

INTERNATIONAL RESEARCH JOURNAL OF MANAGEMENT SOCIOLOGY & HUMANITIES



ISSN 2277 – 9809 (online)

ISSN 2348 - 9359 (Print)

An Internationally Indexed Peer Reviewed & Refereed Journal

www.IRJMSH.com
www.isarasolutions.com

Published by iSaRa Solutions

Manasamangala's Chand Sadagar and Bengal's Maritime Trade and Economic Activity in The Era of Medieval Bengal

DR. PLABAN SINGHA

ASSISTANT PROFESSOR

BENGALI DEPT.

NORTH BENGAL UNIVERSITY

RAJA RAMMOHANPUR

SILIGURI

DARJEELING

PIN 734013

WEST BENGAL, INDIA

EMAI: chhotan12@gmail.com

MEDIEVAL BENGALI VOYAGE TRADE AND CHAND SADAGAR OF MANASAMANGALA
KABYA TRADITION

Ancient and medieval Bengali literature has been assessed through literary criteria, as well as discussed in relation to social, religious, and political contexts. This is indeed correct, as literature is not limited to mere aesthetic enjoyment. The thoughts and ideas of contemporary or eternal society are also expressed within it. This aspect can be observed in the works of ancient and medieval Bengali literature. Regarding the scope of this discussion, one can first mention the trade journey of the character Chand Sadagar in the medieval poem "Manasamangal" and, in that context, the financial and commercial identity of medieval Bengal. This discussion revolves around these two topics. Particularly within medieval Bengali literature, especially in the Mangalkavya, the trade journeys of Dhanapati in "Chandimangal" and Chand Sadagar in "Manasamangal" provide a significant insight into Bengal's commercial picture. Keeping this in mind, this discussion will focus solely on the character of Chand Sadagar from the "Manasamangal" poem. Poets such as Bijay Gupta, Bipradas Pipilai, Narayan Dev, Tantrabhuti, and Jagajjiban Ghoshal, among others, have also described the trade of Chand Sadagar in their poems. When the readings of various poets are combined, a comprehensive picture of Bengal's trade emerges. The timeframe is also quite extensive, spanning nearly three hundred years. However, before beginning the discussion in accordance with the "Manasamangal" poem, let us take a moment to examine the trade of Bengal during ancient and medieval times. The financial way of life in ancient and medieval Bengali literature has been depicted in various forms, sometimes briefly and at other times in more detail. When these images are compiled, they significantly clarify the economic history of Bengal. However, at the beginning of the discussion, a comment by Professor Nihar Ranjan Ray can be mentioned as relevant - while discussing the economic life and activities of Bengalis in his book 'The History of Bengal', he refers to three means: agriculture, industry, and trade -

"In ancient Bengal, we see three means of wealth production: agriculture, industry, and trade. Among these, agriculture and trade are paramount; to this day, agriculture remains the wealth of Bangladesh, followed by industry. The wealth generated through the trade of agricultural and industrial products has led to an increase in wealth produced in the country and the arrival of new wealth from abroad. This wealth accumulated by these three means constitutes the wealth of ancient Bengal. And it is on this wealth that

society, kings, states, religion, education, industry, and culture are all established and developed. The vast plains of Bengal, the waters of the Ganges, Brahmaputra, Damodar, Teesta, Torsha, and Mahananda, along with their tributaries, create a conducive environment for agriculture with adequate rainfall. It was the abundance of agricultural resources and the allure of Bengal's industrial products that once attracted Europeans to the land. The fine craftsmanship of Bengal's weaving industry had gained fame in the global market long before European merchants arrived in this region.”¹ It goes without saying that his comment is a profound description of the economic life and identity of Bengal through ancient, medieval, and modern times.

To understand the commercial identity of Bengal, primarily the accounts of foreign tourist-merchants and the subsequent thoughts derived from researchers' inquiries have been relied upon.

