

1: Maritime history of Odisha - Wikipedia

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British Conquest of Marathas After Thomas Munro spent seven years in Mysore developing his method of tax collection he had initiated at Madras. He returned to England and in persuaded the Directors to prevent the use of the permanent settlement in Madras and the Upper Provinces. Munro went back to Madras in to implement annual settlements and reform of the judicial system. In he was made governor of Madras and applied his more traditional ryotwari settlements throughout the province for the next seven years. He believed that the natives were much more qualified than the Europeans for making judicial decisions, and Charles Metcalfe described the British-dominated courts as " scenes of great corruption" and "very unpopular. He let Munro experiment using village headmen patels for suits up to rupees and village councils panchayats for larger ones; but they were all expected to work without remuneration and were not utilized. Munro believed in working with a prejudice in favor of native systems, instead of against them, so that they could learn to govern themselves. Although this judicial method failed, his revenue system was adopted throughout India. Metcalfe also warned that if the British empire kept its inhabitants in ignorance, their dominance would be a curse; but if they promoted enlightenment with arts and sciences to improve conditions, then the gratitude of India and the admiration of the world would accompany their name in the future. Bombay governor Mountstuart Elphinstone adopted the ryotwari system. In he described two techniques used if the panchayat refused to hear a dispute. In takaza a man may restrain an equal or inferior from leaving his house or eating or compel him to sit in the sun until he makes some accommodation. If the debtor is a superior, the creditor may supplicate and lay on his doorstep, appealing to his honor and shame. Maratha troops often used the dharna method to extract back pay from their chiefs. Elphinstone revised the Bombay judicial system in , using Zila district courts with one judge, whose decision could be appealed to the Sadar Diwani Adalat. Petty cases were tried in lower courts by Indians. Azim Khan turned to exiled Shah Shuja, and they marched on Kabul; but in a quarrel between them Shah Shuja was defeated and fled back to Ludhiana in Azim Khan and his Barakzai brothers ruled over all of Afghanistan. Some of these territories were taken from the Afghan empire while the Indus River marked the boundary between his Sikh kingdom and Sind. Ranjit Singh imprisoned his mother-in-law Sada Kaur in , but two years later the British restored her to the fort of Whadni. Because of his friendship with the British, Ranjit Singh refused to form defensive alliances with Nepal or Bharatpur. The Sikhs won the battle in March Azim Khan died the same year, resulting in a struggle for power between the Barakzai brothers that lasted three years until Dost Muhammad captured Kabul, Ghazni, and Jalalabad; other brothers held Qandahar. Concerned about a possible invasion into India by Russia, the British had concluded a treaty with Persia in in which they promised to provide military aid to Persia if they were invaded by any European power; but when Russia and Persia went to war in , the English annulled the provision by paying Persia money. In the treaty Persia agreed to send forces if the British were at war with Afghanistan; but the British were not to interfere in an Afghanistan-Persian conflict unless both sides sought mediation. Governor-General Wellesley had imposed press censorship; but the liberal Lord Hastings granted wide latitude to the Calcutta Journal, which James Buckingham began publishing in Three years later it was countered by the pro-government John Bull. The Government sued Buckingham for libel but lost. A financial scandal caused the Marquess of Hastings to leave India in early By then the Calcutta Journal had a circulation of a thousand. However, when the Calcutta Journal satirized the appointment of a Scottish minister to a post in the Stationery department, Adam had Buckingham deported. England and the Netherlands signed a treaty in that ceded the Dutch territories in Bengal to the British. Rammohun Roy wrote a letter suggesting that more modern education was needed. The next year James Mill and the Court of Directors issued a dispatch urging education with utilitarian principles. A Calcutta madrasa Islamic school was established in , but only two students passed the junior scholarship examination in the next 25 years. Cotton manufacturing in England reversed this trade

as a nominal 2. With the ending of the Company monopoly in unsold native cotton goods accumulated in Company warehouses. The cotton imports increased from 2, pounds in to , pounds ten years later. The British government protected its industry at home with tariffs while allowing free trade in India. East of Bengal, Burma was expanding its little empire. They seized Manipur in Rebels led by Chin Byan attacked Arakan from until he died in Burmans installed in Assam a ruler who accepted their sovereignty in Burma demanded that the British deliver the rebels who took refuge in Bengal, or they threatened to annex Ramu, Chittagong, Murshidabad, and Dacca as part of Arakan. Hostilities escalated gradually because of border incidents involving British subjects. In September Burmans killed three British sepoys on the tiny island of Shahpuri, a place so unhealthy no one even wanted to leave a garrison there. Nonetheless, the British reoccupied it and put up stockades in November. Govinda Chandra had been driven away from his kingdom of Cachar by three brothers and appealed to the British, who declined to help; but the Burmans sent an army that reinstated him. Amherst wrote to the Directors that this pass was essential and recognized Govinda Chandra as a ruler protected by the British, sending a force from Dacca to Sylhet. Govinda Chandra accepted and promised to pay the British tribute. After the Burmans captured the pilot of a British schooner and burned the hut on Shahpuri, the British declared war on Burma. The Burmese general Maha Bandula led a large army that caused the sepoys to flee from Ramu. The youngest brother Gambhir Singh had joined the British but managed to conquer Manipur on his own. General Archibald Campbell with his army of 11, occupied Rangoon in May after the Burmans had fled with badly needed provisions. Maha Bandula attacked them in December with about 60, men; but the British force managed to defend themselves as part of Rangoon was burned. Meanwhile an expeditionary force occupied Tenasserim. Sepoys at Barrackpur near Calcutta, upset that they did not have enough pay to buy bullocks to carry their cooking pots, refused to obey orders to march into Arakan. Commander-in-Chief Edward Paget ordered guns to fire on them; a few were killed, and some drowned in the Ganges. A court martial sentenced the 41 captured to death; twelve were hanged, and the rest had their sentences commuted to fourteen years hard labor. In January the British army forced the Burmans at Rangpur to ask for a truce. When the British force occupied the capital at Arakan, the Burmans withdrew from that province. Because of fever and dysentery, the British withdrew from most of Arakan. Campbell cantoned his troops at Prome and under an armistice began negotiating, but King Bagyidaw refused to accept the terms. The Burmans made another proposal, and a treaty was signed in January ; but the King refused to ratify it. Finally as the British army came near the capital, at Yandabo the King agreed in February to give up his claims to Assam, Cachar, and Manipur, ceding Arakan and Tenasserim to the English and promising to pay an indemnity of ten million rupees. They agreed to exchange envoys, and a commercial treaty was signed. Even the Company Directors had to admit that this war was caused by "trifling acts of insult and aggression" and that the invasion of lower Burma was not justified by military necessity. The number of those killed in battle was less than two hundred; but of 3, European troops in the Rangoon expedition 3, died of scurvy and dysentery, and of 1, in Arakan died from malaria. All together on the British side about 15, died, and the war cost five million pounds. In central India rumors that the British were withdrawing troops for the Burman war stimulated Pindari brigands, rebels, and ambitious chiefs to take up arms. However, Durjan Sal as regent claimed the throne and took over the fort of Bharatpur. Ochterlony announced that his troops would rescue the boy before the fort could be defended; but when the Governor-General in council suspended his preparations, Ochterlony resigned. Charles Metcalfe was appointed resident of Delhi and formulated the imperialist policy that it would be hazardous for the British to relax their paramount influence in Malwa and Rajputana, arguing that the non-interference policy had failed in In Governor-General Amherst visited Awadh nawab Ghazi-ud-din, who loaned the Bengal government fifteen million rupees before he died that October. Daulat Rao Sindhia died earlier in but had arranged for his favorite wife Baiza Bai to choose an adopted son to succeed. Major Stewart supported this, and as regent she loaned the British Company five million rupees. He warned that the only thing that was universal in India was the disaffection toward the dominion by strangers. Bentinck himself wrote that he wanted to reform the "monstrous rapacity" of four hundred strangers governing sixty million people. At the end of his term in he concluded that compared to the Muslims who intermixed and married the natives, the British rule was "cold, selfish and unfeeling" using the "iron hand of power" along

