Early in the nineteenth century, India, no doubt, achieved excellence in most of the fields - literary, spiritual and sculptural aspect of history and chronological records. Literature, *per se*, cannot account for authentic evidence of historical and administrative legacies but only for few horizontal corroborations. So were the uncorrelated facts of history of India in eighteenth and nineteenth centuries. Leave aside administration of the territories of India and the royal lineage, trade and religion of the places were totally obscure. With huge volume of Sanskrit literature and the meaningful hymns of Vedas, the history of the country was unascertained.

In such a situation, people were new to the terminology of Kalinga. Gradual archaeological excavations amassed a lot of evidence for anonymous yet powerful Kalinga. Ashok’s Kalinga Tragedy not only astounded archaeologists and historians, but association of Kalinga at multiple remote locations provided impetus to work out the geographical, historical and administrative legacy of this State. Hard to be believed by the young British archaeologists to the then degenerated and devastated territory of newly acquired Mogulbandi Orissa Division since 1803 that was matching with evidences of Kalinga being dug out from excavations. Kalinga stood with so many synonyms: Calingae, Holing, Kiling and half dozen of names. Genuine Kalinga is the ‘Ganga to Godavari and Kalingodra Sea to Amarakantak Mountain’ though the historical divisions and fractionations are so many. Kalinga was distinct in India with its peculiarities, achieved by Kalingans with their brave attitude supported by its geography.\(^1\)

It had its distinct administration, the way to its prosperity. Kalinga flourished under care of nature with wings of natural winds, with its natural flora and fauna, with excellence in the age of stone and iron. It formed the pace of religion in the globe for centuries with its foreign colonies. It is rare to cite any other nation where people’s military participation forced the great Maurya king, Ashok to form his destiny. The great Kalinga Empire sustained on natural means succumbed to the mechanism of industrialization, colonialization, commercialization and militarization. The British could have noted that two millennia earlier than them the Kalingans traded in South East Asia with commercial, cultural and religious expansions most possibly with mass migration and administrative links with motherland.
1. Archaeological Progress in India and Emergence of Kalinga:

Kalinga would have been totally forgotten if the epigraphical evidences had not been dug out from rock edicts and inscriptions. Archaeological and historical pursuits of India had started since 1784 with efforts of Sir William Jones who could identify Chandragupta Maurya of India with Sandrokottos of the Greek historians and thus Jones could get a chronological horizon of Indian history. Pataliputra was identified with Palibothra of classical descriptions. Also followed the decipherment of many scripts and inscriptions.

Towards 1833, James Prinsep could decipher Brahmi and Kharoshthi scripts and could identify Piyadasi with Ashoka. Few more chronological benchmarks of Indian history could be obtained from his research.

During the period of 1829 to 1847, Dhauli Rock Edict was studied by Markham Kittoe. Alexander Cunningham, appointed as Director General of Archaeological Survey of India chose to record Buddhist finds and monuments plotting in a map that can indicate ancient trade routes. The journal, *Indian Antiquity*, carried the publication of important inscriptions with decipherment by eminent scholars of the field including that of Bhagawanlal Indrajji, who started fully translating the old Brahmi script of Udayagiri Hathigumpha Inscriptions.

Now, there emerged a parallel iceberg of Kalinga along with the Magadha, Mauryan and Ashokan findings and descriptions. Not merely the royal patronage yielded such a vast maritime trade and sea routes, it hinted at a strong internal administration and basic rules of maritime activity of Kalingah Sahasikah. In addition, there were rich evidence of development of hinterlands and internal trade inside territory of Kalinga. No doubt, the findings support an ancient long era of Kalingan hegemony in Indian subcontinent, Indian Ocean and South East Asia.

2. Rock Edict XIII of Ashoka: Eye Opener of Glorious Kalinga

The rock edicts of Shahbazgarhi have brought to focus a state named Kalinga that had the courage to face the mighty king of Magadha, Ashok. The Kalinga War has been depicted by historians as one of deadly battles ever fought in India. Ashok’s conquest of Kalinga in 261 BC is an important marker of history of India and the World. The Kalinga War is assumed as a terrible encounter of Kalinga (the Gangaridae Calingae, the northern component of the Ganga to Godavari Kalinga) with the massive military force of Mauryan Empire composed of strong fighters from larger part of India and its Uttar path stretching up to present Afghanistan.

