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Foreword

We have been led to believe by revisionist historians that for all intents and purposes, M'sian history commences with the conversion to Islam and the installation of Iskandar Shah (Parameswara) as Sultan of Melaka in 1400 AD. That a kind of vacuum existed before this date.

Part of this revisionism has also created the oft repeated mantra that the Indians and Chinese only started arriving in M'sia in the mid to late 19th century, to work in the rubber estates and tin mines. That therefore they are mere immigrants of late.

Nothing could be further from the truth!

Much of these misdirections have been created by a cabal of academics and (often closet) religious extremists. Watered down school text-books that skim over essential historical facts spanning more than 2000 years have created a certain deliberately crafted and desired slant.

Since 1969, and especially after 1981, national policies have nudged towards closer association and identification with Islamic nations and Arabic cultures than with India or China.

The consensus among historians is that Indian forays into Malaya and South East Asia (*SEA*) began probably from very early times. 'Malayuir' and 'Suvarnavdipa / Suvarnabhumi' (Island/ Land of Gold) are mentioned in ancient India texts such as the Ramayana of 500 BC.

Assuming the Ramayana was first written about 500 BC, and coupled with extant oral traditions, it is reasonable to assume that trekkers, but more probably sailors, ventured into Malaya from the Gangetic (North) to the Coromandel (South) coast on the eastern sea-board of India for a century or two before this.

Archaeological finds and Chinese records offer clear, indisputable evidence of Indian Hindu/Buddhist kingdoms from 1st century AD in SEA, as follows:-

1. Funan (Vietnam)
2. Champa (Vietnam/Cambodia)
3. Indo-China
4. Langkasuka Kingdom in Thailand/N. Malaya
5. Burma
6. Malaya/Singapore – Bujang Valley
7. Sri Vijaya Empire and others in Palembang, Java, Sumatra, Bali in Indonesia
8. Borneo (Sarawak, Sabah & Indonesian Kalimantan)
9. Brunei

Angkor Wat, Borobudur and the Shiva temples in Prambanan, Java need no elucidation. Borneo was regarded by ancient Chinese and Indians as the source of the finest quality Camphor. Tantalising glimpses of Sanskrit and Tamil in their languages, and statues of Indian gods have been discovered in the Philippines. The spice islands or Celebes (modern Sulawesi) were known to the early Indians.

The Indonesians have no guilt or qualms in recording their association with India. In *AD 78*, there arrived in *Java* a ***Brahmanical Indian*** Prince/scholar, ***Aji Saka***, from the court of King Shalivahanan. 'Aji' means 1st and therefore, he was the 1st in Java from the court of the Indian Saka King, Shalivahanan.

It is common history that Aji Saka introduced Hinduism, civilized the islanders, introduced science (astronomy & astrology), medicine, the Saka calendar, and most importantly, the Javanese (Sanskrit/Indian) script. Legend has it that Aji Saka defeated a local chieftain, described as a man-eating ogre, testifying to the presence then of some cannibalistic tribes in parts of Indonesia (as well as Burma, Indo-China, Nicobar, Celebes etc.). This set the foundation for the subsequent Indianised Kingdoms in SEA.

If the Indians were the early adventurers in SEA, the Chinese were not far behind. But China played the role of powerful Grand Statesman, to whom various kings and rulers from all over SEA sent ambassadors and tributes, to seek protection from their enemies. In *1293 AD*, a force of

20,000 Chinese invaded Java, on the orders of *Kublai Khan*, to avenge an earlier insult to his ambassadors by the Majapahit King Kirtanagara.

Each Chinese Emperor/King/Ruler regarded it as his inherent duty to record the history of the dynasty previous to his. And they have adhered to this policy for over 2 millenia.

Faxian (Fa Hsien) who made his historic journey to India by sea and overland in 399 AD was probably the 1st Chinese to establish official contact with India. He also travelled to Ceylon & Sumatra, Java or Borneo

The sea routes and the secrets of the monsoon winds were eventually mastered by the Chinese as well, culminating in the famous voyages of Admiral Zheng He (Cheng Ho), who visited Melaka more than once.

It would however, be equally misleading to assume that prior to the arrival of the Indians & Chinese, Malaysia & Indonesia were inhabited only by savages, uncivilised tribes and peoples. The Aborigines and Malays were already present as fairly organised groups when the Indians first arrived.

Fishing, navigational skills and basic, if not a little advanced, knowledge of astronomy must be credited to these indigenous peoples by force of their extensive sailing expeditions throughout the Archipelago. They must have known about the monsoons and riverine systems as they certainly did of the presence of gold and tin bearing valleys further inland from the river mouths. They must have cultivated rice, bananas and fruits; caught fish.

Ming (1368-1644) records note that:-

‘In 1378, the King of Pahang, Maharaja Tajau, sent envoys with a letter of gold leaf, and bringing as tribute six foreign slaves....The higher and lower classes are on a very intimate footing, and there are no thieves....They boil salt out of sea-water, and make wine by fermenting rice-gruel...Products of the country are lignum-aloes, camphor, *tin* and a kind of wood used in dyeing.’

Godinho De Eredia (1600AD) wrote:-

‘Pan (*Pahang*) was the 2nd seat of the Empire of the *Malaios* in succession to Patani and flourished before the founding of Melaka. The port is just as much frequented by merchants because of the gold from its *auriferous mines; it contains the best and largest gold-mines in the whole Peninsula....* At that time, the ruler of Pam (Pahang) *governed Syncapura* (Singapore); and the monarch who resided in Patani, the metropolis of the *Malaios* was tributary to the empire of *Syam* (Thailand).’

What must have been missing in these cultures – more organised government, reading, writing and numeracy skills, science, religion, dance, music, literature, poetry – must have been introduced by the cultures of India and China, which in 1st century AD, already boasted (by their accounts if one takes into consideration pre-historic oral traditions) civilisations going back tens of thousands of years!

It is therefore imperative that our children should not be force-fed, like pate producing geese, to have a lop-sided and false view of M’sian history and origins.

Let the facts of history be revealed unadorned and not glossed over.

Let the chips fall where they may.

We will all be the better for it.

The truth will not hurt anyone; lies always will.

Of this, I have not the slightest doubt.

E.S.Shankar

melaka - the beginning

No account of Kuala Lumpur or Peninsular Malaysia for the matter, can make sense without first going back to the Melaka Sultanate of the 1400's. Then, a little before that and forward, for a thousand years or two is but a blink in the eye of eternity. We need to digest the *Sejarah Melayu* (Malay Annals) and *The Marong Mahawangsa (Kedah Annals)*.

The *founding of Singapore and Melaka* are inextricably interwoven as the two founders are of the same Indian, Hindu bloodline. They are further connected by blood to a wise, astute, resourceful and clever aboriginal Malay king in Sumatra in Indonesia.

Almost exclusively the source of these legends and mythical history of Melaka is the *Sejarah Melayu*.

After the preface, the *Sejarah Melayu* begins with the '*Hikayat Alexander*' or '*Alexander's Story*.' Legend has it that *Raja Chulan* was an Indian monarch from the long line of the marriage of the beautiful *Princess Shaherul Beriah* and *Alexander the Great*. Alexander translates as Iskandar Zulkernain in Malay from the Arab Dhul Kernain (Twin Horned One) and Persian/Urdu Sikandar. The princess is a daughter of the Indian monarch Raja Kida Hindi who had been defeated in battle in India by Alexander. ***Both the Raja and his daughter convert to Islam!*** Shaherul Beriah gives birth to a son, Arishton Shah.

Raja Chulan, a great Indian King, hailed from *Nagapatnam* which is a port near Madras in *South India*. He invades and conquers Kota Gelanggi thought to be in Johor at the tip of South Peninsular Malaysia. Exercising his conquest rights, he marries the daughter of the ruler of Kota Gelanggi, the Princess Onang Kiu.

Raja Chulan then returns to the land of the Keling or Kalinga in South India and builds a great fabulous city of seven black walls. This can only be Vijayanagar described by the Portuguese traveller Domingo Paes in 1520 as the best provided city in the world with a standing army of one million! In his *Babur-nama*, the Mughul Emperor lists Vijayanagar as first among the native powers that had to

be vanquished. Immediately north of Vijayanagar was the Muslim kingdom of Bijapur which is often confused by some historians with Vijayanagar.

Chendani Wasis, a daughter of Raja Chulan and Princess Onang Kiu, marries Raja Suran Padshah. Suran is a son from the marriage of Raja Tursi Biradaras, the last of the Sassanian Persian kings, to a daughter of the Raja of Amdan Nagara thought to be Gujarat in India. Suran also claims ancestry from the famed King Nushirwan The Just of Persia.

The Sejarah therefore traces Raja Chulan's ancestry to Alexander in Macedonia/Greece/Persia and astonishingly, to Nushirwan The Just in Persia as well! These claims are not borne out by recorded history.

Raja Chulan has a great empire stretching from India to South East Asia to as far south as Bali in Indonesia. He descends to an undersea kingdom and sires three sons from a fabled marriage to Princess Mathabul Bahri, thought to be a mermaid! When Raja Chulan has 'done roaming' in South East Asia he returns to Vijayanagar and marries the daughter of Raja Kudar Shah Jahan who is Suran's brother. Raja Chulan's son from this marriage, Adhiraja Rama Mudaliar, succeeds to the throne of Vijayanagar.

As promised, when the princes from undersea come of age, their mother sends them up to take their rightful place on earth. The three princes **Vichitram, Paladutani and Nila Utthamman** land on Mount Segantang Maha Meru in **Palembang, Sumatra (Andalas of old)**, in Indonesia, astride a white bull. They are greeted and welcomed by the **Aboriginal Palembang Raja, Demang Lebar Daun or Chief Broad Leaf** who is also said to be *a descendant of Raja Chulan!*

Accompanying the three princes is a mysterious turbanned figure, **Bat'h** who emerges from the vomity foam of the bull. Bat'h introduces himself as a court official and recites *in Sanskrit* the royal lineage of Utthamman. Bat'h is thus a Charitra, Sanskrit for story or lineage teller and this has passed on into Malay language as Cheritra or Chiri.

There is a tradition in the installation of the Sultans of Perak who are descended from the Melaka Sultanate in

Malaysia. The Sri Nara Diraja is head of a family which calls itself Bangsa Muntah Lembu or Race of the Cow's Vomit. The Sri Nara Diraja will whisper into the Sultan's ear an incantation in Sanskrit, *identifying the name of the Sultan's Hindu Demigod Royal ancestor who once long ago descended on a white bull on that fateful night at Mt Segantang Maha Meru in Palembang*. The Bangsa Muntah Lembu do not consume beef, butter or milk!

In time all three princes are made kings of territories on the island of Sumatra. Vichitram of *Minangkabau as Sri Sang Sapurba*, perhaps a corruption of Prabhu in Sanskrit/Tamil, which means Great King or Ruler. Paladutani of *Tanjong Pura* as Sri Sang Manicka or Precious Jewel. These two princes then created the line of the Baginda Awang and Baginda Dara by marrying two ladies, Wan Ampu and Wan Malini from Demang Lebar Daun's kingdom.

Of greatest interest to us is Nila Utthaman of Palembang. He ascends to the throne as *Sri Tri Buana*, Sanskrit for Lord of The Three Worlds, or Sang Nila Utthaman or First Prince of the Highest Integrity. *Till today, Sumatra is regarded as the cultural home of the Malays*. Sri Tri Buana marries *Wan Sundaria, the beautiful daughter of Demang Lebar Daun*.

Sang Nila Utthaman settles on Bintan Island after several exploratory sailing trips to nearby islands. In a later adventure, when faced with an unnaturally severe storm at sea, he throws his crown into the sea as a last resort to appease the gods, on the advice of his ship's officers. The storm abates immediately, and Utthaman and his crew find themselves at the mouth of a river on the island of Temasik or Water Town. Temasik is referred to in 2 AD in Chinese accounts, possibly by Gan Ying in the Han Dynasty chronicles, as 'Hou Hanshu', and Puluozhong. Translated from Malay, *Pulau Ujong* refers to 'the island at the tip' of Ujong Tanah or Johor in the Malayan Peninsula, as *Singapore* has always been.

Startled by a swift, majestic fierce-looking beast with a red body, black head and white breast, Utthaman named the island *Singapura or Lion City, Singam for Lion and Pur for City in Tamil*. Utthaman probably mistook a tiger for a lion which is not indigenous to Malaya or Singapore. Utthaman

ruled Singapore from 1299-1347. It is believed that he and Damang Lebar Daun are buried at Bukit Larangan or Forbidden Hill, modern-day Fort Canning Hill in Singapore. This mention of 'Singapura' in the Sejarah prior to Raffles' arrival in 1819 is the first known instance of its reference in history. Chinese and other records mention only Tan-man-si or Temasik.

The story of the founder of Melaka, and its early history is not so easy or straightforward either. According to your pick of differing versions Utthaman's grandson Paduka Sri Rana Vikrama marries Thalai Puchudi or '*Head adorned with lovely flowers*', in Tamil. Puchudi is the daughter of the Indian King of Vijayanagar, Adhiraja Jambuga Rama Mudaliar.

Parameswara, a grandson from this line, dubbed Sultan Iskandar Shah, continues as Prince of Palembang. Eventually he surrenders his Sri Vijaya kingdom and flees to Singapore, after some fifty years of incessant attacks from the powerful Majapahit Empire. Singapore proves to be no haven either for this prince who kills Temagi, the Siamese regent, and rules as king for some five years. A further killing of a concubine sees the Prince betrayed to the Siamese by a grieving father and court Minister, Sang Ranjuna Tapa.

Parameswara next flees north to Peninsular Malaysia, to Muar, Bertam and finally to Melaka. The legend continues, with Parameswara claiming divine guidance when he observes the rare spectacle of a mousedeer, a Sang Kanchil, kicking back and defending itself against a pack of his marauding hunting dogs. He duly names the place Melaka, after the unique tree with its yellowish-green fruits, under whose shade he had been resting.

1400 is the operative year when the Sumatran Prince from Utthaman/Sri Tri Buana/Sang Nila Utthaman's line, ***Parameswara***, eventually ***founds and settles in Melaka***.

malay roots

The Malays, referred to by anthropologists as proto-Malays, came from the province of Yunnan in China. The proto-Malays were sea-faring people. Portuguese historian Emmanuel Godinho de Eredia, son of a Portuguese Mariner and a Malacca Princess from Macassar, refers to the Malays as 'Saletes' or 'Orang Selat' or People of the Straits of Melaka. They are the *Orang Asli, Aborigines* of today, who journeyed their way, possibly some 10,000 years ago, to Malaya and Borneo and Sumatra and Java. A few thousands of their descendants, the Orang Asli or Jakun, still survive in the jungles of Peninsular and East Malaysia.

