

# HUBUNGAN KESULTANAN MELAKA DENGAN KERAJAAN RYUKYU JEPUN

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## Abstrak

Kesultanan Melaka pada zaman kemuncaknya dalam abad 14M dan awal 15M merupakan sebuah kerajaan maritim yang bertaraf dunia. Bandar pelabuhan Melaka dikunjungi 2000 kapal dan perahu setiap hari dari Asia Tenggara, dari dunia barat dan dunia timur. Terdapat di sana 100,000 manusia yang bertutur 84 bahasa, di mana orang-orang Gujrat, Tamil, Bengali dari India berinteraksi dan berdagang dengan bangsa Melayu, China, Arab, dan lain-lain. Terdapat dua jalan dari dunia barat ke timur; iaitu jalan darat dari Eropah ke timur melalui Baghdad, Tashkent melintasi negara China sehingga ke pelabuhan Guangzou yang dianggap sebagai jalan sutera daratan (*land silk road*), dan satu lagi ialah jalan laut dari Eropah melalui Mesir, negara Arab, India, Melaka, Siam dan ke China yang dianggap sebagai jalan sutera lautan (*maritime silk road*), dan Melaka terletak di tengah-tengah perjalanan laut itu. Penjelajahan Hang Tuah ke 14 buah negara secara simbolik melambangkan jaringan Melaka dengan negara-negara utama dunia pada masa itu. Hubungan Melaka dengan China, Siam, dan India telah banyak diketahui, namun hubungan Melaka dengan kerajaan Ryukyu Jepun belum lagi diperkatakan dengan mendalam. Kertas ini akan menghuraikan secara ringkas surat-surat perutusan antara kerajaan Melaka dengan kerajaan Ryukyu, iaitu bermula sekitar tahun 1463 hingga 1511. Dalam *Rekidai Hōan*, iaitu catatan rasmi kerajaan Ryukyu yang masih tersimpan di Muzium di Okinawa, terdapat 19 pucuk surat daripada Ryukyu dan 11 daripada Melaka. Antara surat daripada Melaka terdapat tiga pucuk surat yang boleh dikaitkan secara langsung dengan Laksamana Hang Tuah; dua surat itu bertarikh 1480 dan satu surat lagi bertarikh 1481, iaitu zaman Sultan Alauddin Ri'ayat Shah memerintah Melaka.

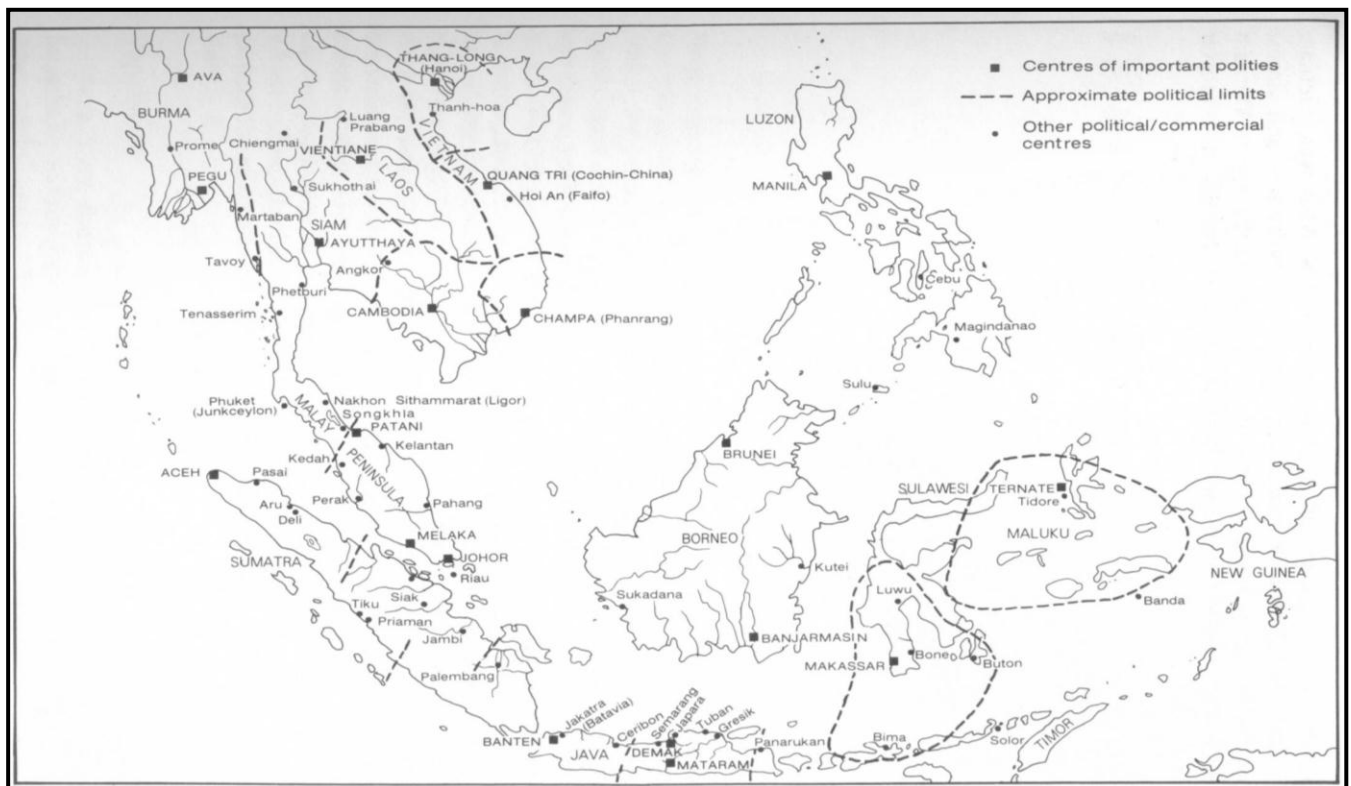
**Kata Kunci:** *Kerajaan Maritim, Jalan Sutera Daratan, Jalan Sutera Lautan, Kerajaan Ryukyu, Rekidai Hōan, Laksamana Hang Tuah.*

# HUBUNGAN KESULTANAN MELAKA DENGAN KERAJAAN RYUKYU JEPUN<sup>1</sup>

## PENDAHULUAN

### Peradaban Melayu berasaskan Budaya Maritim

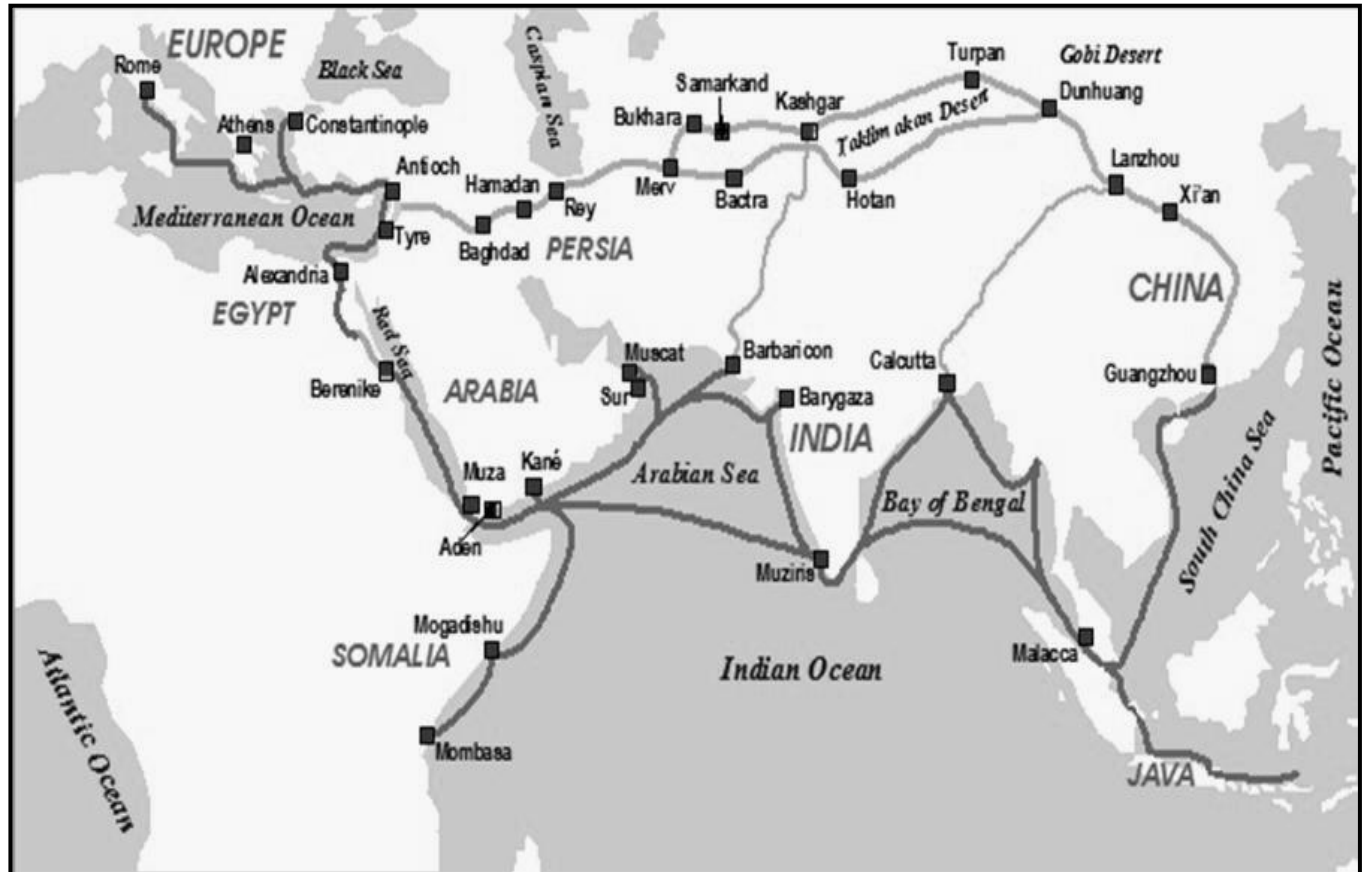
Kemunculan kerajaan dan pusat pemerintahan Melayu pada zaman-zaman kegemilangannya sesungguhnya merupakan peradaban yang berasaskan budaya maritim. Kerajaan-kerajaan Melayu pada ketika itu berpusat di bandar-bandar pelabuhan seperti Pasai, Jambi (Melayu), Palembang (Srivijaya), Melaka, Champa (Phanrang), Banda Aceh, Johor Riau, Banten, Demak, Tuban, Surabaya, Patani, Mekassar, Brunei, Banjarmasin, Ternate dan lain-lain.



