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Kalinga & Southeast Asia: The Civilisational Linkages



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Prof. Upendra Padhi

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Edited by
Prof. Upendra Padhi

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Introduction

Southeast Asia is the geographical south-eastern region of Asia, consisting of the areas situated south of mainland China, east of the Indian subcontinent, and north-west of mainland Australia which is part of Oceania. The region is culturally and ethnically diverse, with numerous languages spoken by different ethnic groups. It features the countries like Brunei, Cambodia, Indonesia, Laos, Malaysia, Myanmar (Burma), Singapore, Thailand, Timor Leste (East Timor), Philippines, and Vietnam, which were significantly influenced by Indian, Chinese, Muslim, and colonial cultures, as reflected in the core components of the region's cultural and political institutions. Incidentally, attempts may be taken to decipher the linkages.

In this context, 'Look East' and 'Act East' policies had become the watchword of Indian foreign policy when Indian policymakers desired close cooperation with neighbours and Southeast Asian countries. Though the relationship began during prehistoric times, it remains relevant even today. Southeast Asia's indigenous particularities and distinctions make the region a veritable ground for distinction and fascinated most Indians, as corroborated by references in Indian classical literature.

The Ramayana, *Pali Niddesa* and other classical texts include descriptions like “land of gold” (*suvarnavipa*), “island of gold” (*suvarnabhumi*), “island of coconuts” (*narikeladvipa*), “island of camphor” (*karpuradvipa*) and “island of barley” (*yavadvipa*). According to the seventh-century Chinese source, *Liangshu*, Panpan was a tiny kingdom in the Malay Peninsula, whereto numerous Indian Brahmins migrated in search of wealth. Based upon the third-century Sanskrit stone inscription (Vo-Cahn), scholars assert that Indian Brahmins were also present in today’s Vietnam and Cambodia. Nevertheless, Buddhist missionary activities also resulted in many Indians settling in the region.

Indianization is generally used for Indian cultural influence, primarily upon Southeast Asia, which was generally peaceful and essentially non-political. Southeast Asians voluntarily accepted the Indian cultural elements. There was only a single instance of Indian invasion: the naval expedition of Rajendra Chola in 1025 CE against the Srivijaya Kingdom. The best way to get more specific examples of early Indian and Southeast Asian interactions is to systematically consider examples of concrete contact between the two land masses and the populace thereon. Intercultural contact, as we know, is not a one-way process, as is seen chiefly in the case of Islam; it is essentially mutual. Obviously, it is true in Indian and Southeast Asian settings.

Forging a link between north and south India, Kalinga had a long experience of commercial, cultural and military expansion. With a long maritime tradition, the region’s people had gone to Southeast Asia, leaving an indelible imprint on its society and culture. The long coast of the

Bay of Bengal, with its ports such as Dantapura, Pithunda, Palura, Tamralipti and others, facilitated sea voyages to the Southeast Asian region for trade and commerce. Kalinga's importance as a maritime power could be gleaned from classical texts like *Periplus*, Pliny's *Natural History* and Ptolemy's *Geography*. The King of Kalinga was designated as 'Mahodadhipati' or "Lord of the Sea". Many stories in Kalinga folklore speak of *sadhabas* (merchants) going to distant countries with their *boita* (flotilla) and returning with lots of treasure. Due to the significant role played by the people of Kalinga, the migrants from India in Southeast Asia are still known as *Keling* or *Kling*. Several similarities between Kalinga and Southeast Asia could be found in different fields. The impact of religion, philosophy, social custom, art and architecture from Kalinga upon various regions of Southeast Asia is abundantly evident.

Influence from Kalinga could be found in Mahayana Buddhism and tantric practices that developed in Myanmar. The names of ancient places of Myanmar, like *Kalingaratha*, *Utkala* and *Srikshetra*, closely resemble Kalingan geographical places. Sculptures and bas-reliefs of the Shwezigon pagoda of Thaton show affinity with the early medieval art of Kalinga. The archaeological sites of Thailand, like Ban Non-NokTha, Ban Chiang and Ban Do Ta Phet, have yielded items like glass beads, semi-precious stones and bronze bowls. Similar objects have been unearthed from different archaeological sites of Kalinga. These are pointers to cultural contact between the two regions. The royal ploughing ceremony of Thailand is very much akin to the *Akshaya Trutiya* festival of Kalinga. The influence of Kalingan art can be found in That Luang

and Wat PhraKeo of Laos. Kalinga's various art styles had deeply impacted Indonesian art and architecture. Holding a Javanese *kris* (dagger) by the doorkeeper of the *Parasuramesvara* temple of Bhubaneswar bears witness to the widespread contact between the two regions. Yielding of rouletted ware, glass beads, semi-precious stone beads, and potsherds with Kharoshi inscriptions from Gilimanuk and Sembiran prove the existence of commercial and cultural relations of Bali with the eastern coast of India. However, the above-stated stories of contact and convergence need to be documented in detail. The present volume is the byproduct of such a humble endeavour.

The volume's essays aim to foreground contexts and factors critical for adapting Indian culture in Southeast Asia, propelled by the nature of interactions and its syncretism in the indigenous society and vice versa. Eventually, the volume intends to historicize the strands of developments that folded into Southeast Asian civilization. It seeks to bring to relief the corpus of historical and archaeological research to showcase the common cultural elements in India and Southeast Asia. Also, the papers published here discuss regional and trans-regional trade dynamics that affected changes in Southeast Asian societies.

This volume is a unique venture, as eminent scholars have written essays that have contributed remarkably to Southeast Asian studies in India. Dr Nishamani Kar, Senior Consultant, Bharatiya Bhasa Samiti, GoI, explores nuances of 'cultural inclusion' in opposition to any 'clash' in the bygone era. He asserts that the current initiatives capture the traces and subtleties

associated with earlier ventures. Andrew J. Waskey, Professor Emeritus Dalton State University System of Georgia, USA, deals with “Kalinga and The War with Ashoka”. Abdullah Sumrahadi of the Department of International Relations, President University, Indonesia & Associate Fellow at the Institute of Malaysian and International Studies Universiti Kebangsaan, Malaysia, deals with Kalingan relations in the Nusantara and Indian cultural links in today’s context through Dangdut music traces. Prof. A.K. Pattanayak, former VC, Utkal University of Culture, through a study on the Bay of Bengal, traces the sea routes of ancient India. He identifies various routes India’s east coast traders followed in the Bay of Bengal for trading trips to Southeast Asia, Sri Lanka, and the West. Sila Tripathi of Marine Archaeology Centre, National Institute of Oceanography (CSIR), Goa, considers the maritime trade from India to Southeast Asia as a seasonal phenomenon and studies the dispersion of Buddhist settlements, the discovery of varieties of pottery, beads, and inscriptions along the ports and trade centres pointing to active maritime trade between India and Southeast Asia. Dr. Mohammed Yamin of Khariar (Autonomous) College has analyzed the civilizational discourse between Kalinga and Bali through naval contact. Dr. Binay Kumar Mishra of P. L. S. College, Masaurhi, Patna, emphasizes the shared cultural heritage between Kalinga and Southeast Asia. Prof. Projit Kumar Palit, Centre for Indological Studies, Central University of Assam takes the key from various archaeological evidence and textual references and discusses how trade routes played an important role in spreading the Buddhist culture to Afghanistan, Burma, and Bangladesh. Dr. Janardan Paudel and Professor Anil

Kumar Pokharel of Purbanchal University, Nepal, review the relations of India and Nepal with Southeast Asia in strengthening Hinduism and Buddhism. Prof. D. C. Choubey of Indira Gandhi National Centre for the Arts, while espousing the cause of 'Brihattar Bharat' through the dissemination of knowledge, dharma, and cultural values, probes the Indian influence in South East Asia.

Prof. Alok Shrotriya of Indira Gandhi National Tribal University, Amarkantak, explores the architectural transitions through the journey of the Pagoda from the Indian Stupa to Myanmar. Patit Paban Mishra, in his paper titled 'India and Malaysia: Cultural Rapprochement Down the Ages', explores the cultural exchange between India and Malaysia. In his opinion, the local and external cultures established a rapport, and as acculturation proceeded, the people absorbed elements of Indian culture. Dinh Hong Hai and Pham Thi Thuy Chung compare the Jagannath symbol(s) in India and the *Té Pháp* in Vietnam to comprehend the relationship between Indian civilization and Vietnam through the practices of worshipping cosmic symbols thereby deciphering the prehistoric cultural relationship between Vietnam and India. Dr. S. K. Nanda views Kalinga as the first maritime state with prowess, a region with artistic and cultural excellence that stood as a model in the world. He explores a phase of Kalinga, ably supported by its rulers, which flourished through international business and the export of Buddhism concurrently with trade and commerce. Sivaperegasam Rajanthiran provides a comprehensive understanding of the challenges faced by the Indians in contributing to Malaysia's development. He also analyses post-independence policies impacting socio-economic

disparities, education, healthcare, political representation, and cultural identity as integral components of well-being. Dr. Boonsri Phuthavong, Deputy General Director, Institute for Sociology Research, Lao Academy of Economy and Social Sciences discusses the role of the Lao version of the *Ramayana (Phra Lak Phra Lam)* as a source of cultural ecology. He speaks about physical space, sacred space, and social space and how they justify a comprehensive guideline for Lao society. Sasmita Rani Shasini investigates the everyday living conditions of Odia seafarers in European merchant vessels. She makes an attempt to visualize and understand the problems faced by the Odia seafarers and how they negotiated their space and challenged the practices of Europeans who treated them as lesser humans.

To sum up, a superstructure was raised on the indigenous cultural substructure, which was contributed by various zones of India, including Kalinga. We must remember that Southeast Asia was never a colony of Kalinga or any other part of the Indian subcontinent. Its peoples absorbed the external elements into their indigenous cultural patterns after adapting them to their necessities. The autochthonous society of Southeast Asia was of such a standard that it could assimilate aspects of cultural traditions from different regions. Although it has received a transfusion of these cultures, adding grades and shades of meaning through centuries, the region has not lost its primary appeal and expression, which the present volume wants to capture through words.

Prof. Upendra Padhi
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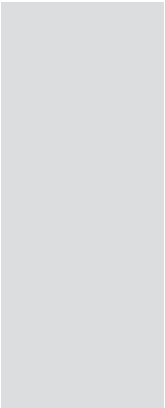
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***Cultural Inclusivity vis-à-vis
**Civilisational Clash:
Decoding Trade Relations between
Kalinga and Southeast Asia**

-Dr. Nishamani Kar

People think that it must have taken a long time to get anywhere, that it must have been difficult to travel long distances, but that is not true,” says archaeologist Marilee Wood, whose research focuses on the network’s glass bead trade, “This [*field of study*] is about opening that all up.” (Daggett) Exploring the Kalinga and Southeast Asia linkages speaks about that ‘opening ... up’ and highlights a section of history nearly forgotten or remembered half-heartedly as *Bali Yatra*, an annual ritual. Eventually, brave merchants and explorers travelled thousands of miles, not along storied caravan routes but across the endless blue stretch of the Bay of Bengal along the Indian Ocean, exchanging goods and ideas, forming bonds, and challenging our notions about the ancient world. Long before the identification of the Silk Route, the Indian Ocean was awash with commerce. In fact, by the time Marco Polo set out to explore East Asia in the 13th century, communities across Africa, Asia,

and the Mediterranean had been exchanging their wares for thousands of years in a vast network driven by the monsoon winds of the Indian Ocean. This paper focuses on exploring the nuances of the trade relations in the past between Kalinga (present-day Odisha) and Southeast Asia and how it promoted exchanges and cooperation, mutual understanding, and cultural transmission between separate societal entities - a case study of a movement of ideas rather than only of merchandise or peoples, of cultural, psychological and institutional structures. The focus is thus to examine the relevance of past procedures and long-gone endeavours in evolving more effective forthcoming policies.

I

Odisha, in ancient times known as Kalinga, was a far-flung cultural unity spread over the vast regions encompassing territories from the Ganges to the Godavari and sometimes up to the Krishna River. The ancient text, such as *Bhagavati Sutra*, a Jaina text, mentions the name of Kalinga Janapada in the 6th century BCE. Incidentally, recent archaeological excavations have revealed exciting data about urbanisation and city formation during the early historical period. Considering the chronology and stages of construction, we may conclude that throughout the early historical period, the land flourished under numerous names and quite a few rulers and organisations.

Historically, modern-day Odisha and its adjoining regions were ruled by the rulers of three kingdoms: *Kalinga*, *Utkala*, and *Kośala* (together known as *Trikalinga*). However, their core areas were centred in different parts. *Kalinga* (also known as *Kongoda*) was centred in the southern part of Odisha, extending from central Odisha to northern Andhra

Pradesh, between the rivers Mahanadi and Godavari. *Utkala* was centred in the coastal plain region, starting from somewhere in central Odisha and extending upto the southern parts of present-day Bengal, roughly between the rivers Mahānadī and Subarnarekha. *Kośala* corresponds to the highlands in the western portion, southern Jharkhand and eastern Chhattisgarh. Incidentally, there was no clear-cut boundary between these three regions and the borders of each kingdom frequently fluctuated, sometimes encompassing all Odia-speaking tracts. Kings who united the three areas took up the title *Trikalingādhīpati* (the Sovereign of the three Kalingas) or *Sakala Kalingādhīpati* (the ruler of all of Kalinga) as in the case of the Somavarti dynasty in the last half of the first millennium CE.

As is known, Kalinga was active in domestic and overseas trade associations, located on the Bay of Bengal coast and placed as a meeting point between north and south India. In the maritime history of India, Odisha (ancient Kalinga) played a significant role in spreading Indian culture to other parts of the world. The picture of a Giraffe on the Sun Temple of Konark speaks of the trade relation of Kalinga with African countries in the 13th century. The image of elephants in Odisha temples being carried by boat speaks of the vigorous internal maritime activity. However, the maritime trade has been entrenched in Odisha's economic, socio-cultural and religious life for centuries.

The trade supremacy of the Kalinga had made it a superior trading power that was perhaps not acceptable to Ashoka, the greatest Mauryan ruler of Magadha. This might have been one of the significant reasons for the Kalinga

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War waged by Ashoka in 261 BCE. Although the maritime trade suffered a setback after the Magadhan victory, it regained gradually. (Parida TOI) However, during the rule of Mahameghavahana Kharavela, the sea trade flourished due to patronage from the king. Mention regarding the sea trade and the help offered by the ruler are depicted in the ‘Hati Gumphra Inscription’ and *Madala Panji* (The Jagannath Temple Chronicle), the leading sources of the ancient history of Odisha. Likewise, the archaeological shreds of evidence, like the seals and coins obtained from the Excavation of Sishupalagarh, the capital of Kharavela, throw light on the maritime tradition of the time. To further explore the authenticity of the above-stated facts, we must analyse the relationship between Kalinga and Southeast Asian countries.

II

History is a witness to the trade between sovereign states promoting exchanges, replacing clashes with mutual learning, and substituting coexistence for cultural condescension in handling relations between diverse milieus. It upheld the principles of equality, mutual empathy, dialogue, and inclusiveness and rejected the misguided belief in a “clash of civilisations” or the superiority of one over another. Eventually, peace and prosperity could be consolidated through conciliatory and comforting coexistence and supportive and respectful dialogue between the populace. Considering the civilisational clashes of the past century, we may safely assert that real civilisations do not collide; they only occasionally mislay communication which needs to be restored at any cost. Thus, inter-civilisation dialogue and cooperation enrich the contents of exchanges and expand avenues of collaboration

to promote reciprocated understanding and alliance among people of different countries and jointly advance the progress of human civilisations. Incidentally, the same was achieved in the trade practices between Kalinga and Southeast Asian nations, making it a dynamic zone of interaction between peoples, cultures and civilisations during the prehistoric and early historic periods.

The Buddhist text *Arya Manjushri Mulakalpa* mentions the Bay of Bengal as the ‘*Kalinga Sea*’ and the islands in the Bay of Bengal as ‘*Kalingadresu*’. The might of Kalinga King Hemangada over land and sea is described in Kalidasa’s *Raghuvamsha* (around 5th century CE) as “*Asau ahendradisamanasarahpatirmahendrasyamahodadhescah*” (“His might is equivalent to Mount Mahendra and he is the Lord of Mount Mahendra and the ocean”). Medieval Odia literary texts like Sarala Das’s *Mahabharata*, Upendra Bhanja’s *Lavanyabati*, Dinakrushna Das’s *Rasakallola* and Narasimha Sen’s *Kavya Parimala* shed light on the maritime traditions of Odisha. Besides literary references, naval activities of the region are recorded in Odia folklore, folk songs and oral traditions. Numerous legends and traditions, like the ‘episode of Tapoi’, have grown up in Orissa and spoke about the wealthy and enterprising *Sadhavas* (merchants) who carried out internal and external trade through individual efforts and cooperative guilds. Sometimes, the Kings were also associated with them in such activities. On completion of the collection of commodities, they usually celebrated *Laxmi puja* on *Kartika Amabasya* (New Moon of Kartika) day. After that, they loaded the same in the ships and embarked on a trading voyage on *Kartika Purnima* (Full Moon of Kartika) day.

With the help of northern wind, the ships were sailing to Java, Sumatra, Bali, Borneo, Siam, Srilanka and China. The *Sadhavas* carried out their trade in the Southeastern countries until *Chaitra* and returned home with ships full of wealth and imported materials. On the occasion of their homecoming, the festival of *Pana Sankranti* was known to have been celebrated in Orissa, a tradition which continues even now. (Mahtab 175) The most striking feature these days is *Boita Bandana*; when miniature boats are floated formally, people recite the centuries-old couplet: “*Aa kaa ma boi, paanagua thoi, paanagua tora, masaka dharama mora*” (The offering of betel nuts and betel leaves to the sea brings all the blessings of the month-long worship during *Kartika* and ensures the safe return of family members from long sea voyages). Otherwise known as the *Bali Yatra*, it resonates with festivals in neighbouring countries: Thailand celebrates in November every year *Loy Krathong* (floating a lotus-shaped boat); the South Balinese Hindu custom of *Masakapam Kepesih* is observed by moving a tiny vessel into a river. Interestingly, these traditions are conveyed by the belief that good deeds are accounted for and bad ones melt into the sea. This is similar in meaning to the afore-cited phrase chanted during *Biota Bandana*, which shows a similarity in cultural traditions between Odisha and Southeast Asian countries. However, these living cultures of the region are a rich source of the socio-cultural history of Odisha and its connections with the territories across the Kalinga Sea.

In foreign accounts, the earliest mention of ancient ports in Odisha is in the *Periplus of the Erythrean Sea*, a 1st century CE text on maritime trade and navigational routes in the Persian Gulf, Arabian Sea and the Indian Ocean. Major Kalinga ports

of the ancient period were Nanigaina(Puri),Katikardama (Cuttack), Kannagara (Konark), and Kosamba (Balasore), as described by Ptolemy in the 2nd century CE. Due to a lack of information about the ancient maritime history of Odisha, proper identification of ports like Adams (on Subarnarekha River) and Minagara (Jajpur) is not possible till today. The above said ports were also mentioned by travellers of antiquity, such as Pliny (77 CE), Fa-Hien (405-411 CE), Hiuen Tsang (630-645 CE), and I-Tsing(671-695 CE).

However, trade and cultural activities were known to have been carried on through Kalinga's four chief port centres, namely Chilika, Konarka, Puri and Tamralipti. Of these, Chilika was the foremost maritime centre. Palur/ Dantapura, often referred to in the various literary works and foreign accounts, was a vital exit point to Southeast Asia on the southern part of Chilika. G.E.Gerini, the researcher of Ptolemy's geography, has identified Paloura of Ptolemy with modern Palur. He placed it at Lat. 19° 27' N and Long. 85° 11' E, just above the mouth of Rushikulya and close by Palur Bluff, better known to the Bay of Bengal navigators. (Gerini, G.E. 743) Trade activities were known to have been carried on through this international port till the medieval period. Palur has often been identified to be the same as the Dantapura of the Buddhist *Jatakas* (Cowell), Dantakura of the *Mahabharata* (Sukthankar 708) and Dandagula of Pliny (Majumdar 343). Kshema presented a sacred tooth relic of the Buddha to King Brahmadata of Kalinga, who deposited it within a magnificent stupa at Dantapura. (Law 16) On linguistic grounds, S. Levi (Levi, 98-99) identifies Dantapura of the Buddhist literature and Dandagula of Pliny with Paloura of Ptolemy.

Recent archaeological surveys and explorations have brought to light an immense wealth of past materials affirming the port towns' prosperity in the ancient period. Manik-Patna (35.5 latitude and 94.5 longitude) was another famous port town on the bank of Chilika. The recent excavations carried on under the auspices of the Orissan Institute of Maritime and Southeast Asian Studies have revealed the cultural connection of this site with the outside world for a long time—the terracotta animal figures in the Indonesian fabric point to the cultural links. In the *Brahmanda Purana*, it has been referred that thousands of ships were floating in the Chilika Lake. On the bank of Chandrabhaga, Konarka was also a very famous port town. Ptolemy has referred to this in his account as Kannagar, i.e. Konanagar. The other important port in ancient texts was Chelitalo (on the Chandrabhaga River). Hiuen Tsang identified it as the seat of Mahayana Buddhism.

The excavation at Khalkattapatna (Lat. 19° 51' 13" N and Long. 86° 02' 40" E) in the Puri district by the Excavation Branch IV of the ASI (1984-1985) has uncovered an essential part of the early medieval Odisha. (*Indian Archaeology-A Review* 56). It is situated 11 km East of Konarka on the left bank of the river Kushabhadra, which joins the Bay of Bengal about 3 km northeast. The excavated material remains assigned to the 12th to 14th century CE. The excavation reveals a single cultural deposit that suggests the site was under occupation for only two or three hundred years. (Ibid, p. 59.) Khalkattapatna, based on the archaeological data, is safely established as an international port connecting with many countries. The excavation at Khalkattapatna has revealed the existence of a brick jelly floor which might

have served as a loading and unloading platform. (Ibid.) The pottery recovered from here consists of Chinese celadon ware, Chinese porcelain with blue floral design on white background, egg white glazed ware and glazed chocolate ware, all of foreign origin. Besides the Chinese celadon ware and Chinese porcelain, the most important finds of Chinese origin from excavations are two copper coins, complete and fragmented, which are datable to c. 14th century CE. (Sinha 428)

Similarly, Tamralipti was also a famous nautical centre located on the eastern coast near the confluence of the Bay of Bengal and River Ganga. According to the *Katha Sarita Sagara* (Tawney vol. I 85, 87, 92, 139, 329, 334; vol. II. 248, 265 and 342.) Tamralipti was a maritime port and an emporium of commerce from the 4th century CE. Besides textual references and the Dudhpani rock inscription of Udaymana of the eighth century CE, the antiquities recovered from Tamruk, especially the discovery of a gold coin bearing a Graeco-Roman motif, pottery fragments, and terracotta figurines of Roman origin, clearly attest its international character. The discovery of rouletted ware and other objects like sprinklers etc. indicate the overseas contact of Tamralipti with the Romans. Tamralipti was no doubt linked by roads with the major towns of that time, i.e. Rajagriha, Shravasti, Pataliputra, Varanasi, Champa, Kaushambi and even Taxila. Apart from the coastal port towns, there were some crucial inland port towns on the bank of the Mahanadi River. Sambalpur (ancient Sambalaka) on the bank of Manada, i.e. Mahanadi, was a famous trade metropolis as described by Ptolemy (130 CE). (Patel 27) The diamond mines of Sambalpur were world-famous. Through

river Mahanadi, diamonds and other semi-precious stones were exported to foreign countries. Besides the account of major ports referred to above, we may now consider the sculptural findings, manuscripts and other remnants of the past.

The transportation of elephants in a ship noticed in one of the beautiful sculptures of Orissa State Museum, preserved in the Archaeology Gallery, reflects elephant exportation to faraway countries. The panel, dated circa 9th/10th century CE, refers to elephant transportation in ships, highlighting the ship's volume, ship-making technique, and maritime activity. The big iron anchors in the gallery testify to this glorious naval tradition.

Incidentally, the illustrated palm-leaf manuscripts of the Orissa State Museum attest to such an enterprise. In the painted palm leaf folios, *Usavilasa* shows ancient Kalinga's glorious maritime traditions. In one folio, Radha riding a boat with *gopis* is found. Kings making boat/ship riding with their full retinues is located in another painting. The paintings also show the drapery and ornamentation of the boat rider and the different artistically designed boats and ships. The most crucial palm-leaf image preserved in the State Museum is the sea voyage depiction of Sanghamitra and Mahendra to Simhala (Ceylone) in the 3rd century BC for the propagation of Buddhism. Here we find a specially designed royal ship with a flying *dhvaja* (flag).

Eventually, Kalinga's long coastline was dotted with several outstanding ports and port towns, referred to in texts and corroborated by archaeological excavations and explorations. Ports, a prerequisite for overseas trade and commerce, attracted the attention of mariners and traders.

That is why the Odishan coast in ancient times flourished with many ports and anchorages, which naturally grew up at strategic points. Around the docks, towns developed as a consequence of brisk trade. The ports were thus the centres of life of the people in commercial, political and cultural turfs. With this background, we would explore the nuances of cultural transmission.

III

Culture, an essential feature of a society, includes people's thinking, values, ideas, action preferences and practised customs. It is often felt that cultural distance, or the measure of differences between cultures, affects foreign trade development. However, one of the characteristics of Hinduism and Buddhism in Southeast Asia is their peaceful coexistence and the blending of these religions with preexisting ancestral cults. This indicates that those responsible for bringing Indian culture to Southeast Asia had a more comprehensive mission, in no way an attempt at religious conversion. It was indeed easier for them because Indic elements got integrated and authenticated by Hindu and Buddhist ideologies, which are more often than not universal, embracing human diversity within a cosmic frame of reference. That probably explains why the culture was quickly adopted, for there was limited Indian conquest of the terrain or imposition of a doctrine. Although a few dynasties ruled over for some time, India never established colonies in Southeast Asia. Inevitably, the cultural transmission was more inclusive.

The impact of Indian culture was profound, especially in parts of Burma (Myanmar), Thailand, Cambodia, and the Indonesian archipelago. Local rulers adopted concepts of state and kingship, urban development, and

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hydraulic engineering. They also embraced the script and literature in the Sanskrit language. Furthermore, the decision was in the hands of the Southeast Asian rulers, and the adoption of Indic elements represented a clear choice on their part based on preexisting priorities. The many Indian concepts of state and kingship adopted by these rulers reflect the extensive political power held by religious figures in the royal courts. In many cases, native rulers might have invited revered Hindu priests or Buddhist scholars to take up posts of power. Indian ideals of royalty legitimated the rulers' positions, and the fusing of foreign and indigenous concepts became a mutually beneficiary liaison for both the king and the religious adviser. In the case of Southeast Asia's Hindu states, the essence of kingship is expressed in the concept of the *deva raja*, a Sanskrit word meaning "god who is king."

The ruler was consecrated as an incarnation of Hindu gods, such as Vishnu or Shiva. Temples and statues dedicated to these and other deities embodied the ruler and his power in earthly and immortal terms. This led to the Indianisation of Southeast Asia within the Infosphere. Several scholars, such as Lévi Sylvain, Przyluski Jean and Bloch Jules, among others, concluded that there is a significant cultural, linguistic, and political Mon-Khmer (Austroasiatic) influence on early Indian culture and traditions. (Levi et al.) The distinctly Indian cultural system was later adopted and assimilated into the indigenous social construct and statehood of Southeast Asian regional polity, in which rulers gained power and stability, transforming minor chieftains into regional authorities. It has been further proved that Austroasiatic (Mon-Khmer) elements can also explain ancient India's linguistic and specific

cultural and political linkages. For example, in Mainland Southeast Asia, Thai, Lao, Burmese and Khmer languages have absorbed a significant amount of Sanskrit and Pali- a typical case of mutual compliance, which can be studied on a case-by-case basis.

Let us start with Indonesia: the ancient name *Dipantar Bharat* (The Ocean across India) was mentioned in the *Puranas*. It was the kingdom of Hindu kings. The largest Shiva temple was on the island of Java. The temples were mainly carved with Lord Rama and Lord Krishna. The *Bhuvanakosh* is the oldest book containing 525 verses in Sanskrit. The names or mottos of the leading institutions of Indonesia are still in Sanskrit: Indonesian Police Academy – *Dharma Bijaksana Kshatriya*, Indonesia National Armed Forces – *Tri Dharma Eka Karma*, Indonesia Airlines – *Garuda Airlines*, Indonesia Ministry of Home Affairs – *Charak Bhuvan*, Indonesia Ministry of Finance – *Nagar Dhan Raksha*, and Indonesia Supreme Court – *Dharma Yukti*. Archaeological discoveries at Sembiran in Bali suggest that contacts between India and Indonesia were already occurring at the beginning of the Common Era. The discovery of Indian Rouletted ware (Indian pottery with a distinctive decoration) at Sembilan is one of the largest collections in forms and decoration in South East Asian sites. Besides, there are inscriptions in several port sites in East Java and Bali referring to merchant guilds (*banigrama*) and foreign traders, including people from Kalinga. The remarkable Javanese monument found in Borobudur was built during the Sailendra rule. The most crucial factor is the Rama legend, which features prominently in literature and sculpture of Indonesia and Java. One of the earliest mentions of Javadvipa (Java Island) is in the *Kishkindha Kanda* of

the *Ramayana*: Out of the many versions of the *Ramayana*, the old Javanese *Kakavin Ramayana*, is regarded as one of the best works of the Indo-Javanese literature.

The case of Cambodia is equally interesting. Cambodia, derived from the Sanskrit name Kamboj, was ruled from the first century by the *Kaundinya* dynasty of Indian origin. People here used to worship Shiva, Vishnu and Buddha. It is interesting to note that the primary language of Cambodia was Sanskrit. The names of Indian months, such as *Chet*, *Visakh*, and *Asadha*, are used even today. The world-famous Angkor Wat (Yashodharpur) temple, dedicated to Lord Vishnu, was built by the Hindu king Suryadev Varman. The temple walls have paintings related to the *Ramayana* and the *Mahabharata*.

Malaysia (the ancient name: *Malay Desh*, a Sanskrit word which means the land of mountains), often described in *Ramayana* and *Raghuvansham*, also presents a case for profound study. Based on the historical analysis, it is said that the Malay Peninsula, Java, Sumatra, Borneo and Bali came under the rule of the Sailendra dynasty (a branch of the Sailobhavas of Kalinga) from the 8th century CE. Eventually, Malaysia became known as *Subarnadvipa* and even was addressed as Kalinga. The Chinese called the island *Holing* may be a transcript of Kalinga. On similar counts, the Malay Peninsula and Java Hindus have been known as *Kling*, a variant of Kalinga. Nevertheless, Shaivism was practised, and Goddess Durga and Lord Ganesha were worshipped. The main script here was Brahmi, and Sanskrit was also the primary language. Even the local Malaya language contained many words derived from Odia.

Thailand, known as Siam until 1939, has main cities named Ayodhya, Shri Vijay etc. The construction of Buddhist

temples in Syam began in the third century. Even today, many Shiva temples are there in this country. The capital of Thailand, Bangkok, also has hundreds of Hindu temples. Vietnam (ancient name Champadesh) has the principal cities of Indrapur, Amravati and Vijay. Notwithstanding the worship of Shiva Lingam, many Lakshmi, Parvati and Saraswati temples remain here. The people were called Cham, who were originally Shaivites. Present-day Myanmar was known as *Kalingarat* (Kalinga Rastra) in the 7th century BC. Buddhism and Brahminical Hinduism spread over Myanmar uninterrupted. Coins with Hindu symbols are also found in Pegu. In summary, similarities between Southeast Asian countries and Odisha concerning food habits, manners, vocabulary, statecraft and religious practices have been observed and authenticated.

IV

To conclude, we may now decode the traits of Kalinga *Sadhabas*, who crossed the high seas, braved the hazards of the ocean and explored new lands, people, and opportunities through trade and commerce since time immemorial. Such explorations of new places that started in Europe after the Renaissance were a living practice in Kalinga centuries earlier. This corroborates the idea that the Kalingan traders were courageous, hardworking and advanced, and the rulers supporting them were bold and dynamic with avant-garde ideas. *Sadhabas*, as a navigational community known for their maritime skills and trade networks across the Indian Ocean, might have failed subsequently due to several factors, like the decline of ancient kingdoms, the rise of other trading communities, internal conflicts, invasions, and application of new technologies and trade routes.

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India has recently taken steps to reinvent the ancient maritime trade routes under the project 'Mausam' to counter the Silk Route initiative of China. This will increase the presence of India in the Indo-Pacific region concerning trade and economic cooperation. India's ambitious project of the Asia-Africa growth corridor, in collaboration with Japan, will help open up new resources and markets for the country, as the ancient trade relation of the East with the Southeast Asia and East African neighbours was deep in a meaningful way. CEPA (Comprehensive Economic Partnership Agreement) and CECA (Comprehensive Economic Cooperation Agreement) with ASEAN countries and others in the region have resulted in landmark achievements in investment flow, cooperation, and partnership. Hence, the trade routes our ancestors discovered have socio-cultural and geopolitical significance today. The maritime trade of Kalinga has no doubt declined over time, but the impacts it had created in the Indo-Pacific region provide an edge for India to negotiate diplomatically, economically and, of course, culturally.

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NOTES:

**Cultural inclusivity is the art of including members of different cultures in activities. It involves recognising and valuing diversity and creating an environment that helps people feel safe, respected and included. While identifying, understanding, and respecting differences in cultural backgrounds, values, beliefs, and practices, creates an environment that encourages meaningful participation.*

***The Clash of Civilisations and the Remaking of World Order by Samuel P. Huntington posits cultural and religious identities as the primary source of conflict in the post–Cold War world. When applied retrospectively, this thesis fails to prove its relevance to the Kalinga and Southeast Asia relationship, conditioned by mutual compliance and acculturation– a discernable case of cultural inclusivity.*

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Negotiation and Confrontation in Sea: The Oriya Lascars¹ in European Ships

-Sasmita Rani Shasini

ABSTRACT

Orissa had a flourishing maritime trade since time immemorial. The maritime trade with the Indian archipelago, Burma and other islands brought huge amount of wealth and glory to ancient Orissa. Its long coast line and sea ports boosted its commercial and cultural intercourse with the outside world. In the 17th century Orissa's overseas trade further expanded with the participation of European trading companies, Mughal nobles and aristocrats and the private merchants. During this period, Orissa had trade relations with Maldives, Ceylon and South East Asia. The new technological revolution and the warships helped the Europeans to master over the sea and dominate the sea trade from eighteenth century onwards. This resulted in the gradual withdrawal of the Indian merchants from shipping and trading and enabled European domination over the Indian Ocean. The Europeans started recruiting lascars or sea farers from

¹ Lascar: A general term used to refer to all Indian seafarers, from the Persian-Urdu word lashkar.

the Indian subcontinent to work in European ships from the 16th century until the mid-20th century. They were considered cheap labour and were mistreated, dehumanized and left to ravages of disease. These Lascars were not a uniform category rather a hierarchical group such as the Serang², the Tindal³, the Cassab⁴, the Bhandary⁵, the Paniwallah⁶, Topass⁷ whose status and position varied depending upon his function in the ship. While historical scholarship has focused more on the maritime trade activities of Orissa, items of trade, urbanization in port towns, the recruitment of sea farers, no study has been done so far to understand the everyday living and conditions of Oriya seafarers in European merchant vessels. The present article makes an attempt to understand and address the problems faced by the Oriya seafarers and how they negotiated their space and challenged the practices of Europeans who treated them nothing more than “coolies”.

Keywords: *Lascar, Domination, Racial Perception, Negotiation and Resistance*

INTRODUCTION

Orissa has a rich maritime tradition since ancient times. Situated on the East coast of India, Orissan ports flourished in ancient times and provided outlets to Sri Lanka, China and

² "native boatswain or chief of a Lascar vessel".⁵ The Serang dealt with matters of recruitment and discipline on board ship and was also responsible for paying Lascars

³ I, "the head or commander of a body of men... a native petty officer of Lascars".

⁴was in charge of the deck stores;

⁵The Cook of the Lascars

⁶The water man in charge of the hosses in deck.

⁷ Topass: Men engaged to do the dirtiest work on shipboard such as cleaning the lavatories.

Southeast Asia. There are abundant literary and archaeological sources that stand testimony to this rich maritime history. The classical writings such as the *Periplus of the Erythrean Sea*⁸, *Naturalis Historia* by Pliny⁹, *Geographica Huphagesis*¹⁰ by Ptolemy, *Si-yu-ki* of Chinese traveller Hsuan Tsang, the Jain *Uttaradhyana Sutra*, Buddhist text *Dathadhatuvamsa*, texts like *Usabhilasa* of Sisusankara das, *Kaivarttagita* of Achyutananda Das, *Prastavsindhu* of Dinakrushna Das etc. considerable light on Orissa's sea ports, navigation, merchant activities, boat building activities etc. the archaeological excavations at *Sisupalgarh*¹¹, *Manikapatana*¹² and *Khalkattapatana*¹³ also throw light on the maritime activities of Orissa in ancient and early medieval times. In the medieval times, the rich maritime activities became one of the reasons of attacks from Southern Indian rulers who took interest in maritime territorial expansion. This had resulted in many confrontations between the rulers of Orissa and the southern rulers such as Chola, Vijayanagara and the Nayakas before Orissa passed into the Mughal Empire. The political crisis of Orissa beginning from 1568 in the form of ravages from Afghans, Mughals, Marathas and subsequently the British might have affected the maritime activities of Oriya merchants and traders. Now the Arabs, the Mughal nobles, aristocrats emerged maritime

⁸Written by an unknown Alexandrian Greek in 2nd century AD.

⁹Written in 1st century AD

¹⁰It mentions ports such as Poloura (Modern Palur near Chilika Lake), Pitundra (situated in the mouths of Krishna and Godavari rivers in modern day Andhra Pradesh)

¹¹Sisupalagarh is at Bhubaneswar

¹²On the shore of Chilika Lake

¹³ A riverine port on the left bank of river Kushabhadra also provided outlet to Orissa's overseas trade.

powers and controlled the ports of Orissa. Thomas Mote and G. F. Leckie who travelled Orissa in the second half of 18th century pointed towards the decline of maritime activities of Orissa.¹⁴ The Europeans such as the Dutch and the British established a slew of factories in Orissa's coast starting from 1621 onwards. In Southern Orissa the British developed ports such as Ganjam¹⁵, Gopalpur¹⁶, Sunnapur¹⁷, Burva¹⁸, Pundi¹⁹, Bavanapanda²⁰ and Kalingapatnam.²¹

DIPPING OF ORIYA MERCHANTS SHIPPING ACTIVITY

There was the gradual decline of Oriya merchants in maritime trade activities in 18th century. Its maritime trade transferred to the hands of outsiders such as the Mughal nobles, aristocrats, Marwaris, Kumitees from Madras, Afghanistanees and later on Europeans. This resulted in the gradual ouster of Oriya merchants from the flourishing overseas trade. There was the rise of European settlements

¹⁴Early European Travellers in Nagpur Territories, Nagpur, 1930, p-52

¹⁵Situated at the meeting place of river rusikulya and Bay of Bengal.

¹⁶Formerly known as Mansurkota situated at a distance of 9 miles from Berhampur of present Odisha.

¹⁷It is the place where the river Bahuda meets the Bay of Bengal.

¹⁸It developed on the mouth of the river Mahendratana. Here the British India Steam Navigation Company's steamers frequented from Rangoon. Messer's Stephenson, Nixon and Co, exported large quantity of rice to London from this port. Messer's Wilson and Co, Messer's Minchin and Co exported large quantity of Sugar to Colombo and Calcutta from this port

¹⁹A minor port on the mouth of river Mahendratana.

²⁰It was situated in the confluence of river Vamsadhara and the Bay of Bengal.

²¹Formerly known as Kalinganagar, it is situated on the mouth of the river Vamsadhara at a distance of 16 miles from Chicacole.

in port towns which created lots of social instabilities in the life of the people of Orissa. The Portuguese came to Orissa and settled in Pipili in 1599.²² The Dutch arrived at Pipili²³ in 1625 and following their rivalry with the Portuguese they shifted their base to Balasore in 1633.²⁴ In 1633, the British established a factory at Hariharapura and Balasore²⁵. It got the farmans from the Mughal Emperor Shajahan to trade at Hariharapura, Cuttack and Balasore in 1634 and 1637.²⁶

Ralph Cartwright accompanied by Edward Peterford and William Wittal reached Balasore on 5th May, 1633.²⁷ Ralph Cartwright the English merchant set up a factory at Balasore on 16th June 1633 at the invitation of officer in-charge of the district Mir Qasim.²⁸ Balasore was treated as strategic place. A factory set up in Barbati area by the English. In 1636 the Danes established a trading centre near Barabati which is still known as Daneman Danga.²⁹ In 1660s the Dutch set up a factory in Balasore³⁰ and the French came

²²Campos, J.J.A. (1919), "History of Portuguese in Bengal" Butterworth & Co., Calcutta, p-97, <https://archive.org/details/in.ernet.dli.2015.233560/page/n7/mode/2up>

²³Situated on the river Subarnarekha, it is at a distance of 30 miles north of Balasore.

²⁴ Campos, J.J.A., p--97-98

²⁵It is situated on the river Budhabalanga at a distance of 16 miles from the Coast of Bay of Bengal.

²⁶Furber, H. (1976), "Rival Empires of Trade in the Orient, 1600-1800", University of Minnesota Press, Minneapolis, USA, p-73

²⁷Bruce, J. (1810), "Annals of the East India Company: 1600-1708", 3 Vols., London, Vol-II, p-451.

²⁸Wilson, R., (1895), "Early Annals of the English in Bengal", Vol. 1, Calcutta, p-13

²⁹Mishra, P. P. (1998), "Balasore Port Town in Seventeen Century", Proceedings of the Indian History Congress, Vol. 59, p- 302

³⁰Ibid., p-304

towards the last decade of 17th century. Apart from this there were free merchants and interlopers. There were a number of private Portuguese traders who were active in the commercial network. Francis Day, a member of the Council at Masulipatnam and Streynsham Master, the Agent of Fort St. George had profitable trade ventures. Thomas Pitt established his headquarters at Balasore in 1674 and conducted lucrative trade. It was in eighteenth century the European shipping was in ascendancy and Indian Oceanic trade by Asian merchants declined. Due to the European naval powers, the Indian merchants depended upon them. The Mughal Faujdars of Orissa openly admitted that they were masters only of land and not of the Seas.³¹ The introduction of the passport system³² also ensured the monopoly of Europeans over sea. They resorted to unfair practices and terrorized Oriya merchants and officials. For example they demanded the expulsion of Mohamad Yusuf the Faujdar of Pipil, last they won't issue passes for ships leaving Pipili and Balasore and even threatened to attack Indian ships on the high seas.³³ By the end of 18th century the major ports of Orissa were Balasore, Pipil and Harisput. Beames report shows that Balasore as a port raised into prominence when the Afghans desolate it and

³¹Panda, R. P.(2003), "Economic Impact of European Maritime Trade in Orissa", in Pattanayak A. K.(Ed) "Maritime History of Orissa: Problems and Prospects", Proceedings of the National Seminar, Special Assistance Programme, Department of History, Berhampur University, p-149.

³² Introduced by the Dutch East India Company. It was used to provide safety on the high seas from pirates. Even the Mughal emperor had to ask for passé whenever he has to send any ship to foreign land.

“rice producing district during the peaceful period of Mughal rule rapidly grew as a commercial town”.³⁴

By the 18th century the British emerged as the dominant power in the Indian Ocean trade. The introduction of naval power in support of trade, the participation of private traders and their empire in India helped the British expansion in Indian Ocean.³⁵ The superior ship building technology and the nautical skills were other decisive factors. This rise of the British not only gave competition to the European trading companies but also the Indian merchants. The simultaneous political instability caused by the fall of Mughal Empire and the conflicts and confrontations of regional rulers caused extortion by local rulers, unpredictable markets, rise of piracy law and order breakdown in interior areas which hampered the supply of raw materials were the bottlenecks before Indian merchants. The Joint Stock Company as developed by the Europeans helped them in increasing their investment while the Indian merchants were unable to establish any institutionalized cooperation beyond the Mahajan³⁶. This system combined with the employment of military forces, building a network of factories and forts and adopting a unified strategy of market helped in British ascendancy on Indian Ocean.³⁷

³⁴Beames, J. (1830),”Notes on the History of Orissa, Journal of Asiatic Society of Research”, Vol-III, Part-III & IV, p-237.

³⁵Borsa,G. (1992),”Recent Trends in Indian Ocean Historiography:1500-1800" in Borsa,G.(Ed) “Trade and Politics in the Indian ocean: Historical and Contemporary Perspectives”, Manohar Publishers, , New Delhi, p-10

³⁶ Mahajan,

³⁷ Borsa,G, p-11

While most of the historiography focuses on the cargos of the ship, their destination, recruitment of the sea farers very little focus has been given to understand who these sea farers were, where came from, how they were recruited, their everyday lives on board ships, problems and the racial discrimination in the hands of the Europeans. Balchandran has talked about the recruitment of sea farers at Calcutta, the emergence of Indian Seafarers Union and the British stereotypes as ‘coolies’ towards Indian Seafarers.³⁸ He also discussed how the Indian Seafarers Union fought back the British stereotypes to get the status of ‘workers’.³⁹ The existing historiography does not address the protests, resistances of the Indian seafarers to the kind of treatment they were receiving at the hands of the European merchants and their everyday living conditions. Balachandran’s works reflects on these when he argues that Indian seafarers resistance was always rational, lawful not arbitrary and violent.⁴⁰ However the Indian seafarers did use violent and confrontational resistance in establishing the sense of justice. Within this framework I will explore the instances where the Oriya seafarers defended their rights or customary practices on shipboard such as food, working conditions etc.

³⁸ Gopalan, B. "Producing Coolies, (Un) making Workers: A (Post-)Colonial Parable for the Contemporary Present", Unpublished Paper, http://hei.unige.ch/sections/hp/Documents/Balachandran_Producing%20Coolies.pdf.

³⁹ Gopalan, B. (2003), "South Asian seafarers and their worlds, c. 1870s to 1930s", *Seascapes, Littoral Cultures and Trans-Oceanic Exchanges*. Conference Paper, <http://www.historycooperative.org/proceedings/seascapes/balachandran.html>.

⁴⁰ Gopalan, B. (2008), "Cultures of Protest in Transnational Contexts: Indian Seamen Abroad, 1886 -1945", *Transforming Cultures eJournal*, Vol. 3, No. 2, p- 49

LIFE AND CONDITIONS OF ORIYA SEAFARERS

The Oriya sea farers were a motley group divided into sub-groups along religious and caste lines. Most of them were held together by some form of organization in professional as well as social and religious matters.

Dinakar Desai, a political and social activist of 20th century from Karnataka who worked towards the rights and welfare of the labourers wrote that the Indian seafarers “were the most exploited vagabonds of the sea”.⁴¹ Contemporary accounts depict a harsh and pathetic condition of seafarers. The living space, wages, health, food and the hierarchy was in a very deplorable condition. The Merchant shipping laws were specially designed to discriminate between the Indian and European seafarers and demonstrate racism. While the Act 1 of 1859 allocated nine superficial fleet of living space to European, the native seafarer was getting four superficial fleets. Under the Merchant Shipping Act of 1876, it was revised into 10:6 which was further revised into 12 superficial feet under the Merchant Shipping Act of 1894. However the 1894 Act created more confusion since it appeared to have removed the distinction between Europeans and Indians. However the distinction was reinforced under the Merchant Shipping Act of 1906 which increased the living space of Europeans but contained a provision that it would not be applicable to space occupied solely by Lascars.⁴²

The smaller crew space had a detrimental impact on the health of Oriya lascars. The investigation of Fleet Surgeon

⁴¹ Desai, D. (1939), “Maritime Labour in India”, Servants of India Society, p. 18

⁴²Merchant Shipping Act, 1906, Section 64.

W.E. Home reveals the higher death rates among Indian seafarers in comparison with Europeans. The infectious diseases such as cholera, Pneumonia, Tuberculosis were taking a huge toll on the health of Oriya Lascars. Home has attributed this problem into the smaller and unhygienic crew spaces.⁴³ Apart from this the death rate from infectious diseases was higher among Lascars than the foreign and British seafarers. In 1921, it was 4.67 per 1000 men for Lascars, 3.16 for foreign seafarers and 2.08 for British seafarers.⁴⁴ Comparing the death rates of Lascar, British and foreign seafarers also reveal that Lascars persistently suffered the highest rate of deaths resulting from diseases. In 1922, this ratio increased into 4.95 for Lascars, 3.27 for foreign seafarers and 3.89 for British seafarers.⁴⁵

There were differences in the treatment of Lascars and European seafarers. Dinakar Desai's account reveal that in Calcutta, the European seafarers were treated in superior and better equipped hospitals such as the Presidency General hospital where as the Indians were treated at Howrah General Hospital.⁴⁶ Jame Mowat reveals similar situations in the city of Bombay.⁴⁷ This shows that the Indian seafarers were receiving inferior medical facilities in comparison with Europeans in Indian ports. While section 34 of the Merchant Shipping Act

⁴³ Home, W.E. (1922), "Merchant Seamen: Their diseases and their welfare needs", John Murray, London, p-70 - 71.

⁴⁴ Home, W.E. (1924), "The Health of Merchant Seamen", The Lancet, Volume-204, Issue-5280, p-981 - 982

⁴⁵ Home, W.E. (1925), "A Death-Rate for Merchant Seamen", The Lancet, Volume 205, Issue 5302, p-783 - 784.

⁴⁶ Desai, Maritime Labour in India, p-159

⁴⁷ Mowat, J. (1949), "Seafarers' Conditions in India and Pakistan: Report on Mission of Enquiry", Geneva: International Labour Office, 1949, p-71.

of 1906 contained provisions of care and maintenance of British seafarers imposed upon the ship owners, it was not available for Lascars.⁴⁸

As far as the facilities for the seafarers are concerned in the ports, they were very poorly managed. One such port was Gopalpur which remained as a main port till 1942 before it was shut down to check the incoming of Japanese soldiers and the soldiers of Indian National Army from Singapore and Rangoon during the Second World War. There were no accommodation or shelter houses for the traders or shippers in the port town of Gopalpur.⁴⁹

As far as the food was concerned, the Oriya Lascars were in the habit of eating rice more. Since rice contains carbohydrates and provides energy this was very much essential to meet the heavy manual labour. However the Merchant Shipping Acts of 1893 and 1923 shows a gradual decrease in supply of rice, flour, dal and increase in supply of meat.⁵⁰ The nutritional deficiencies of the Lascars can be ascertained from the instances of Beriberi disease which takes place due to the deficiency of vitamin B1 in the diet.⁵¹ Beriberi was the third highest cause of death among Indian seafarers

⁴⁸Fidler, C. A. (2011), "Lascars, c.1850 - 1950: The Lives and Identities of Indian Seafarers in Imperial Britain and India" Thesis submitted for the degree of Doctor of Philosophy, School of History, Archaeology and Religion, Cardiff University, p-32, <https://orca.cardiff.ac.uk/id/eprint/55477/1/U516542.pdf>.

⁴⁹Maltby, T.J. (1918), "The Ganjam District Manual", Reprinted by the Supt., Govt. Press, Madras, p-33

⁵⁰Collis, A. & Greenwood, M. (1921), "The Health of the Industrial Worker", J & A Churchill London, p-253.

⁵¹Carpenter, K. (2000), "Beriberi, White Rice and Vitamin B: A Disease, a Cause and a Cure", University of California Press, Berkeley, p- xi.

in 1927.⁵² Dinakar Desai gives details of the foods that the seafarers were provided and argues that the Indian seafarers were deprived of a balanced diet.⁵³ In any case, it was this kind of abuse that prompted prominent writer-activist Dinkar Desai to describe Indian seafarers as “the most exploited vagabonds of the sea”. Desai, who served as the general secretary of the Seamen’s Union of Bombay, and his contemporary, the activist Dada Amir Haider Khan, recount in their writings the deplorable food provided to lascars. In his memoir *Chains to Lose: Life and Struggles of a Revolutionary*, Khan speaks of the times when lascars would try to steal provisions such as onions and potatoes from their ships’ stores because the food given to them was deficient or rotten.

There were accounts of how the Oriya seafarers were exchanging raw rice with local fisherman with different items to add to their monotonous tastes apart from stealing potatoes and onions from the stores of the board.⁵⁴ Ceri Anne Fidler in her thesis cites one example of Ujeer Ali who argued before the inquiry board that, unlike the European members of the crew, the Indians “got all vegetables and other perishable eatables which were partly rotten... the rest of the voyage we had nothing but rotten salt fish full of maggots... the potatoes and onions given to us were half rotten.” that Europeans began wielding food as an instrument of power. There are

⁵² Home, W.E. (1929), “The Deaths of Merchant Seamen in 1927”, *The Lancet*, Vol. 213, Issue 5517, p- 1111 & Home, W.E. (1927), “The Deaths of Merchant Seamen in 1925”, *The Lancet*, Volume 210, Issue 5428, p- 567 - 569

⁵³ Desai, *Maritime Labour in India*, p- 101

⁵⁴ Khan, G.H. N., (Ed) (1989), “*Chains to Lose: Life and Struggles of a Revolutionary - Memoirs of Dada Amir Haider Khan*, Patriot Publishers, New Delhi, p- 89.

documented cases of officers who delighted in forcing Muslim lascars to eat pork. Europeans knew that by controlling food in the constrained environment of a ship, they could possibly regulate behaviour. On many occasions, as punishment, they would force lascars to live on a diet of rice and water for days, even weeks.⁵⁵

Ceri Anne Fidler argues how the Indian seafarer's food chart and provision evolved around the stereotypical understanding of martial and non-martial races. The seafarers from North and North Western India were provided with a different set of provisions while seafarers from Bengal, Orissa and South India the provisions were of inferior quality and quantity.⁵⁶

Apart from the food, the wage rate to Indian seafarers was considerably lower than their European counterparts. Ravi Ahuja cites that the Indian seafarers received in between 1/5th to 1/3rd of the pay of the European.⁵⁷ However this wage rate was not uniform for all the Indian seafarers. Ceri Anne Fidler argues that the pay of seafarers at the Bombay port was higher than at the port of Calcutta.⁵⁸ The Indian seafarers were not receiving the full pay since they have to pay bribe to the Serangs, Europeans and the port staff for securing a job in the ship.⁵⁹

⁵⁵Jaffer, A. (2015), "Lascars and Indian Ocean Seafaring, 1780-1860: Shipboard Life, Unrest and Mutiny", Boydell & Brewer, Boydell Press, p-18

⁵⁶Fidler, C. A., p- 39

⁵⁷ Ravi, A. (2006), "Mobility and Containment: The Voyages of South Asian Seamen, c. 1900 -1960", International Review of Social History, Volume 51, p- 112.

⁵⁸ Fidler, C. A., p-44

⁵⁹ Dixon, C. (1980), "Lascars: The Forgotten Seamen", in Ommer R. & Panting, G., (eds.), "The Working Men who Got Wet", St. Johns, Newfoundland, p-266.

Further the hierarchies among the Indian seafarers and between the Indian seafarers and the Europeans were clearly maintained in terms of clothing and uniforms on ships.⁶⁰ Strict discipline was enforced by use of violence and abuse to enforce hierarchy. Indian labour historian Chitra Joshi argues how the Indian seafarers were beaten and abused in full public view to intimidate and produce submissive and docile workers.⁶¹ Stereotypical and abusive languages and racial discrimination were also used to enforce discipline and hierarchy in the board. Thus the Oriya seafarers were facing discrimination in terms of accommodation, wages, food and health. They were treated as labourers were marginalized and monopolized by Europeans.

CHALLENGE AT THE SEA

However the ships were not free from protests against this inhuman torture of the seafarers. They have challenged the Europeans both collectively through the seafarers unions as well as individually. Balchandran argues how the Indian seafarers Unions pursued with the Europeans the cases of abuse, harassment and stigmatized behavior.⁶² Apart from collective resistance, individual acts of sabotage, slander and false compliance were other forms of non-confrontational resistance.⁶³ Dada Ameer Haider Khan has narrated an

⁶⁰ Fidler, C. A., p-51

⁶¹ Joshi, C. (2003) "Lost Worlds: Indian Labour and Its Forgotten Histories", Permanent Black, Delhi, p-149

⁶², Gopalan, B. (2002), "Conflicts in the international maritime labour market: British and Indian Seamen, employers and the state, 1890 -1939", Indian Economic and Social History Review, Vol. 39, No.1, p-95.

⁶³ Scott, James C., (1985), "Weapons of the Weak: Everyday Forms of Peasant Resistance", Yule University Press, London, p-xvi

incident how a ship stood in the middle of the sea since the Indian seafarers over the protests of lack of fresh water in the ship.⁶⁴ Further there were frequent protests against the rapacity and extortion of the Serangs. There were many strikes for pay hike and work bonuses from time to time by the Indian seafarers. Particularly in the wars when the risks to life increase, there was the demand for altering the working conditions as well as better wage rate. Many a time the seafarers were taking the help of intermediaries to present their grievances before European officials to overcome the barrier of English language and understanding the functioning of British institutions.

CONCLUSION

The present article makes an attempt to understand the life and conditions of the Oriya seafarers in European ships. The nature of contact between the European officials and the Oriya seafarers recruited from various port towns of Orissa is the subject matter of the study. The study of the social-economic profile of the sea farers, their recruitment, wages, health, food etc. highlights the European domination over Oriya marginalization. The Oriya seafarers often reacted lawfully and sometimes violently to protest against the discrimination, torture and other forms of violence by the Europeans. While most of the historiography studies the economic relation, the imports, exports between Orissa and European merchants, very less focus has been given to study the life and conditions of Oriya lascars in European ships. However the conditions of Oriya seafarers, their voice

⁶⁴Archer, J. (2002), "Social Unrest and Popular Protest in England", Cambridge University Press, Cambridge, p.37.

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of dissent, protests, violence etc. will be clear from further assessment of primary sources such as the factory records, Board of Revenue records, Judicial records and trial reports, memoirs and personal accounts of the English merchants etc.

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The Spice Trade from Kalinga War to British Raj

-Andrew J. Waskey

The history of India is long and complicated. It is a part of the history of the land of India and of the Indian Ocean, and eventually big and global history. Like any story it has a setting, plot(s) and characters with motives, usually lust for power and wealth. It also has its backstories, side stories and forward stories.

Practitioners of big history begin with the Big Bang and then move on to the super nova that brought our solar system into being. The temperatures of the supernova melded smaller atoms into the heavy metals of the earth including gold, silver and uranium which drives the plates across the earth's crust. Without these heavy metals life would have been impossible and neither India nor its mineral wealth in existence.

The Big Bang theory is supported by scientific discoveries of recent decades. The universe is now understood to be temporal rather than eternal. This view accords with the Asian monotheistic religions of Judaism, Christianity and even to Islam with its attenuated story of creation. The cosmology of the Book of Genesis is a story of a creation from nothing (*creatio ex nihilo*). That is a creation from nothing that was

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preexistent, all matter and energy appeared at the Big Bang. Brought into being by divine fiat. This means that the stuff of the universe is not eternal as taught in the Asian religions of Buddhism and Hinduism, a view that eventually affects all of the cultures these have generated including war and death.

Plate tectonics is a recent science. Originally proposed as “continental drift” by the German scholar, Alfred Wegener in a paper in the early twentieth century. His theory was pioneering; however, it was savagely denounced by the leading geologists of the day. The history of science has rarely been one of smooth advances. The peaceful view is held only by the ill-informed or ill minded. Rather science has from the Greeks onward often been accompanied with controversy. Scientific advances been more a matter of fits and starts with controversies that resemble the bar room brawls on American Western Movies. This pattern of struggle over the scientific paradigm that is to prevail was masterfully described by Thomas Kuhn in his 1962 book on the *Structure of Scientific Revolutions*.

From the 1950s onward advances in technological tools for reading earth’s rocks and in submarines for exploring the frontiers of the earth’s oceans and seas has produced the current theory of the earth being a hot core surround by a molten mantle and covered by the earth’s crust.

Advances in plate tectonics and other sciences have given rise to the continents merging and separating. Currently today’s continents, several hundred million years ago, were part of a supercontinent, now labeled “Pangea.” The name is from Greek and means all (*pan*) earth (*gea*). Sometime in the distant past Pangea split into two major continents, Gondwana, Laurentia and other parts. Scientists have

proposed supercontinents throughout the geologic ages of the earth and in two hundred million years from now a new supercontinent. The existence of supercontinents in the future or prior to Pangea is outside the scope of this paper.

The current geomorphology of India today begins with its geology. It is believed that a partial super continent (Gondwana) existed between 800 million and 650 million years ago. It was formed by the union of superblocks of the earth's crust. A procession called accretion by geologists. The name Gondwana was coined by Eduard Suess who named it after the region of central India with the same name. It is derived from the Sanskrit name of the Gond Forest taken from an ancient tribe of central India.

By a complicated process the India plate was assembled and moved northward. During its journey from near the South Pole to its current location it likely passed over a geologic hot spot like that which has formed the Hawaiian Island. Or an asteroid may have been the cause. Regardless the hot spot created the future Deccan plateau of India with its Deccan Traps. The shield volcano emitted volcanic gases for a long time which is believed to have led to one of earth's mass extinctions. It was a smaller extinction than that of the Siberian traps of another age.

The issue of mass extinctions has not been settled among geologists and others. There is geological evidence from fossils that in previous geological eras great numbers of species vanished within a short period of time. There may have been as many as five major extinctions to occur in earth's history. Fossil evidence strongly suggests that massive dying of species occurred in the Ordovician, Devonian and Permian geological eras. The most obvious example is the

disappearance of the dinosaurs. However, the great concern today is that another “great dying” of species is being caused not by nature, but by humans.

The Siberian Traps and the Deccan Traps are the results of magma flowing to the surface for millions of years. During these periods it is suspected that volcanic gasses were so voluminous that much of the fauna and flora of both the earth and its seas were kill.

Eventually the Indian Plate hit the Asian Plate and began its subduction. The Himalayans are the results. Now as the subduction continues the Himalayas are continuing to grow a millimeter or so annually. The Indian Plate now the Indian Subcontinent on its surface is tilted slightly from West to East so that most of its rivers feed into the Bay of Bengal. The Indus being a major exception. The Deccan was left as a plateau that due to its vulcanization is mineral rich. It also is more arid than other parts of India.

The Indian subcontinent is huge. It covers an area of 3,287,263 km² (1,269,219 sq mi). In comparison the United States is 9.8 million sq km (3.5 million sq mi.) and Europe is 10.19 sq km (3.9 plus sq. mi.). India is therefore about the size of the western part of the United States. Much of its geography is as complicated as that of the western United States or much of Europe.

The Eastern Ghats along India’s eastern coast are located in Orissa, Andhra Pradesh, Tamil Nadu, parts of Karnataka and Telangana. The mountains are not only discontinuous, but erode and cut by rivers. Four of these rivers are Mahanadi, Godavari, Krishna and Kraven. The highest peaks are rise to 1762 meters. They are also joined to the Deccan Plateau and intersect with the Nilgiri Mountains.

As India is the prisoner of its total geography so were the Kalinga the prisoner of how the land shaped their country. They were also the beneficiaries of it because Asoka could not have easily used a line of march to invade Kalinga through the Eastern Ghats. The very discontinuous “range” of mountains, populated with tribes of the original settlers of India who are also called the Dasani isolated it somewhat. Its proximity to the Indian Oceans promoted seafaring for trade. Its relative isolation also reduced its exposure the numerous wars common to the Gangetic plain and to other areas of India.

The land on which we live has always shaped us. It has affected wars, politics, and societies all around the world. This fact is just as true today as it was long ago, when the leaders of ancient tribes sought out high ground from which to defend themselves. The choices of governments, leaders, and societies are sometimes limited by rivers, mountains, deserts, and oceans. You could say that, often, nations are the prisoners of their geography, bound by the location of mountain ranges, or their access to rivers for trade.

Humans have been living in India for perhaps as long as sixty million years. The original settlers were small families or clans of hunter-gathers who foraged the forests. The forests were much larger then than now. Human use and abuse have reduced the size of the forests with agricultural and urban use.

The Kalinga War was brief and very bloody story; however, its backstories are part of Asian history. Much of the history of the world is one of the rise and fall of families, clans, tribes, kingdoms, empires not to mention economies, and other forms of government. While the Great Men of Historiography is often repudiated it is difficult to tell the

stories of much of history without it. This is also true of Whiggish Historiography as well.

An exception to the Great Men Historiography arises among tribal and nomadic histories until a Big Man becomes a King or a Great Man. In the steppes, in Mongolia for example, a drought might force war between tribes. The weaker tribe(s) having lost would be driven out, setting in motion tribal movements across the steppes like a series of falling dominos as tribe pushed against tribe. Germanic tribes, Slavic tribes, the Huns, Goth and more are pushing into the civilizations of Europe or Asia.

The Persian Empire of the Achaemenid had its humble origins among the Indo-European nomadic tribes living in central Eurasia. The Indo-European tribes were moving across the steppes from at least 3,500 B. C. Their movements eventually took them into eastern and southern Europe. Some went into what is now Iran and others across the Hindu Kush into the Indus River Valley. The entry of the Indo-European tribes called the Aryans was into a land where the Indus Civilization created at Harrapan and Mohenjo-Daro has long since disappeared. From these people came the Vedas and ultimately Vedic religion.

Other Indo-European nomads pushed southward into what is now Iran. Among them were the Medes, along with the Khwarezmians, Sogdians, Bactrians, Heretians and others as they wandered southward toward the northern end of the Persian (Arabian) Gulf.

In the 600s B. C. the Medes who fought as mounted warriors helped the Neo-Babylonians to destroy the Assyrian Empire. The Assyrian defeat blocked the Egyptians from

advancing into the Levant. The defeat of the Assyrians opened the western Fertile Crescent to the Babylonians. Their conquests were to push into Egypt's Nile River Delta and into upper Egypt for looting. By the 590s and 580s the Babylonians had crushed most if not all resistance from the small kingdoms of the Levant with its mountainous terrain. Among the conquered was the Israelite Kingdom of Juda in 586 B.C. The cream of its survivors was deported to Babylon as exiles with the intention of acculturating them into Babylonians.

Around 550 B.C., Cyrus, a Persian tribal leader, began a campaign of conquests. His father had been a Persian and his mother a Mede. He conquered the Medes who until this time had dominated the Persians. Charismatic he inspired fear and terror. Around 536 B.C., he conquered the Babylonian Empire with the capture of its capital at Babylon. Some scholars believe that the conquest was easy because the religious practices the kings of Babylon followed were not popular. The loss of popular support allowed the conquest to have little resistance.

From Babylon Cyrus moved southward to Egypt and then eventually westward to conquer what is now Turkey. Among those conquered was the Kingdom of Lydia with its capital at Sardis. Cyrus took it in 546 and then the rest of the Anatolian Peninsula. It was there that he encountered Greeks. Cyrus returned to Persian and was later killed in battle in Trans-Oxus River region. He was succeeded by descendants for the next two hundred years.

At the height of the Achaemenid Empire Darius (522-486 B.C.) ruled an empire stretching from the Indus River to the Danube River and from the western edge of the Himalayas

to the Sahara. It was a territory unrivaled in size until the Roman Empire under Augustus.

Difficulties always exist when governments seek to rule people. Most governments have been and continue to be unitary in the sense that the locus of authority is from a center. In the case of a kingdom from the person of a king.

For an empire the size of the Persian Empire control required communications. A system for horse borne messages was developed. Rule was imposed locally by local officials overseen by a Satrap. Their number was twenty-six giving each in effect a personal kingdom. Usually, they were members of the royal family.

It was during the reign of Darius that trouble with the Greek city-states (*polis* is singular and *poleis* is plural) began. While *polis* is usually translated from the Greek as “city-state” is a bit of a misnomer. The *polis* differed from the city-states of Renaissance Italy in its social order. The Italian Renaissance city-states were a collection of people from different places. In contrast the Greek *polis* was composed of all the males living and dead. It had a tribal character with worship of dead ancestors as an important religious element. Voting on war or some other judicial action or public policy required right religious decision. The Persian imposition of other rulers and eventually tyrants was not just politically important it was religiously incorrect.

The map of ancient Greece was a mosaic of city-states. Each was independent, but some were linked with other city-states by ties of kinship and military alliances. The term *polis* originally apparently meant something like “the villages around”. The *acropolis* served as a place of refuge in times of danger.

The Greeks were also characterized by suspicion, envy, and a sense of independence. The Persians sought to keep control using bribery as a control tactic. This tended to divisions among the Greeks into factions some of which wanted to Medize for profits and others who wanted sovereignty. Resistance to Persian Rules generated the First Persian War in the 490s. The Ionian Greeks living on the Anatolian Peninsula rose up against their Persian overlords. While fighting the Persians they appealed to the mainland Greeks for help. When the War ended the Persians were still in control of Ionia, but were angered by the mainland Greeks.

