

Maritime Trade and Cultural Transaction of Ancient Odisha With Southeast Asia: A Historical Analysis

Mr. Srirama Chandra Das¹, Ms. Rajlaxmi Das²

¹Lecturer, History, L.N College, Kendrapara, Odisha, India

²Research Scholar, History, Ravenshaw University, Cuttack, Odisha, India

Abstract:

An attempt has been made in this paper to trace the maritime contact and cultural transaction of Odisha with Southeast Asian Countries. Odisha played a vital role in the maritime history of India in spreading Indian culture and tradition to other parts of world specially in Southeast Asia since time immemorial. The state of Odisha was great maritime power in ancient time. According to Historians the history of Odisha's maritime trade goes back to 2500 years. During the ancient time along with the good maritime trade relation of Odisha with Southeast Asia there were historical and cultural influence of Odisha over Southeast Countries. The great maritime history of Odisha is celebrated every year on Kartika Purnima with the Boita Bandana or Bali Yatra to commemorate her adventurous sea voyages. In "Mahavansa", a Buddhist text, it is mentioned that in 6th century B.C a prince from Kalinga established Sinhalese Dynasty in Sri Lanka. In many Southeast Countries like Java, Sumatra, Sinhala, Malaya and Bali still the remnants of Kalingan history and culture reflects. The merchant of Kalinga established colonies in various places of Southeast Asia and Indianised the region. An ethnic group of people from Kalinga established colony in Java which is evident from the term "Kling race of Java" which is gradually attributed to Kalinga People. In Indonesia there is an area call "Kaulingam" in the Iriyan Jaya region which belong to Kalinga.

Keywords: Boita, Sadhavas, Bali Yatra, Maritime Trade, Suvarnavipa, Indianisation

Introduction:

Located in eastern coast of India on the bank of the Bay of Bengal Kalinga possess a long coastline with several strategic ports which had been made her the formidable marine power of the world of that era. Stretching from the Ganga in north to the Godavari in South Kalinga was the meeting point between north and south. It is observed that no other states of India did not match with marine power of Kalinga. In ancient manuscript the people of Kalinga were called "*Kalinga Sahashikas*" and the Bay of Bengal was famous as "*Kalinga Sagara*" wherein the rulers of Kalinga assumed the esteemed title of

“Mahodadhipati”¹ signifying their hegemony over marine domain.² Merchants of Kalinga linked Indian civilization with the civilization of Southeast Asia. Having a vast natural resources comprised of minerals, gems, precious and semiprecious stones, forest products and food grains etc. with marine knowledge Kalinga became the superior trading power of the eastern India that motivated Ashoka, the greatest Mauryan Ruler of Magadha, to invade Kalinga in 261 BC. This might have the significant reason of Kalinga War.³

The Mariners, adventurers, priest, and monks of Kalinga made a significant Socio-cultural and political influence over Southeast Asian Countries such as present day Sri Lanka, Myanmar, Cambodia, Indonesia, Thailand, Malay Peninsula and Vietnam. The economic, political and cultural relations between these regions and Kalinga remained during that era.⁴ The merchants of Kalinga also historically known as Sadhavas started sea voyages through the delta of Mahanadi. On the day of *Kartika Purnima*⁵ the Sadhavas started voyages with the help of North-east monsoon, also this day is celebrated as Bali Yatra.⁶ The people of Kalinga achieved efficient knowledge about marine science, weather, astronomy and geography. Additionally, the people of Kalinga possessed expertise in sailing and demonstrated a comprehensive understanding of updrafts and downdrafts.⁷

Two important socio-religious festival is celebrated in Odisha which is associated with the glorious sea voyages of ancient Kalinga. In the month of October-November on the full moon day Kartika Purnima is celebrated also known as Bali Yatra (voyage to Bali Island). On this day the miniature boats are floated in the nearby tank, river, and sea.⁸ 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). The similar festival is celebrated in Bali, Malaysia and Thailand. For instance *Loy Krathong* (floating a lotus-shaped boat) in Thailand, in south Balinese the *Masakapam Kepesih* is observed by moving a tiny vessel into a river.⁹ Similarly in the Hindu month of Bhadraba (August-September) the Khudurukuni Osha is celebrated. It is a month long celebration observed by young and unmarried girls and newly wedded wives to pray for the safety, long life and prosperity of their brothers.

¹ The legendary poet Kalidas in his work *Raghuvamsham* referred to the Kalinga kings as *Mahodadhipati* meaning “Lord of Ocean” This title recognizes Kalinga’s (modern-day Odisha) ancient maritime supremacy, formidable naval power, and lucrative overseas trade routes across the Bay of Bengal.

² Dr. Rajata Kanta Dash, Odisha’s ancient maritime links to Southeast Asia: A historical analysis, *International Journal of History*; 2023. 121-124.

³ Om Praksh Parida, *Times of India*, July 29, 2019.

