

India-Indonesia Maritime Ties: Reflections on the Past

Yuni Saputri

Nalanda University

Abstract

Kalinga is a precious Kingdom in Indian maritime history. Therefore, there are many trades and paths that occur in this kingdom. Kalinga became the largest empire to establish and maintain relations with various countries. Ancient Kalinga spread to Thailand, Malaysia, and Indonesia. India and Indonesia have had maritime relations for a long time. The relation is known as the ancient Maritime Trade of Kalinga (ancient Orissa). Kalinga has a good relationship with the Hindu Kingdom in Bali, Sumatra, Java (Yawadweepa), Bali, and Borneo, used to be called by name Suvarnadvipa and Suvarnadweepa (Indonesia as it is today). The good relationship can be proven by tradition and festivals that still happen now between Indonesia and India. Such as Shivaratri, Durga Pooja, and Saraswati Pooja. The objective of this paper is to provide an in-depth analysis of the maritime connections of the past that have manifested through a range of traditions and festivals in Indonesia.

Keywords: Kalinga, Maritime, Culture.

A. Introduction

Maritime comes from English, namely maritime which means navigation. According to the Big Indonesian Dictionary (KBRI), maritime is something related to the sea, such as shipping and trade. But in simple terms, maritime can be interpreted as a country that is surrounded by vast seas and has a long coastline. Some sources state that the characteristics of a maritime country include having a sea area and waters about 2/3 of the land outside, the sea that surrounds many islands, and abundant marine resources.¹⁴

Examples of maritime countries are Indonesia, Canada, New Zealand, etc. Indonesia has been carrying out maritime activities for a long time. Maritime activity in Indonesia occurred for a long time and continues until today. Regarding history, maritime activity in Indonesia was pioneered by two big kingdoms. That are the Sriwijaya Kingdom and the Majapahit Kingdom. Several maritime activities such as shipping and trade that occurred greatly influenced development in maritime history. Especially, while the Majapahit Kingdom, maritime Indonesia got its golden age. This can be proven by the big strategy of the Majapahit Kingdom to unite Indonesia territory with the Amukti Palapa Treaty from Mahapatih Gajah

¹⁴Naskah Sumber Arsip Kemaritiman, Arsip Nasional RI, PA 2015 UU No.43 Tahun 2009 Tentang Kearsipan

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Then it can be said that the sea plays an important role in the formation of the Indonesian nation and the relationship between Indonesia and others. Such as India. In the historical part, India and Indonesia have had maritime relations. Both are maritime countries. Maritime activity in Indonesia and India occurred for a long time and continues until today. India, a country that has been carrying out maritime activities since the 3rd century, moved on during the Mesopotamian era and continues to develop into a large maritime trade. Various shreds of evidence in the form of literature, archaeology, and history prove how big India's influence is in maritime history.

India-Indonesia relations have a long history of close cooperation.¹⁶ The relationship is known as the ancient Maritime Trade of Kalinga (ancient Odissa). Kalinga has a good relationship with the Hindu Kingdom in Bali, Sumatra, Java, and Indonesia. The good relationship can be proven by tradition and festivals that still happen now between Indonesia and India.

Activities by sea carried out by ancient India led to the diffusion of culture to various regions as well as triggered the movement of people through trade. In addition, trade also affects several things, such as marketless exchange, luxury trade, and trade in basic food. This trade was initially carried out on the small scale and later carried out by the population movement. Indonesia gets an important impact on the Indian Ocean trade. This is evidenced by notions like "Greater Indian" and concepts like "The Indian colonial empire in Further India and Indonesia". This is a point idea that states that Indians brought their culture to Indonesia through ocean trade.¹⁷

There is no clear information about who first brought Indian culture to Indonesia. However, it should be underlined that India has established trade relations with Indonesia since the early historical period. In some literature references and ancient Indian scriptures, this trade relationship refers to the relationship between India and Southeast Asia. One of the Brahmin books states that the spread of culture was pioneered by traders, sailors, and merchants who sailed the seas. Commonly known as maritime trade.

