**穿越時空：十六世紀印尼回回華人陳三才宗教之旅**

**Traveling through time and space: Indonesia Muslim Chinese Tan Sam-Cai's religious tour from 16th century**

**鄭永常(Cheng Wing-Sheung)**

國立成功大學(NCKU)歷史系退休教授

**中文摘要**

明朝開國者明太祖實施海禁政策，在元代出海貿易的商人不敢回國，滯留當地成為華僑，這批華僑分佈在南洋各地。至明成祖派鄭和下西洋，便知道爪哇和舊港當地的華僑都是來自福建漳州和泉州，也有來自廣東地區，更複雜的是他們有的是回回華人或非回回華人，他們各自為政，互不相讓。鄭和是雲南回回出身的太監，有意將雲南回回帶去南洋建構一套下西洋輔助系統，因此派遺了一些韓那非派領袖下南洋處理華人事務。鄭和逝世後，明朝停止下西洋，南洋回回韓那非派宗教領袖與中國中斷聯繫，由是回回信仰也起了變化。本文透過十六世紀井里汶一位回回陳三才，至今仍受當地華人尊崇並供奉在孔廟中，究竟發生什麼故事？本文透過研讀以下二本重要史料，《三寶壟與井里汶馬來編年》和傅吾康主編《印度尼西亞華文銘刻彙編》追蹤陳三才的歷史，重構十五六世紀爪哇北海岸回回華人淡目王國和井里汶王國興衰經過，以致陳三才從回回變為非回回華人的「三才公」(神明)，又被現代的井里汶華人視為「聖人」奉祀孔廟中，陳三才死後經歷這一段三百多年的宗教之旅，穿越時空，訴說著爪哇華人一段輝煌事跡。

**Abstract**

Ming Taizu, the founder of the Ming Dynasty, implemented the sea ban policy. The merchants who went to sea trade in the Yuan Dynasty did not dare to return to China and stayed in the area to become overseas Chinese. These overseas Chinese were distributed throughout Southeast Asia. When Ming Chengzu sent Zheng He to the Western ocean, he knew that the local Chinese in Java and Palembang were come from Fujian and Guangdong. The more complicated was that some of them Muslim or non-Islamic Chinese. They were independent and did not co-operate each other. Zheng He was a eunuch from Yunnan who wanted to set up the Islamic system of Yunnan to control all the oversea Chinese. He intended to build an auxiliary system during the voyage .Therefore, some leaders of Hanafite Muslim from China were sent to Southeast Asia to handle Chinese affairs. After Zheng He’s death, the Ming Dynasty stopped going to the Western Ocean, and the leaders of Hanafite Muslim Chinese in Java interrupt contact with China, and the faith of some Muslim Chinese changed their religion attitude. Through the 16th century to nowadays, Cirebon Muslim Chinese Tan Sam-cai , he was still respected by the local Chinese and also worshiped in the Confucius Temple. What story had been happened at that time? In this article, the author uses the materials of *Chinese Muslims in Java in the 15th and 16th centuries：The Malay Annals of Semarang and Cerbon* (《三寶壟與井里汶馬來編年》)and *The Chinese Epigraphic materials in Indonesia*(《印度尼西亞華文銘刻彙編》)tracking the history of Tan Sam-cai , reconstructing the rise and fall of the Sudanese kingdoms in the north coast of Java in the fifteenth and sixteenth centuries. Tan Sam-cai, he was really a Muslim, but when he died he became the Chinese god of "Samcaigong" among the Cirebon Chinese. Also nowadays he has been regarded by the Chinese as a "sage" in the Confucius Temple. After Tan Sam-cai died, he experienced this three-hundred-year religious journey telling the Muslim Chinese people a glorious story in Java history.