

Prehistoric Burial Traditions In Pangkung Paruk Village, Seririt, Bali And Its Potential As A Source For Learning History

Ketut Sedana Arta¹, I Wayan Putra Yasa², I Wayan Pardi³, Kadek Ermanda Kurniawan⁴
ketut.sedana@undiksha.ac.id¹, putrayasa@undiksha.ac.id², wayan.pardi@undiksha.ac.id³,
ermandakurniawan21@gmail.com⁴

Universitas Pendidikan Ganesha, Indonesia^{1,2,3,4}

Abstract. This research is motivated by an in-depth study of the Pangkung Paruk site which is rich in archaeological remains with a focus on prehistoric burial systems, as well as studying the dendritic relationship between the Pangkung Paruk site and other sites in North Bali, inland areas, as well as trade relations with outside parties such as India and China. The pre-Hindu burial system at the Pangkung Paruk site shows the existence of social stratification in society at that time, this can be seen from the burial system and the grave provisions contained in it. People who have high social status have a burial system using sarcophagi with khumbu provisions consisting of bronze mirrors from the Han Dynasty of the first century AD, jewelry, earrings and necklaces made of gold, glass beads, and carnelian from India, while those with high status are buried without a container, his grave provisions consisted of a small pejong type nekara (moko) which showed high social status, glass beads, bronze jewelry. There are also ulekan stones and their children which function as a means of burial ceremonies, and local pottery with terajala motifs and censers which also function as a means of burial rituals. Aspects of the pre-Hindu burial system which can be used as a source for studying ancient Indonesian history are, (1) prehistoric artefacts which includes: four sarcophagi, Cian bronze mirrors from the Han dynasty, ulekan stones and their children, local pottery with terajala patterns, and various grave supplies consisting of bronze mirrors, gold jewelry in the form of necklaces and earrings, glass beads, metal and carnelian and local pottery. (2) Community structure, which shows that there was an orderly community structure in Pangkung Paruk Village during the pre-Hindu era.

Keywords: Burial traditions, prehistory, dendritic, learning resources.

1 Introduction

During the megalithic and perundagian periods, it was marked by human ability to create monumental buildings such as making menhirs, dolmens, stone thrones, sarcophagi, stone coffins, pundek berudak-undak which reflected the life of supporting communities who had abilities in the field of technology, had different social and religious strata. strong, namely belief in animism and dynamism. In particular, the Perundagian era was marked by the ability to process metal ores, especially bronze, which is a mixture of tin and copper. The results of the Perundagian era were found together in various findings at prehistoric sites as a medium for khhur supplies such as beads, bracelets, necklaces, knives, gold eye patches. In burials, various pottery was also found as burial media and grave supplies which were found in various places from Gilimanuk to Sembiran (Purusa, 1994:65) [1]. In fact, Citha Yulianti's (2000:20) [2]. Study

shows that the site is contemporaneous, namely from the Perudagian era to the late prehistoric era.

This evidence shows that the religious aspect of the megalithic and perundagian periods was the burial system as well as the worship of ancestral spirits. Burial is a transitional stage for the dead from this world to the spirit realm and it is believed that they will also be reborn into this world. This factor led to the birth of the burial system (Ardika, 2022:17) [3]. In the burial system with grave provisions included, it is possible to determine the worship of the deceased, and at the same time, the social status of the community during the law era can also be identified. Burials with sarcophagi, nekara, jars and without containers very clearly show the social stratification of the community (Ardika, 2013:85) [4]. Not only is the social status interesting to study, but also the social mobility of the people because it requires a lot of energy in the burial process, as well as reflecting the existence of an orderly social organization in prehistoric times in North Bali.

The burial system in Bali is generally divided into two, namely burial with (secondary) containers such as sarcophagi and jars which are found in almost all burial sites in Bali, including: the Gilimanuk site, and the Pacung site using pottery, while the sarcophagus is found at the Pangkung Liplip site, Ambyarsari, Central clan, Nongan, Bajing, Sanguan, Bedulu, Mas, Tegallalang, Padangsigi, Keramas, Plaga, Poh Asem, Tigawasa, and Pangkung Paruk. Meanwhile, burials without containers were found at the Gilimanuk, Sembiran and Pacung sites (Ardika, 2013:85) [4]. Meanwhile, Sedana Arta (2023:6-7) [5] categorizes burial systems into grave sites with a burial system only with a sarcophagus, grave sites with a burial system without a container and with a container. Burials with containers in the form of sarcophagi, jars and bronze nekaras.

