

The Statues, Plants and Animals in The Region of Bumiayu Temple Tanah Abang Sub District, Penukal Abab Ilir Regency

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Abstract

The area of Bumiayu temple dates from the 9th century AD. Inside the site there are 5 temples that have been restored (shown) that are temples 1,2,3,7 and 8 and 6 temples are still buried in the soil that is temple 4,5,6,8,9,10, 11. Bumiayu temple has foot of the temple, although with the findings of roof components and body of the temple around the temple yard show Bumiayu temple 1, 2 and 3 was once a complete building consisting of the roof, body and foot of the temple. In Bumiayu temple 1 and 3 illustrated fauna in the form of statues and reliefs. While the picture of the flora found in the temple reliefs 1.3 and 8. The problems that arise are the types of flora and fauna of what is described on the statue and reliefs in the area Bumiayu temple and whether the flora and fauna describes the environmental settings Bumiayu site. The purpose of writing is to know the types of flora-fauna described on the statue and reliefs in the area Bumiayu temple and knowing the environmental conditions in the area of Bumiayu temple. The method used is qualitative method with descriptive-explanative analysis especially to analyze flora-fauna shape which is depicted on statue and relief in Bumiayu temple area. The results showed that the area of Bumiayu temple belong to mixed dipterocarp forests which belong to the rain forest biomes which are always wet to dry with sub-biomes of dry land rain forest. The depiction of flora reliefs such as Kalpataru trees and lotus flowers and relief fauna such as snakes, parrots, monkeys, crocodiles and turtles show the ancient forest ecosystem of Bumiayu and the flora and fauna are still found in the forest of Bumiayu until now

Keywords

statue, relief, flora, fauna, temple

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1. INTRODUCTION

The temple area contained temple buildings that served as a place of religious activity of Hindust and Buddhist. The region are not only as a place of religious activity but also the residential location of the inhabitants, in which the community activities. The sites of Hinduism and Buddhism located on Musi River watersheds. One of the temple located in the branch of the Musi River namely Lematang River that surrounded Bumiayu temple, it has 75 hectares.

In the area of Bumiayu temple only found the leg of temple building now. Formerly, Bumiayu temple had body and roof of the temple but has collapsed. The ruins of Bumiayu temple had body components and roof of the temple that was found around the temple grounds. In the body component and foot of the temple that was depicted a relief flora and fauna, especially in Bumiayu Temple 1, 3, and 8 and also was depicted animals statues (fauna).

Statue is an object was made by a religious media for Hinduist and Buddhist. The statues of animals in Bumiayu temples

1, and 3 were carved in 3 dimension forms that made of clay material. Relief is paint on the panel or wall of the temple building that have 2 dimensions form. The relief contained ornaments as decoration which is a symbolic value for the community maker. Ornaments derived from Latin language is ornare (to adorn), while in English is an ornament obtained by imitating or developing forms. Ornaments consisted of 2 types ornaments/decorative ornaments and decorative decoration. Decorative architecture is an ornament that must exist in the temple, because if no one can disturbed the temple building structures such as niches, antefiks, makara, kala while decorative ornaments are functioning to give the beauty and symbols. The statues of animals and the reliefs of flora and fauna in the region of temple Bumiayu not only have a religious-related meaning but can also give an overview of the environment at that time. The problems that arise are the types of flora and fauna of what is described in the statue and reliefs in the region temple Bumiayu, how the statue and reliefs depict the environmental conditions in the region temple Bumiayu. The purpose of this study is to a) identifying flora-fauna depicted

on the statue and reliefs in the area of temple Bumiayu, b) knowing environmental conditions included the flora-fauna that grow in the complex of Bumiayu temple and c) knowing environmental conditions in the area of temple Bumiayu.

While the benefits of this research are a) data donation for the science of flora-fauna living in temple Bumiayu area, b) development of environmental-archeology study in Indonesia and c) reference for research of endemic flora-fauna in South Sumatra. So far, research in the region of temple Bumiayu focuses on the architecture of the temple building and the identification of the statues of the gods connecting the temple as a Hindu worship building. While this research focuses on semiotic study of the reliefs of flora and fauna that become ornaments on the reliefs of temple panels 1 and 3 Bumiayu. By studying semiotics was expected known setting of environment of temple Bumiayu.