with "monopoly and exclusion. Bentinck allowed newspapers to criticize him and his government, but after a while he forbade them to mention the batta issue anymore. He adopted in Bengal the revenue administration pioneered by Munro in Madras, saved money by appointing Indian judges for rupees per month, and let them handle more cases. Company servant David Scott in Assam recommended annexing western Assam and recognizing someone from the Ahom dynasty. The Company did the former but procrastinated on the latter. Prince Gadadhar Singh rebelled in , but he and his supporters were arrested and put in prison. The next year Khasi raja Tirat Singh regretted his agreement to help the British build a road, and his men killed two British lieutenants. During the rebellion the British burned Khasi villages. In Assamese nobles proclaimed Kumar Rupchand raja. The British suppressed these insurrections by the Khasi hill tribes and the Singpho. Two rebels were hanged, and Rupchand was imprisoned for fourteen years. Tirat Singh eventually surrendered and spent the rest of his life in prison. Scott died in , and two years later Purandar Singh was installed in Upper Assam; but his tribute was set at the exorbitant 50, rupees. After five years he was in arrears and was deposed as Upper Assam was annexed by the Company. Cachar was invaded by Tularam on one side and by Manipur raja Gambhir Singh on the other. The British declined to help him and made him assign territory to both of them. After Govinda Chandra was assassinated in by a servant of Gambhir Singh, the British rejected all the possible rulers and annexed Cachar. Tularam was forced to pay tribute for his territory, which was later annexed three years after he died in . The raja of Jaintia died in , and his successor declined to pay the high tribute demanded; the best part of his territory was taken, and he gave up the rest. The Company also annexed other small territories in the late s. In Tenasserim some fanatical Muslims objected to Hindu idolatry and in plundered and burned their houses.

2: www.enganchecubano.com: Subash Chandra Barik: Books, Biography, Blogs, Audiobooks, Kindle

Enter your mobile number or email address below and we'll send you a link to download the free Kindle App. Then you can start reading Kindle books on your smartphone, tablet, or computer - no Kindle device required.

Army History - Colonial Origins British Bengal - The province of Bengal was one of the most valuable acquisitions that was ever made by any nation. Its fertile soil produced every thing requisite for the food of man or animal; and in such abundance, that the crops of one year were sufficient for the consumption of its inhabitants for two. It was thereby enabled to supply all other parts of India with its superabundance; and to become the granary of the east, as Egypt formerly was of the west. The ingenious inhabitants of Bengal, being well versed in all the arts of useful industry, require no assistance from other countries ; while their delicate and valuable manufactures are exported to every part of the world. Including Assam, which, until the spring of , was a part of Bengal, the area was , square miles, and the population 66,, It was bounded on the N. The territory teemed with every product of nature, from the fierce beasts and irrepressible vegetation of the tropics, to the stunted barley which the till-man rears, and the tiny furred animal which he hunts within sight of the unmelting snows. The word Bengal was derived from Sanskrit geography, and applied strictly, to the country stretching southwards from Bhagalpur to the sea. The ancient Banga formed one of the five outlying kingdoms of Aryan India, and was practically conterminous with the Delta of Bengal it derived its name, according to the etymology of the Pandits, from a prince of the Mahabharata, to whose portion it fell on the primitive partition of the country among the Lunar race of Dehli. But a city called Bangala, near Chittagong, which, although now washed away, is supposed to have existed in the Muhammadan period, appears to have given the name to the European world. The word Bangala was first used by the Musalmans; and under their rule, like the Banga of old Sanskrit times, it applied specifically to the Gangetic delta, although the latter conquests to the east of the Brahmaputra were eventually included within it. In their distribution of the country for fiscal purposes, it formed the central province of a governorship, with Behar on the N. Under the English the name did at different periods have very different significations. Francis Fernandez applied it to the country from the extreme east of Chittagong to Point Palmyras in Orissa, with a coast line which Purchas estimates at miles, running inland for the same distance, and watered by the Ganges. This territory would include the Muhammadan province of Bengal, with parts of Behar and Orissa. The loose idea thus derived from old voyagers became stereotyped in the archives of the East India Company. All its north-eastern factories, from Balasor, on the Orissa coast, to Patna, in the heart of Behar, belonged to the "Bengal Establishment," and as British conquests crept higher up the rivers, the term came to be applied to the whole of Northern India. The Presidency of Bengal, in contradistinction to those of Madras and Bombay, eventually included all the British territories north of the Central Provinces, from the mouths of the Ganges and Brahmaputra to the Himalayas and the Panjab. The term Bengal continued to be officially employed in this sense by the military department of the Government of India. But the tendency to a more exact order of civil administration gradually brought about a corresponding precision in the use of Indian geographical names. The North-Western Provinces date their separate existence from Since that year they stood forward under a name of their own as the North-Western Provinces, in contradistinction to the Lower Provinces of Bengal. Orissa embraced the rich deltas of the Mahanadi and the neighbouring rivers, bounded by the Bay of Bengal on the S. Proceeding westward, the province of Bengal proper stretched along the coast from Orissa to British Burmah, and inland from the sea-board to the Himalayas. Its southern portion was formed by the united deltas of the Ganges and Brahmaputra; its northern consisted of the valleys of these great rivers and their tributaries. Behar lies on the north-west of Bengal proper, and comprises the higher valley of the Ranges, from the spot where it issued from the territories of the Lieutenant-Governor of the North-Western Provincea Between Behar and Orissa, but stretching further westward and deep into the hill tountry, lay the province of Chhota or Chutia Nigpur. The Indian subcontinent had indirect relations with Europe by both overland caravans and maritime routes, dating back to the fifth century BC. The lucrative spice trade with India had been mainly in the hands of Arab merchants. By the fifteenth century, European traders had come to believe that the commissions they had to

pay the Arabs were prohibitively high and therefore sent out fleets in search of new trade routes to India. The arrival of the Europeans in the last quarter of the fifteenth century marked a great turning point in the history of the subcontinent. The arrival of the Europeans generally coincided with the gradual decline of Mughal power, and the subcontinent became an arena of struggle not only between Europeans and the indigenous rulers but also among the Europeans. The struggle for the eastern maritime trade then lay between the English and the Dutch. But the Hollanders devoted their attention chiefly to the commerce with the Indian Archipelago and Spice Islands, keeping very quiet in their Indian factories. The small settlements on the coasts made by the French and Danes during the reign did not seriously concern the Mogul empire.