⁴ Dr. Binaya Kumar Mishra, “Kalinga and Southeast Asia: Shared Cultural Heritage”, *Kalinga & Southeast Asia: The Civilisational Linkages*, 2023, pp-90.

• ⁵ Kartika Purnima, Known locally as Boita Bandana in Odisha, celebrated on the full moon of the Hindu lunar month of Kartik, to commemorate the state’s ancient maritime trade history.

⁶ Krushna Chandra Panigrahi, *Sahitya O’ Sanskruti*, Cuttack: Prajatanra Prachar Samity; c1994, pp-46.

⁷ Dr. Rajat Kanta Das, Odisha’s ancient maritime links to Southeast Asia: A historical analysis, *International Journal of History*, 2023; 121-124.

⁸ Prof. A.K Pattanayak, *Sea Routs of Ancient India: A Study on Bay of Bengal*, ICICH, 2023; 173-183.

⁹ Dr. Nishamani Kar, *Cultural Inclusivity vis-à-vis Civilisational Clash: Decoding Trade Relations between Kalinga and Southeast Asia*, *Kalinga & Southeast Asia: The Civilisational Linkages*, icich, 2023; 17-34.

Hence, the very nature of the festival associates it with the return journey of the traders. These two socio-religious festival which are celebrated with all sincerity even today indicate the maritime glory of ancient Orissa.¹⁰

Why did the Sadhavas of Kalinga commence their Journey on Kartika Purnima ? Why did they not initiate voyages on the other day of the year ? The answer is they had the clear knowledge of monsoons. India experiences two monsoons each year i.e South-West monsoon and North-East Monsoon (Figure 1 & 2). South-West monsoon also known as return monsoon flows over the Bay of Bengal from June to September and North-East Monsoon flows 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.). So During the South-West monsoon the direction of the wind and the movement of the water in the Bay of Bengal favor the return of the ships from Southeast Asia towards Kalinga. Similarly During the North-East monsoon the wind blows from North-East to South-West in the Bay of Bengal. In this North-East monsoon the wind direction and the movement of the water favor the movement of the ships from the ports of the eastern India towards Southeast countries.¹¹

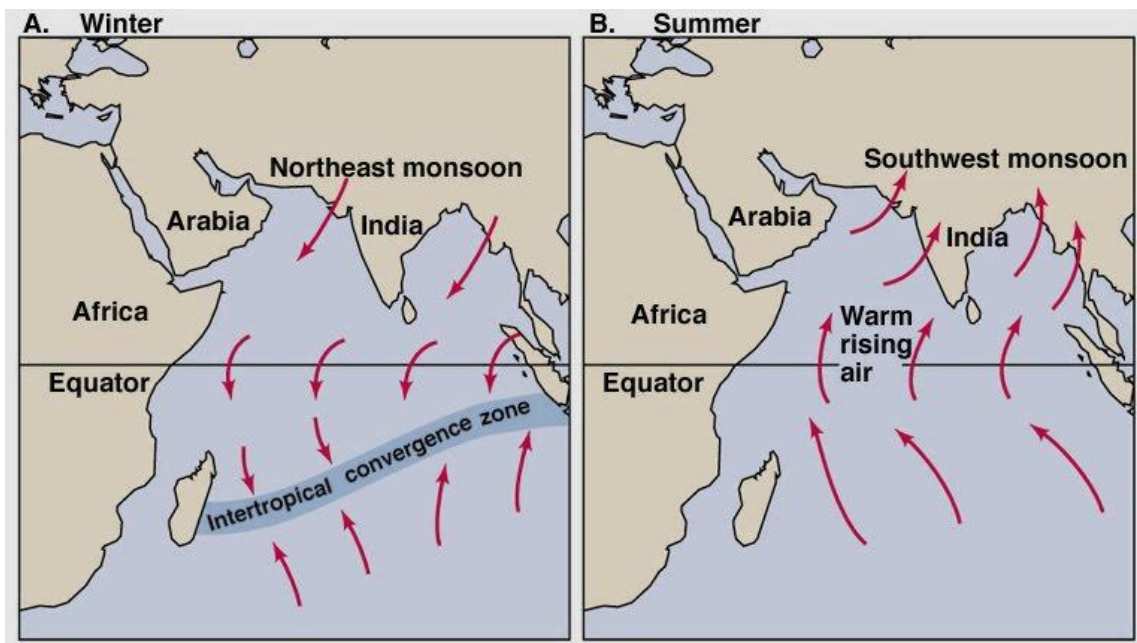


Figure 1 Northeast Monsoon

Figure 2. Southeast Monsoon

Odisha has the recorded history of 2500 years. Many archaeological and literary sources trace the history of maritime richness of ancient Kalinga. The Indian and foreign texts as well as in the local texts and folklores speak about Odisha's maritime history. The earliest mention of Kalinga is found in Aitareya Brahmana. Indian texts like the Jain Uttaradhyana Sutra, Buddhist text Dathadhatuvamsa, Arya Manjushri

¹⁰ Dr. Sila Tripathy, Ancient Maritime Trade of Eastern Indian Littoral, icich,2023; 217-144.