2. EXPERIMENTAL SECTION

The method used in this research is qualitative method with explanative study especially using semiotic study. Semiotic study is to review data based on markers and markers. The marker is the real meaning that the data describes while the marker is the symbolic meaning of the data. The research steps are data collection, processing and interpretation. Stage of data collection by collecting data of books both books, journals and previous research reports. In addition, the recording, measurement and documentation of artifact are panels of Bumiayu temple containing relief flora and fauna. The first research data source is artifact, while the second data source is the environment of Bumiayu Village, which the area of Bumiayu temple that supported the existence of the research site.

Furthermore, the data processing stage is descriptive and describes the data. The source of artifact data is the identification of the name of the flora and fauna described in the relief panels. While the environmental data source, referring to environmental information, made by BAPEDA PALI is in the book of Penukal Abab Lematang Ilir (PALI) in the number of year 2015. After identification of data then compared between data artifacts and environmental data so that drawn conclusion from result of comparison. This method is a combination of two disciplines into environmental archeology in particular examines the environment and culture supported by artifact and environmental sources. The tools used in the research are stationery, Global Position System (GPS) to know the position of the findings in the map, measuring instruments (roll meters), and documentation tools (camera, handycam) and computer.

3. RESULTS AND DISCUSSION

3.1 The Region of Bumiayu Temples

The Region of Bumiayu Temples located in Bumiayu Village, Tanah Abang Sub district, Regency of Penukal Abab Ilir. This area is now proposed to be a National Heritage area. Inside the area there are temples 1,2,3,4,5,6,7,8,9,10,11. Among



Figure 1. Lotus Flower (Variation 1) From Bumiayu Temple 1



Figure 2. Lotus Flower (Variation 2) from Bumiayu Temple 3

the 11 temples, there are 3 complexes of complexes, namely complexes of Bumiayu 1, 2 and 3. Regimental areas of Bumiayu have long been studied by both domestic researchers and overseas researchers with various studies.

E.P. Tombrink first reported on the existence of the Bumiayu site in 1864 in *Hindoe Monumenten in de Bovenlanden van Palembang*. In his report he mentioned that in the area of Lematang Ulu found the remains of 26 statues of trisit shaped nandi. In the area of Lematang Ilir found the ruins of the temple near the Tanah Abang sub district is also a relief of the parrots kept now in the National Museum (Tombrink, 1864). Furthermore the Dutch controller named A.J. Knaap in 1904 reported that in the area of Lematang found the ruins of brick buildings as high as 1.75 m (Knaap, 1904). Based on information the building is allegedly former Palace of Kedebong Invite



Figure 3. Lotus Flower (Variation 3) from Bumiayu Temple 3

which has the area from Babat to Modong. J.L.A. Brandes in 1904 conducted a research on the Site of Bumiayu, but did not produce anything (Brandes, 1902). Bosch in *Oudheidkundig Verslag (OV)* magazine reported that in Tanah Abang found the corner of the building with gana creature decoration from terracotta material, but also found the top of the building in the form of phallus, antepfix, and a statue without head (Bosch, 1930). In the 1936, F.M. Schnitger conducted research and managed to find 3 collapsed brick buildings, shattered statues of Shiva, 2 heads of kala, fragments of status of lions, and some brick that has a bird's ornament. F.M. Schnitger keeps these findings at Badaruddin II Museum, Palembang (Schnitger, 1937).

In the 1973 the Center of Archaeological Research National (Pusat Penelitian Arkeologi Nasional) conducted research on the Bumiayu site in collaboration with the University of Pennsylvania. The study found three ruins of brick buildings. Then they survey on the site of Bumiayu and found 3 ruins of brick building. In 1990 the research was conducted more vigorously and established cooperation with Ecole Francaise d'Extreme Orient (EFEO). In 1991 a comprehensive mapping of biological and geological research was conducted at the Complex of Bumiayu Temple. The results show that the area of temple Bumiayu is surrounded by a moat that flows into the Lematang River. Meanwhile, from the observation of the estimated geological location of Bumiayu enshrinement complex is on the meander Lematang River, allegedly within 20 years will be lost because dragged by the river flow. Based on the results of the research, he then performed excavations at Temple Bumiayu 1 by the Center of Archaeological Research National (Puslitarken). In this study found the viewer corner of the temple building. In addition there are reported nine mounds of land that indicate therein contains a brick building collapse. Puslitarken then gives numbering on the mounds. Numbering is sorted in order of discovery and placed in the Bumiayu Temple Complex situation map. The naming of "temple" on each mound does not indicate that the mound is a temple building, because from the results of the study note that not all ancient buildings contained in this site are sacred, but some are profane

(Utomo, 1993).