3: Social and Economic Impact of British Rule in India

million years ago (), the peninsular India, including Odisha, was a part of the Gondwana www.enganchecubano.com to this, some of the oldest rocks in the subcontinent, dating to Precambrian times, are found in Odisha.

This is what he wrote about the Kalinga war in his thirteenth Rock Edict. The country of Kalinga was conquered when King Priyadarshan, beloved of the Gods had been anointed eight years. One hundred and fifty thousand were there from captured, one hundred thousand were there slain, and many times as many died. But what was the result? The conquered Kalinga conquered her conqueror. This was the last war fought by him after which he became the great champion of Buddhism and upheld the values of peace and non-violence. The ancient state rose to prominence as a Kingdom under Kharavela , a great conquerer and patron of Jainism, in the second half of the 1st century B. Other great rulers belonged to the Keshari dynasty and the Eastern Ganga dynasty who were also great builders. At one time the vast kingdom spanned from Ganga to Godavari. The flourishing maritime trade with South-East Asian countries i. Java, Bornio had brought in a golden era of affluence and opulence. The Kalinga School of architecture flourished from the 7th to 13th century A. The most important monuments of this period can be seen in and around Bhubaneswar and Puri. The Mukteswar Temple is the finest piece of architecture of Kalinga. The Lingaraj Temple of Bhubaneswar, the Jagannath Temple of Puri above all the world renowned world heritage Sun Temple at Konark is the epitome of temple architecture and sculpture. The construction of Konark Temple utilized 12 years of state revenue which can be compared to the mighty Moghul Empire, which also utilized its resources of 12 years for building world famous Taj Mahal. It has also shown its military strength and prowess during Buxi Jagabandhu, period of the warrior of Khurda Paikas. The glories of Odisha ended in later half of 16th century. Two centuries later the British administered the final blows by dividing the original territory in to several administrative units. In , ultimately an independent state Odisha was constituted as a separate province by carving out certain portions from the provinces of Bihar, Odisha and Madras. As centuries rolled by, Odisha continued to invite heros, Scholars and prophets alike. Famous Kings like Samudra Gupta and Harsha Siladitya came to Odisha on political missions while scholars like Prajna and Hieuen-Tsang came to learn at centers of learning. Hieuen-Tsang, the famous Chinese pilgrim of the 7th century who visited Odisha was surprised to see the University of Puspagiri imparting knowledge to innumerable scholars now lying buried under Buddhist complex at Ratnagiri-Lalitgiri-Udayagiri. Subsequently in 16th century Sri Chaitanya, the exponent of the Bhakti Cult came to Odisha and made Puri his abode for last 18 years of his life. His contemporary Pancha Sakha i.

4: Odisha – Indian Chamber of Commerce

The trade began to decline in the 8th century AD, as Arabs became the predominant maritime power in the region. The festival of " Bali Jatra ", or "Journey to Bali", is still celebrated throughout coastal Orissa in memory of the ancient trading links.

Right from the beginning of their relationship with India, the British, who had come as traders and had become rulers and administrators, had influenced the economic and political systems of the country. Their impact on the cultural and social life of India was, however, gradual. Till , they followed a policy of non-interference in the social and cultural life of the Indians. Yet, changes were taking place in these fields the social life of Indians. Initially, the East India Company did not think that it was its duty to impart education to Indians. It allowed the old system of education to continue. Pathsalas, which imparted a special type of education geared towards meeting the requirements of a rural society, were open to all. Sanskrit education was imparted in tols. Higher education was confined primarily to upper castes. This system of education was eventually changed by the British. Around the beginning of the 19th century, the Company became aware of the need for introducing Western education in India. However, Christian missionaries, who were interested in spreading Christianity through education, had already established several educational institutions which were attached to their churches. Charter Act of The Charter Act of directed the Company to spend one lakh rupees on the education of Indians. But even this meagre amount could not be utilised because of a raging debate over the medium of instruction. Orientalists advocated the traditional Indian learning through the medium of the classical languages of Sanskrit and Perisan. The Anglicists, on the other hand, argued that Western education should be imparted through the medium of English. In , the government passed an Act declaring that educational funds would be utilised for imparting Western education through the medium of English. In , English became the official language and it was declared that people having knowledge of English would be preferred for public employment. This helped the spread of English education in India. The traditional Pathsalas withered away as a new system of elementary education was put in its place. However, the emphasis was on higher education. English education, too, continued to flourish. It must be remembered that the need for low- ranking English-knowing Indian clerks was one of the main reasons that prompted the government to take steps to spread Western education. Employing educated Indians was necessary because of the need to man an expanding bureaucracy. Employing Englishmen at all levels of the administration was both expensive and difficult. Western education, however, influenced Indian society in a way that the British could never have imagined. Theories of philosophers like John Locke, Jeremy Bentham, Adam Smith and Voltaire instilled in the Indian mind notions of freedom, liberty, equality and democracy. As a result of the exposure to such ideas, Indians began to recognise the need for change. The imposition of English in the education system was a blessing in disguise. Indians from diverse regions speaking different languages could now communicate with each other through the medium of English. English thus united the educated Indians and brought about a feeling of oneness among them. A spirit of nationalism gradually emerged. In order to rule India effectively, an understanding of her past traditions and culture was required. Sanskrit was promoted and several educational institutions were set up for that purpose. Many European scholars and government employees became increasingly interested in Indian languages. William Jones founded the Asiatic Society. Jones himself was a great scholar of Sanskrit. He translated some ancient Indian works like the Manu Smriti. Charles Wilkins translated the Bhagavad Gita into English. Max Mueller translated the Rig Veda. James Prinsep deciphered the Ashokan inscriptions which were written in Brahmi. Social changes and reforms under the British: The demand for social and religious reform that manifested itself in the early decades of the 19th century partly arose as a response to Western education and culture. Educated Indians like Raja Rammohan Roy worked systematically to eradicate social evils. In , Sati or the practice of burning a widow with her dead husband was made illegal or punishable by law. Female infanticide was banned. However, even today, infanticide is practised in backward areas in India. Slavery was declared illegal. Vidyasagar also campaigned against child marriage and polygamy. The cruel custom of offering little children as sacrifice to please God,

