



BJB AUTONOMOUS COLLEGE
BHUBANESWAR, ODISHA

ITIHĀSA KAUMUDĪ

ANNUAL BULLETIN 2022-23



DEPARTMENT OF HISTORY



By Hitanshu Sekhar, 2nd Year

ABOUT THE DEPARTMENT

Established in 1957, the Department of History aims to impart the knowledge of the Times gone by. Studying history is vital for comprehending the past's lessons, contextualizing the present, and shaping the future. The goal of the department coincides with the ultimate objective of education, i.e., making students a good human being. Knowledge on the subject enables a student to be competitive, sensitive to the solution of social problems afflicting our own country, empathetic and of course job-oriented



Dr. Laxmidhar Bhol
Assistant Professor -II
Head of Department History



Shri. Sudhanshu Kumar Bal
Assistant Professor



Dr. Dilip Kumar Majhi
Guest Lecturer



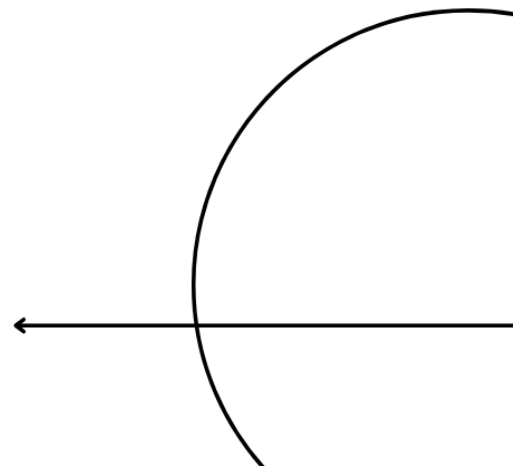
Dr. Subhashree Panigrahi
Guest Lecturer



Miss B. Jaya
Guest Lecturer

CONTENT

- DEPARTMENT SEMINARS
- STUDY TOUR
- VIGILANCE AWARENESS PLEDGE
- FROM THE PENS OF STUDENTS
- STUDENT'S IN-CLASS PRESENTATIONS
- WELCOME AND FAREWELL CEREMONIES
- STUDENT'S ACHIEVEMENTS



DEPARTMENT SEMINARS



“Seminar on the Conservation and preservation of Heritage”

A seminar meeting of the department was held on 22nd November, 2022.

The seminar was jointly organized by the Department of History, BJB(A) College and INTACH on the Occasion of “World Heritage Week”.

The Speakers at the seminar were:

1. Baikuntanath Panigrahi, Convener of INTACH
2. Debasish Mohapatra, Co-Convenor
3. Amiya B. Tripathy, State Convenor of INTACH
4. Ananta Mohapatra, Senior member, INTACH

“Relevance of Mahatma Gandhi in the 21st Century”

The Department of History of BJB(A) College, conducted its Annual Seminar on 25th March 2023 on the topic “Relevance of Mahatma Gandhi in the 21st Century”.

Dr. Kharavela Mohanty addressed the students of the Department on this topic



STUDY TOUR



A study tour to the Diamond Triangle of Odisha [Ratnagiri, Udayagiri and Lalitagiri] in Jajpur District was organised by the Department on 24th December, 2022.

Sites of Ancient Buddhist Monastery dated more than a 1000 years old. The students also visited the ASI [Archaeological Survey of India] Museum on site.

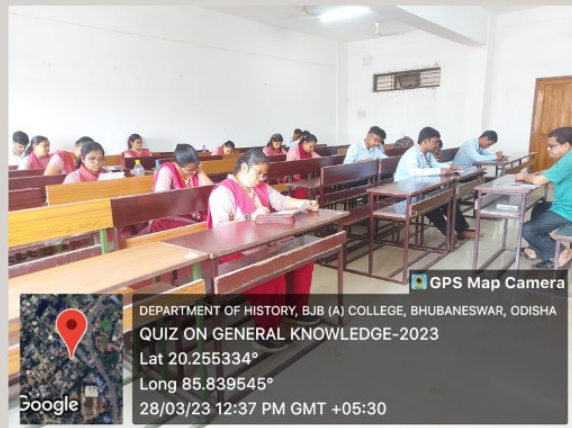


INTEGRITY PLEDGE was taken by the students on the eve of
“Vigilance Awareness Week” on 31st October, 2022.
 Pledge was conducted by Head of Department Dr. Laxmidhar Bhol
 in the presence of the rest of the Faculty members.



Essay Competition on the
 topic **“Problems and
 Solutions to achieve
 Women Empowerment in
 the 21st Century”** on 27th
 March 2023.

**Written Quiz
 Competition**
 organized by the
 Department on 28th
 March 2023





By Hitanshu Sekhar, 2nd year



Hitanshu Prashar
Kala Kalpana

Hitanshu Sekhar, 2nd Year



FROM THE PENS OF OUR STUDENTS

ସମୟ ପରିବର୍ତ୍ତନରେ ନାରୀ ସମାଜ



ସମାଜ; ପରିବର୍ତ୍ତନର ପ୍ରୟୋଗ -ଶାଳୀ
ପରିବର୍ତ୍ତିତ ପରିସ୍ଥିତି ରେ ,
ନାରୀର ଅତୁଳନୀୟ ଭୂମିକା ॥

ଜୀବନରେ ପ୍ରତି ମୁହୂର୍ତ୍ତରେ,
ଘଟିତାଲେ ପରିବର୍ତ୍ତନ ;
ପୂର୍ବେ ତ; ସମାଜ ମଣ୍ଡୁଥିଲା
ନାରୀ ଅସହାୟ , ଅକର୍ମଣୀୟ ;
କିନ୍ତୁ, ସମୟର ଗତି ସହ
ସମାଜରେ ଘଟିଛି ଅନେକ ପରିବର୍ତ୍ତନ !

