


Ancient Seafarer and Maritime Early Civilization in Southeast Asia: Theoretical Debate & New Approach

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<b>Article History:</b>	<p><i>Traditionally, seas and oceans have become sources of inspiration in seeking the truth from facts to dispel the worldview of those who tended to associate it with myths and superstitions. Seas and oceans are equally realms with their advantages in bridging nations, inculcating a sense of unity, mutual understanding, and cooperation as well as in generating wealth. They are considered priceless treasures, which can neither be exchanged nor modified. In the South East Asia or Nusantara historiography, the relationship between men known as seafarers is indisputable. It is not far-fetched to suggest that the change and development in present-day Southeast Asia, from traditional kingdoms to modern nation-states are intimately rooted in and shaped by the contributions of our seafaring ancestors. By taking into consideration past maritime historiography, namely the roles and contributions of these seafaring communities, and the presence of the surrounding seas and oceans, it can be deduced that they have contributed immensely to the development of various civilizations in this region.</i></p> <p><b>Keywords: Ancient Seafarer, Diaspora, Southeast Asia, historiography and Ocean</b></p>
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INTRODUCTION

Discussions on the terms of sea, historiography, and seafarers are also completely inseparable from the culprits. Nowadays there is also some confusion in the term "sea people". In general, today's society has identified or classified all people whose lives are sea-based, sea travelers, sea nomads, and sea gypsies. The term sea people refers to the special name of a seafarer who lived in boats and lived in the Straits of Malacca, Riau, and Johor which are thought to have existed since the time of Srivijaya. During the era of Srivijaya, Majapahit, Melaka, and Johor-Riau, although these people did not yet know what a king, sultan, or kingdom was, the sea people who lived without this master played a fairly significant role in determining the success of the kingdoms as the above maritime kingdoms i.e. as sea guards and as their remuneration get permission to stay and the protection of the government.

Other sailors whose lives also match those of the sea people in the Straits of Malacca, Riau, and Johor and other areas such as in Java, Kalimantan, Sulawesi, Maluku, and Banda are not referred to as sea people but are called as Bajo, Mandar, Butonese, Bugis, Sangir, Talaud, Tobello and in the south of the Philippines such as the Bajau, Taosug, Illanon, Balangingi and so on that is either based on the name of origin of residence (island name) or the title they give. For example, Bajau sailors do not identify or call themselves Bajau but more specifically Sama, Sammah, Samal, or Samal at Sea and refer to the Bajau and other people living on land as "Orang Bagai".<sup>1</sup> Starting from the dynamics in the terminology of seafaring tribes in the archipelago, I suggest that the time has come no longer to identify or classify all those who live by the sea as sea people but to term them as "sea people or seafaring people" only. Meanwhile, A.B. Lopian in his work

entitled "Orang Laut, Bajak Laut dan Raja Laut" has also classified the tribes of seafarers involved in the sea world in Indonesia into three groups, namely sea people, pirates, and sea kings.<sup>2</sup>

The world view also shows the diversity in looking at the seas and oceans in the history of human civilization. In summary, the diversity of this view can be divided into two which are to view the sea as the source and inspiration of life, and another view it as a life challenge in the form of separator, barrier, scare, and so on. For sailors, sailors, merchants, and rulers in the Middle East, India, China, and the archipelago seem to have for a long time viewed the seas and oceans as a source and inspiration for success. Thus, since the beginning of the century AD, the sailors, sailors, merchants, and rulers of the archipelago have endured and controlled not only the seas but also the world's oceans to reach various parts of the world until it becomes a well-respected nation. This way of thinking and sea-looking seems to be significantly different from that of medieval Europeans or middle-aged with orthodox thinking thus limiting their voyage. Long before that, various images were thrown into the sea and ocean like a very dangerous area, overshadowed by death because it still thought that the earth was flat, dangerous monsters, and so on. The seafarer in the archipelago in Hindu-Buddhist times believed in the presence of sea gods and objects of the religion such as the Buddhist sculpture of *Dipangkara*, the god *Lokapada* (wind), the god *Varuna* or *Baruna* (water) and the god *Makara* (Elephant Mina) who always protected and provided sustenance to the seafarer and would hold ceremonies to the gods with various gifts and worships. Through the concept of *mare-clausum* (closed sea) and later *mare-liberum* (free-sea) that supported the doctrine of monopoly, capitalism, and imperialism also finally undermined