practised by certain tribes, was banned by Governor General Lord Hardinge. It is important to note that since the reform movement started in Bengal, its impact was first felt here. It took time to spread it all over India. Impact in the area of transport and communication: The East India Company was primarily a trading concern. Commercial interests guided British policy in India. As the Industrial Revolution gained momentum, the manufacturing class became very powerful in England. They now wanted the government to promote the sale of machine- manufactured British goods, especially British textiles. At the same time raw materials were imported from India to feed the growing needs of British industries. Instead of exporting manufactured products, India was now forced to export raw materials like raw cotton and raw silk and plantation products like indigo and tea, or foodgrains which were in short supply in Britain. The demands of an industrialised England necessitated better communication facilities in the colonies. Up to the middle of the 19th century, the means of transport in India were backward. Goods were transported by road mainly by bullock-carts, mules and camels. Riverine transport by boats was also prevalent. Due to poor communication and slow transport the volume of trade was restricted. The British rulers soon realised that a cheaper, faster and more efficient system of transport was necessary if British manufactured goods were to flow into India on a large scale and her raw materials were to be secured for British industries. They introduced steamships on the rivers and set about improving roads. Important commercial centres and areas rich in raw materials were connected by a network of roads and canals. But the most dramatic improvement in transport came with the introduction of the railways. A railway system had rapidly developed in England during the 18th and 19th centuries. Pressure soon mounted for its introduction in India. British manufacturers hoped to open up the vast and hitherto untapped market in the hinterlands for their finished goods and to facilitate the import of Indian raw materials to feed their ever hungry machines. British bankers and investors also looked upon the development of the railways in India as a channel for the safe investment of their surplus capital. British steel manufacturers regarded it as an outlet for their products like rails, engines, wagons etc. The first railway line from Bombay to Thana was opened to traffic in 1853. Lord Dalhousie, in particular, stressed the importance of railways for trade and for the maintenance of law and order. The railways would enable the government to administer the country more effectively. The railways would also enable the government to mobilize military troops. In 1854, Lord Dalhousie outlined an extensive programme of railway development. The interiors were to be linked with big ports and the ports were to be connected. By the end of 1860, over 1000 miles of railway track had been laid. The primary consideration was to serve the economic, administrative and military interests of the British people. The railway travel of Indians between the important city centres grew only as a by-product. The telegraph and postal systems: The introduction of the railways, telegraph and postal system linked different parts of India and promoted an exchange of ideas among the people, especially among her leaders. The first telegraph line from Calcutta to Agra was opened in 1851. The Post and Telegraph Department was also established in the same year. A half-anna postage stamp would carry a letter from one part of the country to another. The improvement in communications eventually helped to foster a sense of unity among Indians. The concept of the country as a whole now took precedence over regional and provincial isolationism. Books, journals and newspapers circulated widely and were now easily available to educated Indians all over the country. The introduction of the railways in particular helped to break down barriers of religion and caste. People from different religions and social backgrounds, while travelling in a railway compartment, mingled with one another thereby challenging the age- old orthodox notions of untouchability, caste- based eating habits etc. These are the fundamental gains for the development of Indian nationalism. Land continued to be the main source of revenue for the British. Since tax on land formed the main source of income for the Company, the British tried to introduce an efficient system of its collection. In 1793, when Warren Hastings became the Governor General of India, he introduced the system of auctioning the right of collecting revenue for a period of five years. The right was given to the highest bidders but they were often unable to collect the stipulated revenue. In a bid to retain their contracts, they tried to extract money from peasants.

Odisha, also called Orissa, state of www.enganchecubano.com in the northeastern part of the country, it is bounded by the states of Jharkhand and West Bengal to the north and northeast, by the Bay of Bengal to the east, and by the states of Andhra Pradesh and Telangana to the south and Chhattisgarh to the west.

The State was known, far and wide, for the heroic deeds, maritime trade and over-sea expansion of its people. They were pioneer founders of Indian colonies across the oceans. Splendid glimpses of its remarkable past are found in many epics including Mahabharat. Buddhist and Jain literature also have rich descriptions of bravery, patriotism and generosity of the people of ancient Kalinga. It is the soil of Orissa and supremely courageous sacrifices of its people that turned a merciless, atrocious, and barbaric Chandasoka to Dharmasoka amid the Kalinga war in B. It is here in this soil, Asoka abandoned his expansionism and war adventures, took asylum in Buddhism and ultimately became its great defender and propagator. The Oriyas were famous for their handlooms, silk fabrics, trade and commerce, etc. From third century B. The Jagannath temple at Puri and the Sun temple at Konark were built during this dynasty which continue to remind the Oriyas of their past brilliant incredible sculptures and architectures. During the time of Surya Dynasty, that followed Ganga Dynasty, an extensive empire was established, the border of which touched the mid-stream of the Bhagirathi in the North and the Cauveri in the South. Miseries of Orissa started in A. Orissa became a separate province within British India with effect from 1st April, , with only some parts of the Oriya speaking tracts, despite recommendations of the Montague Chelmsford Committee, for formation of homogenous administrative divisions based on language and race. At the time of formation of the new province several Oriya predominated areas were severed and the state is still continuing dismembered. Subsequently, after independence on the eve of abolition of the feudatory states, 25 such States joined Orissa and the State got its present shape and size. The State has splendid historical monuments depicting glamorous heroic deeds and cultural upheavals. It is one of the four dhams of India i. Both Vaishnavism and Shaivism flourished in the State. The temple of Lord Lingaraj at Bhubaneswar is a centre of attraction for Shaivites. The Black pagoda at Konark is a charming epitome of architectural perfection and proof of superb creative genius of the Oriya people. The Jagannath Temple at Puri is a wonderful monument. These places along with many other such places have all along provided spiritual bliss as well as reawakening and have educated the people to follow a secular way of life. Through centuries Odisha has retained its cultural identity within the mainstream of pan-Indian cultural. The cultural heritage of Odisha is reflected in its vibrant art forms. Culture imparts flavor and animation to the social and religious activities of the people. It flows as an undercurrent of inspiration below the surface of daily life and act as a powerful link in the chain of human fellowship and universal concord. There were saint-poets of Orissa who composed lyrical poems to be sung. Bards usually went from place to place singing these songs which were meant to propagate religious ideas in various religious.

6: Orissa famine of - Wikipedia

The Orissa famine of affected the east coast of India from Madras northwards, an area covering , miles and containing a population of 47,,; the impact of the famine, however, was greatest in Orissa, now Odisha, which at that time was quite isolated from the rest of India.