Ashok’s inclination to Buddhism and spread of Buddhism from Kalingan base possibly leaves behind a missing link in the re-structured history of Buddha and India, the connections of Buddha and Kalinga. In own instructions, Devanam priya (Ashok) feels deep remorse for having conquered the Kalingas. He has
expressed his repentance on account of his conquest of the Kalingas. After the Kalingas had been conquered, Beloved-of-the-Gods came to feel a strong inclination towards the Dhamma (Dharma, religion), a love for the Dhamma and for instruction in Dhamma.  

3. Hathigumpha Inscription: The Banner of Kalinga

Much of Ancient Kalinga would have remained unexplored had there not been the Hathigumpha Inscription deciphered. In today’s age of banners’, we can worth designate it as the Banner of Kalinga. With its age worn letters, it definitely ascertains the geographical and historical vital components of Kalinga.

A. Sterling in 1820 published eye copy of Hathigumpha Inscription in Asiatic Researches XV, also in his book entitled, An Account, Geographical, Geographical and Statistical and Historical of Orissa, Cuttack. Then the famous Indologist and Linguist, James Prinseps succeeded in deciphering the inscription. In 1837, Prinseps reading along with a facsimile prepared by Kittoes was published in the Journal of the Asiatic Society, Bengal. It was the first inscription written in the early Brahmi script to be fully deciphered followed by Ashoka’s inscriptions at nearby Dhauli. Prinseps could find out the term Aira.

The authentic reading of Hathigumpha inscription is credited to the historian, Bhagawanlal Indraji, who presented the novel appreciation in 6th international Congress of Orientalists in 1885. He declared that the king referred by the inscription is Kharavela. No doubt, Kalinga, Kalinganagari and the Kalingan potency have emerged out of rock inscription of Udayagiri and Khandagiri (Kumarigiri and Kumargiri).

Hathigumpha Inscriptions of Kharavela’s Kalinga Administration:

Kharavela’s Hathigumpha rock edict of late first century B.C. is the most important epigraphical document of early historical India after Ashoka’s inscriptions. It records detailed chronological, administrative and military accounts of Kalinga. It also touches many sociological aspects e.g. about his building activities, remittance of taxes and that he recovered the Kalinga Jina from Pataliputra which had been captured by the Nandas in the early 4th century B.C. and that he revived popular festivals which had been suspended by the Mauryas in the 3rd century B.C. The Hathigumpha inscription is, in another context, a historical document, better looked upon as Annual Administrative Record of Kalinga under Kharavel. Indeed, very few such administrative documents of contemporary period are there in history. It has substances to deal with public administration of Ancient Kalinga.

In the very first year of his coronation (His Majesty) urged to have repaired the gate, rampart and structures of the fort of Kalinganagari, seemingly a paura or municipal town of Chedi Kings, which had been damaged by storm. Kharavela seemed to have built flight of steps for the cool tanks and laid out all gardens at the cost of thirty-five hundred thousand (coins) and thus pleased all his subjects. He revived the Tauryatrika included in sixty-four branches (of art) that had been suspended during the time of the Mauryas. Thus reigned the King of Bliss, the King of Prosperity, the Bhikshu King and the King of Dhamma, the mighty conqueror Sri Kharavela. Strangely, Kharavela’s Hathigumpha inscription angularly faces exactly the Dhauli inscription of Ashok, aerially 10 Kilometres away.  

Dhauli Rock Edict during Maurya Administration Kalinga:

4. Dhauli Rock Edict and Demystification of Ashok’s Buddhism:

The early 19th century was to witness some extraordinary developments that eventually
led to a unique breakthrough by James Prinsep, who could break the code of the Brahmi script and thus helped to de-mystify Ashoka. This became possible by his careful study of the similarities of characters in the Brahmi alphabet of inscriptions on rock faces, such as at Girnar in Gujarat or Dhauli here. Ashok, the great has turned to be humane and expressed his concern for the “welfare of the whole world”. This corroborates with the inscriptions of Ashok at different locations away from Kalinga. Ashok’s Inscriptions at Dhauli and Jaugada of Ganjam add authentic records of Kalingan specificity under the highly centralized Maurya administration.  