ଯେଉଁ ପରିବର୍ତ୍ତନ ,
ପୁରୁଷ-ନାରୀକୁ କରିଛି ସମାନ ॥

ଦିନ ଥିଲା ;
ଏ ଅଶିକ୍ଷିତ ପୁରୁଷ ସମାଜ
ତାଲା ପକାଇ ରଖୁଥିଲା ,
ନାରୀର ମହତ୍ତ୍ୱ ଉଦ୍ଦେଶ୍ୟକୁ ।
କିନ୍ତୁ, ବାଧ୍ୟ କରିଦେଲା, ସମୟର ପରିବର୍ତ୍ତନ
ବନ୍ଦ ଘରର ତାଲା ଖୋଲିବାକୁ !!

ଯେଉଁ ଘରୁ ଭାସି ଆସୁଥିଲା ;
ନାରୀ ଶକ୍ତିର ସୁଗନ୍ଧ , ନାରୀର ଦୃଢ଼ତା !
ଉଜ୍ଜ୍ୱଳ ହୋଇ ଉଠୁଥିଲା ;
ନାରୀର ଚେଜ , ନାରୀର ଜ୍ୟୋତି !!



-ସୁଚିତ୍ରା ପରିଡ଼ା-

ବନ୍ଧୁତା

ସମୁଦ୍ର ର ଗଭୀରତା ପରି
ନିବିଡ଼ ଏ ସମ୍ପର୍କ....

ବନ୍ଧୁ ତ; ଅନେକ ଥାଆନ୍ତି
କିନ୍ତୁ ଜଣେ ଏମିତି ଥାଏ
ଯିଏ ଅତି ଆପଣାର ଲାଗେ...।

କାହିଁକି କେଜାଣି...?

ତା ଆଗରେ ମନ ଖୋଲି

ସବୁ କଥା କହିବାକୁ ଇଚ୍ଛା ହୁଏ
ତାକୁ ଚିତେଇବାକୁ ଇଚ୍ଛା ହୁଏ...।

ସିଏ ପାଖରେ ଥିଲେ

ଆଖିର ସବୁ ଲୁହ ଉଭେଇ ଯାଏ,
ହାତ ଧରି ସିଏ

ଠିକ୍ ରାସ୍ତା ରେ ନେଇଯାଏ...।

କିଛି ନ କହିଲେ ବି;

ମନ କଥା ବୁଝି ପାରୁଥିବା ଭଳି
ବନ୍ଧୁଟିଏ ସିଏ ,

ସୁଖ ଦୁଃଖର ସାଥୀ ଟିଏ ସିଏ...।

ପାଖରେ କେହି ନଥିବା ବେଳେ

ସିଏ ପାଖରେ ଥାଏ ,

ସବୁ ସମୟରେ ମୋତେ

ଖୁସିରେ ଦେଖିବାକୁ ଚାହେଁ...।

ସମସ୍ତଙ୍କ ଠାରୁ ଟିକିଏ ନିଆରା ସିଏ,

ବନ୍ଧୁ ପରି ବନ୍ଧୁ ଟିଏ ସିଏ...।

~ସୁଚିତ୍ରା...~

* ° * ° * 🍷 * ° * ° *

ବର୍ଷା

ବରଷା ବେଳେ ମୟୂର ନାଚେ
କେତେ ଆନନ୍ଦ ମନରେ,
ନାଲି ଚୁକୁ ଚୁକୁ ସାଧବ ବୋହୂ
ଆସଇ ବୋହୂ ବେଶରେ ।

ବାଦଲ ଆସେ ବର୍ଷା ପୂର୍ବରୁ
କଳା ଅନ୍ଧାର କରି,
ଚକମକ କରି ବିଜୁଳି ମାରେ
ଆଲୋକ ଶୀତା ପରି ।

ହାଲୁକା ପବନ ବହି ଚାଲିଯାଇ
ମନକୁ କରଇ ଚୋରି,
ସକାଳ ଲାଗେ ମେଘୁଆ ମେଘୁଆ
ଗଛ ଛାଇ ତଳ ପରି ।

ବରଷା ପାଣିରେ ପିଲା ଖେଳୁଥାନ୍ତି
କାଗଜ ଡଙ୍ଗା ଧରି,
ଧରିତ୍ରୀ ମାଆକୁ ତୁପ୍ତି ମିଳୁଥାଏ
ଜଳଧାରା ବହି ଯାଇ ।

ରଙ୍ଗ ବେରଙ୍ଗର ଫୁଲରେ ସଜେଇ
ଗଛ ଖେଳୁଥାଏ ଦୋଳି,
ନାନା ଭରା ଗୀତ ଗାଇଯାଏ ସିଏ
କୋଇଲି କଣ୍ଠ ପରି ।

କୁଷି ମନରେ କେତେ ଯେ ଆନନ୍ଦ
ନହୁଏ କଳନା କରି,
ମଞ୍ଜି ବୁଣି କୁଷି ହଳ କରୁଥାଏ
ଶଗଡ଼ ବଳଦ ଧରି ।

ଚତୁର୍ଦ୍ଦିଗ ଦିଶେ ସବୁଜର ବନ
ଲାଗଇ କେତେ ଯେ ସୁନ୍ଦର,
ପକ୍ଷୀମାନଙ୍କର ଗୁଣୁଗୁଣୁ ଶବ୍ଦ
ଆହା କି ସୁମଧୁର !





Medieval India

*In Medieval India's golden age,
Many kingdoms rose to engage,
With art, culture, and architecture so grand,
It left a mark on the entire land.
From the Cholas to the Mughals,
Each empire left their cultural jewels,
Taj Mahal, Qutub Minar, and Hampi's
ruins,
Show us their glory that still continues.
With trade, commerce, and intellectual pursuits,
Medieval India's vibrance never diffused,
Sanskrit, Persian, and Urdu languages
fused,
To create a diverse and rich milieu.
Oh, Medieval India, your legacy we cherish,
Your stories and history, we'll always relish,
From your colorful festivals to your art,
You left an indelible mark on our hearts.*

-Prateek Kumar Das



The Case of the 'Big Towns' in Karnāṭaka: An Onomastic Study of the place name 'Perbboḷal'

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Abstract:

The present paper aims at an onomastic study of the place name Perbboḷal found in an inscription of the time of Western Gaṅga monarch Mādhavavarman III and its relation to some present-day place names of Karnāṭaka which apparently are ultimately derivable from 'Perbboḷal' itself. Also, it will be seen whether the 'Perbboḷal' of the inscription is identifiable with any present-day location of Karnāṭaka.