<sup>1</sup> For further explanation of this terminology see François Robert Zacet, *Bajo People: The Sea Nomads. The Experience of an Anthropologist*, Jakarta: Gramedia Popular Literature, 2008; David E. Sopher, *The Sea Nomads: A Study of the Maritime Boat People of Southeast Asia*, Singapore: National Museum Singapore, 1977; Clifford Sather, *The Bajau Laut: Adaptation, History, and Fate in a Maritime Fishing Society of South-Eastern Sabah*, Kuala Lumpur: Oxford University Press, 1997; and A.B. Lopian, *Orang Laut, Pirates and Sea Kings*, Depok: <https://ijbssrnet.com/index.php/ijbssr>

Komunitas Bambu, 2011; and Ismail Ali, 2016. *History, Culture and Arts of Bajau in Sabah from the Perspective of Haji Bakara Marajahah Omong*, Kota Kinabalu: Universiti Malaysia Sabah Publishers.  
<sup>2</sup> For further explanation please see AB. Lopian, *Sea People, Pirates and Sea Kings*, Depok: Bamboo Community, 2011. Also see Ismail Ali, 2018. *History and Culture of Piracy in Borneo Islands*, Yogyakarta: Ombak Publishers.



the "spirit of the sea" that saw the seas and oceans as a source of inspiration that had long been fought by the seafarers.

## **THEORY AND DIASPORA OF SEAFARER IN SOUTHEAST ASIA ARCHIPELAGO**

Before discussing further maritime historiography and the diaspora of the seafarer in the archipelago, we must first examine some of the theories that have been developed by various previous scholars. There are generally two main theoretical trends that debate the early history of the construction of early civilizations in the archipelago which are (1) derived from the outside such as Theory Out of Yunan, Theory Out of Taiwan, and Theory Out of Africa and (2) originating from within itself as supported by The Theory of Sunda Land, Theory of Atlantis, Theory of Nusantao, Theory *Out of Atlantis* and the Theory of the Archipelago. In Theory Out of Yunan, it is argued that the ancestor of the nation in the archipelago is from outside this region which is from Yunan province located in the southern part of China. Among the figures supporting this theory include J.H.C. Kern, Robert Barron van Heine Geldern, N.J. Krom Moh Ali, and others. Among the arguments of proponents of this theory include the discovery of an old axe in this region that resembles an old axe found in the Central Asian region and a thriving Malay language like the Champa language in Cambodia.

They are also of the opinion that the arrival of humans from Yunan province to the archipelago is through three main waves, namely the migration of Proto-Malays is estimated to occur around 2,500BC; The Deutro-Malays are estimated to have occurred around 1,500BC and the Negritos are estimated to have occurred around 1,000BC. According to Geldern's theory, the migration of the ancestors from southern China, Yunan, to the territories of the archipelago, has led to the formation of a new civilization characterized by a civilization of seafarers (nomadic) and merchants. Next in *the Out of Taiwan Theory* popularized by Peter Bellwood, he argued that the ancestors of the archipelago came from Taiwan or Formosa. Meanwhile, according to the Diffusionist (Dissemination) theory, the language popularized by Robert Blust states that the Austronesia language spoken by the people in the archipelago is native to Taiwan which also belongs to the Austronesia clump. In this regard, Bellwood and Blust agree that this Austronesia man of Taiwanese origin arrived in the territories of the archipelago around 4,000 BC.

The Out of Africa theory, supported by James Watson and Max Ingman (geneticists from the United States) argues that the ancestors of the archipelago are of African origin. According to this theory, this African man had entered the territory of Asia before the end of the era of ice that was before the separation and formation of the land and islands that exist today. According to this theory, these Africans migrated out of Africa to Asia about 100,000 BC arrived in the archipelago around 50,000 BC, and then spread again to Papua and Australia around 40,000 BC<sup>3</sup>. Meanwhile, the Theory of Sunderland pioneered by Stephen Oppenheimer, The Theory of Atlantis pioneered by Arysio Nunes Dos Santos, the Theory of Nusantao pioneered by Wilhelm G. Solheim, and the Theory of the Archipelago pioneered by

Mohammad Yamin, J. Crawford, K. Hilmy and Gregorius Keraf argue that the destruction of civilization in this region is not brought from the outside but is best developed own by the ancient humans who are in the archipelago or more precisely from one region, namely Sunda Land and Sahul Land.