A major event was the loss of a Persian fleet in a storm on the Athos Peninsula. A second army and some of its fleet was destroyed at the Battle of Marathon by a combined force of Greeks on 11 September 490 B.C. The event was described by Herodotus, usually called the father of history.

The Battle of Marathon was fought on a plain next to the Aegean Sea. The Persians had unloaded some of their ships and were not organized for battle. They were caught by surprise, but quickly organized as the Greeks ran across the flat ground at full speed for about a mile. They hit the Persian line at full kilt, driving them back with great losses to their ships. Herodotus reported it as the first battle in which one line hit the other on the run as a battle tactic. The Persian were destroyed and only a few were able to escape on their ships. Greek losses were few, numbering around one hundred plus. Pheidippides then ran the first Marathon with the news of the battle to the Athenian council. Exhausted he cried out, “*nike*” which is Greek for “victory” and dropped dead. Darius was forced to retreat.

The Greek wrote extensively about many subjects. Many Greek writers, playwrights, poets, and others were battle scared veterans. Herodotus wrote a history of the Persian Wars. Aeschylus wrote the play, "Persians" describing events. In contrast the Persian aristocracy felt that literature was beneath them as proud warriors.

After Darius died his son Xerxes who is called Ahasuerus in the Bible. He figures prominently in the *Book of Esther* where he is called in Hebrew Ahasuerus which he is also called in the Septuagint. In Persian his name was Khshayarsha.

The historical Xerxes I (486-465 BC) began his reign by suppressing revolts in Egypt and pacifying Babylonia. He fought the Greeks who had defeated his father at the Battle of Marathon (490 BC). In 483 BC he began his western campaign bridging the Hellespont on pontoons supported by a vast fleet.

King Leonidas and his three hundred badly outnumbered Spartans mauled Xerxes' army at the Battle of Thermopylae (August 480 BC) before they were betrayed by Ephialtes of Trachis, who name is now synonymous with traitor in Greek.

Next Xerxes captured and burned Athens, but the tide turned when the Greek navy defeated the larger Persian fleet at the Salamis on September 28, 480 BC. As Xerxes watched from a hill overlooking the bay. Defeated Xerxes withdrew, and his expeditionary force was destroyed by the combined Greek armies at Plataea (479 BC).

In the coming decades Greeks often served in the Persian army as mercenaries. A group of Ten Thousand were hired by Cyrus the Younger to aid him in taking the Persian throne from his brother Artaxerxes II. The crucial battle occurred in lower Mesopotamia. However, Cyrus the Younger was

killed in the battle. His mercenary Greeks were called upon to surrender. In a parley to discuss matters, the Persian killed the Greek generals sent to negotiate. The Greek mercenaries then marched up the Tigris and across what is now Turkey to the Black Sea often fighting along the way, finally making their way home. The story is told by Xenophon (a former student of Socrates) in his book, *Anabasis (The March Up Country)*. The book was to aid the Greeks understanding of the territory of the Persian Empire. It prepared the way for the conquest of Alexander the Great.

During the 340s B.C. Philip of Macedon conquered the independent city-states of mainland Greece. It was their first time to be united. However, he was assassinated in 336 B.C. at Aegae, the ancient capital of the Kingdom of Macedon. On a personal note, I was visiting the site where there is an amphitheater. Our guide said, “over there is where Philipp was assassinated.” I had read that Philip had been assassinated by Pausanias of Orestis, but I did not know the location. Our guide’s words struck me as if I had been speared myself. I was there because of the assassination had unleashed Alexander the Great. A world of consequences were the results, including my presence and decades spent teaching about the glory that was Greece.

Alexander the Great replaced his father as king. By 334 he has suppressed Greek unrest, consolidated his power. He then organized an army to conquer the Persian Empire. His justification was to avenge the Greeks for the Persian aggression during the Persian Wars. He crossed the Hellespont, driving a spear into the ground to show that he had accepted Asia as a gift from the gods. The Battle of Granicus (334) was a major victory for Alexander. It

opened the way for his conquest of the Levant and Egypt to cover his flank.

In 333 Alexander again defeated Darius at the Battle of Gaugamela (“the Camel’s House) in what is now Erbil, Iraq. Their final engagement was the Battle of Issus 5 November 333. Darius then fled to Persia but was soon killed by members of his entourage. Alexander, declaring himself the successor to Darius and the Achaemenid Empire, pressed on into Persia, Afghanistan and beyond. He then turned his attention to India.

The Achaemenid satrapy of Gandhara (a region now staddling eastern Afghanistan and northern Pakistan, centered in the Peshawar and Swat Valleys) to submitted to Alexander’s authority. Next, he invited Porus, a regional Indian king to submit. King Porus ruled a portion of the Punjab’s system of rivers. Specifically, from the Hydaspes River to it confluence with the Chenab River. However, Porus refused to submit and instead prepared for battle. Bridging the monsoon flooded Hydaspes River, In May of 326 B.C, Alexander fought a pitched battle on theJhelum River (Hydaspes in Greek). Porus’ vigorous defense prevented Alexander from achieving a total victory. Soon afterward Alexander’s troops refused to march further into India.Alexander led his army to Babylon where he caught a fever and died.

Ashoka’s rise to power as the Emperor of the Mauryan Empire began with his grandfather, Chandragupta Maurya’sirritation with the king of the Nandas. Chandragupta came under the guidance of Chanakya a teacher, author, philosopher and strategist among other areas of knowledge and skill. Chanakya is identified as the author of the *Arthashastra*, a treatise on political power.

Under Chanakya's guidance, Chandragupta engineered revolts in the Greek held territories. He then conquered the Nandan Empire. It was transformed into the Mauryan Empire. It was not tightly organized, but it was to unify most of India under a single ruler. This goal was achieved by Chandragupta's grandson, Asoka. It took a bloody war with Kalinga to achieve the unification.

The story of the Kalinga is a part of the history of the Indian Ocean, of Orissa, of Asoka and the Mauryan Empire. Many of the Kalinga were mariners. The Kalinga story begins with the formation of their setting in the Indian subcontinent.

At the time of Asoka's invasion Kalinga had been existing for a long while as an historical region of India. Its boundaries fluctuated some but in general are held to be the coastal region between the Mahanadi and Godavari Rivers. Its heartland occupied was is now modern Orissa (Odisha), northern Andhra Pradesh, parts of Chhattisgarh and even some of Amarkantak. The region is named for the Kalinga tribe who were the original settlers. They were closely related to the surrounding tribes—the Angas, Vangas, Pundras and the Suhmas. The Kalinga are mentioned in the *Mahabharata*.

Kalinga had been a part of the Nanda Empire until it was taken over by Chandragupta. His effort to imposed Mauryan authority was repulsed in a defeat. Asoka intended to complete what his grandfather had failed to do. He was facing a people with a monarchical democracy who treasured independence.

Well before Columbus sailed in 1492 Indian mariners used the monsoon winds to sail between the coasts of India and Africa. Exchanged were crops including sorghum, pearl millet and finger millet along with weeds and diseases. The

east coast of India, home to the Kalinga and others engaged in a similar trading exchange. Being a coastal people, the Kalinga has long been seafaring. Their monsoon voyages took them to the Malay Peninsula and onto what are now the Indonesian islands.

Megasthenes, a Greek historian visiting the court of Chandragupta, is one of the sources about the war. He reported that the Kalinga War was finished in 261 B.C., the eight year of Asoka's reign. According to his history the King of Kalinga had a powerful fighting force composed of war elephants, cavalry and infantry.

When Asoka invaded Kalinga it was unlikely that he sought surprise by a line of march through the mountains rising behind the Orissa coastal plain. The Eastern Ghats are very discontinuous. His likely line of march was along the Grand Trunk Road to the sea and then southward along the coastal plain.

Given India's solid system of social stratification, combatants on both sides were probably all Kshatriyas. There was a reluctance to employing those from different varna.

The order of battle and the battle formation could have taken several forms used by ancient Indian armies. Some were intricate and complex. Others were "The Wheel," "The Needle" and "The Fish". Another formation was known as "The Lotus." the archers were in the center, with the cavalry and infantry placed like the lotus petals around them. "The Eagle" was a commonly used wedge formation in which the combat hardened troops formed the "beak" at the front of the line. Other experienced troops immediately behind them as the 'head.' Sometimes war elephants were also included in the 'beak' and 'head'. The two 'wings' sweeping out from the

‘head,’ would have fast-moving troops following the chariots and cavalry which were on the outer perimeter. Reserve troops were placed between the ‘wings’ and the ‘head’ to form the ‘body’.

The Kalinga War battle site is now marked at the Dhauli Hill. Today a Japanese Buddhist Stupa is on the site. There is also an Asoka rock inscription marking his victory. The terrain to the north of the Dhauli Hill is fairly level and would have allowed large numbers of troops to maneuver. The Kalinga fought bravely, choosing death to dishonor. Most were carried home or to their funeral on their shields. The slaughter on both sides was horrendous.

In reviewing the battlefield Asoka was reported to have been grieved by the slaughter of so many on the corpse strewn battlefield. It is then that he began to renounce war and to turn to the pacificism of Buddhism. While the non-violent might rejoice in this decision, cynics would see it as self-serving. Many are they who have ruthlessly climbed to the top with such a lack of moral, scruples or care for others that even Machiavelli would be appalled. And then at the top suddenly acquire morals in order to protect their power and possessions.

While Asoka’s war with Kalinga ended in his favor, the Muradyan Empire ended in family internecine warfare and internal weakness only fifty years after his death. He was soon forgotten and even his inscribed pillars had to await recovery by the British Raj. Identified and finally translated Asoka has become a symbol of a united India.

Later the Romans were to trade for spices and other goods along the Western Ghats. Renewed sailing from Orissa included spices some of which went to Europe. With the coming of Arab seafarers, the spices continued to flow into

Europe. The arrival of Islam and eventually the Ottoman Turks supported and interfered with the spice trade which by the 1300s came to be centered in Venice. Ship building, double entry accounting and spices were centered there. With the fall of Constantinople in 1457 spices increased in value.

By the 1480s money was flowing from Europe to the Ottomans and others enemies of Christian Europe. Seeking an alternative route to the Spice Islands had an increasing incentive. The Portuguese set sail southward along the coast of Africa. Eventually discovering the Madeira, Azores and Canary Islands.

In 1488 Bartolomeu Dias, Portuguese explorer became the first European to round the Cape of Good Hope and to see the Indian Ocean. In 1492 Christopher Columbus set sail for Spain heading westward to find a short cut to the Spice Islands of the East and of India in particular. His epic voyage opened the way for exploration of the Americas and beyond. The only spices he found were vanilla beans, all spice and chili peppers. The latter have had a tremendous impact upon cuisine around the world as part of the Columbian Exchange.

Vasco da Gama sailed with a fleet in 1497 around the Cape of Good Hope and on to India reception was varied. His return to Lisbon with a fortune in Indian spices transformed Lisbon into the new spice capital of the world. Venice went into decline.

In 1519, Fernando Magellan, of minor Portuguese nobility, sailing for Spain left with a fleet of five ships to sail to India. Magellan was killed in the Philippines at the Battle of Mactan. In 1522, the *Victoria*, the sole survivor of Magellan's fleet, returned to Spain looking like a ghost ship. The first ship to circumnavigate the globe.

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On the last day of December 1600, Queen Elizabeth the First signed the papers creating the British East India Company. From then until the Sepoy Rebellion it grew into the premier controlling force in India. Its authority was reduced after the Sepoy Rebellion, but it continued to function until the end of the Raj.

At the end it was not only about spice, but about spice and other trade goods. It still is about spices because India produces at least 80% if not 90% of the world's spices, yet exports only 10% because the rest of the world does not know how to use them. The Kalinga played their part in this grand story.

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Kalinga and Cambodia: Cultural & Commercial Rapprochement

-Aparna Mukherjee

The historical study of the Kalinga-Cambodia cultural and commercial rapprochement provides valuable insights into the trans country trade networks, cultural exchanges and religious diffusion in the ancient and medieval periods. It highlights the interconnection of different regions and the role of maritime routes in facilitating these interactions. It sheds light on the diverse influence of Kalinga that contributed to the development of Cambodia's rich cultural heritage.

Roughly ancient Kalinga is the modern-day Orissa, one of the most important eastern coastal states of India. It is bounded by the Bay of Bengal in the east, Jharkhand in the north, Chattisgarh in the west, West Bengal on the northwest and Andhra Pradesh on the south. It is situated in the north-south dividing point of India.

KALINGA

The earliest reference of Kalinga is in the Aittareya Brahmana. The empire of Kalinga is mentioned in the Mahabharata, Puranas,¹ Jatakas and in many Sanskrit

¹ P. Sen, ed. *Bhagabat Purana*, IX, XIII Calcutta, 1955. P.55.

literatures as a vast empire whose territory touched the mouth of Ganga in the North and the mouth of Godavari in the South. It has a recorded history of nearly two thousand five hundred years. In the writings of Panini, Kautilya and Boudhayana, Kalinga was mentioned several times. Western writers Pliny, Ptolemy and Megasthenes wrote about Kalinga. Chinese travellers Hiuen-Tsang, Fa Hien wrote about Kalinga. Emperor Asoka conquered Kalinga in 361 B.C and it became a province of the Mauryan Empire. The people of Kalinga played a major role in colonizing and trading activities of Southeast Asia in the seventh century. There were references of the word Kling in Chinese chronicles which Scholars believe is the Chinese form of Kalinga.

Kalinga has vast natural resources comprised of, minerals, gems, precious and semiprecious stones, forest products and food grains etc. Abundance of various minerals led to the growth of metallurgy in ancient Kalinga. Items made from Iron, brass, bell metals were very famous. Iron tools and steel beams were extensively used in building the temples of Kalinga. Kalinga was also famous for its fine cotton and silk textiles, Ivory, wood and stone carvings, patta paintings and palm leaf manuscripts.

Kalinga has a long coastline on the Bay of Bengal, which is studded with many famous ports providing her with experiences in sea voyages to distant countries. Merchants of Kalinga linked Indian civilization with the civilization of East Africa and Southeast Asia. It had also led to establishment of cultural, political and commercial contacts with Southeast Asia.

CAMBODIA

Cambodia is an independent nation in Southeast Asia. It was a part of French Indo-China. The word Cambodia is the English derivative of the French name Kambodge, which stands for Sanskrit Kamboja. Cambodia is bordered in the east and southeast by Vietnam, on the west and north by Thailand and by Laos in the northeast. Ancient Kambuja roughly consisted of modern Cambodia, a part of Cochin-China and the lower valley of Mekong River in the basin of the Tonlesep. Majority of the people were Mon-Khmers ethnically related to the Mons of lower Myanmar. The other group was 'Chams' who are ethnically related to the Malay race. Kambuja is the earliest Hindu kingdom on the mainland of Indo-China.

During the pre-Angkoran periods of Khmer history, there were two successive kingdoms; Funan from second to sixth century C.E. and Kambuja or Chen-la from 600 C.E. to 800 C.E. In the beginning of the Common era and before Indianization, there existed an indigenous, pre-historic and pre-state structure in Southeast Asia. Small kingdoms were formed around Mekong valley. Funan was one of them. These principalities were related to Bo Dinh Bronze Age period and were based on wet rice cultivation. During Indianization the rulers legalized their political authority through the Indian Brahmanas. In this way a cultural interaction between India and these principalities took place that affected the rulers as well as common people in their political, social, religious and cultural life.

FUNAN

The only source of information about the origin of Funan is the names of places, Chinese chronicles and a Sanskrit

inscription of third century C.E.². During 300 C.E. Chinese envoy K'ang Tai and Chu Ying visited Funan. K'ang-T'ai had recorded a legend. According to the legend, one Indian Brahmana, Hun-tien, whose Indian version was Kaundinya was the founder of Funan³. One-night Kaundinya dreamt that his personal God gave him a bow and told him to go to a voyage across the sea. The very next day Kaundinya went to the temple of the God and found the divine bow. He then undertook a sea voyage and reached Funan. One Naga princess, Lin-Ye, whose Indian version is Soma, ruled Funan. Soma and her men attacked the boat carrying Kaundinya. But Kaundinya defeated the Naga princess, wrapped her with clothes as she was not wearing any and married her. Thus, Kaundinya became the ruler of Funan. The descendants of Kaundinya ruled for one hundred years. The royal dynasty enjoyed the status of both Indian ancestry and indigenous one.

The second phase of the history of Funan began in fourth century C.E. with the arrival of another Kaundinya. According to the Lieng history, Kiao–chen–hu (Chinese transcription of Kaundinya) a Brahmana from India heard a supernatural voice bidding him to rule over Funan. Kundinya obeyed and crossing the sea arrived Funan. The people of Funan heard of him and chose him to be their king. The new king moulded Funan according to the laws and rules of India and turned Funan into a Brahmanical state. This highlights the high regards the people of Funan had for the Indians. His successors had distinct Sanskrit names.

² G.Coedes, *The Indianised states of Southeast Asia*, Honiululu, 1956, PP 37-38.

³ B.B..Chatterjee, *Indian cultural influence in Cambodia* Calcutta 1964.P.2

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A sea trade route connecting India and China passed through the coastline of Funan and Funan emerged as a trading nation. Proximity to the port Oc eo, situated near the Cambodian-Vietnamese border, increased the importance of Funan. This was a very important entreport in which traders/voyagers from India took refuge on their way to Vietnam and China.

KAMBUJA

There is a legend about the origin of Kambuja. Sage Suryavansi Kambu married Meera, the daughter of the Nagas and ruled over the state. The territory was named Kambuja after Kambu⁴. The rulers of the new kingdom Kambuja traces their origin from Sage Kambu. Over the time the whole of Cambodian region came to be known as Kambuja. In Chienese language Kambuja was called Chen-La. Several Indianized Hindu dynasties ruled over Cambodia in succession, namely the Angkor dynasty, dynasty of Indravarman, dynasty of Suryavarman etc.

RELATION BETWEEN KALINGA AND CAMBODIA

From ancient times Kalinga had strong relations with Cambodia. As regards the legend of Kundinya historian H.B. Sarkar is of the opinion that Kundinya was the name of a tribe who had their homeland in Kundinyapur in Vidharva region. In ancient times sea voyagers from Kalinga and Vidharva region used to board the ship from Palura, the famous port of Kalinga for their onward journey to Southeast Asia. In all probability the Kundinyas arrived at Palura to embark a ship for the sea voyage to Funan.

There was trade as well as diplomatic relation between Funan and Kalinga. Fan-Chan (225-250C.E.) the king

⁴ R.C. Majumdar, *Kambuja Desa*, Madras. 1944. P.19.

of Funan received in his court a visitor from India who informed the king about the prosperity of India. At that time Kalinga and Magadha were ruled by the Murunda king⁵. After the decline of the Kusanas the Murundas had set up an independent kingdom with Pataliputra as their Capital. Murunda gold coins were discovered at the ancient site of Sisupalagarh near Bhubaneswar, which bear the name of King Dhamadamadhara .

Fan-Chan sent his relative Su-Wu to the Murundan Royal Court as an ambassador of Funan. Su-Wu embarked at the port of Chu-li in Malay Peninsula arrived at the port of Tamralipta and met the Murunda king Dhamadamadhara. Su-Wu spent four year in India and returned with an Indian companion. The Murinda king presented Su-Wu four horses. According to Kang Tai the King of India have the title “Mou-Laun” which is the Chinese version of the title of the Murunda king. All these facts evidence the existence of diplomatic relationship between Cambodia and Kalinga.

TRADE AND COMMERCE BETWEEN KALINGA AND CAMBODIA

Chief Exports and Imports

During the ancient and mediaeval period, there was a significant exchange of goods and commodities between the region of Kalinga and Cambodia. Cowrie shells were used as a medium of exchange and without any medium of exchange trade transaction were carried on by following the barter system. While specific details may vary, below are some items that were commonly imported and exported between these regions: The merchants of Kalinga exported spices, food grains, spikenard, drugs, conch shells, cotton

⁵ G.Coedes. *The Indianised states of South east Asia*, Honolulu, 1965, PP41.

textiles, ivory and even elephants. Large quantities of Iron, copper, bell metals and bronze items were also exported from the Kalinga ports. Items of imports from Cambodia mostly consisted of, spices, medicinal fruits, honey, wood-apple, betel nut, nutmeg, sandal wood and sandal-paste, exotic timbers, aromatic wood, silk, pearls, precious stones, gems, conch, clove, tin, gold and silver utensils, etc.

It's important to note that trade patterns and specific goods exchanged could have varied over time, depending on the political, economic, and cultural factors of each period.

Trade Routes

There were at least three sea routes from Tamralipta to China and Southeast Asia. In the first route the ships set sail from Tamralipta and reached Srilanka from where they took the route of Nicobar islands to reach the straits of Malacca or Sunda. From Sumatra and Java the sea route went along the Malay coast, touching Pattani, Singora, Ligor and Ocoo, thereafter taking the coast of Vietnam to reach Chio-chi port of Vietnam and Canton of China. This seems to have been a popular route for the merchants of India. In the Fifth Century C.E. Chinese pilgrim Fa-Hien on his return journey from India took this route to reach China.

In the second route the ships proceeded from Tamralipta to Malay Peninsula along the coasts of Bengal and Myanmar touching the shores of Chattagram of lower Bengal and Arakan. There was a hint of this route in the Mahajanaka Jataka. The first information about the third sea route was obtained from Ptolemy's Geography. According to him the ships having set sail from Tamralipta reached the port of Palura and diagonally crossed the Bay of Bengal to reach Malaya, Java and Sumatra.

There was another sea route, which was followed for trading with Indo china. The ships started from the coasts of Kalinga and Andhra and sailed through Bay of Bengal to reach the Irrawaddy valley of Myammar. Thereafter the traders followed Salween and Mekong rivers. To reach Cambodia specifically, the merchants travelled upriver from the southern regions of Vietnam, eventually reaching the ancient Khmer kingdom, which encompassed present-day Cambodia and parts of Laos, Thailand, and Vietnam.

A traveller from Indo-China would travel to Malay Peninsula to board the ship for outward journey across the sea.⁶ Funan Emissary Su Wu followed this route. From Malay Peninsula he embarked on a ship for Tamralipta. The Malaya Peninsula with several good ports like Takkola, Kedah, Panpan etc. occupied a very important position in the trading network.

It's important to note that trade routes in ancient times were subject to change due to various factors such as political developments, seasonal weather patterns, and the emergence of new trading hubs. Therefore, the specific routes taken by Kalinga merchants might have varied over time.

Sea Ports

The ports of Kalinga held immense importance for sea voyages to Southeast Asia due to their strategic location, role in maritime trade, cultural exchange, influence on maritime routes, and historical significance. These ports served as vital links connecting India with Southeast Asia, fostering economic, cultural, and diplomatic ties between the two regions.

⁶ R..C.Majumdar, *Ancient Indian Colonisation in Southeast Asia*, Baroda,1955, P.18.

MOST SIGNIFICANT SEA PORTS IN THE KALINGA REGION DURING ANCIENT TIMES:

Tamralipta (modern-day Tamluk): Located in present-day West Bengal, Tamralipta was a major port on the Bay of Bengal. It served as an important trading center for Kalinga, connecting it with other regions across the Indian Ocean.

Tamralipta was the most famous among all the ancient major sea ports on the eastern coast of India. There are frequent references in the Jatakas about sea voyages from Tamralipta to Suvarnabhumi. Tamralipta is mentioned in the writings of various foreign writers like author of the *Periplus*⁷, Ptolemy, Pliny, Fa-Hien, Hsuan-Tsang and I-Tsing. Tamralipta had deep influence on trade with the Southeast Asian archipelago and mainland countries of that region since pre-Christian era. Tamralipta had the great advantage of being well attached with the rest of India in both waterways and land routes. Merchants brought here commodities from various parts of India for overseas and inland trade. It was a great trade emporium from fourth to twelfth century C.E. Pearls, Gangetic spikenard, muslins of the finest quality were available at Tamralipta. Vessels called Colandia were used to transship commodities. From Tamralipta Emperor Asoka's daughter and son Sanghamitra and Mahendra sailed for Sri Lanka with the Bodhi Plant. I-Tsing, during his visit to India (seventh century C.E.) arrived at Tamralipta from Canton and proceeded to Bodhgaya. On his return journey to China he again boarded the ship from Tamralipta. There was a roadway, named Sanko which goes through Tamralipta and upper Myanmar before reaching the 'Hunan' province of China. One extended branch of this

⁷ W.H. Schoff, ed. *The Periplus of the Erythrean Sea*. Delhi, 1974, PP. 47

route crossed Myammar and Thailand and reached Tongking of China. Most probably Buddhist Monk Buddha Bhadra, took this route to reach Tong-king in the fifth century C.E.

As a consequence of the river Ganga shifting its course and the mouth of the river Swaraswati getting gradually silted up, Tamralipta ceased to function as a port.

Palura: Located in the Ganjam district of Odisha, Palura was another important port in the Kalinga region. It played a crucial role in maritime trade, especially in the export of precious gems, textiles, and other commodities.

In the Jatakas it was mentioned as the capital of Kalinga. Legend says the sacred tooth relic of Buddha have been taken to Sri Lanka from here. A place to the south of Palura has been mentioned as an apheterion or point of departure for voyaging to Myanmar in Ptolemy's Geography. Ptolemy equated Palura⁸ with Dantapura on linguistic grounds. In Dravidian word pal and ur means tooth and city respectively. Hence Palura means city of tooth i.e., Dantapura. According to Ptolemy (second century) big passenger ships used the port of Palura or Dantapura to cross the Bay of Bengal directly.

There is a tenth century Bateswara Mahadeva temple on the sea shore of Palura, which was worshipped by the merchants for safe journey across the sea. Sea voyages to Malay Peninsula were undertaken from here. Palura may have been a busy port until twelfth century C.E. because Chinese articles of this period have been discovered from archeological excavations of this region

Pithunda

In the Jaina Uttaradhyana Sutra there is a reference of

⁸ P.C., Bagchi. *Pre- Aryan and Pre-Dravidian in India*, Calcutta, 1929, PP.163-164.

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Pithunda Port. It was also mentioned in the Hathigumpha inscription of Kharavela and Ptolemy's Geography. According to Ptolemy Pithunda lies midway between the mouth of the river Mahanadi and Godavari. Pithunda therefore is supposed to be located near Chicacole and Kalingapatnam to the South of Dantapur. The Sea Voyagers of Champa used the port of Pithunda.

Apart from these, other ports of Orissa worth mentioning are Manikpatna, Chilika, Konark, Pipili and Balasore.

As for Cambodia, during the ancient period, the Khmer Empire thrived as a significant maritime power in Southeast Asia due to its access to several sea ports along its coastlines and rivers, which facilitated maritime trade and cultural exchanges. Some of the important sea ports in ancient Cambodia included:

Oc Eo: Located in present-day Vietnam, near the border with Cambodia, Oc Eo served as a crucial port for trade between the Khmer Empire and various Indian Ocean trading networks. It played a significant role in the exchange of goods, ideas, and culture.

Angkor Borei: Situated in the Mekong River delta region of Cambodia, Angkor Borei was an important port during the ancient Khmer Empire. It served as a gateway for maritime trade, connecting the Khmer Empire with other Southeast Asian kingdoms and beyond.

RELIGION

Hinduism

In the field of religion there are a several similarities between Kalinga and Cambodia. Following the Devaraja⁹ cult the linga enshrined by Jayavarman on the Mahendra Mountain

⁹ H.Kulke, *The Devaraja cult*. New York 1978. PP1-2

was worshipped as Devaraja by the rulers and subjects alike. Devaraja was regarded as the real ruler of the Cambodia and the king was considered to be His agent. The rulers of Kalinga considered the presiding deity, Lord Jagannath, the real ruler of Kalinga and the king was considered his viceroy. Gunavarman son of Funanese King Jayavarman constructed the Chakrattirtha swami Visnu temple at Thap-moi in Plain des Jones. It is noted that Lord Jagannath of Puri (Orissa) is known as Chakrattirtha Swami and Puri is also known as Chakratirtha. At Angkor the Chalanti Pratima of Linga established on the Mahendra mountain was worshipped as Devaraja. In some of the festivals of the Jagannath temple of Puri the Sudarsana Chakra (disc) was carried around the city and it is called Calanti Pratima. Thus Kalinga and Cambodia both have a tradition of worshipping Calanti Pratima or the moving God. The custom of offering sacrifices to a Goddess is in line with the practice followed in Kalinga. In the Baphnom site of Cambodia sacrificial rituals were addressed to Goddess Me-sa who is very similar to the Hindu Goddess Ma Mahisasurmardini .

Saivism as practiced in the Kalinga region and Cambodia also bear close resemblance. In both the places Siva was worshipped under various names like Girish, Tribhubanaswara, Maheswara, Pashupati etc. In both the regions there were followers of Pashupat Shaivism. followers of the Pasupat sect worshipped the footprints of Siva. In the Phnom Bayang inscription of 624 C.E reference was made about the installation of the footprints of Siva during the period of Isanvarman. At Ranipur-Jharial of Western Orissa this practice is followed.

Sasanka, the king of Vanga erected the Tribhubanaswara Siva temple at Bhubaneswar. Somasarma, the brother-in-law of Chanla ruler Mahendravarman (600-611 C.E) erected another Tribhubanaswara Siva temple at Cambodia. King Jayavarman of Funan sent Nagasena, a Buddhist monk to Chinese royal court. Nagasena mentioned that Mahesvara was worshipped at the top of Mahendra Mountain in Cambodia. The Chodaganga dynasty of Kalinga were worshippers of Siva and constructed the temple of Siva Gokarnaswamin as tutelary deity on Mahendra mountain situated in the southern part of Kalinga shortly before 500 C.E. The existence of Mahendra mountain and enshrining Lord Siva on top of it in both Kalinga and Cambodia was a proof of close contact between these two regions.

Vaisnavism is believed to have spread to Southeast Asian countries during the fifth century C.E. under influence of Kalinga the strong hold of Vaisnavism in India. Vishnu worship became popular in Cambodia and patronized by the Kings Yasovarman, Indravarmana, Suryavarman etc. Angkor Wat is the biggest temple in the world dedicated to Vishnu. Kalinga like Sculptural images of four-armed Vishnu with conch, disk, club and lotus have been found in Cambodia. Garuda the mount of Vishnu and Hanuman of Ramayana is very popular among the Cambodians.

Like Kalinga other Hindu Gods and Goddesses like Ganesa, Indra, Sarasvati, Surya etc. were also worshipped in Cambodia.

Buddhism

Buddhism was present in Funan as early as fifth century C.E. The arrival of Buddhism in Cambodia from ancient Kalinga, is a fascinating historical journey. Buddhism

flourished in ancient Kalinga. After the Kalinga war Emperor Asoka's conversion to Buddhism and his subsequent support for its propagation led the Buddhist missionaries to various parts of the world including Southeast Asia. Some of these missionaries subsequently made their way to Cambodia. Subsequently Buddhism gained prominence in Cambodia through the support of various Khmer kings. Over time, Cambodia became a significant center for both Mahayana and Theravada Buddhism. From 13th century onwards Theravada Buddhism remains the prevalent form of Buddhism in modern-day Cambodia.

LANGUAGE AND LITERATURE

Use of Kalinga Brahmi script in Cambodian language

The Kalinga Brahmi script originated from the Brahmi script is an ancient script used particularly in the region of Kalinga was prevalent around the 3rd century BCE. The Cambodian language known as Khmer, has its own script named Khmer Akshar originated around the 7th century CE¹⁰. However, it is worth noting that the development of the Khmer script was influenced by various Indian scripts including the Kalinga Brahmi script.

In all probability The Kalinga Brahmi script was introduced to Cambodia through Indian traders, scholars, and religious figures who traveled to Southeast Asia. Cambodian inscriptions from the 6th to 7th centuries CE¹⁰ are primarily found in the Angkor region

Here are a few examples of Kalinga Brahmi script influence in Cambodian inscriptions:

Preah Khan of Kompong Svay Inscription of 10th century

¹⁰ G.Coedes ed. *Inscription du Cambodge* referred by Sarkar, P.154

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Sambor Prei Kuk Inscriptions from the 6th to 9th centuries,

Prasat Andet Inscription of 7th century.

The Koh Ker inscriptions of 10th century

Preah Vihear Inscriptions of 10th century.

The use of the Kalinga Brahmi script in these inscriptions emphasizes the strong linguistic links between India and Cambodia during that period.

SOCIETY

The society of Cambodia in many ways is similar to Kalinga society due to several factors.

Hindu-Buddhist Influence: Both Kalinga and Cambodia have been strongly influenced by Hinduism and Buddhism. These religions played a significant role in shaping the religious and philosophical beliefs of the people in both regions. Temples and monasteries are important cultural landmarks, and religious ceremonies and rituals are observed by the local populations.

The people were divided into four classes namely Brahmana, Kshatriya, Vaishya and Sudra. But the caste system was not rigid like in India. Inter marriage between Brahmana and Kshatriya were allowed. In their day-to-day life many Hindu customs were followed by the people of Cambodia, for example, they believed in the impurity of the left hand and arranged marriages on auspicious days. During the period of mourning, they observed fast and shaved the heads of the children of the deceased. The dead bodies were burnt and ashes were kept in a container, which was subsequently thrown into the river or seawater. Widows of the upper status of the society did not re-marry.

Festivals and Celebrations: Both Kalinga and Cambodia celebrate various festivals and events throughout the year. These festivals often involve colorful processions, traditional dances, music, and performances. They serve as occasions for communities to come together, express their cultural identities, and pay homage to their heritage.

Agrarian Societies: Both Kalinga and Cambodia were traditionally agrarian societies. Farming practices, cultivation techniques, and the importance of rice as a staple crop are common aspects of both cultures.

Cultural exchange between Kalinga and Cambodia has occurred mainly through trade, travel, religious pilgrimages etc. These interactions facilitated the exchange of ideas, philosophies, and cultural practices.

Art & Architecture

Hindu-Buddhist Arts: Both Kalinga and Cambodia were deeply influenced by Hindu and Buddhist traditions. This factor resulted in the integration of artistic elements from Kalinga into Cambodian art.

Iconography and Deity Representation: Kalinga art has a wide range of Hindu and Buddhist deities, depiction of these deities influenced Cambodian art. Many iconographic elements, gestures, and postures seen in Kalinga art found their way into Cambodian sculpture and iconography.

Architectural Influence: Kalinga architectural style, characterized by intricately carved stone temples and stupas, had a strong impact on Cambodian architecture. Artistic elements like elaborate entrance gateways, towering spires, and bas-reliefs depicting religious events were adopted by the Khmer Empire in Cambodia.

Sculptural Traditions: Kalinga style of stone carving and sculpture influenced the sculptural traditions of Cambodia. Though the Khmer art developed its own unique style, the intricate detailing, refined craftsmanship, and iconographic conventions of Kalinga art played a role in shaping Khmer sculpture.

Influence on Jewelry and Decorative Arts: Kalinga style decorative work in metallurgy and jewelry-making influenced Cambodian decorative arts. Filigree work, granulation, and the use of precious metals were adopted in Cambodia.

Mythical Creatures and Deities: Both artistic traditions feature depictions of mythical creatures and divine beings as a prominent feature in both the art form. Mythical creatures like Garuda, Naga, Makara, Asura are common in both the art forms. In both the art forms images of celestial beings like Gandharvas, apsaras are alike.

Floral and Geometric Designs: Floral and geometric patterns are prevalent in both Kalinga and Cambodian art. These motifs are often intricately carved or painted on various surfaces, including temples, sculptures, and decorative objects, paintings.

Narrative and Symbolic Representations: Both art forms convey narratives and symbolic representations where designs often hold meanings related to protection, identity, and cultural heritage. Like temple reliefs depicting scenes from Hindu and Buddhist epics, conveying stories and moral teachings.

Ornamental Carvings: Elaborate ornamental carvings are common in both Kalinga and Cambodian temple architecture. Intricate carvings of animals, plants, geometric patterns,

deities, celestial beings, and scenes from religious epics, are found at Konark, Lingaraj and Angkor temples.

The Siva temple of Banteay Srei constructed by Yajnavaraha, spiritual guide of Angkor King Rajendravarmān II (944 – 968 C.E.) is very similar to the Bhubaneswar temples in the richness and splendour of its architectural designs and curvings. The three tower shrine was constructed on a single terrace. Similar to the Bhubaneswar temples, the temple of Banteay Srei and also the Preah Khan temple has *sikharas* in shape of curved arches over doors, and wooden windows for providing light in the corridors.¹¹

The curved figures on the walls of Cambodian temples have similarity with the Kalinga temples. The influence of the Kalinga style is apparent in hair-styles, designs of heavy earrings, crown, waist girdles etc. shown to be worn by the female figures in the sculptures of Angkor period, for example female figures on the north door at the Vishnu sanctuary of Banteay Srei. Besides that, similarity in the ornaments worn, the rounded eyebrows and plump lips.

The Cambodian sculptors and artists showed their skill in curved figures, decorative details, stone vaults and lintel stones. The bas-reliefs were the most important feature of the Kambuja sculpture and exhibit balance, harmony and rhythm of very high skill as found in the temples of Kalinga. The sculptures and bas-relief carvings that decorate the gallery walls of Angkor Thom and Angkor Wat appear to have been influenced by the Kalinga art. Like temples of Bhubaneswar, In the Angkor Wat temple, there are open terrace on both side of the entrance with halls of small shrines. The origin of

¹¹ Mishra, P.P., Mukherjee Aparna, *Rapprochement between east coast of India and Southeast Asia* U.K. 2011, P.170.

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Cambodian architecture is essentially Indian and there has been remarkable evolution that can be perceived in the galleries, central towers, and pyramidal mass.

The artistic exchanges between Kalinga and Cambodia played a significant role in shaping the artistic landscape of the region during the ancient and medieval periods.

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Kalinga and Southeast Asia: Shared Cultural Heritage

-Dr. Binay Kumar Mishra

Initiated in 1991, the Look East Policy adopted by Indian Government marked a strategic shift in India's perspective of the world and has been rigorously pursued by the successive administrations. The policy was developed into more action oriented as well as project and outcome based and was transformed into the 'Act East Policy' in 2014. The India-Southeast Asia relations have gained constant momentum through the period. Responding it seriously, the Southeast Asian nations made India a sectoral partner in 1992, a dialogue partner in 1996, a summit level partner in 2002 and a strategic partner in 2012 of their association. This partnership has accelerated across economy including trade and investment, energy, connectivity, maritime security, people to people contact etc. But, no doubt, these relations be heard in their glorious cultural past. Shared historical ties, culture and knowledge have underpinned the sustained interaction between India and Southeast Asian nations. The process of their acculturation had started in very beginning

of the Cristian era. The exchanges between the two are well documented and clearly explain that culture remained the key to the India-Southeast Asia relations. On the silver jubilee celebration of India-ASEAN partnership a commemorative summit was organized at New Delhi on 25 January 2018 in which leaders of both sides welcomed the cultural initiatives which play a critical role in strengthening the relationship.

Culture is way of life, cumulative knowledge, beliefs, values, attitudes, meanings, hierarchies, religion, spatial relations; accumulated experience which is socially transmitted to be a person's learned and behavior; it becomes a collective programming of the mind of one group differentiated from another. According to the historical linkages between India and Southeast Asia over more than thousand years, the culture of India was syncretized into local cultures of the Southeast Asian people. Moreover, Indian Diaspora is acknowledged as assets for Southeast Asia. The linkages have deep foundations ranging from pre-historic maritime exchanges to historical connections and expansion of Indian religious traditions in the region. The Indian texts and archaeological sources have numerous references of interaction between India and Southeast Asia from the early historic period. The landscape of Southeast Asia finds frequent mention in Indian literature. The first three quarters of the 20th century can be marked as the period of focus on researches on the interaction between India and Southeast Asia with vigour. A few of the early researchers also made efforts but they reflected the colonial perspectives which were perhaps result of the then scenario under the impact of colonialism. Later the idea of 'Indianization' was adopted to characterize the Indian influence on Southeast Asia which has been a much-

debated topic for researchers indulged in analytical study of historical and cultural developments in India and Southeast Asia. In this influence of ideas, India had a specific role to play. Some recent researchers, analyzing the sources, have determined it a complex nature of interaction, but no doubt, the influence of India culture is clearly observable in many areas of Southeast Asia in varied realms.

In recent decades European and Asian scholars have unearthed great stores of information on the ancient past of Southeast Asia which reveal that since 1st century A.D. kingdoms emerged in the region practicing Indian religions, arts and customs including the use of Sanskrit and Pali as sacred languages. The adoption of various Indian systems was selected by different parts of Southeast Asia. Brahmanic rituals were adopted by local rulers which still play an important role in Southeast Asian society. Traders were key to the dissemination of the cultural practices. Brahman rituals at the courts could only have been introduced by the Brahman priests while Buddhist monks also established permanent bases. Temples for worship exposing indigenous population the rites and rituals were built. From beginning up to the 15th century of the Christian era the Indian traders, adventurers, teachers, priests and monks continued to be dominating influence in Southeast Asian kingdoms in today's Myanmar, Thailand, Malay Peninsula, Cambodia, Laos as well as Vietnam and Indians often ruled the earliest States in the region. The Indian religious forces Hinduism and Buddhism existed with mutual tolerance and thus shaped Southeast Asian culture. The civilizational influence started when India, Sri Lanka and mainland Southeast Asia became involved in the network of the trade of different goods through

the maritime Silk Road connecting eastern Roman Empire to the Han dynasty in China. The Indian and Southeast Asian cross-fertilization of cultures is a scarce example of non-military involvement in exchanges. In the ancient time, merchants and Brahmin went to explore this part of the world. They had with them the Indian culture which blended well with the local beliefs and put an impact on Southeast Asian religion, politics and administrative system, concept of law and legality, arts of all branches and the most important of all, Sanskrit language and literature which served as means and content in the process of acculturation.

Of the many Indianized States of ancient Southeast Asia, in today's Cambodia – one of the countries of mainland of Indochinese peninsula – the Indian culture is best exposed. There are ample evidences to reveal the role of India in the growth of India's politico-religious infrastructure there. Cambodia has no written ancient history but fortunately a large number of inscriptions have been discovered. These inscriptions are corpus of historical texts engraved on stone as well as metal found in a wide range. More than 1250 inscriptions of varying length yet discovered are the only written sources for the study of ancient Cambodian civilization. But, an account of the earliest Hindu kingdom in Cambodia known as Funan which was founded by a Brahmin named Kaundinya in the 1st century AD has been preserved in the Chinese accounts. Kaundinya is said to had introduced the elements of civilized life among almost savage people of Funan. The word Funan comprises with the modern *phnom*, meaning by mountain. This kingdom comprised Cochin China and southern part of Cambodia and was ruled by Kaundinya and his descendants for 100 years. Thereafter, the kingdom

passed to Jaivarman who organized a powerful navy and conquered a large number of neighboring states. Nearly the whole of Siam and parts of Laos and Malay peninsula acknowledged the authority of Funan. China entered into relations with this first Indian colonial empire in Indo-China in the third century A.D., and the oldest of the four Sanskrit inscriptions that this country has bequeathed to us dates back to this time. Its capital for a time was Vyādhapura, “the city of hunters”. The first information about Funan comes from an account left by the mission of the Chinese envoys K’angT’ai and Chu Ying who visited this country in the middle of the third century. It would be considerable here that the Chinese records mention 162 visits made by the Chinese monks from 5 AD to 8 AD. However, the visit by only one Indian scholar, Bodhidharma, to China, is recorded in this period. These, along with a Sanskrit inscription of the third century, constitute our basic documentation on the first two centuries of the history of this kingdom. The inscription found at Neak Ta Dambang Dek in the province of Ta Keo, engraved on a plaque of schist (French Inventory No. K. 875) contains five Sanskrit verses. It starts with an invocation to Lord Vishnu and talks about installation of a golden image of the deity. It has been said in the inscription that Lord Vishnu is engaged with the *Yoga* which narrates that the Funanese were familiar with *Yoga* – one of the six systems of Hindu philosophy. The anthropomorphic description of the Lord is also considerable which is *Śesasāyee* – taking rest over the couch made of the back of serpent *Śesa* and making ocean his home. It clears that the religion has been exercising its influence over Cambodians for over two millennia of the recorded history. The religious tradition in Cambodia can be traced back to the Funan period

when Hinduism, mostly represented by the worship of Vishnu as well as Shiva and sometimes embedded in *Harihar*, was established as the faith of the people. Another noticeable line in the inscription is the declaration by the queen that she uses to discharge her obligation to the people with affection and knowing that everything worth pleasure in this world is transitory and like a water bubble. This idea completely resembles with the first line of first of our Upanishads – the *Īśāvāsya*, which directs the human being to enjoy everything in this world with a sense of detachment because of its impermanence. In the Cambodian dreamland of fabulous and fascinating inscriptions to which Phillipe Groslier call “*Civilization of Inscriptions*”, this Neak Ta Inscription manifests a thorough acquaintance with Indian religious beliefs and mythology, philosophical ideas, rituals and forms of worship, Sanskrit language, art, sculpture and all other essential elements of Hindu culture in that far off land in the beginning of Christian era. According to Chinese documents which are the only known historical accounts of the early era the Brahmin rulers of the country systematized the worship of Indian deities and instituted the state worship of Śiva. At the time of Indian culture infiltration, the laws of Manu – the Indian legal code, were put into effect and the use of central Indian alphabet was introduced. Both the legal code and the alphabet, in modified forms, are used in Cambodia today.

It is believed that the civilization in Funan began with the arrival of Indian traders followed by missionaries. Funan was rich in all that Indian merchants were looking for and, in addition, was an ideal half-way house on the sea journey to China. In ancient times there was tremendous influence

of Indian culture and civilization over those of Funan or Cambodia. Cambodia presents a conspicuous example of the penetrative power of Indian civilization. The local people, the Khmers, were at one time thoroughly Hinduised. They had adopted the Hindu system of administration and their political ideas were based on the study of Sanskrit books on politics like Kautilya's Arthashastra. In religion they were thoroughly Indian. The Brahmanical divinities gained a special favour. Saivism was the dominant religion. Vaishnavism was also popular as also Buddhism though in a lesser degree. Sanskrit literature, both sacred and secular, was widely studied. Numerous Sanskrit inscriptions have been found, showing that their authors had thorough knowledge of the most developed rules of Sanskrit rhetoric and prosody. Numerous asramas were established after the Hindu model and these served as so many centres for the diffusion of the ethical and spiritual view of life so characteristic of Indian civilisation. The art and architecture of Cambodia as manifested in temples and sculptures of the country speak of this Indian affiliation in a very striking manner". Further, emphasising the influence of Indian art on Cambodia he says, the inspiration of Cambodian art and architecture was drawn from religious belief. Whatever cult or religious practice, in whatever form was prevalent at different times in India, reached Cambodia at different epochs and found expression of its particular form in Cambodian art and architecture⁸. The origin of the kingdom of Funan, however, is shrouded in mystery. According to K'angT'ai, a Chinese envoy who visited Funan in the middle of the third century CE, the first king of Funan was a certain Hun-t'ien, that is, Kaundinya, who

came from India. This Chinese version of the dynastic origin of Funan has been corroborated by a Sanskrit inscription of Champa belonging to the third century CE. Though scholars agree on the point that the kingdom of Funan came into existence some time during the first century CE, after union of a Brahmin named Kaundinya with the Naga Princess Soma(Lieu-Ye), there is considerable disagreement on the homeland of Kaundinya. This mystical union which was still commemorated at the court of Angkor at the end of the thirteenth century in a rite identical with that of the Pallava kings of Kanchi made some scholars to believe that Kaundinya probably belonged to the Pallava kingdom. On the basis of the Mysore inscription (2nd century CE) which records the grant of land, to a Siva shrine of the Brahmins of the Kaundinya gotra (clan), B.R. Chatterjee pointed out that Kaundinyas might have migrated from Mysore to Indo-China. H.B. Sarkar , however, has rejected this view and proposed that the migrating clan of Kaudinyas might have migrated to Funan from the Amaravati region of Andhra on the ground of the discovery of specimens of Amaravati style of sculpture at Dong Duong which was then under Funan. He argues that the Mysore Kaundinyas were not in the picture in the first century CE when Funan was founded; hence the Kaundinyas of Funan could not have gone from the Mysore region. On the other hand, though many scholars have admitted the important role of Kalinga in the Indianization of Southeast Asia during the early centuries CE, none of them so far has taken notice of Kaundinya Brahmins who still continue to live near Mahendra mountain range of Odisha which is very close to the sea. On the basis of this, it is presumed that the Kaundinya Brahmins might

have migrated from Mahendra mountain region of Kalinga and the port of Palur which was referred to by Ptolemy, the Greek geographer during the 2nd century CE as an international port could be the port from where Kaundinya embarked for Funan. The main reason for the belief that the homeland of Kaundinya Brahmins of Funan could be Mahendra Parvata of Kalinga arises from the fact that the name of Mahendra Mountain appears in the history of Funan on two important occasions. The History of the Southern Ch'i states that during the reign of Jayavarman (5th century CE) 'the custom of this country [Funan] was to worship the God Mahesvara (Siva)' who continually descends on Mount Mo-tan. Motan could be another name of Mahendragiri of Odisha which was also considered as an abode of Lord Siva and early Saivism. It was shortly before c. 500 CE that the Gangas of Kalinga (the Eastern Gangas) were worshipping SivaGokarnasvamin as the tutelary deity of the family (ista-devata) on Mahendra Mountain. Even now there is the shrine of Gokarnesvara on the top of the hill. Worshipping of Gokarnasvamin (on Mahendra Parvat in Kalinga) and Mahesvara (in Funan) belonged to the same time. This led to an important assumption that as Funan was Indianised by the traders and merchants from the eastern coast of India, the migrants, with the passage of time named a local mountain of Funan as Mahendraparvata after the Mahendra Parvata of Odisha which had GodMahesvara(Gokarnesvara) on it. The imitation and adoption were obvious on the part of migrant Indians in the process of spread and introduction of Indian culture there as elsewhere. The question comes why they named a mountain of Funan as Mahendra Parvata and not after any other Indian mountain names which

logically implies that Kaundinya and early emigrants most probably went from Kalinga region, especially from the Mahendraparvata region.

This is further corroborated by Jayavarman II (9th century CE) of Cambodia who went to reign at ‘Mahendraparvata’ and installed a miraculous Siva linga there as devaraja or king of gods (which is god Siva or Mahesvara himself in c. 802 CE) with the help of a Brahman named Hiranyadama whom he invited from Janapada (probably in India). Jayavarman II is most often cited in the inscription as “the king who established his residence on the summit of Mount Mahendra”. This Mahendraparvata (i.e. Mount Mahendra) has been indentified with Phnom Kulen, the sandstone plateau that dominates the northern part of the Angkor plain. As Jayavarman II went to Mahendra Parvata to reign and established his residence there, it appears that mount Mahendra which was considered as Kula Parvata (PhnomKulen) and used as the abode of devaraja was already there in Funan (Cambodia) before the reign of Jayavarman II. So, this could have been the mount Mo-tan of the Chinese record of the fifth century CE. This indicates that the Kaundinyas of Funan were not only ardent Saivites but also had intimate association with the Mahendra Parvata of Kalinga and there was close contact between Kalinga on the eastern sea coast of India and Funan of Indo-China. It is a well-known fact that fifth century CE onwards Saivism became popular both in ancient Odisha and Cambodia. God Siva was worshipped in Funan under different names like Mahesvara and Tribhubanesvara. Somasarma, the brother-in-law (of Chenla ruler) Mahendravarman (c.600-611 CE) installed a statue of Tribhubanesvara (Siva) in a temple.

During the same time, Sasanka of Karnasuvarna (Gauda or modern Bengal) had constructed the Tribhubanesvara Siva temple at Ekamra Kshetra (modern Bhubaneswar) in Kalinga. This contemporary installation of same god could be a pointer to the close relationship between Odisha and Cambodia. During the time of Isanavarman I (c.611-635 CE) footprints of Siva were installed, which find a reference in the Phnom Bayang inscription of 624 CE. In India, worship of Siva's footprints is rare except in places like Ranipur-Jharial of Western Odisha. The Devaraja cult which traces its origin to India was a very popular religious cult in Cambodia. Scholars identified *Devaraja* as a 'chalantipratimā' (movable image) of the god Siva. The Devaraja cult of Cambodia has much similarity with that of the early medieval Odishan Saivite cult. The devaraja, as 'idol unique' is only the central god statue or the linga in the central sanctuary of the temple. Besides the main statue there is a further form of the murti (image) of a god which still plays an extremely important role today in the Hindu temples of India. This further form, found in many of the larger temples of India, is the 'chalantipratimā', which generally takes the form of a bronze mobile image of the chief divinity. These movable god-images are an important constituent of the cult, especially during the festivals of major temples. At the time of the festival they are carried through the streets on temple carts or litters as utsava murti (festival image) of the god – whose primary image remains standing in the temple. A 'chalantipratimā' is especially important in Saivite temples, in which a linga is worshipped. In this connection we may cite an example of the Lingaraja temple of Bhubaneswar in Odisha. At the nucleus point of the temple stands a

svayambhu-linga, a 'self-existent' manifestation of the god Siva, in massive stone. This 'self-generated' image of Siva cannot be removed from the spot where Siva originally manifested himself. So, during the numerous festivals of Lord Lingaraja, the function of 'deputy' for Siva outside the temple is discharged by a four-armed bronze sculpture of about 45 cm in height, which represents Siva as Chandrasekhara. During the festivals, this sculpture is the focus of all those rituals that are directed to Lord Lingaraja as "(Siva) Linga which is the king". In an Angkorian inscription reference is made to the worship of devaraja in the form of chalantipratima. An inscription of Kok Rosei enumerates the endowments made by the priest Sivacharya, who was presumably the famous purohita of the devaraja under kings Jayavarman V and Suryavarman I at the end of the tenth and the beginning of the eleventh centuries CE. However, in about the twelfth century CE, the Saivite ideology had lost its significance both in Cambodia and in all the states of southern and eastern India including Kalinga. Saivism as an ideology of state experienced a crisis. It happened so perhaps because of the activities of the Great Vaisnavite reformer Ramanuja. Thus, at the beginning of the twelfth century CE, King Suryavarman II (c.1113 – 1150 CE) in Cambodia submitted to the allure of Vaisnavism at the same time as Anantavarman Chodaganga Deva, the Ganga emperor of Odisha (c. 1112 – 1146 CE), in eastern India. Both gave up the Saivite state religion of their forefathers and built up new gigantic temples in honour of the god Vishnu. So, on either side of the Bay of Bengal, huge Vaisnavite temples appeared simultaneously, the Jagannatha temple at Puri, in Odisha, and Angkor Wat in Cambodia. In the beginning years of the sixth century CE, Gunavarman

“the moon of the Kaundinya race” established a sanctuary at Thapmuoi called Chakratirthasvami (Vishnu temple) that contained the footprints of Vishnu. In Odisha, Puri is known as Chakratirtha and Lord Jagannath is venerated as Chakratirthasvami (Vishnu). From the history of Funan we also learn that a second Kaundinya ruled the country in the fourth century CE who enforced Hindu social and religious code with more vigour and contributed greatly for Indianisation of the natives. He changed all the laws of the country and brought them in the line with those prevalent in India. According to H.B. Sarkar this Kaundinya II (an Indian Brahman) had come to Funan from P’an-p’an, a small state in Malay Peninsula which was dominated by the Brahmins. These Brahmins in the days of yore perhaps went from the coast of Kalinga to the Malaya Peninsula and thence to Funan “in search of wealth”. To strengthen this ancient Funan-Kalinga contact and migration of Kaundinya from Kalinga, there is also another evidence that the river Mekong which flows through the kingdom of Funan was called by the name ‘Mahanadi’, the principal river of Odisha. Mekong, however, was also called Ma-Ganga in some places. From this narration it can be presumed that Mekong played an important role in the history of Funan as Mahanadi and Ganga did in the early history and civilization of Kalinga and northern India respectively. Further, the naming of such an important river of Funan by a Kalingan name positively indicate emigration of a large number of Kalinga people into that country in ancient days. The Hindu Kingdom of Funan flourished from the 1st century CE to the middle of the sixth century CE. In the time of Funanese king Fan Chan (c.225 to 250 CE) there was a diplomatic mission from Funan to China and to the

court of Murunda ruler in India. The Murundas were ruling over the Kalinga and Magadha regions of India. The History of the Liang Dynasty mentions that Meou-loun was the title of the king of the Murundas and the envoy who came from Funan to India was Su-Wu. Su-Wu coming by sea arrived at the port of Tamralipti and met the Murunda king. The Murundas became prominent in Kalinga in the second and third centuries CE. Their rule over Kalinga could be also attested from the discovery of a gold coin from Shishupalagarh on the obverse of which the name of the king is read as Dhamadamadhara (Dharmatamadharasya) who received Su-Wu . The king presented Su-Wu with four horses. From this it appears that in those days there was regular export of horses from the port of Tamralipti to Funan in which the Kalingan merchants were also involved. The religion, art and architecture of Kalinga also significantly influenced that of Funan. Regarding the significance of the art of Funan, U. Thakur says, “Of these Hindu colonies like Java, Champa, Burma, Borneo etc., the kingdom of Kambuja occupies the most prominent and exalted position. Apart from the fact that it constituted the largest kingdom in South-East Asia, it also witnessed the remarkable evolution and growth of art and architecture producing some of the most notable monuments e.g. Angkor Vat which still excites the wonder and admiration of the world...In respect of architecture, however, Kambuja surpasses even the motherland.” Besides art, the Indian sculptures also influenced the sculptural form of Cambodia. R.R. Das remarks, “The Hindu colonists had however brought with them not only traditions and techniques of developed Indian art, but also probably actual specimens of Indian sculpture Some of the earlier sculptures in Cambodia and

other countries such as Siam and Malaya Peninsula bear so striking resemblance to Indian prototypes that many scholars have held that they were either brought from India or made by such craftsmen who were fresh arrivals from India. For not only the motifs and the general details but even the very technique was purely Indian, and there was hardly anything to distinguish those from Indian products”. The famous Angkor-Wat of Cambodia has some affinities with the Śikhara of the temples of Odisha and gopuras of the Tamil temples. In the Banteay Srei and Prah Khan temples of Cambodia, the mullioned openings are very splendid and in their ‘pattern and intention are akin to the contemporary temples of Bhubaneswar in Odisha . In Angokorean sculptures, the round eyebrows and deep plump lips are of Odishan variety. In the open part of terrace on each side of entrance of Angkor Wat, small shrines were there, which were similar to pancharatha (division of shrine tower into five vertical segments) pattern of Odishan temples. From the above analysis it is evident that there was close cultural affinity between Kalinga and Cambodia in ancient times.

In Champa (in present-day Vietnam), it is believed that the Indian traders set up colonies. The king of Champa was also a Shaiva, and the official language was Sanskrit. This country was considered to be a great center of education in the Vedas and Dharma Shastras. Indian settlements in the Indian Ocean continued to flourish until the 13th century, and during this period, people of different cultures intermingled — giving rise to diverse variations in the culture and the literary world (Ibid.). There are several examples of the rich and robust blending of cultures and religion. The most famous Buddhist temple is to be found not in India but Borobudur

in Java. Considered to be the largest Buddhist temple in the world, it was constructed in the 8th century, and 436 images of the Buddha engraved on it illustrate his life. The temple of Angkor Wat in Cambodia, built by the Khmer kings in the 12th century, is larger than the one in Borobudur. The stories of the Ramayana and Mahabharata are narrated through art on the walls of the temple. The story of the Ramayana is so popular in all of SEA, especially in Thailand, Cambodia, and Indonesia, that many folk plays based on the same are frequently performed. The languages of these countries contain numerous words that find their origin in Sanskrit linguistics.

The temples of Angkor Wat in Cambodia, Pagan in Myanmar, and Borobudur and Prambanan in Indonesia bear evidence to the deep penetration of Indian art and architectural forms in these famous Southeast Asian monuments. Some of these monuments in their carvings surpass the grandeur of Indian temples from the same period. Moreover, sculptors and artists copied and combined original Indian motifs with local artistic motifs to arrive at something distinctively Southeast Asian and produced stylized masterpieces of their own. Modelled after Gupta period icons, the Cambodian (Khmer) sculpture of 8th to 13th centuries though dissimilar in their form are an undoubtedly magnificent representation of gods, goddesses, Buddha, Apsaras, and demons with Southeast Asian features. The fusion of Indian art with the local art traditions of Southeast Asia is reflected through some examples of sculptures including the head of the Buddha from Thailand, the head from Kamboja (synonymous with Kampuchea and Cambodia), and the magnificent bronze images from Java. Similarly, beautiful examples of painting,

which are comparable to those of Ajanta, are found not only in Sri Lanka but also in the Dun Huang caves on the Chinese border. Suchandra Ghosh, who discusses the circulation and transportation of votive tablets or sealings, states that art and sculpture played a major role in the exchange of ideas between India and Southeast Asian countries at the time. Since votive tablets could be easily mass-produced, they could also be used as souvenirs and gifts by traders for pilgrims and others. Ghosh also underlines the fact that it was Nalanda, and not Bodhgaya, which exerted greater influence in Peninsular Thailand, possibly due to its proximity to Srivijaya, and in turn, Nalanda. Although the votive tablets in comparison to the rich tapestry and vast array of cultural manifestations of art, sculpture, dance, and religion were minor objects, they do provide a greater understanding of the shared cultural practices. Amulets have also been recovered and these too signify their importance as totems which ward against danger or for protection and prosperity. It is evident then that the most popular image that was engraved on the tablets was that of Avalokitesvara, who is considered as both a savior and a protector. It is not enough to attribute the spread of culture to Indians alone. Indians imbibed the craft of minting gold coins from the Greeks and Romans; they learned the art of growing silk from China; they learned to grow betel leaves from Indonesia; and more. It would not be inaccurate to state then that while India retained and developed its own identity in spite of foreign influences, Southeast Asian countries developed a unique culture of their own by imbibing Indian elements and indigenous elements. While religion, both Buddhism and Brahmanism, helped in the spread of Indian culture, the role of traders and invaders cannot be denied.

Trade and commerce played a vital part in establishing India's relations with SEA. The very names Suvarnabhumi and Suvarnadvipa, given to territories in Southeast Asia, suggest Indians' search for gold. Trade led not only to the exchange of goods but also to varied facets of culture. By the 13th century, the Indians were the in the forefront of businesses in the Arabian Sea and the Bay of Bengal. This was further provided a fillip by the economic recovery of Northern states of India, and several merchant families, especially in Gujarat. They took advantage of new trading opportunities caused by the decline of Srivijaya, which had previously controlled the Sunda Straits and the Strait of Malacca. In fact, the Mahayana Buddhist Empire of Srivijaya was perhaps Asia's and the world's greatest trading empire from the 8th to the 10th centuries and even till the 13th century. It extended through the Malay Peninsula up to Kedah and Patani (which is now a part of Thailand). Thus, India's relationship with Southeast Asia has numerous components. Historically, trade between India's coastal kingdoms of Odisha and Southern India, and countries in Southeast Asia such as Thailand, Malaysia, and Cambodia are well documented. Also, Buddhism and Hinduism, both Indic religions, retain a strong influence in Southeast Asia, with epics like the Mahabharata and Ramayana being part of the cultural landscape.

It is very clear that trade through sea route from India to Southeast Asia was in vogue since before the travel of Fahien. India during that time was a sub-continent with nine countries like Maharashtra, Uttara Koshal, Kalinga, Andhra, Konkana, Dhandakat, Jorya, Drāvida and Malakūta. In the eastern coast Kalinga was a powerful country and Tamralipti was its important harbour for trade link between India and

Southeast Asia. Because of the Kalinga's excellent and strong system of navigation and with a lot of ports like Tamralipti, Dhāmarā, Puri, Konagāra, Chilika, Pālur, Chelitālo etc., the merchants were freely going to Southeast Asian countries. In 8th century A.D. Bajrabodhi has left an account regarding the sea route and trade during that time between India and Southeast Asia in which he describes that in 717 A.D. from India he passed through the trade centre Srivijay and many other countries of Indochina.

In the first phase Brahmanism expanded to the countries of Southeast Asia and afterwards Buddhism in competition developed in those regions. In the first approach Hinayāna was popular and afterwards Mahāyāna took its place. In this migration the Tamralipti port played an important role as a prominent harbour. Kalinga, Utkal, Odra, Kangoda and Tosala were the kingdoms of Orissa as recorded in the Chinese accounts and Indian Purānic sources. It has been said that the people were very good navigators. They were taking fish and deviated from the Aryan culture. That was why this land was called *Mlecchadesha* in the Hindu treatises. The BaudhāyanaDharmasutra in this context declares that he who comes to Kalinga earns sin only. It was because these lands were affluent in Buddhism and the people were of opinion that Buddha was born in Tosala and that Tapassu as well as Bhalik were the two men from Odisha who became the first disciples of Buddha. They afterwards preached Buddhism in Odisha and abroad. The Mahāvamśa explains that when King Ashoka killed thousands of people in the famous Kalinga war, he out of remorse accepted the magnanimous spell of peace from Buddhism in Odisha in the 3rd century B.C. Ashoka then

became Dharmāsoka from Chandāsoka as he took the lead to preach Buddhism outside India.

*candāsokotijñāyittha pure papenakammunā,
dhammasokotijñāyitthapacchapuñyenakammunā.*

Oldenberg while doing research on Vinaya Pitaka, Anguttaranikāya, Theragāthā etc. has given a responsible statement that after the nirvana of Buddha, Buddhism rapidly began to spread in Utkal. Tapassu and Bhallika brought the hair of Buddha and built a *Caitya* in the town Asitāñjana of Kalinga. They were accepted here as Guru for Buddhism. It is found from Pujavaliya of Ceylon that these two Gurus reached in the eastern coast of Ceylon and established there a *Caitya*. Then they went to Brahmadesh where they also preached Buddhism. In the tradition of Burma they were called ‘Okalava’ or the people of Utkal. As such, it is clear that this was the flourishing situation of Buddhism in Odisha and therefore it had got impact on king Ashoka to convert him to Buddhism, based on peace.

When Ashoka tried to popularize Buddhism in Ceylon by sending with Buddhist relic his son Mahendra and daughter Sanghamitra, Buddhism was already there. According to Mahavamsa, Vijaya, the grandson of Kalinga princess Susimā lived permanently in Ceylon and was a Buddhist. That was why India had good relation with Simhala which was called Ratnadvīpa and Lankāpura. The merchants of Kalinga called traditionally Sādhavas were freely going to the Southeast Asian countries and with them Buddhism from India easily migrated to those countries.

Tamralipti remained a great Buddhist centre during the visit of Fahien, Huentsang and I-tsing. Fahien visited

here in 5th century and stayed for two years at Tamralipti where there were twenty-four Buddhist monasteries and a few good libraries. In the 7th century Huentsang noticed that Buddhism had undergone a setback as the number of monasteries by the time were about half as many as seen by Fahien.

Gradually the relation between India and the Southeast Asian countries developed and Buddhism rapidly flourished in those countries. The Theravad School of Buddhism became popular there by the interest of Indian missions. Buddhagho'a was the cultural link between Burma, India and Ceylon for organising Theravada school in these countries. Not only the Indian saints were going to those countries, but people interested in Buddhism there, were coming to Buddhist monasteries of India through Kalinga. Dipavamsa and Mahavamsa (350- A.D. and 475 A.D.) were composed which were the cultural link between Burma, India and Ceylon giving the historical evidences of those days. Thus Kalinga appears to have had a great share in the Hinayanic missionary activities in Southeast Asian countries. The scholars like Buddhaghosa and Buddhabhata produced valuable treatises and so, their influence very soon spread to Myanmar, Thailand and Cambodia. Many people of Odisha migrated to Myanmar and established a colony named as Ukkal (*Utkal*). Along with the Buddhists, Brahmanical Hindus also settled there in groups and named their settlement as Śrikshetra – the land of Lord Jagannath of Puri. The famous inscription of Shwezigon pagoda in Myanmar repeats the Purānic tradition that the Jagannath temple of Puri was built by King Indradyumna with the help of Vishwakarma.

When the Buddhist people migrated from Kalinga, in the beginning phase, they were Hinayanics, but later on Mahayana, Vajrayana, Kālacakrayana and Buddhist Tantrayana and Sahajayana were transferred from Kalinga to Southeast Asian countries. The Bhaumakara kings of Orissa were mostly Bajrayanists and Indrabhūti, the king of Uddiyana was the founder of Vajrayāna. His sister Lakṣmīkarā was the founder of Sahajayāna and his adopted son Padmasambhava preached Buddhism in Tibet therefore it can be noticed that different phases of thoughts passed on Buddhism from Kalinga. Gold plates inscribed with Hinayānic text in Pali in the script of 5th-6th century have been unearthed at Maunggan near Hmawza of Burma and reveal a strong Hinayānic faith of the rulers of 'Pyu' which was brought to their land from Odisha likely. .