¹¹ Prof. A.K Pattanayak, Sea Routs of Ancient India: A Study on Bay of Bengal, ICICH, 2023; 173-183.

Mulakalpa, western writings such as the Periplus of the Erythrean sea, Naturalis Historia by Pliny, Geographica Huphagesis by Ptolemy, Chinese writings such as Si-yu-ki of Hiuen-Tsang, Fukuoki of Fa-Hien, local texts like Usabhilasa of Sisusankara das, Kaivarttagita of Achyutananda Das, Prastavsindhu of Dinakrushna Das etc throw light on Orissa's sea ports, navigation, merchant activities, boat building activities etc.¹² These sources mentioned about various strategic ports of Kalinga like Tamralipti, Palur, Manikapatana, Pithunda, Konagar (Konark) and Nanaigam (Puri) from where the mariners set their journey to Southeast (Figure 3). The Buddhist text *Manjushri Mulakalpa* mentions the Bay of Bengal as the 'Kalinga Sea' and the islands in the Bay of Bengal as 'Kalingadresu'. The Chinese explorers and historians of that time reported the existence of a group of people in Southeast Asia known as *Kunlun*, who were recognized as the people of Kalinga. In several Odia literary works like Odia Mahabharata written by Sarala Das, Parimala Kavya written by Narasimha Sena, Tika Govinda Chandra written by Yosawant Das, Lavanyavati written by Upendra Bhanja, and Rasa Kollola written by Dinakrushna Das specific terminology such as *Boita*, *Naha*, *Sadhava*, *Sadhavani*, *Manga* and *Nabika* are used which denotes maritime activities. These authors have also mentioned several other islands, including Sri Lanka, Java, Bali, Suvarna Dvipa, and Bramhadesh.¹³ The archaeological excavations at Sisupalgarh, Manikapatana and Khalkattapatana¹⁴ give evidence about the maritime activities of Orissa in ancient and early medieval times. Before the rise of the Pallavas of Kanchi, the ancient people who resided in Odisha played a vital part in establishing Indian or Indianized states "beyond the moving seas". Let's explore the Southeast Asian countries where the Kalingan People established socio-cultural hegemony.

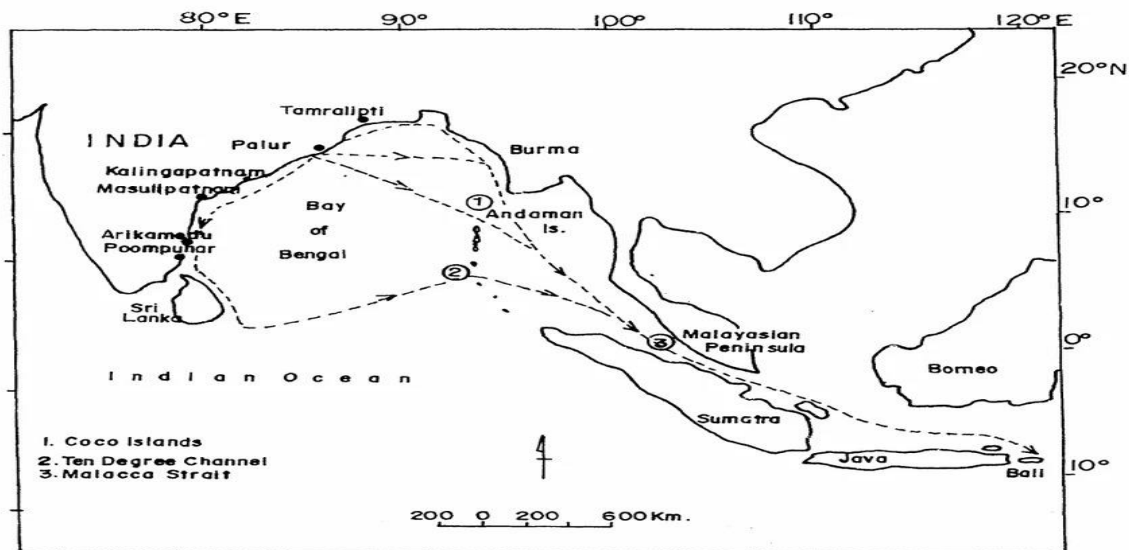


Figure 3. Ancient Sea Rout of Eastern India

¹² Sasmita Rani Sasini. Negotiation and Confrontation in the Sea: The Oriya Lascars in European Ships, Kalinga & Southeast Asia: The Civilisational Linkages, icich, 2023: 35-50.

¹³ Ancient Bramhadesh is the historical and traditional Sanskrit name for present-day Myanmar (formerly known as Burma)

¹⁴ A riverine port on the left bank of river Kushabhadra also provided outlet to Orissa's overseas trade.

