

## Expeditions for Discovering and Monopolising the East in the Pre-colonial, Colonial and Post-colonial Periods

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### ABSTRACT

This study examines the development of the genre of travel in the pre-colonial, colonial and post-colonial periods. Apart from the colonial hegemony, journeys in the pre-colonial times started from periphery to periphery. The journey of Ibn-Battuta to the east has given a lot of attention in this study. However, in the colonial period journeys had been directed from the Metropolis to the other parts of the world and travellers voyaged for the sake of exploration, curiosity, missionary, diplomacy, and trade activity. With the passage of time, European travellers changed their interest from trade activity to colonialism and that was clearly depicted in the mission of the East India Company as it turned its operation from trade activity to colonisation. Whereas in the post-colonial period, novel got international recognition and the settings of many novels include not only a particular country, but the entire world. Many novelists make their cosmopolitan characters to travel from one country to another and from one continent to another without recognition of the political borders that separate people of the world from mixing with each other and that is due to the modern conception of globalisation as the world becomes a small village.

**Key words:** Pre-colonial, Colonial, Post-colonial, Ibn-battuta, Periphery, Hegemony, Colonisation, Cosmopolitan, Globalisation

### INTRODUCTION

Generally speaking, citizens of the world have been thoroughly conversant with the theme of travel and migration since time immemorial. A journey is a part and parcel of humans' lives, as they perform pilgrimages to various religious centres all over the world. A voyage to sacred places is a very common motif in the works of pioneer writers. There are many writers who do not restrict their themes to the boundaries of a particular country, but they go a step ahead to write about their experience abroad. The genre of travel writing has its roots in the primary narratives of the travellers, recording and keeping journal of cosmography and nature. Tabish Khair defines this genre as "the writer's relationship to a geographical area, its natural attributes and its society and culture; and, just as significantly, the writer's relationship to his or her own society and culture" (4). Travel literature encompasses many forms; ethnography, for example, is the central form of the discipline in the medieval time. Joan Pau Rubies in his essay, "Travel Writing and Ethnography", observes, "The description of peoples, their nature, customs, religion, forms of government, and language, is so embedded in travel writing produced in Europe after the sixteenth century that one assumes ethnography to be essential to the genre" (242).

### THE ROLE OF ARABS

#### Pioneer Arab Travellers to the East

Early journeys started with pioneer Arab travellers towards the East. Ibn Battuta was one of the medieval travellers to travel before the pre-colonial era and his journeys included the lands of every Muslim ruler of his time. He also travelled in Sri Lanka, China, Byzantine and South Russia. He left Tangier in Morocco on Thursday, the fourteenth June, 1325 C.E., when he was only twenty-one years of age. His travels lasted for about thirty years, after which he returned to Fez, Morocco, at the court of Abu Inan, and dictated the account of his journeys to Ibn Iuzay. These are known as the famous travels (*Rihala*) of Ibn Battuta. Edward Farley Oaten remarks:

Ibn Battuta is fully entitled to a place among the great Asiatic travellers, and it is astonishing that he has not attracted more attention. His account is valuable, apart from the information it contains on the condition of India under Mohammed Tughlaq, as exhibiting the wide extent of the Arab commercial intercourse with the East prior to its partial domination by the growth of Ottoman power, and its final destruction by the Portuguese discovery of a sea route to India. (12)

On his pilgrimage to Makkah, Battuta crossed Algeria, Tunisia, Egypt, Palestine and Syria. After performing his pilgrimage, he went to several cities in the Arabian Peninsula and returned to Makkah to stay there for three years. After that he travelled to Yemen, East Africa, and Oman and intended to travel to India via the sea route, but changed his itinerary to the mainland, moved north through Egypt, Syria, and then to Asian Minor. He then crossed the Black Sea and travelled to the West Central Asia, proceeded to India, venturing through Transoxiana, Khurasan, and Afghanistan along the way. After visiting Lahri, Sukkur, Multan, Sirsa and Hansi, he reached Delhi and then spent eight years in India.