First and foremost, the travel writings of the Italian navigator Marco Polo, who came to Bengal in the thirteenth century, can be referred to. We can get a vivid description of 13th century Bengal's Economic picture as written by Marco Polo in his book Travells of Marco Polo. Where he writes- *The barons and lords of that country have oxen as tall as elephants, but not so weighty; and live on flesh and rice. They have great abundance of silk, with which they carry on extensive manufactures; also ginger, sugar, and many other costly spices. This place is visited by numerous merchants, who purchase slaves, make them eunuchs, and then either sell or convey them to other places.*²

Subsequently, the travelogue of Ibn Battuta can be mentioned. His experiences in Bengal during that time are recorded in his The Travels of Ibn Batuta. This volume documents his travels from 1325 to 1354 CE. It is said that he arrived in Bengal around 1335 CE. After staying there for a while, he set off for Assam. His experiences during his stay in Bengal are documented in the aforementioned book. In that account, a picture of Bengal's economic prosperity during that time emerges. He expressed sheer astonishment at the accessibility of everything from daily necessities to luxurious items. He compared various topics, such as agricultural products and animal-based foods, with those in Delhi, which reflected his overall admiration for Bengal. In the book 'Travels of Ibn Batuta', he wrote— *I left and we were at sea for forty-three days and then reached the country of Bengal. It is a spacious country, producing rice in abundance. Nowhere in the world have I seen cheaper produce than there, but it is gloomy and the people of Khurasan say 'duzakhast pur ni'ma', meaning 'it is a hell full of blessings'. I have seen rice sold in the bazaars there at twenty-five Dihll pounds for a silver dinar, which is eight dirhams. Their dirham is precisely equal to the silver ingot. The DihlT pound is twenty Maghrib pounds. I have heard them say that it was a high price. Muhammad al-Masmudl from the Maghrib, who was a truthful man, had lived there formerly, and who died in my house in Dihll, told me he had | a wife and a servant and used to buy provisions for 211 the three of them for a year for eight dirhams. He also said he used to buy eighty DihlT pounds of rice in the husk for eight dirhams. When it had been pounded fifty pounds net were left, that is to say, ten qintars. I have seen a milch cow sold there for three silver dinars; their cattle are buffaloes. I have seen fat hens sold at eight for one dirham. Pigeon squabs are sold at fifteen for a dirham. I have seen a fat ram sold for two, a pound of sugar, the Dihll pound, for four, of julep for eight, of ghee for four, and of sesame oil for two. I have seen a piece of fine, high-quality cotton, measuring thirty cubits, sold for two dinars.*³ This description makes it clear that fourteenth-century Bengal was extremely rich in agricultural products and other goods. In this account, Ibn Battuta writes about travel by waterways. It was not just accessible to kings, the upper classes, or merchants; ordinary people also had easy access to maritime transport. Many would use boats for pilgrimage. He also mentions that the waterways were used for travel to Lakshmanavati, that is, Gaur. The description is

noted below— *The first city we entered in Bengal was Sudkāwān, a very big city on the shore of the Great Sea. The rivers Kank, to which the Indians go on pilgrimage, and Jūn unite there and flow into the sea. There are many ships on the river in which they fight the people of the country of al-Laknawti.*⁴

