



WAN IRAMA, NINA HERLINA & MUMUH MUHSIN ZAKARIA

Beads in Banten Girang Site in an International Trade of Sunda Kingdom, X-XVI Century

ABSTRACT: *Tatar Sunda (Sundanese Land), as part of the Indonesian archipelago, is thought to be involved in an international trade. Knowledge about based on historical sources, which state that on the North Coast of Sunda during the Sunda Kingdom triumphed in the X-XVI century, there were at least six important and crowded ports, namely: Chemamo = Cimanuk, Calapa = Sunda Kelapa, Chegujde = Cigede, Tamgara = Tangerang, Pondang = Pontang, and Bantam = Banten. Historical and archaeological research in the past few decades has shown the presence of artifacts that are declared as an international trade commodities rather than agricultural products at several points along the Cibanten River, including beads, Chinese ceramics, and Arikamedu pottery. Through the historical methods (heuristic, criticism, interpretation, and historiography), as well as theories and concepts of early trade (read: ancient trade) in relation to exchange and trade as Karl Polanyi (1977) and other currently scholars' thinking, the fact of the presence of beads and Chinese ceramics in this article trace the transportation of the Cibanten River was to the constellation of the international trade routes of Sunda Kingdom in West Java, Indonesia. As the second international port of the Sunda Kingdom, in the port of Banten, there were trade contacts with various nations in the world, including people from West Asia.*

KEY WORDS: *International Trade; Sunda Kingdom; Beads; Chinese Ceramics; Banten Girang Site.*

INTRODUCTION

Tatar Sunda (Sundanese Land), as part of the Indonesian archipelago involved in an international trade, has a long history and holds its own story. In the Tomé Pires trip report, as cited in Armando Cortesao ed. (2005), it can be seen that on the North Coast of Sunda in the XVI century, there were six important and crowded ports, namely Chemamo = Cimanuk, Calapa = Kalapa, Chegujde = Cigede, Tamgara = Tangerang, Pondang = Pontang, and Bantam = Banten (Cortesao ed., 2005:238-240). Of the six

ports, the river plays a role as a means of transportation that connects one place to another in the territory of the Sunda Kingdom (Cortesao ed., 2005; Munoz, 2006; and Zahorka, 2007).

In terms of trade commodities, the river is very possible for easily of cargo loading, because most of the Sunda Kingdom commodities are agricultural products from the interior, so it seems that the river path is part of its journey. In this case, Martha McCarthy (1987) and other scholars argued theoretically that commodities were carried

About the Authors: **Drs. Wan Irama** is a Master Student at the Faculty of Cultural Sciences UNPAD (Padjadjaran University) Bandung, West Java, Indonesia. **Prof. Dr. Nina Herlina** and **Dr. Mumuh Muhsin Zakaria** are the Lecturers at the Faculty of Cultural Sciences UNPAD Bandung. For academic interests, the Authors are able to be contacted via e-mail address at: puarsastra@gmail.com

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through river channels with small boats; then, when the river flow was impossible to pass, because of the form of rapids, the journey continued by road and returns through the river to the port (McCarthy, 1987; Munoz, 2006; Johnson & Parrish, 2007; and Zahorka, 2007).

Regarding the cut off of the river transportation because of rapids, Martha McCarthy (1987) and other scholars mentioned theoretically again the emergence of cargo settlements around the river, such as Rumpin and Ciampea on the banks of the Cisadane river; Muaraberes on the edge of the Ciliwung river; and Cikao on the edge of the Citarum river (McCarthy, 1987; Heuken, 1999; Johnson & Parrish, 2007; and Zahorka, 2007).

In this time, Banten Girang located on the outskirts of Serang, not far from the center of the old city of Serang. The city of Banten Girang once held a central role in the Kingdom of Banten Girang. In this context, Mundardjito *et al.*, in 1976, was first examined by in the form of surveys and excavations (Mundardjito *et al.*, 1978). Then, in 1988, Hasan M. Ambary, as Head of the National Archaeological Research Center at that time, worked with the French Embassy in Jakarta and the Ecole Francaise d'Extreme-Orient, examined three sites, namely: Banten Lama, Kelapadua, and Banten Girang (Ambary, 1989).

Furthermore, in 1989, the site was used as a training ground for archaeology students from various universities.¹ In 1990, 1991, and 1992, research was resumed by the French Ministry of Foreign Affairs and the Ecole Francaise d' Extreme-Orient, each for 6-8 weeks.² Various artifacts found, such

¹The excavation departed from the problems of the previous year, but due to the main purpose of education, the implementation was less systematic. The results of the study were, then, published in the form of stencils entitled "Archaeological Research Banten Girang, Serang, West Java" by Hasan M. Ambary (1989). Project in collaboration with the National Archaeological Research Center, the Ford Foundation, and the Ministry of Education and Culture of the Republic of Indonesia in Jakarta.

²Archaeological research demands a joint work. Therefore, people who played an active role in this research, both as researchers, topographers, drawers, and photographers, were: Rokhus Due Awe (1990); Jacques Dumakay (1988 and 1990); Marie-France Dupouizat (1990); Yusmaeni Eriawati

as foreign ceramics, pottery, inscription fragments, metal objects, currency, animals, rocks, and beads (Guillot, Nurhakim & Wibisono, 1996).

