small arrowheads. Typically are thorny sago, small and long spines; wide and green leaves; strach generated can reach 20 *tumang* (with a diameter of about 20 cm and 50 cm tall).

- **Ran snaf**

Snaf means no spine. The characters of this tree are large diameter tree, can reach up to 5 m tall, and reddish treetops.

- **Ran wor**
Wor means calling, because every time they are harvesting this type of sago, they should call others to help them. Ran wor has a thick bark and a lot of fiber; spines are not easily broken, reddish starch. Its bark is used as a floor material and arrowhead.
- **Ran awik**
Characteristics are similar to ran akoi; leaves and leaf sheath are yellowish leaf midrib.
- **Ran gemon**
Mon means shaman/mammon. The appearance is like ran snaf but has short spines; sheath used for the purposes of magic.
- **Ran inggain**
This is a large and tall tree. Its spine is similar to ran akoi, but leaves are similar to ran awik. Seedling is climbing in the early stage of development, and will stand straight after that. This sago tree is used to test future son-in-law power/strength.
- **Ran snoman**
Snoman means men (male). Sago tree with spines which are similar to ran akoi spines but less appearance of leaf scar. This tree does not produce starch (less starch), and it is used to trap pig.
- **Ran ampendumek**
Dumek means moss. It has green gray sheath which appears like moss. It can produce up to 30 *Tumang*.

CONCLUSIONS

1. Roswar community recognizes sago into 8 types based on morphological appearance, there are growth rate, plant height, harvest time, spines, content of starch flour, bark strength and number of fibers inside the sago tree
2. Acknowledgments
3. The authors thank to people in Roswar island communities for their help during our researches.