The Pangkung Paruk site in Seririt District is an interesting site to study, seen from its geographical position, namely close to the river and coast and related to coastal trade and inland trade in North Bali as well as international trade seen from archaeological evidence in Pangkung Paruk Village. This opinion is reinforced by Bronson's opinion (1977) that coastal sites have connections with foreign countries to form gateway communities. These gate communities have a connection with the outside world, while inside they develop like branches or twigs of a tree [6]. By borrowing ideas from Hall (1980:37) that gateway communities tend to be located on one side of the hinterland to reduce the costs of transporting goods for the areas/sites involved. The interior appears like a fan radiating outward from the community's revered gateway. Inland areas establish linear or dendritic market relations with gateway communities [7].

Pangkung Paruk Village with its various archaeological remains can be used as a source for studying Ancient Indonesian history, especially when discussing the prehistoric period in Indonesia. Based on an examination of textbooks, it was found that prehistoric material still focuses on the prehistoric period in western Indonesia, even though many traces of prehistoric life have been found in central and eastern Indonesia. With this research, it is hoped that the presentation of prehistoric material in Indonesia will be more balanced between the western, central and eastern regions of Indonesia.

2 Method

This research uses historical research. As stated by (Gottschalk, 1986:34) the steps of historical research include: heuristics, source criticism, interpretation and historiography [8]. Heuristik's step is to look for historical traces by conducting interviews with sources from the initial founders of the Pangkung Paruk site (Wayan Saneare and Wayan Sudiarjana), in addition to conducting an analysis of excavation documents from the Denpasar Archaeological Center and the ForumArkeologi Journal. Another step is to conduct direct observations at pre-Hindu burial sites in Pangkung Paruk and its surroundings. Criticism was carried out on various sources documenting the results of excavations from the archaeological center. Interpretation steps were carried out on the results of archaeological excavations by comparing them with research results from the Tanjung Ser site, Julah and Sembiran sites. Meanwhile, historiography was carried out to reconstruct various historical evidence from various findings at the Pangkung Paruk site into one historical story to describe Pangkung Paruk's relationship with various regions in North Bali and describe its relationship with trans-Asian trade.

3 Results and Discussion

3.1 Pre-Hindu Burial System in Pangkung Paruk

The prehistoric burial system shows that there was social stratification in the Perundagian era society in Bali. This refers to RP Soejono's 1977 dissertation entitled Burial Systems at the end of the prehistoric period in Bali. In his dissertation, Soejono found that there was a link between burial systems and social status. These differences in social status can be observed from the differences in burial systems with containers (sarcophagi, jars) and the burial provisions included in them. [9] The grave provisions included in the burial system also show a hedonistic character as indicated by the presence of expensive items such as Chinese ceramics and bronze mirrors from the Han dynasty of China.

Burial systems with containers and without containers as well as differences in grave provisions are also found at the Pangkung Paruk site. This shows that Pangkung Paruk Village is an ancient village that has been inhabited since prehistoric times. The ancient state of Pangkung Paruk already had a social structure that was regularly studied from archaeological evidence found by the Denpasar Archaeological Center together with the Balai, NTB and NTT Archaeological Protection Preservation Center. The discovery of these ancient objects was thanks to a report from the community when they threw away the septiteng at home in the yard of a local resident named Wayan Sudiarjana. Due to their ignorance and lack of understanding of the techniques for excavating ancient objects, the sarcophagus found was damaged. The initial finds were sarcophagi, human bones and grave supplies. This finding was followed up by the Balar Denpasar and BPCB Gianyar teams descending to carry out observations so that depictions and photographs were obtained at the discovery location (Kompyang Gede, 2009: 113) [10].

