

The Malays Civilization from Southeast Asia Maritime Realm Perspectives

Rohani Mohd Shah

Faculty of Law, UiTM. Malaysia

Zaliha Hj Husin

Faculty of Administrative Science & Policy Studies, UiTM, Malaysia

Hamisah Abd Rahman & Balqis Haris

Faculty of Business, UiTM, Puncak Alam, Selangor

ABSTRACT

Since the turn of the first millennium C.E, Southeast Asian sailors have been important actors in world history. Long before the Portuguese arrived in Asian waters, sailors from East Africa to East Asia had already been drawn to Southeast Asian port. Indeed, we will reveal some of the less obvious interest of the information on Malays lifestyles that do not receive much attention in the power's history records, nor from scholars who study them in the present. The origins of the Malays, the influence of Malays sailor in the early navigation world, Malays skill as metallurgists and the technical acknowledged in creating navigations tools has led the Indian literature in B.C. E to praise the Malays sailor as the speedy sailor. The Malays peninsula as the Land of Gold and welcomed by the Greek in ten century ahead of the Chinese for want of the variety of spices and cinnamon. Even the Arab's text in thirteen century, acknowledged Malay sailors, playing a leading role in navigation and in fifteen centuries the Portuguese soldiers addressed the Malays town as the Venice of the East. We conclude the paper by establishing the history that it is the Malays sailor ability to ride the wave faster than others at sea, the lifestyle that gives a true meaning of one society reflected in the words "Tanah-air".

Key Words: Malays civilization; maritime heritage; 2000BC – 1500; Southeast Asia

INTRODUCTION

Most historians accepted the fact that the literature of the early history of Southeast Asia cannot be easily incorporated into the world histories. The written sources for this period are relatively sparse and difficult to interpret. Only a limited amount of archeological work has been proven and wherever a new site are dug there is the possibility that that new evidence will call the previous conclusion into a question. This contentiousness among scholarly dialogue who study the region tends to record that no consensus emerges but there can only be more contentions. These dialogues discourage world historians to interpret from undertaking a comprehensive history of the region (David k. Wyatt(1995). Despite that obstacle, one Professor stands out, Professor Shaffer, to convinced that turn attention to the Southeast Asia region not only will make our vision of world history more complete but will make it more perceptive

(M.E. Shaffe, 1996). According to her, the Southeast Asian maritime realms is an excellent vantage point to witness the history go by. The southeast Asia sailors have been important actors in world history. Long before the Portugese arrived in Asian's waters, sailors from East Africa to East Asia has already been drawn to Southeast Asian ports.

Very few authors have been able to combine extensive reseach in the region with global ranging expertise to such effect. The research discovers fascinating topics on sailors from Kalayo-polynesian migrations, the relation between central Asian climate and monsoons, land and maritime silk roads, plagues and commerce, Budhism, Indianization and indegenious culture which builds the history of maritime Southeast Asia. Some famous traditional political historical heritage from the the Sumatran Srivijaya back track to the Java Kingdom and to the Malacca Kingdom and the influence of Muslims in the maritime realms.

THE SOUTHEAST ASIA MARITIME REALM

The Southeast Asia devides naturally into two parts, the mainland and the islands. Although many similarities between them there are grating differences in their culture and geophic circumstances. In general, mainland societies have for the most part been preoccupied with their largeand fertile plains while the island people have turned to face out across the sea. Such generalizations always pose problems and this one is no exceptions. There are two places on the mainlanjd that essentially belong to the island realm, at least in part because their landforms and topography resemble those of the islands. The southern part of the thousand miles long Malay penisular is essentially an island, almost separated from the mainland and almost surrounded by sea.

Similarly although less obvious several hundreds of miles of the deeply indented and ruggerd coast of southern Vietnamm provides a setting more like that of the islands than of the mainland creating many long and narrow island-like enclaves defined by the sea and the mountains"(taylor, 1992). Thus, the southeast Asia maritime realm the seaward-looking realm, includes the southern part of Malay penisular and the southerneastern coast of Vietnam as well as the islands. The region is distingtive divided by a linguistic difference. Burma, Thailand, Cambodia and Laos speak Mon-Khmer, Thai-Kadai or Sino-Tibetan whereas the people of maritime realms; the Vietnams coast and the Malay Penisular, all speak closely related to Malayo-Polynesian languages.

