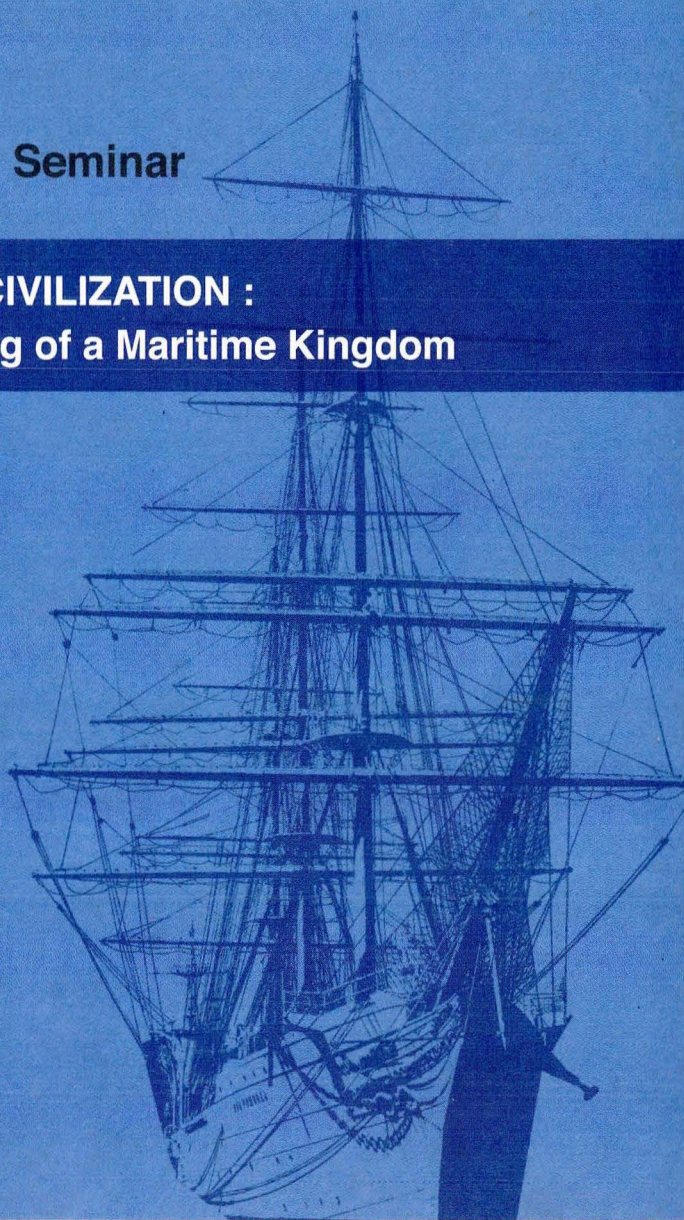


International Seminar

**SRIVIJAYAN CIVILIZATION :
The Awakening of a Maritime Kingdom**



**Direktorat
Budayaan**



International Seminar

SRIVIJAYAN CIVILIZATION : The Awakening of a Maritime Kingdom

Palembang, 16-19 July 2008

MINISTRY OF CULTURE AND TOURISM

Board for Research and Development of Culture and Tourism Resources

The National Research and Development Centre of Archaeology

Palembang Archaeological Institute

Government of South Sumatra Province

CONTENTS

Synopsis	1
General Informations	3
Seminar Schedule	4
List of Participants	9
Committee	13
Abstracts	14

Background

Srivijaya, a kingdom that flourished between 7th-13th centuries AD, dominated the maritime world and trade in Southeast Asia. The kingdom has even influenced the political, religious, economical, and cultural history of the countries between the Persian Gulf and the South China Sea. Remains of the Srivijaya civilization can be found in a number of Asian countries, especially Indonesia, Malaysia, and Thailand.

SPAFA (SEAMEO Project in Archaeology and Fine Arts), which is an organization under the Southeast Ministers of Culture, that deals with archaeology and fine arts within Southeast Asia, has brought up the issue of Srivijaya in four seminars. The first one was held in Jakarta in 1979 and discussed the location of Srivijaya. The second one, which topic was The Study of Archaeology and Environment of Srivijaya, was held in Jakarta, Palembang, and Jambi in 1982. The same topic was discussed in the third seminar in Bangkok (1983) dan in Jakarta, Padang, and Medan (1985). The final recommendation of the four seminars is that each Southeast Asian country needs to keep carrying out archaeological investigations on Srivijaya in the fields of chronology, settlement, and environment.

After 1985 there were no other international seminars about Srivijaya, so that the following up of investigation results in each Southeast Asian country were unknown. In Indonesia results of almost 20 years of investigations about Srivijaya has strengthen the evidences that Indonesia, particularly Sumatra, was once the centre of Srivijaya civilization since 7th century AD.

Based on those facts it is high time that a seminar on results of studies on Srivijaya and its culture be held again.

Aims of the Seminar

The Seminar on Srivijaya Civilization is carried out to follow up the International Symposium: "Trail of Civilization" Cultural Heritage Tourism Cooperation among Cambodia, Indonesia, Lao PDR, Myanmar, Thailand, and Vietnam, as well as the Borobudur Declaration 2006: "Promoting Similarity and Uniqueness of Cultural and Historical Relationship among Cambodia, Indonesia, Lao PDR, Myanmar, Thailand, and Vietnam.

The aims are:

- To uncover the meanings of the greatness of Srivijaya to Indonesia as a maritime nation.
- To encourage the Indonesian people to awaken and reach advancements in the fields of culture, knowledge, technology, and economics through an understanding about the greatness of Srivijaya.
- To follow up the recommendations of SPAFA Consultative Workshop on Archaeological and Environmental Studies on Srivijaya since 1985 until the most recent years.

Topics

A number of 33 papers will be presented, which cover the following topics:

- Settlement: early and urban settlements
- Environment
- Religion
- Commerce and maritime trade
- Technology
- Art and Architecture

The participants of the seminar consist of archaeologists from various institutions in Indonesia and abroad. We also invite experts from other fields of sciences, who are also interested in studying different aspects of Srivijaya such as geology, environment, and history.

Secretariat

- a. The National Research and Development Centre of Archaeology
Jalan Raya Condet Pejaten No. 4, Jakarta 12510, Indonesia,
Phone : 62-21-7966131 / 71
- b. Palembang Archaeological Institute
Jalan Kancil Putih, Lr. Rusa, Demang Lebar Daun, Palembang
South Sumatra, Indonesia
Phone : 62-711-445247

GENERAL INFORMATION

Venue and Date

International Seminar on Sriwijayan Civilization : The Awakening of A Maritime Kingdom will be held from Tuesday 16th of July to Friday 19th of July 2008 in Palembang. Registration and seminar will take place at Novotel Hotel & Convention, Jalan R. Sukamto No.8A, Palembang.

Liability

The Organizing Committee is not responsible for person accidents, loss or damage of private properties of registered participants during the meeting. Participants should make their own arrangements with regards to personal insurance

Language

The official language of meeting is English

Certificate of Attendance

Certificate of attendance will be issued for all participants

Climate and Clothing

Wear light, comfortable, cotton clothing to beat the heat. The meeting venue is air-conditioned.

Dress Code

The dress code will be casual for all sessions

Room and Accommodations

Committee only provide twin share room basis, three times meals and two times coffee breaks a day for two days seminar and one day excursion, also transportation during the excursion program.

All other expenses such as laundry, telephone, bar, and all non seminar activity will not covered by the committee.

