

Ports, Maritime Networks, and Its Effect on the Development of the Ancient Kingdom of Southeast Asia

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Abstract: Southeast Asia played an important role in global trade networks from before to the 15th century AD. This article aims to analyze the changes in maritime networks in the classical period of Southeast Asia and their influence on the development of ports and political centers in this region. The research method used is the historical method by utilizing relevant secondary sources. The analysis results show that long before Christ, the Southeast Asian region had become an arena of maritime networks with India and was followed by China at the beginning of the century AD. The sea transportation network connecting India, China, and the Middle East has influenced the growth of ports in Southeast Asia, which has implications for economic development and political power in the classical kingdoms. The initial trading network that China built until the mid-6th century AD gave birth to the development of the Funan kingdom with the port of Oc-Eo. Meanwhile, the China-Malacca Strait direct network shut down Funan's ports with the shipping technology revolution. It encouraged the development of owned ports in the archipelago in succession in different periods, namely Sriwijaya, Majapahit, and Malacca, influencing economic and political consequences. These countries. The implications of this finding are the basis for generalizing the development of Pacific Asia trade and the economic and cultural interactions between maritime nations and regions worldwide.

Abstrak: Asia Tenggara memainkan peran penting dalam jaringan perdagangan global dari sebelum hingga abad ke-15 Masehi. Artikel ini bertujuan untuk menganalisis perubahan jaringan maritim pada periode klasik Asia Tenggara dan pengaruhnya terhadap perkembangan pelabuhan dan pusat politik di kawasan ini. Metode penelitian yang digunakan adalah metode sejarah dengan memanfaatkan sumber-sumber sekunder yang relevan. Hasil analisis menunjukkan bahwa jauh sebelum Masehi, kawasan Asia Tenggara telah menjadi arena jaringan maritim dengan India dan diikuti oleh Cina pada awal abad Masehi. Jaringan transportasi laut yang menghubungkan India, Cina, dan Timur Tengah telah mempengaruhi pertumbuhan pelabuhan di Asia Tenggara, yang berimplikasi pada perkembangan ekonomi dan kekuatan politik di kerajaan-kerajaan klasik. Jaringan perdagangan awal yang dibangun Tiongkok hingga pertengahan abad ke-6 M melahirkan perkembangan kerajaan Funan dengan pelabuhan Oc-Eo. Sementara itu, jaringan langsung Selat Malaka-China menutup pelabuhan Funan dengan revolusi teknologi perkapalan. Hal tersebut mendorong berkembangnya pelabuhan-pelabuhan milik di Nusantara secara berturut-turut pada periode yang berbeda, yaitu Sriwijaya, Majapahit, dan Malaka, sehingga mempengaruhi konsekuensi ekonomi dan politik. Negara-negara ini. Implikasi dari temuan ini adalah dasar untuk menggeneralisasi perkembangan perdagangan Asia Pasifik dan interaksi ekonomi dan budaya antara negara dan wilayah maritim di seluruh dunia.



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INTRODUCTION

At this time, Southeast Asia is united in the political unity of international relations under the name Asian. The political unity is based on a common thought that Southeast Asian countries have common geography, history, culture, and economy. Geographically, Southeast Asian countries are an area that is nearby, although separated by water and mountains. Historically, most Southeast Asian countries received the influence of Indian and Chinese cultures before finally falling into the hands of Western colonialism—Indian and Chinese culture influences all aspects, including governance, arts, and food.

In classical times, Southeast Asian nations were united by territorial unity through maritime networks. The network is also related to the growing world of trade in several regions in Southeast Asia, such as Funan, Chenla, Sriwijaya, and Malacca. At the same time, this network has become a factor in the growth and development of maritime countries and cities in the region known to the Western world as “land below the wind.” This marine network also invites foreign nations to the Southeast Asian region. China and India were important nations before the arrival of the West that used the Southeast Asian region as an area of trade relations, the territory of power, and the spread of culture. In short, the classic Maritime network has united the nations of Southeast Asia and connected them to the great countries of the world.

The archipelago countries that later became the Indonesian nation and the Vietnamese, Kambuja, and Thais had established state relations with the kingdoms on the islands of Java and Sumatra. This relationship has even given birth to a family relationship between Kambuja and Indonesia. The Southeast Asian maritime network has also become a medium of diplomacy for Southeast Asian nations at that time.