Keywords:

Perbboḷal, Hebbāḷa, Western Gaṅgas, Mādhavavarman III, Śrīpuruṣa, Mudukottura viṣaya, Korikunda viṣaya.

(1)

Onomastics is the study of the history and origin of proper names of persons or places. In India, we have a dedicated organisation by the name of The Place Names Society of India which promotes research on place and personal names. Since 1980, it has engaged in bringing out academically enriching studies on the subject annually through its mouthpiece Studies in Indian Place Names (Bhāratīya Sthalanāma Patrikā).

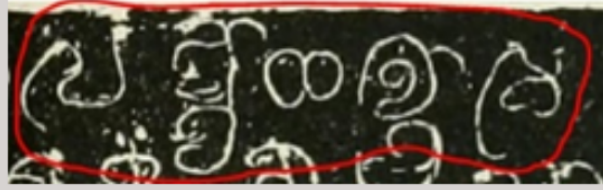
On 5th May 2018, a hero-stone (Kannaḍa – vīrakallu) lying in a road side ditch near the Māramma Temple at Hebbāḷa in Beṅgaḷūru was recovered by a local NGO working for preservation of heritage in Beṅgaḷūru just as the ditch was about to be filled up with gravel for levelling of the road for the 2018 Karnāṭaka Legislative Assembly Elections (C4CBangalore 2020, 59:00)! The vīrakallu was engraved with an inscription recording the martyrdom of a certain Kittayya while he was defending the place mentioned in the inscription from a Rāṣṭrakūṭa attack during the reign of the Western Gaṅga king Śrīpuruṣa (Krishnamurthy 2018, 178). The place mentioned was Perbboḷalnāḍu-30.

Dr. P. V. Krishnamurthy, a well-known Kannaḍa epigraphist who deciphered the inscription, recognised Perbboḷal as today's Hebbāḷa of Beṅgaḷūru (Krishnamurthy 2018, 179). He gave the etymological derivation of the name Hebbāḷa from Perbboḷal as follows: per-boḷal > pervvoḷal > perbboḷal > perbboḷ > pebbboḷ > pebbāḷa > hebbāḷa (Krishnamurthy 2018, 179). The word per-boḷal has been derived from two words: 'piriya'(1) meaning 'big' and 'poḷal' meaning 'town' (Venkatasubbiah, et al. 2010, 5836). Hence Per-boḷal, and ultimately Hebbāḷa, means a 'a big town.' The p in Kannaḍa, both initial and intervocalic, gradually started to morph into h from the 10th century CE onwards in the inscriptions (Narasimhia 1941, 2-3). Similarly, v began to be replaced by b in large numbers from the 9th and 10th centuries CE onwards (Gai 1946, 15-16). Lastly, the Dravidian ḷ was replaced either by r or by ḷ from 10th century CE onwards (Narasimhia 1941, 61-62).

(1) Piriya is not the root word. it is genitive(sasthi bibhakti) of the root piri meaning extensive/large.

(II)

The transition from Per-bo|al to Hebbā|a has been indicated in 5 stages, as shown above. It would be worth knowing if any of the intermediate stages has been mentioned in any other inscription in or around Hebbā|a. This would confirm the manner of evolution of Per-bo|al to Hebbā|a as given by Dr. Krishnamurthy. Surprisingly, another inscription of the Western Gaṅgas, this time on copper plates, does contain the exact place name of 'Perbbo|al,' i.e., the second stage of the name-evolution. The Nonamaṅgala plates of Mādhavarman III(1) (Ramesh 1984, no. 10) clearly mention the name Perbbo|al-grāme in the first line on the first side of the third plate.



The Nonamaṅgala plates have been dated to the 5th century CE on grounds of palaeography (Ramesh 1984, 34). Therefore, we see the -v- already replaced by -b- in the 5th Century CE itself. It is to be noted that this is not at all universally applicable to all words in the inscriptions – it is just an exception and hence does not alter the findings of Dr. Narasimhia or Dr. Gai. In light of this fact, I propose a slight change in the derivation scheme of Dr. Krishnamurthy. The first stage of the name-evolution, i.e., pervvo|al, needs to be replaced by Perbbo|al, which was the second stage in Dr. Krishnamurthy's derivation scheme. Now, the derivation of present-day Hebbā|a in Beṅga|ūru will be as follows: per-bo|al > perbbo|al > perbbo| > pebbo| > pebbā|a > hebbā|a. Thus, we see the place name of Perbbo|al being in use at least from the 5th century CE itself, if not earlier.

(III)

Since we have found the name of 'Perbbo|al' in a 5th century CE inscription, that too in a Western Gaṅga inscription itself, it is tempting to identify this place name as the present day Hebbā|a in Beṅga|ūru, as it was one of its antecedent names. But the following considerations do not allow us to hazard such an identification:

(1) In the corpus, the inscription is said to be of Mahendravarman II. But Dr. Ramesh himself clarifies that it would be Mahendravarman III

• **The Perbbolal mentioned in the Noṇamaṅgala plates is said to be within Mudukottura viṣaya (Mudukottura-viṣaye Perbbolal-grāme...). Whereas the Perbbolal of the Hebbā|a-Kittayya inscription is itself an independent politico-geographical unit named Perbbolal nāḍu-30 (perbbolal-nāḍu mūvattu...).**

• **There is another inscription, called Noṇamaṅgala plates of Avinita (Ramesh 1984, no. 12), son of Mādhavavarman III, found from the EXACT SAME PLACE where the Noṇamaṅgala plates of Mādhavavarman III were found, i.e., from the ruins of an old Jaina temple at Noṇamaṅgala (Māluru Tāluk, Kolar dist.)(1). Avinita's inscription states that the Jaina temple at Uranura was granted the village Cennelkarani of Korikunda viṣaya. Whereas Mādhavavarman's inscription states that the Jaina temple at Perbbolal of Mudukottura viṣaya was granted the village of Kumārapura. The same temple cannot be in 2 different viṣayas. The Jaina temple at Uranura was most probably included in Korikunda viṣaya as the village granted, i.e., Cennelkarani, was in Korikunda viṣaya and both cannot be located far way.**