Next, let us consider the account of the Italian navigator Ludovico di Varthema, who arrived in the early sixteenth century. He reached India via Arabia and Persia between 1503 and 1508. After travelling to various parts of India, he arrived in Bengal. With a sense of awe, he spoke of the abundance of grains in Bengal. The traveller Varthema described the port and noted its extensive trade resources, particularly in cotton and silk fabrics. Varthema remarked that he had not seen any other country with merchants as wealthy as those in Bengal. He writes about this in his travel account. There he wrote- *This country abounds more in grain, flesh of every kind, in great quantity of sugar, also of ginger, and of great abundance of cotton, than any country in the world. And here there are the richest merchants I ever met with. Fifty ships are laden every year in this place with cotton and silk stuffs, which stuffs are these, that is to say, bairam, namone, lizati, ciantar, doazar, and sina-baff. These same stuffs go through all Turkey, through Syria, through Persia, through Arabia Felix, through Ethiopia, and through all India. There are also here very great merchants in jewels, which come from other countries.*⁵ Some time after Ludovico di Varthema, another Portuguese navigator arrived in India. This was Duarte Barbosa. He came to Bengal between 1515 and 1518, primarily staying in the port-centric regions of Bengal. His travels were mainly in the eastern Bengal areas of Chittagong, Satgaon, Sonargaon, and so on. As a result, his accounts provide a significant insight into the waterways and the life of the people in those regions. He offers a rich description centred around the Chittagong port area of Bengal during that time. His account mentions the journey towards Bengal, stating that- *Further on, leaving this River Ganges and following the coast in a northerly direction, comes the Kingdom of Bengala wherein are many towns, as well inland as on the coast, the inhabitants whereof are Heathen.*⁶ Upon reaching Bengal, he begins his description by mentioning the localities of that region. Through this description, a clear picture of urban life in Bengal during the medieval transitional period emerges. He writes— *Those who dwell inland are independent but under the over-lordship of the King of Narsyngua. The Moors dwell in the seaports where there is great traffic in goods of many kinds and sailing of ships both great and small to many countries; for this sea is a Gulf which runneth in between two lands, and going well into it there is to the north a right great city of the Moors, which they call Bengala, a very excellent sea-haven; it has its own independent Moorish King. The inhabitants thereof are white men, well-built; and there dwell there as well strangers from many lands, such as Arabs, Persians, Abaxis and others by reason that this land is large, fruitful and healthy. All of these are great merchants and they possess great ships after the fashion of Meca; other there are from China, which they call "juncos," which are of great size and carry great cargoes. With these they sail to Charamandel, Malaca, Çamatra, Peeguu, Cambaya and Ceilam, and deal in goods of many sorts with this country and many others. In this city are many cotton-fields, patches of sugar-cane, of ginger and long pepper; in it are woven many kinds of very fine and coloured clothes for their own attire and other white sorts for sale in various countries. They are very precious, also some which they call estravantes, a certain sort, a very thin kind of cloth much esteemed among us for ladies' head-dresses, and by the Moors, Arabs and Persians for turbans. Of this great store is woven, so much so that many ships take cargoes thereof for abroad; others they make called mamonas, others duguazas, others chautares, others sinabafas, which latter are the best of all, and the Moors hold them the best for shirts. All these sorts of cloth are in pieces; each one whereof contains about three-and-twenty or four-and-twenty Portuguese yards. Here they are sold good cheap, they are spun on wheels by men, and woven by them Much good white sugar is also made here from canes; but they know not how to compress it and make it into loaves; so, they wrap it as a powder in parcels of untanned leather, well sewn.*

Great store of this is taken in cargoes and carried for sale to many lands, for it is a principal article of trade. When these merchants were wont to go freely and fearlessly to Malabar and Cambaya with their ships, a quintal of sugar would bring in one thousand three hundred reis in Malabar, a chautar of the best kind six hundred reis, a sinabafa two cruzados, and a piece of the best beatilha three hundred reis; and thus, those who carried them thither made great profits by selling them. And in this city, they make as well great store of ginger conserve, also of oranges, lemons and other fruits which grow in this land. And there are here horses, cows and sheep in great numbers, herds of many other kinds in plenty, and barndoor fowl great abundance.⁷