In Indonesia, the findings of beads are spread in several regions. Generally found on prehistoric sites, including the Muara Jambi in South Sumatera; Karang Anyar, Unglen Kambang, and Air Sugihan in Palembang, South Sumatera; as well as the Tri Donorejo in Central Java (Hoop, 1941:262-263; Munoz, 2006; Nani, 2010; and Bloembergen & Eickhoff, 2012). In West Java, or *Tatar Sunda*, beads are found, among others, at Anyer in Pandeglang, Banten; Kelapa Dua and Kramat Jati in DKI (*Daerah Khusus Ibukota* or Special Capital Region) Jakarta; Patenggeng Hill in Sagalaherang and Subanglarang in Subang; Pasir Angin in Bogor; Batujaya and Rengasdengklok in Karawang; Pagadenbaru in Cirebon; Rajadesa in Kuningan; Cijajar in Sumedang; and Tenjolaya in Cicalengka, West Java (Hoop, 1941; Heuken, 1999; and Bloembergen & Eickhoff, 2012).

The beads found are one of the cultural objects that indicate an economic interaction through international trade. In the meantime, the *Tatar Sunda* as part of the Indonesian archipelago was recorded as an area that had been involved in the international trade route as written in Tomé Pires' record (cited in Cortesao ed., 2005). The *Tatar Sunda* traders do not apply passively in trade, meaning that they are not only waiting for the arrival of foreign merchants to stop by their territory, but actively go to trade centers by using *lanchara* or *pangajawa* (Ekadjati, 2005; Dienaputra, 2011; and Lubis *et al.*, 2011).

Thus, how do the beads in Banten Girang show the existence of trade between the country of origin and the Indonesian archipelago, especially the *Tatar Sunda*? Many writers have discussed beads (Francis, Jr., 1991; Nani, 2010; Frederick & Worden eds., 2011;

(1991); Mohamad Ali Fadilah (1991); Claude Guillot (1988, 1990, 1991, and 1992); Edhiey Laksoto Hapsoro (1990); Claire Hardy-Guilbert (1990); Naniek Harkantiningasih (1990); Fadhlan S. Intan (1990); Lukman Nurhakim (1988, 1991, and 1992); Daniel Perret (1990 and 1991); Untung Sunaryo (1990 and 1992); Suryono (1992); Waluyo (1992); and Sonny Wibisono (1990, 1991, and 1992). See also for those information in Claude Guillot, Lukman Nurhakim & Sonny Wibisono (1996:16).

and Lubis *et al.*, 2013). But, the writing is only a description, haven't discussed thoroughly how the beads from outside the countries entered to the Indonesian archipelago, more specifically to the *Tatar Sunda*?

Of the many references, the first book that received attention to understanding beads was the work of W.G.N. van der Sleen (1967) and Peter Francis (1989). W.G.N. van der Sleen (1967)'s work, entitled *A Handbook on Beads*, contained the meanings, materials, and techniques used to make beads. Based on W.G.N. van der Sleen (1967)'s writing, Peter Francis (1989) examined the possibility of beads function and travel as an universal cultural result, in a work entitled "Beads and the Bead Trade in Southeast Asia", so that this paper did not rely solely on W.G.N. van der Sleen (1967)'s work, but had another side, namely beads as trading commodities (*cf* Sleen, 1967; Francis, 1989; Cheah, 2003; and Reid, 2014 and 2015).

Another book titled *Manik-manik di Indonesia* (the Beads in Indonesia) by Sumarah Adhyatman & Redjeki Arifin (1993). As the experts in the field of ceramics and beads, Sumarah Adhyatman & Redjeki Arifin (1993) showed their expertise in giving an overview of the findings of beads revealed in archaeological excavations in the country and their ingredients. Also described is the general form of beads from producing areas outside Indonesia (Adhyatman & Arifin, 1993). In general, this book can also be said as a guidebook for understanding beads, although it does not specifically discuss beads from an area, especially as a commodity for international trade in *Tatar Sunda* (*cf* Francis, Jr., 1991; Adhyatman & Arifin, 1993; Cheah, 2003; Zahorka, 2007; Nani, 2010; and Lubis *et al.*, 2011).

Another book is the work of Lois Sherr Dubin (1995) entitled *The History of Beads: From 30,000 B.C. to the Present*. This book, like Sumarah Adhyatman & Redjeki Arifin (1993)'s book, appeared with beautiful photos that emit the charm of beads as high-taste works, as expressed in its Introduction, "*Beads are small, colorful, symmetrical, and often quite beautiful*" (Adhyatman & Arifin, 1993; and Dubin, 1995). However, from the

small beautiful object, it can be traced to several things as the phrase of Lois Sherr Dubin (1995) said, "*Beads, so they often tell about the social, political, economic, and religious lives of people, who are made and worn them*" (Dubin, 1995).

The next book specifically about Banten Girang is work of Claude Guillot, Lukman Nurhakim & Sonny Wibisono (1996), entitled *Banten Sebelum Zaman Islam: Kajian Arkeologi di Banten Girang* (Banten Before Islamic Era: Archaeological Study in Banten Girang), that contained the role of Banten Girang as a port city during the Kingdom of Banten, which later became a kingdom under the Kingdom of Sunda, namely Pakuan Padjadjaran (Guillot, Nurhakim & Wibisono, 1996). The results of the excavations they did showed how the form of the Banten Girang Palace was in the past, even though the reconstruction of the palace was only a paper, due to the current development of the City of Serang in Banten (*cf* Guillot, Nurhakim & Wibisono, 1996; Zahorka, 2007; and Lubis *et al.*, 2013).