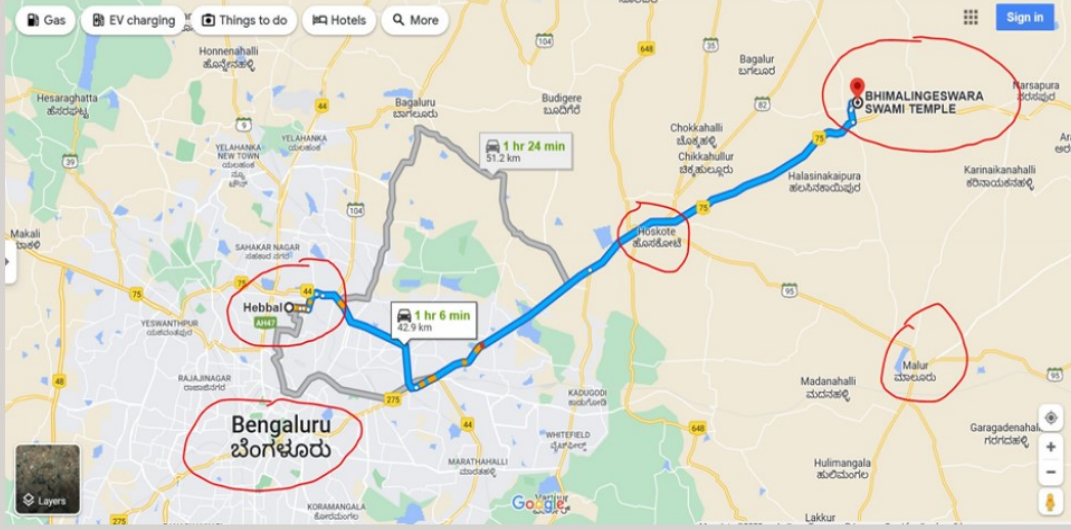
• **It is certain that Korikunda viṣaya is modern day Māluru Tāluk and Hosakōṭe Tāluk of Kolar and Bengaluru Rural districts respectively(2). A STONE inscription of the time of Śrīpuruṣa found in the Bhīmaliṅgēśvara Svāmi temple in the village of Mārēnaha||i (Hosakōṭe Tāluk) mentions Keṛikunda-300, which is same as Korikunda (Keṛikundāddi mūnrum)(3). When Korikunda can include within itself almost 300 villages(4), Hebbā|a (Perbbolal) of Beṅga|ūru can very well be included within Korikunda viṣaya.**

(1) Epigraphia Carnatica, Vol X, pp VIII-X footnote 4

(2) Mysore Archaeological Report, 1942, pp 135.

(3) Epigraphia Carnatica, Vol IX, Ht.

(4) The numerical suffixes attached to a politico-geographical unit indicate the number of villages in that division (Adiga, 2006, 14-15)



(IV)

In light of the above objections, the Perbbolal of Mādhavarman III's inscription is different from the Perbbolal of Śrīpuruṣa's inscription. What then would be the present-day location of the Perbbolal of Mādhavarman III's inscription? The identification is rendered extremely difficult as except for the mention that Perbbolal is within Mudukottura viṣaya, no other detail is furnished by the inscription. The village granted to the temple of Arhat in Perbbolal, i.e., Kumārapuragrāma (Kumārapura-grāma-śca ētatsarvvaṃ sa-sarvva-parihāra-kraṃeṇādbhir-....), offers no clue to identify Perbbolal. And as such, the inscription is on copper plates. It is observed that the copper plate inscriptions are many a times far removed from the location of the donee(s) mentioned. Moreover, there are many locations in Karnāṭaka which bear the name of Hebbā|a. Here is a list of them(1):

- i. Hebbā|a – Vijayapura dist.***
- ii. Hebbā|a – Be|agāvi dist.***
- iii. Hebbā|a – Dhārwāḍ dist.***
- iv. Hebbā|a – Gaḍag dist.***
- v. Hebbā|a – Koppa| dist.***
- vi. Hebbā|a – Mysuru dist.***

There is a Hebbā|a even in Kolhāpur dist., Mahārashṭra! The only reason why Perbbolal of the Hebbā|a-Kittayya inscription could be identified is because it is found on a STONE inscription not removed far away from its original place of installation.

¹⁾It is not an exhaustive list. There are many more Hebbala(s) in Karnataka

Thus, it is next to impossible to locate the Perbbō|al of Mādhavavarman III's inscription with the meagre details given in it. Only conclusion that can be drawn from the above discussion is that all the Hebbā|a(s) mentioned above must have followed the same process of derivation from per-bo|al (piriya +po|al) as shown by Dr. Krishnamurthy and the present author. Hebbā|a, and thus Perbbō|al, seems to be a popular place name in Karnāṭaka, having influenced even Mahārashṭra. Further details are awaited from inscriptions for identifying Perbbō|al with certainty. Since Perbbō|al was granted a village during Mādhavavarman III's reign, it should be identified within the territory controlled by him during his reign. Dr. Malini Adiga (2006, 93 – 99) has examined the territory occupied and controlled by Mādhavavarman III.

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Nihār Rañjan Pātra

Roll No.: BA21 – 088

+3 2nd Year, Dept. of History

Christianity in Odisha: A Background of its rise and current state in the Odia society

Introduction

Christianity As A religion came to ye limelight in the Indian Subcontinent during the Early Phase of European Colonisation Of India During the 1500s and past that, after English Consolidation as a ruling force on the subcontinent, has maintained relevance and status as a major religion amongst a vastly Secular Population. The presented paper attempts to give a background for the religion's spread In the State of Odisha and it's Modern Situation.

Origin

As Is the norm for Christianity's spread in India, the odia people were influenced by the religion initially on the advent of british rule out of Calcutta and the region of Bengal, which at the time came to include Odisha as a part of itself Dated around the 18th Century, It took root via missions from Anglo and Portuguese Missionaries.

