

Cultural History of Indian Diaspora in Cambodia

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ABSTRACT: *Since Ancient Days, Indians Had Been Making Excursion To Foreign Countries Through Land And Sea Routes Especially To Suvarnabhumi Of South East Asia. At Present Also Indian Culture Prevailing In Countries Like Cambodia, Burma, Malaya Etc. Speak For Themselves. In This Work Attempt Has Been Done To Establish The History Of Spread Of Indian Culture In Cambodia Through Inscriptions, Jatak Stories, And Presently Available Historic Temples. It Is Found That Indians Became Diaspora In Cambodia In The Process Of Not Only Doing Business But Also To Establish Civilization In The Tribal Land Of Cambodia. Indian Diaspora Made The Land Moralistic Through Their Thinking, Writing And Ruling.*

KEYWORDS: *Cambodia, Cultural, Diaspora, Funan, Kambuj*

I. INTRODUCTION

Indians Had Been Visiting Foreign Countries To Encourage Trade Activities Since Ages. In The Beginning They Had Been Trading Through Land And Sea Routes. Antiques Recovered From SUMER[1] And SINDH Speak About The Trade Relation Between The Two Countries. Antiques Of Sindhu Culture Were Sold In Markets Of Sumer, From Where These Were Reaching To The Then Developed Cultures Of Egypt, Antoliya, Kreet Etc. Like Countries. In The Literature Of Western Countries We Find The Words Of Vedic Age Which Exhibit The Trade Relation Among The Countries. The Words Ofir (Abhir), Koaf (Kapi), Karpas (Kapas) Etc. Are Found In Bible Which Probably Have Reached To Western Countries From India. In The Inscription Of Asia Minor Of Second Century (BC), The Incorporation Of Mitra, Nasatya, Varun Etc. Deities Exhibit The Proper Connection Of Indians With Foreign Countries. In My Opinion, If Indian Literature And Deities Are Spread In Asia Minor And Nearby Countries Then It Is Certain That Indians Had Been Living There Who Spread The Indian Literature And Culture In Asia Minor And Neighboring States. Inscriptions Available On Weight-Measures Recovered From ASERIA Is In BRAHMI Inscriptions, Neem Wood And Malmal Like Indian Articles Are Found With Mummies In Egypt. Many Indian Articles Have Been Recovered From The Grave Of The Then Egyptian King TUTAN KHAMEIN. Many Indian Articles Were Sold In The Athens City Of Greek. Indian Articles Were Exported To Western Countries From The Ports Of Sopara, Bharukaccha And Konkan[2]. In Buddha Era (6th Century BC) Western And Eastern Countries Had Trade And Cultural Relationship With India. Crows And Peacock Like Birds From India Were Sold By Indian Businessmen For 500 And 1000 KARSHARPAN In Foreign Countries[3]

II. OUTFLOW OF INDIANS TO CAMBODIA.

Indian Foreign Trade Was On Its Peak In 5th Century B.C.[4]. Indian Businessmen Of Eastern States Were Going To SUVARNABHUMI Through CHAMPA Port[5]. Suvarnabhumi Consisted Of Areas Like Burma, Malaya, Myam, Cambodia Etc. Indian Businessmen Were Journeying Frequently To Suvarnabhumi[6]. After Trading Many Articles, They Were Earning Money With Great Hardships And Then Returning To Own Country[7]. It Implies That Indians Established Their Culture In South-East Asia Through Business Exchange. Some Of These Businessmen Settled Permanently In Foreign Land And Involved Themselves To Begin The Political System Of That Country. Brave Kshatriya Princes Established Their State Through Bravery And Wandering Monks Established And Extended Their Religion And Philosophy. By 2nd Century B.C., Many Indian States Were Established Within Indo-China Region. Cambodia Was Situated In South Of Indo-China Where Indian Diaspora Established A KAMBUJ State Under Funan. Most Of The Countries Of South –East And South Asia Were Part Of India In Ancient Times (1st Century B.C.). Indians Made Colonies In States Like Indonesia, Malaysia, Cambodia And Ciyam And Enlightened Their Citizens By Taking Them In The Fold Of Indian Religion And Culture. Hundreds Of Sanskrit Inscriptions Have Been Recovered From These Countries, Probably Sanskrit Became The State Language Of These Countries Which Was Brought In By Indians. Indonesia Of South-East Asia Was First Under Holland And Indo-China Countries Like Cambodia, Laos And Vietnam Were First Under France.