Several studies have been conducted on the classical maritime network in Southeast Asia. The first are works that discuss Southeast Asia in total, covering all periods. Second, Southeast Asian Studies in a certain period. The discussion of Southeast Asia as a whole from the classical era, the colonial period, to the post-independence age is reflected in the classic work of D.G.E. Hall (D. G. E. Hall, 1981), a short piece by John F. Cady (Cady, 1964), and a new perspective on Southeast Asian History by M.C. Ricklefs (Ricklefs, M. C., Lockhart, B., & Lau, 2010), and *A New Perspective of Southeast Asian History* by historians edited by Arthur, Thwin, and Hall (Aung-Thwin, M., & Hall, 2011). The descrip-

tion of Southeast Asia in a certain period can be seen in Pluvier’s classic (Pluvier, 1974), which discusses the history of Southeast Asia from colonialism to the independence period. Reid discusses the comprehensive history of Southeast Asia in the commercial age (Reid, 1988), while the history of Southeast Asia in the classical period is discussed again by Thwin (Thwin, 2011). The work of Howard Dick and Rimmer discusses the development of cities in Southeast Asia regarding transportation and communication from the late nineteenth century to the twentieth century (Dick, Howard, & Rimmer, 2011). Third, in addition to general historical atrocities, the study of Southeast Asian history is also carried out thematically. Thomas Lindblad discusses the history of investment in Southeast Asia (Lindblad, 1998). Robert E. Elson discusses the economic history of farmers in Southeast Asia (Elson, 1997).

One of the exciting studies on the history of Southeast Asia is related to maritime networks. Kenneth R Hall did monumental work on trade networks (Hall, 1985). This work discusses the history of the classic Southeast Asian trade network and its influence on the emergence and development of Southeast Asian countries such as Funan, Sriwijaya, and Majapahit. This article will complement the work by emphasizing the importance of the Southeast Asian trade network in classical times and the development of Southeast Asia’s political and economic map in the Indian and Chinese networks. Shaffer’s work discusses the maritime history of Southeast Asia from 300 BC to 1528 AD, when Islam was fully present in this region (Shaffer, 2015). This book examines aspects that support the Southeast Asian maritime network regarding shipping that uses wind movements, namely the west monsoon and east monsoon winds. Because of the monsoons, the Southeast Asian regions invite nations and their cultures, ranging from China and India to Middle Eastern countries. Hoogervorst discusses the trans-regional maritime network of the Southeast Asian islands, which sharpens the history of the Indian Ocean (Hoogervorst, 2014). This Oxford dissertation incorporates an archaeological, historical linguistic approach to produce a cultural and linguistic reconstruction between Southeast Asia and the maritime environment.

Meanwhile, a compilation work that discusses the maritime traces of Southeast Asia on the seabed was carried out by Tan (Tan, 2012). The book discusses several articles that reveal maritime networks based on historical sources of materials left on the seabed in some Southeast Asian regions.

Meanwhile, Gaynor discusses that the Southeast Asian region has historically been a world trade route that allows nations from all over the world to cross this region (Gaynor, 2014). However, Southeast Asian countries are not passive but actively take advantage of these geographical advantages to interact with foreign nations, which birth to political, economic, and cultural developments based on the advantages of Southeast Asian countries combining local knowledge with global knowledge, including in the maritime world.

METHOD

This research uses the historical method. It follows four stages: source tracing, source assessment, source interpretation, and historiography (Kartodirdjo, 2014; Kuntowijoyo, 2003; Tosh, 2015; E. S. H. Wasino, 2020). The historical sources are primarily based on secondary sources, mainly from books and scientific journals on the history of Southeast Asia. These sources come from different years ranging from older to recent works. However, the frame of mind that inspired this article is the work of Kenneth R. Hall which proposes a thesis that the ups and downs of Southeast Asian trade networks in the classical period influenced the growth, development, and destruction of kingdoms in Southeast Asia (Hall, 2019)—based on Hall's thesis, made comparison a comparison between periods, namely the period of early maritime network development, namely from the beginning century to mid-6th century AD and the development of Maritime networks Post-medieval 6th century AD to a 15th century. The historical interpretation is made by linking the growth of shipping technology, the growth of ports, and the development of the Maritime kingdoms in Southeast Asia over a long period. The article is presented with a chronological model from the early to the late phases of the history of the classic Southeast Asian trade network.

EARLY DEVELOPMENT OF INDIAN AND CHINESE NETWORKS IN SOUTHEAST ASIA

The transportation network between India and Southeast Asia is ahead of China's. It can be mapped the existence of records in Indian classical texts about the existence of Southeast Asia for several centuries BC. The term, which was later identified as part of the Southeast Asian region, is contained in the records of the Ramayana. The book mentions the names Suvarnadwipa and Java Dwipa. The term Dwipa means land surrounded by the sea on both sides. Thus the area is a peninsula or island. Surwana means gold, while Java means barley.

Meanwhile, in the Puranas it is known as Malayadvipa and Yuvan Dwipa, both located in the Southeast Asian region.

The land of lower Burma (Myanmar) and the Malay Peninsula is known as the land of gold. It is estimated that in the VI century BC, Indian traders had sailed to these lands. Indian sailors who had visited Southeast Asia in the BC period also clearly mentioned the countries in Southeast Asia. In the third century BC, Maharaja Asoka sent Buddhist monks to Surwana Earth, a land of gold, a region that can be identified as present-day Myanmar. It can be understood that until now, Buddhism has been influential in mainland Southeast Asia.