Originally they had settled near the coasts and rivers, hunting and fishing for their food. Interaction between the Orang Asli and their counterparts from Borneo, the Negrito, Senoi, Penan then produced the fore-runner of the Malays possibly a 1,000 years before the Malays of the Sejarah.

The Penan were of course made famous in recent times by the Swiss, Bruno Manser, a self-appointed environment activist and save-the-rain-forest crusader. Manser had protested over the displacement of about 9,000 Penan from the site of the Bakun Hydroelectric Dam area in Sarawak in East Malaysia. Bakun was planned to cover an area larger than Singapore. Manser had a run in with Dr. Mahathir who insisted Bakun posed no material adverse impact on the environmental and that the Penan were safe. Manser disappeared in the jungles of Sarawak in 2000 and has not been seen since. The Bakun project was discontinued as a result of the Asian Currency Crisis in 1997, but was revived in 2006.

Today the Orang Asli are to be found deep in the rainforest jungles and other specially designated 'Orang Asli' land, some close to urban areas in KL. Not unlike the Red Indians of North America, except the Orang Asli cannot license their land out to casino operators. You might wander into a cheerful bunch of them crossing the road, while on holiday in Cameron Highlands. Many among the Orang Asli have their own ancient religion based on animism and spirits, while some have over the years been

converted to Islam and Christianity.

However, The Malays of today, described as Deutro Malays, are the descendents of the proto-Malays mixed with Indian, Thai, Khmer, Vietnamese, Chinese, Indonesian and Arab blood.

In the early 1800's most of Malaya's population consisted of The Orang Asli and the Malays. The Malays were mainly settled in Kedah, Kelantan, Trengganu, Pahang and Perak with populations varying from 50,000 to 25,000 in each settlement.

sejarah melayu – malay annals

Melaka's misty early history can be gleaned from the 'Sejarah Melayu' or 'Malay Annals' originally referred to as 'Sulalat us Salatin' or 'Geneology of The Kings'. The 'Summa Oriental' by Tom Pires, a Portuguese mariner who lived there in 1513 after the fall of Melaka to Alfonso de D'Albuquerque and Portugal in 1511, also provides much information. Pires is reputed to have said 'whoever is Lord of Melaka has his hands on the throat of Venice.'

The Sejarah Melayu is popularly believed to have been written by Tun Sri Lanang, the Bendahara or Prime Minister of the Royal Court of Johor, on Thursday 13th May 1612. The work was commissioned by Sultan Abdullah of Johor in whom power was vested by the older Sultan Alauddin Riaayat Shah, a descendant of the Sultan of Melaka. Sultan Abdullah had commissioned the works while Sultan Alauddin languished in prison in Aceh, having lost his kingdom to Majapahit invaders. The Sejarah however, consists of a single volume translated from an original document from Goa in India. Today only manuscripts exist of the 1612 translation.

Passing references to events in Malayan and Melakan history can also be found in various accounts of Chinese travellers. Wang Dayuan had also noted the existence of Chinese settlers in Singapore in 1330. The expeditions of the Muslim Chinese Admiral Zheng He who made several trips to Melaka were recorded by Ma Huan in his 'Ying-yai Sheng-lan' or 'The Overall Survey of the Ocean's Shores.'

It is universally accepted that the Sejarah, spanning a period of some 600 years from 1,000 AD to 1600 AD, is one of the finest works written in the Malay language. As for the historical references, there are considerable controversies as to accuracy of events stated in the Sejarah since the only date mentioned in the Sejarah is the date in 1612 when the work was commissioned.

Modern revisionist historians however, find it convenient to leave out some 'irrelevant' tit-bits from the Sejarah in school text-books and in generally talking about the rich history of Melaka.

There can be little doubt that 'Chulan' in the Sejarah refers to the Chola rulers from South India. Raja Chulan's kingdom is variously thought to have been in Hamadan in Persia, Gujarat in India and elsewhere. But anything outside South India does not merit serious consideration since the Chola Dynasty (846-1216 AD) had its roots in South India and there is no record of any Chola ever claiming an ancestry going back to Persia or Alexander.

Chola ancestry goes back to the Dravidians who were the first settlers in India. As mentioned in the Sejarah, Raja Chola also had his kingdom near Nagapatnam, an important port and trading centre in the Coromandel (bastardized English for Chola Mandalam) coast of ancient Tamilnadu in India. The arrival of the three princes in Palembang on a white bull which is the vehicle of Lord Shiva gives a no uncertain clue as to their Indian/Hindu origins.

The first three rulers of Melaka were Hindus, not Muslims. Parameswara was named after the powerful Hindu God, Shiva, The Destroyer. Stellar work done by Professor Wang Gangwu established once and for all conclusively the Melaka-China connection. More than that, Professor Wang proved that Parameswara and his son were not Muslims as claimed by several local historians.

Professor Wang, in his seminal '*The First Three Rulers of Melaka*', published in 1968, relied on the authentic Ming records of China Emperor Yung-lo. These records revealed that between 1405 and 1435 *Parameswara*, recorded as *Pai-li-mi-su-la*, his son *Megat Iskandar Shah (Mu-kan-sa-yu-ti-er-sha)*, grandson *Sri Maharajah (Hsi-li-ma-ha-la-cha)* and accompanying envoys, paid the Chinese capital in Nanking, and after 1417 in Peking, a total of twenty visits. The term Megat was a reference at that time of a marriage one of royal stature to a commoner.

Royal visits to China took place in 1411 (Parameswara, consort, son and 540 persons), 1414 & 1419 (Megat Iskandar Shah) and 1424 & 1434 (Sri Maharaja). These visits were to pay tributes to the Chinese Emperor in exchange for protection against Thai and Indonesian invaders. All the visits were made in one of Admiral Zheng He's (Cheng Ho) several fleet-ships.

The visits in 1414 and 1424 were to inform the Emperor of the deaths of Parameswara and Megat Iskandar Shah respectively, to seek the blessings of the Emperor on the successions and to re-affirm the close ties between Melaka and China. These were evidenced by letters of proclamation and the seal of the Emperor.

A certain Abdullah Kassim (*A-pu-la-chia-hsin*) was a Melakan envoy who visited China on his own in 1409. In 1418 and 1435, the Melakan envoys accompanying Sri Maharaja were Sri Samalan Raja or Sriram Raja (*His-li-sa-li-wang-la-cha*), his elder brother, and Radin, Rajan or Raja Bala (*La-tien-pa-la*), his younger brother, respectively.

Some confusion arises from De Eredia's and Tom Pire's reference to rulers of Melaka identified as '*Permicuri*', *Xaquem Darxa* and '*Modafarxa*'. Permicuri has been identified as Parameswara, and possibly, Xaquem Darxa as Iskandar Shah and Modafarxa as Muzzafar Shah or Muhammad Shah. But by the time of Pire's (1513) and De Eredia's (1600) writings, Melaka had become fully Islamicised (about 80 – 165 years) and there was already a tendency to attribute Arabic/Persian names to historical figures.

The Sejarah Melayu makes no mention of a Parameswara at all!

The kingdom Parameswara fled from in Sumatra was part of the *Hindu Srivijaya Kingdom* and identified by Chinese explorers as *San fo-tsi*. As were Majapahit and Langkasuka referred to by another Chinese Buddhist explorer, I-tsing, who also visited Chien Ch'a or Kedah in North Malaya and much of South East Asia. These discoveries were made in the thousand years before the founding of Melaka in 1400.

The Sejarah does not given an exact date when Sri Maharajah suddenly embraced Islam. Prophet Muhammad appeared to him in a dream one night and the king, upon waking up found himself circumcised. In that dream, Sri Maharaja was foretold of the arrival of a Mullah, Saiyid Abdul Aziz on a ship from Jeddah which was proven true the next day. The Sultan changed his name to Sultan Muhammad Shah, became a Muslim and his court and all the citizens of Melaka were commanded to do likewise. This could only have happened after 1435.

The illustrious line of the *Bendaharas of Melaka* starts from *Tun Ali*, the son of an Indian/Hindu by the name of *Mani Purindam* and *Tun Rana Sundari*, a daughter of Sri Nara Di Raja, a nobleman from the royal court of Melaka, Mani Purindam is said to have travelled out from a place called Pahili in the *land of the Keling, India*, and reached Melaka after first sailing to Pasai in Indonesia. In Pasai he had married a daughter of the Raja of Pasai to establish a new royal line. Sultan Muhammed Shah of Melaka eventually marries Tun Uti, the daughter of Mani Purindam and Tun Rana Sandari.

The Sejarah narrates that Mani Purindam's father was an Indian/Hindu king who converted to Islam and changed his name to Raja Nizamul Muluk Akar Shah. Mani presumably lost his inheritance to his Muslim half-brother and decided to try his luck abroad. As Indians will tell you, anyone named Subramaniam, after the son of the god Shiva, will be called Mani, or it could be from names such as Ramani or Skandamani. For Mani Purindam to marry into royalty, that would mean that he was a person of some stature and means on his own account. Strangely, Mani Purindam's origins have never been traced.

For centuries, Indians were referred to as *Keling* by Arab and South East Asian traders. Keling is now regarded as a derogatory term with its undesirable connotations to black and colour. Keling is certainly derived from Kalinga in the state of Orissa just below West Bengal on the east coast of India. Kalinga is reknown for the invasion in 263 BC by King Ashoka of the Maurya Dynasty.

Ashoka is regarded as one of the greatest of Indian kings. His emblem, the wheel and lion appears today on India's flag. His edicts were carved on to inscriptions on Buddhist stupa, cylindrical pillars and rock faces not only all over India but as far as Afghanistan. The message of Dhamma was sent to Egypt, Rome and Persia '*so that among my sons and great grandsons, as long as the sun and moon shall endure, men may follow Dhamma.*'

It is also recounted in one version of the Sejarah that news had reached the ears of the Emperor of China of the mystical and famed three Indian princes of Palembang. He accordingly sent an ambassador to the court of Prince Vichitram requesting the hand in marriage of his daughter.

Vichitram, in order to forge close ties with China, sent his eldest daughter Princess Sri Devi back to China with the ambassador from China. Sri Devi married the Chinese Emperor and produced a son from whom the royal line of China is descended!

Rather than investigate completely the historical links between the Indians, Chinese and the Malays the emphasis in the modern era leans overwhelmingly to the Melaka Sultanate post Islam.

Parameswara is believed to have died in 1424 in Melaka and buried at Tanjung Tuan near Port Dickson, Seremban in Negeri Sembilan.

the chinese armada

Zheng He (1371-1433), a eunuch and a Muslim from Yunnan province served in the court of the Ming Emperor Zhu Di from 1402 . He was a descendant of Genghiz Khan, the Mongol warrior. His massive fleets sailed to South East Asia, Ceylon, India, the Horn of Hormuz in Persia, and even Pate Island off the coast of West Africa. He is the famed hero of Gavin Menzies '1421.'

Menzies claims that Chinese fleets discovered America, Australia and rounded the Cape of Good Hope long before Columbus, Cook and Bartholomew Diaz. There are incredible claims by Zhou Man of the Chinese mining lead and many dying from uranium poisoning in Australia. The Chinese ships suffered massive losses from a tsunami caused by a meteor strike off the coast of Australia in 1422!

Zheng He's majestic, mighty armada comprised over 300 ships and junks, many over 400 feet long and 150 feet wide. They carried a human cargo of 27,000 sailors, soldiers, administrators, scientists, scribes, linguists and translators. The ships' holds had room for horses, pigs, food, water and were laden with gifts, the finest silk, jade and porcelain in the world. The Chinese ships were a miracle of unrivalled technology in the ancient world, dwarfing Columbus' Santa Maria, Nina and Pinto of 1492 fame, in both size and nautical capabilities.

Zheng He's armada returned to the 'Middle Kingdom' with spices, ivory, medicines, exotic shells, sandal wood, pearls sought and coveted by the fabulously rich Ming Emperor and his court. Even giraffes, mistaken for the mythical Chinese Quilin 'spotted unicorn' from Africa, rhinocerii from Malaya or Sumatra and elephants from India were miraculously transported back to the Forbidden City, Peking of old, Beijing of new.

There is a legend that Admiral Zheng He and his crew were saved from shipwreck near the seas of Melaka by the Sampo fish. The Sampo, guided by some mysterious force, plugged themselves into a hole in the ship's hull and saved the Chinese from a potential disaster. The Sampo fish can found in the waters of the Straits of Melaka even today and

apparently a silhouette of Zheng He can be discerned on their bodies! Some Chinese temples in honour of Zheng He can be found in many places in mainland Malaysia.

China is of course the source of *four of the greatest inventions of the ancient world*. These were, *paper (105 AD), printing, the compass and gunpowder*. To these outstanding achievements we have to add:-

1. Sericulture, the raising of silkworms for the production of raw silk, which had developed from as far back as 6000 BC. Monks working for the Roman Emperor Justinian of the Byzantine Empire had smuggled the secrets of silk manufacturing to the west in 500 AD.
2. Jade mining and jewelry (the 'Yu' or Royal Gem of Chinese Emperors). For the Chinese, Jade is the ultimate gem. Jade, because of its structure, is very hard, and cannot be easily carved. You need tools of abrasion, emery cloth and hard sand paste. But the ancient Chinese created the most exquisite jade pieces, using basic stone, bamboo and bone tools.

'If a ruler perfectly observes the rites of the state, white jade will appear in the valley.' *Li Ji. Book of Rites. 300BC.*

3. Porcelain pottery (200 AD) was made from China Clay and kaolin in places such as famed Jingdezhen town. In Jingdezhen porcelain is still made today using ancient techniques perfected during the Song and Yuan dynasties. This was long, long before the west had an inkling of these innovations. Porcelain is derived from the Italian 'porcella' or 'little pig', the curved contours of the pottery reminding the Europeans of the curved back of the pig!!

Between 1400-1430, Zheng He made seven great voyages out of China. The sea routes included stoppages at Melaka and beyond to the west.

Here and there are tantalising glimpses of small Chinese settlements in Malaya, prior to their mass migrations in the 19th century to the tin mines of Larut in Perak. When the Khek clan arrived in the Ulu Galas valley of Kelantan in

early 1700, they had to battle with the ancient P'ang Chinese. The Pangs, who claimed to have set-sail from *Hoi-lu-fung* in China, fled to Panggong in Pahang, about five miles from Kuala Lipis where there were some of the famed and fabled gold mines of Pam (Pahang of old).

The presence of the Chinese among Pre-Melakan Malays in Malaya and Borneo can be inferred from much older Ming and other Chinese records. Chinese records indicate river-mouth Aborigine/Malay settlements at Pong Fong, Tong Ya Nong and Ki Lan Tan or Pahang, Trengganu and Kelantan in the 12th century AD.