In The First Century AD The Funan State Of Cambodia Was Established By A BRAHMIN Named Kaundinya Who Probably Went There To Preach Religion And Philosophy. Before The Arrival Of Kaundinya, The Citizens Were Non-Social And Living In Woods. Kaundinya Spread The Message Of Civilization And Even Taught Them To Wear Clothes. In The South Of Indo-China, The Indians Established Kambuj State In Cambodia As Their Own Colony. These Were The Indians Who Moved To The Mouth Of Kang River In The Early Years Of First Century AD. In The Beginning It Was A Small State Of Funan Where The Descendants Of Hindu King Kaundinya Ruled For About 100 Years. First Of All Hindu Kings Of Funan Won Over Cambodia, Cochin, Some Parts Of China, Siam And Malaya And Established A Big Kingdom Within Indo-China Region. They Established Diplomatic Relations With India And China. In The 6th Century AD, JAYAVARDHAN And RAJYAVARDHAN, The Descendants Of Kaundinya Were The Powerful Rulers Of Funan.

III. ESTABLISHMENT OF FUNAN AS STATE

Funan Was One Of The Colonies Established By Indians Within Cambodia. In The Mid Of Third Century AD, The Chinese Writer KANG TAI Has Described About This State As, "In The Beginning Funan State Was Ruled By A Lady Named Leeu-Ya, And In Other State Named Ho-Fu State Lived A Pauranik Brahmin Named Huain-Chain Who After Seeing A Dream Set On A Business Trip In A Ship With His Divine Arrows. When The Ship Reached The Shores Of Funan, Then With The Intention Of Looting It, The Lady Leeu-Ya Approached The Ship In A Boat. Guessing The Wild Intentions Of The Lady, The Brahmin Huain-Chain Shot The Arrow Which Pierced Through The Boat Of Lady. Out Of Fear The Lady Surrendered To Huain-Chain And Married With Him To Make Him The King Of Funan. Definitely, Huain-Chain Is The Synonym Of Indian Kaundinya In Chinese. Thus It Can Be Said Confidently That Civilization Entered The Funan Through Kaundinya. Probably He Was The First Man Who Reached Funan Along With Many Indians And Setup Indian Colonies There. Since Women Did Not Accompany This Lot So All Of Them Married To Women Of Funan And This Increased Their Population And Spread The Indian Culture And Religion. According To Chinese Descriptions, In The Beginning Of 5th Century An Indian Resident Brahmin Kiao-Chain (KAUNDINYA) Was The Ruler Of Funan. The People Of Funan Welcomed Him Warmly And Accepted Him As Their King. Probably

In 5th Century This Was The New Lot Of Indians Which Reached Funan And Due To That Indian Culture Got More Cemented. In Chinese Literature This Second Indian Lot Was Also Led By Another Kaundinya[8]. It Must Be Noted That We Find The Repetition Of One Name In Indian History As Well Like Chandragupta. After Kaundinya, Cho-Ya-Pa-Mo (JAYAVARMA) Was Another Ruler Of Funan. He Also Encouraged The Business. In His Regime The Name Of Bicchu Namsen Is Found Who Went There To Spread Religion And Indian Philosophy In Champa And Cambodia. In 484 AD Jayaverma Sent A Group Of Wise People To The King Of China Which Was Led By Nagsen. Nagsen Apprised The Chinese King That Residents Of Funan Worship Maheshwar (Shiva). Namsen Recited A Poem In The Honour Of King Which Was An Appreciation Of Maheshwar, Lord Buddha And The King. In The Treng State Of Southern Cambodia An Inscription In Sanskrit Has Been Recovered Which States The Construction Of One Retiring Room, Pond By The Queen Kulprabhavati Of King Jayaverma. In The Year 619 AD Kambuj Was Also The Indian Colony On The Lines Of Funan. The Chinese Name Of Kambuj Was Chain-La. Kambuj Was First Under Funan But After Rudraverma, It Got Independence And Became Cambodia In The Early Years Of 7th Century.

