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CONTENTS

JANUARY - 2022

| | | |
|----------------------------------------------------------------------------------|-----------------------------------|---------|
| Eradicating Witch-Branding : Issues and Challenges in Odisha | <i>Debabrat Patra</i> | |
| | <i>B.N. Durga</i> | ... xii |
| Purna Swaraj and Our Constitution | <i>Dr. Janmejay Choudhury</i> | ... |
| Waste to Wealth : Global Challenges and Indian Scenario | <i>Dr. Manas Ranjan Senapati</i> | ... |
| Conservation of Nature's clean up crew – The Vulnerable Vultures | <i>Priyanka Mohanty</i> | ... |
| In "Remembrance of Things Past" | <i>Dr. Devidutta Das</i> | ... |
| Influence of Sri Chaitanya Bhakti in Odisha | <i>Dr. Minakshi Sethy</i> | ... |
| Strengthen a Child in Climate Change | <i>Dr. Ajit Kumar Mahapatra</i> | ... |
| Gandhiji and Subhasji (The immortal leaders of India) | <i>Er. Raghunath Patra</i> | ... |
| Puri, A Bunch of Extreme Glory | <i>Dr. Bhubaneswar Pradhan</i> | ... |
| The Saliha Satyagraha, 1930 | <i>Kamalakanta Roul</i> | ... |
| Fakir Mohan Senapati : The Pioneer of Modern Odia Literature | <i>Balabhadra Ghadai</i> | ... |
| Veer Surendra Sai, The Great Freedom Fighter | <i>Dr. Sarbeswar Sena</i> | ... |
| Relevance of the Republic Day | <i>Manas Chandra Behera</i> | ... |
| Tiger, Project Tiger and its Future in Odisha | <i>Prof. Prafulla Ku. Mohanty</i> | ... |
| Godavari Devi : The Lady Who Taught Gandhiji in Odisha | <i>Gurukalyan Mohapatra</i> | ... |
| Interview with an Eminent Lyricist, Mitrabhanu Gauntia | <i>Dr. Akshaya Kumar Panda</i> | ... |
| Working of SHGs : Training and Capacity Building of Women in Rural Odisha | <i>Dr. S. Kumar Swami</i> | ... |
| Vernacular Histories and History 2 : Configuring Madalapanji of Odisha | <i>Rajata Kanta Dash</i> | ... |
| Swatantrata through Science and Scientists | <i>Basanta Kumar Das</i> | ... |
| Our Human Rights | <i>Uma Shankar Prasad</i> | ... |
| The Car Festival of Lord Jagannath | <i>Arya Aradhana Routray</i> | ... |
| Tribal Folk Tales and Folklore in Odisha | <i>Dr. Nibedita Mohanty</i> | ... |
| | <i>Manorama Nayak</i> | 73 |

National Song

Vande Mataram !

Sujalam, suphalam, malayaja shitalam,

Shasyashyamalam, Mataram !

Shubhrajyotsna pulakitayaminim,

Phullakusumita drumadala shobhinim,

Suhasinim sumadhura bhashinim,

Sukhadam varadam, Mataram !

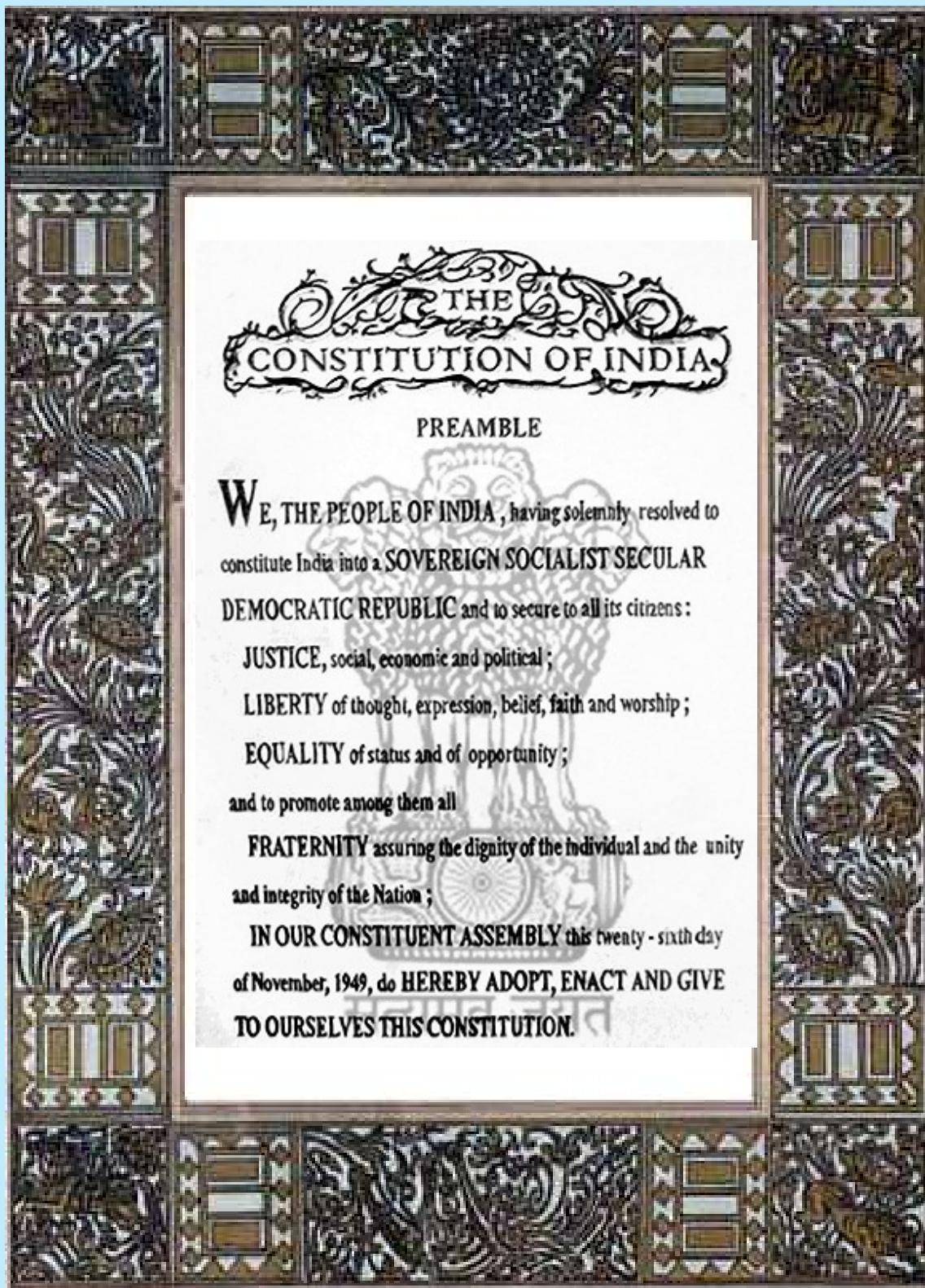
The song, Vande Mataram, composed in Sanskrit by Bankimchandra Chatterjee, was a source of inspiration to the people in their struggle for freedom. It has an equal status with Jana-gana-mana. The first political occasion when it was sung was the 1896 session of the Indian National Congress.