5. Decipherment of Sri Lankan Buddhist Records and Kalinga: 

The diverse data collected from rock edicts and inscriptions was then coordinated with the huge amount of information from Sri Lanka that became available after the translation of a major Buddhist text, the Mahavamsa or the Great Dynastic Chronicle, by George Turnour in the early 1830s. The final deciphering of the script in 1837 was not only Prinsep’s crowning glory but it also gave birth to systematic Ashokan studies.

It can certainly be said that by 5th century B.C., there existed close relationship between the two Kingdoms. According to Mahavamsa, Vijaya, the first King of Ceylon who hailed from Eastern India, was the son of Simhabahu of Simhapura. The other Sri Lankan text, Chulavamsa mentions Simhapura as the capital of Kalinga. Further, the Samantapasadika reveals that, Sanghamitra went to Ceylon being accompanied by eight families of Kalinga with a sacred Bodhi tree. The Dipavamsa and Mahavamsa composed in 350 A.D. and 475 A.D. respectively, are a great source of history of both India and Ceylon. It also talks of the king of Kalinga giving the tooth relic of Gautam Buddha as a dowry to Dantakumara on his marriage to the king’s daughter. Princes of Kalinga carried the relic with Dantakumara to Sri Lanka where it was enshrined in a stupa.

From Sri Lankan point of view Kalinga was famous for elephants. It is known that Ceylon used to purchase elephants from India, mainly from Kalinga. Thus Sri Lanka was the next preferred homeland of Kalingans from the point of view of maritime trade and royal matrimonial relationship. In course of history, the administration and culture of the island had been closely associated with Kalinga. No doubt, Kalinga had some means to influence the administration of Tamraparni. Leave aside mutual trade, intermigration of population between two kingdoms, religious pursuits, there were intimate royal and administrative nexus between them.  

6. Overseas Centrifugal Evidences focusing upon Kalinga: 

BURMESE EVIDENCES: 

They were also collectors of ancient accounts from abroad, be it from Burma, Indonesia or China, and studied them with diligence. Since many of British archaeologists had originally been trained as army engineers or draughtsmen, their first instinct on coming across any inscription was to prepare a meticulous line drawing; and the vast collection of these line drawings are fundamental primary data of Indian
history of the period. The science of archaeology was quite rudimentary in the early 19th century, yet the explorers worked efficiently with simple tools with great care. Some relevant evidences can be put down as:

G.E. Gerini 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.  

According to G.E. Gerini before Ptolemy wrote his geography in the second century A.D., the rule of the Kalingans centred around at least three places in Burma i.e. (i) Kale, (ii) the valley of the Arakan river, and (iii) Pegu proper around the gulf of Martaban.

B.C. Majumdar advocates that the Kalingans had established an empire in Burma perhaps many hundred years before the rise of Buddhism.

The Buddhagat, the sacred scripture of Burma, describes trade with the Buddhist merchants of Kalinga, leading to missionaries coming to propagate the faith, and then to political domination of parts of coastal Burma by Kalinga during the 4th to 7th centuries AD.

Burma went by the name of Kalingarat (Kalinga Rastra) in the seventh century B.C. 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 religion, and afterwards to the assumption of political supremacy in the land.

Tapassu and Bhallika, 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 Shwe Dagon Pagoda at Rangoon. Besides, there are evidences to prove that certain sections of the people who migrated from Kalinga had their settlements there.

The new Kalingarat in Burma was given the designation Mudu Kalinga. (Mudu means three, thus, Mudu Kalinga is Trikalinga).

G. Coedes has also observed that in lower Burma there were colonies of Indians who had come from Kalinga. According to R.F. St. Andrew and St. John, somewhere around 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 Saddhammananagara.

Thus evidences of historical findings from Burma point to a dominant Greater Kalingan Empire with sizeable population inhabiting Burma with trade, religious and cultural activities.

JAVANESE EVIDENCES:

Hindus from Kalinga took a leading role in establishing Hindu culture in Java. An expedition from Kalinga established a colony in Java in 75 B.C. with 20,000 colonists. These immigrants had introduced Hinduism, which was established throughout the island by the 4th century AD.

Chinese historians use the name Ho-Ling (Kalinga) for the leading kingdom of Java in the Tang period (618–906 AD). Arab historians described Sailendra dynasty of 8th century AD Java originating from Kalinga. Kalingan influence was immense on the administrative, cultural and religious life of not only Java, but also Cambodia and Champa.
EVIDENCES FROM BALI AND OTHER SOUTH ASIAN ISLANDS:

Kalingan trade with Bali dates back to centuries before the onset of Christian Era. Possibly the island was named after Bali, a legendary King of Kalinga. Bali island was an old seat of Indian seafarers.