**Rajah 1: Peta Alam Melayu atau *The Malay Archipelago* dengan pusat-pusat pemerintahan (Anthony Reid. 1988: 90)**

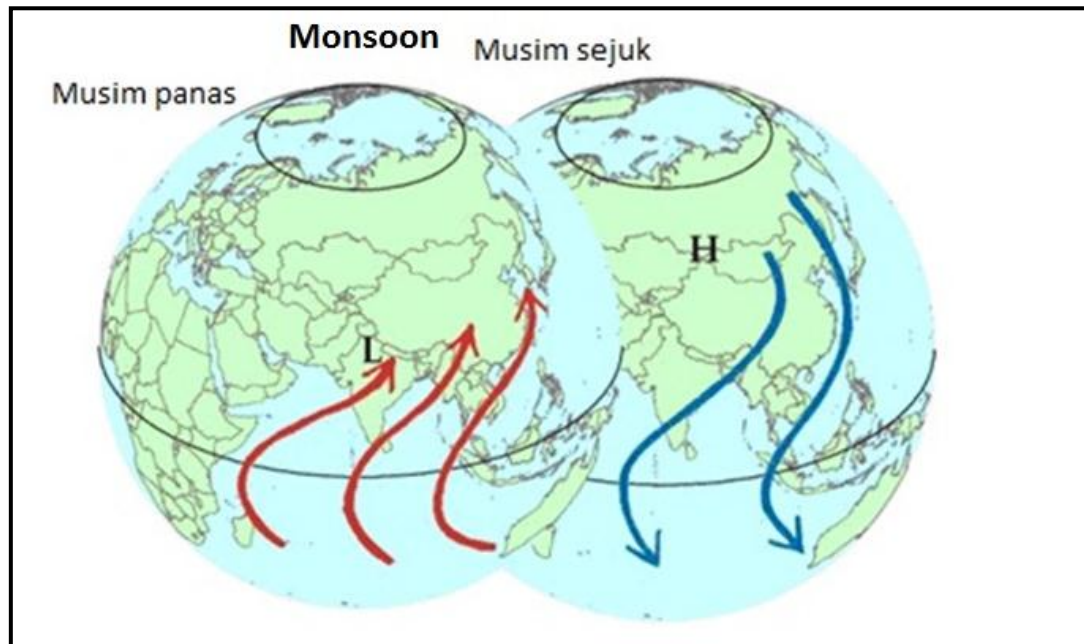
<sup>1</sup> Kertas kerja ini dibentangkan dalam Seminar Institusi Raja (Siraj IV) Hubungan Luar Kesultanan Melayu pada 29 September 2016 di Perpustakaan Negara, Kuala Lumpur, anjuran Pusat Kajian Institusi Raja Malaysia (PKIRM), Universiti Malaysia Perlis (UniMAP) dengan kerjasama Perpustakaan Negara Malaysia.

Lokasi Alam Melayu ialah di persimpangan jalan Dunia Barat, iaitu Eropah, Afrika, Timur Tengah, dan India, dengan Dunia Timur iaitu Thailand, China, Jepun dan Korea.



**Rajah 2: Perjalanan Darat (Jalan Sutera Daratan) dan Perjalanan Luat antara Dunia Barat dan Timur (Jalan Sutera Lautan) Yang Menunjukkan Lokasi Alam Melayu di Tengah Persimpangan Jalan Laut antara Barat dan Timur**

Kedudukan strategik Alam Melayu sebagai wilayah persimpangan jalan laut antara dunia Barat dan Timur dibantu pula oleh fenomena alam fizikal, iaitu peniupan angin monsun dengan arah berbeza dalam musim yang berbeza. Pada musim panas dalam bulan Mei hingga Ogos arah peniupan angin ialah dari Barat ke Timur yang dengan itu membawa kapal pedagang dari dunia Barat ke Timur, iaitu ke Alam Melayu, manakala pada musim sejuk atau tengkujuh angin monsoon bertiup dari Timur ke Barat yang membawa kapal pedagang dunia Timur, iaitu China, Jepun, Campa dan Ayuthaya (Siam) ke Alam Melayu

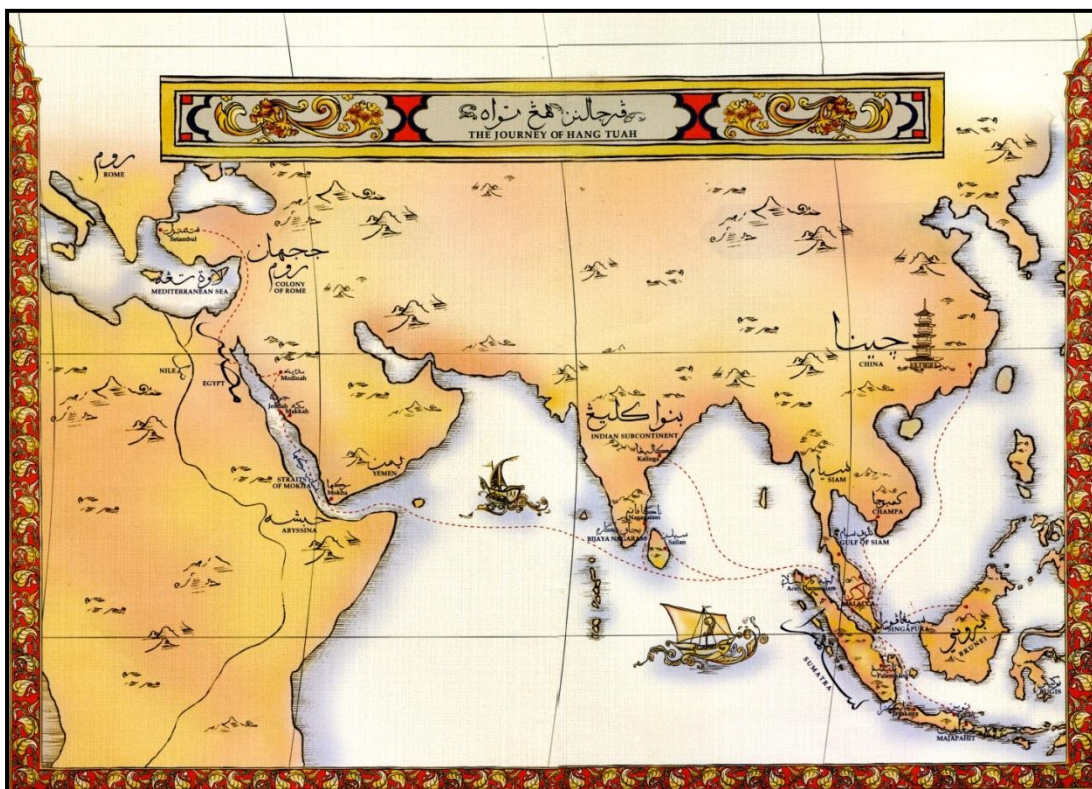


**Rajah 3: Angin Monsoon Bertiup dari Barat ke Timur dalam Musim Panas (Mei - Ogos) dan dari Timur ke Barat dalam Musim Sejuk (September - Disember)**

Antara bulan Januari hingga April tiada angin yang bertiup dari mana-mana arah. Oleh itu kapal-kapal perniagaan tidak dapat belayar dan terpaksa singgah di mana-mana pelabuhan di Alam Melayu, dan yang menjadi pilihan mereka yang utama dalam abad ke-15 tidak lain tidak bukan ialah Pelabuhan Melaka. Semasa beberapa bulan berlabuh itu memberi peluang kepada pedagang daripada kedua-dua wilayah dunia itu untuk memperdagangkan barangan dagangan masing-masing. Ini ditambahkan lagi oleh pedagang-pedagang daripada Alam Melayu sendiri yang membawa pelbagai hasil tempatan wilayah ini.