Chau Ju-Kua (1225 AD) had recorded that 'Pong-fong' or Pahang was under the rule of the San Fo-tsi or Sri Vijaya King in the 10th century. Wang Ta-Yuan has described P'eng Keng (Pahang) and Pa-tu-ma (Pulau Tioman) in his 1349 'Tao I Chik Lio.' In 1378, the Ming Emperor received envoys and tributes from Maharaja Tajau of Sri Vijaya and Pahang is identified in his records as being west of Siam. In 1436 Fei Hsin, a Chinese Moslem and Arabic scholar, has given (in his Hsing-cha Sheng-lan) a startling description of the people of Pahang, their customs, practice of animism and Kali (human sacrifice) worship and the abundance of gold and tin as their products.

Godinho D'Eredia (circa 1600 AD) describes Pahang as the second seat (after Patani) of the Empire of the 'Malaios', having the best and largest gold mines in the Peninsula.

By 1838, there was a Kampong China at Pekan Baru and much intermarriage between the Kheks, Malays and Balinese slaves. There was also an Arab settlement on the left bank of the Pahang river. The Chinese were given a monopoly on minting tin ingot-money. Jelai was the centre of gold mining.

The Khmer word for tin is 'Pahang' and the tin (and gold) deposits along the Tembeling River and Sungei Lembing have been mined since ancient times. The old court name for Pahang was '*Indrapura*', Sanskrit for Abode of Lord Indra, the King of Indian Gods.

of birds' nests and dragons in the east

If pre-Melakan records of the fascinating extent of Chinese presence in Malaysia are conspicuous by their dearth, then even more absent are records of the role of the Chinese in East Malaysia.

The earliest contact between China and **Borneo**, or **Kalimantan** as it has always been known to the natives, goes as far back as **600 BC**. Chinese coins of that era have been found at the mouth of the Sarawak River. The Dayaks have vast collections of Chinese jars passed down from generation to generation. Gold and diamond mines scattered in Sarawak have all the signs of having been worked well before European times.

The Kinabatangan River, the second longest river in Malaysia, and Mt. Kinabalu, the highest mountain in South East Asia, are both possibly derived from the word 'China.' **Kinabatangan** literally means **Chinese River** and **Kina Balu, Chinese Widow**. Both are located in Sabah ('Land Below The Wind') whose capital is Kota Kinabalu or Fort (Sanskrit) Chinese Widow. Local aborigines however ascribe 'Kinabatangan' to a long woodem scraper used in caves to scoop birds-nest, a centuries old export from there to China!! Strangely, the Sankrit word for China is 'Kina'!

Kublai Khan sent an expedition to Borneo in **1292**, and this is the most probable explanation for the origin of the Chinese colonies and influences along the Kinabatangan River.

Until the 19th century, Sabah, and large tracts of S.West Phillippines as well, were under the rule of the Brunei Sultanate. Brunei, known to the Chinese as Po-li, Po-lo or Pu-ni, and locally as Bruni, was under the protection of China from as far back as the Sui Dynasty of 600 AD till the 13th century. But much of Brunei's pre-history and early history still lies locked in the mists of time.

Ming records show that in **1370 AD**, a Chinese envoy who arrived in Brunei, received gifts on behalf of the Ming emperor, with whom the King wished to *re-establish* relations. This King, 'Manaregarna (Maharaja Karna?), was

the first to convert to islam, and was later referred to in Ming records as Ma-ha-mo-sha or **Muhammad Shah**. In the **Salasilah Raja-Raja Brunei**, his pre-Islamic name is stated as Awang Alak Ber Tatar.

Prior to this, Brunei is described as Kafir (gentile) and had been conquered by the Majapahit invaders from Java. But the influences before this period is likely to have been Hindu, as evidenced by elements in local customs and Sanskrit words in the local languages. 400 A.D. Pallava-Grantha Sanskrit inscriptions found at *Koetei in E. Borneo* describe the reign of the Brahmanical King Mulavarman, and of his father and grandfather as Asvavarman and Kundunga (Kaundinya?) from S.India.

But what is really intriguing is the Chinese connection to the Brunei Sultanate. The official State approved version of events is that Sultan Muhammad died heirless and was succeeded by his younger brother, **Sultan Ahmad** who **married Puteri Kinabatangan or Chinese Princess**, a sister of one, **Ong Sum Peng**. Ong had married a daughter of Sultan Muhammad.

Ong Sum Peng is variously described as Chinese Raja, Chinese Minister, Head of a Chinese community, Envoy of the China Emperor etc. But the legend associated with Ong is that he and a group of Chinese had set sail for Borneo from China and wrested by cunning a **fabled diamond** from a **dragon** residing on top of **China Balu!**

Other versions of manuscripts found in the library of the School of Oriental and African Studies in London, tell differing stories, giving other possibilities, viz:-

1. Ong converted to Islam, married Sultan Muhammad's daughter and ruled as Sultan Ahmad, 2nd King of Brunei.
2. Ong's daughter, and not sister, Chinese Princess, married Sultan Ahmad.

Matters are thrown into confusion with Chinese records describing the visit in 1408 of King Ma-na-je-na-ka, 2nd **King of Brunei, accompanied by his 4 year old son, Hsia-wang (Little King)**. Unfortunately, 28 year old Ma-na-je-na-ka died of a sudden illness and was buried in

Nanking. This King's mausoleum was re-discovered in modern times and visited in 1983 by our former Chief Justice, Tun Suffian. But there is no record of this in Brunei.

The Brunei State has explained away these controversies, but one always has niggling suspicions about down-pat answers from State-sponsored institutions.

golden age of melaka

The Golden Age of Melaka, from 1400 to 1511, established it as the premier city in Peninsular Malaya, if not South East Asia. Much of its pre-eminence was owed to the strategic location of Melaka between East and West. Traffic for the spice wars between East and West, trade in porcelain, silk and jade from China, textiles from Gujerat in India, timber and sandalwood from Java and Sumatra all passed through Melaka. Long, long before Sir Stamford Raffles 'stole' Temasik from the Sultan of Johor in 1819, to set Singapore on its own course.

Melaka's system of government and administration comprised at the first level the Bendahara or Prime Minister, Penghulu Bendahari or Treasurer and Revenue Collector, Temeggung or Minister for Law and Order and Laksaman or Admiral, Ambassador and Security Chief for the Sultan. At the next level there were eight Lords. Much of the Royal practices, customs, traditions and ceremonies can be traced back to Parameswara and his Indian/Hindu ancestry.

At its peak, some 80 dialects were spoken by the Malays, Indians, Indian Muslims, Arabs, Chinese, Javanese, Sumatran, Japanese, African, Portuguese and Dutch traders and settlers in Melaka. Melaka was a strategic protectorate of China and highly prized by the Chinese Emperors.

Princess Hang Li Po who arrived from the Ming Court with 500 female attendants, converted to Islam, before marrying Sultan Mansur Shah in 1459. She is remembered even today in Melaka by a wishing well that is reputed to never dry up. Bukit China was originally granted as a permanent site for the homes of her attendants who also converted to Islam. It now serves as a cemetery for local Chinese. Another Sultan of Melaka is reputed to have married an Indian princess from South India.

The invasion of Melaka saw the slow emergence of three Peranakan or locally-born cultures. The Indian Muslims of Melaka were a distinct group which was absorbed into the Malay community by marrying local Malay women.

Most of the descendants of Hang Li Po's female attendants and male entourage eventually returned to China after the fall of Melaka to the Portuguese. A few remained, while other Chinese immigrated with the conquest of Melaka by the Dutch in 1641. They became the fore-runners of the Chinese Peranakan community where the men were called 'Baba' and the women 'Nyonya.' The Chinese Peranakan culture proliferated by inter-marriage with mainly local women who themselves originated from Sumatra and were not necessarily Muslims. It used to be the practice for Peranakan parents to travel to China to look for prospective brides for their sons. Numerous shops selling ceramic antique Nyonyaware in Jonkers Street, Melaka, are the favourite haunts of tourists and locals.

Similarly a group of Peranakan Indians known as the Chitty evolved in Melaka. Like the Chinese Baba they developed a new language which borrowed predominantly from the Malay language but contained a sprinkling of their original Indian dialects. The Chitty remain Hindus and worship the deity Amman while the Baba worship the datuk and keramat spirits of the animism of the Malays. Animism and the worship of spirits were still part of the customs of the Malays until recent times.

The descendents of the Cristao speaking Catholic Portuguese or Eurasians formed the third group of Peranakan.

Outside of Melaka, a Hokkien Chinese community of Peranakan developed in Penang after Sir Francis Light annexed it for the British in 1786. Here the Chinese numbered some 9,000 out of a population of 40,000 and Chinese men married or co-habitated with mainly Malay or Siamese women. At the same time, Chulia Indian Muslims from the Coromandel Coast of India formed the greater of the 11,000 Indians in Penang. They evolved into the Jawi Peranakan who spoke Tamil and Malay equally well. The Chulia decided to call themselves Malay but their Penang Malay Association was rejected comprehensively by the local Malays in 1927.

devilled curry chicken

News of the Portuguese conquest of Melaka by an armada of 1,800 troops reached Europe quickly enough. The next four hundred and forty six years of the history of Malaya is that of colonization, starting with the Portuguese who ruled from 1511 to 1641.

Sadly, with the Portuguese invasion, it was the end of the glorious Melaka Sultanate. The last Sultan and his cousins and nephews fled to start the Sultanates in Johor to the south, Pahang in the east coast and Perak in the west and middle.

The Portuguese, understandably, were hated by the Malays and Indians, for their occupation of Malacca and evangelical zeal. The descendants of the Portuguese, called 'Grago' locally, 'Chattakaran' in Tamil and Eurasians in English, have largely been absorbed by marriage into the Indian, Chinese and Malay communities.

But some, perhaps a thousand Catholics and their head, the Regedor, live in the specially gazetted 'Portuguese Settlement' in Melaka. The settlement can be found close to the coast and not far from the modern city centre. St. Anne's feast is celebrated annually with great ceremony and pomp by the Portuguese at the Settlement by the beach. These Portuguese who introduced '*devilled curry chicken*' to the local cuisine have, by a delicious stroke of irony, been given the status of 'Bumiputra' to qualify for special privileges under the government's post-1969 New Economic Policies.

What is still impressive and visible today, at the top of a hill in the centre of Melaka, are the magnificent ruins of the Portuguese fort A'Fomosa (The Famous). There is the tiny gate, Porta De Santiago, with cannons and all, overlooking the Melaka Straits. Nearby is the statue of St. Francis Xavier, a companion of Ignatius Loyola, founder of the Jesuits order. St. Francis was canonised in 1622. Upon St. Francis' death his body was buried in Goa. Later, at the request of the Pope the right arm of the corpse was severed and sent to Rome. In 1953 a marble statue of St. Francis was sculpted by the Italian G.Toni and erected in Melaka in front of the St.Paul's church. As a result of a

severe storm one night, the right arm of the statue was broken off by a falling branch while the rest of it remained intact. The statue now resembles St. Francis' corpse in Goa in every respect!

Many Portuguese words, in excess of 400, have been adopted in Malay. Sekolah or school is one of them.

islam the pillar

The earliest physical evidence of the arrival of Islam in Malaysia was originally found by some villagers after a storm in 1887, at a spot in Kuala Berang, some twenty miles up the Terengganu River in East Malaya.

The solid granite **Batu Bersurat Terengganu** was later re-discovered in 1902 by a trader and gold and tin prospector by the name of Saiyyid Hussin bin Ghulam Al-Bukhari. The stone tablet, weighing more than 200 kg and inscribed on 4 sides, was being used as a platform to wash feet, at the entrance to the Tuk Abdul Rashid Mosque. Al-Bukhari presented it to the King of Terengganu Sultan Zainal Abidin III. It remained at the palace for some twenty years until H.Peterson, an English colonial assistant, sent photographs of the etchings to the Colonial Office in Singapore and London.

C.O. Blagden, another Englishman and Malay scholar then translated the Malay writings on these stones, which were in Jawi script. The etchings have been identified as having been made in **1303 AD** and record instructions from the 'Sri Paduka Tuan' of Terengganu to observe Islamic law. But the language used include **Sanskrit and Javanese legal terms.**

The stone has now found a permanent home at the Terengganu State Museum, while a replica of it stands at the panoramic Bukit Puteri, where the Sultan had originally placed it.

But there is no doubt that the establishment of a Muslim Sultanate in Melaka gave the final impetus for Islam to spread throughout the Malaya Peninsula. And eventually beyond to Indonesia, southern Phillipines and southern Thailand, leaving only the island of Bali untouched as a totally Hindu enclave till today.

'The fact that the ruler of Melaka became a Muslim did not mean that the entire royal house of Melaka had been finally won over to Islam, with its inhabitants. His immediate successor, Raja Tengah, took a Hindu title - Sri Maharaja. The Sejarah Melayu, in fact, is quite explicit in stating that Melaka only converted to Islam during the reign of Raja

Tengah and the ruler after him, Raja Ibrahim, took the title Sri Parameswara Dewa Shah.

One can speculate that his successor, Sri Parameswara Dewa Shah, in taking a Hindu title, represented a traditionalist reaction in Melaka against the new religion. He reigned for only seventeen months, after which he was murdered some think, as a part of a plot hatched by the Indian Muslim Bendahara Tun Ali. Certainly, the Muslim Tamils were now to play an increasingly bigger role as king-makers in the political scene of Melaka; they were to produce the great line of the Bendahara family for years to come.

The murdered ruler was given the posthumous title Sultan Abu Shahid, the Martyred King, and the Bendahara's nephew was appointed Sultan, taking the title Muzzaffar Shah.

Hinduism was crushed forever and the Melaka Sultanate was born.'

Source:<http://www.sabrizain.demon.co.uk/malaya/islam1.htm>

fleeing dutchman - double dutch and bugis

In 1641, the Protestant Dutch invaded Melaka, and sacked the Catholic Portuguese whose powers in Europe had been on the decline for some time. While in theory Portuguese rule extended over the whole of the Peninsula, it was practically only in Melaka that their powers and commercial interests were concentrated in.

The Vereenigde Oostindische Compagnie or Dutch East India Company was incorporated on 20th March 1602 with a paid up capital of 6 million guilders. The shares were subscribed to by six Chambers of Commerce affiliated to the VOC, which was initially granted a 21-year monopoly to undertake colonial enterprise in Asia by the Dutch government. For nearly 200 years, the VOC paid dividends of about 18% per annum until its demise in 1800 when it went into liquidation and was eventually wound up. Its debts were taken over by the Dutch government. The unique feature of the VOC was that it was the first commercial enterprise to issue shares to its members and can be said to be the first Multi-National Corporation in history.