According to proponents of this theory, there have been two civilizations of such a high civilization, the Lemurian Civilization and the Atlantis Civilization based on two dialogues and the records of the Greek philosopher Plato (427-347BC), Timaeus, and Critics who are said to resemble the characteristics and similarities of physical geography in Sunderland. Based on this theory, the people in Atlantis (Sunda Land) spread to mainland Asia and Europe when there was destruction in this civilization due to strife among themselves and the great floods that submerged this civilization. According to the theory of the archipelago, which uses multiregional evolution models, it is argued that the origin of humans or ancestors in this region is already in the archipelago itself which is from Indonesia. Several arguments have been raised by supporters of this theory such as the Malays said to be descended from homo-soloensis and homo-wajakensis which are among the earliest ancient human species in Indonesia;

The tribes in the archipelago are tens of thousands of years old and have had a high civilization since ancient times it is not possible to absorb civilization from the outside to build its civilization and the existence of language differences between the Austronesia languages in the archipelago and the Indo-European languages that flourished in Central Asia.

Nowadays, there are many questions and confusion such as whether our ancestors were the tribes of seafarers. or are we the heirs of the seafarers? In my view of the point that this question arises because our younger generation today is more likely to know the historiography of the archipelago during the history of colonialism by Western powers, the struggle for independence, and the formation of a nation-state rather than its traditional history. In other words, the attitudes and actions of this pre-historic period have caused us to fail to understand the history of the "total" itself. Having reassessed the theories regarding the history of the construction of civilization in the archipelago that have been explained earlier, it seems to have raised a fundamental question which is which flow should we accept as a platform in understanding the history of the origins of the ancestors as a seafarer?

It is worth noting that although the pre-historic period has always been considered "the age of no history" as it does not yet have an official form of writing to record the history of ancient mankind, it is also worth realizing that this pre-historic period still has its events translated in the form of artifacts and art such as cave paintings (art *rock*). In addition, it should also be borne in mind that civilizations that once existed during the pre-historic period also cannot be equated with the region having entered the historical epoch (the age of writing). It should also be noted that the early human civilization marked before the occurrence of major floods, during the world's first major rising sea water levels which is estimated to have occurred around 12,000BC which was

<sup>3</sup> Historical Map of Indonesian Gene Distribution, National Geographic Indonesia, March 2006.  
<https://ijbssrnet.com/index.php/ijbssr>



followed by the event after the second major rising sea water levels which is estimated to have occurred around 9,500BC and the events after the last major rising sea water levels estimated to have occurred around 6,000BC are of varying historiography and civilization.

In other words, to understand the origins of the seafarers should begin with the pre-historic period (the Holocene period) which is the period before the end of the third great rising sea water levels rather than after 6,000 which is often marked by the influx of people from mainland Asia. To this end, of course, some technical or fundamental matters that invite us to our kinks and confusion nowadays need to be resolved first. As previously explained, despite the differences in the theory and opinions of scholars regarding the construction of civilization in the archipelago, in principle, they still agree that the construction of civilization in the region is closely related to the theory of continental drift (*Pangaea*) and the theory of major rising sea water levels that are said to have hit the region three times in 12,000BC, 9,500BC, and 6,000BC, the time of the end of the ice melting. Forming the physical shape of the terrain today and importantly as the basis for the evolution of human civilization in the region.