In summary of the above description, it can be said that there are many cities along the seashore and within the interior of the country. Hindus reside in the inner cities. Both Hindus and Muslims can be found at the sea-ports. They send various trade goods to many countries by ship. The main port of the country is named 'Bengal'. Numerous merchants from Arabia, Persia, Abyssinia, and India live in the city. The large merchants of this country own sizeable ships, which they load with various goods and travel to the Coromandel Coast, Malabar, Cambodia, Pegu, Tenasserim, Sumatra, Lanka, and Malacca. This land produces a large quantity of cotton, sugarcane, superior ginger, and pepper. Various fine textiles are made there, and in Arabia and Persia, an enormous number of caps are produced from them, leading to ships being loaded with those fabrics every year. Additionally, many other types of cloth are produced. The 'Sarvati' fabric for women's shawls is sold at a very high price. These fabrics are woven from threads spun on a spinning wheel. High-quality white sugar is produced in the city and is shipped in large quantities.

In Malabar and Cambodia, sugar and muslin are sold at very high prices. Ginger, oranges, sweet lemons, and many other fruits grow here. There are plenty of horses, cows, sheep, and large chickens. In short, it can be confidently said that the abundance of essential items for daily life is indicative of Bengal's economic prosperity. Despite political instability and religious oppression, the positive continuity of normal life was maintained in many ways. However, the commercial expansion of Bengalis continues to astonish us. Trade routes existed for the exchange of agricultural, artisanal, and metal products across the extensive regions of the Middle East and East Asia, including Arabia, Persia, China, Java, and Sumatra. Additionally, there was commercial communication along various coastal regions of India. It is noteworthy that this commercial transaction was not limited to a specific time of the year. Rather, it occurred throughout the year. In this context, one can mention the historian Ramesh Chandra Majumdar. Following his words, it can be said that with the improvement of industry, trade in Bengal also expanded. The presence of numerous rivers in Bengal made it very convenient to send manufactured goods to various parts of the country. For this reason, markets and new cities had emerged in various places in Bengal. There were large roads for land travel, and the ancient cities had also become major centres of trade. The names of officials such as Hattapati, Shoulkik, and Tarik indicate that the state earned considerable revenue from industry and trade.

As a result of this expansion of industry and trade, Bengal's wealth and prosperity had significantly increased.

In the second volume of Ramesh Chandra Majumdar's History of Bangladesh, there is a description of the history of Bangladesh during the medieval period. For discussion, the accounts of foreign travellers and merchants are highlighted—this lengthy list includes many fictional quotes. However, the entire narrative of trade is not merely the poet's imagination; it is based on real truths, fully supported by the accounts of foreign travellers. A Portuguese, João de Barros (1496-1570 AD), wrote that the city of Gaur was a major centre of trade. In this nine-mile-long city, nearly two million people lived, and due to the constant supply of trade goods, the streets were so crowded that movement was very difficult. Sonargaon, Hooghly, Chattogram, and Saptagram were also centres of trade. In the second half of the sixteenth century, Caesar

Frederick (1563 AD) described Satgaon (Saptagram) as a very prosperous port. However, he did not mention the name 'Bengal' port. Twenty years later, Ralph Fitch described the two ports of Satgaon and Chattogram, referring to Chattogram as the main port (Porto Grande). But he too did not mention the 'Bengal' port. Hamilton (1688-1723 AD) described Hooghly as a famous port but did not mention Satgaon. He provided an extensive description of the 'Chittagong' port, but did not name the 'Bengal' port. In a map drawn in 1561, both Bengal and Satgaon are named.

Ralph Fitch arrived in Bengal by boat from Agra via the rivers Yamuna and Ganga. He had another 180 boats with him. Hindu and Muslim merchants were transporting salt, opium, indigo, lead, carpets, and other goods in these boats for sale in Bengal. He first reached Tandā in Bengal, where there was a thriving business in cotton and textiles. From there, he went to Koch Bihar. Fitch also mentioned Hooghly, where the Portuguese resided. A little further south was a port named Angeli. Every year, many trade ships arrived here from Negapatam, Sumatra, Malacca, and various other places.