IV. ESTABLISHMENT OF KAMBUJ STATE

- [1] In 600AD The King Of Kambuj BHAVVERMA Annexed The Territory Of Funan State Also. By 700 AD Complete State Of Funan Came Under The Rule Of Kambuj State.
- [2] In 700 AD Kambuj Became Independent Of Funan And Rose To Become Cambodia With The Course Of Time. It Is Said That Originals Of Kambuj Were Nagvanshi. The Team Leader Who Went From India To Establish Indian Colony Married The Daughter Of NAGRAJ. It Was The King Shrutverma Who Made Kambuj Independent Of Phoonan. The Capital Of Kambuj Was Named In The Honour Of Son Of Shrutverma As Shreshthverma. It Was Situated In Laos Near Bassak. Shrutverma Is Taken As The Root Of Kambuj Kings Clan And Called Vasudhadhar Vanshyonih. In The Inscriptions Of Baksayi Chamkron (947AD) It Is Written That Shrutverma Got Independence To Kambuj State And Became The Root Of Kambuj Dynasty (SHREE KAMBUJ BHUDAR BHRITAH SHRUT VERMA MULA MAULADPAST BALI BANDHA KRITA BHIMANA)[8].
- [3] In 800 AD Kambuj Won Over The Other States To Become The Biggest Hindu Kingdom Of Indo-China Region.
- [4] By 900 AD Kambuj Annexed Many States Like Recent Cambodia, Cochin-China, Laos, Ciyam Hyam And Malaya. Hindu Kings Ruled On This Vast State Upto 1500 AD And Enriched The State.

[5] An Inscription (Ang Chumnik) Recovered From Cambodia Names Five Kings RUDRAVERMA, BHAVVERMA, MAHENDRAVERMA, ISHANVERMA And JAYAVVERMA.

[6] Chronologically These Names Can Be Put In Order As Below :-

1. SHRUTVERMA, 2. SHRESHTHAVERMA, 3. RUDRAVERMA, 4. BHAVVERMA, 5. MAHENDRAVERMA, 6. ISHANVERMA, 7. JAYAVVERMA

V. EFFECT OF INDIAN CULTURE ON KAMBUJ STATE

Kambuj State Situated In South-East Asia Was One Of The Important Centers Of The Indian Culture Where Living Was Completely Affected By Indian Culture And Philosophy. Brahmins Were Placed On Important Positions Who Were Engaged In Teaching And Study Of Religious Scriptures. Most Of The Brahmins Were Leading The Life Of Saints And Ascetics In Ashrams And Were Completely Devoted To Meditation And Discussion To Direct The Society For Betterment. Such Thinkers Were Studying Social Structures And Were Coming Forward With The Ideas Of Developments. Wise And Famous Brahmins Were Appointed On Highest Religious Positions. There Was A Large Number Of Rich Business Communities In The Society. Many Brahmins And Business People Were Coming From India. Sanskrit Was The Language Of The State And Intelligencia. In State Records, Highest Class Of Sanskrit Poetic Language Is Found. Many Scriptures Written In Sanskrit Like Philosophy, Vedas, Puranas, Ramayana, Mahabharata And The Works Written By Padini, Patanjali, Manu, Vatsyayan, Kalidas Etc Were Being Studied Thoroughly. Governing Body Of Kambuj State Was Totally Based On Structure Like India, The Principles Of Government Advocated By Politicians In India Were Also Applied In Kambuj. Scripts Of AMCHUMNIK Described The Qualities Of Two Ministers Of King BHAVVERMA Who Were The Masters Of Religion And Economics. “TASYATAU MANTRIDAVASTAM SAMYATAU KRITAYAVADINAU DHARMASHASTRARTHA SHATRAGYAU DHARMARTHANIV RUPIDAU”

From The Above Shloka It Can Be Inferred Probably That Kambuj State Was Also Following The Policies Of Chanakya. This Fact Is Verified By Another Evidence. A Minister Of King BHAVVERMA Installed A SHIVLINGA And Inscribed A Statement That, “He Was The Closest Of AMATYA KING Because He Was SARVOPADHASHUDDHA Or ANTARANGATWAMAST-HITAH. Here, It Must Be Noticed That It Was CHANAKYA Who In This ARTHASHASTRA Describes That The Government Servant Who After Being Testified For Purity And Impurity Comes Out With SARVOPADHASHUDDHA, He Only Be Appointed As Minister. In The Inscriptions Of Kambuj, Use Of SARVOPADHASHUDDHA For A Minister Exhibits That The State Policy Of Kambuj Was Also Influenced By KAUTILYA ARTHASHASTRA. The Pillars Of TUOL PRAHDHAT Describe The Installation Of KEDARESHWAR SHIV By King JAYAVVERMA[8]. It Must Be Noted That The Presence Of RAJYASABHA And Installation Of SHIVLINGA Both Depict The Influence Of Indianness.