From the results of excavations carried out by the Denpasar Archaeological Center, 2 sarcophagi were found, namely sarcophagus A and sarcophagus B. To the northwest of sarcophagus A, fragments of a human skeleton were found in the form of decayed skull bones and teeth, but no burial provisions were found, while outside In sarcophagus A, burial supplies were found consisting of a censer, a priuk and pottery shards. Meanwhile, the grave provisions found in sarcophagus A were as follows:

Table 1. Data on Sarcophagus A Findings

| No | Artifact name | Amount | Information |
|----|--------------------|-----------|----------------------|
| 1 | Large sized beads | 2 pieces | Black stone material |
| 2 | Medium sized beads | 13 pieces | Red stone material |
| 3 | Small sized beads | 4 pieces | White pearl material |
| 4 | Small beads | 1 pack | Pearl material |
| 5 | 1 metal plate | 1 pieces | Bronze metal |

The shape of sarcophagus A, made of solid stone, in the shape of a half circle resembling a boat, was found nestled between the container and the lid in a broken condition. Meanwhile, sarcophagus B was found next to sarcophagus A, approximately 90 cm away, the same as sarcophagus A, where the head was positioned facing the hill/mountain and the legs were folded like a baby in the womb. The grave supplies in sarcophagus B are miniature nekara (moko), cone-shaped brass metal and large quantities of beads in various types of colors. The atmosphere of the excavation in 2009 can be seen in pictures 4.1 below

Figure 4.1 Sarcophagus excavation scene



Source: Balar Denpasar, 2009

The results of the excavations are small nekara/moko, bronze mirrors, and pottery, which can be seen in the picture below

Figure 4.2 Small nekara/moko



Figure 4.3 Bronze Mirror from the Eastern Han Dynasty



Other findings that indicate a prehistoric burial system at the Pangkung Paruk site are pottery shards in the form of small priuk with a terajala pattern, a hammer stone that resembles a table with a cylindrical, elliptical, hammered stone at both ends that tapers to a blunt taper like a pounding tool, this tool was used to pound or grind. This ulekan stone is made from a monolith incense stone with a motif of small holes remaining in the legs, cup, and beads.

The remains of bones, stone monoliths and censers are now kept in the sacred building belonging to I Wayan Sudiaryana in Pangkung Paruk Village, which has been used as a motorbike for worship and often receives visits from Chinese people who trace the footsteps of their ancestors in the trans-Asian trade in the early AD.

The burial system in the Ancient Pangkungparuk community, apart from the sarcophagus, was also found with an open burial system/primary burial system which was positioned close to sarcophagus A, but in a condition that had been mixed up so that the frame could not be reconstructed. While the open burial near sarcophagus B, it is relatively intact with grave provisions such as a miniature bronze nekara under the right side of the cranium, a bronze siral at the waist and around the neck, bronze beads and colorful stones. The position of the corpse is with the head facing the hill/mountain and the feet towards the sea, the position of the feet is like a baby in the womb.

During the excavation of the open grave, a bronze mirror from the Eastern Han dynasty (25 AD) was also found which had a diameter of 12 cm with a thickness of 4 millimeters in the shape of a circle. The existence of bronze mirrors and bronze grave provisions shows that the residents of North Bali, especially the residents of Pangkung Paruk Kuno and the surrounding villages, had already made trade contacts with China and other Southeast Asian regions. This statement is reinforced by Yuliati (2000) that there is a relationship between prehistoric sites on the North Bali Coast from the perspective of the shape and decorative patterns of the pottery. [2] According to him, the prehistoric sites in North Bali, seen from their shapes and decorative patterns, received influence from the pottery tradition in mainland Southeast Asia, namely Sa Huynh Kalanay. Yuliati further believes that the relationship between prehistoric sites in North Bali can be seen from the characteristics of the sites. This can be observed from archaeological remains such as bronze beads and pottery, which shows that the sites in North Bali from Gilimanuk to Sembiran are contemporaneous, namely the colonial period towards the end of prehistory and was connected through international and intersular trade contacts and cultural contacts.

Looking at the burial system and grave provisions found, it can be concluded that the individuals in the sarcophagus and individuals with open burials were people who had high social status. Those buried at the Pangkung Paruk site still had close kinship ties seen from the position of the burial, sarcophagus and grave provisions. Meanwhile, the public burial system is usually carried out with open burials and with grave provisions that are not as luxurious as those of people who have a high social position.

