

# The Tomb of King Sulu: Its Significance of Architecture and Cultural Tourism

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**Abstract:** King of Sulu died in Dezhou, Shandong province, on the way back to pay tribute to China. King Zhu Di of the Ming Dynasty buried the prince according to the specifications of his tomb. The tomb of King Sulu has important historical and cultural value and tourism value.

**Key words:** Sulu, King Padica Bhatara, tombstone

## I. History and location of the Royal Sultanate of Sulu

In 1380, Karim Makdum and the born Arab businessman Hashim Said Abu Bakr came from Malacca to Sulu and founded the Sultanate. The Sultanate eventually gained great wealth for its production of high-quality pearls. The seat of the Royal Sultanate of Sulu was in Astanapti, the "Platinum Palace", about two kilometers southwest of the city of Horo in the Spanish walls, now Umbreduva in the city of Indanan on the island of Horo. Horo Province is the capital of Sulu Province, which is located within the current geographical jurisdiction of the Republic of the Philippines. With more than 400 islands, Sulu is an ancient Muslim emirate in the Sulu Islands in the southwestern Philippines. His ulu was first recorded by the captain of the Yuan Dynasty (1278-1368) in the book *Great South China Sea*. He was the first Chinese to cross the Mediterranean by boat to visit Morocco in North Africa.

The Royal Sultanate of Sulu included three main islands, Basilan, Sulu and Tautavi, including many small islands around them. The living customs of sulu people are recorded in the *Sulu Record* written by Ye Qiangyong in the Qing Dynasty:

"Sulu, near Borneo, consists of the East, the West and the cave kingdom, where people lived in wooden houses built in the shallow sea, and only members of the royal family lived on land. The East king is ranked first, followed by the West king and the Cave king."

In the Qing Dynasty, Vol. 555 (1645-1911), there is a brief description of Sulu:

"This place has Shihi Island as a defensive barrier. After three years of cultivation, the land was barren; they could grow millet and other grains. People eat sago, fish, shrimp, and shellfish. The climate is a little hot. The custom is simple. Men and women cut their hair, wear black headscarves and a chinamp cloth with a tiny pattern. They boiled salt and fermented sugarcane juice to make spirits. They have a ruler."

According to the Chinese chronicle, in at least 1417, three Kings (or monarchs) ruled the three civilized kingdoms on the island: Padoka Batara ruled the eastern kingdom, the most powerful kingdom; the western kingdom by Maharachi (Prince Kamal Uddin); and the kingdom (or cave king) near the cave was Padoka Patulapok. Baru settlers spread among the Three Kingdoms.

## II. Trade and cultural exchanges between China and the Sulu Kingdom during the Ming and Qing Dynasties

According to Sulu appeared in China as early as the Yuan Dynasty (1278-1368 AD), and sent tribute missions to China in the Ming Dynasty (1372,1416,1420,1421,1423,1424). This was also a period of active trade between China and the Philippines. The ceramic trade of the Philippines and the Yuan Dynasty was huge. At that time, the focus of trade between China and the Philippines was on trade with Sulu. Chinese Muslim merchants were involved in local trade, the Sultan had diplomatic relations with the Ming and participated in the tribute system, the Sulu leader Padica Batara and his sons paid tribute to China, and where he died, the Chinese Muslims raised his son. The tribute trade with the Ming dynasty beginning in 1368 promoted more communication between the two sides, including Chinese Muslim merchants and Arab and Indian missionaries. Beginning to spread this Islamic faith, and even through the exchange of friends and relatives- namely marriage, in order to live in harmony with the surrounding chiefs. In 1459, Emperor Yongle of the Ming Dynasty gave his daughter Hang Lipu and hundreds of girls as gifts to Melagan Sultan Mansha.

The Chinese of the Ming Dynasty also traded with the Spanish in many ways, and many Chinese trading ships went to the Philippines every year to sell them Chinese goods in exchange for silver mined from Mita, the Spanish colony of the New World. Spanish silver entered China, and silver coins minted in Spain were common in the Ming Dynasty. The Chinese established a trade network between Singapore, Zamboanga, Horo, and Sulu.