As a result of the strategic position of Southeast Asia, in the first and second centuries, the Southeast Asian region became quite busy and developed. Many coastal areas quickly developed into large trading cities. In connection with this, Ptolemy, a natural scientist of Greco-Roman nationality who had lived in Alexandria (Egypt), created an Atlas in which he pointed to several essential ports in Southeast Asia. These ports are located on the peninsula of Tanah Melayu, a golden peninsula or Suvarna Dwipa mentioned in the Ramayana. It is also called Labadiou or island barley. It is the same as Java Dwipa in the Ramayana, which means the islands of Java and Sumatra or Kalimantan.

Apart from India, the second crucial maritime network with Southeast Asia is the one with China. Historical literature is widely known about the Asian trade route - Silk Road. The trade network that lasted centuries before Christ was a land route connecting China to the West to Europe through Central Asia and east to India. It is called the silk route because the main trade item used is silk cloth, the primary merchandise from China destined for the upper classes of Asian and European nations. Silk was then exchanged for European gold and Southeast Asian spices.

The silk road by land poses a security risk. For this reason, trade network routes diverged by the sea at the beginning of the century AD. At that time, the trade network stretched from the southern Chinese peninsula through the Straits of Malacca, leading to southern India, the Middle East, and finally, Europe. Since then, the Southeast Asian maritime network has begun to develop, resulting in the growth of cities in this region.

A trade network developed by India followed the trade network that China had opened in Southeast Asia. The network between Asian nations has increased the Southeast Asian region into an economic unity. Goods from India and China are con-

sumed by the people of Southeast Asia, while goods from Southeast Asia are consumed by the nations of India and China and are even sold to the Middle East and Europe. Spices are the essential ingredients of Southeast Asian trade, traded in India, the Middle East, and Europe. In addition, fragrances are traded in the form of agarwood, sandalwood, and incense which are widely used for religious and elite purposes.

Southeast Asia's local trade network positively responded to the transfer of the silk route from land to sea. Traders who had initially grown up in important ports built relations with local traders and international traders, both among Southeast Asian, Chinese, and Indian traders who came later. In other words, changes in international trade networks have stimulated the growth of the maritime world in Southeast Asia, which has a strong tradition.

International trade networks can enter local trade networks through two models. First is the trade network that reflects the riverine political system. In this system, the exchange network upstream of the river is connected with foreign trade in the coastal centers through representatives of the rulers of the mouth of the river. Second, trade networks were directed at Southeast Asian kingdoms in river valleys in the great lands of Southeast Asia and Java. Contact with foreign traders is similar to what happened in the first system. Trade was directed to coastal centers. Profits from trade are redistributed to establish the hegemony of the rulers. However, the rice valley economic landscape has a more significant potential for the evolution of an integrated and multilevel market exchange system that facilitates political and social integration. In both economic systems, conflict with foreigners can be minimized because trading activities are restricted to coastal ports. In that area, trade was carried out by indigenous traders who supplied rice, pepper, and other local products. Classical period maritime trade in Southeast Asia was divided into five trading areas. The first area covers the northern part of the Malay peninsula and the southern coast of Vietnam. They were the first to openly accept and facilitate East-West trade during the last millennium BC. At that time, Southeast Asia was seen by foreign sailors as a link to the unknown territories between India and China. The initial markers related to foreign nations were Malayo-Polynesian sailors who voyaged to the coasts of Africa in the West and China in the east. Travel through Southeast Asia by international traders became important in the second century AD. During the second and third cen-

turies, the transportation of goods shifted by sea and sailed along maritime routes between the southeast coast of China to Bay, Bengal, through a country through the isthmus of Kra. The traders' journey through Southeast Asia was followed by the development of ports in the western corner of the Mekong delta. By Chinese historical sources, the area was controlled by the Funan empire (Kenneth R Hall, 1985, p. 20).

The impact of India and China's trade network has given rise to economic and political dynamics in Southeast Asia. The dynamics are first driven by the emerging seaports or ports in the area through which the leading Indian and Chinese trade networks pass. Ports develop in such a way because there is an exchange of goods and money due to the mobility of people between nations and ethnic groups who stop at these ports both in the long and short term. Long-term stopover because many people between nations and islands settled in port cities in the long term, some of whom married residents and later became economic and political rulers in these ports at first, and some morphed into political rulers after a change of generations as a result of mixed marriage. Short stopovers are generally carried out following the opposite wind flow between April-October and October-April. From the bustling ports of foreign swordsmen, especially India and China, the classical Southeast Asian countries that were quite monumental were born, which were initially the Kingdom of Funan in the peninsula region and then Srivijaya in the archipelago of Southeast Asia.

