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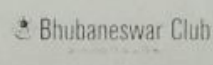
The Kalinga Indonesia Dialogue

Conference Folder

*15 -16 November 2016
Ravenshaw University, Cuttack, 753003*



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The Kalinga Indonesia Dialogue

Ravenshaw University, Cuttack
15-16 November 2016

List of Presentations at the Conference

Tuesday, 15 Nov 2016: Venue: VC Complex

10.00 – 10.30 am: Key note Speech by Mr. Dharmendra Pradhan, Hon Minister of State (IC), Ministry of Petroleum & Gas

10.30 – 11.30 am: Session 1: THE HISTORICAL PAST.

Session 1(A): From Chilika to Malacca: The Kalinga Indonesia Connection

Moderator: Ambassador Lalit Mansingh

Presentations:

<i>Name</i>	<i>Subject</i>	<i>Title of Presentation</i>
Prof. Dr. I Wayan Ardika	Maritime Contacts	"The Links between Ankamedu and Sembiran: Do they Represent Kalinga-Bali Yatra?"
Dr. Benudhar Patra	Maritime Contacts	"Early Maritime Contacts between Kalinga and Indonesia"
Dr. Sunil Patnaik	Buddhism and Maritime Heritage	"Buddhism and Maritime Heritage: A Study in South East Asian Peripherals"
Prof Rabi Mohanty	Archaeology	"Excavations at ManikPattana and GaurangaPattana near the Chilika Lake"
Dr SilaTripathi	Maritime Contacts	"Ancient Maritime Trade and Cultural Exchanges between Indonesia and Odisha"

Panel Discussants:

*1) Prof Himanshu Prabha Ray

*2) I Wayan Redig

*3) Dr. Anura Manatunga

11.30 am: Tea Break

The Links Between Arikamedu And Sembiran Do They Represent Kalinga-Bali Yatra?

I Wayan Ardika

Archaeological discoveries in Northeastern Bali indicate the beginning of contacts between Sembiran and Arikamedu (India). Several types of Arikamedu potteries which include Arikamedu type 1, Arikamedu type 10, Arikamedu type 18, Arikamedu type 141 were discovered at Sembiran. In addition, a sherd with Kharoshti scripts, the Indian coarse dishes, and Indian style-dishes were also found at Sembiran and Pacung in Northeastern Bali.

X-ray diffraction (XRD) analysis of the rouletted samples from Sembiran are similar to those samples of Arikamedu, and Anuradhapura in terms of mineral, mainly quartz with traces of mica, muscovite, potassium feldspar, and plagioclase feldspar. Neutron activation analysis (NAA) of the rouletted samples from Arikamedu, Karaikadu, Anuradhapura, and Sembiran for 20 rare elements suggest that all rouletted samples are so close in composition to that of a single manufacturing source.

Apart from the rouletted wares and other types of Indian potteries, glass and stone beads were also found at Sembiran and Pacung. Chemical analysis of glass beads from Sembiran and Pacung indicate that Arikamedu was the origin of those beads.

Recent excavations at Sembiran and Pacung produced AMS dating from late second century BC. It was the beginning of contact between Arikamedu and Sembiran through trade in the late second century BC.

The second wave of contacts between India and Bali might have occurred around 700-800 AD. Hundreds of votive or clay stupas with Buddhist mantras, *dhyani boddhisatwa* and *dharani* were discovered in Bali. The appearance of votives and clay stupas in Bali indicates the spread of Buddhism in Bali. In other words, the second wave of contact between India and Bali can be concluded that not only on trade, but also on spiritual or religious aspects. Do they represent Kalinga-Bali yatra, more archaeological data are needed to prove this phenomena.