"Pioneer missionaries Rev. Ernest Pohl and Rev. Herman Bothmann came to India and reached the Koraput district of Odisha on 31 May 1882 and started mission work on behalf of the 'Joypore Evangelical Lutheran Church'.

The Evangelical Missionary Society of Mayurbhanj (EMSM) was established in 1895 at the hands Sriram Chandra Bhanj Deo, who was at the time the King Of The Mayurbhanj State during British Times.

From Vocal Sources of Elders from the Village of Bahilikada whose local church was established in the year 1923, we can also determine a more influential stance for the religion to have begun from the late 19th to the Early 20th century onwards.

Modern Christian Structure In Odisha

Besides these vocal sources and narratives drawn up from previous generations, the Modern Christian Church of Odisha Comes under the Church Of North India', which was Inaugurated in 1970. 27th November at Nagpur.

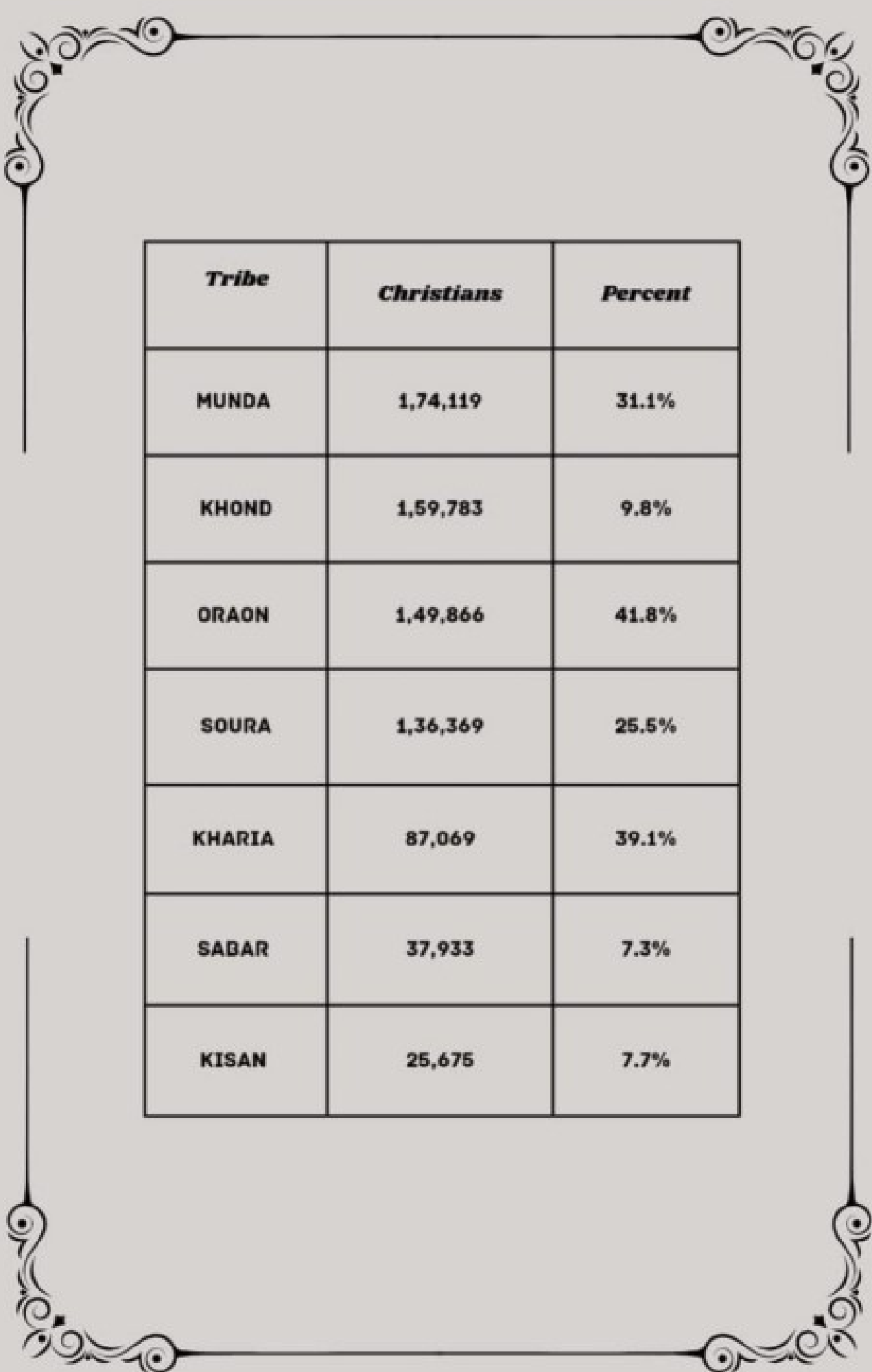
The Church of North India or 'CNI' has included within itself the denominations of 'Church Of God' 'Council of Baptist Churches of North India' 'Evangelical Missionary Society Of Mayurbhanj Jeypore Evangelical Lutheran Church Orissa Baptist Evangelical Crusade' and 'The Pentecostal Mission' based out of Ceylon, Sri Lanka.

Modern Status and State Of Christianity In Odisha

Coming to Mention the status of Christianity As a religion in Odisha during our modern 21st Century, the Statistics say it all. Based on the information taken from the census of the year 2011, 2.77% of the general Odia population or 1,161,708 People are a part of the christian religion The Demographics of the religion follow a mainly Scheduled Tribes(ST) or the Tribal Communities as it's main target of influence.

Growth rate in Christian population in Odisha has made a quantum jump by 478 percent in the past 50 years compared to 323 per cent and 130 per cent in case of Muslim and Hindu population respectively." quoting the article by The Hindu from August, 2015. Info like this Showcases the meteoric growth and the relevance the religion has managed to hold In the State.

As is the norm for the minority of any demographic across Human history, we can notice a very distinct issue of violence against christian converts in Our State. News Broken as late as 2021 by 'Asia News', during the horrible Time of the Pandemic mentions 8 families being expelled from their village of Sikapai in the district of Rayagada, with their homes destroyed by Hindu Extremists Another such case Cited by 'Christianity Today' mentioning a victim of the 2007. Church burnings at Kandhamal, a widow with her children struggling to survive with the loss of her husband during the burnings.