THE SHIFT OF TRADE ROUTES TO MARITIME SOUTH EAST ASIA AFTER THE SEVENTH CENTURY

Trade networks in the early centuries AD used boats with a reasonably short voyage range. Chinese boats cannot pass through the South China Sea directly to the Straits of Malacca. As a result, they have to walk in chains through the ports before reaching the spice road intersection area. At that time, many Chinese merchants lived in the port of Oc-Eo, a vital port heritage site in the classical period in Vietnam. This port is a port belonging to the kingdom of Funan. The port in the Mekong River delta, from the 1st century to the 7th century, became the most important port in Southeast Asia, which made the Funan kingdom very strong in its economy and developed its political power.

Funan was a maritime kingdom in Southeast Asia founded in Cambodia, whose power extended to South Vietnam (Indochina). The Kingdom of

Funan is thought to have existed in the first century AD, although the exact data on the kingdom's establishment is unclear. This kingdom developed along with the development of Southeast Asia's maritime trade network, especially those linked between China and India. The rulers of Funan managed to take advantage of international trade networks to cultivate capital, enlarge their power, and strengthen their navy. This kingdom survived as the center of Southeast Asia's most substantial maritime empire for five centuries. This strength was built by combining international trade networks that had to take advantage of Funan's ports, namely the Oc-Eo port and the Mekong river network, which made Funan's inland products sell well in the international market. At that time, China's dependence on Funan was relatively high because Chinese ships had to stop at its international ports before they continued their journey to other ports that would pass to the Middle East.

The name Funan signifies how close the working relationship is with China, although culturally, it is also heavily influenced by India. Funan is a modern Chinese word derived from the pronunciation of the word "b'iu-nam", a transliteration of the ancient Khmer language "bnam-banam", meaning the same as "Phnom" in modern Khmer, which means mountain. The kingdom's actual name is unknown, but its king did use the title "K'ung Bnam", which means the same as "Sailraja" in Sanskrit. The kingdom's center was Wijadhapura (the city of hunters), more or less southeast of present-day Phnom Penh.

The oldest news about the Funan kingdom comes from the writings of K'ang Tai, a member of the Chinese royal mission to Funan in the III century. According to the news, the founder was named *Fun-T'ien* (*hun-T'ien*), a translation of Kaundinya, the place of its founder according to local legend. Because the name of Funan is from a Chinese source, the actual name of the kingdom was not Funan, but because no inscription mentions the name of the kingdom, the designation given from Chinese sources is now being used to name the strongest maritime kingdom in Southeast Asia.

In the kingdom, which was initially only locally based, during the time of king Fan-Shih-Man (who died in the first quarter of the third century), Funan began to spread its wings and grew into an Empire. The greatest king was Kaundinya Jayavarman (who died in 514). His successor was his son, Rudrawarman. After this king died in approximately 550 AD, then the throne of Funan was taken by his brother Bhawawarman who ruled like king

Chen-La. Bhawawarman succeeded in becoming the king of Chenla due to his marriage to the ruler of Chen-La. Wijadhapura was occupied, and the center of Funan was forced to move to the strait; only in 627 was Funan wholly conquered by Chen-La (King Icanawarman). The kingdom was originally under Funan's rule by sending tribute as a loyalty token. It is located north of Funan.

As mentioned above, the kingdom of Funan was the first maritime empire in Southeast Asia. Its home region is the Mekong Delta and the region around the Tonle Sap. At the time of his greatness, the entire Mekong delta and lower Mekong valley, along with the Suzerainiteit areas in the northern Malay peninsula. (Tan-Mei-Liu, Lang-Ya-Siu and P'an P'an) And Menam valley (the Mon Dwarawati Kingdom or, according to the Chinese people: Tun-Sun). Therefore, in this era of greatness, Funan controlled the transportation roads in the northern part of the Malay Peninsula (the crossing from the Andaman Sea to the Gulf of Siam) and the waters of the Gulf of Siam. Funan's navy supervised the trade from its port city through these transportation routes. Funan ships sailed far into the Chinese kingdom, as merchant ships or as royal emissaries. China has very close relations, both politically and economically. It is evident in the dynastic records of the Chinese kings, who reported the sending of messengers from the kings of Funan many times. Almost every king sent this envoy.

Although the relationship with China is economically powerful, the State of Funan is included in the sphere of influence of Hindu civilization. This influence entered Funan from the second hand, namely through the kingdoms of the northern Malay Peninsula and the kingdom of Mon Dwarawati. Hinduism (Caiwa and Waicanawa) and Buddhism both prevail in Funan. "Caiwa" was the official religion of the Funan kings, but it was also Vishnu's reverence. Buddhism is influential, especially among ordinary people.