Excavations in Pangkung Paruk Village, Labanangga Hamlet in 2014 by the Denpasar Archaeological Center succeeded in confirming that Pangkung Paruk Village was an ancient village with the discovery of human skeletons and grave supplies in the form of pottery, beads and pottery fragments in an open burial system. The position of the skeleton with the head facing Southeast (towards the mountain) and the feet face northwest (to the sea), which shows the prehistoric people's belief system that the mountain was sacred and was believed to be the place where the spirits of their ancestors lived. For comparison, the position of the human skeleton in the orientation of the mountain can be seen in the burial system in Sitsu Manik Liu shows that the body's head was facing southeast (Writing Mountain), the legs were bent and the arms were folded across the chest (Kompyang Gede, 2006:137) [11]. Sudiono's research strengthens the statement above based on the results of Sudiono's (2002:42) research entitled the corpse burial system during the perundagian period in Tejakula, Bali. Based on the results of the excavation

analysis carried out, the human skeleton found had its head facing south (mountain) and its feet facing north [12].

Referring to Soejono's opinion (2008:47) [9], there are several guidelines for determining the type of sarcophagus, namely: (1) Length, (2) Cross section of the container/lid, (3) Protrusion. Furthermore, Soejono (2008) details the types based on their length as follows:

- A. Small size between 80-148 cm in diameter
- B. Intermediate with a diameter of between 150-170 cm
- C. Bear diameter between 200-268 cm.

Guided by the data above, and based on the results of measurements from the Balar Denpasar team at the Pangkung Paruk site with the following data: Type A sarcophagus, length 122 cm, width 75 cm, lid height 51 cm, thickness 12 cm, protrusion length 6 cm. Meanwhile, the type B sarcophagus can be detailed: 128 cm long, 77 cm wide, 13 cm thick, and protrusion length 8 cm. From the data mentioned, the sarcophagus in the Pangkung Paruk site can be classified as a small type sarcophagus. The shape of the sarcophagus is semi-circular, with one protrusion on the front of the lid/container, and two protrusions on the back of the lid/container, and it does not use relief decoration.

The raw materials for making the sarcophagus at the Pangkung Paruk site were not taken from inland areas like the sarcophagus found at the Gilimanuk site which Soejono estimates came from the Pangkunglipip site in inland Jembrana. Geological factors seem to support evidence that the sarcophagus material came from Pangkung Paruk itself and was not purchased from another area. This refers to the results of Abdillah's research entitled Geological Environment of Pangkung Paruk, Seririt District, Buleleng, which found that there were similarities between the sarcophagus material and the surrounding stratigraphy. The river cliffs on the west side and east side of Pangkung Paruk are made from volcanic rock (volcano breccia) of Pliocene age from the Asah formation. This stone is easy to shape/sculpt because it has a hardness of 4-5 on the Mosch scale. These materials were found not far from the location where the sarcophagus was found (Abdillah, 2012:296) [13]. The color of the volcanic breccia rock is blackish gray which matches the color of the sarcophagus stone at the Pangkung Paruk site. Abdillah further showed that the natural environment and social interactions greatly influenced the lives of the Pangkung Paruk people during the pre-literary period. This can be seen by the Pancoran River which had a large water discharge during the rainy season, but the water discharge was smaller during the dry season so it was classified as a periodic river. It can be seen that the village residents in the pre-literate era used their wits to produce culture such as making sarcophagi and various grave supplies such as terajala patterned pottery, small moko/nekara, various colored stones/beads, which also reflected the burial rituals for the village residents' ancestors.

3.2 Aspects of the burial system in Pangkung Paruk, Seririt District, Buleleng Regency which can be used as a source for studying Ancient Indonesian history.