Tabish Khair claims that if Battuta had been living today, he would have “wandered through the equivalent of approximately forty-five modern nations. He travelled three times the distance covered by Marco Polo” (289). Like other Arab scholars who travelled for specific reasons, either to visit famous places or to look out for a better career, Ibn Battuta belonged to those Arab scholars who were highly cosmopolitan, moving from one place to another in search of knowledge, posts, influence, and patronage. Ghosh’s frequent references to Ibn Battuta in *In an Antique Land* can be regarded as his attempt to bring to the fore this famous Arab traveller who is marginalised by Western historiographers. Khair writes:

European travel accounts of the world have, on the other hand, not only received much serious scholarly attention, they have been made available to a wider public in various forms... twentieth-century travel accounts by Asians and Africans—or people of Asian and African origin—are somewhat more visible. Even here, one can claim that travel accounts written and published before 1950s are less visible than those—by V. S. Naipaul, Salman Rushdie, Vikram Seth, Amitav Ghosh—published later. (14-15)

Other Arab scholars moved to many directions, and some of them began to produce works of their own. The first Arab geographer was Ibn Khurradaohbeb, whose works were concerned with territories under Islamic rule; he was also dealing with the Byzantine Empire. Bernard Lewis in his essay, “The Muslim Discovery of Europe”, indicates that the Arabs of the twelfth, thirteenth, and fourteenth centuries knew more about the West than their predecessors. For instance, Idrisi was a great geographer, and his book, *Geography*, completed in 1154, contains a great deal of information on Italy and also includes detailed descriptions of most parts of the Western Europe (413). The journeys, which were undertaken by the Arabs to new places, culminated in more potential profits in Europe and countries nearby. So not only did geographers go to Europe, merchants too moved there. The area of their commercial intercourse with European traders was Turkey. Merchants in the meantime travelled to the Levant as it was a commercial city that drew the attention of European, Arab, and Indian merchants. This region had early trade relations with the Arab merchants who brought articles of trade from Indian and Chinese markets. Therefore, knowledge of India was conveyed to Europe through these Arab merchants. The

Indian merchants carried this knowledge across the Arabian Sea to Arabia and from there to Europe. In this regard, Ram Chandra Prasad confirms the role of Arab merchants as mediators between India and Europe. He writes “It is also likely that the Indian merchants themselves had carried this knowledge across the Arab Sea to Arabia and Persia and that it was transmitted thence by European merchants to the Western world” (XX).

The commercial activity of Arabs in the East was remunerative, and from Ibn Battuta’s sea voyages and references to shipping, it is obvious that the Arabs completely dominated the maritime activities of the Red Sea, the Arabian Sea, the Indian Ocean, and the Chinese waters. Though the Christian traders were subject to certain restrictions, most of the economic negotiations were transacted on the bases of equality and mutual respect.

The role of the Arab traders in Western India gradually increased, especially in the use of the sea route, and this in itself led to the rise of international commerce in the basin of the Indian Ocean including the Arabian Gulf, Western India, Southern Asia and China. The Arabs who had established their trading centres all over the East became the most dominant group. Thus they monopolised the Eastern markets for many decades. Their involvement with the East had started from the seventh century AD onwards, and they succeeded in developing a long-distance trade which exceeded many other competitors. The great evidence of their existence in the East was the discovery of the well-preserved ninth-century AD shipwreck in 1998 by Indonesian island of Belitung between Sumatra and Burnes. The ship was identified as being either of Arabic or Indian origin because of the construction technique in which the hull planks were stitched together with no sign of wooden dowels or iron fastening (Flecker 336). Furthermore, paper money was the first example of Chinese printing with which the European travellers came into contact; it was minutely described by them, and the Arab merchants trading in China must have handled it from the time that it was issued.