Odisha as a strong belt of Buddhism was containing all the branches of Buddhism like Sautantrika, Baibhācika of Hinayānism, Mādhyamika, Yogācāra of Mahayanism belonging to Sarvāstivādin school. The followers of Theravadins were also found in large number in Utkal and Kalinga As a prominent land of Buddhism the other countries had a respect for Kalinga. Regular navigation was there from the eastern and western coasts of India to the Southeast Asian countries. The traders going from Saurācmra were mostly the Jainas, the traders of South India were invariably VaicGavas and Saivas while the traders of Orissa and Bengal were maximum Buddhists.

In Malaysia and Indonesia Brāhmanial religion and Buddhism, both were prevalent and those were migrated from India in earlier centuries. As found from the records, Hinayana form of Buddhism was prevalent

in Malaysia towards the close of the 7th century A.D. After that during the period of Sailendra supremacy in Sumatra Hinayana was ousted by Mahayanic fold. It led to the erection of the famous Borobodur and several other magnificent temples in Jāvā. Sailendra Kings had close relation with the kings of Orissa and Bengal. Many Buddhist scholars of India during this time went to Java and influenced the Javanese Buddhism. It is on record that eminent Buddhist scholars like Atisadipankara of Bengal (11th century A.D) and Dharmapala of Kanchi who was a professor of Nalanda (7th century A.D.) visited Suvarnadvipa in their times to teach Mahayana school of Buddhism.” As a result the Mahayanist gods made their appearance in Java like Adibuddha, Prajñāpāramita, Dhyāni Buddha, Mānuṣi Buddha, Bodhisattvas, Tārās and Avalokitesvara. Buddha, Bodhisattva, and Avalokitesvara became popular in Java and Sumatra along with Maitreya and Manjuśrī with minor modifications in iconography. Various streams of religious and artistic influences from India contributed their share to formation of the culture of Southeast Asia.

Due to the influence of Brahminism on the other hand Yama, Varuna, Sūrya, Candra, Kama, Indra, Agni, Nairuta, Kubera were also worshipped in Jāvā. Kuvera was worshipped both in Hindu and Buddhist pantheons. The people of Jāvā were applying Navasakit mantra’ In which they salute the goddesses like Dipta, Jaya, Bhadrā, Vimalā Bibhuti, Amogha, Vidyuta and Sarvatomukhi. They had the conception of the supreme God called Parameśvara, Jagannath, Mahakarana and Jagatpramana or simply Guru His wife is Uma and son is Kamadeva on Buddhist influence.

Because in DasarathaJātaka sister Sitā married Rama Pandita. Parameśvara Jagannath had another two sons Gana and Kumāra. This happened due to the influence of Saivism in Jāvā. remarkable point here to note is that Jagannath, Vimala, Bhadra were perhaps migrated from Orissa since they were the state deities of Orissa. Afterwards the gods of Hindu pantheon lost their importance and kept in degraded position under the feet of the Buddhist deities. Brahma, Siva, Ganesa, Indra were kept under the feet of Buddha and Bodhisattvas due to the supremacy of Buddhism in that land afterwards. Tantric Buddhism became popular in those islands, numerous gods and goddesses, rare in As such Java and Sumatra India, came up like Hiruka in BarioBahal temple in Sumātrā have preserved many interesting remains belonging to Buddhism and Hinduism Palembang many such remains are found which denote the popularity of both these religions in that land. When the

In ancient time in Java, Sumatra and Bali there was prevailing Indian culture including the division of caste system with the influence of Sanskrit. An old Javanese prose work Tattva-Ning-Vyavahāra like Raghunandana's Astavimāśati Tattva, seems to lay down rules for the society. It has quoted the famous line of Vedic Purusasūkta, Brāhmano'syamukhamāsīt etc. The RāmāyaGa and Mahabharata were also prevalent in those islands, but later on all these concepts were assimilated in other religions and particularly in Buddhism.

In 8th century the Brahmanical religion was firmly established in Jāvā, Sumatrā and Bali as found from the evidences of inscriptions, temples, images and literary sources Cangal inscription records that in the year 732 A.D.

King Sri Sanjaya set up a Linga on a hill for the peace in his kingdom. Here the author has prayed Siva, Brahma and Viṣṇu Next the records of Airlangga refer to the three principal sects as Siva, Saugata and Rsi Many such temples are found in central and eastern Javā. In Lara-Jangrang group of temples Siva is the principal deity. Brahma and Viṣṇu stand in both the sides of Siva and Nandi remains in the front. Arddhanārīśvara, Ganesa, Kārttikeya are also there with same Ayudhas and Vāhanas as found in India. Siva is also worshipped in Java in the form of Linga But all these conceptions in due course were submerged in the Buddhist pantheon when Siva became Buddha in Java and Bali There in some places Śiva is treated as the elder brother of Buddha Buddha as the younger brother of Siva is nothing but the assimilation of Mahayanic Buddhism with Saivism.

As Odisha was the cradle of Mahayana Buddhism, Mahāyānic sect came to Jāvā through the Odishan Monks. Taranath of Tibbet has given a responsible statement that Mahayana was originated in Odisha. The extract of his statement is as follows: - “In shortly after the time of king Mahapadma (Nanda) there lived in the land of Odisha (Odisha) king Candragupta to whose house the venerable Manjusri came in the form of Bhiksu and delivered Mahayana teaching and left behind a book. The Sautantrikas maintain that it was Prajnaparamita of 8000 ślokas; but Tantra School maintains that it was the Tattva Samgraha. Whatever may be the case, I think, without wishing to contradict anything that the first view is proper. This is the beginning of the appearance of Mahayana among men after the passing away of the teacher. Thus, Tārānath in

clear terms attributes the origin of Mahayana to the country of Utkal (Odisha). This illuminating suggestion has been corroborated by Pag samjonzang,” and there is no doubt that Prajñāpāramitā got its origin in Odisha and ultimately spread to all foreign countries.

According to Hiuentzang, Odisha was a strong hold land for Hinayan from 1st Century A.D. to 7th century A.D. The people here presented some books on Hīnayāna to Harsha Vardhan when he conquered Kangoda. During that time Parimalagiri, Surabhagiri, Bhorasaila, Tāmralipti and Celitālo were the important seats of Mahāyāna in Odisha. Hiuentzang and many other Chinese pilgrims stayed in these places and carried the Mahayana concept to China.” From China Buddhism was spread to Korea and Japan in the north and also to the Southeast Asian countries carrying some Chinese concept within Buddhism that was added to the existing Buddhism monuments, Stūpas were constructed there in Prambanan valley, Keduplain, Borobudur, Dieng and Lara Jangrang in Jāvā. In Bali, Malaya, Borneo, Philipines, island of celesbes etc. there were a lot of Buddhist monuments. The archaeological remains clearly indicate that the Brahmanical and Buddhist religions side by side continued to flourish in Malaya Peninsula in and after 7th century A.D. The Liger inscription originally found at Vat Maheyong near Liger is now preserved in Vat Boromanivet, Bangkok. Another bronze image of Buddha discovered in Takua Thung district has been preserved in the royal palace of Bangkok and all these clearly refer to the Mahāyāna form of Buddhism in ancient Malaya Peninsula.

The prominent Buddhist scholar Divnaga was living in Odisha in the 5th century A.D. at Bhora Saila. The

place is still called Delanga, which has been named after him out of honour too. Not only Dinnaga, but many a distinguished Buddhist scholars made Odisha as their abode for practising Buddhism. Dharma Rakcita was staying at BhojakagiriBihāra, Upagupta's disciple Dhitika, Nagarjuna, Aryadeva, Sarvagāmī, Candrakīrti, Basumitra, Sthiramati, Dharmapala, Dharmakirtti, Indrabhūti, Anangabajra, (Laksmikāra, the sister of Indrabhuti who became the wife of the king Jalendra of Ceylon), Padmasambhava and many other Buddhist Acāryas and Siddhācāryas made Odisha preaching 'Sarvāstivāda, Theravada, Himayana, Mahāyāna, Bajrayāna, Kālacakrayāna, Sahaja yāna etc. When the people from Odisha went to Southeast Asia and the people from there came to Odisha and other parts of India in visiting the seats of Buddhism, Buddhism through cultural course migrated from India to those countries.

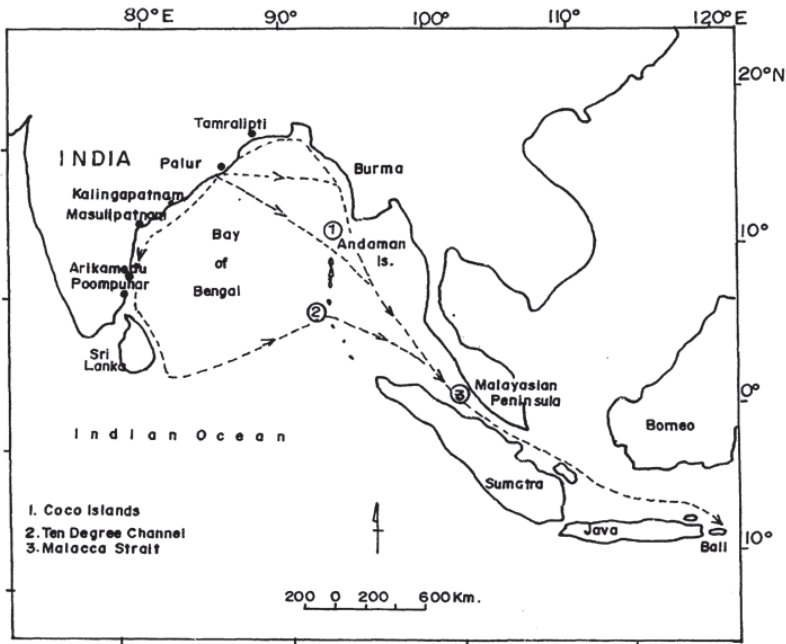
India has myriad features of cultural heritage. One of the significant markers is its rich mythology. Hindu mythology is quantitatively huge with a fascinating plurality in its interpretations. Additionally, one myth may have several versions or retellings. Even the same frame story of a myth has often different twists and turns. This renders the mythology to appear to be contradictory and at times confusing also. The reasons for dissimilarities in the stories are many, but two reasons sum up the peculiar character of several Indian things. Variations have emerged in different historical periods and in different geographical areas/regions. It is this same kind of pluralities that one encounters in the case of languages, vernaculars and customs of the country. This has rendered the nature of the mythology as robust, almost garrulous as well as dynamic, everchanging

over centuries to suit new socio-economic situations. Inchoate as it may appear, it is paramount, for anyone who wants to understand India, to first understand the mythology, as it is the mythology that forms the backdrop to many of the dance forms, the classical and folk songs, the visual as well as martial arts, the tropes and archetypes found in the Indian cinema, among others. Therefore, I believe that one would be bereft of certain things without some knowledge and understanding of Hindu mythology, and many aspects of the culture would be lost without some comprehension of its symbolism and interpretations.

This is important to search that what is the outcome of 30 years journey relating to India's diplomatic endeavours and engagements with Southeast Asian nations, especially in the fields of culture, and connectivity. I think, more detailed studies from a micro-regional perspective are needed for better understanding of interactions between India and Southeast Asia. Development activities are destroying important archaeological sites worldwide while the archaeological excavations offer ample opportunities to collect fresh data related to Indian interaction with Southeast Asia. It is good that India has renewed her thrust on civilizational links with Southeast Asia which will help to understand and confront contemporary challenges. It is being utilized effectively to expand collaboration in other sectors. Identifying the heritage sites those should be developed as centers of tourist attraction showcasing cultural connectivity. Over more than thousand years Indian culture was syncretized into local culture of Southeast Asian people. India has gained benefits in different sectors and has been seeking to be a strong player in Southeast Asia which

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would certainly help it to become a global power in future. Historical resources with its Buddhist legacy should be used for marketing Odisha in Southeast Asia.



Sea Routes from Odisha to Southeast Asian Countries

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Kalinga and Indonesia: A Case Study on Dangdut Music

-Abdullah Sumrahadi

Kalinga is a historical region in eastern India, which is now part of the state of Odisha and its environs. This region has a rich and influential history in ancient India. Kalinga first appears in Vedic texts and is considered a powerful kingdom in the 6th century BC. Kalinga later became the center of a thriving civilization, renowned for its thriving maritime trade, arts, and rich culture.¹ However,

¹ Kalinga in Benudhar Patra's paper, *Maritime Contacts of Kalinga with Java*, was one of the kingdoms in India in the pre-Islamic period, which established intensive contacts with the archipelagic countries of the Archipelago. Kalinga has traces of its legacy in almost all major islands of the archipelago. From Sumatra, Java, and Bali, to Borneo (Kalimantan) all have traces of Odisha heritage. Odisha or Kalinga traders at that time were the first to call the archipelago *Suvarnavdipa* alias Golden Island. The news from these Odisha merchants then developed into tales passed from mouth to mouth through the ancient trade routes. It is said that the tale reached the western tip of the great continent and became known as *El Dorado*. This explanation can be seen and compared with; R. C. Majumdar, *Outline of the History of Kalinga*, New Delhi: Asian Educational Services, 1996.

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one of the most famous events in the history of Kalinga occurred in the 3rd century BC, when the Mauryan Empire under Emperor Ashoka attacked Kalinga. The battle is known as the Battle of Kalinga, which resulted in heavy losses and terrible human suffering. As a result, Ashoka underwent a profound change of heart and adopted Buddhism, promoting peace and non-violence.

Meanwhile, the History of Kalinga Kingdom in Indonesia is the kingdom that existed in Central Java, Indonesia, in the 6th to 7th centuries AD. Although not much is known about this kingdom, Kalinga is considered to be one of the earliest Hindu kingdoms in Java. The Kalinga Kingdom reached its peak of glory under the reign of Queen Shima. Queen Shima is known in the Kalinga inscriptions as a wise and influential leader. The Kalinga Kingdom was also famous for its thriving trade and agricultural activities. Kalinga was an important center on the maritime trade routes connecting India and China.²

The relationship between the Kalinga Kingdom or *Kerajaan Kalinga* in Indonesian terms and India has deep historical roots. Kalinga is one of the ancient kingdoms in Central Java, Indonesia, which was founded in the 6th to 7th centuries AD.³ Meanwhile, India respectively also called Indus Valley Civilization, is a country rich in history and culture and has a strong influence in the Southeast Asian region, including Indonesia.

² Please read further and compare; Paul Michel Munoz, *Early Kingdoms of The Indonesian Archipelago and the Malay Peninsula*, Singapore: Didier Millet, 2006.

³ Drs. R. Soekmono, *Pengantar Sejarah Hukum Budaya Istiadat Indonesia*, Yogyakarta: Penerbit Kanisius, 1988.

One strong evidence of the relationship between Kalinga and India is the discovery of the Telaga Batu inscription in Central Java. This inscription, which is thought to date from the 6th century AD, was written in Sanskrit and the Pallawa script, which is an ancient Indian script. The inscription mentions a queen from Kalinga named Shima, who is thought to have a relationship with the Indian royal family. In addition, the influence of Hinduism and Buddhism from India can also be seen in Kalinga's architecture and art. Temples such as Candi Kalasan, Candi Mendut, Candi Prambanan, and Candi Borobudur, which are remnants from the Kalinga period, show a strong influence from Indian architectural and artistic styles. In the political field, Kalinga Kingdom also established diplomatic relations with the Indian kingdoms at that time. Several inscriptions from India, such as the Nalanda Inscription from the 9th century AD, mention the visits of ambassadors from Kalinga to Indian kingdoms. The relationship between the Kalinga Kingdom and Indonesia in the current context and India is an important example of cultural exchange and maritime trade that has taken place since ancient times. These connections helped shape Indonesia's history, culture, and identity, and show how diverse India's influence is in the Southeast Asian region.⁴ In various sources, it is narrated that Kalinga had a close relationship with the Gupta kingdom in India. Even though the Kalinga Kingdom has long since ended and there are no more direct political relations between Indonesia and India

⁴ To see a nicer discussion, see and read further; Marle Calvin Ricklefs, *A History of Modern Indonesia since c. 1300*, London: Palgrave, 1993.

today, this cultural and historical heritage still influences Indonesian society and culture today.⁵

Preliminary Ideal from Clusters and Historical Assumptions

This short article, if allowed to make initial assumptions based on fast literature research, can be noted as a marker that there were some interactions or influences that occurred between the two Kalinga civilizations and the Indus Valley Civilization⁶, such as a summary of the following assumptions that require examination in large and in-depth research projects in the future.⁷ For example; cultural exchange, trade exchange, knowledge exchange, and religious influence. This influence can be seen in new religious practices, rites, or beliefs.

However, it should be strongly noted that information about the existence of a relationship between the Kalinga Kingdom and the Indus Valley civilization is still a matter of speculation due to the lack of conclusive historical evidence.

⁵ For deeper understanding please read further and compare; Tappil Rambe, Pristi Suhendro Lukitoyo, Syahrul Nizar Saragih & Leylia Khairani, *Sejarah Politik dan Kekuasaan*, Medan: Yayasan Kita Menulis, 2019.

⁶ More critical and contemplative reading can be found as a comparison in the following book; Andrew Robinson, *The Indus: Lost Civilizations*, London: Reaktion Books, 2015.

⁷ Designing and discussing predictively is also interesting and important for detecting what happened in the past and seeing or assuming things in the future because it is only a postponed fact. For this we need to see, read and compare the works in the following books written by; Martin van Creveld, *Seeing into the Future: A Short History of Prediction*, London: Reaktion Books, 2020.

If there are discoveries or further research, the information could provide a better understanding of the relationship between these two civilizations.⁸

More than that, when brought to the context of international politics and especially how international relations between the two civilizations were formed until the formation of the state shows traceable assumptions and evidence that, international relations between the Kingdom of Kalinga and India are one of the important historical legacies in today's Indonesian context. In historical records, there is evidence that several Kalinga kings became Buddhists. Buddhism brought from India later became the dominant religion in the Kalinga region and played an important role in shaping Javanese cultural identity.⁹ Even though the Kalinga era has long passed, the influence and legacy of international relations between Kalinga and India continue to be intertwined in various aspects of life in Indonesia. India is still an important trading partner for Indonesia, and the two countries are interconnected in the economic, political, and cultural fields. Student exchanges, diplomatic visits, and

⁸ To get an overview and comparison, more diverse discussions and explanations from the perspective of urban and cultural studies can be found and compared in the following works; Jonathan Mark Kenoyer, *Ancient Cities of the Indus Valley Civilization*, Oxford: Oxford University Press, 1998.

⁹ Adequate basic reading on Javanese identity and feelings in Indonesia through the following work as a quality reference; Neils Mulder, *Individual and Society in Java: A Cultural Analysis*, Yogyakarta: Gadjah Mada University Press, 1989.

cooperation in arts and culture are also ongoing between the two countries.¹⁰

As a country with significant Hindu and Buddhist populations, Indonesia still maintains religious traditions and rituals originating from India. Several Hindu celebrations and festivals, such as Nyepi and Galungan, as well as Buddhist celebrations, such as Vesak, are still widely celebrated in Bali and other regions in Indonesia.¹¹ Thus, international relations between the Kingdom of Kalinga and India have provided a valuable legacy in the form of culture, religion, and bilateral relations that continue to this day in Indonesia. This heritage is an important part of enriching cultural diversity and connecting Indonesia with the wider world civilization.¹²

¹⁰ The discussion in this book is to provide a basis for studying how to look critically at the pattern of international relations in the early days of the modern nation-state so that from this pattern one can understand the connection between people and their culture before the form of a modern state with its concepts and operations as it is today. For more, please read and find the correlation in the following works; Erik Ringmar, *History of International Relations: A Non-European Perspective*, Cambridge: Open Book Publishers, 2019.

¹¹ Understanding Indonesian culture is inseparable from the political situation in it. How did cultural political tension or cultural politics play a major role in the course of this republic before, after independence until now? Especially the culture and political role of the Javanese. Detailed readings on the subject can be found in the following works; Claire Holt (Ed.), *Culture and Politics in Indonesia*, Singapore: Equinox, 2007.

¹² By associating this statement with what is meant by “Indonesian People”, where did they come from, and how did they develop to unite to become Indonesia today? What were the achievements in space and time as well as what conception of thought was behind them to create the “Indonesian Civilization” today? This works attempts to answer those big questions for critical understanding; Truman Simanjuntak, *Manusia Manusia dan Peradaban Indonesia*, Yogyakarta: Gadjah Mada University Press, 2020.

Choosing and Giving Context to Dangdut Music

The history of Dangdut music began in Indonesia in the 1960s¹³. This genre combines various elements of traditional Indonesian music, such as Malay music, gamelan music, and Indian music. The influence of Indian music on Dangdut mainly comes from Indian film music which was popular at that time. Although there is Indian cultural influence in Dangdut music, over time, Dangdut music has undergone significant developments and formed its own identity in Indonesia.¹⁴ In recent decades, Dangdut music has evolved and absorbed various elements of pop, rock, and electronic music.

Today, Dangdut has become an important part of Indonesian cultural life and is considered a distinctly Indonesian cultural heritage.¹⁵ Dangdut music was popularized by many Indonesian singers and has its stage in the country's

¹³ Bart Barendregt & Els Bogaerts (Eds.), *Merenungkan Gema Perjumpaan Musikal Indonesia – Belanda*, Jakarta: Yayasan Pustaka Obor Indonesia, 2016.

¹⁴ Sunaryo Joyopuspito. *Musik Dangdut, Suatu Kajian Sejarah dan Analisis Teori Musik*, Jakarta: Bina Musik Remaja, 2011.

¹⁵ Indonesian performing arts researchers note that the ancestor of dangdut music came from the traveling orchestra. In the history of dangdut in Indonesia, dangdut was influenced by Indian music through the Bollywood film by Ellya Khadam with the song "Boneka India", with the appearance of the famous Indonesian dangdut figure at that time Rhoma Irama in 1968. Dangdut is characterized by the booming tabla (Indian percussion instrument) and drums. Dangdut is also heavily influenced by classical Indian and Bollywood music songs. More deeply, it can be referred to in the following reading sources; Matthew Isaac Cohen, *The Komedi Stamboel: Popular Theater in Colonial Indonesia, 1891-1903*, Ohio: Ohio University Press, 2006.

music industry. Dangdut songs have become very popular at entertainment events, such as weddings, parties, and music festivals in Indonesia. Thus, even though dangdut music has had Indian cultural influences in its history, nowadays dangdut music can more accurately be considered part of Indonesia's cultural heritage because it has experienced development and has a unique musical identity in this country.

Dangdut music is a popular genre in Indonesia that has a rich cultural heritage and strong connections to international relations. It has been influenced by various musical traditions and has played a significant role in shaping cultural links between Indonesia, the Nusantara region, and India. Dangdut music originated in the 1970s and is characterized by its fusion of various musical styles, including Indian classical music, Malay folk music, Arabic rhythms, and Western pop.

In today's context, Dangdut music continues to maintain the cultural links between Indonesia and India. It serves as a bridge that connects the two nations through its rhythmic patterns, melodic structures, and dance elements¹⁶. The influence of Indian classical music can be observed in the

¹⁶ Dangdut does not only reflect the state of national politics and culture. But as a practice, economics, politics, and ideology, dangdut has helped shape ideas about class, gender, and ethnicity in the modern Indonesian state. Just like other popular music, dangdut music has lyrics that describe feelings, but because dangdut music dominates listeners from the lower classes of society, many dangdut music lyrics also describe economic and social conditions. Dangdut music is often heard in villages, terminals, and transportation such as trucks, buses, to coffee and food stalls, which shows the condition of identity and culture in Indonesia which is reinforced by the opinion of Dangdut music researchers in the following book; Andrew N. Weintraub, *Dangdut Stories: A Social and Musical History of Indonesia's Most Popular Music*, New York: Oxford University Press, 2010.

vocal techniques and ornamentations employed by Dangdut singers. Moreover, the use of traditional Indian instruments such as the Tabla and Sitar in Dangdut compositions further reinforces the cultural connection.

Dangdut music is a genre of popular music in Indonesia that has roots in Indian, Malay, and Arabic music. Rhoma Irama, who is often referred to as the “King of Dangdut,” is one of the main pioneers of dangdut music in Indonesia. He played an important role in developing and commercializing this genre. In the 1970s, Rhoma Irama introduced a new style of dangdut music by combining elements of Indian, Malay, and Arabic music with lyrics that reflected everyday life. He often uses traditional instruments such as tabla, harp, and drums in his songs. Rhoma Irama is also known for his energetic appearance and distinctive stage style.¹⁷In the 1980s, dangdut music underwent further development by incorporating elements of pop, rock, and disco into its musical arrangements. Artists such as Elvy Sukaesih, Meggy Z, and Mansyur S emerged as well-known figures in the dangdut music industry during this period. Along with the development of technology and globalization, dangdut music is increasingly transformed to become more modern and diverse. In the 1990s, this genre began to be influenced by international pop music and adopted elements of electronic music. The dangdut “koplo” genre

¹⁷Andrew N. Weintraub, “Dangdut Soul: Who are ‘The People’ in Indonesian Popular Music?” *Asian Journal of Communication* 16(4), 2006:411-31. Mark Hobart & Richard Fox (Eds.) *Entertainment Media in Indonesia*. New York: Routledge, 2008.

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also emerged with the use of modern instruments such as keyboards and electronic drums.¹⁸

In recent years, modern dangdut music has become increasingly popular in Indonesia. Many young artists such as Via Vallen, Nella Kharisma, and Siti Badriah achieved great popularity with their more pop and upbeat style of dangdut music. They often incorporate elements from other genres such as EDM and hip-hop in their songs. Social media and music streaming platforms have also played an important role in expanding the reach of dangdut music and connecting fans with the artists and their international fans outside the country. That fact plays as a cultural diplomatic that showed Indonesia's greatest popular culture legacy, in short, it can be said like the Dangdut wave. Dangdut music has evolved from the Rhoma Irama era to the modern dangdut era. Even though there are changes in the style and musical elements used, dangdut music retains its essence and appeal as a musical genre that cheers up and entertains the people of Indonesia.

Furthermore, Dangdut music has also contributed to international relations by becoming popular beyond Indonesia's borders. The genre has gained recognition in neighboring Southeast Asian countries, including Malaysia and Brunei. This has facilitated cultural exchanges and fostered a sense of shared heritage within the region. Dangdut music carries the traces of international relations and cultural legacies between Indonesia, the Nusantara region, and India. Its evolution and fusion of musical styles reflect the historical

¹⁸Andrew N. Weintraub, Indonesia: Meet the Beatles!: Sound, Style, and Meaning in Indonesian Popular Music." In *Routledge Handbook on Asian Music: Cultural Intersections*, Ed. Tong Soon Lee. London: Routledge, 2021.

connections between these regions, particularly through the influence of the Kalinga kingdom. In today's context, Dangdut music continues to promote cultural links and serve as a testament to the vibrant and diverse musical heritage of Southeast Asia.

The Kalinga dynasty, which originated in the present-day Odisha region of India, had a mighty legacy that extended beyond its territorial boundaries. Kalinga was known for its maritime prowess and established trading networks across Southeast Asia, including the Nusantara region. This facilitated cultural exchanges, including music, between Kalinga and the various kingdoms and empires in the archipelago. The influence of Kalinga in the Nusantara region, combined with the historical Indian cultural links, has left a lasting impact on the development of music, including Dangdut. The migration of Indian traders, sailors, and artists to the Nusantara region introduced elements of Indian music, dance, and instruments to the local communities. These cultural interactions gave rise to a fusion of indigenous musical traditions with Indian influences, leading to the formation of Dangdut music. Today, Dangdut continues to thrive as a popular music genre in Indonesia and has gained recognition globally. Its popularity is not limited to the country's borders but has also extended to other Southeast Asian countries. This highlights the enduring legacy of the Kalinga relations in the region and the ongoing cultural connections between Nusantara and India.

In the contemporary context, the cultural links between India and the Nusantara region, represented by Dangdut music, serve as a bridge for diplomatic and people-to-people relations. The exchange of music, performances, and collaborations between artists from both countries

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fosters mutual understanding, and cultural appreciation, and strengthens international ties. This cultural diplomacy plays a crucial role in promoting goodwill and enhancing the overall relationship between India and the nations of the Nusantara region, including Indonesia.

Furthermore, Dangdut music has also transcended boundaries with the advent of digital platforms and social media. It has gained popularity among global audiences, including those in India, who appreciate its unique blend of traditional Indonesian elements and Indian influences. This mutual admiration for each other's cultural expressions further strengthens the ties between the two countries. In short Dangdut music's traces can be seen as an important cultural legacy of the Kalinga relations in the Nusantara region and the Indian cultural links. It serves as a testament to the historical connections and ongoing international relations between Indonesia, the Nusantara region, and India. Through its popularity and influence, Dangdut music continues to promote cultural understanding, foster diplomatic ties, and contribute to the vibrant cultural landscape of both nations in today's global context.¹⁹

Dangdut is a genre of popular music that originated in Indonesia and has a strong influence on the country's music culture in the historical evidence also rooted in the influences of the Indus Valley Civilization of India to the Kalinga Kingdom in Java Indonesia. Although it is impossible to give definite

¹⁹Andrew N. Weintraub, "Nation, Islam, and Gender in Dangdut, Indonesia's Most Popular Music." In *The Routledge Handbook of Contemporary Indonesia*, Ed. Robert W. Hefner. New York: Routledge Press, 2018: 369-377.

predictions for Dangdut music, some developments may occur as the global music industry develops.

1. Exploration of international genres and influences: In the future, Dangdut may undergo further exploration of other musical genres and incorporate international influences. Collaboration with artists from different countries and creating unique mixed styles could be part of this development. This can help Dangdut music reach a wider audience at the international level.

2. Use of technology in music production: With advances in music production technology, Dangdut was able to adopt new technologies to improve production quality and create a more modern sound. The use of sound synthesis, digital music production techniques, and more advanced music video production can give Dangdut music a fresher and more contemporary look.

3. Changes in style and appearance: Dangdut has a strong tradition of energetic and attractive stage performances. In the future, Dangdut performances may change in terms of costumes, make-up, and stage styles to keep up with the trends and tastes of the people. Creativity in visual appearance can have a positive impact on the image and appeal of Dangdut music.

An international cultural mission is an effort to promote and introduce the culture of a country to the international level. In the context of Dangdut music, international cultural missions can focus on the following sustainable activities:

1. Promotion and cultural exchange: International cultural missions can involve artist exchanges and collaborations between Dangdut musicians and musicians from other countries. International-scale concerts, music festivals, and

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art exhibitions are several ways to introduce Dangdut music to audiences in various parts of the world. This will enable wider recognition and increase appreciation of Dangdut music at the international level.

2. Education and research: International cultural missions may also involve educational and research programs to study and appreciate Dangdut music. Cultural centers, educational institutions, and universities can collaborate to develop curricula that incorporate elements of Dangdut music and conduct seminars, workshops, or research focused on the study of Dangdut music.

Promotion through social media and digital platforms: social media and digital platforms have an important role to play in promoting music and culture globally. International cultural missions can use social media and digital platforms to introduce Dangdut music to international audiences. Digital campaigns, music streaming, and music videos can help create Dangdut's music presence on global platforms and reach new listeners. International cultural missions are ongoing endeavors and involve collaboration between governments, artists, cultural institutions, and communities. The aim is to broaden the understanding, appreciation, and influence of a country's culture at the international level, including in the context of Dangdut music.

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**FROM JAGANNATH IN INDIA TO
TỨ PHÁP IN VIETNAM:
Linkage between Kalinga and Vietnam**

*-Dinh Hong Hai &
Pham Thi Thuy Chung*

ABSTRACT

The process of Indianization and internationalization of Buddhism after the Kalinga War (261 BCE) is an extremely important milestone for Buddhism in Southeast Asia in particular and the world in general. During this process, Buddhism spread to most areas of Southeast Asia because of the convenience of the maritime route. However, there is little evidence of Indian missionaries in Vietnam in the early AD period. One of the most important stories refers to an Indian monk named Khâu Đà La (Kaundinya/丘陀羅) who came to Giao Châu (交州, an ancient part of Vietnam now in Thuận Thành District, Bắc Ninh province) to preach. This story has been handed down in the famous Man Nương – Khâu Đà La legend in the historical literature of Vietnam. Up to now, anecdotes about Man Nương – Khâu Đà La still

exist in Vietnam, as evidenced by the fact that people still hold annual festivals to honor Man Nương as Tứ Pháp's mother.

The focal point of this festival is to worship the symbols of the Tứ Pháp (Four Dharmas: clouds-rain-thunder-lightning) that have been transformed by Buddhist legend into four goddesses: Pháp Vân, Pháp Vũ, Pháp Lôi, and Pháp Điện. So did Kaundinya come to Giao Châu to spread Buddhist scriptures or spread cosmic beliefs? Why does Tứ Pháp have linkages with cosmic beliefs? What is the meaning of Thạch Quang Phật (Buddha stone 石光佛)? To answer the questions, it is necessary to understand the non-Buddhist symbols in the very early centuries of the Common Era to be able to find the Indian cultural vestiges in Vietnam. In this research, we will compare the Jagannath symbol(s) in India and the Tứ Pháp in Vietnam to comprehend the relationship between Indian civilization and Vietnam through the practices of worshipping cosmic symbols, thereby clarifying the cultural relationship between Vietnam and India in the early centuries AD.

Keywords: *Jagannath, Tứ Pháp, Man Nương – Kaundinya, Indianization*

INTRODUCTION

In a recent publication, one renowned American historian Keith W. Taylor pointed out that the Vietnamese story of the emergence of Buddhism and the construction of the first Buddhist temples in Luy Lâu (what is now the region of Thuận Thành District, Bắc Ninh province) has no particular Buddhist content, but is rather a story about magic, the worship of trees and stones, and the making of rain. In this article, he analyzes in the first paragraph that “the textual history of the story, which is dated in the early third century CE. It examines the names of the two major

protagonists of the story and, although the names were later absorbed into the Sinitic literary tradition, this study proposes a Tamil Hindu origin for them. One is reminded of the trade route that connected India and China along the coasts of Southeast Asia at that time; the evidence of Brahmans from India in early Southeast Asia, including northern Vietnam; and evidence of Hindu elements in Vietnamese texts” (Taylor 2018: 107).

It can be said that this research by Taylor is a breakthrough approach to the period of formation and development of Indian culture in Vietnam, especially such of Buddhism. Unlike many studies on Buddhism in the early AD period in Vietnam so far (mostly focusing on the influence of Chinese elements), Taylor has brought a new perspective on the influence of Indian culture on Giao Chau (under the Han’s rule) in present-day Bac Ninh province, as he concluded:

Vietnamese historiography and literary scholarship has developed from within the Sinitic tradition. In the case of our story, this may obfuscate as much as it makes clear. Southeast Asian studies developed in the 1950s and 1960s with a strong awareness of what was then called “the Indianization of Southeast Asia” in ancient times (Coedès 1968). Since then, there has been a strong reaction against this perspective to emphasize the local genius of societies in Southeast Asia to “localize” external “influence” and “drain” away its Indian content, filling it with local meanings (Wolters 1999). Our story may indeed be an example of just such localization. But it is also a reminder that an excessive reliance upon the Sinitic tradition may make it difficult for us to imagine the pre-Sinitic past of the ancestors of the Vietnamese. Maybe the rain-making Buddha Mother was previously the rain-making

Hindu Mother Goddess Amman; and maybe Amman was previously a rain-making local mother goddess whose name has long been forgotten. (Taylor 2018).

Although the above hypothesis of Taylor is groundbreaking and very interesting in terms of Etymology, however, in our opinion, the connection from India to Vietnam through the physical vestiges of this form of belief in Taylor's research was not enough. Therefore, in this study, we will provide some other vestiges to supplement the hypotheses that Taylor posited in his research. Accordingly, it is aiming to confirm that the linkages of Indian culture and beliefs were shaped in Vietnamese culture before the Luy Lau Buddhist center was actually formed.

INTERNATIONALIZATION OF BUDDHISM AFTER THE KALINGA WAR AND SOME VESTIGES IN VIETNAM

The Kalingas have been mentioned as a major tribe in Mahabharata and the kingdom of Kalinga was already existent at the time of the Brahmana texts, which mention its king Karaṇḍu. In the 3rd century BCE, the region came under Mauryan control after the Kalinga War. The Kalinga region is generally defined as the eastern coastal region between the Mahanadi and the Godavari rivers but it has fluctuated at various times in the history (Majumdar 1996: 1). Ashoka invaded Kalinga in 261 BCE and was re-annexed into the Magadha Empire. Ashoka subsequently devoted himself to the propagation of "dhamma" or righteous conduct. Ashoka's edicts suggest that a few years after the Kalinga War, he was gradually drawn toward Buddhism. Information about Ashoka comes from his inscriptions, especially Buddhist texts. Ashoka decided to construct the 84,000 viharas when

Moggaliputta Tissa told him that there were 84,000 sections of the Buddha's Dhamma.¹

It is well known that Ashoka sent dūtas or emissaries to convey messages or letters, written or oral to various people. The 4th Major Rock Edict about "oral orders" mentioned that "His Majesty Myadarsī felt extremely regretful for causing the tragic death of the people of an independent country. He considers conquest by virtue of compassion (Dharma-vijaya) the highest victory.41)" (Durant 2018: 99-100). In "10 The Spread of Buddhism as Globalization of Knowledge", Jens Braarvig's list included: Basic tenet of Buddhism, geographical spread of Buddhism, literacy in Buddhism, the historical continuity of Buddhism, the diffusion of Buddhist dogmas, rules and conceptual schemes by narratives and motifs, the Silk Road and the spread of Buddhism to China and East Asia, the spread of Buddhism to Tibet (Braarvig 2022). Still, it lacks some evidence of the Indian missionary in Vietnam. In the content below, we investigate some evidence such as monks, symbols, and myths in Vietnam both in text of legends as well as religious iconography.

Until the present day, it is not yet determined exactly when Buddhism began to spread into Vietnam and how Vietnamese Buddhism came to be. There are some legends that suggest that Buddhism entered Vietnam between the 3rd and 2nd centuries BC, marked by the story "Nhật Dạ Trạch" in the collection Lĩnh Nam chích quái (嶺南摭怪 - Selection of Strange Tales in Lĩnh Nam), which recounts how Chử Đồng Tử studied Buddhism with a monk named Phat Quang.[1] Another legend mentioned a temple built by

¹Extended Mahāvamsa, Chapters XII-XIV, edited by G. P. Malalasekera, Colombo 1937. Reprinted by the Pali ext Society, Oxford, 1988

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a monk from Thiên Trúc (as named India in ancient time). He travelled to Giao Châu to propagate Buddhism in the 2nd century BC and stopped at Ne Le, chose a cave to reside in and opened a pagoda in Cửa Sốt (now in Hà Tĩnh province). The legend also speaks about Sư Bần (Patriarch Phat Quang) who received his first disciple, Chử Đồng Tử, and taught the religion. From Cửa Sốt (nowadays in Hà Tĩnh province), Buddhism was transmitted to the Dâu - Luy Lâu area (now in Thuận Thành district - Bắc Ninh province). Then from Luy Lâu Buddhist center, Buddhism was spread to Pengcheng and Luoyang in China).

Nguyễn Lang (pen name of H. H. Thích Nhất Hạnh) in his well-known book titled *A Historical essay on Vietnamese Buddhism (Việt Nam Phật giáo sử luận)* mentions that there is a way from Giao Châu to Thiên Trúc (ancient India). His book is recorded that Luy Lâu built more than twenty temples, converted more than 500 monks, and translated 15 books, etc. All of these indicate that Buddhism might have existed and developed in Luy Lâu before Luoyang and Pengcheng centers. During the reign of Ashoka in India (from 273 to 232 BC), Buddhism was spread to many countries outside of India. Indian merchants and priests via the maritime route came to Giao Chỉ (ancient Vietnam) to trade and spread Buddhism. They contributed to the establishment of a Buddhist center at Luy Lâu, one of the largest centers of Buddhism in the East at the beginning of Common Era (Nguyễn Lang 2008: 23). According to *Lĩnh Nam chích quái*, Chử Đồng Tử was the first Vietnamese Buddhist to study Buddhism with the monk Phật Quang. In *The Great Tang Biographies of Eminent Monks (大唐西域求法高僧傳)* by Yijing (682 - 727) contains biographies of six Vietnamese monks who went to India to

study at the end of the seventh century and the beginning of the eighth century.

Throughout the texts we mentioned above, it can be said that the process of spreading Buddhism in Vietnam is a part of the Internationalization of Buddhism which can be seen through some vestiges in Vietnam that focused on the name Thạch Quang, Thạch Quang Phật, or Phật Quang all meaning Rock Buddha or Buddha stone. The Rock Buddha was born in a holy marriage of Man Nương and Khâu Đà La as an icon of Buddhist creation in Vietnam in the early Common Era. This is unitary of an Indian icon and Vietnamese icon both created the symbol of Man Nương as Phật mẫu Man Nương and a system of Tứ Pháp symbols later. Robert Taylor also explained that “the name Khâu Đà La remained current among educated Vietnamese in the seventeenth century is attested in the Hán-Nôm dictionary *Chỉ nam ngọc âm giải nghĩa* 指南玉音解義, where it is used to explain the term “Rock Buddha” (Thạch Phật) as “the Rock Buddha in the lineage of Đà La”. This dictionary is written in “six-eight” (lục bát) prosody, which explains why the initial syllable of the name - Khâu - was left off to accommodate the rhyme and meter” (Taylor 2018). Now, we should go beyond the border of Buddhism and Buddhist texts to investigate Phật mẫu Man Nương and Tứ Pháp symbols in Vietnam.

MAN NƯƠNG AND TỨ PHÁP SYMBOLS IN VIETNAM

According to *Lĩnh Nam chích quái*, in the past, in the Dâu region there was a very devout girl. When she was 10 years old, she came to study at Linh Quang pagoda, now Tiên Du district, Bắc Ninh province. At the temple, there is Zen master Khâu Đà La, who was the first high monk to come to Vietnam

to preach here. One day, the Zen master was away and told Man Nương to take good care of the temple. In the evening, Man Nương slept on the porch, Khâu Đà La came back and walked over her, so then she conceived a child. When Man Nương's parents accused him, Khâu Đà La told him that it was a child of Buddha, so there was no need to worry. Twenty months later, Man Nương gave birth to a daughter on April 8th (Lunar calendar), and brought her back to the temple to return to the Zen master. He used the cymbals (sticks) to knock on the Dâu tree next to the pagoda; The mulberry tree splits, the Zen master places the child inside and the tree closes again. Khâu Đà La gave Man Nương a stick and told her that when there was a drought, she would put the stick in the ground to save the people. When the Dâu region suffered from droughts for three consecutive years, remembering master's advice, Man Nương brought the magic stick and stuck it in the ground. Immediately the water sprayed up, the trees and fields were lush again and sentient beings escaped from the drought.

Then there was a heavy rain, the Dau tree was blown by the wind and storm into the Thiên Đức River (Dâu River) and then drifted to Luy Lôu. At that time, Sĩ Nhiếp (士燮, 137 – 226), Chinese Governor to Giao Châu intended to pick it up to make the roof of Kính Thiên Palace, but no one could shake it. Man Nương immediately went down to the river, tied the log and said, "If you are my son, follow me", and immediately pulled the tree up easily. Sĩ Nhiếp watching in awe, recruited ten people to sculpt statues of the Tứ Pháp (four Dharmas namely Pháp Vân - Pháp Vũ - Pháp Lôì - Pháp Điện representing Clouds, Rain, Thunder and Lightning), and placed them in four different temples in the same area. When

the sculptor found a stone block in the tree, he threw it into the river. At night, seeing the river bed glowing, Sĩ Nhiếp let people pick it up but they could not get it. Man Nương immediately took a boat to the middle of the river when the natural stone block jumped into her lap. That rock is called Thạch Quang Phật (Shining Buddha Stone).

Thus, the Tứ Pháp is a symbolic system formed from the concept of four natural phenomena of clouds-rain-thunder-lightning which are represented by the names of four Vietnamese gods: Pháp Vân, Pháp Vũ, Pháp Lôi, Pháp Điện. This form of belief is not unfamiliar to scientists, because it is in fact an early form of belief present in many cultures around the world. It is worth noting that those gods are rearranged into a system and this is the point that needs to be explained most when studying the Tứ Pháp in Luy Lâu, now in Thanh Khương commune, Thuận Thành district, Bắc Ninh province.² In order to better understand where the mixed beliefs between the universe belief and Buddhism originate, we need to understand the process of forming the symbol of Man Nương in Vietnamese culture through cultural elements imported from China and India.

Đại Việt Sử Ký Toàn Thư, volume 3, sheet 6b8 recorded under King Lý Nhân Tông in 1073, when he first ascended

²It can be considered that this is a mixed process between Buddhism and indigenous folk beliefs to combine the worship of gods (indigenous) and Buddha (imported). Not only that these places of worship also imported elements of Chinese Taoism. Specific manifestations such as the name of the deity worshiped at Bà Tướng pagoda, Đại Thành Pháp Lôi Phật, have been recognized through the titles: Cảnh Hưng four years (1743), Minh Mệnh The second year (1821), the fourth year of Thiệu Trị (1844), the third year of Tự Đức (1850), and the second year of Đồng Khánh (1887).

to the throne, the king personally organized a great festival to process the Buddha Phap Van to honor the Buddha and prayed for harmony of rain and wind, peace for the country and happiness for the people. In the second and third quarter of the year, the rain poured incessantly, the king visited Pháp Vân pagoda to pray. The aforesaid historical documents have proved that the Four Dharmas belief system has created its own imprint and characteristic of Vietnamese Buddhism through the development periods in the revival of all traditional cultural values of the country.

It means that, after thousands of years, the key concept of “harmony of rain and wind” (mưa thuận gió hòa) still remain in the ritual and festival of ancient Luy Lâu. In the 1980s, a group of researchers at the Institute of Sino-Nom Studies in Hanoi conducted a survey at the region of Dâu Pagoda, a relic of the former Luy Lâu Buddhist center. They found a set of three carved boards: Cổ Châu Lục, Cổ Châu Hạnh and Cổ Châu Nghi. Tứ Pháp Ngọc Phả Quốc âm consists of 126 Nom sentences in 6-8 verses, also telling the story of the four gods mentioned above." The information in the digitized Sino-Nôm archives of the Institute of Sino-Nôm Studies including document number 553. Cổ Châu Pháp Vân Pháp Hạnh Ngũ Lục (古珠法) and document number 554. Cổ Châu Tứ Pháp Phả Lục (故黎四法錄). In the following content, we will make a comparison between Jagannath and Pháp Vân worship, symbols and rituals to point out their similarities.

A COMPARISON BETWEEN JAGANNATH AND TỨ PHÁP IN RATHA YATRA AND DAU FESTIVALS

Center of Jagannath (Sanskrit: “Lord of the Universe”) worship is at Puri, Odisha (Orissa), and Ballabhpur, a

suburb of Shrirampur, West Bengal state, India. In fact, this tradition is practiced widely around the world. It is said that, the temple of Jagannatha in Puri was built around the 12th century. In its sanctuary, wooden images represent Jagannatha, his brother Balabhadra (Balarama), and his sister Subhadra (Britannica). The most important of the many annual festivals is the Chariot Festival (Rathayatra), which takes place on the second day of the two weeks of Ashadha (June-July). After a dry season, the people, animals, and trees are thirsty, everything needs water. That is the reason why thousands of people created one of the biggest rituals to pray for rain. The center of the festival was three “temple chariots” placed in a wagon so heavy that it took the effort of hundreds of devotees to move. It was dragged through the deep sand to the deity's country house. The journey lasted several days with thousands of pilgrims taking part.

The Rig Veda mentioned the name of a Daru (wooden log) floating in the ocean as apurusham. A wood log was the inspiration for the birth of Jagannath, thus placing the origin of Jagannath in the 2nd millennium BCE. One piece of evidence that links the Jagannath deity to Buddhism is the Ratha-Yatra festival for Jagannath, the stupa-like shape of the temple and a dharmachakra-like discus (chakra) at the top of the spire. The major annual festival procession has many features found in the Mahayana Buddhism traditions, as Faxian (c. 400 CE), the ancient Chinese pilgrim and visitor to India wrote about. The Rig Veda also mentioned Lord Nila Madhava. Yet another piece of evidence is that Jagannath is sometimes identified with or substituted for Shakyamuni Buddha, as the ninth avatar of Vishnu by Hindus. It would

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be said that Jagannath is a syncretic or synthetic deity that combined aspects of major faiths like Shaivism, Shaktism, Vaishnavism, Jainism, and Buddhism in India (Avinash Patra 2011: 5).

During the Dâu Festival, there is also a procession that takes place within twelve villages in the Dâu area. The main ritual of the Dâu Festival is to pray for favorable rain. The main activity of the association is that the villages organize a procession of the statues of Pháp Vân (Goddess of Clouds), Pháp Vũ (Goddess of Rain), Pháp Lôi (Goddess of Thunder), Pháp Điện (Goddess of Lightning) from their villages' pagodas to gather at the festival. In Dâu Pagoda, the procession consists of worshiping horses, fan flags, canopy, palanquin, and bowls, pulled from all directions. The most special and impressive thing is that when going to Dâu Pagoda, the game "mother chases children" takes place four god's palanquin, each palanquin was carried for three laps and then returned to its old place. After that, the most anticipated "water robbery" took place, when there was an order, all the gods above raced to the three gates. The palanquin to pick up the god who comes first will win the water. Besides, the people of the commune also organize a procession of the "Rock Buddha" (Thạch Quang Phat" and "Four Dharmas Buddhas" to Man Xa Pagoda (Man Nuong's mother's hometown to pay respects to ancestor).

SN	Factors	Jagannath	Tứ Pháp	Meaning
1	Number of gods/goddesses	Three	Four	System of gods or goddesses
2	Names of siblings	Jagannatha, Balabhadra (Balarama), Subhadra	Pháp Vân, Pháp Vũ, Pháp Lôi, and Pháp Điện	Universe worship
3	Genders	2 males and 1 female	4 females	Symbolic number of universe
4	Core symbol	Daru (apurusham)	Dâu wooden log	Floating wooden log
5	Holy stone	Lord Nila Madhava or Shiva linga	Thạch Quang Phật (Rock Buddha)	Child of the wooden log
6	Festivals and Rituals	Rathayatra	Dau Festival and procession	Pray for rain
7	Supreme god	Indra – The King of Devas associated with the sky, lightning, weather, thunder, storms, rains, river flows, and war.	Unity power of clouds, rain, thunder, and lightning	Universe

The similarities of Jagannath in India and Tứ Pháp in Vietnam

Based on the similarities above, we can see the formation of the Jagannath and the Four Dharmas from the legend of the log floating on the river and ashore as a supernatural choice. It was split open for carving into statues of Jagannath or the Four Dharma siblings with systems

of temples as well as rituals and festivals. Furthermore, the color of the statues is almost black, symbolizing the strength of nature. It can be said that the Indian cosmic belief represented through the symbols of Lord Indra, God Rudra (former form of Shiva), and Goddess Ratri (with many characters close to later Kali) in Vedic culture who holding power of nature including clouds, rain, thunder, lightning is the transformation from a unitary icon to a triad in Indian history. The Jagannath cult and civilization linkages in Indosphere created the universal worship of Tu Phap in Vietnam. It showed the common faith representing the cultural-historical linkage between Kalinga and Vietnam.

CONCLUSION

Returning to Keith Weller Taylor's comment about the first Buddhist center in northern Vietnam "contains no particular Buddhist content, but rather a story of magic, the worship of trees and rocks, and the making of rain". We would like to draw some conclusions as follows. It is true that some monks came to Giao Châu in the early AD period, which has been recorded in documents. Meanwhile, the worship of Buddha or the Buddha's symbols such as footprints or empty-chair are hardly found. Instead, there are gods and beliefs that worship the universe as well as cosmic symbols. Comparing Indian gods and Vietnamese folk beliefs, we will see linguistic vestiges as suggested by Taylor. However, the "Hindu rain-making goddess Amman" that may be the rain-making Buddha Mother was previously the rain-making Hindu Mother Goddess Amman as he puts forward needs further consideration. The "symbolic objects" such as Jagannath and the magic stone called Lord Nila Madhava and the sacred log floating on the sea surface were picked

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up by King Indradyumna to sculpt the Jagannath brothers' statues, which seems to be a motif repeated in Vietnam with the phrase: The sacred mulberry wood floating on the river was picked up to carve the gods of the Four Dharmas and from there was born Thạch Quang Phật. It shows that the connection of cosmic beliefs from Kalinga to Vietnam seems to have been shaped before Buddhism was formed in Giao Châu.

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Cultural Relations between Kalinga and Bali

-Dr. Mohammed Yamin

Kalinga of past was a sacred land of splendor, peace and affluence. It was then a vast land stretching from Ganga to Godavari and from Amarkantaka to Bay of Bengal. This vast area on the Eastern shore of Bay of Bengal, which extended from the delta of the Ganges to that of Godavari was called as Kalinga in ancient period. Its alluvial soil of the coastal area with multiple streams and rivers as well as huge hinterland of veritable mountains and high lands combined with beauty of nature formed the nativity of Ancient Kalingans. That land was divided by nature into three separate categories e.g., Utkala, Toshala and Kangoda at the North, Centre and South direction respectively.¹ It is believed that the power and prosperity of Kalinga was on accounts of its extensive maritime trade. The Kalingan infinite coast was studded with a number of ports such as Tamralipti, Chelitalo/Manikpatna, Palur, Khalkattapatna, Pithunda, Kalingapatnam were some of the worthy ports.²

Since the early Historical time, the Indian sub-continent is featured by expansion of trade network and trans-oceanic

intercourse with the countries of Southeast Asia especially with Thailand, Malaysia and the islands of Java, Champa and Bali. Maritime contact played an important role in the spread of the glorious Indian culture abroad. The Kalingan people had a great expertise in sea-voyages. In ancient period Odisha known in the name of Kalinga, had a long history of maritime tradition, which developed owing to its close link with the sea stretching to a length of more than 500 miles on its eastern part beginning with river Ganga in the north to Godavari in the south. From the folklores, tradition and literature it is known various source that Kalinga had a commercial and cultural contact across the sea.

Indian peninsula for many centuries was a cradle land of a rich civilization and culture. Stream of cultural contact led to the planting of ancient Indian culture and civilization in the Southeast Asian states.³ The colonial contact of the Indian since ancient period was unique in several aspects. Indian started colonial settlement there and adhered several of the cultural features of the natives. They never tried to dominate the colonial people in spite of their superiority. Centuries of cultural contact, the colonist and the natives organized into one society which equally absorbed the culture and tradition of both the groups. On Indianisation of Southeast Asia, A.P. Patnaik⁴ says “the expansion of the Indian civilization to the Southeast Asia during the early centuries of the Christian era is one of the outstanding events in the history of the world. As the product of this Indianisation, a series of kingdoms were born that in the beginning were the true Indian states like Combodia, Champa and the small states of Malaya peninsula, the kingdom of Sumatra, Java, Bali and finally the Burmese and Thai kingdoms, though each of the states develop according to its own genius through the process of interaction

with the physical and social environment of the respective area. Their cultures never lost the family resemblance that they owed to their common origin.”

SOURCES OF INDIAN SEA-VOYAGES

In the hymn of Rgveda, we found the stories about sea-voyages. the adventures related to Bhuja, son of Tugra in the middle of the sea and his rescue by Asvin is one of the such story.⁵ In Rgveda Baruna has been described as the Lord of the sea and the sea has been referred as the treasure house of wealth or Ratnakara. Ramayana contains several pages which suggest interaction between India and far-off/Southeast Asian countries. The Mahabharata epic mentioned the naval expedition of Sahadeva and his ships.⁶

Works like Hitopedesa and Kathasaritasagara and Buddhist Jatakas recorded stories of several people on high sea. Arthasastra of Kautilya cited officer like Navadhyaksa controlled maritime activities. During Maurya dynasty important ports were developed both in eastern and western coast for maintaining maritime contact. Ptolemy in his Geography gives account of well-developed ports on both coast of India, including Barygaza (modern Broach) and Tamralipti for organizing trade contact with abroad. Periplus of Erythrean Sea, a work of 50 C.E. highlighted the ports along with the article exported from India and imported into India. Literary source also inform us of the mercantile relation of Satavahanas, Pallavas and Cholas. Sopara, Kalyana, Hannover and Gokarna have been decorated as the sea ports of the Satavahanas, whose coins bear's ship figures. The Aihole inscription hinted the naval expedition of Chalukyan king Pulakesin II to the Puri Island. Panini in his work referred four types of timber used in for making ships.⁷

In Southeast Asia and In India, the archaeological evidences have reaffirmed the description in literature that, Mesopotmian clay tablets, datable to 3rd century C.E. refers to contact with Dilmun, Magan and Meluhha and the discovery of Mesopotamian seals in the Harappan level in India and of Harappan seals in Mesopotamian, Egypt and Bahrain support this reference. Dilmun, Magan and Meluhha identified with the islands Failakand, Baharain, Oman and Baluchistan. Clay boat models and potsherd depicted pictures of boat have been discovered from Mahenjodro, Chanhudaro and Lothal (which was identified as a tidal dockyard).⁸ amply justified Harappan peoples were seafarers. Discovered potsherd depicting multi-ored galley and an inscribed amulet showing a boat with a motif and two sea birds Pak-Tras-Ap-Par meaning “o guardian of turbulent waters protect”⁹ discovered at Lothal corroborated Harappan maritime trade contact.¹⁰ Culture of India was diffused through the autochthonous societies of Southeast Asia, whose superior material base could easily assimilate essential elements of that culture. In pre-historic times technology was already developed and Southeast Asia did not have to depend upon diffusion from China, India and the far-west.¹¹ Even the first rice cultivations credit goes to Southeast Asia. In trade and navigation the people of this region had excelled the superior. Marine technology was developed and ships from Southeast Asia were plying in the remote Indian Ocean coast.¹²

Why Indian paid interest in Southeast Asian states is a question of several answer out of which reasonable answer are underlined as hereunder; (1) India’s external trade with Southeast Asia may be regarded as an extension of internal

trade. Most of the lands of India were inter-connected by trade routes from the first millennium C.E. The Grand route passing through north India connected Tamralipti a port in the eastern coast to the north-west of Indian sub-continent and to central Asia. Maritime traffic was well-established in ports on both eastern and western coast of India. The proliferation of arts and crafts, organization of trade guilds and monetized economy as known from the discovered punch-marked coins, all that helped for trade and commerce. The innovative in ship building developed in the Persian Gulf and spread to other parts of the sub-continent. The use of fore and aft rig allowed vassals to sail closer to the wind. The account of the import of horses from Central Asia to Indo-China through sea routes. Moreover, the travels of Fa-Xian, the monk in the 5th century from Srilanka to China in three vassals of capacity to carried 200 peoples also substantiate the presence of big ships in the eastern coast of India.¹³ (2) India's interest in trade with Southeast Asia as it characterized as Subarnabhumi or the land of gold. G Coedes states¹⁴ "due to the disturbances in Bacteria in late Ist century C.E. the outflow of gold to India from Siberia and Rome was checked. So India had to look upon Southeast Asia for the alternative gold source." This view tical trouble in Central Asia led the Chinese Han rulers to developed maritime trade with western nation by way of Southeast Asia. W.Gungwu¹⁵ referred that China's trade with South India was an extension of an earlier Nanhai trade. From this the western nations acquire luxury items.¹⁶ In this set of connections India played the role of a middleman or chief anchor. The above may be the rational answer for which India's concern was at stake with the Southeast Asian country.

CHRONOLOGY OF KALINGA'S MARITIME CONTACT WITH SOUTHEAST ASIA

To verify the chronology of maritime contact between Kalinga and Southeast Asia, it is significant to highlight the chronology of at least two sites i.e., (1) Ban Don Ta Phet in Thailand, and (2) Sisupalgarh in Kalinga, former is an Iron age burial site in west-central Thailand, which received various objects from both north and south India by trade in dated back to 4th century C.E. on the basis of radio carbon dates.¹⁷ It is to infer that article from south India at least passed through Kalingan coast and Sisupalgarh, whose relics are important reference of Kalingan cultural intercourse with Southeast Asia. B.B.Lal¹⁸ dates it in between 3rd to 4th century C.E. Thus the chronology of Kalinga's maritime relation with Southeast Asia could be traced back to 3rd and 4th century C.E.

CIVILIZATION LINK BETWEEN KALINGA AND SOUTHEAST ASIA

Exchange of ideas and socio-cultural contact through maritime relation leading to the process mutual exchange and enrichment are most fascinating features of Kalingan maritime history. The sea-faring tradition of Kalinga had its beginning since pre-historic periods.¹⁹ It has long maritime history and tradition, which had developed owing to its close proximity with the sea.²⁰ The history of Kalinga as a state is remarkable for its political greatness for imperial expansion and rich cultural heritage. It was shaped by its geographical situation and history. The spread of cultural ties between Kalinga and Southeast Asia could be possible due to various factors like navigational expertise of the people and their urge for carrying out external trade and commerce.²¹

Kalinga's geographical location on the sea coast of Bengal or Bay of Bengal provided ample opportunities for maritime contact with Southeast Asia. It was a vast and prosperous kingdom with its boundary extending from Ganga to Godavari at different phases of history. It is said that the prosperity was due to mercantile ties with Southeast Asian countries. Its peoples were known for their daring venture and dynamic spirit, that is why Kalingan people are remembered in Indonesia as Kalingan Sahasika, the brave Kalingans.²² Odisha had flourishing ports like Tamralipti, Palura, Pithunda, Chelitalo etc. providing superb sea-routes for external trade.²³ Buddhist Goddess Tara images are found in Ratnagiri, which was basically worshiped for protection against danger of sea.

Kalingan mercantile supremacy was evident from Greek writings, Buddhist literature and Chinese sources. The trader followed monsoon seasons for the sea-voyages. There was also a land route through north-eastern India to main-land Southeast Asia. Excavation at places like Kuchai and Sulabhdhihi in Odisha, Chirand and Sennvar in Bihar and Koldhima in Uttar Pradesh had brought to light links with similar Neolithic sites in Myanmar and Thailand. The findings of Sulabhdhihi in the district of Sundergarh of Odisha had produced carve resembling shouldered pick-adzes of Southeast Asia.²⁴ These archaeological discoveries suggest the Kalingan cultural and trade contact with the entire globe since ancient periods which is still continue.

IMPORTANT PORTS THROUGH WHICH KALINGA MAINTAIN MARITIME CONTACT

As ports played a vital role for the sea-voyages, the coastline of Kalinga was spotted with several sea ports, a few of them natural ones grew up at strategic points, and

some of them are difficult to outline. Ports served as the medium of export and import of merchandise. The existence of seaports greatly encouraged navigation and maritime contact. Buddhist Jatakas and Ceylonese Chronicle cited the two cities of Kalinga viz., Dantapura and Simhapura, out of which Dantapura was famous sea-ports of Kalinga. Chinese traveler Huen-tsang, who travelled extensively through Kalinga has mentioned a city on the sea coast in the southeast of 'Odradesh' as Che-li-ta-lo, identified as Charitra or Puri. It was used as harbour for trading and passenger vessels from far-off countries.²⁵

Evidences are available in plenty concerning the sea-routes followed by the Indians. Beginning from the Tamralipti in the north to Kalinganagar, in the south, Palur near Chhatrapur of modern Ganjam District, Dantapura, Charitra or Puri and other ports are found mentioned in the historical records of ancient India. Palur seemed to be famous and active as far as sea voyages concerned to Malayasia and continued till the advent of European. Ptolemy also cited the importance of Palur port. Tamralipti as stated above was another important port of ancient Kalinga; it is identified with modern Tamluk in Midnapur District of West Bengal.²⁶ There was regular sailing of vessels from this port which either proceeded along the coast of Bay of Bengal to Burma and Malaya peninsula and to the East-Indies and Indo-China and was famous for cloth export.²⁷

KALINGAN CULTURAL CONTACT WITH BALI

Bali, the island situated between Java and Lombok present a synchronize picture of Hinduism and Buddhism. The commercial ties between Bali and India slowly developed into social-cultural contact from India. Balinese were biologically

belonging to southern mongoloid group. Since early century C.E. Bali had flourishing industries as Kalingan sculpture. The sambalpuri style of textile weaving has influenced the tie and dye weaving known as patola in Bali, where themes of Indian mythology found. In the monkey or kecak dance and tiger or barong dance of villages marked the burial site have been found with iron, bronze, glass and beads. Discovery of Indian roulette ware have established the fact that Sembiran and Gilimanuk had maintain brisk trade with Roman empire, India and Southeast Asia.²⁸ With the growth in trade Indian influence spread to large area. The Chinese text referred Bali as Po-li, when Balinese King Kaundinya maintains diplomatic relation with China.

Sri Kesari Varmadeva started a new rule after the end of the Javanese rule in the beginning of 9th century C.E...²⁹ Varmadeva was later on maintaining as their title. The Mataram ruler Airlangga in the 11th century exerted influence in Java by appointing his own viceroys, then Majapahit rulers in 14th century exerted authority in Java, after its downfall Bali declared its independence and maintain its own unique cultural identity.³⁰ With the growth of trade, Indian influence began to spread. Brahmans were employed in the Balinese ruler's court. Hindu Gods like Siva and Vishnu worship became widespread, later on Buddhism and Saivism welded into a unified system. Javanese culture was also prevalent in Bali. Thereafter Islam enters into Southeast Asia including Bali. Bali never lost its own cultural moorings and developed its own unique culture by absorbing alien influence.³¹

HARMONIZE RELIGION

Brahmanical religion was well-known in Bali; here Siva is recognized as the elder brother of Buddha and on the

occasion of religious ceremony four Saivite and one Buddhist priest performed the rituals, so the common mass saying is; He who is Siva is Buddha (ya Siva ya Buddha).³² Siva was treated as most powerful in spite of prevalence of Gods like Vishnu, Brahma, Indra, Baruna, Krishna and Ganesha. Siva was most powerful and has the attributes of both Vishnu and Brahma. According to Balinese belief and tradition Bali was the centre of universe and abode of Gods with Siva as the presiding deity. They also believe that the spirits or butas living in water, tree and hills.³³ Evil butas to be appeased and benevolent spirit were to be solicited with friendship. Pitara or ancestor worship was prevalent in Bali. Each house for the purpose of religious rituals like pegursi, galungan and kuningan constructed a small temple and special puja or prayer held for the departed soul. In each worship, ghrta (clarified butter), kusa (grass effigy), madhu (honey) and tila (sesamum) are offered to Gods and Goddess. So both indigenous and Hindu religious beliefs were widely put into practice in Bali.

In the early quarter of 5th century CE, Buddhism enters into Bali. The Purvaka Veda Buddha contains the Buddhist priest daily rituals. As stated above Siva was regarded as elder brother with age-old privileges and Buddha was a younger brother with ascetic qualities. The ceremonial consecrated water brought by a Saivite priest is mixed with that of a Buddhist. The practice of a Saivite is known as Bhakti whereas Buddhist is called Yoga. The worship of a Dhyani Buddha and Prajnaparamita in Bali was the influence of Javanese religion. Regarding Buddhism there was cordiality between Kalinga and Bali. A section of Brahmans in Karangasam district called themselves as Brahmans-Bouddha-Kalinga. The votive

tablets with inscription and Buddha figure and Buddhisattava have been found from Bali, Ratnagiri and Avana in Kalinga.³⁴ Interestingly in the daily rituals of a Buddhist priest, God is addressed as Jagannath, Suresvara and Rudra. The daily rituals begins with the following Veda Buddha slokes ;

Ksamasava mam Jagannatha Sarvapapa Vinasanam
Sarva Karyapranadevam Pranamami Suresvaram .³⁵

The recitation of Lord Jagannath name in prayer suggest itself the contact of Kalinga with Bali. In Kalingan tradition Adi Buddha is referred as Jagannath. Most probably king Indrabhuti of Kalinga introduced Vajrajana Buddhism in Bali. In his tantric work Jnanasiddhi, the first sloka refers to close relation between Jagannath and Buddha, the sloka is as follow;

Namaskrtya Jagannatham Sarvajinavarareitam
Sarvabuddhamayam Siddhivyapinam Gaganopam.³⁶

Tantric cult of Buddhism was also prevalent in Bali. San-Hyan –Kamahayankan a 9th century work teach tantric variety of Mahayan sect. It was developed due to the influence of india and Java. Siva also worshiped in Bali as Jagannath and the priest recite hymn like; Om Ksamam Siavadeva Jagannath Hitamkara.³⁷ As a result, there was rapprochement between Siva, Buddha and Jagannath in Baki and this basically comes from Odishan influence.

Synchronize Society, Language and Architecture
Major religion of the Bali was Hinduism, it represent the characteristic of four fold caste system in the society; Brahmans (priestly caste), Sastria (warrior), Wesia (noble) and rest of the population comes under Sudra caste.³⁸ The first three categories known as trivangsa occupy advantage position. Despite rigid caste practices inter-caste marriage

was prevalence. The upper caste or trivangsa accorded special title; *ida* for Brahmans, *deva* to Sastras and *gusti* for Wesias.³⁹ Further the Brahmans were categorized into two division; *Padanede* and *Pamangku*. The *pandade* were worshipping priest of Siva and enjoyed more privileges they maintain high moral order and procure holy water, and the *pamangku* also worshipping priest of Siva but relegated to common status. They performed rites and rituals in village, temple and for the lower caste or *Sudras*. The word *Idayus* used for female Brahmans. The warrior or *sastria* also enjoyed royal power and privileges. The *wesias* were influential categories, and the last division *sudras* known as *kaulas* were regarded as community of impure, in Balinese society there was no sign of untouchability.