In the Middle Ages, the wealth and prosperity of Bengal became proverbial. Descriptions of affluent citizens in Bengali literature include elaborate palaces, garments adorned with precious stones, and an abundance of gold, silver, and valuable gems. This is also supported by foreign accounts. In the fifteenth century, Chinese envoys visited Bengal. Their descriptions reveal the wealth of the land. After meals, the Chinese envoy was presented with gold bowls, betel boxes, wine vessels, and girdles, while his attendants received silver items, servants were given golden bells, and soldiers were gifted silver coins. The displays of attire and bejeweled ornaments astonished the Chinese envoys, revealing the extent of this wealth.

Despite the many political upheavals and cultural transformations in Bengal, its economic structure remained largely unchanged. In fact, it was the demand for Bengal's products in the global market that prompted European traders to plan their voyages to this land. Their plans were realised when the Portuguese navigator Vasco da Gama's trading ship reached Calicut port in 1498. This marked the beginning of a new chapter in Eastern-Western trade. The Portuguese were the first Europeans to set foot on Bengali soil for commercial purposes. Evidence of trade transactions between the Portuguese and Bengal can be found in the sixteenth century. Subsequently, merchants from the Dutch, French, English, Ostend (Belgium), Armenian, and other countries became partners in Bengal's foreign trade. In the seventeenth and eighteenth centuries, Bengal became a focal point of attraction for Western colonial powers. Following the discovery of sea routes, the volume of Bengal's export trade saw significant growth. The export of domestic products led to a regular supply of gold and silver from abroad.

Subsequently, one can mention the commercial picture of Bengal in the eighteenth century. In the book "Financial History of Bengal (Eighteenth Century)," researcher Subodh Kumar Mukhopadhyay states that- *The merchant community of Bengal, composed of various ethnicities, conducted both internal and inter-provincial trade during the eighteenth century. Alongside Bengalis and Europeans, many others from different ethnicities and provinces participated in this trade. These included Gujaratis, Marwaris, Bhojpuris, Armenians, Mirzapuris, Benarasis, Gorakhpuris, Lahoreans, Multanis, Kashmiris, and others.*⁸ Before the Battle of Plassey, the volume of trade in Bengal was vast. European company employees participated in Bengal's internal trade through local merchants and gomastas. The rights of Europeans in inter-provincial trade were also acknowledged. Their business organisations, the extent of trade, and the amount of invested capital were quite substantial. This can be inferred from the extensive and diverse businesses of Harry Horner, Hugh Barker, and Thomas Cook.

The merchant society of Bangladesh during this era was divided into three categories: large, medium, and small. (a) Large traders and mahajans always had significant capital at their disposal. They typically resided in large cities such as Kolkata, Murshidabad, Hooghly, and Dhaka. Large traders and mahajans were rarely

found at the district level. Employees of the English company were the large traders at the district level. Large traders built their capital through their own wealth and loans. Their organisations and the scale of their businesses were also considerable. Through medium and small traders, they were able to establish direct contact with producers. (b) Medium and small traders had less capital, smaller organisations, and their business practices were different. Most of them established businesses in specific products or regions. Moreover, they often acted as commission agents for large traders, supplying goods on credit. Due to their limited capital, they often had to borrow money at interest. In Bengal, the sanyasi and fakir merchants, described by Van Leur as small traders with minimal capital, traversed from one region to another carrying goods.