National Anthem

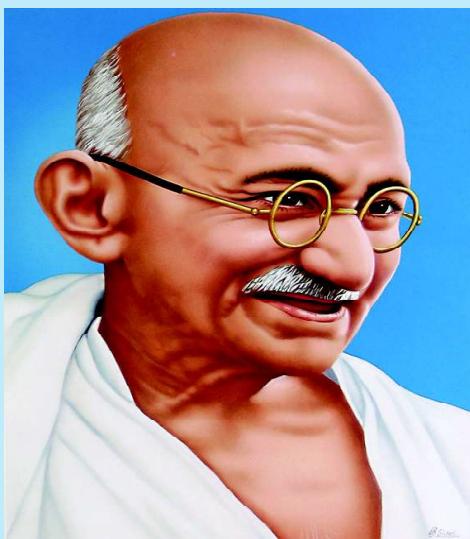
**Jana-gana-mana-adhinayaka, jaya he,
Bharata-bhagya-vidhata.
Punjab-Sindhu-Gujarat-Maratha,
Dravida-Utkala-Banga,
Vindhya-Himachala-Yamuna-Ganga Uchchala-Jaladhi-taranga.
Tava shubha name jage, Tava shubha asisa mage,
Gahe tava jaya gatha,
Jana-gana-mangala-dayaka jaya he Bharata-bhagya-vidhata.
Jaya he, jaya he, jaya he, Jaya jaya jaya, jaya he!**

The playing time of the full version of the National Anthem is approximately 52 seconds. A short version consisting of first and last lines of the stanza (playing time approximately 20 seconds) is also played on certain occasions.

The song, Jana-gana-mana, composed originally in Bengali by Rabindranath Tagore, was adopted in its Hindi version by the Constituent Assembly as the National Anthem of India on January 24, 1950. It was first sung on December 27, 1911 at the Calcutta Session of the Indian National Congress. The complete song consists of five stanzas.



Our Sincere Obeisance



Mahatma Gandhi



Netajee Subhas Chandra Bose



Veer Surendra Sai



Buxi Jagabandhu

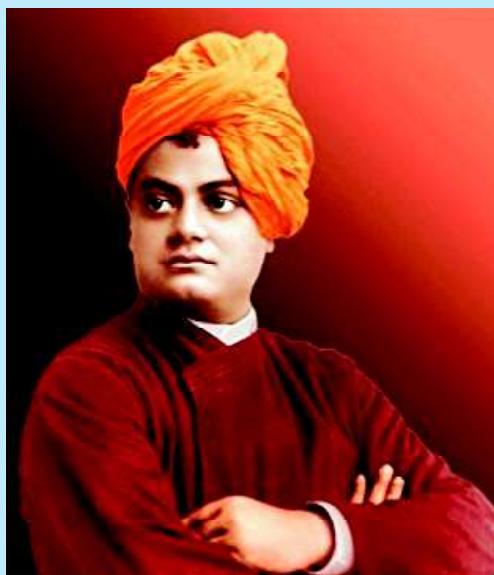
Our Sincere Obeisance



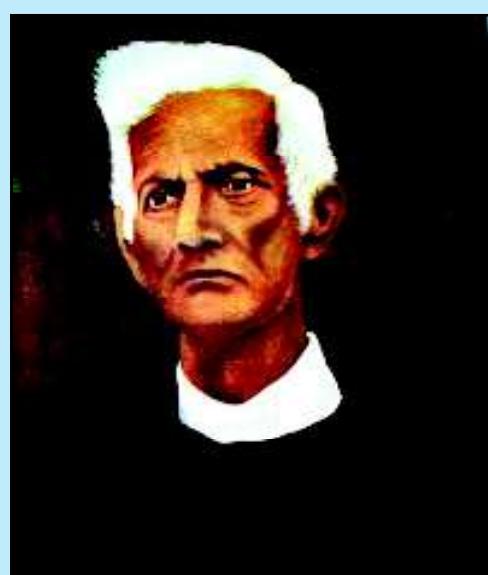
Chakhi Khuntia



Ramchandra Mardaraj Deo



Swami Vivekananda



Vyasa Kabi Fakir Mohan Senapati

Significant Achievements of Department of Women and Child Development

As we usher into another new year, it's time to look back, reminiscence and take stock of the good work done during the year that passed by. Although 2021 had been yet another tough & challenging year, courtesy Covid 2.0, the hiccups could be sailed through due to sheer grit, perseverance, mutual cooperation and coordination at every level.

In its constant endeavour to bring in smiles on the faces of millions of women & children in the state, a number of initiatives were undertaken, which rendered in scripting some success stories. The efforts of the Department were well evident in the NFHS 5 results which came in by the end of the year. A few of the indicators indicate appreciable trends which can prove to be game changers in the long term.

A few key achievements may be summed up as:

1. NFHS 5:

1.1. Nutritional Status of Children:

- a. Significant reduction is noticed in children under 5 years who are underweight (weight-for-age) (%) by 4.7 % points to 29.7 from 34.4. National average is 32.1
- b. Children under 5 years who are stunted (height-for-age) (%) has an improvement by 3.1 % points to 31.0 from 34.1 between the two periods. India stands at 35.4
- c. There has been a slight reduction in children under 5 years who are wasted (weight-for-height) (%) from 20.4 to 18.1. India figure is 19.3



1.2. Child Feeding Practices:

Odisha ranks best in the country in composite ranking of child feeding practices indicators.

- a. Child feeding practices of children (0-5) have shown significant improvement from that during NFHS 4.
- b. Children under age 6 months exclusively breastfed (%) has increased from 65.6 in NFHS 4 to 72.9 in NFHS 5 showing an increase by 7.3 % points. National average is 63.7
- c. Children age 6-8 months receiving solid or semi-solid food and breastmilk (%) has increased from 54.9 in NFHS 4 to 67.5 in NFHS 5 showing an increase by 12.6 % points. National figure is way below at 45.9
- d. Total children age 6-23 months receiving an adequate diet (%) has a significant improvement from 8.5 in NFHS 4 to 20.4 in NFHS 5. National average is 11.3.

1.3. Child Vaccination and Vit-A Supplementation

- a. Odisha is best in the country in vaccination of children. It has gone up to 90.5% in NFHS-5 from 78.6 in NFHS-4, showing an improvement of around 12 % points, surpassing the national average of 78.6
- b. Vit-A supplementation has gone up to 87.1% in NFHS-5 from 75.6% in NFHS-4, an improvement of almost 12 points. National average stands at 71.2

2. Early Childhood Care & Education (ECCE):

- a. *Ghare Ghare Arunima (GGA) received the highest citizens SKOCH platinum Award in the 75th summit.*
- b. *VATSALYA a campaign on responsive parenting received the Order of Merit as an innovation in SKOCH ceremony.*
- c. Funfilled pictorially represented curriculum alongwith *GGA calendar & kuni calendar* shared digitally with more than 16 lakh parents for ensuring learning continuity.
- d. ICDS functionaries sensitized to strengthen the initiative during home visits and ankur day observation.

3. Nutrition & POSHAN:

- a. *SOPAN (Strategy for Odisha's Pathway to Accelerated Nutrition)* approved in the state cabinet on 09.02.2021 and implemented in hard to reach 125 blocks in 22 districts of the state for improving nutrition outcomes of the vulnerable and marginalized.

- b. *Additional 1567 new Anganwadi Centres* started functioning in the state.
- c. *Community based Management of Acute Malnutrition (CMAM) initiated* in Nabarangpur and Koraput districts. Introduction of *augmented THR* under the programme to manage SAM children at the community level itself.
- d. In order to promote dietary diversity for children attending Anganwadi Centres, more than 39,000 “*Mo Upakari Bagichas*” (nutri-gardens) developed in AWCs in convergence with the Departments of PR, Horticulture and OLM.

4. POSHAN Tracker App to strengthen reporting & monitoring:

Smart phones provided to all AWWs and Supervisors for real time monitoring of ICDS through the POSHAN Tracker mobile application. The application helps in tracking the registration of beneficiaries under ICDS, uploading data of growth monitoring of children, AWC infrastructure details, provisioning of Supplementary nutrition provided to beneficiaries. It provides a 360-degree view of the activities of the Anganwadi Centre and service deliveries of Anganwadi Workers. The application helps the Project/ District/ State officials to monitor the nutritional status of children, pregnant and nursing women and other indicators on a daily basis.

- 5. More than 70,000 frontline functionaries oriented virtually on Behaviours (CAB) & Covid Appropriate Nutrition (CAN) advisories for reinforcing precautionary measures during COVID 2.0.
- 6. Tiki Mausi once again took a centrestage in spreading awareness on CAB & CAN through various platforms.