Arab vessels along with Indian ones used to sail between the ports located in the Indian Ocean, Arabian Sea, and the Red Sea for centuries before the coming of the Portuguese to the East, who were followed by other Europeans. The most ancient international sea voyages in the Indian Ocean were made coastwise. Yu. M. Kobishchanow argues that “Indians, Sinhalese and Southern Arabs were first to use monsoon routes for establishing shorter sea routes between the coasts of India and Hadramaut and, later on, of East Africa” (137). Maritime trade enabled Indo-Arab traders to interact with each other and to exchange commodities as well as intellectual thoughts mutually. Reports of the Dutch India Company in the seventeenth century mentioned that the Indian and Indonesian ships were sailing from Surat and Masulipatnam to the most important Yemeni port, Al-Mukha. Records, too, show that forty-four ships crossed Yemeni coast ‘Bab al-Mandeb’ in the year 1616, from Arabia, East Africa, India, and Indonesia. Trading vessels sailed from Surat, Malabar, the Maldives Islands, Masulipatnam and Achin to Al-Mukha. A careful analysis of almost all existent Dutch

sources, both archival and printed related to Yemen- show that there were non-Western shipping movements in the Red Sea and the Gulf of Aden during the period 1614-1630 (Brouwer 110-11).

The Yemeni ports of Aden and Al-Mukha were used as a transit for Indian merchandise that was shipped to Egypt. Egyptian merchants seemed to consider Yemeni ports their supply-centre of Indian goods, and some of the spices which they brought from Yemen originally came from India. Aden had a very important location on the trade route; Fischel points out, “the city of Aden, which at that time was a great commercial centre and transit port of considerable significance. From Aden the articles were brought over by ships through the Red Sea to the West side of the Egyptian-Sudanese coast” (The Spice Trade 162).

### The Role of Ibn Majid

The advent of the Portuguese on the scene drastically changed the course of events in the area. Ibn Majid, the author of *Navigational Treatise*, was a great navigator, and was Vasco Da Gama’s pilot. He was responsible for introducing the Europeans into the Indian Ocean; he was awarded by the Portuguese who were in return looking for his valuable information about the region. Tabish Khair et al sum up Majid’s story:

The author Ibn Majid certainly was not a Gujarati, but a Peninsular Arab, born in Julfar into a family of famous navigators, and operating out of Oman... What seems to have been his last work is the long poem Al-Sufaliya (dated 1500), which bewails the advent of the Portuguese in the Indian Ocean and the loss of the world of the Arab-Indian trade which had been Ibn Majid’s family’s for generations. (119-20)

### JOURNEYS IN THE COLONIAL PERIOD

With the arrival of Visco de Gama to India and this constitutes the beginning of the existence of Portuguese in the scene. The Portuguese played a vital role in destroying that history of tolerance, cooperation and mutual understanding that had emerged among merchants in Mangalore. The multicultural society of Mangalore negatively affected by the cruelty of Europeans, especially when the Portuguese expelled all Muslim traders from the city. In this regard, Amitav Ghosh in his novel *In an Antique Land* points out: “Within a few years of that day [when Vasco de Gama arrived in India] the knell had been struck for the world that had brought Bomma, Ben Yiju and Ashu together, and another age had begun” (286). Ghosh seems to suggest that the Westerners’ presence in the East brought violence to the whole region. Therefore, the arrival of Portuguese was followed by the arrival of other Europeans in the East.

The immense profits of the Portuguese in the East stimulated the curiosity of other Europeans to come to this part of the world after the decline of the Arabs. As a matter of fact, Indian trade created a kind of competition and enmity between Mohammedans and Christians for the profits of commercial trade with India. However, in the seventeenth

century, when it became evident that India was not to be a private dominance of the Portuguese forever, several Europeans landed at Surat and Goa, and set forth on their travels. These travellers were not ordinary men; rather, they were privileged men in the European community. In this regard, Edward Farley Oaten points out that “Historians like Da Couto and Castanheda, professional men like Garcia Da Orta, missionaries like St. Francis Xavier, Lawgivers like Menezes, a poet such as Camoens” and a warrior like Pacheco were real travellers who came to India in the medieval time (3-4). The movements of high status travellers to the East is well described in Said’s *Orientalism*, who claims that it is the “discipline by which the Orient was (and is) approached systematically as a topic of learning, discovery, and practice” (73).