The southeast asia maritime real includes the countries of Malaysia, Brunei, Singapore, Indonesia, Phipillipines and Vietnam. Indonesia is the largest country and 13,667 islands covering 735,000 square miles; the Philippines has 7,00 islands covering 115,830 square miles; Brunei covering 2226 square miles; Singapore covering only 238 square miles and Malaysia spreading from Malay penisular, including the Sabah and Sarawak in Kalimantan island, in the South China Sea covering a total of 128,300 square miles approximately. This is the maritime realm that interest us, under the title.

MALAY ORIGINS FROM MALAYO-POLYNESIAN

The original home land for the Malay was agreed by the scholarly consensus and unquestioned (Shafer, 1996) that of the homeland of the Malayo-Polinesian which, was not from the same realm as now. The earlies period traced back to 4000BCE the Malayo were living in southern China in the coastal area of the Yangzi River which culture is quiet distinct from the "Chinese" han Chinese tributaries or culture wise or ethnicities and linguistically. They were cultivating a domesticated variety of rice and

proved by the archeological site at the south of Yangzi River.(Bellwood, 1992). Shortly around 4000BCE the ancestors of the Malayo-Polynesian left the mainland and settled on the island of Taiwan and later moved to Philippines and then to eastern Indonesia. (Finney, 1994). Between the 3000BCE and 2000BCE they settle on islands and peninsulars of Southeast Asia's maritime realm and those who remained in this realm are now known as the Malays. The Malays settlers were living some 8000 miles east of eastern Indonesian, where their Malayo Polynesian ancestors had come and were thus only about 2,300 miles on the coast of South America (Taylor, 1976).

The Malay As Rice Farmers

By the time foreigner to Southeast Asian came to this maritime realm, the people living in this realm, are already accomplished farmers, metalurists and sailors. This realm is on the equator which means they have the sun throughout the year, which allow the farmers to various type of agricultural productivities depending on the various type of soil. In the mainland farming is most productive yet the coastal lines show small plains of rice fields or swidden agriculture in reclaim forest area turn farming fields. (Honiq and verdoom, 1945). The ae is showing that 55% of global populations lives within these rice-growing regions.

The Malays As Metallurgists

Southerst Asia was discovered as one of the earliest sites of bronze production and today as reported by Bellwood, 1992 that traces of bronze and copper Southeast Asian metallurgists took advantage of bamboo, using the hollow segments in the plants trunk to make a fire piston capable of producing the high temperatures needed to liquidify ores (Sutaarga, 1971). The finest products of this tradition of metal working are large and exquisitely crafted bronze drums manufactured by people of Dongsan culture in northern Vietnam from about the fifth to the first century BCE. The famous metallurgist of the Malays can be a witness from its local weapon, *the keris* with its unique blades resembles the waves.

The Malays As Inventive Sailors

By the time the Malays sailors are acknowledged in the millennium BCE they were already intrepid sailors, responsible for the widespread distribution of northern Dongsan drums to various parts of maritime Southeast Asia around 300 BCE (Glover, 1979). The malays sailors are highly skilled navigators, sailing over the oceans for thousand of miles without a compass or written charts. They navigated by the winds and the stars, and by the shape and colour of the clouds, by the colour of the waters and by the smell and wave patterns on the ocean's surface. They could locate an island when they were still sometimes like 30 miles from its shores by analysing the behaviour of various birds, the animal and the plant life in the water and the pattern of the swells and waves (Taylor, 1976). This complex knowledge was passed on orally from one generation to another. By the third century BCE the Chinese had taken notice of the Malays sailors approaching their shores from the Kunlun islands in the southern seas which the Chinese learned were 'valconic and invariably endowed with marvellous and potent powers (Taylors, 1976). In the Malay worldview both the mountains heights and the depths of the sea were the site of powerful forces both generous and devastating . The highest reaches of the mountains were holy places, the home of ancestral souls while the sea contained dangerous spirits that had to be propitiated and then enlisted in one's cause. The Chinese also knew these islanders as builders and as the crew of ocean-going vessels engaged in long distance overseas trade. The Chinese, in fact appear to have learned much from these sailors.