7. ADVIKA- Empowering adolescents:

- a. ‘ADVIKA’, an adolescent empowerment programme targeting 10-19 age group adolescent girls reached 10 lakh adolescent girls through inclusive life skill education and range of communication packages.
- b. More than a lakh Sakhi-Sahelis engaged meaningfully as peer leaders to raise voices for promoting the rights of adolescent girls, to avert early marriage and enable them achieve their aspirations.
- c. To demonstrate more gender-equitable attitudes and increased support for girls’ rights, the concept of ‘Men-Streaming’, Sakha-Bandhu (peer leaders boys’) introduced.
- d. An MIS application developed to trigger up tracking, system strengthening, monitoring and maximizing benefits under this programme at state level.

- e. Department bestowed with the prestigious SKOCH GOLD Award 2021 - the highest Civilian and independent honour for prevention of child marriage. Commendable efforts from all including the adolescents themselves.

8. Going digital:

- a. The e-manadeya portal launched on 25th February, 2021 for payment of monthly honorarium and incentives directly to the bank accounts of Anganwadi Workers, Mini Anganwadi Workers and Anganwadi Helpers of the state through IFMS. 1,34,758 AWWs, Mini AWWs and AWHs benefitted through the initiative.
- b. The “engagement-AWC” inaugurated on 23rd March, 2021 to streamline the process of engagement of Anganwadi Workers and Anganwadi Helpers. 1789 AWWs engaged through this portal till now.
- c. Streamlining the process of production and supply of THR through ‘Mo – Chhatua’ web application.
- d. e-Kalika: Web based MIS/App developed for real-time monitoring of functioning of crèches.

9. MAMATA, the state flagship scheme reached 50 lakh beneficiaries, and funds amounting to Rs.2399.39 crore e-transferred to the bank account of beneficiaries till date. To make the scheme more hassle-free and citizen-centric, the MAMATA App-based MIS is used across the state. Further, Odia SMS has been shared with beneficiaries regarding their payment, services from time to time.

10. Scheme “Ashirbad” for Specially cared children, launched on 20.06.2021. It aims to support children who face difficulties due to death of both parents or death of single parent /primary bread earner in the family during the period 1st April 2020 to 15th September 2021. The scheme includes monthly financial support and other convergent support for eligible children and their care givers. Till date 18827 children have been provided support under this scheme. A MIS portal have been launched for better facilitation. For creating awareness on Ashirbad Scheme, IEC Package such as prototype of Poster, Brochure, Hoarding, Letter of CM, Application Form, Identity Card and Certificate were circulated among the districts.

Eradicating Witch-Branding : Issues and challenges in Odisha

Witch hunting dates back to pre-historic era and now, the factors have gradually changed over time. Now it is often confined to the oppressed and vulnerable sections of society, who in the name of social cleansing, serve as a means to control the life and property of the Scheduled Castes, Schedules Tribes, Single Women, Old-aged people and similar groups. The primary causes of such inhumane practices include - unequal and unjust socio-economic systems and gender inequality, along with inadequate



healthcare, lack of law enforcement and widespread illiteracy. As a result, women bear the major thrust of all exploitation and brutality, particularly those belonging to Dalit and tribal communities.

A total of 12 states in India witnessed witch Branding and about 2300 witch hunting murders were committed nation-wide between 1999 and 2013. Odisha is one of many states which has enacted the Witch Hunting Act of Odisha in 2013. However in Odisha, a sum of 99, 83 and 58 cases were reported in the years 2017, 2016 and 2015 respectively. In case of Jharkhand, the Witch-Hunting Law has been

in force since 2001, however the state still tops the list of witch-hunting deaths due from 2013 to 2016. Besides hundreds of men, 523 women, were lynched on the suspicion of practicing witchcraft from 2001 to 2016 in the state, but unfortunately, many cases have gone unreported and escaped the public glare.

In a study supported by Odisha State Women Commission, ActionAid collected 102 cases of witch-hunting and witch branding from all over the state wherein, 27% of witch-branding cases have occurred due to health issues in children, 43.5% were due to health issues of an adult family member,

24.5% misfortune or land grabbing and 5% of the cases were due to crop failure. However, only 69% of the cases saw police intervention, investigation and arrest. More than 30% had seen the death of the accused witch whereas 17 % resulted in the migration of the victim and their family. Single women who were widowed or separated were found to be the most vulnerable groups to witch branding related crimes. Whereas the children of the victims continued to face the brunt of the stigma and were denied their fundamental rights.



Citing an incidence of January 2020, a 45-year-old woman from Koida block of Sundargarh district, her two daughters and two sons were brutally killed over the witchcraft speculations. Their bodies were found dumped in a well. The murder was planned and executed by the neighbors. It was instigated by their relatives and a witch doctor (gunia). According to the villagers, all this had started when a neighbor's daughter fell ill. The parents did not consult a doctor and instead sought help from the village gunia. The gunia's remedies failed to cure the sick girl and she died soon after. Some days later, the second daughter also died after falling sick. The gunia (witch doctor) instigated the father of deceased that the women in the neighbor was a witch who had cast an evil eye on his family. He alleged that everybody's life was in danger because of her black magic. A furious father of the deceased told this to his relatives, and they hatched the plot to murder the women and her children. Currently, the accused are in jail awaiting trial. Superstitious beliefs are a big problem in tribal communities. Lack of access to healthcare is the single most important factor that encourages such practices. Many people have started going to the hospital. Still, there are some who visit the gunias/ojhias for treatment. The gunias/ojhias



often prescribe violent methods by branding someone a witch. People including the local representatives were not aware of the laws on witch-hunting. To date, no steps have been taken to generate awareness regarding the law. There is a need for strict enforcement of the law, all out effort combined with awareness and basic services and facilities to be made available for the vulnerable groups. In Sundargarh, 40% of witch branding have occurred due to health issues in children. 40% of the cases were due to health issues in an adult villager/family member. 20% of the cases found their cause from misfortunes in the village or other unknown reasons. 100% of the cases had a positive police response, i.e., investigations, arrests and/ or negotiation had taken place. 10% of the cases were not investigated properly and the accused were wrongly arrested. 60% of witch branding cases have resulted in the death of the alleged witch. In 0% of the cases, the survivors have got rehabilitation.

In another case from Kadakala GP of Banspal block in Keonjhar woman's head is smashed by her uncle over supposed witching to harm his child. The child had been suffering from an unknown fever since childhood and the family could not find a cure even after several treatments. Due to the financial inability, the family could not take the child to the city for proper treatment. As days passed, the child's condition worsened. A fellow villager insinuated that the reason behind the child's prolonged illness might be black magic. He further advised him to go to the village ojha and find out who was behind the child's sickness. When the father of the child went to the ojha, the latter started chanting mantras and told him that his own niece (younger brother's daughter) was behind his son's illness. A furious father repeatedly warned his niece to stop the alleged black magic practices that harmed his son. However, when the health of his son got worse by the day, he started assuming that his niece and his brother were conspiring to acquire his landed property after killing his son through black magic. A quarrel started

between them. In a fit of rage, one day, father of the sick child smashed his niece's head killing her on the spot. He then threw her body in a field and left the scene. The father and relatives of the deceased women informed the police, who recovered her body from the field. The victim was arrested and sent to jail. Nobody from the community or his relatives supported the victim and thus he was convicted in court and sentenced to 13 years in jail. Once he escaped from the jail and hid in the forest for two years before being arrested again and sent back to jail. He was released after the completion of his jail term. Now he stays with his family but away from his property. The condition of his son is also said to be better now.

