

ABSTRACT

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Andri Restiyadi, Balai Arkeologi Medan

Jejak Teknik Pemahatan Relief di Biara Mangaledang, Kabupaten Padang Lawas Utara, Provinsi Sumatera Utara

Padang Lawas is the largest Hindu-Buddha complex site in North Sumatra that includes Padang Lawas and North Padang Lawas districts. Biara Mangaledang, an exciting site in Padang Lawas, indicates the traces of stone relief work. The inductive frame of thought will reveal an answer to the subject matter by comparing it to a similar finding of Karmawibangga relief of Borobudur Temple, Central Java.

Churmatin Nasoichah, Balai Arkeologi Medan

Prasasti Sitopayan 1 & 2: Tinjauan Aspek Ekstrinsik dan Intrinsik

Sitopayan 1 & 2 inscriptions that were discovered at Biaro Sitopayan complex are currently stored at North Sumatra State Museum. The review of the inscription from both intrinsic and extrinsic aspects reveals material, shape, palaeography or language (extrinsic) and content and other aspects related with Biaro Sitopayan (intrinsic). An analysis is then conducted through those primary and additional data, external/extrinsic and internal/intrinsic criticism acquisition a result of which is a conclusion.

Deni Sutrisna, Balai Arkeologi Medan

Jembatan Kebajikan (*Chen Tek*): Objek Bersejarah Perkat Antaretnis di Kota Medan

A city, an essentially gathering place of a society with various activities, must include such aspects of spaciousness, density, social heterogeneity, market, administrative function, a source of life, and culture elements that differentiate it from other social groups outside it. Medan is a city with a diverged cultural element, which is not only observable from the people life but also building heritage. The bridge of wholesome is a structure that describes an inter-ethnic unity, which is realized in an inscription containing a variety of language and alphabets on its fence. Pioneered by a Chinese benefactor, the bridge is now in a very pathetic condition being threatened by the modernization of Medan. This research, using qualitative and inductive reasoning, is aimed at solving a question of how the architecture and the spirit of multi-ethnicity of the bridge came into existence. Data investigation is conducted through library data research and field observation.

Dyah Hidayati

Pemaknaan *Lasara* Dalam Mitologi Nias

Lasara is a mytological object being that is often symbolized in Nias material culture such as osa-osa, sarcophagus, wooden coffin, grave, lasara on village gate, traditional house ornaments, and sword handle. This comparative study-enhanced descriptive-analytical research method is aimed at finding connection between lasara, which is a part of Nias people mythology, and its interpretation through the outlying elements to obtain a complete understanding of lasara. The analysis reveals that in a society where mythology is an innate value, lasara is understood as a symbol of a ride related with religious and social aspects. Lasara is symbolized as a boat used in the migration of Nias people through the sea, as well as a spiritual ride in its religious life.

Eny Christyawati, Balai Arkeologi Medan

Restoran Tertua *Tip-Top*: Representasi Kuliner Masa Kolonial di Kota Medan

Tip-top is the oldest restaurant in Medan that has existed since the colonial era. This restaurant has uniquely occupied the same building and served the same food and beverages menu as they did in the past with exactly the old recipe and taste, as well as the use of uncahnging cooking utensils. The consistency of process and taste with the atmosphere of the colonial period is the added value this restaurant offers, which is hard to beat by its competitors. Tip-Top restaurant is a part of Medan culinary history. This paper describes the old building of the restaurant as well as the colonial culinary tracesin Medan.

Ery Soedewo, Balai Arkeologi Medan

Obyek-Obyek Ideofak dari Situs Kota Cina: Refleksi Kehidupan Religi Penghuninya

The variety of aspects of life of the people settling in the Kota Cina in the past is reflected through the archaeological data gathered through a number of observations and people findings. One of the aspects revealed is the religious aspect. The existing diverged ideofac indicates the diversified religious background as well as the people. The Hindus (Siva and VaisnavaI, Buddhists, and Animists coexisted in harmony in the Kota Cina in its heyday as an international port.