The dispersal of European travellers to other parts of the globe to observe and to record notes of alien lands as well as people plays a pivotal role in the growth of travel narratives. Mary Louise Pratt in her study, *Imperial Eyes*, identifies two significant events which occurred in 1735 and changed the ways in which travel narratives were written. The first one was the publication of Carl Linne’s *The System of Nature* (1735), which classified all the plants of the earth; the second one was the launching of European enterprise navigations to determine the exact shape of the earth. Pratt argues that these two events determined the European elite’s understanding of themselves as superiors in comparison with the other nations. This confidence in knowing other people has been institutionalised in their subordinating representation of other people and has led to “constructing modern Eurocentrism” (Pratt 15).

There are different levels of ethnographic focus. The basic one, which is found in the narratives of the sixteenth century, is to get geographical information through European discoveries in Asia, Africa and America. The important book which shows the great cosmographies of the period is *Purchas his Pilgrimage* (1613) by Samuel Purchas. Early travel writing started with pilgrimages. In this regard, Rubies remarks, “the seventeenth century-writers like George Sandys in his *A Relation of a Journey* [...] (1615)—in effect transformed a pilgrimage to Holy Sites into a ‘Grand Tour’ of the East, often combining ethnography with antiquarianism” (248). Besides, merchants and sailors produced many accounts which were informative. A significant book that provides a fair picture of the Indo-Portuguese society in the East with a great deal of native ethnography is Jan Huyghen van Linschoten’s *His Discourse of Voyage into the East and West Indies* (1598).

Pioneering Western voyagers to India like the Italian travellers, Marco Polo and Marino Sanuto, opened the gate widely for other Europeans to come to the East. Both travellers started their voyages from Venice. Peter Jackson, however, argues that Marco Polo “spent a significant proportion of his 17 years... travelling abroad, possibly in the main to the ports of southern India” (94). In addition, Polo’s visit to the East was very important, as he “charted the trade routes and patterned a regulated system of commercial exchange,” as Edward Said states in his *Orientalism* (58). On the other

hand, Marino Sanuto travelled from Venice to the East; his journey lasted six years from 1300 to 1306. He also initiated the Western journeys into the mysteries of India and in his accounts he gave some valuable evidence as to the route of the Venetian commerce with India at that time. Both the Venetian travellers traced the footsteps of Sighelmus, who was considered as the first European pioneer to come to India on a religious mission. Suchitra Sarma clarifies that Sighelmus was “the first Englishman to come to India” on a pilgrimage mission to St. Thomas and St. Bartholomew in AD 883; and he went back to his motherland loaded with a considerable quantity of “jewels and spices” (42). The fame of India’s wealth and the desire to reach it made the English realise the importance of water routes and ports for creating commerce. Thus early voyagers to India drew the attention of Europeans to take pivotal steps for the possibility of maritime trade with India, and of the potential benefits they might earn if they invest or rule over such a rich country. Furthermore, the pioneer voyagers helped the other generation of travellers to identify their objectives clearly while coming to India.

### Classification of European Journeys

European travel accounts to India can be classified into several categories: exploration, curiosity, missionary, diplomacy, and trade activity; their travels covered most of the subcontinent of India which stretched from the Western coast through the hinterlands to the Eastern coast. Early voyagers were an amalgamation of European and English ones, whereas most of the travellers of the eighteenth, nineteenth, and twentieth centuries were English. The main purpose of Europeans travelling to the East was to study the Orient; as Said notes, “The increasing influence of travel literature, imaginary utopias, moral voyages, and scientific reporting brought the Orient into sharper and more extended focus” (117).