THE MALAY SAILORS LEGACY TO MARITIME TRADE

The Malays independently invented sail made from **woven mats reinforced with bamboo** at least several hundreds years BCE and by the time of the Han dynasty (206 BCE to 221 BCE) the Chinese were using such sails (Johnstone, 1980). Chinese descriptions of the Malay ships the earliest of which dates to the third century CE indicate that the Malay sailed **jongs** (a Malay word) large vessels with multilayered hulls. The English word **junk**, which is often used to refer to Chinese vessels, is a derivative of the Malay jong. The Chinese recognised that their kunlun ships, **buo**, was a foreign word that had been incorporated into Chinese, states Manguin, 1980.

The Malays were also the first to use **A Balance-Lug Sail**, an invention of global significance. Balance-lug sails set fore and aft and tilted down at the end. They can be pivoted sideways, which makes it possible to sail into the oncoming wind at an angle or to track against the wind – to sail at an angle first one way and then to the other in a zigzag pattern, so as to go in the direction from which the wind is blowing. Because of the way the side of the sail were tilted from a distance it looked somewhat trianglur. It is thus quiet likely that the Malay balance-lug was the inspiration for the triangular lateen sail, which was developed by sailors living on either side of the Malays, the Polynesians to their east and the Arabs to their west.

The Arab and the Polynesian sailors are using lateen sail somewhere around the last BCE, in the vicinity of the Indian ocean were also an accomplished sailors like the Malays (Hourani, 1951). The literature and evidence suggest that they misgh come incontact with the Malay sailors balance-lug and therefore inspired by the Malays tools copy the designs but in the process of duplicating it, discovered that a triangular sail would serve the same purpose. Even though the Arab using the lateen sail were around 2 century BCE but the actual evidence only appears on Atlantic ship later in the fifteen century. The Portugese only get to learned the lateen and the Traditional square sails on their vessels in the late 15 century CE and only when they learned how to track against the wind that it became possible for them to explore the western coast of Africa. Without thye lateen, Atlantic sailors including the Portugese could not sail south of West Africa since they could not know the way to return back to Europe. It is ironic that it was an Arabic sail probably based on a Malay prototype that made it possible for the Portugese to round Africa disrupt the Arab trade routes in the Indian Ocean and eventually sail down to penisular malys home waters, in pursuit of Southeast Asian spices and conquered the Malay - Malacca kingdom few years after they arrived.

It was also sometime in the millienium BCE that the Malays made one of the most significant discovereries in the history of navigations –**Riding The Monsoons Wind**, the seasonal winds of Asia. The cause of this annual wind cycle lies dar away in central Asia, at the centered of the Eurasian landmass as far as away in central Asia, at the center of this planet and thus the air in winter and the cooler than the air in summer, the air close to an ocean is cooler by the water than air in the summer and warmed by it in the winter. Air masses in central Asia however are so distant from any ocean that they escape such influence making the winter air in the region much cooler in winter and hotter in summer tha air over or near the oceans.

It is the difference in the temprature between the air mass over central Asia and the air mass over the dar-off oceans that creates the monsoons. During the summer the hot air Central Asia expands and becomes relatrively light, whereas the air over the cooler and thus relatively dense and heavy. As a result , the heavier ocean influence air begins to move inwards against the lighter air, creating winds that move from the seas and oceans surrounding Asia towards central ASIA. It is that the ocean-influenced air rushes in to fill. From May to August when the moist laden air mass flows over the continent, it drops a considerable amount of rain on its way inland. During the winter

central Asia extreme cold mass to become dense and heavy, while the air in the ocean is warmer and lighter. Taking advantage of this seasonal wind pattern, the malays sailors begin to ride the monsoon wind. They departed with the wind on their back sailing for thousands of miles to distant locations and they waited until winds change direction which allowed them to sail home with the winds still at their back to bring them back to their **Tanah-air**.

