Anchored in History: Singapore's Early Maritime Links with China in the 7th century

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Singapore Maritime Gallery

Tai Yew Seng



Anchored in History: Unveiling Singapore's Early Maritime Links with China in the 7th Century

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Admin & Safety Briefings



Title and Scope

- Anchored in History: Singapore's Early Maritime Links with China in the 7th century
- "Indo-China", "Indonesia"
- Pre-modern Singapore history
- Slide number: For question and answer session

Three Points

- Places: Chi Tu 赤土 (Tanah Marah) and Mo Luo Yü 末罗瑜 (Malayu)
- People: Chang Jün 常骏 and Yi Jing 义净
- Evidence：
  - Pasir Panjang Inscription (Karimun Island) and the missing Shi Zi Cheng 师子城 (Lion City) in text

Chi Tu 赤土

- There are different theories about the locality of Chi Tu. These include:
  - Siam,
  - Kedah,
  - Patani,
  - northern Malay Peninsula,
  - Sumatra,
  - Strait of Malacca,
  - Sri Lanka and Borneo.

Chinese Materials Related to Chi Tu

- 赤土国，扶南之别种也。在南海中，水行百余日而达所都。土色多赤，因以为号。东波罗刺国，西婆罗娑国，南诃罗旦国，北拒大海，地方数千里。其王姓瞿昙氏，名利富多塞，不知有国近远。称其父释王位出家为道，传位于利富多塞，在位十六年矣。有三妻，并邻国王之女也。居僧祇城，有门三重，相去各百许步。每门图画飞仙、仙人、菩萨之像，县金花铃眊，妇女数十人，或奏乐，或捧金花。又饰四妇人，容饰如佛塔边金刚力士之状，夹门而立。门外者持兵仗，门内者执白拂。夹道垂素网，缀花。王宫诸屋悉是重阁，北户，北面而坐。坐三重之榻。衣朝霞布，冠金花冠，垂杂宝璎珞。四女子立侍，左右兵卫百余人。王榻后作一木龛，以金银五香木杂钿之。龛后悬一金光焰，夹榻又树二金镜，镜前并陈金甕，甕前各有金香炉。当前置一金伏牛，牛前树壹宝盖，盖左右皆有宝扇。婆罗门等数百人，东西重行，相向而坐。其官有萨陀迦罗一人，陀拏达义二人，迦利蜜迦三人，共掌政事；俱罗末帝一人，掌刑法。每城置那邪迦一人，钵帝十人。其俗等皆穿耳剪发，无跪拜之礼。以香油涂身。其俗敬佛，尤重婆罗门。妇人作髻于项后。男女通以朝霞、朝云杂色布为衣。豪富之室，恣意华靡，唯金锁非王赐不得服用。每婚嫁，择吉日，女家先期五日，作乐饮酒，父执女手以授婿，七日乃配焉。既娶则分财别居，唯幼子与父同居。父母兄弟死则剔发素服，就水上构竹木为棚，棚内积薪，以尸置上。烧香建幡，吹螽击鼓以送之，纵火焚薪，遂落于水。贵贱皆同。唯国王烧讫，收灰贮以金瓶，藏于庙屋。冬夏常温，雨多霁少，种植无时，特宜稻、穄、白豆、黑麻，自余物产，多同于交阯。以甘蔗作酒，杂以紫瓜根。酒色黄赤，味亦香美。亦名椰浆为酒。

Chinese Materials Related to Chi Tu

- 炀帝即位，募能通绝域者。大业三年[607]，屯田主事常骏、虞部主事王君政等请使赤土。帝大悦，赐骏等帛各百匹、时服一袭而遣。赍物五千段，以赐赤土王。其年十月，骏等自南海[广州]郡乘舟，昼夜二旬，每值便风。至焦石山[岘港]而过，东南泊陵伽钵拔多洲[占婆岛]，西与林邑[会安]相对，上有神祠焉。又南行，至师子石，自是岛屿连接。又行二三日，西望见狼牙须国[北大年]之山，于是南达鸡笼岛，至于赤土之界。其王遣婆罗门鸠摩罗以舶三十艘来迎，吹螺击鼓，以乐隋使，进金锁以缆骏船。月余，至其都，王遣其子那邪迦请与骏等礼见。先遣人送金盘，贮香花并镜镊；金合二枚，贮香油；金瓶八枚，贮香水；白叠[毡]布四条，以拟供使者盥洗。其日未时，那邪迦又将象二头，持孔雀盖以迎使人，并致金花、金盘以藉诏函。男女百人奏蠡鼓，婆罗门二人导路，至王宫。骏等奉诏书上阁，王以下皆坐。宣诏讫，引骏等坐，奏天竺乐。事毕，骏等还馆，又遣婆罗门就馆送食，以草叶为盘，其大方丈。因谓骏曰：“今是大国中人，非复赤土国矣。饮食疏薄，愿为大国意而食之。”后数日，请骏等入宴，仪卫导从如初见之礼。王前设两床，床上并设草叶盘，方一丈五尺，上有黄白紫赤四色之饼，牛、羊、鱼、鳖、猪、蝻蝗之肉百余品。延骏升床，从者坐于地席，各以金钟置酒，女乐迭奏，礼遗甚厚。寻遣那邪迦随骏贡方物，并献金芙蓉冠、龙脑香。以铸金为多罗叶，隐起成文以为表，金函封之，令婆罗门以香花奏蠡鼓而送之。既入海，见绿鱼群飞水上。浮海十余日，至林邑东南，并山而行。其海水阔千余步，色黄气腥，舟行一日不绝，云是大鱼粪也。循海北岸，达于交趾。骏以六年春[610]与那邪迦于弘农[长安与洛阳之间]谒帝，大悦，赐骏等物二百段，俱授秉义尉，那邪迦等官赏各有差。（唐·魏征《隋书·赤土传》卷八十二）
- 魏征：门下省侍中、《隋书》、《梦斩泾河龙》
- Tang Gaozu abdicate、executioner of Dragon King