<i>Tribe</i>	<i>Christians</i>	<i>Percent</i>
MUNDA	1,74,119	31.1%
KHOND	1,59,783	9.8%
ORAON	1,49,866	41.8%
SOURA	1,36,369	25.5%
KHARIA	87,069	39.1%
SABAR	37,933	7.3%
KISAN	25,675	7.7%

Many such cases have occurred across Odisha due to the innate nature of christianity being viewed as an external religion and a threat to the Local Traditions and cultures of the Odia People. Despite this violence, Christianity still remains on the upward growth scale due to the contributions of the church to adivasi and tribal communities. Aforementioned Bahilikada village is a welcome example of a long standing and accepting community of christian followers

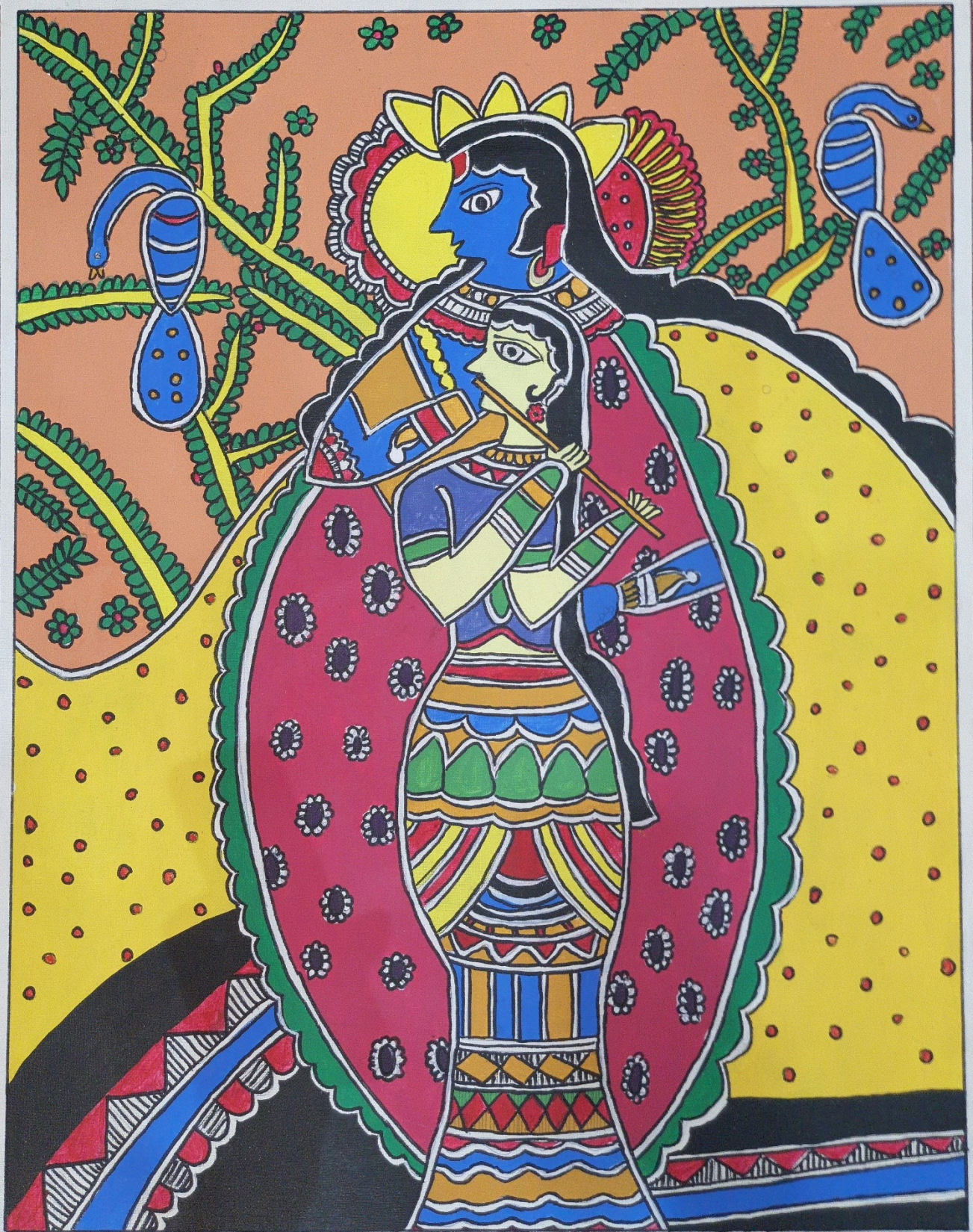
Resources:

- Census India 2011 ; <https://www.censusindia2011.com>
- Christianity In Odisha ; https://en.wikipedia.org/wiki/Christianity_in_Odisha
- Church of God ;
[https://en.wikipedia.org/wiki/Church_of_God_\(Anderson,_Indiana\)](https://en.wikipedia.org/wiki/Church_of_God_(Anderson,_Indiana))
- Council of Baptist Churches in Northern India ;
https://en.wikipedia.org/wiki/Council_of_Baptist_Churches_in_Northern_India
- Evangelical Missionary Society of Mayurbhanj ;
https://en.wikipedia.org/wiki/Evangelical_Missionary_Society_of_Mayurbhanj
- Jeypore Evangelical Lutheran Church ;
https://en.wikipedia.org/wiki/Evangelical_Missionary_Society_of_Mayurbhanj
- Orissa Baptist Evangelistic Crusade ;
https://en.wikipedia.org/wiki/Orissa_Baptist_Evangelistic_Crusade
- The Pentecostal Mission ;
https://en.wikipedia.org/wiki/The_Pentecostal_Mission
- Christian Widow Struggles, Kandhamal ;
<https://www.christianitytoday.com/ct/2022/november-web-only/orissa-christian-widow-kandhamal-violence-india-persecution.html>
- 8 Christian Families Expelled from Village, Sikapai ;
<https://www.asianews.it/news-en/Orissa,-8-Christian-families-attacked-and-expelled-from-their-village-53379.html>
- Christian Growth ;
<https://www.thehindu.com/news/national/other-states/population-of-christians-grew-by-478-in-odisha-in-50-years/article7595024.ece>
- Church of North India (CNI) and it's History ; <https://cnisynod.org/>

Avinash Das

Roll No.:BA-21-530

+3,2nd Year; Dept. Of History



Pradhan
03.15

Hitanshu Sekhar, 2nd Year



Students” paper presentation on “Expansion of Marathas under the Peshwas” conducted on 11th April 2023, where the students presented their presentation in the presence of the HOD and other students.