The Malays is said to be responsible **evidently to carried a number of Asian plants to Africa**. It is not clear when the Malays sailor reached Madagascar (Watson, 1983) but coconut, banana and cocoyams (malays words) are sure to be brought by them. The Malays sailors may also be riding the monsoons of the Indian Ocean to supply the Mediterranean with cinnamon – aproduct of China – even before the development of an overland or overseas silk route. The Greek word for cinnamon come from the Malayo-Polynesian word. Pliny, wrote that the cinnamon came from the sailors who ride the wind from South east Asia to East Africa. There is also the 13th century Arab text refers to a malays settlement in the vicinity of Aden sometime around Roman conquest of Egpyt in 31 BCE. A vast fleet of Malays outrigger canoes came and went to this place said Taylor, 1976.

The achievement of the Malays does not change the Malays lifestyle. They live in small group communities (Taylor, 1986) but they spread out in a vast area the Malay people remained closely related ethnically, linguistically and culturally. In fact even in the sixteen century malays traders spoke a mutually intelligible language all the way from Sumatra to Philipinnes (Reid, 1988). All these development and invension distinguished the Malays from the rest of the people in Southeast Asia.

New Maritime Routes Created By Malays Sailors Via Straits Of Malacca And Sunda

New maritime route were being created by the Malays sailors in the 4th century which bypassed the Funan Kingdom, taking all transit trade to the south onto the narrow straits known as the Malacca and Sunda Straits and introduces to the world the 'fine spices' of the Moluccas- cloves, nutmeg and mace. The root of the Malays is well established and indeed their sailing is the main role in attracting attention to the other region and stimulates the first outsider interest on the spices and gold and ultimately inspire Colombus to undertake the voyage connecting the two hemispheres. The new route connects Southeast Asia waters all the way to the Indian ocean to India continent. However sailing does not appeal to the pople of Bengal's coast and this enhanced the success of the Funan kingdom alongside the Isthmus of Kra on the Gulf of Thailand's shore, especially when they can offer abundantly of foods to the maritime ports. Owing to the Malays sailors Funan Kingdom enjoyed plentiful and reliable harvests that made them possible to offer food for the people and to traders, capabilities that may draw long distance traders to the port of Malacca (K. Hal, 1985).

It was recorded that not only Indian merchants werein Straits of Malacca or in the Funan kindgom, in the 2nd century there was evidence that the Greek envoys were given diplomatic status and access to the city of Luoyang, the capital of Han Dynasty by way of Funan (Yu, 1967; K.hall, 1985). Archeological unearth nemourous seals with Hindu gos Vishnu, gold coins and medellaions bearing images of Antoninus Pius and Marcus Aurelis in land excavating near presentday town of Vietnam, Oc-eo once known as a settlement in Funan port. The Malays sailors were responsible for introducing benjamin gum (frankincense and benzoin), camphor, a resin that is later valued as medicine (Wolters, 1967), aromatic gharuwood and sandalwood as 8important good of a trade .

New Straight All Sea Route Links India Via Sri Langka Port To China

Sometimes in the 300 BC Malay sailors developed the first all sea route from Sri Lanka to the South China Sea. After boarding a ship in Sri Lanka passengers sailed straight eastward through Straits of Malacca or Sunda Straits to one of the ports on the South China Sea. After a layover, while they waited for the winds to shift they could proceed to China mainland. The Malay sailors thus, able to offer international traffic a faster all sea route to and from China's silk markets. Travellers departing from India for China no longer had to take ships clung to the coasts around the Bengal Bay and the Gulf of Thailand, portaging goods across the Kra Isthmus in order to reach Funan. By this route, they could ride swiftly before the moonsoons, directly through the Straits to ports on the South China Sea. It also means that cargoes are coming from China and maritime Southeast Asia could make a speedier journey to Sri Lankan ports. The terrifying but excited journey on this new maritime route are found in the written scripts of Buddha monk Fa Xian, in 399 CE.