Paul Wheatley's Translation Part 1

- The kingdom of Ch'ih-tu, another part of Fu-nan, is situated in the South Seas. By sea one reaches it in more than a hundred days. The colour of the soil of the capital is mostly red, whence is derived the name [of the country]. Eastwards is the kingdom of Po-lo-la, to the west that of P'o-lo-so, and to the south that of Ho-lo-tan. Northwards it fronts on the ocean. The country is several thousand li in extent. The king's family name is Ch'ü-t'an 瞿昙 (Gautama), his personal name is Li-fu-to-se. He knows nothing of adjacent or distant countries. According to his own account, his Buddhist father abdicated so that he could preach the Word, whereupon Li-fu-to-se reigned in his stead. He has reigned for sixteen years and has three wives from among the daughters of neighbouring kings. He resides in the city of Seng-chih 僧祇 (Zanj), which has triple gates more than a hundred paces apart. On each gate are paintings of fairies in flight, bodhisattvas and other sprites, and they are hung with golden flowers and light bells. Several tens of women either make music or hold up golden flowers and ornaments. Four women, dressed in the manner of chin-kang giants on the sides of Buddhist pagodas, stand at the gate. Those stationed on the outside of the gate grasp weapons of war, those on the inside hold white cloths in the passage-way and gather flowers into white nets. All the buildings in the royal palace consist of several storeys with the doors on the northern side. The king sits on a three-tiered couch, facing north and dressed in rose-coloured cloth, with a chaplet of gold flowers, and necklaces of varied jewels. Four damsels attend on his right hand and on his left, and more than a hundred soldiers mount guard. To the rear of the king's couch there is a wooden shrine inlaid with gold, silver and five perfumed woods, and behind the shrine is suspended a golden light. Beside the couch two metal mirrors are set up, before which are placed metal pitchers, each with a golden incense burner before it. In front of all these is a recumbent golden ox, above which hangs a jewelled canopy, with precious fans on either side. Several hundred brahmans sit in rows facing each other on the eastern and western sides. The officials are: Sa-ťo-chia-lo, one; T'o-na-ta-ch'a, two; Chia-li-mi-chia, in charge of political affairs, three; Chü-lo-mo-ti, administering criminal law, one. Each city appoints one Na-ya-chia and ten Po-ti.
- 唐 · 魏征《隋书·赤土传》卷八十二