WELCOME AND FAREWELL CEREMNIES OF THE DEPARTMENT



“AAGAAZ”
Introduction of the
Admission Batch 2022
and their Welcome
Ceremony was held on
9th December, 2022

**Group Photo with
faculty during
Aagaaz-2022**



BASHIR-E-WAFA
Farewell Ceremony of
Batch 2020 was
conducted on 4th April,
2023

Student Achievements



Our 2nd year student Roshan Nayak being a part of the Red Cross member of the College actively participate in Various events by the College

Our students from 2nd Year Snehashis Das, Manorama Mukhi and Roshan Nayak participated in an Intra-College Quiz competition conducted by Team Inspira of KIIT College and secured 1st Prize.



One of our 2nd Year student Prateek Kumar Das was the part of the U17 FIFA World Cup which was held in Bhubaneswar in 2022 and acted as one of the core member of the Logistics Department of the Organizing Committee.



ABINASH SOURA, +3 1ST YEAR, HISTORY HONOURS AWARDED WITH A CASH PRIZE OF RS. 54,000 ON OCCASION OF THE NATIONAL SPORTS DAY, 2023 TOWARDS HIS RECOGNITION IN PARA OLYMPIC ATHLETICS CHAMPIONSHIP BY THE SPORTS AND YOUTH SERVICES DEPARTMENT, GOVERNMENT OF ODISHA.

ON HIS ACHIVEMENT OF WINNING BRONZE MEDAL IN THE PARA OLYMPICS

Workshop on The Basics of Indian Epigraphy and Paleography

Seven students from the 2nd year of the department attended a one-week workshop on “The Basics of Indian Epigraphy and Paleography” conducted by Ravenshaw University, Cuttack in December 2022. The resource person Dr. T.S. Ravishankar, former Director(Epigraphy), ASI, Mysuru taught the students various Indian scripts and their Paleographical peculiarities.



Group picture of all delegates at the Ravenshaw University, Cuttack



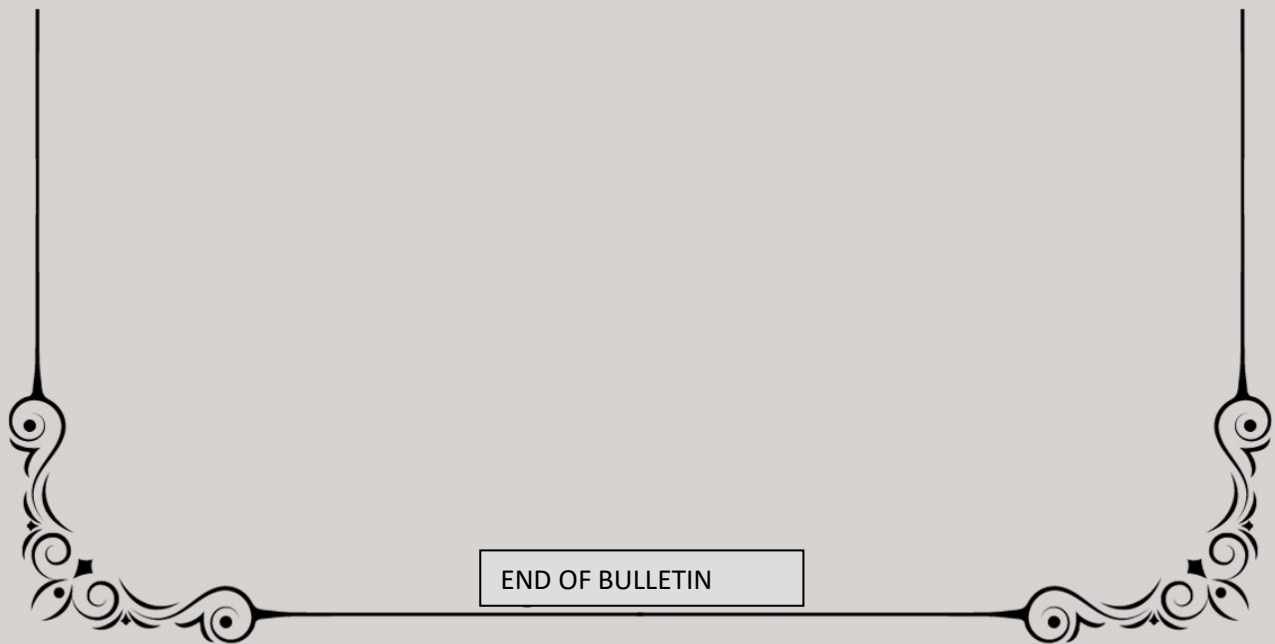
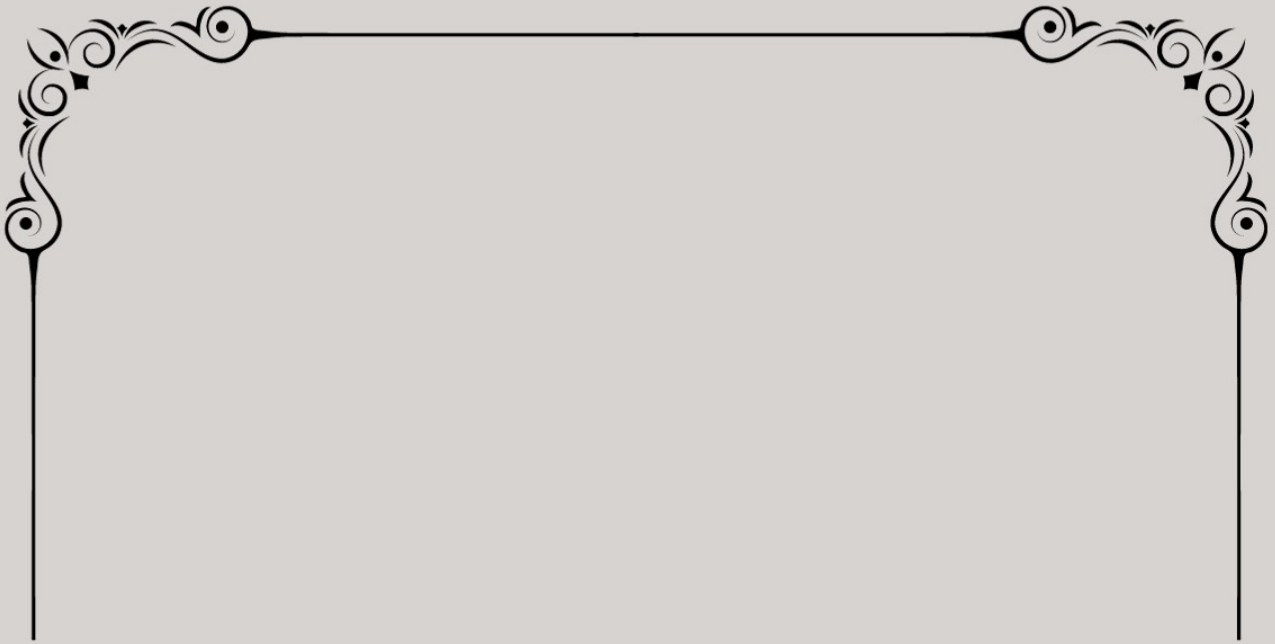
Our Students with Dr. Ravishankar and Dr. Subrata Acharya