The Dutch colonisation of Malaya can best be summed up by 'Veni, Vidi, Vici, Ve left'. Alphonse De Albuquerque is remembered as the accursed Portuguese invader. But we would be hard pushed to find two Malaysians who can recall the name of the Dutch admiral who led the invasion of Melaka or that of any other famous Dutch administrator. The Dutch penchant for anonymity extends to all Dutch legacy in Melaka. With the exception of the strikingly red Stadhuys administration building in Melaka, the Protestant-Anglican Christchurch and the ruins of the church at St. Paul's Hill, hardly anything remains to testify to their 150 year rule of Melaka. Apparently when the Dutch fled in 1824, all available books and records were shipped off either to Batavia or Jakarta or back to the Netherlands.

Found stashed away in an old warehouse in Amsterdam were crates containing manuscripts of the La Galigo. These narrate the 13th century pre-islamisation fables of the creation of Middle Earth, legends, lives and heroism of the Bugis people in South Sulawesi, formerly Celebes, just east of Borneo. Nearby are the Moluccas or Spice Islands,

the arena for the Spice Wars for thousands of years among the Chinese, Indians, Arabs, Europeans and British. The same Bugis who, when attacked by the Dutch, fled their homeland in droves mainly to Selangor, Perak and Kedah on the west coast of Malaya.

What survives of the La Galigo is only 1/3 of the original leaf-parchment writings which no longer exist. At 6,000 pages and 300,000 lines, it is longer than the Mahabharatha and Iliad by several miles!

However, the Dutch were less interested in furthering Protestantism and set about dominating the Straits of Melaka. They established monopolies with trading post and tin-producing states in Malaya. If the Portuguese saw Malacca as their capital in South East Asia, the Dutch had no such ambitions. Batavia became the Dutch base for the region. Dutch colonial control eventually extended over most of Indonesia, with the exception of Bencoolen (Bingkulu) in the south-western coast of Sumatra island. Here the British established a trading post, garrison and built Fort Marlborough, which survives till today.

The ascent of Britain after their success in the Napoleonic Wars of the early 1800's corresponded with the decline of Dutch influence in the Far East. By the Anglo-Dutch Treaty of 1824, Malaya came under the sphere of influence of Great Britain in exchange for the ceding of Bencoolen to Holland.

the legend of hang tuah

But, if Melaka is still remembered for the glorious 111 years of its Sultanate, it is due to one man and one man alone, **Laksamana Hang Tuah**. Malaysians of all kinds, Malays, Indians, Chinese, Muslim, Hindu, Christian, Buddhist, Sikh and especially, children will agree that Tuah stands head and shoulders above all others in staking his claim as the the greatest admiral, ambassador extraordinaire and warrior in Malaysian history and culture. Tuah's exploits are chronicled in the Sejarah Melayu and the more romantic Hikayat Hang Tuah, though facts and legend are often difficult to separate from one another.

Tuah, together with Hang Jebat, Hang Kasturi, Hang Lekiu, Hang Lekir were the Musketeers of the Royal court of Sultan Mansur Shah who ruled Melaka from 1459 – 1477. Tuah had mastered some twelve languages as well as Silat, the Malay martial arts, from Guru Adi Putra. He is reputed to have wrested the magical Malay short fighting sword, the double-edged zig-zag razor-sharp Keris, Taming Sari, from its eponymous owner. Taming Sari was another legendary Majapahit warrior from Aceh, Indonesia.

Once, Tuah was falsely accused of having an affair with a court lady-in-waiting but is nevertheless condemned to death by the Sultan. However, the Treasurer, Sri Nara Diraja, realising Tuah's innocence and value to the Sultan, lies to him of Tuah's execution and secretes Tuah in a nearby village. Tuah's compatriot Hang Jebat, thinking Tuah dead, goes 'amok,' berserk, and wreaks havoc in the royal court, killing many. No one at the palace is able to stop Jebat who next targets the Sultan.

When informed that Tuah was still alive, the Sultan realises his mistake and humbly requests Tuah to return to his service immediately to stop the mayhem. Tuah engages the traitorous Jebat in a thrilling fight to the finish for three days and three nights, eventually emerging victor. He stabs Jebat to death with Taming Sari. This famous encounter is the very stuff of legends. Till today it remains the focus of local historians and scholarly debates on the limits of friendship, justice and the concept of absolute loyalty to the Sultan.

Taming Sari remains a status symbol of Malay royalty and Malay culture. There are many dos and don'ts associated with

a Keris. It cannot be partially unsheathed or withdrawn after sunset. It should not be unsheathed and waved about frivolously else it brings long-lasting ill fortune to the perpetrator. Tales abound of magical Keris' vibrating in their sheaths, forming a cloak of invisibility and an aura of invincibility around its owners. It can cure wounds and soar through the air, stab its intended victim and return clean to its scabbard.

The other enduring fable about Tuah concerns the Puteri of Gunung Ledang. The princess and her tribe of Amazonian-like females lived in Mount Ophir, of gold and silver fame, on the border of Melaka and Johor. Ordered to seek the Puteri's hand in marriage to the Melaka Sultan, Hang Tuah is frustrated by the impossible list of pre-conditions set by the Puteri. The list includes a cup of blood of the eldest son of the Sultan, seven trays of mosquito blood, seven jars of the tears of virgins and the construction of a golden bridge connecting Gunung Ledang and Melaka.

Realising the loss of face if he returned to the Sultan's court empty-handed, Hang Tuah throws Taming Sari into a river and disappears into the mists of the mountain, to return only if the kris ever surfaces again. Other legends recount that Hang Tuah lived to a ripe old age and his body is believed to be buried in Melaka at Cape Rachado, now known as Tanjong Tuan.

While Hang Tuah and his adventures are taken to heart by all, he remains the quintessential hero of the Malays. How else could it be? Was it not Tuah who sent their pulse racing with his thrilling rallying call of 'Surely the Malays shall not perish from the face of this Earth!' to rival Patrick Henry's '... but as for me, give me liberty or give me death.'

But, is it a coincidence then that modern school history textbooks refer to Hang Tuah only in passing, in a single line? In recent years there have been attacks on Tuah and his ancestry. Some claim that Tuah and his Musketeers were of Chinese descent. That it was verified by DNA tests whose findings are purportedly available on written request from The Federal Association of Archaeology and Research of Michigan (**found to be spurious**) - refer to www.malaysia.net/node/993_blogger.bytez . If there a link between Princess Hang Li Po and Hang Tuah?

As they say, the truth is out there. But we do need our heroes to lead us through till the end of the Earth.

homo sapien or wise man

The question of the origins of man, Homo Sapien or Wise Man, has still not been satisfactorily answered. All the major religions are founded on the belief that man was pretty much created as he looks now. 'In the image of God.' Which God? That depends upon your personal belief. Is it a coincidence then that genetically, physiologically and biologically all men and women, regardless of race, religion or creed, are pretty much the same? The manner in which a Christian baby is conceived and born does not differ one jot from that of a Muslim or Hindu child. No one is born circumcised or with a sacred thread or wearing a yarmulk or a chain with a cross!

But the divine versions of creation do not reconcile with the discoveries of palaeontologists and anthropologists of the fossils, bones, skulls and fragments of cavemen. Cavemen may resemble us but let me be the first to say it, they could not possibly be 'in the image of God.'

So the battle between Evolution and Creation has been going on for the last one hundred and fifty years. Ever since 1859 when Charles Robert Darwin had published 'On The origin of the Species by Means of Natural Selection or the Preservation of Favoured Races in the Struggle for Life' mercifully shortened to 'The Origin of the Species.' Darwin speculated on the evolution of humans in 'The Descent of Man' published in 1871, the descent from trees and caves.

While everyone remembers Darwin, the forgotten man about evolution is Alfred Russell Wallace, another Englishman. Wallace was a self-taught naturalist who worked initially as a land surveyor. Unlike Darwin who had studied partly in Edinburgh University (two years at an aborted medical degree) and at Cambridge where he graduated with a BA in theology and had shown an interest in natural history.

Wallace had even travelled through the Malay Archipelago. In 1858, he submitted his paper on a theory of evolution for publication to none other than Darwin himself, for whom he had great admiration and respect. This forced Darwin's hands as he had written up his 'Origin' and filed it away for some twenty years, paralysed by the conflict in his

mind with his theological beliefs. Wallace, showing the boldness and brashness of youth, being some fourteen years younger than Darwin, was not held back by any inner conflicts.

By an extraordinary gesture of magnanimity Wallace agreed to allow Darwin to publish his 'Origin' first. Darwin shot to instant fame and suffered some instant ridicule as well. Wallace's findings were published later and for his chivalry, he was consigned to the foot-notes of history!

The Bhagavad Gita records that several errors were made by Brahma during the process of Creation. Lord Vishnu had to retrieve Earth from the waters of the previous Prahlaya to provide Manu a place for the human race to multiply and live in. Such writings may be the old seers' way of recording apocalyptic events such as a great flood. The trials and tribulations Homo Sapien had to go through before evolving into a thinking creature form part of folklore. The seers had noted man's capacity to adapt to a variety of climates, environment, hostile animals and debilitating diseases. Natural selection!

Is it possible that Caveman was the first to be created and turned out to be a failed experiment. That most of them were destroyed by the great flood of antiquity which is mentioned in almost all the major religious texts. Was Caveman left to his own devices to become extinct, that there is no missing link? Anthropological and palaentological evidence does not seem to support it.

There are two theories about the emergence and evolution of Homo Sapien. The second and less accepted, though not all that unpopular, is that evolution had many centres of simultaneous origin in different parts of the world.

The best buy educated guess is that the honour goes to the Negroids who emerged in Africa about two million years ago. It is from the Dark Continent that his survival instincts forced him to emigrate in successive waves to the rest of the world.

The migration was necessary as great climactic changes took place in the Savannahs of Africa. A very long period of drought set in resulting in the disappearance of vast tracts of forests and the drying up of rivers and lakes.

Those animals that could not adapt became extinct. Those that survived the test such as the gazelle, antelope, lemur, oryx and zebra still remain in their native habitat. Today they look and behave pretty much as their ancestors did all those millions of years ago, except for some changes perhaps in size. Homo Sapien, looking for greener pastures due perhaps also to over-breeding, went on the prowl.

Carolus Linnaeus (1707-1778) a Swedish scientist developed the universal system which carries his name. Animals, plants, bacteria, fungi and all other living things are classified under the Linnaeus system. Man who belongs to the same group as lemurs, apes and monkeys is classified as follows:-

Kingdom	:	Animalia	
Phylum	:	Chordata	(spinalcord/vertebrates)
Class	:	Mammalia	(warm blooded)
Order	:	Primata/Primate	(Latin for first)
Family	:	Hominidae	(great apes)
Genus	:	Homo	(man)
Species	:	Sapien	(wise)

The scientific name for man is therefore Homo Sapien or Wise Man. Man's physical development is compared with the changes that took place among the Primates which include apes and monkeys. All have five fingers, regularly arranged teeth, fingernails and a primitive unspecialized body plan which affords greater adaptability to a changing environment. Man and most primates have thirty two teeth.

The trail and evidence for the evolutionary changes that led to the development of Homo Sapien starts in 1822. A fifty million year old skull of the Lemur, Pliopithecus, was discovered in the chalk mines outside Paris. The Lemur's ancestor can be found today mainly in Madagascar. It is an arboreal creature that has a fox-like face, is furry and resembles a small monkey. It is that cute thing you saw singing 'I like to Move it, Move it' in the animated movie 'Madagascar!'

The Lemur's short snout and large, widely set eyes are indications of evolutionary changes. Darwin's natural selection comes into play, where sight takes precedence over sense of smell. The foramen magnum, the hole in the

skull through which the spinal cord is attached to the brain, is far at the back of the head. Unlike a human skull where the foramen magnum is at the base of the skull. Ergo, Lemur's head hung from its head. The Pliopithecus' head hung from its spine like that of a monkey and its jaw and teeth suggest it fed on fruits and insects.

Thirty million year ago ape and monkey started parting ways. Aegyptopithecus or Dawn Ape's skull was found in a quarry in the Fayum depression a hundred miles south west of Cairo in Egypt. Fayum, once a swampy forest, is now a barren, very dry region. Aegyptopithecus lived in trees and more resembled the ape than the lemur in that it was larger in teeth and body size.

The trail of skull and bones spreads to Africa. In 1948 Louis Leaky found the twenty million years old jaw of Proconsul at the Olduvai Gorge in Tanganyika. Proconsul was still not man enough. Fifteen million years ago Ramapithecus roamed the sandstone hills of Shivalik near the Himalayas in India. First found in 1932 by G.E. Lewis, Rama was said to have a jaw more similar to man than apes. It is believed to have gone extinct with the Indian Sivapithecus which resembled the Orangutan. Dryopithecus, an ape that did not walk on its knuckles, rears its head in Africa, and spreads to Asia and Europe ten to twelve years ago. The jaws of Dryopithecus were first discovered in France in 1856.

Then a crucial gap of about five to ten million years opens up. This is regarded as the period when apes and man branched off to finally go their separate ways forever. The era of the Missing Link.

In 1924, a worker at the Buxton limestone quarry in Taung in a north west province of South Africa came across the skull of a three-year old child. It was an epochal find. Raymond Dart investigated and dated the skull at two million years. Dart, an Australian anatomist, was of course naughty in naming an African creature Australopithecus. Misplaced patriotism of course knows know bounds!

The story up to this point is one of a gradual descent from the trees to the ground, increase in brain size and change in diet from herbivorous to carnivorous as evidenced by more specialization in teeth. More importantly,

Australopithecus used chipped stones to forage and hunt. For the first time in history, a creature capable of forward thinking, planning and some social organisation had appeared. It did not rely on mere instincts for survival. The Taung creature, standing at about four feet was not quite man but close enough.

The extraordinary story about the discovery of the Taung baby was taken to the realms of legends. In 1950, an abstract mathematician who knew nothing about anthropology or bones or skulls was engaged by scientists for a specific task. Jacob Bronowski was asked to determine if it could be mathematically proven that the size and shape of the teeth of the Taung baby differed from that of apes. Which of course he did!

Homo Erectus, Upright Walking Man, first appeared about a million years ago in Ethiopia in places such as Lake Rudolf in the Omo Valley of the Great Rift Valley which stretches to Kenya. The Rift Valley has a unique feature. Layer upon layer of thick volcanic ash and sedimentation is laid out in inverted age order, from about four million years ago. Homo Erectus was discovered from the 1930's, and was a descendant of Australopithecus.