SEMINAR SCHEDULE

Tuesday, July 15, 2008

13.00 - 17.00	Check in Novotel Hotel - Registration
19.00	Dinner

Wednesday, July 16, 2008

09.00 - 9.30	Opening Ceremony
--------------	------------------

Report of Committe

Dr. Fadhila A. Aziz

Opening Address

The Head of The National Research and Development Center of Archaeology : Dr. Tony Djubiantono

M.C.	Yona W. Kumala
------	----------------

09.30 - 10.00	Coffee Break and Film
---------------	-----------------------

"The Awakening of a Maritime Kingdom"

10.00 - 12.00	Session 1
---------------	------------------

Moderator	Prof. Dr. Timbul Haryono
-----------	--------------------------

Rapporteur	Ery Sudewo, SS Ocktaviadi A., SS
------------	-------------------------------------

Paper Presenter	Prof. Ris. Dr. Truman Simanjuntak South Sumatra Before Srivijaya: An Overview
-----------------	---

Dr. Daud Aris Tanudirdjo

Srivijaya Kingdom as Adaptation Model in Global Process in 5th-6th Century

Dr. Harry Widiyanto

Human Occupation in Southern Sumatra during the Pre-Sriwijaya Period

Nurhadi Rangkuti, M. Si

Wetland Settlement Archaeology in Southern Sumatera

12.00 - 13.30	Lunch
---------------	-------

13.30 - 15.30	Session 2
Moderator	Dr. Endang Sri Hardiati
Rapporteur	Drs. Trimarhaeni RR. Triwujani, M. Hum
Paper Presenter	Dr. Nurhadi Magetsari Religion on Srivijaya
	Dr. Peter Ferdiandus Palembang as Buddhist Centre before the 7th Century AD
	Prof. Dr. Hariani Santiko The Buddhist Temples At Muara Jambi
	Bantey Badrarucci Pandit Atisha and Dharmakirti
15.30 -16.00	Coffee break
16.00 - 18.00	Session 3
Moderator	Vida Pervaya, MA
Rapporteur	Stanov P., SS Bambang Sugiyanto, SS
Paper Presenter	Dr. Endang Sri Hardiati Air Suglhan: A Pre Sriwijaya Settlements Site on The East Coast of South Sumatera
	Soeroso, MP, M. Hum Architecture of South Sumatera Before Sriwijaya Period
	Prof. Dr. Nik Hassan Shuhaimi; Nik Abdul Rahman Kataha During The Srivijayan Era (7th to 11th Centuries AD)
	Prof. Dr. Rusdi Muchtar Communication Aspect During Srivijaya
	Prof. Dr. Abdullah Idi The Kingdom of Sriwijaya and Social Intergrated Value
19.00	Dinner

Thursday, July 17, 2008

08.15 - 10.15	Session 4
Moderator	Nurhadi Rangkuti, M. Si
Rapporteur	Dra. Aliza Diniasti Dra. Sukawati Susetyo
Paper Presenter	Mr. Malcom Lee Bradford Srivijaya: Dominion of Trade and Trade Buddhism
	Dr. John Guy Srivijayan Art Styles and The Role of Maritime Trade, Recent Evidence Shipwreck Cargoes in the Java Sea
	Prof. Ris. Dra. Naniek Harjantiningsih W. Shipwrecks Cargo in Archipelago Sea; Trading Networking Evidence in Sriwijaya Period
	Lucas Partanda Koestoro, DEA Srivijaya Maritime Evidence on Boat Remain Sites in Sumatera
	A.A. Oka Astawa, M. Hum; I Gusti Made Suarbhawa; I Made Geria, M. Si; Ni Putu Eka Juliawati, SS Looking for The Trail of The Influence Of Sriwijaya in Bali
10.15 - 10.45	Coffee Break
10-45 - 12.45	Session 5
Moderator	Dr. Daud Aris Tanudirjo
Rapporteur	Sarjiyanto, SS Rr. Triwurdjani, M. Hum
Paper Presenter	Dr. Qin Dashu and Mr. Xian Kunpeng Srivijaya - The Center Port of The India Ocean The Evidence from Literature Records and Shipwreck Materials of 9th - 10th Century
	Sonny Chr Wibisono, DEA Finepaste Earthenware and Signification for Srivijaya Studies

	Prof. Dr. Timbul Haryono Bronze Sculptures of Sriwijaya
	Dr. E. Edwards McKinnon A Remarkable Ganesa Image from Palembang: A reconsideration of its stylistic affinities, dating and implications for future research
	Eka Asih P. Taim, M. Hum Ceramics Evidence from Srivijaya Period Found in South Sumatera Sites
12.45 - 14.00	Lunch
14.00 - 16.00	Session 6
Moderator	Drs. Bambang Budi Utomo
Rapporteur	Drs. Baskoro DT. Dra. Sukawati Susetyo
Paper Presenter	Prof. Dr. Yahdi Zaim and Dr. Aswan Coastal Line Development of The Jambi Area During Late Pleistocene - Recent Time
	Deni Ferdian, ST, M.Sc; A.I. Karayan, ST, M.Sc; D.M Nurjaya Why is material science needed in archaeology? An Indonesia Case Study
	Vida Pervaya Rusianti Kusmartono, MA Srivijaya's in Kalimantan
	Sudarti Prijono, M. Hum The Archaeology Sites At Sekampung Basin: The Study of Evidence Srivijaya The Influence at Sekampung
16.00 - 16.30	Coffee Break
16.30 - 18.00	Session 7
Moderator	Prof. Dr. Nik Hassan Shuhaimi

Rapporteur	Eri Soedewo, SS Nurul Laili, SS
Paper Presenter	Richadiana Kadarisman K., M. Hum The Laguna Copperplate Inscription of Philippine's 922 AD: The Portion of Juristic Charter (Suddhapatra) of Bajau (Orang Laut/Celebes) Community of Archieplegoes
	Dr. Agus Aris Munandar The Meaning of Several Srivijaya Inscriptions
	Dr. Qin Dashu and Jian Yuan The Record of Srivijaya from a Great Visitor
	Retno Susanti, M. Hum Utilization of The Inheritance of Sriwajaya Kedatuan as The Learning Resources
	Drs. Baskoro DT; Sofwan Noerwidi; Heri Priswanto; Sugeng Riyanto, M. Hum; Novida Abbas, MA Svarnadvipa-Yavadvipa: One Nations
18.00 - 18.30	Closing Ceremony - Report of the Commitee - Resume of the Seminar - Closing Address
19.00	Dinner

Friday, July 18, 2008

08.00 - 17.00	Excursion: Visit to Archaeological Sites in Palembang - Taman Purbakala - Bukit Seguntang - Geding Suro
17.00	Back To Novotel
19.00	Dinner at Kembang Dadar Ship, Musi River

Saturday, July 19, 2008

12.00	Check Out Back to Jakarta
-------	------------------------------

LIST OF PARTICIPANTS

Nasional Research and Development Center For Archaeology

1.	Dr. Tony Djubiantono
2.	Dr. Bambang Sulistyanto, M.Si
3.	Dra. Nanny Harnani
4.	Titi Surti Nastiti, M.Hum
5.	Retno Handini, M.Si
6.	Libra Hari Inagurasi, S.Sos
7.	Drs. Dwiyani Yuniawati
8.	Drs. Danang Rudatin
9.	Drs. M. Najib
10.	Cholid Sodrie, M.Hum
11.	Jusmaeni Eriawati, M.Hum
12.	Drs. Bambang Budi Utomo
13.	Dra. Vita
14.	Prof. Ris. Dr. Truman Simanjuntak
15.	Bagyo Prasetyo, M.Hum
16.	Prof. Ris. Naniek Harkantingsih W.
17.	Dr. Peter Ferdinandus
18.	Richadiana K, M.Hum
19.	Sonny Wibisono, DEA
20.	Dr. Endang Sri Hardiati
21.	Eka Asih P. Taim, M.Si
22.	Drs. Fadhlan Suaeb Intan
23.	Rr Triwurjani, M.Hum
24.	Dr. Fadhila Arifin Aziz
25.	Dra. Sukawati Susetyo
26.	Dra. Amelia
27.	Sarjianto, SS
28.	Dra. Aliza Diniasti