Boita Rules and regulations regarding construction of ships were recorded in the Sanskrit Juktikalpataru. The Madalapanji records that king Bhoja built many ships with local wood. The ships have a single mast with a square sail. The first ship has standing elephants in the front part, two people seated in the center and two sailor with oars at the rear steering the ship. From December to early March, the retreating monsoons blow in the reverse direction. The pattern reverses during January and February. Ships outbound from Tamralipta would have followed the Burmese coast, stopping at the Nicobar islands , a one-month journey. From there, they continued to the southeast, then sailed down the Malay Peninsula and through the strait of Malacca , and onward to Java or Bali, or headed northeast to Indochina or China. An alternative route was southward down the coast of India, perhaps stopping in Ceylon, then southeast to Sumatra. Archaeological exploration has unearthed fragments of Chinese celadon ware, Roman rouletted pottery and amphora pieces, showing that the port carried out significant international trade. An unusual medallion has a Kushana -style king with a Brahmi inscription on one side, and a Roman head with a Roman inscription on the other. Later findings include 12th-century Ceylonese coins and 14th-century Chinese coins. Similar coins from Kotchina in Sumatra point to a triangular trade between Orissa, Ceylon and Sumatra. Excavations have found many types of pottery from different parts of India, and coins from Ceylon and China. The more modern levels contain Chinese celadon and porcelain, and Arabic glazed pottery. An 18th-century Mosque has an inscription saying sailors and traders prayed there before setting out on their voyages. In return, Kalinga imported pearl and silver from Ceylon. Traders imported spices and sandalwood from the east, some if it destined for onward transport to the Mediterranean market. The remains of a ship excavated at Tante, near Yangon is thought to have belonged to Kalingan traders. Place names and similarities in architecture also indicate close contacts across the gulf of Bengal. Coins with Hindu symbols found in Pegu confirm this contact. Banarjee, Hindus from Kalinga took a leading role in establishing Hindu culture in Java. This kingdom may have been founded by new colonists, or may reflect the rise of the earlier colony to power. Traders from Kalinga brought muslin and other fine cloths, rugs, brocade, armour, gold and jewellery. The kings welcomed Buddhist missionaries from India, accepting their teaching of the Mahayana sect, which spread through their territories. However, central and northeastern Thailand continued to adhere to the Hinayana teachings of the Theravada sect, which had been introduced by missionaries sent by the emperor Ashoka in the 3rd century BC. However, after Ashoka had converted to Buddhism and sent missionaries to Cambodia, they accepted the teachings and helped establish the religion in the region. Some scholars say that the first king of Simhala, Vijaya , came from Simhapura in eastern India, the capital of Kalinga, and that his grandmother was the daughter of the king of Kalinga. The emperor Ashoka sent his son to Ceylon to establish Buddhism, and later sent his daughter Sanghamitra to organise the nuns. The Samantapasadika says that she was accompanied by eight families from Kalinga. It also talks of the king of Kalinga giving the tooth relic of Gautama Buddha as a dowry to Dantakumara on his marriage to the king's daughter. Dantakumara took the relic to Ceylon where it was enshrined in a stupa. Kalinga was also strongly affected by Ceylonese culture, in particular by the Theravada teachings of Buddhaghosa , since it lay on the route followed by pilgrims from Ceylon visiting holy places in India. Pilgrims from Kalinga sailed to Ceylon to honour the sacred tooth and visit the monasteries. His successors retained their hold over an extensive territory. Orissa was subsequently ceded to the Marathas in , and came under British rule during the Second Anglo-Maratha War

7: Indian History - British Period - Arrival of Europeans in India

Moreover, they never became an integral part of Indian life. They always remained foreigners in the land, exploiting Indian resources and carrying away India's wealth as tribute. The results of this subordination of the Indian economy to the interests of British trade and industry were many and varied.

Study of the Untouchables British occupied coastal Orissa in A. Because of their negligence and due to the absence of strong indigenous leadership the traditional geographical area remained politically fragmented, socially inert and economically backward. It was only during the second half of the 19th century modern trends appeared in Orissa by which a microscopic group of elites emerged from upper-castes. The study of the 19th century Orissa exhibits the continuity of thick medieval orthodoxy and dominance of superstitious values in a highly caste-ridden society Maddox: Rural Orissa remained almost undisturbed as it was in the previous centuries. Being at the bottom of social hierarchy the depressed castes were the worst sufferers of casteism and caste-related exploitations Stirling: Living near the proximity of the upper castes, unlike the tribals, they were subjected to different types of social segregations Hunter: In spite of their role as the main-labour force for the material development of the provincial culture, the participation of the depressed castes as a whole was never accepted in the process of nation-making. Because, they were not considered as a part of the mainstream. They were regarded as second-graded Hindus to be hated and cursed without any of their fault. Most of the depressed castes were regarded as achhuts untouchables and semi-hinduised tribes Hunter: The decaying Hindu society failed to restore itself in face of powerful British dominance. The medieval society of the 19th century Orissa was unable to co-operate with new values and political developments of the modern times. Casteism was the only way of life through which, perhaps, the glory-starved and politically frustrated upper-castes tried to get self-satisfaction. They wanted to dominate their own fellow-human beings when other fields were closed to them. Repeated military reverses Banerjee: Business and trade was already in a declining condition Jit: British protection and high-handedness made the petty princes and Zamindars careless and irresponsible Pradhan: The Brahmins, no doubt, for the first time in the history of the country could not provide the needed leadership in a completely new atmosphere. There was no modern industry Bhola: So the rural Orissa, constituting most of these scenarios, witnessed the unabated rule of orthodoxy and blind beliefs through casteism. The insecure upper-castes tightened their dominance over the untouchables particularly and rest of the people generally. Unlike the Scheduled-Tribes these castes were evenly distributed throughout the province Sahoo: They are found in almost all districts. They were of different castes and were never a homogeneous group. They had their own separate caste councils and were ruled by superstitious social rules Mishra: Acute poverty made them hopeless and these people were never mobilised to demand their due socio-political rights. This paper attempts to catalogue the factors in which causes of the depressed or Scheduled Caste dormancy in Orissa have been reflected. It can be indicated that most of the depressed castes of the colonial period were enlisted in the Scheduled Castes categories in post-independent period. As already indicated, the untouchables of Orissa were extremely poor, backward and illiterates due to centuries of negligence and oppression. Throughout the 19th century majority of Oriyas were 2 suffering from acute poverty and backwardness. There was no scope for development due to the presence of a colonial administration. Sluggish attitude of the natives was another cause of their inertia Maddox: Repeated natural calamities, outbreak of varieties of cannibalistic epidemics, absence of modern industries and new employments and uninspiring commerce and backward agrarian system broke the backbone of the manual workers completely. So the unstable and dwindling rural economy made the untouchables and the agricultural labourers the worst sufferers of the time. Though a few schools came up the untouchables had no means to join them. They had no guts to attend these schools to annoy the upper castes to face their wrath. Complete illiteracy kept these people in darkness Acharya: Most of the untouchables remained novice, foolish and apathetic to other factors of life Banerjee: General ignorance at the lower-rung of the society Bhola: It any attempt was made quickly annihilated to the roots. The brightest example could be the sinister attempts by the mainstream elites to destroy the growth and impact of Mahima cult. But the traditional Hindu society had also