Ketut Wiradnyana, Balai Arkeologi Medan

Indikasi Pembauran Budaya Hoabinh dan Austronesia di Pulau Sumatera Bagian Utara

Hoabinh sites are often linked with the periodization of Mesolithic culture to its Australomelanesoid people. The existence of Hoabinh sites either in the coast or in the mountain are always finalized with a layer of culture in the form of fragments of pottery, which is the typical of the periodization of Neolithic culture. The Neolithic culture is always linked with the Mongoloid. The facts indicate that different two races had used the same site despite the obscure difference of activities. Other cultural aspects indicate similarities, which reflected a sustainability of religion (flexed burial), technology of stone tools and livelihood. The sustainability of those aspects may describe a blending between those two races, which later also indicate contacts between them in the form of coexistence of men and their culture. This interpretation is derived from a cultural evolution concept.

Nenggih Susilowati, Balai Arkeologi Medan

Sisa Tradisi Megalitik Pada Budaya Materiil Masyarakat Mandailing

Megalithic culture or tradition is generally accepted as an animism mixed with the long-disappeared Hindu-Buddha beliefs remains as Islam penetrated. The megalithic concept or cultural elements that have existed and rooted in the followers still show a connection with the past. The material culture contains positive values related with the people. Such values are traditional value, law, democracy, togetherness, and wisdom of the surrounding. Explorative-descriptive reseach method with inductive reasoning is used in this paper.

Repelita Wahyu Oetomo dan Heddy Surachman, Balai Arkeologi Medan dan Pusat Penelitian dan Pengembangan Arkeologi Nasional

Sisa Struktur Bangunan di Samudera Pasai (Tinjauan Konstruksi dan Fungsinya)

As a centre of administration, Samudera Pasai must have archaeological remains of buildings. The fact, however, shows very few data except tombs. Recently, information of a structure remain has come into existence. It is predicted to be a surrounding wall of a bulding inside.

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Andri Restiyadi, Balai Arkeologi Medan

Membaca Desain Komunikasi Visual Pada Relief Cerita Kṛṣṇa di Caṅḍi Lara Jonggrang

Story reliefs inscribed at the walls of the temple tell a lot of information including the visual communication design. Thus, to learn of the artist's creative process, it is important to conduct a study of the relief's visual design. Most relief-related studies available merely try to identify the story rather than the visual design aspect. The study proposed here is on the aspect of visual communication design of Krishna story relief, a study that has been neglected. Such fact is an irony since visual communication design is actually another side of a relief that is of a high interest due to its communicative purpose. This study uses an inductive research pattern that starts at field data analysis and ends in a conclusion. For the ease of analysis, the visual form of story relief will be transferred into composition matrixes that later will be compared to acquire a complete relief design. In the case of Krishna relief, some figures sculpture composition patterns are found at the panels.

Such patterns, which may determine the meaning of the relief in the context of visual communication, have been standpoints from which the relief artist considered the aspects of religion and technique.

Churmatin Nasoichah, Balai Arkeologi Medan

Verklaring: Bukti Tertulis Mobilitas Masyarakat Pribumi Pada Awal Abad Ke-20 Masehi

'Verklaring' is an official document serving as a proof of an activity, for instance a Verklaring related with a travel permit (now passport), or any other information documentations. 'Verklaring' (prevailing at the Dutch East Indies colonization era in Nusantara) is expected to provide a description of the then society. An old Dutch script, a collection of Tanjung Pinang City's State Museum, Riau Island, and two privately-owned Dutch scripts are used to conduct an inductive analysis. The use of Verklaring at the early 20th century Dutch East Indies suggested two different kinds of social movement or mobility, horizontal and vertical. In the course of mobility, there was a social interaction of partnerships among individuals and groups in order to achieve a goal and an intention.

Dyah Hidayati, Balai Arkeologi Medan

"Kotak Emas", Pahatan Relung pada Dinding Tebing Lae Tungtung Batu di Dairi, Sumatera Utara

Niches at the walls of edge of Lae (river) Tungtung Batu have been known by the local people as "the golden box". The naming, without sufficient scientific proofs, refers to its profane function as storage of valuable items. The question is: is the object of a profane or sacred function? A theory proposes that a megalithic structure that was built for the worship of ancestors, either as a tomb or supplementary worship, supported by a comparative study of similar findings in different areas with the same cultural background, results in different interpretations of the functions of the niches that were previously connoted to a storage for valuable things now are of a burial reason. Similar objects found in Samosir, Deli Serdang, Karo and Tana Toraja are currently interpreted as sarcophagus. The niches in Tungtung Batu share similar characteristics of sarcophagus with those in other areas in North Sumatra and Indonesia. It is contextually supported with the presence of other objects in Tungtung Batu such as pertulanen and mejan that are related with burial and stones of tunggul nikuta candi and perisang manuk and the statue of pangulubalang that is of a mystical purpose to give the people protection.