SPAFA, Bangkok

Mr. Malcom Lee Bradford

Beijing University

1. Dr. Qin Dashu
2. Mrs. Chong Yuan Chien
3. Mr. Xian Kunpeng

National University of Singapore

1. Dr. E. Edwards McKinnon
2. Lim Chen Sian

Victorian Museum, New York

Dr. John Guy

University Kerajaan Malaysia

Prof. Dr. Nik Hassan Shuhaimi

Chulalongkorn University

1. Dr. Dinar Boontharm
2. Mr. Paisarn Sae-chua

Gajah Mada University

1. Prof. Dr. Timbul Haryono
2. Dr. Daud Aris Tanudirdjo

ITB

1. Prof. Dr. Yahdi Zaim
2. Dr. Aswan

LIPI

Prof. Dr. Rusdi Muchtar

Sangiran Museum

Dr. Harry Widiyanto

MIPA, Indonesia University

1. Deni Ferdian, ST, M.Sc
2. I. Karayan, ST, M.Sc

Sriwijaya University

Retno Susanti, M.Hum

FIB, Indonesia University

1. Prof. Dr. Nurhadi Magetsari
2. Prof. Dr. Hariani Santiko
3. Dr. Agus Aris Munandar

Konfederasi Agung Sanggha Indonesia

Suhu Bhadraruci

Medan Archaeological Institute

1. Lucas Partanda K, DEA
2. Repelita Wahyu U, SS
3. Eri Sudewo, SS
4. Stanov Purnawibowo, SS
5. Dra. Julfrida

Bandung Archaeological Institute

1. Sudarti, M.Hum
2. Drs. Nanang Saptono
3. Nurul Laili, SS
4. Octaviadi Abrianto, SS

Jogyakarta Archaeological Institute

1. Drs. Siswanto
2. Sugeng Riyanto, M.Hum
3. Drs. Baskoro Daru Tjahjono
4. Novida Abbas, MA

Banjarmasin Archaeological Institute

1. Vida Pervaya Rusianti Kusmartono, M.A
2. Imam Hindarto, SS
3. Bambang Sugiyanto, SS
4. Eko Herwanto, SS

Denpasar Archaeological Institute

1. A.A. Oka Astawa, M.Hum
2. Drs. I Gusti Ngurah Suarbhawa
3. Drs. I Made Geria, M. Si

UIN Palembang

Prof. Dr. Abdullah Idi

Data and Information Center, Departement of Culture and Tourism

Drs. Harry Waluyo

Palembang Archaeological Institute

1. Nurhadi Rangkuti, M. Si
2. Drs. Tri Marhaeni, SB
3. Drs. Budi Wiyana
4. Sondang Siregar, SS
5. Kristantina I, SS
6. Dra. Retno Purwanti

COMMITTEE

Advisor	:	Dr. Tony Djubiantono Dr. Endang Sri Hardiati
Organizing Committee Chairman	:	Dr. Fadhila Arifin Aziz Nurhadi Rangkuti, M.Si
Co Chairman	:	Drs. Trimarhaeni Sb
Secretary	:	Eka Asih P. Taim, M.Si
Secretariat	:	Sondang Siregar SS Dra. Sukawati Susetyo Aryandini Novita, SS
Treasurers	:	Budijati Mojong Widayati Rusman
Accommodation and Banquette	:	Dra. Amelia Dra. Christantina I Aminah, BA Romania Lumbangaol
Sessions	:	Sarjianto, SS RR. Triwurjani, M.Hum Dra. Aliza Diniasti Ngadiran Drs. Haris Sutanto Ismayati Amrun
Transportation, Equipment and Documentation	:	Ir. Fadhlan S. Intan Indra Marjuki Suhati Armadi, ST Hendra Firdaus Tohari

ABSTRACTS

SOUTH SUMATRA BEFORE SRIWIJAYA: AN OVERVIEW

Prof. Ris. Dr. Truman Simanjuntak

What are the factors that initiated the birth of the Kingdom of Sriwijaya, and became an influential maritime kingdom with vast territory in its time? This paper tries to answer the question in internal perspective - the condition of the community life and culture in South Sumatra and its surroundings. Archaeological evidences show that this area has a long habitation history: from pre-historic period hundreds of years ago up to the establishment of the Sriwijaya Kingdom.

The Protohistoric period, around early century AD, was one of the important milestones in the cultural development of this area. The existence of a very extensive megalithic complex with statues of ancestors, stone cists with exclusive paintings on the wall, big sculptures, tetraliths, etc. in Pasemah are representations of technological advancement and ideas of communities belief at the period. In other areas the complexity of the communities are shown by the urn burials practice at Muara Payang, Muara Betung, and Kunduran in the vicinity of Lahat regency, as well as Muara Sepang in Bengkulu, and Jambi. The dates of these sites are yet to be determined; however their existence as the elements of prehistoric culture can at least signifies the progress of Pre-Sriwijayan communities and culture.

Those archaeological evidences illustrate that the rise and prosperity of the Sriwijaya Kingdom were not merely due to external factors, but also internal factors -- in this case the advanced Pre-Sriwijaya communities. The already complex community life had made them ready to accept outside influences, which were Buddhism and Buddhist culture. The adaptation and interaction processes, which occurred between newcomers and indigenous populations, have led to the rise and growth of Sriwijaya that eventually caused it to become a great kingdom of the period.

HUMAN OCCUPATION IN SOUTHERN SUMATRA DURING THE PRE-SRIWIJAYA PERIOD

Dr. Harry Widiyanto

Before the rise of Sriwijaya Kingdom in Sumatra, most archaeological evidences of this island were concerning the prehistoric materials. These archaeological records consist of human remains (discovered in the inhabitation caves and jar burials) and their related culture, dated back at least from around 3,000 BP in the Neolithic period up to the first centuries AD. This paper will be focused on the human occupation of Southern Sumatra within this period, and will leave aside --for the moment-- the presence of the palaeolithic tools, for it poses a significant problem. Such kind of stone tools is traditionally regarded as indicative of the presence of *Homo erectus*, but no *Homo erectus* remains are found so far from the island.

Around 3,000 years ago, the Mongoloids arrived in Southern Sumatra, possibly as part of their migration wave according to the "out of Taiwan" theory. It seems that they replaced the Australomelanesoids around that time, and entered caves first before they occupied open sites. Some of them-like those known from human remains at Ulu Ciangko of Jambi and Pondok Selabe and Gua Putri of South Sumatra-still lives in caves until 1,000 years ago. Unfortunately, however, not a single neolithic settlement site has been found so far in this region, with exception of a handful of urn burials in the highland of Muara Betung and Muara Payang near Pagar Alam. These may represent the burials of people who built the megalithic monuments in Pasemah.

SRIWIJAYA EMPIRE AS THE ADAPTATION MODEL IN PROCESS OF GLOBALIZATION IN V-VI CENTURY

Dr. Daud Aris Tanudirjo

Empire Sriwijaya known as maritime empire which had quite wide effect in west Indonesian archipelagos area at VII–XII century. Its power influence vast expanse even till to madagascar on shore of east Africa. Its commerce Network and diplomatic affair even also far-flung within countries in South-East Asia and also culture centers in India and Chinese. In this paper, highness and feather in one's cap Kerajaan Sriwijaya is seen as a result of correct adaptation to global process that was on at times.

In this perspective, this paper will issued some discussion topics. First is processing global that happened since some preChristian centuries till empire appearance of Sriwijaya. Second, role Dapunta Hyang in face of processes global that happened during the period. Third, adaptation strategy of Sriwijaya kingdom to geopolitics situation and also culture social during the period. In detail will descript also about the success of Sriwijaya Kingdom, all its maritime strength with various of resources limitations that the of to maximize its role in face of processes global. Here in after, a success adaptation model are applied by Kerajaan Sriwijaya will be tried compared to model that exist in modern world.

This Study is expected to give correct picture of adaptation model to face global process. That is, we will be able to really learn from old world to face present day and in the future.

RELIGION IN SRIVIJAYA PERIOD

Prof. Dr. Noerhadi Magetsari

Studies on religion during the classical era are quite difficult to carry out because religious/sacred manuscripts, which are its research material, are no longer available. For that reason, studies on religion can only rely on material culture as its source. Nevertheless, in term of Srivijaya, this is also not easy to carry out. The problem is to determine which types of culture that can be categorized as Srivijaya's legacy.

