

Odisha and South-East Asia — A Study of Ancient Relations and Maritime Heritage

Dr. Sunil Kumar Patnaik

The Indian archipelago established its maritime supremacy over the world trade from the time immemorial. It has spread its activities in the far-off countries of Africa, South America and Europe in general and in the Far East and South East Asia in particular. The story of settlements, the evolution of civilization and the synchronized religious and social activities had indelible imprints on the aspects from early times. The sea-farers of India had the knowledge of the sea pertaining to wind, currents, tides, weather conditions and ship-building since the 3rd millennium BCE. The geographical setting of Indian Peninsula has supported the development of sea ports all along its coastline from the early times. On the great maritime facades, there are different regions along the east and west coast connected to hinterlands, which are favourable to sea traffic (Ahmad 1972). Majority of the rivers of India and their distributaries are suitable for navigation and many ports developed and existed along the estuarine mouths. The origin of lagoons, lakes and other sheltered bodies along the east and west coast favoured for the development of many ports, provided sheltered anchorages and moreover facilitated the plying of various types of boats. The people of Kalinga (ancient Odisha) in fact, had played a leading role in the Indian overseas activities. By their adventurous overseas activities

they not only contributed to the mainstream of ancient Indian culture and civilization but also in different parts of the world.

The Kalinga or ancient Odisha was the epicentre of the inland and foreign trade. It was a prosperous land with riverine criss- cross from west to east and east to west and its free and flexible accesses to the Kalinga-Sagar which was re- designed later as Bay of Bengal. The geographical position of Kalinga with several rivers, shelter ports, provided an ideal environment for sea voyages. The sailors of the rivers like Rupnarayana on lower Ganga, Bhudhabalanga, Subarnarekha, Baitarani, Brahmani, Birupa, Chitratpola, Mahanadi, Prachi, Rusikulya up to the river Vamsadhara etc., where we could mark the imprints with tangible and intangible historical remains. Recently, the series of Buddhist sites discovered/documentated by OIMSEAS on the coastal area of Bay of Bengal starting from Tamruk, Mughalmari (WB), Jayarampur, Ayodhya, Kupari, Kaupur, Solampur, Tarangasagarpur, Khadipada, Kankia-Radhanagar, Tarapur, Kayama, Langudi, Vajragiri, Lalitgiri, Udyagiri, Ratnagiri, Brahmavana, Natra, Nagasapur, Dhauli, Sisupalgarh, Aragarh, Jaugarh, and till Vamsadhara estuary and Kalingapatna, Salihundam, Dantpura (AP) all are in the river



*The original Branch of Bodhi Tree (3rd c. B.C)
Anuradhapura*

valleys from the river Rupnarayan on the lower Ganga Valley to the river Vamsadhara down south which were all parts of Kalinga country presents an unique sacred geography that enriched maritime heritage of our state. All these Buddhist sites are located on the coastal area in one row and developed some in 3rd century BCE and some in 4th -5th century CE and continued up to 12-13th century CE. It is an established fact that like Magadha, Kalinga was an important geographical orbit where cities like Tosali, Kalinganagar, Somapa, Dantapura, Simhapura were in existence at the earliest period of Indian history. Here, it is appropriate to quote R Balkrishnan that remarkable similarities between place names of Java, Sumatra and Bali regions of Indonesia on the one hand and the place names of Odisha, particularly those of southern Odisha, on the other as revealed by his study. He says that the Chilika region, the districts of Ganjam and Gajapati along with adjoining boarder areas of Andhra Pradesh (Srikakulam Dist particular) seem to have been focal points of Kalingan interaction with South East Asia (Balakrishnan 2007:155:OIMSEAS)

Buddhism had always given importance to sea voyage. The growth of Buddhism was largely due to the contributions of trader

community. The early Buddhist settlements like Vikramsila, Sanchi, Champa, Amaravati, Nagarjunikonda, Tamralipti (Tamluk), Salihundam, Kalingapattna and Lalitgiri, Langudi, Radhanagar, Udayagiri, Ratnagiri, has provided enough material evidences for continuity of maritime activities in ancient Odisha. The Mahayana text *Aryamajusrimulakalpa* refers that all islands of Kalinga sea were dominated by ships of Kalinga. Scholars have accepted (Ray, 1994:121-161) that in addition to trade, a potent motivating factor in this expansion of network from the Indian subcontinent was Buddhism. A brief discussion is made here, on ancient Odisha's role in the cross cultural expansion with South-east Asia with references to the recent researches conducted by Odishan Institute of Maritime and South-East Asian Studies.(OIMSEAS)