Studying the Pangkung Paruk site is very interesting, this is because this site is the most complete site to use as a learning resource for Ancient Indonesian History, by looking at the following aspects:

3.2.1 Prehistoric Artifacts

A. Bronze Mirror

The results of excavations by the Denpasar archaeological team show that the prehistoric artefacts found are rich in information regarding trade relations between North Bali and China and India. The artifact in question is a bronze mirror that comes from the reign of Wang Mang from the Xin (Eastern Han) dynasty who ruled from 8-23 AD. This bronze mirror was found in sarcophagi A and B which functioned as burial supplies. As a comparison to strengthen the suspicion that the Pangkung Paruk community was involved in trade with China, there are pottery finds from the Han dynasty found in Sembiran. The discovery of these two artefacts is evidence of the involvement of the people of the two ancient villages in various trading activities. Ardika (2017) even provides his analysis that the Balinese people have been involved in international trade including the Mediterranean, India, Mainland Southeast Asia and China [3].

B. Small Nekara/Moko type Pejeng

Nekara is generally used as a social status, the more moko you have, the higher your social status. The nekara at the Pangkung Paruk site is small compared to similar findings at the Ularan Seririt site with the following details, height 7.5 cm, diameter 4.5 cm. The area of the moko is no longer there. On the side of the waist there are four handle parts (ears). Referring to the nekara printed stone fragments found in Sembiran, it is strongly suspected that the small nekara was made in Sembiran for the North Bali region, while the materials were imported from mainland Southeast Asia (Vietnam, Thailand). Meanwhile, the nekara at the Ularan site has a height of 27 cm and a diameter of 16 cm. This moko is used as a provision for graves in burial places without containers and has symbolic magical value. From these findings it can be analyzed that the Balinese people, especially in North Bali, are familiar with metal technology including the people's ability to smelt metal ore, regulate metal temperature, print metal in certain shapes by the metal pande group.

C. Local pottery

This local pottery functions as burial ceremonial equipment, and can also be used as burial supplies. Judging from the local pottery motifs found in Pangkung Paruk, they are similar to the pottery at the Gilimanuk, Tanjung Ser, Sembiran and Julah sites, namely from the decorative terajala patterns in the form of oval or round pots with outwardly curved edges. Other forms of pottery found were cups, cups with legs, vases, plates and pots with shoulders. The decorative geometric motifs found in the field are waves, gouges, scratches, cross lines, parallel lines, paste and press techniques. And all of them are influenced by pottery from Southeast Asia which is called the Sa-Huynh Kalanay tradition. The people who make this pottery are Austronesian speakers.

D. Batu Ulekan with his son

The ulekan stone is one of the equipment in the household, but on the Pangkung Paruk site, the ulekan stone and its children are thought to function as ceremonial equipment or as a medium for making medicinal ingredients/concoctions as in traditional communities. The main characteristic of this ulekan stone is that it is made of stone (grading stone), made like a table

with four legs, with a depression in the middle. Meanwhile, the grinding stone at the end of the side tapers to a blunt point and is thought to have functioned as a crushing and grinding tool.

E. Grave Provisions

Grave goods or artifacts are a very important part of assessing a person's social status in pre-Hindu society in Bali. From the data obtained in the field, grave supplies found included bronze mirrors, gold jewelry in the form of necklaces and earrings, glass beads, metal and carnelian. Carnelian beads are thought to have come from India and are widely distributed at the Gilimanuk, Sembiran, Pacung, Pujungan and Margetengah sarcophagi sites. Such grave provisions can be said to be very exotic and represent the social status of the buried person and their family (Ardika, 2017) [3]. It could be said that people with high social status are hedonistic, considering that the materials for burial supplies are not available in Bali so these artifacts have high economic and social value.

3.3.2 Community Structure

The structure of society in the late prehistoric period or the Perundagian period can be said to have an orderly social structure. Pageh (2018) [14] and Ardika (2013) [4]. Provide an explanation that the Balinese people, including those in Pangkung Paruk, live in Banua ties, in which there is an orderly community structure with a government system which is now known as uluapad. Data in the field shows that the existence of objects such as small nekara/moko jewelry made of gold and bronze, local pottery with a touch of Sa-Huynh Kalanay style art shows that there are layers of society who have the ability to process metal ore, forge and shape items from bronze, gold or iron (pande group), there are also community groups who are able to make pottery.

The oldest inscription that describes the structure of society can be seen from the Bebetin inscription, there are the words undagi pengarang (tunnel builder), undagi lancang (boat builder), undagi batu (house builder). There are also Balinese people who work as farmers with the terms huma (rice field) and parlak (plantation). The status of the community can clearly be seen from the burial provisions and grave media used when they are buried.