Homo Erectus was in fact discovered earlier in 1891 as Java Man on the banks of the Bangawan Solo river in Trinil, Java by Eugene Dubois, a Dutch anatomist. This was followed by Peking Man's disinterment in 1926 by Johann Gunnar Anderson, a Swedish geologist and archaeologist and Otto Zdansky an Austrian palaeontologist. This early discovery in the limestone caves of Dragon Bone Hill at Zhoukoudian near Beijing was followed up by Pei Wenzhong in 1929 and Jia Lianpo in 1936.

This gives us the time-line and milestones of one million years for African Man, seven hundred thousand for Java Man and four hundred thousand for Peking Man. Peking Man is thought to be the first to have used fire. The migration of African Man took him from near the equatorial region of Kenya-Ethiopia through Sudan and Egypt to the Middle East. From here they fanned out in several waves. The first of these took them to India, Java, Australia and West to Europe where he evolved into Neanderthal Man. Many of the lines of Neanderthal Man became extinct, but

at least one from the Middle East is deemed to have gone on to become Homo Sapien.

Homo Erectus had to survive three Ice Ages before it reached China. The migration from the heat and humidity of Africa through incredible adverse changes in climate and landscape is what has given human beings the 'natural' strength to adapt. This long baptism of fire and ice was born of necessity. Only the fittest survived!

Experts have acknowledge similarities between the scripts of the settlers of Easter Island of the famous mysterious statues and Proto-Indian, the earliest form of Indian writing. In turn it connects with the civilizations of Egypt and Sumeria-Elam. It is therefore not outside the realms of possibility that the ancient movement of Homo Erectus and Homo Sapien took him from Egypt, Sumeria-Elam, Indus Valley, Sumatra, Java, Malaya, Indonesia and father east through Oceania to Easter Island and finally, to the shores of South America.

The original settlers in Malaya, the Aborigines, comprise the Negrito (Negroid) Semang in the east, the Australoid central Sakai, the Mongoloid near-pygmy Jakun in the west. The Mongoloid Malays originated from Yunnan in south China. There has of course been much inter-marriage among these four groups over thousands of years, in particular with the Malays of Indonesia, that has produced the modern Malay.

Culturally, Indo-China exercised the greatest influence in pre-historic and early historic times. Eventually the greatest influence came from India with Hinduism and Buddhism before the advent of Islam in 15th century. Linguistically, Malay is derived from what is called Mon-Khmer and Malayo-Polenisian. There are though several aboriginal words that do not belong to any known language.

race for the future

A Race is defined as a group of people who are related by their biology, genes and DNA, and by certain physical characteristics. Broadly speaking there are only four Races in the world, Negroid, Caucasoid, Mongoloid and Australoid.

The common misunderstanding about Race arises from confusing it with appearance and colour of skin. This is more often than not misleading and on which *Racism* is mainly based. Language defines its stock, and history, culture and political grouping, a nation. This sort of confusion can be clarified if we look at the Balinese. By language, their stock, they speak the Bahasa of Indonesia and by nationality they are Indonesians. By culture and religion they are Hindus who speak balinese and by Race they are Mongoloids.

Latin and Anglo-Saxon refer to different cultures. Italy, Switzerland, France, Germany and USA refer to their respective nations, not races or cultures. Japanese culture is largely Chinese derived. From a language point of view, Japanese is etymologically almost completely different from Chinese. Commonality of culture, language or nationality does not ensure that the different peoples are of the same Race.

Colour of skin is not a function of race nor vice versa. In countries which enjoy more sunlight hours, people are more dark skinned from the presence of a natural pigment in the skin called Melanin. Melanin acts as a sun block, reducing the risk of skin cancer from over-exposure to ultra-violet rays. At the same time Melanin, by its sun blocking quality increases the risk of Vitamin D deficiency and Rickets in dark-skinned people. The converse applies to light-skinned people who have less Melanin pigmentation. They therefore face greater risk of suffering skin cancer but less risk of contracting Rickets.

A person from one Race can adopt the culture or language of another without undergoing physical changes. The Balinese have adopted Hindu religion and culture in a predominantly Muslim nation. The Negro in America speaks English.

Colour and religion especially have no basis whatsoever in determining one's Race.

Caucasoids, geographically and globally, are said to originate from a region in between the Black and Caspian seas in Russia defined by the Caucasus mountains. Caucasoids include the peoples of Sri Lanka, India, Pakistan, Russia through Iran, Turkey, the Middle East, Europe, North Africa and the Americas.

White therefore has nothing to do with being a Caucasian. This popular misconception was no doubt given credence by American TV cop programs and movies. Suspects are profiled as 'Caucasian, Six Feet Two, 180 pounds with IQ of 200. Or Negroid, Two Feet Twelve, 220 pounds with IQ of 25 which he had to study for to get!' After fifty years of this type of stereotyping we can see where some of our modern notions of racial superiority and inferiority come from.

Mongoloids are made up obviously of the Mongolians, and the Chinese, Japanese, Koreans, Cambodians, Vietnamese, Laotians, Taiwanese, Burmese, Thais, *Malays*, Indonesians, Philippines, Micronesians and Polynesians. Surprisingly this grouping includes the American Red Indian and the Eskimo!

Australoids refer to the indigenous aborigines of Australia, New Zealand and Papua New Guinea and Solomon Islands which form Melanesia.

The Negroids would seem to have a special place in the development of the human race, Homo Sapiens, and their migration outwards from Africa to the rest of the world.

However this four-fold race classification is not such an exact science. Mixed races can be found within the same region and country such as in South America, Cuba and the West Indies. 65% of the population of Mexico is made up of Mestizo who are a mix of Caucasians and American Indians. The Dravidian of India are thought to be a mix of Caucasian and Australoid races.

This type of race classification was popular but has now been abandoned in the new millenium. Studies have shown that the genetic differences between the various races is

less than 6%. The study of the races is not a static science. New advanced investigative scientific techniques such as DNA mapping suggest that race is not a distinct trait. Pure race is a myth born of bigotry born of ancient habits, prejudices and practices. Biased parents, elders, teachers, politicians, priests and Mullahs set poor examples for children. Such misconceptions are difficult but not impossible to eradicate through education.

At the time of independence in 1957, the breakdown of the population of Malaya could have been 6 million divided into 40% Malay, 50% Chinese and 10% Indians and others. The current population of Malaysia is estimated at 27 million. The official break-down of the populations is analysed as 67% Bumiputra, 25% Chinese. 8% Indians & Others.

Few have confidence in these 'official statistics.'

The 67% Bumiputra includes the Iban (Sea Dayak), Melanau, Bidayu, Orang Ulu of Sarawak and Kadazan/Dusun, Bajau and Murut of Sabah. Together with the Chinese and illegal immigrants, these Sabahans and Sarawakians outnumber the Malays in East Malaysia by at least to 1. These East Malaysians who number some five million are 'officially' not Malay. Most of them do not practice Islam and a substantial number are Christians. Too, the inclusion of 'Bumiputra', an economic grouping, in the census with Chinese and Indians, which are Races, is clearly an attempt at obfuscation!

So, it is clear beyond a shadow of a doubt that the coining of the word 'Bumiputra' in Malaysia is founded on a hopelessly confused notion that a mixed grouping can form a Race, that such a thing as a pure race can be identified and that it is desirable. The movements of Homo Sapien over millions of years, inter-mingling and inter-marriage means that we will be hard pushed to find a single human being who is 100% of a pure race. But of course, morally bankrupt politicians and priests will persevere in driving a divisive wedge between the peoples of a nation. There is no other means by which they can be ungainfully employed at the taxpayers' expense!

I refuse to use the word 'Race' to distinguish the main peoples of Malaysia. Race is clearly the ancient invention of misguided ego, inferior minds and shallow thinking people. Even this distinction pales into insignificance for

me. The weight of evidence suggests that mankind as a whole may have a common ancestor from Out of Africa!

If it is not Africa, it still does not matter to me. For when one human being looks at another, our instincts tell us that we are all of one Race only. Even if we cannot look into each other's aura, we know what the truth is. As sure as the sun and moon shall endure and as sure as there is a God. And that is all that really, really matters.

We are all of one Race, the Human Race!

sejarah melayu revisited – the alexander and persiosn problem

The study of the Sejarah Melayu is not part of the compulsory education curriculum in schools in Malaysians.

But it ought to be.

Malaysian historians have not delved more deeply into the Sejarah to carry out philological studies with their Indian counterparts. It is largely because of the stumbling block in the very opening chapter of the Sejarah. In particular, they fear opening up *the 'Pandora's Box'* to expose the connection to India and Hinduism. And this is precisely what intellectual dishonesty creates when it prevents posterity from seeking the truth. All due to an act of intellectual dishonesty committed in 1612.

The first English translation of the Sejarah was completed by John Leyden in 1810, a Scottish scholar and linguist. He began the translation of Sejarah in Calcutta in early 1810 with the assistance of Munshi Ibrahim bin Kandu. The Munshi was a Chulia Indian Muslim from the Coromandel coast of India. While in India, Leyden had picked up Sanskrit, Tamil, Hindi and several other south Indian dialects.

Leyden first visited Penang in October 1805 where he had that fateful first introduction to one, Stamford Raffles, Assistant Secretary to the Government of Penang. While recuperating there from a bout of fever, Leyden studied Malay. The Sejarah was eventually published in 1821 as a result of the initiative and efforts of Sir Stamford Raffles. Few know that it was also Raffles who re-discovered and ordered the excavation of Borobudur in 1814! Leyden thought the Malays were more open to new ideas and customs than their Indian counterparts. He encouraged Malay scholars to trace their history beyond the confines of the Sejarah and the onset of Islam.

Munshi Abdullah, recognised as the greatest Malay scholar of antiquity published a Jawi edition of the Sejarah in 1831. Munshi Abdullah however was not a Malay. His great-grandfather was an Arab from Yemen who had migrated to Mysore in South India and married a Tamil lady. Abdullah's father had married Selama, a Melaka-born Indian-Muslim lady. Abdullah started off learning Arabic

and spoke first *'not Malay but Tamil, a Dravidian tongue of southern Indian which his father spoke well and which was used in commerce by all the rich merchants of the port.'* (*Introduction to Hikayat Abdullah by A.H. Hill. June 1955*).

The Sejarah was originally called 'Sulalatu us Salatin' or 'The Geneology of the Kings.' Munshi Abdullah had a copy of Leyden's work and translated the 'Malay Annals' as 'Sejarah Melayu' which is the name by which it is now universally referred to.

Experts agree that the Sejarah was originally completed in 1535 (not 1612 as is popularly bandied about) by an unknown scribe or copyist who had knowledge of Indian dialects, Arabic, Persian and Malay. He was well acquainted with the politics of the Melaka Sultanate including the fall of Melaka to the Portuguese in 1511 and had witnessed many of the events that occurred at the royal court. Tun Bambang, son of Raja Akar of the kingdom of Patani now part of South Thailand and not Tun Sri Lanang, completed updating the Sulalatu us Salatin.

At present there are some 32 different manuscripts of the Sejarah with considerable variations in narration, characters, stories and facts. Tun Bambang's document which is referred to as Ms. Raffles No.18 is regarded as the oldest and most reliable copy of the Sejarah. The original 1535 document which Tun Bambang copied from is presumed lost in antiquity.

The Sejarah Melayu like the Vedic legends poses the same problem in that it is difficult to separate historical facts from romantic myths and legends.

The controversies surrounding the Sejarah begin in the very first chapter with the claim that the lineage of the Melaka Sultans goes back to Alexander The Great referred to as Raja Secander or Iskander Zulkarnein. He is said to have married Princess Shaher-ul Beriah, daughter of Raja Kida Hindi of Hindostan (India) who was defeated in battle. Father and daughter *then convert to Islam.*

Alexander lived from 356 to 323 BC, a period of 33 years, some 900 years before the advent of Islam!

In some versions of the Sejarah, Alexander, Raja Kida

Hindi and Shaher-ul Beriah are said to have embraced '*the religion of Abraham*' and marriage rites conducted accordingly. In 326 BC, this could only have been Judaism or some other pagan rites common in the Middle East. Such an implication would be utter anathema bordering on suicide to any Muslim, ancient or modern!

Alexander's invasion of India took place in 326 BC and was pretty much restricted to what is now Pakistan and the Punjab in India. These exploits are recorded in great detail in history. Alexander's greatest battle in India was with the Brahmanical Purushottaman or Porus, King of a small kingdom in the Punjab. Porus is thought to have descended from the Puru dynasty stated in the Mahabharatha. Certainly Porus' kingdom did not extend to 'over half of Hindostan' as narrated in the Sejarah. There is no mention in the famous Greek historian Arrian's or Indian records of any marriage between Porus' daughter and Alexander and a resulting son Arishton Shah.

Marcus Junianus Justin, a third century BC Roman historian has recorded a story of an Alexander who goes on to become ruler of an Indian kingdom. He was born of a liaison between Queen Cleophis of Massaga, now in northern Pakistan, and Alexander the Great. This story is not a very flattering one for either party as Queen Cleophis was said to have formed this strategic alliance to thwart her kingdom from being destroyed by Alexander. She was promptly labelled 'Royal Whore of India!'

At the time of Alexander's death in 323 BC, he had two heirs. The first was the illegitimate Heracles, born in 327 BC to Alexander's concubine/mistress Barsine, daughter of a Persian nobleman. The second was Alexander IV, born in 323 BC to Alexander's third wife, Roxane. She was the daughter of Oxyartes, a baron/satrap from Bactria, which was a region defined by an area in the northern border of Afghanistan and the Oxus River. Roxane's story has some parallels with the Hikayat Alexander in the Sejarah, as at the time of Alexander's death, this son was still unborn. But by 310 BC, both heirs and their mothers were murdered on the orders of feuding generals such as Cassander, who were contending for Alexander's throne. Neither heir had any children, legitimate or otherwise.

Even if there had been an unrecorded marriage or an

illegitimate son there is no possibility of Alexander or an Indian King's daughter naming their son, Shah. Alexander was a conqueror of Persia, where he was hated as the 'Accursed Alexander' for the destruction of Persia's capital Persepolis. There is a reference in the Koran (written in early 700 AD) to a Dhul Qarnain (Surah 18:89-98) or 'The Two Horned One' who is supposed to have a long life. It is this reference from which the Muslim name of Iskandar Zulkarnein for Alexander The Great is derived from. But recorded history notes that Alexander lived for only an extremely short thirty three years. So, it is more likely that the reference to Dhul Qarnain may be to Cyrus I who re-established the Persian Empire or even Darius I of who ruled from 521- 485 BC .

According to the Sejarah Alexander's Indian son Raja Arishton Shah is said to have ruled for 355 years. Arishton Shah and the line of his descendants extend to nine generations lasting 652 years. But most of the names do not connect with any known names of kings of Persia (Iran), Turkey, Turkestan, Indian or Alexander's empire.