The Sulu paid the first tribute to China in 1417, with a large mission, including three Sulu rulers and over 300 well-equipped followers (340 attendants were recorded in volume 325 of the *History of the Ming Dynasty* from 1368-1643). Three Sulu rulers came to the Ming court and gave the Ming emperor Zhu Di strange gifts, such as pearls, frankincense, myrrh and various animals. During their 27-day visit to Beijing, the distinguished guests received the best reception. Padoka Bartala was awarded the royal jade seal, confirming him as the highest rank among the three rulers, but he died on September 13,1417 on the way back to Sulu and was buried in Dezhou, Shandong Province.

Yongle Emperor Zhu Di of the Ming Dynasty gave him the posthumous title "Gongding" and was buried as the same vassal king of the Ming Dynasty. In 1417, the emperor recognized his eldest son Tumohan as the Sultan of Sulu. This unfortunate incident further strengthened the friendship and ties between the two countries.

The Ming Emperor Zhu wrote an inscription in memory of him, and gave him a high status for burial in Dezhou, and built a mausoleum for the king. Sultan Sulu's concubine and two young sons lived in Texas in order to guard his grave. Since then, the descendants of Sultan Sulu have lived in Texas, generation after generation. They intermarried with the locals and gained full Chinese citizenship in the Qing Dynasty. The descendants of Muslim followers of Sudan still live in Dezhou and are classified as a Hui ethnic minority.

Bhatthara's brother visited China in 1421. The Sulu rulers sent four trade missions to China from 1417 to 1424, without no tribute after 22 years of Yongle in the Ming Dynasty. Since the last Sulu tribute departure in 1424, Chinese records show no Sulu tribute until the 18th century. More than three hundred years later, the Sulu people demanded a new tribute in the year of the reign of the Qing Emperor Kangxi. During the more than 30 years of Yongzheng and Qianlong in the Qing Dynasty, six cases of Sulu approved tribute, and many made non-government contact without approval. In the fifth year of Emperor Yongzheng (1727), King Mularulin sent a delegation to visit Beijing to present national books, pearls, eagle beak turtles and various gifts to Emperor Yongzheng. Emperor Yongzheng received the members kindly and gave generous gifts, and agreed that Emperor Sulu could pay tribute once every five years.

In the 11th year of Yongzheng (1733), about 300 descendants of King Parduka Bhatara of Sulu East were given two surnames of China, and integrated into the mainstream Chinese society. The Sulu sultan announced through the embassy that the graves of his ancestors in Texas had become shabby after more than 300 years of wind and rain, and asked the Yongzheng Emperor to agree to renovate the tombs of his ancestors, and demanded comfort and compensation for the descendants of these ancestors. The Sultan and the eighth generation Anluch and An Congkai asked to stay together in Dezhou. Emperor Yongzheng also approved the fiscal year appropriation for the maintenance of the tomb to provide proof for the descendants of the Eastern King to integrate into the mainstream Chinese society, from which two officials were appointed to take charge of the sacrificial affairs of their ancestors. During the reign of Emperor Qianlong, the Sultan sent envoys to Beijing four times (1740,1743,1752,1763), and no Sulu sent diplomatic envoys thereafter.

### III. Mausoleum of King Padica Batara

In the north suburb of Shandong Dezhou, Dezhou's largest historical attractions is Sulu sultan, the tomb, covers an area of 4.8 square hectares (about 80 mu), tomb preserved since built, in 1956 was listed as Shandong provincial cultural relics protection units, in 1988 by the State Council of China as the national key cultural relics protection units, is the evidence of the friendly exchanges, but also has a high tourism value. Since the Ming and Qing dynasties (1644-1911) dynasties, many tourists have come to visit them to pay tribute to the friendly King of Sulu. In 1980, the Philippine ambassador came to the tomb to pay homage and met with the king's descendants. In 1986, the Chinese Philippines co-produced a film based on this historical event. Since then, in 1999,2007,2013 and 2017, descendants of Sulu also came to Dezhou to pay homage. At the same time, hundreds of descendants of East King Dezhou scattered across China due to the disaster also returned to Dezhou to worship their ancestors.

The mausoleum is located in Beiyong village, north of Dezhou city, on the bank of the Beijing-Hangzhou Grand Canal, built by the decree of Emperor Zhu Di of the Ming Dynasty. The graves face south, towards his present-day Philippine home country. Along the long tomb path or the majestic ceremony door leading to the cemetery, the symmetrical arrangement of generals, lions, tigers and leopard stone carvings are exquisite and vivid. The main hall is in the center of the cemetery, and behind the main hall is the mausoleum, 6 meters high and 17 meters in diameter. It is surrounded everywhere by pine trees and cypress trees.

