

History of koshal much more older then the history of orissa.

Dakshin koshal (Koshal S) is part of kingdom of lord Raama, Later on it was given to his son Kush. Koushal is kingdom of king Dasarath(father of lord Raam), Koushal have two part one is North Koushal and others is South Koushal. As a Koushalite we should be proud of koushal and Rama. We should give presitge to RAMA.

<http://upload.wikimedia.org/wikipedia/en/e/e4/EpicIndia.jpg>

The modern orissa is consist of three major area kalinga, utkal and koshal. **We people from koshal area can not say at all "we are utkali, we celebrate utkal diwas and "bande utkal janani".** Orissa culture is Jagannath culture may be true. Jagannath Temple is not before 1000AC also and it become one DHAM out of four due to Prabhu Sri Chaitanya stayed in puri for 18 years..

We koshlai people can say our culture is "Lord Raama culture" or Ramayan culture. Temple is Harishankar and Nrusinghnath is also before 1400AD.

In some article amartya sen (the Nobel Prize winner) of says before 1900AD western orissa was a very good in wealth and culture means developed at that time comparable to other part of india. but After 56year of indepence or 70 year of orissa creation it is the world worst area can u say why ? (reference not available) Causes are Education, Communication & Step Mother behavior of EOrissa.

If people of utkal or kalinga will tell “jai jagannath” the we can also say "jai sri raam". People of koshal are ready to take hindi as complete language also..Frankly speaking We are not geting any benifet in reading oriya.

Koshali language structure is much more suitable for hindi script for reading and writing. Infrastructure and Resource Managemnet of orissa govt is very very bad.

1. They are not able to maintain “teachers in primary schools”, One Govt Engg college and Medical College in a district. Not supporting funds to universities.
2. Till now 40-50% of agriculture land are not irrigated. In Koshal area its more than 50%. Flood and Drought are two sisters of orissa just like Eorissa and Koshal. In Koshal area govt is supporting to take advantage of ground water.

3. Raipur : Just after chatishgard name, Well Connected by Flight..started unique developments..

In 4th century King Mahendra was only Koshali King. After that SamudraGupta from South India Occupied Koshala Areas. In 5th & 6th Century it was occupied by Sarbabhriyas from South. Then Trivaradeva from West occupied this area in 7th Century. Then in 9th century King MahabhabaGupta occupied and annexed Koshala in his kingdom and made Samavanshi rule. Then Kalachuris Raja occupied it. Again Gandas from South occupied it in 13th century. Again it was occupied by Chowhan King in 14th century. Again Maraths came and occupied it from Chowhans. Finally Sambalpur was occupied by British in 2nd January 1804. During this British period they chosen Rani Moahn Kumari of Sambalpur and made her puppet ruler at Sambalpur. So these are the original (not fabricated) history of Koshal. You can refer any book on Koshal's history.

Why there was so much Oriya influence on you people when your own Gangadhar Meher written pure Oriya poems. Why your own Raja Sudhal Dev published pure Oriya magazine Utkal Hitessini ? Why your Sonpuris are proud of Jaggantah culture and identified themselves as Jagannath cult. Why your own Chandasekhar Behera was spoken pure Oriya and forced Oriya language in your area. But now you people are telling you are not Oriya. Shame.

COMMENTS:

1. G Meher was a poet, chosen best language at that time, because Oriya people are influence in Barpali area.
2. Utkal Hiteseni was published, Dev didn't know much about Koshal and stayed in BBSR.
3. Jagannath culture is universal, Those who ever is praying to Jagannath is not Oriya. You can't say "NityaNanda/Gouranga" is a Oriya.

HOW OUTSIDERS RULED(MARATHA / CHOWHANS/ GUPTAS... ETC..) SAMBALPUR AND NEIGHBOURING AREAS AND TRAPPED

SIMPLE ORIYAS LIVING THERE AND FORECED HINDI language IN THEIR ORIYA LANGUAGES

COMMENTS: As if utkal/Eorissa is independent from the beginning of the wolrd.