Ceylon (Sri Lanka)

The relation between Kalinga and Sri Lanka are found in many archaeological and literary sources. The recent excavation at Anuradhapura and Mantai shows the early contact between Kalinga and Sri Lanka. Buddhist text such as Mahavamsa and Dipavansa mentions about the Ceylonese and Kalinga relations and Cultural transaction between them. The discovery of one Ceylonese coin with the legend “Srimad Sahassamalla” (cir. 11th –12th CAD) from Manikpatna refers to the contact of this port with Sri Lanka. The traders of Kalinga took the way from Tamralipti Port of Kalinga to the Gokanna port of Ceylon and from there embarked to the Southeast Asia.¹⁵

Sri Lanka (Ceylon) was called as Tamraparni during ancient period. The maritime history between Kalinga and Ceylon traced back to 5th century B.C. According to Mahavanmsa Vijaya, son of Simhabahu of Simhapura a city of Kalinga, established first Kingdom in Sri Lanka. Vijaya was vanished by his father Simhabahu with his seven hundred accompanies for misconduct and set them afloat on the ship. After they landed on the coast of Sri Lanka and established first kingdom in Sri Lanka. The newly conquered island was called Simhala Dvipa after the name of Simhavahu, the father of Vijaya.¹⁶ According to Dipavamsa Ashoka sent his son Mahendra to the island of Ceylon for the spread of Buddhism. Later on Sanghamitra, daughter of Ashoka, sailed to Ceylon for the same purpose. Sanghamitra went to Ceylon accompanied by eight families of Kalinga with a sacred Bodhi tree and developed Theravada school of Buddhism. Dathavamsa, a Buddhist work of third century AD, reveals that Dantakumara, a prince of Ujjain married Hemamala the daughter of king Guhasiva of Kalinga and received from him the tooth relic of Goutama Buddha as dowry, Dantakumara then took the sacred relic to Ceylon where it was enshrined in a stupa. The Buddhism in Kalinga significantly influenced the over Sri Lanka. During fourth and fifth century AD Buddhist Viharas, Stupas and Chaitya were constructed and valuable works on Buddhist Religion and Philosophy were produced. Dipavamsa and Mahavamsa were composed during this period, which is the great source of history between India and Ceylon. Three distinguished pilgrims of Ceylon came to Kalinga to visit the holy places of Buddhasilakala, who came with his kinsman Mogallana during the reign of Kassapa-I (460-478 A.D.) the king of Ceylon and returned with a hair relic. The Chinese pilgrim Fa-Hien is known to have made boat Journey from Pataliputra to Tamralipti and from Tamralipti a sea voyage to Ceylon. The effect of the relationship between the royal families of Kalinga and Ceylon must have been considerable in the socio-religious life of the two countries.¹⁷ The cultural bond between them appears to the Buddhistic and more particularly Hinayanic and this system of Buddhism is known to have a remarkable predominance in Kalinga as late as the seventh century A.D. The Buddhist dharanis found from Abhayagiri stupa in Anuradahapur (Figure 4) on the one hand and Buddhist monasteries of Odisha, namely from Ratnagiri, Udayagiri, and Lalitagiri (Figure 5) are same and point out to the Buddhist cultural transaction between Kalinga and Sri Lanka.

¹⁵ K.M. De Silva, A History of Srilanka (Delhi, 1981) P.3

¹⁶ Dr. Kandarpa Patel, Maritime Relations of Kalinga with Srilanka, OHRJ, Vol. XLVII, No. 2; 125-131.

¹⁷ ibid



Figure 4. Budha in Bhumisparsa Mudra, Ratnagiri

Figure 5. Dhyani Buddha of Abhayagiristupa

Burma (Myanmar)

Kalinga had maintained close contact with Burma (Myanmar) in the ancient times. From the Burmese traditions it is gleaned that the people of Kalinga had established colonies in Burma since time immemorial. G.E.Gerini¹⁸ in his researches on Ptolemy's Geography has pointed out that the mighty people of Kalinga had colonized Burma much before emperor Ashoka led his victorious soldiers into Kalinga. R.C.Majumdar¹⁹ advocates that the Kalingans established an empire in Burma perhaps many hundred years before the rise of Buddhism. Pegu, a city of Burma, was formerly known by its ancient name, Ussa. This name almost certainly comes from the Indian language, particularly the word "Odisha." The ancient name attributed to old Prome is Srikshetra, so often mentioned in the Mon records as Sikset or Srikset, and by the Chinese pilgrims as Si li-cha-ta-lo, which named after the holy city of Odisha, 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.²⁰

The coastal region of Burma was populated by Kalinga merchants and traders, who eventually settled there. Those individuals referred to themselves as "Tolaing" because they had originally hailed from Trikalanga. Over time, the indigenous Burmese people who originally inhabited that area became referred to as Tolaing. R.D. Banerjee states, "It is now acknowledged universally that the Tolaing people of Burma, though of Mon origin, obtained their name from Trikalanga."