Paul Wheatley’s Translation Part 2

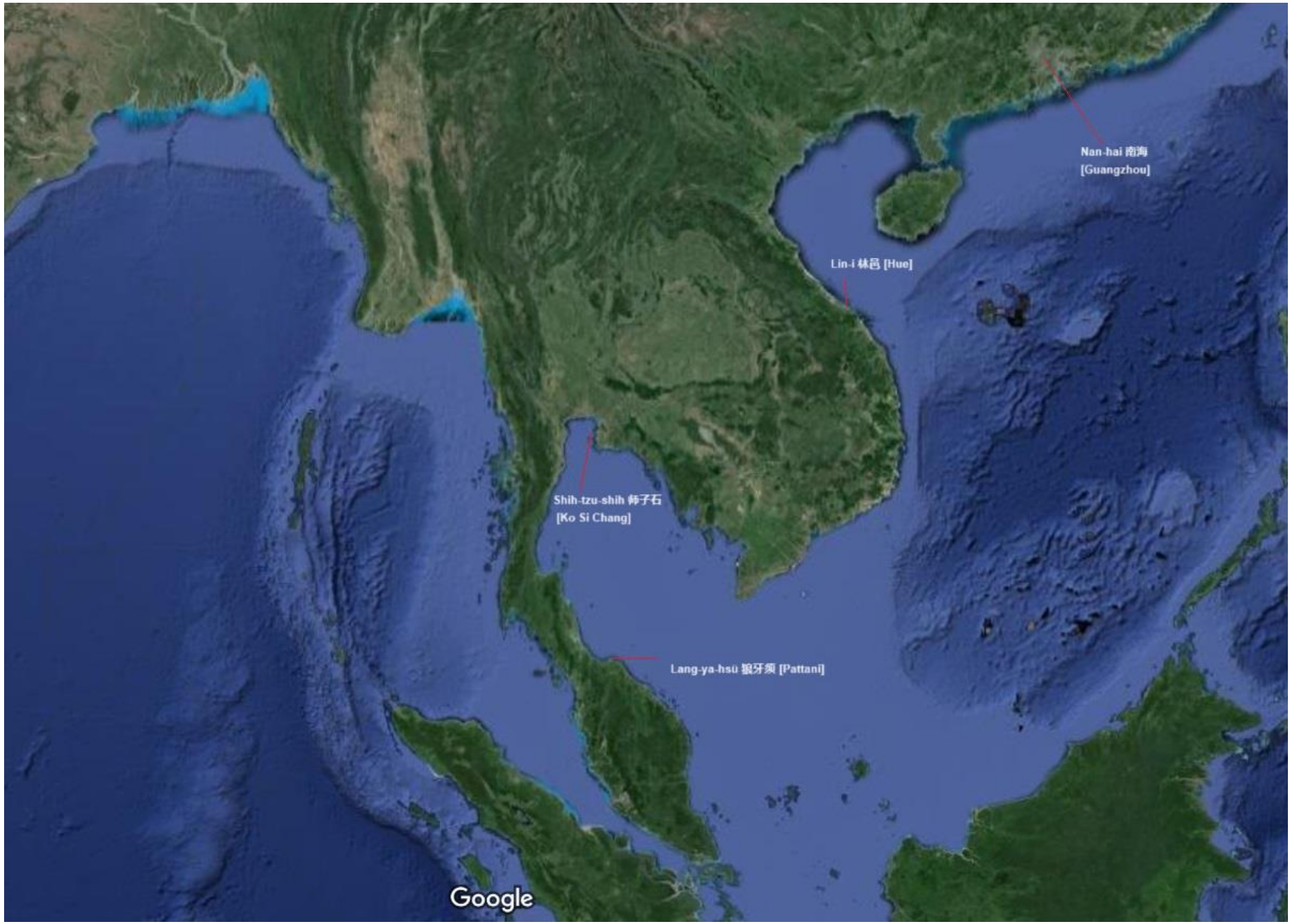
- It is customary for all persons to pierce their ear lobes and cut their hair. The ceremony of prostration is not observed. The body is annointed with scented oils. It is the custom to worship the Buddha but greater respect is paid to the brahmans. Women gather their hair into chignons. Both men and women make clothes out of rose- and plain-coloured material. Although wealthy families do as they like, they affect a gold locket only by royal dispensation. For a wedding an auspicious day is selected. For five days before the chosen date the bride‘s family makes merry and carouses. Then the father, holding the girl’s hand, delivers her to his son-in-law. On the seventh day the nuptial rites are completed and the couple considered united. After the marriage property is divided and a separate house built» but the young son must live with his father. On the death of a parent or brother [the mourner] shaves his hair and dresses in plain clothes. He roofs a chalet over the water with bamboo boughs, and piles fire- wood around the corpse, which is laid out inside. He burns incense, sets up a banner, blows on a conch-shell and beats a drum as an envoi; he [then] sets fire to the pile, after which the burnt wood finally falls into the water. Both nobility and commoners [are treated] in this way, but when the king has been cremated the ashes are preserved in a golden jar and deposited in a temple. It is constantly warm in winter and summer. Rainy days are numerous, fine days few, and there is no special season for planting. [The country] is suitable for padi, chi. White beans and black hemp. Other products resemble those of Chiao-chih (Tong-King). Wine is made from sugar-cane mixed with the root of the purple gourd. The wine is yellowish-red in colour, with a sweet flavour. It is also called coconut spirit. On the accession of Yang-ti to the throne he called for men capable of opening up communications with far distant lands.
- In the third year of the Ta‘yeh period (A.D. 607, sic) Ch’ang-Chün常骏, the Custodian of Military Property, and Wang Chün-cheng, a Controller of Natural Resources, were among those who requested to be sent on an embassy to Ch‘ih-tu. The Emperor was extremely gratified and granted to each a 100 rolls of silk, together with a suit of clothes appropriate for the season, while be sent 5000 different sorts of gifts to the king of Ch’ih-t‘u. In the tenth moon [November or early December] of that year [Ch’ang-] Chün and his retinue took ship from the Nan-hai commandery (Canton). For twenty days and nights they sailed before a favourable wind [the north-east monsoon] and reached Chiao-shih (Scorched Rock, i.e. Mũi Nghê, Da Nang) Mountain. Passing south-eastwards they anchored at Ling-ch‘ieh-po-pa-to Island (Cham Island), which faces Lin-i (Hội An) on the west, and which has a temple on its summit. Then going southwards they reached, Shih-tzu-shih (Lion Rock) whence there extended a chain of large and small islands. After two or three days' voyage they saw in the west the mountains of the country of Lang-ya-hsü (Pattani). Then, continuing southwards to Chi-lung (Fowl Cage) Island, they reached the borders of Ch'ih-tu, whose king sent the Brahman Chiu-mo-lo, with thirty ocean-going junks, to welcome them. Conches were blown and drums beaten to entertain the Sui envoys on their arrival, and a metal cable was used as a hauser for [Chang-] Chün's vessel. It took more than a month to reach the capital.
- 唐 · 魏征《隋书·赤土传》卷八十二