Witchcraft as a traditional belief still exists in the tribal communities. People pay a visit to the apparent witches/ojhas for enquiries regarding the vulnerability of their land, health, agriculture, and cattle. Many people in the rural areas which has limited access to health care facilities and inadequate health seeking behaviour live under the shadow of this belief. The inhabitants of the areas having high prevalence of the cases of witch branding are afraid of taking these affairs to the limelight. Sometimes, such matters are discussed only within their own community. Victims are then excluded from their homes, lands, sustenance, and other rights. These decisions have led to the violation of their human rights. Yet, these matters do not come under the jurisdiction of courts. The awareness regarding the law is very rare. Ignorance and illiteracy are the root cause of this belief system. But the percentage of believers is decreasing after the villagers' access to healthcare services. In Keonjhar around 46% of witch branding cases have occurred due to health issues in children. 33% of the cases were due to health issues in a fellow adult villager or family member. Around 21% of the cases arose out of agricultural unproductivity or livestock deaths. 92% of the cases had a positive police response, i.e., investigations, arrests and/or negotiation had taken place. 67% of the witch-branding cases have resulted in the death of the alleged witch. In 8% of the cases, the victims migrated to nearby villages or towns to seek shelter.

The loopholes in the law and order are evident from the fact that, in most of the cases, the witch hunting laws are not invoked, rather only the relevant IPC clauses are cited. There are no such state-wide awareness programmes to fight and eradicate inhuman practice emerging from irrational and superstitious beliefs. Current laws do not provide an effective way to help victims recover from the consequences of witch-hunting, which include forced displacement, expulsion from the village, social and economic boycotting among many others.

Way Out:

The governments and civil society groups need to gear up for sustained campaign against this deplorable practice till we wipe away this from the country. The witch hunting prevalent districts need to be significantly addressed and both law enforcement and awareness drives engaging traditional leaders, women groups, PRIs, ASHA and frontline workers must be ensured in these areas. Building rationalistic thoughts and scientific temper should be a part of curriculum at different levels of education. Model action like serving justice to the victims and proper rehabilitation of survivors as well as their families should be considered in the cases so as to set examples for various stakeholders.

We must look forth to building up a National Law for criminalizing witch-hunting practitioners and mob-violence against targeted families. The authorities must develop guidelines for ideal coordination between the current state laws and the Indian Penal Code that prosecutes the suspects. Strict implementation of the existing law and development of rules with clear outline of the responsibility of officials at gram panchayat, block and district level for rescue, immediate protection, medical care, counselling, legal aid and rehabilitation need to be worked out. Keeping a minimalistic view, states need to build up on different strategies to address the underlying issues of witchcraft. State acts against witch hunting is not enough, we must have an operational state rules to implement the act in right spirit.

The pro active State Women Commission in Odisha is heartening and there is a hope that with active involvement of different departments of Government of Odisha and Women Commission we can abolish witch hunting in Odisha within a definite time frame. We need to have time bound state action plan against witch hunting in lines of State action plan against child marriage in the state which has an aim of ending child marriage by 2030. Similarly state rules needs to be formed based on State Act. Besides this the state act also needs to be amended to include enhanced punishment, free legal aid to the victims and comprehensive rehabilitation of the witch hunting survivors. A task force and special officers at different levels of the states, must be formed and a convergence action plan must be worked upon. The ICDS and ICPS structure with systemic capacity building support should be used to address cases related to violence during witch-hunts. The national and state human rights and women commission should regularly monitor the actions by the state and district administration to ensure that the practice is gradually eliminated across the nation. Last but not the least, it is women themselves and their collectives who should come forward and challenge such inhuman practices.

As per the order the Home Department, Government of Odisha A ‘Composite Action Plan to Prevent Witchcraft’ has been developed in consultation with various Departments. The action plan needs to be implemented in terms of developing a convergence District Action Plan with various line departments at district level and formation of Task Force at district, block, and gram panchayat level. One officer at block level from the ICDS structure can be declared as designated officer to deal with cases of witch-branding with the support of the front-line workers.

Last but not the least, it is women themselves and their collectives who should come forward and challenge such inhuman practices.

Debabrata Patra, Associate Director, Humanitarian Lead, Action Aid India, Bhubaneswar.

B. N. Durga, Programme Officer in Action Aid India, Bhubaneswar.

Message of

Prof. Ganeshi Lal

Hon'ble Governor of Odisha on the occasion of Republic Day-2022



Dear Sisters and Brothers,

On the 73rd year of the Republic, I extend my heartiest greetings and good wishes to all of you. This is a significant day for all of us. It is a day of great pride and glory, and a day of remembrance and resolution. On this historic day, in 1950, we attained Sovereignty. This day marks the day of adoption of the Constitution of India and the transition of our Country to a Republic. The Indian Constitution which was adopted by the Constituent Assembly on 26th November, 1949 was enforced on 26th January, 1950.

Constitution of India is the supreme law of our Country. The document lays down the framework that demarcates fundamental political code, structure, procedures, powers, and duties of government institutions and sets out fundamental rights, directive principles, and the duties of citizens.

Our Constitution is the lengthiest written Constitution in the entire World. The concepts of Liberty, Equality and Fraternity along with social, economic and political justice are the cardinal principles of our Constitution. We must abide by the noble ideals, values and the morals of our Constitution. Unity in diversity is our tradition and to uphold this legacy will be the highest honour to our democracy and to our Constitution.

Our Constitution provides democratic governance for the world's largest democracy. The idealism of democracy and secularism is the soul of our Constitution. Today, our governance system, public service delivery, empowerment of the people, upliftment of the downtrodden, welfare of the weaker sections of the society, social justice and equal opportunities for all are unique measures in line with the spirit of our Constitution.

This is an occasion to recall the sacrifice made by our Martyrs during the Indian Freedom struggle and pay our heartfelt tributes to the Father of the Nation Mahatma Gandhi, Netaji Subhas Chandra Bose, Maulana Abul Kalam Azad, the framer of our Constitution, Baba Saheb Dr. Bhimrao Ambedkar and many more noted statesmen and freedom Fighters on this historic day of our Republic.

Similarly struggle, sacrifice and heroism of the warriors of Odisha is inscribed in golden letters in the annals of history. We need to recall today, the great patriots and illustrious sons and daughters of our soil with deep gratitude. The selfless service rendered by Utkalmanि Pandit Gopabandhu Das, Utkal Gourab Madhusudan Das, Buxi Jagabandhu, Jayee Rajguru, Saheed Laxman Naik, Birsa Munda, Vir Surendra Sai, Gopabandhu Choudhury, Maa Rama Devi, Malati Devi, Dr. Harekrushna Mahtab, Biju Patnaik and many more eminent personalities of the State will continue to inspire generations to come.

Odisha is the abode of peace and non-violence. With our human resource, natural resources and a congenial growth atmosphere, the State has opened up vistas of new opportunities for the progress of our people and the State.

The entire country is still in the grips of COVID-19 pandemic. With our strong determination and relentless support, the State has successfully contained the spread of the virus, deaths have been minimised and through extensive testing and treatment lives of lakhs of people have been saved. For us every life is precious. The present surge of infection will be curbed and contained further by our determination to abide by COVID appropriate behaviour. Vaccination in the State is going on with wholehearted participation and support of the people of Odisha and it will be intensified further to protect our people from the virus infection.

I urge upon all of you to remain vigilant, be proactive in our approach and abide by COVID appropriate behaviour so that people are protected and their invaluable lives are saved.

Today is a day of introspection for our Republic. To uphold the unity, integrity and dignity of the Country is the supreme moral duty and responsibility of every citizen of India.

On this day, let us take a firm pledge to stand united and perform our duties with firm commitment and a strong resolve.

Jai Hind.

Message of
Shri Naveen Patnaik,
Hon'ble Chief Minister of Odisha
on the occasion of **Republic Day-2022**



Dear Brothers and Sisters,

On the sacred occasion of Republic Day, I extend my good wishes to all of you.

On this auspicious occasion, I pay my deep homage to the great freedom fighters like Father of the Nation Mahatma Gandhi, Pandit Nehru, Netajee Subhas Chandra Bose, Moulana Azad, Dr. Ambedkar, Veer Surendra Sai, Buxi Jagabandhu, Dr. Rejendra Prasad, Utkalmani Gopabandhu Das, Utkal Gourav Madhusudan Das, Gopabandhu Choudhury, Nabakrushna Choudhury, Saheed Laxman Naik, Maa Ramadevi, Saheed Baji Rout, Malati Choudhury, Parbati Giri, Dr. Harekrushna Mahtab and Biju Patnaik.