¹⁵Ismail Ali, A Reflection of "Indonesian Maritime Fulcrum" Initiative: Maritime History and Geopolitical Changes, *Journal of Maritime Studies and National Integration* 4 (1) 2020: 12-23

¹⁶Uday Bhanu Singh, "Emerging India-Indonesia Comprehensive Strategic Partnership", *Journal of Defence Studies*, Vol.12, No.3, July - September 2018, p. 79.

¹⁷Wolfgang Marshall, *Indonesia In Indian Ocean Culture History*, Volume 8, 1980-Issue 21

In this paper, the author wants to examine more deeply how the early relations between India and Indonesia were through maritime trade, as well as the culture left behind by ancient India.

B. Content

Discussion about maritime trade, which first connected India and Indonesia by sea is the ancient Kingdom of Kalinga maritime trade. Odissa or Odisha is the name of the current state, is one of India's enticing maritime trades, and is rich in cultural characteristics. Regarding geographical location, the maritime trade kingdom of Kalinga began to develop in the 5th and 4th centuries. The Kingdom of Kalinga had flourishing ports in a variety of locations.¹⁸ Some famous ports like Tamralipti, Manikpatna, Chelitalo, Palur, Pithunda connect India with other countries by sea.¹⁹ Based on the latest archaeological findings carried out in Manikapatna, Palu, Radhanagar, and Sishupalgarh proved that Odissa also has a relationship with the Romans from the early period of history. Archaeological finds in the form of terracotta roman bullion, lamps, and roulette items strengthen their relationship.²⁰

In the Christian merchant's era, the relation the Kingdom of Kalinga spread to many countries, including Asian countries such as Indonesia, Malaysia, the Philippines, and Cambodia. The Kingdom of Kalinga also establishes the relationship between the ports of Orissa, Ceylon, Sumatra, Borneo, and Bali through sea routes Buddhist relics are common resources found in Odissa's maritime heritage. From Buddhist sources, that is Ceylonese Chronicles, Dipwavamsa, Nikayas, Dathvamsa, Mahavamsa, and Jataka Tales.

From Brahminical source such as Bharatmuni's Natyasastras, Kalida's Kumarsambham and Raghuvamsa, Kautilya's Arthasastra, Skandapurana, Mahabhrata and Ramayana, and the last Vayu Puran. Other than that, the most frequently used foreign source is Ptelomy's Geography and Pliny's Natural History. And then source from travel accounts such as the Chinese Buddhist monk Hiuen-Si-Yu-ki, Tsang's Meghasthenes' Indica, and Ibnu Batuta's records, among others.²¹

Regarding literature, many Chinese books and texts likewise mention the term K'un-Lun. Associated with people, figures, traders, and merchants. K'un-Lun can also be pronounced as Ku-lung. Ku-lung is used by Chinese scriptures to designate ethnolinguistic entities. Indonesian linguistics allows changing 'u' to 'i' or 'e', so K'un-Lun/Ku-lung is known as

¹⁸Unit 23 Kalinga Bali-Yatra, IGNOU, 2017, p. 39

¹⁹Indian Culture Discover, Learn, Immerse, Connect, *Bali Yatra*, Government of India, (<https://indianculture.gov.in/stories/bali-yatra#>)

²⁰RK Nanda, *Kalinga Bali Yatra and The Maritime Trade of Odisha*, November, 2019, p. 41

²¹Pareswar Sahoo, *Kalinga's Relation with Indonesia (Circa, 1st Century B.C. to 7th Century A.D.)*, Orissa Review, November, 2007, p. 24

Keling. Rivets are Kalinga which are mentioned in Indonesian books in the era of the Indo-Southeast Asian Cultural State.²²

In the ancient Javanese book, named *The Aryamanjusrimulakalpa* (composed in Sanskrit between 700-800 A.D.) mentions about Kalinga in several verses that refer to the Southeast Asian region. As verses 639-649 in the poem "unrasandisu" (the confluence of the seas) and "ambhodheh kuksitiranta" (in the bays of the seas of their coasts). And verses 884-894, describe the worship of Tara in the northeast, and south India. Scholar believes that the modern Java sea is the ancient Kalinga sea. In other words, the modern Java Sea is the most important part of the ancient ocean trade.