Now we can delve into the Medieval Bengali Literary works of Manasamangala tradition. As mentioned at the very outset that for this discussion only Manasamangala tradition will be relied upon. This oral (later written) tradition of Bengalis being once famous for their maritime enterprises and commercial activities has also been, as may be naturally expected, well preserved in their literature. One of the folk-lore that is so much popular in Bengal as those volumes of poetry evoked by devotion to the goddess Manasā, and those poems are contained accounts of the maritime adventures of merchant Chand Saodāgara, which, in spite of the miraculous details invented and imported into them by a pious imagination and warm religious feeling, contain a nucleus of truth, and unmistakably point to one of the ways through which the national genius of the country chose to express itself. In the same manner that Shakespeare's Antonio had "an argosy bound for Tripoly, another for the Indies, a third for Mexico, and a fourth for England," is our Indian Chand Sadagar represented to possess merchantmen trading to the Coastal ports of sea which is described as Southern-Country. It can be related to the places like Coromandel coast, to Ceylon, to Malacca, Java. The vast collection of poems known as the Padma Purāṇa or Manasamangala is formed by the contributions of more than fifty authors who have all described sea voyages. And in nearly all of them are also contained accounts of sea voyages. These works belong to the period as the 15th 16th and 17th century, and their value lies in the fact that they thus carry down to comparatively late times the tradition of the Bengalis being once known for their commercial and maritime pursuits. Ships had more poetical names in those days than now. The early written Manasamangal kabya of Kabi Vijayagupta gives the names of the vessels with which Chand Sadagar will go for a sea voyage with foods and other materials such as cotton dress, ornaments, kanch and so on. The poet mentions the names of those vessels elaborately. It says-

Putting the hetal wood staff on his shoulder, the merchant walks.

Hurrying up, the merchant boarded the small ship

First, he sailed the ship named Madhukar

Behind it, he sailed the ship named Biju-Siju.

Behind that, he sailed the ship named Guarekhi.

Behind that, he sailed the ship named Bharar-Patuya.

Behind that, he sailed the ship named Shankhachur

Behind that, he sailed the ship named Ajoy-Shelpat.

Behind that, he sailed the ship named Udaysara.

Behind that, he sailed the ship named Tiya Thuti

Behind that, he sailed the ship named Dhabal

Behind that, he sailed the boat named Kedar.

Behind that, he sailed the boat named Pakshiraj

The merchant moves with great joy, swaying with the rhythm||

One by one, he set sail to all fourteen ships||

On those vessels traveled the merchant worth hundreds of thousands||

Eroding both banks of the river, making the crooked straight||⁹

It clearly gives an account of merchant vessels going out trade through sea voyages. What we can see in the early passages of this essay where foreign travellers are describing port-oriented trade in Bengal of medieval period. Chand Sadagar with his fourteen vessels each carrying goods of various kinds heading towards Southern direction. These descriptions are also mentioned in latter poets writings. Boat or big vessels for voyage is not just a simple work. For that one need to have a profound knowledge about many things such as wood quality and cutting process, techniques, equipments, mathematical knowledge etc. When we get to know that ancient and medieval Bengali people used to go for trade in different countries through the water-ways of sea we can obviously say that Bengali people had that profound knowledge of boat-making. We get a glimpse of that thing in one of the Manasamangal kabya, where boat-making process has been described. It says-

Chando says, "Kamila, take and eat this betel leaf |

I will go to Patan with fourteen boats full of decoration||

Kamila went along" with his disciples|

Entering the forest, they cut various types of trees||

They cut straight Saral trees, Piyala, and Pipli|

They cut Shorea (Shal), Piyali, and Silk Cotton (Simli) trees||

They cut Champa, Nageshwar, Bakul, and Jackfruit|

They cut Neem, Coconut, Olive (Jalpai), and Palm (Tal)||

Kamila cut rows upon rows of trees|

They split them into planks, numbering three hundred thousand||

They sorted and placed the planks to make good structures|

Row upon row, they drove iron nails||

They built a seat and set up a water barrier|

Binding the hulls of the vessels, they raised the mastheads||

First, they built the boat named Madhukar|

Baghmukha, Bhedamukha, Dhaur, and Bhramar||¹⁰

A poet is giving his version of boat making through literary process. But it is to be duly accepted Bengali people of that time knew very well about the process. Alas with change of time like many things this knowledge of this community is lost.

During the sea-journey many things have been mentioned in these poems. It actually gives a clear picture of the day-to-day life of that period. When Chand sadagar travelling through rivers off shores many places are mentioned of the medieval period Bengal. It is also to be noted that the journey for trade was for very long period of times. It used to take quarter or half or sometimes a full year for just one voyage. It can be said that the trade took in a place which are far from their place of living.