I pay my sincere tribute to the martyrs who have laid down their lives for the unity and security of the country. Likewise, I also pay my homage to the COVID warriors who have become martyrs while discharging their duties.

This year the entire country is celebrating completion of 75 years of Independence. Celebration of 125th Birth Anniversary of great freedom fighter Subhas Chandra Bose is also another important event of the current year.

Our struggle for independence was not only a Political movement. This was a struggle for ensuring equality and justice. A struggle against violence and exploitation. Our struggle not only achieved freedom but also it was, for the entire world, a great victory of humanity. Our

independent values have strengthened India despite all the diversities. Diversity is our strength. Its an important aspect of our lifeline. We will not allow it to be destroyed.

Similarly, our Constitution is an ideal one. The inner spirit of our democracy. As the citizen of a great nation, our basis of all the resources is our Constitution. It has always inspired us to form a prosperous and equitable society. If the values of the Constitution are reflected on our words and action, India will be the great democratic country of the world.

Friends, the third wave of Corona has spread in the entire world. We are also combatting the situation. My humble request not to be frightened. We have to abide by all the guidelines of Corona in order to defeat Corona. I firmly believe that with the cooperation of all, Corona will be defeated and normalcy in livelihood will be restored.

Jay Hind.

Message of
Shri Raghunandan Das,
Hon'ble Minister, Water Resources,
Information & Public Relations
on the occasion of **Republic Day-2022**



I extend my heartiest greetings and good wishes to all of you on the auspicious occasion of the 73rd Republic Day.

Republic Day is a day of great significance in the History of Independence of our Country. On this day, 72 years ago, we gave onto ourselves the unique Constitution, proclaiming India as a Sovereign, Socialist, Democratic, Secular Republic.

Our constitution was borne out of the relentless struggle and noble ideologies of the great thinkers, Freedom Fighters and Legendary leaders of this Country. The Indian Constitution was adopted by the constituent assembly on 26th November, 1949 and was enforced on 26th January 1950. Our Constitution provides Democratic Governance as the World's largest Democracy.

We bow down before the unparalleled sacrifice by the great patriots in realising the long cherished dream of transforming India into a Democratic Republic basing on the law of the land i.e the Constitution.

We are all proud of our motherland. The path of Ahimsa followed by the Father of Nation Mahatma Gandhi was culminated in bringing an end to British Rule in India. We achieved Independence through the hardships undergone by our forefathers and greatmen and women of the soil. Pandit Jawaharlal Nehru, Sardar Ballavbhai Patel, Sarojini Naidu, Dr. Rajendra Prasad, Netaji Subhas Chandra Bose and many more eminent personalities of the soil have immensely contributed to the National cause.

The heroic saga of the freedom fighters of Odisha like Utkalmani Pandit Gopabandhu Das, Saheed Laxman Naik, Dr. Harekrushna Mahtab, Maa Rama Devi, Malati Devi, Biju Pattnaik and many other Freedom Fighters will forever be remembered by generations.

At present, in commemoration of 75 years of achieving Independence, India is celebrating ‘Azadi Ka Amrit Mahotsav’. The entire Nation alongwith the State is celebrating this grand event by hosting series of programmes basing on the glorious history, culture and the selfless contributions of the unsung heroes of the land. This year also, our Nation is celebrating 125th Birth Anniversary of Netaji Subhas Chandra Bose. On the auspicious occasion of Republic Day, Let us, pay our heartfelt tributes and homage to the Greatmen, Freedom Fighters and Martyrs of our Country and the founding fathers of our Indian Constitution.

Mankind has been facing COVID-19 as a great challenge. Amid COVID protocols and COVID appropriate behaviour, Republic day Celebration still holds all its glory, joyous fervour and pride for all of us. Corona has taught us a new lesson of unity and integrity. We can save our family, friends, near and dear ones by cooperating with each other. I appeal all of you to cooperate with each other to curb and contain COVID-19.

Republic Day is a day of taking a pledge to uphold the cardinal principles, values and morals embodied in the preamble of our Constitution. Let us, once again recall the selfless sacrifices of our forefathers and their indelible imprints be etched in the hearts of the people of this soil and take a firm pledge to work together in building a vibrant India.

Jai Hind.

Editor's Note



On this auspicious occasion of the Republic Day celebration, I extend my heartiest greetings one and all. At this historic moment, let us pay respect and gratitude to the Freedom Fighters who took part in the freedom struggle of India under the able leadership of the Father of the Nation Mahatma Gandhi, Netaji Subhas Chandra Bose and others. The sacrifice and patriotic fervour of these great men will forever be etched in the mind of generations to come. Today I pay my humble homage to the martyrs who laid down their lives for the cause of the country.

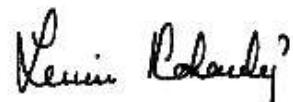
We also pay our tributes to the architect of the Indian Constitution Baba Saheb Dr. Bhim Rao Ambedkar. On this very day, our Indian Constitution had come into force. We gave unto ourselves a Constitution proclaiming India as a Sovereign, Socialist, Secular, Democratic Republic. The Indian Constitution was adopted by the Constituent Assembly on 26th November 1949 and was enforced on 26th January, 1950. The Preamble of our Constitution in its uniqueness, distinguishes us from others. Our National Flag and our National Anthem are the pride and dignity of every citizen of this great nation. We must adhere to and abide by the noble values and morals of the Indian Constitution, which upholds the unity and integrity of our country.

Odisha played a significant role in the Indian Freedom Movement. The relentless struggle and selfless services rendered by the great men and women of this soil like Utkalmani Pandit Gopabandhu Das, Utkalgourab Madhusudan Das, Buxi Jagabandhu, Saheed Laxman Naik, Veer Surendra Sai, Gopabandhu Choudhury, Nabakrushna Choudhury, Malati Choudhury, Maa Ramadevi, Dr. Harekrushna Mahtab, Biju Patnaik and many others have made our long

cherished dream come true. Odisha with its abundant natural resources and rich human skills has joined the national mainstream in improving the standard of living along with the quality of life of the people.

I also pay my homage to the COVID warriors who have become martyrs while discharging their duties.

Inscribed in the annals of history in golden letters, the saga of the Indian Freedom Struggle has spread the message of Non-violence, Peace and international brotherhood across the world. 26th January is a day of great pride, glory and immense joy for every Indian. Let us march forward, irrespective of caste, creed and religion to work with a profound pledge in building up a prosperous and developed Nation.



Editor, Odisha Review



Purna Swaraj and Our Constitution

Dr. Janmejay Choudhury

The enactment of the Indian Independence Act 1947 was indeed an event of great Constitutional significance. The Indian Independence Act of 1947 closed the chapter of British rule in India and ushered the dawn of a free India. Till a new Constitution was framed by each Dominion, all the provinces were to be administered in accordance with the provisions of the Government of India Act 1935. However, the Dominions were given power to make necessary modifications in the Act. The suzerainty of the Crown over the Indian States as well as with regard to the tribal areas came to an end with effect from 15 August, 1947. Thereafter the States were Independent in their political relations with the Governments of the Dominions. All the treaties, agreements and functions performed by the British Monarch with regard to the states and their rules were to lapse and were not to automatically shift to the Governments of the Dominions.

In November 1939 the Working Committee of the Indian National Congress passed another resolution asserting that “recognition of India’s independence and the right of her people to frame their Constitution through a Constituent Assembly is essential in order to remove the taint of imperialism from Britain’s policy and to enable the Congress to consider

further co-operation. They held that the Constituent Assembly is the only democratic method of determining the Constitution of a free country, and no one who believes in democracy and freedom can possibly take exception to it. The Working Committee believes that the Constituent Assembly is the only adequate instrument for solving communal and other difficulties”. In India the demand for a Constituent Assembly was first of all made by M. N. Roy in 1934. Our Constitution was drafted by a Constituent Assembly composed of Indian people. It may be noted that the Princes and Landlords were opposed to the idea of Constituent Assembly because they saw in it a threat to their privileged position. Though leadership of the Assembly rested with Nehru, Patel, Prasad and Azad, yet the real author of the Constitution was a small group of jurists and scholars who did not belong to any political party.