The Malays Sailors Introduce The Medicinal Spices To Chinese Kingdom

Until the 5th century Persian goods by now have reached China thanks to the Malay sailor that stretches the route all the way from Iran to China preferring the sea route guaranteeing safety by Malay sailor rather than the frequent attacks of Iranian traders along the overland silk route in Central Asia. The Persian traders prefer to entrepot at Malacca (Wolters, 1967) via Sri Lanka where they could purchase Chinese goods before the Malay sailors carry them back to China or India riding the moonsoons through the Straits of Malacca-Sunda route. The Persian goods carried by the Malay sailors to China are much awaited by the Chinese consumers who value the Malay sailors as a carrier of not the aromatic fine spices (Moluccan spices) but as medicine (xiang-yao) very important goods in their daily life. The spices are carried in bronze vessels from Moluccan island, 23000 miles from Malacca Straits are abundantly available in Java island and dominated and monopolized by the Malay-Java-Indian-Chinese traders. Only later in the 17th century when the Dutch came and seized the spice producing island and ransacked the trading system in the Southeast Asian maritime realms. Even if the smugglers may be able to steal the spices seeds it is not able to grow to maturity because the seeds are choosy in the temperature, elements and soils where they will grow as Ridley, 1912 explained that "nutmeg must be able to smell the sea and cloves must see the sea" for them to live and be worthy. Not many places in the world that can duplicate the conditions on spice islands along the coasts of Java and Banda Seas and Straits of Malacca and western coast of islets such as Ternate, Tidore, Motir, Makian, Batjan, Helmahera island and Ceram island. (Wisseman-christie, 1991; Brierley, 1994).

International Marriage And Malay Speaking Kingdoms

Even though the Funan Kingdom experiences intermarriage with the Indian Kingdom and Chinese envoys, their culture remains distinctive from Indian or Chinese. It was recorded in 240s CE (Jacques, 1979) that the Funan like the Malays, culture are more connected to the sea, but it is certain that the Funan are not the Malays. In 400 CE it was discovered a rock at Vo-can, Vietnam that the people there are Malay speaking community. The study suggested that the King eulogized in the inscription suggests that Sri-Mara as the emerging ruler of emerging Malays is of a Malay speaking kingdom of the maritime realms (Kulke, 1991). Changes in Maritime Realms can be seen in the writeup by monk Yi Jing, in 671 recognizes several new and small kingdoms around the South China Sea.

MALAYS KINGDOMS

At first glance it may seem strange that Southeast Asia's first kingdom did not develop on the Malay peninsula but on the Gulf of Thailand's opposite shore – The Funan kingdom. According to Peacock, 1979, the success of the Funan Kingdom from 1st century to the 6th century were all due to the Malays' sailors' contribution, providing a safe maritime route along the Bengal Bay all the way down to the Spice Islands, providing the safe and speedy journey from India to China and later the maritime silk route allowing the Funan people to live a lifestyle of a city.

The intermarriage between the Malay sailor with the Indian Buddha, Hindu and Chinese inherited the Indian aspect of borrowed culture but maintained the significance of water and the sea in their lifestyle. The importance of the sea became significant in Malay marriage where water is the important aspect signifying the prowess of individuals' specific powerful contribution. The Malays' sailors still maintain their indigenous system and values (Wolters, 1982) which can be seen in an epic marriage of Kundinyah's Indian prince from Malay sailors with Lin Ye Chinese princess indicates that it is in the favour of the Malay kingdom to mutually benefit from political marriage and cooperate rather than conquer. The linkage with India brought some new kingdoms or Zhiaying speaking Sanskrit in Kalimantan in 400 BCE and later Malay speaking Kingdoms of Champa as well as Sri –Mara in Vietnam.