Key words: Arikamedu, Sembiran, Kalinga-Bali yatra

The Beginning of Indian Contacts with Bali

Archaeological excavations at Sembiran and Pacung in Northeastern Bali brought a new light the beginning of contacts between India and Bali. Several Indian Rouletted Wares, Arikamedu type 10, Arikamedu type 18, Arikamedu type 141, and a sherd with Kharosthi or Brahmi script were discovered at Sembiran and Pacung in Northeastern Bali. Sembiran and Pacung in Northeastern Bali produced more than one hundred Indian sherds, the largest Indian Rouletted sherds yet found in Southeast so far (Ardika, 1991; Ardika et al. 1997: 194). Sembiran and Pacung which are close to the village of Julah could be the ancient harbour or port site in Northeastern Bali (Ardika, 2013). A complete rouletted ware bowl has been found

Kobak Kendal in west Java, though to have been part of the kingdom of Taruma (see fig 1). It should be noted that rouletted ware sherds were also discovered recently at Batujaya, West Java (Djafar, 2010: 97-98, fig. 3.57).

Rouletted ware was manufactured in India and/or Sri Lanka between perhaps 150 BC and AD 200. The earliest rouletted ware probably appeared in Bali and Indonesia in AD 1-200 (Ardika and Bellwood, 1991: 229). Some rouletted ware at Sembiran was found in a layer in association with a large black-slipped storage jar tempered with rice husk; this has been dated by AMS radiocarbon to 2660 \pm 100 BP (Ardika and Bellwood, 1991).



Figure 1. Rouletted sherds: Arikamedu sherd of type 10 and a complete rouletted ware bowl from Kobak Kendal, West Java

X-ray diffraction (XRD) analysis has been performed on one rouletted sherd from Sembiran, four from Anuradhapura, and three from Arikamedu. All have essentially the same mineralogical composition: mainly quartz with traces of mica, muscovite, potassium feldspar, and plagioclase feldspar. This XRD result conclusively supports an India origin (Ardika and Bellwood, 1991: 224; Ardika, 1991; Ardika et al. 1993).

In addition to XRD analysis, nine samples of rouletted ware (two from Anuradhapura, two from Arikamedu, one from Karaikadu [Tamil Nadu], three from Sembiran, and a single sherd from Pacung) has also been subject to neutron activation analysis (NAA) for 20 rare elements. The result indicates that all the rouletted ware are so close in composition with that of a single manufacturing source is suggested for all the samples listed. The rouletted sherds form a separate cluster in principal components and average link cluster analysis from sherds presumed Balinese manufacture (Ardika and Bellwood, 1991: 224; Ardika et al. 1993).

Apart from rouletted wares, two sherds of Arikamedu type 10 have also been existed found at Sembiran. Outside Arikamedu, this type of pottery has also been found at the site of Andrakhetugarh in West Bengal, and Alangankulam on the Vaigai river in Tamil Nadu (H.P. Ypersele, Ardika and Bellwood, 1991: 224). No information is at present available on its occurrence elsewhere.

A sherd of Arikamedu type 18 was also found at Sembiran (fig.2). The sherd of apparent Arikamedu type 18c was reported from Bukit Tengku Lembu in Northern Malaya (Sieveking, 1932: 29; see fig.2a).

An inscribed sherd was found in Sembiran VII. The sherd is black-slipped inside and outside. The fabric is coarser than that of the Rouletted ware. Arikamedu type 10 and type 18. Three characters are clearly visible on the inside surface of this sherd (see fig.2). According



Figure 4. Maps of Maritime spices Trade Routes, Silk Trade Routes and Trade in the South China Sea 200 BC and AD 200 (Google, 1st November 2014).

The Role/Involment of Foreign Traders in Indonesia

Several Balinese and Javanese inscriptions indicate the involment of foreign traders in both islands between 9th and 10th century AD. The inscription of Bebetin dated to AD 896, mentioned a *banyaga* (long-distance or seafaring merchant) landing at an unidentifiable location called *Banua Bharu* in north Bali (Goris, 1954: 54-55; Wheatly 1975: 268). The term *banigrama* (Sanskrit *Vanigrama*) meaning a merchant guild is also mentioned in the inscriptions of Sembiran B (AD 955) and Sembiran AII (AD 975)(Goris, 1954; Ardika, 1991, chapter 8).

In the inscription of Bebetin AI also contains the regulation concerning the properties of *banyaga* (seafaring merchant) who died at *Banwa Bharu*. The properties had to be divided into two parts, although it is not mentioned what the two divisions were used for. It is also mentioned that the timber from the wrecked ships of the *banyaga* were to be used for fences or palisades around fortified settlement (*kuta*) at Banwa Bharu.