Coming back to the question of looking back on the maritime history of the archipelago, many historians argue that there was a civilization in the archipelago during the Pleistocene period (about a million years BC) and the Holocene (around 25,000 BC). Historians often associate this view with the presence of one of the oldest human species in the world from Africa, the homo-erects also known as "upright-man"<sup>4</sup>. Based on the Theory Out of Africa which is also referred to as Replacement Theory has stated that ancient humans from Africa began to come out of Africa and spread to various parts of the world from 1.9 million to 15,000 years ago. Meanwhile, John Hayward<sup>5</sup> in his book entitled *The Great Migration From the Earliest Human to the Age of Globalization* has also discussed at length and in question how ancient humans from Africa in the days of "Old World" had begun to come out of Africa and spread to various parts of the world having created various major civilizations of the world nowadays both in Europe, continental America, Middle East, Asia, China, the archipelago and Australia. In the preamble of his book, John Hayward has shown how this migration of humans out of Africa has changed the landscape of world civilization.

In the context of the archipelago and Oceania, these people are said to have migrated and arrived around 50,000 BC mainly to Java, Kalimantan, Flores Island, and finally to the Australian continent. Through the evolution of time, this homo-erects man eventually became extinct and was replaced by his heir known as the homo-sapiens man or "wise-man"<sup>6</sup> around 25,000BC who is said to be a modern human being today. According to historians and archaeologists, the early homo-erects who came to the region did not yet have the technology of navigation and only migrated to the southern part of the archipelago using land means only by the physical shape of the earth at that time which was still intertwined with each other. Although no clear data are showing the path or path and spread of

homo-erects humans from Africa, based on the latest genetic, physical, and archaeological studies, it can be assumed that these people have reached and made settlements in some areas of Malaysia while the territories of the archipelago are still intertwined. This can be proven through the existence of Orang Asli tribes in Malaysia today which have African human characteristics such as Senoi, Proto Malay, and Negrito (Semang) tribes.

Through the change of time, we believe these people have migrated again to the southern part while the territories of the archipelago are still merged and split into two groups and the direction of (a) one group heading to Borneo Island and (b) a group heading to Java. Based on the change in time and time when the territories in the archipelago are still converging at least before the year 12,000BC which was marked by the first major rising sea water levels we believe that these people especially those on the island of Java which is the main settlement of the African people have continued the migration out of Sunda Land towards Sahul Land i.e. heading to the eastern part of the archipelago mainly to Sulawesi and Papua New Guinea and the Australian continent. Based on the above explanation, it can be formulated that the earliest sailing activities and culture in the region only began in the age of homo-sapiens man, when physical changes hit Sunda Land and Sahul Land and the separation of the territories in the archipelago due to rising sea levels that no longer allow for land or walking. Based on archaeological evidence shows that the *homo-sapiens* humans who have replaced these homo-erects humans are slowly beginning to develop ancient voyage technology to move at close range from one region to another at the Sunda Land and the Sahul Land after 12,000 BC. For example, from Papua New Guinea, some of these homo-sapiens sailors are said to have spread back to the territories of the archipelago (Sunda Land) mainly to the Maluku Islands, and settled on Gebe Island located between Halmahera and Papua.

In addition to the Maluku Islands, these homo-sapiens have also migrated to the Talaud Islands, Sulawesi, and the eastern coast of Kalimantan. What is clear here is that the spread or migration of these homo-sapiens humans is not possible by land as currently has ended the era of ice and the formation of land and seas as they are today. Considering the geographical facts and the level of this civilization, the only road that homo-sapiens humans can access to the land of the mainland and the islands found in the archipelago is only by sea route. To date, historians are still having trouble determining the exact date when these homo-sapiens began to have knowledge and sailing skills because they have not yet found sufficient evidence of early archaeology to reconstruct the early technology of their voyage.

However, the authentic evidence that shows that homo-sapiens people have good knowledge and navigation technology that allows them to sail and sail the seas in the archipelago and successfully reach the various destinations that are intended and expand their civilization can only be scientifically tracked around 10,000AD years ago. As a result of studies and research conducted by historians and archaeologists, there are animals that in their original habitat only inhabit Sahul Land found on several islands in Maluku and Papua. As a result of this study, homo-sapiens are

<sup>4</sup> John Hayward, *The Great Migration from the Earliest Human to the Age of Globalization*, London: Quercus Publishers, 2008, pp. 16. See also Bernard Campbell, *Humankind Emerging*, New York: Little, Brown and Companies, 1976. <https://ijbssrnet.com/index.php/ijbssr>

<sup>5</sup> Look back at John Hayward, *The Great Migration from the Earliest Human to the Age of Globalization*, London: Quercus Publishers, 2008.