At the same time period of Constantinople in Europe, the Funan Kingdom came down without having a specific reason for its doom. The New Kingdom of Hephthalites in Central Asia broke through the Iranian military and eroded the power of Gupta India, at the same period the Ethiopian and the Yemenis had invaded the Red Sea and the Mediterranean (Mango, 1980) disrupting the Chinese silk route and in 6th century connections with the Spice Market were established. By now in Sumatra, the Srivijaya Kingdom, Buddhism dominated the Spice Islands in Southeast Asia. The Kingdoms were recorded as the District of Gold and they used the Malay sailor not to control them but to cooperate with them to secure the maritime routes. With the Malay sailor cooperating with the Srivijaya Kingdom more and more Srivijaya princes established new kingdoms alongside the main in Sumatra. The archaeological findings proved that there were three new kingdoms of the Malays, one in Palembang, King Jaynasa, King Karanganyar in Bukit Seguntang and King Sabokingking in eastern Palembang. The records showed that they all engaged in cooperation with Malay sailors and none of them were in actual control of the maritime route.

In 750 the Abbasid Caliph took over the Muslim kingdom and established a connection with China. Even though the Srivijaya Kingdom was Hindu and later embraced Buddhism but most monks were found to stay in cities in the Straits of Malacca, by now known as Srivijaya Royal Port and had gained an established maritime route between the European and Muslim domains. In these monasteries they were speaking and learning Malay and Sanskrit languages. (Holt, 1967).

Srivijaya links all their rivers with the Straits and the seas and the ocean, building a wide and vast network and established many ports along these routes. The ports tended to create new chiefs and they then led to war with the Srivijaya. One of the new chiefs in control of local rivers and main enemy of Srivijaya was the Jambi-Malayu (it seems the Jambi-Malayu was predominant in the rivers area, which is abundant with fish instead of spices) (Reid, 1988). So, when Srivijaya controlled the trading on the Musi River this Malay chief was offended and rebelled (Bickmore, 1869 and Wolters, 1989) but lost the battle. Srivijaya, even though Buddhist is a Malay and consistent with the Malay tradition now call his kingdom as The Lord of the Mountain and the Isles, now established three main sites, the Palembang, the Musi River and the other site of Malacca Straits (Known now as Malacca) left in the domain control of Malay sailors.

but legioncy is with the Srivijaya. We can see mixed culture, ethnic culture and language have both influences of Malays values, Hindu symbol and Buddha shrines everywhere around this three area of Srivijaya kingdom. It was the style of Srivijaya not to conquer but to offer benefits to alliances in return all other Malay chief give gifts exchanges to safeguard and trading power right from Straits malacca – Sunda to their rivers and cannels and island and islets. (K. Hala, 1985). In straits of Malacca, Srivijaya never rules the maritime realms there directly, it did expect the representatives to participate in royal ceremonies and the Malays sailors always parade their Royal navy of Malays sailors at the major expedition.

The Malays sailors are always represented as the sea nomads by the foreigners, but they played a pivotal role in the Southeast Asia transportation and navigation ensuring the trading route are fast and safe from threats outside the sea. These Malays sailors though respected Srivijaya kingdom is fiercely independence. They have their rules and maritime code to maintain safety and order over the maritime realm from India to China. Since the geographical buildup of the Straits Malacca-Sunda is in such complicated , narrow and dangerous, foreiners sailing and navigating always obeyed the code more of fear that the Malays sailor may abandon them in that tricky waterway, so control is easily gain in the control of the Malay sailors. The Arab literature once recorded that the Malays sailors and Srivijaya have cast a spell over the crocodiles leaving the water safe for navigation. Srivijaya manages to convince the local sailors that it is best they join the and share the revenue of trading rather than plundering the foreign ship for profits. With the strength and loyalty of the Malays sailor , Srivijaya gains more support from the local sailor whom once were the bandit. The method turning the Malays sailor to work as the Royal Navy was crucial to the development of this region to be as an international port and the Kingdom of the Snake, up until the 800 BC.

The success of Srivijaya also lies with the close relationship with the Budhais sailanders, in central java which is the most productive foods center, Sailanders from Magestic Kingdom of Java (Coedes, 1968). Even though the Sanjaya and Srivijaya are close ties they are separated by Merapi-Perahu mountain does not seem to deter their relationship. Even though the Malays sailors has very little role in the Borobudur Temple of Sailenders, the Malays sailors and 12 Malays ship were embeded in the wall of the Temple as the best representation and acknowledgement of their contribution to the two kingdoms success and richness. (Holt, 1967).