History has to say that Samudragupta in the 4th century, defeated King Mahendra of Koshala, the kingdom that included Sambalpur. During the 5th and 6th centuries Sambalpur came under the rule of Sarbhapuriyas. Towards the 7th century it passed in to the hands of Panduvansi king Trivaradeva. Towards the close of 9th century king Janmajaya I Mahabhavagupta extended his empire which comprised the modern districts of Sambalpur and Bolangir. Hence forward, his dynasty came to be known as the Samavansi dynasty. During the last part of the Samavansi rule, Sambalpur was occupied by the Kalachuris of Ratnapua. The 13th century saw a bitter fight between the Kalachuris and the Gandas. Later on, the Gandas occupied Sambalpur. During the middle of the 14th century Ramai Dev laid the foundation of the Chauhan rule in Western Orissa.

However, the Chowhan rule came to a close in april,1800, when Sambalpur was occupied by the Marathas. After the British occupied Orissa and bitterness between the British and Marathas ripened, the former found a convenient route via Sambalpur and annihilated the Marathas. Sambalpur was occupied by the British on 2nd January, 1804. Finally it passed on to the Brithish in 1817. The subsequent years witnessed the movements of the Kandhas and Binjhal Zamidars against the British and their poppet ruler in Sambalpur was Rani Mohan Kumari.....**THUS SEE HOW SO MANY OUTSIDERS RULE SO CALLED SAMBALPURIAS SINCE LAST 4TH CENTURY. Now when Oriyas have helped them to regain their original identity, the so called Sambalpurias could not digest it due to inferiority complex.**

COMMENTS: Helps does not means giving behavior like step mothers, Forcing oriya as language. Why helped because 15% of oriya migrated to koshal before helped. This migration helped in capturing the things.

Reclaiming lost history As new excavations unearth more temples and monasteries at Sirpur, there is speculation rife on what caused the end of the

civilisation..As you move past VIP Road in Raipur a hoarding of the Archaeological Survey of India (ASI) catches the eye: “When the Chinese traveller Heun Tsang can walk from China to Sirpur hearing about its glory, what you are waiting for?”

But nearly a thousand years after Tsang’s journey, there is no need to walk to Sirpur. It has emerged as the favourite destination in Chhattisgarh and is easily accessible by roads. Around 90 kilometres from Raipur in Mahasamund district, this tiny village Sirpur on the banks of river Mahanadi, is atop the ruins of the capital of Dakshin Koshala named Shreepur. Mother earth had hid the grandeur of Shreepur in its womb for nearly a thousand year until a noted archaeologist of British India, J D Beglar unearthed the Archeological treasure trove in the year 1873. Now Arun Kumar Sharma is furthering Beglar’s work and is digging out the facts.

The latest findings are the Rajmahal, Buddhist monasteries, Shiva temples and some other minor discoveries. Arun Kumar Sharma claims that Sirpur was the ancient Buddhist study centre, which was bigger than Nalanda. It is a fact that Sirpur was a major civilisation of Central India. In British India there were some sincere efforts made to unravel the mysteries of Sirpur but after independence, Sirpur was ignored.

Recently the government showed interest and decided to develop it as a major tourist spot. One step ahead of the state government, archaeologist A K Sharma advocated the inclusion of Sirpur in UNESCO’s ‘World Heritage List’. Excavations since 1873 helped in revealing that Sirpur or the ancient Shreepur was the capital of Dakshin Koshala but it gave rise to several questions.

The Chinese nomad Hiutn Tsiang’s travelogue gives a picture of a prosperous city, Shreepur. Calling Koshala as Kiao-Sa-Lo in his own dialect, Tsang wrote that there were about one hundred Sangharamas or Buddhist monasteries and nearly 10,000 priests, all from the Mahayana sect and that the king had deep faith in Buddhism.

Established in the 4th Century AD by a ruler called Sharabh, Shreepur later came into the control of Somvanshi or the Panduvanshis. While Indian history is full of battles between the kings, here in Sirpur there is no sign of

any conflict between Sharabhpuriya and the Somvanshis. Leaving no evidence behind

evacuating their capital, they moved towards Orissa. Tivar Dev of Somvansh founded his dynasty in Sirpur but Harsh Gupta and Mahashivgupt Balarjun (probably 595 AD to 655 AD) were the strong rulers of Sirpur.