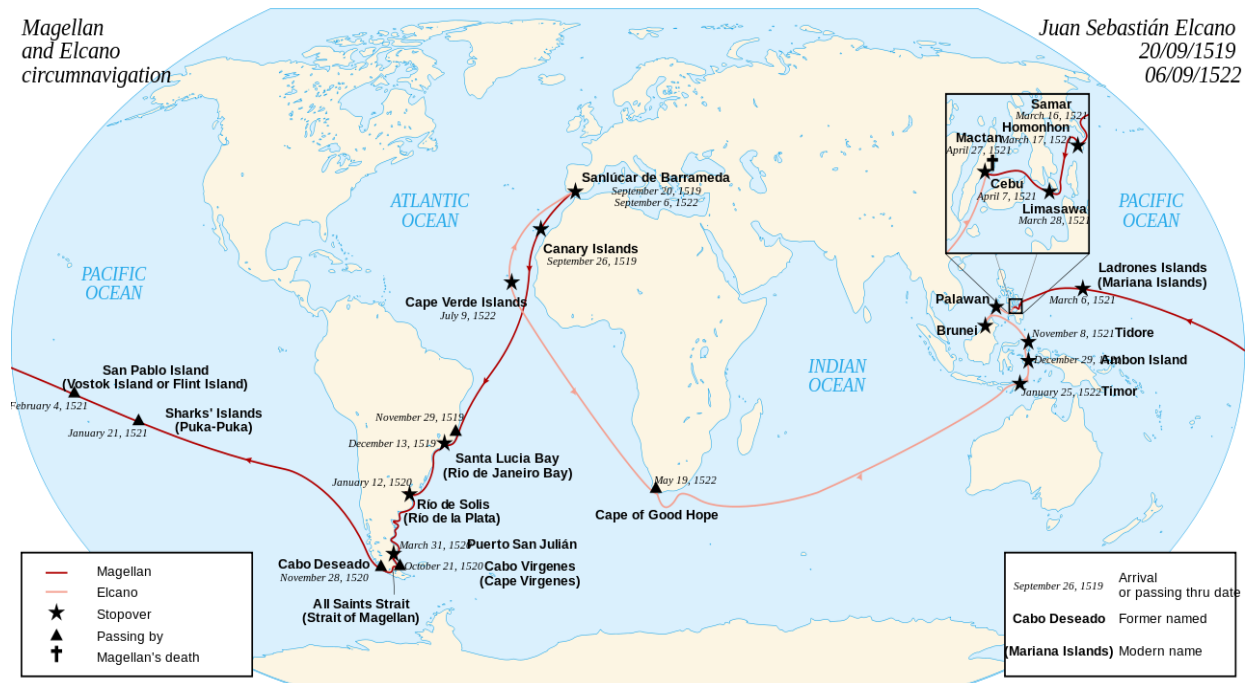
Mungkin pada awalnya pedagang maritim Melayu menjelajahi seluruh perairan Alam Melayu untuk perhubungan dan pengangkutan barang dagangan wilayah ini seperti rempah ratus, lada hitam, kapur barus, damar, bauan kesturi, emas, bijih timah, gading, sarang burung, dan lain-lain. Barangan itu diperdagangkan kepada pedagang Barat dan Timur. Namun seterusnya apabila perdagangan bertambah pesat, maka pedagang-pedagang Melayu sendiri telah membina atau membeli kapal/perahu besar seperti jong, ghali, pinas, bedar dan sebagainya untuk belayar ke wilayah dunia barat seperti India, Sri Langka (Sailon), Burma, Timur Tengah dan Afrika, dan ke wilayah dunia timur seperti Ayuthaya (Siam), Champa dan China.

Semangat, kemahiran dan kegigihan orang Melayu merentasi samudera dilambangkan dengan cemerlangnya oleh Laksamana Hang Tuah dan Panglima Awang Enrique. Dalam *Hikayat Hang Tuah*, dihuraikan bahawa Laksaman Hang Tuah dan rombongannya dengan kapal Diraja Mendam Berahi telah menjelajahi 15 buah Negara, iaitu Majapahit, Palembang, Bentan, Lingga, Jayakarta (Sunda Kelapa), Aceh, Brunei, Siam, Sailon (Ceylon), Benua Keling, Benua China, Inderapura (Singapura), Mesir, Jeddah dan juga Benua Rom Istanbul (Stambul). Dalam penjelajahan ke negara-negara itu Hang Tuah telah melaksanakan beberapa misi utamanya, iaitu menjalinkan hubungan diplomatik, mengiringi Raja Melaka, membeli barangan tertentu (misalnya gajah daripada negeri Siam, senjata meriam, bedil dan lain daripada Turkey), menjalankan urusan perniagaan, dan sebagainya. Mereka mengahrungi berbagai-bagai peristiwa dan terlibat dalam beberapa peperangan dan pertempuran laut, iaitu dengan angkatan Portugis (Feringgi), Jepun yang bermukim di Kemboja, Brunei dan lain-lain.



**Rajah 4: Peta perjalanan Hang Tuah dengan kapal Mendam Berahi seperti dalam *The Epic of Hang Tuah* (Muhammad Haji Salleh, 2010)**

Panglima Awang Enrique sebagai pembantu kontrak (indentured slave) kepada Ferdinand Magellan, telah belayar dengan Magellan dalam tahun 1521, daripada Portugal menyusuri Pantai Afrika menghargungi lautan Atlantik ke Amerika Selatan dan mengelilingi Tanjung Megellan, seterusnya menghargungi Lautan Pasifik menuju ke arah Kepulauan Filipina. Di Pulau Lapu-Lapu Megellan terbunuh diserang oleh penduduk tempatan, namun rombongannya meneruskan pelayaran menghargungi Lautan Hindia, mengelilingi Tanjung Harapan, merentasi Lautan Atlantik dan seterusnya ke Portugal. Panglima Awang telah membebaskan dirinya sebagai pembantu kontrak Magellan sesudah kematian Magellan di Kepulauan Phillipina dan kemungkinan besar kembali ke Melaka, menjadikan dirinya orang pertama mengelilingi dunia.



**Rajah 5: Pelayaran kapal Ferdinan Megellan dan rombongannya termasuk Panglima Awang Enrique 1519 - 1522**

Pada zaman kini, semangat dan kemahiran maritim orang Melayu dilambangkan dengan cemerlangnya oleh pelayaran mengelilingi dunia kapal layar “SY Jugra” dinakhodai oleh Duli Yang Teramat Mulia Tengku Idris Shah, Raja Muda Selangor ketika itu (kini DYMM Sultan

Sharafuddin Idris Shah), bermula 4 Februari 1995 hingga 9 November 1996 selama 644 hari merentasi samudera sejauh 27,940 batu nautikal, merupakan penerusan budaya maritim warisan penjelajahan lautan oleh orang Melayu.



**Rajah 6: Kapal layar YS Jugra dinakhodai oleh Duli Yang Teramat Mulia Tengku Idris Shah, Raja Muda Selangor ketika itu (kini DYMM Sultan Sharafuddin Idris Shah), merentasi samudera sejauh 27,940 batu nautikal bermula 4 Februari 1995 hingga 9 November 1996 selama 644 hari**



**Rajah 7: Carta Nautikal Peringatan oleh Pusat Hidrografi Nasional (PHN) Tentera Laut Diraja Malaysia sempena memperingati pelayaran mengelilingi dunia Kapal SY Jugra 4 Februari 1995 hingga 9 November 1996**

## **1. KERAJAAN MARITIN MELAYU**

Kerajaan maritim Melayu yang utama dalam sejarahnya antaranya ialah Kerajaan Kun-lun, Melayu, Srivijaya, Melaka, Majapahit, Champa, Banten, Demak, Patani, Mekassar, Brunei, Banjar, Sulu dan Ternate. Empat yang akan dihuraikan di sini berhubung dengan tradisi maritim Melayu ialah Kun-lun, Srivijaya, Melaka dan Johor Riau.

Kerajaan-kerajaan Melayu dalam sejarahnya pernah menggunakan jenis-jenis kapal besar tradisional Melayu iaitu kapal jung, kapal ghali, kapal phinsi, kapal pinas dan kapal bedar yang digunakan untuk merenjarungi lautan luas dalam menuju ke negara jauh di sebelah timur dan barat. Kemahiran ini menggambarkan kebijaksanaan dan akal budi orang Melayu yang lahir daripada eksosistem masyarakat dan peradaban Melayu silam yang bersifat maritim.



## 2.1 Kerajaan Kun-lun, Srivijaya, Melaka, Aceh dan Johor Riau sebagai mercu peradaban maritim Melayu

Kun-lun ialah nama kerajaan Melayu yang kemungkinan besar mendahului kerajaan Srivijaya yang telah menghantar kapal perdagangan ke China dengan kapal lautnya yang besar. Sumber China dalam abad ke-3 Masihi telah mencatatkan kehadiran kapal Melayu dari wilayah Melayu yang dinamakan sebagai *Kun lun*. (Lihat P. Y. Manguin, "The Southeast Asian Ships: An Historical Approach. Dlm. *JSEAS*, vol. XI, No. 2 Sept., 1980: 275) (terjemahan):

“Orang asing itu menamakan kapal (mereka) *Po* yang besarnya melebihi lima puluh lima meter (180 kaki lebih) dan bahagian terapung di permukaan air 4-5 meter (13-16 kaki). Kapal itu membawa antara 600-700 orang dengan 10,000 takar kargo (sekitar 250-1000 tan) ... mempunyai 4 bidang layar yang mereka jajarkan dari haluan ke buritan... layar itu tidak menghadap tepat ke hadapan tetapi disusun miring supaya semuanya boleh ditetapkan ke arah yang sama untuk menerima dan menyalurkan angin... Justeru itu kapal belayar tanpa mengelak angin kencang dan gelombang yang mendatang, dengan demikian ia dapat berlayar lebih laju.”