In the oldest Pali books mostly written in Sri Lanka, we have accounts of the journeys, which generally have followed already established routes. Later, we have accounts of routes actually followed by merchants, either on boats or with their caravans of bullock carts. The *Divyavadana*, dating to second century CE, states that dangers from sea-voyages arise from 1. the whales and tortoises 2. from waves and tides 3. from running aground 4. from sinking in water, 5. from being struck on the marine rocks 6. from monsoons and 7. from pirates. Indeed *Jatakas*, *Majjhimanikaya*, which generally date from pre-Common Era abound in stories of shipwrecks during the sea voyages on account of one or other reasons stated above. The *Sussundi Jataka*, for instance refers to *makaras* (crocodiles) and huge leviathans swallowing up whole ship. A graphic description regarding the attacks by huge whales in the Arabian Sea has been narrated by Diodorus (c.50 BCE) in connection with return journey of Alexander's

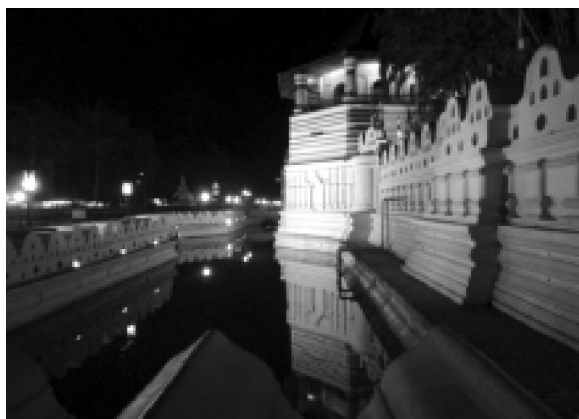
sailors. From the age of Buddha (6th century BCE) onwards there was a second phase of urbanisation in India and a proliferation of arts and crafts organised with guild system. The literary data such as Pali texts combined with archaeological evidence to demonstrate the unmistakable growth of cities, structural activities in brick, use of iron technology, arrival of new and advanced pottery technology –the Northern Black Polished Ware- and the emergence of coinage in north India. (Sharma. 1983,118-127) Between c. 700 BCE, the date of advent of the NBPW in Gangetic valley and c. 300 CE the point immediately preceding the Gupta age of maturity, India witnessed the growth of urban centres in all her major geographical regions (Chkravarti,1997: 170). Odisha or ancient Kalinga region is also no exception to that. Recent studies, particularly by Odishan Institute of Maritime and South East Asian Studies under Department of Culture shows that the City centres had developed with all urban traits like fortification, gateways, moat, bastions, royal residential complexes etc were unearthed through excavations at Sisupalgarh, Jaugarh, Dhauli, Asurgarh and recently at Kankia-Radhanagr and Talapada. So also the spread and growth of Buddhism in Odisha in ancient times are known with the material evidences discovered at Kalingapatnam, Salihundam, Tamralipti, Lalitgiri, Langudi, Tarapur, Kayama, Udayagiri and Ratnagiri. The cultural sequence of Buddhism from 3rd century BCE to 13th century CE are best reflected in the inscriptions, stupas, monasteries, chaitays and plethora of images together with sculptural art apart from descriptions in Pali literature. (OIMSEAS, 2014). Now, Odisha is considered as the 4th State in India having rich legacy of Buddhism which has played an important role for dissemination of cross cultural links within India and South East Asia.



The Buddhist Temple built by Nissankamalla at Polonnaruwa -ancient Capital of Sri Lanka.

In the earliest strata of historical period (3rd century BCE) of Indian History, the Mauryan attitude to the sea and maritime trade is known from various sources. *Meghasthenes* considered that Mauryan had a state monopoly on ship building. *Arthasastra* recommends that the state supervision of shipping was under the officer *navadhyaksa*. One has to take into account the fact that the Mauryan realm included within it long stretches of coastal edicts are sites like Sopara in Konkan, Girnar in Kathiawad, and Tamralipti, Palur, Dantapura, Kalingaptnam, Tosali, Dhauli and Jaugada (Somapa) in Kalinga, which are situated on or near the coast.

Evidence of such diversification was also available in the western Deccan and parts of Eastern India. The recovery of *punchmark* coins from about the 5th century BCE onwards from different parts of the country was least monetized, which helped in the intensification of trade and commerce. For development of maritime trade two aspects were important i.e the first is the technology of ships and the second is the role of Buddhism. These two are more prominent in Odishan context and have more evidences particularly known from recent excavations of



The tooth relic brought from Kalinga at the sacred temple Kendy, Sri Lanka.