In the form of articles, it can be referred to by the work of Indraningsih (1981) entitled "Beads in Indonesia: The Pasir Angin Site" in *AMERTA Journal*, No.4. Then, the works of Nasrudin (1993/1994) were titled "Manik-manik dalam Kajian Arkeologi" (Beads in the Archeological Studies) in *AMERTA: Berkala Arkeologi*, No.14; and "Artefak Manik-manik dalam Perspektif Arkeologi" (Beads Artifact in Archaeological Perspective) in *Jurnal Papua*, Vol.8, No.1 [Juni], 2016. Another article discussing Banten before Islam was written by Wibisono (2013) entitled "Developing Regions Under the Wind in the 15th to 17th Century Banten Forestry Trading" in *KALPATARU: Archaeological Magazine*, Vol.22, No.2 [November].

To obtain the expected results, the historical method consists of heuristics, criticism, interpretation, and historiography (Garraghan, 1946:33-69; Gottschalk, 1985:39-40; Kuntowijoyo, 2003; Sjamsuddin, 2007; Zed, 2008; and Herlina, 2015:17-60). Meanwhile, the theory and concept used is the concept of early trade (read:

ancient trade), which is often discussed in relation to exchange and trade, consisting of components including actors/personnel, goods, transportation, and two-party relations (Agrawal, 2003; Cheah, 2003; and Leur, 2015). Furthermore, regarding exchange, Karl Polanyi (1977) and other scholars distinguished it from *reciprocity*, *redistribution*, and *market exchange* (Polanyi, 1977:84; Biggart & Delbridge, 2004; and Blanc, 2018).³

Meanwhile, C. Renfrew (1977); C. Renfrew & P. Bahn (1994); and other scholars suggested that there are ten models of exchange and/or trade, namely: *Direct Lane Exchange*, *Exchange on the Base*, *Exchange at the Border*, *Exchange While Passing*, *Exchange at the Distribution Center*, *Exchange on the Market as a Center of Exchange*, *Trading through Intermediaries*, *Trade through Trade Representatives*, *Trade in the Colonies*, and *Trading in a Trading Port* (Renfrew, 1977:119-121; Renfrew & Bahn, 1994:322-323; Cheah, 2003; and Milevski, 2005).⁴

Of the ten models of exchange or trade, the model to be discussed in this study is a model of exchange or trade on the market as a center of exchange or trade; and models of exchange or trade in ports as centers of exchange or trade.

³*Reciprocity* is an exchange carried out by individuals or groups that have an equal position and the items exchanged more or less have equal value. *Redistribution* is an exchange that is regulated or organized by a government authority or institution. *Market Exchange* is an exchange carried out at a special place, where negotiations and transactions take place.

⁴The *Direct Lane Exchange* takes place when A comes to B as a source of goods and exchanges at place B. So, A in this case across the village border. The *Exchange on the Base* runs by means of A coming to B at base B, and the exchange takes place at base B. A in this case across the village border. The *Exchange at the Border* takes place with the two actors coming to the border. A and B do not cross the village border. The *Exchange While Passing* takes place if A crosses several villages, and exchanges with the B, C, or D actors in the village that are passed. The *Exchange at the Distribution Center* occurs when A brings its production goods to the center, as tribute to the central person. Likewise B, each gets a different (random) item from the central person as a substitute for their production item. The *Exchange on the Market as a Center of Exchange* takes place if A and B each carry their production goods and exchange them directly and freely. The *Trading through Intermediaries* takes place when an intermediary carries out trade transactions with A and B without supervision A and/or B. The *Trade through Trade Representatives* is namely if B sends a supervised representative to trade with A. The *Trade in the Colonies* is a trade that is carried out when B sends a representative to build a colony near A, then transacts with A. Lastly, the *Trading in a Trading Port* is trading carried out between A and B in the port as a trading center.

RESULTS AND DISCUSSION

Banten Girang. The Banten region⁵ is on the western end of *Tatar Sunda* (Sundanese Land), close to the Sunda Strait. In the span of the X AD (*Anno Domini*) until the fall of Banten Girang in 1526 AD, life in the Banten region was in the form of an empire and later developed into a Sultanate. The initial period of kingdom life in Banten began with the emergence of the Kingdom of Banten Girang, namely when Banten was seen as an urban settlement equipped with trenches and fortifications (Guillot, 1990; Lubis *et al.*, 2011; and Hall, 2014).

There is an allegation that Banten has stood at least in the middle of the X century (Guillot, 1990:19-20). The results of the archaeological research conclude that it is believed that the Banten Girang Palace, as the center of domicile in Serang now, then moved to the Surasowan Palace in the Old Banten area. In this case, the role of Sunan Gunung Jati was quite large in determining the choice of the location of the new palace from Banten Girang to Banten Lama (Guillot, 1990; Puslit Arkenas, 1998; and Lubis *et al.*, 2011).