Namun, tidak syak lagi kerajaan Srivijaya merupakan kerajaan maritim Melayu yang terpenting sejak kemunculan dalam pertengahan abad ke-7 (laporan I Tsing pada tahun 671 dan 692). Apabila I Tsing belayar ke India dia menumpang kapal milik raja Srivijaya yang dalam perjalanan untuk berdagang ke India. Seorang ahli sejarah iaitu O. W. Wolters, telah menulis tentang kehebatan kerajaan Srivijaya:

“The seventh century ended with Srivijaya as the foremost commercial power in western Indonesia (or the Malay Archipelago). Its rulers, with their capital at Palembang and masters of Jambi, inherited the maritime communications of the coast with the liveliest trading history in the region. But one important circumstance distinguished the seventh century from the earlier centuries, for by A.D. 700 Srivijaya had acquired a territorial outpost on the south-western Malay Peninsula, which gave it a commanding position on the straits of Malacca. This expansion of maritime influence is something for which there is no precedent in the records we have so far examined. (O. W. Wolters. *Early Indonesia Commerce: A Study of the Origins of Srivijaya*. Ithaca and London: Cornell University Press. 1967: 229).

Tentang pusat peradaban Melayu di Melaka pula pada pertengahan kurun ke-15 merupakan pelabuhan yang tersibuk di dunia, seperti yang dinyatakan oleh Tom Pires seorang pencatat rasmi (*chronicler*) kuasa Portugis pada tahun 1512 dalam *Suma Oriental of Tome Pires* (Armando Cortesao (ed.), 1944:268), iaitu:

*“No trading port as large as Malacca is known nor anywhere they deal in such fine and highly prized merchandise. There is no doubt that the affairs of Malacca of great importance, and of much profit and great honour. It is a land that cannot depreciate, on account of its position, but must always grow”.*

Simon Elegant yang menulis dalam *Far Eastern Economic Review*, 10 Jun, 1999:45, berdasarkan *Suma Oriental of Tome Pires*, menegaskan:

*“Five centuries ago, Malacca hosted 2,000 ships each day, as many as crowd into modern day Singapore [sic], which boast of being one of the worlds three busiest ports. Cargoes of mace, nutmeg, cloves, sandalwood, tea, porcelains and silks passed through Melacca on their way to spice-hungry Europe. From the islands of the Archipelago to the south came camphor, birds’ nests, pepper, musk, gold and ivory. And from the West, mostly carried by traders from South Asia and the Middle East, came cotton, weapons, incense, opium, dyes, silver and medicinal drugs, as well as occasional bands of adventurous Portuguese. It was a place where Gujratis, Tamils and Bengalis from India lived and traded in secure harmony with Malays, Chinese and Arabs, a city of 100,000 where 84 languages could be heard in the Markets The Malay sultans who ruled Malacca ensured that the strait was free of pirates. Goods could be stored safely in hundreds of well-guarded godowns, and in case of disputes, the city’s law were administered fairly to both Malaccans and foreigners”.*

Pusat peradaban Melayu Johor-Riau, mencapai kemuncak kemakmuran dalam zaman pemerintahan Yang Dipertuan Muda Riau IV Raja Haji (1777-1784). Ramai pedagang luar dan para ulama dari Timur Tengah dan juga dari Kepulauan Melayu telah berkunjung ke Riau.

“Masa pemerintahannya [Raja Haji] merupakan puncak ketenaran dan kemakmuran Riau. Benih gembiranya... merupakan benih perekonomian yang hasilnya berlipat kali ganda

pada pemerintahan Raja Haji... Dari segala macam jenis alat-alat pengangkutan laut yang berkumpul di pelabuhan dapatlah diketahui berapa ramainya perdagangan di situ. Catatan penduduk negeri... sebanyak 90,000 jiwa. (Hasan Junus, 1988:8-9)

Raja Ali Haji dalam *Tuhfat al-Nafis* (Virginia Matheson Hooker, 1991: 388) telah menceritakan tentang Riau, seperti berikut:

“...Pada masa Yang Dipertuan Muda Raja Ali Haji makin ramai (dan bertambah ramai) negeri Riau serta dengan makmurnya, serta (dengan) orang-orang (yang di dalam) Riau itu banyaklah yang kaya-kaya, (seperti) Syed Husain Aidid adalah diam di Sungai Timun cukup dengan gedungnya serta perahu-perahu(nya)... dan berapa pula saudagar Cina dan Bugis dan berapa pula kapal dan kici dan wangkang kepala merah dan kepala hijau, berpuluh-puluh buah, demikian lagi kapal dan kici demikian juga banyaknya berlabuh di dalam negeri Riau, apa lagi perahu-perahu Bugis dan Jawa dan tob Siam beratus-ratuslah yang berlabuh di negeri Riau itu, istimewa pula perahu-perahu rantau (jangan dikata lagi) bercucuk ikannya daripada kuala hingga ke Kampung Cina. Syahdan maka baginda Yang Dipertuan Besar serta Yang Dipertuan Muda (serta raja-raja Bugis dan Melayu) pun banyaklah mendapat hasil-hasil dan cukai-cukai.”

Daripada huraian dan petikan di atas, jelaslah bahawa peradaban Melayu dengan lokasi pusat-pusatnya di Alam Melayu, merupakan peradaban yang berasaskan budaya maritim, iaitu sumber utama ekonomi dan aktiviti iktisannya berdasarkan perdagangan maritim. Ini dibuktikan oleh pebagai jenis kapal dan perahu telah digunakan oleh orang Melayu dalam kegiatan itu.

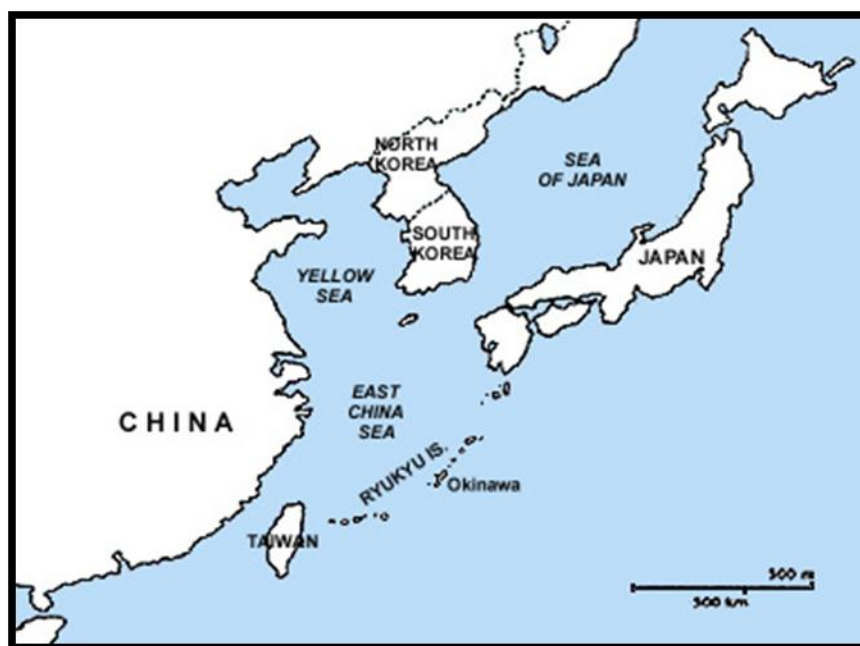
## **2. Hubungan Kesultanan Melaka dengan Kerajaan China**

Empayar Ming di China merupakan sebuah kerajaan yang menjalankan kegiatan perdagangan dan antara lain terkenal juga sebagai suatu kuasa maritim yang kuat. Antara 1403-1433 terdapat beberapa ekspedisi kerajaan China dihantar ke kawasan Asia Tenggara dan negeri-negeri di Lautan India. Pada 1408 ekspedisi besar-besaran telah dilakukan dibawah laksamana terkenal iaitu Cheng Ho atau Zeng He melibatkan hampir sebanyak 60 buah kapal dan seramai 27,000 orang kelasi. Pelayaran Cheng Ho melibatkan lawatan ke hampir 40 buah negeri yang

kebanyakannya berjaya diadakan hubungan diplomatik. Juga Cheng Ho telah membuat lawatan ke beberapa negeri termasuklah Melaka, Palembang, Samudra, Lambri dan Aru di Sumatera, Ceylon, Cochin, Chola, Calicut di India sehinggalah ke Aden dan Djofar di Arab dan pelabuhan Hormus di Teluk Parsi. Expedisi Melaka ke China pula dimulai oleh Parameswara dengan rombongan seramai 540 orang telah mengunjungi China bersama Cheng Ho pada 1411. Ini diikuti seterusnya ekspedisi Melaka ke China pada tahun-tahun 1420, 1421, 1423, 1424 dan 1433.