The regulation of *taban karang* (*tawan karang*) refers to the cargoes of stranded maritime vessels was mentioned in the inscription of Sembiran AI dated to Saka 844 or AD 922. The cargoes of stranded vessels within Julah territory were used for *wrdhhi* (welfare). This rule suggests that Julah and nearby areas were involved in maritime trade by at least the 10th century AD, and of course the finding of Indian sherds in Sembiran and Pacung already supports this hypothesis (Ardika, 1991: 140).

The terms *banigrama* were mentioned in the inscriptions of Sembiran B (AD 951) and Sembiran AII (AD 975). This term also occurs in contemporary East Javanese inscriptions, particularly in port areas. In Javanese inscriptions the term *banigrama* is associated with foreign traders. The names of several kinds of foreign traders have been identified in the 10th century Javanese inscriptions including Champa, Khmers, Mons, Singhalese, Bengalis, Kalingas, Pandikiras, Karnatakas, Dravidis, and Aryyas (Barret Jones, 1984: 23; Wisseman, 1977: 207; Ray, 2015: 49).

The Old Javanese inscription of Kaladi dated to 831 Saka or AD 909, which was issued by king Watukura Dyah Balitung mentioned foreign traders include Kling, Aryya, Singhalese,

rawila (Dravida?), Pandikiras, Champa, Burmese, and Kasmira (Kashmir?). Those foreign traders were not allowed to enter the freehold (*sima*).

It is interesting to note the inscription of Wurudu Kidul dated to Saka 844 or AD 922 mentioned the citizenship of Sang Dhanadi who was assumed as a Khmer. There was no evidence that the ancestors of Sang Dhanadi was a Khmers. Based on the Wurudu Kidul inscription it seems that foreigner might have lived in Java particularly in the port sites.

On the basis of Javanese and Balinese inscriptions that foreign traders might have come from several places in India such as Bengalis, Kalingas, Pandikiras, Karnatakas, Dravidis, and Aryyas. In addition, foreign traders from mainland Southeast Asia such as Champa, Khmers, and Burmese also participated in trade activities in Indonesia, Java in particular.

Early Evidence of Buddhism in Bali

The appearance of archaeological evidence such as Indian Rouletted wares and several kamedu type potteries, glass and stone beads, and gold foil eye covers indicate the beginning of contacts between India and Bali around the late second century BC. Contacts between India and Bali might have also involved Buddhism and Brahmanical priests.

Many stupas and seals of Buddhist *mantras* or formulas have been found at the villages of Pejeng and Tatiapi, Gianyar regency in the 1920. The total number of clay stupas were covered at these villages 1053. In 1943, T. Resing and C.J. Grader recommended these stupas were kept at Museum Bali in Denpasar. There are 758 seals of Buddhist formulas now kept at Museum Bali in Denpasar (Astawa, 2007: 28-29; 32-33). It should be noted that Pejeng is also a find place of the biggest bronze drum in Southeast Asia, even in the world. The drum is 198 cm high and 100 cm in diameter (Kempers, 199:). Pejeng is also considered the centre of Buddhism and Hinduism during the classical period of Old Balinese kingdom between the 9th and 14th century AD. This phenomena suggests that the Indianization was a continuous process from pre Hindu or prehistoric time up to the appearance of Early State in Bali.

Many stupas and seals were also discovered during the construction of swimming pool of Hotel Angsoka, at the village of Kalibukbuk, Buleleng regency, North Bali in 1991. The Hotel Angsoka is located about 100 m from the beach of the northern coast of Bali. The number of clay stupas were found at the Hotel Angsoka 90.

In 1994, archaeological excavation was conducted by the Branch Office of Archaeological Research Centre Denpasar at the land belong to Mr. Ngurah Sentanu. About 42 complete and several fragments of clay stupas were found inside a hole of the real stupa with ground level 2.60 x 2.60 m which is made of bricks at Kalibukbuk. The excavation is not far from the Hotel Angsoka and about 600 m from the beach (Astawa, 2007: 30-31). In addition, two pieces of stupas were also discovered inside the clay stupas of Kalibukbuk, Buleleng, North Bali (see figure 4). The discoveries of a real brick stupa and clay stupas at Kalibukbuk indicate that the spread of Buddhism in Bali might have been started from the northern coast to the inland sites of Pejeng and Pegulingan in central Bali.