The Balinese society has maintained their indigenous garb with regard to festivals and day to day chorus of life. They followed their calendar with five days a week and Saturday treated as most fortunate day as it was marked for Goddess *Sarasvati* worship. They also not consider *Amavasya* as auspicious night.⁴⁰ The *Saka-Samvat* or New Year celebration is a weeklong observation marked by several entertainments and marry making. The Balinese society also celebrates festivals like *Sivaratri*, *Sarawvati Puja* or *Odalon Saraswati* and *Durga puja* or *Page Wesi*. In the observation of festivals impact of *Kalinga* was marked prominently. The legends of *Kalinga* speaks of merchants or *sadhavas* going to far-of islands like *Java* and *Bali* for maritime trade, to marked the tradition the *Kalingan* people take a dip in river water and flout burning inside it. These festivals celebrated in the month of *October/November* on the auspicious days of *kartika Purnima*.⁴¹ In *Cuttack*, on the banks of the river *Mahanadi* a

large number of people congregate for celebration of festival called Bali Yatra (in Odia) or Journey to Bali.⁴² In the same way the Balinese observed the Masakapam Kapesih festival by flouting a small boat having burning candles with the belief that the child is being sent to his original homeland Kalinga. The rites of the funeral ceremony are known as Pitrayajna. The rituals like shaving of heads, offering food items i.e., clarified butter, sesamum, honey and feeding to Brahmans on twelfth days are found in Kalinga. The Mahendranaya river of Kalinga along with the Mahendra mountain recited in Balinese stutis. The river Mahanadi is considered sacred which known from the following slokas;

Om Ganga, Sindhu, Sarasvati, Vipasa, Kausika Nadi
Yamuna, Mahanadi Srestha Sarya Mahati.⁴³

In food habits, manner and dress design of both Kalinga and Bali similarity are also recorded. In Kalinga Peja a fluid made out of cooked rice and in Bali arua is made out of uncooked rice of parboiled paddy. The Sajana Saga or leaves of drum-stick tree (*maninga oleifera*) is a food of delicacy in both the regions, other food items like curry made of rice-flour known as manda endori pitha in Kalinga. Chewing betel and keeping the ingredients in a wooden box are found in both the regions. The practice of bending down and stretching right hand towards ground while passing along elders sitting on the way is a common behavior in both the regions. The bridal dress and crown are similar in Bali and Kalinga. Rounding of hairs by women in typical bun is alike in villages of both the regions. Ornaments and dresses are also bore the similarities as it has observed in the impression of Kalingan paikas and tribal dance.

Regarding language Sanskrit was used as a court language and also in religious rites and ceremonies in Bali. There was widespread prevalence of kawi language in Bali after the 10th century C.E. An inscription of Sri Kesari Varmadeva known as Blanjong inscription traced in Kawi language. Odia and Tamil words have also entered into the Balinese vocabulary as initial trade ties established from these regions. Odia and Balinese similarities words with English meaning are underlined as hereunder; ⁴⁴

Odia	Balinese	English Meaning
Bou	Bu	Mother
Borokuli	Bokul	A kind of fruit
Chhuin	Tui	A kind of vegetables
China (badam)	Kaccan (cina)	Peanut
Genda	Gondan	Snail
Gua	Buah	Betel nut
Muha	Muha	Face
Para	Dara	Pigeon
Ruti	Roti	Bread
Sanja	Sanja	Evening

With regard to architecture, of course it did not reach the same height as in the other field in Bali but the existing original local idea, Indian and Javanese impact made it a unique pattern of architecture in Bali. In temples placing of offering pillars has been influenced by Kalingan style. On the innermost courtyard images of Hindu Trinity are enshrined. This square like chamber constituting Cella similar to the Bhubaneswar's temples of Kalinga.⁴⁵ The male and female standing figures of Pura Sukhavana are equal to the early Kalingan art. The use of lion with strands of pearls dripping from its mouth or Kirtimukha motifs is an important aspect of

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Indo-Balinese art and the influence of Vaitala and Muktaswara temples is most attractive and interesting. There is a Hariti image surrounded by seven children near the gateway draw inspiration from Ratnagiri style of figures.⁴⁶ From the above discourse it may be conclude that the entire process of maritime contact of Kalinga and Bali was in fact, a sign of civilization contact between the two culture.

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Sea Routes of Ancient India: A Study on Bay of Bengal

-Prof. A.K. Pattanayak

The geography of India points to her natural isolation. But the history of India indicates a different direction. Being guarded by mountains and sea in the North and the South, East and the West, it looks as if nature desired to keep India aloof from the rest of the world. The sea, which guarded the peninsular India, provided on the contrary an eventful record of interaction with the outside world.

The civilization of the world grew up mostly on the river banks. Hence, water communication in some form or the other is as old as humanity. Through India's foreign trade did not constitute only maritime trade, yet as per Kautilya's Arthashastra the water route was preferred to the land route.¹ Transportation by water was cheaper and could carry large quantity of goods. The rivers or the seas provided readymade highways free of cost to all. According to Kautilya the water route was preferable because it did not require expenses on construction, maintenance and supervision. However, it was also associated with hazards like lack of the knowledge of the sea, improper equipments,

underdeveloped ships, hazards of nature and above all the pirates.

It is proposed here to retrace various routes followed by the traders of the East Coast of India i.e. in the Bay of Bengal for their trading trips to South East Asia, Sri Lanka and even to the West. Though references are scanty, yet, it can be said with some amount of accuracy that the traders followed specific routes for their trips to a particular place. This knowledge like many other things must have been passed on for centuries by way of practical knowledge. Some recorded itineraries of travelers like Fa-Hien and I-Tsing provide mines of information in this regard.

The water route in ancient India was generally divided into three divisions i.e. the Nadiptha (river route), Kulya patha (the artificial or canal route) and Varipatha (the sea route). The Varipatha or the sea route was further divided into Kulapatha (coastal route) and Samyanapatha (overseas route). The peninsular India had a network of navigable rivers which helped the mobilization of commodities from the interior to the sea ports. The vast forest wealth also provided suitable timber for shipbuilding. A number of natural ports developed on the coastline.

The South India in general and the east coast in particular played a predominant role in the overseas activities. Contact between the Coromandal coast and the South-East Asian countries is a much publicized chapter of Indian History. Besides, the east coast also maintained close commercial relation with the Roman empire. Unfortunately the data from the pre-Christian centuries on South India's contact with the South-East Asia are quite meager. The Buddhist Jatakas provide information about Indian ships bound for

Suvarnabhumi (the land of Gold).² Kautilya's Arthashastra refers to Subarnabhumi or the land of gold.³ Pliny also mentions about Suvarnabhumi.⁴ The South-East Asia has been described as the eldorado of the Indian traders. But very little has been known about the routes the traders followed. The Mahanidessa mentions a long list of ports in India and Suvarnabhumi.⁵ There is no definite evidence of the voyages across the Bay of Bengal in pre-Christian centuries (1986: 128). Hence, it can be safely concluded that the coastal traffic was the general route followed. The chronicles like the Mahavamsa⁶, Chulavamsa⁷ and the Dipavamsa⁸ of Sri Lanka describe the itinerary of King Vijaya from the mouth of river Ganga to different ports like Nagadipa, Mahila-Rata, Supparaka and Bharukaccha. Nagadipa has been described as a port of Sri Lanka. The Mahila-Rata has been suggested as a port on the Godavari delta. The other two ports were in the west coast.

Reference to non-stop voyage between Tamralipti and different ports of Sri Lanka like Mahattitha, Jambukola etc. are available. The unknown author of the Periplus of the Erythraean Sea which is believed to have been composed by a Greek between 80 and 89 AD for the first time gives a coherent account of coastal traffic in Arabian sea and up to certain contiguous portions of the Bay of Bengal (see Map.I). It described the journey upto Tamralipti as: "After passing these the course turns again to the East and if you sail with the ocean to your right and coast far to your left, you reach the Ganges and near it the extremity of the continent towards the East called Chryse".⁹ Periplus has mentioned that coasting voyage was the order the day.¹⁰ After the Periplus, Ptolemy refers to the voyages across the Bay of Bengal (see Map.II).

Ptolemy's geography belonging to about 150 AD refers to a point of embarkation (apheterian) for Chryse, which has been identified by Gerini to the South of Paloura where the vessels for Chryse "ceased to follow the littoral and entered the high seas".¹¹ This is first reference to a journey into the high seas.

After leaving Paloura on the Kalinga coast the ships sailed across the Bay of Bengal for Sada on the South-East Asia at a distance of 13000 Stadia. From Sada to Tamala the distance was 3500 Stadia in the South-Eastward direction and from Tamala to the Golden Khersonese 1600 Stadia in the same South-East direction. Ptolemy, quoting one Alexander says that the land thereafter faced south and one could reach the city of Zaba in 20 days by sailing along the coast. Thereafter one moved on to Kattigara and Sinai. Thus, the route given by Ptolemy begins from Paloura then goes on to Sada-Tamala-Golden Khersonese-Zaba-Kattigara-Sinai. Although the latitude and longitude of the aphetarian given by Ptolemy is defective, yet this was the first systematic description of a sea route between India and the South-East Asia. The places of South East Asia which figure in Ptolemy's geography have not been properly identified but with some amount of probability the places like Takola and Sobara have been place in the Malaya peninsula. The places mentioned after Sobara are Zaba, Kattigara and Sinai of which Zaba has been identified with Java. However, the high sea mentioned by Ptolemy was actually a small end part of the Bay of Bengal.

The next valuable information regarding the trade routes between South India and South East Asia comes to light in the 5th century AD out of the journey of the Chinese pilgrim Fa-Hien.¹² In 413-14 AD the Chinese pilgrim sailed from Tamralipti to Sri Lanka without breaking enroute. Fa-Hien

did not stop at any of the South Indian ports (see Map.III). The route followed by him was not the usual route between Tamralipti and Indonesia as immediately after him we get the reference to trips via Andaman Nicobar Islands across the sea. Probably Fa-Hien wished to visit Sri Lanka in particular on religious grounds, where he stayed for two years. However, the ship of Fa-Hien two days after leaving Sri Lanka on its way to Indonesia was caught in a hurricane and was lost in the sea for 13 days. Later they arrived at one of the Andaman ports and got their ship repaired and then reached Yepoti Javadwipa.

The rest part of the journey of Fa-Hien gives very valuable information on the timing of the journey. He stayed at Java for 5 months to 'catch the favourable wind and left Ye-Po-Ti for China in the middle of May with the onset of South-West monsoon. This proves the fact that the ships took a North-East course with the onset of South-West monsoon. Besides Fa-Hien, many Indian and Chinese pilgrims and traders traveled from South India to China and vice versa. But no worthwhile account is available regarding the routes they followed. In the 6th century AD, Cosmas describes the journey of Indicopleustes as sailing round Malaya Peninsula to go to China.¹³ Although, this was not the description of a new route yet this shows that the route was regularly in use. In 607 AD we come across a Chinese mission which commenced in the 10th moon i.e. early December of the year.¹⁴ This shows that the journey from North to South took place with the help of North-East monsoon. We get reference to a Brahmin being sent to China by Harshavardhana during 641 A.D. On the eve of the return journey of Huen-Tsang Harsha offered him official assistance if he preferred to

return by southern sea route to China. He however took the land route.¹⁵

The description of the journey of the Chinese traveler I-Tsing in the 7th century AD from China to India and back gives us an accurate idea regarding the route¹⁶ (see Map.IV). Starting from P'an-Yu i.e. Canton (kwang-tung) in the 11th of the Chinese calendar he reached Bhoja i.e. Sri Vijaya within 20 days. After staying at Bhoja for six months he went to the country of Sri Bhoja i.e. Malaya which is identified with Jambi. From there he went to Kacha or Kedah. From there he went to the Nicobar island (the country of the naked people) by sailing for 10 days. From Nicobar he sailed upto Tamralipti sailing in North-West direction for 15 days. On his return journey from Tamralipti to China, I-Tsing left Tamralipti in a South-East direction and reached Chieh-Ch'a. He stayed there till winter and proceeded in a ship to reach Moloyu by sailing for a month. From Moloyu he took a journey to north to reach one Kuang-Fu. I-Tsing has also mentioned about the Journey of another fellow Chinese pilgrim Wu-hing whom he met at Nalanda. Like I-Tsing Wu-hing reached Sri Bhoja after a month's sail.¹⁷ From there he went to Malayu and arrived there after 15 days sail. Then he went to Kacha again after 15 days of sail. From there he sailed towards west and after 30 days reached Nagapatan (Negapattam). From there he went to Sri Lanka sailing for 20 days which certainly is not proper as it could not be more than two days. From Sri Lanka he sailed for the North-East and reached Harikela (Bangladesh) in eastern India.

The travelers from China to India reached Kedah where they changed their route to go to different parts of India. Those who wanted to go to western India sailed via Nicobers and

those bound for Sri Lanka sailed via Nagapattam. Nagapattam as a port has been referred by Ptolemy and I-Tsing.¹⁸ It was a flourishing port during the Pallava rule in general and Rajasimha (691-729 AD) in particular. During the Chola period also this was recognised as an international centre of commerce. The Chola rulers were great maritime powers. The excavations at Kanchi and Kaveripatnam suggest that during 2nd and 3rd centuries AD these two were the centers of movement of Buddhist monks and teachers from Andhrapatha to Tondaimandalam through the east coast. Excavations at Vengipura (Ptolemy's Benagouran) the modern village of Peddavegi in Andhra Pradesh has yielded significant art objects and inscriptions which shed new light on the routes of contact and cultural ties between India and South-East Asia.

The sea route whether along the coast or across the sea depended upon many factors such as ports for shelter, the direction of the wind, the movement of the water, the knowledge of the sea and the heavenly bodies, the trouble created by the pirates etc. During ancient times ships were mostly using sails. Rowing must have been in use but not always. It is not possible that they were rowing at a stretch for 10/15 days. Even in rowing the assistance of the wind and movement of the water is essential. The mariners' compass was not known to the ancient Indians. The earliest reference to the mariners' compass (Matsya yantra) belongs to the 13th century A.D. Hence, the ships prior to that were depending on their crude knowledge of the sky to determine their direction in the deep sea.

They had to depend to their knowledge of the weather condition for sailing. Hence, monsoon was the chief guiding factor in the sailing. In the Yajur Vedas we come across the

description of Salilavata an equivalent of monsoon. There is no reference to monsoon in any other form in the Vedic literature. Even this lone description of Yajur Veda cannot link it up with either the North-East monsoon or the South-West monsoon. As such the word monsoon is derived from the Arabic word Mawsim meaning season. Hence, this must have been used at a much later date. Many ancient and medieval texts like Avasyakya Curni, the Vargaviya etc. describe different types of winds on the basis of directions such as a easterly, southerly, northerly, westerly etc.

The South-West monsoon flows over the Bay of Bengal from June to September. The North-East monsoon otherwise known as the return monsoon prevails over the Bay of Bengal from October to February. During the South-West monsoon period the wind generally blows between South-West and West by South. (see Map.V). Generally the South-West monsoon is associated with heavy rain and cyclonic weather. But gradually towards the end the wind becomes weaker and the weather becomes fairly moderate. During the North-East monsoon (see Map.VI) the wind blows from North-East to South-West in the Bay of Bengal. The sea is generally smooth during this season. The current in the Bay of Bengal generally run with the wind. Hence, the movement of the water and the direction of wind help the movement of the ships in the Bay of Bengal in a particular direction at different periods of the year.

During the South-West monsoon the direction of the wind and the movement of the water in the Bay of Bengal favour the return of the ships from Sri Lanka towards Kalinga. Similarly during North-East monsoon the wind direction and the movement of the water favour the movement of the ships

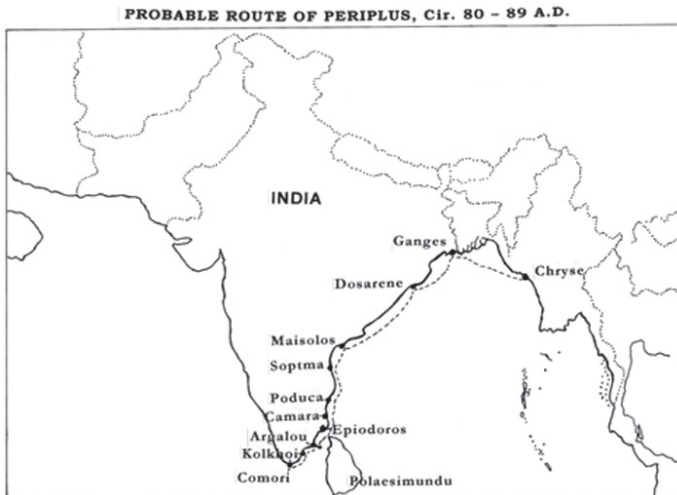
from the ports of the Peninsular India towards Sri Lanka. Fa-Hien was the first to take up a journey along the coast of the Peninsular India from Tamralipti to Sri Lanka. Fa-Hien sailed during late September 411 AD from Tamralipti to Sri Lanka. He stayed at Sri Lanka for two years. He left Sri Lanka in late September 413 AD. and reached perhaps the Andamans in October. Then he left Andamans for Ye-Po-ti and in the month of June he left Ye-Po-ti for China on the 16th day of the 4th month of the Chinese calendar which corresponds to June 8, 414 AD. Two things are clearly evidenced from the itinerary of Fa-Hien that while moving from North to South he moved during the period of October and November, the period during which the North-East monsoon blows. Similarly while moving from South to North he took the help of South-West monsoon and traveled during May-June. However, it is unfortunate that Fa-Hien during his journey faced cyclonic weather twice.

In Orissa we come across two important socio-religious festivals which corroborate this timing of the journey. In the months of October-November Kartika Purnima is celebrated in Orissa with pomp and ceremony. On this day people of Orissa float the replica of boats in the tanks, rivers and the seas. This festival itself is a remembrance of the glorious maritime past of ancient Orissa. It also signifies the commencement of the journey. Similarly in the month of August-September the Khudurukuni Osha is celebrated. It is a month long celebration observed by young and unmarried girls and newly wedded wives. Every Sunday of the month of Bhadrav (August-September) some puja is held. The entire celebration centers over the Taapoi episode wherein Taapoi the only daughter of a marine traders' family awaits eagerly

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for the return of her seven brothers who had gone on overseas trips. Hence, the very nature of the festival associates it with the return journey of the traders. The two socio-religious festival which are celebrated with all sincerity even today indicate the maritime glory of ancient Orissa. The overseas activities have ceased since long. It has become a thing of the past; even doubts are being raised about its very existence. The glorious ports of the Coromondal coast no more exist. Even in some cases the sea has recede miles away from the probable port sites. Yet, inspite of all these the people living on the coastal regions of South India feel proud of their glorious maritime activities. Once upon a time their ancestors with crude ships crossed the Bay of Bengal even without a mariners' compass.

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PROBABLE ROUTE OF PTOLEMY, Cir 151 - 165 A.D.



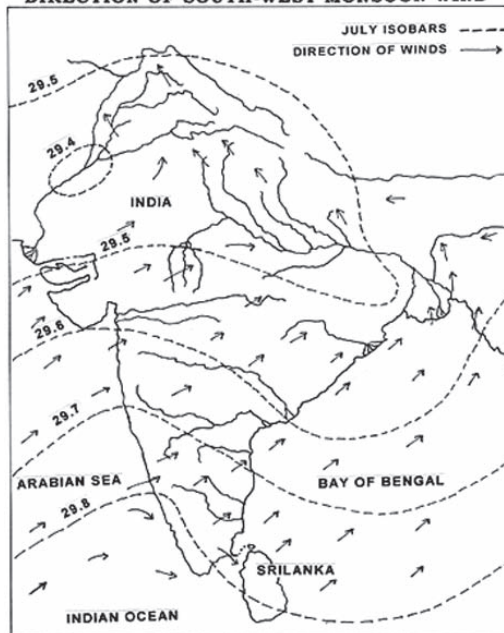
The sea route was used by Fa-Hien in his return journey to china via Ceylon and Indonesia



The Sea Route used by I-Tsing in the 7th Century A.D.



DIRECTION OF SOUTH-WEST MONSOON WIND



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Cultural Rapprochement between Kalinga/ India and Malaysia Down the Ages

-Prof. Patit Paban Mishra

The relations between India and Malaysia, two modern nation-states and previous British colonies, date back to the early historic period. With a temporary dimension from about the 3rd century C.E. to contemporary times, these witnessed ups and downs. From the archaeological remains of Kedah province in Northern Province to Odissi dance performances of Malaysian artists, cultural rapprochement between the two regions forms an essential milestone in Indo-Southeast Asian relations. The people of Malaysia had already developed the material and cultural base of the autochthonous society at the time of contact with external forces. On this base was raised a superstructure, the materials primarily contributed by the Indians. Interaction between local and external cultures went on. The two established a rapport, and as acculturation proceeded, the people absorbed elements of Indian culture. With time, its origin was forgotten. Some indigenous beliefs harmonized with Indian traditions, like worshipping mountains, rivers, and serpents.

The Chinese sources refer to states situated in the Malay Peninsula in early centuries of Common Era. They were Tun-hsun, Ch'ih-t'u, P'an-p'an, Tan-tan and Langkasuka. Tun-hsun's existence was from first century C.E. and it was maintaining contact with Tonking, India and Parthia.¹ Located on the two shores of Isthmus of Kra, it was connected with trans-peninsular networks. There was a confederacy of five kings in Tun-hsun, who were vassals of Funan.² A large number of Indian traders, brahmans and Buddhists were residing in the kingdom. The local people were also giving their daughter in marriage to the brahmans and they were staying in Tun-hsun afterwards.³ The kingdom of Ch'ia-t'u (Red-earth land) was situated in the area of northeastern Malay. The Chinese text Ch'ih-t'u kuo chi attest the presence of Buddhist and brahmans, who were venerated. In the said Chinese text mention of Sanskrit terms for administrative officials are there: dhanada (giver of good things), karmika (representative), kulapati (chief of family), nayaka (chief), and pati (master).⁴ Life of common people was also depicted in the same text, "It is customary for all persons to pierce their earlobes and cut their hair... It is the custom to worship Buddha but greater respect is paid to Brahmans... For a wedding an auspicious day is selected... Then the father, holding the girl's hand, delivers her to his son-in-law... On the death of a parent or brother (the

1. Devahuti, Malaysia in Historical Perspective (Madras, 1980), P. 7.

2. P. Wheatley, The Golden Khersonese (Kuala Lumpur, 1961), P. 16.

3. For details pertaining to the Malay world, pls see, Patit Paban Mishra, 2021, India's historical Impact on Southeast Asia, <https://www.asian-studies.org/publications/ea/>, University of Tennessee, Chattanooga, USA.

4. Wheatley, n. 2, Pp. 26ff.

mourner) shaves his hair and dresses in plain clothes... piles firewood around the corpse, he then sets fire to the pile... but when the king is cremated, his ashes are preserved in a golden jar and deposited in a temple".⁵ It is obvious that Ch'ih-t'u kingdom was subject to strong Indian influence. However, the king's funerary treatment was a pre-Aryan Asiatic tradition and this became custom for mortuary temples. A Chinese embassy headed by Ch'ang-Chun came to the royal word in 608 C.E.⁶

Situated in the area of Bay of Bandon on the east coast of Malay peninsula, P'an-p'an was on trade route between India and China. The Chinese text Wen-hsien T'ung-k'ao says that numerous brahmans came in search of wealth and they were a favoured lot of the king.⁷ Even his ministers were from Kalinga region of India. The chief ministers were known as Po-lang-so lan, K'un-lun-ti-yeh, K'un-lun-po-ho and K'un-lun-po-ti-so-kan and the Chinese text mentioned that in the vernacular K'un-lun and Ku-lung had the same sound so that one could say either.⁸ This Ku-lung is no other than Keling-Kalinga.⁹ From P'an-p'an the brahmana Kaundinya II went to Funan. There were Buddhist monasteries in P'an-p'an and diplomatic relationship with China started from 424 C.E. The state of Tan-tan was situated in the region of Trengganu and its ruler sent to China gifts like tooth relic of Buddha, painted stupas and leaves of Bo-tree.¹⁰

5. G. Coedes, *The Indianized States of Southeast Asia* (Honolulu, 1965), P. 78 and P. 294.

6. Wheatley, n. 2, pp. 26-28.

7. *Ibid*, P. 49.

8. *Ibid*

9. H.B. Sarkar, *Cultural Relations Between India and Southeast Asian Countries* (New Delhi, 1985), P. 143.

10. Wheatley, n. 10, pp. 52-53.

Around first century of Common Era, a prominent kingdom called Langasuka (from Sanskrit, langkha for resplendent land and sukkha for bliss) came into existence. Its ruler Bhagadatta established diplomatic relationship with China in 515 C.E.¹¹ The Chinese traveller Xuanzang (Hsuen Tang, 600-664) had referred Langkasuka.¹² It was in northern area of Malaysia having access to Gulf of Thailand. The Indian traders were lured by gold to this zone of Malay Peninsula, hence called Suvarnadwipa or island of gold. The southwest monsoon across the Bay of Bengal made it possible for Indian traders to Kedah (Katah in Sanskrit). Along with mariners came the Indian pundits bringing with them elements of Hindu-Buddhist cultural traditions. The local rulers influenced by Hindu Dharmasastras adopted court mannerisms of a Hindu king and called themselves Rajas. The Indianized kingdoms became a blending of Hindu and indigenous cultures. One of the striking examples is the ancient remains at the Lembah Bujang or Bujang valley, encompassing 450 square kilometers. It was the centre for oceanic trade passing through the Straits of Melaka. Its territorial extent was from Mount Jerai in the north to the Muda River in the south and the Straits of Melaka in the west. The valley became a flourishing entreport handling cargo from Indian, Chinese and Arab traders as well as local merchant. It was one of Southeast Asia's notable ports, which linked East, South and Middle East Asia through sea route. Designated also as the Spice Route, it was an alternative to the famous Silk Road. The architectural, archaeological and cultural remains are a pointer to a thriving Hindu-Buddhist-

11. Coedes, n. 5, P. 511.

12. Devahuti, n. 1, P. 25, f.n.23.

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Indigenous civilization with a temporal dimension in between first and fourteenth century.

The Chandi (temple) Bukit Batu Pahat located on the westerly direction of Sungai Batu was a Siva temple with its 66 pillar bases of wooden poles. There are altogether 52 candis in the region. All are in ruins with bases in tact and they are being reconstructed as well as relocated by the governmental authorities. The temple made of granite had yielded beads, jars, gold foil, ceramic shards and a bronze trident. Located on the left bank of the Bujang River in Kampung Pendi, candi Pendi of ninth century C.E. was made of bricks and laterite blocks. The artifacts included; a bell, two lamps, a bronze reliquary containing gemstones, a golden bowl and various animal figures such as a golden lion, a silver bull and a copper horse. The eleventh century candi Pengkalan Bujang on the left bank of Bujang River had been relocated at Bukit Batu Pahat in 1976. The roof was tiled and pillar bases were chiselled granites. A Buddhist monument, the artifacts included a gold ring, earrings, bricks inscribed with Pallava letters and a terracotta Buddha statuette as well as an elephant statuette. Ceramic shards had been found in the twelfth century candi Bendang Dalam, made of laterite blocks. The icons of Hindu Gods and Goddesses, jewellery boxes, beads, rings and stone slabs representing Siva and Sakti were found in the precincts of candis of Bujang valley. Icons of Ganesha, vessels, gemstones and other artefacts are findings from different archaeological sites of valley. Ancient sailing boats made of single long (perahu segor) also have been found, which was used for trading purposes. The Hindu elements gave way to Islam from fourteenth century onwards after advent of Islam.

Another state called Tamralinga was located between Chaiya and Pattani with its centre in Ligor region. The kingdom was already in existence in second century C.E. as evident from Buddhist canon Nidesa, where Tamraling has been referred as Tambalingam.¹³ Located directly across Bay of Bengal, and on trans-peninsular route to east, Kedah (Katah in Sanskrit) was a well-protected harbour. It figures prominently in Indian literature like the Tamil Pattinappalai of second-third century C.E., Agni Purana, Kaumudimahotsava and in Arab geography. Kedah and another port named Takupa had yielded rich archaeological relics showing evidences of influence from various parts of India. The Chinese sources also mention Pahang, which was famous for supplies of tin and gold.

The Malay Peninsula with its ports assumed importance in trading network involving Rome, India and China. Ships of Roman Empire were coming to Southeast Asia from Indian Ocean and they were calling in the port of Takupa (Takkola) and to the port of Klang further south. After the collapse of Roman trade, the merchants were going through Kedah to southern Thailand and from there to Campa by way of northern Thailand and Kambuja. The trade routes of Indian traders were across Kedah, Palembang, east Java and West Celebes, where icons of Amaravati school of art have been found. One important site in the Malay Peninsula is Kuala Selinsing on the Perak coast, which has yielded beads of carnelian, crystal and glass and a seal dated to 400 C.E. with Sri Visnuvarman inscribed on it.¹⁴ The trading activity

13. Coedes, n. 5, P. 39.

14. H.P. Ray, "Early Maritime Contacts Between South and Southeast Asia" in *Journal of Southeast Asian Studies*, XX, 1989, P. 53.

in the region started around second century C.E. Ceramic and glass remains have been found from another trading centre, Pengkalan Bujang. The Hindu influence also could be marked from Bukit Batu Lintang and Kedah Peak dated to eighth century C.E. Among the sculptural evidences from the peninsula is a fourth century C.E. icon of Visnu and a linga dated to fifth century C.E. from Chaiya. The Buddhist votive inscriptions dated to fourth century are found from Kedah. The Buddhagupta slate inscription from Muda estuary had an exquisite Buddhist stupa and a prayer inscribed by a sea captain for safe voyage. Buddhagupta was a resident of Raktamrttika, identified with Rajabidanga on the banks of Bhagirathi river, which formed the flow of Ganga river in ancient times.¹⁵ In the site near Takupa were found three statues and an inscription in Tamil with reference to merchant guild known as Manikkiramam.¹⁶ All these evidences point to existence of trading centres for overland and overseas commerce. The centres had presence of Indian community. The Malay Peninsula was well organized politically and administratively. Trade in beads, discovery of Buddhist votive tablets and finding of Hindu icons point towards strong Indian influence. Cultural interaction between Malay Peninsula and India started from pre-historic times.

The rise of kingdom of Sri-Vijaya with its capital at Palembang in southeastern Sumatra was a consequence of decline of Funan and inability of Chenla to function as intermediary in East-West trade. Gaining control over the two

15. Ibid, pp. 53-59.

16. I.W. Mabbett, "The 'Indianization' of Southeast Asia: Reflections on the Historical Sources", *Journal of Southeast Asian History*, VIII, 2, 1977, P. 152.

important maritime passages, i.e., the straits of Melaka and the Sunda straits, Sri-Vijaya's control extended to rich hinterland of Kedah and Perak. Unlike the Javanese states dependent upon agricultural products for consumption and export, Sri-Vijaya's power was based upon maritime commerce. Although characterized as 'loose association of trading ports' or 'chronological expression'¹⁷, the fact remains that up to the second half of thirteenth century, it was a major power in Malayo-Indonesian world. The Chinese traveller Yijing (635–713 CE, I-tsing, Zhang Wenming) during his six-month's stay in Sri-Vijaya in 671 C.E. had mentioned that it was an important Buddhist centre and Palembang was a flourishing port.¹⁸ There was brisk trading in the port in Indian textiles, Chinese porcelains, jade and silk and spices from Moluccas. Thirty-five ships arrived from Persia (Iran) alone during Yijing's six-month stay. He sailed to India in a ship owned by the Sri-Vijayan king. The rulers sent several missions to China and the Chinese monks came to Sri-Vijaya to study with Indian monks. In late seventh and early eighth centuries, Sri Vijaya emerged as a 'polity with pyramidal network of loyalties among Malay rulers', whose common interest was maritime commerce oriented profit.¹⁹ The kingdom was controlling both sides of the straits of Melakavas evident from the Ligor inscription dated 775 C.E. on the Malay peninsula, which commemorated the foundation of a Buddhist sanctuary by the Sri-Vijayan ruler.

17. H.A. Lamb, "Early History" in W. Gungwu, ed, *Malaysia: A Survey* (Melbourne, 1965), pp. 99 ff.

18. H.A. Giles, *Record of Buddhist Kingdoms* (London, 1962), P. 76.

19. K.W. Taylor, "The Early Kingdoms" in N-Tarling, eds, *The Cambridge History of Southeast Asia, Vol I* (Singapore, 1992), P. 174.

In mid-ninth century, a prince of Sailendra dynasty of Java, Balipatra became the ruler of Sri-Vijaya, who founded a Buddhist monastery in Nalanda. At the end of tenth century, Sri-Vijaya's relationship with Java deteriorated and the expedition against Java in 1016 C.E. resulted in the destruction of the capital. During this time, the Colas of south India as an expanding maritime power resented Sri-Vijaya's attempt to dominate and tax ships passing through the straits. The major expedition against Sri-Vijaya by Rajendra-coladeva I (1012-1044 C.E.) is dated 1025 C.E. and the Tamil prasasti vividly described it.²⁰ However, by 1060's, relationship had improved and Tamil merchants again became active. During the twelfth century, there was expansion of Chinese shipping, which reduced the dominance of Sri-Vijaya. The local ports began to deal directly with the Chinese. Palembang's status declined. In the thirteenth century, Ayuthia and Majapahit reduced the authority of Sri-Vijaya. There was also spread of Islam resulting in setting up of small Muslim principalities. Ultimately the Sri-Vijayan kingdom broke up.

Buddhism flourished in Sri-Vijaya due to patronage of its rulers. Yijing had described importance of Palembang as Buddhist centre, where more than thousand priests were residing and lotus shaped golden vessels were being offered to gold and silver Buddhas. The Chinese pilgrims like Yun-ki,

20. K.A.N. Sastri, *The Colas* (Madras, 1984), pp. 211-219. The Prasasti mentions that the king of Kadaram (Kedah), Sangrama-vijayottungavarman was defeated. Places like Sri-Vijaya (Palembang), Pannai (east coast of Sumatra), Mayirudingam, Ilangasoka (Langkasuka), Talaitakkolam (Takola), Madamlingam (Tamralingam), Ilamuridesam (northern tip of Sumatra) etc come under Cola attack. See *Ibid*, pp. 212-13.

Ta-tsini, Tcheng-kou and others stayed in Palembang learning Sanskrit and Kouenlouen, a script of Kalinga.²¹ Though adherents of Buddhism, the rulers took recourse to indigenous beliefs: one of the stone inscriptions depicted local Malay water oath with Buddhist icon.²² The Indian motif of seven-headed cobra as protector of Buddha was effective as the Malay rulers called power of snakes to protect the domain earlier. A funnel was there on the stone, from where water drained out at the time of oath taking. An inscription of 775 C.E. from east coast of Malay Peninsula depicted the construction of a monastery at the site by the ruler, who was a patron of the snakes.²³ So, there was a blending of traditional image of power (snake) and external influence (Buddhism). The Sri Vijayan rulers built monuments in areas as far away as Canton in China and Negapattam in east coast of south India. The construction of a monastery was undertaken at Negapattam by Sri Vijayan ruler in 1006 C.E. named Cudamani-varmadeva and was completed by his son, Maravijayottungavarman. Dharmakirti was the greatest Pali scholar of his times. He was the head of Sri Vijaya clergy, for whom the Thai king had a built a monastery, the Lankarama. The Buddhist scholar Atisa, who reformed Tibetan Buddhism, studied under Dharmakirti from 1011 to 1023. Apart from Buddhism, Indian influence was there through Sanskrit language. Some of the inscriptions were in Sanskrit and this language was popular in Sri-Vijaya. The Chinese pilgrims were advised to halt in Palembang to study Sanskrit.²⁴ In Yijing's report on Sri-Vijaya, one finds a glimpse

21. Sarkar, n. 9, P. 266.

22. K.R. Hall, "Economic History of Early Southeast Asia" in Tarling, n.19, P.201.

23. Ibid, P. 202.

24. K.A.N. Sastri, History of Sri-Vijaya (Madras, 1949), pp. 250-51.

of customs and traditions of people. Indian influence could be marked in customs like: removal of footwear before Gods and superiors, eating by hands, washing of hands after meals, appeal by the priests to dead spirits etc. The Hindu practices of self-immolation, cutting of one's flesh and throwing one's bodies to Ganga or into a funeral pyre were rejected by the local populace.

The different regions of India contributed to growth of Indianized kingdoms in Malay world. In the academics, role of Orissa has been somewhat not given proper attention. The people of Kalinga had maintained trade relationship with mainland and inland Southeast Asia from its prosperous ports like Tamralipti, Palura, Pithunda, Che-li-ta-lo, Kalinganagara and others. Elements of Indian culture were there in Tun-hsun of Malay Peninsula in early centuries of Common Era and the Chinese texts refer to five hundred families of merchants and more than thousand brahmans from India. Taking into account Kalinga's maritime activity in this period, it could be assumed that some of the above Indians might have been from Kalinga. From sites like Kuala Selinsing on the Perak coast and Kalumpang island large quantities of beads of carnelian, crystal and glass have been found. The beads are reported from Orissan sites like Sisupalgarh, Manikpatna and Sambalpur.²⁵ Even the names of Goddesses are associated with semi-precious stones: Manikesvari (Goddess of ruby), Pannesvari (Goddess of emerald) and Samelsvari (Goddess of Wealth). The prevalence of Kouenlouen script in P'an-

25. Collared beads and crystalline quartz have been found from Sisupalgarh and Sambalpur respectively. See, R.E.M. Wheeler and others, "Arikamedu: an Indo-Roman Trading-station on the east coast of India" in *Ancient India*, 2, 1946, reprint 1983, P. 97 and P. 123.

p'an and Sri-Vijaya also points to the cultural contact with Kalinga. It has been mentioned earlier that the script had been derived from Kalinga. When the Chinese speak of Kun-lun, (Kouenlouen), the term denoted ethno-linguistic entity. There was expansion of Mahayana Buddhism in Sri-Vijaya in the seventh century. This with its tendency towards tantric mysticism of Vajrayana gained acceptance. On occasion of founding a public park in 684 C.E., the Raja Jayanasa of kingdom of Melayu (Jambi) in his prayer (pranidhana) expressed ideas about enlightenment that was in line with Mahayanist Sarvastivada.²⁶ In 775 C.E., a sanctuary of Buddha and the Bodhisattvas Padmapani and Vajrapani was built at Ligor by the king of Sri-Vijaya. In seventh and eighth centuries, Orissa was a centre of Vajrayana. In Ratnagiri, Mahayana and Vajrayana flourished. Tantric Buddhism developed in Orissa and according to some authorities; it was birthplace of Buddhist tantricism.²⁷ The tantric images like Marichi, Kurukulla, Lokeshvara, Urdhvapada-Vajravara and others have been found from Orissa. The naming of public park by Jayanasa as Sriksetra assumes importance. Sriksetra was another name for Puri, where the Jagannatha temple was later built. Therefore, it would not be wrong to say that certain elements of Orissan culture influenced the Malay world.

A rapport was established and as acculturation proceeded, elements of Indian culture were absorbed. The Indian language, literature, arts, architecture, traditions and beliefs were transmitted, which contributed to the development of

26. Coedes, n. 5, P. 34. Presence of tantricism in Sumatra could be attested from the fact that in 714 C.E. Vajrabodhi, introducer of the doctrine in China halted in Sri-Vijaya. Ibid, P. 297, f.n. 33.

27. N.K. Sahu, Buddhism in Orissa (Cuttack, 1988), pp. 141 ff.

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culture of Malay region. After spread of Islam in thirteenth century in Malay world, influence of Hinduism-Buddhism began to wane. Nevertheless there are traces of the impact of earlier civilization, which have been assimilated in Malay culture and tradition. In the Malay weddings, the berinai (ber, to put on. inai, henna) ceremony is reminiscent of Hindu legacy. The art of application of henna on bride is an elaborate affair and is called berinai di pelamin . The shadow play or wayang kulit depicts theme from Malay version of the Mahabharata (Hikayat Pandawa Lima) and Ramayana (Hikayat Seri Rama). There are abundance of Bhasa Malaysia such as (suami, isteri, dosa, aneka, serbaguna, dirghayu bhava, siddha, aneka, semadi, dewa, dewi, guru and others) originating from Sanskrit.

Albeit some political disagreements between the two regions, the relations would continue to grow. With India's Act East policy, there had been tremendous growth in soft power. Naturally, Indian tourists to Malaysia are increasing exponentially. There has been projection of 5 to 6 lakh tourists in 2023. In the fitness of things, the Sutra Foundation based in Kuala Lumpur organizes classical dance forms such as Odissi and Bharatnatyam, both In Malaysia and India.

(The author is grateful to authorities of Lembah Bujang's Archaeology Museum, Kedah Darul Aman for taking photographs of excavated sites and artefacts)

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Phra Lak Phra Lam: The Ramayan in Laos

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ABSTRACT

The aims of this paper focuses on the role of the literary work Phra Lak Phra Lam or the Lao version of the Ramayana, which represents wisdom in cultural ecology of Lao society in the past through the relations between human and human, human and nature, and human and supernatural things. Phra Lak Phra Lam on Lao society as reflection of cultural ecology in three main parts. The first, “Physical space”, shows the topography of the Mekong River Basin as described through the travelling routes of the characters. It shows the state of cities, sceneries, existing distributaries of the Mekong River, the forests, the mountains, the minerals, the plants and the animals in local areas. The second “Sacred space” or “ideal space”, which represents beliefs such as indigenous and Buddhist beliefs, namely, the belief in Naga, and that humans were born from nature and is a part of nature, and reflection cosmologies, traditions and rites. Lastly, is “Social space”, represent the relationships between humans. For example, trading exchange, tax levying, husbandry, exchange with other ethnic groups who lived around the

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river basin, marriage across ethnic groups, and politics. An analysis of the Phra Lak Phra Lam will help one to understand local adaptations of a seemingly well-known literature, as it reflection the cultural ecology of the Lao society in the past.

Keywords: *Phra Lak Phra Lam, cultural ecology, Laotian society*

INTRODUCTION

Literature works of the Mekong Basin community have been considered as an important cultural heritage that is inherited and constantly connected to people's way of life in the Mekong basin. Such as the legends of Tao Hung, Tao Chuang and Khun Burom these legends are considered as heroes to the people in the Mekong basin, have been mentioned in regard to the origin of Laos. The literature of Sin Xay is one of the most popular local literatures among the Mekong basin. Some literary works have been taken from other cultures and were adapted to their own culture until they became the identifying literature of the Mekong basin crowd. One of the most remarkable literary works is Phra Lak Phra Lam or Lao Rammayana. Phra Lak Phra Lam is the national epic of the Laotian and is adapted from Valmiki's epic, the Ramayana. The original story was composed in Sanskrit around the second century BCE. The Ramayana epic is prevalent in South Asia. The Indian civilization has spread into the region of Southeast Asia. Indian traders helped made the Ramayana widespread throughout the region. The story was modified in content to reflect the culture tradition of country to become a national literary work as seen in many Southeast Asian countries, including Laos, Myanmar, Cambodia, Malaysia, Indonesia, and Thailand. The Ramayana has some literature about a national literature. Lao legends

attribute the introduction of the Phra Ram Chadok to the first king of Lane Xang, Chao Fa Ngoum. In the 18th Century, manuscripts were completely adapted to Lao culture and the Theravada Buddhist religion. It was difficult to identify the story of Phra Lak Phra Lam as derived from the Ramayana because the contents were adapted and improved. In research of Sachidanand Sahai (1973) describes, in his Lao edition, that part one of the Phra Lak Phra Lam story illustrates the characters of the Ramayana, but it is difficult to argue that the Ramayana of India in this edition spread to Laos. However, the second part of the story clearly shows the same as the Ramayana of India. Phra Ariyanuwat (1975), who is a philosopher of Thailand, has discussed the origins of the literary work; that a lot of the story is, indeed, derived from the Ramayana of India, but has dramatically adapted from the original story. The name of the city and other scenes were created based on the Mekong River basin. Phra Lak Phra Lam has storylines from the Ramayana versions of Cambodia and Malaysia.

In addition, some remarks that Phra Lak Phra Lam derived from the Ramayana of India, but was not likely to be directly from India because it is different from the original. It may have developed from neighboring countries, Thailand or Cambodia. The poet had added an additional scene to the original concept. Therefore, we may conclude that the Lao version of the story of the Ramayana is dominantly derived from the Cham and Khmer Empire era of Malaysia and Cambodia. The story was modified from the original content to reveal the culture and cultural ecology of the country, and later become a national literature. The Lao version of this literary work is different from versions of

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other Southeast Asian countries. The writer modified and elaborated upon the traditional form, following the local principles and beliefs. It was intervened by a local identity of Lao's tradition, such as way of life, principles, and beliefs. Moreover, the real scene locations have been described and combined with imaginary scenes as well. Sachchidanand Sahai (1973), who collected all of the original manuscripts of Phra Lak Phra Lam has recompiled and published a critical edition. He describes, in the introduction to his Lao edition, the reason why he chose to publish the literary work Phra Lak Phra Lam before other Laos literature. It's not only translated from a foreign country, but is also one of the best literary works. Phra Lak Phra Lam thoroughly demonstrates the different aspects of Lao culture. Furthermore, futhure more, who studies the topic of change from written literature to ergodic literature about Phra Ram fable in Lao, has observed that the Lao version of the Phra Ram fable seems to be more remarkable than other the versions of other countries. It can well describe the combination of the roles and the statuses of important characters in the Ramayana with heroes of the nation, which affects the appearance of the important characters in the story. The characteristic of the literature also changed in terms of its praise for Hindu gods to the bravery of Bodhisattvas of the Buddhist pantheon. The environment is a natural area where people come to settle down and build a city by adjusting themselves to be compatible with the nature. They also create the knowledge by using natural resources, and making specifications of traditional customs on economy, politics, and cultures together. Moreover, the nature of locality is considered at this level of cultural ecology. This research paper aims

to study the role of literature work of Phra lak Phra Lam influences of Lao society as reflection of cultural ecology and tradition in the past.

LITERARY SOURCES

The Lao version of the Ramayana was studied from the original of Phra Lak Pra Lam published by Sachaidanand Sahai (1973). As far as Laos is concerned, no one can state when and now the first influences of Valmiki's epic poem appeared in the country. However at present, three different Lao versions of the Ramayana can be found: 1) The version of Muong Silg In 1957, a manuscript of the Vat XiengChay in Muong Sing (North Laos) entitled "Phommachack", 2) The version of Luang-Prabang published recently by the National Library(ed. 1971, 142 pages) and 3) The version of Vientiane entitled "Phra lak-phra lam" is composed of two manuscripts which can be found at Wat phra-Keo in Vientiane. The main content of Phra Lak Phra Lam is divided into two main parts. The first part is about how the cities were settling down, and the history of the discovery of the Inthapattha Nakorn and Muang Chanthaburirisattanak cities (in present-day Vientiane, Laos). It also mentions the origin of the main characters, the journey of Phra Lak and Phra Lam to find Nang Chantha, who was abducted by Thao Rapphanasuan to live in Inthapattha Nakorn. The story is similar to that of Sin Sai, another Lao literary work that illustrates a journey along valleys, woods, and rivers of Mekong's basin. The author attempts to explain the origin of the names of places in the areas of the two banks of the Mekong River. Each description includes an explanation of the richness of the natural resources in Laos, such as the trees, fruits, and animals, both terrestrial and aquatic, and all minerals through frequent comparisons of

descriptions as illustrated in the original story. The lifestyles of the Lao society and ethnic groups living in the area of the Mekong River basin were also indicated. The second half of the plot presents Thao Rapphanasuan who migrated from Inthapattha Nakorn to build a new city in Langka Island. The story describes the lifestyle of the peoples on the islands along his journey. It is similar to other versions of Phra Lak Phra Lam 97 the Ramayana, but there are some nuances, such as, for example, Phra Lam eating the fruit of a Banyan tree, then becoming a monkey, having a monkey wife named Phaeng Si, and begetting Hunlaman as a child. Another example narrates Phra Lam building cities in Thailand, such as Muang Phit Sanulok, Muang Nakhon Sawan, Muang Krungsri Ayutthiya, Muang Khonrat (in present-day Nakhon Ratchasima province), and Muang Phimai – all governed by his children. Besides this, the literary work of Phra Lak Phra Lam also includes local principles and beliefs. It is also mentioning Lao proverbs, mottos, and in beautiful literary style, which are part of the principles of thought, morality, and the life maintaining patterns of Laos people that have been inherited through to the present day, that divides an area into three types: social space, physical space, and spiritual space.

1. Social space refers to a way of life and the common practices of people. It represents the relationship between human and human such as the relationships of different ethnic groups along the Mekong River that were a result of intermarriage, family clan, trade and exchange, taxation, plantation, and politics.

The relationship with the Kha ethnic group and the intermarriages with them is not a story only of Laos' communities but also that of the Kha ethnic group, which is

mentioned in this literature. There is a mention of the journey of Phra Lak and Phra Lam passing through the Tamila village, asking the way to Inthapatta town. There are several kinds of Kha ethnic groups who settling down along the mountain cliff. There were intermarriages without separation of the social classes for instance. There was an arranged marriage of Phra Lam and Nang Khamphao, the daughter of the headman of the Kha village. Later, Phra Lak and Phra Lam were married again to the daughter of Khunghom City's governor, and become the new rulers of that town.

There is also a similar story of intermarriages between the commoners and the royalty - an official's child who escaped and established a new town. There are some of the origins of the new town in Laos such as Puan Chiangkhwang, Khamkoed, Srihottabun, and Attapoe town. Also, the Khunghom ruler and his people brought his daughters to Phra Lak and Phra Lam at Chanthaburi-Srisattanak town. Chiangkhwang town was established by Thao Chiangkhwang. He is a son of a royal officer from Vientiane, Lanchang, who had fallen in love with Khampuan, a daughter of Uparat San in Khunghom town. They went to ask for permission to marry, but were denied. Therefore, they decided to escape to another town in the eastern part and build their own community. Later, it became a new town named Puan Chiangkhwang.

Family relationships also illustrate the importance of the family system in Lao society, presenting the love and relationships of relatives and the characters of people in the family through the three characters. First, twins, such as Phra Lak and Phra Lam, Thao Sangkhib and Thao Phaleechan, Thao Chataphraya and Thao Kanlahaphraya. Second, the siblings, such as Nang Khamsao and Nang Aed Khai, Nang

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Phimmasonkhonlad, Nang Thippha-adchanmon, Nang Sakonchaocho and Nang Thipphalolao, Thao Hunlaman and Thao Khuanthaofa, Nang Buasri and Nang Khammee. And the third characters illustrate the relationship between aunt and niece, such as Nang Chanthamukkhee, the king of Nakas's sister, and Nang Uchulika, the king of Nakas's daughter.

Furthermore, it also presents the unity of the family system in terms of siblings from the same parents, and half siblings. These representations of the twins or relatives demonstrate that Lao society emphasizes the family system and family unity. Thus, they were concerned over creating the characters of the twins and relatives to work together or in groups. Regarding trade and exchange, there were often representations of the markets, especially during the journeys of the characters passing through different places. They also mention goods being sold, such as trading along the way, as demonstrated in the scene where the people of Khun Khom passed through the markets in Chanthaburi Srisattanak, which sold jewels and jewelry, sweets, meat, foods, and clothes. In addition, in the scene where Chieftain Jong sent the people of Chanthaburi Srisattanak back to their city, the state of trading materials in markets were also mentioned. Moreover, the trading of their own stuffs for another one's was mentioned in Phaya (a type of Lao poetry) over a conversation between the native people and Phra Lak and Phra Lam, or between the native people and royal officials who were travelling to another country. Regarding taxation, there was only one scene mentioned. That is the scene where Nang Sida brought Phra Buttara and Phra Hoob to find their father in Chanthaburi Srisattanak and stayed with a cucumber peddler. One day, the

two siblings were carrying cucumbers to sell in the downtown market. Thao Hunlaman told his followers to collect taxes along the market until they came to a cucumber shop and asked to take a cucumber. However, Phra Buttara did not give way, so the followers went back and told Thao Hunlaman. After that, he came to collect the tax himself, and again, Phra Buttara refused, so they quarreled to the point where they fought with each other. Thao Hunlaman could not fight Phra Buttara, so Phra Lak and Phra Lam came to help him. However, there was no winner or loser. Finally, Phra Lam realized that Phra Buttara was his son, and he brought him back with him to live in the town.

The practice of agriculture was mentioned most frequently, both directly and indirectly. A direct mention includes the scene of the origin of Thao Lunlu before he was born as Thao Rapphanasuan. The author presented a representation of plowing the field of Kuan Na Luang, the father of Thao Lunlu who described how to cultivate land. There is also mention of a representation of local wisdom about chasing away with a tool those birds that eat rice in the fields. It was made by splitting the wood into two pieces, drilling holes, stringing it with wicker and then pulling them to touch each other to make a noise. The birds were frightened and flew away. It's called Hurb Lai Nok, which is the origin of today's Ban Hurb. Besides the aforementioned, there is also a mention of farming indirectly. It mentions farming or plowing the land in Phaya, which is used to make fun in several places mentioned frequently, as well as fields is mentioned frequently.

Politics and governance, in the literature of Phra Lak Phra Lam, are also represented, based on ancient Lao tradition. This includes a governor, a viceroy, and a royal

official called Saen Muang. Moreover, there are other royal officials mentioned, namely, Chieftain Muen Na, Chieftain Muang Chan, Chieftain Muang Klang, Chieftain Muang Sai, Chieftain Muang Khua, and Chieftain Kaeo Moon Muang. For example, in Chanthaburi Srisattanak, Phra Lam is the governor and Phra Lak is the viceroy. In Inthapattha Nakhon, Thao Rapphanasuan is the governor, Thao Phikphi (Thao Rapphanasuan's younger brother) is the viceroy, and Thao Inthachee (Thao Rapphanasuan's other brother) is the Saen Muang.

2. Physical Space is the geological area as it appears in the real world (Hongsuwan, 2013). The literature of Phra Lak Phra Lam reveals that the cultural ecology of Lao society is represented by a physical space. It presents the topography of the Mekong River basin through the traveling routes of the characters. The names of towns and the rivers in this story correspond to the names of real towns and anabranches of the Mekong River, as well as those names of forests, mountains, minerals, plant species and the local animal species of the present time. The names of the anabranches of the Mekong River are found on both Lao and Thai river banks. Those names corresponding to the Lao side of the river are found in the scenes when Phra Lak and Phra Lam, passing along the Mekong River, went to Inthapattha Nakorn town to bring Nang Chantha back to her city. The various events of this story became river names, e.g., Nam Nguem River, San River, Sading River (Krating River), Satoen River (Toen River) Se Nam Se Don River, Se Bang Hiang River, and Se Bang Fai River. Li Phi was given the name because warlords, court officials and the king of garudas fought with the magic sword of Phra Lak and died desultorily. Because their corpses soared

along the river and hung on the cliff that the king of garudas used to irrigate the Thananathee River, and because a fish was caught with bait, so it was called Li Phi, as shown in figure 1.



Figure 1. Li Phi image

Besides the aforementioned, the literature of Phra Lak Phra Lam also represents the ecosystem of the Mekong basin's plentiful topography, including woods, local plants, animals, and minerals. Sachchidanand Sahai (1996) has reported that the plot of the Phra Lak Phra Lam usually describes the traveling paths along the Mekong River. In each traveling period there is a description of the natural richness of Laos. It shows the different kinds of plant species, such as bananas, sugarcanes, coconuts, sugar palm trees, and also mentions the diversity of minerals, including gold, silver, and copper, mentioning them frequently throughout the literature. It coherently demonstrates Laos' geographical characteristics, as well as culture.

Therefore, the author has shown the representatives of a real topography in Lao society, which shares the same border of topography along the northeastern part of Thailand in the past. These topographies are well known in Lao society up to the present time, and are mostly relate to the rivers and highlands. Because of the particular lifestyle of people in Lao society, the water and rivers play an important role in their life maintenance. Beside is value agriculturally, Nam Nguem and Toen Rivers also play an importance role for Lao's economy in terms of using the dams to generate the electric current for domestic use, and also for exporting, to bring income to help develop the country.

The representation of these rivers in the Phra Lak Phra Lam is one way to have them, and the highlands, remain in the remembrances of Lao society. It is also a way to consciously acknowledge the local history for the next generation to learn about the origin of all the places' names. Therefore, there is an attempt to make a memory about these rivers and highlands together with their name. The names were based on the influences and behaviors of the supernatural, following local principles and social beliefs, such as Nguem River, the highlands Don Chan and Tha Bo Nguen Bo Kham.

Today, some of these places mentioned in the literary have become tourist attractions that make income, helping the country's economy, such as Don Chan, which has become the location of one of the best hotels in the country. Moreover, there are the monuments of the kings and a park as a relaxing place, an exercising place and a selling place of souvenirs. The literature of Phra Lak Phra Lam has not only represented important places that still remain in the

memories of people, but also have an important role to the society and the country as it did in the past. Furthermore, Phra Lak Phra Lam has illustrated the ecosystem of the Mekong basin topography, which was rich in woods, plant species, local animal species and minerals. These records correspond to the present data of Laos, which has been recognized as a country rich in various kinds of natural resources with a perfect ecosystem.

3. Sacred Space: The area that was built or created from imagination to show the ways and beliefs of both tradition and religion (Hongsuwan, 2013). They include the belief in the Naga, the belief that humans are created from- and become a part of nature. Sacred Space is further divided into three parts: the upper world, earth, and the underworld.

3.1. The Upper World: There are the Brahma World, heaven, Thaen city, and the universe. (1) The Brahma World is mentioned in some part of the Phra Lak Phra Lam. They are described only in the Akanittha Brahma World, which tells of the birth of Intapatthanakhon. This story mentions a couple of Brahmas who came to visit the world and could not return to the Brahma World. They built and established the city called Intapatthanakhon. The story of the birth of Tao Lun Lu also refers to Maha Brahma who died in the Akanittha Brahma World and returned to create the human world. (2). The Heaven Realm in Phra Lak Phra Lam is mentioned in its reference to a heaven in the Daowadueng level (the highest level) where Phra Indra lives. There it describes a scene where Phra Ya Thaen handed Tao Lun Lu over to Phra Indra to recover his body, but he couldn't do it. Beside the route to Phra Indra's castle,

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there are decorations of smiling angel sculptures that are glazed with gold foil and glass, white elephant sculpture, two scary black stone elephants that look like they are running to pierce something. At the start of the stairs to the castle, there are two dog sculptures that are made of gold and glass, posing like they are running to fight. On the castle, there are angels playing holy music and beautiful angels surrounding Indra. (3). Thaen City in Phra Lak Phra Lam context means the place where seven of Phra Ya Thaens have lived. Phra Ya Thaen Teuk is the chief. The role of Phra Ya Thaen is to cast a new complete body to Brahma and angel before they are born in the world; without his work they would be born with deformities. (4). Universe in Phra Lak Phra Lam is mentioned in the scene where Phra Lam travels the universe by a horse named Manee kab. The literary work describes the location and environment of the universe is extensive. The center of the universe is Meru Mountain; the Autrakuru continent is at its north; the Buphaviteha continent is in the east; the Indian subcontinent and the Amornkoyanna is in the south and west, respectively. Next to this, there is the Himaphan forest and Langka continent where people live along the Mekong River.

Within the upper world space both traditional belief about Thaen and religion exist. The author tried to illustrate the upper world space, that the Brahma world is the highest and heaven beneath it, especially regarding cosmic nirvana where the second heaven plays an important role because it is the place where the god Phra Indra lives. Phra Ya Aiyasuan (Phra Lak Phra Lam's grandfather and Tao Rappanasuan) is the leader and governs the spirits and

giants. It shows the great combination between traditional and religious beliefs.

In addition, the author tries to present the universe as a combination of local and religious beliefs. The universe consists of four continents: Autrkuru, Buphaviteha, Amarakotayan, and Chomphu, but in Lao society it is believed that the universe consists of five continents, Himaphan forest is next to the four continents, and then Lanka is a continent where the people of the Mekong live. It shows that the author believed in five universes, including the Lanka continent.

3.2. The sacred space on “the earth” it concerned to the trees, mountains, river and islands. The sacred places mentioned in story are now still remarkable places of Laos, such as Don Chan, and Don Khong. The legend of this folktale played an important role for Laotian belief. Future more Laotian believed the Maneekhot tree is the only one in this world. Nikhot or Maneekhot tree is the one that stood in the middle of the Khonprapeng water fall in the past (figure 2). A head of the branch from this tree points to death and the end points to life, which in Lao language called “Kok chee tai pay chee pen”. Laotian also believe that this tree has major tree branches. If someone eats the fruits from the branch that points to Laos, that person would get older, and if they eat the fruits from the Cambodian direction, they would become a monkey or if someone eats the fruits that point toward Thailand they would look younger. In addition, they believe that this tree provides a magic cure for sickness or disease, which is similar to the story in Phra Lak Phra Lam. The Nikhot tree or Maneekhot in the Phra Lak Phra Lam literature is a magic tree (figure 2).



Figure 2. Nikhot or Maneekhot tree, which is a magic tree in Phra Lak Phra Lam (left, from www.seasite.niu.edu). A real image of the Maneekhot tree in Champasak Province, Laos (right).

If someone ate their fruits, depending on which direction would result in birth as different kinds of animal. If the tree branch points to the east, the fruit will give birth to a monkey, the southern and the northern branches would become the Klayang or Chaobird and the Ngueog or Kok bird, respectively. Lastly, the upward, pointing-to-the-sky branch would become human. Phra Lam and Pangsī lady become monkies because they ate the fruits from the eastern branch. In addition, Nikhot tree or Maneekhot has magic to turn an animal into a human. This refers to the belief that humans originated from nature and evolved from the origin of nature. For example, the history of Don Chan derived from the merit of Phra Lak Phra Lam. Today, there is a statue of Anuwong Prince located on this Don Chan beach. Later this area was re-named by Lao's government as "Suan Anuwong-Anuwong garden".

On other hand as can be seen In the preceding analysis, as the reflection of cultural tradition the following characteristic of Raphphanasuan's birth and early life has been given precedence over the description of Phra Lam's birth and early life. In fact Raphphanasuan's role is the most prominent. Other characters are introduced only when they are needed to further his story. Unlike the ten-headed demon-king Ravana of Valmiki, he is a young prince of exceptional physical beauty and displays at the very outset of the story a remarkable understanding of Buddhist doctrines. However, his downfall is caused by his pride and disrespect for established social traditions.

Phra Lam's role in the story appears to be secondary since Raphphanasuan is always on the offensive. The author has tried to portray Phra Lam as an ideal Lao prince conscious of

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his ultimate duty as the upholder of social norms and Buddhist traditions. Second only in importance to Phra Lam is the horse Manikap. He transports his masters, offers them judicious advice and acts as an one-man army. Many millions of enemy soldiers are reduced to dust by one of Manikap's kicks, as the narrator reiterates on numerous occasions. Nang Chantha and Nang Sida, who display a completely Lao attitude towards life, are the two most lively female characters. The monkey Hullaman is not simply a faithful ally of Phra Lam as in most other versions. He is Phra Lam's son. He assumes a human form at the end of the story. He has also been portrayed as a romantic hero. Some characters whose role, however, is not at all comic. Finally, the characters act and behave like Lao and can be considered! as representatives of different elements of Lao society. Though the major episodes in the story are not numerous, the text has assumed a voluminous size through the extensive elaboration of the narrative. Discussions of the origins of place-names, descriptions of flora and fauna, details of Lao customs and beliefs, numerous battle descriptions, elements of love poetry and exposition of the Buddhist cosmology and doctrine are interwoven with the main story with varying degrees of skill.

On several occasions, the Lao ceremonies of the Baci or Soukhuan, of begging pardon from elders, of the birth of a child and of marriage are described with a surprising wealth of detail. Lengthy descriptions of wars often detailing magical feats fill the narrative. Hyperbole, meant to captivate the mind of the unsophisticated audience, is present throughout the story. It is worth noting that, like all major works of Lao literature, the Phra Lak Phra Lam is designed to be sung and listened to by large gatherings over a period of several months.

CONCLUSION

The Phra Lak Phra Lamas result of studies the main body of contexts is local characteristics following the local principles, beliefs, values and cultural traditions. The way of life that relies on nature was mentioned in the literature. The locations of real local places correspond to the imaginary places as well. There were the descriptions of the local geography, making the local history a collective memory and influence of cultural tradition in Lao society. The relationships between humans and nature are a way to understand the behaviors of people toward their natural surroundings. And it also reflects the relations between humans and the supernatural. The Buddhist principles and local beliefs were interesting; they all refer to local wisdom in terms of the cultural ecology and traditions of Lao ancestors according to eastern philosophy. People could perceive nature's significance. They believed that humans originated from nature, are part of nature, are well mannered to nature and live resourcefully with nature.

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Ancient Maritime Trade of the Eastern Indian Littoral

-Dr. Sila Tripathi

Before the discovery of the monsoon winds by Hippalus in AD 45–47, the mariners of the east coast of India were aware of the monsoon wind and currents and used them for maritime trade. The maritime trade from India to Southeast Asia was a seasonal phenomenon. The distribution of Buddhist settlements, discovery of varieties of pottery, beads and inscriptions along the ports and trade centres point to active maritime trade between India and Southeast Asia. Further, the representation of art on the walls of the caves, stupas and temples indicate that Buddhist monks, saints, traders and craftsmen used to set sail together. Over a period of time, ancient methods of maritime trade disappeared, and are now only remembered and celebrated as rituals and social events along the east coast of India. This communication details how the monsoon wind and currents favoured mariners during their onward and return voyages to Southeast Asia. In order to understand the past monsoon wind and current patterns, the prevailing wind pattern and ocean circulations have been taken into account because for centuries no major changes have

been observed in the southwest and northeast monsoons. The findings of varieties in pottery, beads, etc. along the ports and Buddhist settlements show that all these played a significant role in disseminating Indian culture in overseas lands.

Keywords: *Buddhism, coins, inscriptions, maritime trade, monsoon wind and currents, pottery.*

The eastern coastline of the Indian Peninsula is well known for its several seaports (Figure 1) located at river mouths or outlets to the sea. These include the Gangetic delta which has openings into the sea through the many outlets along the large fertile plain arching towards the Bay of Bengal; the Krishna and Godavari deltas of Andhra Pradesh; the Coromandel Coast with its prosperous lands around Thanjavur, etc¹. The region between the rivers Godavari and Mahanadi is marked by several spits. The inlets under the influence of the southwest monsoon encourage a long shore drift from southwest to northeast directions. The river deltas of India are favourable for navigation and the distributaries associated with estuarine mouths naturally led to the development of many ports. The large lagoons, lakes, etc. provided sheltered water bodies in which a large number of ports developed. For instance, the ports of Palur, Kalingapatnam, Tuticorin, etc. on the east coast are protected by spits². On the other hand, ports along the west coast are protected by bars and spits providing the much desired natural break waters for safe anchorages. The lakes and lagoons along the coast-line facilitated the plying of various types of boats.

The discovery of various types of pottery, beads and coins at ports and trade centres indicated an interrelationship between them. Typical stupas, monasteries and vihars that existed in close proximity to ports and trade centres indicated

that Buddhism had played a significant role in maritime trade since the beginning of the Christian era to a later period. Mariners of the east coast might have felt the force of wind and currents which assisted in driving the ships faster than the regular speed. This knowledge was probably confined to the mariners, hence no reference is available prior to the 6th century BC. In this communication an attempt has been made to describe the maritime trade of the east coast of India and the importance of the archaeological finds from port and trade centres. How the monsoon wind and currents aided the plying of ships and past maritime trade activities has been reflected in the traditional festivals in the present day society.

Although there is no direct reference to the use of monsoon winds as an aid for sailing ships in early literature, the Buddhist Jataka stories and Jain Canonicals mention ships moving by force of wind Pavanabala- samahaya³. The Sangam period texts, viz. Purananuru, Ahananuru and Madurraikanchi delineated different types of seagoing ships as they moved in the seas with the help of wind sails⁴. The author of *Periplus Maris Erithrei* (AD 60–100) mentions the ports, anchorages, direction of winds, sailing conditions of east coast of India⁵. Pliny mentions the southwest monsoon in the *Natural History*⁶. Fa-Hien (AD 414) has described the winter monsoon in the *Record of Buddhistic Kingdoms*, in connection with his return voyage along the east coast of India to China⁷. The punch-marked coins (PMC) (Figure 2) of 6th to 5th century BC, coins used during Satavahana (2nd century BC to 3rd century AD), Salankayanas (AD 300–440) and Pallava periods (6th to 9th century AD) depict ships with masts⁸ indicate that the ships sailed with the help of winds in the open sea. Perhaps in the early days,



Figure 2. Punch-marked, Satavahana and Pallava coins showing ship with masts.