Kankia (Radhanagar), Langudi, Palur, Kalingapatna and Manikapatna. (OIMSEAS, 2014)

In a sculptural depiction in Kanheri (Maharashtra) caves of 2nd century CE, representation of a scene of a shipwreck on seas are seen - two men praying for rescue to the Bodhisattva, who sends two messengers. This is one of the oldest representations of sea voyage in art when India's maritime trade had reached far and wide to Rome, Egypt, China and Sri Lanka. Again in Ajanta we find three important scenes in paintings of shipwrecks in context with Jataka stories in cave no 2 and 17. Similarly, a boat motif dated to the pre-Common Era is reported from Tamluk.

In the ancient period (2nd -1st century BCE), several ports flourished on the coast which served the outlets of India's trade with the Roman Empire, Sri Lanka and countries of South-East Asia and Far East. During the period under discussion India's trade through the Bay of Bengal was controlled by the ports on Kalinga and the Coromondal coast. The rise and fall of the ports were closely linked with the growth and decline of overseas trade.

In the early centuries of the Common Era, Kalinga (Odisha) had active trade contact with the western world, especially with the Roman Empire. The western trade flourished because of the demand for luxury articles of Kalinga in the Roman Empire. The *Periplus of the Erythraean Sea* (1st century CE) of an unknown author besides mentioning the Kalingan port of Dosarene, has referred to the trade relation between Kalinga and the Roman world. The author mentions Dosarene as producing the best type of ivory known as Dosarenic. (Mukharjee JOH, 1982). Ptolemy, the Greek geographer during the second century A.D. has referred to another famous port of Kalinga named Palur from where ships disembarked directly across the Bay of Bengal to the South-East Asian countries. The discovery of rouletted ware from Manikapatna, Sisupalgarh, Kankia-Radhanagar (Odisha), Kalingapatna (Now in AP) and Tamluk in the Midnapore (now in West Bengal) is very significant in this regard. The roulette ware was first identified and dated by Wheeler at Arikamedu (Pondichery) is one of the parameters for trans-oceanic trade. These were probably brought into Odisha by the Roman merchants. Rouletted ware is often regarded as important evidence of Indo-Roman trade. Influenced by the Hellenistic tradition of impressed decoration, rouletting is usually produced by the continuous rolling motion of a toothed-wheel, called roulette, when it is held against the revolving clay vessel. It is observed by Archaeologists that the finer varieties of rouletted ware were imported from Roman empire, while the coarser varieties were made in India (Mukharjee, 1996). It may be mentioned that Roman bullae have been discovered at Sisupalgarh and Radhanagar and Roman coins at Biratgarh and Bamanghati in the Mayurbhanj district, which suggests trade link of Kalinga with the Roman empire. Besides, a gold coin bearing Graeco-Roman motif together with

pottery fragments and terracotta figures of the Roman origin have been also discovered from Tamluk (the site of ancient Odishan Tamralipti port). A terracotta Greek tablet containing the thanks-giving of an unknown Greek sailor to the East wind has been discovered at Tilda, situated between Tamluk and Bamanghati. It is indeed accepted that there was a well developed indigenous maritime network in existence in Asian waters long before 15th century CE. It is indeed a priceless heritage that focuses ancient Odisha's strength on trade and commerce.

Several sculptures are found from Ratnagiri, (one now in Patna Museum) and Sheragarh in Balasore district where Jalarnavavaya is depicted belonging to 8th-9th to 11th-12th century A.D. These sculptures are Buddhist Tara and called *Astamahabhaya* Tara which is regarded as the saviour from great eight perils. The *Astamahabhayas* or eight great perils are carved on the back slab four on either side. The endangered persons are depicted praying reverently to Tara for succour. In all these three sculptures *Jalarnava-bhaya* or peril from a boat sinking at Sea is depicted. This depiction understands the great veneration by the boatmen to the Buddhist Goddess Tara for rescue and Buddhist Goddess was regarded as saviour. This is again a representation of sea voyage which was very much active during 7th to 12th century CE in Odisha. (Patnaik, 2012 : 170). Similarly the depiction of Martand Bhairav and double masted Boats in the sculptural panel of Sun Temple, Konarak and Jagannath Temple Puri are another evidences of sea voyage in 12-13th century CE. H B Sarkar writes that for the first fifteen hundred years of the Christian Era or Common Era, Kalinga played a very significant role in the history and culture of South East Asia. (*Kalinga Indonesian Cultural Relations*, OIMSEAS, 2007: 9). It may be mentioned that the book

referred deals exhaustive study on cultural relations and role of Kalinga in the history and culture of South East Asia. However, we supplement here, further recent discoveries made by OIMSEAS.