As we have known, Srivijaya left some inscriptions within Palembang area, where this seminar is being held. Furthermore, still in Sumatra Island, there are some temple complexes that stretch from Padang Lawas (south of North Sumatra) to Muara Jambi in Jambi area, and Muara Takus in Riau. Those temple complexes have physical similarity, which is made of bricks, and ideologically they are all Buddhist temples. Moreover, they flourished at the same period with Srivijaya, which is between 8th century AD and 13th century AD. It is interesting to note that the people of Sumatra in general do not use bricks to build their houses. Their houses are made of wood with roofs made of palm leaves or palm fibers. This might be due to the fact that in the archipelago (Nusantara) houses are made using easily damaged material while sacred buildings are made using more imperishable material. Therefore remains of habitation buildings, including castles, were scarcely found. What remained are temples (*candis*), which in Sumatra were made of bricks while those in Java were made of andesite rocks. Brick buildings in Java did not exist until 13th century AD.

We can then assume that the religion during this period can be studied based on archaeological finds from Padang Lawas, Muara Jambi, and Palembang. The *Ista Dewata*, which identity is clearly shown, is the statue of Heruka from Padang Lawas. It is based on this fact that the reconstruction of Buddhist religion will be focused on the Hevajra Tantra sect.

PALEMBANG AS A BUDDHIST CENTER BEFORE THE 7th CENTURY A.D

Dr. Peter Ferdinandus

The identification of the Srivijaya period is largely based on inscription remain. It is general assumption that Srivijaya was a powerful maritime kingdom that played an important role in the political forum in early Southeast Asia for many centuries from the 7th century to the end of the 14th century A.D. However until the present it is still confusion in the construction of the center of the activities in the beginning. There are many region that claim to the center of Srivijaya. With regard to the so many hypotheses that had been launched by historian and archaeologists to construct the history of Srivijaya, it is striking that revision of the hypothesis mentioned above do need.

When India culture penetrated into Indonesia, the new religion carried along with them their religion objects. The Buddhist religion was probably already present by the early centuries A.D. with the increase in maritime commerce. The most ancient evidences of the present of the Buddha images in Indonesia such as in Sempaga (Sulawesi), Jember, Kota Bangun, and Seguntang are proof of the antiquities of the Indian Culture penetration in Indonesia. Archaeological discoveries in Sempaga beside the the Buddha image of Sempaga there are other antiquity discovered. They are some tala (mongang-mongang, ceng-ceng) which were use by religious propose to prevent evil.

The discovery of the Buddha images with ceremonial objects give the impression that Buddha religion penetrated into Indonesia in the early centuries.

Researches be done by the Research Center for Archaeology since 1983 up to 2007 in Palembang and around Palembang opening of new perspective as result of new finds. The discoveries of the huge data at Palembang and South Sumatra such as Bumi Ayu, Air Sugihan give the impression that Palembang and along the Musi River was an important place before the 7th century up to 9th century A.D.

The present of the huge Buddha image with the Amaravati style and other archaeology data at Seguntang assumed that Palembang was a Buddhist center before the seventh century AD. However since Srivijaya came to Palembang to make a siddhayattra in the the seventh century A.D. change Palembang as an important role in the political forum in the early Southeast Asia history

THE BUDDHIST TEMPLES AT MUARA JAMBI

Prof. Dr. Hariani Santiko

The site Muara Jambi is situated at left bank of the Batanghari River, about 25 km downstream from Jambi. A lot of archaeological remains are found among others the remains of several brick temples i.e. the Candi Tinggi, Candi Gumpung, Candi Astano, Candi Kembar Batu, Candi Gedong I, Candi Gedong II etc. These monuments are Buddhist, because the majority of finds in this site are Buddhist statues, many bricks with inscriptions and drawings, among others the padmas on them, inscriptions on small gold plates etc. The Hindu remains are not many, for instance an finished stone statue found at the site of Surolangun, at the bank of Batang Tembesi river.

The temples mentioned have been rebuilt in 1980 onwards by the Indonesian Government. The structure of temples, except Candi Gumpung, are terraced platform that may well served for enthronement of the big stupa. The ground plan of the platform is square and elevation showing a threefold basic terrace. The protruding part is only found at the front side apparently meant to the flight of step.

As for Candi Gumpung was built twice, in the 9th and in the 13th century AD. The first Candi Gumpung was terrace-stupa, a stone platform supporting a number of stupikas arranged in Vajradhatu-mandala. In the 13th century the temple was rebuilt or enlarged to become a terraced platform with an open pavilion on the uppermost terrace to enthrone the statue of Goddess Prajñāparamita. Based on archaeological data found from the temples Muara Jambi were Vajrayana temples, where the role of feminine deities as counterpart of the Buddhas, the Bodhisattvas are prominent. There are the Taras and the goddess Prajñāparamita, who is the personification of the absolute knowledge or the transcendental wisdom (prajña). Presumably they were influenced by Sriwijaya, as Sriwijaya was the center of tantric Buddhism at that time.

The relationship between Muara Jambi (Malayu?) and Sriwijaya began in the 7th century. According to Chinese Buddhist traveler I-Tsing who stayed for a while in Mo-lo-yeu in the 7th century, he mentioned that "Mo-lo-yeu now changed into Sribhoga".

LABELLED BRICK FROM TEMPLE 1 BUMIAYU: INTRODUCTION STUDY

Dra. Retno Purwanti

Bumiayu site is one of site from classic time that existed in South Sumatra. This site is a complex that consist of 12 temples. The temples which had restorated are Candi 1, Candi 2, Candi 3, and Candi 8. Other ruins is not a temple building, but only a terrace structure without walls

Among the ruins of Candi 1, we found bricks incised by drawing or marks and scripts. It seems that the scripts is old Javanese scripts from around 11th-12th centuries.

PANDIT ATISHA AND DHARMAKIRTI

Bantey Badraruci

To find out the history of Sriwijaya Kingdom, we must look at the history of Buddhism because the social community of Sriwijaya kingdom was Buddhist community. Then from Buddhism, Sriwijaya didn't left any heritage except written heritage about pandit Atisha and Dharmakirti. Who are they and how was the social life at that time? To answer this question, we have to refer to the history record of Phala period in India, Nalanda monastery and Vikramasila monastery where pandit Atisha came from. The Buddhism tradition growing at that time mostly affect their social life. Buddhism isn't same like Moslem and other religious which bring the culture in the doc trine. Buddhism grew by adapting its teaching with the local culture growing at that time. After this period, it became difficult for the archaeology to track the history, because there wasn't any history record about Sriwijaya Kingdom, and the only thing they can do, was to analyze. However, history record of the spreading of Buddhism at that period can give many information about the history of Sriwijaya in the past.

AIR SUGIHAN, A PRE SRIWIJAYA SETTLEMENTS SITE ON THE EAST COAST OF SOUTH SUMATRA

Dr. Endang Sri Hardiati

In 1980's the swamp area at the east coast of South Sumatra became a new settlement for transmigration people from Jawa. Since then many archaeological findings come up, found accidentally by the farmer or as a result of illegal digging.

The important findings are stone and glass beads, fragments of gold jewelry, shard of ceramics and potteries, and fragments of metal object. During the excavations we found also remnants of wooden poles of the houses. The most interesting point is that the archaeological findings from Air Sugihan (beads, metal object, etc) have very close similarities with the findings from Oc-Eo, a coastal site o the mouth of Mekong river, Vietnam. What does the similarity between two sites mean? Could we trace the relation between those two places during the first centuries of AD?

KATAHA DURING THE SRIVIJAYAN ERA (7th to 11th CENTURIES AD)

Prof. Dr. Nik Hassan Shuhaimi Nik Abd. Rahman

The existence of Kataha came to light in written document, when I Ching, the famous Chinese pilgrim who was travelling to the Buddhist holy-land Nalanda from Guangzhou stopped in Srivijaya, Mo-lu-yu (Jambi) and Chieh-cha (Kataha) in 67/671. Nalanda inscription dated 9th century AD and the Cola inscription dated to the 11th century AD. The mentioned the kingdom of Kataha in relation to Srivijaya (Palembang). It is believed that Kataha from the 7th century was part of Srivijaya until 11th century. The rulers of Kataha were related to the rulers Srivijaya and were descendents of the Sailendra dynasty of Java. Archaeological evidence discovered in Kedah since 1840's reconfirm the inscriptional evidence regarding the existence of a kingdom in Bujang Valley from the 5th century AD till the 11th century AD in Sungai Emas and from the 11th century to 14th century in Pengkalan Bujang.