In the middle of the 9th century, war broke between Java Sailenders in the Kedu Plain with the Sanjaya the ruling monarch, which seeks protection from the Srivijaya. Even though Srivijaya gains control, their power had now faded due to their distracted attention to the Indian admiration of Temple Nagapattinam, and challenged by The East java new Kingdom which brough a war till 1007 ended with Central Java under the East Java control for the next 400 years. The control of the trade has by now shifted to the port across the straits, Malacca. The East Java by now working with the Malays sailor managed to combine tradeing spices with agriculture resources especially of padi from Central Java which gave them wealth so great beyond description according to writup of Venetian merchant Marco Polo. (K. Hall, 1985). Only after the 10th century new pagan kingdom influence by Song dynasty from China, the Turkic people from Asia, and the Fatimids power of the muslim world, created complex kindgom and build a mixed temple from Burma, Cambodeia all the way down to back to Thailand and down to the southeast asia maritime realms. By now, the Malays sailors still delivers fine spices to the main ports and to all the Kingdoms around the maritime route from India to China to South Africa. The port of Malacca was so crowded that that along the coasts smaller ports sprang like a mushroom to cater for the needs of these vessels.

However the end of the East Java kingdoms happen when a valcano eruption and after the eruprion a prince from Srivijaya the Malayu royal, attacked the kingdom and even though the attacked failed but they were able to steal away many spice

traders from the East Java and turn hostile against this weekend kingdom (K Hall, 1985). The Airlangga Kingdom of Est Java concentrates more inland water then in the ports leaving straits of Malacca in the hand of Malays sailor, totally. By 1049, the East java Kingdom is divided into two trading, one side the Java island concentrate of the spices and agricultural resource , later the Majapahit Kingdom of Hindus but maintain Malay values and culture and products and the Malacca side on gold, tin copper and silver, run initially by palembang Srivijaya prince, Parameswara who later turn Muslim. The Majapahit slowly came to fade away in control due to heavy taxes and a court ruling in daily trading. The Kingdom of Majapahit was weekend by its people turning more into Muslims and join the other Malay kingdom in Malacca. When Zhao a muslim Jeneral of China navy came to the straits of Malacca, he offers, the protection of safe passage with its 240 flet of ships contributed to Malays sailors ful control over the spice market and tin market and established its Kingdom of the Malay- Mataram. The Majapahit kingdom later all submits to Muslim conversion and malacca was now established as an international port safety and wealth is now with the Malays sailor around 12th century up till 15th century .

CONCLUSION

The Malays sailors kingdom, only come later at the end of the 11th century through The Malacca sultanate to dominates the Southeast Asian maritime realm, but their contributions are much early as early as the 200 BCE when they introduces maritime tools, riding the moonsoon, established a new route and connects two world hemisphere and brough weath and religion to once a nomad value and system, that is the appreciation world should acknowlegde and respect the legacy of the Malays sailors.

Acknowledgement : The authors of this articles would like to acknowledge that the funding of this conference is sponsored by the Flagship Grant from MOSTI and registered with UiTM, Research Management Center.

REFERENCES

Bellowood, Peter. 1979 Man's Conquest Of The Pasific. New York: Oxford University Press.

Bickmore, Albert. 1869. Travels in the east Indian Archipelagic. New york. D appelton and Company.

Brierley,Johanna Hall, 1994. Spices : the story of Indonesia spices.kuala Lumpur. Oxford press.

Coedes, george, 1971.; The Indianization States of Southeast Asia. University press, hawaii.

Fa XIAN, 1956 The travel of fa hesien. See Giles, 1956.

Finney, ben, 1994. The other third of the globe. Cambridge, Mass, harvard university Press.

Glover, ian C. The late prehistoric period of Indonesia. 3rd London Macmillan and new york St Martin press.