### 3. Hubungan Kesultanan Melaka dengan Kerajaan Ryukyu

Selain daripada negeri China, Tom Pires menyebut bahawa Melaka juga membuat hubungan dengan “Lequjos” iaitu pada zaman Sultan Muzaffar Shah (1446-1456) (*Suma Oriental of Tome Pires and the Book of Francisco Rodrigues*, Huklyut Society, 1944:243). Buku *Commentaries of the Great Alfonso Dalbouquerque* juga menyebut tentang negeri “Lequea” dengan Gores sebagai penduduknya (h. 89-90). Profesor A. Kobata dan M. Matsuda dalam nota tentang “Notes on Gores” dalam buku mereka *Ryukyuan Relations with Korea and the South Sea Countries: An Annotated Translation of Documents in the Rekidai Hōan* (1969, h. 126-127), telah menyimpulkan bahawa “Lequea” itu ialah Ryukyu dan Gores itu ialah orang-orang Ryukyu, yang kini di bawah kerjaan Jepun dengan Okinawa sebagai bandar utamanya.



Rajah 8 : Kepulauan Ryukyu Jepun dengan bandar utamanya kini Okinawa

Kerajaan Ryukyu pada masa itu ialah sebuah kerajaan yang bebas yang muncul di Kepulauan Ryukyu dengan bandar utamanya kini Okinawa Jepun<sup>2</sup>. Walaupun kecil kerajaan ini memainkan peranan yang besar dalam penubuhan hubungan perdagangan dengan negara di sebelah timur dan juga kepulauan Asia Tenggara pada abad-abad pertengahan iaitu bermula pada abad ke-15. Pedagang Ryukyu memperdagangkan barangan ke Asia Tenggara seperti belerang (sulphur) dan kuda dari Ryukyu, porselin, sutera, broked, satin dan pelbagai jenis kain yang lain, duit tembaga, besi dan barangan besi dan logam yang lain, ubatan, garam tawas (alum), bijirin, kesturi, dan lain-lain dari China, dan pedang, lembing, busur panah, baju besi, topi besi, perlatan kuda (harness), tabir lipat, kipas, alatan lakuer, dan emas dari Jepun. Barangan yang dipertukarkan dari Tenggara Asia termasuklah papan kayu, bahan pencelup merah dan ungu dari pokok, lada hitam, puah pala, bunga cengkeh, kapur barus, emas, timah, gading, kayu manis, minyak wangi, setinggi, batu karang, merkuri/raksa, candu, saffron, wain Melaka, kain batik, pelbagai mergastua hutan dan burung, alatan muzik, dan pelbagai produk kraftangan Asia Tenggara.<sup>3</sup>

Dokumen *Rekidai Hōan* catatan rasmi kerajaan Ryukyu yang sekian lama terpendam di Okinawa, telah dijumpai pada tahun 1932 dan disimpan di Perpustakaan Okinawa Prefecture dan salinannya disimpan di Perpustakaan Taihoku Imperial University di Taiwan. Dalam Peperangan Okinawa Peperangan Dunia Kedua, dokumen asal di Okinawa telah musnah bersama dengan perpustakaanannya, namun salinannya di Imperial University telah selamat dan sehingga kini telah menjadi tumpuan beberapa kajian yang menarik<sup>4</sup>. Dokumen ini telah dikaji dan diterjemahkan ke Bahasa Inggeris oleh Prof Dr. Atushu Kobata dan Dr. Mitsugu Matsuda dan diterbitkan pada 1969. Dalam teks ini, terdapat 9 bahagian, iaitu menghuraikan hubungan antara Ryukyu dengan ( I) Korea, (II) Siam, (III) Melaka, (IV) Palembang, (V) Jawa, (VI) Sumatera, (VII) Sunda Kerapa (Kelapa), (VIII) Patani, dan (IX) Annam.

Dalam huraian tentang hubungan antara Ryukyu dengan Melaka pada bahagian III), terdapat sekurang-kurangnya 19 pucuk surat daripada kerajaan Ryukyu kepada kerajaan Melaka dan 11

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<sup>2</sup> Kerajaan Ryukyu (Jepun: 琉球王国) merupakan sebuah kerajaan yang bebas yang ditubuhkan di sekitar Kepulauan Ryukyu di selatan Okinawa dari kurun ke-15 hingga ke-19. Walaupun kecil kerajaan ini memainkan peranana yang besar dalam penubuhan hubungan perdagangan dengan negara di sebelah timur dan juga kepulauan Asia Tenggara pada abad-abad pertengahan. ([http://en.wikipedia.org/wiki/Ryukyu\\_Kingdom](http://en.wikipedia.org/wiki/Ryukyu_Kingdom). Dicapai pada 12 Mei, 2015)

<sup>3</sup> Shunzo Sakamaki. 1963. Ryukyu and Southeast Asia. *Proceeding in the 15<sup>th</sup> Annual Meeting of the Association for Asian Studies*, at Philadelphia, March 25-27, 1963. P. 387.

<sup>4</sup> Rujuk Shunzo Sakamaki. 1963. The *Rekidai Hōan*. *Journal of the American Oriental Society*. LXXXIII (Jan-Mar., 1963) Pp. 107-113, dan Atushu Kobata & Mitsugu Matsuda. 1969. *Ryukyuan Relations with Korea and the South Sea Countries: An Annotated Translation of Documents in the Rekidai Hōan*. Kyoto: Kawakita Printing . p. v.

surat daripada pihak Melaka kepada kerajaan Ryukyu. A. Kobata dan M. Matsuda membuat kesimpulan bahawa hubungan antara Ryukyu dengan Melaka dimulakan pada tahun 1462 oleh Raja Ryukyu Shao Toku (A. Kobata dan M. Matsuda, 1969: 101) dan Melaka di bawah pemerintahan Sultan Mansur Shah (1456-1477), iaitu menyalahi pendapat Pires yang menyebut hubungan Melaka dengan Ryukyu bermula pada zaman Sultan Muzaffar Shah (1446-1456) (lihat di atas)

Surat-surat dariapda kerajaan Ryukyu ke Melaka antaranya seperti berikut:

Satu surat Raja Ryukyu kepada Sultan Melaka bertarikh 5 September, 1465:

XLI. Doc. No. 8<sup>5</sup>

King Shao Toku of the Kingdom of Ryukyu respectfully communicates with Your Majesty the King of the country of Malacca.

With sincerely believe your virtues hold your people together and your benevolence extends to the neighboring countries. You place confidence in other peoples and treat them well and you welcome ships voyaging thousands of *li*. You make pleasure in being good to and loving people, thus attracting merchants-travelers from all directions.

When we dispatched envoys previously and paid our courtesies, we were honored to be granted a great amount of rare presents and we were deeply touched. For this reason we are specially dispatching Chief Envoy Ufutzatu, Interpreter Sai Kaiho and others to take a dispatch and gifts and to present them to you as expression of thanks, hoping thus to consolidate our former association for ever. WE humbly request that Your Virtuous Majesty accept these. This would be very gratifying.

The members aboard the ship now departing will carry some cargo. We request that you permit trades in the streets and markets and let our people come back to the country speedily with the wind. This would be beneficial to us.

We now itemized our presents below, we hope you will accept them after checking them against this list. Let this dispatch be given to the addressee.

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<sup>5</sup> A. Kobata & M. Matsuda. 1969. *Ryukyuan Relations with Korea and the South Sea Countries: An Annotated Translation of Documents in the Rekidai Hōan*. Kyoto: Kawakita Printing. (h. 106)

The following:

Dyed satin	5 bolts	Blue satin	20 bolts
Swords	5	Fans	30
Big blue vases	20	Small blue vases	400

Dispatch to the country of Malacca

C'heng-hua 1/8/15 (September 5 1465)

Chief Envoy: Ufutzatu  
Deputy envoys: 2 persons  
Interpreter: Sai Kaiho  
The ship: Tuguchi-maru

Berikut ini ringkasan beberapa surat daripada Raja Ryukyu kepada Sultan Melaka:

1. Bertarikh 6 September, 1463.

Kandungannya: a) menubuhkan hubungan diplomatik dengan ucapan penghargaan  
b) membalas perutusan dan bingkisan hadiah daripada Raja Melaka  
c) memohon kebenaran memperdagangkan barangan mereka di Melaka  
d) Hadiah: 5 papan kain satin, 5 pedang, 20 pasu biru, 2000 mangkuk besar, 20 papan kain satin biru, 20 kipas, 40 pasu kecil

2. Bertarikh 10 September, 1464

Kandungannya: a) menubuhkan hubungan diplomatik dengan ucapan penghargaan  
b) menghantar bingkisan hadiah  
c) memohon kebenaran memperdagangkan barangan mereka  
d) hadiah: 5 papan kain satin pelbagai warna, 5 pedang, 20 pasu biru besar, 2000 mangkuk biru, 20 papan kain satin biru, 30 kipas, 400 pasu biru kecil

3. Bertarikh 5 September, 1465

Kandungannya: a) Menubuhkan hubungan diplomatik dengan ucapan penghargaan  
b) menjemput kapal dagangan Melaka ke Ryukyu untuk berdagang

- c) membalas perutusan hadiah dan bingkisan daripada raja Melaka
- d) hadiah: 5 papan satin berwarna, 5 pedang, 20 pasu besar, 2000 mangkuk Besar, 20 papan kain satin biru, 20 kipas, 400 pasu biru kecil