The first recognisable name surfaces with the ascension to the throne of Raja Ardasirban who the Sejarah claims married the daughter of the Persian King Nushirwan The Just.

Ardasirban actually founded the Persian Sassanian Dynasty in 226 AD while Nushirwan lived between 531-578 AD, some three hundred years after the purported marriage of Ardasirban to Nushirwan's daughter!

This telescoping of history in the Sejarah renders the entire recitation of Persian lineage ridiculous and invalid! Persian and Arabian myths also stand history on its head by claiming that Alexander was actually the son of Dara I of Persia and his divorced wife, daughter of Phillip. The ignominy was apparently covered up by Phillip claiming Alexander to be his son. Therefore when Alexander conquered and burned down Persepolis, the capital of Persia, he was only coming back to claim his birth right!

The next recognisable name is Raja Yardigid who must surely be Yazdigird III (651 AD) who was defeated by the new army of Arabs, the followers of Prophet Muhammad. With this Arab invasion the Sassanian Dynasty and Persian

empire came to an end.

Malaysian historians have identified from the style of writing, stories and recitations that the Persian lineages stated in the Sejarah are borrowed from several sources. These are from writings about the reign of Ferdoun (750 BC) of the Pishdadian Dynasy, The Taj us Salatin (Crown of Thorns) by Bokhara al-Jauhari and the classic Shahnama or Epic of Kings by Ferdowsi (940-1020 AD) considered the Homer of Persia/Iran. None of these have a record of a Tursi Barderas marrying an Indian princess.

Most western historians agree that Alexander was nothing more than a cruel, arrogant, vindictive, vengeful brute, bisexual and a drunk who was inspired by an unholy lust for power. He was not moved by any desire to create a peaceful progressive civilization. The opening up to the West of the route to the East was accidental and not a conscious aim of Alexander.

Yet, it would appear that many in Malaysia who very often take an anti-western stance on any subject you care to name would rather be associated with Alexander, the western tyrant and killer than to have anything remotely to do with Indian or Chinese cultures!

aryavartha – the north

In Vedic times India was called Saptha Sindhu, Saptha meaning seven and Sindhu meaning river in Sanskrit. The Sindhu is of course the Indus River. The Arya reference to Saptha Sindhu was to the land around the Punjab. The seven sacred rivers are the Indus with its source in the Tibetan mountains and which flows into the Arabian Sea, the Beas, Jhelum, Satlej, Ravi, Chenab and the holiest of all, the Saraswati which dried up long ago.

Although many Indians would like to think so, and there is a certain romantic appeal to it, the country was not known before 1947 as India or even Bharath. In fact, Mohammad Ali Jinnah, the founder of Pakistan, was furious with the first Indian Prime Minister, Jawarlal Nehru over the selection of 'India' as the name of the new nation. His vehement objection was due to the fact that much of the Indus River would flow through the proposed partitioned Pakistan area of the sub-continent.

Partition in fact produced some other quixotix situations. Ancient historic cities such as Taxila with its Buddhist enclave, Guru Nanak's birth-place and pre-historic Mohenjodaro and Harappa ended up in the Muslim nation of Pakistan. All the beautiful Islamic architectural wonders like the Taj Mahal, Kutub Minar and numerous mosques remained in Hindu India!

Interestingly the name Pakistan signifying the land of the spiritually clean and pure, was only coined in Oxford and Cambridge by Pakistani independence promoters somewhere in the 1930-40's. Pakistan is an acronym for **P**unjab, **A**fghania, **K**ashmir, **I**ran, **S**ind, **T**urkharistan, **A**fghanistan and **B**aluchista**N**.

In ancient times India was originally pretty much known and defined by its northern territory. This encompassed the land east of Afghanistan from the Punjab and west from Bengal, with the Himalayas, Karakoram and Hindu Kush mountain ranges in the north and Vindhya mountains in the centre which separated north from south India. The Ganga, the holiest of all Indian rivers, defines the eastern limit Aryavartha. This is one of the rivers immortalised spectacularly in 1658 along with the Nile in Egypt, Danube in Europe and Rio De La Plate in Argentina, by the Italian

genius Bernini who sculpted the 'Fountain of the Four Rivers' at Piazza Navona in Rome.

The earliest known external reference to India is found in the Zoroastrian Avesta and Vendidad Persian records which refer to Hapta Hindu since in Farsi 'h' is substituted for 's'. These references were passed on to Arabs and before long the word Hindustan was coined. The Greeks and Europeans would refer to it as Ind.

Many of the major archaeological discoveries in India paled into insignificance with the 1907 discovery by German archaeologist Hugo Winkler. Cuneiform tablets were found at a place of little interest to the layman, at Boghazkoi, between the Black Sea and the Caspian Sea, some 140 kilometers east of Ankara in Turkey. These 1400 BC inscriptions record that the Hittites and Mitanni invoked the names of Varuna, Indra and Mitra, Hindu gods, to consecrate the signing of a treaty!

D.R. Bhandarkhar concluded in 1912 that the finding of brick buildings and the seven 'Mound of the Dead Men' at Mohenjodaro did not represent the remnants of an ancient civilization. This must qualify him as among the front-runners for the shortlist for greatest boo-boos of all time. Later work in the 1920's by R.D. Banerji and Sir Herbert Marshall at Mohenjodaro and Ernest McKay and Sir Mortimer Wheeler at Harappa led to the unearthing of the earliest planned cities known to man. Land stratification there indicates a great quantity of mud over which these cities were developed. The cause of the demise of these people is not known. Harappa and Mohenjodaro type sites are located both mostly in what is now Pakistan territory with a few in Gujarat in India.

These two major excavations at Boghazkoi and Harappa / Mohenjodaro set in motion a revolution in thinking about who the Indians were and where they had come from. Was there such an animal as a pure Indian race? Besides the aboriginal tribes in Andaman and Nicobar and the hills, there were three clear peoples. The Dravidians in the south, the Harappans in the North and the Aryas who over a period of time had migrated from north, east and then to the south. The 'dark skinned' Dravidians in the south with their sophisticated Tamil, Telugu, Kannadam and Malayalam languages in Tamil Nadu, Andhra Pradesh, Karnataka and

Kerala respectively, Sangam literature of 200 BC to 200 AD, are actually reckoned to be the earliest people of India.

The Arya were northerners and brought with them the Vedas and concepts of Hinduism, Brahmanism and vegetarianism. They developed these philosophies and concepts and refined it further in India. Arya means noble or moral in Sanskrit. The word Aryan is the invention of the European who seeing similarities between Latin, European, German and Celtic languages made a connection of common racial origins and culture between the two civilizations of the Indus and The Mesopotamian.

Of these three peoples, the least is known about the Harappans. Their language has not been deciphered till today nor their religion really known although some Shiva seals were discovered. The 3,000 BC Harappans are thought to have preceded the Arya in the north. They were a sophisticated people who knew architecture, town planning, had brickworks, fine sculptures, jewellery and were the first people to use wheeled carts. Harappa, with a population of about forty thousand, was the world's first planned city which included heated public swimming pools and baths. The discovery of vast quantities of stamping seals indicates a fairly advanced trading society. No evidence exists of contacts between the Harappans and Dravidians or Harappans and the Arya.

3,102 BC is regarded by many in India as the starting point of the current Kali Yuga when the pace of life was predicted to increase tremendously and evil dominate good. There is some historical evidence of a great deluge which is deemed to have destroyed the old world. The Kali Yuga begins with Lord Vishnu assuming the Matsya, fish, Avatara with him tugging the only group of men left, Manu and the Saptha Rishis, to safety. Manu is regarded as the first of the human race, king and law giver to the Hindus.

This bears a striking resemblance to the Biblical account of the great deluge and Noah's Ark where God destroys the world which is beyond redemption to start anew. The stories of a great deluge are also to be found in Chinese records and Sumerian legends of the Epic of Gilgamesh which scholars link with the story of Genesis in the Bible. These when taken together have some historians

concurring that such an apocalyptic event did actually take place and 3,102 BC may not be far off the mark as a starting point for the current civilizations known to man. But 1400 BC, 2,000 BC and 950 BC have also been mooted as possible dates for the great deluge.

These discoveries indicate a possible ancient link going as far back as 5000 BC among India which then included what is now Pakistan, Nepal, Bangladesh etc., Mesopotamia and Egypt. Some suggest that the Sumerians could have been an Indian race which had made its way by sea and land through Persia to the Tigris-Euphrates delta. The ancient skills and expeditions of Indian sailors have been noted in the Vedas, Mahabharatha and Ramayanan. Certainly the spread of Buddhism from India was partly through such movements by sea.

The word Arya led to Ariana by which the Persians called themselves. Ariana became Iran which is next to Iraq which is regarded as the cradle of ancient civilization. At the confluence of the Euphrates and Tigris rivers lay fertile soil which enabled an agricultural people to flourish. The similarities between the Persian Ahura and Daeva and Sanskrit Asura and Deva and the notations in the Boghazkoi inscriptions suggest a strong Indo/Arya and Persian/Iranian link in the past.

Historians are not agreed upon whether the fair-skinned pastoral Arya migrated east from Central Asia to Persia/Iran and a splinter group then wandered into the north of India through Afghanistan. Or whether they originated somewhere in the mountains and region of Afghanistan and Punjab and then migrated westwards to Persia and Central Asia. Two arguments are in favour of the latter. One is the general trend in history where people tend to migrate from east to west. The other is the fact that Vedic oral traditions or writings are silent on the changes a migrating population would encounter. Changes in landscape, flora, fauna and weather in what ought to have been a long journey of a couple of thousand miles if the Aryas originated from Central Asia, Babylon and Persia/Iran.

It is still a reasonable assumption that the Arya were immigrants who in successive waves moved east, then through to the south which already had its own advanced

culture, language and religion with gods such as Murugan. The Arya thus spread themselves throughout India which most inexplicably accepted the concept of Varna or cast, the bane of Indian society for five thousand years.

dakshinapatha – the south

The historic exploits of Alexander, the raids of the Muslim Ghaznavids, Ghors, Khiljis, Timur and the splendour of the court of Moghul rulers, the stories of its untold wealth of gold and booty, the mystique of Hindu religion and its seers had for centuries created an aura about India that few paid attention to its southern regions. Stories were told about Calanus, a wandering naked Indian Jain ascetic returning to Persia with Alexander. Rather than die from pneumonia, Calanus shook the Greeks to the core and engendered awe and respect by burning himself to death without so much as a whimper! Others spoke of the derision with which news of 'reeds that ooze with syrup' and 'wool that grows on trees' were first greeted in Rome only for a roaring trade to follow in sugarcane and cotton!

The awareness of India created by Alexander in 326 eventually extended to Dakshinapatha or the Southern Route. The southern kingdoms were more suited for trade, especially by sea. Pandya, Chola, Chera, Pallava and Kalinga were all fully Hinduized South Indian kingdoms from about 500 BC when they first make their mark in history. These peoples had the knowledge of and understood the periodicity of the monsoons, skills to build sturdy sea-faring ships and undertake maritime trade and battle expeditions. Megasthenes, the Roman ambassador, had noted in 300 BC the southern most kingdom of Pandya had 365 villages, to service the needs of the Pandya King for each day of the year!

The adventurous Indian sea-farers, *Orang Keling* from Kalinga, were the first to establish contact with the countries of South East Asia centuries before trading posts were established. Greater India extended from Burma, Thailand, Indo China, Malaya through to Java, Sumatra and Bali which is the living example today of the extent of the influence of India/Hinduism.

Cambodia is regarded as the earliest of Hindu kingdoms in South East Asia. Champa in its early history was also occupied by fair-skinned Indonesians. Proof of ancient Hindu settlements can be found in numerous rock, stone and stele Sanskrit and Buddhist inscriptions at Vo-can, My-son, Cho Dinh and Hon-cuc. Names of Indian/Hindu kings such as Rudravarman, Bhadravarman, Sambhuvarman

and Jayavarman are mentioned.

These also extend to Borneo, Brunei, and the Philippines where at the National Assembly Hall you will find a statue of Manu with the inscription 'The first, the greatest and wisest law-giver of all mankind!' The Philippine dialect belongs partly to the Dravidian family.

The Roman Hippalus also discovered the secret of the periodicity of the monsoons and in 45 AD set sail for India from the Red Sea. By 100 AD there was direct trade between Rome and India to the extent that an Indian colony was established in Alexandria, Egypt and a corresponding Roman colony at Madura, India. The extensive finds of Roman gold coins, pottery and wine bottles in Tamil Nadu, Pondicherry, Kerala, Burma, Thailand, Vietnam and Java reveal the rapid growth of the Roman trading colonies and the trade carried by Indian merchants throughout South East Asia. The Roman demand for spices, gems, ivory, turtle shells, and most of all, gold and silver, was insatiable. Malaya was also famous in the ancient world as a source of camphor extracted by the aborigines who were the experts in the sourcing of it from the forests.

An unknown Egyptian Greek merchant is credited as being the author of the *Periplus Maris Erythraei or Voyage Round the Indian Ocean* which surfaced in about 60-80 AD. Ptolemy of Alexandria published his *Geographike Syntaxis* of what lay beyond India about 150 AD from information gathered from those who had actually sailed to India. Ptolemy identifies Malaya as the Golden Chersonese and describes the sea route taken by traders leaving from India to South China. The route follows the east coast and up north along the Bay of Bengal to the mouth of the Irrawady delta in Burma. Then south through the Straits of Melaka and Johor up the South China Sea along the east coast of Malaya to the Gulf of Siam, round Vietnam, Gulf of Tonkin to Yunnan in south China. Some took an overland short across the narrowest part of the Kra of Isthmus in Thailand.

Greek names associated with numerous Indian, Thai, Malayan, Vietnamese and Burmese coastal towns and ports along this route have been identified with their modern names by 20th century historians. The Muar (Khrysoanas),

Johor (Palandas) and Pahang (Attabas) rivers were noted principally for the gold trade. Kaundinya, a Brahmin Pallava followed the shorter route through the Kra of Isthmus to reach the Mekong delta. There he captured in battle the naked ruling queen, Liu-ye or Willow Leaf and happily married her to found the kingdom of Funan which lasted from about 100-700 AD. Early Chinese texts note that a place in the Malay peninsula had five hundred Indian families and a thousand pious Brahmins from India. These Indians/Hindus inter-married with the locals and spent most of their time reading holy books and engaging in rituals and prayers.

Actual Indian imperialistic forays into South East Asia commenced during the reign of Rajaraja Chola (985-1014) of South India led by his son Rajendra Chola who was the first of the Cholas to venture overseas. The Tamil Chola reached their zenith with the ascendancy to the throne of King Rajendra Chola. The Chola court supported a Brahmin population exceeding five hundred and many more scholars, poets, musicians, dance girls and servants.