Early merchant travellers acquired valuable information about trade routes to India as well as famous products especially spices. Such significant information enabled the newcomers to establish commercial centres and huge companies. Ambassadors also came to negotiate with Mughal Emperor to grant more facilities to these merchants. Their indefatigable attempts resulted in establishing Western companies such as the English East India Company in 1600. Besides, two other Western companies were also set up: the United East India Company for Netherlands in 1602 and the French East India Company in 1664.

European eyes gazed at India because of the records of the early travellers in which they described its abundant wealth. Sarma notes, “The seventeenth century contains a mix of European and British accounts, while the study of the eighteenth and nineteenth centuries is confined to the British painters and writers” (45). In this regard, Said observes that English writers focused on India and “all the territory between the Mediterranean and India” got considerable attention (192).

However, English trade with India deviated from merely commercial activity towards hegemony, political domination, and exploitation. S. Arasaratnam notes that “an expanding trade” in the Indian Ocean was “matched by expanding

presence” (19). In time, the English East India Company transformed its mission from commercial affairs to political domination. In the initial stage, it was established by Royal Charter in 1600 as a trading company, and then became a territorial power in India after 1757. It was replaced by the British Crown as the Government of India in 1858. In fact, this Company played a prominent role in the expansion of the British trade and colonisation in Asia. As Erik Gilbert puts it, “The decades following 1750 saw the rise of new patterns of imperialism as the English East India Company” (9). Furthermore, English colonisers considered India as their own territory, “the Orient was India”, and that, “of course, an actual British possession”, in Said’s words (169).

Travel writing played an essential part in the process of transition from trading mission to ruling power. Most of the subcontinent came under the British rule by the mid-nineteenth century. Travel writers accompanied the conquering armies, documenting people’s customs, topography, flora and fauna of the newly acquired territories. Simultaneously, both the Mughal dynasty and the East India Company were abolished and India was placed directly under the Crown’s rule during the nineteenth century. Therefore, the East became a matter of European concern in the nineteenth century; Said remarks that “during the entire nineteenth century the Orient, and especially the Near Orient, was a favourite place for Europeans to travel in and write about” (157).

The period extended from 1880 to 1940 was considered the heyday of the British Empire; many travel texts that depicted the East-West encounter emerged profoundly during this era such as E. M. Foster’s *A Passage to India* (1924), which brought out all the racial tensions and prejudices between the indigenous Indians and the British colonists who ruled India.

Travel literature is essentially a colonialist form, written by colonisers to describe the experience of colonisation. The history of Western travel writing could be described as history of European writing about the other parts of the world, especially the countries they colonised. David Huddart writes, “The facts and experiences of migration are central global phenomena. Further, much of this migration has some connection to our long histories of travel, trade, and colonialism. Accordingly,” Huddart adds, “any theory of colonialism that extends itself into the present must come to terms with migration” (57). Early European expedition to the East turned from curiosity of knowing the Eastern culture to possess the land, and then, colonialism. Therefore, their emergence in the East led to the existence of the dichotomies of culture and nature, coloniser and colonised, which are predominant in European writing. This has been the subject of the literature that has been produced over the last two or three centuries by way of travel and exploration. As Edward Said clearly puts it in his *Orientalism*, the Orient and the Near Orient were the main interest for Europeans in the nineteenth century (158). The Europeans discover the inscribed images of the Others in their texts to foreground their national identity.

