SEAMEO
SEAMEO PROJECT IN ARCHAEOLOGY AND FINE ARTS

FINAL REPORT

WORKSHOP ON RESEARCH ON SRIVIJAYA
Jakarta, March 12-17, 1979

Southeast Asian Ministers of Education Organization
SPAFA
(SEAMEO Project in Archaeology and Fine Arts)

FINAL REPORT

WORKSHOP ON RESEARCH ON SRIVIJAYA

Jakarta, Indonesia

March 12-17, 1979
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The Opening Ceremony of the Workshop was held at the Teluk Jakarta Room of the Horison Hotel on Monday, March 12, 1979. The Ceremony was presided over by Professor Dr. Haryati Soebadio, Director-General of Culture and, in addition to the Participants, Consultants, and Observers from Indonesia, the Philippines, Thailand, Great Britain, France, and the United States of America, was attended also by invited guests from various institutions and government agencies of Indonesia. The list of those who participated in the Workshop is given in Appendix 1.

After the welcome speech by Dra. Satari, Chairman of the Organizing Committee of the Workshop, the SPAFA Co-ordinator, Dr. Neon Snidvongs, summed up the objectives of the Workshop, placing special emphasis on regional co-operation which would underline the nature of the research programme that would be formulated by the Workshop.

In her opening address, the Director-General of Culture stressing the importance of archaeological research in Indonesia where the SPAFA projects have from the start been incorporated in the general programmes of the institutes in charge of archaeology, hoped that this policy would be followed in the various Member Countries.

The full texts of the speeches are given in Appendices 2a, b and c.
WORKING SESSIONS

PLENARY SESSION I

Monday, March 12
10:30 - 12:00

The Plenary Sessions of the Workshop were held in the Palau Pali Room of Hotel Horison, Jakarta.

During this Session, the Chairman and Vice-Chairman of the Workshop were elected. One of the Malaysian Delegates nominated Prof. Dr. R. Soekmono, one of the Indonesian Consultants, as Chairman of the Workshop. This was seconded by the Philippine Delegate. Prof. M.C. Subhadradas Diskul, head of the Thailand Delegation, was subsequently elected Vice-Chairman through the nomination and secondment of the Indonesian and Malaysian Delegations respectively. Dr. R. C. P. Tenazas of the SPAFA Co-ordinating Unit and Dra. M. P. B. Manus of the University of Indonesia were designated Rapporteur General and Assistant Rapporteur of the Meeting respectively.

The elected Chairman, after having thanked the Participants on being entrusted with the privilege of heading the Workshop, proceeded to bring the attention of the Meeting to the Agenda of the Workshop on Research on Srivijaya for adoption. After a brief discussion and some recommendations the Agenda was adopted.

The Chairman then asked the Participants to introduce themselves. The invited Consultants and Observers also introduced themselves to the rest of the Participants. Proposing that the Workshop be conducted as informally as possible, the Chairman enjoined the invited Consultants and Observers to feel free to give their comments and to come in as full Participants of the Workshop.

The presentation of the respective Country Reports followed soon after, led by the Report of the Indonesian Delegation. The Chairman made the suggestion that each Country Report on the status of researches on Srivijaya in their respective countries be followed with questions and/or comments from the Participants.

The full texts of the Country Reports presented by the official Delegates including their respective proposals for SPAFA Research Programme are given in Appendices 3a, b, c and d.
The Country Report of Indonesia could be divided into two sections. Drs. Boechari presented a comprehensive inventory of epigraphic and iconographic materials collected from Indonesia and elsewhere in Peninsular Southeast Asia over the past sixty years that led to the identification of a Srivijayan Empire and its probable location on the island of Sumatra. Drs. Boechari furthermore brought the Participants up to date with information on the status of the archaeological researches in this field over the past two decades in Indonesia.

Drs. Boechari's report was supplemented at a later Session by Dra. Satari's Report on the Proposed Program on the Research on Srivijaya which was formulated at the Pre-Seminar on Research on Srivijaya held by the National Research Center for Archaeology of Indonesia in Jakarta, on December 7-8, 1978.

Translations of other status reports which were incorporated in the proceedings of this Pre-Seminar were also made available during this SPAFA Workshop. The list of these translated texts is given in Appendix 4c.

PLENARY SESSION II

Monday, March 12
14:00 - 16:30

This Session continued with the presentation of Country Reports by the respective Delegations.

The Indonesian Delegate's Report was followed by the Malaysian Report which was given by one of the Delegates, Dr. Nik Hassan Shuhaimi Nik Abdul Rahman. This Report was accompanied with a slide presentation given by Mr. Othman bin Md. Yatim, showing excavations of structures believed to have existed during the Srivijayan period.

Due to the absence of the head of the Philippine Delegation, Dr. Juan Francisco, Mr. Benjamin Han of the Philippine Center for Advanced Studies read the Philippine Country Report which stressed, not on actual political connections with Srivijaya, but on certain cultural overlays that were present during the protohistoric period which, ultimately traceable back to India, may have filtered into the Philippines from the Indonesian Archipelago.

The final Country Report was presented by the Head of the Thailand Delegation, Prof. M.C. Subhadradis Diskul, who also supplemented his Report with slides of monuments and iconographic objects from southern Thailand which he identified as belonging to the "Peninsular Thailand Srivijayan Art Style".
PLENARY SESSION III

Tuesday, March 13
9:00 - 10:00

Two Working Groups were formed during this Session entrusted with task of formulating research projects to be presented to the Meeting for adoption.

Each Working Group elected its own Chairman and Rapporteur.

Working Group I

A. Participants

Chairman : Dra. S. Suleiman
Rapporteur : Dr. Nik Hassan Shuhaimi Nik Abdul Rahman
Members : Drs. Boechari
          Mr. Benjamin Han
          Mrs. Chira Chongkol
          Prof. Claude Jacques
          Dr. P. Y. Manguin
          Prof. O. W. Wolters
          Mr. S. Soewadji
          Drs. A. P. Lapian
          Dra. M. P. B. Manus
          Prof. Sartono
          Dr. Piriya Krairiksh
          Dra. Rumbi Mulia
          Dr. Neon Snidvongs
          Mr. P. E. J. Ferdinandus

B. Areas of Concern

1. The economic and political background of Srivijaya prior to its emergence in the 7th century, A.D.,

2. Working out an evaluation of the significance and extent of Srivijaya's influence in South-east Asia, and

3. Working a programme of studies on existing sources:

   3.1 deciphering and re-analysing of inscriptions,

   3.2 mapping of the distribution of art styles and other objects to arrive at a scientifically based redefinition of the limits of Srivijaya's influences
Working Group II

A. Participants

Chairman : Prof. M.C. Subhadradis Diskul
Rapporteur : Mr. Othman bin Md. Yatim
Members : Mr. Pirom Jinagareon
          Mr. Khemchati Taepachai
          Mr. Abu Ridhu
          Dra. S. Satari
          Dr. R. P. Soeijono
          Drs. Hasan M. Ambary
          Dr. Janice Stargardt
          Dr. R. C. P. Tenazas

B. Areas of Concern

1. Working out excavation programmes within areas believed to be the seat(s) of the Srivijayan Empire taking into account the following items:

   1.1 participation
      i) categories of specialists
      ii) member country participation

   1.2 organization or composition of the archaeological teams

   1.3 choice of sites for excavations by priorities

   1.4 analyses of materials

   1.5 final writing up of the reports

2. Working out the schedule for a five-year archaeological research project or projects

It was agreed that Dra. Satari’s Paper on Proposed Program on the Research on Srivijaya (Appendix 3a) be utilized as a working paper for the identification of some priorities in formulating the research programme for SPAFA.
WORKING GROUP SESSION I
Tuesday, March 13, 10:30 - 12:00

WORKING GROUP SESSION II
Tuesday, March 13, 14:00 - 17:00

WORKING GROUP SESSION III
Wednesday, March 14, 9:00 - 12:00

The Working Group Sessions were held in the Palau Nirwana Room.

The Participants, separated into the two Working Groups, proceeded with their task all through Tuesday, March 13 and extended their deliberations into the morning of Wednesday, March 14.

PLENARY SESSION IV
Wednesday, March 14
9:00 - 12:00

In the absence of the Chairman, the Session was presided over by the Vice-Chairman. The two Working Groups presented the drafts of research projects formulated in their respective sessions to the Meeting.

These reports were adopted with some amendments. The texts of the reports are given in Appendices 4a and 4b.

A Special Committee was appointed to synthesize the proposals of the two Working Groups as well as proposals appended or incorporated in the various Country Reports and formulate them into a consolidated SPAFA Research Programme on Srivijaya.

The Special Committee was composed of:

Chairman : Dra. S. Suleiman
Rapporteur : Dr. Nik Hassan Shuhaimi Nik Abdul Rahman
Members : Drs. Boechari
Dra. S. Satari
Drs. Hasan M. Ambary
Dr. Neon Snidvongs
Dr. R. C. P. Tenazas
Groups, March 14.

The Special Committee devoted the whole of Thursday, March 15, to the preparation of the draft of the research programme to be presented to the Plenary Session.

Some of the Consultants, Participants, and Observers were invited later in the afternoon to help out in the preparation of the research programme. These were:

- Prof. O. W. Wolters
- Dr. Janice Stargardt
- Prof. M.C. Subhadradis Diskul
- Dr. R. P. Soejono
- Dr. Piriya Krairiksh
- Prof. Claude Jacques
- Dr. P. Y. Manguin

PLENARY SESSION V

Friday, March 16
10:45 - 12:00

Owing to the visit of Vice-President Adam Malik the Business Session did not start until 10:45 a.m. with Dr. Soekmono in the Chair.

The draft of the Research Programme on Srivijaya was presented for the consideration and approval of the Meeting.

At the request of the Chairman, the Rapporteur General explained that this Research Programme on Srivijaya, now constituting seven individual projects, was the outcome of the deliberations of the Special Committee which was based, in turn, on the proposals drawn up by the two Working Groups which had been approved by the Meeting on March 14. The Meeting then adjourned for a short interval to allow the Participants time to study the draft.
When the Session was resumed all the seven research projects were discussed item by item and certain amendments recommended to the Special Committee for incorporation into the finalized version.

The seven research projects were:

**Project 1. Bibliography on Srivijaya**

**Project 2. Archaeological and Environmental Studies**

2.1 Indonesian Five-year Archaeological Research Programme on Srivijaya

2.2 Malaysian Five-year Archaeological Research Programme on Srivijaya

2.3 Thailand Five-year Archaeological Research Programme on Srivijaya

**Project 3. On Clarification of the Arts in the Srivijaya Period**

**Project 4. Study of Ancient Toponyms**

**Project 5. Study of Chinese Sources**

**Project 6. Commerce and Navigation**

**Project 7. Cultural Anthropology and Ethno-Linguistics**

The Meeting then went on to discuss the "Proposal for Funding Consultative Meetings during the five-year Archaeological Research Programmes in Indonesia, Malaysia, and Thailand, in connection with the Research on Srivijaya" drawn up in conjunction with Research Project 2 above. Amendments for this Proposal were also suggested by the Meeting.

**SPECIAL COMMITTEE SESSION III**

Friday, March 16

14:00 - 18:00

The suggestions and amendments proposed at the Plenary Session V were incorporated into the final draft of the SPAFA Research Programme by the Special Committee, assisted by some of the Participants.
PLENARY SESSION VI
Saturday, March 17
9:30 - 12:30

During this Session the finalized draft of the SPAFA Research Programme on Srivijaya and the Final Report of the Workshop were presented and adopted subject to certain amendments agreed upon.

The texts of all the seven-individual projects and Proposal for Funding Consultative Meetings during the Five-year Research Programme are given in Appendices 5a, b, c, d, e, f, and g, and in Appendix 6.

A Preamble for the SPAFA Research Programme on Srivijaya which had, meantime, been drawn up with the help and guidance of some of the Participants, was discussed during this Meeting and subsequently approved and adopted with appropriate amendments. The text of the Preamble is given in Appendix 7.

In his closing speech, the Chairman summarized the activities of the Workshop as follows:

1. An exchange of information and views on the status of researches done on Srivijaya by the respective participating Member Countries, as well as of the other interested institutions and individuals within as well as outside the region, and

2. Formulation of the various proposals that emerged under the main heading of SPAFA Research Programme on Srivijaya, as packaged projects.

The Chairman then thanked the various Organizing Committees that were responsible for the success of the Workshop from the start of preparations in Bangkok to its final realization in Jakarta.

This closing remark by the Chairman was followed by that of the Vice-Chairman's who spoke on behalf of all the categories of Participants. In his speech, the Vice-Chairman gave emphasis to the invaluable ideas and suggestions that were given by the various experts that had helped to make the Workshop a success.
In her closing address the SPAFA Co-ordinator gave special thanks to the Organizing Committee of Indonesia which made it possible for the Workshop to be held in such splendid surroundings and attended by very distinguished Participants, to whom she expressed her gratitude for their scholarly contributions. She also expressed the hope that the SPAFA Research Programme would be implemented in the spirit of close co-operation and scholarly as well as friendly atmosphere in which it was conceived.
SPECIAL SESSION I

Tuesday, March 13
13:30 - 14:00

Before the afternoon sessions of the two Working Groups were convened, a slide presentation was given by Dr. Piriya Karamkah, Consultant from Thailand, who offered an alternative classification of the structural and iconographic data previously shown by the Head of the Thailand Delegation during the presentation of his Country Report.

SPECIAL SESSION II

Friday, March 16
Palau Pari Room
9:00 - 10:00

The Workshop was honoured with a visit by Mr. Adam Malik, Vice-President of the Republic of Indonesia. Dr. R. F. Soejono, Director of the National Research Center for Archaeology of Indonesia, gave the Vice-President a brief summary of the objectives of the SPAFA Workshop on Research on Srivijaya.

In his address, the Vice-President stated his personal interest in the Workshop and expressed the hope that the research programme being formulated by the Workshop would help to throw light on many aspects of the problems still existing about Srivijaya.

Mr. Adam Malik finally enjoined the participating Member Countries to not only bring archaeological researches to the level of scientific recognition that it deserves, but also to use it in the service of discovering more about their respective cultural heritages or histories.

The Participants to the Workshop were introduced to the Vice-President who held informal discussions with them while he was conducted around the various exhibits that were put up for the occasion, during which time, also, refreshments were served. The Vice-President left at 10:00 a.m.
II. APPENDICES
# Appendix 1

## LIST OF PARTICIPANTS

**SPAFA Workshop on Research on Srivijaya**  
*(SPAFA CU-34)*  

Jakarta, Indonesia, March 12 - 17, 1979

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## I. PARTICIPANTS FROM MEMBER COUNTRIES

### INDONESIA

1. **Name & designation**: Dra. Soejatmi Satari  
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   Indonesia  

   **Mailing Add.**: as above

2. **Name & designation**: Drs. Boechari  
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   **Office Add.**: University of Indonesia  
   Faculty of Letters and Humanities  
   Rawamangun, Jakarta Timur  
   Indonesia  

   **Mailing Add.**: Jl. Taman Matraman 24 A  
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### MALAYSIA

1. **Name & designation**: Mr. Othman Bin Md. Yatim  
   Museum Curator  

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   Jalan Damansara, Kuala Lumpur  
   Malaysia  

   **Mailing Add.**: as above

2. **Name & designation**: Dr. Nik Hassan Shuhaimi Nik Abdul Rahman  
   Lecturer in Archaeology  

   **Office Add.**: Jabatan Sejarah  
   Universiti Kebangsaan Malaysia  
   Bangi Selangor, Malaysia  

   **Mailing Add.**: as above
### THE PHILIPPINES

1) **Name & designation**: Mr. Benjamin A. Han  
   Research Scholar  
   Institute of Philippine Studies  
   Philippine Center for Advanced Studies  
   University of the Philippines  

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   **Mailing Add.**: Ipil Residence Hall  
   U.P. Campus, Diliman  
   Metro Manila, Philippines

### THAILAND

1) **Name & designation**: Professor M.C. Subhadradi Diskul  
   Dean of the Graduate School  
   Silpakorn University, Bangkok.  

   **Office Add.**:  
   **Mailing Add.**: as above

2) **Name & designation**: Mrs. Chira Chongkol  
   Director of the National Museum  
   Department of Fine Arts  
   Bangkok 2  

   **Office Add.**:  
   **Mailing Add.**: as above

3) **Name & designation**: Mr. Pirom Jinagaroen  
   Architect  
   Restoration Project of Ayudhya  
   Department of Archaeology  
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   Bangkok 2  

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4) **Name & designation**: Mr. Khemchati Taepachai  
   Archaeologist  
   Department of Archaeology  
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## II. CONSULTANTS

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<th>No.</th>
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<tr>
<td>1)</td>
<td>Dr. Piriya Krairiksh</td>
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<td>2)</td>
<td>Prof. Dr. Soekmono</td>
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<td>3)</td>
<td>Prof. Dr. S. Sartono</td>
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<td>5)</td>
<td>Drs. Hasan M. Ambary</td>
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6) Name & designation
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8) Name & designation
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III. OBSERVERS

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<td>8) Name &amp; designation</td>
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IV. SPAFA CO-ORDINATING UNIT

1) Dr. Neon Snidvongs : Co-ordinator
2) Dr. R. C. P. Tenazas : Assistant Co-ordinator
3) Mr. Peter Ferdinandus : Documentalist

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APPENDIX 2

SPEECHES

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<td>b. Address by SPAFA Co-ordinator</td>
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<tr>
<td>c. Opening Address by the Director-General of Culture of Indonesia</td>
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WELCOME ADDRESS BY DRA. S. SATARI
CHAIRMAN OF THE ORGANIZING COMMITTEE
AT THE OPENING CEREMONY OF THE SPAFA WORKSHOP ON RESEARCH ON SRIVIJAYA
MARCH 12, 1979

Respected Director-General of Culture,
Honourable Guests,
Distinguished Delegates, Scholars,
Ladies and Gentlemen,

On behalf of the Organizing Committee of the Workshop on the Research on Srivijaya, I extend our cordial welcome to all Distinguished Guests, Delegates, Scholars, Ladies and Gentlemen who have graced this occasion with their illustrious presence.

We consider it a great honour that the SPAFA Coordinating Unit has entrusted The National Research Centre of Archaeology with the role of a host to such a significant event in which prominent members of the scientific world in various fields come together and discuss the research on Srivijaya, which I believe concerns several countries and nations, especially those of South East Asia. The Kingdom of Srivijaya which for six centuries had influenced the course of political, cultural and economical history of countries between India and China, the foremost of which is the western part of Indonesia.

Allow me herewith to express our sincere thanks to all prominent Delegates who are attending this Meeting, consisting not only of historians and archaeologists, but also geologists, anthropologists and philologists. We are sure that you are bringing with you fresh ideas gained from research experiences. To the Distinguished Scholars coming from outside the South East Asian countries, I highly appreciated that you have taken pains to come to this country, willing to share knowledge and views, so as to stimulate discussions and exchange of ideas on this topic.

I am happy to announce that to this Workshop is attached a small exhibition consisting of articles and publications on Srivijaya and results on past and on-going research which are still being carried out in several Sumatran sites. We also exhibit some publications of the National Research Centre of Archaeology for those who wish to be informed about our activities.