The description of trade between the merchants is very interesting. How various products used to be produced in Medieval period Bengal is actually amusing if think of it today. In the Manasamangala kabya we can site a poetic description of product exchange. Kavi Tantrabibhuti writes-

*The king said, "Merchant, pay attention!
Exchange the goods right in front of me!
Chando, the rightful owner, went and sat down by the boat!
as the storekeeper brought out all the items from the vessel!
Chando took his seat on a spread-out mat!
He arranged the goods in neat rows right before the kin!
The king asked, "What is the value of each of these goods!
Tell me the truth, my friend, keeping righteousness in your heart!
The merchant replied with a smile!
I will only barter these goods; I cannot sell them for money!
The king inquired, "What will you take in exchange for what?
Tell me what item you want in return for your goods!
The merchant said, the coconut has acquired great fame!
For each single coconut, I will take ten conch shell!
The king responded, I will take all the coconuts you have!
Why talk of ten conch shells? I shall give you fifty conch shells for each!
After that, the merchant showed old dried jute leaves (sukuta)!
He said In exchange for this, I will take corals and pearls!
My dried leaves, friend, bring great health benefits!
If you store and consume them, they destroy excess bile!
I will take heaps of goods in equal weight measurements!
If I am satisfied this time, friend, I shall return next time!
In exchange for betel nuts (gua), I will take rows of young parrots (suya)!
And as a free bonus for the trade, I will take a golden cage!"¹¹*

One by one Chand sadagar and his couter-part merchant exchange things that were brout for trading. A Medieval Bengali merchant represnted by Chand Sadagar is thoroughly represents himself like a perfect merchant. It's actually not just a poetic version but shows how much Bengali people generated through their cultivation, handcrafts, farming experties in that era. Leavig aside the layer of Literary exggeration of the poet, most of the products can allso be seen in present time Bengal. Though many products are not visible in today's time. Cotton-made dress which was very famous at that time the poet mentions with so much eloquently about that. A portion can be mentioned here-

*Our country's saree wearing is highly competitive!
Whoever is the great King receives that saree!
The sarees of my country surpass all others Whichever great king receives that saree!*

*The saree of my country does not tear or shift even when worn*¹²

The merchants journey not always was End-well kind of a thing. In a voyage anything can be happened because nature always has its own course of behaviour. A life threatening disaster can be happened anytime. On the return journey Chand Sdagar and his crew faces a Natural disaster. In the sea, sudden appearing of cyclone changed everything their entire fleet of vessels sank in the water. Though we know the context of that incident. Devi Manasa wanted to punish Chand Sdagar as he was not willfully accepted her order to offer prayer to her divinity and accepted her deityness. But leaving aside this poetic story-oriented context, we can surely say that in ancient and medieval era when limited source of navigation or weather prediction equipments were available such incidents of life threatening happened very often.

It's very much an established fact that the culture of trade in Bengal by the Bengali merchants was flourished in Ancient and Medieval period. That's why those things were depicted by the poets of Medieval period of Bengali literature's Manasamangala tradition. It was not just a mere imagination of the poets or just a vivid memory of the past. If it was only that then in the writings of the so many foriegn travellers, it would not have been represented. They saw it in their experience. That's why they had written in their travelogues. Another thing, it would not be wise to say that only foreign merchants had traded through water-ways of sea and river. If native merchants were not involved in trading through sea and river then in their writings the poets would have depicted those things differently. Instead, their description is so much real that we can certainly say that they had lived that experience in their lives.

Manasamangala tradition of Medieval Bengali Literature is our cultural heritage. It shows the evolution of Bengali literature from ancient time to present times. It also holds many aspects of our Medieval-life. Through poetic rendition these literary works show how developed and prosperous was Bengal region in Maritime-trade and economic activitis in the Medieval era. Chand Sadagar is an important character in this literary-story. But he appears also as a representataive of Bengali merchant commuty.