Paul Wheatley's Translation Part 3

- The king sent his son, the Na-ya-chia, to welcome [Ch'ang-] Chün and his entourage with appropriate ceremony. First he sent men to present a golden tray containing fragrant flowers, mirrors and golden forceps; two containers for aromatic oil; eight vases of scented water; and four lengths of white, folded cloth for the envoys to bathe. On the same day at the hour of Wei (one to three p.m.), the Na-ya- chia again sent two elephants, bearing canopies of peacock feathers, to welcome the ambassadors, and a gilt-flowered, golden tray containing a decree. A hundred men and women sounded conches and drums and two Brahmans conducted [the envoys] to the royal palace. [Ch'ang-] Chün and his entourage presented their proclamation in the council-chamber, where those below the King were all seated. When the proclamation had been read [Ch'ang-] Chün and his retinue were invited to sit while Indian music was played. When this came to an end [Ch'ang-] Chün and his suite returned to their dwellings, and Brahmans were sent there to offer them food. Large leaves, ten feet square, were used as platters. [The Brahmans] then addressed [Ch'ang-] Chün, saying: "We are now citizens of the Great Middle Kingdom; no longer do we belong to the state of Ch'ih-t'u. Eat the coarse fare we provide for the sake of your great country". A few days later [Ch'ang-] Chün and his companions were invited to a ceremonial feast. The pageantry was similar to that on their return from the first meeting, with guards leading the way. In front of the King two couches had been erected, on which were placed leaf-platters, each fifteen feet square, containing cakes of four colours, yellow, white, purple and red, together with beef, mutton, fish, turtle, pork and tortoise-meats of more than a hundred sorts. Then the king requested [Ch'ang-] Chün to mount on to the couch, while his retinue sat on the bare ground. Each took a golden goblet containing wine, while maidens played music in rotation, and valuable presents were given. Subsequently the Na-ya-chia was sent to accompany [Ch'ang-] Chün, to offer up local products as tribute, to present a golden hibiscus crown and Barus camphor, to take a gold cast of a to-lo leaf on which was an inscription in relief, and to seal it in a golden casket. Brahmans were commanded to take fragrant flowers and, playing upon conch-shells and drums, to act as an escort.
- On entering the sea [the envoys] saw shoals of green fish flying over the water. After voyaging over the sea for more than ten days, they reached the south-eastern, mountainous part of Lin-i and passed through a strait more than a thousand paces wide, where for a whole day's sail the air around the vessel was yellowish and fetid. This was said to be [caused by] the dung of great fish. Following the northern shore of the sea [the envoys] reached Chiao-chih (Tong-King). In the the spring of the sixth year [of Ta-yeh] [Ch'ang-] Chün, together with the Na-ya-chia, visited the Emperor in Hung-nung, who bestowed upon [Ch'ang-] Chün and his suite 200 articles, and conferred upon them all the official rank of Ping-I-Wei (Officer of Justice). The Na-ya-chia and his entourage were given official ranks and rewards, each in his degree.

Ambergris

- Wheatley, Paul 1957. Ch'ih-t'u (赤土). *Journal of the Malayan Branch of the Royal Asiatic Society*, Vol. 30, No. 1 (177), pp. 122-133


Nan-hai 南海
[Guangzhou]
Lin-i 林邑 [Hue]
Shih-tzu-shih 師子石
[Ko Si Chang]
Lang-ya-hsü 狼牙須 [Pattani]
Google

Chi Tu Guo Ji 赤土国记(Record of the Red Earth Kingdom)

- Author of *Chi Tu Guo Ji* 赤土国记(non-extant)：Chang Jun 常骏
- Extant copies in:
  - Wei Zheng *Sui Shu* (636, The Book of Sui Dynasty) 魏征《隋书》
  - Li Yan Shou *Bei Shi* (659, The History of the Northern Dynasties) 李延寿《北史》
  - Du You *Tong Dian* (801, Comprehensive Institutions) 杜佑《通典》
  - Li Fang *Tai Ping Yu Lan* (Imperial Readings of the Taiping era) 李昉《太平御览》
  - Yue Shi (930–1007) *Tai Ping Huan Yu Ji* (Universal Geography of the Taiping Era [976–983]) 乐史《太平寰宇记》

The Missing “Shi Zi Cheng” (Lion City)

- Du You’s *Tong Dian* (Comprehensive Institutions) 杜佑《通典》(766 – 801 CE):
  - 居僧祇城，亦曰狮子城……
  - 戏有双六、鸡卜……
  - 冬至之日影直庄下[sic]，夏至日影在南……

  - “resides in the city of Seng-chih, also known as Shi Zi Cheng (Lion City).”
  - “Double six and chicken-bone divination are among the games.”
  - “At the winter solstice shadows are directly below [sic], at the summer solstice they fall to the south.”