On behalf of the Organizing Committee I once again would like to extend our gratitude. I hope that this Workshop will be successful in obtaining its aims.
Madame Chairman,
Ladies and Gentlemen,

In the name of the SPAFA Co-ordinating Unit, I would like to express our thanks to the Government of Indonesia, and in particular to the National Research Centre of Archaeology and its Director, Dr. R.P. Soejono, for hosting this SPAFA Workshop on Research on Srivijaya, which is one of the most important activities of the whole of the SPAFA Programme.

To fully appreciate the significance of this Workshop, a few words should be said about our Project, because, even in these days of acronyms, SPAFA really can claim top prize, being as it were a double acronym. The letter S in SPAFA stands for SEAMEO, in itself the acronym for the Southeast Asian Ministers of Education Organization and SPAFA in full, is the Southeast Asian Ministers of Education Organization's Project in Archaeology and Fine Arts - quite a mouthful as you will all agree, and so SPAFA for short.

SEAMEO itself has had quite a long history in term of regional organizations, dating back over 13 years to 1966, but SPAFA, SEAMEO's first venture into the field of culture, only came into being in April 1978, after a long, hazardous and at times heart-breaking steps of preparations.

SPAFA has been conceived as a regional project to implement activities in the fields of archaeology and fine arts through training courses conducted at the various SPAFA Sub-Centres in Participating Member Countries, and through other activities such as workshops, seminars and research works, conducted and organized by relevant institutions, also in the Participating Countries.

All SPAFA activities are under the policy direction of the SPAFA Governing Board, composed of representatives of SPAFA Participating Countries, and under the supervision of the SPAFA National Steering Committee in each country.
In Indonesia, the Governing Board Member is Mrs. Satyawati Suleiman of the National Research Centre of Archaeology. The Sub-Centre for training courses is based at the National Project for the Restoration of Borobudur with Dr. Soekmono, Head of the Project, as the Director of the SPAFA Sub-Centre for Indonesia. The Chairman of the SPAFA National Steering Committee responsible for supervising and co-ordinating all SPAFA activities in Indonesia is Professor Dr. Soebadio, who has done the Workshop the honour of agreeing to open it today.

The objectives of SPAFA are stated very clearly in the SPAFA Programme and I think these objectives are worth quoting in full:

1. to promote awareness of the cultural heritage of the Southeast Asian countries and to help enrich cultural activities in the region;

2. to strengthen professional competence in the fields of archaeology and fine arts through sharing of resources and experience and through regional activities; and

3. to promote better understanding among the countries of Southeast Asia through joint programmes in archaeology and fine arts.

The objective of the Workshop, which is to formulate a Research Programme on Srivijaya answers the SPAFA objectives to admiration. Srivijaya is generally accepted to be the first Southeast Asian Maritime Empire, its rule spanning over a period of more than half a century, and yet controversies still persist regarding the actual site or sites, and the extent of its hegemony - political, economic and cultural, over the Southeast Asia Region. An overall Research Programme on Srivijaya, to be carried out by concerted efforts of scholars in this region, therefore presents a unique opportunity for professionals to pool their resources and share their experiences.

Apart from the academic contribution to this important period of Southeast Asia history which will no doubt come out of this Research Plan, in the process of carrying out the Research Programme itself, all the objectives of SPAFA will have been realized. There will be an increase of awareness in the common cultural heritage of Southeast Asia among scholars as well as the public. Professional competence in the field of archaeology and fine arts will result from the sharing of resources and experiences, and through regional activities, better understanding between scholars of Southeast Asia will lead to better understanding among the countries of the Region. It is for these reasons that the SPAFA Co-ordinating Unit considers the Workshop to be one of the most important activities of the whole SPAFA Programme.
Speech by Professor Dr. Haryati Soebadio
Director-General of the Department of Culture
at the Opening Ceremony of the SPAFA Workshop on Research on Srivijaya
March 12, 1979

Ladies and Gentlemen,

On behalf of the Government of the Republic of Indonesia, I have the honour to welcome all of you to this SPAFA Workshop on Srivijaya, especially those of you who have travelled overseas to come to this country. I should like to express more specifically also my warm welcome to the Co-ordinator of SPAFA, Dr. Neon Snidvongs, whom I was pleased to meet not so very long ago in her own country, in the nicest place I can think of, the town of Chiang-Mai. Of this visit in January of this year, I have the nicest recollections and I am happy, indeed, to see Dr. Neon amongst us in this Workshop.

But speaking of Chiang-Mai and the Meeting that was held there, the SEAMEC Conference at Ministerial level, allow me to mention one or two things regarding some points that came up during the discussions. As Dr. Neon herself may bear witness of, some of the attending Ministers expressed their Government's concern as to the future of SEAMEO, SEAMEC and their respective projects and programmes, as a result of current political changes and upheavals. However, let me stress immediately at this point, that with regard to SPAFA activities the political situation may hopefully not make too much difference. At least, not with the Indonesian Government, c.q. the Indonesian Ministry of Education and Culture. The SPAFA projects have from the start been incorporated into the general programmes of the Archaeological Department at this Ministry.

Our SPAFA National Committee will also take care that SPAFA's activities continue to be incorporated into the programmes, or at least become part of the projects of the Archaeological Department. This way it will be possible to safeguard SPAFA's activities and to guarantee continuation. We hope that this policy may be followed by the various Member Countries interested in the field.

The importance of archaeological study has been, and still is, fully recognized by the Indonesian Government. In our Third Five-Year Programme archaeology retains its important place in the programme of the Ministry of Education and Culture. Close cooperation between the various scientific institutions, including the universities, will remain an essential element in those programmes.
Careful programming should therefore be outlined to ensure that the activities of the Archaeological Department in general and those of SPAFA in particular be commensurate with the availability of personnel and facilities. Consequently the training of personnel and the development of facilities remain one of the most important items to be considered and are also items in which SPAFA may be helpful.

As to the Workshop itself, it is our hope that it will be conducted in a spirit of cordiality, friendship and high academic morality and that it will yield the results that fulfil the expectations of its Participants. The problems of Sriwijaya are in Indonesia never of mere academic interest, but have become part of Indonesia's ancient history that is considered of prime importance to the national culture in general.

I wish you every success. For our foreign guests I hope that your work will nevertheless give you ample opportunity to enjoy your stay in Indonesia as well.

Thank you.
that the personnel and items are in part of importance to me. I hope to enjoy the academic items and will be helpful. 

COUNTRY REPORTS

COUNTRY REPORT OF INDONESIA

Part I: Report on Research on Srivijaya
   by
   Professor Bocchani

Part II: Proposed Program on the Research on Srivijaya
   by
   Dra. Saejatmi Satarı

for

SPAFA Workshop on Research Project on Srivijaya

Jakarta, Indonesia. March 12-17, 1979
Part I: Report on Research on Sriwijaya

by

Drs. Boechari

I

After the publication of G. Coedès' article on the kingdom of Sriwijaya in 1918 (Coedès, 1918)*, and the publication of its inscriptions (Kern, 1913; 1917; Blagden, 1920; Krom, 1920; Ronkel, 1924; Coedès, 1930; Kern, 1931; Ferrand, 1932), it was generally accepted that Sriwijaya was the name of a Sumatra kingdom, of which the center was situated at or around the present Palembang, as was for the first time proposed by Samuel Beal (Beal, 1886).** Chinese and Arabic sources (Groeneveldt, 1880; devic and van der Lith, 1883-86; Chavannes, 1894; Takakusu, 1896; Pelliot, 1904; Ferrand, 1913-14; Hirth and Rockhill, 1912) added to the picture of a mighty kingdom dominating the western part of Indonesia, having authority over the whole island of Sumatra and the Malay Peninsula (Ferrand, 1922). There were even scholars who believed that Sriwijaya extended its power to the island of Java (Krom, 1919; Moens, 1937).

Yet, archaeological research in Sumatra by the Archaeological Service was restricted to the upkeep and restoration of still partly standing monuments like the bas reliefs of Bahal and Sitopayan, and the stupa of Muara Takus, and inspection tours (Stein Callenfels, 1920; 1930; Bosch, 1927; 1931; Perquin, 1929). No serious attempt had been undertaken to get archaeological evidence for proving that Palembang was the center of the famous kingdom. F.D.K. Bosch, after his inspection tour in 1930 uttered his scepticism on account of the absence of monumental remains around Palembang (Bosch, 1931, p. 155 f.). This clearly reflects the orientation of pre-war archaeologists in Indonesia.

* At the same time appeared the scarcely quoted article on the same subject by J.Ph. Vogel (Vogel, 1918).

** When H.G. Quaritch-Wales proposed Chaïya on the Isthmus as the center of Sriwijaya (Quaritch Wales, 1935), Coedès vehemently refuted it (Coedès, 1936).
Fortunately some amateurs contributed to our knowledge of Ancient Sumatra. Among them may be mentioned L.C. Westenenk, a civil servant, who was mostly interested in old legends about the regions over which he had authority (Westenenk, 1921; 1922; 1923), and F.M. Schnitger. The latter had conducted explorations and some excavations, which resulted in several reports (Schnitger, 1935; 1936 a; 1936 b) and reviews of the Ancient History and archaeology of Sumatra (Schnitger, 1937; 1939). His objectives were, however, not mainly the history of Sriwijaya.

II.

The turning point came after Independence. It was the late Prof. Mohammad Yamin who, in his capacity of Minister of Education and Culture, ordered a team comprising of archaeologists, epigraphists, prehistorians and geologists, to make a survey on historical and archaeological objects in South Sumatra and Jambi in 1954. This research had to be preceded by aerial observations to determine the ancient coastline. This was the first time that aerial survey was applied to archaeological research in Indonesia. The report of this team was published in the Annual Report of The Archaeological Service for 1954 and in "Amerta", a popular publication (Soekmono, 1954; 1955).*

This report was followed by the publication of hitherto unpublished epigraphic material found around Palembang by Dr. J.C. de Casparis (de Casparis, 1956). A fragment containing the third date which was lost in the Kedukan Bukit inscription showed that Dapunta Hiyan's activities took place within three consecutive months. This is important for a better understanding of the last mentioned inscription. Transcription and translation of the Telaga Batu inscription, which was hitherto considered as illegible, was certainly a very important contribution to our knowledge of Sriwijaya. This extensive imprecation formula gives us a glimpse of the structure of the kingdom. Mohammad Yamin and Kenneth R. Hall made extensive use of its informations for drawing up a picture of the structure and administrative hierarchy of Sriwijaya (Yamin, 1958; Hall, 1976).

* This report was extensively reviewed by L.C. Damais (Damais, 1963).
But this advance did not yet stimulate the National Archaeological Institute - the new name of the Archaeological Service - to organize large scale explorations and excavations in Sumatra as a follow up of the 1954 survey. This was in part due to the limited number of archaeologists and the scarcity of the funds at that time.

So that, when in 1958, a report was submitted by the Branch Office for Cultural Affairs at Palembang that a stone inscription was found at Palas Pasemah near Kalianda in South Lampung, the Archaeological Institute first asked for a reliable photograph, to ascertain that the trip would be worth while.

Fortunately the situation changed since 1966. Manpower as well as the budget for archaeological research increased. Regional governments encouraged the study of their region's past, and committees for the study of regional histories were set up. Very active were the Committees for the History of Riau and of South Lampung. There was also a committee for the research on the establishment of the town of Palembang. And it was from the Committee for the History of South Lampung that the National Archaeological Institute received a photograph of the stone inscription of Palas Pasemah in 1968. It was then forwarded to the present author, and preceded by a survey headed by Mr. Soekatmo of said Institute we visited the site of the stone, together with Mr. Soewadji Sjaefi of the Department of Archaeology of the University of Indonesia. A transcription was made on the spot, and it turned out that the inscription contained an imprecation formula like the inscription of Karang Brahî in Upper Jambi and the inscription of Kota Kapur on the island of Bangka. A full report was submitted at the Pre-Seminar on Research on Sriwijaya last December (Boechari, 1979). This inscription is a definite evidence that the power of Sriwijaya extended to the southernmost tip of Sumatra.

The Second five-year development plan of the Government allocated more budget for cultural activities, including archaeological research. The National Archaeological Institute, which was later on split up into two institutions, viz. The National Research Center for Archaeology of Indonesia, and the Directorate of History and Archaeology, which has as its main task the restoration, preservation and protection of historical and archaeological remains, started with a Master Plan for Archaeological Research in Indonesia. Sumatra was given its deserved attention. Teams were formed with the task of making surveys in certain regions in Sumatra, and their reports were duly published (Soeleiman et al. eds., 1976 a; 1976 b).
An ambitious endeavour was a joint team of the National Archaeological Institute and the University of Pennsylvania Museum, which organized a fifty day survey through Sumatra, covering a distance of 10,000 km, and visiting more than 300 places, of which 50 were important archaeological sites. Some interesting points are to be found in their report, especially on the problem of Sriwijaya. One of which was the belief that Palembang was the only site which was most likely the location of the famous kingdom (Bronson et al., 1974 a, p.44-47; 1974 b, p.93). But when the same team, with additional members from the Central Museum and the University of Indonesia, returned to Palembang to undertake excavations in 1974, the results were disheartening. Four sites were excavated, viz. Geding Suro, Air Bersih, the surrounding of a house called Sarang Wati, and the top and sides of the hill called Bukit Seguntang. Not a single T'ang sherd has been found, leading to the conclusion, that, unless one utilizes another concept of "city", Palembang could not have been the location of 7th-8th century Sriwijaya. Inscriptions as well as statues found around Palembang, which could be dated at the 9th century and earlier, might have been redeposited there at a later date (Bronson and Wisse-man, 1978).

Another site excavated some years earlier was Kota Cina north of Medan, but by an amateur, under the supervision of the National Archaeological Institute. This site yielded among other things a sitting stone Buddha image, Sung ceramics and T'ang and Sung coins, so that it may be assumed that this site was a 12th-13th century settlement (McKinnon, 1973; 1976; McKinnon and Lukman Sinar, 1974).

The Directorate of History and Archaeology was also very active, especially with restoration and preservation works. Among others are to be mentioned restoration and preservation of the biaros at Padang Lawas, the inscription collection at Pagarruyung, the stupa of Muara Takus, ruins of a brick temple at Muara Jambi, Geding Suro and other Islamic sites. Muara Jambi yielded a headless sitting statue of an "un-Javanese" style.
From this report it is thus apparent that much has still to be done to get a clearer picture of the History of Sriwijaya, especially field research and excavations. As to the epigraphic material relating to Sriwijaya known up to now it can be said that nearly all of them has been published.* A step further in the elucidation of the location of the center of Sriwijaya - or one of the centers - was the new reading of the damaged part of the Kedukan Bukit inscription, which had been read as matajap by G. Coedès (Coedes, 1930, p. 34) as malayu by N.J. Krom (Krom, 1938, p. 25), and as matadanau by R.B. Slametmuljana. The present author suggested the reading of muk(h)a upan. And since Upan was already indicated on ancient maps (Obdeyn, 1941, map 6 b) and still exists as the name of a small village northeast of Palembang on a river of the same name, I have posed the opinion that the Kedukan Bukit inscription dated 682 A.D. was a commemoration of Dapunta Hijayat's military expedition against the region around the present Palembang, and the establishment of a new or a second capital at this site. According to Mrs. Saari, when she was with Mrs. Soelaiman and Prof. Wolters at Sunggang, an old man told her of a thousand stupas to be found at Upang.

An intensive research at Upang and around Palembang is thus strongly recommended for the near future, before it will be too late. Maybe Bronson did not yet hit the right spot in his 1974 excavation, provided that my reading of muk(h)a upan is actually what the promulgators of the inscription of Kedukan Bukit had meant. The team of Mrs. Soelaiman and Prof. Wolters had picked up some T'ang sherds at the foot of Bukit Seguntang last year.

Another problem is the location of Sriwijaya's capital before 682 A.D. In my above mentioned paper I have proposed Minana, to be located somewhere on the Indragiri or Batang Kuantan river. This site has to fulfill certain conditions, viz. it must be near or on the estuary of a river at or around the equator, and there should be a Buddhist monument dating from the 7th century upstream. An unchecked report received by Bronson's team in 1973

* Only the inscription of Batu Bedil and of Hujung Langit are still awaiting further research, owing to its very weathered condition.
said that at Kuantan near Lubuk Jambi on the Batang Kuantan, which is situated at 0°40' S.L. and 101°27' E.L., are found remnants of brick structures. Since Kuantan is a synonym of Minâna, this report has to be given immediate attention.*

A check on the result of archaeological investigation at this site might be a linguistic analysis of the so-called "language B" (Damais, 1966), with the aim of locating its region of origin. In my opinion this language was used by the ruling elite of Sriwijaya. Another check will be geomorphological research. The center or centers of Sriwijaya are to be looked for near estuaries of rivers on the east coast of Sumatra. It is thus up to the geologists to locate the estuaries of the big rivers flowing to the east in the 7th century A.D.

So far I am dealing with only two phases of the history of Sriwijaya, namely the Sriwijaya after 682 A.D., and the Sriwijaya before that date. A third phase may be started with the rule of Balaputradewa around 860 A.D., who called himself mahârâja of Suvarṇadvipa, grandson of the Javanese Sailendra King Wirawiriamathana, and son of Samarâtunga and Târâ (Coedès, 1968, p. 92). The Sailendra dynasty ruled at least up to the middle of the 11th century, as witnessed by "the Great Charter of Leyden", issued in 1044 and 1046 A.D. This inscription mentioned a gift of a piece of land at Nâgâpattana to the Çudânaçâwman vihâra by King Sri Maharâja Yottungaوارman, son of Çudânaçâwman, King of Kâtâha and Sriwijaya, born of the Sailendra Dynasty (Krom, 1931, p. 237; Coedès, 1968, p. 141 f.). The power of Sriwijaya was thus still extended to the Malay Peninsula.** The Sung Annals referred to this kingdom with the name of San-fo-ts'î, and not She-li-fo-she as before. But this does not necessarily mean that two different kingdoms were meant.

* It is to be noted that the big statue of a Bhairava, supposed to be a personification of King Adityawarman, and the Amoghapâsa image with inscription sent by King Kartanagara of Sinhasari to Dharmâsraya in 1286 A.D. were found not far southwest of this site, namely at Sungai Langsat (0°58'S.L. and 101°34'E.L.) and Rambahan (0°57'S.L. and 101°33'E.L.). It is most important to know as soon as possible whether the Kuantan site is of the 7th century or of the 13th century.

** It may be noted in passing that perhaps the unfinished Ligor B inscription was an addition by Balaputradewa some 75 years later than its date of promulgation.
According to Prof. Wolters, the center of Śrīwijaya at this phase of its history was to be located at Jambi (Wolters, 1966). The region along the Batang Hari indeed yielded interesting archaeological remains (Schnitger, 1936 b), a.o. two big makaras from Solok Sipin, one of which bears a short inscription dated 1064 A.D. (Brandes, 1902). According to Bronson’s report ruins of at least seven brick structures are found at Muara Jambi. Maybe the site excavated by the Directorate of History and Archaeology is one of this ruins. This site is thus worth excavating by competent archaeologists.