In an ancient Javanese inscription dated 840 AD, Kalinga also appears in the term Kling. As well as in the holy book during the reign of King Airlangga (1019-42 AD), it is written that there was a country or kingdom from which merchants visited the kingdom such as Kling, Singhala, Aryan, Dravida, Kmir, Campa, and Rmen. Kling refers to traders who come from Kalinga.²³

Some of the evidence can be concluded that Kalinga has been recorded and enshrined in many historical traces. This makes it clear that Kalinga is one of the important journeys to color the history of Indonesia and enliven the culture.

C. Maritime Trade

The journey of Odissa or Kaling traders to Indonesia arrived in Bali, Sumatra, Java, Borneo, and Kalimantan. But Bali has an important role and is the main destination of trade. Therefore, Indian culture influences Bali a lot such as language, rituals, customs, rituals, etc.

The journey of the Odissa merchant voyage takes place based on wind, weather, and climate. They see the best month for sailing. Odissa traders used to start their voyage from Cuttack (Mahanadi mouth place). The trip usually lasts 180 days for 14,000 KM starting in November to mid-May.²⁴ For 120 days of travel and 60 days of trading. As a result, the estimated arrival date for Indian traders in Indonesia is mid-November. Because that month is the least stormy. Arrived in Bali around the middle of January. The return journey took place in March.²⁵

²²H.P Ray, *Early Maritime Contacts between South and Southeast Asia*, *Journal of Southeast Asian Studies* XX(1), 1989, 42-54.

²³Karuna Sagar Bahera, *Kalinga – Indonesian Cultural Relations*, Orissan Institute of Maritime and Southeast Asian Studies, 2007 (Early Maritime Contacts between India and South East Asia Chapter by H.P. Ray)

²⁴RK Nanda, *Kalinga Bali Yatra and The Maritime Trade of Odisha*, November, 2019, p. 43

²⁵Pareswar Sahoo, *Kalinga's Relation with Indonesia (Circa, 1st Century B.C. to 7th Century A.D.)*, Orissa Review, November, 2007, p. 24

Merchants relied on the cardinal directions, the movement of the wind, and to guide their travel routes. India has two types of monsoons namely east monsoon and west monsoon. The east monsoon is better known as the reverse monsoon starting from November to December. This wind moves in any direction from the east coast. Usually, the merchants and sailors travel during Kartika Purnama. The second is the west monsoon. The western monsoon blows from June to September. This cardinal direction moves from any direction that brings traders and sailors to Kalinga Harbor. The festival related to the return journey of the merchants is known as the Khudurukuni Osha festival.

Next is the guide to the movement of water. Water usually moves in a certain direction in a certain period and usually, the movement of water follows the direction of the wind. But sometimes, the wind direction is different from the direction of water movement, such as in the Bay of Bengal. However, the surface of the water still follows the direction of the wind.

Next, the final guide is to follow the path of a river or sea. Broadly, there are three types of waterways through which ancient merchants passed. Namely the NadiPatha (river route), Kula Patha (canal route), and VariPatha (sea route). Furthermore, Vari Patha was combined into the Kula Patha type (coastal route) and SamanyaPatha (overseas route). These two routes were used by traders to Swarnabhumi and Subarnadwipa.

The first route, Kula Patha, is the route from the East Coast of India all the way to Sri Lanka. From here, the current continues to advance following the equator north towards Indonesia and then towards China. The Kula Patha route was actively used in the 9th to 10th centuries AD. The second route, Samanya Patha, is rarely used by Shadabas (as Kalinga traders are called). Because this route is considered less safe and lacks knowledge about the sea.²⁶

D. Culture

Odissadoes more than just expand and establish maritime relations. They also build cultural relationships. This is the important thing from the kingdom of Kalinga. Because they left and influenced the culture of various countries in Asia.²⁷ Relations between the Kingdom of Kalinga and Indonesia, which occurred in several parts of Indonesia, are one of the cultural traces that have been influenced. Such as the islands of Bali, Java, and Sumatra (ancient names known as Suvarnadweep and Suvarnabhumi).²⁸ This island is an area that has very close relations with Odissa merchants and sailors, with the result that they left many tracks

²⁶A.K. Pattanayak, “*Kartika Purnima and Bali Yatra: A Scientific Analysis*”, Cuttack District Administration: Bali Yatra Smaranika, 2001