Bumiayu site was surrounded the branch of Lematang River like the Piyabung River, Lebak Jambu River, Lebak Tolib River, Lebak Panjang River, Lebak Siku River and the Little Siku River. The rivers are interconnected and form a moat surrounding the complex of Bumiayu temple. Next Siku River empties into Lematang River (Purwanti, 1996). Once opened mounds of soil in the area temple Bumiayu, it have known to contain sacred buildings and profane buildings. The sacred building means the sacred building (temple) consists of the Bumiayu 1, 2 and 3 temple complex. The profane building has the supporting building of the temple's temples 4, 5, 6, 7, 8, 9 and 10. Bumiayu temple 5 has many statues and the components of Bumiayu temple than the other temple in Bumiayu site (Budisantoso, 2000). Bumiayu temple was built in two stages. The first stage in the 9th century, namely the construction of Bumiayu temple 1 with the statues made from white stone (tufa) and the construction of Bumiayu temple 2. The second stage was built in the 13th century, namely the addition of pilasters Bumiayu temple 1 and the construction of Bumiayu temple 3 (Satari, 2002). Bumiayu site was built in the 9th century AD; this is evidenced by the relative dating of old ceramic findings. On the banks of the Lematang River was found gold inscriptions (suwarnapattra), the terms of paleography was estimated from the 10th-12th century (Kartoatmodjo and Soekarto, 1993), in that time there was a group of Hinduist who worshiped to the god Shiva in Temple 1. Then in the 13th century AD, the region temple Bumiayu influenced the flow of Tantris, this is evidenced by the depiction of the statues of gods who adored Tantris tribe in the form of giant in the form is creepy on the temple 3. In the area temple Bumiayu depicted flora on the temple reliefs at Buiayu temple 1, 3 and 8 and fauna on the statues and reliefs at Bumiayu temple 1 and 3. The existence of the image of flora and fauna is very interesting to be studied because in addition to known the types of flora-fauna that can be described also reveal the meaning of religion and the symbol of Bumiayu temple region.

3.2 Types of Flora and Fauna Described in the Region Temple Bumiayu

3.2.1 Flora Types Described on Temple Panels

1. Kalpataru Tree

A frequent depiction of Kalpataru trees found in the relief is composed of three branch or five branches and so on (Ratnawati, 1989). Kalpataru tree was depicted in the decorative reliefs and antefix in Bumiayu Temple. Bumiayu temple 3 has kalpataru tree in 4 variations: 1) Variation 1 Kalpataru tree became a roof ornament of the temple (antefix) with size 22 cm, width 16 cm, thickness 14 cm. Kalpataru tree is depicted in the form of a hump above which is decorated with leaf tendrils that form a triangular plane. b) Variation 2 Kalpataru tree became a temple roof ornament (antefix) which is depicted with the shape of the cobs that emit the tendrils that form a five-inch square; Size height 17 cm, width

16 cm, and thickness 7 cm. c) Variation 3 Kalpataru tree to be a roof ornament of the temple (antefix) is a cob in which decorated with concentric decoration. From the exit stalks and then ends with a decoration of leaf tendrils that adorn the left and right side of the fault; Size 18 cm high, 16.5 cm wide and 20 cm thick. d) Variation 4 Kalpataru tree to be a roof ornament of the temple (antefix) is a cob that resembles a vase of flowers with a spherical-shaped basin with leaf tendrils on it; Size 26 cm, width 18 cm and 14.5 cm thick. e) Variation 5 Kalpataru tree becomes a temple relief panel Temple 3 Bumiayu is a bonggol that emulates leaf tendrils on the left and right. The size is 30 cm height, 60 cm wide and 20 cm thick.

f) Variation 6 Kalpataru tree became a temple relief panel Temple 3 Bumiayu is a flower bunch of ceplok flower on the left and right. Unfortunately the picture of flowers frost on the left of the cob has broken; the size 30 cm long, 40 cm wide and 20 cm thick. g) Variation 7 Kalpataru tree became relief panel on Bumiayu temple 3 is a tree flanked with lotus flowers on the left and right and the tree has 3 branches whose leaves stretching upwards. Kalpataru tree is depicted in the decoration of (antefix) and relief on Temple 3 Bumiayu. Kalpataru derived from the word kalp which means want or desire, which is the tree, can grant all the wishes of humans who worship him. According to Indian mythology, the Kalpataru tree has green leaves, flowering beautifully and smells fragrant, fruiting, and full of various stones, has hundreds of gold chains, and a string of pearls that hangs on its branches (Muhajirin, 2010). Kalpataru found on written sources in Indonesia as written in the inscription yupa, mentioned that relics of the king Mulawarman Kalpataru writing is also mentioned in the tantu story of the singing there is a place called hiranyapura many overgrown kalpataru trees. Kalpataru tree depiction is also often encountered in reliefs consisting of three branches, five branches and even no branches (Istanto, 2017). In Temple 3 Bumiayu found kalpataru tree on antefix ornament and relief which still in the form of bonggol (not yet shaped tree) and ornament of relief shaped kalpataru tree flanked by lotus flower on left and right.