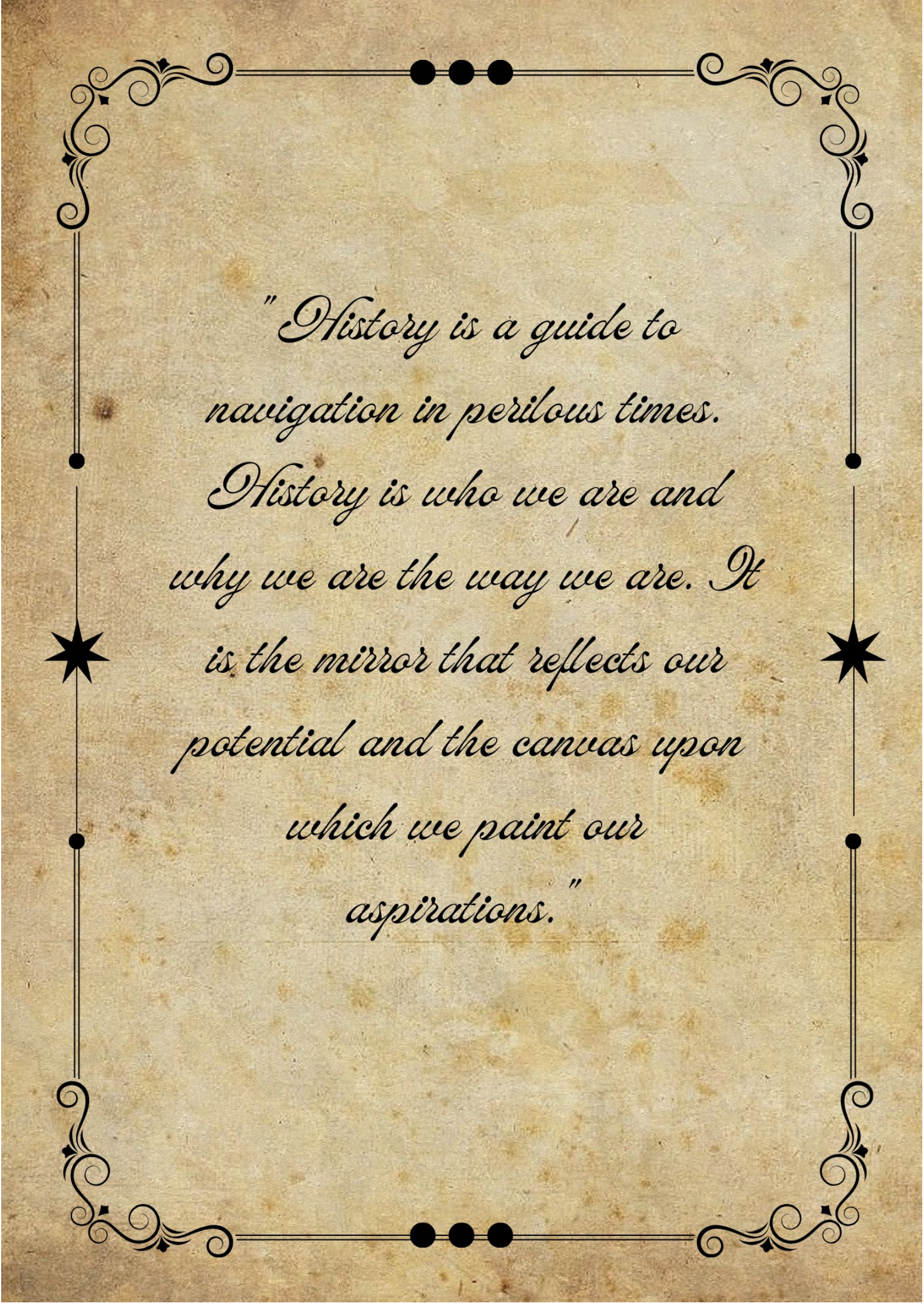
Our students with Dr. Ravishankar on site visit to Udayagiri, in Jajpur District



Hitanshu Sekhar, 2nd Year



END OF BULLETIN



*"History is a guide to
navigation in perilous times.*

*History is who we are and
why we are the way we are. It
is the mirror that reflects our
potential and the canvas upon
which we paint our
aspirations."*