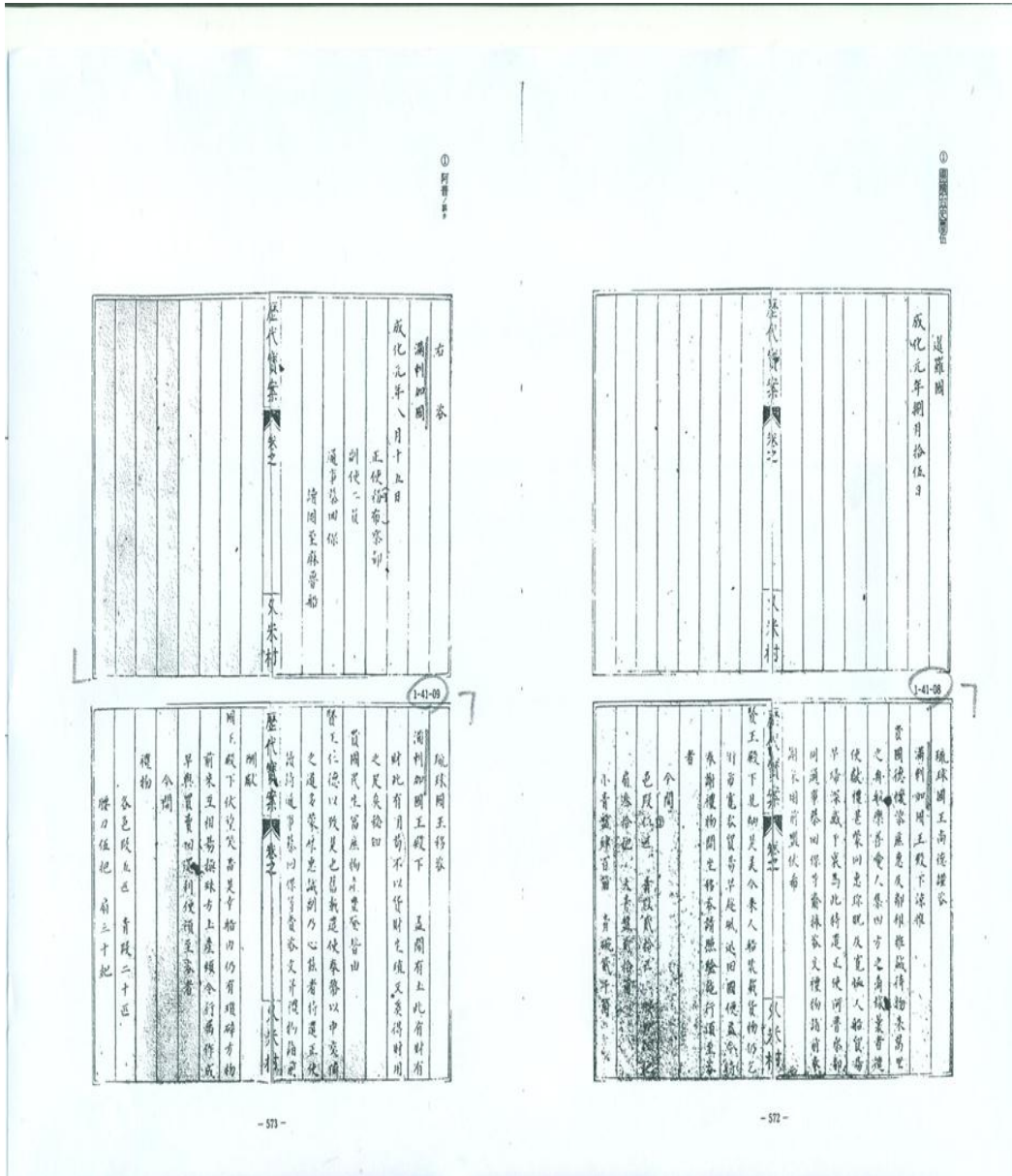
4. Bertarikh 9 November , 1466

- Kandungannya:
- a) Menubuhkan hubungan diplomatik dengan kata-kata pujian tentang Kemakmuran Melaka dan keadilan rajanya
  - b) Menghargai layanan yang baik di Melaka terhadap kapal dan pedagang- Pedagang Ryukyu
  - c) menghantarkan bingkisan hadiah: 5 papan kain satin dalam pelbagai warna, 5 pedang, 20 pasu biru besar, 2000 mangkuk biru, 20 papan kain satin biru, 30 kipas, 400 pasu biru kecil

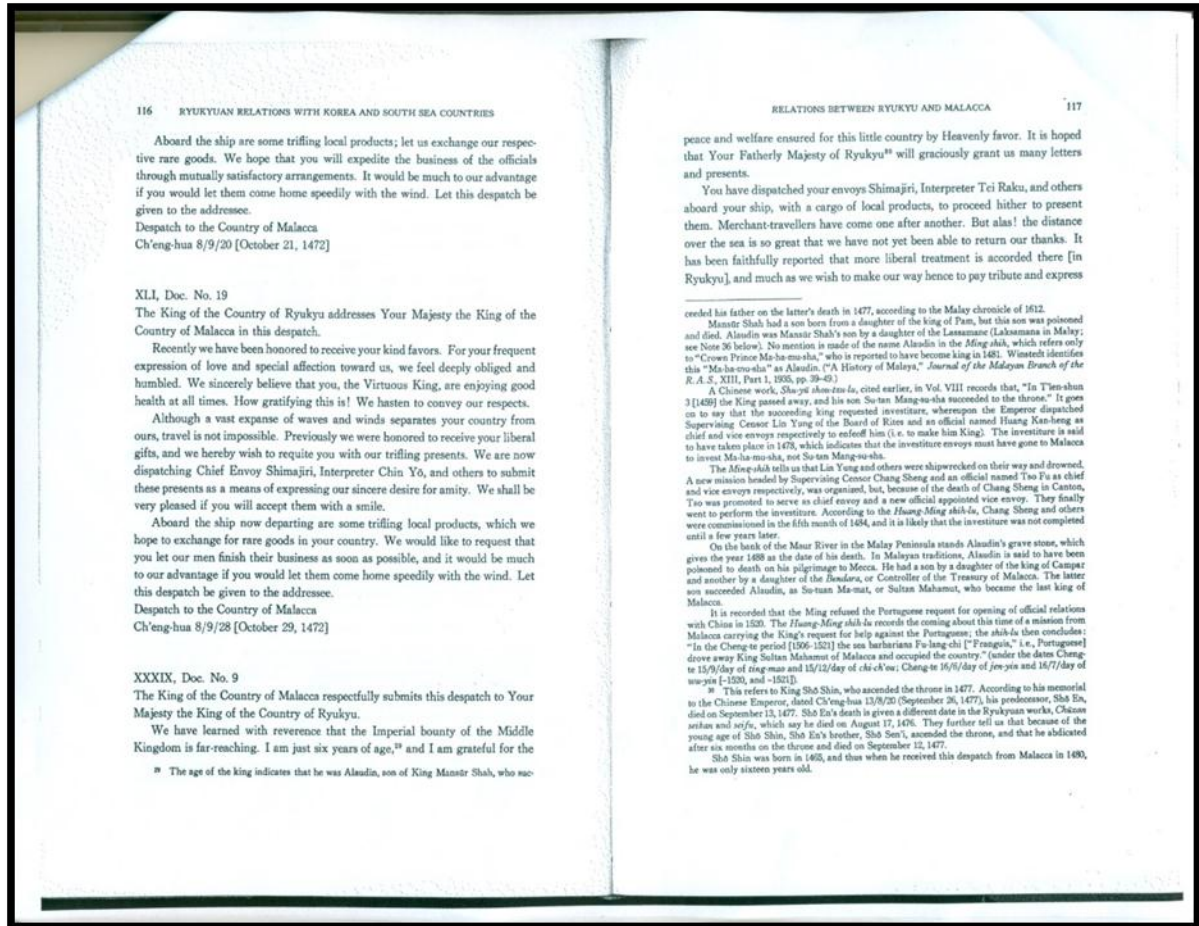


**Surat-surat daripada kerajaan Melaka kepada kerajaan Ryukyu.**

Dokumen Rekidai Hōan Catatan XXXIX (39) No. 9 Surat daripada Sultan Melaka yang ditulis bagi pihak Baginda (Versi asal bahasa Cina):



Catatan XXXIX (39) Dokumen No. 9 Surat daripada Sultan Melaka yang ditulis bagi pihak Baginda (terjemahan ke bahasa Inggeris)



Aboard the ship are some trifling local products; let us exchange our respective rare goods. We hope that you will expedite the business of the officials through mutually satisfactory arrangements. It would be much to our advantage if you would let them come home speedily with the wind. Let this despatch be given to the addressee.

Despatch to the Country of Malacca  
Ch'eng-hua 8/9/20 [October 21, 1472]

XLI, Doc. No. 19

The King of the Country of Ryukyu addresses Your Majesty the King of the Country of Malacca in this despatch.

Recently we have been honored to receive your kind favors. For your frequent expression of love and special affection toward us, we feel deeply obliged and humbled. We sincerely believe that you, the Virtuous King, are enjoying good health at all times. How gratifying this is! We hasten to convey our respects.

Although a vast expanse of waves and winds separates your country from ours, travel is not impossible. Previously we were honored to receive your liberal gifts, and we hereby wish to requite you with our trifling presents. We are now dispatching Chief Envoy Shimajiri, Interpreter Chin Yo, and others to submit these presents as a means of expressing our sincere desire for amity. We shall be very pleased if you will accept them with a smile.