legal and ritual sanctions to prevent lower castes to do so Beteille: So, very often while imitating the upper castes, the lower strata followed only superstitions, unscientific and dogmatic customs Lohia: In Orissa, except a few Karanas, the dominating castes like Brahmins and Khandayats mostly remained orthodox Acharya: Their unscientific approach to new trends made them backward in outlook. They hated western education. The untouchables who had been taking these dominant castes as their models, helped in the continuity of old tranquilising values of medieval Orissa. Neither the limited modernisation nor even blind-westernisation could change their attitude. It delayed the growth of awareness among most of the natives, particularly the untouchables. There was no equality among the untouchables themselves and the practice of untouchability and segregation was also rampant in them Hunter: Some castes among the untouchables considered themselves superior to others. This was supported by the higher castes to divide and rule the oppressed. This created different segments within the untouchables. Except the Brahmins entire upper-caste Odiya society was divided into 36 patakas on the basis of their traditional services Padhi: This also included few untouchables who regarded themselves higher than the rest. The belief that there was a religious sanction behind the system which made rest of the untouchables bound to obey this practice. It prevented the creation of a common social platform in them for mobilisation, and perhaps, the upper-castes within the untouchables worked as agents of perpetuity of casteism and untouchability within themselves. The oppressed untouchables forgot their own agonies of exploitations when they found them dominating the people below. The values of the Cult of Jagannath, which had governed entire life of the province since centuries, in spite of its proclaimed cosmopolitan values, failed to inspire the population of the 19th century towards emancipation Jit: Actually the cult did not remain cosmopolitan any more or it was never cosmopolitan in its known history for which countless people of lower strata, in spite of their devotion to the Cult, failed to be treated humanely by the priests. The cult, no doubt, was infected by superstitious, inhuman orthodox values and illegal customs. It had already lost its spirit of equality and sense of social justice. Blind beliefs and acute social inequalities infused dullness and fatalist spirits in the people-particularly the lowest castes. The cult lost its ground in a new environment and time. Perhaps medieval devotional beliefs created dullness and hopelessness when there was no political power left for 3 the traditional elites. Bhakti became the devotion of the spiritually weak, not of the awakened one. It was popular as a by-product of a static society. These devotional instincts tightened the belief in inertia and status-quo. Thus, many non-violent religious beliefs ruled supreme in the society that mostly tranquilised the untouchables not to rebel against traditional hierarchy. In Orissa the intermediary higher castes were many i. It definitely lessened the acute pressure of social segregation and degree of untouchability among the non- Brahmins of Orissa. As mostly agriculturalists, these intermediary castes, very often, mixed with the untouchables who were agricultural labourers. They acted exactly what the Rajputs, Jats, Yadavas, Kurmis etc. But in South India Brahmin dominance was complete in all spheres of life. The Brahmins in Orissa of the 19th century were backward due to their opposition to the new educational system and process of modernisation. They failed to rise to the occasion. The Brahmins failed to monopolise government services as they mostly avoided English education in Orissa. Up to the end of the 19th century Brahmins could dominate only in an agrarian society but they were not modernised enough like their brethren in south India, Maharashtra or Bengal. It can be proved from the fact that there was no strong anti-Brahmin feeling among the non-Brahmins of Orissa as it was found in south India or Maharashtra of that period where political and social organisations were formed in the names of Self-Respect Movement or Satya Sodhak Samaj. Those who got early education became government servants, and since they mostly belonged to higher castes could not champion the causes of the depressed castes Forward castes among untouchables or just above the untouchables like Keuta, Bhandari, Mali, Tanti etc. Only a few microscopic elites were affected by this new trend. The issue of depressed castes was not taken up by the early leaders of Orissa who were rather busy to formulate a platform for their own class to safeguard their own interests. Higher class elites of that time in Orissa clearly failed to accept the problems of the depressed castes as their own; for the amalgamation of Oriya-speaking people to form a new province, where they could muster strength, became more important for them. Actually they failed to accept the depressed untouchables as a part of the mainstream. In South India, the British government encouraged the depressed

castes to be mobilised against Brahmins who were mostly nationalists and anti-British. The Brahmins were becoming a threat to the continuity of British dominance. But in Orissa most of the high-caste-early-leaders were pro-British because of the need of the time. They wanted to join the Indian mainstream composed by modern elites of different provinces. It was also a fact that most of the higher castes were also very poor like the untouchables and there was a little difference in their financial status. So there was no class jealousy in them. Social domination was not sufficient to create an anti-Brahmin movement in Orissa. Before him, except Sribatsa Panda and Nilakantha Das, no other man could be found as a full-time worker of social justice. Gandhi became a harbinger of social reforms in Orissa. They introduced many reforms and programmes to infuse awareness among them. Because without awareness, the Gandhians believed, any change could not be taken place in the oppressed. The Gandhians were ostracised by their caste-fellows when they came forward to take up the cause of the Harijans. This loyalty to Gandhi brought them under the influence of the Congress. They unhesitatingly voted for Congress in all later elections.

8: Odisha Government Portal

On 17 December , Raghoji II Bhonsle of Nagpur signed the Treaty of Deogaon (also Deogarh) in Odisha with the British after the Battle of Laswari and gave up the province of Cuttack (which included Mughalbandi, the coastal part of Odisha, Garhjat the princely states of Western Odisha, Balasore port, and parts of Midnapore district of West.

The northern plateau in the northern part of the state is an extension of the forest-covered and mineral-rich Chota Nagpur plateau centred in Jharkhand. The Eastern Ghats, extending roughly parallel to the coast and rising to an elevation of about 3,000 metres, are remnants of a very ancient line of hills in eastern peninsular India. The central tract comprises a series of plateaus and basins occupying the inland area to the west and north of the Eastern Ghats; the plateau areas provide scant resources, but several of the basins— notably the Kalahandi, Balangir, Hiraakud, and Jharsuguda— have the soil and the irrigation facilities to support local agriculture. The coastal plains are formed of alluvial soils deposited by the many rivers flowing to the Bay of Bengal; locally the area is known as the Balasore Baleshwar coastal plain to the northeast, the Mahanadi River delta in the centre, and the Chilka plain to the southwest. Notable mountain peaks include Mahendra Giri 4,000 metres, Malayagiri 3,000 metres, and Megasini 3,000 metres. Climate Odisha is located in a climatic region known as tropical wet-dry or tropical savanna. In May, the warmest month, temperatures usually reach the mid-80s F mid-20s C from a low in the low 70s F low 20s C. The higher elevations of the hills provide some relief from the summer heat, which becomes particularly oppressive in the basins of the central tract. Average annual rainfall in the state is about 60 inches, mostly occurring during the months of the southwest monsoon June through September. The Eastern Ghats receive heavier precipitation, while the coastal area south of Chilka Lake, which is the driest region in the state, may receive less than 50 inches annually. They are commonly classified into two categories: The first type occupies the hills, plateaus, and more-isolated areas within the northeastern part of the state, while the second is found in the southwest. From northeast to southwest, the density of forest cover generally decreases. Bamboo grows in both forest types, as do tropical hardwoods, such as teak, rosewood, and padauk. Notable mammals include elephants, gaurs wild cattle, blackbucks, four-horned antelope, several types of tigers, and various species of monkeys. In the east-central coastal region, Chilka Lake is a breeding ground for many fish and waterfowl. The tribal peoples are divided into three linguistic groups: Historically, the Santhal, Savara, and Juang peoples have been among the most prominent of the Munda speakers, while the Khond, Gond, and Oraon Kurukh have been the principal speakers of Dravidian languages. The Bhuiyan speak Oriya. By the early 21st century, many of the tribal peoples had adopted Oriya as their primary language. Asher Hindus make up the overwhelming majority of the population of Odisha. Muslims are the largest religious minority in all areas of the state except in certain administrative localities, including Sundargarh, Ganjam, Koraput, and Phulabani, where there are greater numbers of Christians. The caste structure in Odisha is similar to that in other states of eastern India. Just below the highest-level Brahmans are the Karanas the writer class, who claim Kshatriya military status, with the pen as their weapon rather than the sword. All castes look to Jagannatha, one of the incarnations of the Hindu god Vishnu, as the centre of their religious faith. For centuries the city of Puri, known as the abode of Jagannatha, has been the only place in India where all castes eat together. Settlement patterns Odisha has a predominantly rural population. The irrigated rice-farming region of the coastal plains is heavily populated. Although some tribal peoples have settled in the plains, most live in the hill areas. All are in the coastal region except Raurkela and Sambalpur, which are in the northwestern part of the state. Cultivated lands occupy about one-third of the total area of the state; about three-fourths of those lands are sown with rice. Other important crops include pulses legumes, oilseeds, vegetables, cereals such as wheat, corn [maize], sorghum, and pearl millet, jute, sugarcane, coconuts, and spices. Agricultural families sometimes supplement their income through nonagricultural pursuits, as farming does not typically provide year-round employment. Resources and power The mineral resources of Odisha are considerable. The state is a national leader in the production of chromite, bauxite aluminum ore, manganese ore, graphite, and nickel ore. It is also one of the top producers of high-quality iron ore. Indeed, the great