But it has also to be kept in mind that according to the Sung Annals King Cuḍamaṇiwarmedaw sent envos to China in 1003 A.D., informing the Chinese Emperor that a Buddhist temple had been built in his country, and he asked the Emperor for a suitable name and bells for it. The Emperor granted his request, and gave the name “Ch’eng-t’ien-wan-show”, identified by Westenenk with “Candi Bungsu” at Muara Takus (Westenenk, 1919). Is it justified to suppose that King Cuḍamaṇiwarmedaw, residing at Jambi had a temple built at Muara Takus, which lies more than 400 km. northwest of Jambi? Or is the identification with Candi Bungsu at Muara Takus untenable? At any rate the Muara Takus complex ought to be excavated appropriately, since according to the belief of the Committee for the History of Riouw Muara Takus was the original site of Śrīwijaya.
Part II: Proposed Program on the Research on Srivijaya

by

Drs. Soejatmi Satari

The problem of the location of Srivijaya, its centre or centres and its activities has for a long time caused endless disputes among scholars engaged in the research on Srivijaya, a kingdom once dominating South East Asian countries, especially the western part of Indonesia and the Malay Peninsula. Taking into consideration the island of Sumatra, each region in that island seems to yield evidences as to be rightly justified to being the capital or centre of Srivijaya. These evidences, in the form of inscriptions or other archaeological remains, the geological, sociological or economical conditions of a site, suit the descriptions derived from Chinese or other sources. The sites of Bukit Seguntang in Palembang, Jambi, Barus, Riau and others are challenging.

But then it is not a problem faced only by historians and archaeologists. The complexity of its aspects requires a multidisciplinary combined efforts in research. For this reason a pre-seminar on the research on Srivijaya has been held by the National Research Centre of Archaeology of Indonesia, in which experts of different fields of specialization have taken part. The aim of formulating a research program incorporating several topics has been successfully achieved. This program is specified as follows:

1. Research on palaeogeography

Changes in geological pattern will bring about changes in topography and geography and these again will affect the environment, settlements and population (Sartono 1979). This research is important for the tracing back of ancient sites, and should comprise:

a. survey on the sites near the equator between Riau, Jambi and Palembang. Next to Palembang, Jambi has the possibilities to be the centre of 7th century Srivijaya (Soekmono 1954).

b. research on the coastline of Sumatra and neighbouring countries such as Malaysia and Thailand.

c. research on the distribution of peat in the low lands.

d. setting up a program of aerial or satellite photography of the whole of Sumatra.

e. a research based on cartography.

f. a survey on the depth of the seas, especially around the islands between Singapore and Belitung (Billiton) which is supposed to affect the rise and decline of Srivijaya in Palembang.
g. study on morphology dealing with the flora and fauna in Sumatra, compared with other places.

h. study on the pattern of ancient river streams and riverbeds connected with the process of silting and erosion of the coasts.

2. Research on settlement patterns

One of the main factors determining the development, the rise and fall of a country is the development of settlements. From the Srivijaya period we learned that the king and his high dignitaries lived on the land while the common people built their houses on rafts, fastened to poles. When they wanted to remove to another place they just pulled up the poles (Groeneveldt 1876). In connection with the research on settlement patterns the following items should be put into consideration:

a. Patterns of settlements on land and in the water area.

We should keep in mind that there are actually three kinds of dwelling houses in Srivijaya. Settlements on land which consist of wooden houses on stilts, may be with thatched roofs; secondly the dwelling rafts, and the last one is the dwelling houses on the waterfront. They stand on stilts too, not only the houses, but also the laid out streets made of palm-fibres, an example of which can be observed in the village of Sungsang, in the estuary of the Musi river.

It must be kept in mind that all kinds of settlements in the "classical period" need places of worship (temples) which are most likely built of stone or brick (imperishable materials). So if there is a settlement there must be temple and v.v. But of course there were "non-indianized" communities without temples still preserving the prehistoric tradition.

b. Urban settlements.

Towns or cities in the classical period were usually surrounded by a brick wall (Groeneveldt, VBG 39, 1876 : 63) or a wooden palissade (ibid. 12). But sometimes cities without walls also existed (ibid 45-46).
The history of the Sung Dynasty recorded about the 9th or 10th century city of San-bo-tsai which had a fortified city with a wall of piled bricks. Since this was the oldest report on the existence of a city in Sumatra, it is likely that urban settlements in Srivijaya developed much later than on mainland Southeast Asia. Remains of an urban settlement was unearthed in Kota Cina. North Sumatra (A.C. Milner, E. Edwards McKinnon, Tengku Luckman Sinar 1978) in the form of wooden posts and postholes next to foundations of brick structures.

c. Ceramics.

Ceramics can be used as indicator of the existence of settlements. Again Kota Cina yielded this proof. Near the brick structure a number of foreign ceramics were found of which the absolute date was determined as being 1080 ± 75 A.D. (Ambary 1979).

Excavations in other sites like Palembang, Muara Takus, Pasai, Barus and Lubuk Tua (North Sumatra) yield Chinese porcellanous wares (Suyatwati Suleiman 1979) and Middle Eastern glassware resembling those found in Kedah and Takuapa (A.C. Milner 1978). Further research on ceramics are still to be carried out. More attention should be given to local ceramics, like containers and kitchen utensils, besides other daily utensils made of metal and other material.

d. The role of a wihara and its place in the temple compound.

The pattern of like led by the bhiksus and their disciples living in a wihara and serving a temple should be more closely viewed. What is their contribution to the upkeep of a temple and what an influence had a wihara over the people living around the temple compound, because a wihara is usually built near or in a temple compound (Boechari 1977).
3. Navigation

Since the hegemony of Srivijaya in the western part of Indonesia was attributed to its sway over the Strait of Malacca, we should probe deeper into the problem of how Srivijaya managed to take over the navigation and trade monopoly from its predecessors (Lapian 1979). The study on navigation should comprise:

a. The study on shipbuilding.

To keep the navigation and trade business running Srivijaya must have possessed a merchant fleet of its own. And to keep this fleet well-equipped it had to build its own ships.

b. The role of the Orang Laut.

These born boat-dwellers living in the estuaries and along the seacoasts of East and South Sumatra up to Southeast Thailand and Burma must be cleverly employed by the kings of Srivijaya to get a stronger hold on the sea (Wolters 1970). As a matter of fact these Orang Laut are still dwelling in the area once ruled by Srivijaya (Lapian 1979).

c. Climatology or meteorology

Navigation in early times depended on climatological factors to stipulate the course of the ships, whereas astronomical knowledge is necessary for the direction of the compass. So the merchant ships of Srivijaya must always have a routine sailing schedule which was in accordance with the sun's altitude and the monsoons.


Since the first century A.D. Indonesia had already entered into negotiations with foreign countries who came for spices in the eastern archipelago. Wolters pointed out that the early trade in the western part of the archipelago led to the emergence of Srivijaya (Wolters 1967), which opened the trade from west to east with ports coming into being along the route. How was the relationship with other Southeast Asian countries, India and the Middle East? Were the fleet sent to China just tributary missions or a trade traffic? Another question is whether there are other ethnic groups besides the Orang Laut who also contributed to the growth of navigation, like the Buginese sailors (Satyawati Suleiman 1979).
4. Research on the religion of Srivijaya, particularly the impact of Buddhism

Since the days of Itshing Sumatra was the centre of Buddhist learning. Scholars from China and Mainland Southeast Asia, on their way to India, were advised from a few years in Srivijaya, and before returning to their respective countries again visited that place. Consequently not only did the Buddhism of India influenced Srivijaya, China and other countries, but it may also be the other way round. The Buddhist school of Srivijaya was transported to India and the neighbouring countries by scholars. The Srivijaya Buddhism from a later period was influenced by Tibetan Buddhism after the great reformer, Atisa, visited Srivijaya, which might at time be centred in Jambi.

5. The social, political and economical history of Srivijaya

This includes several aspects:

a. The search for the location of Srivijaya before 632 A.D.

The location of Mināna mentioned by the Kota Kapur inscription. Boechari is of the opinion that Mināna may be located near the Indragiri or Batang Kuantan river (Boechari 1979), provided that it is in the neighbourhood of an estuary around the equator and there existed a 7th century Buddhist monument upstream. More evidence will be needed to prove the correctness of this hypothesis.

b. A study on epigraphy and palaeography.

Inscriptions on stone scattered in the area in South Sumatra, Jambi and Lampung, the recently found being the inscription of Palas Pasemah (Boechari 1979), had invited many scholars to discuss whether 7th century Srivijaya was in Jambi (Soekmono 1954) or in Palembang.

Palas Pasemah contains the same imprecation formula as the inscription of Karang Brahi, Re-interpretation and study on the development of palaeography, more new epigraphical data, intensive study of inscriptions in Nakhon Sitamarat, South India and other places will throw more light in the dark gap.
c. The problem of "Upang".

A significant new reading of the Kedukan Bukit inscription was done by Boechari. Due to the fact that the stone had been broken off, several interpretations had been brought forward. It was either read as matajap, or Malayu or matadanau by Slametmulyana (Boechari 1979). Boechari succeeded in reading it as muk(h)a upang. Upang which was already plotted on the map of Obdeyn (1941), and mentioned by Westenenk in his article about South Sumatra (Westenenk 1921), is now situated on the left bank of the river Musi. Excavation in this apparently important site will prove rewarding.

d. Chinese, Arabic and other foreign sources.

As important as the inscriptions for the research in the history of Srivijaya are the foreign sources, especially the Chinese ones are very accurate in describing a settlement, its population and customs. The difficulty lies in the pronunciation and writing of names and toponyms. It takes a sinologist versed in history to seek out whether a spoken word is a local word pronounced in or translated into Chinese, and which region in China or which period it came from. Other foreign sources like Arab and Portuguese although not always accurate, were more recent. These difficulties led to difference of opinions among scholars; some offered the possibility, that Srivijaya was located in Palembang, another group denoted Jambi, Muara Takus or sites on mainland Southeast Asia.

e. The importance of Barus and other ports.

Barus was first mentioned by Ptolemaeus as Baroussai islands in north-western Sumatra. And since 500 A.D. camphor from Barus was exported to China for medical purpose. It was once, together with Srivijaya a double kingdom with separate administration. The favourable site of the bay of Barus and the fact that benzoine and resin are still produced there may give proof how trade had flourished in that place.
Srivijaya has succeeded in occupying strategic points along the coast and islands of Sumatra, and last but not least Kedah, the most important being Palembang and Jambi, built entrepôts in those sites will unearth patterns of harbour settlements.

f. Commodities.

Palembang is the main harbour of Srivijaya and acted as a kind of go-down where merchant ships from other countries assemble and unload their cargo and transmitted them to ships bound for China, the Middle East or the Eastern Archipelago. From Persia came cloths, perfumes and glassware, from China came ceramics and silk, from the Eastern Archipelago were transported spices, while the island of Sumatra produced camphor, birds such as parrots, wood and other forest products. It is not surprising therefore that the ships of Srivijaya also transported perfumes and spices to China, although these products are not indigenous. Ceramics are also trade commodity. Groeneveldt mentioned that in the Moluccas when a girl married she bought a large quantity of Chinese cups which she painted on the outside.

g. Numismatics and currency.

According to the Sung Dynasty, people in Sanbotsa' do not use copper cash, but trade in all kinds of things with gold and silver. Chinese coins are in use also. In the 15th century Kukang Chinese coins were included as commodity. In Jambi prices are agreed upon in gold but paid in nature with pepper. It has to be investigated whether Srivijaya as a trade power had its own currency as Majapahit did.

h. Overland travel.

Srivijaya as a maritime kingdom could only maintain its power when sustained by a rich hinterland, either a staple of food or gold one (Satyawati Suleiman). About Sanbotsa' is reported that the soil is fertile, the harvest is abundant and that "when one sows for one year, he can recollect for three". The dense forests of Srivijaya offered forest products. Rice is consumed by town and harbour dwellers and has to be transported.../p.8
from the island. So did forest products. The most plausible means of transportation must be through the river ending in estuaries. But these must also be travelling through the country side. Both in time of peace and war, when military forces had to cross the plains to subjugate rebelling subjects or conquering territories. It is interesting to know what kind of transportations were used at that time.

i. Relationship between Srivijaya and Java and other neighbouring countries.

If Bhumi Java in the inscription of Kata Kapur is to be identified with Java, then Srivijaya in the west and Java in the eastern part of the archipelago had been competing for hegemony in overseas trade since the 7th century. When Srivijaya succeeded in getting hold of Kedah then it enjoyed an extended power over the Strait of Malacca.

Since 742 onwards the two countries had been sending missions to China without ever overlapping each other. Political reasons seemed to drive them also into continuous fighting. In 990 Java attacked Srivijaya and occupied it for 2 years. The latter took revenge with the help of a petty kingdom like Wurawari, which in 1017 attacked King Dharmawangsa of Medang (Krom 1931). Srivijaya on the other hand also had to suffer from raids from the King of Cola (1017 and 1032) and the King of Singasari (1275). More friendly relationships were sometimes displayed, like what was indicated by the inscription of Ligor (775) and the inscription of Nalanda. But there are obscure passages in the inscriptions and the foreign sources that scholars do not agree upon yet, so that new interpretations are still open. A research in Kedah and a study on the role of other South East Asian countries played in those times had to be carried out.

j. Statecraft and social structure.

Data concerning statecraft and social structure are in the first place extracted from inscriptions, like the inscription of Telaga Batu (South Sumatra) which furnishes a list of various groups of people and functionaries, from son of kings to washermen of the royal household, besides mentioning slaves,
so as to give some idea, however search, of the social condition and administration of the kingdom. More elucidation in the future is hoped to be given by other sources. Secondary sources like literature or ballades sometimes prove to be useful. A Comparative study in statecraft and social structure in the neighbouring countries will be advantageous.

6. Art history

The style of architectural and sculptural remains in several regions can be used as an indication of the cultural relationship between those regions. When a similar style prevails, then the source or region of the original art producer may be traced, by means of the study of art history. This study should also cover the smaller arts like ornaments and potteries. To have an overall view of the existing material the following steps are recommended to be taken:

a. Inventory of new finds in Sumatra, which can be carried out by surveying and digging and also acquiring new data.

b. Re-inventory and rechecking of finds already registered by way of going through the notes described by earlier research workers and art historians and checking whether those objects are still existing.

c. A study on sculpture, iconography and architecture.

The study on sculpture should comprise the style, the material used - whether found in the surrounding area or transported from elsewhere - and the technique of carving. Comparative study of the style is necessary, like the Lokanâtha found in Sarang Vatâ which looks like a sculpture of Thailand (Satyawati Suleiman 1978), and the Buddha statue of Kota Cina resembling the one from Tanjore. If those two countries influenced the art style of Srivijaya, when did it happen?

d. Architecture.

It has to be studied how for instance was the style of early Srivijaya architecture, the style of the temples or stupas and dwelling houses. Did they use mortar or is the technique like in Bali by way of rubbing the brick against each other? Is the style of the stupa of Muara Takus exactly like the ones in Thailand, and when did the resembling of styles begin? There is also the problem of the encasing of old structures with a new one. The style of the stupa may show the role Muara Takus played in early times. The field of research on architecture still lies wide open.

.../p.10
7. The study on language and linguistics, including:

a. The study on language B of the Srivijaya inscriptions (Daimais 1968), which according to Boechari may be a language used by the elite of the kingdom.

b. Comparative study of the old Malay in the inscriptions of Sumatra with that of Java, like the inscription of Gondosuli and the inscription of Manjusrigtha.

After summing up the materials of study and the program of research, the following measures have to be carried out:

a. survey

b. excavation

c. underwater archaeology

d. laboratory analysis including:
   - C 14 analysis
   - fauna and flora pollen analysis
   - thermoluminescence dating
   - palaeometallurgy
   - palaeodendrochronology and research on other materials
   - reading of weatherbeaten inscription by using a special kind of reader.

e. Data processing, including the drawing up of list of a more complete bibliography of Srivijaya.
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COUNTRY REPORT OF MALAYSIA

by

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and
Mr. Othman Bin Mohd. Yatim

for

SPAFA Workshop on Research Project on Srivijaya

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Appendix 3b

Country Report on Past or On-going Research in Malaysia on Srivijaya

by

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and

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Introduction:

A. A list of main literary and archaeological records studied by scholars on the problems of Srivijaya:

1. Inscription of Kedukan Bukit (Palembang) A.D. 683
2. Inscription of Talang Tuwo (Palembang) A.D. 684
3. Inscription of Kota Kapur (Bangka) Karang Brahi A.D. 686
4. Gangal Inscription of Sanjaya, A.D. 732
5. Ligor/Chaiya Inscription (A) and (B) A.D. 775
6. Keluruk Inscription A.D. 782
7. Kalasan Inscription A.D. 778
8. The Nalanda Copper Plate of Devapaladeva A.D. C. 949
9. Larger Leiden Plates - Sanskrit Part
   - Tamil Part
10. Tamil Inscription of Rajendra 1 Cola (Text)
11. Smaller Leiden Plates of Kulottunga 1 A.D. 1090
12. Grahi Buddha Inscription of 1105 (SAKA) A.D. 1185
13. Jaiya/Ligor Inscription of Candoabhenu (A.D. 1230)
14. Pandya Tamil Inscription of Candrabhanu (A.D. 1264)
15. Inscription Dated A.D. 1347 on Amogaphasa Image
16. The Srivijaya Inscription of Canton A.D. 1079
18. Hirth and Rockhill, Chau Ju-kua (St. Petersberg 1911)
19. Ferrand Relations de Voyages et textes Geographiques-Arabis, Persans et Turkes relatifs à Extrême-orient, 2 Vols, (Paris 1913-14)
20. Srivijayan Art
21. Sumatran Art
22. Malay Annals

B. AN APPRAISAL OF PAST RESEARCH ON THE PROBLEMS OF SRIVIJAYA

A number of scholars, using different views of approach, have offered their contributions towards the solution of the problems concerning Srivijaya. The first problem which concerned these scholars was the identification of this empire in references to it, contained in Arabic, Chinese and South East Asian literatures. Renaudot in 1718 (J. Sauveur, 1948 : 7578) brought to light a name 'Zapage' when he translated an Arabic text of 851 called 'Ahbar-as-Sin wa!l-Hind'. Scholars working on Chinese writings came across Chinese toponyms, Shih-li-fo-Shih of l'Tsing and San-fo-ch'i of the Sung and Ming. Various transcriptions were invented. Ferrand (1922 : 56-6A) identified 'Zapage' with Srivijaya. The identification of the Chinese toponyms of Shih-li-fo-shih and San-fo-ch'i was established in 1918 by George Coedès, who proved beyond doubt the existence of an empire called Srivijaya in his classic work 'Le Royaume de Crivijaya'. Blagden reverses his earlier stand when he says, "It seems now highly probable that Srivijaya was not the name of the king who set up that kingdom but rather of his kingdom (Blagden, 1920 : 24). In 1919, Professor Krom noted that, "On particular points we may have differences with Coedès, but it cannot be gainsaid that he has set before our eyes Sri-Vijaya Palembang as the Great Power of the Archipelago from the 7th Century A.D. (Nilakantha Sastri, 1940 : 239). And in 1922, Ferrand, realising that much of Srivijaya was still unknown and that he found no indication
of it in the dictionaries and geography or history, was confident that oriental texts would provide information for historians to reconstruct the history; he presented a collection of annotated texts bearing on the history of Srivijaya before his death in 1945. (G. Ferrand, 1922: 56-61).