As formulation of a Constitution in keeping with the objectives outlined above was quite a complicated affair, the Constituent Assembly set up a number of Committees to consider procedural and substantive matters. The Committees concerned with the consideration of procedural matters included the Rules of Procedure Committee; Finance and Staff



Committee; Credentials Committee; Steering Committee; Hindi Translation Committee; Press Gallery Committee; House Committee and Committee on Independence Act. The committee concerned with the substantive matters included committee for negotiating with States Advisory Committee; Union Powers Committee; Union Constitution Committee; Drafting Committee; Ad Hoc Committee on National Flag; Ad Hoc Committee on Supreme Court etc. The most important of all the committees on substantive matters was the Drafting Committee, which was constituted on 29 August 1947 under the chairmanship of Dr. B. R. Ambedkar. The other important members of the Drafting Committee included N. Gopalswami Ayyangar, Alladi Krishnaswami Ayyar, K. M. Munshi, Saiyid Mohd. Saadulla, N. Madhava Rau and D. P. Khaitan (After his death he was replaced by T. T. Krishnamachari). In all there were ten committees on procedural affairs and twelve committees on substantive affairs. The reports submitted by the various committees were considered by the Constituent Assembly at the plenary session and most of the decisions were unanimously arrived at. In all the Constituent Assembly held eleven plenary sessions. The task of preparing a draft of the Constitution in accordance with the decisions taken on the reports of various committees was entrusted to the Drafting Committee under the Chairmanship of Dr. B. R. Ambedkar. The Drafting Committee presented a draft Constitution to the Constituent Assembly which started general discussion on the draft Constitution on 4 November 1948. The second reading on the draft Constitution was completed by the Assembly on 17 October 1949. In all as many as 7635 amendments to the Constitution were tabled, out of which 2473 were actually moved and discussed. The Constituent

Assembly finally adopted the Constitution on 26 November 1949 and the President of the Assembly formally appended his signatures to the Constitution. Thus the Constituent Assembly which held its first meeting 9 December 1946 took 2 years, 11 months and 18 days to complete the work. The total expenditure on the framing of the Constitution on India amounted to Rs.6.4 crore. The provisions of the Constitution came into force on 26 January, 1950 on the memory ‘Purna Swaraj’ passed by Lahore session of Indian National Congress.

It is noted here that as new year opened, the 26th of January, 1930 was observed as the day of Purna Swaraj or Independence day all over India. On the 31st December, 1929 Mahatma Gandhi moved his famous resolution on Purna Swaraj, saying: “The Congress declares that the words ‘Swaraj’ in Article 1 of the Congress Constitution shall mean Complete Independence and further declares the entire scheme of the Nehru Committee’s Report to have lapsed and hopes that all Congressmen will henceforth devote their exclusive attention to the attainment of Complete Independence for India.” Before a huge gathering of 15,000 people, the youthful Congress President Jawaharlal Nehru announced the Congress policy that complete independence was the goal of India. It was to be “complete freedom from British domination and British Imperialism.” “The embrace of the British Empire,” he declared, “is a dangerous thing. It is not and cannot be the life-giving embrace of affection freely given and returned. And if it is not that, it will be what it has been in the past, the embrace of death.” The resolution on Purna Swaraj was passed by the Congress on the last day of the year 1929. The tricolor National Flag, signifying independence, was unfurled by the Congress President Jawaharlal



Nehru as the thunderous shouts of 'Inquilab Zindabad' or Long Live the Revolution greeted the occasion from countless throats. People took the Independence Pledge on that memorable day. The Pledge declared 'freedom' as 'the inalienable right of the Indian people' and criticized the foreign Government for ruining India 'economically, politically, culturally and spiritually.' "We hold it to be a crime against man and God." Said the Pledge, "to submit any longer to a rule that has caused this fourfold disaster to our country... We, therefore, hereby solemnly resolve to carry out the Congress instructions issued from time to time for the purpose of establishing Purna Swaraj."

The adoption of the Constitution of India was indeed an event of great constitutional significance and Dr. Rajendra Prasad, the President of the Constituent Assembly expressed satisfaction over the stupendous job accomplished by the Assembly. Prof. Granville Austin describes the adoption of the Constitution of India as "the greatest political venture since Philadelphia".

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Waste to Wealth : Global Challenges and Indian Scenario

Dr. Manas Ranjan Senapati

All of us generate immense waste on day-to-day basis without being conscious of the neighborhood and the escalation of the problem. Our daily dump includes plastic bottles, plastic/Styrofoam cups, plastic carry bags, metal cans, tetra packs, metal scraps, e-waste and construction debris of all kinds including hospital waste. Most of us do not realize that much of household waste is non biodegradable. We generate and dump these wastes along with the biodegradable waste without realizing the hazards this action poses. Non biodegradable waste such as commonly used batteries, aerosols, bulbs, fluorescent tubes, polishes, adhesives, household cleaners, drain cleaners, solvents, broken thermometers, expired medicines, disposable syringes, discarded wound dressings, surgical gloves, diapers, sanitary pads, etc. contain harmful chemicals and require careful, and often specialized, handling.

PLASTIC WASTE

Plastic products have become an integral part of our daily life as a basic need. It is produced on a massive scale worldwide and its production crosses the 150 million ton per year globally. In India approximately 8 Million ton plastic products are consumed every year (2008). Its broad range of application lies in films, wrapping materials,

shopping and garbage bags, fluid containers, clothing, toys, household and industrial products, and building materials. It is a fact that plastics will never degrade and remains on landscape for several years. Mostly, plastics are recyclable but recycled products can again be recycled but the litter left over in earth system and water systems are more hazardous to the environment.

And now, the disposal of personal protective equipment (PPE) in the ongoing novel corona virus disease (COVID-19) pandemic has exacerbated the plastic crisis. Mostly, PPE contain polypropylene, which can be converted into petrol by pyrolysis. This is a chemical process that breaks down plastic at a high temperature — between 300-400 degrees Celsius for an hour — without oxygen. Government has made it mandatory for all road developers in the country to use waste plastic for road construction.

ELECTRONIC WASTE

Electronic waste or **e-waste** describes discarded electrical or electronic devices. Used electronics which are destined for reuse, resale, salvage, recycling, or disposal are also considered e-waste. In India, only 5% e-waste recycling is



done formally whereas the rest is done informally. Informal recycling of e-waste causes several threats to human health. E-waste products can have over 1000 different substances, of which many of which are toxic, like lead, cadmium, mercury, hexavalent chromium, plastic, PVC, barium, beryllium, and carcinogens like carbon black and heavy metals. These can contaminate soil and ground water. They can cause severe health problems like liver, kidney and neurological disorders in those handling the waste. PCBs, for example, contain heavy metals like antimony, gold, silver, chromium, zinc, lead, tin and copper. The method of extracting these materials from circuit boards is highly hazardous. Informal recyclers use primitive and hazardous methods like acid stripping and open air incineration for processing e-waste. These methods are highly unsafe and cause pollution by releasing toxins from e-waste into the environment.

HOSPITAL WASTE

Hospital waste is any kind of waste containing infectious (or potentially infectious) materials. It may also include waste associated with the generation of biomedical waste that visually appears to be of medical or laboratory origin (e.g., packaging, unused bandages, infusion kits, etc.), as well research laboratory waste containing biomolecules or organisms that are restricted from environmental release. The discarded sharps are considered hospital waste whether

they are contaminated or not, due to the possibility of being contaminated with blood and their propensity to cause injury when not properly contained and disposed of. Hospital Waste Management System must be established in accordance with the Bio-Medical Waste (Management & Handling) Rules, 1998.