The Funan kingdom collapsed around the year 550 AD. Several factors caused Funan's collapse. The first and most decisive factor was the change in the shipping route from China which initially passed through Funan to get to the Malacca Strait. At the beginning of the VI century AD, there was a change in technology in shipping in China. Chinese sailing ships that were initially only able to carry out coastal voyages at that time had been able to sail further and dared to pass through the South China Sea to get to the Malacca Strait. Since then, many Chinese sailors or traders who headed to Malacca and beyond from sea trade routes to India, the

Middle East, and the Mediterranean did not need to pass through Funan. This change resulted in Funan's economy's collapse, which depended on sea trade and foreign exchange from international traders. The second factor was the attack from Chenia, an inland kingdom once a vassal of Funan. This kingdom was once a source of food and labor. Now he has let go, even trying to seize Funan's position (Wasino, 2022).

After the ancient nation, Funan, had been eliminated from the South East Asia map for objective and subjective reasons, the trade route through South East Asia shifted to maritime regions through the important straits such as Sunda and Malacca. This change resulted from improving and developing maritime technology and navigation skills of people in the region. Additionally, after the voyage of the monk Phap Hien via channels in South East Asia, trade boats and people from outside started their voyages toward a southerly point of the Malaya Peninsula to explore navigation to approach Chinese and Japanese markets. Therefore the traditional maritime route through Kra Channel lost its strategic position.

The commerce in South East Asia started developing from the seventh to fifteenth century compared to Funan in the early centuries. The role of Funan had been a transit port for international transportation where traders could stop for fuel refills and food supplies to continue their east-to-west journeys. On the other hand, the ports of Sriwijaya, Majapahit, and Malacca were busy regional trade centers where goods were exchanged between traders, and standards of measurement and monetary systems became popular. The foundation of those ports contributed to the awareness and popularity of special spices in maritime South East Asia, including clove, agarwood, and nutmeg, which gained tremendous value in exchange and trade in those ports and became sought-after specialties for traders.

The establishment and development of the ancient ports significantly contributed to maritime trade in South East Asia. These ports also witnessed cultural exchanges within the region, between regions, and international approaches. Furthermore, they even became religious states, such as the foundation and development of Islamic Malacca in the fifteenth century is the predominant case in this sense.

Sriwijaya: the first trade center in maritime South East Asia

Sriwijaya was formed by its ancient state, Kantoli,

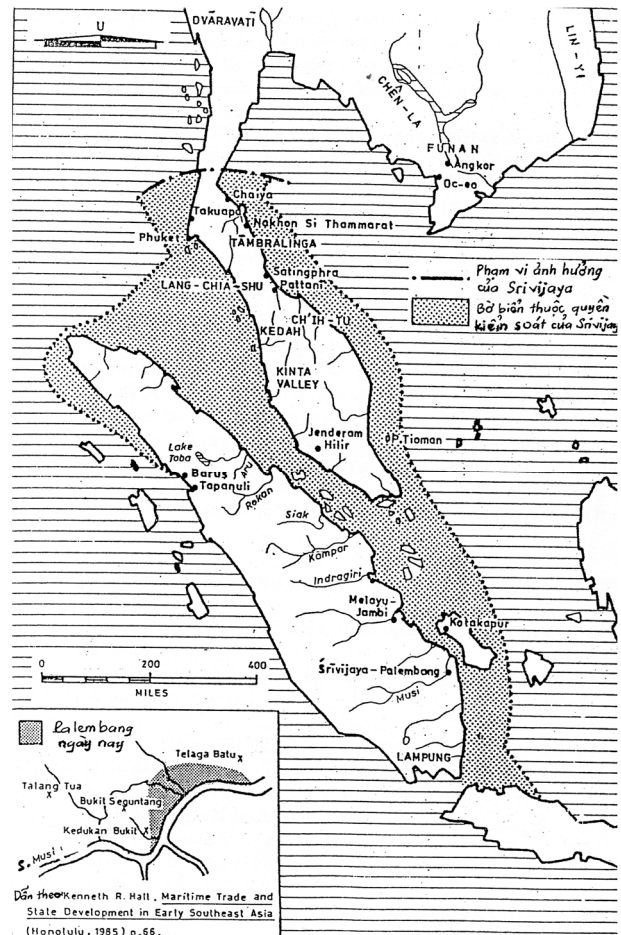


Figure 1. Sriwijaya Kingdom

which pursued an open trade policy with China. Due to the strategic position in maritime transportation which connected the Pacific and the Indian Ocean, Sunda and Malacca channels were the crucial point where trade boats had to pass through on the voyage from east to West. Therefore the development of Sriwijaya resulted from ancient Kantoli with two hundred years of history.

After the demise of Funan, the Kingdom of Sriwijaya vastly expanded its border, which contained the whole of Sumatra Island, the southern part of Malaya Peninsula (from the Straits of Era toward the south). Moreover, it occupied the channel of Sunda. The nation established its governance on tribes in the controlled areas and focused its power on Palembang.