Mahanadi River system has been harnessed by one of the most ambitious multiple-purpose projects on the subcontinent; the Hirakud Dam and the Machkund hydroelectric project, together with several smaller units, provide flood control, irrigation, and power to the entire lower basin. Thermal plants are a significant secondary source of power. Large-scale mineral-based industries include steel, ferromanganese, cement, aluminum, and fertilizer production as well as nonferrous smelting. Other major industries include the manufacture of chemicals, ceramic products, and aeronautics equipment. In general, heavy and large-scale industries are concentrated in the interior regions of the state. By contrast, most of the foundries especially for aluminum and brass, glassworks, and paper mills are located in the coastal plains, as are small-scale industries, including mills that produce cotton textiles, sugar, and rice. There is also a small but significant handicraft sector that includes a highly regarded sericulture silk production industry. Major components include banking and finance, insurance, trade, and hotel and other hospitality activities. Tourism has played a relatively small role overall, although that sector has grown in significance. Transportation Communication facilities were undeveloped before, but the merger of a number of feudatory states with what was then Orissa and the discovery of mineral resources required the construction of a network of good roads. Beginning in the mid-nineteenth century, bold construction programs—such as the building of bridges over most of the principal rivers—were undertaken by the state government, and by the early twentieth century national highways and major roads covered most regions of the state. Odisha also is served by a number of railways. Major train stations are located in Bhubaneswar, Puri, Baleswar, Cuttack, Khurda Road just southwest of Bhubaneswar, and Brahmapur—all in the coastal plains. There is an all-weather, sheltered, deep-draft port at Paradip, at the mouth of Mahanadi River. An airport in Bhubaneswar offers domestic service. Government and society Constitutional framework The government of Odisha, like that of most other states and territories in India, is determined by the national constitution of India. The head of state is the governor, appointed by the president of India. The actual administration, however, is conducted by the Council of Ministers, which is headed by a chief minister and responsible to the unicameral Legislative Assembly Vidhan Sabha, whose members are elected at intervals of not more than five years through universal adult suffrage. There is a high court in Cuttack; its chief justice is appointed by the president of India. Odisha is divided into more than a dozen districts, grouped into several revenue divisions, each under a divisional commissioner. A board of revenue is in charge of revenue administration. The district administration is conducted by a deputy commissioner, who is also the district magistrate. The districts are divided into tahsils, each having a tahsildar as its revenue officer. Tahsils comprise groups of villages, administered by panchayats village councils, to which villagers elect their representatives. A sarpanch elected president heads each panchayat. The towns are administered by municipalities. Health and welfare At one time there was a high rate of malaria along the coastal belt, and the whole state was subject to epidemics of cholera and smallpox. The incidence of filariasis a disease caused by the presence of filarial worms in the blood and glands, leprosy, and tuberculosis was also high. Since the mid-nineteenth century much attention has been paid to health services, and great progress in reducing the incidence of those diseases has been achieved through various programs. Allopathic Western, Ayurvedic ancient Indian, and homeopathic medical treatment is available throughout the state. The state conducts various programs to improve and broaden educational, cultural, economic, and social opportunities for tribal peoples and other disadvantaged groups. A research and training institute in Bhubaneswar is charged with collecting information to assist the state government in formulating plans and policies regarding tribal welfare. Other schemes, such as public education initiatives and the expansion of urban immunization and health services, aim to better the welfare of women and children. Higher education is available, however, at several local universities and numerous associated colleges. Training in allopathic, Ayurvedic, and homeopathic medicine is offered at more than a dozen government and private colleges. Odisha also has numerous pharmacy colleges and nursing schools. Among the most-notable traditions in the visual arts are mural painting, stone carving, wood carving, icon painting known as patta, and painting on palm leaves. The state also is widely recognized for its exquisite silver filigree ornamentation, pottery, and decorative work. In tribal areas Odisha has a wide variety of dances. Music of the madal a type of local drum and flute is characteristic of the countryside. The classical dance of Odisha, known as odissi, has survived for more than years. Originally it was a temple dance

performed for the gods. The movements, gestures, and poses of the dance are depicted in relief on the walls of the great temples. Chhau, a type of masked dance associated with the Mayurbhanj district and adjacent areas in the north, is emblematic of Oriya culture. For the promotion of dancing and music, the Kala Vikash Kendra centre was founded at Cuttack in , and it has continued to be a prominent arts performance and training venue in Odisha. Festivals Odisha is the site of many traditional festivals. One that is unique to the state is the ceremony of Boita-Bandana worshipping of boats in October or November the date is set to the Hindu calendar. For five consecutive days before the full moon, people gather near riverbanks or the seashore and float miniature boats in remembrance of their ancestors who once sailed to faraway lands such as Malaysia and Indonesia. A short distance away, in Konark Konarak , is a 13th-century temple that reinforces the significance of the chariot in the region; it is constructed in the form of the chariot of the Hindu sun god , Surya. History Since its earliest known history, the land that roughly corresponds to present-day Odisha has gone by various names, most notably Utkala or Okkala , Kalinga , and Odra Desha or Oddaka , which appeared in ancient literature as designations for particular tribes. The ancient Greeks knew the latter two groups as Kalingai and Oretes. Those names eventually became identified with specific territories. Picturepoint, London At the dawn of Indian history, Kalinga was already a famous and formidable political power. In the 4th century bce the first Indian empire builder, Mahapadma Nanda, founder of the Nanda dynasty , conquered Kalinga, but the Nanda rule was short-lived. In bce the Mauryan emperor Ashoka invaded Kalinga and fought one of the greatest wars of ancient history. He then renounced war, became a Buddhist , and preached peace and nonviolence in and outside India. In the 1st century bce the Kalinga emperor Kharavela conquered vast territories that collectively came to be called the Kalinga empire. In the 1st century ce Kalinga emerged as a maritime power. Its overseas activities possibly involved the establishment in the 8th century of the Shailendra empire on the Southeast Asian island of Java now in Indonesia. Kalinga was ruled by the powerful Bhauma-Kara dynasty during the 8th, 9th, and 10th centuries, followed by the Soma kings until the 11th century. Construction of the 11th-century temple of Lingaraja at Bhubaneswar , the greatest Shaiva monument of India, was begun by the Soma king Yayati. Kalinga enjoyed a golden age under the Ganga dynasty. In the 13th and 14th centuries, when much of India came under the rule of Muslim powers, independent Kalinga remained a citadel of Hindu religion, philosophy, art, and architecture.