Improper waste management is one of the main causes of environmental pollution. According to World Health Organisation 22 types of diseases are associated with improper or non-technical management of Municipal solid waste. Solid Waste Management & Municipal Handling Rules 2016 stresses upon collection, storage, processing and disposal of municipal wastes. According to Central Pollution Control Board Report 2014-15, 51.4 million tonnes of solid waste was generated in the country. Of this, 91 per cent was collected, and 27 per cent was treated and remaining 73 per cent disposed of at dump sites. There is a critical need for developing sustainable wealth generating models for India's waste. The potential is immense. It is estimated that India will have a waste management market to the tune of US\$ 13.62 billion by 2025.

Dr. Manas Ranjan Senapati, Dean Science, Biju Patnaik University of Technology, & Professor of Chemistry, Trident Academy of Technology, Bhubaneswar.

Conservation of Nature's clean up Crew – The Vulnerable Vultures

Priyanka Mohanty

Vultures, the denizens of sky were one of the most commonly sighted birds in India. People from all walks of life have been spellbound by the Kings of the Sky “Vultures”, for their huge size, striking appearance and grandiose flights. The term “vulture” comes from Latin word *Vultur* – (“plucking or tearing”), unfolding the feeding behaviour of vultures. Vultures have religious, spiritual, cost-effective and environmental importance in their ability in disposing of animals as well as human remains.

Vultures have been considered as embodiment of supremacy in the past in various cultures all over the world such as Egyptians, American Indians, Pueblo Indians, Greeks, Persians and Romans. Instances can be seen in the epic Ramayana- Jatayu, Vulture Peak-Rajgir, India, is associated with the life and teachings of Buddha. Disposing the dead by exposing them for excarnation is a custom funerary practice of the Zoroastrian community in India. Tibetans too

practice “Sky burial” where human corpses are offered to the vultures or Dakinis (Sky Dancer), the equivalent of angels. Throughout their range, vultures fulfil an important ecological role and their absence could cause ecological imbalances. Vultures keep environment clean by removing the carcasses, waste and even human excrement preventing water pollution due to the tainted watercourses. Vultures also help to control livestock diseases such as brucellosis, tuberculosis, and anthrax by disposing of infected carcasses. The raise in mammalian scavengers (such as rats, feral dogs), at carcasses may have unidentified ecological consequences. Most scavengers are

also predatory and increase in their population as a result of the abundance of carrion is likely to lead to higher predation pressure on wildlife such as mammals, ground-nesting birds, reptiles, and amphibians.



India is home to 9 species of vulture : King vulture (*Sarcogyps calvus*), Cinereous vulture (*Aegypius*



monachus), Eurasian Griffon vulture (*Gyps fulvus*), Himalayan Griffon vulture (*Gyps himalayensis*), Long-billed vulture (*Gyps indicus*), Slender-billed vulture (*Gyps tenuirostris*), White-backed vulture (*Gyps bengalensis*), Egyptian vulture (*Neophron percnopterus*), Bearded vulture (*Gypaetus barbatus*). It is quite an alarming statement, but it is the sad truth about the vultures of India that four of the nine vulture species in India fall under the '**Critically Endangered**' category in the IUCN Red List of Threatened Species. A steep decline in their population in India and its neighbouring countries was reported in mid 1990s at an alarming pace. Major causes are loss of habitat, low food availability, infectious diseases, use of veterinary drugs like Diclofenac, a widely used medicine for both humans and livestock of the nonsteroidal anti-inflammatory group of drugs (NSAIDS) (Later the sale and use of Diclofenac was banned in India in March 2006), general environment contaminations, deliberate poisoning of carnivores leading to secondary poisoning of vultures, exploitation and persecution, effects of transportation, infrastructure, and recreation as well as intentional killing by Aviation Authorities to prevent aircraft accidents. Gyps species have faced a decline of 95-99% in India. Today we are left with few thousands of them.

However, there are other reasons for vulture mortality as well. In vultures died inadvertently feeding on lion, tigers and leopards, cattle kills poisoned by villagers in revenge. Certain communities in India used to catch vultures to eat them as normal food or on festive days. Superstitions regarding vultures have also been reported. The people of Bundelkhand Region use vulture eyes for tracing out the hidden treasures. They even use vulture eggs for black magic so as to bring back the dead to life. This

results in killing of vultures as well as destruction of nests and eggs. Aviation Authorities have killed vultures. For nearly two decades attempts have been made to eliminate vulture populations for the dangerous hazard they pose to aviation. A new-virus hypothesis, probably a virus acquired from another species, or a new-disease factor, has also been proposed to account for the deaths of vultures and of their population decline. The habitat destruction through devastation of feeding sites and cutting of trees used for nesting is also a major cause for the declining vulture population. Many sites where vultures used to feed in the past are under construction of commercial buildings. In Rajasthan 'Rabari' pastoralists disturb and destroy eggs and nesting sites of King vultures along with Long-billed and White-backed vultures by lopping branches, especially, of khejri (*Prosopis cineraria*) trees, which are the main fodder for cattle and paradoxically an important nesting tree for vultures. Possibly, the practice of purchasing sick and infirm cattle for skin and meat by modern slaughtering agents has created shortages of food for these carrion eaters. The drastic climatic changes in during the past decade have further resulted in vulture decline.

Let us know about our endangered Vulture :

MORPHOLOGY & BEHAVIOURAL PATTERN

The body of vulture is well constructed according to its feeding habits. The scavengers have naked heads and necks i.e., featherless. This is an adaptive characteristic that permits the vulture to fully pop in the head into a carcass with a low risk of exposing their bodies to harmful micro-organisms and preventing parasites to colonize as well as they prevent the stinking of feathers during feeding. The beaks are long and hooked to feed upon the carcasses. They are



operated by well developed mandibular muscles and easily tear open the flesh. They mutilate the carcass and leave the bones virtually clean. A number of them have specific tongues, to feed speedily on soft flesh as well as extraction of bone marrow. Some vultures have other adaptations as a result of their feeding strategy. Vulture's toes are weak, poorly padded and have only slightly curved talons. The toes and tarsi are featherless, thus helping in quick clean up after feeding. The foot of vulture have more resemblance to the foot of turkey than that of a hawk, which narrates the life-style of the scavenger. Being scavengers, vultures need not catch and kill its prey. So they need to balance themselves while feeding on carcasses. This is easily achieved by their large feet. They place the feet steadily on the carcass so as to pull away the flesh with its beak. Thus the vulture has been characterized with a "walking" rather than a "raptor" foot.

Vultures probably never attack dying animals. Instead they perch nearby until all signs of life are gone. In their flight for food, both species of Griffons (*Gyps fulvus* and *Gyps himalayensis*) often move sixty to 100 kms in straight line from their breeding places. They seek food in the open; on search flights they avoid dense forest areas. They have very low metabolic rates, and can easily go days without any food. The crop and gizzard of vultures can hold storage large amounts of meat as they are distensible. Their digestive systems have the unique ability to kill almost any virus and bacteria present in their food. The poisonous products are rendered non-toxic by the process of decomposition commenced by the effective digestive juices secreted in large quantities by the gland system of proventriculus. The stomach acids are potent to digest the food contents, before any pathogen is able to cause any infection. The pH level in their stomach is between 1 and 2 and is

more acerbic than the acid rain. The pH level is also more than the stomach stuffing of other carnivorous birds, including herons and barn owls. The mordant acid in a vulture's body can be considered as an effectual defense system. The vulture vomit is foul-smelling that serves in self-protection from predators. If enemies approach too closely, the high amount of acid in the vomit is strong enough to burn them as well. Vultures have a large wing-span so they can easily soar or sail which is the most remarkable and highly specialized mode of flight. It is their skill and efficiency in flight which is one of the reasons that has made vultures so successful as scavengers. Vultures are capable of detecting the air currents indicating the skill of perception of their surroundings. To keep themselves cool, vulture urinate on their own legs and allow evapotranspiration, so as to keep the body temperature low, termed as 'Urohydrosis'. The urine has strong chemical properties, consequently killing the bacteria or parasite on their feet. This serves as a further advantage. Vultures are silent birds with no syrinx hence make no sound except infrequent hiss or grunt. Vultures have keen eyesight. The location of food is through sight, therefore they fail to find carcasses in dense forest regions. An inimitable aspect is that they take a bath and go for sunbasking after each mealtime. They do this so that the blood from carcasses does not stay in their feathers or on their skin, infecting the vultures with diseases and sun basking exterminate the bacteria and other microorganisms on their body.