References:

- 1 Bangalir Itihasa Adiparva, NiharRanjan Roy, 1st Ed, Lekhok-Samabaya-Samiti, Magh 1356, Kolkata, Pg. 74
- 2 The Book of Ser Marco Polo, Trans & Edit by Henry Yule, Vol.2, Willian Clower & Sons, London, 1871, Pg. 78
- 3 The Travels of Ibn Batuta, 1325-1354, Edit. by HAR Gibb and CF Beckingham Vol.4, The Hakluyt Society, London, 1994, Pg. 867
- 4 Same as above, pg.868
- 5 The Travels of Ludovico Di Varthema, Edit. By G P Badger, The Hakluyt Society, London, 1863, Pg.212
- 6 The Book of Duarte Barbosa, by M L Dames, Vol.2, The Hakluyt Society, London, Pg. 145-146
- 7 Same as above, Pg. 150
- 8 Bangla Arthik Itihasa, Subodh Kumar Mukhopadhyay, KP Bagchi and Co., Kolkata, 1958,

Pg.81

9 Manasamangala by Kavi Bijayagupta, Edit. By Achintya Biswas, New BoiPatra, Kolkata, 2017, Pg. 225

10 Kavi Jagajibon Ghoshaler Manasamangal, Edit. By Achintya Biswas, New BoiPatra, Kolkata, 2017, Pg. 316

11 Manasapuran by Kavi TantraBibhuti, Edit. By Aditya Kumar Lala, Dey's Publishing, Kolkata, 2023, Pg.254

12 Same as above, Pg.255



EARN YOUR

MBA

WWW.IIMPS.IN



Accreditation & Ranking



UGC / NCTE Approved.

INFO@IIMPS.IN

☎ 011-41005174

RESEARCH
GATEWAY

STOP PLAGIARISM



Arogyam Ayurveda
Holistic Healing through herbs



AROGYAM
ONLINE

PARIVARTAN PSYCHOLOGY CENTER

परिवर्तन

COLOR PSYCHOLOGY : HOW COLOR AFFECT YOUR CHILD



BLUE

Calms your Child's
Mind & Body

YELLOW

Promotes Concentration,
Stimulates the Memory

PINK

Evokes Empathy,
makes your Child Calm

RED

Excites and energizes
your Child's body

GREEN

Improves Reading speed
and Comprehension

www.parivartan4u.com



परिवर्तन

Confuse about your children's future?

भारतीय भाषा, शिक्षा, साहित्य एवं शोध

ISSN 2321 – 9726

WWW.BHARTIYASHODH.COM



**INTERNATIONAL RESEARCH JOURNAL OF
MANAGEMENT SCIENCE & TECHNOLOGY**

ISSN – 2250 – 1959 (O) 2348 – 9367 (P)

WWW.IRJMST.COM



**INTERNATIONAL RESEARCH JOURNAL OF
COMMERCE, ARTS AND SCIENCE**

ISSN 2319 – 9202

WWW.CASIRJ.COM



**INTERNATIONAL RESEARCH JOURNAL OF
MANAGEMENT SOCIOLOGY & HUMANITIES**

ISSN 2277 – 9809 (O) 2348 - 9359 (P)

WWW.IRJMSSH.COM



**INTERNATIONAL RESEARCH JOURNAL OF SCIENCE
ENGINEERING AND TECHNOLOGY**

ISSN 2454-3195 (online)

WWW.RJSET.COM



**INTEGRATED RESEARCH JOURNAL OF
MANAGEMENT, SCIENCE AND INNOVATION**

ISSN 2582-5445

WWW.IRJMISI.COM



**JOURNAL OF LEGAL STUDIES, POLITICS
AND ECONOMICS RESEARCH**

WWW.JLPER.COM

JLPE