<sup>6</sup> Look back at John Hayward, *The Great Migration*, pp. 18.



said to have taken the animals by sea to Maluku and Papua for their protein source needs. With the rise of seawater levels due to the melting of glaciers and the sinking of many low-lying areas in Sunda Land and Sahul Land, the creation of various archipelago groups such as Kalimantan, Sumatra, Java, the Philippines, and Papua New Guinea and thus separating them from the mainland of Southeast Asia and the Australian continent are said to be among the main factors driving homo-sapiens it has upgraded and developed their technology and voyage skills.

### **THEORETICAL DEBATE AND NEW APPROACH**

Indeed, it is acknowledged that it is not an easy job to retrace the historical past and solve the various questions because it involves a considerable period that has lasted for millions and thousands of years ago where no scholar today has witnessed the event himself. Although there are various constraints of evidence and facts to explain it, this does not mean that this kink cannot be slowly unraveled based on common sense logic, considering new views and discoveries from the perspective of "Southeast Asia Centric" itself. Based on the research that has been carried out over the years on maritime historiography in the archipelago, it is time for the knowledge and understanding of maritime historiography in this region to be researched, unraveled, and re-debated, that is, not only fully accepting all the theories and facts that have been used as a guide and follow-up. Two (2) hypotheses can be used as a basis for revisiting the research and writing of maritime historiography in the archipelago.

The two hypotheses in question are that (1) there has been a simple existence of seafarers in the territories of Austronesia, Polynesia, Micronesia, and Melanesia by pre-historic humans (homo-sapiens) who had inhabited the archipelago during the pre-historic period which was before the first major rising sea water levels in 12,000BC and continued to grow after the subsequent rising sea water levels of 9,500BC and 6,000BC which resulted in a change in physical form in the Sunda Land and the Sahul Land, and (2) there was no open migration by aboriginal or indigenous tribes originating from Taiwan using sea means leading to the Philippines and subsequently spreading throughout the Austronesia region, Polynesia, Micronesia, and Melanesia but on the other hand, the seafarers who came from the region or rather from the Philippines and Sulawesi who had migrated to Taiwan and assimilated with the aboriginal population there and brought aboriginal tribes from Taiwan to the Philippines.

Today, the people of the Polynesia, Melanesia, and Oceania regions including the indigenous tribes in Australia do not group themselves as Austronesian clumps but instead identify themselves based on the territory of the Polynesian, Micronesia, Melanesian clumps or by the name of their tribes alone or refer to themselves as Lapita People<sup>7</sup> Only. It should be explained here that the early and oldest humans who appeared in the Sunda Stage region during the Pleistocene period were from the species *Meganthropus Palaeojavanicus* or homo-eractus which was not yet characteristic of human sailors because in this day and age, the land of Sunda Land and Sahul Land is still intertwined and covered by rock water. In addition, the migration of Javanese people to the northern and eastern parts of the archipelago,

especially to Papua New Guinea before 12,000BC, only used the means of land, which was on foot because at that time the archipelago was still intertwined with the Asian mainland. Therefore, the migration through the marine means we estimate only began after the second rising sea water levels event when some low-lying areas in Sunda Land and Sahul Land began to be sunk and even more clearly after 6,000BC when all the lowland areas in Sunda Land and Sahul Land were sunk which led to the separation of the territories as it is today.

The Javanese man had started sailing on wooden boats or rafts by tracing the coast of Java Island and began to cross the sea towards various islands in the Flores Sea, the Sawu Sea, the Banda Sea, the Timor Sea and spread mainly to Sulawesi, Maluku, Banda, Timor-Timor and Papua New Guinea which we termed as "Human Theory Out of Java" or Theory Out of Java-Man. Geoffrey Irwin<sup>8</sup>, an archaeologist from the University of Auckland and a tough seafarer, once suspected that the waters between the southern Philippines and northern Indonesia, or more precisely in Sulawesi and Maluku had been the focus of this early Javanese man, which eventually through the evolution of time turned into a confluence and voyage corridor for the sailors of Austronesia and Melanesia since the early part of the century AD. According to Irwin, along the Sulawesi Sea corridor, the Maluku Sea and the Banda Sea were the seas where these ancient seafarers made and practiced single and double-outrigger boats and the sail and steering technology they developed.