The relief of stupa inside the clay stupas found at Kalibukbuk are very similar to the relief of stupa at Pagulingan temple and the relief of stupa at the ravine of Petanu (Kempers, 1991: 125; fig. 90; see figure 4). Based on the similarity of the shape of the relief of stupa at ravine Petanu and the lotus cushion-crowned of Blanjong inscription, Bernet Kempers (1991: 12) believes that the date of these objects are contemporary namely from the early 10th century AD. However, Stutterheim suggests that the relief of stupa and the Buddhist statues which were found at Goa Gajah contemporaries of Borobudur, in Central Java dated from mid century AD (Kempers, 1991: 126-127, fig. 91, see fig. 9)

Seals of Buddhist *mantras* or formulas were also discovered at the temple of Pagulingan, Tampaksiring, Gianyar regency in central Bali. About 62 broken seals with 2-4 cm in diameter were found at Pagulingan temple during the restoration of foundation of a structure. The foundation of the structure is octagonal in shape which is similar to the miniature of stupa discovered at the temple during the restoration process (Astawa, 2007: 33-34, see fig 4). The archaeological service of Bali restored the stupa at Pagulingan temple with octagonal base or foundation (see figure 8).

The seals are stamped with a well known recitation of faith, so called *ye-te* formula (figure 5). Similar clay seals and stupas were also discovered near Borobudur in Central Java (Kempers, 1991: 95-96).

The texts on seals are in *Siddhamatrkā* script. On the basis of palaeography, the date of the seal is estimated from 800 to 1000 AD (Griffiths, 2014: 183; fig. 12). Two pieces of gold foil bearing a few aksaras, and a terracotta tablet bearing *ye dharma* formula were discovered during the preparation for reconstruction of Pura Pagulingan, at Tampaksiring, Gianyar regency. The foundations of Pura Pagulingan showed an octagonal ground plan.



Figure 5. Clay stupas, Dhyani Buddha and seals of *ye-te dharma* stored at Bali Museum



Figure 6. Relief of stupa inside the votive found at Kalibukbuk, and a miniature stupa at Pura Pagulingan view from the front and back sides



Figure 7. Relief of stupa at the Petanu ravine and its reconstruction
(Kempers, 1991, fig. 89 and 90)

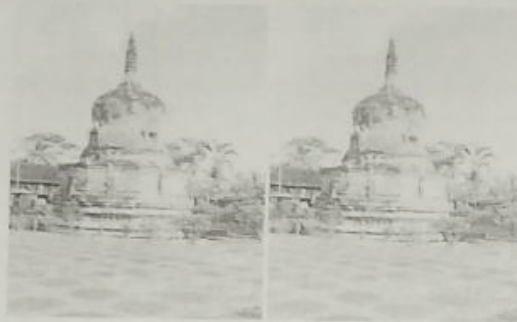


Figure 8. Reconstructed stupa at Pegulingan temple



Figure 9. Buddha images at Goa Gajah (Bernet Kempers, 1991:126, fig. 91)

appearance of *dharanis* and *mantras* in Bali suggests that the island is an integral part of ancient Buddhist world. Griffiths (2014: 186) argues that the text used in this part of his world must have been quite similar to the text that were used in other Buddhist sites.

There are 43 fragments of votive tablets were found at Blandongan, Batujaya in West Java (Utomo, 2012: 4-5). This site also produced Indian rouletted wares. This phenomenon is similar to Bali, where the appearance of the Indian rouletted wares representing the first Indian contact with Bali, and it was followed by the discovery of clay stupas that suggesting the second waves of the contact between India and Bali.

The Inscriptional Data

It is interesting to note that the Balinese inscriptions dated from the late 10th up to 11th century mentioned several place's names in India such as Waranasi, Nalanda, and Amarawati. These place's names were associated with court of justice, high functionary, the residence of Buddhist priests, and the name of shrines or sacred places.