Banten, which is on the international trade route, is thought to have had relations with the outside world since the beginning of the century; and in the VII century, Banten had become a port that was visited by many merchants from outside. When Islam was brought by Arab traders to the east, Banten might had been the target of Islamic *da'wah* (preaching). It was known from the news of Sunan Ampel,⁶ when he first came to Banten

⁵The origin of the Banten region is associated with two words, namely: (1) *Wahanten*, the name of the old city located somewhat inland; and (2) *Denial*, means to argue or rebel. In local sources and Chinese news up to the XIII century, which preached the Banten region, Banten was known as *Medanggili*, among others in *Tambo Tulangbawang* and *Primbon Bayah* (Lubis *et al.*, 2014:238). In the text of *Carita Parahiyangan* (the Story of Parahiyangan), in 1580, Banten appears as "Wahanten Girang". In addition, the name of *Banten* is recorded in *Sadjarah Banten*, or History of Banten, texts (Pudjiastuti, 2010:13; and Lubis *et al.*, 2014:37). In Chinese sources, Shung Peng Hsiang Sung, in 1430 AD (*Anno Domini*), the name of *Banten* is referred to as related to several shipping routes that Mao K'un made in around 1421 AD; and in the book of *Ying-Yai-Sheng Lan*, in 1433 AD, Banten is called *Shunt'a*, which experts believe is more *Sunda* meaning. Another foreign source came from Tomé Pires, a Portuguese explorer, who in 1512 AD came to Banten and called it "Bautan" (*cf* Heuken, 1999:32; Cortesao ed., 2005; and Lubis *et al.*, 2014:238).

⁶The beginning of the Islamization of Banten was carried out by Sunan Ampel, then by Syarif Hidayatullah

and found Muslims in Banten, although the authorities in the region were still Hindus (Michrob & Chudari, 1993:50-51; Munoz, 2006; Sedyawati & Djafar, 2012; and Faisal, 2018).⁷

When Malacca Sultanate in Malay Peninsula fell to the Portuguese in 1511 AD, the diaspora of Muslim traders took place, some of them moved to Banten. Banten also grew crowded, when European traders who came from the direction of the southern trip of Africa and the Indian Ocean could not help, but have to go through the Sunda Strait. In addition, the Banten port is also traversed by merchant ships coming from and heading northwest through the Bangka

(Sunan Gunung Jati). In the *Carita Purwaka Caruban Nagari* (Early Story of Cirebon Land) script, it is told that Syarif Hidayatullah's efforts with 98 students Islamized the inhabitants of Banten, so that slowly but surely, Islam could be accepted by the people, even by the Banten Regent, who felt interested in Syarif Hidayatullah's height of knowledge and morals, married his brother, Nyai Kawunganten. From this marriage, two children were born, namely: Ratu Winahon, in another source called Wulung Ayu, and Hasanuddin (Djajadiningrat, 1983:161). In the *Babad Banten* (Story of Banten), Sunan Gunung Jati and his son, Hasanuddin (Prince Sabakingkin), were told to Islamize the community in the Banten area. They went south, to Mount of Pulosari, where 800 residences were taught. After hearing the teachings of Islam delivered by the father and son, they also converted to Islam. In the meantime, on the slopes of Mount of Pulosari, Sunan Gunung Jati taught various Islamic sciences to his son. After being considered sufficient, he ordered Hasanuddin to wander while spreading Islam to the country's population (Djajadiningrat, 1983:34; and Lubis *et al.*, 2014:38-39). After his father returned to Cirebon, Hasanuddin continued his mission from one area to another, starting from Mount of Pulosari, Gunung Karang, Gunung Lor, to Panaitan Island in Ujung Kulon. The *Babad Banten* recounts Islamization carried out by Hasanuddin for seven years in ways known to the local community, such as pitting a cock or complaining of supernatural powers. After seven years, he again met his father, then went to the pilgrimage to Mecca (Djajadiningrat, 1983:34). After that, in 1525 AD (*Anno Domini*), Hasanuddin succeeded in defeating Prabu Pucuk Umun at Wahanten Girang (Banten Girang). At the direction of Sunan Gunung Jati, Hasanuddin moved the Banten government center from Banten Girang to the Banten port on 1 Muharam 933 AH (*Anno Hijriah*) or 8 October 1526 AD (Michrob & Chudari, 1993:61). In the transfer of the Banten government center to the coast, Sunan Gunung Jati determined the position of the palace, fortress, market, and the square that had to be built near Kuala Cibanten. The palace, which later became the capital of the Banten Sultanate, was called *Surosowan*. As time went on, Banten became one of the international standard trading cities, which certainly became a haven for people of different religions (Michrob, 1987; Michrob & Chudari, 1993; and Rahardjo *et al.*, 2011).

⁷According to the news of Tomé Pires in 1513, as cited in Armando Cortesao ed. (2005), there were Muslims in Cimanuk, so that at least at the end of the XV century, Islam had been introduced in the port of the Sunda Kingdom (Cortesao ed., 2005:242).

Strait (Ekadjati, 2005:97; Hussin, 2007; Lubis *et al.*, 2011; Reid, 2014 and 2015; and Leur, 2015).

Beads on the Banten Girang Site.

According to Sumarah Adhyatman & Redjeki Arifin (1993), as cited also in Claude Guillot, Lukman Nurhakim & Sonny Wibisono (1996), beads from excavations carried out by the Archaeological Research Center and the Ecole Francaise d'Extreme-Orient at the Banten Girang site, in 1989-1992, amounted to 795. The beads are found intact, in the form of beads fragments, and remnants of beads made from clay, sandstone, precious stones, glass, and a kind of plastic (Adhyatman & Arifin, 1993; Guillot, Nurhakim & Wibisono, 1996:217-225; Nani, 2010; and Rahardjo *et al.*, 2011).