प्रासक

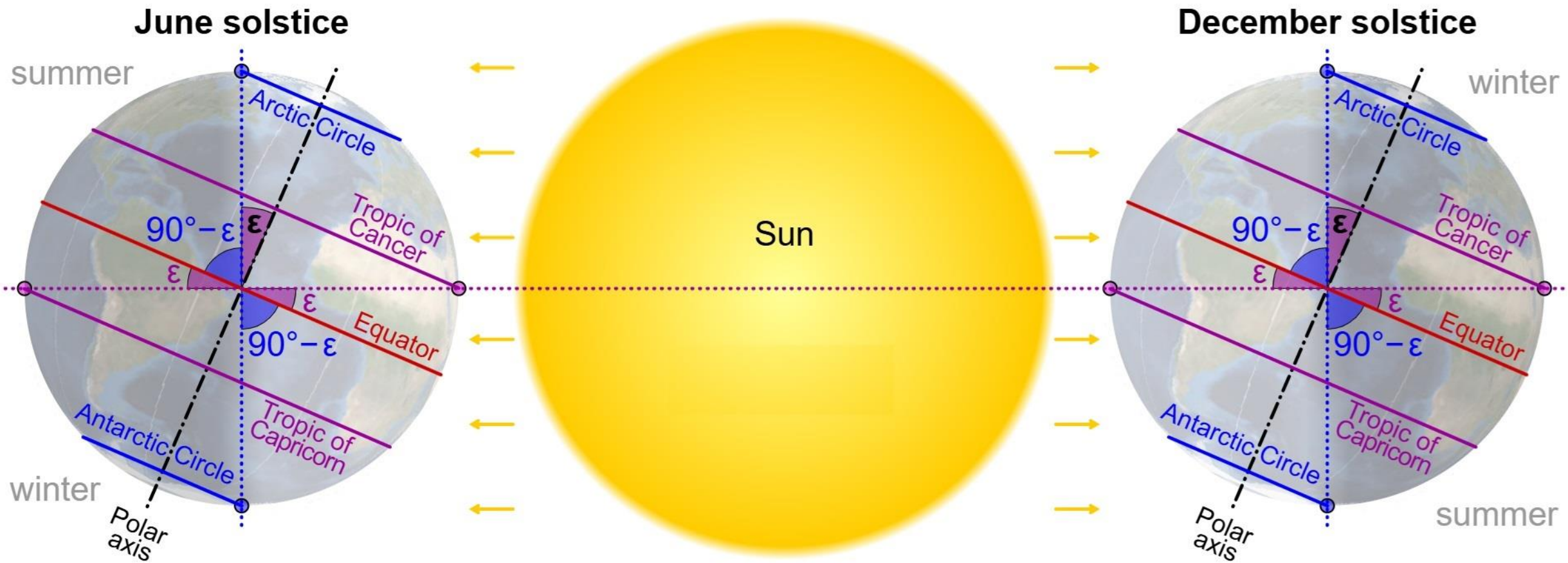


Zhou Fang. Court Ladies Playing Double-sixes (8th C.)
唐朝周昉《内人双陆图》

Collection of National Palace Museum
https://digitalarchive.npm.gov.tw/Painting/Content?pid=7&Dept=P

“winter solstice shadows are directly below”

- On the day of winter solstice (22nd December), sun perpendicular to the Tropic of Capricorn (S 23.5°). In Indian Ocean, only Australia and Madagascar has “shadows are directly below” at noon.
- On the day of summer solstice (22nd June), sun perpendicular to the Tropic of Cancer (N 23.5°). Anywhere south of Guangdong and Taiwan has “shadows fall to the south” at noon.


June solstice
December solstice
summer
winter
Arctic Circle
Tropic of Cancer
Equator
Tropic of Capricorn
Antarctic Circle
Polar axis
Sun
90°−ε
ε

Lost in Translation

- “At the winter solstice shadows are directly below”
    - Should be:
- “At the spring equinox and autumnal equinox shadows are directly below.”
- 20th March and 22nd September, at solar noon (around 1 pm local time), “shadows are directly below” in Singapore (1° 2’ N)

Evidence 2: Pasir Panjang Inscription (Karimun Islands)

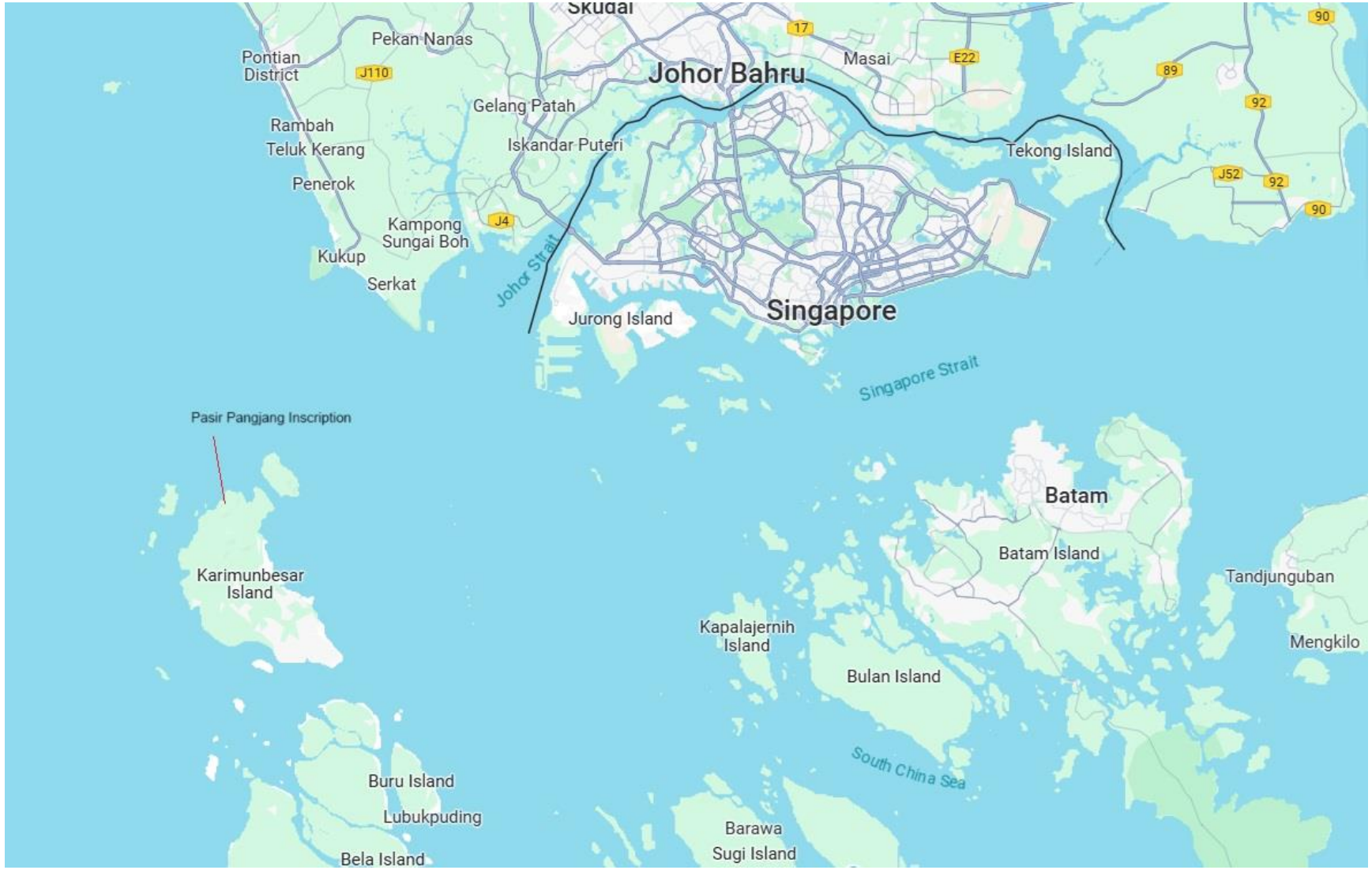
- “其王姓瞿昙氏，名利富多塞，不知有国近远。”
- “The king’s family name is Ch’ü-t’an 瞿昙, his personal name is Li-fu-to-se. He knows nothing of adjacent or distant countries.”