2. Lotus/Padma Flower

In the area of temple Bumiayu found lotus flower relief, in the form of 3 variations. First, relief of lotus flower inside the circle has four open flower petals. Second, the relief of the lotus flower inside the long rectangular panel, the lotus flower has 5 open flower petals which are in position above the leaf tendrils. Size of high relief are 24 cm, width 40 cm and thickness 20 cm. Third, the lotus flower on a square-shaped panel. The lotus flower has 10 petals open in position over the leaf tendrils. The flower of the Padma is the designation of a red lotus plant meaning holy flowers in Hindu and Buddhist teachings. The designation of the Padma as a sacred flower is based on the



Figure 4. Monkey from Bumiayu Temple 3

plant and flower characteristics of the Padma in such a way as to show the properties of virtue and purity. There are three types of lotus: white lotus (Sanskrit: cumuda), yellow lotus (Sanskrit: nyilala), and blue lotus (Sanskrit: utpala). Red lotus plants have roots and tubers grow in the mud underwater; the trunk grows immersed in water; while the wide leaves expanded above the surface of the water. Flower buds of young Padma will grow from the tubers of plants that are in the mud media at the bottom of the pond or lake. These flower buds will grow larger and grow ascending to the surface of the water. When the flower bud has reached its time, the flower will bloom, burst on the surface of the water. Flower Padma that bloom will be seen to develop all the petal crown of red flowers that. Flower buds are in the middle of the flower, as a place of pollen and flower pistil. The lotus grows in East Asia, Southeast Asia, Central Asia, and South Asia. The lotus character that grows in three different media types, namely land (mud), water, and air becomes one of the basic considerations of the establishment of this freshwater plant as a plant capable of representing the three-tiered nature of the universe known in the eastern philosophy of nature, the underworld, the central realm, and the upper realm. In India the lotus is regarded as a sacred plant and therefore the flower is believed to be a repellent of reinforcements that can give enlightenment and in Indonesia the lotus flower has the same function as in India, especially in the religious context of Hinduism and Buddhism. The three kinds relief can be seen in Figure 1.

3.2.2 The Fauna Types Described in the Temple Panel Relief

The types of fauna depicted in the area of temple Bumiayu such as lion statues, nandi, turtles, snakes, parrots (ornament *makara*), and while in the form of reliefs are monkeys, crocodiles and parrots.

1. Parrot

In the area of temple Bumiayu found relief parrots de-



Figure 5. Parrot from Bumiayu Temple 1



Figure 6. Cow from Bumiayu Temple 1



Figure 7. Snake from Bumiayu Temple 3

scribed on the surface of the panel has a flat field rectangular. Parrot reliefs were found in Temple 1 and 3 Bumiayu. Parrot reliefs were described in 3 variations. 1) Variation 1 The parrot reliefs on the panel have sized 29 cm long, 46 cm wide and 15 cm thick. The depth of sculpture relief is 4-7 cm. The parrot is drawn facing to the right in an expanding manner. The head has a crest, in a bulging, open beak and tail in an uplifted manner with the end of the distillation in the shape of a leaf. Birds sit on a bow-shaped stalk. The background of the birds' flora is the ornamental flora. 2) Variation 2 Variety of ornamental birds the second variation is the panels measuring 17 cm high, 20 cm wide, and 15 cm thick. Bird in a position turned to the right, the wings depicted naturalist in a position is expanding, and tail is depicted in leaf stilts. 3) Variation 3 Variety of ornamental birds depicted on the panels measuring 15 cm, wide: 20 cm and 15 cm thick, the depth of the relief of about 5-8 cm. Birds are portrayed forward with open wings. Birds perched on the stem of a tree form arc. Bird's eyes bulging, open beaks, feet together in a standing position. The parrot has a solid, stocky and strong-winged posture especially at the head, neck, and short tail. Its beak is large, strong and curved with a pointy tip to open the hard fruits and eat its contents. The wool on the head can expand and close the body hair only one color that is white, gray or black. Cockatoos are chatty and screaming. This bird likes to eat grains, fruits and insects. The distribution of cockatoos from Australia to the Philippines, the sub family has 17 species divided into the genus.