Aboard the ship now departing are some trifling local products, which we hope to exchange for rare goods in your country. We would like to request that you let our men finish their business as soon as possible, and it would be much to our advantage if you would let them come home speedily with the wind. Let this despatch be given to the addressee.

Despatch to the Country of Malacca  
Ch'eng-hua 8/9/28 [October 29, 1472]

XXXIX, Doc. No. 9

The King of the Country of Malacca respectfully submits this despatch to Your Majesty the King of the Country of Ryukyu.

We have learned with reverence that the Imperial bounty of the Middle Kingdom is far-reaching. I am just six years of age,<sup>19</sup> and I am grateful for the

<sup>19</sup> The age of the king indicates that he was Alauddin, son of King Mansur Shah, who suc-

peace and welfare ensured for this little country by Heavenly favor. It is hoped that Your Fatherly Majesty of Ryukyu<sup>18</sup> will graciously grant us many letters and presents.

You have dispatched your envoys Shimajiri, Interpreter Tei Raku, and others aboard your ship, with a cargo of local products, to proceed hither to present them. Merchant-travellers have come one after another. But alas! the distance over the sea is so great that we have not yet been able to return our thanks. It has been faithfully reported that more liberal treatment is accorded there [in Ryukyu], and much as we wish to make our way hence to pay tribute and express

creded his father on the latter's death in 1477, according to the Malay chronicle of 1612.

Mansur Shah had a son born from a daughter of the king of Pam, but this son was poisoned and died. Alauddin was Mansur Shah's son by a daughter of the Laksamana (Laksamana in Malay; see Note 36 below). No mention is made of the name Alauddin in the *Ming-shih*, which refers only to "Crown Prince Ma-ha-mu-sha," who is reported to have become king in 1481. Winstedt identifies this "Ma-ha-mu-sha" as Alauddin. ("A History of Malaya," *Journal of the Malayan Branch of the R. A. S.*, XIII, Part 1, 1933, pp. 39-40.)

A Chinese work, *Shu-yi shen-tzu ta*, cited earlier, in Vol. VIII records that, "In T'ien-shun 3 [1493] the King passed away, and his son Su-tan Mang-su-sha succeeded to the throne." It goes on to say that the succeeding king requested investiture, whereupon the Emperor dispatched Supervising Censor Lin Yung of the Board of Rites and an official named Huang Kan-heng as chief and vice envoys respectively to enfeoff him (i. e. to make him King). The investiture is said to have taken place in 1478, which indicates that the investiture envoys must have gone to Malacca to invest Ma-ha-mu-sha, not Su-tan Mang-su-sha.

The *Ming-shih* tells us that Lin Yung and others were shipwrecked on their way and drowned. A new mission headed by Supervising Censor Chang Sheng and an official named T'ao Fu as chief and vice envoys respectively, was organized, but because of the death of Chang Sheng in Canton, T'ao was promoted to serve as chief envoy and a new official appointed vice envoy. They finally went to perform the investiture. According to the *Huang-Ming shih-tu*, Chang Sheng and others were commissioned in the fifth month of 1494, and it is likely that the investiture was not completed until a few years later.

On the bank of the Mear River in the Malay Peninsula stands Alauddin's grave stone, which gives the year 1480 as the date of his death. In Malayan traditions, Alauddin is said to have been poisoned to death on his pilgrimage to Mecca. He had a son by a daughter of the king of Campar and another by a daughter of the Bendara, or Controller of the Treasury of Malacca. The latter son succeeded Alauddin, as Su-tan Ma-mat, or Sultan Mahamat, who became the last king of Malacca.

It is recorded that the Ming refused the Portuguese request for opening of official relations with China in 1520. The *Huang-Ming shih-tu* records the coming about this time of a mission from Malacca carrying the King's request for help against the Portuguese; the *shih-tu* then concludes: "In the Cheng-te period [1506-1521] the sea barbarians Fu-lang-chi ["Frangais," i. e. Portuguese] drove away King Sultan Mahamat of Malacca and occupied the country." (under the date, Cheng-te 15/9/day of Hing-man and 15/12/day of chi-ch'ou; Cheng-te 16/6/day of jee-yue and 16/7/day of jee-yue [1520, and 1521].)

<sup>18</sup> This refers to King Shih Shin, who ascended the throne in 1477. According to his memorial to the Chinese Emperor, dated Ch'ing-hua 13/8/20 (September 28, 1477), his predecessor, Shih En, died on September 13, 1477. Shih En's death is given a different date in the Ryukyuan works, *Ch'uan-shih* and *sei-fu*, which say he died on August 17, 1476. They further tell us that because of the young age of Shih Shin, Shih En's brother, Shih Sen, ascended the throne, and that he abdicated after six months on the throne and died on September 12, 1477.

Shih Shin was born in 1465, and thus when he received this despatch from Malacca in 1480, he was only sixteen years old.

our appreciation, we are generally in want of ships.

Mindful of the principles of lasting neighborly relations, we are hereby expressing our feelings by means of sincere and humble presentation of gifts to return your great kindness. We shall be most pleased if you will accept them with a smile.

Pray have pity on this destitute country of ours, Your Fatherly Majesty, and let us look forward with humility to your continued communication in succeeding generations and to your sympathy and grant of presents.

We have our respective territories, whose soils are rich and products abundant. For this reason travelling merchants come swarming to us from afar. [We request that] you have your people engage in business [with our envoys] as soon as possible and send the envoys back to the country safely and speedily with the wind, accompanied by your envoys. This would be most beneficial to us. Let this despatch be given to the addressee.

The presents are now listed:

Shan-nan-pu <sup>31</sup>	10 bolts	Sheng-chi-sha <sup>32</sup>	10 bolts
Nan-mu-[na]	10 bolts	Shan-nan-pu wen-ti-li <sup>33</sup>	10 bolts
Huo-wai <sup>34</sup>	10 bolts		

Ch'eng-hua 16/2? [-1480]

On behalf of [the king]<sup>35</sup>

<sup>31</sup> 山南不。See Annex at the end of this work.

<sup>32</sup> 生巴沙。This is considered to be the same as *hing-chi-chih* 星機指 mentioned in Doc. No. 15 below. There may be some connection between this and one of the most common presents of cloth brought to China as tribute from Malacca and other South Sea countries, called *sa-ha-la* 蘇哈刺。Rockhill cites Rouffner, who "compares the word *sa-ha-la* with Malay *sakalat*." ("Notes on the Relations," *T'oung Pao*, XVI [1915], p. 606 n.1). The word *sa-ha-la* may indicate the same thing referred to as *se-kam-late* 暹羅刺次 in the *Hua-i i-yü*, in its section of Moslem words. This *sa-ha-la* is the direct phonetic transcription of the Persian word *sakalat*. (See Tanaka Kōdō, "Fuji-ken yakugo gohaku" [Commentary on the Chinese Vocabulary of Moslem (Arabo-Persian or Persian) Words and Phrases], *Tōyōgaku-hō* [Bulletin of Oriental Studies], XXX [1943-1944], p. 553). The Malay words *sakalat* and *sakalat* also represent the same product. (See B. Laufer, *Sino-Iranica*, 1919, pp. 496-499).

<sup>33</sup> 文地里。This may be a transcription of the Malay *menteri*, which means "luxurious" or "magnificent."

<sup>34</sup> 火外。This article cannot be identified definitely. In the section of Malaccan words in the Awa and Seikado Library copy of the *Hua-i i-yü*, the cloth known as *sau-pu* 蘇布 was also called *hu-yin pu-ch'en* 哈因不廉。If the term *pu-ch'en* represented the same thing as *pu-hsiang-tsu* 不相 (鼠) or *pu-hsiang-tsu* 必鼠, it must indicate a kind of cloth. The section of Siamese words in the said work gives the transcription *chia-yin p'a* 加因的 for the cloth known as *pi-pu* 畢布, and the *p'a* representing cloth, the terms *chia-yin p'a* and *hu-yin pu-ch'en* seem to be transcriptions for the same kind of cloth. If it were possible to equate *huo-wai* with *hu-yin* or *chia-yin*, then *huo-wai* could be understood to mean *pi-pu*.

<sup>35</sup> This despatch is considered to have been prepared by someone on behalf of the King, who was a minor. It was perhaps prepared by the Laksamana, or Lassamane, who must have been the maternal grandfather of the King (see note 36 below). A few characters are considered to be missing in front of or following the characters here, 舉行, which mean "to perform in behalf of."

XXXIX, Doc. No. 10

Lo-hsi-ma-na of Malacca<sup>36</sup> respectfully submits this despatch to Your Majesty the King of the Country of Ryukyu.

We have learned that one of your ships was cast ashore in Chiao-chih [northern Annam], and, wanting to obtain water, [the Ryukyuan] became engaged in a bloody fight with people of Chiao-chih. Having learned of this, Lo-tso-ma-na<sup>37</sup> dispatched envoys aboard a small ship to go to the land of Chan-ch'eng [Champa; Annam], and after a thorough investigation they found only two men, one of whom died of illness before long.<sup>38</sup>

Now the envoys of the King of the Country of Ryukyu, including Interpreter Tei Raku, have come to this country, and after they did their business peacefully, they returned to their home country.