As In India, Scriptures Of Kambuj Also Begin With The Prayers Of Deity Eg. “NAMOSTU PARAMARTHAY TRAILOKYAMURTAYE” Or TAM VANDE HARIM. Upto 8th Century AD Ancient Hindu Religion Was Predominant In Kambuj And SHIV, VISHNU Etc. Were Being Worshipped. Inscriptions Of King ISHANVERMA (549AD) Describe About YAGYIK KARMAKAND. SHIVA Was Principle Deity Of Kambuj. Many Names Of Shiva Are Found In The Ancient Scriptures Of Kambuj- Rudra, Amratkeshwar, Vyomeshwar, Pingleshwar, Ishan, Naimisheshwar, Kedareshwar, Shambhu, Trayambak, Etc. Worshipping Of Vishnu Was Also Popular In Kambuj. This Comes As Evidence In Scriptures By Describing Different Names Like Hari, Achyuta, Narayana, Trailokyasaar Etc. Shiva And Vishnu Were Also Worshipped Jointly As Evident From The Names Like Harihar, Shankar Narayan, Shambhu-Vishnu, Hari-Shankar, Harachyuta, Shiv Vishnu Etc. All The Deities Described In PAURANIK Literature In India Were All Idolised In Kambuj State And Were Installed In The Temples. The Influence Of India On Religion Is Clearly Visible. Buddha Religion Also Entered In Kambuj Whose Evidence Is Available In One Of The Inscriptions.

Ancient Indian Literature Like Vedas, Vedang, Puranas Etc. Were Studied And Taught In Full Swing By Indian Diaspora In Kambuj State. According To One Inscription Brahmin Somverma (The Sister’s Husband Of Bhavverma) Established A Temple Of TRIBHUVANESHWAR And Donated Ramayan, Mahabharat, And Puranas For AKHAND PATH[8]. In One Of The Inscriptions Of 6th Century It States The Installation Of Shivlinga By Acharya Vidya Vinaya That Starts With Wordings “AUM JEMINYE SWAHA” This Indicates Kambuj Citizens Were Aware Of JEMINIKRIT POORVA MEEMANSHA.

In Kambuj State Many Ashrams Were Established. In One Of The Inscriptions Of The Time Of ISHANVERMA There Comes Description Of Establishing One Ashram By Arya Vidyadeo. In These Ashrams Violence, Wearing Of Chhatra, Use Of Chawnwar, Using Dogs And Hens As Pets Were Totally Banned. Habitants Of The Ashram Were To Lead The Life With All Rules And Regulations. This Ashram Order Was Founded On The Basis Of Indian Customs, Which Is Described In Vedas, Was Taken In Cambodia By Indian Diaspora Of Ancient Times.

In All The Inscriptions Found In Kambuj We Find Only Brahmin And Kshatriya Words. Vaishya And Shudra Words Find No Place In Kambuj[9]. Probably The Diaspora Was Consisting Brahmins And Kshatriyas. Brahmins And Kshatriyas Can Go For Marital Relationships Which Was Also In Vogue In India And According To Scriptures, Here One Of The Marriage Between Sister Of King Bhavverma And Brahmin Somsharma Took Place In Kambuj Whose Son Was Named HIRANYAVERMA, Which Indicates The Carrying Forward Of The Gotra Of MOTHER And Not Of The Father. It Indicates The Custom Of **Mother Oriented** Family.

In The Inscriptions Of Kambuj The Language Used Is Pure Sanskrit. The Poetic Beauties Of Inscriptions Are The Reflections Of Indian GUPTA CLAN Inscriptions. By Reading Them One Is Unable To Believe That Such Inscriptions Could Be Found In A Country Which Is Thousands Of Miles Away From India. Definitely It Can Be Said That It Were Indian Diaspora Who Spread The Indian Culture And Religion In Kambuj To The Extent Of Indianisation. The Inscriptions Found From Ancient Cambodia Are The Size Of KHAND KAVYA And Are Good Source Of Knowledge. In The MEBONE Inscription Of King Rajendra Verma There Are 218 Shlokas And Prey Roop Inscriptions Bears Up To 298 Shlokas. In The PRAH TOAK Inscription Of Senapati Sangram There Are 161 Shlokas. All These Inscriptions Are In Sanskrit. In These Shlokas We Find The Use Of Ehhandas Like Anushtup, Arya Sragdhara, Shardulvikriditam, Indravajra, Upendravajra, Malini, Vasant Tilak, Mandakranta. These Inscriptions Describe The Glory Of King And The Chain Of Their Progeny, Which Is Another Indicator Of Indian Custom. Inscriptions Also Describe The Installation Of Idols, Construction Of Temples, And Donation For Associated Ashrams. The Sanskrit Used In The Inscriptions Is Pure And Follows All The Grammatical Rules As Described In Ashtadhyayi Of Padini And MAHABHASHYA Of Patanjali. Later Inscriptions Of Kambuj Find The Use Of Khmer Language Along With Sanskrit[10].