Glass bead is the most common finding among other beads. On the basis of Sumarah Adhyatman & Redjeki Arifin (1993)'s review, the beads found were locally characterized in the sense that they were made in Banten Girang, or in other parts of Indonesia, and some were imported from other countries (*cf* Adhyatman & Arifin, 1993; Guillot, Nurhakim & Wibisono, 1996; and Nani, 2010).

Local Beads. It is consisted of: (1) *Burned Clay Bead*; (2) *Sandstone Bead*; (3) *Precious Stone Bead*; (4) *the Kornelian Bead*; (5) *Quartz Crystal Bead*; and (6) *Glass Bead*. The description each bead is as following here:

Firstly, *Burned Clay Bead*. It is found oblate or rounded and has a large hole, the length from hole to hole 1.4 cm. The orange cylindrical clay bead is still used as children's jewelry and traded in Yogyakarta, a Sultanate in Central Java (Adhyatman & Arifin, 1993; Nani, 2010; and Nasrudin, 2016).

Secondly, *Sandstone Bead*. Found some gray sandstone fragments. Until now, the locals still make it in various colors and then sell it to Mecca or Arab as a prayer beads (Adhyatman & Arifin, 1993; Dubin, 2009; and Nani, 2010).

Thirdly, *Precious Stone Bead*.⁸ The number

⁸Famous precious stones hundreds of years BC (Before Christ). The technology transfer of more advanced precious stone beads from India to countries in Southeast Asia, such as Vietnam, Sri Lanka, and Thailand, allegedly occurred in the early AD or *Anno Domini* (Adhyatman & Arifin, 1993; and Guillot, Nurhakim & Wibisono, 1996:218).

found is 50.⁹ The production is uneven and rather rough compared to beads made by Ratanpur, near Cambay in India, a place for manufacturing and exporting beads. The bead maker in Banten Girang probably took the stone material from the Sriwijaya region.¹⁰ There is a suspicion that precious stone beads are not only used as jewelry, but also as repellents, such as diseases and/or bring sustenance to the wearer (Dubin, 2009; Nani, 2010; and Nasrudin, 2016).

Fourthly, *the Kornelian Bead*. It is pale orange, even though there is also an orange one. In India, this old orange color is obtained by the technique of heating the stone, so that the color appears. Then, the stone is wrapped in husk or sawdust and burned for 24 hours. Kornelian bead shapes are rounded,¹¹ hexagonal bicone, and quadrilateral cone or square bicone.¹² Four compact round beads of 1 cm are banded kornelians, which are rare and coveted in the past. The shape of the beads is uneven and has rounded curves on its side that are suspected of being made incorrectly. In the Philippines, kornelian is believed to cure skin and blood diseases (Reade, 1979; Nani, 2010; and Zubair, 2017).

Fifthly, *Quartz Crystal Bead*. It is a four-sided, four-sided, double-sided crystal quartz bead, measuring from 1.1 cm to 1.7 cm. In addition, a black, yellow, and milky white onix stone was found, shaped like a barrel, but rather flat and the hole was not right in the center with a length of 1 cm. Almost all oniks are man-made. The way of making, it was discovered by Indians four thousand years ago. The colors of this stone are obtained by dipping the white and gray striped agate into honey or sugar water. This honey or sugar water is absorbed by a gray layer of micro-organism, but is not absorbed by a denser white layer. By heating it, the sugar water turns brown, so that it becomes the onix stone. If the

⁹The beads made of precious stones consist of 40 kornelian beads; 8 crystal rock beads, 1 oniks shaped flat barrel, 1 cm long; 1 amorphous or spherical amethyst, 1 cm long; and 1 round white carnelian beads, 1.2 cm long. Also found are gray rectangular stones, 3 cm long, 0.5 cm wide, which cannot be identified.

¹⁰Srivijaya Kingdom in Sumatra, 7th to 13th century, was also the center of making precious stone beads.

¹¹Round bead size is flat, from 0.7 cm to 1 cm.

¹²The intact double cone bead size is from 0.7 cm to 1.7 cm.

stone that has been soaked in sugar water is put into sulfuric acid, the sugar will become charcoal and become a black onix (Dubin, 2009; Nani, 2010; and Nasrudin, 2016).

Sixthly, *Glass Bead*.¹³ The findings of an intact glass bead number 740, consisting of 10 monochrome Indo-Pacific pull beads showing Indian manufacturing techniques, bead rolls and monochrome spiral beads, and Chinese bead mosaic beads. The Indo-Pacific drag bead was allegedly made around Palembang, South Sumatera, during the Srivijaya Kingdom in the VII to XIII century. This glass was first discovered in Mesopotamia around 2,500 years BC (Before Christ). Oxides are added to make glass, for example iron for green, copper for red, cobalt for blue, and uranium for yellow. If there is an excess of coloring, be a black bead. More advanced glass bead manufacturing techniques developed in Egypt, the Middle East, Rome, and Europe. Glass bead making in India and in China around the first millennium BC were local inventions, did not influence each other, and were not a development of Western Asian glass techniques. The area of glass bead exports from these two countries is Southeast Asia (Kanungo, 2004; Nani, 2010; and Wolters, 2011).