Sriwijaya dominated maritime commerce passing through South East Asia between AD 670 and 1025. It gained its status and trust from traders by controlling the seas in the strait region, putting down piracy in the most southerly point of Malaya. Meanwhile, it also motivated exchange and trade with traders from countries east of Sumatra, such as Jambi and Palembang. Local supplies that were popular and became sought-after products were

pepper, nutmeg, clove, and Chinese silk. Furthermore, passing traders needed to stop in Palembang for food and water supply in order to carry on their east-to-west voyage. The name *Thit Lth Phit Th* became a trustworthy brand in the markets for Chinese and Indian traders. Sriwijaya was the priority in exchanging local goods and silk in many different reigns of the Chinese monarchy. Foreign trade was the strength of this nation, and its existence was based on the connection of the nearby trade center in which Palembang was the center of the networking. Sriwijaya was once thought of as a “federation of trading ports on the fringe of large areas of forest,...not a state with territorial boundaries, but a series of interlocked human relationships among harbor principalities and pirate lair based on patronage, loyalty, and power” (Hall, 1985, p. 79).

Chinese traders called Sriwijaya *Kim Chau* – 金州 (the gold land). They observed that people overlaid statues of Buddha with gold. In Chinese historical documents, in 1082 AD, the delegation of envoys from this region carried a tribute to the Chinese Empire.

Arab traders also recognized this: “daily, the king’s subjects ceremoniously threw gold bricks into an estuary. However, they were not precisely throwing gold to the waters as one might toss money to the wind. When the king died, the gold would be dredged out, and his successor would then distribute it to the court’s allies and retainer, thus cementing their relationship with the new king in a critical moment of transition (Shaffer, 1996, p. 38).

Due to its economic focus, Palembang dominated maritime South East Asia’s political and cultural perspective. The name Palembang originated from the popularity of Buddhism in this nation. The monk Nghia Tinh (AD 635 - 713) lived here for several years and believed this was a perfect stopping point for monks who wished to carry on their journey to India by sea as the king well treated the monks in this country: In the fortified city of Foché, Buddhist priests number more than one thousand, whose minds are bent on learning and good practices. They investigate and study all subjects, just as in Madhyadesa [India]; the rules and ceremonies are not all different (Well, 1990, p. 64).

The growth of trade in Sriwijaya required the king to appoint a “*tuha anvatakvrak*” who was a functionary responsible for managing foreign trade. His primary duties were to stabilize prices and initiate exchange forms in trade. They first calculate the value of their articles according to their equivalents in gold or silver and then engage in (the) barter of these articles at fixed rates. For example, one tong

of samshu is equal to one tael of silver, and ten tongs are equal to one tael of gold (Kenneth R Hall, 1985, p. 99).

Therefore, the rise of Sriwijaya resulted from the ability to gain control of the Straits of Sunda and Malacca for seven centuries, the trade in these ports was remarkably maritime. The kingdom’s role ended when it was invaded by the Chinese and rebellions from minority tribes in the eleventh century.

Majapahit: The flourish of Java trade

There was an early state established on Java island called Trauma (western Java) which coexisted with the rise of Sriwijaya on the island of Sumatra in the seventh century. In the early stage, Taruma was a vassal state of Sriwijaya due to its small size and weak power. However, Taruma benefited from fertile plain Kedu, which was advantaged in developing agriculture and growing spice plants. Trauma had not dominated trade routes through the sea from east to West. Traders called this small country Kalinga.

At the end of the XIII century, Nguyen Empire required tribute from king Kritanagara, but he declined it. In late AD 1292, Nguyen Empire took twenty thousand soldiers to invade Java as punishment for his rejection. The Kritanagara led the rebellion against the Chinese invasion. After the victory against the Chinese, Kritanagara was crowned and based in Majapahit, and the regime’s rise on Java island began. Majapahit border included Java island, Sumatra, southwest Kalimantan, Sulawesi island, and Molucu island.

From the twelfth century, the maritime commerce of Majapahit was famous for its local spice such as pepper, cinnamon, and nutmeg. Majapahit and Java are destinations for Western traders in the thirteenth century due to significant demands for spice in Western markets. Maco Polo arrived in Majapahit in this century and noticed that: “Java...is of ...surpassing wealth, producing....all....kinds of spices,....frequented by a vast amount of shipping, and by merchants who buy and sell costly goods from which they reap great profit. Indeed, the treasure of this island is so great as to be past telling” (Kenneth R Hall, 1985, p. 210).