At the end of the solemn ceremonial gate, pines and cypresses surround the hall, with the portrait of King Padduka Batara bearing a yellow Ming royal robe with solemn glory. Behind the main hall is the mausoleum, and the tombstone bears the inscription "Tomb of King Padica Bhatara". In front of the tomb is a stone altar, several fences, incense burners, and other tribute facilities. The princess of Padica Bhatara and two princes were buried behind him. The epitaph written by Zhu Di included the deeds of the king and the treatment of the Ming court, which was a milestone in the friendship between China and Sulu.

### IV. The architectural characteristics and cultural travel significance of the tomb of King Sulu

The Ming Emperor Zhu Yuanzhang made a major reform to the mausoleum system. He changed the mound on the ground from the previous square to round or oblong, cancelled the palace and expanded the building of the temple, making the funeral system more systematic and standardized. Follow the middle of the respect, long and young orderly, superior and inferiority have other rites, according to the first ancestral mausoleum built the main god, other tombs around the surrounding: from the main red gate, through the unified god stone statues, tablet pavilion and Huabao, and then divided into each mausoleum area. The layout order is generally: five-hole stone bridge, archway, pavilion, three-hole bridge, big platform, palace gate, long en Hall and left and right side hall, and then Shipping bridge, platform, glass door, five supply (shangMing Lou), crescent City, Treasure City, treasure is not very exquisite. The mausoleum system of the emperor, empress and concubines is very strict. Changing exceptions to each mausoleum reflect specific history and events, and are vivid explanations of the history of the Ming and Qing dynasties. The sense of environment and reverie of the "royal mausoleum of the Ming and Qing Dynasties". The first site of the mausoleum construction and cloth follow feng shui concept and tradition. The environment will have before the mountain, after the backer, the mountain and so on.

Sulu king tomb, also known as the tomb, Sulu king tomb, tomb, pavilion, royal cup pavilion, archway, Shinto and mosque, corridor is given priority to cemetery type ancient buildings, around the mausoleum cypress, Shinto entrance for a new white marble arched, Shinto on both sides of a pair of six stone looking column, stone six pairs, respectively, a pair of stone tiger, a pair of stone lions, a pair of stone horse, a pair of stone sheep, a pair of horse herd, a civil minister and a military attaches. The Shinto tablet written by Yongle Emperor Zhu Di is on the east side of the southern end of the Shinto. The tomb of Princess Ge and the second son Wen HA and Anduru are in the southeast of the king's tomb. On the imperial cup pavilion, there is an imperial text written by Zhu Di, Emperor of the Ming Dynasty, with the inscription "King Monument of Su Lu State".

Dongwang Tomb has two layers of rectangular tomb base, the first layer is 77 meters long, 50 meters wide and 1.2 meters high; the second layer is 37.7 meters long, 30 meters wide and 0.8 meters high, located in the middle, 4.8 meters high and 16.4 meters in diameter,. In Beiyong village, there is also a Beiyong Mosque, which is the place where the Muslim "Megid" of Beiyong village worship Allah.

Xiang hall is the main building of the temple, historical records named "Lingen Hall", hanging the portrait of the east king, with three columns, three gates, surrounded by a corridor. Inside the gate is the monument of the tomb of the East King of Sulu. On both sides of the tomb road arranged stone weng zhong, stone beast, stone horse, Hua iao; the southern end of an archway, on the title of "Fang name far sowing" 4 characters. In front of the empty square, the red pillar of the blue tile lingen Hall is magnificent, all show the quiet and solemn. Xiang hall covers an area of more than 130 square meters, 16 bright red pillars imposing, simple and elegant temple outside the gate, a pair of stone lions sitting around. The architectural style of the hall is a single eaves, the east and west hall is the hard mountain style, the roof is covered with ash tiles, the ridge is decorated with ridge beast, the roof is warped, supported by the painted bucket arch, two birds standing at both ends of the main ridge. Ming Chengzu personally wrote a eulogy: "the virtuous fang name has a long time, although the death is still life." Gu Yanwu has a poem "Over the Tomb of King Su Lu East", and the Qing Dynasty poet Feng Tinghuai also has "born as a noble guest in the dynasty and died as a Shao sage". Sulu tomb not only has high tourism value, but also has high protection significance of cultural relics.

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