The suddenness and lateness of the appearance of the empire and its rapid expansion motivated Professor Wolters to explore its origins (1967). He realizes that Professor Krom's (Himansu Bhusan Sarkar, 1954: 1-72) work and Van Leur's work on the origins of Srivijaya, important though they are, do not contain enough evidence and leave notable gaps. (J.C. Van Leur, 1955: 105-6). To supplement the evidence, Professor Wolters in his work, Early Indonesian Commerce suggests the possibility of Indonesian products being substituted for the western Asian produce, and he also suggests the possibility of the Indonesians taking an active part in the 'Po-ssu' trade. With the use of ancient text he was able to discuss a pattern of information which is consistent with the way maritime trade was developing in the 5th and 6th centuries A.D., when it was primarily a trade between China and Western Asia and not between China and Indonesia. (O.W. Wolters, 1967: 87-94). This is a very significant and unique contribution, in the sense that, it explains why only in the 4th century A.D. that 'urbanised societies' began to be present in Sumatra, while the mainland South East Asia, according to Chinese as well as archaeological sources, possessed Indianised kingdoms such as Oc-Eo in South Vietnam (2nd-3rd centuries A.D.), U-Thong and Chansen in Central Thailand (1st-3rd centuries A.D.), (Bennet Bronson and Dales, 1972). The most conclusive evidence for the existence of Pre-Srivijayan settlement in Sumatra is the urbanised site at Kota China (E. Edwards McKimmon and T. Luckman Sinar: 1974). On the evidence of pre-T'ang coins it could be inferred that, the site had an 'urbanised society' as early as pre-Sung. Although a number of Han dynasty ceramics (Orsoly de Flines, 1972: 13-15) had been found in the areas near the Sunda Straits, we could not say with certainty that earlier settlements could be found in Sumatra.
The problems of the location of the capital of Srivijaya and the relationship between Srivijaya and the Sailendra provoke a series of discussions among scholars. I-Tsing, the Buddhist pilgrim, was the first to leave a record of Srivijaya when he stopped there on his way to India in 671 A.D. (J. Takakusu, 1896: XXI). His mysterious statement, "that Malayu was now Srivijaya" (J. Takakusu, 1896: XXIX-XXX) can be interpreted in two ways. Either, "Malayu at the present becomes Srivijaya" or "Malayu is the present Srivijaya". The location of Malayu may have been originally, Jambi and Palembang. Sejarah Melayu records that the north of rivulet Tatang, near Palembang, is the Malayu River (Shellabear, 1915: 18). The 644 A.D. mission from Malayu to China (O.W. Wolters, 235-237) may have meant that Jambi and Palembang were under one rule but the capital was at Jambi. Not long afterwards Palembang became powerful and took the name Srivijaya for its kingdom. This must have taken place between I-Tsing's in 671 A.D. and Malayu's mission in 644 A.D. The power of Malayu-Jambi must have been dimmed by the rising power Srivijaya and as stated by I-Tsing, Malayu which may have meant Jambi, became a part of Srivijaya. The capital of Srivijaya in Malay tradition must have been near Bukit Seguntang, their Mahamenu, but later with the decline of Srivijaya's power at Palembang, Jambi became prominent again. This took place during the period 1079-1082 A.D. (O.W. Wolters, 1966). The Nagara-Kertagama (T.G. Th. Pigeaud, 1960) mentioned that Jambi and Palembang belonged to Malayu. Geographically, we can say that "Malayu" states comprised Palembang, Jambi, Minangkabau and Dharmasrya (David Sjafiroeddin, 1974).

While most scholars agree that Jambi was once called "Malayu", not many believe that the seat of power of I-Tsing's Srivijaya, first located at a place on the southeastern coast of the Peninsula, then moved to Kampar, on the east coast of Sumatra, was finally established at Palembang. Dr. Quaritch-Wales on the other hand locates the capital at Jaiya which was later moved to Ligor on the basis of "Srivijayan art type" (H.G. Quaritch-Wales, 1935: 1-31). He has been strongly supported by Thai scholars. (M.C. Chand, 1974: 210-211). Poerbatjaraka in 1952 (35) in his interpretation of Kedukan Bukit inscription, proposed...
that a Minangkabau chief, who after a stay at Jambi continued to Palembang and established himself there and founded a kingdom which he called Srivijaya. In spite of differences in opinions among scholars over the location of I-TsiNg's Srivijaya, most scholars are under the impression that the seat of the empire without any doubt was at Palembang, after 700 A.D. Professor Coedès in 1936 critically reviewed Dr. Quatitch-Wales' theory and strongly suggested that the seat of the empire cannot be anywhere else but Palembang (G. Coedès, 1936 : 1-9). And he finds strong support from Professor Wolters who finds a great consistence between epigraphic evidence and I-TsiNg's record to confirm the theory that Srivijaya originated in Palembang (O.W. Wolters : 1967 : 208-9).

A need arises to explain the political relationship between Srivijaya and the Sailendras. As a reaction to the study of Jaiya inscription, face B, by Professor Coedès in 1918, Professor Krom in 1919 (N.J. Krom, 1919) proposed a Sumatran period in Javanese History. Professor Krom's theory is based on the belief that the identity of the Sailendra of inscription, face B, and the king of Srivijaya of face A of the inscription are the same and hence from the beginning the rulers of Srivijaya were Sailendras. The Kalasân inscription of Java of 778 A.D. and the Keluruk inscription of 782 A.D. (F.D.K. Bosch, 1928 : 18-22) also mention Sailendra. Again this dynasty is mentioned in the Nalanda inscription of Bihar. (F.D.K. Bosch, 1928 : 57-62). It was dated 860 A.D. and here the ruler of Sumatra is mentioned as a descendent of the Sailendra. Scholars have studied this problem from two aspects; firstly its origins and secondly the link between Java and Sumatra. The origins of the Sailendra have been studied with inconclusive results. Hirananda Sastri (1924, 310-327) suggests that the Sailendras were the immigrants from Kalinga or Southern India. R.C. Majumdar (1937, 227) on the other hand believes that the Sailendras came from Kalinga, spread their power through Lower Burma to the Peninsula. Professor Coedes traces the title to early Funan in Indo-China. But Przyluski believes that under Mahayana Buddhism, the deity Siva was confounded with Buddha and thus the title Sailendra was evolved. (Przyluski, 1935 : 30). It is clear, however, that there is no evidence
directly connecting with any known dynasties in Kalinga, South India or Funan, but it is connected with the worship of Siva and the political concept of Cakravatin which Sailendra symbolises (Nilakantha Sastri, 1949 : 47). The nature of the link between the Sailendra of Java and of Sumatra had been established. It is believed that a member of this dynasty, expelled from Java about 856 A.D. established himself, probably shortly afterwards, in Sumatra. (J.G. de Casparis, 1956 : 258-60). Presumably there was some form of marriage alliances between Java and Sumatra ruling families as indicated by the Nalanda inscription. This, however, was a common form of political diplomacy in South East Asian history: it was for instance characteristic of the Malacca Sultanate. It is not impossible for an expelled member of the Sailendra dynasty of Java to find himself accepted as a ruler of Srivijaya at Palembang.

The permanency of Palembang as a seat of power of the empire has been doubted by Professor Wolters (1966). The statement from Sung shih that the king of "San-fo-ch'i is styled Chan-pei" (Groeneveldt, 1876 : 63) and Chou-chu-fei's writing in 1178 which stated that in 1079 A.D. the kingdom of San-fo-ch'i sent an envoy of Chan-pei to bring tribute, were inferred by some scholars as records for the transfer of capital. Chan-pei was recognised by Groeneveldt as the transcription for Jambi and, therefore, the new capital of Srivijaya was at Jambi. Hirth and Rockhill (1911 : 65-66) considered that the transfer took place after the Javanese conquest of Palembang in 1377. In their conclusion they ignored the fact that Jambi sent a mission to China in 1079 and 1082 but took into account the fact that Chau Ju-kua mentioned Pa-lin-feng was still a dependency of San-fo-ch'i (O.W. Wolters, 1966). The exact date of the transfer of the capital was only considered by Professor Wolters in his work, A note on the capital of Srivijaya in the eleventh century, (1966). The Srivijayan ruler, Diwakara, (Tan Yeok Seong, 1965 : 13-24) had a Taoist temple in Canton repaired according to the Srivijayan inscription of Canton in 1079. Diwakara was not the same person as the Tamil ruler Kulothunga I, who became king in 1070 A.D. (O.W. Wolters, 1966 : 228-30). in 1079 also a mission from Jambi came to the court of China. From the time of this mission there was no more communication between Palembang or Jambi with China till 1082 when another mission from Jambi was recorded by the Chinese who this time received the mission much more graciously than the last mission (O.W. Wolters, 1967 : 237). This was a significant event in
terms of relationships between Jambi and Palembang, since it established the fact that from 1082 onwards the focus of power of the Srivijayan Empire was now shifted to Jambi. The circumstances for this transfer could not be attributed to the Cola intervention in the affairs of Srivijaya in the 11th century A.D. but rather to the event that took place in Southern Sumatra in 1079-1082 period (O.W. Wolters, 1967 : 237). After 1082, the Chinese resumed the use of the name San-fo-ch'i, which they had been familiar with since the beginning of the Sung dynasty and which Professor Coedes had established as the same name as the Tang Shih-li-fo-shih, and not Jambi any more.

Important though these studies are, they still leave us with a number of problems before we can define with certainty what the term "Srivijaya" really meant. A need still remains for us to look into such questions as the degree of Srivijaya control, the fluctuations of its power and its cultural impact on the various parts of its empire and also on any other area which Srivijaya was in contact. The most recent contribution and the most significant in the study of Srivijayan external relationships with other powers is Professor Paranavitana's study of the relationships between Srivijaya and Java and particularly very penetrating is his analysis of Srivijayan and Cola belligerent relationships in the 10th and 11th centuries A.D. (S. Paranavitana, 1966 : 205-12). As far as the internal problems of the empire we have at our disposal Professor Wolters' work on The fall of Srivijaya in the Malay History, (1970). Here, he gave us three types of territories of Srivijaya, an empire, made up of quasi-independent powers, which Srivijaya had to contain. To some degree this study provides us with a sample of what Srivijaya was and also the list of the component parts, but fails to explain the cultural impact Srivijaya ever had over these quasi-independent centres. We do not know why each area was subjugated by Srivijaya and this is particularly important, especially for Kedah. To fill the gaps, it is essential that a further study of the character or the nature of the empire be undertaken.
This kind of approach is further recommended especially in the absence of connected information regarding the culture of the empire. Scholars have formed their own conclusion about the nature of the empire, and to some extent those Srivijayan studies concerned mainly with the political development and economic aspect came into play only to explain the rise and fall of the empire. The general impression which most historians have about the nature of the empire on the basis of the established political framework formed by Professor Coedès in 1918 is that the term "Srivijaya" implies politico-social and cultural entity. As such, they envisage Srivijaya as Angkor's equivalent culturally, and hoped that large scale field-work in Sumatra might unearth sites and inscriptions which could confirm their belief. Professor Wolters, (1967-24) was optimistic enough to hope that the result of the 1954 survey of the southern Sumatra (Amerta 3, 1955 : 1-40) would be followed by more large scale field-work which would bring greater result. In 1973, however, a very intensive survey was conducted jointly by the Archaeological Survey of Indonesia and the University Museum of the University of Pennsylvania (Bennet Bronson, Basoeki, 1973 : 87-94) which did not produce any new find as far as Srivijaya is concerned. No new sites were reported nor vast monumental complexes which were the standard features of the rich rice plains of South East Asia, were discovered. Consequently, the great disparity between archaeologically and historically derived evidence led Dr. Bennet Bronson, the leader of the team from the University Museum of the University of Pennsylvania, to make general comments such as, "Srivijaya, though not entirely a myth, will prove to have been quite different from what we have imagined". The main reason for scholars to make such comments, even though Dr. Bennet Bronson, for instance, had stated at the outset that "Its goals were unambitious by comparison with the sophisticated hypothesis-testing research being done by archaeologists elsewhere in the world" (Bennet Bronson, 1973 : 26) is that while historians speak of Srivijaya which endured for more than half a millenium, Srivijaya which is known in epigraphy cannot be shown to have lasted for more than 25-50 years. And the
existence of other inscriptions mentioning Srivijaya by name do not provide conclusive evidence for the survival of Srivijaya after the early part of the 8th century A.D. Since so much effort has been given to look for inscriptions and sculpture which can be assigned to the later period or the later capital of Srivijaya, it seems improbable that any more of these will be found. In view of the fact that archaeological data were non-existent, therefore, some scholars would prefer to the analogy of trade oriented coastal state like Malacca with number of bases which are relatively impermanent and with fluctuating success, when the traditional emphasis is much more on commerce than on the building of monumental complexes such as Angkor.

This found favour among veteran scholars such as Professor Coedes. Van Leur (J.C. Van Leur, 1955) divides the regions of South East Asia into two main categories. The first category consists of the large population centres supported by rich rice producing plains such as Java and Thailand, the second category of the small populated coastal settlements which relied heavily on fishing and trade with outside world as well as with the people of the hinterland.

Yet for all these impressions they remain a statement of belief rather than fact. And finally, while art historians coin the term "Srivijayan Art" (G. Coedès, 1928 : 1-36), for the art found on the Peninsula, no scholar has yet attempted to make a comprehensive study of all the art of the Srivijayan period especially in terms of the relationship between the art of the Peninsula and that of Sumatra. The lack of synthesis and synthesizers and interpreters who are specialists in this field of study sometimes burdens field-workers with making interpretations, which to my mind give rise to more controversies, rather than helping to provide a more concrete study. Dr. Bennet Bronson had to make such interpretation as "little of the 1st millennium art in Sumatra looks much like the material dubbed 'Srivijayan' by specialists working on the south-eastern mainland" (Bennet Bronson, Basoeki, 1973 : 59), without really comparing in detail the art from the two areas.
THE PAST RESEARCH ON SRIVIJAYA WITH PARTICULAR EMPHASIS ON MALAYSIA

Among the few works offered as contributions to the Srivijaya studies but viewed from Malaysian point of view is the work done by Prof. Wolters. The work entitled 'The fall of Srivijaya in Malay History' was published in 1970. Prof. Wolters shown methods of extracting verifiable happenings from the Malay source material, comprising the early chapters of the Sejarah Melayu (Malay Annals) to reconstruct the events leading to the fall of Srivijaya and the rise of Malacca as envisaged by the Malays. He forwarded a view that, 'Traditions concerning a princely house of Malacca preserved in Sejarah Melayu may, therefore, contain a Malay perspective for what we call 'the history of Srivijaya' (O.W. Wolters, 1970, p. 7). This is a revolutionary view because in 1931, Professor Krom believed that the memories of old Srivijaya must have disappeared by the 14th century A.D. But there is some truth in what Professor Wolters said in the light of textual studies of Sejarah Melayu and Hikayat Raja-raja Pasai. R.O. Winstedt came to a conclusion that Sejarah Melayu was influenced by Hikayat Melaka whose main theme was written in Sanskrit and according to him Hikayat Melaka was influenced by Hikayat Raja-Raja Pasai (R.O. Winstedt, 1961 : 24-8). It has been suggested that Hikayat Raja-Raja Pasai was to some degree influenced by the scholars of Palembang who inherited the Malay traditions of the Srivijayan Empire (T. Iskandar, 1964 : 226-30).

There is little doubt that certain aspects of the Srivijayan society can thus be glimpsed through the eyes of the Malay Chronicles. Like the inscriptions, Dr. de Casparis has shown as an insight into the religious practices, the methods by which the rulers exercised their power and authority over the territories and also how the administrative structure was organised (J.G. de Casparis 1956, 4 down). But the non-existence of dates in Sejarah Melayu and Hikayat Raja-Raja Pasai and in some inscriptions make it necessary to supplement the informations gleamed from these sources with non-South East Asian materials.

From Prof. Wolters' study, it provides us with the impressions that although Srivijaya did not leave behind large temple complexes, it did leave behind a number of traditions which up to the present day are still being strongly guarded in the Malay society. The Malay annalist of Sejarah Melayu regarded the rajas of Malacca as heirs of Srivijaya, and descended from the rajas incarnated from Avalokitesvara.
The other research on Srivijaya from Malaysian point of view is my study on the Buddhist Sculpture from Sumatra, Peninsular Malaysia and Peninsular Thailand during the Srivijaya period (C 7th - 14th A.D.) presented to the University of London in 1976. This study was an attempt to follow up the works done on the "Srivijayan Art" by various scholars including the Thai scholars, such as:


The study focussed on the development of the styles of the "Srivijayan Art". It was based on the method used by scholars such as Philippe Stern who has proved that by focussing on the style of Khmer Art, it was possible to determine their date and their evaluation in the absence of any inscription to guide (Philippe Stern, 1927), this method has been proved to be adopted successfully by other scholars faced with the problem of chronology. The most relevant to our study is the work of Pierre Dupont (Pierre Dupont, 1942 : 105-106) whose study of isthmian sculptures enabled him to see that they were of great variety of styles which can be classified into known styles of Indian and Indonesian, and to say whether they were imported. Professor Griswold has gone a step further by demonstrating which were the imported images and which were the local made (A.B. Griswold, 1966). The works of Philippe Stern, Boisselier (Jean Boisselier, 1955) and Professor O'Connor (O'Connor, 1972) saw improvement in the method used by Herr Alfred Salmony who studied in 1928 the evolution of art in Thailand by
assigning each sculpture to a local school whose characteristics had been predetermined (Herr Alfred Salmony, 1925). My study traces the rise of local workshop producing Buddhist images in composite forms of style, and also traces their origins and development. A great deal of attention was given to the study of the origins and consequent development of Avalokitesvara images found in the areas which were at one time or another under the political control of Srivijaya. Among the oldest of these images is the mitred Avalokitesvara from Palembang. A study also established the beginnings of the stylistic relationships between Palembang and the Malay Peninsula and Java which culminate in the production of masterpieces, such as those found in Jaiya, that may be dated to the middle of the C.9th A.D. Section of the study concentrates on the significance of the Avalokitesvara images with tiger symbols found in areas which had relationships with Srivijaya. The final part of the study deals with images which showed influences from Cola art and Indo-Javanese art.

Besides these two researches on Srivijaya there are the works of Alastair Lamb, Leong Sau Heng and Paul Wheatley. Alastair Lamb (1961: 78-88) envisions four phases of Indianised occupation in South-western Kedah. The Srivijayan phase was from 7th to 11th centuries and he suggested that the inhabitants in the Srivijayan phase...

"lived by fishing and by cultivating the padi fields which were slowly being reclaimed from the swamps of the Merbok Estuary ... The population could not have been very large since the area of land capable of cultivation was so limited. Trade there must have been with the aboriginal peoples of the interior, but it need not have been very important and we have no information about it ... The picture, in fact, is that of a fairly small agricultural settlement with some trade and some mining of tin ... (Lamb, 1961: 81)."
Paul Wheatley, in his work *The Golden Khersonese* in 1961 while studying the geographical history of Malaya touched on the Srivijayan period, and Leong Sau Hang in her thesis studied on Ceramics of Pengkalan Eujang, in 1973, indirectly mentioned the trade patterns of Kedah during the Srivijayan period. In 1975 a monograph was published by the Malaysian Branch of the Royal Asiatic Society containing the work of Dr. F.L. Dunn on the Rain-forest Collectors and Traders - *A Study of Resource Utilization in Modern and Ancient Malaya*. From his studies on the resource utilization during the period coinciding with the Srivijayan he came to the conclusion.