Canggu was an important trade center on the Branta River, dominating trade in Majapahit and maritime South East Asia. Ma Huan - a Chinese ambassador, described this place as “Changku” by sailing 70 - 80 li (twenty-five miles) upriver on the Brantas from Surabaya on the coast, and from there, one could reach the Majapahit capital by

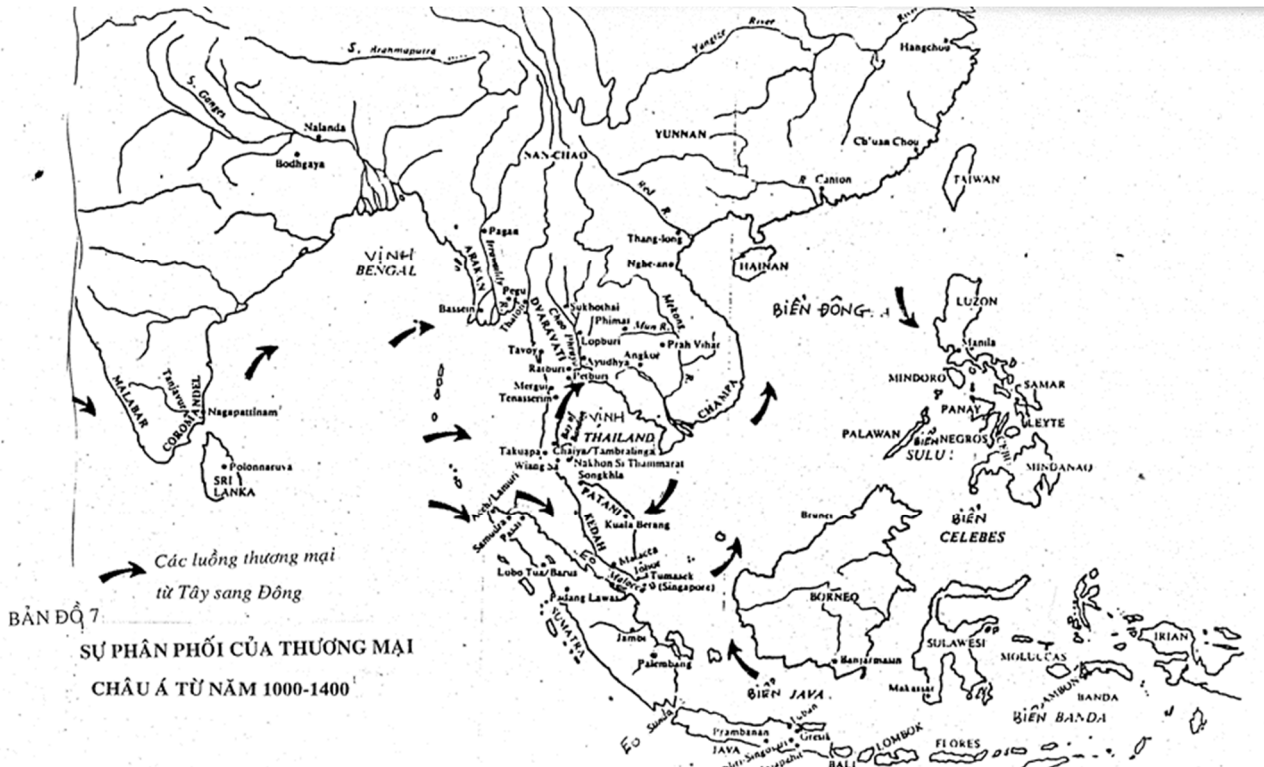


Figure 2. Asia trade distribution from 1000-1400

walking for half a day (Kenneth R Hall, 1985, p. 235).

Pararaton, known as the Book of Kings, stated between the fifteenth century and sixteenth that Canggū was an inter-change center connecting ports and inland cities. Java was also well known for its local spice under the Majapahit regime. Majapahit became wealthy in the east and west spice trade system. The trade activities took place in Bubāt - a city located in southern Majapahit. Many traders from nations such as Ayuthaya, Cambodia, Dai Viet, and India, particularly Chinese traders, outnumbered them.

Foreign traders also observed that markets are set up in a vast square surrounded by buildings covered with friezes that depict famous scenery from renowned historical poems of Mahabharata. The trade of Majapahit motivated Java to reach its golden age of trade in history as it gathered all the necessary factors which created a vital trade and leading economy in maritime South East Asia.

The golden age of maritime commerce in South-east Asia: Islamic state of Malacca

The fifteenth century was considered the golden age of trade in South East Asia. The internal and external relationship between nations significantly developed in this region. This catalyst motivated the trade progress of China and South East Asia. The relationship between the Minh dynasty and Malacca

ca that the king's eunuch Trinh Hoa drove was the most remarkable correlation in this period.

The creation and rise of Malacca were closely linked to Paramesvara - a prince of Sailendra on Sumatra island who married a princess - a daughter of Hayam Wuruk - King of Majapahit in Java island during 1350-1389.

Marriage was an advantage for both countries in this region. In 1389 Hayam Wuruk died, and his son became his successor. However, the new king had no confidence in the monarchy due to the lack of reputation and capability, which led to chaos and domestic division.