The inscription of Sembiran B dated from Saka 873 or AD 951 states III.2. ...*da dikara di panglapan di waranasituha dara* (Goris, 1954: 72-73; Ardika and Beratha, 1996: 106). It is translated as follows: the honorable *Dhikara* (functionary) of court of justice at Baranasi/Waranasi is Tuha Dara. The inscription of Gobleg, Pura Desa II dated from Saka 905 or AD 983 mentioned lib 2. ...*da senapati waranasi tuha neko*,... (Goris, 1954: 79; Ardika and Beratha, 1996: 123). Translation: the high functionary or army commander (*Senapati*) at Waranasi is Tuha Neko.

The term Nalanda was first mentioned in the inscription of Serai All, dated from Saka 915 or AD 993. The inscription stated as follows: Va 5 ...*mpungku di nalanda dang upadhyaya dhanawan* or the Buddhist priest at Nalanda (Nalanda) was Dang Upadhyaya (*honorefic teacher*) Dhanawan (Goris, 1954: 83; Ardika and Beratha, 1996: 135-136). It is interesting to note that Tuha Gato was mentioned as *Senapatr* at Waranasi in this inscription. On the basis of the inscription of Gobleg, Pura Desa II dated from AD 983 and the inscription of Serai All, dated from AD 993 that Tuha Neko was replaced by Tuha Gato as *Senapati* (army-commander or high functionary) at Waranasi.

The inscription of Bwahan A dated from Saka 916 or AD 994 noted that the Buddhist priest at Nalanda was Dang Upadhyaya Dhanawan and the Buddhist priest at Waranasi was Dangacaryya Sucandra (Goris, 1954: 86; Ardika and Beratha, 1998: 35). This inscription indicates that Nalanda and Waranasi were residence of Buddhist priests. In addition, the inscription also mentioned Brahmanical priests (*kasaiwan*) as well as Buddhist priests (*kasoghatan*) were members of court functionaries.

The inscription of Tengkulak A dated from Saka 945 or AD 1023 mentioned the hermitage (*kalyagan*) at Pakerisan river called Amarawati (Ginarsa, 1961: 4-8; Ardika and Beratha, 1998: 86; see fig. 8). The Balinese inscriptions indicate that the Indian place's names such as Waranasi, Nalanda, and Amarawati were transfered the to the local places in Bali. These places are associated with the centre of Buddhism in India. Amarawati was the Buddhist influence site in the lower Krishna valley under the Mauryas (Ray, 1994: 140). However, it is still not clear whether the Balinese might have gone to the Buddhist centres such as Waranasi, Nalanda, and Amarawati and other places in India or they knew the places cognitively? New data either from India or Bali are needed for further studies.



Figure 10. The Gunung Kawi rock arts named Amarawati

conclusions

Archaeological discoveries at Sembiran and Pacung in Northeastern Bali suggest that the contacts between Arikamedu and these sites might have already existed around the mid second century BC. Trade contacts between India and Indonesia, especially Bali might have been continuous at least until the 9th century AD. This can be understood from one of the Balinese inscriptions that mentioned the word *banyaga* (merchants guild) visited several sites in the eastern coast of Bali. Regulation concerning stranded ships and cargos which belongs to the Indian traders were mentioned.

In addition, Old Javanese inscriptions dated to the 10th century AD mentioned traders from several places in India and Southeast Asia. The names of those foreign traders were mentioned in the 10th century Javanese inscriptions namely Champa, Khmers, Mons, Malayese, Bengalis, Kalingas, Pandikiras, Karnatakas, Dravidis, and Aryyas.

An Old Javanese inscription of Kaladi dated to 831 Saka or AD 909 which was issued by the Matukura Dyah Balitung mentioned foreign traders, i.e. Kling, Aryya, Singhalese, *Drawila* (India?), Pandikiras, Champa, Burmese, and Kasmira (Khasmir?).

From Indian traders, Buddhist and Hindu priests might have also come to Bali in the 8th century AD. The discoveries of clay stupas with *ye te mantras* inside them, and *dharani* might suggested that Bali became part of the Buddhist world. Several Buddhist places such as Nalanda, Nalanda, and Amarawati were also transformed to the local place's name in Bali in the 7th century AD. It is strong indication that contacts between India and Bali have already existed from the second century BC up to at least the 10th century AD.