CHINESE EVIDENCES:

Fa Hien and Hiuen Tsang, the two Chinese Travellers from China to India had intimate association of the then Kalinga and Kalingan Maritime trade. The latter had visited Kalinga in the 7th century AD and his travel account throws light upon parts of Kalinga - Udra, Kangoda and Kalinga. Also during that period Buddhism had been spreading far and wide. The universities at Puspagiri Vihar, Udayagiri and Dhualigiri were established to flourish Buddhism.

7. Puranic and Literature Corroborations:

Restructuring history of Kalinga with available evidences and corroborating with facts from Puranas, Vedas, and Literature prepares a powerful kingdom in course of Indian and International history. Kalinga is mentioned in the Adiparva, Bhishmaparva, Sabhaparva, Banaprava of Mahabharata. Kalinga King Srutayu is stated to have fought the Mahabharat war for the Kauravas. Volumes, those deal with ancient Kalinga, give an outline of its history, administration and culture.

Sea and Ship are bases of Kalingan pride. Changing sea coast and importance of ports in course of history vary so much that not a single port withstood the fury of nature. In spite of it the sea trade of Kalinga through centuries continued unabated from changed locations.

8. Why did the nomenclature of Kalinga was changed to Odisha?

The state changed its nomenclature from ancient Kalinga to Odisha or Odisha Rashtra sometime when Kapilendradev annexed large portions of southern and northern areas to his kingdom. It was more than the ‘Ganga to Godavari and Kalingodra Sea to Amarakantak Mountain’ Kalinga that was under the eastern Ganga rule and had achieved its limits to form the Great Kalinga Empire. Possibly, at the height of achievement the state in a jubilant mood accepted the new name of the State as Odisha Rashtra from its many names like Odra Desh, Utkal, Kalinga, Tribalinga etc.

But it has so happened in the historical events that original Ganga to Godavari Kalinga has witnessed a shift of the name Kalinga from whole to southern half, ultimately to southern-most Sarkar comprising of Raja Mahendry as Kalinga Dandapat. The disintegration of Kalinga Dandapat from geographically devastated Orissa under the Moghul and Marathas was most possible factor to ward off the name of Kalinga. The political turmoil inflicted by Afghans, Mughals, Marathas and the British and the heavy torture on this land witnessed the eclipse of past events from memory.

Marks of Public Administration in Ancient Kalinga Empire:

No nation can flourish without good administrative nexus and public orientation. The Kalingan Administration during the Mauryas, Kharavela and the Gangas must have multiple facets to embrace religious and philanthropic components designed for its colonies those thrived for centuries with connections of Kalingan roots.

In no way the ideology of Great Kalinga Empire is a reconstructed mimic of the Great British Empire that came in the age of colonization,
industrialization and militarization of the globe. It existed in an age of competition with shrewd methodology of colonialism. The military hegemony for British counted heavily for its colonial administration.

But the Great Kalinga Empire that we presume today was the outcome of courageous maritime activity of a nation in an ancient age of darkness, sailing incapability with eager aim of religious propagation of ideals of Buddhism. Mass migration, possible trade and commerce and royal linkage with administrative links would have been the outcome. Contrary to the British, the Kalingan hegemony was purely on religious power strengthened by cultural elements.

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7. Ancient India as Described by Ptolemy, John W. McCrindle
8. The Periplus of the Erythraean Sea, Wilfred H. Schoff
10. Travel Accounts Si-Yu-ki of Huien-Tsang the Chinese Buddhist monk
11. Bharatmuni’s Natyasastras, Kautilya’s Arthasastra, Raghavamsa and Kumarsambhabam by Kalidas, Skanda Puran, Vayu Puran, Mahabharata and Ramayan etc.
12. The ports of Dantapura, Kalinganagar, Tosali, Singhpur etc, have been highly emphasized besides Pithunda, Tamralipta, Poloura, Apheterian, Kantakasila, Chelitalo, Chilika, Puri, Konark, Subarnrekha, Narekha, Sarogo, Chhaluya, Baleswara, Loichanpur, Chudaman, the present Chudamani in Baleswar district etc. referred as the important ports of ancient Kalinga.

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