COMMUNICATION ASPECT DURING SRIVIJAYA ERA

Prof. Dr. Rusdi Muchtar

One aspect of the history of Srivijaya should be studied will be how communication was used during the era. This kind of element if compared to the present situation, that the means of communication is still an interesting to cover. How the information and any ruler declaration be diffused to his/her officials. What kind of media was used? How long the information was on the way from the origin source to the final destination. What language was used for the interaction among the rulers or to the people. How the interaction occurred if dealing with the foreign visitors.

THE KINGDOM OF SRIWIJAYA AND SOCIAL INTEGRATED VALUE

Prof. Dr. Abdullah Idi

The Kingdom of Sriwijaya was known as sturdy maritime Kingdom. In its development, the Kingdom of Sriwijaya had grown, expanded and become integrated in variety (integration in heterogeneity). Therefore, this article describes about what social integration values of the Kingdom of Sriwijaya are? What are the implications of social integration values to Indonesia?

SRIVIJAYA: DOMINION OF TRADE AND BUDDHISM

Mr. Malcolm Lee Bradford

This paper is based on research for a new book dealing with the perplexing subject of “*Srivijaya*,” a maritime trade polity that has confounded Southeast Asian scholars for decades.

Throughout the course of this research, two defining themes: “*trade*” and “*Buddhism*” frequently appeared. *Srivijaya* developed out of a need for economic control of maritime trade that utilised the Straits of Malacca and concurrently acquired a reputation as an excellent centre for Buddhist learning.

Originally, this project was based on the Old Malay inscriptions, an extraordinary cache of late 7th century evidence. However, it has grown not only to feature other examples of epigraphic evidence, but also to explore different aspects of this kingdom’s fragmentary history in a round-up of as much current archaeological data as could be attained.

The main issues covered here include its geopolitical extent, not just around the Indonesian Archipelago, but in Malaysia and what is now Thailand. For such a traditionally “*obscure*” entity, it forged such unlikely perceptions in different people across this region.

Even the period during which it thrived, *and in what political form*, needs to be assessed. The question of whether *Srivijaya* thrived as an “*empire*” needs to be finally resolved.

SRIWIJAYAN ART STYLES AND THE ROLE OF MARITIME TRADE, RECENT EVIDENCE FROM SHIPWRECK CARGOES IN THE JAVANESE

Dr. John Guy

The identity of the kingdom of Srivijaya has remained somewhat opaque since its 'discovery' in the Chinese records and indigenous inscription associated with Hindu-Buddhist sculpture and stele. Gradually as the material culture of coastal and riverine south Sumatra has become better understood, so too has the art history of the region. Hindu-Buddhist sculptures recovered in the region have long been linked to the Sailendra dynasty whose hegemony is understood to have encompassed this region of Sumatra for much of its history.

To this fragmentary picture may be added a new corpus of archaeologically secured objects from shipwreck cargoes discovered in the Java Sea. The Belitung, Intan and Cirebon cargoes together provide unprecedented insights into the production and circulation of art objects in the western Indonesian world. They signal both the international interconnectivity of Srivijaya, drawing exotic goods from both east and west, and the role of Srivijaya as a source of art objects. South Sumatra is now known to have been supplying - along with forest products, precious and base metals - religious and secular artifacts for consumption in the metropolitan centres of the day, most notably central and eastern Java and, it is assumed, centres in peninsular mainland Southeast Asia. This paper will explore the ways in which these shipwreck cargoes, with their mix of locally sourced and long-distance trade goods, can be examined to enhance our understanding of the complexities of Srivijayan culture, and thus help us to define 'Srivijayan-style'.

SRIWIJAYA MARITIME EVIDENCES ON BOAT REMAIN SITES IN SUMATERA

Lucas Partanda Koestoro, DEA

Till now, there are not enough researches about archaeological maritime in Indonesia, but some of the results could give contribution to understand about Southeast Asia historical and archaeological. Through the results of the researches have gave some new evidences about evolution/progression on the history of boat evolution and the mechanism of the regional trade relationship, and the commodity. All of this related with the Sriwijaya maritime evidences on boat remain sites in Sumatera. Many people said that Sriwijaya attained growth and development around 7th - 13th century, but boat remains which were found in Sumatera (especially in east coast) from around 5th - 16th century.

SHIPWRECKS CARGO IN ARCHIPELAGO SEA; TRADING NETWORKING EVIDENCE IN SRIWIJAYA PERIOD

Prof. Ris. Dra. Naniek Harjantiningasih Wibisono

In this decade many the invention of shipwreck with kinds of payload its in territorial water Decade .This Fact indicates that our sea territorial water on the way history haves role quite important since a period of prehistory up to now, both as sea transport traffic-lane and commerce pass by quickly island or continent. This Event many is mentioned in data written and archaeology evidence and shipwreck exploration and its payload that spread out far-flung in territorial water Nusantara, such as Batu Hitam, Intan , Java Sea, Cirebon, Tek Sing, Blanakan, and still much more. These remains gaves archaeology evidence more concrete about that event, network of goods supply process from producer to its consumer and function. Goods payload in ship, now as a data that contain historical value also commercial value.

Ceramic goods that presented here is payload the most extrude from amount facet compared to other payload type. This Data of course is very relevant evidence to express ancient trading activity, import-exporting commodity. More than that shipwreck site is gathering in assemblage that contain very high data value. Pass by ceramic we can reveal its provenance and period, from ceramic type that loaded in the ship get confirms and any certainty of goods variation that in one period, not only ceramic found in humanity but also with other founds; and its correlation with finding of archaeology research result.

Ceramic payload analysis is expected to equip sea transport history and far distance commerce in Nusantara and its relation in south east asia, especially at a period of Sriwijaya. That is, the invention of cargos in shipwreck, is data that can help to know and test in accordance with source written, or add new data bands of sea transport network and commerce that have not yet loaded in history data. Also know types, its origin and chronology of commodity goods, and pattern of goods distribution.

The Evidence from Literature Records and the Shipwreck Materials of 9th-10th Century

Dr. Qin Dashu; Mr. Xiang Kunpeng

The trade in large scale through maritime road in China initiated from the second half of the 8th century, developed rapidly in the 9th century and reached its first peak in the 10th century. The exported cargo from China in this period has different characteristics from other periods. There are a number of main central ports working on the trade to Eastern Asia (include Japan and Korea) and the West (from Southeast Asia and West) countries in this period and the goods came from many places in both south and north of China. The main products for output included textiles, porcelains, the raw materials such as tin, lead, the silver and copper coins and so on. The ports for exporting at least included Yangzhou, Mingzhou, Fuzhou, Guangzhou and some other places. However, goods from these ports were not directly transported to the sale locations in all probability and there should be a Centerport in the Indian Ocean trade circle. The important Centerport was supposed to be Palembang which was the capital of the Srivijaya dynasty on the Sumatra Island. This article will search the relevant records in the Chinese literatures, especially in *huanghua sida ji* written by Jia dan, the prime minister of the Tang dynasty as well as compare with some Arabic literatures, to provide evidences for the view mentioned above. What is more, the materials about the shipwrecks found in the recent years, for example, the Batu Hitam wreck, the Intan wreck and the Cirebon wreck, prove additionally that their cargoes came from different places of China and we can presume from their methods of packaging and shipping that the cargoes should be re-packaged and re-shipped in some place out of China which might be Palembang. Therefore, Palembang could be considered as the most important Centerport in the Indian Ocean trade circle.