- 瞿昙=Gautama
- The Buddha=Siddhartha Gautama

Pasir Panjang Inscription (Karimun Islands)



Pasir Panjang Inscription (Karimun Islands)



Pasir Panjang Inscription (Karimun Islands)




AGUSTA
HERMAWAN

What is it?

- https://youtu.be/RyrTsBkoPy4?si=YzNxJA6fZL41N-O_

Deciphering the inscription

- “The illustrious feet of the illustrious Gautama, the Mahâyanist, who did possess an armillary sphere.” (Brandes, Jan Laurens Andrie. A letter from Dr. J. Brandes on the Kerimun Inscription. Journal of the Malayan Branch of the Royal Asiatic Society, Vol. 10, No. 1 (113) (January 1932), pp. 21-22) 9 or 10 century
- “The Mahayanist, the noble one, the illustrious Gautama, the Buddha”. Kern: Golayantrita≠ armillary sphere='world-globe’=Buddha
- “The holy footprints of The Venerable Gautama [Buddha], [Are revered by] The pundit from Bengal, The Mahayanist.” (Ian Caldwell, “The Holy Footprints of the Venerable Gautama: A New Translation of the Pasir Panjang Inscription. Bijdragen tot de Taal-, Land- en Volkenkunde, 1994:475)

Pasir Panjang Inscription (dating)

- Language: Sanskrit
- Script: Nāgarī

- Jan Laurens Andrie Brandes, 9th or 10 century
- J.G. de Casparis, 11th or 12th century
- J. Wisseman Christie 11th or 12th century
- Ian Caldwell, 10th – 13th centuries

- 5th century Kampong Sungai Mas Inscription (Sanskrit in Pallava Script) Karma
- 5th century Mahanavika Buddhagupta Inscription (Sanskrit in Pallava script)
- 5th century Yupa Inscriptions of King Mulavarman (Sanskrit in Pallava script)
- 683 Kedukan Bukit Inscription (Old Malay in Tamil Pallava script) Srivijaya, Sri Baginda
- 683 Telaga Batu inscription (Old Malay in Pallava script) Dapunta Hyang Sri Jayanasa, Siddhayatra ritual
- 684 Talang Tuo inscription (Old Malay in Pallava script) king of Srivijaya Sri Jayanasa establishes Śrīksetra park
- 686 Karang Brahi Inscription (In Old Malay with Pallava script) Srivijaya
- 686 Kota Kapur inscription (in Old Malay with Pallava script) Srivijaya
- 725X Sojomerto inscription (Old Malay in Kawi script) Dapunta Selendra, the son of Santanu and Bhadrawati, the husband of Sampula
- 732 Changal Inscription or Jangal Inscription (Sanskrit in Pallava script) King Sanjaya, Sanna or Sannāha
- 760 Dinaya Inscription, aka Dinoyo I (Sanskrit in Kawi script) by King Gajayana, his father Dewasimha, mother Limwa, sister Uttejana, her daughter A-nana, religion Agastya, Kalasaja, Kumbhayoni, Ksr
- 775 Ligor Inscription, Viang Sa inscription (Sanskrit in Kawi script) Mahārāja dyāḥ Pañcapaṇa kariyāna Paṇaṃkaraṇa (Panangkaran), king of Shailendra
- 778 Kalasan Inscription (in Sanskrit with Pranagari [Northern India] or Nāgarī script) Maharaja Dyah Pancapana Panamkarana, Mahāyana Buddhism
- 860 Nālandā Inscription (Sanskrit language and early Devanāgarī script) King of Suvaṇṇadvīpa Mahārāja Bālaputradēva, King of Yavabhūmi
- 1015 Nepalese manuscript MS. Add. 1643, Cambridge ((the image of) Lokanātha at the city of Śrīvijaya in Suvarṇapura)
- 1286 Padang Roco Inscription and 1347 Amoghapasa inscription
- 1292 Serutu Inscription (福建省平章史弼石刻)

Pasir Panjang Inscription

- Yi Jing *Nan Hai Ji Gui Nei Fa Zhuan* 南海寄归内法传 (A record of the Buddhist religion as practised in India and the Malay Archipelago, 691 CE)
  - 然南海诸洲，有十余国，……斯乃咸遵佛法，多是小乘，唯末罗游少有大乘耳。
  - Among the islands of the South Sea, there are more than ten kingdoms… They have all embraced Buddhism, mainly Hinayana, except Mo Luo You (Malayu) has some Mahāyāna followers.