²⁷Unit 23 Kalinga Bali-Yatra, IGNOU, 2017, p. 39

²⁸RK Nanda, *Kalinga Bali Yatra and The Maritime Trade of Odisha*, November, 2019, p. 41

and footprints here. Today, their relationship is written about and depicted in a number of Indonesian cultural festivals that have been preserved to this day.²⁹

Kalinga's sailor's destination is called Shadabas. Not only do the activities of maritime traders affect Indonesia, but they also have an impact on the cultural field. One of them is the discovery of pottery and metal artifacts in the Buni culture on Indonesia's west coast that resemble Odissa pottery particularly Manikapatna, Tamruk, and Sisupalgarh in the period 1 Century B.C. Aside from that, due to the activity of traders, there are several colloquial languages that influence each other from Odisha and Indonesia. In literature evidence, Odissa has an influence on some of the vocabulary used by Balinese people. Forexample word, Bou (mother) is a term original from Indonesia. However, it is also used in every nook and cranny of Odisha. Indonesia also adopted the term from Odissa tales, Tuantiun. Tuan means old men whereas tuin means old women.³⁰

Odia	Balinese	English
Ajna	inge	seeking permission in case of replying to elders
arua	arua	uncooked rice made out of parboiled/sun-dried paddy
	beeja	seminal fluid
borokuli/ barakoli	bokul	a kind of fruit (jujubes)
bou bu(boo)		Mother
chhuin tui		a kind of vegetable (especially of drum-stick tree (sajana)
china (badam) kacang	(cina)/ kacang china	peanut
genda gondan		Snail
gua buah(goah)		betel nut
langala lengallo		Plough
munha muha		Face
panda padanda		priest of the temple
papa/bapa bapa		Father
para dara		Pigeon
peja peja/pejo		thick fluid of cooked rice
Ruti roti		Bread
sanja sanja		Evening

Bali is one of the Indonesian provinces most influenced by Odissa. Odisha and Bali share many parts such as religious activities, monuments and temples, dance forms, crafts and art, textile designs, manners, food habits, and some vocabulary. The temple that serves as a social-cultural center looks the same in both Bali and Odisha. The important thing to

²⁹Unit 23 Kalinga Bali-Yatra, IGNOU, 2017, p. 39

³⁰Pareswar Sahoo, *Kalinga's Relation with Indonesia (Circa, 1st Century B.C. to 7th Century A.D.)*, Orissa Review, November, 2007, p. 25

remember is that Odissa had a significant impact on the spread of Hinduism in Bali, which was brought by Kalinga immigrants known as Narikeladvipa.

Regarding religion, Indian influence on Bali can be easily seen in the composition of astrological works (Balinese called wariga). Sanskrit also had a great influence on their language and literature. Balinese to this day celebrate Indian festivals like MahaShivratri, Saraswati Puja, Durga Puja, etc. There is ample evidence to testify that Hindu influence from India reached Bali due to the trade relations between the two countries. Recent archaeological discoveries show that contact between India and Indonesia, especially Bali, has occurred at least since the beginning of AD or AD.

Bali is the only island in Indonesia that is still dominated by Hinduism with the concept of Bali. Even now Bali has an absolute storehouse of Indian Hindu culture. Hindu deities like Bhagwan Shiva, Bhagwan Vishnu, Bhagwan Brahma, Bhagwan Indra, Varuna Dev, and Bhagwan Ganesha are worshiped and highly respected.

The similarity in the religious field is also seen in the structure of religion and scriptures.³¹The Vasuki temple complex is dedicated to Bhagwan Siwa (Parama Shiva), where Shiva is supposed to sit on Vasuki's head, built with the belief that Bali is the center of the universe and Mount Agung is built to represent Mahameru³² (the highest mountain) or the axis of the universe. The Balinese kirtimukha motif (theme) is influenced by the motifs of the Muktesvara temple in Odisha (Bhubaneswar). The various forms of worship also show similarities between the two regions.

One example is the worship of Devi Sri Devi (Bali) and Devi Maa Lakshmi (Odisha). Both Devis are associated with dhanya and tandula. People from both regions worship a bundle of rice sheaves tied in honor of the two Devis. In Odisha, this worship is performed every Thursday in the month of margashira (November-December) and is popularly known as Gurubara Manabasa.