DISTRIBUTIONS OF FINE PASTE WARE : A STUDY OF EVIDENT OF MARITIME NETWORKING DURING 9th-13th C

Sony Chr Wibisono, DEA

Fine paste ware is special term related to characteristic potteries without non plastic temper, white, yellowish brown, or pink colour on surface, mostly kendi shape. Since mid 70th it has been recognize in the repertoire of archaeological site in Sumatra and Java, such as Kota Cina, Muara Jambi, Barus, Banten Girang. We also noted that it has been appear in mainland southeast-asia sites, therefore it also called southeast-asian ware. Recently again these evident also appears among thousands artifacts in shipwreck, even the kiln has been discover in gosari site, east Java. These artifacts seems a commodity of maritime trade, but we still have questions about it's variabilities, origin, and date.

CERAMIC EVIDENCE FROM SRIVIJAYA PERIOD FOUND IN SOUTH SUMATERA SITES

Eka Asih Putrina Taim, M. Hum

Southern Sumatera already known as one of region which has many archaeological sites dates back from Srivijaya period. The sites which indicated and had relation with Sriwijaya Kingdom were scattered almost in every region in South Sumatera province as far as Jambi Province even till north Sumatera regions especially along in the east coast Sumatera Island. Many artifacts from Sriwijaya period were found in Sothern Sumatra, consists with little beautiful beads up to large pieces of ancient boat and ruins of a huge temples.

Among those artifacts, Ceramics were mostly found frequently in a large amount, scattered almost in every site. In this paper, I'll try to reveal the ceramics founds and seek for relation of its existence and its role in Sriwijaya sites.

ARCHAEOLOGICAL PERSPECTIVE OF BRONZE SCULPTURE OF SRIWIJAYA PERIOD

Prof. Dr. Timbul Haryono

Amongst the archaeological issue which is still becoming an academic debate may be the problem of Sriwijaya. From the view point of archaeology of Indonesia, Sriwijaya has been connected with a kind of kingdom located at South Sumatra. It still difficult to date the artefact discovered in the area to be earlier than the fifth or the sixth century. So far, the important artefact considered by most authorities to show early Indian influence is the famous granite Buddha from Bukit Seguntang near Palembang. However, as Bennet Bronson said, stylistic considerations do not compel us to accept a fifth - or sixth century dating for any Indian-influenced Sumatran artefact thus far found. The inscriptions to convince a proof that Sriwijaya was at one time located in Sumatra are discovered at Talang Tuwo, Kedukan Bukit, Telaga Batu, Karang Berahi, Kota Kapur and Alas Pasemah. All of these inscriptions are in old Malay or Sanskrit and are palaeographically date to the seventh century.

Most of the statuary works which may be stylistically dated to the first millennium are found on lower Musi, at Muara Jambi, at Bukit Seguntang, at Kedukan Bukit several from Tanah Abang, from the lower komering, and from Gedung Suro. Most of them might show a Central Javanese style. Only the Bukit Seguntang Buddha and bronzes from the Komering to be considered the products of an independent local stylistic tradition.

Pauline Lunsingh Scheurleer and Marijke J. Klokke had categorized Indo-Javanese bronze into seven groups, of which the first five are Javanese, the sixth is Sumatran group, and the seventh is bronzes from the other islands of Indonesia. For the Group of Sumatra, these two experts stated that, generally speaking, the influence of the sculptural centres in the southern part of Indian Subcontinent is much more strongly present in the bronze from Sumatra than in those from Java such as standing Wajrapāni which showing South Indian Pallava style. Even, when in about 850 A.D., the Sailendra ruler of the Sriwijaya Empire, Balaputra, founded a monastery of Nalanda in Bihar, Northeast India, there was no complete evidence that bronze sculpture of Sriwijaya was influenced by Pala art of Northeast India.

A REMARKABLE GANESA IMAGE FROM PALEMBANG:

A RECONSIDERATION OF ITS STYLISTIC AFFINITIES, DATING AND IMPLICATIONS FOR FUTURE RESEARCH

Dr. Edwards Mc Kinnon

My first, entirely uninspired guess of a 12/13th century dating for this Ganesa image was completely wrong. I could find no comparative references to this style of image in Indonesia and at the time I had no access to any external sources. Professor Robert Brown of California correctly identified the Indian affinities of the image but dated thereafter dated it to the 7th or 8th centuries C.E., a period earlier than I consider justifiable. His arguments are indeed persuasive but there are additional factions to be taken into consideration. My revised assessment, in view of a possible degree of antiquarian stylistic influence on the image is the 9th /11th centuries, prior to the move of the centre of Srivijayan power from Palembang to Jambi. The implications of a possible later date together with the then developing relationships between southern India and Sumatra are thus considered in context of inter-regional relations, the expansion of Cōla interests and the development of trade with China. We do not yet fully understand what precipitated the transfer of the seat of Srivijayan power from Palembang to Jambi in the late 11th century, but expanding Indian commercial interests and military interference in Southeast Asia may have been contributing factors.

WHY IS MATERIAL SCIENCE NEEDED IN ARCHAEOLOGY? AN INDONESIA CASE STUDY

Deni Ferdian, ST, M. Sc; A.I Karayan, ST, M.Sc; D.M Nurjaya

Archeology remains are the window to our past. The remains of artifact, fossil and other archaeological object showed how early human settlement and civilization struggled, evolved and created their place in history. Archaeological remains carried the information from the past. This condition has led to the need for high technology equipment to analyze and characterize the material, in this case archeology remains. In the most western countries, archaeologist and material scientist already conducted a collaboration using sophisticated analytical instrument such as SEM, XRD and XRF. The used of this tool has proven identified archeology remains materials more detail and comprehensive. However, in Indonesia this kind of collaboration, as far as we know is not implemented yet. Lack of communication between the parties is creating the boundaries between them. Therefore, we suggest some kind of collaboration and good communication between archaeologist and material scientist. In that way, there will be more history detail can be revealed and in the end will increase the knowledge of our past and broaden the archeology field in Indonesia.

COASTAL LINE DEVELOPMENT OF THE JAMBI AREA DURING LATE PLEISTOCENE - RECENT TIME

Prof. Dr. Yahdi Zaim; Dr. Aswan

Palaeo coastal line analysis around Jawa indicates similar development to Sumatera, at least there are five (5) palaeo coastal lines could be reconstructed due to periodically sea level raised periods along Late Pleistocene - Recent sea level fluctuations. Field studies both in Jawa and Sumatera which supported by laboratory analysis also show that coastal line evolution was shifted to the present seaward, reveals the dropped sea level globally at the same time.

These palaeo coastal lines were:

1. 40.000 years ago, coastal line is situated around 35 - 40 m above present sea level and about 20 - 35 km to the southwestern part of Jambi's present coastal line.
2. 20.000 years ago, position of coastal line was about 10 - 20 m above sea level and its position around 10 - 25 km from recent coastal line.
3. 5.000 years ago, coastal line with the position 5 - 6 m above present sea level with 3 - 8 km distance from present coastal line.
4. 1500 years ago, the coastal line was about 2 - 3 m above the present sea level and horizontal distance to the recent coastal line is about 3 - 8 km.
5. 500 years ago coastal line occupied position about 1 - 2 m height from present sea level and 1 - 3 km from present coastal line.

In terms of Sriwijaya Kingdom's trading activity in Jambi area that predicted as river ports around the mouth of palaeo-Batanghari River and as beach ports surrounding palaeo coastal of Jambi, the palaeo coastal lines evolution as mentioned above would gave a shallow effect in the upper reaches of the river. This shallowing up process due to the sedimentary deposition would restrict the shipping activity for trading process. The shallowing up process as well as the coastal line evolution were also been affected ancient Musi River in Palembang Area as a Capital of Sriwijaya Kingdom. It means a new port, both beach and river ones as central trading places have to be built and shifted also to the north-eastern part where a new coastal line formed and previous coastal lines became terrestrial. Movement central trading activity in Sriwijaya period to the northeast-outer area of Jambi will decrease or even though put an end to economic activity in the new hinterland part of Sriwijaya.

Geological aspect happened in Jambi area, such as dropped sea level, denudation, tectonic and sedimentation was probably responsible to the inflation of Sriwijaya Kingdom until its last prosperity.