Now, let us have an overview the maritime cross-cultural link of Odisha with other countries like China, Sri Lanka, Java and Thailand .

China:

Both China and India have a long and great history that goes back thousands of years. The Chinese and Indian civilizations are among the oldest of human civilizations. They represent the two pillars of the civilization of the East. The towering Himalayas have not prevented them from mutual attraction and illumination. Fahien and Hiuen Tsang, two eminent Chinese monks of the Jin and Tang dynasties respectively and Boddhi-dharma of ancient India all made outstanding contribution to religious and cultural exchanges between China and India.

China was one of the earliest eastern markets for Indian cotton. During the later Han dynasty, c. 25-220 CE., the Chinese came to know about *xibu* (fine cloth) through direct and indirect contact with Indian traders. (Ray, 2003:161). The Chinese needed large quantities of white cotton cloth for the uniforms of their soldiers serving in dry, hot regions, and it remained a valuable import for a long time. White cloth was accepted as tax and used for payment to the imperial officers and soldiers. The same cloth later came to be known as *kanipha* in Ming dynasty, *bafta* in Thailand and *kain* in Malaysia (ibid). Indians used to carry the cloth to Southeast Asia on the way to China, while Southeast Asian countries re-exported it along with other commodities. The *Silappadikarm* refers to this growing trade which included agile, silk, candy sandal, salt and camphor (Sarkar, *Cultural Relations*, p.252.) Fahien mentions Indian

merchants conducting trade with his country. He calls the cotton fabric trade of India *po-tie* which is connected with the Sanskrit word *pota* or *patti* in Dravidian language.

The history of the Song dynasty in China refers to the arrival of envoys from He-luo-dan (a locality perhaps situated in Sumatra). Among other things that the envoys brought with them were Indian textiles. This is the first reference to the export of Indian textiles from India to Southeast Asia. (ibid.250)

Textiles were the binding factors in the cultural history of these two regions from ancient times. One of the early civilizations in Java was Taruma Nagara (5th century CE.) *Taruma* means indigo and *nagara* comes from the Sanskrit word *nagara* means city state. Indigo was the dominant colour in the dyed and printed trade cloths of India (Dhamija, 2002:9) The two coastal regions of the Bay of Bengal, particularly Kalinga, were an important source of cotton textiles to Southeast Asia at an early date. *Kling* was used in the Indonesian Archipelago as a common term for South Asians and *Kling* cloths for textiles.

The sea route to China in ancient times was very popular. Chinese traveller Fa-Hien (c.5th CE) has narrated that, he stayed for two years at Tamralipti which was famous port of Kalinga and returned from India to China via Ceylon and Java by sea route. Fa-Hien is known to have returned to China in a large vessel having 200 passengers. It is referred that another Chinese pilgrim scholar Hiuen Tsang (Yuang Chwang) in c.7th CE had taken the sea route to China in his return journey who also visited Kalinga, Utkala and Odra (Odisha). I-Tsing left Tamralipti by the sea route through Sri Lanaka to China. Sea route was preferred since the central Asian land route

was not safe. During the rule of Bhaumakara king Subhkara Deva, (8th-9th Century CE), a Buddhist monk from Odisha (Odisha) Prajna visited China with an autographed Buddhist manuscript of the king through the sea route. According to Chinese sources, in 795 A.D, an autograph Buddhist manuscript *Gandavyuha*- a part of *Avatamasakasuttra* was presented to the Chinese Emperor Te-tsong in 795 A.D. (Panigrahi, 1979:21). The manuscript and the accompanying letter were entrusted to the monk Prajna for translation. We learn from Hiuen Tsang that Prajna who was born at Kapisa, had commenced his studies in northern India and continued in Central India (Madhyadesa) where he had resided at Nalanda. During his stay he visited the sacred places and completed eighteen years in learning. Afterwards he had settled in the monastery of king of Wu-Cha (Orissa) to study yoga there. He then moved to China, and made his debut there in 780 A.D., by a translation of the Mahayana Buddhist text - *Paramitasutra* (Das, 1977:145.)

This indicates that till 8th -9th century CE, Kalinga maintained cultural and commercial relations with China. The travel of scholar pilgrims was possible as merchant vessels were plying between Kalinga and China. Chinese sources further mentioned to 'Kalingan sea going vessels' of two different types. From the account of Wang Van Yuun (14th century CE.) it is known that popular product of Wu-tu-cha (Odiyas) were rice, bees-wax, fine cotton fabric and semi-precious stones etc. Wang Telynan further stated that for the cheaper living condition in Kalinga, nine out of every ten persons coming here for trade preferred to stay on. Rice was known to have been sold at a throw-away price of 46 baskets for one cowrie. Kalinga mostly imported gold, silver and silk from China.

