

INDIA'S DIASPORA, THE KALINGAN IDENTITY: A STUDY ON SOCIO-CULTURAL DEVELOPMENT

Dr. Pareswar Sahoo

Asst. Professor

S.B.Women's Autonomous College, Cuttack, Odisha

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The brisk maritime intercourse between overseas world and east coast of India provides a finest platform to research with an objective to study the regional history. Here, the scholars as well the researchers have been supported with both inter-disciplinary approaches to establish the facts relating to India's Diaspora, which is not scientifically explored yet by any social scientists. Both of the concept "India's Diaspora" and "the Migration Movement" are reciprocated to each other. The former deals with a nation's or region's fiscal stability and the later says about a state of socio-psychological behaviour of the people, and the nation as a whole. The traders and the navigators of various parts of the world used to appear at the ports of east coast of India at different passage of time. Each and every port of Kalinga had developed into a trading centre, where a blending cultural synthesis emerged.

The concept of greater India along with commercial-cum cultural expansion of Indian heritage, export to outside world and the dominant role played by the Kalingans later known as the Odia navigators is the central theme of this paper. Besides the study owes a historical analysis of the Kalingan's overseas trade relation with south-east countries in terms of its genesis is the subject of great historical interest.

Usually the scholars in the field of maritime activities of Odisha in particular and India in general have used *Buddhist* sources i.e., *Ceylonese Chronicles*, *Dathvasma*, *Dipawavamsa*, *Mahavamsa*, *Nikayas*, *Jataka Tales*, Brahimical sources viz, Bharat Muni's *Natyasastras*, *Arthasastra* of Kautilya, *Raghuvamsa* and *Kumarsambham* of Kalidas, the *Skandapurana*, the *Vayupuran*, the *Mastya Puran*, the *Mahabharata* and the *Ramayan* etc (Durga Prasad 2005, 13-16). The Foreign Accounts like Pliny's *Natural History*, Ptolemy's *Geography*, the travel account *Si-Yu-Ki* of Hieuen, Tsang, the Chinese Buddhist Monk, *Indica* of Meghasthenis and Ibn Batutta's Account (Jaga Bandhu 1964, 123) The above sources along with archaeological sources have been utilized by the eminent Indian scholars, like R.C. Mazumdar, K.N. Sastri, R.D. Banerji, P.C. Bagchi to highlight India's Diaspora and the heritage of India, more particularly East-Coast of India. Hence, for the preservation and the significance of Kalingan ports vis-à-vis, the migration movement more specifically in Ceylon, Maldives, Indonesia and South East Asia and Western world was an important concerned in the writings of both Indian and foreign scholars.

The approach to this work is helped by some primary sources such as the original *Manuscripts* collected from the British Museum, *Log book of ships*, direction of *Sailing*, *Antiquity Maps from Marine Archives of London* (Rajguru 2007, 45-59).

To trace out the trading activities and migration movement, of Kalinga (modern Odisha), and its port sites at different phases the modern and scientific method of coastal geomorphology is highly required. Many scholars have been traced out some important ports in Odisha on the basis of *Buddhist Chronicles*, *Jataka Tales* and other secondary sources. The ports of Dantapura, Kalinganagar, Tosali, Singpur etc. have been highly emphasized besides Pithunda, Tamralipta, Poloura, Apheterian, Kantakasila, Chelitalo, Chilika, Puri, Konark, Subarnarekha, Narekha, Sarego, Chhalyua, Balasore, Loichhanpur, Chudaman, present Chudamani, in Balasore district etc. (Orissa State Archives 1996, 139) referred as the important ports of ancient Kalinga.

The European scholars have developed the theory that Indians as well the Kalingans had very firm knowledge regarding navigation and sailing. It was possible due to their strategic location. As a result, in reality all the people who live near the seashore do have good knowledge of sailing and navigation (Sinha, 8). Some scholars believe the people living near seashore must have travelled around the world due to which lot of similarities are found in terminologies and their meanings, cultural upheaval etc. in various countries. Above all the oceanic current and the role of wind in sailing the boats were developed in the annals of the navigators (Nehru 1998, 4-8).

To prove it in 20th century a European scholar named Thor Heyardhal of Norway travelled continuously for fifty years in name of the expedition *Kontiki* (Pradhan 1995, 4-8) in 1947. His adventurous trip proves the theory of the nature's carriers, used by the Indians in general and the Kalingans in particular. The scholar was started his journey from Callow harbor of Peru in South America on 28.4.1947. The name of the craft used by him was *Cork Wood* ((Sriram 1995, 35-39). It was 2ft wide and 30 to 45 ft long. The craft had a Canedeck on it and there was an open hut. After travelling of 101 days and 4300 miles he reached at *Raroria* at all in Tuomoto islands in Polynesia with crew and cargo safe. This journey has removed the doubt that a cork craft is unfit for sailing.