"Doubtless the people of these coastal communities were speakers of "ancestral Malay", rice cultivators, fishermen, and small-scale traders. Again, as in coastal Kedah, there must have been regular trading contact with the forest peoples of the interior" (F.L. Dunn, 1975: 107).

In Peninsular Malaysia, the Antiquities Division of the National Museum Malaysia undertakes all archaeological work which includes investigations, excavations, conservation and restoration of historical sites and monuments.

A preliminary study of the possibility of developing archaeological field investigation of the Hindu-Buddhist sites in Bujang Valley, South Kedah, was initiated in 1968/69.

Of all the states in Peninsular Malaysia, Kedah is recognised as the most ancient state. Archaeological remains suggest that Kedah was already in existence in the Srivijayan period.

Historians agree that the main centres of Srivijaya in Peninsular Malaysia were situated in Kedah, Perak, (in the west central area) and Perlis (in the north). Remains of Buddhist and Hindu temples were found in Kedah. Most of the temple remains clearly show similarity with architectural forms found in Sumatra. A few bronze statues were discovered in Perak. Most of the statues are similar to those found in Sumatra and Southern Thailand of the Srivijaya period. In the State of Perlis, a large number of Buddhist votive tablets were discovered in limestone caves.
The Bujang Valley is between Gunong Jerai (Kedah Peak 4,020 ft.) in the North and the Sungai Muda in the South. To the West is the Strait of Malacca and the region is bounded on the East by the North-South Highway. In this area of about 144 sq. miles are scattered numerous remains of ancient buildings, principally temples, and other evidence of settlements dating from the so-called Indianised or Hindu-Buddhist period of Southeast Asian History. Previous work realised the existence of over forty-two separate ruins and these have been recorded.

Thus a very short survey exposed two new sites in 1970. At present the greatest number of ancient sites are concentrated along the middle and lower reaches of the Bujang River, a tributary of the Merbok River.

Scholars are agreed that this region of Kedah, one of the earliest centres of civilized settlement and development of the Malay Peninsula, is of the very greatest importance to the study of the early history of Southeast Asia. The existence of ancient remains in the area became known during the earlier half of the nineteenth century through the pioneer antiquarian explorations of Lt. Colonel James Low. Further investigations were carried out and published during the nineteen twenties by Mr. I.H.N. Evans of the Perak Museum in Taiping. These studies culminated shortly before the Second World War in major programme of excavation by Dr. H.G. Quaritch-Wales. During a short season of field work a total of thirty-one ancient structures were exposed and examined.

Since the War further work on the Kedah sites has been sporadic and short. But notable research was conducted by the University of Malaya and the Museum Department under the field direction of Dr. A.H. Lamb. The results of these have been published in several articles and monographs in the Federation Museums Journal. The Chandi Bukit Batu Fahat Site on the Sungai Merbok Kechil, was reconstructed by the Museum Department in 1959/60 with the assistance of Dr. A.H. Lamb and M. Louis Contant of the Conservation d'Angkor, Cambodia. According to Dr. A.H. Lamb, this Chandi was built in the 9th century A.D. coincided with the height of Kedah's role as a partner in the Srivijaya Empire, probably symbolising the concept of the cosmic mountain, in the tradition of the Sailendra Dynasty. Little stone caskets containing golden Saivaite symbols were found in the foundations of the temple during excavations. The caskets recall the "nine chamber reliquaries" of Indonesia. Chandi Site 21 excavated in 1976 is very similar to Chandi Asu and Chandi Kalasan in Indonesia.
In the early 1973, the Curator of Archaeology of the National Museum Malaysia excavated the remains of an ancient eight-sided structure in Bujang Valley, Kedah. The remains unearthed are the foundations four metres long, and enclosed by a wall some three metres distant. The structure might have been the place for imperial rituals, a temple or a mausoleum and is believed to have been built in the Hindu-Buddhist period between the 7th and 13th centuries A.D. The octagonal-shaped structure is very unique, such structure has also been found in Burma and Thailand.

At present we are excavating Site 50 and to date, over 50 sites have been discovered in the Bujang Valley area. Most of the archaeological finds from these sites have not yet been fully analysed due to the curator, concerned with this project, now being in Australia for post-graduate studies.

In comparison with neighbouring lands, Peninsular Malaysia was, on the basis of archaeological findings, rather like an island in the midst of a sea of artistic activity until it became part of the Srivijaya Empire. Artistic endeavour only developed while it was part of that empire from the 7th to 13th centuries A.D. One scholar noted that works in the Srivijaya style were due to the great flowering, under the Pala Kings, of Mahayana faith which was spread by Indonesian missionaries. He argued that probably most of the archaeological remains discovered in central Peninsular Malaysia dated from this period, and not from the earlier period of Indianization. The art of northeast India at this period - that of the Pala Dynasty - which formed the basis of the main style of Srivijaya art and architecture, showed its influence in the samples of remains found in Peninsular Malaysia.
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COUNTRY REPORTS

COUNTRY REPORT OF THE PHILIPPINES

by

Professor Dr. Juan R. Francisco and Mr. Benjamín A. Han

for

SPAFA Workshop on Research Project on Srivijaya

Jakarta, Indonesia. March 12-17, 1979
Country Report of the Philippines
defor
SPAFA Workshop on Research Project on Srivijaya
Jakarta, March 12-17, 1979

Sri Vijaya studies in the Philippines may date to the early years of the 1920's during which H. Otley Beyer speculated on the possible Philippine vassalage to the kingdom of Sri Vijaya. Beyer, then, and followed by some Filipino history writers, used the term "empire" to describe the extent of the power of the kingdom. Beyer's works on the subject became the foundation of the popular belief that Sri Vijaya was a paramount political power over the Philippines at the height of its influence in the Indonesian archipelago and the Malaysian Peninsula as well as in the South Asian regions, particularly during the rise of the Chola, Pandyan and Chera dynasties in South India, including Ceylon. All this, according to Beyer, is based on original sources. Yet at that point in time, Beyer never did describe his sources.

About the early 1950's, a fresh wind blew to draw away the rather very thick fog over the field in Sri Vijaya studies. Elizabeth Hassell (The Sri Vijaya and Mayapahit Empires, and the Theory of their Political Association with the Philippines, Philippine Social Sciences and Humanities Review, XVIII, March 1953) raised very serious doubts on the validity of the Beyer view of Sri Vijaya hegemony over the Philippines. Working independently of Hassell, between 1957 and 1961 in India, J.R. Francisco arrived at the same conclusion, using the original sources, that the Philippines never was a part of the "empire" of Sri Vijaya.

Publishing his findings in 1961, which includes a review of works done on Sri Vijaya and/in the Philippines, Francisco wrote to clarify points relevant to the materials particularly used by Hassell:

It is an accepted fact that Beyer's view about the association of the Sri Vijaya kingdom with the Philippines in ancient times have become the basis of later interpretations - interpretations evidently not supported by the data that Beyer utilized. It is interesting that the conclusions which Hassell arrives at after making an extensive examination of the primary materials in translation had earlier been independently reached by me after examining the original inscriptions as corroborated by Arab-Persian and Chinese records. I also
examined the Sanskrit and Tamil inscriptions from Madras, Bengal, and Nepal bearing on the Sri Vijaya kingdom.

There are three points - Sanskrit in Philippine languages, scripts, and the pre-Islamic religion in this country - which are referred to by Hassell in her monograph but which on the whole do not bear much relation to the present essay. This will, however, be dealt with in separate papers, some of which are included this volume and others forthcoming.

But relevant to this essay are two citations by Hassell, namely:

Professor Beyer's present position is that cultural influence from Sri Vijaya variously affected several areas of the Philippine archipelago, but that the kingdom did not necessarily maintain direct political relations with any section of the Archipelago;

and: "Professor Beyer seems to think that there is enough evidence of an archaeological and anthropological nature to warrant the use of the term 'Sri Vijaya Period' in Philippine history." These citations are documented thus: "As ascertained from personal conversations with Professor Beyer in January-February, 1952". These points are very crucial although she may not so consider them. Furthermore, while Hassell herself records that she can not agree with Professor Beyer's statements, the latter's "authority" will have to be questioned in the light of the cruciality of the "evidences."

Hassell's use of the conversation to ascertain questions of fact has put herself under question, for if the cruciality of problems of fact were to be decided by mere conversations with "authority," the problems in Philippine history could have been solved long ago owing to the rather considerable number of "authorities" on Philippine history.
Indeed, the archaeological and anthropological evidences "to warrant the use of the term 'Sri Vijaya Period' in Philippine history" are crucial. From the above-mentioned independent research conducted by me it is evident that no significant archaeological (and anthropological) artifacts can be presented to support the theory. It is even doubtful "that publication of studies Professor Beyer has in progress" would give any substantial evidence to convince us of the authority posed by the learned professor, that Hassell has convincingly doubted, and about which I entertain some degree of skepticism.

The very extensive archaeological excavations at Calatagan, in Batangas Province, and at other sites in the country do not reveal any traces of the kingdom. An examination of the finds from these sites now at the National Museum, where they are either displayed or deposited, gives no proof to warrant the phrase.

There is one image excavated at Calatagan which has been tentatively identified as the Harî-Hara statue of either Cambodian or Cham type. But it may even turn out to be a Siamese Padmapani, which is Buddhistic. A close study of the image shows what seem to be traces of a lotus (padma), held in the right hand (pani) of the image, its stem projecting down to the foot of the latter.

There are other works done on Sri Vijaya in the Philippines. But they have been merely repetitions of Beyer's and those who had followed his tracks. (See bibliographical listings)

In the study of pre-historic Philippine culture and history, the Philippines' relations or contacts with cultures farther than the Malaysian or Indonesian regions, namely India, reference/s to Sri Vijaya had become inevitable. Francisco in his studies on the Indian overlay uses Sri Vijaya sources to document his views on this culture contact.
Francisco writes:

The evidence consists of inscriptions and actual archaeological finds of Indian/Indo-Javanese/Indo-Siamese characters in the Philippines. The insessional aspect does not necessarily involve the extensive utilization of the inscriptions per se but of the language used in them.

The inscriptions are the earliest Old Malay inscriptions - the four Sri Vijaya inscriptions from Northern Sumatra and in the Island of Bangka: 1. Kedukan Bukit (Palembang), Talang Tawo (Palembang), Karang Brahi (Jambi), and Kota Kapur (Bangka). The fifth is the earliest Old Javanese inscription etched on a stele, known as the Harinjing Stele A, found in Sukabumi, near Kadiiri, in East Java. Unfortunately, we have only a fragment of this inscription and therefore can not utilize it fully for the purposes of this essay. Dated Saka 726 (A.D. 804), it is nevertheless much later than the Old Malay texts.

Since the dates of these four inscriptions range from Saka 604 to Saka 608 (A.D. 682-686), these are the earliest known Old Malay texts, which, in the opinion of G. Coedes evidently contain "un tres grand nombre de mots Sanskrites." If we take only the fragment that we have of the Old Javanese (Harinjing) inscriptions, Coedes' statement would also apply. At least 45-50% of the fragment consists of Sanskrit words.

Apart from and in conjunction with these insessional data, an attempt will here be made to corroborate them with the archaeological artifacts so far found in the Philippines. These artifacts are:

a) the Golden image of Agusan
b) the Buddhist medallion from Calatagan, Batangas
c) the Golden Garuda statue from Brookes Point, Palawan, and
d) the Lokesvara image of Cebu.
Another image - of bronze material, according to Beyer - which has been identified by the same author as a Ganesa statue will not here be utilized because of some reasonable doubts which I have raised concerning its identity.

The dates of these archaeological artifacts, based in terms of their artistic character on the period to which they are believed to belong, will be collated with the inscriptive data, and on this basis we will attempt to date the influx of Indian culture in the Philippines.

Concerning the Old Malay inscriptions, Coedes remarks that they are linguistically of great interest, "parce que ce sont les plus anciens textes malai connus, et, avec les inscriptions chames, les plus anciens textes écrits dans une langue de famille malayo-polynésienne." It is of this factor that the analysis will be made, although we may refer to the Old Javanese Harinjing inscriptions when occasion arises.

The above citation may be interpreted to mean that the grammatical construction of the texts is Malayó-Polynesian in spite of the fact that, statistically, they contain about one-third (to be exact, 120) Sanskrit words out of the 283 words used in these four inscriptions, the remaining 163 being Old Malay (and Old Javanese, although it existed even prior to its being written down, but much later than the former).

Of the 120 Sanskrit words used in the inscriptions, at least 18 found their way into the Philippine languages.

These words may be listed as follows, with the inscriptions where they are found indicated by the Roman numerals I, II, III, and IV, following the numbering of Coedes, as also indicated above, and the line in the inscription where they are found:

2. **graba, II, 5** (sans) "planet."
   Mar. **garabana**, "eclipse of the sun or moon" (Sans. **grahana**, "seizure of the sun or moon." Jav. **grahana**, Mal. **gerbana**, "id." Cf. Tag. **laho**, "eclipse," Sans. **rahu**, "monster, son of Diti, the deity with a Serpent's tail which in eclipses devours the sun or moon." Balinese (see R. Friedrich, The Civilization and Culture of Bali (Calcutta, 1959), pp. 1956-57) distinguishes the eclipses of the two cosmic bodies - eclipses of the sun are called **graha**, and those of the moon **rahu**, though in India there is no distinction made, as the latter is the demon that devours (**rahu/rabh, "seizer"), while the former is the act of devouring (**graha/grabh, "seizing, holding"). See my book, Indian Influences in the Philippines (Quezon City: University of the Philippines, 1965), pp. 75-76.

3. **tyaga, II, 10** (Sans., ) "sacrifice, renunciation." Tag. **tiyaga**, "persevering, sacrificing, diligent."


5. **dosana, III 13-14; IV, 6** (Sans. **dosa**; Mal. **dosa**, with the elongation of the final a plus suffix-na) "his offense."
   Tag., Bik, Ilk. **dusa**, "pain or penitence" in connection with "mourning, grief, suffering"; Sulu **dusah, dosah**, "evil, sin."
6. drohaka, III, 7, 8; IV, 3, 7
(Sans; Mal. derhaka, duraka, "revolt, treason." Sulu drahka,
var. dahulaka, "mutiny, revolt, sedition," Tag. duluhaka, "gloss
over, or comment" (cf. Tag. sulupika, "traitor").

7. punarapi, II, 3, 9, 11, 13 (sans.)
"again, more" Bis. Puna, "to repair,
to remedy an evil," Sans. punah,
"new, again."

8. prakana, II, 6 (Sans.; Mal. perkara)
"kind, sort, species; way, manner." 
Sulu parkara, "case, circumstance."

9. bhumi, III, 7; IV, 3, 10 (Sans.)
Mal. bumi, "earth, globe, country, etc." 
Sulu bumi, id.

10. mantra, III, 12; IV, 5 (Sans. mantra;
Mal. mantera) "formula." Tag. & Pamp.
mantala, "prayers, psalms, mysterious
words; Bis. mantala, "advise, counsel."

11. maharddhika, III, 5; IV, 2 (Sans.)
"possessed of great supernatural power"
(Mod. Mal. merdeheka, merdahika,"free,"
Tag. maharlika, "free man, nobleman."
Mar. maradika, "freed slave."

12. mulana, III, 6; IV, 2 (Sans. mula;
Mal. mula, with the elongation of the
final a plus suffix -na) "the commence-
ment of, the root of." Ilk. mula,
Mar. mola, "plant, to plant"; Tag. mula,
"root, beginning."

13. rupa, II, 2 (Sans.; Mal. rupa) "form."
Ilk. rupa, "face"). rupa "appearance,
form shape."

14. laksa, I,5 (Sans.) probably "10,000"
(Mal. laksa, according to Coedes).
But Sans, laksa is "100,000". Tag. laksa,
Bis. Hil. usa kalaksa, Pamp. laksa,
Ilk, sangalaksa, Mar. salaksa, "10,000,"
laska"10,000" (Mar.)
15. *suklapaksa*, I, 1-2, 3, 8, IV, 9 (Sans.)
   "clear fortnight, crescent moon," Bis. *sukla*,
   "while, silk thread."

16. *sri*, I, 1; II, 1 (Sans.) "fortune, Lord."
   Tag. *si* in *siripada* (Sri Pada). Also in Mar.

17. *siddha*, III, 1, 13; IV, 1, 6 (Sans.)
   "successful, realized, achieved."
   Tag. *sidha*, *sidhi*, "diligent, industrious."

18. *sthanana*, II, 8 (Sans. *stana*, with the
   elongation of the final a plus the suffix -na)
   "position, situation, dwelling place."
   Mag. *istana*, "dwelling place" (Jav. and
   Mal. *istana*, "Place"). In Sarawak, the
   place of the white rajas was *astana*.
   This name was retained by the British
   governors-general who administered the
   colony for the British crown.

From the Harinjing (Old Javanese) inscription
fragment, we have:

19. *suklapaska*, line 2 (Sans.), id. (see above).

20. *maha*, line 2 (Sans.) "month."
    Tag. *masa*,
    Mag. *maka*, "time, epoch, season."

21. *kala*, line 2 (Sans.) "time"; Sulu *sri
    kala*, "Chief of Sulu c. 1838-1842."
    May be Sans. *Sri Kala* (Time?)

It may be reasonably postulated that if the
full inscription were available, more Sanskrit
words that found their way into the Philippine
languages might be discovered.

Under each Sanskrit word in the list was
indicated its derivative or form in the Philippine
languages. Of course, it must not be construed
that only these are found in those languages.
It may be safer to say that these represent
what were perhaps the earliest Sanskrit words
to reach the Philippines.
With the dates of the Old Malay inscriptions, 682-686 A.D., and the Old Javanese inscription, 804 A.D., our point of reference is set. If by these dates we become aware of the integration or perhaps the naturalization - of Sanskrit words into the Old Malay and Old Javanese languages belonging to the Malayo-Polynesian family, we may attempt to set the introduction of Sanskrit words into the Philippine languages at a date between 900-1100 A.D. Within this period we may reasonably argue that the Sanskrit words travelled by the process of slow diffusion - culture drift and stimulus - in contrast to the migration wave theory of Beyer and his followers.

The words listed above were not as rapidly integrated or naturalized into the Philippine languages as they were into the Old Malay and Old Javanese. At least 200-400 years elapsed before they were fully accepted by the speakers of the Philippine languages. It is certain that before Ilk, rupa or mula or Tag. mula or Tag. and Ilk, laksa were naturalized into these languages, slow semantic and phonetic changes occurred. As an analogous situation, take the case of the Spanish words now found in the various Philippine languages. They could not have been immediately naturalized into these languages but may have taken at least 300 years of the Spanish colonial occupation before they were fully accepted both in the vocabulary and in the syntactic construction of these languages.

If it took the Spanish words much time to be adapted into the Philippine languages, it could have taken the Sanskrit words from the Old Malay and Old Javanese even more time to be integrated into the Philippine languages, and their adoption could have come about through the process of cultural drift. Hence, it may have taken 500 to 700 years for Sanskrit words - as they were already adapted by Old Malay and Old Javanese - to become fully integrated into the Philippine languages.
The date within which these Indian overlays had arrived in the Philippines is well within the period during which Sri Vijaya flourished. It must, however, be understood that these elements had undergone substantial modifications within the Indonesian/Malaysian context. The art objects would certainly had their formulation or execution in the artistic milieus of these intervening regions. The process of indigenization occurred during their movement to the Philippines.