The stamped ware sherds are found from Khalkattapatna, excavated port site near Konarak are similar to the finds of Kota China of North Sumatra and Bagan of Burma which are datable to the 12th and 13th centuries. District paddle marks can be seen on these sherds. On the left side of the Chinese sherd pond, lotus leaf and flower with stock of bunch is depicted, whereas the other sherd is decorated with blackberry vine and scroll with leaves. These sherds belong to the Ming and Yuan Dynasties respectively and datable to the 15th century AD. All the celadon sherds belong to the 13th century AD (Tripathi 2014). Khalkattapatna port was active during the rule of the Ganga Dynasty.

Two Chinese copper coins with square perforation in the centre were found from stratified context of Manikapatna excavation (OIMSEAS) which gleams Odisha's relationship with China during medieval period. Besides, Chinese potsherds like kaolin, celadon, porcelain also reported from the excavation which strengthens the above discussed historical facts.

Thus, till late medieval period there were hectic commercial and cultural contacts with the Chinese world. However, more field research in this direction is absolutely necessary to exploit Chinese sources on Kalinga or Odisha to know more about maritime history and Buddhist heritage.

Ceylon:

Since the 5th century BCE, there were cultural relations between Kalinga and Ceylon. Kalinga was known to the people of Sri Lanka from the earliest days of island's recorded history. As narrated in the Ceylonese records (*Dipavamsa* & *Mahavamsa*) king Vijaya, son of Simhabahu of Simhapura in Kalinga was the 1st king of the land in the 3rd century B.C. (Patra, 2013). Kalinga one of the earliest names of an

Indian region (along with Vanga and Magadha) with which Sri Lankans are familiar is also mentioned in the Pali Buddhist literature that came into the island as a consequence of the introduction of Buddhism by the Ven Mahinda during 3rd century BCE. The *Majjhima Nikaya* (1.378) refers to forests of Kalinga and the *Digha Nikaya* (19.36) to the coastal settlements and the capital city Dantapura. Sanghamitra, daughter of Asoka went to Ceylon by sea route through the famous port Tamralipti of Gangaridae Kalinga. The tooth relic of Buddha was taken to Ceylon during the rule of Sri Maghavarman from Dantapura in Kalinga in 310 A.D. Hemamala and Danta Kumara took the sacred emblem. From early time there were matrimonial relations between the royal houses of Kalinga and Simhala. The story is related very briefly in the *Mahavamsa* (37,92-97) and in almost epic proportions in the 12th century Pali poem. *Dathavamsa* by the Van.Dhammakitti, evidently based on a Simhala poem, *Daladavamsa* by name composed at the request of king Meghavanna during whose reign (301-27 A.D) the relic arrived. Now, the tooth Relic is in the Temple of Kendy and venerated by Ceylonese with high honour. The author was at this temple in Oct 2013 and observed the ritual. The 10 days tooth Relic Festival is being observed here like that of our Rath Yatra. Incidentally, the two festivals are observed in the same month.

A Seal of pre-Kushan period has been recovered from Radhanagar excavation in the year 2007. The inscribed seal reads as *Sadabhu Tissa*. (OIMSEAS). It is referred in Srilankan genealogy that King Sadatissa (77-59 BC) was one of the rulers of Ceylone. It is said that king Tissa sent a mission to India to bring the collar-bone and other bone-relics of the Buddha and that it returned with these relics and also the alms-bowl of the Buddha. The collar- bone was kept in the Thuparama dagaba, which thus became the first Chaitya to

be built in Sri Lanka. Early Buddhist missionaries from India who left for Sri Lanka also took Pali sacred texts with them and these remained preserved there for ages. The title '*Devanampiya*' might have also been adopted by king Tissa through his enthusiasm for Asoka. This regular exchange of missions also furthered commercial contacts between the two countries. In the Mauryan period Indian traders were keen to obtain pearls and other gems from Sri Lanka.

One more reference found in the inscription of Polonnaruwa states that Shasa Malla was a ruler of Sri Lanka and the dates Sahasa Malla's accession is ascribed to 1473 after the Buddha's *nirvana*. A coin of Srimad Sahasa Malla was discovered from Manikapatna excavation (Pradhan, 2000). It shows there were some contact between Srilanka and Odisha.