Apart from the worship of Devi along with the worship of Bhagwan Vishnu and Bhagwan Shiva, Buddhism was also established in Bali. As per the scriptures, Bhagwan Vishnu is considered a sage-like Buddha, Balinese people speak of Shiva as Buddha's older brother.³³ In their daily rituals, the Shaivite priests refer to God as Jagannath, Suresvara, and Rudra. Suresvara and Rudra are used for Bhagwan Shiva. Priests chant shlokas like “Om Ksamam mam Sivadeva, lagunnath Hitamkara”

31S.Behera, “Glimpses of the Maritime Activities of Kalinga”, *OR*, Vol XLIX, No.4 (Nov 1992), p.10

32S.Behera, “Glimpses of the Maritime Activities of Kalinga”, *OR*, Vol XLIX, No.4 (Nov 1992), p.10

33P.Mishra, “Contact between Orissa and South-East Asia”, *Journal of Orissan History*, Vol I, No.2 (July 1980), p.18

In Denpasar in Bali, there is the Bhagwan Jagannath temple.³⁴ The names Puri and Nilachala were also used in ancient Java and Bali. In Bali, temples, where images are worshipped, are called Puri/Pura.³⁵ Like Puri's famous Ratha Yatra (Car Festival), Balinese also bring three wooden Gods in a majestic procession. Masks resembling three murtis, Jagannatha, Balabhadra, and Subhadra of Odisha cover three wooden Gods.³⁶ Indian worship items such as ghrta (clarified butter), kusa (a type of grass used in religious ceremonies), tila (sesame), and madhu (honey) are also used in Bali. Also, holy water is used in their rituals as used here in India.

Many rivers in Bali are named after sacred rivers in India, such as the Ganges, Sindhu and Yamuna. Balinese people think the rivers really exist in Kling (Kalinga). Together with other rivers, the Mahanadi River that flows in Odisha is considered sacred by the Balinese people. They sing "Om Ganga, Sindhu, Saraswati, Vipasa, Kausiki-nadi, Yamuna, Mahanadi, srestha Sarayumahatti". The Mahendranaya, another famous river of Odisha, is also held in high esteem in Bali. The river that originates from the foothills of the Mahendragiri mountains falls in the Bay of Bengal and is considered a sacred river as well as the holiest river in Bali. Even in Balinese stutis, the Mahendranaya river is mentioned along with other sacred rivers.³⁷

Like in one literature, that is the pohinscriptions (905 CE) of Bali Mention the fact that Bali was known as the "Coconut Island" (wanuarirumaksanringnyu) and become the focal point of Odissa maritime activity in Indonesia. The similarity of religious practices, forms of work, food preferences, and prevailing manners that Balinese people follow demonstrates the influence of religion brought by Kalinga to Bali. Shivaratri, Saraswati Puja, and Durga Puja are among the religious festivals celebrated. Archaeological finds include rouletted ware, semi-precious stone beads, glass beads, potsherds with kharosthi characters, and so on.³⁸

In Indonesia, Odissa traders construct settlements. As a result, they have positive interactions with the locals. Several festivals demonstrate Odissa and Bali's good relationship. The festival is called Bali Yatra, and it commemorates that relationship. In its literary sense, Bali Yatra, also known as Boita Bandana Yatra, translates as An Oceanic Voyage to Bali.³⁹ This

³⁴Goudrian, "Sanskrit Texts and Indian Religion in Bali", L.Chandra et al (eds.), *India's Contribution to World thought and Culture, Madras: Vivekananda Commemoration Volume, 1970.*

³⁵Goudrian, "Sansekerta Teks dan Agama India di Bali", pp.555-564; PPMishra, *Cultural Rapprochement between India and South East Asia, New Delhi, 2005, p.159*

³⁶GPPhalgunadi, "Hinduism in Bali (Indonesia)", *South-East Asian Perspective pp.128-131*

³⁷S.Behera, "Ancient Orissa/ Kalinga and Indonesia: The Maritime Contacts", *Utkal Historical Research Journal, Vol IV, (1993), hal.128-129*

³⁸Benudhar Patra, "Early Maritime Contacts Between Kalinga and Bali: A Historical Perspective", *Odisha Review, November, 2016, p. 34*

³⁹RK Nanda, *Kalinga Bali Yatra and The Maritime Trade of Odisha, November, 2019, p. 41*

festival is symbolized by a layer boat with a lit lamp (dipa). This festival is held in Cuttack and serves as a reminder of the day when Odissa traders sail to other islands such as Bali.