9: British Bengal -

British –venue policy in Orissa, popular reactions to its policy and why permanent settlement was denied to a major tract in the Coastal districts of Orissa.

It and parts of it were referred by different names in different era. According to some scriptures Mahabharata and some Puranas , a king Bali, the Vairocana , the son of Sutapa, had no sons. So, he requested the sage, Dirghatamas, to bless him with sons. The sage is said to have begotten five sons through his wife, the queen Sudesna. The prince Vanga founded Vanga kingdom , in the current day region of Bangladesh and part of West Bengal. The prince Kalinga founded the kingdom of Kalinga , in the current day region of coastal Odisha, including the Northern Circars. Utkala was a part of Kalinga in some parts of Mahabharata. Karna is mentioned to have conquered kingdom of Utkala among others. Utkala may have meant northern utara part of Kalinga or ut-Kalinga. This name has been found in some Gupta -era inscriptions. It literally means "great forest"[citation needed] and it is usually identified with the modern-day Kalahandi and Jeypore region. Udra also Urda-desha may have originally referred to an ethnic group or tribe called Udra. But later may have referred to the kingdom of Udra, around the coastal region of Odisha. Odra also Orda-desha similar to Udra, may have meant a tribe of people called Odra, but later came to refer to the land of Odras. Oddiyana , mentioned in some Buddhist texts, according to some scholars may have referred to Odisha. Literally "lotus region", a c. A copper plate found in Ganjam district refers to region as Kongoda also spelled Kangoda. This name has been found inscribed on some copper plates found in Sonepur. Tri-Kalinga may have literally meant "three Kalingas" and may have referred to the three states of Kalinga, South Kosala and Kangoda. Chedi also known as Chedirashtra referred to the kingdom of Kharavela. It was named after his dynasty, Chedi[citation needed] also Cheti dynasty and Mahameghavahana dynasty. Tosali also spelled Toshali referred to a city and the region around it was called Tosala, possibly a subdivision of Kalinga in Ashoka -era. The capital of Tosala has been placed in modern-day Dhauli. The name has been used by some 10th century Arab geographers. The name used for Odisha in the Tabaqat-i-Nasiri c. A name used in some Buddhist texts, including in those by Taranatha. Due to this, some of the oldest rocks in the subcontinent, dating to Precambrian times, [20] are found in Odisha. Some of the rocks, like the Mayurbhanj granite pluton , have been dated to 3. The prince Kalinga founded the kingdom of Kalinga , in the current day region of coastal Odisha, including the North Sircars. He had been given a divine mace by his father on request of his mother, which protected him as long he wielded it. But, Varuna had warned his son, that using it on a non-combatant will cause the death of the wielder himself. The mace bounced off Krishna and killed Srutayudha. The Hathigumpha inscriptions mentions the suzerainty of the Nandas in the Kalinga region. According to his own edicts , the war about 1,, people were killed, 1,, were captured and several more were affected. He turned into a pacifist and converted to Buddhism. They used Tosali as the regional capital and judiciary center. A kumara viceroy ruled from Tosali , modern-day Dhauli. Samapa, modern-day Jaugada , was another administrative centre. Kharavela was the third ruler of the dynasty. He reigned in the second half of the 1st century BCE. Most of the information about Kharavela comes from the Hathigumpha inscription in Udayagiri near Bhubaneswar. The inscription also calls the dynasty as Chedi also spelled Cheti [36] but it is not the same as the Chedi kingdom of western India. The inscription records his life from his boyhood to his 13th regnal year. Kharavela took up the administration after the premature death of his father as a yuvaraj heir apparent. He ascended to the throne as a proper King when he came of age at 24, around c. In the second year, he invaded the territory of the Satavahana king Satakarni I and marching up to the Kanha-bemna river possibly Krishna river stormed the city of Musikas. In the 3rd year of his reign, he organized various performances of dance and music and delighted the people of the capital. In the fourth year, he again invaded the Satavahana kingdom and extended his political supremacy over the region. In the fifth year he is known to have renovated the aqueduct that was originally excavated three hundred years back by the Nandas. In the sixth year, he remitted taxes and gave benevolences both in urban and rural areas of his kingdom. The account of his seventh year is not known. In his eighth regnal year he led a military expedition against Rajagaha Rajagriha. By that time the Yavana

Indo-Greeks who were in possession of Mathura were advancing towards Pataliputra. But getting the news of the triumph of Kharavela at Rajagriha the Yavana king had to retreat to Mathura. Kharavela pursued the Yavana ruler, Dimita possibly Demetrius I [39] and purged them out of Mathura, which was an important seat of Jain religion and culture. In commemoration of this achievement, he built a victory palace in Kalinga at a cost of thirty-eight hundred thousand panas during the ninth year of his reign. In the tenth regnal year, he again invaded northern India the account of which is not clearly known. In the eleventh year of his reign, Kharavela defeated the Dramira country which had been in existence for hundred and thirteen years before his time. In the twelfth year, he invaded northern India for the third time and advanced as far as Uttarapatha. On his return, he terrorized Magadha. Bahasatimita a Shunga king, the king of Magadha surrendered and Kharavela brought back the statue of Kalinga Jina. Kalinga Jina was the statue of Rishabhanatha, which had been taken away from Kalinga by Mahapadmananda three hundred years back and its restoration was considered to be a great achievement of Kharavela. In his thirteenth reigning year, Kharavela excavated a number of cave-dwellings in the Kumari hills for the Jain monks and bestowed endowments for them. Jainism greatly flourished in Kalinga under the patronage of Kharavela. He was also extending liberal patronage towards other religious communities and earned great reputation as the worshipper of all faiths and the repairers of all temples. He also built the caves at Udayagiri and Khandagiri for Jain monks. It is presumed that he was succeeded by his son, Kudepasiri.

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