Ketut Wiradnyana, Balai Arkeologi Medan

Sebaran Sumatralith Sebagai Indikasi Jarak dan Ruang Jelajah Pendukung Hoabinhian

A river was highly significant in search of a settlement in the past, which is why there have been numerous findings of pre-historic sites and activities at watersheds. Findings of stone artifacts of the same kind at some estuaries indicate similar environment exploitations. Such exploitations could have been at relatively the same time or at a different time. To know the past activity more accurately, morphological and technological analyses on the stone artifacts need implementing. Furthermore, a comparative analysis on the findings of similar artifacts along with their distribution is an inseparable method in investigating the culture and the distance and space of the pre-historic men. The Sumatralith distribution at the Bay of Belawan's estuaries indicates exploitations by men inhabiting the site of Bukit Kerang Percut by using the river channel as the hunting navigation to the highland of Tanah Karo covering 25-30 km of exploration area. Such interpretation indicates the direction of exploration from the lowland (the site of Bukit Kerang Percut) to the highland of Tanah Karo. The existence of the site of Bukit Kerang Percut and Sumatralith distribution also indicate the settlement of Hoabinh culture people at the highland whose exploration space covered the lower land.

Taufiqurrahman Setiawan, Balai Arkeologi Medan

Permukiman Gua di Sub-Cekungan Payakumbuh

Pre-historic men's life mainly relied on the availability of natural resources in the surrounding area. The settlements had inevitably to provide their needs of food and tools. Payakumbuh's sub-basin, a strategic location for settlement, is a plain with a river in the middle that provides a place to shade and settle at its Ngalau (caves and rock shelters). This location is also supported by the presence of hills and Sinamar River. Culturally, archaeological findings on the use of this site as a settlement are also found. This writing tries to describe the patterns of distribution and the use of caves at the Payakumbuh's sub-basin. Archaeological landscape approach method is used to observe some

physical and cultural aspects in that area. To provide further pictures, analyses on the neighbouring area are also done through the use of such softwares as Arc-View 3.2 and ArcGIS 9.3 with the extension of Network Analysis and Spatial Analysis.

Defri Elias Simatupang, Balai Arkeologi Medan

Transformasi Makna Religi *Borotan* dalam Upacara Kurban *Bius* Pada Masyarakat Batak

Borotan is a Batak Tobanese vocabulary meaning "stake", to which an animal is tied before being sacrificed in a traditional Bataknese ceremony. Borotan physically looks like a simple piece of wood but it bears a profound interpretation and has become an important part of reconstructing the religious aspects of the ancient Bataknese. Thus, this writing aims at explaining the religious importance of Borotan. The religiousness being discussed here is its interpretation of form and function in the religious activity in the past and present. Inductive reasoning is expected to produce an answer to the problem question through the analysis of the observed variables. The observation results show that the Bataknese try to communicate with the divine power in the ceremony to create two-way communication, vertically and horizontally.

Nenggih Susilowati, Balai Arkeologi Medan

Emas dalam Budaya Batak

Golden artifacts have different varieties and decorative patterns, such as in jewellery. The presence of golden artifacts in the past is known presently from the Dutch old record in North Sumatra. At that time, the Bataknese lived an old belief of the ancestor spirits or called the megalithic tradition. The development of gold craftsmanship is seen through the golden artifacts with the typical Batak patterns influenced by the old faith as well as external decorative patterns. The proposed question is how the golden artifacts were integrated into the Bataknese culture. The study aims at collecting more knowledge of the importance of golden artifacts in Bataknese life as well as the cultural aspects reflected on those artifacts. Explorative-descriptive writing method with inductive reasoning is used to get an answer to the problem being proposed. Inductive reasoning begins at the study of data that can give a general conclusion or empirical generalization after data analysis stage process. Golden artifacts are just like pieces of art that bear a unique function in the society as well as describing such social, cultural, and religious aspects of the Bataknese in the ancient North Sumatra.

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