Usually, the Boita Bandana Yatra festival is performed by women. They make mini boats made of banana tree bark or paper and put lights in them. In addition, the women also put barley, betel, rice, areca nut, beans, and yava. This item will represent each group of merchandise brought in for sale. They sing these words:

“aa – ka – ma – ba (bha) i

pana – gua – thoi

pana – gua – tora

masakadharamamora”

While walking, the women also play musical instruments, namely blowing Sankha (clams), hitting Ghanta (bells), and making happy Hulahuli sounds with their tongues in front of the boat. The symbol of this custom is that they hope that the merchant's journey will be successful.⁴⁰

Every year, Bali Yatra is held to coincide with Kartika Purnama day (Kartika's full moon day). In other words, the Bali Yatra takes place in November.⁴¹ This festival is symbolized by a cruise trip to the island of Bali which is carried out on the banks of the Mahanadi river, Cuttack. Bali Yatra is one of the big festivals in Bali, so it invites many people to come every year in this modern era.

In addition, the habits and styles of the Balinese are also said to be the same as the Odissa people. One of them is eating habits. Odissa people are used to eating desserts such as spinach (sag), banana pith, banana flowers, and betel. In fact, Balinese people do the same thing. In addition, another cultural influence that is no less important is the old practice of writing on palm-leaf with an iron stylus. The ancient Balinese manuscripts are all written in palm leaves like those of Odia. Some folk tales of Odisha are also found in Indonesian literature. Several people of Kalinga (Odisha) established their settlement colonies and lived in Indonesia. The names like Talaing, Telinga, Kling, Keling, and Kalinga are examples of the influence.⁴²

⁴⁰N.Das, *Glimpses of Kalinga History*, Calcutta, 1949, p.123

⁴¹RK Nanda, *Kalinga Bali Yatra and The Maritime Trade of Odisha*, November, 2019, p. 41

⁴²Udayanath Sahoo, *Odisha-Indonesia Relations: A Cultural Symbiosis*, March, 2019, Kalinga Institute of Indo-Pacific Studies.

CONCLUSION

The traders from the Kalinga region exerted a profound influence on Indonesian culture, particularly in Bali, through their extensive maritime trade activities. This influence encompassed various aspects, including festivals, customs, language, and religion, contributing to the cultural richness and diversity of Indonesia. The maritime trade connections between India and Indonesia, specifically the Kalinga region, played a significant role in shaping these cultural exchanges.

The festivals that emerged as a result of this maritime trade relationship served as important markers of cultural integration. One notable example is the Kartika festival, which was celebrated in Indonesia to welcome the arrival of Kalinga traders. This festival symbolized the cultural fusion and harmonious interaction between the local communities and the traders. Similarly, the Khudurukuni Osha festival marked the departure of the Kalinga merchants and further exemplified the cultural bonds established through maritime trade.

These festivals were not only occasions of celebration but also played a crucial role in preserving and transmitting cultural traditions across generations. They served as platforms for the exchange of ideas, rituals, and artistic expressions, fostering a vibrant cultural milieu in Indonesia. Through these festivals, the traditions, beliefs, and practices brought by the Kalinga traders were integrated into the fabric of Indonesian society, leaving a lasting impact on its cultural landscape.

The influence of maritime trade between Kalinga and Indonesia is also evident in ancient texts and narratives. The Bratakatha stories, revered as part of the worship tradition, contain references to maritime trade and the journeys of wealthy merchants. These narratives depict the reverence and admiration accorded to the returning traders, emphasizing their significant role in the cultural and economic exchanges of the time.

The enduring legacy of these festivals and cultural exchanges underscores the remarkable maritime connections between India and Indonesia. They serve as tangible evidence of the historical intermingling of trade networks, cultural practices, and belief systems, shaping the shared heritage of these nations. The study and exploration of these maritime relationships provide valuable insights into the historical dynamics of Southeast Asia and the lasting impact of cross-cultural interactions on the region's cultural tapestry.

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