Some of the uniqueness of the parrot is a bird that is only loyal to one partner and loyal friends. Based on the results of research that kakaktua is known parrots can have age of 60 years, monogamy bird that is only mate with one partner, once a year laying, have faithful mating so that if the parrot birds then the bird - other parrots came. The parrot is a parrot species. There are 7 types of parrots scattered in Indonesia, among others *Cacatua Alba*, *Cacatua Galerita*, *Cacatua Sanguinea*, *Cacatua Goffini*, *Cacatua Moluccensis*, *Probosciger Aterrimus*, *Cacatua Sulphurea*. Parrots are the most favored birds because they have a beautifully crafted fuzz or crown feather on their heads. This bird also has a very loud shriek sound. Because of its beauty, many parrots are hunted by humans to trade so as to increase the rate of extinction of this type of bird. The yellow-crested cockatoo (*Cacatua Sulphurea*) is one of the species of the parrot (*Cacatua Sulphurea*) threatened by extinction due to over-exploitation of trafficking and high forest destruction that exacerbates the extinction of parrots.

In the area of Bumiayu temple found snake relief on panel Bumiayu Temple 3 and lion stone statue from Bumiayu Temple 3. Relief snake made of terracotta material, size 17 cm, 16 cm thick and 22 cm thick. Mouth closed limbs such as eyes, ears, mouth and nose en-

graved with scratching techniques, cultivating the surface is rough. Snake statues are also depicted in a circular position and gripped the front right leg by the statue of the lion. This seems to indicate that the lion has greater strength than the serpent. The snake is defeated by a lion, because its position is held by a lion.

2. Snakes

In the area of Bumiayu temple found snake relief on panel Bumiayu Temple 3 and lion stone statue from Bumiayu Temple 3. Relief snake made of terracotta material, size 17 cm, 16 cm thick and 22 cm thick. Mouth closed limbs such as eyes, ears, mouth and nose engraved with scratching techniques, cultivating the surface is rough. Snake statues are also depicted in a circular position and gripped the front right leg by the statue of the lion. This seems to indicate that the lion has greater strength than the serpent. The snake is defeated by a lion, because its position is held by a lion.

Snakes are a group of animals that have high adaptation levels. Snakes can be found throughout the continents and small islands of the earth. Snakes are classified scaly reptile class orders: squamata. Snakes are distinguished from other reptiles because all snakes have no legs as a means of movement. The high ability of snake adaptation is not always matched by a steady increase in the individual population. All animal species of Subordo Serpentes or Ophidia are part of the squamata order which includes all snake species. Snakes are one of the most successful reptiles in the world spread in wet/humid, tropical forests, temperate forests, deserts, grasslands, rice fields, mountains. Snakes are also found in mountains, farmlands, neighborhoods, to the ocean. Many species of snakes are live on the ground or crawl under the litter and piles of rocks. While others live aquatic or semi-aquatic in rivers, swamps, lakes and seas. The many species of snakes that live in a habitat depend on the environment in which they live (Wiguna, 2009).

3. Turtles

The turtle statue is depicted in a position under the statue of a lion. In Indian mythology the story is known that turtles are animals that are often preyed on by eagles. But with the ingenuity of the tortoise can defeat the Garuda in the race run so that the bound Garuda no longer treat the tortoise and his descendants. The existence of a turtle under a lion statue shows that the lion has greater strength / ingenuity than the tortoise so that the turtle's position is placed under the statue of the lion.

Turtles can live in freshwater (*Amyda* Cartilaginatae) soft-shelled or often called labi-labi spread in the Indo China region, Malacca Peninsula, Indonesia namely Sumatra, Kalimantan, Java, Bali and Lombok. Animals including the Testudinata order, suborder of cryptodira, the trionycidae family, the trionycidae subfamily are generally semi-aquatic, with habitats in calm and shallow waters, slow-moving, shallow, muddy and sandy bottom. These

types of labi-labi are often consumed or become pets of the community (Sentosa, 2014).

Another type of tortoise is the tribe's biuku or tuntong (*Batagur affinis*) is a type of brackish water turtle members of the tribe Geoemydidae. Medium-bodied biotic turtles, carapace length 700 mm, nostrils located at the end of a slightly upward muzzle. The jaws are jagged. The skin on the back of the scaly head is small, four claws with a full membrane between the fingers. His back shield was unpowered, not too high and dropped backwards until it was almost flat. The back is light gray or light brown to greenish black. A male animal in a lust not only has a black back shield; also his head and forelegs. Plain abdominal shields are not flecked or streaked. The turtles inhabit brackish waters and rarely ascend. Biuku choose the sand of the river more fresh water. Biuku (*Batagur Amyda Affinis*) spread to Sumatra, Malay Peninsula, Singapore, Thailand and Burma.