Other aspects of Sri Vijaya presence, certainly more cultural than political, in the Philippines would be the subject of the proposed integrated research project (attached).
B E Y E R, HENRY O T L E Y

C A R O L L, J O H N

E V A N G E L I S T A, A L F R E D O E.

H A S S E L L, E L I Z A B E T H

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PROPOSED PLAN OF THE OPERATION OF AN INTEGRATED RESEARCH PROJECT ON SRI VIJAYA

(Philippines)

1. It is understood by the Philippine participants that this research is a SEAMEO/SPAFA-wide project in which all the inputs of each participating delegation shall be integrated after each delegation completes its country contribution.

2. The Philippine participants, therefore, view their contribution as an integral part of the total Sri Vijaya project. Hence, it must be integrated as contributory to the total picture of Sri Vijaya - its influences, contributions to the cultural development of each of the countries involved with it in the past.

3. Integration is primarily a structural problem; hence it shall be the main concern of the group that will integrate the results of the country research projects.

4. In the actual implementation of the research project in the Philippines, the participants shall be faced with two fundamental problems - namely, methodology and substance.

4.1 The methodological problem lies in the very broad coverage of the project. The methodologies of archaeology, anthropology, linguistics, folklore (folk history) will have to be used in view of the broad spectrum of data/substance that need to be collected.

4.2 The problem of substance will be resolved within the purview of the first problem. However, their validity of the data/substance will rely on the resolution of the methodology problems, which indeed may not in the long run be difficult to tackle, and are proposed to be dealt with in the course of the research activities.

5. The proposed country research project is outlined below using the "methodology" - based/described data/substance.

5.1 Archaeological data in the collection of the National Museum of the Philippines shall be analyzed in the light of the Sri Vijaya problem. This will consist mainly of materials identified to belong to the period of Sri Vijaya.

5.2 Anthropological data, in the view of the Philippine participants more elusive than the archaeological data, will consist of recognizable general cultural data common to all countries under the influence of Sri Vijaya. E.g. literature, traditions, belief systems, etc.
5.3 Linguistic data, both descriptive and historical, will consist of those drawn from inscriptive as well as palaeographic/epigraphic materials. An examination of the phenomenon of language during the Sri Vijaya period, based on inscriptive/palaeographic/epigraphic data shall be undertaken. Included under this broad field would be a study of place-names in the Mindanao and Sulu regions that seem to be reminiscent of Sri Vijaya or echo Sri Vijaya elements.

5.4 While folklore/folkhistory would properly fall under 5.2., the Philippine participants would like to treat this separately because the data derived from folklore/folkhistory certainly would provide insights into ancient past no longer recollected as historical events, but viewed a part of the mythological age of the people.

6. The funding scheme shall be dependent upon the availability funds from the SEAMEO/SPFA research assistance.

7. The timetable of the research project would also be dependent upon the requirements of the SEAMEO/SPFA.

8. This proposal is prepared by Professor Dr. Juan R. Francisco and Mr. Benjamin A. Han, participants in the workshop from the Philippines.
COUNTRY REPORTS

COUNTRY REPORT OF THAILAND

by

Professor M.C. Subhadradas Diskul

for

SPAFA Workshop on Research Project on Srivijaya

Jakarta, Indonesia. March 12-17, 1979
A Short History of the Srivijaya Kingdom
and Its Art in Southern Thailand

by

Professor M.C. Subhadradas Diskul

A short history of the Srivijaya kingdom in this article is totally based on Professor G. Coedes: The Indianized State of Southeast Asia (1968) with interpolations by the author.

According to Prof. Coedes, the Srivijaya kingdom rose to power at the end of the seventh century A.D. after the fall of the kingdom of Funan on mainland Southeast Asia because of its strategic position on the southeastern coast of the island of Sumatra which enabled Srivijaya to control the maritime commerce between India and China. I-ching, a Chinese Buddhist pilgrim, recorded that when he left China for India in 671, in less than twenty days after his departure from Canton he landed at Fo-shih which was a great center for the study of Mahayana Buddhism, where he stopped for six months. This name of Fo-shih was regarded by Coedes as the Chinese appellation for Srivijaya. On his return from India, I-ching spent four more years at Fo-shih between 685-689 and then returned there again where he stayed until 695. During this last stay he noted that Mo-lo-yu where he had stopped and stayed for two months in 671 was now the country of Shih-li-fo-shih.

Coedes thinks that a group of inscriptions in old Malay, four of which were found in Sumatra (three near Palembang, another at Karang Brahi on the upper course of the Batang Hari river, northwest of Palembang) and a fifth at Kota Kapur on the island of Bangka, northeast of Palembang, show the existence in 682-686 near Palembang of a Buddhist kingdom that had just conquered the hinterland of Jambi, north of Palembang, and the island of Bangka and was preparing to launch a military expedition against Java. This kingdom bore the name Srivijaya which corresponds exactly to I-ching's (Shih-li-fo-shih). King Jayanäsä might be the monarch who had these five inscriptions engraved and the dates emanated from them are 682, 684 and 686. It might be him again who sent the first definite embassy from Srivijaya to China in 695. Coedes points out that the Srivijaya's expansion northwest toward the Straits of Malacca and southeast toward the Sunda Straits is a very clear indication to control the commerce between India and China.
Coeës's placement of the capital of the Śrīvijaya kingdom near the modern town of Palembang on Sumatra after the sites of the inscriptions has created a great controversy. The eminent scholar has to admit that "the archaeology of the region of Palembang, although quite scanty, especially in architectural remains, confirms the evidence of I-ching and epigraphic data. The sculptures that have been found are all Buddhist, with a definite predominance of Bodhisattva images. But on the whole they are later than the period under consideration here."

Coeës's hypothesis at the same time has created other proposals. A group of scholars think that the capital of the Śrīvijaya kingdom might be situated at the town of Chaiya on the Bay of Bandon in southern Thailand where abound many Śrīvijayan antiquities but only one inscription of 755 A.D. (which will be discussed later) was discovered. Dr. H.G. Quaritch Wales, the original exponent of the Chaiya theory, later on changed his opinion and writes in his latest book, *The Malay Peninsula in Hindu Times* (1976), that the Śrīvijayan antiquities near the modern town of Palembang were probably mostly destroyed by later Muslim invaders. Dr. Bennet Bronson, however, reports in his article "A Lost Kingdom Mislaid", a short report on the search for Śrīvijaya in the *Field Museum Bulletin*, April 1975, that "the Palembang excavations leave us no further forward than we were before. We may in fact have gone back a step, since now we know that no urban-sized site yet discovered in Sumatra goes back beyond A.D. 1000". Indonesian archaeologists, on the other hand, think that there might be many successive Śrīvijaya capitals and some of them were surely on the island of Sumatra.

A Sānākrit inscription engraved on the first face of the stele of Wat Sema Muang, Nakhon Si Thammarat in southern Thailand, or according to some sources from Chaiya, reveals that in 775 the Śrīvijaya kingdom had established a foothold on the Malay Peninsula at Ligor or Nakhon Si Thammarat (according to Dr. Wales, the town of Nakhon Si Thammarat was not founded before the 11th century, so this site should have been at Chaiya), where a king of Śrīvijaya, probably named Dharmasetu, had built various edifices, including a sanctuary dedicated to the Buddha and to the Bodhisattvas Padmapañi and Vajrapañi. On the other side of the stele was carved another inscription not earlier than 782. It states that King Vishṇu, the destroyer of his enemies, "bore the title of mahārāja to indicate that he was a descendant to the family of the Sailendras". This king, according to Coedès, was undoubtedly the king of the inscription of Kerulak in 782 in Java, that is - Sangramadhananjaya. When referring to Chaiya on the point of its possibility to be the capital of Śrīvijaya, Coedès still inclines to his Palembang theory as can be seen from this passage."Some one has suggested Chaiya, which seems to have experienced a period of prosperity in the eighth century, judging by the quality of the archaeological remains dating from this epoch."
In any case, there is no reason to doubt that in the preceding century Srivijaya had its center at Palembang."

In 856 Prince Bālaputra of the Sailendra dynasty ruling in central Java quarrelled with his brother-in-law, King Pikatan. Bālaputra then moved to Srivijaya on the island of Sumatra, the country of his mother, Princess Tārā, and was probably the first Sailendra king of that kingdom. From this time on the Srivijaya empire became more powerful and according to Coedès: in the tenth century Zabag in the Arab and Persian sources corresponded to the San-fo-ch'i or Shih-li-fo-shih of the Chinese, that is to the Sumatran Kingdom of Srivijaya.

During the tenth century Srivijaya expanded her power up to the Malay Peninsula north of the Isthmus of Kra and controlled the commerce between India and China. She also sent many embassies to China but now comes Coedès's weak point on the Srivijaya theory about Palembang: "After having become a great economic power, however, Srivijaya seems to have neglected the spiritual values that attracted the Chinese pilgrim I-ching there in the seventh century. In fact, while the Javanese kings were covering their island with religious buildings, the Srivijayan sovereigns were preoccupied with superintending the traffic of the straits rather than with building lasting monuments, and they have left us only insignificant brick towers and a very small number of inscriptions". This statement has raised a strong opposition as it is very normal that the richer the country is, one would expect to find greater and more imposing monuments. At the end of the tenth century Srivijaya was fighting against Java and in 992 was invaded by the latter.

In the beginning of the eleventh century Srivijaya still maintained a good relation with China and also with the kingdom of the Cholas at Tanjore in southern India. She might invade Java in 1016 but in 1025 the kingdom was heavily raided by the great fleet of Rajendrachola of Tanjore. The capital as well as the king were captured and the various possessions on the Malay Peninsula were attacked. A new king then came on the throne and later on Srivijaya reconciliated with Java by a matrimonial alliance. Mahāyana Buddhism still prospered in the kingdom. In 1068-1069 the Chola kingdom which had probably then been in good terms with Srivijaya helped the latter to repress the revolt or an attempt at secession on the Malay Peninsula. This revolt might have been instigated by the Khmer empire that was trying to expand her power into the southern part of the Malay Peninsula.
For the twelfth century we do not know very much about Srivijaya except that an Arab writer in 1154 wrote that the commerce in Zabag was progressing and the island was heavily populated and frequented by foreigners. We know that at the end of this century the kingdom of Srivijaya began to break apart. According to Coedes, Malaya (Jambi) north of Palembang might begin to replace the latter as an important town. To one Chinese writer, however, San-fo-ch’i (Srivijaya) was still a great sea power commanding the Straits of Malacca between the Malay Peninsula and the island of Sumatra.

At the beginning of the thirteenth century according to a Chinese writer again, Srivijaya was still a powerful kingdom controlling both sides of the Straits of Malacca and had no less than fifteen vassal states. In 1230, however, the decline of the Srivijaya power began to appear on the Malay Peninsula. In that year the king of Tambralinga (Ligor or Nakhon Si Thammarat) belonging to the "family of the Lotus" had an inscription engraved at Chaiya, which had undoubtedly recently been annexed. This inscription shows every sign of emanating from an independent sovereign. The Thai of Sukhothai later on occupied the whole of the Malay Peninsula some twenty years later. As for the Srivijaya kingdom on Sumatra, it was probably attacked and dominated by Java in 1275. Islam presumably reached this island at the same time as can be seen from the records of Marco Polo who visited Sumatra in 1291 and noted that there were eight small kingdoms there.

Thus ends the short history of the Srivijaya kingdom that prospered as a commercial state from the late seventh to the end of the thirteenth century. One must bear in mind, however, that the site of the Srivijayan capital has not yet been settled.
As for the 8th - 12th century A.D. antiquities that have been found in southern Thailand, especially at Chaiya, and have been labelled as Srivijayan art, they are rather heterogeneous and should be studied after their prototypes for instance after the Indian Gupta, post-Gupta and Pala styles as well as the Central Javanese art. For statues they belong mostly to Mahāyana Buddhism with the majority of Avalokiteśvara Bodhisattva images. Only quite a few of them represent Hindu gods. Bronzes abound and display the Central Javanese influence.

Only after 1183 the Srivijayan art in southern Thailand became homogeneous, beginning with the dated bronze Buddha subduing Mara under Naga of Grahi, found at Chaïya. This Buddha displays some Khmer influences but at the same time is original in the way of the existence of the plain cranial protuberance with a halo in the form of a Bodhi-leaf shape attached in front and a pleated end of the robe on the left shoulder. These characteristics continued down to the Ayudhya period in the statues that should be termed as "Chaiya School". Sometimes there are even two cranial protuberances on the head of the Buddha but the upper one is always plain with a Bodhi-leaf shaped halo in front. The end of the robe over the left shoulder is always pleated and the Buddha always wears a belt with a buckle in front over the central pleated end of the lower garment. One characteristic of these late Buddha images is that their ears always touch the shoulders, either they are made in stone or bronze. If in stone they are always carved from red sandstone.

For Buddhist votive tablets in southern Thailand one should mention those in clay representing the Buddha, Mahāyana Buddhist saints and stūpa. They might have been moulded to dedicate merit to the deceased and contain also ashes of the dead.

As for architecture, the Pra Borom That at Chaïya should be first mentioned. This monument is the most venerated Buddhist structure in southern Thailand. Though it has been restored several times, it still keeps its original form which resembles a small chandi in Central Java in the 8th century. The mode of construction is however more like the Cham and Khmer buildings: brick with vegetable mortar.
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The second one that should be referred to here is the model of a stūpa like Pra Borom That at Chaiya at Wat Pra Mahathat, Nakhon Si Thammarat. It is supposed to be the model of the original stūpa when Mahāyana Buddhism prevailed at Nakhon Si Thammarat but when Theravāda Buddhism of the Sri Lanka sect flourished about the early 13th century a new chedi of Sri Lanka style was constructed to encase the original Mahāyani stūpa inside and a model of the latter was built close by. This hypothesis is still however disputed by some scholars.

The last architecture that will be discussed here is a chedi or tower at Wat Kaew, Chaiya. It is in brick with vegetable mortar and resembles strongly the Cham monument of Hoa-lai style or the Khmer architecture of the Kulen type (late 8th - early 9th century). The plan, however, with three small lateral chapels on the south, west and north still reminds one of the Javanese chandi such as Chandi Kalasan.

The Thai Fine Arts Department is now excavating the chedi at Wat Kaew and a seated red sandstone torso of a Buddha image with a back slab 69 cm. high was found in the southern lateral niche of the eastern façade. This image probably belongs to the Cham art. The Buddha is seated in a folded-leg fashion with the right hand performing the attitude of subduing Māra. The left hand which is broken might originally hang down on the lap like the right one after the Cham tradition. The robe is worn leaving the right shoulder bare and the end of robe over the left shoulder comes down to mid-body and terminates in a straight line. The front part of the base is decorated with a double vajra but unfortunately the handle in between them was broken. Two rows of lotus petals exist on the upper and the lower parts of the base. On each of the two lateral sides figures a standing lion which is rather sinicized. According to Professor Jean Boisselier, this Buddha image, which was probably carved locally in southern Thailand and displays Cham influence, should date back to about the 10th century, a little later than the time of the foundation of the chedi at Wat Kaew, Chaiya.
PROPOSALS

1. Excavations on Srivijayan sites and monuments should be continued so that further knowledge on the Srivijayan history and art might be completed. Plan of towns, monuments, statues, inscriptions and utensils discovered including potsherds should be studied in details and the reports published in English with illustrations. Countries where the Srivijayan influence used to cover such as Indonesia, Malaysia and Thailand should create a committee to study and lay out the plan as well as the implementation of this project by trying to seek financial help from SEAMEO and various organizations and foundations.

2. Study on statues and works of art that have been labelled as Srivijayan should continue. As has been said, many scholars are still sceptical about the existence of the Srivijaya kingdom and some scholars even propose that there is no Srivijayan art in southern Thailand but the art objects and monuments there found should be classified as arts in southern or peninsular Thailand instead.

3. Inscriptions concerning the Srivijaya kingdom should be re-studied and published in one volume for the convenience of scholars who are interested in the field. The language used should be English.

4. Bibliography of the books and articles concerning the Srivijaya kingdom and its related subjects should be compiled and published. In such work, the bibliography of Albert Le Bonheur's book: La sculpture indonésienne au Musée Guimet : catalogue et étude iconographique (Paris, 1971) could be used as an example.
APPENDIX 4

REPORTS OF WORKING GROUPS

a. Report of Working Group I
   Page 1

b. Report of Working Group II
   Page 5

c. List of the Translated Texts of the Papers from the Indonesian Pre-Seminar on Research on Srivijaya furnished as Supplementary Documents
   Page 9
1. Upon the suggestion of Drs. Boechari the group agreed to take the seven research points presented at the Indonesian Pre-Seminar on Research on Srivijaya held in Jakarta in December 1978 as the working schedule.

These seven points were:

i) Research on Palaeo-Geography

ii) Research on Settlement Patterns

iii) Research on Navigation

iv) Research on the Religions of Srivijaya

v) Research on the Social, Political, and Economic History of Srivijaya

vi) Research on Art History

vii) Research on Languages and Linguistics

2. The Group then proposed to divide the history of Srivijaya into 4 periods:

i.) Period before 682 A.D.

ii.) Period between 682 A.D. to the Middle of the 9th century

iii) The Sailendra Period

iv) Period of Decline of Srivijaya
3. It was also proposed that all seven points mentioned above be incorporated in all the 4 periods of Srivijayan History
   i) Palaeo-geographical research has been proposed for the ancient as well as the modern east coast of Sumatra and the Malay Peninsula.
   ii) Linguistic Studies:
       a) epigraphy
       b) study of local languages within the region to trace the ancient forms of old Malay used in the Srivijaya period
       c) Austronesian languages for comparative studies
   iii) Religious Systems
   iv) Chinese and other foreign sources:
       a) first period: Greek, Indian, Chinese
       b) second period: same as first period plus Cham and Arabic sources
       c) third period: same as first and second periods plus Tamil, Singhalese, Tibetan, Nepalese, and Javanese (Old and Middle Javanese)
   v) Commerce and communication (navigation and trade commodities)
   vi) Imported and local ceramics
   vii) Settlement patterns
   viii) Philology: chronicles and annals
   ix) Studies of ancient toponyms

4. It was considered important to take into account anthropological of the maritime kingdom of Srivijaya such as, sea-faring, ethnic grouping, folklore and other indigenous beliefs.

5. The art historical research would include:
   i) The study of art styles and their distribution patterns as well as the study of iconography
   ii) Architecture, including structures, decorative elements such as a makaras and kalas, reliefs, etc.
   iii) Studies of the composition of materials used for temples and statues (stone, metal, wood, bricks)
   iv) Exchange of photographs and slides for research purposes
6. Bibliography was considered to be of utmost importance for research. In this connection a request was made to all the Participants of the Meeting to provide each other with information on publications and new finds.