If Irwin's statement is acceptable, then it is not impossible that these sailors who had good shipping technology had migrated to Taiwan via Sulawesi to the north of the Philippines to Lan Yu Island and Lu Tao Island located between the north of the Philippines and south of Taiwan or the Luzon Strait and not Taiwanese seafarer who migrated to the Philippines as alleged by Bellwood and Blust. Through the evolution of time, there has been a clash of cultures through familial ties among ancient seafarers from the southern Philippines who in colonial times until today are known as the Bajau Sama or Samal, Illanon, Balangingi, Tausog (Suluk), Maimbung, Maranao, and Maguindanao with early seafarer from Indonesia (Sulawesi, Maluku, and Banda including Austronesian and Melanesian seafarer) such as Sangir seafarer, Tobello, Sape, Papua, Bajo, Talaud, Bugis, Mandar, and Buton in this Sulawesi corridor have embodied the assimilation of culture and the art of making and sailing boats.

For example, the ancient seafarer from the Philippines created and introduced the boats now known as *sapit*, *lipa*, *vinta*, *barangayan*, *sapit*, *kora-kora*, and so did the ancient seafarer from Sulawesi, Maluku, and Banda also producing various types of boats now known as *padewakang*, *sappe*, *gobang*, *Kamamoni*, *Juanga*, *Rorehe*, *Ka Approved*, *Lakafunu*, *Arumbai*, *Comprenng*, *Sape*, *Dogol*, *Jegong*, *Kolek*, *Congkrenng*, *Jukung*, *Mayang*, *Janggolan*, *Golekan*, *Lete-Lete*, *Sande*, *Patorani*, *Lis-Alis*, *Butung Lambo*, *Kora-kora*, *Klotok*, *Ketingting*, *Spikes*, *Palari*, *Orembai*, *Rorehe*, *Balano-e*, *Eretan*, *Kano*, *Sekkoi* and so on. The voyage and early dissemination carried out by Java-Man seafarers before and after 6,000, has led to assimilation and created four (4) clusters of human identity in Indonesia today, the Melanesia group of people,

<sup>7</sup> Look back at John Hayward, pp. 124

<sup>8</sup> For more clarification, please see Geoffrey Irwin, *The Prehistoric Exploration and Colonization of the Pacific*, Cambridge: Cambridge University Press, 1994.

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a mixture of sub-mongoloids and African humans; the Proto-Austronesian group of people includes “wajak people” who are also Africans; the Polynesia group of people and the human group Micronesia.

Through these four groups, there have finally been various tribes in the region such as the Aceh, Minangkabau, and Batak tribes in Sumatra, the Sunda and Javanese tribes in Java, the Madura tribe in Madura, the Sasak tribe in Lombok of Timor in Timor-Timor, the Dayak tribe in Kalimantan, the Bugis, the Makassar, the Toraja and the Minhas in Sulawesi; and the Papuans on the border of the archipelago<sup>9</sup>

The question of why the ancient Africans (homo-erects and homo-sapiens) who migrated and settled in these Oceania territories despite being said to be pioneers of the Pacific and masters of navigation by John Haywood did not perform long-distance migration but instead simply spread and developed their civilizations on the surrounding islands in the Pacific<sup>10</sup> Ocean is still a question mark until Now. In other words, to date, there has not been any comprehensive academic study and writing talking about the history and civilization of the seafarers in Oceania. However, it is possible that this question may be assumed based on archaeological relics, documentaries and films that still stand tall and believed to date by them based on oral stories passed down from one generation to generation by their ancestors.