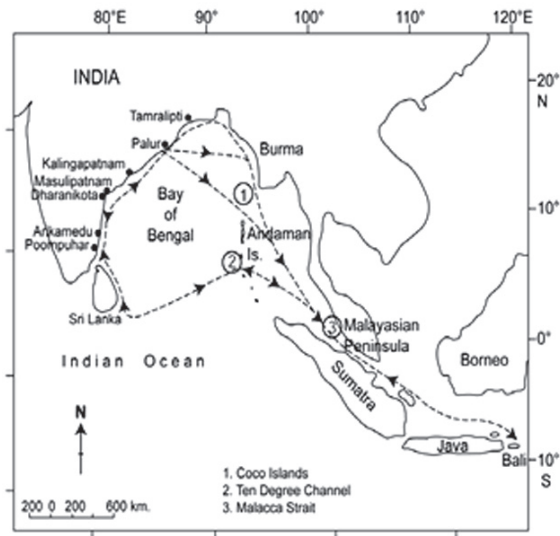


Figure 3. Sea routes from India to Southeast Asian countries.

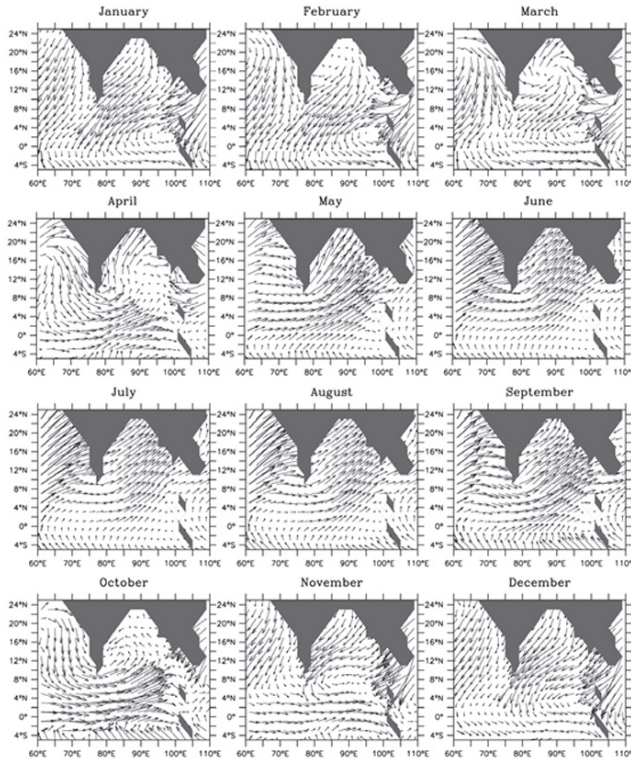


Figure 4. Present climatological wind pattern over the Indian Ocean region.

During the return journey they sailed directly to Sri Lanka and then to ports along the east coast⁹ (Figure 3). The alternative route to Southeast Asia from ports of Bengal, Orissa and Andhra was to reach the Burmese coast, then proceed along the Andaman Sea to Malacca Strait and beyond. Some ships made a direct voyage to Malaya Peninsula, other parts of Southeast Asia and China¹⁰. However, Coedes¹¹ has proposed two probable overseas routes from India to Southeast Asia. The first route could start from the south of India either through the 10⁰ channel crossing the Andaman and Nicobar

Islands and leading to Takuapa in Thailand or south of the 10⁰ channel crossing Nicobar Islands heading towards the headland of Aceh and reaching Kedah in Malaysia. On the second route, ships sailed along the coast of Martaban and Tavoy in Burma then took the caravan route crossing three Pagodas and other passes reaching Menam Chao Phraya delta by way of Kanchanaburi and Ratchaburi.

The northeast monsoon winds (trade winds) blow between October–November and February helping ships to sail from the east coast of India to Sri Lanka and

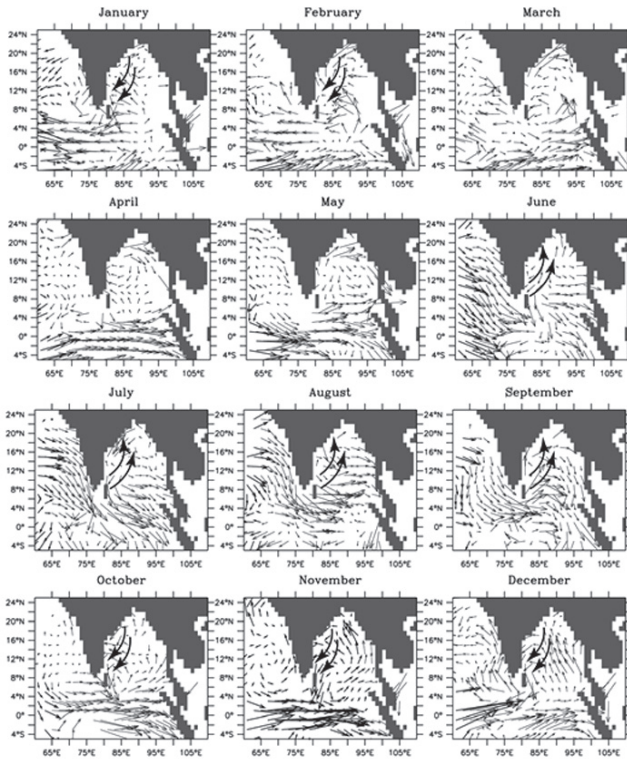


Figure 5. Present climatological current pattern over the Indian Ocean region.

further to Southeast Asian countries. Similarly from May–June to September, the southwest monsoon wind blows from southwest helping ships to return from Southeast Asia via Sri Lanka to the east coast of India. They were aware of the risk of sailing southward during May and July–August in the Bay of Bengal. In case of storms and cyclones, mariners used to anchor ships at safe harbour. It was practical to sail farther east through the central bay as far as Andaman during December. Sailing from Andhra coast to Andaman or following a more southerly route through the 10⁰ channel was preferred in January–February and March. The available literary sources indicate that mariners were aware of the wind and current directions for the last two thousand years or more though no documentary evidence exists to prove this. In the absence of the above, present wind patterns and ocean circulations have been taken into account which indicate whether any changes may have taken place in wind patterns and ocean circulations or not.

The annual cycle of the winds¹² over the Bay of Bengal on a climatological basis is shown in Figure 4. Wind data recorded over many years averaged for each month are used for calculating the monthly mean wind field. During January, the northeast monsoon winds also known as northeast trade winds prevail all over the bay. During February, winds turn clockwise over the northern part of the bay. In March, the development of an anticyclone wind field over the Bay of Bengal, particularly in the central region is quite conspicuous. During April, the winds are relatively strong in the northwestern bay. In May, the wind system becomes almost southwesterly indicating the ‘burst’ of the southwest monsoon in the southern bay; which become fully established

over the Bay of Bengal in June. The high wind speed direction in the central bay remains consistent throughout July and August with the maximum wind speed reaching up to 9 m/s. During the monsoon period, the central Bay is subjected to a maximum wind force and the magnitudes reduce towards land-bound regions. During September, the winds are still southwesterly almost all over the bay, but with the southwest monsoon withdrawal from the north bay, its magnitude decreases considerably¹³. The wind field is quite irregular and becomes weak by October. This forms the transition period between the southwest and northeast monsoons. The northeast trade winds set in by October–November through the eastern half of the bay and prevail with high magnitudes all over the bay during December. The wind replaced by lighter northeasterlies from the bay during October and November heads southwards. By November, the equatorial westerly light winds prevail over south of Sri Lanka, whereas in December the northeasterlies gain moderate strength all over the bay.

The information on the wind drift currents in the Indian Ocean is well documented¹⁴ and the monthly distribution of ship drift current vectors obtained by averaging data of several years has been shown in Figure 5. In January, an equatorward current is present along the east coast of India. The coastal current along the east coast reverses swiftly northward whereas the equatorial current still continues towards the west. This circulation pattern prevails up to March or April. The northward flowing coastal current along the east coast of India still persists up to May with simultaneous strengthening of the eastward current in the eastern equatorial Indian Ocean.

At the beginning of the southwest monsoon, the northward coastal current along the east coast of India is weakened whereas the eastward flowing monsoon current becomes broader and intensified (Figure 5 c). As the southwest monsoon intensifies, the northward coastal current and eastward monsoon current are intensified in the southern Bay of Bengal. As the southwest monsoon withdraws from the Bay of Bengal, the coastal currents along the east coast of India swiftly reverse direction and flow equatorwards from October to December (Figure 5 d and e). From April to September, the east coast is dominated by a strong northward flowing current, whereas from November to March the circulation is reversed southward. The sailors of the east coast of India considered the northeast monsoon fine weather for sailing. This continued as long as sailing ships were engaged in undertaking maritime trade. The bay becomes favourable as compared to the turbulent sea conditions during the southwest monsoon, with the currents generally following the wind pattern. It has been observed that the currents during January and February are strongly set towards south.

The Jataka stories as well as Buddhist accounts and paintings show that Buddhists were involved in maritime trade. The representation on the medallion of Bharhut shows a sea monster threatening to swallow a boat is clear evidence of the involvement of Buddhism in maritime trade¹⁵. The caves of Ajanta, Aurangabad and Ellora depict Boddhisattva Avalokitesvara as a saviour of mariners in distressful conditions. Eight perils are depicted in two vertical rows, among them a shipwreck scene is carved in relief along with Avalokitesvara in these caves. The role of Avalokitesvara as the saviour from the eight perils is delegated to goddess Tara.

Numerous images of Tara have been noticed in Ratnagiri, Orissa. Even in one of the ashtamahabhayas Tara image, eight perils are depicted and the shipwreck (jalarnava-bhaya) scene is also carved in relief (Figure 6). The Buddhist goddess Tara is the protectress from such distress^{16,17}. Besides sculptural evidence, the distribution of Buddhist settlements such as stupas, monasteries and chaityas along ports and trade routes (Figure 7) show the involvement of Buddhism in



Figure 6. Buddhist Goddess Tara found at Ratnagiri, Orissa showing eight perils, one scene depicts a shipwreck scene.



Figure 7. Buddhist sites in India.

maritime trade. For instance, Dharanikota and Amaravati show the strong hold of Buddhism between the 4th and 3rd century BC and 13th and 14th century AD. Buddhist monks, traders and local residents gifted money for construction of monasteries at trade centres which is evident from the inscriptions at Kanheri and Junnar¹⁸. Buddhism might have disseminated in the eastern and

peninsular India during the Mauryan and probably the Satavahana periods spreading to western India and then Karnataka.

Since ancient days, varieties of pottery were carried in ships for transporting both solid and liquid. This is evident from pottery found both underwater and during inland explorations and excavations. In India the first evidence of carrying pots on ships comes from Ajanta paintings (6th century AD). However, the shapes and sizes of pots changed over a period of time. Different pottery, viz. a northern black polished (NBP) ware, rouletted ware, knobbed ware, russet coated painted (RCP) ware and red polished ware (RPW) found at ports, trade centres and hinterland sites suggest their widespread use in regional and overseas trade.

The distribution of NBP ware (700–100 BC) from 415 sites of India (Figure 8) along coastal and hinterland Buddhist establishments suggest the involvement of Buddhism in maritime trade network. Recently NBP ware, knobbed ware, RPW, and black and red ware were found in the Kalahandi region of Orissa¹⁹. The finding of NBP ware in Nellore, Korkai and Alagankulam along with silver PMC indicates the existence of a trade route from northern India to eastern India then to southern India reaching Sri Lanka across the sea²⁰. Further, NBP ware and PMC have been recovered from the citadel of Anuradhapura²¹. Considerable progress has been observed during the NBP period in terms of development of cities, technology, trade and commerce. During this period, trade contact of the Indian subcontinent reached up to

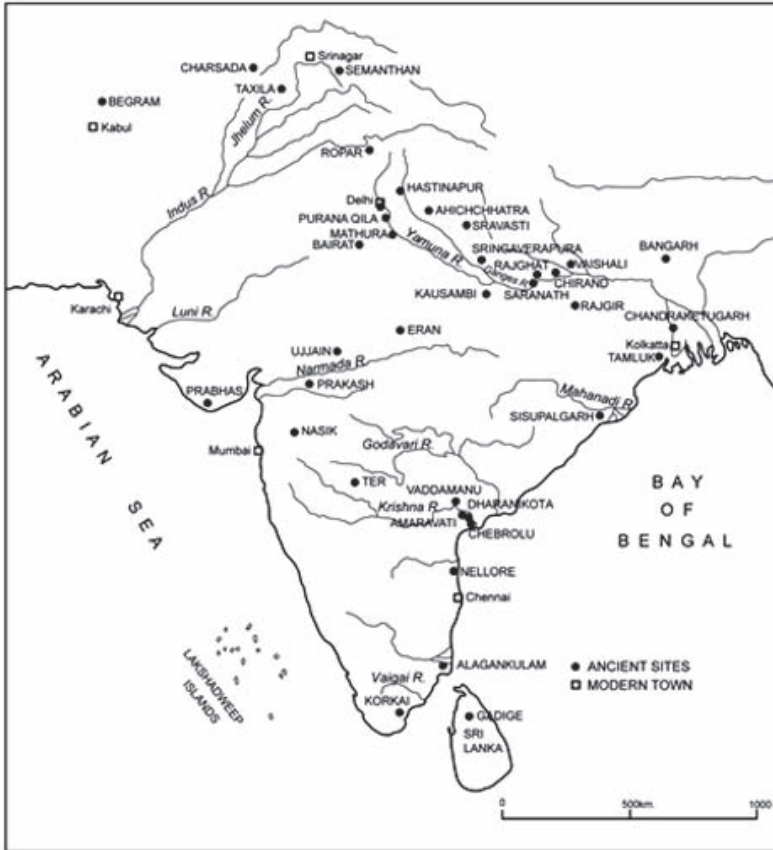


Figure 8. Northern black-polished ware sites in India.

Southeast Asia and the Mediterranean regions^{22,23}. Introduction of PMC and cast copper, and silver coins, seals and sealings clearly indicate the existence of an established trade and money-based economy.

Rouletted ware has been reported from 124 sites across the Bay of Bengal and Arabian Sea (Figure 9). The recent excavations at Pattanam along the Kerala coast have yielded rouletted ware²⁴. Rouletted ware has also been reported

from Sri Lanka, Bangladesh, Java, Bali, Vietnam, Sumatra, Malaysia, Oman²⁵ as well as Myos Hormos, Berenike and Coptos in Egypt²⁶ (Figure 10). Rouletted sherds with Tamil–Brahmi, Brahmi, Sri Lankan Brahmi, Kharoshti inscriptions and graffito which are either names of traders or pot makers have been recovered. As partial names or short inscriptions are found on these sherds, it is difficult to draw any substantial conclusions²⁷.

Knobbed ware was first reported from Sisupalgarh and Jaugada of Orissa. Subsequently, this pottery has been reported from northern Andhra Pradesh, Bengal and Assam. The recent excavations at Lalitagiri, Manikapatna, Radhanagar and Kalahandi have yielded knobbed ware²⁸. Excavations of Ban Don Ta Phet have yielded knobbed ware. Knobbed bowls made of high tin bronze similar to knobbed ware have been reported from Taxila, Nilgiri hills, Wari-Bateshwar in Bangladesh and Than Hoa province of Vietnam. These bowls resemble the finds of Ban Don Ta Phet²⁹, but Glover³⁰ has suggested that the knobbed vessel of Vietnam might have been imported from Thailand and this pottery was associated with Buddhist rituals.

The RPW has been reported from over 500 sites in India along with rouletted ware, amphorae and arretine ware particularly from ports, trade centres and Buddhist sites. The RPW is associated with Buddhist monks and traders who travelled long distances. Similarly, arretine ware has been reported from Arikamedu, Alagankulam, Kodumanal, Uraiyur, Rajamundry, Chandravalli and Ka- rur³¹. Scholars have opined that arretine ware originated in the Roman world and was brought by the Roman traders to India as part of their

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personal belongings²⁰. RCP ware known as ‘Andhra ware’ (400 BC and 400 AD) has been reported from Satanikota, Mittapalli, Nilugondla in Andhra Pradesh; Banavasi, Brahmagiri, Chandravalli, T. Narsipur in Karnataka; Nasik and Nevasa in Maharashtra;



Figure 9. Rouletted ware sites in India.



Figure 10. Distribution of rouletted ware sites in the Red Sea region and Southeast Asia.

Kodumanal, Kanchi and Uraiyur in Tamil Nadu and Ari-kamedu along with rouletted ware.

The excavation finds of Anuradhapura indicate that Brahmi script was introduced in Sri Lanka by Indian traders in the 5th–4th century BC prior to the introduction of Buddhism³². Further, Ramesh³³ has opined that the Damili script used by Polindas (boat people of northern Sri Lanka) is originally from Bengal and Orissa datable to the pre-Asokan period. The Brahmi inscriptions on a RCP sherd recovered in a burial at Kodumanal³⁴ of Periyapuliyayankulam mention Tamil traders known as Visake and Visaki.

The Brahmi and Kharoshti inscriptions found on pots, seals and plaques in Bengal indicate that traders were involved in horse trade and that the horses were brought from Central Asia via north-western India to Bengal. Then

horses were exported to Southeast Asia by boat³⁵. Later on, traders of this region got acquainted with Buddhist people who were using local Brahmi and consequently a mixed Brahmi–Kharoshti writing developed. The finding of Kharoshti–Brahmi and Kharoshti inscriptions in Bengal, Orissa, Thailand, Vietnam, Bali and Fu-nan show that Kharoshti might have migrated to Southeast Asia along with horse trade. The terracotta seals from Bangarh and Chandrakhetugarh depict seafaring vessels with Kharoshti–Brahmi inscriptions referring to Tridesayatra, meaning a voyage to three countries or directions³⁶. Similarly, the Telaga Batu (AD 686) inscription of Indonesia mentions the special skilled people such as Puhawang (ships captain), Vaniyaga (long distance or seafaring merchants) and sthapaka (sculptors). Other Indonesian inscriptions refer to foreign traders as ban-yaga, which include the Kalingas, Singhalese, Dravidians, etc. and merchant guild as banigrama³⁷.

Apart from Indian pottery, glass and semiprecious stone beads have also been discovered from Sembiran and Ban Don Ta Phet excavations. The glass beads of Sembiran resemble south Indian samples, manufactured in Arikamedu²⁶. Beads were also manufactured at Jaugada, Asurgada and Kalahandi regions of Orissa³⁸. Similarly, the beads reported from Ridiyagama and Mantai in Sri Lanka; Khuan Luk Pat in Thailand; Oc-Eo in Vietnam and Kuala Selinsing in Malaysia appear to be imported from India³⁹. Francis⁴⁰ has opined that original bead makers from Arikamedu region might have migrated to Sri Lanka and then to Thailand, Vietnam and Malaysia. The finding of agate and carnelian beads at Ban Don Ta Phet indicates the

earliest maritime contacts between India and Southeast Asia during 4th century BC. India was a considerable source of semiprecious stones which were exported to Southeast Asia to make beads and the final products were remitted back to India⁴¹. The finding of a quartz tortoise (turtle) from the excavations of Kodumanal is similar to the finds of Srikshehra in Thailand³⁴.

A wide range of fine to coarse cotton textiles and silks were bartered to Southeast Asia in exchange for aromatics and spices. The burial site excavations at Ban Don Ta Phet have yielded cotton fragments and thread. Its analysis shows that it was made of *Cannabis sativa* fibre of the cotton plant found in South Asia. Remnants of textiles have even been reported from Ban Chiang in south-eastern Thailand²⁹. The author of the *Periplus Maris Erithrei* (AD 60–100) has mentioned that the best quality of cotton clothing was produced in the Gangetic country⁴².

Ancient sea voyages are now days remembered and celebrated as social functions in India. For instance, the full moon day (Kartika Purnima) of October–November is celebrated by the people of Orissa as Bali Yatra (voyage to Bali Island). On this day, the people of Orissa go to the nearby river banks, sea shores and lakes with votive boats and place lighted lamps and float them symbolizing a safe journey for traders to Bali (Figure 11). This celebration marks the adventurous spirit manifested in transoceanic voyages for trade, commerce and exchange of culture with Bali, Java, Malay, Sumatra and Thailand. Ancient ports are extinct but the memory of past traditions is still preserved through these annual celebrations. Festivals of similar kind are being celebrated in Bali, Malaysia and Thailand, for example at the

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festival named Loykrathong or Loy brah Prahdip in Thailand ritualistic boats are floated in December.

The return voyage towards India began in April or later and mariners followed the currents of Malacca Strait along with the wind blowing from east, which took boats into the mainstream of the west-flowing equatorial current through the 10^o channel to reach Sri Lanka then towards the east in the coastal waters with the help of favourable wind and currents. During April and May the voyages from Southeast Asia towards the east coast of India used to be easier due to the onset of the southwest monsoon. The return voyage festival Khudurukuni Osha is celebrated in September by the unmarried girls of



Figure 11. People of Odisha float votive boats in lakes on Kartika Purnima day.

Orissa who used to wait for their brothers to return with wealth and gifts from Southeast Asia. Further, it shows that sailing between these regions was largely dependent on favourable wind and ocean currents conditions. The social festivals and data on wind and ocean currents corroborate that the mariners of the east coast of India probably set out on their journey between October– November and February and returned between April– May and September⁴³.

Research based on recent archaeological finds from ports and trade centres show the existence of a well- organized overseas network between Southeast Asia, Red Sea and the Roman world. Initially NBP ware, originally from the Gangetic valley moved along with Buddhism towards peninsular India then to Sri Lanka. During this period, the contacts between India and Sri Lanka developed, hence NBP ware is not reported beyond Sri Lanka. However, during the rouletted ware period, contact of mariners with the Roman world, Southeast Asia, Persian Gulf and Red Sea probably developed. Around the same period, RPW and RCP ware also came into circulation. Along with Indian pottery and beads, the circulation of PMC, Roman gold coins, amphorae, etc. came into vogue and Buddhism spread both in India and abroad. Monks, traders and sculptors played a significant role in maritime trade and carried Indian scripts and languages to South- east Asia. On their arrival at an Indian coast, the Roman and Greek mariners took advantage of prevailing trade routes and moved towards other regions from peninsular India. The chronology and circulation of types of pottery, beads and inscriptions indicate the interactions between mariners of India, Southeast Asia and West Asia in ancient times.

Some scholars hold the view that gold and spices are the major reasons for maritime trade between India and Southeast Asia. In addition, the fact that water transport was easier, safer and could carry more merchandise as compared to land transport, also contributed here. The frequent disturbances on the silk route caused a decline of caravan trade and might have compelled the Roman and Indian traders to take the sea route through the Indian Ocean up to the South China Sea. During this period, Indian mariners now aware of the trade centres, ports and products of Southeast Asia would have ventured into the open sea to expand trade; further, mariners also understood the direction of monsoon winds and currents which aided them in travelling to Southeast Asia and back. Afterwards mariners increased the size and carrying capacity of the ships.

Periplus and Pliny have stated at several instances that Hippalus discovered the monsoon wind and learned the art of direct ocean sailing from Arabia to India. These events are not recorded in any other sources earlier than this. But Periplus and Pliny have not mentioned what voyages Hippalus made and his date⁶. But it is well attested from the excavation finds of Berenike and Myos Hormos on the Red Sea coast that ships of south Indian origin crossed the Indian Ocean and reached the Red Sea much before Hippalus's voyage and that the mariners of the east coast of India must have had knowledge of the monsoon. It appears that Hippalus did not discover the monsoon winds; he must have merely observed and suggested the nature of these winds which were already known to the mariners of the east coast of India.

On the findings of Ban Don Ta Phet and Khao Sam Kaeo, the maritime contacts between India and Southeast Asia could

be dated as far back as to the 4th–3rd century BC, if not earlier. Initially trade was confined to exchange of goods, then Buddhist monks and traders introduced Indian culture, script, language, religion, etc. onto foreign soil and some of them were followed by the people of Southeast Asia. For instance, the boat floating festival of Southeast Asia might have been influenced by festivals of Orissa. Once trade became frequent, Indian traders began to settle permanently in Southeast Asia and spread Indian culture and religion; whereas no such evidence of permanent settlement of Indian traders occurred in the Red Sea, Persian Gulf and Roman Empire. It could be possible that a large number of Indian mariners would have frequented the Southeast Asian region for trade than vice versa. Similarly, more Roman mariners might have come to India than Indian mariners visiting the Roman world for trade. Probably this could be the reason why Buddhist monks were not involved in maritime trade or the spread of Buddhism in the Roman world.

The archaeological finds substantiate the fact that maritime contacts with Southeast Asia started somewhere between 4th and 3rd century BC and were multi-dimensional involving monks, traders, sculptors and envoys travelling together. Buddhism had a great impact on trade and society in the whole of South Asia. The ancient Indian mariners were aware of the monsoon winds and currents and used them to their advantage during maritime trade with Southeast Asian countries for a period of more than 2000 years; probably they were the first to use monsoon winds and currents in maritime trade. It was thought that Hippalus discovered the monsoon winds, but now it is suggested that Hippalus was actually the name of the wind⁴⁴. The southwest monsoon

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came to be known as Hippalus in the western world. It appears that the Mediterranean sailors had collected information about the monsoon navigation from older sailors of the Arabian Sea. Several scholars have expressed doubts about Hippalus's date^{45,46}.

Further, the voyage to Southeast Asia was seasonal and coast hugging because ships were visiting different ports during their voyage and exchanging cargo. The study shows that there have been no changes in seasons of monsoon over the past 2000 years except in their present intensity and velocity. Today, the maritime trade and sailing ships may no longer exist but the traditional method of voyages and customs are celebrated in the form of festivals along the east coast of India highlighting the significance of the glorious maritime trade.

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The Indian Immigrants in Malaysia

-Prof. Sivaperegagam Rajanthiran

ABSTRACT

This article investigates the historical evolution and well-being of Indians in contemporary Malaysia. By examining the historical context, socio-economic conditions, and policy implications, the study aims to provide a comprehensive understanding of the Indian community's experiences. The article delves into the arrival of Indians during the colonial period, their contributions to Malaysia's development, and the challenges they faced. It explores post-independence policies, including their impact on socio-economic disparities, education, healthcare, and political representation. Cultural preservation and identity are also explored as integral components of well-being. The article highlights the need for continued efforts to address the well-being of Indians in Malaysia and underscores the significance of recognizing their historical journey.

Keywords: *Indians, Malaysia, historical evolution, well-being, socio-economic, cultural preservation, identity*

INTRODUCTION – HISTORICAL OVERVIEW

Malaysia Central (2021) mentioned that Malaysian

Indians make up 8 per cent of the total population of Malaysia (21 million) – over one and a half million Indians whose ancestors originated from the different parts of the Indian Subcontinent. Presently, the Indian community in Malaysia is one of the country's three main ethnic groups, the other two being Malays and the Chinese. Although they comprise a relatively small percentage of Malaysia's current population, the presence of Indian culture in Malaysia predates most of the country's other races, with the exception of the "Orang Asli" indigenous tribes. For this, the Indians ought to be grateful to ancient India's sphere of influence in the region, many of the early kingdoms in the Malay archipelago adopted the use of Sanskrit as well as culture, religious, and administrative methods from India. These Hindu-influenced kingdoms of South-east Asia were under the cultural influence of what was known as Greater India. Some of the earliest civilizations in Malaysia were established by Hindus. Archaeological excavations such as the Bujang Valley in Malaysia's northern state of Kedah has found Hindu relics and stone tablets that date back by more than 2,500 years, whereas Parameswara, the founder of the Malacca (Melaka) Sultanate was himself a Hindu who later converted to Islam as Muslim traders began trading in Melaka. While Hinduism was a prominent religion and practice in the ancient kingdoms of Southeast Asia, the presence of ethnic-Indian settlers was still relatively small. The earliest significant migration of Indians into Malaysia was during the reign of the British Empire in the 19th century (Manickam, 2016)

Historical records show that the first Indians from the Indian sub-continent landed in the Malay Archipelago around the first century A.D. These Indians were traders from the

Coromandel Coast. They began to arrive in the Peninsula, (Malaya) and to other parts of the Archipelago in great numbers. They bartered in their fabrics, iron implements, beads, etc for the produce of the forests which includes gums, camphor, wood and gold dust. Ptolemy in his historical treatise called this land “Suvarnabumi”. These traders were accompanied by their craftsmen who specialized in architecture, cloth weaving, and metals. As time passed, they decided to settle down here. They married the aborigines and built towns. Their chief settlement in the Peninsula was on the banks of the Merbok River in the Bujang Valley in Kedah, and a component part of that vague entity referred to in the Malay annals of history as Langkasuka. The boundaries of Langkasuka changed from time to time, but are generally believed to have comprised the northern Malay and southern Siamese States of today. All these parts were later dominated by an Indo-Malay kingdom known as Sri Vijaya. The Sri Vijaya kingdom had its capital in Palembang (Manickam, 2016).

The Indians wielded an important influence among the tribes with whom they had contact in the neighbourhood of the towns and the ports. They introduced Indian customs, including the system of rule by rajas in place of, or side by side with, the old simple Proto-Malay patriarchal tribal organisations. They disseminated Buddhism both of the southern school (Hinayana) and the northern school (Mahayana). Animism was, however, the basic cult of the Malays until it was replaced by Islam. The Indians brought a large number of Sanskrit words into the Malay languages, introduced Indian alphabets for writing that language, and in time familiarized the Malays with the great Indian epics

to which Malay literature and drama of the Shadow Play (“Wayang Kulit”) variety came to owe so much. Indian economic and cultural dominance lasted here from the early Christian era up to about the 15th century when the arrival of Islam first weakened and then destroyed it. The process of destruction was accelerated by the advent in 1511 of the Portuguese who came to control the Malayan trade which up to that time had been largely Indian (Manickam, 2014).

Moving forward in our discussion here, before the 16th century, Indian migration within Southeast Asia was on a relatively small scale and limited in geographic scope. There was significant mercantile or religious travel involving Indians in the region, which predated the arrival of European commercial interest. Indian traders were also prominent in Southeast Asia’s leading regional enter ports and, although trade was small in volume, it was a source for the transmission of ideas, new products and technologies. The consequent movement also resulted in migration from a country with a long history of manufacturing, a monetized economy, and sophisticated commerce. Gujarati and Chula merchants had been trading with Southeast Asia, exchanging Indian-made textiles for Southeast Asian spices in a network that linked the ports of the Indian subcontinent with others on the eastern shore of the Bay of Bengal, in Burma, Thailand and the Malay states. Indian political institutions, specifically Hindu-Buddhist traditions of Kingship were introduced in Southeast Asia by the 7th century AD. Indian culture, in particular its Hindu-Buddhist religious-cultural systems, was the dominant external influence in the region. Nineteenth-century Indian labour migration to Malaya laid the framework for the Indian community in the country. The fact that this

migration had its origins in labour systems distinguishes it from previous movements of Indian into Malaya. The South Indian labourer was preferred because he was malleable, worked well under supervision, and was easily manageable. He was not as ambitious as most of his northern Indian compatriots and certainly nothing like the Chinese. He was the most amenable to the comparatively lowly paid and rather regimented life of estates and government departments. It was also easier to recruit South Indians because India was under the same imperial government, and its proximity to Malaya was an additional advantage. South Indian ‘docility’ fitted well into the dependent relationship between management and employee. A major drawback, however, was that South Indians lacked the funds for spontaneous mass migration. The recruitment of Indian plantation labour was both regulated and sponsored by the Malayan administration from the start.

Moving forward in our discussion here, Malaysia began to emerge as a fast developing country. The country attained Independence from the British Government in 1957. Malays, Chinese, Indians along with 27 different indigenous communities in Sabah and Sarawak co-exist in Malaysia. Even though the various races and indigenous communities of Malaysia are rich in their own cultural and lingual diversity, the people’s primary duty is to promote “national unity”. Indians, along with the other communities contributed immensely to the national development of Malaysia from the early days. Their hard work and sacrifices should never be forgotten or swept under the carpet. The immigrant Tamils, Malayalees and Telugus (from South India and Ceylon) carried out the cultivation and development of the rubber plantation sector in Malaysia which was known as Malaya

those days. These linguistically-diverse South Indians cleared and cultivated the virgin jungles, while some other Indians contributed their professional skills to the development of this country. Many Tamils and a small proportion of Singhalese from Ceylon (Sri Lanka) migrated and settled in Malaya during the British rule. Many of the migrants Ceylonese were lawyers, doctors and engineers. They were highly educated and skilled. Upon arrival, they were immediately employed in the British civil service. Many held high positions in the railways and public utility departments, as well as great number of Ceylonese being appointed as clerks, teachers and government servants. In the 19th Century, the British also imported the Telugu people from Andra Pradesh in Southern India to work in the plantations there. Many of the Telugus were involved in the rubber plantation. A small fragment of them were also employed in the British administrative service. They were brought to Malaya under the infamous “Kangani system” and even though they settled down in various parts of Malaya, a large number made the state of Perak their home (Jain, 2009).

And, in order to carry out the supervisory managerial duties at the plantation the British imported young, single Malayalees from the state of Kerala in southern India. Private companies belonging to the British hired many of these Malayalees as they were well versed in English and this made them workers of choice in the private sector. Many Malayalees worked as estate clerks, security officers and hospital attendants in the estates. Almost all of them returned to their homeland to get married and brought their spouses back. There were also many who were accompanied by their relatives on their return. These relatives filled up vacancies in

the estates. Once their relatives were here and the extended family became bigger, many of these Malayalees decided to settle down here permanently. Many of these Hindu-Malayalees were of Nambiar, Menon and Nair descent. Christian Malayalees were mostly identified by their Western names. The Muslim-Malayalees were known as Malabaris. These Malabaris were mostly involved in food business and became owners of food stalls and restaurants. The British had high regard for the Malayalees. They were known as a peace loving community, and were very good in their relationship with the Malays and Chinese in Malaya (Manickam, 2014).

During the British rule in Malaya migration of various categories of Indian traders increased the total Indian population there. Among them were the Nattukotai Chettiars, a Tamil clan of businessmen and financiers. Their earlier presence here could be traced back to the Melaka sultanate in the 15th century. The Chettiars, during the Melaka sultanate were substantial in number and were influential in the economy of Melaka. Some members of the community bought or rented houses in the centre of the town and brought their families from India and settled there permanently. Over time, the Chettiar community assimilated with the local people and forgot their mother-tongue. By this time, they numbered in hundreds and became living witnesses to the Melaka sultanate's history. During the Melaka Chettiar's heyday they were the principal moneylenders. Historians noted that the Chettar's money lending business includes the Melaka palace as one of their customers. The Chettiars community still prominently resides in various parts in the city of Melaka. It must be mentioned here that when the British established the Straits Settlements, the Chettiars

migrated to the major towns there to set up their businesses. The Nattukotai Chettiars played a major part in the expanding economy of the Straits Settlements. The Chettiars were known to be disciplined and shrewd. They lived in groups and carried on their businesses in a close knit clannish environment. They provided much needed funding for the development of the Malaya Peninsula. As mentioned earlier, the end of the 19th century witnessed the Chettiars expanding their businesses to the Malay states as well. They provided credit to the Sultans, nobles and Malay peasants. At one time, their business transactions created ill will among the Malay peasantry. Many Malays borrowed money from the Chettiars in return for the security of their land. When they defaulted in their payment, the Chettiars tried to foreclose their land held as security. This created feeling of ill will and the British had to interfere with legislation to stop the Malay land from being forfeited by the Chettiars. By the 1930s, the Chettiars settled down in all the major towns across the Peninsula. They acquired land, houses and plantation estates. During the independence of Malaya in 1957, many of these Chettiars sold their holdings here and left Malaya. The younger generation of Chettiars currently are involved in other economic activities. Furthermore, the growth of modern and sophisticated banking sector had made the money lending Chettiars redundant today. The Chettiars have never assimilated with the mainstream Tamil population in Malaysia. They were different and had kept their affairs within their community. Even though they speak the same mother-tongue as the other Tamils they reserved their interaction with the other Tamil speaking population to merely business affairs (Manickam, 2014).

Meanwhile, the northern Indians also play an important role in the development of Malaysia together with southern Indians. The northern Indians who came to Malaysia for work and business trade mainly include Sikhs, Gujaratis, Sindhis, Bengalis, Hindustanis and others. However, I shall just highlight the Sikhs here. The Sikh community speaks Punjabi and came from Punjab a northern Indian state. As we are aware, the male Sikhs have “Singh” and females “Kaur” appended to their names. Sikhs have their own religion and so they are not Hindus. One unique appearance of Sikhs is that traditionally all male wear turbans and both the sex wear bangles on their hands. In Malaysia, Sikhs are generally misidentified as Bengalis. The British imported the Sikhs to handle the security situation in Malaya. However, a small number of them were influenced by socialistic philosophy and joined the Communist Party of Malaya (CPM) against the British rule. It was the Sikh Indians who agitated against the British rule in Malaya. While the majority of Indians were pliant towards the British, the Sikhs participated in pockets of resistance here and there. Later, the dispute between Majla and Mulla clans in the Sikh community weakened their resolve to agitate against the British in Malaya. It is recorded that the Sikhs were the only Indians to remit a huge sum of money to their homeland after the end of First World War. In the 1940s many Sikhs and north Indians were roped into the Criminal Investigation Department of the Police in Malaya. The migration of the Sikhs to Malaya increased towards the end of the First World War. Many worked as security guards, policemen, moneylenders, cattlemen, and manual workers in Malaya. From the 1930s onwards, a segment of the Sikh population excelled in their education and started to

make Malaya their permanent home. They excelled into the medical, legal and accountancy and are also good sportsmen.

As mentioned above, the Indian community in Malaysia has a rich history and diverse heritage, stemming from ancient times and further shaped by British colonialism. Their presence in Malaysia can be traced back to the 1st century CE when Indian traders and settlers established trade networks and cultural ties. During the British colonial era, Indian labourers were brought to Malaysia to work on plantations, mines, and infrastructure projects. This historical context has laid the foundation for the Indian community's integration and contributions to Malaysian society in multidimensional ways.

As clarified previously, the Indian community in Malaysia is characterized by its ethnic diversity. Each subgroup of the various Indian ethnic as clarified earlier, retains their unique cultural practices, language, and traditions, adding to the multicultural tapestry of Malaysia. Even though there are different kinds of Indian ethnic groups as discussed above, Tamil people remain as the largest one followed by Malayalees, Telugus, Sikh and others. Over the years, the Indian community has played a crucial role in Malaysia's economy. Historically, they contributed significantly to sectors like rubber plantations and the development of the railway network during the colonial era. In contemporary times, Indians are actively engaged in diverse sectors including commerce, education, healthcare, information technology, and services. Indian-owned businesses and enterprises have become an integral part of Malaysia's economic growth. They have also preserved their cultural heritage through vibrant festivals and celebrations, namely Deepavali, Thaipusam, Pongal, and Navaratri - are among the major festivals

celebrated, showcasing the richness of Indian traditions, music, dance, and cuisine. Religious institutions, such as temples, serve as important social and cultural hubs for the community. However, the Indian community has faced social challenges, including socioeconomic disparities, limited access to education, and unequal employment opportunities. Efforts have been made by the Malaysian government and various organizations to address these challenges and promote inclusivity and equality for all communities. As we are already well aware, Malaysia has a deep-rooted history, ethnic diversity, and socioeconomic realities that have shaped the nation's cultural fabric. While facing certain social challenges, the community continues to preserve its rich heritage and contribute to Malaysia's economic growth. Recognizing and understanding the background of the Indian community in Malaysia is crucial for fostering social cohesion, inclusivity, and equal opportunities for all ethnic groups in the country.

Looking back, it must be acknowledged yet again, the arrival of Indians during the colonial period had marked a significant wave of migration, as the British brought Indian labourers to work on plantations, mines, and infrastructure projects under the indenture system. These labourers had played crucial roles in the colonial economy then, particularly in the rubber and palm oil plantations, as well as other sectors like mining, construction, and transportation. Their contributions were undoubtedly instrumental in the growth and development of Malaysia's economy during that time. Beyond their roles in the colonial economy, just as I have described previously, Indians made notable contributions to various professions and sectors, becoming successful entrepreneurs and establishing businesses in trade,

manufacturing, and services. They have enriched Malaysia's cultural diversity by preserving their cultural heritage and contributing to the vibrant multicultural fabric of the nation.

However, the Indian community also faced challenges during the colonial period. Indian labourers endured harsh working conditions, low wages, and limited social and political rights. The indenture system bound many Indian labourers to long-term contracts, leaving them vulnerable to exploitation. Indians also experienced discrimination and prejudice, facing unequal treatment in areas such as education, healthcare, and social mobility. These challenges resulted in the entrenchment of social and economic disparities within the Indian community. Despite these challenges, the Indian community's contributions have continued to shape Malaysia's society and economy. It must be stressed here that, recognizing and understanding the historical evolution of the Indian community in Malaysia is crucial for comprehending their current status, challenges, and achievements. It provides insights into their cultural heritage, socioeconomic contributions, and the factors that have shaped their position in the contemporary Malaysian society. This understanding fosters intercultural understanding and promotes the inclusion and well-being of the Indian community in contemporary Malaysia.

It is an undisputable fact, and not an exaggeration, that the arrival of the early Indian forefathers to Malaya in the 1800s has contributed directly to the development of this nation right into the 21st century (Musa, 2007). While we ache to read of their sufferings during the early days of their life here, their contributions to building and development of this nation remains a source of our pride at present times.

However, although the Indians in Malaysia have achieved some progress in the socio-economic field, the progress can be deemed insignificant in comparison to that achieved by the other ethnic communities. Janakey Raman Manickam (2012) laments that it is strange to discover that the Indian community as one of the few communities that has not moved forward in the socio-economic, psychological and political stratum of Malaysia. Currently, they lag behind the Malays and Chinese and even among the recent Bangladeshi immigrants to Malaysia? Why was this so? Let's move on to briefly discuss the impact of policy and legislative changes involving the Indians in the post-Independence era.

POST-INDEPENDENCE ERA: POLICY AND LEGISLATIVE CHANGES

The post-independence era in Malaysia, to a certain extent, indeed brought certain significant changes for the Indian community, as the government implemented policies aimed at fostering national unity and addressing socioeconomic disparities among different ethnic groups here. However, it is common knowledge that the Indian community faced challenges in achieving equitable representation and addressing their specific needs. A clear indicator of the economic status of the Malaysian Indians is the fact that despite constituting 8 percent of the population, their share of the corporate wealth of the country presently is less than one per cent! The New Economic Policy (NEP) – launched from the year 1971 (reviewed every 5 years) onwards and subsequent affirmative action programs henceforth, had both positive and negative effects on the Indian community. The NEP, aimed to eradicate poverty and reduce economic disparities among Malays, Chinese, and Indians (Yin, 2012). However, there

were instances where Indians faced challenges in accessing economic opportunities and educational resources due to a certain preferential treatment given to Malays under the NEP. The introduction of affirmative action programs was claimed to have had a mixed impact on the Indian community. While these policies aimed to address socioeconomic disparities, there were concerns that Indians did not receive their fair share of benefits, whereby Indians had lagged behind in various socioeconomic indicators, including income levels, educational attainment, and employment opportunities.

The Indian community in Malaysia has indeed faced socioeconomic and educational challenges in the post-independence era. Socioeconomic disparities have persisted, with Indians experiencing lower income levels and limited access to economic opportunities. Educational challenges include lower enrolment rates in higher education institutions and limited access to quality education (Stenson, 2019). These challenges have hindered the progress and social mobility of the Indian community. However, efforts were made by the government and various organizations to address these challenges but it was deemed to be inadequate. Programs and initiatives were being implemented to improve educational access, enhance skill development, and promote entrepreneurship among Indians especially under the longest-serving Malaysian Indian Congress (MIC) President, the late Tun (Dr) Samy Vellu. The longest-serving Prime Minister of Malaysia, Tun Dr. Mahathir Mohamad, had claimed previously that lots of allocation and other benefits had been channelled to the MIC for the purpose of uplifting the status and well-being of the Indian community throughout his leadership (Verma, 2004). However, further attention and

support are earnestly required to ensure the full integration and equal participation of the Indian community in all aspects of Malaysian society, as they are presently in a worst-off position comparatively with the other ethnics including that of the Bangladeshis in Malaysia too. Something has seriously gone wrong somewhere along the line and the government as well as the politicians – especially the Indian politicians – seriously need to address this sad state of affairs involving the Indians at their soonest. It must bring to light here on one of the suggestions previously by the late Tun (Dr) Samy Vellu who asked Malaysian Indians to have bigger families in order to ensure their political survival. He urged Indians to have at least 5 children each. Otherwise, he argues a declining population is likely to be accompanied by an already declining political influence. Critics of such a policy argue that increased numbers will bring more poverty to the already afflicted majority of ethnic Indians. During a parliamentary debate previously, the late Tun (Dr) Samy Vellu was even criticized for wearing expensive suits while many MIC followers live in poverty!

Income disparities among Indians in Malaysia have been a persistent issue. Studies have consistently shown that Indians have lower average incomes compared to other ethnic groups. This can be attributed to a combination of factors, including historical disadvantages, limited access to quality education and employment opportunities, and societal discrimination. The lower average income levels contribute to higher poverty rates among the Indian community. Poverty rates among Indians in Malaysia are a significant concern. A significant proportion of the Indian community faces economic hardships, struggling to meet basic needs such as

food, shelter, and healthcare. Poverty is often concentrated in certain areas and among specific groups within the Indian community, such as low-skilled workers, single-parent households, and those living in rural or urban slums. The lack of economic opportunities, limited social mobility, and systemic disadvantages contribute to the persistence of poverty among Indians. Efforts have been made by the Malaysian government and various organizations to address income disparities and reduce poverty rates among Indians but these efforts must be further upgraded to a much more acceptable and satisfactory level. Initiatives such as poverty alleviation programs, skills training, and microfinance schemes must be vigorously implemented to uplift the Indian community. However, the effectiveness of these efforts is an ongoing debate, and further action is certainly needed to tackle the root causes of income disparities and poverty among the Malaysian Indians (Jain, 2011).

According to Ratnam (2019) the access to quality education and employment opportunities also remains a challenge for the Indian community in Malaysia. While educational attainment has improved over the years, there are still gaps in terms of enrolment rates and access to higher education. Indian students often face barriers such as language difficulties, financial constraints, and limited access to educational resources. Furthermore, the Indian community encounters challenges in securing university entrances as well as employment in certain sectors. Discrimination and favouritism, both explicit and implicit, affects their access to higher-paying jobs and career advancement opportunities. Many Indians find themselves in lower occupational levels, working in low-skilled and low-wage jobs, which perpetuates

the cycle of income disparities. Limited representation in leadership positions and decision-making roles also hinders the community's progress in the job market. To address these issues, there is a need for comprehensive reforms in the Malaysian education system to provide equal opportunities for all ethnic groups. This includes measures such as improving access to quality education, promoting cultural diversity in schools, and offering scholarships or financial aid to students from disadvantaged backgrounds. Additionally, efforts must be made to reduce workplace discrimination and create a level playing field for all individuals, irrespective of their ethnic background.

Health disparities exist within the Indian community in Malaysia. Studies have shown higher rates of non-communicable diseases, such as diabetes and cardiovascular diseases, among Indians compared to other ethnic groups. This can be attributed to various factors, including genetic predispositions, lifestyle choices, and limited access to healthcare services. Access to healthcare services is a crucial issue that needs to be addressed to improve the overall health outcomes of the Indian community. Language barriers, financial constraints, and lack of health awareness are among the factors that hinder individuals from seeking timely and appropriate healthcare. Efforts should be made to improve healthcare infrastructure in areas with a significant Indian population, ensure cultural sensitivity in healthcare delivery, and provide health education programs that target the specific needs of the community.

Housing and living conditions within the Indian community vary, with some segments facing challenges in accessing affordable and adequate housing, particularly in

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urban areas. Overcrowding and substandard living conditions are prevalent issues that contribute to various social and health problems. Limited financial resources, discrimination in the housing market, and the lack of affordable housing options exacerbate these challenges. To address housing issues, government interventions and policies are necessary to ensure equal access to affordable housing for all communities. This includes initiatives such as affordable housing programs, improved urban planning, and efforts to combat housing discrimination. Community development projects that focus on upgrading existing housing infrastructure and providing better amenities can also contribute to improving the living conditions of the Indian community. The income disparities, limited access to quality education and employment opportunities, health disparities, and housing challenges are significant issues faced by the Indian community in Malaysia. Addressing these issues requires comprehensive efforts from the government, policymakers, civil society organizations, and the community itself. By promoting inclusivity, equal opportunities, and targeted interventions, Malaysia can work towards creating a more equitable society where all ethnic groups can thrive.

POLITICAL EMPOWERMENT AND ADVOCACY

Indian political parties in Malaysia have been formed to represent the interests of the Indian community and advocate for their concerns. These parties serve as a platform for Indian Malaysians to voice their opinions on various issues and work towards political empowerment (Lemiere, 2014). They play a crucial role in highlighting the specific challenges faced by the community, such as education, employment, cultural preservation, and social welfare. By consolidating

the political strength of the Indian community, these parties aim to ensure their concerns are heard by the government and other stakeholders, ultimately working towards the community's empowerment.

Over the years, there has been progress in the representation of Indians in the Malaysian government. Indian Malaysians have been elected as Members of Parliament and have held positions in state assemblies. This representation allows the community to have a say in decision-making processes and policy formulation. However, achieving adequate representation and participation remains an ongoing challenge. However, the representation of the Indians in the Malaysian Parliament presently has been miserably reduced and hence, the Indian representation of the status and well-being of Indians in the country has been miserably affected! Efforts are being made to address this issue by advocating for fair electoral systems and increasing the visibility of Indian candidates in political parties. It is important to ensure that the Indian community's diverse perspectives and concerns are adequately represented at all levels of government.

Advocacy groups and NGOs have played a significant role in addressing the concerns of the Indian community in Malaysia. These organizations work towards promoting the rights, welfare, and well-being of the community through various means. They engage in lobbying, conduct research, raise awareness, and provide support services to address the specific challenges faced by the Indian community. Their efforts encompass a wide range of issues such as education, employment, discrimination, cultural preservation, and social inclusion. By advocating for policy changes and social

reforms, these groups aim to bring about positive change and empower the Indian community (Baginda, 2009).

Baginda (2009) also stated that while there have been advancements in political empowerment for the Indian community in Malaysia, challenges persist. One of the main challenges is the need for fair representation. It is important to ensure that Indian Malaysians have a strong presence in decision-making bodies to effectively address their concerns and aspirations. Additionally, effective participation is crucial to ensure that the community's voices are heard and their interests are considered in policy discussions. Another challenge lies in the need for inclusive policies that address the specific needs of the Indian community, including educational disparities, employment opportunities, discrimination, and cultural diversity. Ongoing efforts are required to overcome these challenges and further enhance the political empowerment of the Indian community. This includes strengthening the representation of Indians in political parties, supporting the work of advocacy groups, promoting community engagement in the political process, and fostering dialogue between the Indian community and the government. By addressing these issues, greater political empowerment can be achieved, leading to a more inclusive and equitable society in Malaysia.

CULTURAL PRESERVATION AND IDENTITY

Cultural preservation is of paramount importance for the well-being of Indians in Malaysia. It plays a significant role in maintaining a sense of identity, belonging, and pride within the community. When individuals are connected to their cultural heritage, it enhances their overall well-being and fosters a positive sense of self. Cultural preservation allows

Indians to celebrate their traditions, values, and customs, which are deeply ingrained in their collective identity (Yousif, 2011). Preserving cultural heritage also provides a link to the past, allowing future generations to understand and appreciate their roots. It helps in transmitting cultural knowledge, values, and wisdom from one generation to another, creating a sense of continuity and belonging. This continuity serves as an anchor, especially for younger individuals who may feel disconnected from their cultural heritage due to the influences of modernization and globalization. Furthermore, cultural preservation contributes to the diversity and richness of the Malaysian society as a whole. Malaysia is a multicultural nation, and the preservation of various cultural identities, including the Indian communities, adds to the country's vibrant tapestry. Cultural diversity promotes mutual respect, understanding, and harmony among different ethnic groups, fostering a sense of unity and social cohesion (Manickam, 2016).

The Indian community in Malaysia has a rich tapestry of traditional practices and customs that have been passed down through generations. These traditions encompass various aspects of life, including religious rituals, festivals, art forms, and culinary practices. Religious rituals hold a significant place in the lives of Indians, with practices varying among different religious groups such as Hindus, Sikhs, and Muslims. These rituals, conducted in temples, gurdwaras, and mosques, provide a spiritual connection, a sense of community, and a framework for ethical living. Indian festivals are an integral part of the community's cultural fabric. Festivals like Deepavali, Thaipusam, Pongal, and Navaratri and others are celebrated with great enthusiasm and fanfare. These festivals

bring people together, fostering a sense of unity and shared identity. They provide an opportunity for Indians to showcase their cultural heritage, engage in traditional practices, and share their customs with the wider community.

Indian art forms, including classical music and dance forms such as Bharatanatyam, Kathak, and Odissi, have also found a home in Malaysia. These art forms not only serve as a means of cultural expression but also provide a platform for artists to preserve and showcase their talent. Cultural festivals and celebrations hold great significance within the Indian community in Malaysia. These events provide opportunities for individuals to come together, celebrate their cultural heritage, and foster community engagement. Traditional Indian cuisine, with its diverse flavours and unique cooking techniques, is another aspect of the Indian community's cultural identity that has been preserved and enjoyed in Malaysia.

Language plays a crucial role in preserving cultural identity. Efforts have been made to promote Indian languages such as Tamil, Hindi, and Punjabi in Malaysia. Language education initiatives, including the teaching of these languages in schools, cultural centers, and community organizations, have been established to ensure the continuity of Indian languages among younger generations (Manickam, 2016). Language preservation is essential as it not only facilitates communication but also serves as a vehicle for transmitting cultural knowledge, literature, and oral traditions. When young Indians learn their native languages, they gain a deeper understanding of their cultural heritage, enabling them to connect with their roots and maintain a strong sense of identity.

These cultural festivals and celebrations provide opportunities for the Indian community to showcase their rich traditions, engage in cultural exchange with other communities, and promote understanding and respect among different ethnic groups in Malaysia. They serve as platforms for intercultural dialogue, fostering harmony and unity in diversity.

CONTEMPORARY INITIATIVES AND PROGRESS

It cannot be denied altogether that the Malaysian government under the current Prime Minister Anwar Ibrahim has implemented and is in the process of implementing various initiatives to address the contemporary socio-economic challenges faced by the Indian community. Recognizing the need to uplift the community and promote inclusivity, these initiatives aim to provide equal opportunities and improve the overall well-being of Indians in Malaysia. One of the key forthcoming initiatives is on the provision of education scholarships and financial aid programs. These programs aim to increase access to quality education for Indian students, especially those from low-income backgrounds. Scholarships and grants are to be offered at various levels, including primary, secondary, and tertiary education, enabling talented students to pursue their academic aspirations without financial barriers. Additionally, continued entrepreneurship programs have been introduced to promote economic empowerment within the Indian community. These programs provide training, mentoring, and financial support for aspiring Indian entrepreneurs. They aim to equip individuals with the necessary skills and knowledge to start and sustain their businesses, thus fostering economic self-reliance and creating job opportunities. The government

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has also implemented poverty alleviation efforts targeting disadvantaged communities, including the Indian community. These efforts include financial aid, skills training, and capacity-building programs to uplift individuals and families out of poverty. Special attention is given to improving housing conditions, healthcare access, and basic infrastructure in Indian-majority areas.

Within the Indian community in Malaysia, there are numerous success stories that exemplify empowerment and achievement across various fields. These success stories serve as inspiration and demonstrate the potential for individuals to overcome challenges and succeed.

In the business sector, there are notable Indian entrepreneurs who have built successful enterprises and contributed to the Malaysian economy. Their achievements showcase the entrepreneurial spirit and business acumen within the community. Examples include individuals who have established successful businesses in sectors such as retail, construction, information technology, and hospitality. In the field of education, there are Indian students who have excelled academically and gained recognition for their achievements. These individuals have showcased their talents in areas such as science, technology, engineering, mathematics, and the arts. Their accomplishments highlight the importance of equal access to quality education and the potential for academic excellence within the Indian community. Furthermore, individuals from the Indian community have made significant contributions to the arts, culture, and sports in Malaysia. They have excelled in fields such as music, dance, literature, theatre, and sports, garnering national and international acclaim. These achievements serve

as a testament to the cultural richness and talent within the Indian community.

Non-governmental organizations (NGOs) and community-based organizations (CBOs) play a crucial role in promoting the well-being of the Indian community in Malaysia. These organizations often have a deep understanding of the community's specific needs and challenges, and they work tirelessly to address them. NGOs and CBOs provide a range of services and support, including educational assistance, skills training, healthcare access, counselling, and advocacy. They collaborate with government agencies, corporations, and other stakeholders to create comprehensive programs that cater to the community's needs. These organizations also play a vital role in preserving and promoting Indian culture and heritage. They organize cultural events, language classes, and art workshops to ensure the continuity of cultural practices and traditions. They provide platforms for community engagement, foster social cohesion, and create spaces for dialogue and understanding among different ethnic groups in Malaysia (Baginda, 2009).

While progress has been made in addressing the socio-economic challenges faced by the Indian community, there are still future prospects and challenges to consider. One challenge is the need to sustain and expand existing initiatives to ensure their long-term impact. It is essential to continuously assess and evaluate the effectiveness of these programs and make necessary adjustments to meet evolving needs. Another challenge is combating stereotypes and promoting inclusivity. Efforts should be made to challenge stereotypes and biases that hinder equal opportunities for the Indian community. By promoting diversity and inclusion, Malaysia can harness

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the full potential of its multicultural society. Addressing socioeconomic disparities remains a crucial aspect of promoting the well-being of the Indian community. This involves creating equitable access to education, healthcare, employment opportunities, and social services. Continued collaboration between the government, NGOs, CBOs, and the private sector is vital to achieving these goals. Furthermore, nurturing leadership and empowering the younger generation within the Indian community will be crucial for their future well-being. Providing platforms for skill development, mentorship, and entrepreneurship will foster self-reliance and enable them to contribute positively to society. Overall, with sustained efforts and collaboration, there is potential for significant progress in enhancing the well-being of Indians in Malaysia, promoting equal opportunities, and fostering a society that values and celebrates its diverse cultural heritage.

CONCLUSION

The well-being of the Indian community in Malaysia is crucial for fostering a harmonious and inclusive society. Recognizing and addressing the socio-economic challenges faced by the community is essential for achieving social equality and justice. Government initiatives, such as education scholarships, entrepreneurship programs, and poverty alleviation efforts, have played a significant role in improving the community's well-being. Success stories within the Indian community highlight the potential for empowerment and upward mobility, serving as inspiration for future generations. Non-governmental organizations and community-based organizations have also played a vital role in promoting the well-being of the Indian community by providing support, resources, and advocacy. Their efforts

have contributed to preserving cultural heritage, empowering individuals, and promoting social development.

However, challenges remain, including addressing socioeconomic disparities, combating stereotypes, and ensuring equal opportunities. Continued efforts are needed to sustain and expand existing initiatives, nurture leadership within the community, and promote inclusivity. By recognizing the historical evolution of Indians in Malaysia and working towards their well-being, the country can create a future that values diversity, celebrates cultural heritage, and fosters unity among all its citizens. Although just 8 per cent of the population more Malaysian Indians are gangsters than any other race, a result of their estate labour history and general state neglect? Are the Malaysian Indians honestly agreeable and/or acceptable with such a derogatory stigma? Or they wish to continue with their denial syndrome as such? Enough is enough! Hence, under the circumstances, the Malaysian Indians must strive to make it for the better. God-willing they can and they must!

The current Prime Minister of Malaysia, Anwar Ibrahim (2022) has reminded ALL Malaysians in his recent book ‘Script for a Better Malaysia: An Empowering Vision and Policy Framework for Action’, that “we have lost ground not just in equality but also in health and education and deteriorated economically. Internationally, Malaysia is now at risk of being perceived as a fragmented, corrupt, insignificant, and even a racist country, when not the butt of global embarrassment. There is an urgent need for Malaysia to embrace transparent and accountable governance. We need to build a caring and compassionate Malaysia as a sustainable society in which many different communities come together

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and thrive. Malaysians live in a web of social relations infused with norms and values that come from different religious and ethnic backgrounds bound on the basis of intrinsic, historical cooperation. Through collective action and cooperation, we can build a fair Malaysia united towards action and positive change. We need to develop a new shared idea of community that is not based on a simple return to the past, or anchored to any one ideology, but grounded on a reciprocated respect and an inclusive, shared future vision of Malaysia”. Such were the resourceful and thought-provoking ideals of a dynamic Prime Minister, and I hope and pray that Anwar Ibrahim would be blessed to lead Malaysia to greater heights in the not too distant future. Hence, the Malaysian Indians of the present must take strict cognisance of such an ideal and endeavour to progress well to accomplish the best of the very best to come. Also, in the words of our late Prime Minister Tunku Abdul Rahman Putra, in his first Malaysia Plan (1965), “The key to progress and prosperity lies not in satisfaction with what we have already achieved but in a firm determination to make even greater efforts in the future”. In this respect, the Malaysian Indians must take cognisance of this and need to go beyond their implicit premises, mental constructions, and perceptual boundaries that limit their capacity for critical thinking, appropriately diagnosing problems, developing innovative solutions, and discovering and embracing emerging opportunities. God-Willing the Malaysian Indians CAN!

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The Indian Stupa and Pagoda of Myanmar

-Prof. Alok Shrotriya

ABSTRACT

This research paper explores the cultural exchange and artistic synthesis that unfolded during the development of the pagoda in Myanmar, tracing its roots back to the Indian stupa. The study delves into the historical journey of the pagoda, investigating the transformative processes and influences that shaped its distinct architectural and artistic characteristics. By examining historical texts, archaeological evidence, and architectural analysis, this research aims to unravel the intricate connections between the Indian stupa and the Burmese pagoda.

The paper highlights the cultural interactions and exchanges that took place between India and Myanmar, facilitating the transmission of religious and artistic ideas. It explores how the initial concept of the stupa, a hemispherical structure housing relics of the Buddha, evolved in Myanmar to become the iconic pagoda, characterized by its towering spires and elaborate ornamentation. The study also investigates the adaptation of architectural techniques,

artistic motifs, and religious symbolism that occurred during this artistic synthesis.

INTRODUCTION:

The pagodas of Myanmar, with their majestic spires reaching towards the heavens, stand as iconic symbols of the country's rich cultural and religious heritage. These magnificent structures, with their intricate architectural designs and ornate embellishments, have captivated the imaginations of scholars and travellers alike. However, to truly understand the development and significance of these pagodas, one must delve into their historical roots and unravel the complex interplay of cultural exchange and artistic synthesis that gave rise to them.

This research paper focuses on the development of the pagoda in Myanmar, tracing its origins back to the Indian stupa. The Indian stupa, a hemispherical mound housing the relics of the Buddha, served as the foundational architectural form that laid the groundwork for the pagoda's evolution in Myanmar. It is through a comprehensive examination of the cultural interactions between India and Myanmar that we can begin to appreciate the transformative journey of the pagoda.

Moreover, the research analyzes the social, religious, and political factors that influenced the development of the pagoda in Myanmar. It explores the role of patronage, royal patronage in particular, in fostering the growth and evolution of pagoda architecture. The paper also examines the influence of Theravada Buddhism, the dominant form of Buddhism in Myanmar, on the artistic and architectural expressions of the pagoda.

Through a comprehensive examination of historical and artistic evidence, this research paper aims to shed light on the

complex process of cultural exchange and artistic synthesis that occurred during the development of the pagoda in Myanmar. By unravelling the connections between the Indian stupa and the Burmese pagoda, this study contributes to a deeper understanding of the architectural heritage and cultural history of Myanmar while highlighting the broader dynamics of artistic transformation and cross-cultural influences in the region.

Cultural exchange between India and Myanmar has a long and storied history, characterized by the transmission of religious, artistic, and intellectual ideas. As Buddhism spread from its birthplace in India to other parts of Asia, it carried with it not only spiritual teachings but also architectural and artistic traditions. The introduction of Buddhism to Myanmar, also known as Burma, opened doors to the exchange of religious and artistic practices, resulting in the assimilation and adaptation of Indian influences within the local context.

The process of artistic synthesis between the Indian stupa and the Burmese pagoda was a gradual one, taking place over centuries of cultural interaction. While the fundamental architectural form of the stupa was preserved, the pagoda in Myanmar underwent significant transformations, incorporating indigenous architectural styles, artistic motifs, and religious symbolism. The result was a distinctive architectural expression that reflects both Indian and Burmese cultural sensibilities.

To comprehend this evolution, this research paper will draw upon a variety of sources, including historical texts, archaeological findings, and architectural analysis. By examining ancient inscriptions, such as those found in Pagan (Bagan), the ancient capital of the Pagan Kingdom

in Myanmar, we can uncover valuable insights into the patronage, construction techniques, and religious significance of pagodas. Furthermore, the examination of architectural elements, such as spires, terraces, and decorative elements, will shed light on the artistic synthesis that took place.

In addition to exploring the artistic and architectural aspects, this research paper will also delve into the broader social, religious, and political factors that shaped the development of pagodas in Myanmar. The influence of Theravada Buddhism, the dominant form of Buddhism in Myanmar, will be examined, as it played a pivotal role in shaping the religious and cultural landscape. Moreover, the role of patronage, particularly from ruling elites, will be explored to understand how their support contributed to the proliferation and evolution of pagoda architecture.

By unravelling the development of the pagoda in Myanmar from its Indian stupa origins, this research paper seeks to contribute to a deeper understanding of Myanmar's architectural heritage and cultural history. It aims to highlight the intricate dynamics of cultural exchange and artistic synthesis, shedding light on the transformative processes that shaped the pagoda as an enduring symbol of Myanmar's cultural identity. Through this exploration, we can appreciate the richness of Myanmar's architectural legacy while gaining insights into the broader dynamics of artistic transformation and cross-cultural influences in the region.

The spread of Buddhism from its birthplace in India to other parts of Asia was a significant historical phenomenon that had a profound impact on the cultural, religious, and artistic development of various regions. Myanmar, formerly known as Burma, was one of the countries that embraced

Buddhism, and the influence of Indian Buddhism played a crucial role in shaping the religious and cultural landscape of the region.

Introduction of Buddhism to Myanmar: Buddhism was introduced to Myanmar through various channels, including trade routes and missionary activities.¹ The early records of the arrival of Buddhism in Myanmar are found in ancient inscriptions, such as the Mahamuni Inscription (5th century CE) and the Kalyani Inscription (6th century CE). These inscriptions mention the conversion of the Mon people, who inhabited the lower regions of present-day Myanmar, to Buddhism.²

Monastic Centres and Buddhist Scriptures: The establishment of monastic centres and the translation of Buddhist scriptures played a crucial role in the spread and development of Buddhism in Myanmar. One notable centre was the Mahavihara Monastery in Thaton, which became a hub of Buddhist learning and attracted scholars and monks from India. The Buddhist scriptures were translated into the Mon language, which facilitated their dissemination among the local population.

Pagan Kingdom and the Patronage of Buddhism: The Pagan Kingdom, which flourished from the 9th to the 13th century CE in Myanmar, played a pivotal role in the spread and patronage of Buddhism. The ruling kings of Pagan, known as the Pagan Dynasty, embraced Buddhism as the state religion and actively promoted its growth.³ They commissioned the construction of numerous temples and pagodas, which served as religious and cultural centers. The Pagan period witnessed a significant influx of Indian Buddhist monks, scholars, and artisans, who contributed to

the dissemination of Buddhist teachings and the development of art and architecture.⁴

Influences on Art and Architecture: The spread of Buddhism from India to Myanmar brought with it significant artistic and architectural influences.⁵ Indian architectural elements, such as the stupa, were adapted and transformed into the distinctive Burmese pagoda.⁶ The fusion of Indian and local artistic styles resulted in the emergence of unique architectural forms, such as the multi-tiered, bell-shaped pagodas of Myanmar. Artistic motifs, such as lotus flowers, celestial beings, and Jataka tales, also found their way into Burmese art and sculpture.

Influence on Theravada Buddhism: The spread of Buddhism to Myanmar resulted in the dominance of Theravada Buddhism, which remains the prevalent form of Buddhism in the country to this day. The development of Buddhist architecture in Myanmar showcases a rich and diverse heritage shaped by centuries of cultural, religious, and artistic influences. From the ancient Pyu cities to the grand temples of Bagan and the ornate monasteries of Mandalay, Myanmar's architectural landscape reflects the fusion of indigenous traditions and external influences, particularly from India and Southeast Asia.⁷

Pyu Cities and the Early Buddhist Architecture: The Pyu cities, which flourished between the 2nd century BCE and the 9th century CE in present-day Myanmar, witnessed the early development of Buddhist architecture. The archaeological sites of Sri Ksetra, Halin, and Beikthano reveal the remnants of stupas, monastic complexes, and brick structures associated with early Buddhist communities.⁸ The Pyu architectural style displayed influences from both Indian

and Southeast Asian traditions, showcasing a unique synthesis of architectural elements.