Vijayabahu (1054-1109) a king Simhala, married the Kalingan princess Trilokasundari. Nisanka Malla who ruled Sri Lanka from c. 1189-1198 A.D was the son of this king. Nisanka Malla from Kalinga had established his capital at Polonnaruwa in Simhala. The inscriptions found from the vast ruins of Polonnaruwa settlement testifies the fact. The Polonnaruwa site is beautifully maintained and now is world heritage site. (Mantunga: 2014) Gold fanams of eastern Ganga King Anantavarma Chodaganga (1078-1147) was found in the regions of Kandy are suggestive of commercial relations carried on during this period between the two countries. There was close political relations between the two countries. During the time of political crisis kings of Kalinga used to help the kings of Ceylon. The maritime trade with Ceylon continued up to late medieval period.

In India, we have the south-west monsoon from the month of June to September which used to blow from the south-west direction.

This wind is favourable for the return of ships / boats from Ceylon to Kalinga. This fact is attested by a series of festivals like the *Khudurkuni Osha* associated with the return journey of ships. So also we have the north-east monsoon during the months of October to February referred to as 'retreat' monsoon which is quite favourable for ships sailing to Ceylon from any ports of Kalinga. The *Sadhavs* (marine traders) of Kalinga taking advantage of this favourable wind, which is referred to as 'fair wind or fair 'whether winds' used to set their sail during these months. This fact could be attested by celebration of the boita bandana ustav on the day of *Kartika Purnima* (full moon day of *Kartika*). The further research is underway to know scientifically more about in this aspect. But historical resources with its Buddhist legacy could be used for marketing Odisha in Srilanka and initiatives has already been started by OIMSEAS and Department of Tourism. However, more intensive research is necessary to unfold the historical trivia.

Java:

The famous king of Java, Jayabhaya (12 century A.D.) has written a legend and believed himself to be the descendant of Kalinga family. There is a place called 'Holing' in Java. The people of Kalinga were said to have landed there. Scholars are of the opinion that 'Holing' is Chinese equivalent for Kalinga. The inscriptions of *nagari* character found in Java are similar to the inscriptions of Odisha. The construction of two canals Chandrabhaga and Gomati in Java in 5th century A.D. are attributed to these migrants. Chinese traveller Fa-Hien who visited Java in 413 A.D. mentions that Brahmins and Buddhist monks of Kalingan country frequently travelled to China and the ship in which he went to Canto had hundreds of Hindu traders on board. From the history of Chinese Tsnag dynasty, it is definitely

known that a kingdom called Kalinga was in existence in Java. In these heydays Kalingan culture had echo and reverberation in Sumatra as well. (Patra B 2013)

A group of Brahmins, in a district of Bali are called Brahamana Boudha Kalinga, which may indicate that these Brahmins came from Buddhist Kalinga. In Bali the entire Buddhist village of Boudha Keling is located on the slopes of Bali's highest mountain peak, Gunung Agung. The recent finds of non-local coarse pottery "Black Ware" and knobbed on the coast of Java, Bali and Odishan coasts (Radhanagar) corroborates the presence of a complex network of luxury and subsistence goods which sustained the maritime system.

The legends narrate that twenty thousand families migrated to Java along with the prince of Kalinga in the early medieval period. R Balkrishnan proved that the place name research corroborates a mass scale migration to Java (Balkrishnan 2007: 156 OIMSAES) The Jaha inscription of Java mentions the Kling (Kalinga people and its contact with Java. The Buddha figure of Java are very much akin to some of the Buddha images found at Lalitgiri and Ratnagiri. The excavation finding at Tamralipti (WB) Kalingapatna (AP) and Sisupalgarh, Ratnagiri, Radhanagar of Odisha of 3rd century AD also throws light on this aspect. It needs to be documented scientifically.

In sphere of Buddhist art and architecture Joanna Williams (2007) writes that the Buddhist shrine of Chandi is known as Mendut in Central Java. This is located on a single axis with the tiny shrine of Pawon and the sumptuous Boroboddur and the three were laid out around c.800 CE. The exterior walls of the Mendut bear a series of eight Boddhisattvas, the attributes of each supported on long, narrow lotuses in the manner

which is also distinctive of Lalitgiri and Udayagiri images which is termed as *manusi* Buddhas. The Javanese group has been identified as Eight Great Boddhisattvas known in Far Eastern literature. There are number of such images found in the three great sites i.e Lalitgiri, Udayagiri and Ratnagiri. Not only the images but the lay-out of Vihara at Mendut is similar to Ratnagiri Vihara so also the position of image Hariti found at Lalitgiri and Ratnagiri are akin to the description given by Chinese traveller I-tsing. The similarities of style as well as iconography of some Buddhist images and Votive stupas of Borobodur and Ratnagiri testify the cultural interaction between the regions.