4. Crocodile

Crocodile statue is found in Temple 3 Bumiayu. Crocodile has 6 cm high, 7.5 cm wide and 14 cm thick. Crocodile statue depicted in attitude languishing, some body has been lost. His eyes were bulging, mouth closed. His body is depicted in triangular scales carved with gore techniques. The sides on the Crocodile's back are scratch-shaped scratches that are U-shaped. The left side foot is crouching and has 3 fingers.

Indonesia has 7 (seven) species (species) of crocodiles from all species of crocodiles in the world. Various species of crocodile in Indonesia include *Crocodylus porosus*, *Crocodylus siamensis* (*Crocodylus novaeguineae*), *Crocodylus raninus* (*Tomistoma schlegelii*), and *Crocodylus novaeguineae*. Crocodile is the name of Indonesia to name various reptiles from the Crocodylidae (tribe) family that being called a crocodile. Crocodiles are primeval animals that have undergone only slight changes of evolution since the time of the dinosaurs. It may be said that the present-day crocodile of the former dinosaurs remained relatively unchanged.

Various species (species) of crocodiles including crocodile species in Indonesia have almost the same characteristics. In general, crocodiles have habitat in freshwater waters such as lakes, swamps and rivers, but some are living in brackish water such as estuarine crocodiles. In the estuary of the river is called estuary crocodile (*Crocodylus porosus*). Crocodile estuaries also have a very wide dispersion habitat, even the broadest of all other crocodile species. Crocodile estuaries can be found starting from the Bay of Bengal (India, Sri Lanka and Bangladesh) to the Fiji Islands. Indonesia became the most favorite habitat for estuarine crocodiles. The estuarine crocodile morphology character is able to adapt to water salinity, can live from high salinity water such as sea water to fresh water in the upper part of the river.

5. Monkey



Figure 8. Lion from Bumiayu Temple 3



Figure 9. Lion from Bumiayu Temple 1

Monkey reliefs are found in Temple 3 Bumiayu, made of terracotta material. The monkeys are depicted in an upright position inside a circle-shaped pane, the nose of a pug with its mouth, the body and legs of the monkey have been broken. Long-tailed monkeys or *macaca fascicularis* are widely preserved by Indonesians, and are scattered throughout most of Indonesia and Southeast Asia. The physical characteristics of this monkey can be seen from its long tail, the entire body covered with gray-colored fur to blackish brown. Monkeys spend most of their time on trees. Long-tailed monkeys live in groups, female monkey pregnant for 6 months and generally give birth to one child. Long-tailed monkey habitats are tropical rain forests, and are often found near secondary forests adjacent to the inhabitants for ease of getting food. *Macaca fascicularis* usually consume fruits, insects and enjoys exploring, socializing and feeding. *Macaca fascicularis* can live for 31 years. The conservation status of this monkey is not protected. The spread of long-tailed monkeys includes the islands of Sumatra, Kalimantan, Bangka, Belitung and the surrounding islands of TAMBELAN, Natuna, Nias, Java, Bali, Bawean, Maratua, Lombok, Sumba, Sumbawa and Flores. Long-tailed monkeys have varied hair, gray to brownish, and usually to the chest until the stomach is white. The tail length is almost the same as its body length, about 38-64 cm. Characteristic of this long-tailed monkey is a cheek rim and a cheek bag that serves as a temporary storage place before chewing. The weight of monkey between 4-8 kg and female rat-average 3 kg. *Macaca Fascicularis* is social and lives in a group consisting of many males and many females of 6-58 individuals (Kamilah, 2013).

Beruk (*Macaca Nemestrina*) has brown hair that covers the entire body, and in the head there is black or dark brown hair. Characteristic of the monkey is to have a short tail like a pig's tail. Posture looks stronger, and in males have long fangs. Body length ranges from 46-56 cm. Beruk found Sumatra and Kalimantan spread to India, China, Thailand, Cambodia, Laos, and Malaysia. Habitat of residence are in lowland and primary forest areas. But it can be found in the forest and near the water source. Monkeys and bears include herbivorous animals because 60% consume fruits, and flowers, leaves, seeds, tubers, insects, eggs, and other types of invertebrate animals.