Bagan- The Golden Age of Burmese Architecture:

The Pagan Kingdom (9th-13th century CE) in Myanmar witnessed a golden age of Buddhist architecture with the construction of thousands of temples and pagodas in the Bagan region.⁹ The architectural style of Bagan showcased influences from Indian, Mon, and Pyu traditions. Notable examples include the Ananda Temple, Shwezigon Pagoda, and Thatbyinnyu Temple. These structures display the distinctive features of Burmese architecture, including a central stupa, multiple terraces, elaborate ornamentation, and sculptural artistry.¹⁰

Ava, Amarapura, and Mandalay Period: After the decline of the Pagan Kingdom, successive capitals such as Ava, Amarapura, and Mandalay emerged as centres of Buddhist architecture in Myanmar. The monastic complexes, palaces, and pagodas built during these periods continued the architectural traditions established in Bagan.¹¹ Notable examples include the Bagaya Monastery in Ava, the U Bein Bridge in Amarapura, and the Shwenandaw Monastery in Mandalay. The architectural styles reflected a blend of traditional Burmese elements with influences from neighboring regions.¹²

Monastic Architecture and Monasteries: Myanmar is renowned for its monastic architecture, particularly the ornate and intricate design of monasteries. The Shwenandaw Monastery in Mandalay and the Kyaiktiyo (Golden Rock) Pagoda complex in Mon State exemplify the intricate woodcarving and architectural craftsmanship of Myanmar. These monasteries serve as important religious and cultural

centres, preserving traditional practices and providing architectural inspiration for contemporary designs.¹³

Myanmar, with its rich Buddhist heritage, is home to a multitude of temples and pagodas that stand as architectural marvels and spiritual sanctuaries. These sacred structures are not only religious sites but also important cultural and historical landmarks, reflecting the diverse influences and artistic traditions that have shaped Myanmar's architectural landscape.

Shwedagon Pagoda: The Shwedagon Pagoda, located in Yangon, is one of Myanmar's most revered and iconic religious monuments. Believed to enshrine strands of the Buddha's hair, this pagoda stands tall with its towering golden spire, adorned with precious gemstones.¹⁴ The complex comprises multiple shrines, pavilions, and prayer halls, offering visitors a glimpse into the rich artistic and architectural heritage of Myanmar.

Ananda Temple: Located in the ancient city of Bagan, the Ananda Temple is a masterpiece of Burmese architecture. Constructed during the Pagan period, this temple showcases the distinctively elegant and symmetrical style of Burmese religious architecture.¹⁵ With its four towering standing Buddha statues and intricate stone carvings, the Ananda Temple exemplifies the fusion of Indian and Burmese architectural elements.¹⁶

Mahamuni Pagoda: The Mahamuni Pagoda in Mandalay is revered as one of Myanmar's most important pilgrimage sites.¹⁷ It houses a revered bronze Buddha image that is covered with layers of gold leaf by devout worshippers. The pagoda's architecture showcases the distinctive features of Mandalay style, characterized by intricate woodcarvings, multi-tiered roofs, and ornate decoration.¹⁸

Kyaiktiyo Pagoda (Golden Rock): Perched precariously on the edge of a cliff, the Kyaiktiyo Pagoda, also known as the Golden Rock, is a revered pilgrimage site located in Mon State.¹⁹ The pagoda's unique feature is a massive boulder covered in gold leaf, delicately balanced on a smaller rock. The pilgrimage to this pagoda is not only a religious experience but also a testament to the ingenuity of ancient engineering.²⁰

Mrauk U Temples: The Mrauk U temples, situated in the Rakhine State of Myanmar, stand as a testament to the rich architectural heritage of the region. These temples, constructed during the golden age of the Mrauk U Kingdom (1430-1785 CE), showcase a unique blend of indigenous Rakhine architectural traditions and influences from South Asia.²¹

Shitthaung Temple: The Shitthaung Temple, meaning "Temple of the 80,000 Buddha Images," is one of the most significant temples in Mrauk U. Built by King Minbin in the 16th century, it is renowned for its fortress-like structure and intricate stone carvings. The temple's exterior features stepped terraces, small pagodas, and numerous niches containing Buddha images. Inside, the main chamber houses a central Buddha statue surrounded by smaller images, reflecting the Mahayana Buddhist influence prevalent in the region during that era.²²

Htukkanthein Temple: The Htukkanthein Temple, also known as the "Ordination Hall of the 90,000 Images," was built by King Minphalaung in the early 16th century. This temple stands out for its unique vaulted architecture and maze-like layout.²³ The interior contains countless niches, each housing a Buddha image, creating a mesmerizing

atmosphere of devotion and spirituality. The vaulted ceilings and elaborate stucco ornamentation add to the architectural grandeur of the temple.²⁴

Dukkanthein Temple: The Dukkanthein Temple, meaning "Halls of Ordination," is a remarkable temple complex in Mrauk U. It was constructed by King Minrazagyi in the 16th century and comprises a series of interconnected halls and passageways.²⁵ The exterior features intricate stone carvings depicting mythological creatures, celestial beings, and Buddhist motifs. The temple's layout, with its multiple halls and meditation cells, highlights the importance of monastic rituals and spiritual practices during the Mrauk U period.²⁶

Andawthein Temple: The Andawthein Temple, constructed in the 16th century, is known for its octagonal shape and distinctive architecture.²⁷ The exterior of the temple is adorned with ornate stucco work, depicting scenes from Buddhist mythology. The Andawthein Temple is considered a significant pilgrimage site for devotees seeking blessings and spiritual solace.

Influence of the Indian Stupa: The influence of the Indian Stupa on the development of the Myanmar Pagoda is a significant aspect of Buddhist architecture in Myanmar. The architectural and artistic elements of the Indian Stupa served as a foundation for the evolution and transformation of the pagoda form in Myanmar. This influence can be observed in the shape, structure, and religious symbolism of Myanmar's pagodas.

Shape and Structure: The shape and structure of the Indian Stupa had a profound impact on the design of Myanmar Pagodas. The Indian Stupa, originally a hemispherical mound,

evolved over time to include additional tiers and spires. This development influenced the architectural form of the Myanmar Pagoda, which typically features a solid dome-shaped base, known as the "anda," topped by a series of diminishing tiers or terraces leading up to a pinnacle.

Religious Symbolism: The Indian Stupa was originally designed to house relics of the Buddha or other revered Buddhist figures. Similarly, the Myanmar Pagodas serve as repositories for sacred relics or objects of veneration.²⁸ The practice of enshrining relics within the pagoda structure is rooted in the ancient tradition of the Stupa and is a significant aspect of Buddhist worship and pilgrimage in Myanmar.

Artistic Motifs and Decorations: The artistic motifs and decorations found in Indian Stupas, such as intricate carvings, relief sculptures, and decorative elements like lotus petals and celestial beings, influenced the artistic expression and ornamentation seen in Myanmar Pagodas.²⁹ The fusion of Indian artistic styles with local Burmese traditions resulted in unique and elaborate decorative elements found in the pagodas of Myanmar.

Ritual and Worship: The rituals and worship associated with the Indian Stupa, such as circumambulation (walking around the sacred structure), making offerings, and prostration, were adopted and adapted in the context of Myanmar Pagodas. These practices continue to be an integral part of Buddhist devotion and pilgrimage in Myanmar.³⁰

Thus, it can be said that the influence of the Indian Stupa on the Myanmar Pagoda demonstrates the interconnectedness of Buddhist architectural traditions and the cultural exchange that occurred across different regions of Asia. It highlights the dynamic nature of Buddhist art and architecture, where ideas

and influences from India were absorbed and transformed to create unique expressions of Buddhist devotion in Myanmar.

Through a comprehensive analysis of historical, architectural, and artistic aspects, it is evident that the Indian stupa played a crucial role in shaping the distinctive characteristics of Myanmar's pagodas. The influence of the Indian stupa is evident in the shape and structure of Myanmar pagodas, with their dome-shaped bases and tiered terraces leading to a pinnacle. The religious symbolism, including the enshrinement of sacred relics, is deeply rooted in the traditions of the Indian stupa. Additionally, the artistic motifs, decorative elements, and ritual practices associated with the Indian stupa have greatly influenced the artistic expression and worship rituals of Myanmar's pagodas. Throughout the research, it became apparent that the development of the pagoda in Myanmar was not a mere replication of Indian architectural styles but rather a process of artistic synthesis. Myanmar's craftsmen and artisans incorporated local traditions, materials, and cultural influences, resulting in a unique architectural and artistic heritage that is distinctly Myanmar.

The study of cultural exchange and artistic synthesis between India and Myanmar provides valuable insights into the interconnectedness of Buddhist traditions and the dynamic nature of artistic development. It underscores the importance of cross-cultural influences in shaping architectural and artistic expressions, emphasizing the rich tapestry of human creativity and the continuous evolution of cultural practices. By unravelling the development of the pagoda in Myanmar from the Indian stupa, this research sheds light on the complex and multifaceted nature of cultural interactions and the transformative power of artistic synthesis. It highlights

the significance of understanding the historical and cultural context in appreciating the architectural marvels and religious sanctuaries that exist in Myanmar today. By examining the cultural exchange and artistic synthesis between India and Myanmar in the development of pagodas, we gain a deeper appreciation for the rich heritage and religious significance these structures hold. The research provides a foundation for further exploration and understanding of the architectural and artistic traditions that have shaped Myanmar's cultural landscape, and it serves as a testament to the enduring legacy of Buddhist architecture in the region.

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*Fig.1: Gate, Buddhist Temple, Moreh, Tamu
Border India-Myanmar*



*Fig. 2 :Facade, Buddhist Temple, Moreh, Tamu
Border India-Myanmar*



*Fig. 3: Buddhist Temple, Moreh, Tamu
Border India-Myanmar*



*Fig. 4: Pagoda in Buddhist Temple, Moreh, Tamu
Border India-Myanmar; Author Prof. Alok Shrotriya in the foreground of
the Pagoda*



*Fig. 5 : Pillars, Buddhist Temple,
Moreh, Tamu
Border India-Myanmar*



*Fig. 6: Buddhist Temple, Moreh, Tamu
Border India-Myanmar; Author Prof. Alok Shrotriya in the foreground of
the Pagoda*

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The Indian Influence on Southeast Asia

-Prof. (Dr.) D. C. Choubey

THE PEOPLE OF SOUTHEAST ASIA

The land of Southeast Asia is vastly rich in flora, fauna and diverse demographic. Anthropologically and ethnologically, South East Asia records stages of human evolution and ethnological history. There are ethnic communities like pigmy Negritos, people akin to Australian aborigines still thriving in its rich and dense forests. Java forms an extremely important part of the story of human evolution. Homo modjokertensis and the Java Man (Pithecanthropus erectus) were the first human races that inhabited this land which is evident from the discoveries of fossils of Pithecanthropus erectus and Homo modjokertensis discovered by Eugene Dubois (Pithecanthropus Erectus: Eine menschenaehnliche Uebergangsform aus Java, 1894) and von Koenigswald, respectively (Theunissen, 1989; Huffman et al., 2005). Even in the prehistoric times the humans inhabiting India, China and South East Asia showcase similarities in their cultural materials. The Pithecanthropus erectus and Homo modjokertensis are closely related to the Peking Man (Sinanthropus) fossils found in China and further they both

are akin to humans of Soan culture of North West India and Anyathian of Burma (Smith, 1931; Hall, 1981, p.5).

In the Mesolithic (Middle Stone) age Astraloid-Veddoid type people inhabited the lands of Annam, Luang Prabang, Siam, Malaya and eastern cost of Sumatra. These have been classified as Veddoid after the Vedda tribes of Ceylon by anthropologists. They were a dark-skinned race with small stature. These inhabitants were hunters, gatherers, fishermen and practiced ritual cannibalism (Coedes, trans., 1975; Hall, 1981). The similarity of material culture even in this age is seen in the oval axe culture of northern Burma, Nagas of Assam, Cambodia; shouldered axe Celt found from Ganges to Japan and some regions of South East Asia; rectangular type axe found in the river valley cultures of Hoang Ho, Yangtse, Mekong, Salween, Irrawaddy, Brahmaputra and all over Indonesia. Further it is said that this Celt reached through Malay Peninsula to south Sumatra to Indonesia. With this migration or exchange not only the material culture spread but also the Austronesian languages (Dikshit & Hazarika, 2012; Hall, 1981). Hendrik Kern points towards the region of Champa, Cochin China and Cambodia as far as the origin of Indonesian language goes. On the other, Von Heine-Geldern points that the Neolithic people and culture who introduced the new axe types and spread of Asiatic language in Indonesia had their original homeland in Western China. He further says that the tools used by them were excellent for wood works, they decorated their houses with beautiful wood carvings, produced potteries and have made woven fabrics. They also had knowledge of rice cultivation prior to their migration (Hall, 1981, p.8). The knowledge of metal was brought to coastal region of South-east Asia through

trade with foreigners. These people having the knowledge of use of bronze and iron produced bronze work of high order. They produced kettle-drums of various types and sizes used for ritual purposes throughout South East Asia. They were highly skilled in boat-building, seafaring and navigation. They traveled as merchants to the far and wide lands and some of their trade names for weight and measures are still used in India and China.

Further, on the basis of similarities in practice of life rituals, they have been associated with megalithic culture, which was predominant throughout Southern India (Hall, 1981, p.8). The term Austric, by Pater Schmidt applied to the groups of Austro-Asiatic and Austronesian languages found from the Himalayas to Easter Island and from Madagascar to Hawaii, demonstrating their underlying unity. The relation between Austric and Munda groups of India and their languages were first traced by an Austrian philologist.

On the basis of this lexicographic relationship, Schmidt formulates that these two groups were mutually related (Coedes, trans., 1975, pp.3-12; Hall, 1981).

George Coedés's work on the South East Asian culture and history notes the characteristics features of Indian civilization which impacted and enriched the cultures of South East Asia and helped possess it a civilization of its own. The material, social impacts are as follows (Coedes, trans., 1975; see Hall, 1981):

- i) The cultivation of irrigated rice fields;
- ii) Domestication of ox and buffalo;
- iii) Rudimentary use of metals;
- iv) Skills in navigation;
- v) Descent by the maternal line;

vi) Organizations resulting from irrigated cultivation and associated rites and practices;

vii) Animism;

viii) Worship of ancestors and soil god;

ix) Location of shrines on high places;

x) Burials in jars or dolmens- the Indian megalithic characteristics;

xi) Aspects of Indian mythology imbued with a cosmological dualism; Further, Krome (*Hindoe-Javaansche Geschiedenis*, 1938) adds to this list on basis of his study of Javanese civilization:

xii) The wayang or puppet shadow theatre;

xiii) The gamelan orchestra;

xiv) Batik work;

The people those were residing in the region included Bataks of Sumatra, Dyaks of Borneo, Alfurs of Celebes and Moluccas, Malays of the coasts, Malays of the Sumatra, Sundanese, Javanese, Madurese and Balinese (Pearn, 1963, p.5). The Indians referred to them as Dvipantara and Chinese as K'un lun. The mainland regions were inhabited by Chams in Central and southern Annam, Khmers in the Mekong delta and Cambodia, Mons in the Menam Valley and Lower Burma, Pyus in the Irrawaddy and Sittang basins, and the Malays of the peninsula (Pearn, 1963; Hall, 1981).

THE SPREAD OF INDIAN INFLUENCE IN SOUTH EAST ASIA

The researches on the South East Asian antiquates done by European scholars in the late 19th century showcased the extent of influence of "Sanskrit Culture" upon the religion, art and architecture of the land. Many Indian scholars also made important contributions to this research.

The information about the lands to the east of the Indian Ocean comes from Sanskrit classical verse and Tamil court poetry. The Ramayana speaks of Yavadvipa- the island of gold and silver and the Vayu Purana while spelling the word Yamadvipa also mentions Malayadvipa. The scholar of historical geography interprets Yavadvipa with Java cum Sumatra, and Malayadvipa with Sumatra. Further, the Ramayana mention Suvarnavadvipa (golden Island or peninsula), Suvarnabhumi (land of gold). The Jatakas also frequently mentions of voyages to Suvarnabhumi. Suvarnakudya (wall of gold) is another term used for these lands. The Chinese sources give us earliest glimpse of a Hindu court of Funan (precursor of Cambodia) and they mentions of the story of a Brahmana Kaundinya arriving there in 1st century CE. They also mention of states in Malay Peninsula with Sanskrit names (Hall, 1981, p.13, 27; Majumdar, 1972, pp.6-7).The early Tamil work Pattinapallai (c. 2nd century CE) refers to trade and commerce with Kadaram (Keda, in Malay) or Kalagam (Raman, 2000).

The relation between the western ports of South East Asia and India goes back into the prehistoric times involving interchange of traders and seafarers from both sides. These groups of traders and sailors coming from particular places used to reappear annually at the ports and reside there for a particular period of time, in the trading season. This system developed into a regular relationship. Further, a nucleus of traders uses to remain behind during the monsoon to act as agents for others and collect local produce pending the return of the trading fleets (Pearn, 1963; Hall, 1981, pp.12-13). The early Chinese accounts of South East Asia indicates that the earliest developments in Indian-Indonesian trade were

with Sumatra, whose South-eastern ports also pioneered the earliest trading voyages direct to China across South China Sea (Coedes, trans., 1975; Hall, 1981).

The religious ideas of Hinduism and Buddhism are imbued and intertwined in South East Asia in such a way that it becomes difficult to draw clear line of distinction between the two. Mention maybe made of the Tantrayana Buddhism which showcases marked Hindu features, the Siva-Buddha in the 13th century Java. In the states where Hinyana (Thervada) Buddhism dominated, the Brahmanas played an important ceremonial part in the royal court in Burma, Siam, Cambodia (Coedes, trans., 1975, p.96; Hall, 1981, p.12).

The Classical Geographical texts of Europe records the Roman voyages faring in the Erythraean Sea (Indian Ocean) in order to complete the increasing demand for oriental products in Roman Empire. And in due course of time, the words such as Chryse (gold) and Argyre (silver) began to use for the lands beyond India. While the Romans used the word Chryse for the golden land, Indian literature used the term Suvarnabhumi (Coedes, trans., 1975, pp. 18,29,46). The Periplus of Erythraean Sea (c. 70-71 CE) is the earliest text which mentions about trade between Indian ports to the countries of further east. It mentioned Indian ships voyaging from Western Indian ports of Broach, Cranganore, and Porkad to eastern ports of Kaveripattanam, Pondicherry, and Sopotma and from these three to further in the island of Chryse. The Sopotma port has been identified with Markanum (Hall, 1981, pp.14-15).

More definite information about interaction between India and South East Asia comes from Ptolemy's geographical work Geographia (165 CE). The Book VII of Geographia

deals with the Golden Khersonese (now identified with Malay Peninsula)¹ (Coedes, trans., 1975)

About the diffusion of Indian culture into South East Asia, George Coedès considered that it was as a result of growing trade between the two lands. Further, "he sees Indian trading settlements arising in south-East Asian Ports, through which the arrival was facilitated of more cultivated elements priests, and literati, able to disseminate Indian culture." (Hall, 1981, p.17).

J C van Leur in *Indonesian Trade and Society* states about the diffusion Indian culture in SEA that the vital contacts were made through trades but traders let alone could not have done it. It was done through the Brahmanas at the court level and the dominant position of rulers and nobles in foreign trade (Hall, 1981, p.18).

The impact of Hinduism in South East Asia was strong under Gupta period. When Fa Hsien was returning back to his homeland after visiting India found Hinduism flourishing in Java (Coedes, trans., 1975, p.54). The Saiva-Siddhanta sect was brought to Indonesia by the gurus of same sect. The philosophy and practices of Saiva-Siddhanta made a big impact on the ruling class. There was a demand for Siddhanta initiates in the Archipelago, rulers sent messengers to India to invite them and offered them influential position in their courts (Hall, 1981, p.21).

The travel route between India and the Archipelago were voyages faring from Coromandal Coast to Straits of Malacca. It was a short route. Also, there is mention of a land route that went from India to China through Assam, Upper Burma and Yunnan. This land route was in use as early as in the 128 BCE. I-tsing's travel account give information

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about this route being used in 3rd Century CE by twenty Chinese monks, who went to court of Sri Gupta. There are evidence that show some Indian influence penetrated overland through this route in Upper Burma (Pearn, 1963; Hall, 1981, p.23).

George Coedés suggests that Buddhism appeared in South East Asia before Brahmanism. The Buddhist pilgrims, missionaries appeared at Indonesian courts preaching the teachings of Buddha, law which resulted in conversion of rulers and their family into Buddhism. These Buddhist preachers also established order of monks who later visited the popular Indian monasteries and used to stay there for a prolonged period of time. Nalanda Vihar was one such popular Buddhist centre in ancient India which attracted monks and pilgrims from East and South East Asia. It was frequented by Indonesian pilgrims in such great number that a monastery was founded for them. This is attested by the Balaputra's charter records (Coedes, trans., 1975, p.141). The inscription records the donation of villages for monasteries upkeep by a Pala king (Hall, 1981, p.21). And these monks and pilgrims played important role in transmission of philosophy, culture, art and architecture.

The influence of Amaravati school of Indian art is seen in the Buddha images of South East Asia. These images belong to the earliest archaeological sites associated with Amaravati School of art (c.150 CE-250 CE) (Coedes, trans., 1975, p.18; Hall, 1981).

"The people of South East Asia over a long period of time absorbed the elements of Hinduism and Buddhism in their traditional cultural life and adjusted to their own requirements and outlook." (Hall, 1981, p.22).

The earliest state of Funan bears similarity in its name with the Southern Indian states. The Chinese knew the pre Khmer kingdom by the name adopted by its rulers, i.e. B'iunam (Funan-modern pronunciation). In old Khmer the title was kurung bnam (bnam in old Khmer and phnom in modern, means mountain), 'king of the mountains'. This was the vernacular equivalent of the Sanskrit sailaraja title borne of Pallavas of Kanchipuram, South India (Pearn, 1963, p.12; Hall, 1981, p.25). The capital city of Funan was Vyadhpura (the city of hunters). Oc Eo was a port of Vyadhpura, it was a centre of industry and trade and had maritime relations with Gulf of Siam, Malaya, Indonesia, India, Persia and Mediterranean. Its culture was an amalgamation of indigenous and foreign elements (Majumdar, 1972, pp.11- 12). According to Groslier (1966, p.17), the foreign affinities that Oc Eo had was almost entirely with India. The earliest reference to this kingdom of Funan comes from K'ang T'ai and Chu Ying's visit to the land in middle 3rd century. K'ang T'ai records a story about foundation of the kingdom by Kaundinya (Chinese, Hun- t'ien), who was a foreigner (maybe from India or Malay Peninsula) and married the local queen Liu yeh and ruled there (Pearn, 1963; Coedes, trans., 1975; Hall, 1981). This story resembles or maybe an adaptation of the Indian Legend of Kaundinya, the Brahmana marrying Nagi Soma (daughter of Naga king). The Indian legend is mentioned in an inscription found in Mison, Champa. According to legend, Kaundinya after marrying Nagi Soma established a line of kings. It is noteworthy to mention that the descendants of the Pallava rulers of Kanchipuram used similar legend for origin of their lineage. The same legend in later times was used by Khmer kings and naga became sacred symbol of their origin (Hall,

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1981; Majumdar, 1972). According to George Coedès (The Indianized States Of Southeast Asia (trans.), 1975), the legend of Kaundinya must have occurred not later than first century CE. A mystic union between Khmer king and Naga princess finds prominent place in the court ceremonials of Angkor. The king was required consummation with the nine-headed naga for well being of his realm. The nine-headed naga, thus became the sacred symbol and a prominent theme of Khmer's iconography (Coedes, trans., 1975; Hall, 1981).

The inscription Baksie Chamkrong inscription designates the Khmer kings in general as kaundinyasomaduhitprabhavah (descending from Kaundinya and the Soma- daughter) and the same term also occurs in the genealogy of Pallava king Rajendravarman in the inscriptions (Coedes, trans., 1975; Gaudes, 1993, p.343 Majumdar, 1953).

Coedès identifies Fan-Shih-man, the great conqueror of Liang History and Southern Ch'i History with Sri-Mara mentioned in a Sanskrit inscription of Vo- canh, in Southern Annam (part of Old Champa). Sri Mara as inscription shows was patron of Buddhism and used Sanskrit as the official language of his court (Pearn, 1963; Hall, 1981, p.27).

We find records of an embassy sent by Fan Chan, successor of Fan-Shih-man to Indian in years 240-245. Fan Chan received a visit from a native Indian at his court and was amazed by his account of India. He then sent an embassy which went through port of Chu-li in the Malay Peninsula and went by sea and up the Ganges to the Court of Murundas (Hall, 1981, p.27). Further, an envoy of Murundas was also received in the court of Fan Chan's successor between 245-250, which met K'ang T'ai's mission there, records The

History of the Three Kingdoms (Coedes, trans., 1975, pp.40-41; Hall, 1981, p.27).

Apart from religion and philosophy, ancient Indians spread knowledge of mathematics, astrology, astronomy, physics, ayurveda, metallurgy, yoga, architecture, writing, etc. wherever they visited or settled and welcomed knowledge from these as well. It is worth mentioning here that ancient universities established in India such as Nalanda, Vikramshila, Vallabhi, Taxila, Odantapuri, Sompura, Pushpagiri etc. also played an important role in this process of cultural expansion. People from all over the world especially came to India to study Indian philosophy.

The students studying in these universities were so impressed with the antiquity of Indian culture and the world welfare philosophy of Indian philosophers and savants that they returned home after being initiated and thus played role of the conductor of Indian culture.

The dissemination of philosophy of universal brotherhood from Indian lands blazed the trail for all sorts of interactions between India and South East Asia. The purpose was not to conquer or intimidate any society and culture, but to disseminate the knowledge, dharma and cultural values and achieve a sense of Vasudhaiva Kutumbakam.

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Kalinga: The First Maritime State with Prowess

-Dr. S. K. Nanda, IAS (Retd.)

INTRODUCTION

Kalinga was second Magadh which earned its name and fame as a maritime super power and epicentre of power and valour, trade and religious dissemination. If Magadh symbolised political expansionism, Kalinga was a grand example of economic dominance in the landscape of world. It is referred in various texts like Mahabharata, Jatakas, Manusmriti and this state had seen the rise of Jainism through Mahavira and Buddhism through Gautam Buddha.

If Magadh was once the epicenter of power in Bharat in every way, Kalinga was another robust region that was magnificent in terms of military and maritime prowess, artistic and cultural excellence that stood as a model in the world. Kalinga state saw a phase of political dominance encapsulated through international business, export of Buddhism concurrently with trade and commerce with foreign nations and south east Asia region in particular.

The maritime growth and skills of administration in the state of Kalinga were an enabling factor for growth in

external trade and commerce of the country. India, though not unified as a nation then, was ruled by regional chieftains while the rulers of Kalinga were liberal and allowed multi ethnicity to grow with belief in Vedas, Hindu gods, Jain saints and Buddha idols. Buddhism and Jainism spearheaded an era for promotion of art, culture, architecture and international commerce. Ports became the power houses of the economy while temples were the symbols of patronage by kings which find a mention in contemporary literature

Kalinga finds mention in various Puranas like Vayu Purana, Matsya Purana, Bhagavat, Harivansh Purana and Vishnu Purana too. The great epics like Mahabharata also mentions of this region as a strong socio-economic system. Even Jain and Buddhist literature make copious references to Kalinga as a vibrant region. The Avasakya Niryukti refers to Aranatha, the eighteenth Tithankar as having attained his goal in Rayspurs which is said to be capital of Kalinga. Even Mahavira is mentioned to be rescued by Khatriyas of Toshali when he was mistaken as a thief by the locals. Buddhist Literature also mentions of legendary kings including King Nalikiri who breathed his last after ill treatment to ascetics. Smritis of Manu, Brihat Samhita of Varahmihira, Aaradhya of Panini give eloquent references to Kalinga as a political entity and make a eulogy of the state its rulers and people. In the later part of CE, the Ganga period again sees the rising power of KalingaState which fought valiantly the Sultans of Delhi and in their 400 years of rule Kalinga attained a new fame and stability including economic prosperity. The crescendo was also during the rule of Kharavela when Kalinga turned into an empire and was known for its military political and economic prosperity .

The people of Kalinga (ancient Odisha) in fact, had played a leading role in the Indian overseas activities and the merchants contributed a lot to economy through their adventurous overseas activities

The geographical position of Kalinga with several rivers, shelter ports, provided an ideal environment for sea voyages. The sailors on the rivers like Rupnarayana on lower Ganga, Bhudhabalanga, Subarnarekha, Baitarani, Brahmani, Birupa, Chitratpola, Mahanadi, Prachi, Rusikulya up to the river Vamsadhara etc. made their imprints with tangible and intangible historical role. Recently, the series of Buddhist sites discovered by OIMSEAS on the coastal area of Bay of Bengal starting from Tamluk, Khadipada, Kankia-Radhanagar, Tarapur, Vajragiri, Lalitgiri, Udyagiri, Ratnagiri, Brahmavana, Natra, Nagasapur, Dhauli, Sisupalgarh, Jaugarh, and till Vamsadhara estuary and Kalingapatna, Dantpura (AP) all point to this riverine kingdom which was a pioneer in world trade and domineering politics.

In the ancient Pali books mostly of Srilankan origin, there is mention of the established routes of boats and vessels by merchants. The Divyavadana of second century CE recounts the dangers involved in voyage from pirates, sea winds, tides currents and waves other than Whales and carnivorous tortoises. The Sussundi Jataka dating back to BCE also mentions the ship wrecks caused by Makaras or crocodiles and huge leviathans swallowing up the vessels. The people of Kalinga through their adventurous voyages played overall a big role in Indian overseas trade.

The tenets of Indian culture and traditions like food, folklore customs in families were also exported to different parts of South East Asia where people migrated for business

and labour. The geographical advantage of ports and rivers provided a launching pad to sailors in ports situated on rivers like Subarnarekha, Roopnarsyan, Baitrani, Brahmani, Birupa and Mahanadi. From 3rd century BCE to 5th century CE the robustness of maritime activities was also discovered in Buddhist sites excavated by OIMSEAS like Kosala, Dantapur, Sisupalgadh, Kalinga Nagar much prior to start of CE. According to R Balakrishnan, the place names in countries like Java, Sumatra, Bali resemble the places like Chilika, Gajpati, Ganjam, Srikakulam.

Kalinga as a state stands out as a dividing line between the war and peace strategy of India. With Ashoka embracing Buddhism the war and annexation policy of Indian rulers was halted and this state transformed the narrative of Indian polity. Kalinga was also a state which became the anchor and patron for Buddhism to rise globally and it first spread in South East Asian and neighboring countries. Large vessels which went for voyages to do trade also carried monks and priests to preach the tenets and also seek support of local rulers through Kalinga rulers throughout these thousands of years.

It was again Kalinga State like Magadh which had made extensive use of iron technology along with use of bricks in buildings and coins as tools of exchange in society for transaction and economic stability. Kalinga was then turning out as a modern state as urban centers had developed with all modern features like gateways, moats, forts and royal complexes for stay which have been revealed through excavations carried out by Odisha institute of Maritime and South East Studies in sites such as Asurgadh, Jaugadh, Sisupalgadh, Dhauli. The Pali Literature adduces evidence of cultural spread of Buddhism from 3rd century BC to

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13th century CE by the Kalinga State from its coins, stupas, inscriptions, monasteries and various other sculpted images. Like in Mauryan period maritime trade and shipping was a state-controlled subject, the kings in Kalinga State also fostered the growth of shipping, ship building for increase in maritime activities to boost trade and business. Overseas trade flourishing through its ports was a happening thing on eastern coast. This can probably give some eye sight to current governments to restore those ports and Harbour as well foster vessel building activity which has practically died out.

In earlier years of CE, Kalinga State had active trade relations with West particularly Rome. Ptolemy, the Greek travel writer mentions of Palur port in Kalinga state as the sheet anchor for trading activities with South East Asia. Rouletted ware Ivory art pieces, Terracotta figures and pottery fragments were the items of trading. Kalinga State borne vessels carried sculpted images of Konark and Jagannath temples and also Buddhist Goddess Tara for safety and wellbeing of traders. This was indirectly pushing forward the Hindu and Buddhist theology across the borders. This has prompted a historian of repute H B Sarkar to say that for the first 1500 years Kalinga was almost visible and dominant in the south eastern countries. Countries like China, Laos, Java Sumatra, Ceylon, Thailand were all connected with Kalinga through trade, art, architecture, traditions and customs, royal marriages that saw successful rulers like Nisanga in Ceylon to rule for a very long time. This is also corroborated by the findings of OIMSEAS. The merchants of Kalinga had sway over the Kalinga Sagar and we're sailing with sailors from south and these voyages we're up to Malay peninsula through Sumatra, Java, Bali, Borneo. These traders cum

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sailors had landed in Sriketra of Burma Takola in Malay region Srivinay in Sumatra Purva Kalinga in Java Tonking in Cambodia . Buddhism and their monks were a living phenomenon during this period. Hindu Vedic Brahminic verses and Sanskrit language along with depiction of Gods in form of socio-cultural systems in South East Asia. Art, architecture had been influencing the socio cultural systems in South East Asia. From the days of Mahabharata till 13th century CE which mentions of Kalinga as a state system. Kalinga was an epitome of good governance with liberal Policies to promote art, literature, trade and business which required ports to defend and promote an urban system to give facilities and security and coinage to allow local people to do business or trade and do business with confidence and state support much before the advent of Guota era.

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The Religious Advertisements in South East Asia

-Dr. Abhinav Anand

ABSTRACT

This paper explores the impact of religious advertisements on South East Asian societies. The paper aims to establish a comprehensive framework for understanding and effectively engaging with religiously motivated audiences. Religious advertisements serve as a powerful tool for disseminating religious ideas and practices to a wider audience, leveraging the target audience's religious convictions, demographics, cultural background, and media preferences to enhance their efficacy. By analyzing the cultural and religious context of this region, we identify key strategies employed in religious advertisements to effectively engage with diverse populations. The findings of this research contribute to the understanding of the intricate relationship between religious advertisements and their impact on South East Asian in general and consumers at large. This study serves as a valuable resource for advertisers, marketers, and policymakers, offering insights and a framework to optimize the effectiveness of religious advertisements in engaging

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target audiences and promoting positive social change within the region.

INTRODUCTION

Religious and religious-related matters carry significant importance and sensitivity within communities, especially for individuals belonging to diverse religious backgrounds. In today's contemporary era, advertisements related to religion have indeed become influential tools that can have profound effects on individuals and communities. Therefore, it is often said that religious advertisements have the ability to shape perceptions, beliefs, and actions by appealing to people's religious values, emotions, and aspirations (Essoo & Dibb, 2004). They can play a role in reinforcing existing beliefs, strengthening religious identity, and providing spiritual guidance. These advertisements often aim to inspire, uplift, and create a sense of belonging among viewers who share the same faith or spiritual inclinations. They can serve as a means of communication for religious organizations, promoting their services, events, or messages to a wider audience. Positive impact of religious advertisements include fostering a sense of community and togetherness, promoting religious tolerance and understanding, and providing moral and ethical guidance. They can encourage individuals to engage in acts of charity, volunteerism, or personal reflection, and they may offer comfort, hope, and solace during challenging times.

Religious advertisements can also contribute to cultural preservation, showcasing traditions, rituals, and practices that are integral to a particular faith. However, it's important to recognize that religious advertisements can also have negative impacts (Mallia, 2009). In some cases, they may exploit people's vulnerabilities, manipulate emotions, or

employ fear tactics to promote a particular agenda. They can reinforce stereotypes, promote exclusivity or intolerance, and perpetuate division among different religious groups.

Religious advertisements that make exaggerated claims or exploit people's religious devotion for financial gain can be considered unethical and manipulative. Given the sensitivity surrounding religious beliefs and practices, it is crucial to approach religious advertising with care and respect (Mallia, 2009). Advertisers should be mindful of cultural and religious sensitivities, avoid promoting hate speech or discrimination, and ensure that their messages are inclusive and respectful of diverse beliefs. Transparency and honesty are essential in religious advertising to maintain trust and credibility within communities. Ultimately, the impact of religious advertisements depends on the context, content, and intentions behind them. When used responsibly, they can be a means of fostering unity, providing guidance, and inspiring positive actions.

ISSUES FACED BY BRANDS DUE TO RELIGIOUS ADVERTISEMENTS ON PEOPLE

Within the realm of religious advertisement, it is crucial to acknowledge the potential consequences associated with its utilization (Taylor, Halstead & Haynes, 2010). Some individuals, driven by their own religious affiliations, employ religious advertisements in a negative manner, targeting and undermining the beliefs and sentiments of those belonging to different religions. This misuse of religious advertisements can lead to significant harm and hurt within society, breaching the core principles of mutual respect and understanding. Religious advertisement is not always beneficial for every brand or every company, to create brand advertisements or to

promote brands, sometimes many brands unknowingly hurt the community who believes in other religions. The people are going to be intolerant when it comes to religion and caste (Myers et al. 2020). The adoption of religious angles in advertisements sometimes may promote the beliefs or religious practice of any particular religion, but at the same time, it may hurt the feelings of other customers belonging to other religions. Hence the content of religious advertisements should be designed in such a way that it should maintain a fine balance to entertain customers of every religion but especially attract the target religion customers. This type of advertisement may be occasion-based or special ritual based to attract special customers and enhance the sales figures by targeting a particular segment of customers (Helberger et al. 2020). But the advertising organisations have to face a lot of challenges to create such religious promotions because of the strict guidelines and rules regarding this matter. The growing tension and crisis among different religions are forcing the broadcasting authorities to draw some strong rules regarding this matter (Agarwala, Mishra, & Singh, 2021). These rules are very specific and important to consider and comply with; otherwise, the advertising content would be banned from any social coverage. For example, an Iranian razor production company used the brand name “TIZ”, which means “sharp” in Persian to express the brand quality enhancement. When this company started exporting those razors to their neighbour country Qatar, they came to know that TIZ was represented as an Arabic slang “buttocks”, which the Arabi residents of Qatar found massively offensive (Chron, 2020). As a result, the sale of this razor decreased and the manufacturer faced a severe loss. In the year 1998, the Nike shoes designed a logo

(image 1 attached) which seems the word Arabic spelling of Allah (Mueller, 2004).



(Image 1: Allah Vs. Air)

Religious advertisements are commonly understood as visual or verbal demonstrations that directly or indirectly reference a particular religion. Hence, their creation and dissemination necessitate meticulous attention to content, as even the slightest error can trigger national crises and social unrest. Unfortunately, the utilization of religious advertisements in a negative context is increasing at an alarming rate, contributing to adverse societal effects and widespread offense or harm to individuals. For instance, in the year 2020, Tanishq 43-second video advertisement that meant to promote a jewellery called "Ekatvam" (image 2 attached) but it has been taken down from its social media channels due to controversy. It says that the advertisement promotes "love jihad" (Shetty, et. al., 2023).



(Image 2: Love Jihad Vs. Ekatvam)

In light of these critical concerns, it becomes imperative to conduct research that delves into the effectiveness and positive/negative aspects of religious advertisements and their impact on the daily lives of ordinary individuals. This research report aims to shed light on the multifaceted nature of religious advertisements, exploring their potential to influence beliefs, behaviors, and social dynamics. By examining both positive and negative dimensions, we seek to foster a deeper understanding of the implications associated with religious advertisements. The findings of this research endeavor will provide valuable insights into the complex interplay between religious advertisements and their impact on society in general and south Asian society in particular. Ultimately, this research aims to contribute to the creation of an inclusive and harmonious society that

respects diverse religious beliefs and cultivates a culture of mutual understanding and acceptance.

KALINGA & SOUTHEAST ASIA

The history of Kalinga influence and colonies in South-East Asia is a fascinating subject that sheds light on the interconnections and cultural exchanges in the region. This article aims to explore the different individuals and groups that have expressed an interest in this historical phenomenon, providing insights into their perspectives and motivations. Understanding the interests and motivations of these entities contributes to a comprehensive understanding of the historical context and impact of Kalinga influence and colonies in Southeast Asia.

Kalinga, an ancient kingdom in present-day Odisha, India, had a robust maritime trade network that extended across South-East Asia. Kalinga traders played a pivotal role in facilitating cultural and commercial exchanges between India and the region. Their motivations were primarily driven by economic prospects, including accessing lucrative trade routes, establishing colonies for resource extraction, and expanding their influence. Kalinga traders brought goods such as textiles, spices, pottery, and metallurgical products to South-East Asia, enhancing trade relations and fostering cultural diffusion (Chakrabarti, 2016). Indigenous communities in South-East Asia played a crucial role in interacting with and assimilating Kalinga influence. These communities welcomed Kalinga settlers, who brought with them advanced technologies, agricultural practices, and artistic traditions. The indigenous populations were motivated by the potential benefits derived from cultural exchange, such as improved agricultural techniques, enhanced craftsmanship, and access to new trade

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networks. The blending of Kalinga and indigenous cultures resulted in the emergence of unique syncretic traditions that enriched the local societies (Hägerdal, 2016).

The establishment of Kalinga colonies in South-East Asia was not without opposition from rival regional powers. Various empires and kingdoms in the region, such as Srivijaya, Champa, and Angkor, viewed Kalinga's expanding influence as a threat to their own dominion. These powers sought to defend their territories and assert their control over maritime trade routes, often engaging in conflicts and power struggles with Kalinga and its colonies. Motivated by political dominance and economic rivalry, these regional powers sought to curtail Kalinga's expansion and maintain their own influence (Manguin, 2017).

Modern scholars and historians have developed a keen interest in studying the history and impact of Kalinga influence and colonies in South-East Asia. Their perspectives are driven by the quest for historical accuracy, shedding light on lesser-known narratives, and deciphering the complex dynamics of cultural interactions in the region (Desai, 2021). By examining archaeological evidence, deciphering inscriptions, and analyzing historical texts, these scholars aim to construct a comprehensive understanding of Kalinga's role in shaping South-East Asian history. Their motivations include academic curiosity, contributing to existing knowledge, and challenging prevailing narratives.

THE EFFECTIVENESS OF RELIGIOUS ADVERTISING

According to Hughes, Swaminathan, & Brooks (2019), the target audience's religious beliefs and practices will determine how effective religious advertising is. A

commercial advocating Islam, for instance, might work well for Muslim viewers but not so well for non-Muslim viewers. This is because the non-Muslim audience may not identify with the advertisement's beliefs and practices, and they may not find the advertisement's content to be interesting or relevant (Schimek-Jasch et al. 2019). The target audience's demographic makeup affects how well religious advertising performs. For instance, a commercial aimed at young people might need to employ current language that they can relate to engage them. Conversely, a commercial aimed at older audiences might need to utilize more conventional and conservative language to appeal to their values and ideas. For instance, Sunsilk commercial for “Lively Clean and Fresh” (Image 3 attached) precisely affirm that advertisements that includes religious tenets should respect culture and its sentiments. Indeed, advertisers must go beyond superficial tokenism and employ genuine cultural understanding to connect with particular community consumers. This involves avoiding stereotypes, respecting religious customs, and accurately reflecting the diverse experiences within the community. In the article Gooch (2010), explores the increasing efforts of advertisers to target and engage with the Muslim consumer market. As the global Muslim population continues to grow and their purchasing power strengthens, advertisers are recognizing the importance of catering to this diverse and influential consumer segment. The article also emphasizes the significance of digital platforms in reaching Muslim consumers. Online platforms provide an avenue for advertisers to engage with this audience in a more targeted and personalized manner. To effectively reach consumers, advertisers must also consider the values and principles that

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resonate within the community. The article highlights the importance of ethical and socially responsible advertising practices. Advertisers that align with Islamic values and contribute positively to society are likely to gain the trust and loyalty of Muslim consumers.



(Image 3: Sunsilk commercial “Lively Clean and Fresh”)

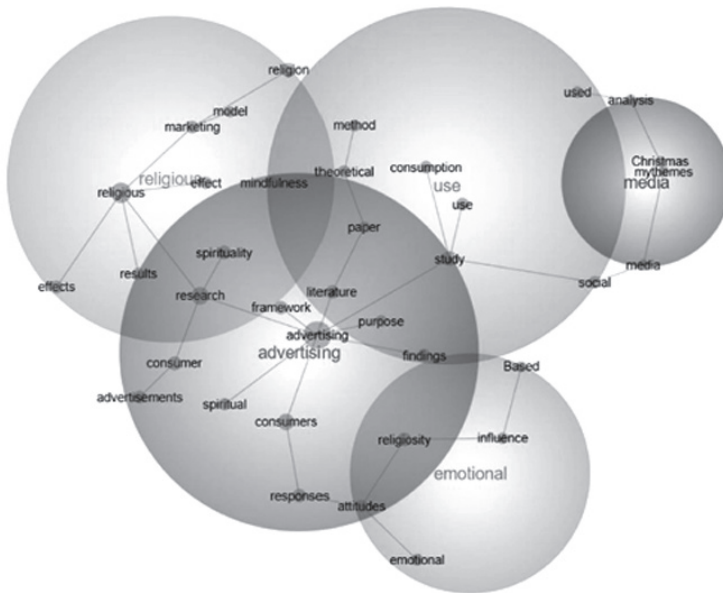
Depending on the target audience's cultural background, religious advertising may or may not be effective. In a nation where Christianity is the main religion, for instance, a commercial supporting Christianity might be successful, but it might not be as successful in a nation where another religion predominates (Yasin et al. 2020). This is due to the possibility that the commercial will not speak to the cultural background and values of the audience who are not Christians.

Depending on which media outlets are used to reach the target population, religious advertising may or may not be effective. For instance, sharing an advertisement on social media sites like Instagram or TikTok rather than through traditional media like print or television may increase its effectiveness in reaching a younger audience. The target audience's religious views, demographics, cultural background, and the media outlets utilized to reach them all affect how effective religious advertising is (Masuda, Han, & Lee, 2022). Understanding these elements can aid religious organizations in producing more engaging and pertinent advertisements that appeal to their target market.

POSITIVE AND NEGATIVE IMPACT OF RELIGIOUS ADVERTISEMENTS ON PEOPLE

The promotion of various religious organizations' views and practices through various media is a regular sight in contemporary culture and is seen in the form of religious advertisements. While these commercials may have positive effects, they may also have unfavourable ones on people and society. Religious commercials can help people become more aware of various religions' teachings, customs, and principles. As per Shiraishi, & Reilly (2019), they can educate people on how religion can improve their lives by offering moral advice and a sense of community, for example. Encouragement of religious commercials may inspire viewers to go further into their spirituality (Counted et al. 2022). For people who are seeking direction or are battling with personal challenges, they can serve as a source of inspiration and motivation. Therefore, it is often said that religious commercials have the power to unite individuals by encouraging a sense of cohesion and purpose. They can offer a venue for religious

organizations to interact and work together, fostering harmony and understanding amongst many cultures and traditions. At the same time, discrimination religious ads that favour one set of religious beliefs over another might continue discrimination. As a result, there may be division and conflict in society as well as unfavourable preconceptions and prejudices (O'Brien et al. 2019).



Theme bubbles (Source: Waller & Casidy, 2021)

Manipulation Religious advertising tends to be deceptive, appealing to people's emotions and using strong language to urge them to accept specific religious practices or beliefs. When weaker people are targeted, this might be extremely worrying. Misinformation Religious commercials have the potential to spread false information or propaganda, which can result in misunderstandings and false perceptions of

various religious practices and beliefs. Conflict and bigotry within society may result from this. Religious advertising can affect people and society in both positive and harmful ways (Davis et al. 2020). While they can promote awareness and promote spiritual inquiry, they can also uphold prejudice, influence people, and disseminate false information. To guarantee that they contribute to a favourable and inclusive society, it is crucial to carefully analyze the potential effects of religious advertisements and to support moral and responsible advertising practices.

I N F L U E N C E O F R E L I G I O U S A D V E R T I S E M E N T S O N S O C I A L C A U S E S

Religious advertisements have the power to affect people's attitudes towards social causes as well as their religious beliefs and practices. These commercials frequently feature themes intended to motivate viewers to take action, including encouraging charitable giving or practising environmental responsibility. By supporting values and beliefs that support those causes, religious advertisements can have an impact on social causes (Kizgin et al. 2020). For instance, a commercial that encourages love, compassion, and charity may persuade viewers to donate money to organisations that fight social injustice or poverty. Similarly, to this, an advertisement emphasizing the value of environmental protection can encourage people to adopt environmentally friendly habits. According to Chen, & Dermawan (2020), through urging viewers to make moral and ethical decisions, religious advertisements can affect people behavior.

By giving religious organisations a platform to publicise their charity endeavours, religious advertisements can have an impact on social concerns. An advertisement for a charitable

organisation, for instance, can persuade viewers to donate to the charity and its causes, such as helping those who have been harmed by natural catastrophes (Mortimer et al. 2020). By encouraging the concept of social duty, religious marketing can impact social causes. Inspiring people to donate their time and money to social causes like aiding the elderly or supporting a local charity organisation, for instance, can happen through advertisements that highlight the value of community service. It should be noted that religious advertising can significantly affect both consumer behaviour and social causes. They can inspire moral and responsible behaviour, foster the advancement of socially conscious attitudes and views, offer a venue for humanitarian endeavours, and spread the notion of social responsibility (Singh et al. 2021). These adverts can be used by advertisers and religious groups to motivate people to alter the world and encourage social progress.

USE OF RELIGIOUS ADVERTISEMENTS ON THE FINANCIAL GROWTH AND BUSINESS OF DIFFERENT COMPANIES

Advertisement of products and services is a great way to promote any brand or its products and services. It helps organisations to reach the maximum number of potential buyers through this unique style of marketing (Gebauer et al. 2020). Advertisement plays a major role in promoting or launching new products, re-branding the company image and also to inform people about new benefits and offers. Hence the role of advertisement in the financial growth of any business is very clear and while it comes to religious advertisement it may also be very effective for any organisation and its overall financial growth. Many renowned brands do religious

advertisements at their different operational zones depending on the religious activity and beliefs of the people of those zones to attract more business. Organisations perform such religious advertisements, targeting special festivals that are happening at a particular time of the year, which aims to attract customers to a specific religion (Othman et al. 2020). This strategy of religious advertisement helps a lot to boost the financial health of the organisation. Business organisations need to develop religious advertisements and convey special information or offers to their entire customer base without any discrimination and without hurting the feelings of people from other religions (Singh et al. 2021). But at the very same time, these advertisements should be very successful to promote the company's thoughtfulness and appreciation about those festivals to give appreciation towards a particular religion and distribute happiness through different offers and discounts to every potential customer irrespective of their religion.

PEOPLE ENGAGEMENT OF MULTINATIONAL COMPANIES DUE TO RELIGIOUS ADVERTISEMENTS ON

Religious advertisement is a very effective tool to attract and engage more customers towards any product or service. It is a significant method of reaching the target customers and getting the most financial benefits from it through the brand's marketing strategies. Individuals, who believe in a particular religion or any particular spiritual identity may have a direct influence on the way they live and their values and attitude. This phenomenon can also create an impact on anyone's perceptions of a product advertisement, image and message or advertising in general (Hollebeek & Macky, 2019). Spirituality and religion play a major role in

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influencing others' behaviour and thoughts. Many reports say that more than 85% of the world population is identified by their religion, hence in this situation it is quite obvious that religious advertisement massively impacts those people. Most multinational companies gain the complete advantage of this matter and make different advertisements based on religious biases to attract more customers. Not only that, but business organisations also re-designed their products or services based on different religious festivals. Any multinational company has to operate in different countries and they have to deal with different religious communities, because of that multinational companies have to be very aware of those religious communities, their religious activities, religious choices and their festivals (Araujo et al. 2020). Depending on all of these factors the business organisations have to invest a considerable amount of money to develop attractive religious advertisements to increase their customer engagement and trust in the brand. The diversified customer base and customer engagement of any multinational company indicate the company's strengths and weaknesses in the competitive business market, which can be assessed and rectified accordingly.

POSSIBILITIES OF RELIGIOUS ADVERTISEMENTS IN THE SOUTH EAST ASIA

Buddhism, with its rich heritage and widespread following in Southeast Asia, has witnessed the use of religious advertisements to disseminate its teachings and engage with the Buddhist community. In countries such as Thailand, Myanmar, Cambodia, and Vietnam, religious advertisements play a significant role in promoting temples, monastic retreats, meditation centers, and religious events.

One prevalent form of Buddhist advertisement is the use of billboards and banners that feature images of revered Buddhist monks or religious symbols. These visuals aim to inspire devotion and convey a sense of serenity and spiritual enlightenment. The texts accompanying these visuals often emphasize the benefits of practicing Buddhism, such as inner peace, wisdom, and liberation from suffering. Furthermore, Buddhist organizations have embraced modern technologies and digital platforms to reach a wider audience. Websites, social media pages, and mobile applications are employed to share teachings, provide resources, and promote religious events. Buddhist meditation apps, for instance, offer guided meditation sessions and mindfulness exercises to users. However, the rise of commercialization and materialistic interpretations of Buddhism has led to controversies surrounding religious advertisements. At the same time, excessive commercialization compromises the core principles of Buddhism, promoting superficial practices and diluting its spiritual essence. Balancing the need for spreading Buddhist teachings while maintaining the integrity of the religion remains a challenge for both Buddhist organizations and regulators.

Islam, being one of the major religions in Southeast Asia, has also witnessed the use of religious advertisements to promote Islamic values, teachings, and events. Countries such as Indonesia, Malaysia, and Brunei have a significant Muslim population, leading to the proliferation of Islamic advertisements across various mediums. Islamic advertisements in Southeast Asia often focus on promoting religious practices, such as fasting during Ramadan, performing daily prayers, and observing Islamic festivals.

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Television and radio commercials, print media, billboards, and online platforms are utilized to disseminate messages that emphasize the importance of faith, unity, and social responsibility. One common form of Islamic advertisements is the promotion of Islamic finance products and services. Financial institutions offering Sharia-compliant banking, investment, and insurance products highlight their adherence to Islamic principles and cater to the financial needs of the Muslim community. Moreover, Islamic organizations and educational institutions use advertisements to promote Islamic education, Quranic classes, and Islamic schools. These advertisements emphasize the benefits of religious education and the preservation of Islamic values in a rapidly changing society. However, the use of religious advertisements in Islam has also faced criticism. Concerns have been raised about the potential misinterpretation of Islamic teachings and the commodification of religious practices. There is a need for responsible advertising practices that align with the principles of Islam, avoiding the promotion of excessive materialism or unethical behaviors.

Christianity has a significant presence in countries such as the Philippines, East Timor, and parts of Indonesia, where religious advertisements play a prominent role in spreading the Christian message and engaging with the Christian community. Christian advertisements often focus on promoting church services, evangelistic events, and charitable initiatives. Television and radio commercials, print media, billboards, and online platforms are used to invite individuals to attend church services, participate in religious gatherings, or support social welfare programs. In addition to traditional media, Christian organizations have also embraced digital

platforms and social media to reach a broader audience. Online streaming of church services, podcasts, and Christian music platforms allow individuals to engage with Christian content anytime and anywhere. Religious advertisements in Christianity often employ emotional appeals, emphasizing the transformative power of faith, redemption, and the message of hope. These advertisements aim to inspire individuals to seek spiritual solace, find community support, and explore the teachings of Christ. However, controversies surrounding the commercialization of Christianity have also emerged. Critics argue that the use of religious advertisements can sometimes prioritize the market.

BENEFITS AND CONTROVERSIES OF RELIGIOUS ADVERTISEMENTS IN THE SOUTH EAST ASIA

One of the benefits of religious advertisements is their ability to strengthen religious identity and foster a sense of community among believers. By promoting religious practices, rituals, and events, these advertisements reinforce the shared values, beliefs, and traditions within a religious community. They can inspire individuals to actively participate in religious activities, leading to a stronger sense of belonging and connection to their faith. Religious advertisements also play a role in raising awareness about religious organizations, institutions, and resources within a community. They provide information about religious leaders, worship services, educational programs, and community outreach initiatives. This helps individuals to engage more actively in their faith and take advantage of the opportunities and services available to them.

Religious advertisements can contribute to interfaith dialogue and understanding by promoting mutual respect and tolerance among different religious communities. In diverse societies, these advertisements provide an opportunity for individuals to learn about other faith traditions and engage in respectful conversations. Interfaith advertisements often emphasize shared values, ethics, and principles that cut across religious boundaries. By promoting messages of peace, love, compassion, and social justice, these advertisements encourage individuals from different religious backgrounds to find common ground and collaborate on addressing societal challenges. Moreover, through interfaith advertisements, individuals may become more aware of interfaith events, conferences, and initiatives that foster dialogue, fostering a spirit of inclusivity and cooperation among diverse religious communities.

While religious advertisements can have positive effects, they also carry the potential for conflicts and misinterpretation. One of the challenges is the risk of promoting religious exclusivity or superiority, which can create divisions and fuel tensions between different religious groups. Advertisements that assert the superiority of one faith over others may lead to misunderstandings and animosity. Furthermore, religious advertisements can be misinterpreted or manipulated to advance personal or political agendas. Messages conveyed in these advertisements may be selectively presented, leading to misrepresentations of religious teachings or distorting their intended meanings. This can potentially contribute to misunderstandings and reinforce stereotypes or biases about particular religions.

Additionally, the commercialization of religious advertisements can raise ethical concerns. Excessive commercialization may compromise the authenticity and integrity of religious teachings by reducing them to marketable commodities. Critics argue that such commercialization can blur the line between spirituality and consumerism, potentially exploiting individuals' religious sentiments for financial gain. To mitigate these challenges, responsible advertising practices and guidelines that promote respect, accuracy, and authenticity in religious advertisements are crucial. Engaging in interfaith dialogue, fostering cultural understanding, and promoting ethical considerations within the realm of religious advertisements can help minimize conflicts and misunderstandings while maximizing the potential benefits of these promotional activities.

CONCLUSION:

From this above discussion, it can be seen that religion or its related activity is a sentimental and very sensitive issue for any society as well as for any country. This research paper has explored the phenomenon of religious advertisements in Southeast Asia, examining the influences, trends, and implications of these promotional activities. The findings highlight that religious advertisements are shaped by historical, cultural, and socio-political factors, with modern technologies and globalization playing a significant role in their proliferation. Strategies such as visual elements, emotional appeals, and the inclusion of religious symbols are employed to convey messages and engage with the target audience. The advertisements have both positive and negative implications, including strengthening religious identity and community, facilitating interfaith dialogue, but also the potential for

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conflicts and misinterpretation. Religious advertisements have the ability to reach large audiences, including individuals who may not be actively engaged in social issues. By highlighting specific social causes or problems, these ads can raise awareness among the general public, bringing attention to important societal issues. Second, religious advertisements can inspire and mobilize people to take action in support of social causes. They can tap into the values and beliefs of religious communities, encouraging individuals to participate in charitable activities, donate to relevant organizations, or engage in advocacy efforts. Third, religious advertisements can help build coalitions between different religious and non-religious groups by promoting shared values and goals related to social causes. These ads can foster collaboration among diverse communities, facilitating collective action and amplifying the impact of social initiatives. Fourth, religious advertisements can motivate individuals to actively participate in social causes by promoting volunteerism. By highlighting the importance of service to others and the notion of helping the less fortunate, these ads can inspire viewers to dedicate their time and skills to addressing societal problems.

Lastly, religious organizations often engage in various charitable activities and provide support to individuals in need. Advertisements from these organizations can inform the public about the resources and assistance available for specific social causes, encouraging individuals to seek help or support others in their community.

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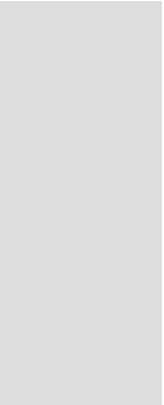
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Trade Routes and Buddhist Archaeological Remains: Linking Tripura with Bangladesh, Burma and Afghanistan

-Prof. Projit Kumar Palit

INTRODUCTION

The Buddhist religion and culture were transmitted from India to South Asia and Southeast Asia countries through various trade routes from the third century BCE. The religious history of India prior to the third century BCE was mixed up with the religious history of Afghanistan, Bangladesh, Burma, Bhutan, Maldives, Nepal, Pakistan and Sri Lanka. India and South Asia and Southeast Asia linked in that period through the various cross-road of Afghanistan, Burma, Bangladesh, Bhutan, Maldives, Nepal, Pakistan and Sri Lanka and it was probably connected with via various land routes and water routes which were Khyber Pass, Silk route, Kamboja – Dvaravati Route, Periplus of the Erythrean Sea routes, North east Monsoon sea routes, South west Monsoon sea routes, Cinnamon route, Cloves route, Pilak routes and others Spices routes. The Buddhist preachers, pilgrims and traders from India would travel through various land routes and sea routes to reach different parts of South South and East Asia Asian

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countries for trading and religious purposes. Various Indo-mongoloid races and invaders came to India using these land and water routes. Being situated in such crossroads, India is a blending of South Asian countries' heritage on its soil.

RESEARCH PROBLEM:

It is not possible to study how Buddhism links with India and other South Asian and South East Asia countries like Afghanistan, Bangladesh, Burma, Bhutan, Maldives, Nepal, Pakistan and Sri Lanka by trade. So, this paper focuses only on three countries like Afghanistan, Burma and Bangladesh from third century BCE to nine century CE. No specific study on how the trade routes and Buddhist culture linkage with India and North East India and other three countries like Afghanistan, Burma and Bangladesh. But a lot of archaeological evidence and Buddhist literature are quite vibrant about this topic.

Numerous antiquities of Buddhist sculptures and monasteries are found from Afghanistan, Burma and Bangladesh in that period. These antiquities represent a rich Buddhist Culture complex which existed from third century BCE to nine century CE in Afghanistan, Burma, Bangladesh and India. The Buddhism reached from India to South Asian and Southeast Asia countries through two types of trade routes - water or maritime trade routes and other land routes. Most Traders and Missionaries, Traders and Buddhist preachers from Eastern and North East part of India travel through both trade routes and reach different parts of South Asia and Southeast Asia countries. The Indian emperor Ashoka was the first person, who took the first initiative to spread Buddhism to other parts of India and outside of India. Ashoka built a number of stupas, Sangharama, viharas,

chaitya, and residences for Buddhist monks all over South Asia, South East Asia countries and Central Asia. Ashoka sent Buddhist missionaries to nine parts of the world (eight parts of Southern Asia, and the "country of the Yonas (Greeks)") to propagate Buddhism (Jermasawatdi, Promsak, 1979). The paper discusses how trade routes played an important role in spreading the Buddhist culture to Afghanistan, Burma and Bangladesh in that period. Various archaeological evidences and textual references can be traced different routes and monasteries in the region.

METHODOLOGY

The study has been conducted based on primary and secondary sources. The study has been conducted on sources of various archaeological evidences and textual references like various manuscripts, relevant books and journals which have been found in different Libraries, Museums and Archaeological sites. Proper scientific research methodology, mainly the empirical and analytical methods, has been employed for collecting data and for a proper analysis of them. The study has been following the convention of acknowledging sources and of appending those in a bibliography.

DISCUSSION:

India is the direct meeting point of South Asia and Southeast Asia and indirectly it also links with the third sub-continent, i.e. East Asia. During the ancient period the trade and Buddhist religion functioned as cultural bridges between South Asia and India. The Khyber Pass is a mountain pass which played an important role to expand the trade and Buddhism to South Asia mostly Afghanistan and Pakistan. It connected Shanghai in the East to Cádiz on the coast of

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Spain, which was a significant part of the Silk Road, (Tarn, William Woodthorpe, 2010). The Parthian and Roman Empires were fighting each other to control the Khyber passes for trade. Silk, jade, rhubarb, and other luxuries were trading from China to Western Asia and Europe through the Khyber passes. The Khyber Pass was trading Indian luxury goods such as ivory, pepper, and textiles to the Silk Road commerce and extended the Buddhist culture to South Asia (Docherty, Paddy, 2008). The geographical position of Afghanistan between the Middle East, South Asian, and Central Asian cultures, and the proximity to the famous Silk route and Khyber passes played an important role to drivers of local historical and cultural developments of Afghanistan. Buddhism has been one of the major religious forces in Afghanistan since 305 BCE (Berzin, Alexander, December 2006). Alexander captured Afghanistan in 330 BCE after defeating Darius III of Persia which incorporated the area for a time into the Hellenistic World, and resulted in a strong Hellenistic influence on Buddhist religious art in that region. The Seleucid and Chandragupta Maurya treaty helped to flourish the Greco-Buddhism to Greco-Bactrian Kingdom from 250 BCE to 125 BCE. In the later time, Greco-Buddhism Indo thrived into Indo-Greek Kingdom from 180 BCE to 10 CE in modern northern Pakistan and Afghanistan. (Meredith L. Runion, *The History of Afghanistan*, 2007, p.44) During the first century CE, Kushan king Kanishka, became great patrons of Buddhist culture and he flourished the Buddhist culture throughout Afghanistan (*Art and Thought*, Fikrunwa Fann, 41st year no. 78 (no: 3) November 2003 - May 2004 - P 37). The Bamiyan valley was a vital hub of trade for much of the second millennium CE (Meredith L. Runion, 2007, p.46)

It played an important role in extending Buddhist culture to Central Asia and South Asia. Early in the first century C.E. Kushans established a large empire that endured for three centuries and reached from the shores of the Caspian Sea deep into northern India. (Meredith L. Runion, 2007, p.49) Among its principal cities were Kapissa, just north of Kabul, and Peshawar in Gandhara (Pakistan). The Kushans made themselves the unavoidable middlemen between China, India and Rome, and prospered on the revenues of the Silk Road. (Berzin, Alexander, History of Buddhism in Afghanistan, Retrieved June 5, 2016.) They promoted a syncretic culture and it became a blend of Greek, Turkic, Persian, Chinese and Indian culture. It made a natural corridor for migration and trade, and Buddhist monks probably settled there early in Kushan times. But Bamiyan quickly developed a major Buddhist centre from the fifth century C.E. (Steven Otfinoski, Afghanistan (illustrated ed.), 2004. p. 26- 30) Fa Hsien visited the Bamiyan about 400 C.E. and witnessed a ceremonial conclave of a thousand monks with the king. The Chinese Buddhist monk Xuanzang visited a Lokottaravāda monastery in the 7th century CE, at Bamiyan, Afghanistan, and this monastery site has since been rediscovered by archaeologists (Steven, Otfinoski, Afghanistan (illustrated.), 2004,p. 6).

Birchbark and palm leaf manuscripts of texts in this monastery's collection, including Mahāyānasūtras, have been discovered at the site, and these are now located in the Schøyen Collection. Some manuscripts are in the Gāndhārī language and Kharoṣṭhī script, while others are in Sanskrit and written in forms of the Gupta script. Korean monk Huichao (727 C.E.) described that Bamiyan was an independent Buddhist state, possibly under the Sasanian dynasty. The

Hephthalites conquered Bamiyan in the 5th century. After their Khanate was destroyed by the Sassanids and Turks in 565 C.E., Bamiyan became the capital of the small Kushano-Hephthalite kingdom until 870 C.E., when it was conquered by the Saffarids. Buddhism survived in these mountains until 970 C.E. Two colossal statues of Buddha were carved on the cliff of Bamiyan Mountain. One stood 120 feet tall, the other 175; each occupied a trilobed position whose arches were decorated with various colours of frescoes. (Excerpt Report of the 27th Session of the World Heritage Committee, pp- 25- 35)The statues too were brightly painted. The dozens of artificial caves were decorated with various colours of frescoes. Stylistic features of Bamiyan were influenced by Gupta India and Sasanian Iran. The Buddhas are presently assigned to the 5th and 6th centuries C.E. Some of the painted caves may be later still (Excerpt Report of the 27th Session of the World Heritage Committee, 30-39).Buddhism was one of the most dominant religions in Bangladesh since third century BCE. Lot of trade routes connected with South East and Southeast Asia from Rajgir, Pataliputra, Nalanda through early Bengal and Buddhist culture expanded south Asia and SouthEast Asia through Bangladesh and Tripura. Bangladesh belonged to ancient Bengal which was called as Vaṅga, Samatata, Harikela, Vaṅgal etc but its boundaries were not well-defined. Samatata, Harikela, Vaṅgal etc were the geographical names used for the province, at different times during the pre – Muslim period. (Majumdar , R.C. 1971, History of Ancient Bengal, Calcutta, p-8).The Baghura inscription of Mahipal -1 (988 -1038CE) and Meharpur copperplate of Damodar Deva dated 1234 CE clearly established the connection of the Samatata with the districts

of Tipperah, Noakhali and Chittagong. The ancient hill fort Deva Parvata of Lalmai – Mainamati Hill was supposed to be the capital of Samatata. Samatata are referred in various inscriptions, copper plates, coins, archaeological relics etc. of Vainya Gupta(CE 507), Sasanka (CE 600-625), Loknath (CE 660), Jiba Dharan Rat, Sri Dharan Rat, Bala Dharan Rat (end of the 7th century CE), JataKhadga, Deva Khadga (end of the 7th century CE to early 8th century CE), Chandra dynasty (10th – 11th century CE), Deva Kings (CE 1231-1243) and others the kings of Samatata.(Northeast Researches, Vol. vi , March, 2015 p-38).