Thailand

India and Thailand, located in each other's extended neighbourhood, share unique civilizational links going back several millennia. Hindu elements could be traced among those reflected in Thai architecture, arts, sculpture, dance, drama and literature. The Thai language incorporates Pali and Sanskrit influences. A large Indian Diaspora living and working in Thailand is another important bond.

The roots of civilization in Thailand were firmly anchored in the pre-historic past, but were nourished by contact with exotic societies. It is known that the iron age in Central and Northeast Thailand involved large settlements within which certain individuals were interred with impressive wealth. These were the people who encountered a new range of goods and ideas as Indian traders reached the shores of Southeast Asia. In the India of the day, Southeast Asia was described as the land of gold (Suvarnavumi). Thailand was source for artefacts of high-tin bronze, an alloy which looks like gold because of its yellow colour during late 1st century B.C. Monochrome beads including the opaque brownish red mutisalah varieties have been found in many late prehistoric sites of

Thailand such as Ban Chiang, Ba Na Di, Non Muang, Ban Don Ta Phet and Kok Ra Ka and the very similar were reported from Rajghat, Taxila, Arikamedu of India. Bringing with them trade goods –jewellery of agate, carnelian and glass, and keenly interested in acquiring spices, aromatic wood and gold. Indians provided local leaders with the opportunity of cornering a new source of valuables. They also provided an outlet for increased local production. The trade contact was very much active in the Bay of Bengal. Number of iron implements and bronze materials, spindle whorls, glass beads were found from the excavation materials of Ban Ta Phet (1980-85). Scholars are of opinion that the location of Ban Don Ta Phet would have facilitated its participation in trade, for it lies at the Thai gateway to India. In an excavation at Don Ta Phet among others, there is one large and a small broken fragment of another, carnelian pendent carved in the form of a leaping lion which is almost certainly Indian origin (I Glover, 1996 :140). A similar lion terracotta figurine from the post Mauryan and pre Kushan level was recovered from the excavations at Radhanagar which has foreign influence. Before representation in human form was acceptable (a tradition which developed only from first century A.D), Buddha was often shown by one of his attributes such as the foot-print, the Umbrella of royalty, the empty throne or the lotus, bull, elephant to recall the circumstances of his conception and birth, or as a deer to remind devotees of the sermon in the deer park at Saranath (Coomarswamy 1966:30-1). However, a particularly common representation was of Buddha as a lion, a reference to him as Sakyasimha, or lion of the Sakya clan and it is highly probable that the lion head from Don Ta Phet, as well as the others are early Buddhist icons and as such probably the earliest witness to

Buddhist ideas and values yet recognised in Southeast Asia. Subsequently, the wave of Buddhism was influenced and retained in Thailand of course migrated from India and Sri Lanka.

Archaeological finds show that Buddhism first reached Thailand when it was inhabited by Mon-Khmer, whose capital, Dvaravati, (now called Nakon Pathom or in Sanskrit *Nagara Prathama*) was about fifty kilometres to the west of Bangkok. There was a vast Pagoda which was called Phra Pathom Chedi (*Pathama Cetiya*). Scholars say that Buddhism was brought to Thailand by missionaries of the Emperor Asoka, two of whom the theras Sona and Uttara who went to Suvarnabhumi (the Land of Gold). The first form of Buddhism to reach Thailand was that of Theravada and this is borne out by many historical remains found at Nakon Pathom. Among these were rock inscriptions in Pali, the Buddha footprints and seats and Dharma-Chakra or wheel of Law. All these existed in India before images of the Buddha were introduced around First century BCE/CE. It is evident that Buddhism reached Thailand in 3rd century BCE in more or less the same form as that propagated by Asoka. Many Buddha images were found in Nakon Pathom's ruins and in other cities and on looking at their style, it can be assumed that early missionaries went there from Magadha or Kalinga. The great Stupa (Phra Pathom Chedi) can be compared with Indian Stupas like Sanchi. Thus Indian culture with language and religion gradually started to spread to South-East Asia.

Mahayana Buddhism was also spreading and it flourished in Northern India under king Kaniska in the second half of first century CE, notably and went to Sumatra, Java and Kambuja (Cambodia). Possibly it went through Magadha/ Kalinga region to Burma and Pegu (Lower Burma) and to West Thailand as well as Malaya.