### THE ROLE OF POST-COLONIAL WRITERS

The decline of colonialism paved the way for postcolonial literary studies. A significant feature of this paradigm is de-cen-

tring the metropolitan centre, that is, the West no longer holds the power as the Empire falls apart. This paves the way for the interrogation of Eurocentric hegemony. Hence, knowledge is not merely associated with the West; instead, it can be performed by the exchange of thoughts. Graham Huggan writes:

There are clear asymmetries of power in the exchange of knowledge between the First and Third Worlds; publishing is an integral part of this complex neocolonial network. To put it simply... many Third World writers/thinkers are rewarded, or imagine that they will be, for setting their sights abroad. (78)

However, in the twentieth century, travel writing becomes more subjective and turns into a profession in itself. The interest in travel writing becomes indispensable for re-imagining the world after the post-World-War-II resistance movement and war of liberation in the former European colonies. Theoretical models are developing; these models increasingly come from Europe, Britain, and the United States since 1980 and are sometimes transformed by works from the former colonies in Asia, the Caribbean, and Africa. Such writers indulge more in a counter-discourse as it is vividly depicted in postcolonial studies. Mary Baine Campbell remarks, "One result of academic attention to travel writing in recent decades has been the wider dissemination among the political classes of critical views of colonialism and the imperial powers" (262). Edward Said's seminal postcolonial study, *Orientalism* (1978), scrutinises the relationship between the Orient and the Occident.

The bounded nation and imperial past, represented by provincialism, is replaced by the recent ideology of universalism through the new conceptions of globalisation, diaspora, and cosmopolitanism which constitute new consciousness of cultural heterogeneity, modernity, and the meeting of other cultures. In this context, the genre of travel is pushed in a variety of new directions and becomes the basis of writing career. William H. Sherman opines that the modernists attempt to define it by restricting the genre to actual travel and that "authors played with the boundaries between eye-witness testimony, second-hand information, and outright invention, and readers were often unsure whether they were reading truth or fiction" (31).

Thus movement is not just from metropolis to peripheries; it is directed in the opposite side and destined for everywhere. The movement of people can be classified according to either willful or forceful motifs. Expatriation and migration belong to the former category, whereas exile and refugees belong to the latter. The four classifications of the movement of people in literature come under the category of diasporic writing. Writers of this paradigm live two lives and are tangled up between two cultures. Expatriate writers, for example, undergo the pain of homelessness, displacement, dislocation and dismemberment. Thus new concepts appear in literature such as homogeneity, multicultural society, and global village as a result of globalisation. Andrew Smith remarks, "Postcolonial literary studies... posited a new relationship between narrative and migration", Smith also states, "If human beings have tended to understand themselves as citizens of nations or as blood members of ethnic groupings, migration increasingly exposes the insufficiency of these ways of identifying ourselves (249)".

Therefore, concepts of nation and identity have been reformulated, and belonging has been redefined according to the new perspectives of expatriate writers. It is this new environment which grants the writers a privileged status. T. Vinoda posits, "This essentially is their appeal to the modern sensibility and with these they have won every international prize there is—the Nobel Prize, the Booker, the Booker of Booker, the Pulitzer, the Commonwealth Prize, the National Book Award" (13).

Many post-colonial novelists have written novels about journeys, Mulk Raj Anand, as a case in point, has written *Across the Black Waters* (1940), in which he makes Lala as a hero, who expresses his experiences in Europe when he goes there as a soldier in the First World War. However, Raja Rao is one of the important expatriate writers who represent the East-West encounter through the depiction of his protagonists' interaction with Western society. Rao's *The Serpent and the Rope* (1960) is a complex attempt to explore Indian culture and philosophy through the journey of the central character, Ramaswamy to many places throughout the world. Whereas, V.S. Naipaul has written many travel texts, the three important novels are *An Area of Darkness* (1964), *India: A Wounded Civilization* (1977), and *India: A Million Mutinies Now* (1990). In these books, Naipaul records his response to India after independence and the social behaviour of the people as well as his experience as an Indian.