Other beads may be made locally by Chinese immigrants. The allegation came along with the discovery of iron crust, a valley of turquoise and yellow green glass, many broken glass beads and glued together and broken green glass. Based on European sources of the early seventeenth century, a British captain, Mr. John Saris from the EIC (East India Company), said there was a Chinese bead maker in Banten that made barrel-shaped blue beads. The beads are sold to Dayaks in Kalimantan at very high prices (Francis, Jr., 1991; Nani, 2010; and Wang & Jackson, 2014). The types of local glass beads include:

Indo Pasific Glass Bead.¹⁴ A total of 10 yellow, green, and red brown beads were

¹³Glass is a mixture of quartz sand (*silica*), potassium or soda, and lime.

¹⁴This bead was found in Africa to the Pacific islands, so the name of "Indo-Pacific" shows the extent of its spread, namely the countries bordering the Indian and Pacific oceans.

found ranging in size from 0.4 cm to 0.7 cm. These beads are thought to have originated from the Srivijaya Kingdom in South Sumatra. At first this type of bead, made with the technique of “pepper” originated from Arikamedu, South India, and was made since 250 BC (Before Christ). Then, in early AD (*Anno Domini*), Indo-Pacific technology and bead transfers took place in Sri Lanka, Vietnam, Thailand, Malaysia, and Indonesia. Therefore, it is difficult to determine the country of origin of making these beads. Based on excavation in various places in Southeast Asia, the Indo-Pacific began to disappear in the 13th century. There are suspicions this happened, due to the collapse of the Srivijaya Kingdom in Sumatra, the main supplier of Indo-Pacific bead for Southeast Asia (Francis, Jr., 1991; Bottenberg, 2010; Nani, 2010; Wolters, 2011; and Wang & Jackson, 2014).

Gyre Glass Bead. A total of 578 were found measuring 0.7 mm to 5 mm. Made from bubbly, opaque, and transparent glass in yellow, white, blue, turquoise, orange, red, black, and green red with a yellow dominant color. The small Indo-Pacific (1 mm) orange spiral beads and orange bead are called “mutisala”, and are highly valued in *Nusa Tenggara* (Little Sunda Islands) in Indonesia. Twisted bead is made by wrapping a thin liquid glass once or twice on a wire. Therefore, the shape is uneven, one or both sides end, and rather resemble a piece of a spring being beheaded, also often found attached (Francis, Jr., 1991; Nani, 2010; and Koleini *et al.*, 2016).

Glass and its manufacturing techniques are characteristic of Chinese bead, allegedly from the Guangzhou (Canton) region in Guangdong Province. Based on chemical analysis, the glass has high lead content and barium. The earliest gyre beads, on the IX-X century site, were found in Korea; Sarawak in Malaysia; and Barus in North Sumatra, Indonesia. Since the eighteenth century, along with the disappearance of the Indo-Pacific bead as the main trade in Southeast Asia, the opportunity for the spread of Chinese beads was opened; and there was also a technology transfer of manufacture in Banten Girang (Francis,

Jr., 1991; Brill, 1995; Guillot, Nurhakim & Wibisono, 1996; Nani, 2010; and Wang & Jackson, 2014).

Glass Roll Bead. Findings 121 sizes of 5 mm to 1 cm were found. The glass material is similar to spiral beads, yellow, white, blue, red, and green. The bead shape is mostly rounded with a characteristic Chinese bead, which is uneven, slightly oblique, and large in shape. From a number of findings of the bead, there are several yellow bead-shaped fruits and a double cone-shaped green bead (bicone). The rare finding is a three-hole, flat, rectangular yellow bead separator, measuring 9 mm long and 7 mm wide. This bead separator is used in stringing necklaces (Francis, Jr., 1991; Nani, 2010; and Wang & Jackson, 2014).

Core Mosaic Glass Bead. It was found a mosaic of black and red striped bead, which was essentially (inner bead) made of transparent bluish green glass, which was of lower quality than the outer mosaic layer. This bead with a hollow hole, which is not right in the middle, has a round shape measuring 1.2 cm long. A thin mosaic layer indicates that the layer is considered valuable. Perhaps the mosaic layer was imported from Srivijaya Kingdom in Sumatra, where local striped mosaic beads were found and also mosaic slabs from West Asia (Francis, Jr., 1991; Bottenberg, 2010; Nani, 2010; Wolters, 2011; and Wang & Jackson, 2014).

The mosaic glass layer is made by forming a glass slab of colored glass rods in a parallel arrangement. The glass is heated, so that it is soft and stretched causing the glass rods to blend together (Francis, Jr., 1991; Adhyatman & Arifin, 1993; and Nani, 2010).

Import Beads. Imported beads from Banten’s systematic excavation findings, it is numbering seven items. While local beads amount to quite a lot in whole and fragmentary conditions. The seven imported beads are presented in the table 1.

International Trade in the Port of Banten. The main feature of the Banten urban cluster before Islam consisted of two inseparable parts, namely the City of Banten Girang and the Port of Banten, although the distance between them was around 10 km.

Table 1:
Imported Beads from Banten

No.	Beads	Quantity	Form
1.	Golden Glass	1	Tong shape, 6 mm long. Coated by gold or some kind of gold.
2.	Eye Mosaic	1	Allegedly from West Asia. Round shape with the appearance of a combination of white, red, yellow, and blue.
3.	Polychrome	4	Three round beads and one eips. One of the more faded colors of the other three beads. Ornament that has a choppy image pattern. The color combination is a white red color on the base of the coket.
4.	Yellow Bead	1	A bead that cannot be identified with basic ingredients. Round shape, p.1.5 cm.