THE LAGUNA COPPERPLATE INSCRIPTION OF PHILIPPINE'S 922 A.D.

"The Portion of Juristic Charter (Suddhapatra) of Bajau (Orang Laut/ Celates) Community of Archipelagoes"

Richadiana Kadarisman Kartakusuma, M. Hum

I received news of Madame Cynthia O.Valdes, the independent researcher and also President of The Solheim Foundation for Philippines Archaeology. She is looking and asked me for study of LCI, then of course with the great pleasure I am responded her and intend to know the very interesting object. There are so many interesting scenarios can be pulled or created to explain some of puzzles informations from the script, it is because the document was not uncommon during era of Philippine's history.

A small, innocent-looking object in 1989 was found by a man dredging for sand near the mouth of the Lumbang river where it emptied into Laguna de Bay. The object is called "Laguna Copperplate Inscription". Its languished at the National Museum of the Philippines as supposed by qualified scholars passed up the chance to evaluate the artifact.

It has been told that the scripts has published and discussed by the Philippines scholars, Anton Postma (the Director of Mangyans Assistance and Research Center in Panaytayan Mansalay, Oriental Mindoro) was translated the writing.

It was also told "the text was in similar to four languages Sanskrit, Old-Tagalog, Old-Javanese and Old-Malay, mixed together, but the text was written in Kavy". So the experts conclude that the specific script style used in the LCI was consistent with indicated date, and that the correctness of the languages and words used would have been very hard for a forger to have contrived.

The most of Philippines historians still have so many problems. Its that the use of Tagalog script is so rudimentary and cannot even completely record the sound of its own language. Three centuries before Tagalog script's emergence, the Manila area used the script so rich and sophisticated that great empires were ruled through its use. Then how did this happen and how could a less sophisticated script have supplanted a better one or maybe the disappearance of the earlier people who settled around Manila can explain why *Kavi* script was lost and lesser one introduced later.

But how did the placenames remain, while few people remained to maintain a continuity of settlements and placenames, how did they lose knowledge of Malay language and the *Kavi* script? There were so many "how and why" and more questions asked, answered and refuted in the other words need to explain further and more detail. The most attracted is the copper scroll differs in manufacture from Javanese scroll of time in that the words are embossed into the plate, rather than being inscribed onto a heated, softened scroll of metal.

Earlier historians thought that the Philippines was part of Sri Vijaya even Majhapahit Their theories have been largely discredited in recent times. It is now the time to re-examine possible connection.

UNCOVERING THE MEANINGS OF A NUMBER OF SRIVIJAYAN INSCRIPTIONS: A SEMIOTIC STUDY

Dr. Agus Aris Munandar

The Kingdom of Srivijaya has left some inscriptions, which survive until now. Aside from the very famous Kedukan Bukit inscription (604 Çaka/682 AD), which is the milestone of the establishment of this kingdom, there are also other stone inscriptions found in Bangka (Kota Kapur from 608 Çaka/684 AD), Jambi (Karang Berahi), and Lampung (Palas Pasemah and Bungkok). Their contents are relatively similar, which are suggestions and prohibitions to go against the King of Srivijaya. Therefore they are known as “the Srivijaya Oath Inscriptions”.

The problem to discuss here is the meanings. Up to now the meanings related to Oath Inscriptions are sign of power, but there are also hidden meanings. New explanation on meanings states that those inscriptions are symbols of Buddhist teachings, which is understandable since Buddhism is the royal religion of Srivijaya.

Studies to uncover meanings are based on the Trichotomy of Peirce, which is a process of thinking to understand meanings behind various signs. Sign has a referent, and the relation between sign and referent has three characters of associations that can cause sign as index, icon, or symbol. Explanation of the created sign is called interpretant, which is actually a meaning in a sign. Based on Peirce’s semiotic approach and its semiosis, we can propose new explanations about some important Srivijaya inscriptions, which are hoped to broaden our understanding about Srivijaya.

THE RECORD OF SRIBIJAYA FROM A GREAT VISITOR

Dr. Qin Dashu; Mrs. Chong Yuan Chien

Despite its glory between the 7th and 13th centuries, scholars know little about the empire of Srivijaya. This paper aims to explore an aspect of Srivijayan culture through the eyewitness accounts of the Chinese Buddhist monk and traveller to Srivijaya, Yi Jing. Yi Jing provides us with one the first-hand record Chinese accounts about the prosperity and cosmopolitanism of Srivijaya. He had been to Srivijaya twice, the first was in the year AD 671, when he was thirty-seven. At the time, Yi Jing left for India from Guangzhou, China with the aim of furthering his understanding of the Buddhist canon. En route, he stopped in Srivijaya for two months, before taking the Kingdom's royal ship to India. After more than a decade of study in India, Yi Jing returned to China again by way of Srivijaya. This time remained in Srivijaya for six years. During this stay, he recorded much of daily life in Srivijaya as he laboured to translate the scriptures he obtained in India. Upon returning to the Tang capital of Chang'an, Yi Jing completed the translation of fifty-six scriptural texts and authored two works. The two works were the "Da Tang xiyu qiufaji" (Record of Seeking Scripture from the Western Lands during the Great Tang) and "Nanhai jigui neifa Jiaozhu" (Academic Notes on the Inner Teachings Retrieved from the South Seas). These two works contained his first-hand observations of Srivijaya. Apart from Yi Jing's accounts, this paper will also touch on several other ancient Chinese texts that referred to and described the kingdom of Srivijaya.

UTILIZATION OF THE INHERITANCE OF SRIWIJAYA KEDATUAN AS THE LEARNING RESOURCES

LR Retno Susanti, M. Hum

Sriwijaya Kedatuan founded by Dapunta Hiyang Sri Janayasa in 682 had been widely developed and later became as one the famous maritime kingdom in the history. Most of the people lived from sailing and trading. This fact was closely related to the availability of ample natural resources they used for trading commodities. Sumatra had been a well-known place for trading goods based on forest and mining products, as well as other natural resources. Having these wealthy commodities, many foreigners from overseas countries such as Arab, Persian, Indian, and Chinese, had been deliberately come to visit Sriwijaya for trading.

The existence of Sriwijaya in Sumatera along with its rich natural resources and its vital position in regional trading had triggered the place turn out into the prominent kingdom. During 8-12 century, this *kedatuan* had controlled over Melaka strait; a main sailing and trading channels during the period. Moreover, Kedatuan Sriwijaya presumably had taken control over the western sea of archipelago.

Although the existence of Sriwijaya have been widely known, in actual fact, most of the people have not yet well informed about its preeminence in the past. This is because a number of valuable information still tied up. The similar circumstances in educational setting, inadequate information about Sriwijaya have an effect on the children's understanding and perception on glorious and great values of our nation in the past. Even if there were some accessible information, but they were only scrappy and extraneous historiographies. As the consequences, a number of important aspects for the historical information have faded away that brought about barriers to the children in appreciating the historical inheritances from the past.

Considering the important of recognizing the historical inheritances for our national living, there should be an adequate knowledge and understanding on the historical inheritance to be passed on to children since the early beginning. So, the utilization of historical inheritance as the learning resources in education becomes a need and a necessity. Therefore, the process for digging great values from the past prominent could be used in more appropriate and meaningful for the purpose of nowadays and future needs.

SOME CONSIDERATION ABOUT LOCATION OF “BHUMI JAWA”

Drs. Nanang Saptono; Nurul Laili, SS; Octaviadi Abrianto, SS

Once Lampung was occupied by Srivijaya Kingdom, proof of it can be seen in Palas Pasemah and Bungkok inscriptions. Palas Pasemah inscription notes Srivijaya plans to attack Bhumi Jawa, a place also named in Kotakapur inscription from Bangka Island. P.V. van Stein Callenfels and Boechari both agreed that Bhumijawa is located in Lampung.