Chi Tu’s capital Seng Zhi City is Singapore

- The missing “Lion City” in some editions;
- Lost in translation;
- Pasir Panjang Inscription, rock solid evidence;
- Religion practice (Mahāyāna).
- The family name of the Chi Tu royal family is Gautama. The name is on the Pasir Panjang Inscription. The inscription mentioned a Mahayanist monk. The King’s father abdicated to be a monk. And, in Southeast Asia, only Mo Luo Yu (Malayu) has Mahayanist in 7th century. The inscription is dated to 8thcentury.

Mo Luo Yü 末罗瑜 (Malayu) Primary Sources

- There are two main Chinese sources related to Malayu. For the Tang Dynasty (618 – 907 CE) sources, they are the three books written and translated by Yi Jing and a historical text. For the Yuan Dynasty (1271 – 1368) sources, they are mainly from *The Yuan Dynasty History*.
- Chola Inscription (1025)
- Marco Polo (1292)

Location of Malayu

- Researchers have identified Malayu with Australia, Malacca, Palembang, Kampar, Menengkabau, Muara Takus, Tanjung Balai or Belawan, Asahan, Syak, Jambi, Johor and Singapore.

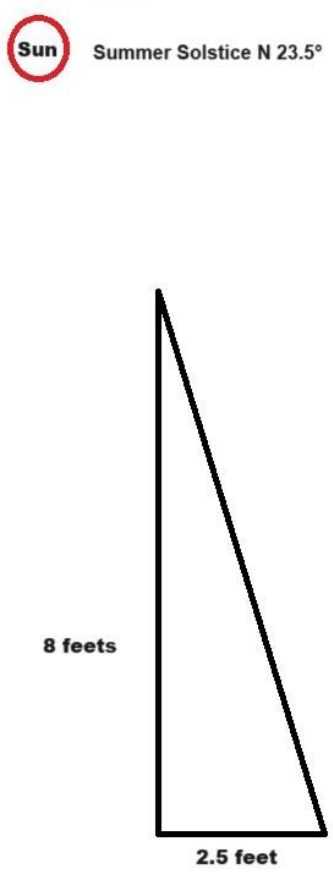
Location of Malayu

- Yi Jing's *Nan Hai Ji Gui Nei Fa Zhuan* 南海寄归内法传 (A record of the Buddhist religion as practised in India and the Malay Archipelago, 691 CE) has provided the relative position of Mo Luo You (Malayu)：
  - 然南海诸洲，有十余国，纯唯根本有部，正量时钦。近日已来，少兼余二。从西数之，有婆鲁师洲、末罗游州【即今尸利佛逝国是】、莫诃信洲、诃陵洲、呾呾洲、盆盆洲、婆里洲、掘伦洲、佛逝补罗洲、阿善洲、末迦漫洲，又有小洲，不能具录。斯乃咸遵佛法，多是小乘，唯末罗游少有大乘耳。诸国周围，或可百里，或数百里，或可百驿。大海虽难计里，商舶串者准知。
- English translation of above passage is as follows:
  - Among the islands of the South Sea, there are more than ten kingdoms. Mūlasarvāstivāda is universally adopted, Saṃmatīya is less popular. Recently, some of these kingdoms have the other two schools. Counting from the west, the islands are Po Lu Shi, Mo Luo You (Malayu) [Now known as Shi Li Fo Shi (Srivijaya)], Mo He Xin, He Ling (Kalingga), Da Da, Pen Pen, Po Li, Ku Lun, Fo Shi Bu Luo (Vijayapura), A Shan (Asahan), Mo Jia Man (Markaman), and other small islands cannot be all noted here. They have all embraced Buddhism, mainly Hinayana (Small Vehicle), except Mo Luo You (Malayu) has some Mahāyāna (great vehicle) followers. The periphery of these kingdoms can be one hundred Chinese miles, a few hundred Chinese miles or a few hundred yojanas. Although it is difficult to measure distance in the oceans, but those frequent travellers on the merchant ships know well.

Location of Malayu

- Regarding the location of Srivijaya west capital, Ou Yang Xiu has very precise record in *The History of Tang* (1060 CE). It is as follows:
  - 室利佛逝，一曰尸利佛誓。……以二国分总。西曰郎婆露斯……夏至立八尺表，影在表南二尺五寸。
- English translation of above passage is as follows:
  - Shi Li Fo Shi, also known as Shi Li Fo Shi… governed by two capitals. The west capital is known as Lang Po Lu Si… On the day of summer solstice, erect an eight feet sundial, the shadow is two feet five inches to the south.