Coming back to the second hypothesis that these migrants from Taiwan did not migrate using sea means towards Luzon in the northern Philippines because they believed that in that era these Taiwanese people did not yet know the sea to allow them to sail in the Pacific Ocean openly. In my point of view, the humans or migrants from Taiwan do not use the means of the sea to migrate and reach these territories but instead return to mainland China by using raft boats re-crossing the Taiwan Strait to join other tribes from the provinces of southern China heading south of the archipelago using land means. Based on the traditional history of Taiwan shows that before the island was approached by the Chinese people who came from mainland China, Taiwan Island was inhabited by indigenous or aboriginal tribes such as the Ami, Yami, Paiwan, Puyuma, Rukai, Bunun, Tsou, Thao, Atayal and many others who are also said to be from Taiwan itself except the south of the Yunan mainland, China itself is said to have started doing their migration of around 2,500 BC. The island of Taiwan, also known as Pakan or Tapanga, the aboriginal tribes that inhabit the island, is an island located to the east and separated by the Taiwan Strait from mainland China.

According to historical sources of China, it is said that the name Taiwan only began to be recorded in the history of China in the 7th century, and based on Taiwan's traditional history the aboriginal tribes that have been mentioned earlier are made up of tribes that are of the background of terrestrial people and are concentrated in the hills and inland areas and are characterized by agrarian culture (agriculture) as practiced by their ancestors in mainland China. For the aboriginal tribes residing on the coastline in the Taiwan Strait overlooking mainland China and the northern part of Taiwan near Ryuku Island in southern Japan, it is more focused on trade activities and fisheries activities only. In other

words, the life of these aboriginal tribes seems to be overshadowed by tribes from mainland China and islands in southern Japan. Based on this explanation, the aboriginal tribes on the island of Taiwan do not have the characteristics of a resilient tribe or nation of sailors and do not have extensive experience in the science of the sea.

Apart from that, the large size of Taiwan Island, having a large land suitable for agrarian purposes and not having many small islands around it, has certainly made the people of the island agrarian and thus limited the mission and vision of *bahari* culture and at the same time has limited the vision of sea in themselves. It is based on the historical reality and the absence of records that have shown that mankind on the island of Taiwan has made history and produced such great sailors as Zheng He from China, it is difficult to say that the early humans on the island of Taiwan had the soul and technology to explore the seas and oceans over long distances using sea means. In the previous hypothesis, it was stated that it was not the aboriginal tribes from Taiwan who migrated to the Philippines but instead the tribes of sailors who came from the Philippines and Sulawesi who had migrated to Taiwan and assimilated with the aboriginal population there and the reverse process of bringing the aboriginal tribes from Taiwan to the Philippines and Sulawesi by sea led by Filipino seafarer (Tausug-Iranun- Balangingi-Bajau) and Sulawesi seafarer characterized by Malayo-Polynesian seafarer.

Considering the Theory of Nusantara introduced by Solheim<sup>11</sup>, it is impossible to estimate that the early Filipino seafarers (possibly the Tausug-Iranun-Balangingi-Bajau tribe) who were characteristic of this Austronesian seafarer had migrated to Taiwan along with other tribes from Kalimantan. Based on the fieldwork carried out in the Philippines, Kalimantan, and Taiwan in 2018, there are many cultural and language similarities between the indigenous tribes in the Philippines and Kalimantan such as the Aeta, Igorot, Lumad, Mangyan, Kapampangan, Pangasinan, Ibanag, Ivatan, Dayak, Murut, Rungus, Dusun and others with aboriginal tribes in Taiwan especially in the eastern part such as the Amis tribe, Atayal, Bunun, Piwan, Puyuma, Kavalan, Yami, Paiwan and so on. Compared to the indigenous tribes in Taiwan that are said to be becoming extinct, the indigenous tribes of the Philippines and Kalimantan seem to continue to grow and thus give an impression of how the indigenous tribes in Taiwan became extinct in their place and flourished elsewhere through a very limited migration.

Based on the maritime history records, it is also found that the awareness of the Chinese (including Taiwan) to explore and dominate the world's seas and oceans is quite "backward" compared to other worlds such as Arabs, Indians, and Malays due to the policy of closing doors practiced by the early dynasties in China. If we acknowledge this historical fact then it is certainly illogical in terms of common sense that migrants who have come from Taiwan since 4,000 BC have built and deployed boats or ships capable of crashing into waves and storms in the Pacific Ocean capable of carrying large numbers of immigrants. What is clear is that the history of ancient maritime civilization in China began with the creation of raft boats made of bamboo as the main

<sup>9</sup> For further explanation regarding the distinctive characteristics of the Indonesian nation please see Bonar Simangunsong, *Sea, Future of Indonesia*, Jakarta: Gematama Publishers, 2015, pp. 194.