The decade of the eighties witnessed new writers who brought novelty to Indian writing in English. The eminent figure of this period is Salman Rushdie. Jon Mee argues: "The appearance of *Midnight's Children* in 1981 brought about a renaissance in Indian writing in English" (318). This novel has brought both thematic and technical innovations not merely to Indian writing in English but to postcolonial literature all over the world. Meenakshi Mukherjee indicates, "*Midnight's Children* had a very important role to play in reversal of the 'centre-periphery' paradigm in English literary culture" (86). But the next generations take the reader to other countries other than India. While Raja Rao's protagonists interact with Western society, the heroines of Nina Sibal and Indira Ganesan travel within India in search of selfhood. However, Amitav Ghosh's writings of travel experience explore the Middle East, the West, the East, and also places within India.

Writers of 1980s deviate from the theme of East-West encounter in favour of a new spirit, which is cosmopolitan identity. It is this new reality which enables the protagonist to travel everywhere and mingle with various cultures according to the requirements of modern life. Ravi points out that Rushdie's contemporaries Amitav Ghosh and Upamanyu Chatterjee "have carved a niche for themselves in the sphere of postcolonial literatures. Like their fellow writers all over the world, they have moved into a transcultural ethos" (34). From the 1980s onwards, nationalism is not the main theme of the novels, and not all writers are interested in it either. Their fictional characters belong not only to India but to many places around the world. In other words, new characters are deregionalised individuals living in a broader world. The writers owe this trend to the new phenomenon of globalisation, in which the internet enormously narrows down the distances

between people. It is this new world where all multicultural, multilingual, and multi-religious people meet. Mukherjee refers to Amitav Ghosh and Vikram Seth as writers who brought the non-Western countries into their work, whether fictional or non-fictional (84-85). Seth's *The Golden Gate* (1991) and *An Equal Music* (1999) are the best examples that depict the cosmopolitan identity, where the traveller does not go back to his/her roots; instead, s/he acquires a new identity.

Therefore, characters in modern novels are cosmopolitan figures; hence, this cosmopolitanism is achieved by putting the character on constant move from one place to another, from one country to another for a variety of reasons such as education, political mission, search for work, scientific research, or even escape from the police forces. The cosmopolitanism with which contemporary writers raise the issue of identity, forcing the character to define his/her new subject-position not only on a local but on a global level and in the intercultural spaces. The novelist moves beyond spatial shift of location to a broader examination of the interaction of cultures, depicting the individual's attempt to find a place in this interaction. Ultimately, the credit goes to the literature that gives the reader this opportunity to know other cultures and to mingle with other people worldwide beyond human and natural barriers. It is through the ceaseless efforts of contemporary travel writers that one can transcend the obstacles of frontiers as well as space and time.

## CONCLUSION

The genre of travel literature has gone through several stages starting from the pre-colonial period as early expeditions stated with religious journeys to holy spots. In colonial period travellers voyage for the sake of exploration, curiosity, missionary, diplomacy, and trade activity, with the passage of time European travellers change their mission from trade activity to colonialism. This process paves the way for post-colonial writers to challenge the Eurocentric discourse of hegemony. Therefore, the political boundaries that separate people of different countries have been crossed by the genre of the novel. This profoundly occurs more, especially from the beginning of the twentieth century. Since then, the novel has gained international recognition for integrating the people of the world. The novel in English in the twentieth century has crossed and recrossed borders: the borders of time and space, of centre and periphery, of social and moral values. It goes without saying that contemporary post-colonial writers have been affected by the literary works of their counterparts. Such writers also owe much to the new phenomenon of globalization, in which the internet enormously narrows down the distances between people. It is this new world where all multicultural, multilingual, and multi-religious people meet and live side by side peacefully without taking into account the differences among them. Ultimately, the credit goes to literature that gives us this opportunity to know other cultures and to mingle with other people worldwide beyond human and natural barriers. It is through the ceaseless efforts of our contemporary travel writers that we transcend the obstacles of frontiers as well as space and time; hence we celebrate living in this new global village of international bazaar.

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