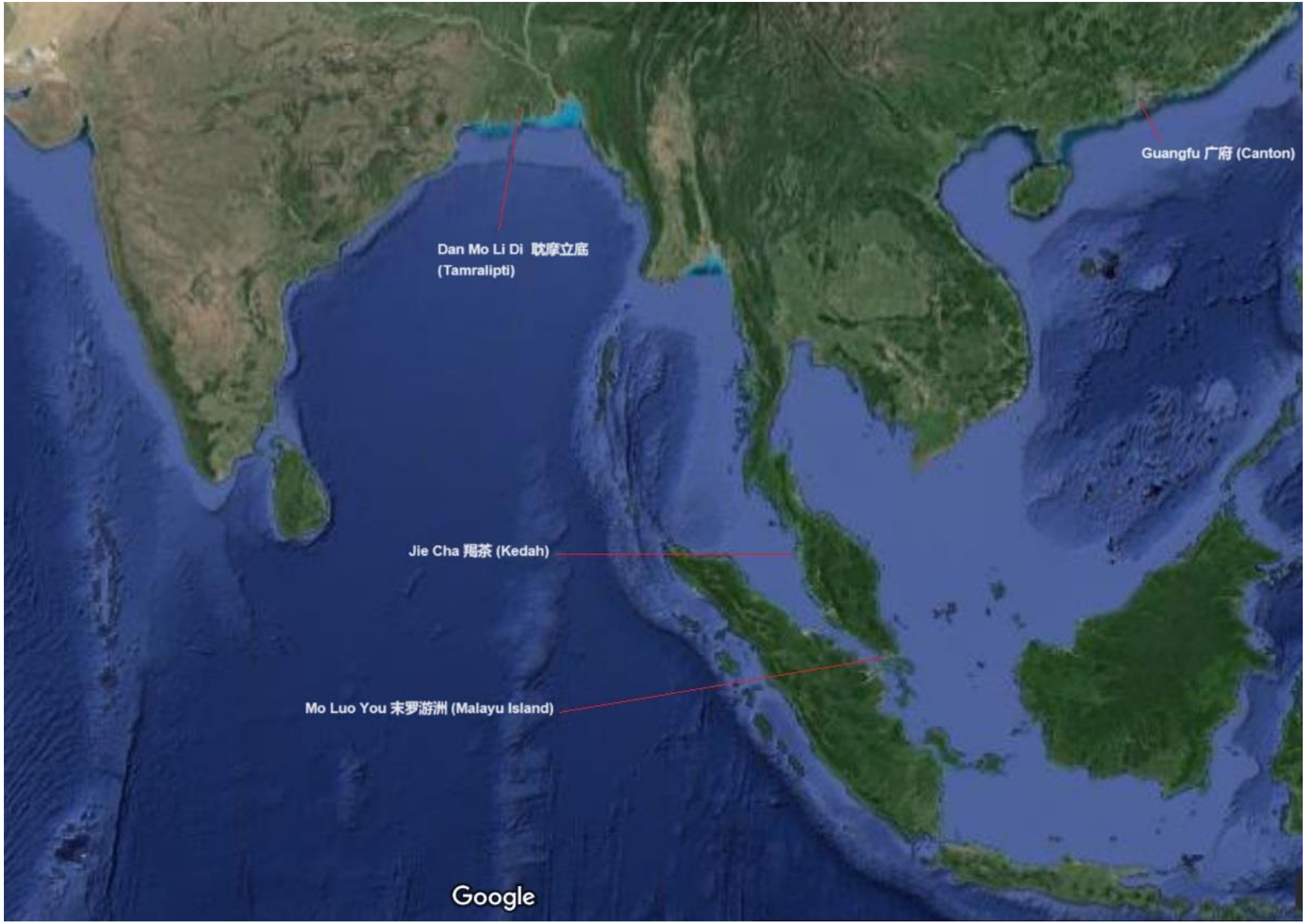
Latitude of Po Lu Shi (West capital of Srivijaya)



A shadow of this length on this day, it can only be located at latitude 5.5° north. There are two candidates: Aceh and Kedah.

Location of Malayu

- With the location of Po Lu Shi婆鲁师洲 and Lang Po Lu Si 郎婆露斯determined, we can now proceed to fix the location of Malayu.
  - 耽摩立底国……即是升舶入海归唐之处。从斯两月，泛舶东南，到羯茶国，此属佛逝。舶到之时，当正二月。若向师子洲西南进舶，传有七百驿。停此至冬，泛舶南上一月许，到末罗游洲，今为佛逝多国矣！亦以正二月而达，停至夏半。泛舶北行，可一月余，便达广府，经停向当年半矣。
- The English translation of above passage is as follows:
  - The kingdom of Dan Mo Li Di (Tamralipti) ….. is where one embarking back to Tang. From here, sailing southeast for two months to Jie Cha (Kedah), which belong to Fo Shi. It was the second month of the year when the ship called. If going to Shi Zi Zhou (Sri Lanka), sail southwest for seven hundred yojanas (from Jie Cha). Stop here (at Jie Cha, i.e. Kedah) until winter, sailing southwards for more than a month to Mo Luo You Island (Malayu Island). It is now one of the many Fo Shi (Vijaya) kingdoms. It was also the second month of the year when the ship called. Remained here until midsummer and sailed northwards. Reached Guang Fu (Canton) in about one month. The transition (at Kedah and Malayu) was about one and a half year.


Guangfu 广府 (Canton)
Dan Mo Li Di 耽摩立底
(Tamralipti)
Jie Cha 羯茶 (Kedah)
Mo Luo You 末罗游洲 (Malayu Island)
Google

Location of Malayu

- This passage provides very accurate information about the location of Mo Luo You Island (Malayu Island). From Jie Cha (Kedah), one sails “southwards” for more than a month to Mo Luo You Island (Malayu Island). From Mo Luo You Island (Malayu Island), one sails “northwards” to Guang Fu (Canton), China, in more than a month. It is very clear that Mo Luo You Island (Malayu Island) is the exit point of the Strait of Malacca and the turning point of a ship from southeastwards to northeastwards. A long the Strait of Malacca, the shortest distance from India to China is the first exit point at Singapore.
- Po Lu Shi/Lang Po Lu Si was the west entrance of the Strait of Malacca. Mo Luo You Island (Malayu Island) was the east entrance of the Strait of Malacca. They are apparatus of Srivijaya to control the trade route with careful planning and positioning.

Thank you!



Q & A

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Dr TAI Yew Seng

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