7. A list of priorities was drawn up:

   i) Bibliography
   ii) Art History
   iii) Political and Structural History of Srivijaya
   iv) Anthropological Aspects within the context of the Srivijayan Period

8. It was suggested that SPAFA Member Countries make a list of experts in their respective countries or abroad who may be invited to join in the proposed research plan of 3 - 5 years.
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   i) Bibliography
   ii) Art History
   iii) Political and Structural History of Srivijaya
   iv) Anthropological Aspects within the context of the Srivijayan Period

8. It was suggested that SPAFA Member Countries make a list of experts in their respective countries or abroad who may be invited to join in the proposed research plan of 3 - 5 years.
Report of Working Group II
Archaeological Research on Srivijaya

OBJECTIVES

1. To work out excavation programmes to determine the seat(s) of the Srivijayan Empire in Southeast Asia and in areas at present believed to be extensions of this Empire within the region,

2. To provide an innovative framework for the research to which each Member Country can contribute significantly within their own respective areas and/or capacities, and

3. Whereas existing ideas of Srivijaya are largely determined by textual analyses and the few archaeological researches already done, it is agreed to launch a new approach through interdisciplinary methods in the service of scientific archaeological research on this important aspect of Southeast Asian history.

METHODOLOGY

1. Survey

1.1 Satellite photography
1.2 Aerial survey (uniform scale of 1:10,000)
1.3 Surface checking (metric system)
1.4 Geo-electric prospecting (or similar methods wherever feasible)
1.5 Land and sea survey (within 100m below sea level)
1.6 Study of modern and ancient coastlines and rivers
1.7 Analysis of soil types, taking into account present and potential productivity
1.8 Botanical and faunal survey which will focus on modern and ancient economic species

1.9 Utilization of informants and other sources of information for location of potentially important sites

2. Inventory of sites

2.1 Providing adequate recording by using standard procedures of handling surface finds

2.2 Progressive documentation of maximum lists of sites

2.3 Careful selection of sites to be excavated, from the above-mentioned results of the inventory

3. Sites for excavation by priorities

3.1 INDONESIA
   i) Riau
   ii) Jambi
   iii) South Sumatra
   iv) Lampung
   v) North Sumatra

3.2 MALAYSIA
   i) Kedah
   ii) Kelantan
   iii) Trengganu
   iv) Pahang

3.3 THAILAND
   i) Suratthani
   ii) Nakorn Sri-Thammarat
   iii) Songkla
   iv) Pattani
   v) Pang-nga

4. Participation/composition of research teams/coordination

4.1 Surveys and excavations to be inter-disciplinary:
   i) archaeologists
   ii) geomorphologists
   iii) epigraphists
   iv) palaeobotanists
   v) palaeozoologist
   vi) historians and art historians
   vii) others
4.2 Excavations to be undertaken separately by each Member Country
4.3 Regional participation through invitation through the SEAMEO Personnel Exchange Programme
4.4 Participation of other experts/specialists outside the region through invitations
4.5 Coordination through periodic consultations by way of seminars and/or meetings.

5. Analyses of Materials*

5.1 Study of ceramics (as means of cross-dating sites to arrive at a reliable cultural as well as chronological sequence)
5.2 Study of non-ceramic artifactual materials by scientific methods
5.3 Identification of structures
5.4 Study of settlement patterns
5.5 Definition of stratigraphy and soil and pollen analyses of individual localities and the study of the relations with each other within a single site
5.6 Comparative study of sites within the region
5.7 Study of ancient hydraulic and other agricultural technologies whenever possible
5.8 Exploitation of data derived from underwater archaeology.

6. Write-up of the reports

The writing of the report is a fundamental obligation.

6.1 The collected data should be first made available bilingually in stencil for maximum local and regional access to the information
6.2 The English translation should be put together for publication in one or several volumes for dissemination to other interested scholars and institutions within as well as outside the region.

* The above studies are to be conducted within an ecological context.
List of the Translated Texts of the Papers from the Indonesian Pre-Seminar on Research on Srivijaya furnished as Supplementary Documents

Some papers presented to the Indonesian Pre-Seminar on Research on Srivijaya held in Jakarta, on December 7-8, 1978 were translated in English and made available to the Participants at this SPAFA Workshop.

These supplementary papers were

Hasan Muarif Ambary : "Notes on Research on Sites from the Srivijaya Period"
A. B. Lapian : "Navigation in the Srivijaya Period"
S. Sartono : "The Capital of Srivijaya Based on Palaeographical Interpretation"
R. Soekmono : "Once More the Location of Srivijaya"
Satyawati Suleiman : "Research on Srivijaya History and Art History"
## APPENDIX 5

### SPAFA RESEARCH PROGRAMME

**ON**

**SRIVIJAYA**

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Research Project 1

Project Title: BIBLIOGRAPHY ON SRIVIJAYA

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RATIONALE : Bibliography is the basic tool for academic studies.

OBJECTIVES : 1. To compile the most complete and up-to-date list of work on Srivijaya by scholars within as well as outside the region.

2. To make an annotated bibliography of works written in languages other than English.

3. To distribute the list and the annotated bibliography to interested scholars and institutions.

4. To provide interested scholars with English translation of a particular work upon request.

METHODOLOGY :

1. Making out lists of publications and unpublished manuscripts to be supplied to the SPAFA Co-ordinating Unit by Member Countries, for compilation and subsequent distribution.

2. Making available a list of translators in Member Countries and channelling of the information through the SPAFA Co-ordinating Unit for dissemination.

PERSONNEL :

1. Project Leader in each Member Country (the name to be suggested by Participants at this Workshop).

2. Translators and editors.

TIME-FRAME : 6-12 months for the first list with annual supplements.
FUNDING SCHEME : Packaged Project

BUDGET : To cover

1) Honorarium for project leaders and translators and readers salaries for assistants.

2) Publication and mailing expenses.

Detailed figures to be worked out by the SPAFA Co-ordinating Unit.
Research Project 2

Project Title: ARCHAEOLOGICAL AND ENVIRONMENTAL STUDIES

The proceedings of Working Group 11 which was approved during PLENARY SESSION IV, became the project entitled "Archaeological and Environmental Studies". On the basis of this, three 5-year archaeological research programmes to be conducted in Indonesia, Malaysia, and Thailand, were worked out with common covering rationale and objectives.

OBJECTIVES:

1. To work out excavation programmes to determine the seat(s) of the Srivijayan Empire in Southeast Asia and in areas at present believed to be extensions of this Empire within the region,

2. To provide an innovative framework for the research to which each Member Country can contribute significantly within their own respective areas and/or capacities, and

3. Whereas existing ideas of Srivijaya are largely determined by textual analyses and the few archaeological researches already done, it is agreed to launch a new approach through interdisciplinary methods in the service of scientific archaeological research on this important aspect of Southeast Asian history.

METHODOLOGY:

1. Survey

   1.1 Satellite photography
   1.2 Aerial survey (uniform scale of 1:10,000)
   1.3 Surface checking (metric system)
   1.4 Geo-electric prospecting (or similar methods wherever feasible)
   1.5 Land and sea survey (within 100 m. below sea level)
1.6 Study of modern and ancient coastlines and rivers

1.7 Analysis of soil types, taking into account present and potential productivity

1.8 Botanical and faunal survey which will focus on modern and ancient economic species

1.9 Utilization of informants and other sources of information for location of potentially important sites.

2. Inventory of Sites

2.1 Providing adequate recording by using standard procedures of handling surface finds

2.2 Progressive documentation of maximum lists of sites

2.3 Careful selection of sites to be excavated, from the above-mentioned results of the inventory.

3. Sites for Excavation by Priorities

3.1 INDONESIA
   i) Riau
   ii) Jambi
   iii) South Sumatra
   iv) Lampung
   v) North Sumatra

3.2 MALAYSIA
   i) Kedah
   ii) Kelantan
   iii) Trengganu
   iv) Pahang

3.3 THAILAND
   i) Chaiya
   ii) Satingphra
   iii) Takuapa and environs
4. Participation/composition of research teams/coordination

4.1 Surveys and excavations to be interdisciplinary:

i) archaeologists
ii) geomorphologists
iii) epigraphists
iv) palaeobotanists
v) palaeozoologist
vi) historians and art historians
vii) others

4.2 Excavations to be undertaken separately by each Member Country

4.3 Regional participation through invitation through the SEAMEO Personnel Exchange Programme

4.4 Participation of other experts/specialists outside the region through invitations

4.5 Coordination through periodic consultations by way of seminars and/or meetings.

5. Analyses of Materials

5.1 Study of ceramics (as means of cross-dating sites to arrive at a reliable cultural as well as chronological sequence)

5.2 Study of non-ceramic artifactual materials by scientific methods

5.3 Identification of structures

5.4 Study of settlement patterns

5.5 Definition of stratigraphy and soil and pollen analyses of individual localities and the study of the relations with each other within a single site

5.6 Comparative study of sites within the region

5.7 Study of ancient hydraulic and other agricultural technologies whenever possible

5.8 Exploitation of data derived from underwater archaeology.

* The above studies are to be conducted within an ecological context.
6. Write-up of the reports

The writing of the report is a fundamental obligation.

6.1 The collected data should be first made available bilingually in stencil for maximum local and regional access to the information.

6.2 The English translation should be put together for publication in one or several volumes for dissemination to other interested scholars and institutions within as well as outside the region.
Research Project 2. ARCHAEOLOGICAL AND ENVIRONMENTAL STUDIES

A. Indonesian Project Proposal

PROJECT TITLE: Indonesian Five-year Archaeological Research Programme on Srivijaya

RATIONALE:

Since the time that the existence of the Srivijayan Kingdom or Empire was brought to the attention of, and accepted by many scholars during the past half century or so, many controversies still remain concerning this Empire or its exact location within the region of Southeast Asia because of the continuing lack of data despite recent accelerated efforts by interested scholars within and outside the region. During the SPAFA Workshop on Research on Srivijaya held in Jakarta, March 12-17, 1979, which was attended by archaeologists, historians, geologists, art historians, and other experts from within as well as outside the region, there was agreement on a concerted effort to remedy this gap in our knowledge by trying to solve the problem from as many different angles as possible. One of these was to draw up simultaneous archaeological research programmes to be conducted in the three Member Countries most concerned such as, Indonesia, Malaysia, and Thailand following common objectives which are cited below.

OBJECTIVES:

1. To work out excavation programmes to determine the seat(s) of the Srivijaya Empire in Southeast Asia and in areas at present believed to be extensions of this Empire within the region,

2. To provide an innovative framework for the research to which each Member Country can contribute significantly within their own respective areas and/or capacities, and

3. Whereas existing ideas of Srivijaya are largely determined by textual analyses and the few archaeological researches already done, it is agreed to launch a new approach through interdisciplinary methods in the service of scientific archaeological research on this important aspect of Southeast Asian history.
METHODOLOGY:

Excavation

A. Sites*: a. Kota Cina (North Sumatra)  
b. Barus (North Sumatra)  
c. Muara Takus (Riau)

B. The team will consist of:
- archaeologists
- geologists
- ceramic experts
- palaeobiologists
- field technicians
- labourers

SCHEDULE OF ACTIVITIES:

Year I

1. Excavation at Kota Cina to increase the data already collected from the site  
   Duration: 30 days

2. Descriptive Analysis:
   a. description and classification of structures
   b. description and classification of ceramics
   c. description and classification of non-ceramic artifacts
   d. establishment of stratigraphy

3. Analysis of Materials/Data
   a. soil analysis
   b. pollen analysis
   c. carbon 14 dating
   d. thermoluminescence
   e. osseous and other organic materials
   f. metal and other artifacts

4. Identification and Study of Settlement Patterns

5. Comparative study of Structures, if any, and other cultural patterns within the site

6. Writing up of the report

* Basing on the Indonesian paper on the research programmes of Srivijaya, which includes various aspects relating to the existence of this Empire, efforts will be made to cover as much as possible themes fundamental to clarify problems. Research programmes will be conducted mainly by government institutions of archaeology. Among items of excavation three sites are selected to extend on-going national projects. These are sites of Kota Cina, Barus and Muara Takus. Within the framework of the SPAFA Personnel Exchange Programme, consultation and co-operation with other Member Countries will be encouraged.
Year II

1. Excavation in Barus to detect remains of a settlement previously situated on the coast
   Duration: 30 days

2. Descriptive Analysis:
   a. description and classification of structures
   b. description and classification of ceramics
   c. description and classification of non-ceramic artifacts
   d. establishment of stratigraphy

3. Analysis of Materials/Data
   a. soil analysis
   b. pollen analysis
   c. carbon 14 dating
   d. thermoluminescence
   e. osseous and other organic materials
   f. metal and other artifacts

4. Establishment of Stratigraphy

5. Identification and Study of Settlement Patterns

6. Comparative Study of Structures, if any, and other cultural patterns within the site

7. Writing up of the report

Year III

1. Excavation at Muara Takus, to trace possible remains of settlements in the surrounding of the temple complex
   Duration: 30 days

2. Descriptive Analysis:
   a. description and classification of structures
   b. description and classification of ceramics
   c. description and classification of non-ceramic artifacts
   d. establishment of stratigraphy

3. Analysis of Materials/Data
   a. soil analysis
   b. pollen analysis
   c. carbon 14 dating
   d. thermoluminescence
   e. osseous and other organic materials
   f. metal and other artifacts
4. Establishment of Stratigraphy

5. Identification and Study of Settlement Patterns

6. Comparative Study of Structures, if any, and other cultural patterning within the site

7. Writing up of the report

Year IV

1. Continuation of Analyses of Materials/Data
   a. completion of as detailed a description as possible of the artifactual material
   b. extracting socio-cultural and religious patterning from artifactual material
   c. continuation of laboratory and other types of analyses

Year V

1. Continuation of the Various Types of Analyses, if necessary

2. Comparative Study of Excavated Data from Kota Cinâ, Barus, and Muara Takus with other data on Srivijaya which is, so far, already known in Sumatra

3. Integration and final write-up of the report on the three sites.

FUNDING SCHEME: National Government.
Research Project 2  ARCHAEOLOGICAL AND ENVIRONMENTAL STUDIES

B. Malaysian Project Proposal

PROJECT TITLE: Malaysian Five-year Archaeological Research Programme on Srivijaya

RATIONALE:

Since the time that the existence of a so-called Srivijayan Kingdom or Empire was brought to the attention of, and accepted by many scholars during the past half century or so, many controversies still remain concerning this Empire or its exact location within the region of Southeast Asia because of the continuing lack of data despite recent accelerated efforts by interested scholars within and outside the region. During the SPAFA Workshop on Research on Srivijaya held in Jakarta, March 12-17, 1979, which was attended by archaeologists, historians, geologists, art historians, and other experts from within as well as outside the region, there was agreement on a concerted effort to remedy this gap in our knowledge by trying to solve the problem from as many different angles as possible. One of these was to draw up simultaneous archaeological research programmes to be conducted in the three Member Countries most concerned such as, Indonesia, Malaysia, and Thailand following common objectives which are cited below.

OBJECTIVES:

1. To work out excavation programmes to determine the seat(s) of the Srivijayan Empire in Southeast Asia and in areas at present believed to be extensions of this Empire within the region,

2. To provide an innovative framework for the research to which each Member Country can contribute significantly within their own respective areas and/or capacities, and

3. Whereas existing ideas of Srivijaya are largely determined by textual analyses and the few archaeological researches already done, it is agreed to launch a new approach through interdisciplinary methods in the service of scientific archaeological research on this important aspect of Southeast Asian history.
METHODOLOGY:

1. **Survey**

   To employ as far as possible the methods set up as standard procedures during the SPAFA Workshop on Srivijaya*. (Proceedings of Working Group II)

2. **Inventory of Sites**

   Same as above

3. **Actual Excavation**

   **3.1 Sites**
   
   i) Kelantan  
   ii) Trengganu  
   iii) Pahang

   **3.2 Composition of Research Team**

   1 archaeologist  
   1 geologist  
   1 ceramic expert  
   1 palaeobotanist  
   1 palaeozoologist  
   2 technicians  
   10 labourers

   **3.3 Equipments**

   i) photographic (films)  
   ii) other technical equipments  
   iii) recording materials  
   iv) miscellaneous

SCHEDULE OF ACTIVITIES (Five-year time frame)

**Year I**

1. 2-week preliminary survey of all three sites of Kelantan, Trengganu, and Pahang, for the purpose of pinpointing the specific area(s) to start the excavation,

2. Excavation in Kelantan  
   Time frame: 2 months

* See the list of approved procedures drawn up by Working Group II under the heading, "Archaeological and Environmental Studies". (Appendix 4b)

** It is suggested that, as much as possible, the team utilizes existing archaeological equipments in their respective museums or institutions.
3. Analyses of Materials/Data*

3.1 Laboratory Analyses
   i) soil analysis
   ii) pollen analysis
   iii) carbon 14 dating
   iv) thermoluminescence
   v) osseous and other organic materials
   vi) metal and other artifacts

3.2 Descriptive Analyses
   i) description and classification of structure
   ii) description and classification of ceramics
   iii) description and classification of non-ceramic artifacts
   iv) establishment of stratigraphy

3.3 Identification and Study of Settlement Patterns

3.4 Comparative Study of Structures, if any, and other cultural patterning within the site

4. The writing up of the report

Year II
1. Excavation in Trenggauu
   Time frame: 1 month

2. Analyses of Materials/Data (same as in Year I)

3. Establishment of Stratigraphy

4. The writing up of the report

Year III
1. Excavation of Pahang
   Time frame: 1 month

2. Analyses of Materials/Data (same as in Year I)

3. Establishment of Stratigraphy

4. The writing up of the report

*It is expected that the analysis aspect drawn up as proceedings of Working Group II be followed throughout as standard procedure.
Year IV

1. Continuation of Analyses of Materials/Data
   1.1 completion of as detailed a description as possible of the artifactual material
   1.2 extracting socio-cultural and religious patterning from artifactual material
   1.3 continuation of laboratory and other analyses

2. Comparative Study of Settlement Patterning and/or structural features within each site investigated

3. Comparative Study of the above sites with others within the region.

Year V

1. Continuation of the Various Types of Analyses, if necessary

2. Integration and final write-up of the report on the three sites bearing in mind the suggested format, viz:
   2.1 to make the report first in bilingual form for facility of access to the information
   2.2 publication of the translated English version for wider dissemination

FUNDING SCHEME: Partly National Budget and partly Packaged Project

BUDGET: US$15,000
Since the time that the existence of a so-called Srivijayan Kingdom or Empire was brought to the attention of, and accepted by many scholars during the past half century or so, many controversies still remain concerning this Empire or its exact location(s) within the region of Southeast Asia because of the continuing lack of data despite recent accelerated efforts by interested scholars within and outside the region. During the SPAFA Workshop on Research on Srivijaya held in Jakarta, March 12-17, 1979, which was attended by experts from within as well as outside the region, there was agreement on a concerted effort to remedy this gap in our knowledge by trying to solve the problem from as many different angles as possible. One of these was to draw up simultaneous archaeological research programmes to be conducted in the three Member Countries most concerned such as, Indonesia, Malaysia, and Thailand following common objectives which are cited below.

OBJECTIVES:

1. To work out excavation programmes to determine the seat(s) of the Srivijayan Empire in Southeast Asia and in areas at present believed to be extensions of this Empire within the region,

2. To provide the innovative framework for the research to which each Member Country can contribute significantly within their own respective areas and/or capacities, and

3. Whereas existing ideas of Srivijaya are largely determined by textual analyses and the few archaeological researches already done, it is agreed to launch a new approach through interdisciplinary methods in the service of scientific archaeological research on this important aspect of Southeast Asian history.
METHODOLOGY:

1. **Survey**

To employ as far as possible the methods set up as standard procedures during the SPAFA Workshop on Research on Srivijaya* (Proceedings of Working Group II).