6. Beefs

Beef statues are found in Temple 1 Bumiayu, made of white stone (limestone). The statue known in Indian mythology is the vehicle of Lord Shiva, another name of the cow is nandi. In the Hindu confession, the statue of nandi is usually placed in the ancillary temple located on the north side of the main temple.

The cow comes from the Bovidae family such as bison, bull, buffalo (*Bubalus*), African buffalo (*Syncherus*), and anoa. Domestication of cattle began to be done



Figure 10. Parrot from Bumiayu Temple 3



Figure 11. Turtle from Bumiayu Temple 3

about 400 years BC. Cows are thought to originate from Central Asia. Then they spread to Europe, Africa and throughout Asia. Towards the end of the 19th century, Ongole cattle from India were introduced to the island of Sumba and since then the island has been used as a pure breeding of pure Ongole cattle. Broadly speaking, the cattle (bosses) in the world are two, namely (1) Zebu (*Bos indicus*) cattle or humped cattle, originating and scattered in the tropics and (2) *Primus bovine* cattle without humps, scattered in sub-tropical regions or known as *Bos Taurus*. Along with the development of technology until now estimated there are more than 300 beef cattle nation. All domestic cattle come from (*Bos taurus* and *Bos indicus*). The new family includes all types of domestic cattle and the Bovidae family. Zoological cattle classification is Phylum: Chordata; Clas: Mammals; Order: Artiodactyla; Sub Order: Ruminants; Family: Bovidae; Genus: *Bos* and Species: *Bos taurus* and *Bos indicus* (Suripto, 2001). Until now the cattle are still farmed Bumiayu villagers. Even some cows are allowed to roam the site and not put in the cage by their owners. In the past many people still keep cows, but since becoming a cultural heritage area, many residents have turned their livelihoods into rubber gardening.

7. Lions

The statue of the lion from the region temple Bumiayu depicted in 3 positions. First, the statue of the lion is depicted standing with a pouncing position, tail up, there are ornaments leaf tendrils under the body. At the bottom of the lion statue is the head of the statue of a turtle. This statue is placed in the corners of the building of Temple 1 Bumiayu. Second, the lion statue is depicted in a sitting posture on a rectangular-shaped mat. The tail up, has a mane under his neck, the left front leg is upright, while the front right leg is lifted up while gripping a snake. The face of the statue looks upward, eyes bulging, mouth open so that the tongue and teeth look. The lion statue of Temple 3 Bumiayu has an overall height, along with its plaster: 77 cm long, the height of statue: 68.5 cm, width: 50 cm. Third, the lion statue is depicted in pairs with elephant and gana statues. The gana statue is above the lion supported by the elephant. Lion statue, elephant and gana made of granite material and overall height 60 cm, width 45 cm and thickness 53.5 cm.

The lion has a valiant and authoritative physics often associated with its function to alert the public of its greed. The first image of a lion is found in a sculpture on the walls of the Ancient Egyptian pyramids (Susanto, 1998). In the Hindu people, the lion statue is associated with a symbol of leadership, rulers and powers such as the lion statue being the guardian of the Prambanan temple. The lion statue is usually placed on the right/left side of the entrance in a sitting position with a pair of front legs upright supporting the weight, the grinning mouth showing the teeth and fangs, eyes glaring fearfully, the

Table 1. Type of Fauna in the Region of Bumiayu Temples

No	Clasis	Ordo	Familia	Genus/Species	Local name
1	Reptile	chelonia			Turtle
2	Reptile	squamata			Snake
3	Reptile	crocodilia	crocodilidae	Crocodilus	Crocodile
4	Aves	psittacivormes	psittacidae	Pssitacula	Parrot
5	mammalia	carnivora	felidae	panthera leo	Lion
6	mammalia	artiodactyla	bovidae	Bos	Cow
7	mammalia	primata	cercopithecidae	Macaca	Long-tailed monkey

hair of his mane decomposing to the nape of his neck and falling beneath his chin. The statue of the lion other than embodied in the form of a statue is also depicted in the form of a relief carved on the outer wall of the temple's cheek and found in some temples between the Apit Temple, Brahma, Prambanan Complex and Pawon Temple, Gerabak, Central Java.