Not much information about the Port of Banten. From Chinese ceramics originating from the T'ang, Song, and Yuan dynasties (the X century and reaching its intensity between the XIII to XIV century) proved that the port had functioned in the Banten Girang period. Its means that the commercial interaction between two places in upstream and downstream has been connected with long-distance local and regional commercial networks, especially between Banten Girang and China (Guillot, Nurhakim & Wibisono, 1996; Zahorka, 2007; Apridar, 2012; Wibisono, 2013:115-116; and Reid, 2014 and 2015).

In this context, Diego de Couto (1778-1788) – as cited also in Theoore G.Th. Pigeaud & H.J. de Graaf (1976) and Claude Guillot, Lukman Nurhakim & Sonny Wibisono (1996) – said that the form of Banten port was the city which located in the middle of a huge bay, four hundred fathoms long on the sea side, longer on the side of the land. In one part of the city, there was a a fort with a seven-inch wide brick wall, and the upper part of the wall was wooden, two stories high. The fort was equipped with strong weapons (Couto, 1778-1788; Pigeaud & Graaf, 1976; and Guillot, Nurhakim & Wibisono, 1996:76).

Meanwhile, the axis connecting the port with Banten Girang consists of three aspects, namely: the Cibanten River and two roads on the left and right. This old road by local residents is called “Jalan Sultan” (Sultan Street), namely the road that starts from the west port, and the other road from the east port. Both of them followed the river to the south along the Karang, Pulasari, and Aseupan volcanoes. The road on the right bank branched off, and one of the branches

headed for Lebak continued to Bogor, then joined the road from Caringin to Muara Beres; while to the north of Bogor continued to Karawang and Cirebon (Michrob, 1987; Guillot, 1990; Guillot, Nurhakim & Wibisono, 1996:76-77; Lubis *et al.*, 2011; and Wibisono, 2013).

Thus, the picture of the economic axis of the Kingdom of Banten was the position of Banten Girang in the Upper Cibanten River as the capital and the position of Banten in the downstream as a coastal port. In this context, Tomé Pires, as cited in Armando Cortesao ed. (2005), gave testimony to what he saw about Banten on the coast as follows:

It is place of trade [...]. The city has the captain, who is much respected [...] it has quantity of rice, it has quantity of rice, foodstuffs and pepper (Cortesao ed., 2005:170).

How did the beads enter Banten Girang? From the excavations in Banten Girang, imported beads were found from West Asia. In addition, from the findings of Chinese ceramics during the Yuan dynasty (1280-1368), it can be indicated that trade between Banten Girang and China was expanding (Guillot, Nurhakim & Wibisono, 1996; Nayati, 1994; Puslit Arkenas, 1998; Barnes, 2010; and Apridar, 2012).

Therefore, there was a strong suspicion that the creation of beads in Banten Girang was started by Chinese immigrants in the late XIII century or XIV century. The allegation was in line with the cessation of making beads, due to the collapse of the Srivijaya Empire in Sumatera, in the XIII century, so as to provide opportunities for Chinese-made beads to enter the Indonesian archipelago market, especially in Banten Girang (Guillot, Nurhakim