The region was strategically located in areas with diverse religions and cultures from sixth century BCE up to twelfth century CE. Trade and Trade routes played an important role in the region for transmitting the Buddhism and Buddhist culture from India to South Asia and Southeast Asia through different trade routes of Bangladesh and ancient Tripura. In fifth century onwards, Nalanda was an important learning centre and from Nalanda Rajgir, Pataliputra , were linked with trade routes with Barma and Southeast Asian countries. Barma and Srilanka were linked with Buddhist culture through water routes. But the paper has to focus another trade route which was linked through the Surma-valley, Cachar –valley, Lushai hill, Maynamati hill, and Trippera, Boxnagar – Pilak region of North East India with the western provinces of Barma and the south western provinces of China up to Hukawng Valley. Traders and Buddhist preachers from Eastern and North East part of India travel this route to reach the different parts of Barma and Hukawng Valley of China (Mukherjee, B.N, 1992, External Trade Of Early North Eastern India, New Delhi, p- 24). It is presumed that Buddhist

monk Buddhagupta and his followers were travelled from Buntavarta (maybe it was Pundravardhana) to Balu (maybe, it was Pegu) via Tripura (high land), Haribhanja, Cittagange, Kasaranga or Devikota Rakan (Arākān), and Bakan (maybe it was Pagan). From the Northern part of Asia, the Chinese people and different Indo-mongoloid races came from the same route. This route was used later also. The kingdoms of Pattikera and Burma maintained their relation on that route in the 11 centuries and 12 centuries CE. Although the city of Pattikera cannot be definitely identified, it must be situated in the district of Tripura (modern Comilla District, Bangladesh) (Pakistan Archaeology, no. 3, 1966, p-22). A place of Mainamati hills is still known as Paitkora. GobindraMānikya (1661-1667 CE), the King of Tripura was taken shelter in the Arākān court due to turmoil in his mother land and he most probably used the same route. So, a lot of important Buddhist Monasteries were developed in this trade route from the sixth century onwards. These are Nalanda Vihara, Sompur-Vihar, Sitakot Vihara, Salban Vihar, Bhitagarh Vihar, Pilak Vihar, and Boxonagar Vihar etc. Each Vihara was much closed with traders and trade and traders gave financial support to Viharas and donated land and wealth to Viharas. Traders were financially supporting viharas because they took shelter at viharas for good food and security when they were travelling by route. So, this trade route was playing an important role for spreading Buddhist culture and values in this region. Every monastery of this route was well connected with the Nalanda and South East Asia. The Nalanda seal was found in most of the monasteries of the region.

Mahāsthānghi rock inscription is possibly the first archaeological record of Buddhism in the eastern segment of

the Indian subcontinent. The six lines inscription was found from Mahāsthānghar in 1931CE. This Inscription mentions Pundranagara, as a regional headquarters of the Mauryas in the 3rd century BCE (EI, XXI, P -83, and IHQ, X, P-58). The script of the inscription is Brahmi but language is Prakrit. The Chhavaggiya term is mentioned in that inscription, which means a Buddhist sect. According to B.M. Barua, this Buddhist sect had a centre in Pundranagara as early as the Maurya period (IHQ, X P-57). The Gunaigar copper-plate (IHQ, vol-6, 1930, P-55) of Vainya Gupta is an important archaeological record of Buddhism in the region during the sixth century CE. It is found from Gunaigar (Tippera district, present Bangladesh). This copper-plate (508 CE) mentions that the Gupta king donated eleven Patakas of uncultivated lands in five plots for establishing a Buddhist monastery and the grant was made by request of Maharaja Rudra Dutta. It consisted of 11 Patakas of khila land in 5 plots, in the village Kanteudaka in Uttar-Mandala, as follows: (a) 7 pataka and 9 dronavapas (b) 8 dronavapas (c) 3 dronavapas (d) 30 dronavapas and (e) 13/4 patakes. The gift was made for establishing the monastery and also for maintenance of the Asrama Vihara. Gunaighar was a great Buddhist learning centre of around 507-508 CE (Sen, Benoy Chandra, Some Historical Aspects of the Inscriptions of Bengal, 1992, Calcutta, P -278). According to B.C. Sen, the thriving population, was endowed with advantages of transport and communication of the localities for the cause of flourishing Buddhist and Brahmanical institutions in the area. There was another monastery known as the Raja Vihara. The names of these two Viharas- Asrama-Vihara and Raja Vihara appear to be significant. The word 'asrama' means a hermitage, the

abode of an ascetic or sometimes bhiksus. It may not be proper to presume that the name 'Raja' or king may have been built as in case of it and so it was thus named. The inscription records the grant of several plots of land in favour of the Asrama-Vihara and the financial position of the monastery could become stable through a proper utilization of the resources provided by the gift of land. It further demonstrates that despite his own Saiva persuasion as evidenced by the full-seal attached to his charter, the Gupta monarch, in keeping with his family tradition of religious toleration not only allowed the propagation of Buddhism in his kingdom but his royal patronage always helped the spread and growth of Buddhism in region. (Northeast Researches, Vol. vi, March, 2015 p-40). Hiuen Tsang visited India in the first half of seventh century CE and he also referred to the kingdom of Samatata which included the major part of Vaṅga proper (JASB, XIX, 1923, p- 375) . During his visit to Bengal, he found thirty Buddhist monasteries as well as a stupa in Samatata. Ashrafpur copper-plates of the Khadga-rulers are important documents of Bangladesh. From one of the Ashrafpur plates mentions that king Devakhadga granted a piece of land measuring nine Patakas and ten drones to Acharya Sanghamitra, for the establishment of a Buddhist monastery. Another Ashrafpur plate records that prince Rajaraja donated six Patakas and ten dronas land to Acharya Sanghamitra in favour of his monastery. (Sen, Benoy Chandra, Some Historical Aspects of the Inscriptions of Bengal, 1992, Calcutta, P -278). Both the charters begin with verses in praise of the Buddha and his teaching. Both the plates were written by the same clerk Puradasa, a devout Buddhist. The messenger is also a Buddhist. There is sufficient evidence to show that all the

kings of the Khadga dynasty were Buddhist. I-tsing in his memories refers to Seng-cheCH'anShih who came to India by the southern sea-route and reached Samatata where he found Rajabhaffaruling over Samatata, he was Buddhist upasak (Majumdar , R.C, 1971, Calcutta, p-86-87). "The Buddhist prince Rajarajabhatta, the son of Devakhadga of eastern Bengal may be held to be identical with this Rajabhat, who was ruling Samatata sometime before CE 671". The copper-plates referred to above give the genealogy of the khadgas mentioning kathgodam, Jatakhadga, Devi Khadga and Rajaraja or Rajarajabhata(IHQ vol-6,1930, P-55-57). Discovery of a number of Buddhist images from the villages around Badakamata mound of present Bangladesh in the last quarter of the nineteenth century of and a recent find of a beautiful image of Marichi from a village only four miles southeast of Badakamata, prove undoubtedly Buddhism was polar religion in this region during period of Khadga-rulers (IHQ, vol-XXIII,P-221).

So, the Chittagong Hill Tracts is a legacy of Magh tradition from early times. Maghs in Bangladesh are largely followers Theravada Buddhism like other Buddhist tribes of South and Southeast Asia. The majority tribal inhabitants of Chittagong are the Maghs and they are practicing Buddhism and living Buddhist culture. The religious life in the Magh community has been divided in two groups: the monastic community and the laity. The monks live in the monastery and laity lead a family life with their wives. So Tribal Buddhism of Chittagong is linked with Arākān through the Magh heritage. The Magh or Mog are Arākānese descendants inhabiting the Chittagong Hill Tracts (CHT) of Bangladesh since the Arākān kingdom period in the 16th century CE. In the late

20th century, their population stood at over 210,000. They are the second largest ethnic minority group in Bangladesh and also an important position of Tripura. Most Magh live in the three hill districts of Rangamati, Bandarban and Khagrachari of Bangladesh and South Tripura in India. A Buddhist stupa was discovered in Pilak, which is similar to that of the style of Maynamati Stupa. (AlamShamul, A.K.M ,Mainamati., 1982, Bangladesh , pp – 51-52). The basement of the stupa is a square platform decorated with terracotta plaques depicting the stories of Buddha etc. Terracotta panels of Pilak monastery are found common in Maynamati and Paharpur (Saha, Sanghamitra, 2004; Pilak –an archaeological splendor in Souvenir Pilak Festival, Pilak, pp- 14). But the terracottas of pilak are not of refined quality like that of Paharpuror Maynamati. But it may be true that it was made by local artisan groups. These archaeological evidence prove that the site was a seat of Buddhist culture which was deeply connected with Maynamati of Bangladesh during the 8th and 9th centuries CE. Discovery of some valuable antiquities including copper-plates, coins, and terracotta have proved that this region was the largest Buddhist centre of the early medieval period. It is located five or six miles from the Camilla town of Bangladesh (AlamShamul, A.K.M ,Mainamati., 1982, Bangladesh , p-27). The region was a prominent centre of Buddhism. The Salban Vihara was one of the earliest Buddhist institutions in ancient Bangladesh. Vainyagupta was the first king of the region to make a land grant in favour of a Buddhist monastery. In course of time other monasteries were constructed with the help of royal patronage in the region (namely the Raja Vihara, monastery of Sanghamitra, Vendmati Biharika etc.). The Buddhist

monarchs of the Mainamati Lalmai region were convenient and suitable for the purpose of creating impressive centre of religious culture and tradition which became dominant during the reigns of Vainyagupta and some of the rulers belonging to the Khadga, the Rata, the Deva and the Chandra dynasties who are known as builders of temples and monasteries here. In this connection it may be noted that among these rulers the Devas were especially active in their patronage of Buddhist institutions. Their inscriptions and seal suggest that Bhavadeva, the most powerful of them, may have built both the monasteries viz. the Anandaraja's palace named after his father and the Salban Vihara. Salban Vihara is an educational centre with residential facilities. It consists of 115 cells, built around a spacious courtyard with a cruciform temple in the centre, facing its only gateway complex to the north, resembling that of the Sompur Bihar. (AlamShamul, A.K.M, 1982, Bangladesh, p-27-29). Kutila Mura situated about 5 kilometres north of Salban Vihara is another important Buddhist establishment. Three stupas are found here side by side representing the Buddhist "Trinity" or three jewels, i.e. the Buddha, Dharma and Sangha. Charpatra Mura is another 2.5 km. north-west of Kutila Mura stupas. A number of shrines are found here. No Chandra plates have been discovered from the Sablan Vihara. Mainamati is named after the Candra queen who was mother of the Govindachandra and he was the last known ruler of the Candra dynasty in the kingdom of Harikela in eastern Bengal. Harikela was a kingdom in ancient Bengal encompassing much of the eastern regions of the Indian Subcontinent. (AlamShamul, A.K.M ,1982, Bangladesh , p-27-29.)

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CONCLUSION

Being situated in such crossroads of different religious and cultural waves, Afghanistan, Burma and Bangladesh are the blending of Buddhist culture with South Asia and SouthEast Asia on its soil. As a result, this both way assimilation of relevant elements with the local character gave rise to typical regional mixed culture of Afghanistan, Burma, Bangladesh and Tripura, which is an important phase towards the development of art, culture and religion of North eastern India and India.

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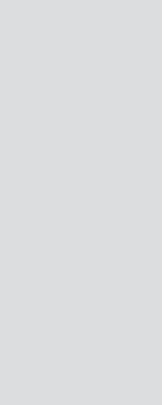
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Dhammavijay & Dhammaghosh: Turning the Wheel towards Peace-Impact of Kalinga War on the History of Asia

-Prof. Vijaykumar L. Dharurkar

INTRODUCTION

In the annals of Indian history King Ashoka has been described as the Great, the genius and epoch making Ruler, who turned the pages of history, due to his benevolent activities. He ruled the kingdom from 268 to 232 BC and he was prominent Ruler in Indian sub-continent who established Dhamma or welfare state. He has been referred as Priyadarshini in his rock cut inscriptions and copper plates.(1) Further in the edited book of Nayanjot Lahiri, H.G. Wells observed in the outline of history that “amidst the tens and thousands of names of Monarchs that crowed the columns of history, their majestic’s and graciousness and serenities and royal highnesses and the like, the name of Ashoka shines, and shines, almost alone, a star (2) The effective role played by King Ashoka has been recorded through is rock edicts as well as Buddhist texts of the contemporary period, which refer to the humanitarian approach of the enlightened ruler, who provided pathway for the march of modern Indian republic. The information about

Ashoka's foundation from his original inscriptions of his reign and Buddhist literature like Deepwansh and Mahavansha Buddhist texts. (3) On the basis of all these sources a new light has been thrown in this paper on Kalinga war and Ashoka's perspective of peace and welfare.

The present status of peace and welfare has been deeply rooted in the past history of India in general and history of Ashoka in particular. According to Ashoka Dhammavijay is more important than Yudhavijay. He was totally moved after the Kalinga war and marked new epoch making transformation in his life as well as on national and international level. The new dimensions of the impact of Ashoka's Dhamma on making of new India and rebuilding of foreign policy have been presented in this paper.

2. PERSPECTIVE:

The present paper is based on interdisciplinary approach connecting archeology, cultural communication related to international relations and foreign policy of the nation. Indian Sociologist S.C Dubey has presented a book on culture and development. He has opined that "Indian civilization is a union of all traditional and modern developments, which provides Indian society unique identity of pluralism." (4)

The content analysis of Ashoka's rock edicts have been made with special reference to Kalinga war and its impact. The other literary and epigraphic sources have been used to support the hypotheses.

3. KALINGA WAR AS A TURNING POINT:

The Kalinga war was fought between Mourya Empire under Ashoka and the State of Kalinga ruling in the east coast of India in the present Orissa State. The Kalinga war truly manifested a turning point in the life and work of King

Ashoka, who reflected new facets of benevolence to the post Kalinga war period. About Kalinga war it has been observed by Guruge Ananda W.P. that “The Buddhist legends make no mention of the Kalinga campaign.” (5) This has brought a new dimension in the career of King Ashoka of Magadha. The war was fought on the bank of Daya River. Kalinga battle was most deadliest and bloody war in which more than 2.5 lakh lives were lost. Thaper has rightly pointed that “The war made lasting impact on the mind of King Ashoka and he decided not to fight any war hitherto. (6) In the Ashoka’s rock edict No. 13 it was pointed that “beloved of people Priyadarshini King Ashoka conquered the kingdom eight years after his coronation.” (7) After the Kalinga war had been conquered Priyadarshini Ashoka reflected a strong inclination towards the Dhamma i.e. the love for the Buddha the prophet, Dhamma the true religion and the Sanga i.e. the institutions of religion. He not only manifested but also highly campaigned for the propagation of his gospel he erected stupas at Sarnath, in the memory of the prophet Lord Budhha the Sakyamuni.

Buddhism reached all over the world and Indian culture was at the zenith during the period of Ashoka. Thaper further observed that “Based on Sri Lankan tradition some scholars such as Eggermont believed that Ashoka converted to Buddhism before Kalinga war.” (8) However, this cannot be accepted because Ashoka embraced Buddhism only after Kalinga war. It may be argued that there was slight inclination towards Buddhism. He met Mogli Putta Pissa in his early period. He was also impressed by son of his brother Suman Nigrodha or Nyrodha and he respected his scholarship by good donation. Thaper further stated that “Eggermont has explained this anomaly by theorizing that Ashoka had his

own interpretation of the “middle way” (9) Thus Ashoka was rational enough to set via media in his early and later phase of Buddhism. Ashoka states that repentance of the sufferings caused him to devote himself to the practice and propagation of Dhamma. (10) There are many dimensions of Ashoka’s turning towards Buddhism after Kalinga war. It has been rightly pointed that Ashoka was moved after the Kalinga war and he was in deep distress due to painful losses of immortal human life. This can be proved on the basis of his rock edicts. It is true that he now considered slaughter and distress of human life caused during the conquest of a country, painful and deplorable, and that he considered the sufferings caused to the religious people and householders, even more deplorable. (11) R.K. Mukharjee has observed that Ashoka’s mother was belonging to Mourya Kshetriya clan as per Mahavanshitika (12) Ashoka had righteous background to turn towards Buddhism in a systematic manner. Though his grandfather Chandragupta Mourya had entered in Jainism at the fag end of his career, yet Ashoka turned towards Buddhism after Kalinga war. The commonality between Chandragupta Mourya and Ashok both of them believed in gospel of non-violence a common between Jainism and Buddhism. Though Ashoka was having sympathy towards Buddhism, yet the violent Kalinga war turned the wheel towards Buddhism more closely.

Truly the Kalinga war was a turning point in Ashoka’s political career because he was deeply molded after the horrors of war and he was able to rethink about the victory and conquest and his thoughts changed from conquest in the war to the conquest of Dhamma. All these sources clearly show that his entire dimensions of public administration changed

from the Kalinga episode. He changed his attitude, actions and programs. He developed huge funds for implementing public welfare programs. This program was not based on his will and wish but it was based on social goodwill generated for public interest as a whole

A careful analysis of epigraphs reflects that Ashoka was totally shaken by the violent effects of Kalinga war. He was highly impressed by the philosophy of Buddhism, which was pro-people and pro-culture. .

4. CRITICAL ANALYSIS:

The war of Kalinga was most turning point, not only in the life of King Ashoka, but also in history of India and history of mankind. Ashoka decided that it would be immoral to invade the neighboring land for expansion of power and for extension of military rule.

The Buddha's philosophy is based on Satya (truth), Asthey (not to steal), Ahinsa (non-violence) Asteya Parigrah (not to store more) and Bramhacharya (Bachelor hood). Ashoka transformed his huge army into propagators of Dhamma. Dhamma Mahamantras (Commissioner) and Dhamma Nirikshakas (inspector), in order to verify whether people truly followed Dhamma or not.

The Kalinga war changed the course of history and it proved that attaining welfare of the people is more important than conquering the land. DebanamPriya King Ashoka is ruling on the hearts of people of India from hundreds of years, because of his philosophy of welfare. Ashoka's philosophy was based on Buddhist gospel "Bahujanhitaya, Buhujansukaya" i.e. welfare of people in the greatest happiness and in greatest number. Ashoka spent his revenue mostly for the welfare of the poor. He was able to take fruits

of development to the nook and corner of the country. He also promoted protection of wild life, environmental conservation and safety of minor religions on the bordering state.

5. SOCIOLOGICAL ANALYSIS:

The study of Ashoka's rock edicts and epigraphic bring forth the following few interesting points:

- Ashoka had described the pathetic picture of the post Kalinga war conditions in his inscriptions. After looking the horrors of war he was deeply moved towards peace and compassion. He felt that attaining welfare is more important than fighting the war.

- Buddha's philosophy of Pradnya, Sheel and Karuna impressed Ashoka for character building and nation building of the society. He developed well arranged and well planned programs for bringing socio economic change in the period.

- Ashoka believed his cultural awakening. He wanted to build India's composite culture based on tolerance and peaceful coexistence. He was really founder of Panchasheel formula of Indian foreign policy

- Ashoka's perspective of mass welfare was extension of Buddhist philosophy. He was able to pre-interpret Buddha's Dhamma, a new perspective he transformed Buddha's Dhamma wider, all comprehensive and inclusive philosophy.

- Ashoka's Dhamma was based on sustainable human development. Ashoka's period was best in ancient India for ecological conservation. He connected the man eco system and culture effectively.(13)

6. SUMMARY

Ashoka used message centered theory for his cultural communication through inscriptions and epigraphs.

Among the tens and thousands of kings that shine in the columns of Indian history, the name of King Ashoka will shine like a dazzling star forever. Ashoka's acceptance of Buddhism is a subject matter of scientific research in the ideological studies. Ashoka's Dhamma cannot be stated as major reason for the fall of MouryanEmpair. On the contrary it created a solid base for India's approach towards war and peace. In this connection V.A. Smith has rightly observed that "Directly after the Kalingas had been annexed, began His Sacred Majesty's zealous protection of the Law of Piety, his love of that Law, and his inculcation of that Law. Hence he arises the remorse of His Sacred Majesty for having conquered the Kalingas because the conquest of a country previously unconquered involves the slaughter, death, and carrying away captive of the people. That is a matter of profound sorrow and regret to His Sacred Majesty." (14)

After Kalinga war Ashoka decided not to fight any war hitherto. He devoted his later life for establishing peace and welfare of the common man. Ashoka's Dhamma policy also made an long lasting impact on India's foreign policy, which strive for the welfare of human culture, world as a family. The philosophy of Vasudhaiva Kutumbakam (world is a family) has been evolved after war of Kalinga.

Thus, after Kalinga war Ashoka developed humanitarian welfare philosophy, which became a part of India's approach towards new world through its foreign policy. This has been manifested at many crucial times in the contemporary India.

On the basis of the above discussion it is clear that the Kalinga war was a turning point in the career of king Ashoka because the conquest was successful, but the impact was more profound which turned the wheel of a Dhamma from

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conflict to peace from sorrow to compassion.. It is true that the Kalinga war was really a turning point and the psychological impact of the horrors of the war proved that war cannot solve the problems, but it leads to complications. The Ashoka's perspective was developed after the war.

- War is dangerous and horrible
- War is a critical act and it affects the life style of the poor
- War must be avoided and peace should be established for reconstruction of life.

Thus, finally it can be stated that Ashoka's concept of Dhammavijay and Dhammaghosh was based on triumph of justice and ethical values based on Pradnya, Sheel and Karuna i.e. rational thinking, character building and compassion in day to day life. Ashok devoted most of his time for building dignity of human being and welfare of masses. The same has been the backbone of the India's foreign policy during last 75 years. Thus, by turning the wheel of religion after Kalinga war Ashoka made drastic changes both in his internal and external policies making impact on whole Asia because during the period of Ashoka Indian culture spread outside the world on larger scale. This was possible after changing the policies of Dhammavijay, in the post- Kalinga period.

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Some Unexplored Dimensions of Kalinga- Sri Lanka Relation & Plea for Collaborative Research Agenda for Future

-Umakanta Mishra

Kalinga shares a deep bond with Sri Lanka. The reverse is equally true. Folklores, medieval Odia literature and local traditions allude to Kalinga's relations with the Islands of Sri Lanka (Behera, Sagara O'Sahitya). The medieval Ceylonese chronicle, Dathavamsa describes the transfer of Buddha's tooth relic and final enshrinement in Sri Lanka. The Mahavamsa, the most important chronicle of the Island refers to travel of Vijaya from Kalinga port of Tamralipti and subsequent beginning of the history and civilisation of Sri Lanka. The Mahavamsa also refers to travel of Asoka's son Mahinda to Sri Lanka and spread of Buddhism. However, this paper highlights two little known dimensions of Kalinga's relations with Sri Lanka. The first part of this paper deals with Kalinga princes who ruled over Sri Lanka after the Chola invasion of Island. The second dimension of the present paper explores the footprint of Tantric Vajrayana Buddhism in Sri Lanka and possible influence of Kalinga in it in early medieval period. It is generally assumed that Sri

Lanka is the land of Pure authentic Buddhism belonging to Buddha's period. However, there are numerous evidence to suggest that Abhagiri Vihara in Anuradhapura emerged as seat of tantric Buddhism. The dharani slab found from Abhayagiri most likely was influence by similar dharani slab found from Ratnagiri, Udayagiri and Ratnagiri from Odisha. The paper also pleads for formulating concrete research questions to expand researches on Kalinga's ties with Indian Ocean littoral.

Dimension 1: Kalinga Dynasty in Pollonarawu (12-13th Centuries CE): Exploration in Diplomacy, Trade and Politics in the Bay of Bengal in the Aftermath of Chola Invasion of Rajaraja and Rajendra Chola

This section focuses on the Kalinga dynasty rule in Pollnarwu in the aftermath of the Chola invasion and occupation of Sri Lanka 11th century CE. A number of Ganga princes of Kalinga established their rules in Sri Lanka. The Kalinga rule in Sri Lanka happened in the dynamic of powerplays for control of trade routes amongst the important powerful kingdoms of the period. The Kalinga dynasty rule in Pollanarawu was preceded by intense competition between Cholas and Eastern Gangas for supremacy of both Andhra region and Sri Lanka in the time of eastern and Imperial Gangas who established Cult of Jagnnatha and Gajapati kingship in Odisha.

A trade boom occurred in the Indian Ocean between the early 10th and mid 12th centuries CE. This expansion in maritime traffic in the Indian Ocean was driven by an increasing demand for textiles, spices, Chinese demands of luxury goods and a proactive trade policy of leading powers of the contemporary times. Trade precipitated a series of

diplomatic and geopolitical moves by the actors of the Indian Ocean littoral and China.

The period witnessed new powers which assumed control of contemporary civilisations: the Fatamids in Egypt, the Colas in South India, the Sailendra Empire in Java controlling the crucial Mallaca strait, the Burmese at Pagan, the Ly in North Vietnam, the Khemer at Angkor and the Sung dynasty in China. The peninsular South under the Colas witnessed a surge in trading activities under the organised guilds. The Chinese, beginning with the Tang but especially under the Sung, started moving out of the South China Sea to the strait of Mallaca to play a more direct and active role in the maritime commerce of the period. Further it is during the Sung that the Chinese concept of Middle Kingdom began to be followed more earnestly. The Chinese records refer to number of southern kingdoms (referring to regions west of South China Sea) paying homage and acknowledging the Chinese interest and sphere of influence in the region. The Chinese junk was increasingly seen in the Indian Ocean.

The Cholas invaded Sri Lanka under Rajaraja Chola in 993 CE, which finally resulted Chola occupation of Anuradhapura in 1017 AD. The Cholas shifted the capital from Anuradhapura to Polonnaruwa and ruled for nearly 53 years. Polonnaruwa was named as Jananathapuram by the Cholas. This occupation fuelled counter alliance between Sri Lanka and Kalinga, which was an important maritime power in eastern India. The relations between Sri Lanka and Kalingas in the backdrop of Chola invasion and Chola threat is the subject matter of the present study.

**KALINGA DYNASTY IN SRI LANKA IN THE
BACKDROP OF CHOLA INVASION IN (12TH -13TH
CENTURIES CE)**

The eastern state of Odisha was an important player in the Indian Ocean trade and cultural transaction from early historical time. The monochrome glass beads found from Sisupalgarh and sites of Southeast Asia, such as from Sembiran in Bali, Beikthano in Thailand attest to transaction between the two regions in early Christian era. The Kaundinya Brahmana tradition in Funan and Champa area of Cambodia and southern Vietnam respectively and the presence of Kaundiniya brahmanas in the inscriptions of Pitrabhakta dynasty of South Odisha made R. C. Majumdar to argue for Odisha's participation in the cultural developments of Funan and Champa in 2nd century CE. The Chinese Annals also refer to Murunda rule in 3-4th century CE in Champa area. The Murunda king's gold seal has been found from Sisupalgarh as well.

Sri Lanka, located on a favourable sea current of the Indian Ocean, acted as an important player in the Indian Ocean trade. Traders of Kalinga from Port of Tamralipti took the coastal route to reach Sri Lanka and from there, embarked to Southeast Asia. North Black Polished Ware, Rouletted ware have been found all along the eastern coast of India up to Anuradhapur in Sri Lanka attesting to the presence of a coastal route in early historical period. From the days of Vijaya, Kalinga played an active role in Sri Lanka. The highpoint of this relation was the transfer of tooth relic by Guhasiva in 4th-5th century CE. The Buddhist dharanis found from Abhayagiri in Anuradahapur on the one hand and Buddhist monasteries of Odisha, namely from

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Ratnagiri, Udayagiri, and Lalitagiri are same and point out to the Buddhist cultural transaction between eastern India and Sri Lanka.

SRI LANKA AND KALINGA: POLLONARAWU PERIOD (11-13TH CENTURY CE)

Matrimonial alliance between Kalinga and Sri Lanka started at the end of Anuradhapur period around late 10th century. King Mahinda IV (956-972 CE) of Anuradhapura chose a princess from Kalinga. Their sons, King Sena V and King Mahinda V ruled Sri Lanka. King Mahinda V suffered defeat at the hand of the Cholas and was banished to Thanjavur in 1017. In the aftermath, the Capital was shifted from Anuradhapur to Pollanaravu. After the Chola Presence in Pollanaravu was over, Kalinga was successful in establishing a Kalinga dynasty in Pollanaravu. According to the Ceylonese chronicle, the Mahavamsa, king Vijayabahu I restored the Ceylonese kingdom and ruled over the island with Pollanaravu as the capital. He had married to Tilokasundari of Kalinga. This marital alliance led to series of subsequent marriages between the Kalinga royal houses and Sri Lankan kings at Pollanaravu. The Kalingas allied with the Sri Lankan kings and the Pandyas matrimonially to checkmate the rising power of the Cholas. King Nissanka Malla was the greatest of Kalinga dynasty kings ruling from the capital at Pollanaravu. He ruled over Sri Lanka for nine years from 1187 and 1196 CE. He came to the Island from Kalinga at the invitation of King Parakramabahu I. He was in fact a nephew of Parakramabahu I. After the death of Parakramabahu, Vijayabahu became the king of Pollanaravu and Nissankamalla became Viceroy. Vijayabahu was assassinated by Mahinda VI, who ruled for five days after which Nissankamalla became the king.

The Kalinga dynasty ruled over Sri Lanka with Pollanarawu as capital up to from 1187-1236 AD with periodic interlude of rule of the Ceylonese kings and Pandya (1212-15 CE). These rulers had direct blood relations with the Gangas, who had unified entire Odisha and patronised Cult of Jagannatha.

Kalinga Dynasty in Pollanarawu (From the Ceylonese Chronicle Culavamsa (Part II)

The Ceylonese chronicle, the Culavamsa gave the following list of Kalinga dynasty rulers in Pollanarawu.

Nissanka Malla (1187–96)

Vira Bahu I (1196) (immediately assassinated on the same day)

Vikramabahu II (1196)

Chodaganga (1196–97) (nephew of Nissanka Malla)

Interlude (Ceylonese rulers)

Lilavati (1197-1200) (Ceylonese)

Kalinga Dyansty

Sahassa Malla (1200–02) (His coins have been found from excavation of Manikpatna excavation)

Kalyanavati (1202–08)

Dharmasoka (1208–09)

Anikanga (1209)

Interlude (Ceylonese Rulers)

Lilavati (1209-10)

Lokissara (1210-11)

Lilavati (1211-12)

Parakrama Pandya (1212–15)

Kalinga dynasty

Kalinga Magha (1215-36)

Epigraphic evidence of Kalinga Dynasty in Pollanarawu

The Galpota stone inscription, the Pollonaravu Hata-Da-ge Vestibule Wall inscription, Kirti-Nissanka Malla Slab Inscription of Nissanka Malla (Epigraphia Zeylanica edited by Wickremasinghe) give detailed genealogy of the Kalinga King Nissanka Malla and his Kalinga association. These inscriptions bring out the following facts:

1. He was born in Kalinga in noble Jambudvipa
2. He was born to Queen Paravati and Sri Jayagopa of Okkaka family of Kalinga
3. He grew up in the midst of royal splendour, and being invited by the great king of the Island of Lanka, his senior kinsman, to rule over the Island of Lanka which is his by right of lineal succession of kings, he landed in Lanka in great state.
4. He sent emissaries to the country of Kalinga and caused many princesses of the Lunar and Solar dynasties to be brought over. And for his own son, the sub-king Vira-Bahu I, he secured royal maidens, and increased the royal family.
5. His chief queen was a Kalinga Princess whose name was Subhadra Mahadevi of the Gangavamsa, as well as his own son the sub-king and his daughter [the princess] Sarvanga Sundari,
6. Nissankamalla's numerous inscriptions remind the people of the story of the Vijayan colonization of Ceylon as given in the Dipavamsa (ch. ix. 1-31) and in the Mahavamsa (ch. vii) and to impress upon them the theory that Vijaya was a prince of the Kalinga-Cakravarti-kula and that, therefore, the throne of Ceylon belonged only to this dynasty. For instance, he describes himself as Sri Simha-puresvara Lamkesvara Kalinga Cakravartin-vahansu in Vatatage Vestibule inscription of Pollanaruwa

7. He was a great patron of Buddhism and gave donation at Rohuna, Anruradhapura and Dambulla.

Who were the Ganga rulers in Odisha during the Kalinga dynasty period of Pollanaravu

It was during the rule of Anantavarman Vajrahasta V in the mid eleventh century that the Eastern Gangas started emerging as a major military power challenging the authority of the Somavamsi Dynasty at their northern frontiers and allying with their arch rivals, the Kalachuris. After a series of victories in battle and making land grants to three hundred Brahmin families in his kingdom, Vajrahasta V assumed the titles as Trikalingadhipati (lord of the three Kalingas) and Sakalakalingadhipati (lord of complete Kalinga) challenging the centralized authority of the Somavanshis and laying the foundation to an imperial era for the Eastern Gangas. In the later years of the century, Devendravarman Rajaraja I defeated the Somavanshi king Mahasivagupta Janmenjaya II completely while challenging the Cholas in battle, along with establishing authority in the Vengi region. The Cholas were defeated by Rajaraja I and Chola princess, Rajasundari, was married off to the Eastern Ganga king as a goodwill gesture for settlement of affairs between the Cholas and the Gangas. Subsequently Codagangadeva ascended the throne in 1078 and ruled up to 1147. Did Nisanka Malla come in contact with Codagangadeva? There is an interesting legend in Bhubaneswar.

LINGARAJA TEMPLE LEGEND OF NISSANKA MALLA

During the Ganga period (12th century to 14th century), Natamandira and the bhogamandapa were added to the Lingaraja temple and so also the Vrsa-stambha (the bull

pillar), which now stands in front of the bhogamandapa. This pillar bears at the top not only a brishava (bull)—the mount of Siva but Garuda—the mount of Visnu. This deliberate superimposition continues in the crowning members (above the kalasa) of the Lingaraja temple. The crowning members of the Lingaraja, seen from a distance, are the ayudha (weapon) and pataka (flag). The ayudha, which would have been originally a trisula (trident) a symbol of Siva was replaced by half-disc and a half -trident. The tradition says that a man at the order of a Ganga king climbed to the top of the sikhara in the dead end of the night and pulled down the original ayudha and replaced it by above composite ayudha proclaiming deliberate syncretism. The man is said to have been granted tax-free lands and was given the title Nisankamalla (the fearless hero) which is still borne by his descendants now in Nuapalli village area in Bhubaneswar (K.C. Panigrahi. 1986. History of Orissa).

The above discussion points in the aftermath of the relative decline of the Cholas in 12th century, the Kalinga under Eastern Gngas gained ascendance in the eastern littoral of India, who unified different subregions in Odisha and created Gajatpati kingdom in Odisha in 12th century. They established a Kalinga dynasty in the Pollnarawu in Sri Lanka. The Kalinga dynasty continued from the time of Nissanka Malla to the period of Kalinga Magha.

SOME RESEARCH QUESTIONS

1. There is need to study the relations of the Chola, Kalinga and Sri Lanka from the Middle of 11th century to 13th century CE.
2. Such a study should focus on the political, architectural and religious activities of Kalinga dynasty,

especially the construction of Vatadage with four Buddhas in four sides.

3. The study should explore on the possible relation between four Dhyani Buddha s in four cardinal directions in Vajrayana Buddhism and alignment of four Buddhas in the Vatadiges of Pollonarawu. Moreover, the study will focus on stands of Vajrayana Buddhism centring around Abhayagiri Vihara in the second Lambakana period.

4. Pigraphists should explore the orthographic peculiarities in the inscriptions of Pollanarvu period and its possible influence on the evolution of Odia language. It is important to highlight that orthographically in many Ceylonese inscriptions of Pollonarawu period, one comes across words like purbba (line . 5) for purva, samurddha (1. 9) for samrddha, akrata (1. 35) for akra, bya (1. 35) for vya• (KIRTI- NISSANKA-MALLA SLAB-INSCRIPTION). These orthographical peculiarities are also found in Odishan inscription and language, suggesting the use of the same pronunciation and writing in two regions.

5. In this dynamic relation, Burma and Cambodia also played key role in the politics of Sri Lanka. Role of tooth relic, Golden Buddha image, and marital alliance played key role. The Pagan period of Burma from 11th century (from Anwratha's time) and Cambodia under Khmer also had actively involved in the affair of the Sri Lanka. The convergence between Devaraja cult of Cambodia and Gajapati kingship in Odisha, King Anwratha's bringing of the tooth relic from Kalinga and Sri Lanka (described in the Glass Palace Chronicle of Burma) and numerous diplomatic missions between Cambodia and Sri Lanka, including matrimonial alliance underscore the medley of

hectic activities of these powers in the contemporary politics involving Sri Lanka and Kalinga.

DIMENSION II OF KALINGA-SRI LANKA RELATIONS: ABHAYAGIRIAS SEAT OF TANTRIC BUDDHISM IN SRI LANKA AND ITS POSSIBLE CONNECTION WITH KALINGA

Theravada Buddhism is followed by the Buddhists in Sri Lanka. However, historical evidence presents a polychromatic past, even though Theravada Buddhism was and is definitely the major religious strand in Sri Lanka’s past. The representation of Sri Lanka as the land of Theravāda ‘pure’ Buddhism would be quite “innocent, even less apt than categorising Indonesia, for instance, as a Muslim country. Culture of Sri Lanka in early medieval times in 8th century CE was an ‘extraordinarily interwoven fabric of religious variegation.’”(Holt 2006:38).

The proposed study explores one such nuanced story of variegation and differences in the annals of Ceylonese history, which was largely avoided in the historical official historical chronicles of Sri Lanka in the past, namely the Mahāvamśa, Dīpavamśa and Culavamśa. This is about the tantric strands in Abhayagirivihāra(monastery) in Anāradhāpura, especially the dharanis(certain formulaes like Sanskrit mantras) found from it and its possible similarities with Odisha. This strand of



tantric Buddhist past in Anurādhāpura, in contrast to the dominant representation of Sri Lanka as a 'pure form of Buddhism' of Theravāda tradition alone, reveals a complex cultural history. The paper also maps the possible cultural transactions around tantric Buddhism among the littoral cultural regions of Bay of Bengal, especially the possible relations of Abhayagiri with eastern littoral cultural region of Odisha.

HISTORY OF ABHAYAGIRI MONASTERY

In the long history of Sri Lankan Buddhism, there were three Buddhist schools, namely, the Mahāvihāra, the Abhayagiri and the Jetavana School. The foremost was the Mahāvihāra School which was established in the third century BC by Mahāmahindatthera (Geiger 1912). He brought the relic from Śakra and constructed Thuparama as well. King Dutthagamani (161-137 B.C.) made Buddhism the state religion (Ibid, 187-209). The Abhayagiri (Dhammarucika) was a breakaway of the Mahāvihāra established in the first century B.C. by Mahātissatthera in the reign of Vaṭṭagāmiṇī Abhaya (89-77 B.C.) (Ibid, xxxiv). Surrounding the humped dagaba, Abhayagiri Vihāra was a seat of the Northern monastery, or Uttara Vihara (Wikramagama and Hettiaratchi 1984). Fa-Hien in early fifth century AD referred that Ceylonese ruler Vatagammini Abhaya constructed the Abhayagiri monastery, a stupa and set up a jade image of Buddha of 20 cubit feet (Legge 1886: Chapter 38) The Jetavana school which was an offshoot of the Abhayagiri, was established in the third century AD by Ussiliyātissatthera.

The establishment of Abhayagiri generated episodic conflicts between the Mahāvihāra and Abhayagiri as the latter got the patronage of Vattagamini on account of certain

doctrines practiced at A Abhayagiri. However, the conflict between the Mahāvihāra monks and Abhayagiri monks finally ended in the supremacy of the former in the reign of Parakramabahu (r. 1131-1153). The Mahāvamsā states that the accession of King Mahāsena in the third-fourth century AD saw the suppression of the Therāvāda doctrine practised by the Mahāvihāra monks. The king prohibited giving of alms to these monks and went as far as to demolish the buildings of the Mahāvihāra and re use their materials for the construction of new buildings at the Abhayagiri (Geiger 1912:267). After the Buddha's tooth relic was brought to Sri Lanka in the fourth century in the reign of Śiri Megavāhāna (362 - 409 AD), Abhayagiri was selected to house the relic for public veneration. Fa Hien, the Chinese monk recounts that: "Ten days from now, Buddha's tooth will be brought out and carried to the Abhayagiri Monastery... on both sides of the road; the king sets images of the Five Hundred Forms which the Buddha assumed in his previous existence" (Legge 1886: Ch. 38). By the time Fa Hien came to Sri Lanka in search of the Dhamma, visited Abhayagiri in 412 A.D., it had developed into a leading Buddhist centre of Sri Lanka. He spent two years studying the Dhamma doctrine, and carried away copies of texts of the Mahāyāna doctrine. 'Fa Hien stayed in this country for two years and obtained a copy of the 'Rules of the Mahīśāsakas' (one of the schools of Sārvastivādin school of Buddhism). He also procured copies of the various Buddhist texts, namely, Dirghāgama, the Samyuktāgama and the Sannipata, all of which were unknown in China. The Mahāvamsā describes that in the reign of Voharika Tissa (209-231 A.D.), monks adhering to Vetulavāda (One school in Mahāyāna Buddhism) gained influence at Abhayagiri Vihāra.

Many scholars believe that Vetulavāda contains main doctrines of Mahāyāna, which led to struggle between Mahāvihāra and Abhayagiri Mahāvihāra. The Mahāvamsā (xxxiv, III) describes how sixty dissident monks, expelled from Abhayagiri, fled to South India during the reign of Gothābhaya (249-262 AD). After that there followed a long struggle between the monks in Mahāvihāra and that of Abhayagiri adhering to Vetulavāda. According to the Culavamsā (Geiger 1930: xliv, 75ff) a purification of the Abhayagiri Vihāra took place in the reign of Silamegahavanna (619-628 AD). However, notwithstanding the purification ritual to purge Mahayana element from the monastery, Abhayagiri had developed into a well organised religious and educational institution of Mahayana Buddhism having well- established relations with China and Java. In the seventh century C.E., Xuanzang describes the concurrent existence of both monasteries in Sri Lanka, and refers to the monks of the Mahāvihāra as the Hīnayāna Sthāviras (Pali: Thera), and the monks of the Abhayagiri Vihāra as the Mahāyāna Sthāviras. Xuanzang further writes: “The Mahāvihāravāsins reject the Mahāyāna and practice the Hīnayāna, while the Abhayagirivihāravāsins study both Hīnayāna and Mahāyāna teachings and propagate the Tripiṭaka.” (Watters II: 217: 232-6). In the ninth century a member of the Vajraparvata sect in India came to reside in Abhayagiri from where he spread his teachings which is described as ‘secret teachings and popular with the foolish and ignorant (Malalasekere 1965 I: 26).

All these three – Mahāvihāra, Jetāvana and Abhayagiri– were reunited in the Polonnaruva (new capital away from Anurādhāpura) period during the reign of King Parakkamabāhu I (1131-1153 C.E.). The Cūlavamsā narrates

that (ch 78:1-27) king Parākramabāhu I purified the Mahāvihāra first and then unified it with the Abhayagiri and Jethawana fraternities. This literary tradition refers to fierce competition between Abhayagirimonastics and more orthodox Mahāvihāra monks. Richard Gombrich writes, “Though the chronicle says that he reunited the Sangha, this expression glosses over the fact that what he did was to abolish the Abhayagiri and JetavanaVihāra. He laicised many monks from the Mahāvihāra, all the monks in the other two – and then allowed the better ones among the latter to become novices in the now 'unified' Sangha, into which they would have in due course to be re-ordained”(Gombrich 1988: 159).

We can say that Abhayagiri establishment lost the battle for supremacy in Anurādhāpura to Mahāvihāra, and there were many episodes of conflicts between the two in the past. The last episode ended with Parakramabāhu I. However, I will be looking at the period between Mānavarman(r. 684–718), the king referred to in tantric master Vajrabodhi’s Chinese biography till the time of Sena I (r. 834-854 CE). At a time when Anurādhāpura lay in ruins, the newly consecrated King Sena II [r. 854–889] had re-established the primacy of the Mahāvihāra and its Theravāda doctrines and was beginning the process of yoking the Abhayagiri to them when the SaivaKumbhayonī started Śaiva construction in different parts.

ABHAYAGIRI AS A SEAT OF TANTRIC BUDDHISM IN THE 7TH-9TH CENTURY A.D.

From seventh century A.D onwards, Abhayagiri emerged as an important centre of tantric Buddhism. This esoteric Buddhist period can be defined from the foundation of the dynasty when Mānavarman (r. 684–718) used the Pallava

army to effect his coronation. The tantric influence continued upto Sena II. Abhayagiri achieved such prominence during the early years of Laṅkā's Second Lambakaṇṇa dynasty, a lineage that commences exactly with the first solid identification of a Laṅkān king who affiliates to esoteric Buddhist precepts, the Mānavarman of Vajrabodhi's biography, who seems to inaugurate an unacknowledged period during which Laṅkā's kings were devoted to the esoteric doctrines cultivated in the Abhayagirivihāra. The Lambakanna ruler Sena I (r. 833-853) also adopted Vajrayāna practices. According to the chronicle, *Nikāyasamgraha*, a twelfth century Theravāda text, the king was seduced by, "an ascetic of the Vajraparvata Nikāya, clad in the robes of a priest [who] came to this country from Dambadiva...[the king] went to the ascetic and being impressed with his secret discourse; [sic] which he called a confidential teaching, accepted the false Vājiriya doctrines" (Fernando 1908: 18). His successor, Sena II (r. 856), apparently led a semi-successful orthodox reformation. He is said to have, "...settled the observances of the three Nikāyas, and made them conform to religion; and placing guards around the coast to prevent the arrival of false priests in Laṅkā, he reigned in righteousness... Nevertheless, since the doctrines of the Vājiriya (a tantric Buddhist sect) were clandestinely observed as a secret cult, these from the days of [Sena I] continued to be kept up by the foolish and the ignorant. The *Nīlapaṭadarśanaya* having got to be public, also remained" (Ibid.: 16). The *Nikāyasamgraha* offers a short history of a heretic group, called *Nīlapaṭadarśaṇa*, claiming that it had come from a, 'wicked priest' of the Sammitīya Nikāya who lived in Southern Madhura during the reign of Śrīharśa. According to the text, this blue clad monk worshiped not the

orthodox three jewels (the Buddha, Dharma, and Saṅgha), but the three jewels of prostitutes, wine, and Kāmadeva, citing the following verse, “veśyāratnaṃsurāratnaṃdevomanobhavaḥ, etadratnatrayaṃvande

hyanyatkācamaṇītrayaṃ(Ibid.: 19)..Regarding the ‘Vajraparvata heretics’ the Nikāyaśaṃgraha notes that they followed the “Secret Vinaya” (gūḍhavinaya) and composed the Tantras, including the, “Māyājālatantra, Samājatantra, Mahāsamayatattva, Tattvasaṃgraha, Bhūtacāmara, Vajrāṃṛtaand Cakrasaṃvara.” (Ibid.:20). Therefore, from the period of the kingMānavarman, whose preceptor was the famous Buddhist monk, Vajrabodhi, who stayed in Abhayagirivihāraenroute his sojourn towards Java and finally to China up to, the period of Sena I, saw a substantive presence of tantric Buddhism in Abhayagiri (Sundberg 2015: 49-85). There was a deliberate silencing on the part of the Culavamsa of the second Lambakanna period from the period of kingManavarman, Agabodhi VI, Sena I, emphasising more on misfortunes that fell on the island due to Pandyan invasion and successful restoration of the pre-eminence under SenaII who also successfully led an invasion against the Pandyas. Sena II’s choice of creedi.e in favour of mor orthodox Mahāvihara monks, was immediately rewarded by his victory against the Pandyas; this is what the Culavamsa’s message is to us.

Abhayagirivāsini became so important monks that it necessitated the SailendraJavanese ruler Panaraban to construct in late 8th century, a monastery for the Abhayagirivāsini of Sri Lanka. The same type of vatadiga (doubled platform with a passage in between), which is quite extensive in Sri Lanka, is also found at Ratubaka Promontory

(Sundberg 2015: 49-185). The Ratubaka inscription refers to construction of the AbhayagiriMahāvihāra for Ceylonese monks. The Ratubaka inscription states that the Vihāra was erected in the Śāka year 714. This AbhayagiriVihāra here of the Sinhalese ascetics, trained in the discipline of the best of Jinas, was established. The Vihāra was erected in the prospering kingdom (rajyapravardhamāne) of Sailendra king Samaratunga (Panaraban) for the weal of all people (sakalajanahitam). Was the AbhayagiriVihāra erected in eighth century as a result of growing opposition of the Mahāvihāra monks to Abhayagirivāsin, some of whom may have migrated to Java? During the frequent conflicts between Mahāvihāra monks and Abhayagirivāsins, few monks expelled from Abhayagiri monastery, could have arrived at the Sailendra court and sought the protection of the Javanese ruler, who would have had another Abhayagiri built on their behalf (De Casparis 1961: 241–248). The interpretation may vary but what is important from the perspective of the present paper is that Abhayagiri monastery in contained Dhāraṇīof Mahāyāna/Vajrayāna Buddhism, and it is important to see how Dhāraṇī and other Vajrayāna ideology such as Maṇḍalawas transmitted from India to Sri Lanka, and then to Java and the possible role of Odisha in such transmission.

DHĀRAṆĪ IN ABHAYAGIRI

Jeffrey Richard, Sundberg and Rolph Giebel have discussed the possible role of Buddhist master Vajrabodhi may have played in the emergence of Abhayagiri as an important centre of Tantric Buddhism based on the study of the Chinese biography of Vajrabodhi written by Lu Xuang in 760 C.E. (Sundberg and Giebel 2011: 129-222). Sundberg also discussed the Paṃsakulika (ragwearers) of Abhayagiri

which could be considered as Siddhas engaged in antinomian practices and behaviour. Further, he discussed archaeological traces of Padhanagara in different parts of Sri Lanka and architectural similarities of them with Ratubako in Java. My emphasis in the remainder of the essays, is to highlight the possible role Odisha could have played in the transmission and transaction of tantric Buddhism in the Bay of Bengal, littoral and the epigraphic, and literary evidence thereof.

Dhāraṇīs are like formulae which are repeated by the Buddhist for various purposes (Davidson 2009: 97–147). A distinct interpretation of the monastic path is presented in the dhāraṇī scripture. When one wishes to renounce the householder's life he must ask his parents for permission, saying that he wishes to practice this path (folio no 615 c15-16 of Dhāraṇī scripture, Defangdeng, dated 413 AD). If his parents do not grant permission and reject his request three times, the young man can recite the spells in his own residence. Women may arrive at the place where he is reciting and even touch his clothing but it will not matter (Shinohara 2010: 243 – 275).

Thus, the dhāraṇī recital removes the householder from the fetters of monastic Buddhism and one can aspire to achieve nirvana by remaining a householder. From fifth century A.D. onwards, independent sūtras of Mahāyāna were composed and they were credited with powers, which can lead to salvation. In addition, the dhāraṇīs (dhārayatīanayaiti– by which something is sustained) were also used as protective spells in this period. Numerous dhāraṇīs in clay seals are found from Ratnagiri. Vāsubandhu in the Bodhisattvabhūmicategorised four kinds of dhāraṇīs – dharma dhāraṇī, arthadhāraṇī, mantra dhāraṇī and the Bodhisattvakshāntilabdhadhāraṇī (Winternitz

1983: 380–87). In many stūpas of Odisha, one finds dhāraṇīs being inserted inside a stūpa.

Sometime between 1940-45 A.D, eight granite tablets placed on a rectangular platform were found buried at a spot to south east of the UttaraVihāra and these inscriptions are dhāraṇīs inscribed in North/Eastern Indian Nāgari characters of ninth century A.D. In 1967 NandasenaMudiyanse published the translation and subsequently picked up by Schopen for analysis (Schopen 2005: 306-313). The inscription, as produced by Schopen, is given below:

DHARANI INSCRIPTION NO IV AND V.

Line 1 [... Namas= traiyadhvikānāmsarvatathāgatānāmorbhuvibhuvanadharedadha [dhare]...

2. radharasarvatathāgatadhātūdharepadmam= bhavaiujayadhara
3. smarasmarasarvatathāgatadhar-macakrapravartanavajrabodhi
4. maṇḍalāṅkāralamkṛtesarvata-thāgatāsthitebodhayabodha-
5. ibodhanibudhyabudhyasambodhanisambodhanicalacalacala-
6. ntu me sarv=āvaraṇānisarvapāpavigatehūmhūmhūmhuru
7. hurusphurusphurusarvastokavigatesarvatathāgatahr-

NO. V.

1. dayavajrinisamb
harasarvatathāgataguhyadhāraṇīmudrebuddhesubuddhesa-
2. rrvatathāgatadhiṣṭhitadhātumudresvāhā//
samayadhiṣṭhitesvāhā//sarvatathāgata
3. hrdayadhātūsvāhā//
suprastiṣṭhitastūpesarvatathāgatadhiṣṭhitehuru-
- 4.-ru hūmhūmsvāhā//
omsarvatathāgatoṣṇisadhātūmudresarvatathāga-
5. –tadhātūbhūṣitādhithitesvāhā// hūmhūmṣatphatsvāhā//

This dhāraṇītext was taken from Arya-sarva-tathāgatādhiṣṭhānaḥ ṛdayaguhyadhātu-karaṇḍamudrā-nāma-dhāraṇī -Mahāyāna-sūtra(Ibid.: 306).The Sanskrit version of the dhāraṇī is not available but the Tibetan versions do and according to the introduction of the Tibetan version, this dhāraṇī was composed in eighth– ninth century by Vidyākaraḍeva. The text says thus, “O Vajrapāṇi, someone made a copy of this text and put

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into a stūpa that stūpa would become a stūpa of the relics of the essence of vajra of all Tathāgatas ... It would become a stūpa of ninety-nine millions of Tathāgatas as numerous as the seeds of sesame.” (Ibid.)

COMPARISON WITH DHĀRAṆĪ INSCRIPTIONS IN ODISHA

There are eight (five from Ratnagiri, two from Udayagiri and one in Odisha State Museum (OSM) inscriptions on Bodhigarbhālankāralakṣadhāraṇī (Ghosh 1941: 171-174; Mitra 1981 I: 99-100, Trivedi 2011: 253-255). The same Dhāraṇī was found from Paharpur stupa as well (Dikshit 1938: 84) Lines 9-17 of the OSM inscription talks about the merit accrued by putting the Dhāraṇī inside a stūpa during the consecration of a stūpa. These lines were reproduced below:

Line 9 [part 2-] yakaścidbhikṣurvā

10 bhikṣuṇīvāupāsōkavaupāsīkāvā/anyovā/ yaḥ-

11. kaścid (t) śrāddaḥkūlaputrovākule(a)duhitāvā

Reverse

12. imāndhāraṇīlikhitvāvyantaramprakṣipyacaityamka-

13 [ri]syati/ tenaikenacaityenakṛtenalakṣamtathāgata-

14. caityānāmkr̥tāmbhavati/

tecaityasarvagāndhapuṣpadhūpa-

15. curṇacīvara-cchatradhvajapatākādibhirupakaraṇaihpū-

16. jitābhavaṃti/

nakevalamcaityamevamapitubuddharatnamdha-

17. rmaratnasamgharantacaivavidhair-

upakaraṇaihpūjitāmbhavati/

TRANSLATION

“Whichever person, (be he) a monk, or a nun or a male lay worshipper or a female lay-worshipper or any son of a noble family or a daughter of a noble family having faith, constructs a caitya after having written this dhāraṇī and thrown it inside- by the construction of that single caitya, a

lakh of Tathāgata-caitya will have been constructed by him. Those caityas are worshipped with the accessories of all perfumes, flowers, incenses, powders, chowries, umbrellas, flags, banners, etc. Not only a caitya, but the Jewels of Buddha, Dharma and Saṅgha are worshipped with such accessories.”(Ghosh 1941: 171-174).

One finds parallel of the dhāraṇī slabs in the Abhayagiri monastery of Sri Lanka and dhāraṇī slab now in OSM. Schopen has identified that the dhāraṇīs no. iv and v of the Abhayagiri were taken from the Ārya-sarva-tathāgatād hiṣṭhānahrdayaguhyadhātūkaraṇḍamudrā-nāma-dhāraṇī -mahahahrḍsahā. (Schopen 2005: 306). The Sanskrit version of the dhāraṇī is not available but Tibetan versions are. According to the introduction of the Tibetan version, this dhāraṇī was composed in the eighth – ninth centuries C.E. by Vidyākara deva. The text says thus, “O Vajrapāṇi, if someone made a copy of this text and puts it into a stūpa that stūpa would become a stūpa of the relics of the essence of vajra of all Tathāgatas ... It would become a stūpa of ninety-nine millions of Tathāgatas as numerous as the seeds of sesame” (Ibid). The last section of this dhāraṇī text has similarities with the dhāraṇī which is now in the OSM.

Two other dhāraṇī slabs, No. vi and vii have been read and interpreted recently. They are from the tantric Buddhist Yoga tantra text, Sarvatathāgata-tattva-saṅgraha (STTS). While Schopen has referred to Peking and Tibetan Kanjur collection to identify the dhāraṇī inscription no. iv and v of Abhayagiri, Thero Rangama Chandawimala, who has studied traces of tantric practices in Śrī Lankā, found that the dhāraṇī No. vi and vii of Abhayagiri were taken from the STTS, and the said dhāraṇī invokes Vairocana and the deified Pujopakarāṇas

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as in the UdayagiriVairocana figure (Chandawimala 2008: 89-102). Chandiwimala's reading along with the parallel from the STTS is given below.

dhāraṇī Slab No. 7 and8 of Abhayagiri

Oṃgūhyasarvva [sattva] vajrīhūm//

Oṃguhyaratnavajrīhūm//

Oṃguhya dharma vajrīhūm//

Oṃguhya dharma [karma] vajrīhūm//

ṃvajraguhyaratīpūjāsamayesarvvaṃpūjāpravartayahūm//

ajraguhyapūjābhīṣekapūjāsamayesarvvaṃpūjāpravartayahūm//

oṃvajraguhyadhātu[gītā]

pūjāsamayesarvvaṃpūjāpravartayahūm //

oṃvajraguhyanṛtyapūjāsamayesarvvaṃpūjāpravartayahūm

oṃvajradhūpahūm

oṃvajrapuṣpahūm

oṃvajradīpahūm

oṃvajragandhahūm

oṃvajratailahūm

oṃvajra...ahūm

oṃvajra...ahūm

Emanation of deities from Samādhi from Ch. 2

Vajra-Gūhya-Vajra-maṇḍala-vidhi-vistāraof theSTTS

(Chandra 1987: 35)

Oṃgūhya-sattvavajrīhūm

Oṃgūhya-ratnavajrīhūm

Oṃgūhya-dharma

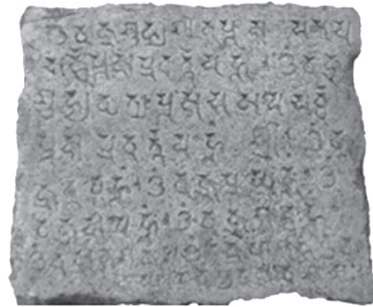
vajrīhūm

Oṃgūhya karma-

vajrīhūm

Oṃvajraguhyaratī-

pūjā-samayesarvva--



pūjāmpravartayahūm//

omvajraguhyābhiṣeka-pūjāsamayesarvapūjāmpravartayahūm//

omvajra-gūhyagītāpūjāsamayesarvapūjāmpravartayahūm //

omvajraguhyānṛtyapūjāsamayesarvapūjāmpravartayahūm

It is to be noted that the invocation of the Vairocana in the STTS and dhāraṇī slab in Abhayagiri also invoke dhūpa, puṣpadīpa and gandha as in the Mahavairocana image of Udayagiri in Monastery I attesting to the ideological influence of the STTS on the dhāraṇī slab as well as in the making of the Vairocana image of Udayagiri Monastery I. The circulation of this dhāraṇī based on STTS both in Odisha and Sri Lanka needs to be located in the context of the emergence of Abhayagiri as an important centre of tantric Buddhism.

The Sarvatathagatatattvasamgraha (The Essence of All Tathāgatas) is a tantric Buddhist Yoga text that centres around Buddha Vairocana (one of the five Buddhas in Vajrayāna Buddhism). Buddha Vairocana is described as Sarvavid (Omniscient) and is invoked by the yogin by making a mandala with Vairocana in the centre and four other Buddhas and Bodhisattvas in cardinal and intermediate directions respectively. There is another unmistakable evidence of the influence of the STTS in the iconographic programmes in Udayagiri. During the excavation of the Monastery I of Udayagiri, an image of Vairocana was found to the right of the door jamb of the shrine chamber of the Monastery I. Here Vairocana facing north wears a kirīṭi crown, is rich in ornamentation with hair cascading down on his shoulders and he displays the bodhyāngimudrā. The bodhyāngimudrā or

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mudrā of six elements signifies the union of the five knowledge of the Tathāgatas into single enlightenment, whereby the index finger of the left hand is clasped by the five fingers of the right hand, referred to as the ‘knowledge fist mudrā’. In the VajradhātuMaṇḍala of the STTS, in each intermediate direction in the strips outside the central chapel, there is one goddess each, namely, Vajradhūpā, Vajrapuṣpā, Vajralokā and Vajragandhā are seated in vajraparyānkāsana and holds their corresponding cognisance in one or both hands. Vajradhūpā (SE), corresponding to Akṣobhya, offers incense(dhūpa) and thus holds an incense-stick (on the right corner of the pedestal); Vajrapuṣpā (SW), corresponding to Ratnasamḥbhava, offers flowers puṣpā) and thus carries a garland of flowers (on the upper right corner of the backslab); Vajradīpā (NW), corresponding to Amitābha, offers a lamp (dīpa) and thus holds a torch (upper left corner of the backslab) ; and Vajragandhā (NE) (on the left corner of the pedestal), corresponding to Amogha siddhi, offers sandal-



powder or perfume (gandha) and thus, holds a sandalpot of powdered-incense (Chandra 1987). In this representation of Vairocana in Udayagiri, one can notice the distinct shift in the ideology of the representation of Vairocana; whereas in the stūpamaṇḍala of Udayagiri or in the Lalitagiri image he is represented without ornaments and crown, thus symbolising the enlightenment of Vairocana as in the 7th century Mahāvairocana Sūtra (a tantric Buddhist text); On the other, the rich ornamentation, kirīṭi (conical) jewelled crown and bodhyāṅgī-mudrā (clasped hand posture) represent Vairocana as a universal emperor (sarvavid) in the STTS tradition. One can cite the Nālandā metal image of three headed Vairocana belonging to the same category.

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Hanumān in Thai Rāmakien

-Prof. Radha Madhab Dash

The Thai Rāmāyaṇa named as Rāmakīrti pronounced as Rāmakien is not an equivalent version of the Rāmāyaṇa of Vālmīki. The details of Rāmakien are closer to the Tamil version of the Rāmāyaṇa than Vālmīki's. It is believed that the legends of Rāma travelled from India to Thailand via Java and Malaya by the South Indian merchants, who used to narrate the story of Rāmāyaṇa to the local inhabitants. It was certainly not told by the learned Brāhmaṇas from the written version of Vālmīki's. When the Thai Rāmakien was composed for the first time by the king Rama I in the form of a literary work, it was meant for entertainment, i.e., to adapt it in performing art form for stage performance called Khon 'masked drama', not for any religious motive. Therefore, the characters are portrayed in accordance with the Thai test and perception as well as in consonance with the cultural ethos of the Thai society. Hanumān's character may be cited as a very good example of this Thai perception of Hanumān, a favorite hero of Thai people. One significant trait of his character in Rāmakien is that he is not an eternal celibate like in original Rāmāyaṇa. He has many wives and paramours in the courses of his warrior career. He is a great lover and he performs many amorous exploits with different females right

from the goddess to demoness. But this frequent lovemaking is aimed at mostly to induce those ladies to help him in his task. As in Rāmāyaṇa, he is an unassuming devoted servant of Rāma. He is specially portrayed as full of life, a genius, valiant, clever; invincible and so on and more human although a mere white monkey in form. Thus, among the characters in the Rāmakien, Hanumān, the most beloved by the Thai audience resembles a typical Thai hero fond of Sanuk or 'fun'.

The present study humbly attempts to bring out some of the important personality traits of Hanumān as depicted in the Rāmakien.

1. PROLOGUE

Thai Rāmakien (same as Sanskrit Rāmakīrti), 'the story of Rāma' is a masterpiece of Thai literature and a cultural paradigm of Thailand. It is not a mere translation of Indian version of the Rāmāyaṇa; rather it is based on the themes from this Indian epic. Yet one finds a lot of Indian concepts and norms of traditions, some of which are already assimilated as national tradition and cultural symbols of Thailand and others are still considered to be foreign or imported. The King Rāma I, the first king of the Chakri dynasty and the founder of Thai capital in Bangkok composed the Rāmakien, and this is the complete version of the Rāma story from the beginning to the end as prevalent in Thailand. Other versions of the Rāmakien are only fragmentary.¹ Rightsince 1902, the

¹The story of Rāma was well-known in Thailand since the Sukhodaya period of reign which began in 13th century. In the following period of reign known as Ayodhya period (1350-1767), there existed some versions of the Rāmakien for performing shadow plays (Nang Yai) and masked dance (Khon). See Poolthupya (1979),2; In Bangkok period between 1767-1925, at least seven such fragmented versions are known-see also ThoongthepMeechai (1993) 85.

Rāmakienhas been introduced in school curriculum and has resulted in a mass exposure to this immortal epic’s literary, artistic and moral influences. Its latent amalgam of romance, adventure and heroism has enchanted the Thai minds and the story has enjoyed broad popular appeal. The purpose of royal patronage of the Rāma story both in its written and performing form was to glorify the king and legitimize dynastic rule in the model of divine kingship of India besides entertaining people and enrich their minds. The content of the story could succeed in emulating the bravery and loyalty of the people at a time when the Thais had to wage many wars with neighboring Burmese invaders in 18th century. The-then king realized the important role of culture in the consolidation of the nation. However, it is amazing enough to note that the story of the king Rama I’s Rāmakien ends with the warning that it was composed after Vedic legends that should not to be taken seriously.² “It is possible that he merely wanted to point out that there were exaggerations of misfortunes and good fortunes in the story which would not be true in real lives. To let go one’s emotions such as deep sorrow or undue anger for the characters in the story would be pointless.” It is also a fact that the Thai audience was more interested in the entertainment value rather in the religious value, thus the social purpose here is entirely different from that of the Rāmāyaṇa of Vālmīki, wherein it is considered as a Smṛti and meant for recital bearing sacred sense producing merit. It removes sins in its listeners; therefore, an Indian looks it with awe and reverence. However, as Rāmāyaṇa serves as the model and source of plot in subsequent literary creations of India, the Rāmakien does the same in Thailand.

²See Poolthupya (1979),2 in her n. 6 quoting Rama I, XI, p.307.

The characters of the Rāmakien are not expected to be fully corroborating to the Indian perception depicted in the Rāmāyaṇa. With this background the character of Hanumān may be viewed in Rāmakien.

2.1 HANUMAN'S BIRTH³

Hanumān is the son of Sawaha (Svāhā) the wife of Kodom, the erstwhile childless king of the city state Sakot in Chompoo Tweep (Jambudvīpa). Having appointed his queen as regent, he left to the forest and became a forest hermit, and after thousand years of penance he retired to his mundane life having heard some personal aspersions from a bird. Then he conjured up a beautiful woman whom he named as Kala Adjana born of fire, and he immediately married her. Soon she bore him a daughter named Sawaha, the magic word, who was equally beautiful like her mother. Once during the absence of Kodom, Indra looked down from heaven and found her gathering fruits. He decided to marry her in order to bear a son who could become PraNarai's (Vara Narāyaṇa/ Viṣṇu) allies in his Rāma incarnation to fight with the vicious Tosokanth (Daśakaṇṭha). He descended on earth and voiced such sweet words of seduction. Kala Adjana, being enchanted by Indra's appearance, was wholeheartedly succumbed to Indra's amatory advances. As a result, a green faced son was born to her whom Kodom innocently accepted as his own son. Similarly, she also bore another male child from the Sun god Athit (Āditya) as radiant as Sun, who would also be a future ally to PraNarai. Once Kodom took his three children to bathe. He was carrying the infant son on his arm, the first born on his back, and Sawaha walking. At this discriminating treatment, she was jealous of her brothers and exclaimed at her father,

³ See Thoongthep, Meechai (1993), 43ff

‘your own child walks’ and ‘yet you carry strangers’. She also disclosed the fact of their birth. Kodom tried to examine the truth of the allegation of the daughter by throwing all the three into the lake. He spelt that the genuine child only will emerge to stand before him, and the fake ones will become monkeys. The daughter came out successful, and the two other sons were transformed into chattering monkeys and leapt from branch to branch overhead. The angry Kodom cursed his wife to become stone, and when Viṣṇu would arrive to fight demons, he would use her body to bridge the ocean to Longka (Laṅkā), and she would sink to the ocean floor forever. Before the curse acted, Kala Adjana cursed her daughter Sawaha for her betrayal to remain standing on one leg, open mouthed atop mount Djakrawan (Cakravāla) eating only wind until giving birth to a monkey.