4 Conclusion

The pre-Hindu burial system at the Pangkung Paruk site shows the existence of social stratification in society at that time, this can be seen from the burial system and the grave provisions contained in it. People who have high social status have a burial system using sarcophagi with khumbu provisions consisting of bronze mirrors from the Han Dynasty of the first century AD, jewelry, earrings and necklaces made of gold, glass beads, and carnelian from India, while those with high status are buried without a container, his grave provisions consisted of a small pejeng type nekara (moko) which showed high social status, glass beads, bronze jewelry. There are also ulekan stones and their children which function as a means of burial ceremonies, and local pottery with terajala motifs and incense sticks which also function as a means of burial rituals.

Aspects of the pre-Hindu burial system that can be used as a source for studying ancient Indonesian history are, (1) prehistoric artefacts which include: four sarcophagi, Cian bronze mirrors from the Han dynasty, ulekan stones and their children, local pottery with terajala motifs, and various grave provisions consisting of bronze mirrors, gold jewelry in the form of necklaces and earrings, glass beads, metal and carnelian and local pottery. (2) Community

structure, which shows that there was an orderly community structure in Pangkung Paruk Village during the pre-Hindu era.

References

- [1] M. Purusa, "Tradisi Penguburan Pra Hindu Di Desa Les, Penuktukan Buleleng," Seri Penerbitan Forum Arkeologi.
- [2] C. Yulianti, "Hubungan Antar Situs Prasejarah di Sepanjang Pantai Bali Utara, Tinjauan Bentuk dan Pola Hias Gerabah," *J. Forum Arkeol.*, vol. II, 2000.
- [3] I. W. ; B. R. A. Ardika, I Wayan ; Setiawan, I Ketut ; Srijaya, *Stratifikasi Sosial Pada Masa Prasejarah di Bali*. Denpasar: Udayana University Press, 2017.
- [4] A. A. B. Ardika, I Wayan ; Parimartha, I Gde ; Wirawan, *Sejarah Bali : Dari Prasejarah Hingga Modern*. Denpasar: Udayana University Press, 2013.
- [5] K. S. Arta, "Perdagangan Di Bali Utara Zaman Kerajaan Bali Kuno Perspektif Geografi Kesejarahan," *J. Ilm. Ilmu Sos.*, vol. 5, no. 2, p. 112, 2019, doi: 10.23887/jiis.v5i2.22516.
- [6] B. Bronson, "Exchange at the upstream and downstream ends; notes toward a functional model of coastal state in Southeast Asia," 1977, p. 505.
- [7] D. G. . Hall, *Sejarah Asia Tenggara*. Surabaya: Usaha Nasional, 1988.
- [8] L. Gottschalk, *Mengerti Sejarah*. Jakarta: Penerbit Universitas Indonesia (UI-Press), 2008.
- [9] R. P. Soejono, *Sistem-Sistem Penguburan Pada Akhir Masa Prasejarah Di Bali*. 2008.
- [10] I. D. G. Kompyang, "Budaya Penguburan Pra-Hindu Pangkung Paruk, Kecamatan Seririt, Kabupaten Buleleng," *J. Forum Arkeol.*, 2009.
- [11] I. D. Kompyang Gede, "SISTEM PENGUBURAN PRASEJARAH DI BALI UTARA (KAJIAN ARTEFAKTUAL)," *J. Forum Arkeol.*, vol. 19, 2006.
- [12] Sudiono, "Tradisi Penguburan Mayat Masa Perundagian di Tejakula, Bali," *J. WalennaE*, vol. 9, 2002.
- [13] D. Abdillah, "LINGKUNGAN GEOLOGI SITUS PANGKUNG PARUK, KECAMATAN SERIRIT, BULELENG, BALI," *J. Forum Arkeol.*, vol. 25, 2012.
- [14] Pageh, "MULTIKULTURALISME DAN TANTANGANNYA DI INDONESIA: JEJAK KESETARAAN ETNIS DAN KULTUR DI PURA REPUBLIK/ GAMBUR ANGALAYANG KUBUTAMBAHAN BALI," *J. Sosio Didakt.*, vol. 3, 2018.