Lo-tso-ma-na is but<sup>39</sup> a servant of Malacca, and thus a servant in the service of Your Majesty the King of the Country of Ryukyu [as well]. On behalf of the man remaining here [in Malacca; i.e. the Ryukyuan wai], I venture to submit this letter to Your Majesty and request a grant of one sword, one bow-adjusting tool,<sup>40</sup> and a horse saddle. These are for use by the servant who comes begging, and I am your servant indeed.

The number of voyages of your ships is increasing each year, and we always receive presents. I hope you will give consideration to the unchanging feelings

<sup>36</sup> 美系蘇拿。This is understood to refer to the Lassamane (Laksamana), that is, the famous Huang Tuah who is prominent in Malayan traditions. In the *Commentaries of the Great Afonso Dalboquerque*, the Lassamane is described as "the Admiral of the Sea," one of the "five principal dignities" of Malacca. (III, p. 87). The same work also refers to the Lassamane being stationed at "Singapore" (Singapore) at the time of the Portuguese conquest of Malacca. He was said to be a great man and is supposed to have been 80 years old at that time. (*Ibid.*, pp. 89-90). Thus, in 1480, when the present despatch was prepared, he would have been about 60 years old. His daughter's son, Alauddin, was six years old, and his daughter must have been about 20 years of age.

<sup>37</sup> Here a different character is used to transcribe part of his name: "hsi" is replaced by "so" 作.

<sup>38</sup> In a memorial to China sent in 1478 by King Li Ying 黎寧 of Annam, giving explanations in response to the reproof of the Chinese emperor on Annam's conquest of Champa, the Annamese king said that the ruler of Champa, Po-ling-a-na 波羅阿麻, who formerly had been friendly with Annam, took Ryukyuan wai into his custody and led them in the invasion of Annam, but that the Champa troops were defeated at the hands of Annamese coast guards. (See *Huang-Ming shih-lu*, under the date Ch'eng-hun 14/3/day of wu-tzu [-1478]).

The reference in the present document to a Ryukyuan ship being cast ashore and the people fighting Chiao-chih people, or Annamese, appears to point to this event described in the Annamese memorial to China. It may be that the Malaccan ship carried home from Champa two Ryukyuan who had survived the defeat.

<sup>39</sup> The character here is 罷, meaning "completely."  
<sup>40</sup> The characters given here are 搭身。The character 搭 has the same meaning as the character 號, and this latter means something with which to straighten or adjust bows.

## Catatan XXXIX (39) Dokumen No. 9 Surat daripada Sultan Melaka (terjemahan ke bahasa Inggeris):

The King of the country of Malacca respectfully submits this dispatch to Your Majesty the King of the Country of Ryukyu.

We have learned with reverence that the Imperial bounty of the Middle Kingdom is far-reaching. I am just six years of age, and I am grateful for the peace and welfare ensured for the little country by heavenly favour. It is hoped that Your Fatherly Majesty of Ryukyu will gratefully grant us many letters and presents.

You have dispatched your envoy, Interpreter Tei Raku, and others aboard your ship, with a cargo of local products, to proceed hither to present them.

Pray have pity on this destitute country of ours, Your Fatherly Majesty, and let us look forward with humility to your continued communication in succeeding generations and to our sympathy and grant of presents.

We have our respective territories, whose soils are rich and products abundant. For this reasons travelling merchants come swarming to us from far. [We request that] that you have your people engage in business [with our envoys] as soon as possible and send the envoys back to the country safely and speedily with the wind, accompanied by your envoys. This would be most beneficial to us. Let this dispatch be given to the addressee.

The present are now listed:

Sha-nan-pu 10 bolt Sheng-che-ha 10 bolts

Na-mu-[na] 10 bots Shan-nan-pu wen-ti-li 10 bolts

Ch'ng-hua 16/2/? [1480]

On behalf [of 'the king]

Surat yang ditulis bagi pihak Sultan Melaka bertarikh 1480 di atas amat penting, kerana ada menyebut tentang kenaikan takhta sultannya ketika masih kanak-kanak, iaitu merujuk kepada Sultan Alauddin Ri'ayat Shah, seperti yang tercatat dalam *Sejarah Melayu* (Shellabear, 1967:163-164) seperti berikut:

“Maka titah Sultan Mansur Shah...adapun pertaruhkulah anak kita Husin...ialah ganti kita. Jikalau barang suatu salahnya, hendaklah dimaafkan, kerana dia budak belum sampai akal nya... Telah sudah maka Raja Husin pun kerajaan, gelar baginda Sultan Alauddin Riayat Shah”.

Oleh itu *Sejarah Melayu* sebagai sumber sekunder menyokong dokumen primer Rhyuku tentang Hang Tuah yang berkhidmat di bawah Sultan Alauddin pada tahun 1480.

Surat Laksamana (Hang Tuah) yang ditulis pada tahun 1480 kepada Raja Ryukyu adalah seperti berikut:

**Surat dalam XXXIX (39) dokumen no. 10 merujuk kepada Laksamana (Hang Tuah) (versi Bahasa Ingggris):**

“Lo-hsi-mana of Malacca respectfully submits this dispatch to Your Majesty the King of Ryukyu.

We have learned that one of your ships was cast ashore in Chiao-chih [northern Annam], and, wanting to obtain water, [the Ryukyuan] became engaged with bloody fight with people of Chiao-chih. Having learned of this, Lo-tso-ma-na despatched envoys aboard a small ship to to the land of Chan-ch’en [Champa, Annam] and after a thorough investigation they found only two men, one of whom died of illness before long.

Now the envoys of the King of Ryukyu, including interpreter Tei Raku, having come to this country, and after they did their business peacefully, they returned to their country. Lo-tso-ma-na is but a servant of Malacca, and thus a servant in the service of Your Majesty the King of the Country of Ryukyu [as well]. On behalf of the men remaining here [in Malacca i.e. the Ryukyu waif), I venture to submit this letter to Your Majesty and request a grant of one sword, one bow-adjusting tool, and a horse saddle. These are for use by this servant who comes begging, and I am your servant indeed.

The number of voyages of your ships in increasing each year, and we always receive presents. I hope you will give consideration to the unchanging feelings [faithfulness] of your servant.

Long live the King!

Ch’eng-hua 16/3/2 [April 11, 1480]

Respectfully Lo-his-ma-na”

Antara surat-surat daripada kerajaan Melaka yang dihuraikan oleh A. Kobata & M. Matsuda bertarikh 1467, 1469, 1470, 1480 (a), 1480 (b), kesemuanya mempunyai kandungan yang lebih kurang sama, iaitu meliputi perkara-perkara berikut:

- 1) Menubuhkan hubungan diplomatik dengan dengan pujian tentang kemakmuran negeri Ryukyu dan rajanya yang adil
- 2) Membalas bingkisan hadiah
- 3) mengadakan hubungan perdagangan

## KESIMPULAN

Daripada perbincangan di atas berdasarkan dokumen primer dan sekunder, tidak syak lagi bahawa kesultanan Melaka pada zaman kemuncaknya dalam abad 14M dan awal 15M merupakan sebuah kerajaan maritim yang bertaraf dunia. Bandar pelabuhan Melaka dikunjungi 2000 kapal dan perahu setiap hari dari Asia Tenggara, dari dunia barat dan dunia timur. Terdapat di sana 100,000 manusia yang bertutur 84 bahasa, di mana orang-orang Gujrat, Tamil, Bengali dari India berinteraksi dan berdagang dengan bangsa Melayu, China, Arab, dan lain-lain.

Terdapat dua jalan dari dunia barat ke timur; iaitu jalan darat dari Eropah ke timur melalui Baghdad, Tashkent melintasi negara China sehingga ke pelabuhan Guangzou yang dianggap sebagai jalan sutera daratan (*land silk road*), dan satu lagi ialah jalan laut dari Eropah melalui Mesir, negara Arab, India, Melaka, Siam dan ke China yang dianggap sebagai jalan sutera lautan (*maritime silk road*), dan Melaka terletak di tengah-tengah perjalanan laut itu. Penjelajahan Hang Tuah ke 14 buah negara, seperti yang tercatat dalam *Hikayat Hang Tuah* secara simbolik melambangkan jaringan Melaka dengan negara-negara utama dunia pada masa itu.

Hubungan Melaka dengan China, Siam, dan India telah banyak diketahui, namun hubungan Melaka dengan kerajaan Ryukyu Jepun belum lagi diperkatakan dengan mendalam. Dalam kertas kerja ini telah dibuktikan berdasarkan surat-surat dalam dokumen rasmi kerajaan Ryukyu *Rekidai Hōan*, bahawa hubungan antara kedua-dua buah negara itu amat pesat dan penuh dengan rasa persahabatan, penghormatan dan ciri diplomasi yang tinggi.

Juga satu fakta yang amat menarik ialah kewujudan surat yang boleh dikaitkan secara langsung dengan tokoh Laksamana Hang Tuah, kerana walaupun nama Hang Tuah tidak disebut, tetapi tarikh 1480 itu sebagai zaman Sultan Alauddin memerintah Melaka disokong oleh *Sejarah Melayu*, yang menyatakan bahawa Sultan Alauddin menaiki takhta semasa baginda masih kanak-kanak, seperti yang tersebut dalam satu surat Sultan Melaka itu, dan laksamana yang berkhidmat pada masa itu ialah Hang Tuah. Hakikat bahawa Laksamana dalam surat itu merujuk kepada Hang Tuah juga disimpulkan oleh dua pengkaji Jepun A. Kobata & M. Matsuda (1969: 119).

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