PraIsuan (Ísvara/ Śiva) saw her and ordered the wind god Pai (Vāyu) to insert his celestial weapons inside Sawaha’s mouth so that she might produce a mighty warrior son to help PraNarai (Viṣṇu) fight the demons. From among his weapons, the jeweled club would form the monkey’s spine, and permit him to levitate, his trident would mould the monkey’s body and the diamond discus will make his head. The monkey would be able to exorcise the trident for combat purposes. He would be able to fly, attack demons and can accomplish all tasks assigned to him, and he would be the father of many children by celestial maidens. Pai (Vāyu) transferred such powers by inserting the weapons into Sawaha’s mouth, and after thirty months, a monkey emerged from her mouth and flew to heaven. The monkey had the physique of a mature teenage youth, had white fur that sparkled like diamonds, and teeth were like jewels. He was able to inhale deeply

and exhale moons and stars. Pai named him Hanumān and prepared to present him to Śiva. While taking farewell from her mother Sawaha, she told him that only Viṣṇu's earthly incarnations would be able to see his sparkling fur, and that moment he should make himself his ally. In the heaven he leapt from mount Krailas (Kailāsa) into the garden of PraIsuan's (Śiva) consort, goddess Umā. Due to his playful feats of damaging branches and blossoms in the garden, Umā reduced his strength by half. Further at his contritely begging of forgiveness, the softened Umā informed that his strength would be restored at the head to tail by the stroke of Viṣṇu in his earthly incarnation. Then he was carried by Pai to PraIsuan, who admired the mighty monkey, granted him immortality, and also granted the boon of ability to transform himself into other shapes and beings and can make himself invisible. Moreover, in the event of being killed in the battle he could be restored to life by having the wind blow over him. PraIsuan summoned Kakat and Sukrib (Sugrīva) informing them to accept Hanumān to be their ward, and a prince of the monkey kingdom. It is to be recalled here that Kakat and Sukrib were no other than the green faced monkeys (son of Indra) and red-faced radiant monkey (the son of Athit) born from Sawaha earlier referred and who were installed as the monarch and viceroy respectively in the citadel Khitkhin (Kiskindhā) built with the help of the gods by their divine fathers.

2.2 HANUMĀN'S MEETING WITH RĀMA

After the abduction of Sītā by the demon king Tosokanth (Daśakaṇṭha), Pra Ram (Vara Rāma) and Pra Lak (Vara Lakṣmaṇa) traveled for several days without respite in pursuit of her. Eventually they entered into a banana forest

(Kadaleewana) where Hanumān was engaged in meditation. The wind god Pai cooled the dense forest which induced both the brothers stretch out for rest. Hanumān discovered them and saw Rāma sleeping below the tree. He thought him to be a great king of heaven as he did not appear like an ordinary hermit. He did not dare to wake him; rather he guised himself as a small white monkey started breaking off leaves and let them fall on sleeping Rāma. Pra Lak (Lakṣmaṇa) opened his eyes and stretched out his hands to catch the white monkey, but he clambered up to a higher branch and threw down more leaves. At this, the angry Phra Lak tried to thrash the mocking monkey by his bow, but he jumped back forth and he missed. As he continued playing more mischief, he woke his brother and informed about the insolence of the monkey. When Pra Ram looked at him, he noticed in him the signs of a god on his body such as a diamond coronet, flashing earrings, and jeweled teeth unlikely with any forest ape, though they could not be noticed by Pra Lak. Hanumān overheard the conversation between Pra Ram and Pra Lak about the heavenly signs on his body and realized that Rāma was the earthly incarnation of PraNarai. He could also recognize certain physical characteristics in Pra Ram which his mother Sawaha had prophesied to him earlier. Hanumān immediately knelt down before him to swear allegiance.⁴ Now on started his unflinching service to this master. Hanumān not

⁴ See Thongthep, Meechai(1993) 84 for details; See also the RāmakīrtiMahākāvya of Satyavrat Shastri, VII.13: adyaprabhrtyasmitavāṅgadāsonāmnāhanumānpavanasyaputraḥ/ tvad-darśanāpyāyīta-mānasamāmāntvamajjayatuṣtatamaṁvidhehi//; also see The Rāmakien a prose Translation of the Thai Ramayana by Ray A. Olsson (1968)120-21.

only proposed him to take armed assistance from his uncle Sukrib (Sugrīva), the powerful warrior at the moment exiled from KhitKhin by Pali (Bāli), but also immediately flew to bring Sukrib for an interview with him. Right from this event Hanumān has been an unquestionable and devout servant of Pra Ram assisting in most difficult situation, advising and risking himself in all adventurous activities for the rest part of his life in the service of the master. His role in the depiction of several episodes and sub-episodes in the Rāmakienis so much substantial that cannot be detailed in this small paper. However, this is the greatest quality of his character. He has not cared adhering to moral lapses, committing acts of treachery, tricks, falsehood, with the enemies to succeed in the specific mission he is entrusted to perform for his master in the name of sin.

2.3 COMMENDABLE SERVICE TO THE MASTER

The character of Hanumān in the Rāmakien has little in common with Hanumān in Rāmāyaṇa. He is portrayed as a great genius, who overdoes things, yet he is considered as indispensable and therefore, Rāma has put up with him. He is valiant, clever and invincible. As referred above, he was able to transform himself into any form of his desire. He can fly or go beneath the earth and under water and appear with four faces and eight arms in the sky and yawn moons and stars from his mouth. With all these specially destined advantages, his sincerity in offering faithful service to his master Rāma, even at the face of the most difficult situation, is the most commendable trait of his character. From among his eventful accounts, some occasions may be cited highlighting the aspect of his selfless service. While Sukrib commissioned Pali's sons Ongkhot and Chombupan (Jambupāla) to help

him raise the required army and confront Tosokanth, he also summoned Hanumān to come to Kadaleewan forest. On his way, he encountered one of Tosokanth's leading commanders, Rithikan. In order to prove his mettle by fighting Yak Rithikan, he declared himself as an ally of Rāma and a nephew of Sukrib and attacked with his trident. He succeeded in defeating him followed by the order of Sukrib to celebrate the occasion. Similarly, Rāma wanted to make ally with Mahachompoo, the powerful monkey kingdom of Chompoo. As he was childless, Śiva awarded the couple the black monkey Nilapat, son of the god of Time as their foster child. At the approach of Sukrib and Hanumān to be ally of Rāma, the earthly incarnation of Viṣṇu, Mahachompoo adamantly refused to believe them as emissaries of Viṣṇu. The brave and intelligent Hanumān cast a spell on Mahachompoo putting him unto deep sleep. Then he spirited him from his bed chamber and flew back to the place on mount Kantamat, where Rāma was waiting. Hanumān explained to justify this gesture, and Rāma was pleased by Hanumān's initiative and stroked his back which led to the restoration of the strength Umā had punitively reduced on mount Krailas. The fainted Mahachompoo after waking up saw the green-faced Viṣṇu standing before him armed with his trident, discuss, conch shell and mace. Rāma revived him, whereupon Mahachompoo knelt at his feet apologizing for the way he doubted Rāma's emissaries. He was offered back his own kingdom and was asked to send his warriors to fight for Rāma's cause being combined with another monkey army of Sukrib.

2.4 HANUMĀN AS GREAT LOVER OF MANY BEAUTIFUL MAIDENS

Hanumān in Rāmakienuunlike in Indian versions of

Rāmāyaṇa is a great lover of women. He is not a celibate throughout his life. He enjoys amorous exploits with many female goddesses and demones and leads a free life. Mostly he adopts the art of love making for taking advantage of the situations to fulfill the mission he is entrusted by his lord Rāma. Among the characters, Hanumān resembles a typical Thai hero to his most. Ethical code of marriage and the sanctity observed in Indian Hindu society is not conformed while portraying his character.

On their journey to Longka (Laṅkā) in pursuit of Nang Sida (Sītā), Sukrib (Sugrīva) named Hanumān, Ongkot (Aṅgada) and Chompooan (Jambupāla) as leaders of the patrol, Hanumān took the special message from Rāma for Nang Sida. After five weeks journey, reaching at a jungle city, Hanumān left his companions to wait before the city walls and entered through the city gate of Mayan to reconnoiter. He met a wondrously beautiful maiden named Butsamalee (Puṣpamali), who was Nang Rampha (Rambhā) in her previous birth. But due to breach of moral conduct she was cursed to be in that city to stop Hanumān entering further into the city. When Hanumān disclosed his identity as a soldier of PraNarai (Vara Narāyaṇa), she recalled what PraIsuan (Vara Īśvara/Śiva) told her that Hanumān could change himself into four-faced and eighteen-armed monkey and could breathe out moons and stars. Hanumān immediately acted to take her into confidence. With this Butsamalee clasped her hands with fear and joy, and fled to her room, and joined with her finding one-hundred-thousand-fold pleasure in the delights of her love. Thereafter, she yielded and helped him to unwrap the details of the road leading to Longka. As she was freed from the curse due to the love of Hanumān as destined, she now

returned to heaven. Hanumān sadly bowed to the goddess in parting and went back to the camp.

His love with Benjakai, the daughter of Pipek (Bibhīṣana) was a rare love episode that took place in aerial path to Longka. The monkey and the demoness fell in love with each other. Benjakai, the niece of Tosokanth was employed by him guise herself as the corpse of nangSida floating on the river, which would persuade Rāma about the death of Sida to avoid further conflict and Rāma's army would become dispirited once Sida's demise became apparent. In return he promised to reinstate her father with more titles, more honour and other privileges than before. This was accepted by Benjakai. After surreptiously and minutely observing Sida's every gesture, expression and feature, she dared to transform herself as Sida and acted upon as planned by Tosokanth. However, at the sight of the floating corpse of his beloved Sida at bathing place, Pra Ram sank to the sand, half dead with horror. Hanumān suspected the trickery and sought permission to cremate the body. When flames licked around her, Benjakai attempted to escape amidst smoke. Hanumān captured her and exposed her deception and brought her to Rāma and Pipek. Rāma was relieved and duly pardoned her but ordered her to return to Longka in order to inform the failure of Tosokanth's ploy. Now Hanumān was entrusted the responsibility of safely escorting her to Longka carrying over in his arms. When he landed, he held her to caress her and say sweet things to her which weakened the beautiful demon girl to resist. Moved by the might monkey's ardently inflamed love she sank to the ground. Thus, the cunning woman with her heart leaping for joy forgot the twenty-armed king and her message at the love of the monkey. Their mental state

and love sports are beautifully described by Satyavrat Shastri in his *Rāmakīrtimahākāvya*.⁵ Their natural conjugal love fruited as hybrid offspring named Asuraphad, the more powerful and valorous than Hanumān.

Hanumān's love episode does not end with Benjakai. She falls in love with the mermaid Supanamatcha (*Suvarṇamatsyā*), one of the daughters of Tosokanth. As queen of the fishes, she was able to command her subjects to remove causeway stones immediately they were deposited in the sea by Rama's army to frustrate Rāma's advance. The witty Hanumān became suspicious of the instant disappearance of the stones and dived into the ocean to investigate. He successfully caught hold of the beautiful mermaid maiden and his captive embrace became caresses. His novel amorous advances amid foaming waves and warm currents propelled her joyfully to become Hanumān's wife. Then Supanamatcha ordered her subjects to replace all the stolen stones and willingly helped Hanumān complete the causeway. As a consequence, she delivered a male child named Matchanu (*Matsyāṇu*) on a beach, which resembled Hanumān except for a fish tail. He was discovered by Maiyarab, the magician and Demon king of Badan (*Pātāla*). This unique monkey fish was permitted to swim in a lotus pond fronting his subterranean palace on the condition that he would guard Maiyarab against

⁵taruṇīkanakamkamalaṁ kamala nahikasyaharantimanohāriṇam/
navivekijano'pinivartayitumprabhavedidamityamṛṣodyava-
caḥ//kumamāyudha-śaktirahoamitāhanumānapi yad vaśamāpa-
kṛti/āsurimapisapraṇayamprabalaḥsamayācata tat sahitorahasi//
athasā'piśaśākavidhātuṁ imam balinampravilokyavilokyatamam/
svamanonamanojavaśātsva-vaśemuditāsamaramsta ca tenasamam//
yadiyātilatāsvayamevatarumyadiyātinadī ca tathājaladhim/ nahitatra-
vicitrmitiprakaṭamprakṛtiḥpuruṣaṁsvayamevayataḥ// X.25-28

intruders. This son of Hanumān subsequently helped his father Hanumān to rescue Rāma from the clutches of Maiyab.

Hanuman while flew off in pursuit of Rāma's arrow to locate the footprints of the targeted WiroonDjambang near a cave on mount Akatkiree (Ākaśagiri), he saw some forest monkeys gathering fruits and carrying them inside. They informed that they were doing this for Wanarin, the heavenly maiden staying inside. He transformed himself into a handsome youth and became very happy in anticipation of his winning love of the maiden. Of course, he could collect information from her about WiroonDjambang. But in the next moment, he forgot about his responsible deployment in the war and mission. "His heart beat wildly and sent fire coursing through his limbs. He must win this beauty for himself".⁶ To his query, she related her life story identifying herself as a servant of PraIsuan, and was banished for negligence in the duty of causing the fire to go out. Therefore, she would be living there until Narai comes and conquer Longka. Along with him would come a mighty monkey, who is virile and warlike and would release and send her to heaven. But she did not confide in him when he introduced himself as Hanumān. To prove his identity, he jumped into the air and made his body huge filling the cave. He became white and sparkling bearing teeth of shimmering jewels, yawning out moons and stars. Wanarin shrieked with joy and fear when she saw this. Hanumān seized this opportunity drawing her near and began to whisper sweet words, tickled her with his caresses and would not let her hands go free. Thus, she succeeded in getting her love, and this love episode brought him success in following WiroonDjambang.

⁶See Olsson, Ray . A (1968), 259

2.5 HANUMĀN AS SUBJUGATED UNDER THE LAW OF KARMA

The Thai perception has been moulded by the tenets of Buddhism, where Law of Karma is emphasized. The Thais also accept the Indian concept of law of Karma as guiding factor in the courses of human life, ugly or beautiful, right or wrong and so on. In the Rāmakien, one comes across the repeated stress of influence of past Karma to explain why some are better than others. This proposition can be examined by undertaking a case study of Hanumān. This white monkey does the most work in the Rāmakien, yet gets very little in return. It must be realized from the foregoing discussion that the character of Hanumān in Rāmakien is much different from that of the Rāmāyaṇa. As in Rāmāyaṇa, he has been indispensable a companion for Pra Ram in Rāmakien, because there can be no servant more faithful to the master than Hanumān. But for this incomparable service to his master, he does not get befitting reward. For performing the important task of conveying Rāma's message to Nang Sida he was rewarded with only a bathing cloth by Rāma. According to Rāma's promise he would give him the reward of whatever he would have worn by the time Hanumān arrives after tracing out Sida (Sītā). By the time he arrives, Rāma had just finished his bathing. Hanumān reports about his meeting with Sida and conveying Rāma's token and message as ordered by him. Further he informed about his fight with Sahasakumar (Sahasrakumāra), the sons of Tosoakanth and their killing, besides his rampage and burning Longka. Rāma became greatly angry that Hanumān had acted beyond his order, and he was suspicious lest Tosokanth might kill Sida as a mark of revenge for the wrong and irresponsible acts of Hanumān. Despite Hanumān's explanation that he had not revealed his identity as Rāma's servant, he felt

severely punishing him with the capital punishment deserving for this blunder. However, the counselors advised to pardon him unless Sida was killed. Therefore, he was pardoned and was rewarded with Rāma's bathing cloth. Hanumān feels sorry for himself because his adventurous feats for the cause of his master were never appreciated. He was treated disgracefully and he barely escaped death sentence. But Hanumān, instead of blaming anybody, attributed all this denigration to his sinful acts committed in the previous life.⁷ Though Buddhism professes cast-less society, Hanumān's later career demonstrates the class distinction. A person belonging to a lower class should not aspire after the treatment meant for higher class, because it is difficult to behave in the higher role one is not prepared for. This is reflected in Hanumān's life. After the conquest of Longka, Rāma rewarded everyone for their contribution in the victory over Longka. Hanumān was given the title of Praya Anagit along with half of the kingdom of Ayuthaya to rule. He was given a crown and everything that befits to his royal stature. Yet when he sits on the throne under the white umbrella, he feels the great heat and headache. Perspiration soaks his body and his eyes were felt hurt as if pierced by the arrow at the sight of the officials. Thus, he realizes that he himself a mere soldier should not share the throne of Pra Ram, who is the incarnation of PraNarai. Consequently, he relinquished the throne to Rāma.⁸ Then Rāma built a city for him to rule, which he ruled happily for a while. However, he enjoyed passing time in royal garden in climbing trees. He used his foot to scratch his head as natural habit of the monkeys. But when he noticed that his court women laugh mockingly at this

⁷Ramakien of Rama I, I.IV, 112 quoted by Poolthupya, op.cit., 112.

⁸Rmakien, ibid. 282 quoted by Poolthupya, 9

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queer behavior unlikely of a royal person, he felt ashamed, and then decided to become a hermit and live peacefully in a forest hermitage for ever being free from all this burden of mundane world.⁹

3. CONCLUSIONS

Thai Hanumān is a hero possessing a greater number of qualities and virtues than Rāma himself. According to the stipulation of Bharata, the author of Nāṭyaśāstra,¹⁰ a hero should be endowed with eight Sāttvikaguṇas. Bhoja¹¹ and ViśvanāthaKavirāja¹² count seventeen Nāṭyālaṅkāras or graces of man such as Bhāva, Hāva, Helā, Śobhā, Kānti, Dīpti, Mādhurya, Prāgalbhya, Audārya, Dhairyā, Kutuhala, Hasita (Parihāsa), Cakita, Ujaya, Visrambhaṇa, Cāṭu and Premābhisandhāna. Thai Hanumān bears all these qualities besides his specialty in love-making being an adept lover.¹³ Thus, his character is a charming blend of Indian and Southeast Asian culture and a typical Thai culture. It is not an exaggeration in saying that he is more popular than Rāma for Thai people. Hanumān, not Rāma, is the real Thai hero, a role model for every Thai male.

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⁹Ibid. 343, quoted by Poolthupya, 9.

¹⁰NāṭyaśāstraXXIV.31: they are śobhā, vilāsa, mādhurya, gāmbhirya, lālitya, audārya, and tejas.

¹¹Sarasvatīkaṇṭhābharṇa V.42.

¹²SāhityadarpaṇaIII.93-97.

¹³Kulasrestha, Susama (2001),425.

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Rich Cultural Tradition of Odisha through the Eyes of Folklore Journal

-Dr. Neeta M Khandpekar, D.Litt

Modern historians and Social Scientists along with the folklorists pay much attention to the vital aspects of many social behaviors and the phases of the development of Society and Culture. Folklore is a stream of human history which flows through from generation to generation in traditional way. It is the traditional history of the unsophisticated people in the wider sense, and though does not ignore individuals; it is the study of a collective one group and society.

Folklore is a branch of social science which is connected to anthropology for the physical and cultural aspect of study, connected with prehistoric archaeology for historical evolution, economics and statistics for social statistical picture, connecting literature for literary merit, connected with philosophy and religion, religious study, connected with linguistic study connected with history for historical interpretation and chronology development. Folklore has universal appeal. It is not limited to a particular country

or region. Folklore lives rather in the primitive mind in traditional beliefs and customs.

The elements of Cultural history are akin to folklore as both are unrecorded traditions of the people.¹ Cultural historians only penetrate into the bottom of society to collect relevant materials for people's history. Folklore though not history, yet its main objective is to reconstruct the history of mind i.e. the history of people's total social behavior. Thus the culture historian and the folklorist meet at a certain crossing point.

Folklore was a national monthly Journal with international outlook which came out regularly from 1956 onwards when it was called Indian Folklore.² It was edited, printed, published and owned by Sankar Sen Gupta³ from Calcutta and was around 40 pages.⁴ He edited a book Rain in Indian Life and Lore in 1963. In his book Tree Symbol worship in India he treated rituals and ceremonies connected with trees which saved many trees from destruction. By January 1970 Folklore was an International Journal with class readership. The Folklore carried Content page first, and around 5 pages of advertisements. It also had Folklore News and editorial in

¹Dulal Choudhuri, Historical Approach to Folklore Study , Folklore, September 1970, p.323

²Folk-Lore incorporating Indian folk-lore founded in 1956

³Sankar Sen Gupta wrote introduction to the book Lokayata Bangala(in Bengali)by Prof Sunil Chakravarty, Kalyani Publication, Calcutta 1969, and also wrote introduction to the book Studies in Tamil Folk Literature by N Vanamamalai, published in Madras 1969. S S Gupta and K Krishnaswamy together wrote the book Fire Festivals of India published by India Publications, Calcutta, 1984.

⁴By 1976 it was 62 pages and in 1990 was of 24 pages and the last issue of the year 1991 is of 35 Pages available in J.N. Library of University of Mumbai.

the end part of the journal. It also carried Book Reviews in 1962 and half page advertisement on second last page. On the basis of the Case study of Folklore Journal (1960-1991⁵) this paper argues how Orissa related information published in post independent India. This Journal also enhances cross-cultural understanding. The Oriya folklore preserves the ancient traditions and customs of the people of Kalinga and Utkal. It consists plenty of romantic tales, episodes, ballads and innumerable rural songs, bulk of which are characterized by a higher degree of poetic inspiration.⁶ The totality of folklore contribute enormously towards the reconstruction of cultural history of a country.

Orissa has been, for many centuries, the meeting place of different races and creeds. From her legends and her archaeological treasures it is evident that all stages of human civilization, from the nomadic to the mercantile marine, have existed on her soil. The traditional ballads of Orissa mirror a long history. The ballads also reflect the mental attitudes not only of the singer but of the audience as well. The wandering minstrels (singers) chose religious and moral themes. Ballads are also sung by elderly women in almost every home and the young wife, separated from her own people, also sings ballads of her loneliness. Though the court minstrels are now virtually extinct but the Nathas, the Yogins and the Chakulia Pandas still sing to the common people in the months of Baishakh, Kartik and Magha. Ordinarily they sing for alms, for it's a part of their religious duty. Their stories are taken from the Puranas and other liturgical literature.

⁵From between these years Folklore Journal availed for this article

⁶Gopal Chandra Mishra, Women in Oriya Folklore, Folklore, March 1969, p.75

Oriya ballads are, for the most part, narrative poems which infrequently are wanting in dramatic force. Some are associated with folk dances though, as a rule, shorter songs are preferred. Narration plays a major part in ballads with religious themes where incidents are few. Oriya ballads have been classified into two divisions: religious and social. The division is based on subject matter. By structure and form they can be classified into major and minor divisions. The major ballads are of national importance. They are fully developed and the story, the characters and events are integrated in the narrative. They give us an idea of the cultural pattern of life in Orissa, from ancient times to the present.

The great national ballads of Orissa is associated with Lord Jaganatha It is called Deulatola⁷ (The Construction of the Temple)

In the ballad 'Deula tola' the old carpenter wants a strong assurance from the king that the latter must not open the door of the temple before twenty-one days

I will complete the image
Within twenty one days
For twenty one days you mustn't come
To bother me.
You mustn't open the door
For twenty one days
Any less than twenty one days
Won't serve my purpose
I, the old carpenter, will be confined
For twenty one days.

⁷In 'Deulatola' twenty nine verses have been devoted to the 'bandana' of lord Jagannath, Sadasiva, Ganesh and Hanuman.

On the fourteenth day the king repeats the same matter before the queen.

I am promise-bound for twenty one days

After twenty one days the door will be opened.

Repetition of the time factor has its own significance, the specification of time holds a key point in the story. The repetition helps in emphasizing the point. At the same time it intensifies suspense.⁸ Rhyming ('Mo jibana', 'Jema Melani') makes it convenient to remember the ballads and sing those out to listeners.

S Mahapatra⁹, writes originating from time immemorial the Oriya folk ballads still grow luxuriantly like wild creepers. In theme and style those are simple but beautiful. Naturally those are the product of art, the pivotal of it being the art of narration. The artistic attainments of a ballad cannot be attributed to a single individual. Once a ballad is composed, may be by a rural talent, it is treated as everybody's property. It undergoes changes, especially in form and style, in the hands of innumerable ballad singers. As it is not an easy matter to "reconstruct the history of individual tale types and trace the possible routes of diffusion"- the main concern of comparative folk theorists. Oriya folk-ballads are sung by a wandering minstrel, a village maiden or recited by a priest (as in the case of Osa and Bratakaths and Satyapir Pala)

In 'Tapoi'¹⁰ the parents of the girl die as the golden moon is constructed. The matter has been repeated by the seven

⁸Folklore, November 1976, p.356

⁹Oriya Folk Ballads: An Artistic Approach in Folklore, November 1976, p.355

¹⁰The Story of Tapoi represents maritime activities in ancient Orissa and the family and social conditions of all sea going merchants in those days.

brothers on the eve of their departure for trade. It is intended to remind of their household to their wives:

We are so fated that our parents

Met pre-mature death,

We are going out on trade;

You must take care of the herth.

Tapoi in her days of misfortune recalls:

The father died when the golden moon was half
constructed

The mother died at its completion

The seven brothers went out for trade.

The sisters-in-law reduced me to this state.

Such a repetition helps portraying the mental state of the character concerned, intensifies the atmosphere of pathos and at the same time, reminds us essential part of the story.

In ballad- technique another type of repetition is found in which “Each stanza repeats the substance of the preceding, but with some variation which advances the story”.

A loving mother, excited at the prospect of the daughter’s wedding, approaches the jeweller, the milkman etc and entrusts them with some duty. She compares the world with a market where one has to choose between the stale spinach and the fresh spinach, the good and the evil:

This is a market of stale and fresh spinach,

Here a Jeweller has spread a boat load of articles,

I entered the Jeweller’s house,

Oh, Jeweller dear, what present will you make?

You will gift Jewells at the time of my daughter’s
departure

This is a market of stale and fresh spinach,

Here a milkman has spread a boat load of articles,

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I entered the milkman's house,
Oh, milkman dear, what present will you make?
You will gift palanquin at the time of my daughter's
departure...¹¹

The ballad not only rich in material of interest to folklorists but has much artistic values. It is also important from the social point of view as a form of expression evolved when men lived close to one another and in a small community. S.C. Mahapatra and Dr. Kunja Behari Das took to field to study ballads of Orissa. There are ballads in every part of Orissa associated with shrines, places of pilgrimage, old princely dynasties etc. Creative poets like Nandkishore Bal and Godavarish Misra have done much, preserving many of the historical and traditional ballads, by incorporating them in their own writings.

Bhabagrahi Misra, A Study of the Worship of Lakshmi in Orissa ¹²

Worship of Corn- Blended with Lakshmi worship. Perhaps the materialistic outlook i.e. the idea of becoming wealthy and prosperous is common to man all over the world from the days of antiquity. Agriculture being the only source of wealth, the people used to worship the corn.

Gitanajali Mishra 'A look into Gadaba(culture): Their Religious practices'¹³ covers a tribe interior of Koraput district of Orissa, their annual festivals are connected with different stages of cultivation in different months of the year.

Baisakh'(May)- worshipping for sowing the paddy goddess Jalabami

¹¹S Mahapatra, Oriya Folk Ballads: An artistic Approach, Folklore, November 1976 p.357

¹²Folklore, April 1967

¹³Folklore, August 1980, p.17

‘Landa’(June)- worshipping for sowing ragy, suaon (a type of rice)

‘Asad(July)- Worship to Gundicha goddess

‘Srababna’(August)- Worship to the earth goddess ‘basumati’...

Kunjabehari Das¹⁴wrote, The Plant in Orissan Folklore ¹⁵

Plant worship in Orissa has been a natural phenomenon. Aborigines of Orissa worship Buddhipallien, the goddess of forest.If she is not worshipped properly, she devours all men and women of the forest.

Worship of Karma or Kadamba tree is in vogue among the aborigines of Orissa and M.P. A branch of the above tree is cut and carried in ceremonial procession by the people on the 11th day of the bright fortnight of Bhadra(August, September), is decorated with clothes, sandal paste, vermilion and flowers and is worshipped.

A saying goes on as follows-

Age bun pachhe bun

Garvanatu tuntun,

Sow early or late

Ears appear in the womb of rich plant by Garvana Paddy plants¹⁶ represent Lakshmi and are worshipped when ears of corn appear in their womb. Mana (small measures), gauni (big measures), Pakhia(rain cover extending from head to thigh, made of palm leaves) are worshipped along with theears of corn. People take full meal that day with the hope that they will get the same throughout the year.

¹⁴He was eminent folklorist of Orissa, also wrote ‘Women in the Folk sayings of Orissa’, Folklore, March 1969, pp.96 to 100

¹⁵Folklore, May 1964, p.196

¹⁶Folklore, May 1964, p.191

The study of the inter-relationship between plants and people chiefly the indigenous people forms the subject of ethnobotany, sociobiologists. Rich botanical¹⁷ folklore speaks of plant wealth.

Paddy plants are also worshipped on the last day of the reaping. Some ears of corn are left uncut in one corner of the field, set apart for the purpose every year. They are taken out after due worship and are treasured in the barn with utmost care offerings are distributed among the workers of the field. This is called Kheta-badha (the last ceremony of reaping). The plants as is believed have a part to play in regard to longevity of human life.

Bhatra tribal community living in Bastar and adjoining parts of Orissa worship Jalkamini-the tribal deity of water

S Mahapatra wrote 'Similies and Metaphors in Oriya Folk Ballads'¹⁸ taken from nature, day to day life, religion, myth and legends, social positions and situations, miscellaneous.

Impact of coastal Nature on the Similies and Metaphors is prominent.

The terms 'meli deucha' or meli dela are the different forms of the verb 'meliba' associated with 'Boita' (festival signifying Sea trade of Maritime Kalinga)

The images relating to Ocean and river occur more frequently than mountains and forests. Some of these Similes are peculiar for their rural origin. When the village maiden's braider is compared to 'Bhandidadhi' i.e. the banana flower, the girl friend is addressed as 'Kasi kakudi (tender cucumber)'

¹⁷The Folklore of April 1964 p.149, mentions Rev. Dr H Santapau, S.J. Director Botanical Survey of India (actively involved in hosting Folklore Conference)

¹⁸Folklore, October-November 1974, p.315

and the helpless bride is compared with the suffocated coconut plant in between the leafy mango tree and the samba creeper, we get realistic depiction of rural life as well as Nature.

In the metaphoric expression "Ambalatikaku Simba latikalo Nadia latika mala" the bride expresses her helplessness. She is suffocated just as a coconut plant in between the mango tree and the Simba creeper. The image is quite adequate even to depict the suffocation of life in the modern society

Instead of addressing by name, especially in cases of love, affection, devotion and admiration, one chooses a metaphor.

The mother likes to address her son as 'dhana'
Sister-in-law is Saraga tara'(the celestial star)

COMPARATUM OBTAINED FROM NATURE

Metaphors used in animal world

Elephant (the valiant) sparrow (the weak) and spider (the weaker) eati makara marikari hatika giluthila (The sparrow after killing the spider (makara) was swallowing the elephant.

Elephant's steps (maiden's graceful movement) Gaja gamanaku dekhibi boli. In order to meet the lady who walks as gracefully as an elephant-Bahuta dina pare dekhili Sakhi-

Metaphors used from Insects

Black bee(hair) Taila bihune rajarajhiase kesa bhramara udai(Her black bee like hair floats in the air without oil).

Bee(the hoarder) Na khai na dei chanci rakhithai madhu machi praya hoi(Without eating, without giving to others she(the mother) preserves like the bee(for her child)

Metaphors used from Reptiles

Snakes basket(mother-in-law's house) Sapa pedare mudi hoi rahili(I was confined to the snake's basket)

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Crocodile(Worldly life) Kumbhira pithier bharasa bandhichu sindhu para heba pai.(You rely upon the crocodile's back to cross the ocean)

Metaphors used in plant kingdom

Tulsi(The Virtuous)Dedhasura thile tulasi brksa se khande duru ada hele (The brother-in-law, a Tulasi plant, stood aside for my passing, at a distance)

Green fruit(Sinner) and ripe fruit(the religious)Bachineba Kanca rakhiba pacila debare daruna dukha –He(Death) will choose the green, leaving the ripe, and will inflict severe pain.

Pomgranate(the beautiful) and Mahakala fruit(something beautiful but lacking good qualities) Dekhante dalimba¹⁹ khanate pitare jati mahakala phala-The Mahakala fruit is as beautiful pomegranate to look at but bitter to taste.

Banana leaves(one trembling) kadel patar bagir jenta dare mare tharuche(He was trembling out of fear, just as the banana leaf.

COMPARATUM OBTAINED FROM ROCKS, ETC

Cave (enemy's ear) Kana duita dekhaa jenta parbata khola bhitarko(when he saw the ears it seemed as if he is peeping into the cave of a mountain)

Burning coke (eye) Nia munda parilo Sasunka akhi. (Mother-in-law's eyes are just as burning coke)

Fire(sorrow) Mata sina jane putrara bedana hrda pode nirantara(The son's troubles are best known to the mother whose heart burns every moment)

COMPARATUM OBTAINED FROM OCEAN AND RIVER

Sea roar(War cry) Samudar bagir garji aele(They came roaring like the sea)

¹⁹In Marathi language also pomegranate called dalimba

Boat(Bride) Jani jani dese melideuca.(knowingly you are floating me away to a distant land)

Floating bark(Bride) Manu maula mai/ Mote dela bhasai Melidela sindhu Kula saqare nei(O my uncle and aunt/ you have floated me away/you have floated me in the ocean)

Floating bark(brid) Babu candela se ede candela je dura dese melideta-(My) father is such a candela that he floated me to a distant land- cauta cadhai mele.

Chitrasen Pasayat and Radhakanta Seth, ‘Sambalpur folk dance: Karma and Karamsani meant for security, prosperity and happy life of the whole society’.²⁰ Karma dance among the folk-dances of Western Orissa, is a unique mingling of dance and song. This folk-dance gives focus on socio- economic and religious aspects of human life. It concerns itself to social habits and habitat, social tradition, unconscious credibility of human mind as well as signification of devotion. “Karma” is a dance among tribal people. It is slightly different from region to region. Except in four main districts of Western Orissa this Karma dance is prevalent also in Mayurbhanj and Dhenkarnal. Worship of ‘Karamsani’²¹ important. It also includes sun god because its supreme Goddess is Karma devata(God of fortune) and it is observed on the particular day when the sun changes its side. Three bamboo sticks are digged and in between

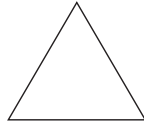
²⁰Folklore, October 1984, p.193 to 196

²¹Is a popular deity, she is worshipped throughout the night with beating of drum and mandal, group dance and various kinds of songs.(see D B. Mishra with Coauthor S.K. Pradhan and Puspita R Behera, Historical Landmarks of Central Eastern India Part II History and Heritage, Ayu Publications, New Delhi 2021, p.321)

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the twigs of karma plant²² are placed to invoke and worship the god of fortune

Religion



God of Fortune

Sun God

*Three Virtues of Nature (according to the Aryan religion)*²³

In pure Oriya language, ‘Nuakhai’²⁴ is called “Nabanna” (naba+ anna) which literally means ‘new rice’. Villages of Western Orissa (where agriculture is the main occupation) in the month of September and October celebrate Nabanna festival which is collective in nature. The timing is fixed in the second fortnight of the month of Bhadraba. The exact timing is fixed in the name of local deities like ‘Sambleshwari’ in Sambalpur, the Goddess ‘Pataneswari’ in the district of Balangir. The farmer offers the new crops of the year to the deity first with a sense of belief that it is the mercy of the deity that he could harvest his crops in-Commensurate with his need and labour. Overwhelmingly he prays for being rescued from the clutches of famine and other natural calamities

This collective festival-Nuakhai stands as a synonym of Peace, integration, friendship, mutual cooperation and all that goes in the name of human sensibilities. What is most significant about the Nuakhai in Western Orissa is that it

²²Sal tree, in some places this tree is also known as ‘mudi’ tree (see Jagannath Dash, Folk Dances of Western Orissa. An Anthropological Discussion, August 1988, p.181)

²³Folklore, October 1984, p.194

²⁴Chitra Sen Pasayet and Radhakanta Seth, Nuakhai: A tradition of Western-Orissa Oath –taking to live a peaceful and happy life, Folklore February 1987, p.35

cuts through all barriers of caste, community and religion. Undoubtedly it has proved to be a subtle but major force of integration. The spirit of Nuakhai has merged into the culture of the Sambalpurias, uniting them, and that is its most valuable contribution.²⁵

Dr. Kunja Behari Das wrote Life-Index motif²⁶ in Oriya Folk-lore²⁷

The Soul outside one's body is called 'Ukpong' in Africa 'Jiban nati' in Orissa.

In most of the Oriya tales we find that the life of the giant and giantess is concealed in an unexpected quarter and strict secrecy is maintained in regard to this fact. He or she depopulates a kingdom, eats up the whole family of the King except the Princess who is brought up as an adopted daughter. In the absence of the giant, or giantess, the princess falls in love with an adventurer, usually a prince, who wants to know the mystery of his or her life.....the Princess gets the secret from Giant and the lover destroys his soul animal and kills him.

Sometimes fate of tree is bound up with the fate of Kingdom like pumpkin in Orissa, Orange in Bengal.....

In Oriya folk tales the soul remains alive even if the body is prematurely destroyed. It can take the shape of a plant (flower) or animal temporarily to outwit the oppressor and adopt its original form when it feels safe. In few Oriya and Bengali folk tales, the hero plants a plantain tree. If the tree turns pale, he comes to know that some danger has overtaken his wife.

²⁵Ibid p.37

²⁶We find illustrations of the life-index motif in the Oriya Mahabharata of Poet Sarala Das of the 15th Century.

²⁷Folklore, July- August 1960, p.202

The music is always fresh thrilling. An illustration of Oriya folksong depicting the women against the background of marriage and society is given below:-

“Pahali pali bou delu sangare aithih
Sangare jaithile sankakei lo adhabataku boli
Mo nana gale jhia jauchhi boli melani delelo
Nananka muhanku je chainhili muhi nana
Dhairjya dhari paranti nehe lo”.

Here the young daughter is taking leave of her parents before departing for her father-in law’s place and she is almost drowned in tears.

In the article ‘A Note on the plants by the Tribals in India for hair and scalp preparations’ by D.C.Pal and Deb Kuman Banerjee they deal with some plants which are associated with the hair and scalp preparations of the tribals²⁸ of Ganjam, Phulbani and Koraput district of Orissa. These plants are narrated by Kondha and Sara- who live in plateau, hills or in forest areas of these districts. These scholars studied the plants used by aboriginals for their food, medicine, shelter and other material culture during the ethnobotanical field work. Along with these studies they noted some plants used by Kondha and Saora society in hair and scalp preparations.

It is interesting to note that, most of the local names of the plants were given by women and girls of ”Kondha” and “Saora” society of that region. The collection of leaves, fruits roots, tubers etc. which are used for hair and scalp preparations are done mainly by women and girls

²⁸These people are used to go in jungles and hills for their daily lives. They have to carry the loads of the collected materials including the daily rations on their heads. Therefore some plants are applied as medicated products on scalp for strengthening the skull.

1. *Acacia concinna* Sikaki, A large shrub - The raw fruits or the powder of the sun-dried fruits along with the root powder of Khaskhas' and 'Methi' is used for hair wash. It cures the grayness of the hairs and makes it soft.

2. *Adina cordifolia* Katali Guta, KeliKadamba gacha. A beautiful large tree, the soft wood is used for making the combs.

3. *Azadirachta Indica* Nimba, Big tree on the road sides. The oil extracted from the ripe seeds is massaged on baldhead for rehairing.

4. *Bauhinia Vahlii* Sehari, A large climber on the forest. The bark of the plant is used as hair belt to stop the long hairs falling on the face when working in the fields. Same uses seen among the Gonds of Madhya Pradesh.

5. *Brassica nigra*, Sarson, A large cultivated herb in 'Podu'²⁹ fields. The oil from the seeds is applied as essential oil for hairs. It is also used as edible oil.

6. *Curcuma domestica*, Halki, An annual herb, sometimes the fresh rhizome is crushed and applied on scalp for hair growth.

7. *Emblica officinalis* Gaerin, Amla a tall tree. The oil from the seed is massaged on scalp to reduce the hotness of brain

BELOW SOME MORE RELEVANT ARTICLES RELATED TO ORISSA IN FOLKLORE JOURNAL:

N.C. Panda, A note on the three folk drama of Western Orissa, April 1983, pp.84 to 87

Mahendra Kumar Mishra, Folksongs of Kalahandi, Orissa An introduction of varieties of folksongs and dances, October 1988, pp.217 to 229

²⁹It is shifting cultivation

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Chitrasen Pasayat, *Folksongs in Changing situation: A Study of women as depicted in 'Sajani' (geets) songs of Sambalpur*, January 1989, pp.1 to 9

N.B. Harichandan, *Creative Process of Folk-Theatre Discussion in Orissan Perspective* November 1989, pp.246 to 254

N.C. Panda, *Suliya Jatra- A Folk Festival of Kondhs: A survey*, March 1990, pp.94 to 99

The interest of the scholars in folk-lore is very old. It has existed as a source of learning. The students of history have shown curiosity in the folk-lore and sought information from the oral traditions, ballads, stories, legends, customs and rituals of the common people.³⁰ While folk-songs are sometimes parts off folk-lore, folk-lore are generally part of folk-life. The life is not only of the individual but also of the group, and the human bondage off love, affection, hatred, jealous that manifest such life. We have to take the utility of folk-lore and folk music forms as expressive channels of communication. Then we can see evidently their capability to convey new ideas. We have to see that the traditional format, age old themes and intrinsic values don't loss their relevance, either by urbanization or in the process of communication. Radio, Television and film media (and today's Social Media) can be of much help to take the message of such lore and songs of some people to all the people. It should be our endeavor to ensure that the potentialities of such lore, songs and art, objects do survive and reach others for mutual benefits. We should of course keep in mind that these formats have distinct cultural traits which are rather local in content. It may, therefore, be a little difficult to segregate them from

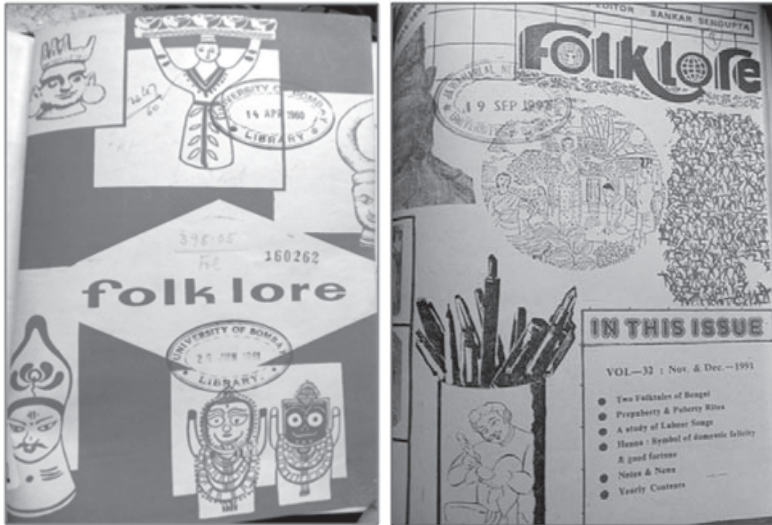
³⁰Madanjit Kaur, *Folk-lore and History*, Folklore, March 1981, p59.

their culture and language. But yet their message, liveliness of narration and melody of song can cater well to the ethno-rural communities if distributed through proper media, and without any distortion. It may be difficult to understand and explain how folk-lore and folk songs travel and diffuse in other language groups. But such changes do take place. What is of importance is to ensure that the changes are effective and the process total, the thread of continuity keeping the change linked. Our attempts should be to see through these, the picture and minds of the society which kept century's old milieu alive through the motifs and sentiments expressed in folk songs and lore. Changes may affect socio-economic values, but not the roots of emotions, rituals and traditions.³¹ This article has taken a cursory look at contents published in more than 20 years monthly editions of Folklore Journal, about folklore from Orissaso that the readers encapsulate the rich collection of ballads, similies, metaphors, collective festival, songs and medicinal plants of Orissa..

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³¹B. B. Deb Roy, Folksongs, Folklore and Common Man, Folklore January 1979, p.23

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Slide: Cover Page of Folklore Journal 1960 & 1991 respectively

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D. B. Mishra, S.K. Pradhan, P.R Behera, Historical Landmarks of Central Eastern India Part II History and Heritage, Ayu Publications, New Delhi 2021.





Southeast Asia-Relation: Special Reference to Indo-Ceylon Relation as Reflected in Literature: A Historical Analysis

-Dr. Sadananda Nayak

Sri Lanka or Ceylon is one of the Southeast Asian Countries in south India. India has had a close relationship in the remote past till today. From the Ramayan till the present Government of India has had an up-and-down relationship with Sri Lanka. Sri Lanka has had different relations with India since the Puranic age, narrated in the Literature of India, particularly in the Ramayan and the Mahabharat and other secular literature. Even in the time of Ashoka, relations with Sri Lanka were defined in special directions, which continue till today through Buddhism. During the pre-British period, Sri Lanka or Ceylon had good contact with India through maritime. Even in the British and post-British periods, India and Ceylon had a relationship defined at different levels. The relations of India with Ceylon or Sri Lanka can be analyzed with refereeing literature where that has been narrated. To formulate the synthesis of the above theory, thesis, and anti-thesis can be made by consulting primary and secondary source materials. The expected outcome of this paper is that

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India and Ceylon or Sri Lanka had/has long-past relations as depicted or narrated in different Indian Literature.

Keywords: *Indo-Ceylon, Sri Lanka, Southeast Asia, Relation, Literature*

INTRODUCTION

There are 195 countries in the world, and out of these, 193 countries comprise a member state of the United Nations Organization. The world is divided into seven continents: Asia, Africa, North America, South America, Antarctica, Europe, and Australia. Asia is the largest Continent on Earth by size, with 51 Countries. These Countries are usually grouped into one of the five regional divisions like East Asia, Southeast Asia, South Asia, South-West Asia, and Central Asia. Among these five regional divisions, Southeast Asia is one of the most important regions of the geopolitical system in Asia and the world. Countries like Brunei, Cambodia, Indonesia, Laos, Malaysia, Myanmar, Philippines, Singapore, Thailand, Timor-Leste, Vietnam, India, Pakistan, Bangladesh, Nepal, Bhutan, and Sri Lanka constitute Southeast Asia.

Odisha, known as Kalinga, one of the flourished kingdoms of India, had good relations with most Southeast Asian countries through business and religious activities. Ceylon, or present Sri Lanka, is one of the Southeast Asia Countries which has had deep relations with India in general and Kalinga in particular since the Puranic age. Indo-Ceylon relations could be studied in political relations, trade and commercial connectivity, Cross-Cultural exchange, scientific relations, and religious connections from the Puranic age to the 21st Century. Indo-Ceylon relations may be examined through SAARC, SAFTA (South Asian Free Trade Area), Sirima-Shastri Pact (Indo-Ceylon Agreement 1964), and

many more agreements. This paper will discuss Indo-Ceylon relations or their connectivity or linkage below referring to Literature. Indian Literature has different forms like Archaeological documents, Puranic and Non-Puranic Literature, and archival records. Other literature or source materials have been consulted to frame the theory of the above caption of Indo-Ceylon relation as reflected in Literature.

Context: The Puranic literature, such as the Ramayan and the Mahabharat, speaks a lot about warfare, administration, political system, economic structure, cultural activities, trade and commerce, religions, and relation with neighboring kingdoms or states. The relation of India in general and Kalinga or present Odisha in particular with Ceylon or present Sri Lanka has been mentioned in the above literature that speaks various aspects of Indo-Ceylon relations as well as archaeological sources and secular literature also reveals numerous facts about Indo-Ceylon connections. Even post Independent India has various policies with Sri Lanka documented in government records. The relationship between India and Sri Lanka is more than 2,500 years old. Both countries have a legacy of intellectual, cultural, religious, and linguistic interaction. Close contacts at all levels have marked the relationship in recent years.

The Ramayan, written by Valmiki, one of the oldest literature, speaks about the connections between these two countries, i.e., India and Sri Lanka. In its extant form, Valmiki's Ramayana is an epic poem of some 24,000 verses, divided into seven kāṇḍas like Bālakāṇḍa, Ayodhyakāṇḍa, Araṇyakāṇḍa, Kiṣkindakāṇḍa, Sundarākāṇḍa, Yuddhakāṇḍa, Uttarakāṇḍa.¹ The Sundara Kanda book of the Ramayan and its retellings is the most popular tale related to Surasa.

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Hanuman flies over the ocean to Lanka in search of his master Rama's kidnapped wife.²

The Rock Fortress of Sigiriya: According to legend, this UNESCO world heritage site, referred to as the world's eighth wonder, was once the majestic palace of King Ravana. It is said to be built in pure gold by Kubera, the God of wealth.

Seeta Amman Temple: Nuwara Eliya Seetha Amman Kovil in Sita Eliya is a colorful Hindu temple near Hakgala Botanical Garden, the former Ashok Vatika. This is where Sita was incarcerated and prayed for Ram to come and rescue her.

Koneswaram Temple- Trincomalee: The temple of the thousand pillars, Koneswaram (Thirukonamalai Konesar), is one of the most sacred of Sri Lanka's PanchaIshwarams. The Ramayana describes it as a famous bay temple on the island. Ravana Waterfall and Caves -RavanaAlla, Sri Lanka's widest waterfall, is one of the top sites to visit in Ella, a small, misty tea town named after the legendary monarch in Badulla. This waterfall, which cascades from an oval-shaped concave granite.³

Though an ancient story rooted in universal themes such as love, courage, duty, and human frailty, the Ramayana lives on in our present through the arts, architecture, historical lore, and legend. In Sri Lanka, widely identified as Valmiki's mythical Lanka, the epic continues to inspire the faith of millions of people on the island and beyond. Parts of the island are steeped in the Ramayana – it lives on in people's beliefs, religious practices, and landscape. The Ramayana celebrate as a living tradition with some examples of Indian miniatures as a visual guide, which reflects the creative skill and imagination of the artist in capturing these episodes, as well as the landscape, flora and fauna, and symbolism of the Ramayana.⁴

The Mahabharat: Another Great Epic, the Mahabharat, in its MarkandeyaPurana, narrates the story that begins in Book III of Varna Parva, Section 271 of the Mahabharat. There is Vibhishana, who is also called Chiranjeevi. In the Ramayana, Vibhishana becomes the king of Lanka and marries Mandodari. In the Mahabharata, he comes for the coronation ceremony (rajas you yagna) of Yudhishtira, where he says that he'll touch Krishna's feet but not Yudhishtira's because he is a mere human. He used to touch Rama's feet earlier, who was Vishnu's avatar. To expose Vibhishana's conceit, Krishna touches Yudhishtira's feet, referring to him as his elder brother. It is as though Krishna is challenging Vibhishana for making this an ego issue. Then, Vibhishana also bows to Yudhishtira.⁵

The Dipavamsa and the Mahavamsa were authored by several Buddhist monks or nuns of the Anuradhapura MahaViharaya in the 3rd-4th century. The Dipavamsa was likely the first completely new Pali text in Sri Lanka; it was also among the last to be composed anonymously.⁶

The Sri Lankan Buddhist works 'Dipavamsa' and 'Mahavamsa' give information about the close relations between India and Sri Lanka. They're written in the Pali language. Dipavamsa is "Chronicle of Island." It's the oldest literal record of Sri Lanka. Sanghamitra and Mahendra are the children of Ashoka, who went to Sri Lanka to preach Buddhism. The Mahavamsa, the Buddhist text, mentioned that King Ashoka had sent his son Mahendra and daughter Sanghamitra to Sri Lanka to spread Buddhism.⁷

Edicts: Mentions Ashoka's Dhamma victory over Greek Kings Antiochus of Syria (Antiyoko), Ptolemy of Egypt (Turamaye), Magas of Cyrene (Maka), Antigonus of Macedon (Amtikini), Alexander of Epirus (Alikasudaro). It

also mentions the victory of Dhamma in south India among the Cholas and Pandyas, as far as Ceylon.⁸

It is said that the trade of India's neighbor Ceylon island (modern-day Sri Lanka) had been primarily controlled by Indians. Merchants from Coromandel, Vijayanagara, Malabar, Gujarat, and Deccan kingdoms visited Ceylon island and Colombo city. The Malabar merchants made the coastal trade of Coromandel and the Vijayanagara kingdoms by importing horses, cocoa nuts, areca nuts, etc., and exports of cloth and rice.⁹

Foreign Trade Relations in Sri Lanka in the Ancient Period: With Special Reference to the Period From 6th Century BC to 16th Century AD written by J M Sudharmawathie, University of Kelaniya, Department of History mentions that Foreign trade is one of the prominent feature of Sri Lankan economy from the ancient times. According to some views, ancient Ceylon was inhabited by foreign traders from neighboring countries who arrived in the country. According to the chronicles, Ceylon had been populated from the 6th Century B. C. The maritime trade of the Indian Ocean can be traced back to the dawn of civilization when, as early as the third millennium B. C., the Harappan merchants of India traded with Mesopotamia through the ports of the Persian Gulf. Up to the time of 8th century A. D. foreign trade activities in the Indian Ocean were carried out by various nations such as Persians, Ethiopians and Chinese and many others. After the 8th century B. C., most trade activities were conducted by Muslim traders in various Islamic Countries. Sri Lanka has been the central point for all these traders. It is apparent that Sri Lanka has engaged in trade with many countries from the ancient times. It includes Greece, Rome, and Persia, India, South-East Asian countries and with China, the farthest

country towards the east. Accordingly, Sri Lanka had been treated as the main landmark for foreign trade in the Indian Ocean. From ancient times Sri Lanka had been treated as the main meeting point of the traders bringing their goods from the East and the traders coming from the west thought Persian bay and the Red Sea. The main objective of this research is to investigate the factors that contributed to becoming Sri Lanka a popular trading center in international trade activities using the prescribed Period under consideration. Primary and secondary sources including information from chronicles, inscriptions and archeological remains were adapted along with foreign documentation and reports. Geographical location of Sri Lanka has substantiated the possibility of maintaining trade relations with foreign countries. As the sea routes towards the east and west were located through the Sri Lankan Sea; this island had become a popular sea halt on foreign voyages. Sri Lanka had become so popular among international traders because there were several harbors located around the island that can be anchored any vessels. 10

Indo-Ceylon relation during the post-colonial Period is very complex. So many agreements and pacts have been signed for bilateral relations still then, both Countries have no such good relations for various reasons. There is so much literature that speaks about Indo-Ceylon relations. Out of this literature, the Ramayan and the Mahabharat are the ancient religious literature that speaks more about the relationship between both Countries.

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India, Nepal and Southeast Asia: The Religious Linkage

-Dr. Janardan Paudel &
Prof. Anil Kumar Pokharel***

This study is based on the close relationship of India and Nepal with Southeast Asia. In the present global universe, India and Nepal are only the two countries where there are open borders and people from both sides, do not need passport and visa. The freedom of individuals to traverse borders has a long history. With Sikkim, West Bengal, Bihar, Uttar Pradesh, and Uttarakhand, Nepal has a border with five Indian states spanning more than 1850 kilometers. Due to this reason, it is easy to make linkages of Southeast Asian countries with both Nepal and India. This situation has developed Hinduism and Buddhism in Southeast Asian countries. Therefore, the objective of this study is to present overall atmosphere of close relationship between Nepal and India in terms of Hinduism and Buddhism that has spread in Southeast Asia since the ancient times. This situation has made evolution of education, religion and culture with respect to Hinduism and Buddhism in Southeast Asia. The methodology of this study is qualitative; and the information is collected through

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the process of the review of literature as document analysis and online information through audio/ video/ You Tube programmes. The findings of this study show that India and Nepal both these countries have been supportive to develop relation with Southeast Asia. Furthermore, this study strictly conserves the value of originality.

***Keywords:** Nepal and India, Southeast Asia, Evolution of Hinduism and Buddhism, Culture and Religion, Root of Civilization*

INTRODUCTION

The extensive religious variety and colonial impact of South and Southeast Asia are well known with an emphasis on their post-independence settlements. Similarly, this research study investigates how religious plurality and secularism are managed in India and Nepal and kept relation with Southeast Asian countries such as Indonesia, Thailand, and Malaysia. The places such as Kalinga, Lumbini and Kathmandu that reflect the past and current existence of religious plurality are the main emphasis, however these settlements have subsequently been contested by majority claiming domination. It has important ramifications for minority religions, religious freedom, and the place of religion in society and politics since majoritarian nationalisms related to the prevailing religion are on the increase. The contribution raises the possibility that post-independence agreements are eroding and changing the form of government. Regarding Nepal and status of Nepal, Uprety (2021) claimed that Nepal's society, like all supposedly "primitive societies," "peasant societies," or "traditional societies," has not been historically isolated and that historical traces have amply demonstrated that it has been linked to "global capitalism" ever since the

start of colonialization of the Indian subcontinent through the establishment of the East-India Company of Great Britain. As mentioned above, due to British rule in India, Nepal entered the phase of globalization and global capitalism; although Nepal followed peasantry as traditional, cultural and religious base of living and learning.

Although Hinduism and Buddhism flourished in India and Nepal, India became a secular country because of the no-bias and non-violence thought of Mahatma Gandhi, he also developed the thought of cooperation and equality. But Nepal remained under monarchism and Hinduism for a long time. According to Bista (2001), Nepal was a medieval society for more than a century up until the Rana rulers were overthrown and replaced by a democratic government that operated under the scrutiny of a strong monarch and the new government oversaw the country's revitalization and helped it enter the world as a fully functional economic power. The aforementioned circumstance demonstrates that Nepal remained under the control of the Rana rulers, who turned the country into a prison for international relations with the native population. However, at the time, Nepalese citizens would go to India and Burma as migrants and pilgrims for religious purposes. In this way, the people of Nepal had managed to maintain strained relationships with both the people of India and Southeast Asia.

The purpose of this study is to link Nepal with India and Southeast Asia in terms of Hinduism and Buddhism since ancient times. The study follows qualitative research study. The data are produced through the process of review of literature, as document analysis and You Tube video programmes.

IMPORTANCE OF RELIGION FOR BILATERAL RELATION

There is great relation of religion to develop relationship between and among countries. Cultural similarities have put great strength to bind countries and their people together. According to Bista (2003), Nepal has never seen any kind of religious extremism despite the fact that religion has always been a major aspect of Nepali society. On the contrary, Nepalis appreciate colorful ceremonies of all types and have embraced a range of religious traditions, including Hinduism (Shaivism, Vaisnavism), and Buddhism, according to Bista. Additionally, caste structures exist in Nepal to maintain relationships with different groups of people and to promote cultural groupings within the setting of Nepal. Similar to how Nepalese and Indians have built deep connections based on shared religious and cultural beliefs.

Indians and Nepalese citizens share all locations because there are no restrictions on any nation's citizens. According to Mishra (2019), there has been a lot of goodwill between the peoples of India and Nepal for hundreds of years; however, their formal relations don't seem to be friendly, smooth, or cooperative, with the exception of the early 1950s, and there are several strong chains connecting Nepal and India. After the Ranas were ousted from power in Nepal, a formal relationship between the two countries evolved, although there was no established timeline. In the same way that all religious sites in Nepal are for Indians, all religious sites in India are for Nepalese people.

Literature Review: As this research study is mainly based on review of documents, this section presents literature

review related to Hinduism, Buddhism as well as Southeast Asia with India and Nepal.

NEPAL AND INDIA

Regarding the relationship between Nepal and India, Ray (2021) has argued that it is possibly the most intimate and complicated relationship that exists between any two neighboring countries.; everything unites us, including religion, culture, traditions, language, and ties of kinship, and the only distinction between us and India is that Nepal is smaller and has a smaller population. In the lines above, Ray has described about identity related to Nepal and India. This circumstance demonstrates the long-standing tight ties between India and Nepal.

Regarding Buddhist architecture, Ray (2021) has also stated that Nepal has excellent aesthetic traditions in sculpture, woodwork, fine arts, crafts, and architecture. The pagoda style of architecture was created by the famous Newar architect Arniko and later expanded to China and other countries in East Asia as far away as Japan and Korea. The lines above demonstrate Nepal's close ties to Southeast Asia and other Asian nations in terms of Buddhism. As planned by Arniko, a Newar artist from Nepal, all of the Buddhist temples are known to be constructed in the pagoda style. This makes a significant contribution to Buddhism's identity.

Mishra (2019) has revealed that the relationship between Nepal and India is unique and delicate in South Asia, but that sometimes this relationship is defined and determined solely at the diplomatic level as being done typically between two countries, when in fact it is of an existential nature because the relationship between any two neighboring countries is the relationship between two peoples more than the relationship

between two nations; additionally, because the international borders are open, there are no restrictions on people's freedom of movement as the same ethnic groups have lived on both sides of the international boundaries.

According to Bista (2001), Lumbini, Kapilvastu, and Janakpur are significant locations that draw tourists from Nepal, India, and Southeast Asia.; similarly, the Terai area of Nepal is connected to both the Gangetic plains and the hills and.in addition to connecting all of Southeast Asia, Kapilvastu is renowned as a wonderful location and center for Buddhists, while Janakpur is regarded as a holy site by Hindu religious organizations. In the same way, there are several sacred sites for both Hindus and Buddhists in Nepal and India, including Pashupati and Lumbini in Nepal, as well as Kashi, Saranath, Gaya, Jagannath Puri, Rameshwor, Badrinath, Kedarnath, and many more sites that have served as links between Southeast Asia and Hinduism and Buddhism.

Geopolitics is crucial to a nation's identity. Regarding Nepal's geopolitical situation, Baral (2017) noted that there is a significant potential role for geopolitics there in terms of external links with domestic politics and Nepal's limitations. India in particular is singled out for shaping Nepali political discourse because it always comes second to major changes in Nepal due to its geographic location and a number of other factors that influence bilateral relations. This circumstance makes it clear that there are diplomatic, cultural, and religious ties between Nepal and India.As a result of their wide, intricate, and complicated ties, Nepal and India have maintained close ties with Southeast Asia in terms of Buddhism and Hinduism, the two religions that are rooted in these nations.

According to Muni (2016), the Ranas were enraged by the royal family's flight, and after failing to secure the king's return from the Indian Embassy, Mohan Samsher, the then-Rana ruler, called a Council of Nobles and deposed king Tribhuvan and installed prince Gyanendra as king of Nepal. However, the Indian government was unfazed by the changes made by Rana in Nepal, and king Tribhuvan and his entourage were welcomed with all the honors appropriate for the ruler of an independent state. India supported Tribhuvan's transition to independence by toppling Ranas in 1950. And after that the bilateral relation between Nepal and India became much closer than ever had been in the past. In this way, India has been participant in the changes taken place in Nepal.

HINDUISM AND BUDDHISM IN SOUTHEAST ASIA

Religions are very diverse in Southeast Asia. Although there are extensive histories of multiple societies in the area, there are also indications of rising intolerance. Respect for freedom of religion and belief differs greatly from country to country. More than half of Southeast Asia's population is subject to limitations on their freedom of religion or belief, particularly in the more populous countries of Burma and Indonesia. Significant religious variety is seen throughout Southeast Asia. It includes Indonesia, the biggest Muslim nation in the world; Thailand and Burma, which are important Theravada Buddhist centers; Timor-Leste, which has a considerable Catholic population; and the Philippines, which are largely Buddhist. It also includes nations with sizable minorities of several of the major faiths, as well as people with traditional beliefs. Some countries in Southeast Asia follow Buddhism as their major religion.

According to Kleinmeyer, (2004), Hinduism started in India and extended across Southeast Asia. It is one of the oldest faiths in the world, with roots dating back to the second millennium BC. Priests and traders helped Hinduism spread to Burma, Thailand, Cambodia, and Indonesia.

According to Kleinmeyer (2004), Hinduism started in India and afterwards extended to Southeast Asia, Australia, Europe, North America, Africa, and the Caribbean. Hinduism's beginnings may be traced back to the second millennium BC according to old religious songs that were written at that time. It is one of the oldest faiths in the world. Hinduism was disseminated throughout the Southeast Asia in the first century AD by Indian traders who set up commercial hubs along their trade routes. Hindu teachings were also taught by Brahman priests. During this time, Southeast Asia is allegedly said to have undergone "Hinduization" or "Indianization." There are Hindu temples in Bali, Java, and Angkor Wat.

According to Kleinmeyer (2004), Angkor Wat was the center of a major Hindu civilisation from the ninth to the eleventh centuries. The rulers of Angkor were god-kings, or devarajas, according to Hinduism. The idea that the political system is a miniature representation of the cosmos. The monarch served as the cosmos' god to his realm.

Kleinmeyer (2004) cites early Southeast Asian Buddhism as one of the major faiths practiced on the continent. Siddhartha Gautama, who is also known as the Buddha (the enlightened one), developed early Buddhism in Northeast India about the sixth century BC. Principal variations Buddhist traditions of Theravada and Mahayana.

Theravada Buddhism: "the Way of the Elders" emphasized reverence for seniors; in the third century BC, Buddhist missionaries migrated from India to Sri Lanka and beyond too much of SEA. By the thirteenth century, Buddhism is extinct in India. Beginning in the second century BC, Mahayana Buddhism developed from various sub-traditions and in the first century CE moved eastward over the trade routes of central Asia to China.

The four tenets of Buddhism are: (1) life is suffering, (2) attachments are the root of suffering, and (3) letting go of attachments is the only way to end suffering. By pursuing the Eight-fold route, attachments can be lost: correct comprehension Thinking right, speaking right, doing right, living right, putting out right effort, being aware, and concentrating right. In this way, different documents show that the Hinduism and Buddhism are originated in Nepal and India, which have been as major religions in Southeast Asian countries. In this way, Nepal and India both countries are linked to Southeast Asia in terms of Hinduism and Buddhism. Kleinmeyer (2004) has further added that Buddhism expanded to the SEA via India in a number of distinct streams, much like Hinduism. Via India and Sri Lanka. Theravada Buddhism was brought to the SEA's mainland. By the year 500, Theravada Buddhism had already taken root in Burma and is rapidly expanding east through mainland Southeast Asia to Thailand, Cambodia, and Laos. It was introduced to the populace directly rather than indirectly through the governing elite.

According to Winzeler (2011), there is substantial evidence that most of Southeast Asia was impacted by Indic culture before assimilating into it. It consists of writing,

inscribed objects, monuments, and colossal structures that may be found all around. These represent Indic religion and philosophy as well as more particularly Hinduism (centered on Shiva, Vishnu, or other specific deities) and Buddhism (Theravada or Mahayana). The Indic civilisation in Southeast Asia developed along two gradients. These initially had a direction. The most significant effects were felt in the western region, which includes Sumatra, Java, Bali, the Malay Peninsula, and much of the remaining mainland. It was weaker in the Philippines and eastern Indonesia of the present day. The second gradient has a higher level of intricacy. It covered the entire country, from the interior or highlands to the interior or coastal areas. Thus, the lowlands of Sumatra, Java, Bali, the Malay Peninsula, Burma, Thailand, Cambodia, Laos, and the central and southern parts of modern-day Vietnam joined the Southeast Asian provinces that were primarily Indo-Indicized. These consequences have a little or nonexistent impact on native people living in the interior and highlands.

Findings: The results also show that Nepal and India have a long-standing friendship that dates back to the Stone Age. These two states are unique in the global perspective because they lack borders. The diversity of Indic culture in Southeast Asia is another key conclusion of this study, yet much anthropological and historical research has concentrated on religion and state structure. These are examples of Indic religion and philosophy, including Theravada or Mahayana Buddhism and Hinduism (focused on Shiva, Vishnu, or other unique deities). The first Southeast Asian nations emerged during the first century of the Common Era, fusing native innovations

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with Indic influences. They were built along the maritime commerce routes that at the time linked China and India. North Sumatra and the Isthmus of Kra were two of the first areas where commercial commodities were transported over the Malay Peninsula from the Indian Ocean to the Gulf of Siam. India and Nepal have direct connections to Southeast Asia.

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This monograph titled '**Kalinga & Southeast Asia: The Civilisational Linkages**' covers research articles on art & archaeological remains, textual traditions, histories, cultural heritage, social-economic dimensions of India & Southeast Asia, migration & diaspora, cross-cultural communication etc. The volume's essays aim to foreground contexts and factors critical for adapting Indian culture in Southeast Asia, propelled by the nature of interactions and its syncretism in the indigenous society and vice versa. Eventually, the volume intends to historicize the strands of developments that folded into Southeast Asian civilization. The publication will be a treasure for students, research scholars, academicians, historians, archaeologists and professionals.

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