Today, in Southern Thailand, there is much evidence showing that Mahayana Buddhism was established there and the *ceityas* in Chaiya (Jaya) and Nakon Sri Thammarath (Nagara Sri Dharmaraj) indicates this. Many other *stupas* and *cetiya*s were found in Java and Sumatra. Some scholars think that as Mahayana Buddhism had spread to China by the beginning of the Christian Era, the Thais in their original home (in China) may have already come into contact with it there. From 1002 to 1182 AD, in Cambodia there ruled the Suryavarmana dynasty of kings who were Mahayana Buddhists and also propagated this with a strong admixture of Brahminism. A rock inscription tells of a king in Nikon Sri Thammarath in around 1078 AD, who traced his ancestry back to the Srivijaya rulers and this inscription is now in the National Museum at Bangkok. He ruled at Lodhapuri in central Thailand and his son became king of Cambodia. (Hazra :1994: 4)

Trade with Southeast Asia was established by the 1st century AD, and may have much earlier origins. Later findings include 12th century Ceylonese coins and 14th century Chinese coins. Similar coins from Kotchina in Sumatra point to a triangular trade between Kalinga (Odisha), Ceylon and Sumatra. Trading was not without risks. The kings of Kalinga, Siam and Java had to periodically mount expeditions to put down Malay and Bugis pirates operating in the Strait of Malacca and throughout Maritime Southeast Asia.

Arabian sailors began to intrude into the Bay of Bengal as early as the 8th century, and later Portuguese, Dutch, English and French ships became dominant, reducing the sailors of Odisha to the coastal trade. In 1586, the Muslim ruler of Bengal, Sulaiman Khan Karrani succeeded in conquering the land, ending its independence. Odisha was subsequently ceded to the Marathas in 1751, and came under British rule during the

Second Anglo-Maratha War (1803–1805). Odisha lost much of her maritime trade during the British period (1803–1947). Mahfuz Bandar, the port of Srikakulam, on the Vamsadhara River was constantly frequented by boats coming from the sea and in 1711 in the Ganjam River, there were '98 three masted vessels grounded on the beach.

Although, scholars like B N Mukharjee, K.S Behera, A. K. Pattnayak, H.P Roy, K.K Basa, Sila Tripathi, B. Patra, S.K. Patnaik and Odishan Institute of Maritime and South East Asian Studies has taken up research work in this field, more micro studies is the need of the day to document the varied and vast evidences available in the coastal area of Southeast Asian countries as well as ravine hinterland of Odisha. Some work (2011-14) in this direction is being undertaken by the Odishan Institute of Maritime and Southeast Asian Studies. The study resulted that from Tamluk on Rupnarayan River (WB) to Kalingapatna on Vamsdhara River (AP) have as many as 50 Buddhist sites/early historical sites that have been documented and has given resources that could unravel a new era in the historical research of Eastern India, more precisely in the Odishan history and Culture.

To recapitulate, it is seen that the coast of Bengal and ports of Odisha were humming with trade and cultural contains and interlinked with ancient land routes as well staring to north – west reaching the plains of the Ganga. The long south – east coast and convenient for anchorage has not only been a transmitter of brisk overseas trade but of religions too. The merchants of Kalinga sailed along with sailors from Tamilnadu and Kerala to South East Asian countries. The mariners took their voyage to Malaya peninsula through straits of Malacca to Sumatra, Java, Bali Borneo through the Sunda straits to Champa and Kamboja from east coast of India. The sailors of

Kalinga had landed at various places including Srikhetra in Burma, Takkola, Kokkonagara in Malaya peninsula, Sri- Vijay in Sumatra, Purva Kalinga in Java, Tonking in Combodia etc. The religious preachers travelled in merchant vessels to preach Buddhism in Southeast Asian countries.

Buddhism and Buddhist monuments of Odisha were the outcome of the brisk trade activities as we have discussed in South East Asian context and now become a major source for Odishan History, Culture and promotion of Tourism. Tourism is the only medium which can ventilate the application of our cultural past or applied history through its various mediums like promotion through leisure packages, destination target which has bondage, as we have discussed and showcase the cultural milieu as well as provide employability and economic boom. The need of the day is that packaging and popularising of our cultural resources that include temples, Buddhist sites, maritime heritage sites, historical landscapes together with fairs and festivals that offer uniqueness in every respect. The tour operators and travel agencies and travel consultants should come forward with competitive tour packages with our vast heritage resources, of course, that need the help of subject matter specialists.

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Dr. Sunil Kumar Patnaik, Archaeologist & Secretary, Odishan Institute of Maritime & South East Asian Studies, Department of Tourism & Culture, Bhubaneswar-14, E-mail : patnaiksunil5@gmail.com.