Most of the evidence of these Indian expansion into Thailand, Cambodia and Malaya is traced to the 1025 inscriptions on the walls of the Rajarajeswara Temple in Tanjavur in South India. This gigantic, magnificent temple dedicated to Lord Shiva is the largest, tallest and the most impressive temple in India.

Here are listed the various kingdoms conquered by the Indians, but of which the one of most interest to us is Kedah in north Malaya. In 1090 the Chola king played host to a deputation from Kedah for the establishment of a Buddhist centre at Nagapatnam. Neither this incident, the conquest of Kedah nor the invasion of Sri Lanka by a Kedah monarch, King Chandrabanu, recorded in Sri Lankan and Tamil records, is to be found in the Sejarah or the Kedah Annals. The Cholas also established a trading organisation known as the Five Hundred Swamis of Ayyavole which enabled the Cholas in their penetration of South East Asia.

Quote 'In the first to second century A.D., Claudius Ptolemy, the Greek cartographer from Egypt, visited the Malay peninsula, which he christened the Golden Chersonese, and the Takkola emporium at the mouth of the Merbok River. It

does not require Kota Gelanggi to prove Malaya is older than Melaka by 1,500 years. The archeological excavations in the Bujang Valley in the late 1920s by Mr Quaritch Wales and Mr Nilakanta Shastri uncovered various Hindu/Buddhist sanctuaries, palaces, halls of audience, temples, stupas, forts and a number of unidentified buildings. It was later abandoned for a site nearer the Merbok estuary.

There were numerous Malay kingdoms in the 2nd and 3rd century A.D., as many as 30 according to Chinese sources. Pan Pan in Kelantan, Kedah – Kedaram or Kataha, in ancient Pallavi or Sanskrit script – was in the direct route of invasions of Indian traders and kings. Rajendra Chola, who is now thought to have laid Kota Gelanggi to waste, put Kedah to heel in 1025 but his successor, Virarajendra Chola, had to put down a Kedah rebellion to overthrow the invaders.

The Buddhist kingdom of Ligor took control of Kedah shortly after, and its King Chandrabhanu used it as a base to attack Sri Lanka in the 11th century, an event noted in a stone inscription in Nagapattinam in Tamil Nadu and in the Sri Lankan epic, Mahavamsa. During the first millennium, the religion and writings of the Malay Peninsula veered between Hinduism and Sanskrit until eventually converted to Islam. But not before Hindu, Buddhist and Sanskrit became embedded into the Malay worldview.

All this is revealed after earlier archeological and historical inquiry. Kota Gelanggi does not, it would appear, reveal more than the details of that long India, Hindu, Buddhist, Chola presence, the fitting of a historical jig-saw of a land that has a rich and enviable history long before the advent of Islam.

We have been constrained by a mental block of not wanting to look beyond the Sejarah Melayu for our historical past....And the present contretemps between Malaysia and Thailand over the southern Thai Malays is also caught in this cultural time-warp.' Unquote. MGG Pillai.

The Sejarah itself mentions the sacking of Gangga Nagara near Bruas and Dindings, Perak and Kota Gelanggi or 'Treasure of Jewels' in Malay, in Johor, in 1025 AD, by Raja Chola from South India. Kota Gelanggi is believed to pre-date the awesome Khmer King Suryavarman II's Angkor Wat (1,100 AD) near Siem Reap, Cambodia, designed to represent Mount Meru, home of the Gods in Hindu

mythology. It could possibly pre-date even the astonishing, 200 square meters Borobudur (800 AD) stupa, the largest Buddhist mandala monument on earth. Commenced originally as a Hindu monument, it was later completed by the Javanese Buddhist Sailendra Dynasty King in Yogyakarta, Central Java, Indonesia.

Raimy Che Ros, a local amateur archaeologist, had announced in 2005 the discovery of the ruins of Kota Gelanggi in Johor. This find was repudiated by a team of 15 archaeologists and researches from the National Heritage Department.

However, the entire investigation seems to have been shrouded in a controlled tight circle. There is a niggling suspicion that there is no collective will power at government level to carry out really exhaustive archaeological searches and investigations for Kota Gelanggi or Gangga Negara in the Dindings, Majong and Bruas districts.

raja marong mahawangsa or kedah annals

The Kedah Royalty in West Malaysia has one of the oldest and longest unbroken chains of succession in history. The first 8 sultans were all Hindus. The 9th Raja converted to Islam and took on the title of Sultan Al-Mudzafar Shah who ruled from 1136 -1179 AD.

'Subsequently there were 8 more Hindu Maharajahs of Kedah, making a total of nine Maharajas altogether. The ninth Maharaja was Maharaja Derba Raja or Phra Ong Mahawangsa. He was converted to Islam by an Arab from Acheh. He changed the title of Maharaja to Sultan, and ruled as Sultan Muzaffar Shah from 1136 to 21st July 1179.

The first arrival of the Indians was around 100 BC. The first Hindu temple was built in the Bujang Valley at the foot of Gunung Jerai in Kedah. The Tamil Sanskrit word for gunung or mountain is Malai. Thus the name of this country is Malaya. Himalaya means 'mountain of snow' as the Sanskrit word for snow is Hi. All of this history would not have happened without the Indian Ocean and the characteristics of the currents.' Pathmaraja www.siddha.com.my

Pathmaraja's hypothesis on the origins of the name of Malaya is suspect, although very sexy and seductive, given that Dr. Mahathir's father's birth place is Malayalam or modern Kerala in S.West India. The more likely explanation is that it originated from the ancient kingdom of Melayu, at the mouth of the river Batang Hari in Jambi, in Eastern Sumatra. There are also references to 'Mo-lo-yeu', 'Ma Li Yi Er' and Wu Lai Yu' in 7 AD Chinese chronicles. More startlingly, the 500 BC ancient Hindu epic, Ramayana, talks about 'eastern islands full of silver and gold – 'Malayadvipa'.

The 1025 Rajarajeswara Temple inscriptions and Marco Polo both refer to 'Malauir' somewhere in the southern part of the Malaya Peninsula. The Arabs used to refer to Melaka as Malakat or trading or market place. Tom Pires gives yet another version of Melaka's name as Melayo which means 'Hidden Fugitive' said to have been mentioned by Parameswara himself. This name Melayo, given Parameswara's flight from Singapore to Melaka, has some logic to it surely?

The Kedah Annals narrate the story of how after the victory of Sri Rama over the evil Ravana and his Rakshashas, the island of Lanka fell into ruin. Garuda, the eagle of Lord Vishnu becomes ruler. Raja Marong Mahawangsa, a Roman ambassador, leads a fleet of ships to China. On board one of the ships is a prince of Rome seeking the hand in marriage of a daughter of the Emperor of China. Raja Marong Marong is thought to be originally from Gambreon in Persia.

The fleet sets sail and makes calls at several ports along the south and east coast of India. Crossing the Indian Ocean and the Bay of Bengal it seems to take Ptolemy's route. The Roman prince and his entire crew perish in a shipwreck caused by severe Sumatra winds and storms on its way to Langkapuri on the Malayan peninsula. Raja Marong manages to steer his ship through the Merbok River to Kedah. Here he comes to agreement with a gigantic people called Girgassi whose language he speaks. He then founds the kingdom of Langkasuka where he and his men construct a fort.

Raja Marong has a fascinating and very interesting background. On his father's side he belongs to the race of Geniis and on his mother's side to the Devas. Over his parents' objections he marries a lady who is the daughter of a Rakshasa mother and a Girgassi father. 'Rakshasa' in Hindu legends are cannibals while the origin of the gigantic Girgassi remains a mystery till today. But apparently they were known to the Raja of Kalinga, had cannibalistic tendencies and were tusked aboriginal ogres who were defeated by the invading Arya. Chinese legends speak of a place near Funan called Pi Kien where just such a mountain tribe existed whose king was twelve feet tall with the head three feet long!

At the time of his landing in Kedah, a local sea captain, a Malim, advises Raja Marong that much of the land was still under water! He identifies the names of the various visible mountain peaks, including Kedah Peak or Gunong Jerai at 1,200 metres. This would place the arrival of Raja Marong somewhat in pre-historic era and at the time of the Great Flood of Antiquity, the earliest of which would be 3102 BC and the latest, 950 BC. However, even the latest date would place this event much too early for any contact between Rome, India, Malaya and China!

Raja Marong then goes on to rule for a long time and is eventually succeeded by his son who marries a daughter of the Raja of Kalinga. Two grandsons of Raja Marong embark on colonizing expeditions and found Thailand and the state of Perak in Malaya while a grand-daughter claims the kingdom of Patani. The discovery of Perak where a silver arrow shot by the Raja lands has very strong connotations to a similar story in Persian legends. Raja Marong is said to have eventually returned to his birthplace. However, the accepted version as to the history of Perak is that stated in the Sejarah Melayu.

Marong means 'Dragon' in Indo-Chinese. The mixture of Thai/Indo-Chinese names of the Hindu Kings suggest their origins are deeply connected with the progenitor Brahmin King Kaundinya and Funan. These early settlements expanded into numerous early Indian/Hindu/Buddhist kingdoms stretching from Burma through Thailand and Indo-China to the builders of the Angkor Wat such as King Suryavarman and later Jayavarman.

Kaundinya, a Pallava, is said to be descended from the famous Mahabharatha warrior, Aswatthama, son of Drona the martial arts guru to the Pandavas. In the epic War of Wars at Kurushetra, Aswatthama, finishes off the last remaining children and descendants of the Pandavas with the exception of Arjuna's unborn grandson, Parikshit. Aswatthama is unable, even with his thermonuclear Brahmastra, to kill the foetus, protected as it is by Lord Vishnu himself. Kaundinya married a daughter of the King of Naga (Serpent/dragon) likely to be from the hill tribes.

If one takes the Kedah Annals at face value much of the narration makes little sense! The opening chapter of the Annals begin with the narration of the period immediately after the Ramayana War and Sri Rama's victory over Ravanna. Now, why would any Girgassi speaking man of possible Persian/ Roman origin begin a narration of his sojourns with a reference to a Indian/Hindu Epic? How could such a sailor possibly be familiar with India and South East Asia? And be aware of the secrets of the periodicity of the monsoons in pre-historic times well before such knowledge had reached the Indians and Romans? It is a little too fantastic for most historians.

the golden chersonese

The Golden Chersonese, so named by Ptolemy for the Malayan Peninsula could well be a reference to Sumatra or even Borneo. There is also a hypothesis that Malaya was also the location of the fabled Mount Ophir said to be the source of gold and precious stones. There is certainly a belief that Mt. Ophir in Johor which is linked to the legend of Hang Tuah, had considerable deposits of gold and silver.

The period before 1400 AD is glossed over in modern Malaysian history text-books.

For more information one is forced to go to other sources.

'Indian influence.....was not primarily the result of Indian efforts to expand their sphere of influence and to export their own culture, but the fruit of..... initiatives to assimilate those Indian elements that appealed to them and that seemed to fit best into the pattern of their own culture. The approach of those who visited the Holy Land of Buddhism and Hinduism was an eclectic approach, one of picking and choosing instead of absorbing indiscriminately.

Several early Hindu texts refer to a place in Southeast Asia called the "Land of Gold" (Suvarnabhumi). However, the name does not necessarily imply that this place necessarily possessed an abundance of this particular precious metal. Cloves and nutmeg were so valuable to the mainlanders that their worth far exceeded their weight in gold. It is more likely that the name "Suvarnavipa" had a more general significance - referring to anything that produces wealth.

For thousands of years, the natives of island in Southeast Asia exercised total control over the world's only source of cloves and nutmeg, which they traded in exchange for goods from the Asian mainland. Historians have suggested that these rare spices may have made their way to Mesopotamia as early as 1700 BCE and consumed in China as well as Rome by the opening years of the first century BCE. Late eighth century inscription has also been discovered on the Malaysian peninsula that commemorates the victories of a Sailendra ruler called Vishnu. "The Sailendra king had the imperial title Rajadhiraja, (King of Kings) having conquered his enemies and was resplendent like the Sun in the first instance

and secondly by his own might, he Vishnu by name, was born of the Sailendra dynasty. CE.'Jan Fontein.

There can be no reason to doubt that in the fourteen hundred years before 1400, the Indians, Hinduism and Buddhism, one way or another, had the greatest and definitive influence on the Malays. This ranged from culture, religion, education, folk-lore, superstitions, animism, vocabulary (Sanskrit & Tamil), marriage ceremony to social conduct. Much of this influence survives till today. One way or another, if not directly from India, then through invading Indian, Hindu and Buddhist kingdoms from Cambodia, Thailand and Vietnam. Even the 'Wayang Kulit', a traditional puppet show being attacked and banned by the Kelantanese PAS government, is entirely based on tales from the ancient Hindu epics, 'Ramayana' and 'Mahabaratha.'

'Malay culture itself has been strongly influenced by that of other peoples including the Siamese, Javanese, Sumatran and by especially, the Indians. The influence of Hindu India was historically very great, and the Malays were largely Hinduized before they were converted to Islam in the 15th century. For nearly two thousand years, the unremitting traffic between the (Malay) Archipelago and India resulted in frequent inter-marriages along the whole west coast of the peninsula, especially Tamils and Gujeratis.' Sabri Zain.

Inter- marriage between wealthy Indian traders and upper-class Malays was not uncommon in Kedah known in India as Kedaram, scepter used by Hindu priests and warriors, or Kataha. Kedah in the north was invaded by the Cholas. Jalan Raja Chulan in KL is named after a Sultan of Perak.

the truth shall remain the truth

It is therefore clear what happened with the Sejarah and the Kedah Annals. The sticky fingerprints of the over-zealous newly converted are all over it. A quiet conspiracy was hatched to obliterate as much as possible the Indian, Hindu, Buddhist and Chinese links to the Malays, Melaka and Malaya. Arabic scholars manufactured a link in Malayan history between 350 BC when Alexander conquered Persia and the revival of the Persian Empire under the Sassanian Ardasirbikan in 224 AD. This lent an air of antiquity to the Malay royalty to perhaps as far back as 3000 BC and the dawn of civilization!

By establishing a link with Alexander there is also an attempt at fusion with the ancient Greek legend of King Midas who was fabulously rich and obsessed by gold. Midas rose from his poor peasantry beginnings to become king of Phrygia which is now part of Turkey. Midas' coming in an ox-cart is prophesied and he ties the ox-cart to a post with a mystical knot name after his father Gordias. It was foretold that whosoever was able to untie the Gordian knot shall become king of Asia. When Alexander invaded Persia he is reputed to have cut off or actually solved the intricate knotty problem, thus giving rise to the expression **'to cut the Gordian Knot.'**

As the 1535 Sejarah manuscript from Goa has gone missing, it is difficult to say whether these inventions and changes were made by the original unknown author or by Tun Bambang or Tun Sri Lanang. Whoever it was, it is plain that he knew nothing of the actual historical timelines of Alexander from 356 BC to the rise of Islam in 632 AD. Otherwise such a serious gaffe would not have been made with the hope that it would not be noticed or found out later.