Present-day Myanmar (Burma) was known as Kalingarat (Kalinga Rastra) in the 7th century BC.²¹ The Buddhagat, the sacred Burmese scripture refers to a steady commercial interaction with Burma by the Buddhist merchants of Kalinga, which soon led to the missionary undertakings for the propagation of their

¹⁸ G.E. Gerini, Researches on Ptolemy's Geography of Eastern Asia, New Private Ltd., 1974, p.743.

¹⁹ R.C.Majumdar, Ancient Indian Colonisation in Southeast Asia, Baroda, 1955, P.18.

²⁰ Dr. Binaya Kumar Mishra, "Kalinga and Southeast Asia: Shared Cultural Heritage", ICICH, 2023, pp-108.

²¹ S.P.Das, Glories of Ancient Orissa, Sambalpur, 1965, p.53 ; G.E.Gerini (op.cit.p.32) has observed that in the old Indo-Chinese records Pegu has very often been designated as Kalinga-rattha.

religion, and afterwards to the assumption of political supremacy in the land.²² Tapassu and Bhalluka²³, the first lay disciples of Buddha, supposed to be two merchant brothers of Utkal (another name of Orissa) went to the golden land (Burma) by sea with eight hairs of the head of Buddha (given by the Buddha himself) and enshrined under the Shwedagon Pagoda²⁴ at Rangoon.²⁵ G.Coedes²⁶ has also observed that in lower Burma there were colonies of Indians who had come from Orissa. According to R.F. St.Andrew and St. John, somewhere about A.D. 300, people from the east coast of the Bay of Bengal founded colonies on the coast of the Gulf of Martaban, of which the principal appears to have been Thaton or Saddhammanagara. K.C.Panigrahi²⁷, observed that the people of Kalinga (Orissa) entered into lower Burma in large numbers, settled there permanently, changing even names of cities. Kalinga had tremendous influence on Burmese place names and monuments. On the other hand, Burma owed to Orissa many elements of culture too. Similarly, the north-western part of Burma, the region extending from Rangoon to Tante (Pegu) was known as Ukkala or Utkalapa; a variant of Utkala or Odisha. According to R.C. Majumdar the name Utkala originally applied to a region in the delta in lower Burma by the colonists from the Orissa coast, who migrated to Myanmar. The Talaings, the ruling races of lower Burma otherwise known as the Mons had their capital at Triglypton or Trilingon. Gerini has identified Triglypton of Ptolemy with Kale/Kula. It is now universally acknowledged that the Talaing people of Burma or the Mons obtained their name from Trikinga. Several Brahmanical elements were incorporated from Odisha.²⁸

Architectural similarity

Apart from the similarity of names, there are some prominent architectural evidences showing the cultural affinity of the two regions. In some of the sculptures of the Shwezayan Pagoda at Thaton, similarities with the Orissan art are found. The dress and hair style of some of the females are of the Orissan varieties. Some of the bas-reliefs of the Pagoda in high technical as well as artistic efficiency show affinity with the early medieval sculptures of Orissa²⁹. The resemblance of a Siva image seated with Parvati of the above Pagoda with Hara-Parvati on the outer walls of Vaital temple of Bhubaneswar is the most striking one. During the reign period of Kyanzittha, the Pagan king (CAD 1084-1113), Burma was in intimate touch with India as well as Kalinga. It was during his rule that many Buddhists and Vaishnavas from India settled in his kingdom³³. During his reign the famous Ananda temple justly regarded as the master-piece of Burman architecture was also designed and constructed. In this temple, the Orissan influence is evident in architectural and decorative programmes. The legend speaks that Kyanzittha had heard from eight monks

²² Quoted by R.K.Mookerji, Indian Shipping, Allahabad, 1962, p.101.

²³ Tapassu and Bhallika (also spelled Tapusa and Bahalika) were two merchant brothers from ancient India who became the world's first lay disciples of the Buddha. They offered the Buddha his first meal after his enlightenment and were gifted his hair relics, which they enshrined in some of the earliest stupas

²⁴ The Shwedagon Pagoda, officially named Shwedagon Zedi Daw, and also known as the Great Dagon Pagoda and the Golden Pagoda, is a gilded stupa located in Yangon, Myanmar.

²⁵ A History of South-East Asia, London, 1970, p.143

²⁶ G.Coedes, The Indianised States of south-east Asia, Honolulu, 1967, p.63

²⁷ K.C.Panigrahi, History of Orissa (Hindu Period), Cuttack, 1995 (Third print), p.462.

²⁸ Dr. Benudhara Patra, Kalinga and Burma – A Study in Ancient Relations, Orissa Review; c2005. p. 24-30.