There are several theories throwing light on the reasons behind the downfall of Sirpur. Superintending archaeologist of the Chhattisgarh branch of ASI, Narayan Vyas says that floods were the only reason that compelled the Somvanshis to leave Sirpur and shift their capital from here. But this could not be the only reason behind abandoning the five-century-old city.

Sex-centric religion The Deputy Director of the Mahant Ghasidas Museum S S Yadav says that many bangles, made of conch, were recovered from some Vihaars during excavation, which hints that such Vihaars were inhabited by Bhikshunis.

He believes that the Buddhists in Sirpur were followers of the Vajrayaan sect of Mahayaan, which was close to Tantra or occult, and sex was also part of this sect. Inspired by Tantra, the followers of Vajrayaan had developed some Vihaars or monasteries for the Buddhist Bhikshunis or Buddhist nuns. He asserts that the Vajra Yaan finally became corrupt.

There is a mound at a secluded place near Sirpur, which is known as Kisbindera. Kisbin in local dialect means prostitute and Dera means asylum. The mound is yet to be excavated but Yadav believes that it should be a Vihaar of Bhikshunis, which in turn was converted into brothel.

The impact of Vajrayaan followers becoming sex-centric was seen in the society, which finally invited the ire of other sects. "The Shiv-Lingas found in many monasteries give evidence of this conflict," asserts S S Yadav.

According to him, the conflict between the Buddhists and the Shaiviites led to civil war and finally the rulers had to abandon their capital and move towards Orissa.

Arun Kumar Sharma says he found some amazing things during excavation from the site. While excavating a huge complex, which he claims to be the Raaj Mahal or the palace, a big layer of charcoal was found. With the

recovery of charcoal, he came to a conclusion that Sirpur was invaded and the palace was burnt.

A young archaeologist of the ASI, Dr Shivakant Bajpai finds Sharma's theory of invasion difficult to digest. "The recovery of charcoal may also be indicating some accident," he says.

Dr Bajpai is of the view that Sirpur collapsed because trade was affected. Sirpur was an important port that had a connection with the Koushambi (Near Allahabad)-Puri trade route. Shivrinarayan in Chhattisgarh was a prominent trade junction, connecting the Koushambi-Puri route to Sirpur. "When small states came into being on the trade route, the traders were compelled to pay more taxes on their commodities and they diverted their path. The change in the trade route badly affected the prospects of Sirpur and it lost its glory. Finally the rulers had to shift their base."

Eminent historian Dr Vishnu Singh Thakur feels that the emergence of the Nal dynasty was the main reason that ruined the Somvanshis.

An overall conclusion can be that the sex-centric religion led to corruption in the society that pushed the state of Sirpur into anarchy. This disorder further resulted in civil war. The rulers became weak and lost several of their territories.

At present this place demands the government's proper attention, not mere excavations. Sirpur is struggling hard to achieve those glories it had seen in the past as Shreepur, the capital of Dakshin Koshal.

This village lacks communication facilities, good roads and proper infrastructure, the presence of which can make it a tourists' delight.

SMUGGLING RACKET ACTIVE

While the government intends to get funds from foreign resources, little attention is given for the security of this important archaeological site. A smuggling racket is active in the area and several idols were stolen from here.

The only security guard deployed here informed that there were some Jain and Buddhist sculptures that were stolen. In the latest incident an idol of Goddess Hariti was stolen but the police soon recovered it and arrested

eight people. ASI sources said that the idol would have cost not less than Rs 25 lakh in the international market.

The masterminds are still absconding. Two years ago a rare sculpture of 'Garudaaseen Vishnu' (Lord Vishnu sitting on Garuda) was stolen. Way back in 1967, the idol of Goddess Tara was stolen. The idol is now adoring a museum in United States, said sources in the ASI

<http://www.deccanherald.com/deccanherald/aug72005/finearts114557200585.asp>