Later in 1978 Thor made a craft of reeds. In four thousand years ago the Sumerians were used reeds in making of craft. It is evident from the historical sources. Thor started his mission from the Djibouti harbor situated at the Red Sea and covered 7000 kilometres. In course of his journey he noticed that in ancient and modern times can overcome long distance by making use of currents of ocean and the winds. The nature of activities of India's Diaspora has been proved by Heyardhal in 20th century (Hebalkar 2014, 134-39).

The theory of Thor regarding Indians are well versed in navigation and sailing latter supported by Ekholm, Director of Museum of National History, New York and Robert Heine Geldern who has written that in South East Asia, the Science of navigation had very much progressed due to which the Indians and the Kalingans could very easily cross the Pacific Ocean. The *Journal of Royal Asiatic Society*, Vol-I (Sarkar 2007, 47-50) contains the writing of Sir John Malcom as "Indians were able to build a ship according to the purpose for which it was meant.

The ship was designed beautifully. European might have progressed in other sciences but in the science of navigation they were unable to match the skills of Indians" (Durga Prasad 2005, 32-4). We get some valuable information regarding Indian's Diaspora from some vedic *hymns*. The historians like Roliwimson has described in his monumental volume, titled with *Intercourse between India and the Western World*, describing the naval system of Indian's where an auto-boat

moving in his skies was described, As India possessed spacious boats which carried hundreds of fighters (*Kaivartha*) ready for action (Rawlinson 1916, 132).

It is also supported by another historical source like *Mahabharata*. The India's Diaspora could have been carved out a synthesis of socio-cultural milieus thus the materialistic and individualistic system of culture found a place in the hearts and minds of Indian.

The ancient Kalinga (Modern Odisha) is located at the eastern board of India. With this it has possessed a rich cultural traits and rich maritime trading activities which has progressed even through the medieval period and surfaced in the shape of multifarious overseas activities in the modern era of Indian history. The traders and navigators from the various corners of the world like the Portuguese, the Dutch, the Olondaz, the French, the British and the Kalingans appeared at a passage of time on the ports located on the east coast of India in general and Odisha in particular. The maritime traders resided there during the trading season and returned following the favorable wind. The trading activities led by Kalingans was Flourishing in S.E. Asia now inhabited by the present Asian countries like Indonesia, Philpines, Malyasia, Srilanka, Siam (Thiland). Besides the traders along also moved the east coast to Singhal, and Lakshyadwipa, situated on the West Coast of India in the Arabian Sea. Apart from this ancient Kalinga also developed a brisk overseas trade with Rome and Greece (Krittibhas 1802-3, 37). The Kalingan's export the goods like Maniabandhi Pattas in a Bambo piece to the above countries. This is described by HieunTsang in his travel accounts SI-Yu-KI which is preserved in the Museums like Odisha State Museum Bhubaneswar, the National Archives, Madrass, Delhi etc.

Besides Ptolemy's *Geography* in 1st century B.C. refers how the *Sadhaba's* were expert in making their *amababata or Boita* by implementing the modern scientific techniques. The another source of information about the maritime activities of Kalinga is the then inscriptions, which provides the knowledge about both the art of traveling in the sea and the overseas trade and commerce was the curriculum of the education of the *Sadhabapuas* and the princes (Mohanty 1991, 57). The sailors from ancient Kalinga were abundantly aware of the physical nature of the coastal line, like the flow of wind and oceanic current circulation used to happened advantage of this reserved wind current in winter, since on those days the country sailing *boitas* used to take advantage of the direction of wind and currents in the sea like the Bay of Bengal, Indian Ocean. In the month of November in Orissa Coast, average number of cyclones per annum was 0.09 and severe storms 0.0049 (Mazumdar 1944, 131). In the second half (mid-Nov) about almost no storms are experienced in the Odishan coast, (data available from the Indian Meteorological Department) when the Kalinga's traders used to set their sails from the Mahanadi Mouth. In about a month's time they used to cross Andhra Pradesh Coast and Coromandal Coast to reach Indonesia Coast and its southernmost tip by mid-December. During December the Andhra coasts experience on an average per annum 0.019 storms and so severe storms are recorded while the Coromondal coast used to be a little more stormy as the average number of storms experienced is 0.116 and severe storms 0.068. So the upward journey starts by the Kalinga sailors from Mahanadi mouth by mid-November and reached Bali by mid-January. They traded in Southeast Asian countries for about two months (mid-January to mid-March). Significantly this period is comparatively free from very heavy equatorial showers, which provide an ideal climate for trading in this equatorial region. They started their return journey by mid-March to reach Kalinga coast by mid-May (Sinha 2005, 9-14).