²⁹ N.R.Ray, Brahmanical Gods in Burma, Calcutta, 1932, pp.84-85.

of India about the cave temple of Ananta in the Khandagiri hills of Orissa and this inspired him to construct the Ananda temple in imitation of Ananta.³⁰

Another characteristic form of Pyu architecture found at Hmawza (old Prome) is the type of building with an inner chamber surmounted by a tapering superstructure known in India as Sikhara, which also has its origin in the architecture of Orissa. It is observed that the Sikharas of the monuments of Prome are remarkable in similarity with the temples at Bhubaneswar. It is believed that Burmese Mahayana and Tantric sect of Buddhism came from Orissa and Bengal.³⁸ we can say that Orissa in ancient times had close commercial and cultural contact with Burma. It had considerable influence on different aspects of the culture of Burma, though it is not an easy task to measure it exactly.

Cambodia

Many scholars have admitted the important role of Kalinga in the Indianization of Southeast Asia during the early centuries CE. Since early times there was tremendous influence of Kalingan culture and civilization over those of Funan or Cambodia. Cambodia has no written ancient history but fortunately a large number of inscriptions have been discovered. 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. 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 came to Funan through the Kalingan port of Palur and married to a Naga Princess, Lin-Ye (Indian version is Soma), who ruled over Funan and founded Funan Kingdom³¹.

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.³² There is also another evidence of Kalinga and Cambodia relation that the river Mekong which flows through the kingdom of Funan was called by the name 'Mahanadi', the principal river of Odisha. 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.³³

In the field of religion there are several similarities between Kalinga and Cambodia. Following the Devaraja³⁴ cult the linga enshrined by Jayavarman on the Mahendra Mountain was worshipped as Devaraja by the rulers and subjects alike. Devaraja was regarded as the real ruler of the Cambodia and the

³⁰ W.S. Desai, A Pageant of Burmese History, Calcutta, 1961, p.19.

³¹ B.B..Chatterjee, Indian cultural influence in Cambodia Calcutta 1964.P.2

³² Dr. Binaya Kumar Mishra, "Kalinga and Southeast Asia: Shared Cultural Heritage", Kalinga & Southeast Asia: The Civilisational Linkages,icich; 2023, pp-90-120.

³³ ibid

³⁴ H.Kulke, The Devaraja cult. New York 1978. PP1-2

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. 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). At Angkor the Chalanti Pratima³⁵ (movable image) 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.³⁶

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 both Kalinga and Funan under different names like Girish, Tribhubanaswara, Maheswara, Pashupati. Somasarma, the brother in-law (of Chenla ruler) Mahendravarman (c.600-611 CE) installed a statue of Tribhubaneswara (Siva) in a temple. During the same time, Sasanka of Karnasuvarna (Gauda or modern Bengal) had constructed the Tribhubaneswara Siva temple at Ekamra Kshetra (modern Bhubaneswar) in Kalinga. This contemporary installation of same god could be a pointer to the close cultural relationship between Odisha and Cambodia. In both the regions there were followers of Pashupat Shaivism. followers of the Pasupat sect worshipped the footprints of Siva. 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.³⁷ Nagasena, a Buddhist monk of Cambodia, mentioned that Maheswara was worshipped at the top of Mahendra Mountain in Cambodia. The Chodaganga dynasty of Kalinga were worshipers of Siva and constructed the temple of Siva Gokarnaswamin as tutelary deity on Mahendra mountain situated in the southern part of Kalinga. 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.

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. 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) became a Vaisnavite. Both gave up the Saivite state religion of their forefathers and built up new gigantic temples

³⁵ In the Lingaraja Temple, the Chalanti Pratima (movable or processional deity) is Lord Chandrasekhara. Because the main deity is a massive Swayambhu (self-originated) Lingam that cannot be moved, Chandrasekhara acts as his representative. This bronze processional image represents the deity in public rituals, festivals, and processions.

³⁶ Aparna Mukharjee, Kalinga and Cambodia: Cultural and Commercial Rapprochement, Kalinga & Southeast Asia: The Civilisational Linkages, *icich*; 2023, pp 70-89.

³⁷ Dr. Binaya Kumar Mishra, “Kalinga and Southeast Asia: Shared Cultural Heritage”, *icich*; 2023, pp-90-120

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.³⁸

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. During reign Ashoka the Buddhist missionaries went to various part of world including southeast Asia for the propagation of Buddhism. 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. 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.³⁹

The religion, art and architecture of Kalinga also significantly influenced that of Funan. The famous Angkor-Wat of Cambodia has some affinities with the Śikhara⁴⁰ of the temples of Odisha and gopuras⁴¹ 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. Thus it is evident from above details during the ancient period there was significant cultural influence of Kalinga over Cambodia.