Lions or panthera leo, is a family of felidae genus panthera is the largest type of cat weighing 150 kg lion and 225 kg male lion. It has a body length of 1.60-1.90 meters (female) and 1.70-2.50 meter (male). Characteristics: Males have a hair mane on their head. The body is covered in a short, brown coat for both sexes, pale at the bottom, without signs. The back of the ears and a bundle of hair at the end of the tail is dark brown or black. Habitat lions live in savanna forests, deserts and mountains in India and Africa. Zoetmulder said that the lion is a beast that the name not from Indonesia, so the term sinha that was interpreted/associated with heroes, warriors and bravery (Zoetmulder, 1983). So the lion animal has never lived in Indonesia, including in the region temple Bumiayu. Therefore the existence of the statue of the lion at Temple 1 and 3 Bumiayu has symbol meaning symbolizing the strong/mighty animal as a hero/warrior who will keep the sacred buildings. All the figure of the animal in point a to g are described in Figure 4 to 11. Each figure described one animal. Table 1 explain the clasification of each animal in Region Bumiayu temple (Zoetmulder, 1995).

4. CONCLUSIONS

Regions Bumiayu temple located in Penukal District Abab Lematang Ilir is a lowland area that has a height of less than 100 meters from the sea surface and has rainfall that varies between 98.98 mm to 412.26 mm throughout the year 2013. This area has a soil alluvial, red yellow podzolic, gley association and pale yellowish brownish association. Therefore the flora and fauna in the Bumiayu enshrinement area are categorized in the biomes of tropical rainforests ie forests with towering trees with canopies that have layers of tree branches along with

the leaves that are formed by the meeting of trees. Based on the survey results, it is known that the rubber plantation area and after this location turned into a cultural heritage area, as the rubber plantation felled.

The vegetation environment in the temple Bumiayu area is covered by several plant species such as rubber (*Hevea brasiliensis*), bamboo (*Bambusa* sp.) Shrimp vegetation with *Melastoma*, *Glichenia linearis*, *Macaranga*, *Vitis* and various *Graminae* species of *Imperata cylindrica* and *Axonophus*. There has been a change of vegetation environment due to forest clearing by converting forest land into rubber plantation area (*Hevea brasiliensis*). The other plantation is oil palm (*Elaeis guineensis*), but the main result of the region of Temple Bumiayu is rubber. Even inside the site, until now the ongoing rubber market. Rubber market activity brought the area to become dirty, so the local government tried to move the rubber market location. Vegetation in the area of temple Bumiayu is a vegetation of shrubs and forest vegetation. Fertile soil and suitable climate is one of the supporting factors for the development of various types of plants that make this area rich in agricultural products and crops, especially rubber production plants (*Hevea brasiliensis*), besides rubber, other plantations in the form of palm oil (*Elaeis guineensis*), coconut (*Cocos nucifera*), coffee (*Coffea arabica*), areca catechu, and candlenut (*Aleurites moluccana*) besides the plant species that make up the forest vegetation ie wood of rake (*Aquilaria malaccensis*), surian (*Toona sureni* *Shorea* sp.), Bayur (*Pterispermum javanicum*), petai (*Leucaena glauca*). In addition there are crops for daily needs such as eggplant (*Solanum melongena*), long beans (*Vigna sinensis*), ketapang (*Moringa oleifera*), durian (*Durio zibethinus*), mangosteen (*Garcinia mangostana*), pare (*Trichosanthes anguina*), eggplant milk (*Solanum mammosum*), cayenne (*Capsicum frutescens*), corn (*Zea mays*), bananas (*Moses hybrids*). Vegetation of shrubs is found such as *Ageratum conyzoides*, *Ageratum conjugatum*, *Piper Aduncum*, *Imperata cylindrica*, *Erythrina variegata*, *Lantana camara* and others. From the survey results of plant species in this region shows the ecosystem units of this region is mixed dipterocarp forest including in the rain forest biomes are always wet to dry with sub-biomes of dry land rain forest. Based on vegetation data in the form of existing plant

species, the ecosystem unit in this region is Dipterocarpaceae rainforest with red yellow ultisol soil.

Based on the reliefs of Temple 1, 3 and 8 Bumiayu, there are found floras such as Kalpataru trees and lotus plants. The kalpataru tree is not found in this region, because it is a sacred tree for Hindu umt and is found today in India. While lotus plants until now many found in this area as Lake Lebar is 1 kilometer from the site. Fauna such as long-tailed monkeys, parrots, cows, snakes, turtles and crocodiles, only lions are absent because they are not habitat in the area of temple Bumiayu. Statue of lions and reliefs of kalpataru trees in the temple area of religious function which because the temple building was established for Hindu worship. Statues of lions are made as guardians of the sacred buildings that are usually placed in front of the entrance to the temple and in front of the gate of the temple.

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