The Kalinga seafarers (*Sadhabas*) used to go to Indonesia particularly Bali in the sea worthy country by boats taking the advantage of this retreating monsoon (N.E. Monsoon) from Mahanadi mouth down to the S.W. along the east coast of India right up to Nigappatanam in Penar delta and Point, Claimer 10⁰20" N. Latitude further South, just, North of Palk Strait. The Kalingn sailors used to trade all along their S.W. ward voyage along the east coast of India and used to replenish the essential provisions like food and water if required. Besides, Tamralipta (now Tamluk) in the Midnapore district, Balasore, Chandbali, Dhamra, Palur and Gopalpur in the modern Odisha coast and Kalingapatnam, Macchilpatnam, Bimalipatnam on the present Andhra Pradesh coast also died down which had a very flourishing maritime activities during 1st Century B.C. 7th Century A.D. (Patnaik 2007, 67)

Ancient Kalinga had prosperous relations with Indonesia not only the overseas activities but also in a socio-cultural bondage. Like the range of pottery with roulette ware and metal artifacts have been recovered from *Buni* culture ((Patnaik 2007, 67) on the west coast of northern Indonesia of which the three are very significant. These pottery specimens have been extensively found in the Odishan coast, like Manikapatna and Sisupalgarh which have been dated to the period of 1st century B.C. (Senapati 1991, 69). Besides the representation of crocodile in the sculptures of Odishan temples suggest the relationship with Indonesia which is seen even now there.

The typical colloquial language in Odia literature was also highly influenced by the culture of Indonesia due to the trading activities of the *Sadhabas* in ancient time. The term *Bou* (Siba Prasad 1964, 189-97) (Mother) is primarily originated from Indonesia. This is extensively used in nook and corner of Odisha. And in Odia tales the words like *Tuan tuin* (Durga Prasad 2005 & Binod Shankar 1978, 89) also found in Indonesia literature, *Tuan* means an old man and *Tuin* means an old woman. Hence, it can be presumed that the Oriya traders learnt and brought this culture to Odisha by their close commercial relations. Overseas trade and maritime activities of Kalinga played a very significant role in the spread of Indian's glorious cultural heritage. Indians more specifically, the people of Kalinga established their colonies in south eastern Asian countries like Indonesia.

It is said that long before the Pallavas of South India, the people ancient Kalinga had laid the foundation of Indian trades in South East Asia. According to *Si-Yu-Ki* of Hiuen Tsang and the accounts of other historians, the people of S.E.A. are known as *Kulnun* (Sarkar 1985, 24-8) or *klng* (the people of Kalinga). Besides, the Indian immigrants in the Malaya and Indonesia Archipelago are still called *Orang Kling* which is perhaps derived from the word Kalinga or Kalingan's. The name by which the inhabitants of ancient Kalinga. On the process of colonization of South-East-Asia, M.M. Das, points out, the expansion of Kalinga's, socio-political and cultural traits into the lands was really a great contribution to the civilization of the East (Mishra 1980, 35-9).

Even today the pacific islanders take towards the shores of India in memory of a very remote age, when the people from that side went and civilized them. The remains of Hindu and Buddhist monuments in Malayasia and Indonesia still proclaim a cultural conquest of those lands by Kalingans. The names like *Talaing*, *Telंगा*, *Kling*, *Keling* and *Kalinga*, *Holinga* are still used by the people of Indonesia and Malayasia. Besides the colonies Prof. P.R. Rao of Osmania

University, Hyderabad, suggested that, even today a port named Kalinga in Indonesia is existed. Perhaps Kalidas in his monumental work *Raghuvansam* has described the *Sadhabapuas* are known as the Lord of the Sea, the Kalingadhipati (Ray 1989, 87).

In conclusion it is concluded that Kalinga's relationship with Indonesians was not only a cultural traits but also one of the achievements in the history of the maritime trading activities of the world. It is said that the Odia seafarers (*Sadhabapuas*) played an important role to send their indigenous heritage in South East Asia. In memory of the migration movement even today the Odias observe the day of *Kartikapurnima* every year as the day of *Boita Bandan* and the heritage *Baliyatra* on the bank of the river Mahanadi. On the auspicious day eleven days of trade fair was held, which has been considered as world's biggest open trade market.

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