Indonesia:

Indonesia is an archipelago that includes the islands of Java, Sumatra, Bali and Borneo. Kalinga or ancient Odisha in ancient times had close overseas contact with the islands of Indonesia. The Indonesian islands formed the most attractive destination for the merchants of Kalinga. The islands often been collectively referred to by the Kalingan merchants as *Suvarnavdipa* or the island of gold or the golden island.⁴² According to the legends and local traditions of Java, it is mentioned that a significant number of families, estimated to be around twenty thousand, were relocated to Java under the directive of the prince of Kling.⁴³

³⁸ Aparna Mukharjee, Kalinga and Cambodia: Cultural and Commercial Rapprochement, Kalinga & Southeast Asia: The Civilisational Linkages,icich; 2023, pp 70-89

³⁹ ibid

⁴⁰ A shikhara (meaning "mountain peak") is the towering superstructure or spire above the *garbhagriha* (sanctum sanctorum) in a Hindu temple. Primarily found in North Indian *Nagara* architecture and Kalingan Temple architecture.

⁴¹ Gopura, in south Indian architecture, the entrance gateway to a Hindu temple enclosure.

⁴² Dr. Benudhara Patra, Coeativity and Beyond: Maritime Contact of Kalinga with Java, Odisha Review;2013. P 54-64.

⁴³ Radhakumud Mookerji, A History of Indian Shipping, Bombay: Longmans Green and Co, 1912, p.104. and I. F. Scheltema, Monumental Java, Bombay: Macmillan and Co., Limited; c1912. p. 35.

The term 'Kling' etymology can be traced back to its origin in the word 'Kalinga'. In course of time, however, Kling became a generic term and the Indians coming to Java irrespective of their origin, were called Kling or the people from Kalinga. Even till now the Indian immigrants in the Malaya Archipelago are called Orang Kling (people of Kalinga origin) which is a survival of the name Kalinga.⁴⁴ **Connectivity and Beyond : Maritime Contacts of Kalinga with Java** Evidence from the 7th century further substantiates the notion that Java Island was referred to as Holing (Ho Ling) by the Chinese populace. It can be considered a derivative of the name of Kalinga. The people of Kalinga established a permanent settlement on the island, leading to a change in its name to Kalinga and the race was known as Kling.⁴⁵ During the sixth century A.D., the Hindu king Puruna Varman ruled over the territory now known as Western Java. The inscriptions attributed to him prove that his father was responsible for creating a substantial canal named "Chandrabhaga." It is commonly believed that the canal was named "Chandrabhaga" due to the river of the same name found in the state of Odisha, close to the historical site of Konark. observed during the 8th century A.D. The Sailendra empire emerged within this temporal framework, encompassing the region of Java. The regions of Sumatra, the Malayan peninsula, Borneo, and Bali are interesting for academic study. According to contemporary Chinese and Arab historians, there is a belief that the Sailendras of Suvarnavdipa can be traced back to the Sailodbhaba dynasty, which dominated Odisha during the 7th century A.D. The rulers belonging to the Sailendra dynasty adhered to the Buddhist faith. As a result of their influence, Buddhism was established as the official religion across the entirety of Suvarnavdipa.⁴⁶

Commercial relationship that initially developed between Kalinga and these islands subsequently led to the growth of political and cultural relations. From a relative study of cultures of both Kalinga and Java it is gleaned that among the Indian people, the Kalingans were the first to reach Java and other Indonesian countries and played a leading role in spreading the Indian culture there. The credit for colonization of Java thus, has been given to the people of Kalinga. J. Crawford (CE 1820) is of the opinion that all Hindu influence in Java was from Kalinga.⁴⁷ The Bombay Gazetteer⁴⁸ observed that "the Hindu settlements of Sumatra was almost entirely from the east coast of India, and that Bengal, Orissa and Masulipatnam had a large share in colonizing both Java and Cambodia cannot be doubted."

Apart from epigraphic evidences, there are some resemblances between Kalinga and Indonesian Islands in the domain of art and architecture. Buddhism played a significant role in the relations between Odisha and Indonesia. Comparative studies of Buddhist sculptural art of Odisha with those of Indonesian islands show several common elements and striking affinities. S.C. Chandra⁴⁹ observes: "The Mahayana Buddhist art of the Sailendras of Java has strong affinities with the early medieval Orissan art. The Orissan Buddha

⁴⁴ Dr. Benudhara Patra, Coectivity and Beyond: Maritime Contact of Kalinga with Java, Odisha Review;2013. P 54-64.