2. **Inventory of Sites**

Same as above

3. **Actual Excavation**

3.1 **Sites**

i) Chaiya
ii) Satingphra
iii) Takuapa and environs

3.2 **Composition of Research Team**

5 archaeologists
1 geologist
1 ceramicist
1 palaeobotanist
1 palaeozoologist
1 art historian
2 technicians
15 labourers

3.3 **Equipments**

i) photographic equipments and film
ii) other technical equipment
iii) recording materials
iv) rescue excavation

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* See the list of approved procedures drawn up by Working Group II under the heading, "Archaeological and Environmental Studies" (Appendix 4b).

** It is suggested that, as much as possible, the team utilizes existing archaeological equipments in their respective museums and institutions.
SCHEDULE OF ACTIVITIES (five-year time frame)

Year I

1. Two-month preliminary survey of the provinces of Surathani and Nakhon Si Thammarat for the purpose of pinpointing the sites for excavation.

2. Excavation in Chaiya
   Time frame: 3 months

3. Analyses of Materials/Data*

   3.1 Laboratory Analyses
   
   i) soil analysis
   ii) pollen analysis
   iii) carbon 14 dating
   iv) thermoluminescence
   v) osseous and other organic materials
   vi) metal and other artifacts

   3.2 Descriptive Analysis

   i) description and classification of structures
   ii) description and classification of ceramics
   iii) description and classification of non-ceramic artifacts
   iv) establishment of stratigraphy

3.3 Identification and Study of Settlement Patterns

3.4 Comparative Study of Structures, if any, and other cultural patterning within the site

4. The writing up of the report

Year II

1. Two-month preliminary survey of the provinces of Songkhla and Pattani

2. Excavations in Satingphra
   Time frame: 2 months

3. Analyses of Materials/Data (same as in Year I)

4. Establishment of Stratigraphy

5. The writing up of the report

* It is expected that the analysis aspect drawn up as proceedings of Working Group II be followed throughout as standard procedure.
Year III

1. One-month Survey of Environ of Phang-nga

2. Excavations in Takuapa
   Time frame: 2 months

3. Analyses of Materials/Data (same as in Year II)

4. Establishment of Stratigraphy

5. The writing up of the report

Year IV

1. Continuation of Analyses of Materials/Data

   1.1 completion of as detailed a description as possible of artifactual material

   1.2 extracting socio-cultural and religious patterning from artifactual material

   1.3 continuation of laboratory and other analyses

2. Comparative Study of Settlement Patterning and/or structural features within each site investigated

3. Comparative Study of the above sites with others within the region.

Year V

1. Continuation of the Various Types of Analyses, if necessary

2. Integration and final write-up of the report on the three excavated sites bearing in mind the suggested format, viz:

   2.1 to make the report first in bilingual form for facility of access to the information

   2.2 publication of the English version for wider dissemination

FUNDING SCHEME: Partly National Budget and partly Packaged Project.

BUDGET*: US$30,000

* Remarks: There might be an increase in the estimate budget according to areas and duration of work.
Research Project 3

Project Title: ON CLASSIFICATION OF ARTS IN THE SRIVIJAYA PERIOD

RATIONALE: A complete inventory of art objects and monuments is needed for the purpose of determining the artistic traditions of the period.

OBJECTIVES:

1. To compile a complete and up-to-date list of art objects in museums and private collections within and outside the region in order to formulate the distribution of art styles within the region.

2. To study the iconography of religious objects in order to arrive at the religious development during the period.

3. To study the architectural styles and techniques and the decorative elements of monuments in order to determine their evolution and internal and external relationships.

METHODOLOGY:

1. Field surveys and studies in museums

2. Analysis of material of art objects and monuments

3. Relevant Member Countries to send to the SPAFA Co-ordinating Unit an inventory of art objects and monuments with slides, photographs, plans, and elevations of monuments in their respective countries

4. To study the non-religious art objects to define their place in society

5. Relevant Member Countries will study the evolution of art objects, iconographic materials, and architectural monuments and map out their distribution as well as determine internal and external relationships

6. An exchange of the results of the above-mentioned studies

7. A seminar on Art History of the Srivijaya Period two years after the start of the project.
PERSONNEL:

1. Project leader in each Member Country, (the name to be suggested by Participants at this Workshop).

2. Experts consisting of art historians, historians, and archaeologists

3. Consultants in related fields.

TIME FRAME: 2 years

FUNDING SCHEME: Packaged Project

BUDGET: To cover:

1. Survey expenses
2. Photographic and drafting expenses
3. Honorarium and salaries
4. Seminar expenses

Detailed figures to be worked out by the SPAFA Co-ordinating Unit.
Research Project 4

Project Title: STUDIES OF ANCIENT TOPOYMS

RATIONALE: The need is felt to have a proper identification of place names which appear in foreign and indigenous sources relating to Srivijaya.

OBJECTIVES:
1. To compile a complete list of place names and geographical names in texts.
2. To make a study of the reports of the gnomon readings mentioned in Chinese sources.

METHODOLOGY:
1. To compile a list of names mentioned in topographical maps and dictionaries of place names.
2. To compile a list of villages within the region.
3. To invite the cooperation of meteorological institutions for assistance in gnomon readings.
4. To make an alphabetical list of all place names arranged regionally.

PERSONNEL:
1. Project leaders in Member Countries (to be identified by Participants at this Workshop)
2. Every effort should be made to enlist the co-operation of experts in Chinese historical linguistics and experts on modern Tamil Linguistics
3. Clerical assistant
BUDGET: To cover

1) Honorarium for translators and editors
2) Seminar expenses
3) Publication expenses
4) Purchase of new published materials
5) SPAFA to undertake the responsibility of subscribing to current Chinese literature, e.g. Sung Studies, that will give information on new Chinese sources.

Detailed figures to be worked out by the SPAFA Co-ordinating Unit.
Research Project 6

Project Title: COMMERCCE AND NAVIGATION
IN THE SRIVIJAYA PERIOD

RATIONALE:
Most scholars agree that Srivijaya was an emporium on the shipping lines between the Mediterranean and China. Several serious gaps, however, exist in our knowledge of Srivijayan commercial history.

OBJECTIVES:
1. To define the maritime basis of the technology and other activities of the Srivijayan civilization and to clarify geographical limits,
2. To study the systems of exchange which enabled Srivijaya to export Southeast Asian trade goods,
3. To study Srivijaya's role as distribution centre for non-Southeast Asian trade goods,
4. To determine to what extent the inhabitants of Srivijaya operated their own merchant vessels, and
5. To study local building techniques through archaeological and textual evidences.

METHODOLOGY:
1. Library and museum research in the region as well as abroad.
2. Preparation of historical maps of sea routes, and of the types and sources of commercial products available within the Srivijayan sphere of influence.
3. Analyses of archaeological and palaeographical data.

PERSONNEL:
1. Project leader in each Member Country
TIME FRAME : 5 years (tentative)

FUNDING SCHEME : Packaged Project

BUDGET : To cover

1) Honorarium and salaries
2) Xerox and microfilm expenses

Detailed figures to be worked out by the SPAFA Co-ordinating Unit.
Research Project 7

Project Title: CULTURAL ANTHROPOLOGY AND ETHNO-LINGUISTICS

RATIONALE: Up until now not enough attention has been paid to the cultural anthropological aspects of Srivijaya.

OBJECTIVES:
1. To study the folklore and belief systems,
2. To study the cultural characteristics of present communities whose navigation techniques and commercial activities may throw light on certain aspects of the Srivijayan civilization. This study should also include agricultural communities,
3. To study the technical/nautical vocabulary,
4. To study people active in the exploitation of forest, animal, and other products for purposes of trade,
5. To study riverine and coastal cultures,
6. To study modes of social organization, and
7. To study ethno-linguistic evidences relating to Srivijaya.

METHODOLOGY: Oral interviews, field observations, and library research.

PERSONNEL:
1. Project leader in Member Countries
2. Anthropologists, geographers, botanists, and zoologists
3. Economic consultants.
TIME FRAME : 5 years

FUNDING SCHEME : Packaged Project

BUDGET : To cover

1) Honorarium and salary
2) Field expenses - interpreter for interviews, etc.
3) Xerox and microfilm expenses
APPENDIX 6

PROPOSAL FOR FUNDING CONSULTATIVE MEETINGS
DURING THE FIVE-YEAR ARCHAEOLOGICAL RESEARCH PROGRAMMES
IN INDONESIA, MALAYSIA AND THAILAND
IN CONNECTION WITH
Research Project 2 ARCHAEOLOGICAL AND ENVIRONMENTAL STUDIES
Proposal for Funding Consultative Meetings during the Five-year Archaeological Research Programmes in Indonesia, Malaysia, and Thailand in Connection with Research Project 2 - Archaeological and Environmental Studies

RATIONALE

During the SPAFA Workshop on Srivijaya held in Jakarta on March 12-17, one of the problems that was identified was the need for drawing up projects for simultaneous archaeological researches by the three Member Countries mostly concerned, Indonesia, Malaysia, and Thailand as part of an interdisciplinary programme involving field and other types of researches in a concerted effort to solve the problem of still existing gaps in our knowledge of a kingdom that has been identified as Srivijaya and which is believed to have exercised hegemony over a wide area in peninsular and insular Southeast Asia.

Inasmuch as the archaeological projects interlock closely, not only with each other, but also with the other areas of concern also indentified during that meeting, it was considered of utmost importance that periodic contacts and coordination among the scholars involved in the different projects be made possible. The necessity for these consultative meetings or seminars is further elucidated in the following objectives.

OBJECTIVES

1. To allow maximum exposure to a variety of materials and situations for comparative studies such as, environmental setting, settlement and other structural patterning, iconographic, epigraphic and other artifactual materials,

2. To provide visiting scholars from Member Countries with a first-hand knowledge of useful and analytical methods utilized by the host country that might beneficially augment the existing resources of the other Member Countries participating in the programme, and

3. To facilitate the integration of all the data during the final writing up of the report.
SCHEDULE OF MEETINGS:

1. It was thought that since important finds, if any, normally would not be encountered during the first season of investigations, it was suggested that the first meeting should not be held until the end of the second year of research.

LOCATION OF MEETINGS

1. It was also decided that each meeting should be held at a different venue each time to allow visiting scholars within as well as outside the region to view, if possible, the actual excavations and/or the findings in situ in the respective host country.

2. Of the planned minimum of three meetings during the 5-year archaeological research programme, the first should be scheduled in Indonesia, to be followed in Malaysia and, the last, in Thailand.

3. An alternative arrangement was suggested that the first meeting be held in the Member Country that would yield the first significant findings either supportive of, or negating, some of the ideas that presently prevail about Srivijaya.

FUNDING SCHEME: Packaged Project

ESTIMATED BUDGET:

To cover three one-week meetings including per diem allowances for at least two scholars from each of the Member Countries each meeting.

The actual figures to be worked out by the SPAFA Coordinating Unit.
APPENDIX 7

PREAMBLE

for the

SPAPA RESEARCH PROGRAMME ON SRIVIJAYA
Preamble for the SPAFA Research Programme on Srivijaya

The SPAFA Workshop on Srivijaya, held at Jakarta from 12-17 March, 1979, resolves to launch a new research initiative on all aspects of the subject. The importance in early Southeast Asian history of this maritime empire whose capital is believed by most scholars to have been located somewhere in Sumatra has been attested by a number of textual references and is also suggested by the wide geographical dispersal of artifacts at present believed to be related to the empire. Nevertheless, many enigmatic aspects of Srivijaya remain, and they include such fundamentally important ones as its chronology, geographical extent, precise cultural characteristics, and the political and economic structure or structures represented by the name "Srivijaya".

The Workshop after formulating a group of specific research projects, to be implemented over a period of five years, is confident that the projects contain two innovative and imaginative features that will advance knowledge of Srivijaya and of the regions in Southeast Asia that at one time or another were under the direct or indirect influence of Srivijaya. These features are as follows:

1. the project has been deliberately planned as a prolonged and intensive interdisciplinary research enterprise in a field where the humanities, social sciences, and natural sciences overlap;

2. the project has been planned as a study programme in a field where archaeology and history overlap. Indeed, the historical records of Srivijaya are few and often ambiguous.

For the above-mentioned two reasons the Workshop has attached particular importance to the utilization of up-to-date archaeological techniques for retrieving the maximum amount of information from excavation sites as a means of interpreting documentary data. The Workshop hopes that the methodologies that will be evolved as a result of interdisciplinary experiences will draw the attention of those who work in the same disciplines in other parts of the world.
The Workshop's programme will be implemented by means of an interdisciplinary programme that comprises seven projects:

1. Bibliography on Srivijaya
2. Archaeology and Environmental Studies
3. Art History and Iconography
4. The Study of Ancient Toponyms
5. Chinese Textual Studies
6. Commercial and Navigational Research
7. Cultural Anthropology and Ethno-linguistics

Each Member Country has agreed to pursue its own programme of research under some or all of the above headings and to encourage progressive consultation and co-operation with other Member Countries through the SPAFA Personnel Exchange and other programmes. The Workshop, aware that these projects interlock at many points, attaches particular importance to the procedure of monitoring at regular intervals new data and of exchanging ideas among the Member Countries. Moreover, experts from non-member countries may be invited to participate where their field of expertise may usefully increase the scientific resources available from the Member Countries.
APPENDIX 8

TENTATIVE AGENDA and PROGRAMME and TIME-TABLE

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<td>c. Time-Table</td>
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Tentative Agenda

SPAFA Workshop on Research on Srivijaya
(SPAFA CU-W4)
Jakarta, Indonesia, March 12-17, 1979

1. Opening Ceremony
   i) Welcome Address
   ii) Opening Speech

2. Election of Chairman and Vice-Chairman of the Workshop and Appointment of Rapporteur-General

3. Adoption of Agenda

4. Presentation of Status of Research on Srivijaya by Spokesmen/Heads of Delegation of each Participating Country as well as of Groups of Consultants and Participants/Observers

5. Nomination of Working Groups for the purpose of formulating a Research Project Proposal on Srivijaya (SPAFA/CU-R1)

6. Presentation by the Special Committee of a Research Project Proposal on Srivijaya

7. Adoption of the Research Project Proposal and Final Report of the Workshop

8. Closing Remarks by the Chairman of the Workshop

9. Closing Address
## Tentative Programme

### SPAFA Workshop on Research on Srivijaya
(SPAFA CU-W4)

Jakarta, Indonesia, March 12-17, 1979

<table>
<thead>
<tr>
<th>Day</th>
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</table>
| Monday, March 12 | 09:00 - 09:30 | Opening Ceremony  
- Welcome Address  
- Opening Speech |
|           | 09:30 - 10:00 | Refreshments |
|           | 10:00 - 12:00 | PLENARY SESSION I  
- Election of Chairman and Vice-Chairman of the Workshop and Appointment of Rapporteur-General  
- Adoption of Agenda  
- Introduction of Delegates, Consultants, Observers  
- Progress Reports on Status of Researches on Srivijaya by Spokesmen/Heads of Delegation of each Participating Country as well as of Groups of Consultants and Participants/Observers |
|           | 12:00 - 14:00 | Lunch |
|           | 14:00 - 17:00 | PLENARY SESSION II  
- Progress Reports on Status of Researches on Srivijaya by Spokesmen/Heads of Delegation of each Participating Country as well as of Groups of Consultants and Participants/Observers (Continued) |
Tuesday, March 13

09:00 - 12:00: Nomination and division of Working Groups into 2 Sessions:

Working Group Session I

Working Group in charge of

1) the economic and political background of Srivijaya prior to its rise in the 7th century, A.D.;

2) working out an evaluation of the significance and extent of Srivijaya's influence in Southeast Asia, and

3) working out a programme of studies on existing sources:
   a) deciphering and re-analysing of inscriptions
   b) mapping of distribution of art styles and objects to arrive at a scientifically-based redefinition of the limits of Srivijaya's influences.

Working Group Session II

Working Group in charge of

1) excavation programmes within areas believed to be the seat(s) of the Srivijayan empire. Working Group will take up the following items:
   - participation
     i) categories of specialists
     ii) member-country participation
   - organization of the archaeological team or teams
   - actual choice of sites to be excavated by priorities
   - analysis of materials
   - final write up of reports

2) working out the budget of a 5-year Research Project.

12:00 - 14:00: Lunch

14:00 - 17:00: Working Group Sessions (Continued)
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<th>Day</th>
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<td><strong>Wednesday, March 14</strong></td>
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<td><strong>Thursday, March 15</strong></td>
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<td>09:00 - 12:00</td>
<td></td>
<td>Preparation of the Research Project Proposal by Special Committee</td>
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<tr>
<td>12:00 - 14:00</td>
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<td>Lunch</td>
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<tr>
<td>14:00 - 17:00</td>
<td></td>
<td>Preparation of the Research Project Proposal by Special Committee (Continued)</td>
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<td><strong>Friday, March 16</strong></td>
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<td>09:00 - 12:00</td>
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<td>PLENARY SESSION IV - Presentation of the Draft of the Research Project Proposal on Srivijaya</td>
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<tr>
<td>12:00 - 14:00</td>
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<td>Lunch</td>
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<tr>
<td>14:00 - 17:00</td>
<td></td>
<td>- Finalization of the Research Project Proposal by the Special Committee</td>
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<td></td>
<td></td>
<td>- Preparation of the Final Report of the Workshop by the Rapporteur-General</td>
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<tr>
<td><strong>Saturday, March 17</strong></td>
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<tr>
<td>09:00 - 12:00</td>
<td></td>
<td>- Finalization of the Research Project Proposal by the Special Committee (Continued)</td>
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<td>- Preparation of the Final Report of the Workshop by the Rapporteur-General (Continued)</td>
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<tr>
<td>12:00 - 14:00</td>
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<td>Lunch</td>
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<td>14:00 - 17:00</td>
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<td>PLENARY SESSION V - Adoption of the Research Project Proposal and Final Report of the Workshop</td>
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<td>- Closing Remarks by the Chairman of the Workshop</td>
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<td>- Closing Address</td>
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<td>March 12</td>
<td>9:30 - 10:00</td>
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<td></td>
<td>Opening Ceremony</td>
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<td>PLENARY SESSION I</td>
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<td>Director-general</td>
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<td>of Culture</td>
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APPENDIX 9

LIST OF ORGANIZING COMMITTEE IN INDONESIA
Appendix 9

List of Organizing Committee in Indonesia

Chairman : Dra. Soejatmi Satari
Co-ordinator/Secretary : Dra. Rumbi Mulia
                        : Mr. Haris Sukendar
Rapporteur : Miss Paramita Abdurachman
             : Dra. Lily Manus
Finance : Mrs. Hendari Sofion
          : Mr. Achmad Natsir
Conference Facilities : Mrs. Endang Soekatno
                       : Mr. Agung Sukardjo
Public Relations/Media Coverage : Mr. Umar Nur Zein
Secretarial Services : Mr. F.X. Supandi
                       : Mr. Aum B. Saharan
                       : Mrs. Patini
                       : Mr. Budi Santoso Aziz
Technical Equipment : Mr. Walujo
Transportation/Social Functions/ : Mr. Machi Suhadi
Flight arrangements