Paramesvara took advantage of the circumstance to take over the crown from his brother-in-law. However, his rebellion was defeated, and he fled to Tumasik- now known as Singapore. After his arrival, he killed Sri Mahajara Paduka - king of Singapore, to gain the throne. He reigned Singapura from 1392 to 1398. His strong character refused to be a vassal king under the Thai dynasty - an influential power. Paramesvara was invaded by the Thai King, who accused him of killing his vassal king. In 1398, he left Singapura, wandered for two years, and floated to the fishing village of Malacca - a location in wrested Malaya Peninsula.

Eco-political relationship between China and Malacca was founded on significant regional changes in the fifteenth century. In 1403, Minh Emperor sent Au Kinh to promote maritime trade and rela-

tions with the countries in this region. In the early stage of the new state establishment, Paramesvara requested to be a vassal under the Thai King and was accepted. However, the political changes in the region caused new king Paramesvara to consider a strategic foreign policy which, on the one hand, prevented the influence of the Thai King and cooperated with Chinese traders. On the other hand, integrated Islam into the country to gain a close relationship with Muslim traders - an emerging power in the West.

Paramesvara prioritized the political relationship with Ming Dynasty. Moreover, it emphasized the creation and development of trade between these two countries, especially when it thrived for economic power.

Trinh Hoa followed Au King's journey and strengthened the eco-political correlation between China and Malacca. The nature of Trinh Hoa's voyages was more political than economic. The primary purpose was to observe and control maritime trade routes through South East Asia. The recognition of Malacca was written in *Man Thich Gia - Book -of Ming dynasty history*. In the tenth month of Vinh Lac (永乐-Yongle), an envoy from the south brought a special tribute to ask for recognition of a state. The country had no king previously and was a vassal of Xiem La, but now was persuaded by the reputation and power of the (Minh) dynasty. Therefore our Emperor conferred that Paramesvara was a king, and the coronation would be in the capital next September." (林远辉, 1991, p. 42).

Chinese traders were interested in Malacca from the early days. During Ming Dynasty (明朝), Ma Hoan (马欢), who assisted Trinh Hoa (郑和) during South East trips had, written about Malacca, particularly emphasizing the economy of this nation in "瀛涯胜览" - a historical document. Ma Hoan (马欢), writing that was considered an original version for generations of historians, has described:

- (1) There was a river that connected the coast of this country. The King of Malacca built a palace with more than twenty more chambers on the river; everything was traded here.
- (2) Some specialties were exchanging goods and famous in the Malacca market; Da Ma Nha Huong, Do Lo Tu, and Hoa Tich. Hoa Tich was used as money and made up of pewter. Hoa Tich was molded into a block and divided into small cubes for the convenience of transportation. Each cube weighed about 1.8 kilograms. Ten cubes are packed

into a small bag, and 40 cubes make up a big bag. This type of pewter was used as a payment method in the market.

Additionally, Ma Hoan described the warehouse and trade boats that Trinh Hoa led to this country. Chinese trade boats arrived here and gathered to make a long line like a city wall designed with four empty floors at four doors and being nightly checked with the bell rings. There was a barrier built inside, which resembled a small city. Storages were built for urgent food and money supply for the Chinese boats. After they traded in different countries, all the trade boats are gathered here. All goods were then transferred into big boats. They all waited for the southern wind, which went in the right direction, and started their journey home around mid-May (高伟浓, 1995, pp. 196-197).

In this period, the expansion of Chinese traders in Malacca marked a milestone in Chinese immigration influx into South East Asia. During seven times arriving in Malacca, Trinh Hoa led 60 boats and 27,000 people from diverse backgrounds and social statuses, including farmers, nobles, servants, soldiers, and scholars, and contributed a significant percentage compared to other countries. Those immigrants first came for trade and then integrated into the local lifestyle. Nowadays, Chinese people in Malaysia play an important economic and political role in the South East Asia region.

CONCLUSION

The history of trade in South East Asia is a long process of creation, development, and demise of ancient trade centers and port markets. The establishment and evolution of those ancient markets are related to the changes in regional history. The international maritime network in Southeast Asia influences the ports' development. As a result, the development of these ports impacts economic growth and political power in Southeast Asia. The role of ancient ports in maritime South East Asia was not only transit ports for Chinese, Indian, and West Asian traders but also had a significant influence on South East Asia and world trade, such as ports of Sriwijaya, Majapahit, and Malacca. They were not just economic centers but also cultural ones where the exchange of culture and civilization occurred during this period of history. Predominant or non-predominant positions in the changes of history had a principal role in the rise or demise of ancient ports in maritime South East Asia. The development or collapse of the ancient port markets and trade centers in maritime South East Asia left a val-

uable legacy in history. The nations which appreciate and apply the historical legacy will develop.

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