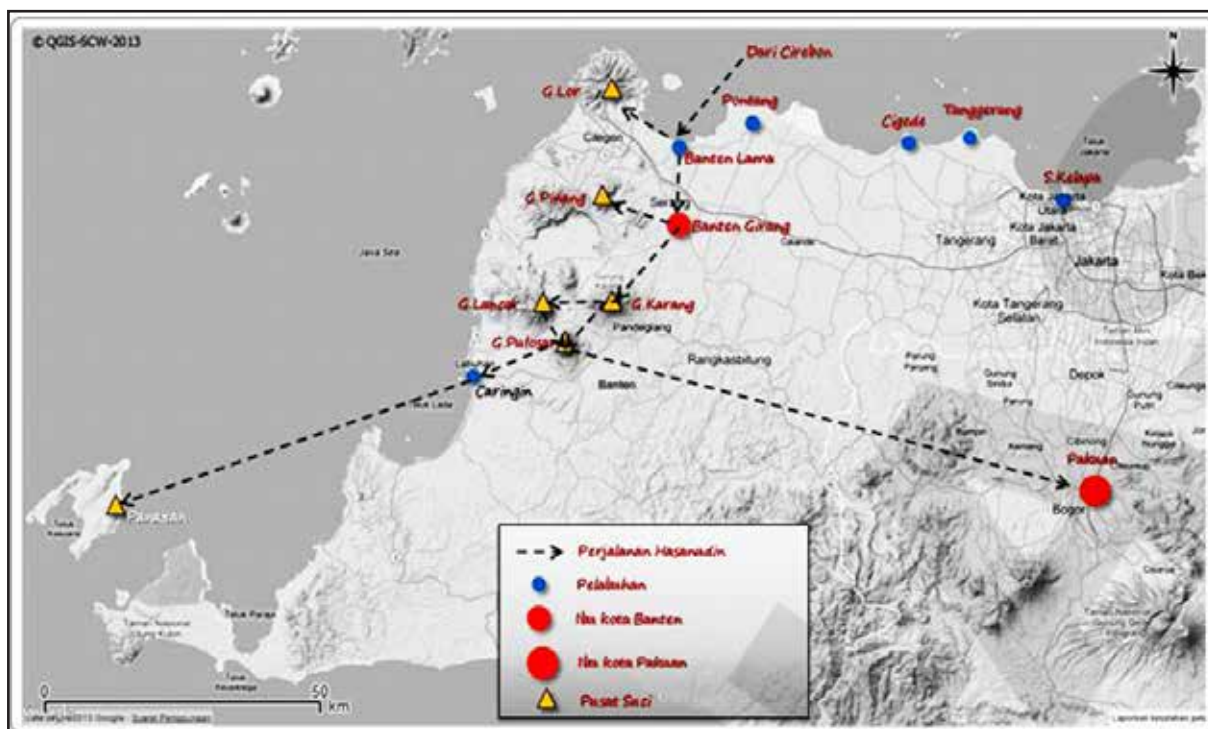


Figure 1:
Reconstruction of Hasanudin Journey
(Source: Wibisono, 2013:115)

& Wibisono, 1996; Munoz, 2006; Bottenberg, 2010; Wolters, 2011; and Leur, 2015).

Referring to trade relations with China, it was known a trade route called the silk line. The Silk Road was divided into two lines, namely: the north and south lines. The northern route passed Bulgar-Kypchak to eastern Europe and the Crimean peninsula then to the Black Sea, the Marmara Sea, and the Balkans to Venice. Meanwhile, the southern route through Turkestan-Khorasan to Mesopotamia and Anatolia continued to Anlokla in southern Anatolia and then to the Mediterranean or through the Levant to Egypt and North Africa (Sobri, 2000; Read, 2008; Hansen, 2012; Leur, 2015; and Tarigan, 2017:52).

Commodities in silk lines other than silk were gold, spices, ivory, and handcraft items from China and the Middle East. This silk line connected the mainland of Asia and Europe as well as spreading goods, which at that time was very important, namely spices produced by India. From mainland Asia, spices were brought to Europe precisely in the largest market, namely Constantinople.

The existence of the silk lane lies behind the interdependence between nations on the mainland of Asia and Europe. Dependence was the beginning of the world's link and the beginning of the development of European and Chinese cultures that had the silk and pottery commodities needed by India, the Middle East, and Europe (Sobri, 2000; Krugman & Obstfeld, 2004; Apridar, 2012; Hansen, 2012; and Tarigan, 2017). See figure 1.

In the 15th century, Constantinople as the capital of the eastern Roman empire as well as a "market" for countries in Europe was conquered by the Ottoman Turks under Muhammad al-Fatih. When the conquests of spice buying and selling activities were turned off, so that Europeans were isolated by European trade. This was the first step for the exploration of Europeans to Asia to find sources of spices and early colonization of Western nations to Asia; and change the history of land trade to marine trade (Krugman & Obstfeld, 2004; Reid, 2014 and 2015; Capar, 2017; and Tarigan, 2017:52).

In around the XIV century to the beginning of the XV century AD (*Anno Domini*), there

were five international trade networks or commercial zones, namely: (1) the Bay of Bengal network covering the coast of the Coromandel in South India, Sri Lanka, Burma or Myanmar, as well as the north and west coasts of Sumatera, Indonesia; (2) the Malacca Strait Network, from the Malacca Strait to the east, among others, to Indonesia and other Southeast Asian regions; (3) the East Coast of the Malacca Peninsula, which is known as the South China Sea trade network, including Thailand and South Vietnam; (4) the Sulu Sea Network, covering the west coast of the island of Luzon, Mindoro, Cebu, Mindanao in the Philippines, and the north coast of Kalimantan in Indonesia and Malaysia; (5) Java Sea Network, covering the islands of Nusa Tenggara, Maluku, the west coast of Kalimantan, Java, and the southern part of Sumatra (Read, 2008; Nugroho, 2010; Leur, 2015; and AIC, 2019).

Thus, in line with the height of trade in Banten Girang, especially when Banten became the second port of the Sunda Kingdom as reported by Tomé Pires, beads became one of the commodities traded in the port of Banten (*cf* Tjandrasmita, 1991; Guillot, Nurhakim & Wibisono, 1996; Cortesao ed., 2005; Zahorka, 2007; and Reid, 2014 and 2015).

CONCLUSION

Banten Girang was a city that developed since the X century, then developed rapidly into a port city in the Banten region. After Banten Girang was conquered by the Sunda Kingdom, the port of Banten became the second port of the Sunda Kingdom, especially around the XV-XVI century as witnessed by Tomé Pires, when visiting the Sunda Kingdom or Pakuan Padjadjaran Kingdom.

As the second international port of the Kingdom of Sunda, in the port of Banten, there were trade contacts with various nations in the world, including people from West Asia. The trade commodities at that time included Chinese ceramics; and beads used as jewelry for bracelets, necklaces, and earrings.¹⁵

¹⁵**Statement:** Herewith, we declare that our paper is an original and has never been submitted for another scholarly

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Banten Girang Site

(Source: <https://bantenhits.com>, 19/9/2018)

Banten Girang was a city that developed since the X century, then developed rapidly into a port city in the Banten region. After Banten Girang was conquered by the Sunda Kingdom, the port of Banten became the second port of the Sunda Kingdom, especially around the XV-XVI century as witnessed by Tomé Pires, when visiting the Sunda Kingdom or Pakuan Pajajaran Kingdom.