⁴⁵ Balabhadra Ghadai, Maritime Heritage of Orissa, Orissa Review; c2009. p. 63-64

⁴⁶ Dr. Rajata Kanta Dash, Odisha's ancient maritime links to Southeast Asia: A historical analysis, Internatinal Journal of History; 2023, p 121-124

⁴⁷ R.K.Mookerji, Indian Shipping, Allahabad, 1962, p. 104

⁴⁸ The Bombay Gazetteer, Vol.I, Pt. I, p. 493

⁴⁹ S.C.Chandra, "Early Medieval Sculptures of Utkal (Orissa), Orissa Historical Research Journal (hereafter OHRJ), Vol.III, No. 2 (Sept., 1954) p. 76

figures of Ratnagiri, Buddhist monastery of modern Jajpur district, may have served as prototypes for the contemporary Javanese Buddhas of Borobudur. The Buddha images of Borobudur possess striking resemblance with the Buddha images of Ratnagiri in Odisha. The Buddha heads from these centers and those from central Java share common traits of massive form, sensitive modelling and spiritual expressions.⁴⁸ The Javanese Boddhisattvas from Candi Mendut (Mendut Temple) have their attributes placed on long lotuses in the style distinctive of the Lalitagiri figures of Odisha.⁵⁰ The Dhyani Buddhas of Borobudur reminds us of massive heads of the Buddha at Ratnagiri (Figure 6 & 7)), one on the slope and another at the top of the hill.⁵¹ The squatish Buddha and Bodhisattva images of Lalitagiri (now displayed in the site museum) depicting squat face, thick lips and innate smile are like those of the images at Borobudur. The Buddha images of bhumisparsha mudra (the seated Buddha images in earth touching pose) with curl hair at Ratnagiri and Lalitagiri, in the Jajpur district of Odisha, possess striking resemblance with the images of Borobudur. The parsva devata depiction in the Saivite temples in Java are like those of depicted in several temples in Odisha.⁵² The kala makara ornament probably migrated to Java from Odisha as makara heads (makara is mythical crocodile like creature) at the springing of the arch and kirtimukha (kirtimukha motif shows the head of a lion-like creature with beads coming out from its mouth) at the crown are fairly common decorative motifs in Odisha, an excellent example of this device being the mangala-torana in front of the Muktesvara temple at Bhubaneswar in Odisha. Thus since ancient time Kalinga had tremendous political and cultural impact over the Indonesian Islands also historically called Suvarnadvipa.



Figure 6. Buddha Head of Ratnagiri



Figure 7. The Dhyani Buddhas of Borobudur

⁵⁰ K.S.Behera, "Maritime Contacts of Orissa: Literary and Archaeological Evidence", UHRJ, Vol. V (1994), p.67.

⁵¹ D.P.Ghosh, "Relation between the Buddha Images of Orissa and Java", Modern Review, (Calcutta, November, 1938), p.503.

⁵² H.Santiko, "Technological Transfer in Temple Architecture from India to Java", UHRJ, Vol.V (1994), p.38.

Conclusion:

To conclude we can say that Kalinga was the powerful marine power in Indian subcontinent other than any other state. The Kalinga Sadhabas bravely crossed the oceans and explored new lands, people and opportunities through the trade and commerce since time immemorial. Kalinga merchants played a greater role for the Indianisation of South-east Asian countries because of its efficient marine knowledge. The cultural transaction between Kalinga and Southeast Asia still we can see in Ceylon, Cambodia, Indonesia and Myanmar. In the eastern coast Kalinga was a powerful country and Tamralipti was its important harbor 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 and shared its great culture with them. The sea voyages of Kalinga by its merchants (Sadhavas) still is commemorated on Kartika Purnima as Bali Yatra every year.

REFERENCES:

1. Mahtab, H. K. (1981) History of Orissa, vol. 1, Cuttack: Prajatantra Prachar Samity.
2. Parida, Om Prakash. (July 29, 2019) "Maritime history of Odisha and its significance in the foreign policy of India" in The Rock Bottom, India. Times of India.
3. Patel C.B. (Dec 2007) "State Museum and Maritime Heritage of Orissa". Orissa Review.
4. Ghosh, M.M., History of Cambodia (Calcutta, 1968).
5. Behera K S, Ed. 1999, Maritime Heritage of India, 1999, Delhi.
6. 2007, Kalinga-Indonesian Cultural Relations, OIMSEAS, Department of Culture.
7. Patnaik S K (ed.) 2014, Buddhism and Maritime Heritage of Southeast Asia, Delhi.
8. Patra, B. (2005) "Kalinga and Burma-A study in Ancient relations." Orissa review, Vol.LXII, No.4,
9. Mahalik Nirakar, (2004) Maritime Trade in Ancient Orissa, Orissa Review. p. 39-45
10. Banerji R.D., 1980, History of Orissa, Vol.I, Varanasi; History of Orissa (From the Earliest Times to the British Period), Cuttack, 2006
11. Behera K.S, (1977) "Maritime Trade in Ancient Orissa", in: M.N.Das (ed.), Sidelights on the History and Culture of Orissa, Cuttack.
12. Behera, K.S. (1977). Maritime Trade in Ancient Orissa, in Sidelights on History and Culture of Orissa (M.N. Das Ed.), Cuttack: Vidyapuri.
13. Panigrahi, K.C., 1981. History of Orissa, Cuttack: Kitab Mahal.