The Kedah Annals were translated into English by Colonel James Low in 1849. Colonel Low was in little doubt that the Annals were originally written in a Hindu dialect, probably Tamil. However, when Islam was introduced in 1179 the itchy fingers of Arab scholars once again went into full speed and over-time. They scooped out as much trace as they could of the Indian/Hindu/Buddhist influences. What then remains today are hugely doctored manuscripts written in Arabic or Jawi, reflecting the glory

of some other fantasized history, culture and religion. Here again the myth has been perpetuated that Raja Marong Mahawangsa was a descendant of Alexander. On such little and silly vanities do the non-working class thrive!

But this type of doctoring and revisionism is not exclusive to the Sejarah or the Kedah Annals alone. Many ancient books suffer from the same disease. Dato Sir Roland St. John Braddell wrote in 1935,

'It would be a pity if this passage were allowed to be the last word upon the traditional matter of the Sejarah. What ancient history, particularly oriental history, is not a hotch-potch of myths and traditions? Are not the Mahabharatha, the Ramayana and the Puranas capable of being so described? But has history abandoned them for that reason? Surely we should endeavour to ascertain the historical basis upon which the tradition, however distorted, is based. Science nowadays treats tradition with respect and finds them on occasions to be clues to the facts which lie at their base.'

Braddell was an Oxford law graduate who was the eldest son of Thomas Braddell, the first Attorney General of the Straits Settlement in 1867 who also drafted the Pangkor Treaty of 1874. Sir Roland was the private legal adviser to HH Sultan Ibrahim of Johor up to 1940 and later to UMNO and Their Highnesses the Rulers of Malaya during the Constitutional discussions between 1948 and 1951.

Sir Roland goes on to write,

'The earliest period in the ancient history of the Malay Peninsula and the Straits of Melaka can only be visualized as a part of the general history of south-eastern Asia and so of Greater India. No one at this date could doubt that the basis of Malay culture is Indian; and that the further north one goes the more pronounced does that fact become, doubtless because of the strong Siamese influence.'

Remove the uppermost layer of Islam, take away the lowermost aboriginal layer and what remains is Indian, so that to this day it may be said that the larger part of Malay culture is ancient Indian in origin. Let them regard the Muhammadanism of the Malay as an accident not to be taken into account in studying the character and tracing the origin

of the people. In 1919 Sir Richard Windstet wrote that the more one studies the subject, the more one realizes the immense debt Malaya owes to India for folk-tales as well as language, religion, custom, literature and general culture.'

Some nations might have had a head start and taken the lead in the race among the various peoples of the world. Nothing suggest that those who were or are slower, not by virtue of inferior brain matter and perhaps sometimes it was by virtue of choice, do not now have the mental capacity to catch up. Leaving aside the veracity of the statistics released by the Ministry of Education, if we discount 80% of that number for lowering of standards to justify mass education, that is still an awful lot of Malays who now graduate from Malaysia's universities every year. This number could not have been envisioned between 1511 and 1957 when it served the interest of colonial rulers not to be too enthusiastic at all about educating the local people.

Part of this modern process of education as opposed to mere learning involves Malaysians and Malays fearlessly getting to know the unvarnished truth about their past!

But what is the truth for which the famous, legendary Indian Poet Laureate **Nakkeera** was ready to lay his life down for?

A close reading of the Sejarah, Kedah Annals and the recorded histories of Malaya, India, China, Indonesia and other South East Asian countries will demonstrate that the links between **the three main peoples of Malaysia - the Malays, Indians and Chinese - are historical, biological, genetical, cultural and social.**

Of this there can be no doubt whatsoever!

Of the links with Alexander and Kings of Persia?

Plain wishful indulgence!

Four hundred years ago the greatest writer of all time, the incomparable William Shakespeare wrote presciently about what racism and religious bigotry will eventually produce.

'Hath not a Jew eyes? Hath not a Jew hands, organs,

dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, heal'd by the same means, warm'd and cool'd by the same winter and summer, as a Christian is? IF YOU PRICK US, DO WE NOT BLEED? if you tickle us, do we not laugh? if you poison us, do we not die? And if you wrong us? Shall we not revenge!' .

'The Merchant of Venice.'

I do not wish to contemplate on the consequences to the world of 'Revenge!'

APPENDICES

melaka Sultanate

	<u>Reign</u>
1. Parameswara	1400 – 1414
2. Megat Iskandar Shah	1414 – 1423/24
3. Sri Maharaja/ Sultan Muhammad Shah	1424 – 1444
4. Sultan Abu Shahid	1444 – 1455
5. Sultan Muzaffar Shah	1445 – 1459
6. Sultan Mansor Shah	1459 – 1477
7. Sultan Alauddin Riayat Shah	1477 – 1488
8. Sultan Mahmud Shah	1488 – 1511
9. Sultan Ahmad Shah	1511 – 1513

melaka Bendaharas

1. Tun Parpatih Besar
2. Seri Amar Diraja
3. Tun Perpatih Sedang
4. **Tun Ali** (s/o Mani Purindan from Kalinga & Tun Rana Sundari)
5. Tun Perak
6. Tun Perpatih Putih
7. Tun Muhatir
8. Paduka Tuan

Ancestry of Parameswara as stated in the Sejarah Melayu

<i>Name</i>	<i>Ruler of</i>	<i>Marries</i>	<i>Issue</i>
Raja Shulan	Nagapatnam	Puteri Onangkiu d/o Raja Chulin Kota Gelanggi, Johor	Chandani Wasis
Chandani Wasis	n/a	Raja Suran Padshah s/o Raja Tursi Biradaras of Persia	Raja Chulan Raja Pandyan Raja Jiran
Raja Chulan	Vijayanagar	Puteri Mahtabul Bahri (mermaid undersea Kingdom)	Bichitram Paladutani Nilatanam
Raja Chulan	Vijayanagar d/o	Raja Kudar Shah Jahan of Persia	Adhiraja Rama Mudaliar
Nilatanam (Sri Tri Buana, Founder of S'pore)	Palembang	Puteri Wan Sundaria d/o Demang Lebar Daun	Vikrama Vira
Vikrama Vira (15 years)	Palembang	gdo of Wan Seri Bini	Rana Vikrama
Rana Vikrama (13 years)	Palembang	Talai Puchudi gdo Raja Rama Mudaliar	Sri Maharaja
Sri Maharaja (12.5 years)	Palembang	Dharma Puteri d/o Bendahara Perpatih Tulus	Parameswara
Parameswara	Palembang/ S'pore/Melaka	d/o Perpatih Tulus	Raja Kechil Besar
Raja Kechil Besar (aka Sultan Megat)	Melaka	gdo of Perpatih Tulus	Raja Bagus Raja Tengah Raja Anum
Raja Tengah (Sultan Muhammad Shah)			

Lineage of Alexander The Great and the daughter of an Indian King as stated in the Sejarah Melayu, Based on Raffles MS 18

	<i>Years</i>	
1. Raja Arishton Shah	355	
2. Raja Aftus Shah	120	
3. Raja Askainat	3	
4. Raja Kasdas	12	
5. Raja Amtabus	13	
6. Raja Harwa Ashkainan	30	
7. Raja Arshad Ashkainat	9	
8. Raja Kudraz Kuhan	70	
9. Raja Nikabus	40	
<u>Sub-total</u>	652	
10. Raja Ardasirbikan AD 226	100	marries daughter of Nushirwan The Just
11. Raja Darmanus	100	
12. Raja Darianus (Darius?)	90	
13. Raja Kastah	0.33	
14. Raja Ramji	20.75	
15. Raja Shah Tursi	80	
16. Raja Tij	70	
17. Raja Ijqar	10	
18. Raja Uzmaz	126	
19. Raja Yardigird AD 651	62	
20. Raja Kupikudar	63	
Total	1,374.08	
21. Raja Tursi Biradaras		marries daughter of Raja Chulan King of Amdan Nagara

Persian History & Rulers

Indo-Iranian Period 3,000 BC

1. *Early Iranian Period*

Pishdadian Dynasty or the Mythological and Epics Period of The Kayani as recited in Ferdowsi's Shahnama

<i>Name</i>	<i>Years</i>
1. Gayumarth	30 (Persian Adam or Gayomart)
2. Siyamak	?
3. Hushang	40
4. Tahmurath	
5. Jamshid	700
6. Dashak	1,000
7. Ferdun	500
8. Manuchir	
Numerous unknown:	
Kay Qubad	
Kay Kaus	
Kay Khusraw	
Gushtasp	
Bahman	
Dara	

2. *Assyrian Influence Period, northern Mesopotamia*

3. *Medic Period, West Persia*

<i>Name</i>	<i>Year</i>	
1. Deioces	728-675	BC
2. Phraortes	675-653	BC
3. Madius	653-625	BC
4. Cyaxares	625-585	BC
5. Astyages	585-550	BC

aka Huvakhshatara

4. *Achaemenian Dynast, East Persia*

<i>Name</i>	<i>Year</i>	
1. Achamenes	750	BC
2. Teispes	640	BC
3. Cambyses I	580-559	BC
4. Cyrus I	559-529	BC

aka Kambujiya

5. Cambyses II	529-522	BC	
6. Ariarmnes	?		
7. Arsames	?		
8. Hystapes	?		
9. Darius I	521-485	BC	
10. Xerxes			and seven more kings
18. Darius III	336-330	BC	defeated by Alexander the Great
19. Artaxerxes	330-329	BC	satrap (of Alexander) who killed Darius III

5. Hellenistic Dynasty

<i>Name</i>	<i>Year</i>		
1. Alexander	330	BC	
13 more rulers			
14. Demetrius Nicator	139		

6. Parthian Dynasty

<i>Name</i>	<i>Year</i>		
1. Phraates II	138	BC	
35 more rulers			
37. Vologases	208-226	AD	

7. Sassanid Empire

<i>Name</i>	<i>Year</i>		
1. Ardashir I	226-241	AD	founder of the Sassanids
20. Nushirwan	531-579	AD	aka Nushirwan The Just or Khusraw Anushak (Immortal Spirit)
33. Yazdergird III	632-651	AD	

8. Arab Caliphate 651- AD and arrival of Islam

Dear En. A Ghani Ismail

I am a M'sian Indian with a keen interest in local history and found your accounts of the Malay Origin, Parts 1 & 2 very, very fascinating indeed. In particular, your writings on the origin of the Orang Asli are illuminatingly informative. I trust you will continue to provide more details from your research, in due course.

However, I have a few queries on some of the matters you have written so well about. In particular, the Alexander and Nushirwan links to the Malays, the Bangsa Muntah Lembu and your seeming preference for a Persian/Iranian link vis-a-vis Malay origin.

I would opine that the Alexander and Nushirwan links from the Sejarah Melayu and Indonesian have long been discredited given the ludicrous claim in the SM that the Indian princess Alexander married, and her father, had both converted to Islam circa 325 BC!! There is also a serious flaw in the SM with regard to Nushirwan, where events several hundred years apart are telescoped into a much shorter time-frame.

With regard to the 3 Princes who landed on Mt. Segantang Maha Meru in Sumatra, one of whom even founds Singapore (Singapura - Tamil for Lion City)) and becomes the progenitor of the Malay Royalty (including Melaka), their names are given in the SM as Vichitram, Paladuthani and Nilauthaman, all Indian/Hindu names. In some versions of the SM there is a reference to a Krishna Pandit as being one of the three. These 3 are clearly said to be descendants of Raja Chulan from India.

Therefore, I cannot see how a Persian link can be inferred, especially in relation to the White Bull which can only be Nandi, the vehicle of the Hindu God, Shiva.

I suggest that other extensive evidence stretching from Cambodia (Angkor Wat) through Malaya (Bujang Valley) to Indonesia (Borobudur), Bali and even to some islands in the Phillipines suggest quite comprehensively that the dominant influence in SEA before 1400 is Indian/Hindu/Buddhist. I have not read from any source, of any evidence to suggest that material Persian/Iranian influences had stretched to this part of SEA.

I do not doubt that Sultan Idris of Perak believed that he was a descendant of the Persian Gayomart, represented by a white bull. But, this cannot be reconciled to the Charitra ('Story-teller' in Sanskrit) or Chiri, Bat'h, who recites in Sanskrit the lineage of the 3 Indian princes. The exact script of this Sanskrit rendition can be found on Pg. 24 of 'John Leyden's Malay Annals.' Hence, the Gayomart interpretation would appear to be there, only if one wished to overlook the more obvious explanation. Other sources credit the Chiri Bat'h as being of Brahmin Indian origin, of a priestly class who had an important function in the Royal Court of the Melaka Sultans.

Your thoughts and comments on the above would be appreciated very much.

I assure you that I do not have any overt agenda such as causing embarrassment to Malay or Islamic interests. However, It is , I believe, of the utmost importance that the

facts of history be uncovered without fear as to where the chips may fall. The truth will not hurt or embarrass the genuine truth-seeker.

Dear Shankar

Your views are much appreciated and coincidentally the subject is the very thing I am writing about in part 3 of the series. You would have noticed to Tun Sri Lanang, Rajendra Chola's "sons" turned up on Bukit Siguntang as the descendants of Iskandar (Alexander of Macedonia to him). Whereas in the Minangkabau Teromba the beginning was at times ancient and in other versions it all began with Adityawarman in the 14th century. But all of them were nevertheless giving the triad from Alexander.

Obviously we are dealing with the "Alexander Romances" but with a deeper import attached, meaning the Iskandar Zulkarnain to the Malays is the monad. We have fiction and non-fiction woven into a web of mystic persuasion, not too unlike the tantrayana deliverance of the bhairava or of the avataram.

Hence, the **Segentar Alam** you will find written on the shrine of Iskandar Zulkarnain on Bukit Siguntang in Palembang is finally the monad. This I am explaining (as simply as as short as I possibly can) in part 3. We are dealing with what is similar to the avataram, this ones are of the monad.

It is choice and perception we are dealing with, not necessarily historical accuracy. Rajendra Chola was a Dravid and unless we can prove the Dravids were the earlier settlers of the Indus we would be facing some problem of historical accuracy here. But as an "Avataram" he could be a Mongol or a Hottentot.

Hence, neither the chronology nor historical accuracy are of any concern to the narrators. The events, nevertheless, are the launching pad of the era or epoch that enters the narration.

As for the Persian connection, it would be hard to deny the tissues do spread to the Kamboj, the Palas, Jat, etc. that finally find their way into the North-Western edge of India, and around the Hindu Kush.

Regards,

ghani