There were two locations in Lampung that have Bhimijawa as a name, one in East Lampung and the other in West Lampung. Bumijawa in East Lampung lived by Nuban Family from Abung Siwa Mega Clan. According oral traditions these people came from Sekalabrak, an area span between Bukit Pesagi and Ranau Lake. Bumijawa in West Lampung lived by people from Buay Nyerupa family, part of Paksi Pak Sekalabrak Clan.

Archaeological remains from Gedongdalem, Bumijawa sites in East Lampung indicated that the site was already a settlement at the 14th century on the other hand Bumijawa in West Lampung have indication that it was a megalithic settlement. Remains from classical era also scattered around Bukit Pesagi to Ranau Lake such as Hujung Langit inscription and Jepara Temple. All these indicated that Bhumijawa in Kota Kapur and Palas Pasemah inscription maybe located in area around Gunung Pesagi to Ranau Lake.

SRIWIJAYA MANDALA ON THE NORTH OF THE SUMATRA ISLAND

Ery Soedewo, SS; R. Wahyu Oetomo, Stanov Purnawibowo, SS

Sriwijaya was a maritime empire with its influence covering large areas around The Malaka Strait. The main interest of this empire is the domination of the trade pass over the coastal areas of The Malaka Strait, however historical sources and archaeological findings indicate that Sriwijaya's trait influence also included the west coast and inland part of The Sumatra island. This might be related with Sriwijaya's interest to secure the good flow of the provision of such main trade goods as champor and incense that during the time could only be obtained in the inland part of Sumatra, especially on the northwest of Toba Lake and the surrounding areas. A number of artefacts discovered on Padang Lawas site and Simangambat site indicate similar characteristic of those unearthed on the south of Sumatra, an area that is still believed the nearest area with the centre of Sriwijaya empire.

SRIWIJAYA INFLUENCED IN KALIMANTAN (Between Pararelism or Subordinate)

Eko Herwanto, SS; Imam Hindarto, SS; Bambang Sugiyanto, SS

The cultural in the Malaka strait are in 7th century AD, had rise the Sriwijaya Empire as a new strength of politics and culture, which every one give there regard as a new biggest culture centre in archipelago. The existence of Sriwijaya at list had influenced in Kalimantan and the area surrounding it.

So many archaeological facts had found, and showing the civilization of Hindu-Buddha had ever grown in Kalimantan. Those facts are including spiritual heritage that effected by Hinduism and Buddhism. Some of those are statues and inscription. According to some studies where indicated the relationship between Sumatera and Kalimantan. The relationship was shown as the shape of equality.

LOOKING FOR THE TRAIL OF THE INFLUENCE OF SRIWIJAYA IN BALI

**A.A. Oka Astawa, M. Hum; Drs. I Gusti Made Suarbhawa;
Drs. I Made Geria, M. Si; Ni Putu Eka Juliawati, SS**

Sriwijaya is one of maritime kingdoms which was very important in the Indonesian Archipelago long years ago. It was visited by many traders both local and international. Because of its strategic position, there were many merchant ships which were to and from. They were from western and eastern part of Indonesia. They brought their goods to sell such as mace. In addition, the ships from Sriwijaya brought and bought goods such as silk. Bali Sea, also known as "Jalur Sutra" long years ago, was an international route. So that, there were many merchant ships from western and eastern part of Indonesia passing Bali Northern Coast. This fact is supported by the finding of some Inscriptions such as Sembiran Inscription which said that there were many ancient ports at Bali Northern Coast. There must be some ships from Sriwijaya stopped by at the port to look for the ship need or perhaps some of them moored or stayed for some days. In the trade contact between Sriwijaya traders and Balinese people, especially at Northern part of Bali, it enables the happening of social interaction between the two society groups. In that social interaction, the exchange and absorption of cultural elements happened. In this trade contact, there was a multi-player effect which was not only about economical aspect but also religious, political and so on. In this occasion, it will be tried to reveal the influence of Sriwijaya in Bali especially about the religious aspect.

THE OCCUPATION AT PASEMAH HIGHLAND DURING THE SRIWIJAYA PERIOD

Bagyo Prasetyo, M. Hum

This paper is focused on one of the communities that lived in the Pasemah highland during the Sriwijaya period. Unlike the Sriwijaya communities that mostly live in the lowland, which are Buddhist followers, those in Pasemah practiced ancestor worship by building megalithic structures. The relationship between the communities in the highland and those in the lowland is yet to be further studied. However, as a maritime kingdom, the Sriwijaya people in the lowland paid more attention to trade than other aspects of life. On the other hand, agriculture is the main characteristic of the people in the highland. But there is still a possibility that they also had contacts with outsiders. The outside influence is shown by the characteristics of the carvings on their megalithic remains.

THE GEOLOGY OF URN BURIAL SITE OF KUNDURAN, ULU MUSI, EMPATLAWANG, SOUTH SUMATERA

Drs. M. Fadhlan S. Intan

The urn burial site of Kunduran is located along the Musi River. It is an urn burial site found in 1996 by Balai Arkeologi Palembang (the Archaeological Office of Palembang). Kunduran site is part of the Kunduran hamlet, Kunduran village, Ulu Musi district, Empatlawang regency, South Sumatra province.

There are three morphological units that formed the area of Kunduran site and its surroundings, namely: plain morphological unit, weak wavy morphological unit, and strong wavy morphological unit. It has an average elevation of 300 – 1600 m above sea level.

The rock formation of Kunduran site and its surroundings consists of sedimentary rocks, igneous rocks, metamorphic rocks, and aluvial deposits, while the geological structures that pass through the area are normal fault and strike slip fault. The site of Kunduran is a sunken area or block (*graben*), and the areas to its west and east are static blocks (*horst*).

The archaeological remains found at the Kunduran site are urn burials and earth fortification known as Benteng Kuto.

“ECONOMIC BEFORE SRIVIJAYA'S KINGDOM” ANALYSIS OF MEGALITHIC REMAIN OF PASEMAH

Kristantina Indriastuti, SS

Prehistorics's economics activities in Pasemah south of Sumatra as the part of economic in the past. As the beginning are shown many factors such as ecology, technology, and social .The remains were telling the people's life with the dynamically activities as old plantation, trading, until handleling of new technology are supporting of their economic

As the title above , economics' activities were running before Srivijaya's Kingdom held, Interaction and trading were bringing new culture and because of them made big change of their life to be come busy in business and tube big's kingdom as we are known SRIVIJAYA

THE TRADE PATTERNS DURING THE PRE-SRIWIJAYAN PERIOD (4th – 5th Centuries AD)

Rr. Triwurjani, M. Hum

Since early 1st century AD until early 5th Century AD, South Sumatra has been inhabited by communities, which are arranged in established social integrations in forms of local chiefdoms (Soeroso MP, 1996).

Other investigations conclude that during 4th Century AD along the east coast of Sumatra there have been settlements of a community that has made contacts with Indian traders and maybe traders from other places (Tri Marhaeni S. Budi, 2008: 409).

The site of Karangagung, which is one of the sites that was inhabited during the period, is located in the east coast of Sumatra, South Sumatra. Several variables that show that this site is important at that time are: its location near the Musi River and its tributaries, the existence of trenches or canals, the discovery of poles to tie boats, the discovery of a number of artifacts that are strongly assumed to be trade commodities (among others: stone and glass beads, fine-paste pottery, and gold ornaments like rings and earrings), the discovery of boat remains, and spatially it is located within an international route. According to Van Leur, one of the two big trade routes in Asia is the Silk Road, which includes China up to India and Europe. The route among others passed through Central Asia, Turkey, and The Mediterranean Sea that was related to *kafilahs* or desert convoys (Indian traders).

This study is aimed at restating the existence of Karangagung site which, based on its natural landscape, was a tidal area with very limited sources of freshwater but its community was very advanced in trade. There must have been some factors that triggered this site to be the buffer zone of the trade route connecting the interior part and outside areas (the international world).

Perpustakaan
Jenderal

9
S

MINISTRY OF CULTURE AND TOURISM

**Board for Research and Development of Culture and Tourism Resources
The National Research and Development Centre of Archaeology
Palembang Archaeological Institute
Government of South Sumatra Province**