<sup>10</sup> For a speeding explanation please look back at John Hayward, *The Great Migration*, p. 124-129.

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<sup>11</sup> According to Wilhelm G. Solheim, Nusantara comes from two words which are *nusa* for the south and *tau* or *tao* for people meaning "people of the south islands". According to Solheim, during this period there have been a network of voyages by Austronesia and non-Austronesia seafarer on the islands of Southeast Asia.



material for voyages on rivers, coastlines, and inter-islands nearby only.

This is because this type of boat is not strong and is not able to weather the ferocious waves and storms of the Pacific Ocean.

## CONCLUSION

Yousuke Kaifu<sup>12</sup> and his team conducted an experiment on the use of bamboo boats (*Ma bamboo* or *dendrocalamus latiflorus munro*) among Taiwanese seafarers (Amis tribe) around 8,000BC and published in a report entitled "Paleolithic Seafaring in East Asia: Testing the Bamboo Raft Hypothesis" have summed up the results of his study that Taiwanese seafarer can't use this bamboo boat. For long-distance voyages they are difficult to operate in choppy waters, boats are constantly entered by water, ropes used to bind bamboo repertoire are always broken, and so on. Meanwhile is it true that these aboriginal tribes from Taiwan have reached Luzon in the northern Philippines and expanded their civilization to other regions of Polynesia, Melanesia, and Oceania? Or is it another tribe or human being who continued this migration from the Philippines to Easter Island about 500 BC, which is the most distant and last island in the Pacific Ocean?

To answer this question, we must go back to the Sunda Land theory, the Atlantis theory, the Nusantao theory, and the archipelago theory which states that there has been a civilization or civilization characterized by land (agricultural culture) in the archipelago (Sunda Land) which is estimated to be between 15,000BC-10,000BC and even earlier than civilization in Taiwan itself. As Solheim explained, the people who survived the second major rising sea water levels have rebuilt a new civilization in the archipelago, which is to the east of Indonesia and the southern

Philippines (around Sulawesi) known as the "Nusantao Civilization"<sup>13</sup>. The proponents of the previously stated Theory of the Archipelago are also of the opinion that the civilization in the archipelago is not brought from the outside unless it has been born in the archipelago itself. Among the arguments given by them in support of this theory is that the Malay language and Javanese have been cultured and developed in this region in contrast to the Austronesian language that flourished in other regions and the Champa Malay language from mainland Southeast Asia; The discovery of archaeological evidence of the existence of ancient humans, *homo soloensis* and *homo wajakensis* in Java Island; early settlements in various caves in the archipelago and many others.

In conclusion, it can be concluded here that the history and culture of the early sea in the most primitive form in the archipelago existed during the pre-character period, which is after the first major rising sea water levels or more precisely after the second major rising sea water levels and continued to develop after the third rising sea water levels. This is because climate change and natural disasters have affected geographical changes or terrain in the regions of the archipelago and the world in general marked by rising world temperatures, earth movements, melting of ice, and rising sea water levels that have submerged many lowland areas and created various islands and continents as we inherited today. After the first flood, it certainly began to create some watery areas that might be large lakes or rivers and caused this ancient man, the *homo sapiens*, who replaced the *homo-erects* people, to start creating water transports to allow them to cross or be on the surface of the water.

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<sup>12</sup> Yousuke Kaifu et. al., "Paleolithic Seafaring in East Asia: Testing the Bamboo Raft Hypothesis" <http://creativecommons.org/licence/by/4.0/>, 2019. <https://ijbssrnet.com/index.php/ijbssr>

<sup>13</sup> For further explanation of the Theory of Nusantao see W.G. Solheim, "The Nusantao and North-South Dispersal", *Bulletin of Indo-Pacific Prehistory Association* 15, pp. 101-110, 1996.



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