Indian Culture Finds Solid Impact On Art And Architecture Of Buildings In Kambuj. In The Year 889-909, The Then King Yasho Verma Selected The Angkor Region For His Capital. It Is Mentioned In The Inscriptions Of STOKE-KAL-DHOAM Of UDAYADITYA VERMA As "Then Param Bhattarak Param Shivlok (Yashoverma) Established A City Named YASHODHARPURI And Brought JAGAT-TA-RAJA (DEVRAJ) From HARIHARALAYA And Then Param Bhattarak Constructed The SHIKHAR (Temple) And Then Vama Shiva Installed The Pious Linga (Devraj) In The Center." This Yashodharpuri Setup By YASHO VERMA Was Established Taking The Temple Of Phnom Bakhed As Center. Phnom Bakhed Temple Is Positioned In Between Angkorvat And Angkor Dhoam, And The City Developed By Yashoverma In His Name Around This Temple Remained The Capital Of Kambuj State For Three Centuries.

In The Year 1181-1201 AD The King JAYEVERMA Seventh Had Developed A New City Whose Centre Was Bayon Temple Which Is Called Angkor Dhoam. During The Year 1112-1152 AD The Then King Suryaverma Second Got The Famous Temple Of Angkorvat Built Which Is The Exemplary Piece Of Architecture. Angkorvat Is A Vast Temple Which Has 650 Feet Wide Trench. Temple Is Situated In A Surrounding Of Two And Half Miles Along With Trenches And Boundary Wall, It Has Fort Like Structure. To Go Across The Trenches Filled With Water It Has A Bridge Which Is Thirty-Six Feet Wide. Both Side Of Bridge Has Barricading Whose Pillars Bear The Shape Of Nag (Serpents). After Crossing The Bridge, It Has A Vast Gate Whose Both Sides Have Buildings Which Were Earlier Used As Library. The Vast Gate Is West Facing. The Gallery Measures 265 Yards From East To West And 224 Yards From North To South. A Portion Of Nearly 2500 Feet Bears The Description Of Vishnu And Yamlok. To Reach The Temple, Stairs Have Been Constructed Around The Mountain, Like Pyramid. Height Of SHIKHAR Of This Temple Is 210 Feet. There Are Four More Shikhars One In Each Corner Of Devasthan Which Has Lower Than Central Shikhar. Earlier In This Temple, The Idol Of Devraj Was Installed. The Walls And Gallery Of Angkorvat Temple Bears Very Good Relief Work Which Exhibit Indian Culture. In This Picture The Story Of Vishnu And Krishna, Ocean Churning By Devils And Devtas, Ramayana Find Prominent Place. The Study Of Temple Indicates The Custom Of Shikhar, Relief Work And Painting Reached Cambodia Due To Awareness Of Indians Who Influenced The Establishment There.

VI. CONCLUSION

Finally I Come To Conclusion Where Indian Seers Prayed God With Welfare Motive “Sarve Bhavantu Sukhinah, Sarve Santu Niramayah”, There Many Indians Became Diaspora To Do Business World Widely And Sent Indian Goods Having Medicinal Values In Foreign Markets. Sometimes SWASTIK Finds Place In Art Which Carries The Message Of All Around Development And Was Accepted By The Dictator Hitler On His Flag As A Symbol Of Victory. These Indians Went To Many Undeveloped And Uncivilized Countries To Develop Them And Lit The Fire Of Culture In Far Flung Countries. Keeping In Mind “KRINVANTO VISHWAM ARYAM” And Facing All The Dangers, The Indians Continued To Civilize The World Where They Have Contributed To The Growth Of Civilization There They Became King Also To Serve The Citizens And Brought Laurels. Sometimes Made The World Moralists Through Their Thinking, Writings And Doings. Indians Went As Girmitia Labourers And Occupied The Top Positions In Foreign Countries. Thus The Indians Having Political, Social, Economic And Scientific Temperament Had Been Successfully Exhibiting Their Prowess Worldwide Since Ancient Days Till Date.

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