Preening is way of vultures to remove dust, dirt and parasites from their feathers and aligning feathers into the most aerodynamic shape for easier, more efficient flight. Birds are reported to adopt a drooped neck posture, a mechanism of thermoregulation as well as a predatory avoiding strategy especially when in close proximity to humans.



BREEDING HABIT

Vultures are monogamous. The males and females have no morphological differences. Thus it is very difficult to identify their sexes. The reproductive success of vultures depends on their breeding habitat and breeding strategy. The breeding behaviour includes aerial displays, nest site selection and defense, courtship (expressed by allopreening) and copulation, nest building, brooding and food provisioning to the chick. Vultures are colonial breeders. The trees commonly used for nest buildings by vultures are of *Bombax ceiba*, *Ficus religiosa*, *Anthocephalus cadamba*, *Cocos nucifera*, *Phoenix sylvestris*, *Alstonia scholaris*, *Boswellia serrata*, *Dalbergia sissoo*, *Anogeissus latifolia*, *Piper methysticum*, teak etc. The breeding colonies are mostly near a source of water body that may be rivers, canals, ponds or even dams.

NEST BUILDING

The activity of nest construction would be reasonably energy-consuming, when evaluated by the large number of items brought to the nest and for this reason they reuse their nests. Most of the nest construction activities occur during the morning and midday hours, males are more industrious than females in bringing most of the material to nest. Usually the male gathers the twigs and the female arranges them to build the nest. They make nest of sticks lined with green leaves, and with pieces of skin, rags and other rubbish. During nest building, nests are never left unguarded. One of the pair is always in or around the nest while the other brings the nesting making material. Most vultures lay a single egg while some like Egyptian vultures may lay two eggs every year. Therefore reproduction must go well for vultures if they are to survive. Eggs are laid from

mid-November -March. Incubation usually lasts 45-52 days and both sexes participate in this process.

PARENTAL CARE

Since vultures are monogamous they have altricial chicks. Altricial young are poikilothermic for several days after hatching and must be brooded by an adult until they are able to thermoregulate. The nestlings are fed on predigested food till it is at least five weeks old. Later it receives the food that has been stored in the crop and regurgitated. The young remain in the nest for three to five months after hatching. The juveniles then keep wandering about for another 8-10 week as flightless birds. They keep moving about near the nests, spending hours at one place. They take another few months to learn flying and forage out in search of food. The whole breeding cycle lasts for about 7-8 months. Some vultures, such as Cinereous vulture have been reported to permanently relinquish the nest if they get slightly disturbed. Vultures provide excellent parental care. From the time of egg laying till the juvenile start their first flight, one of the two parents is always seen in the nest. Vultures attain maturity at an age of five years. The average life span of vultures is 40-50 years in wild.

HOW CAN WE SAVE THEM

- Captive Breeding Centres for Vultures in India - In these centres high breeding productivity is required and in the future the birds bred in captivity will be set free in to diclofenac free zones. The Ministry of Environment and Forest has supported vulture conservation breeding centres and released funds for the same.
- Some Active Groups for Vulture Conservation in India: Besides the captive



breeding centres, pains are being taken by the Gypsophils to encumber the Mother Nature's cleaners from extinction.

- Managing and, if needed, curbing of those activities contrary to the roost maintenance (hunting, power lines, urbanizing, road or railroad building). All the activities around the roost in a radius of at least 1 km should be controlled.
- Maintaining, by legal measures if needed, of the livestock carcass sites and refuse dumps upon which these roosts depend. If food supply stopped due to some reason, carcasses should be supplied in an artificial way to ensure the roost subsistence.
- Preventing/reducing egg, chick and juvenile mortalities by using nets around/below the nest to catch/hold the egg and place it back in the nest , relocating the chicks that have fallen from the nests so the breeding sites should be surveyed and monitored regularly during their breeding season.
- Arranging for safe and adequate food and safe feeding sites for vultures through “vulture restaurants” (animal dumping sites/vulture feeding stations).
- Awareness drive- since the nests were located in protected areas as well as inhabited villages it is essential to motivate the villagers as well as forest officials to monitor the sites. Awareness and education programmes for localites especially the youths, to encourage them to contribute in vulture rescue programmes. It is also important to clear the misconception that vultures kill and feed on animals.
- Ban of diclofenac: Although Diclofenac was banned in 2006, it is still available in the market. Its complete removal from market it

necessary to protect the wild vulture populations.

- Establishment of a rescue, rehabilitation centre- The main function of this centre would be to rescue the fallen young birds, diseased birds and injured birds.
- Conservation of water bodies and feeding sites
- Preventing human disturbances: Proper Laws should be made to stop human disturbances (such as shooting, tourism etc.) to the vulture populations specifically during the breeding season.
- Co-ordination between various departments: Co-ordination and understanding between various departments such as Forest Department (for surveying and monitoring of vulture colonies), Archaeological Department (for protecting of nests in monuments), Tourism Department (preventing disturbance by tourists), Agriculture Department (avoiding use of harmful pesticides and drugs) and Education Department (for awareness among local people, students, villagers, forest officials) will play an important role in conserving the declining vulture population.
- Research on hematological, genetic, molecular and microbial aspect of vultures.

VULTURE BREEDING PROGRAMME IN ODISHA

The Central Zoo Authority (CZA) has taken initiative in establishing six vulture conservation breeding centers in the zoos at Junagadh, Bhopal, Hyderabad, Bhubaneswar and Ranchi.

Nandankanan (Bhubaneswar – Odisha) is among the six participating zoos for the



conservation breeding of White-backed vulture identified by CZA. A conservation breeding centre for white backed vultures has been constructed during the year 2011-12 in an off-exhibit area of Nandankanan over an area of 0.3 acres of enclosed area surrounded by about seven acres of forested area with financial assistance form CZA. A total of Rs.57.84 lakhs has been utilized to establish the centre. The centre was established with objectives of develop protocol for captive management and breeding of long billed vultures for reintroduction and release in to wild and to generate awareness about the conservation need of the vultures and their role in the ecosystem.

The colony aviary is housing twelve numbers of long billed vultures brought from Gandhi Zoological Park, Gwalior on 27.11.2018. The vultures are provided with 2kg of buffalo meat with bone per vultures twice a week. The buffalo is kept in seven days quarantine to avoid diclofenac contamination as the retention time of diclofenac is 7 days in cow and buffalo. All the vultures are marked with leg bands for individual identity. Their activity pattern is being monitored through two fixed angle and one PTZ camera with infrared facility. Mating of two vultures pairs are already recorded through CCTV in the centre.

The centre presently has one colony aviary (100'X40'X20'), two nursery aviary (10'X12'X8') and a laboratory complex with observatory room for CCTV monitoring, laboratory for analysis of biological samples, incubation room and biologist chamber. The aviaries are large enough for the vultures to perform wing excercises by flying from one end to another and to feed communically on carcasses, exactly as they do in the wild. Thereby minimizing the human contact with vultures. It also

has species specific enclosure enrichments like natuaralistic nesting platforms and nest baskets, adequate perches in vertical and horizontal positions from the walls and water pools. All the perches are wrapped with coir ropes to prevent buble foot disease. Aviary doors open to galleries which provide double door protection which provides birds from accidental escape. The chain-linked mesh roof is having an inner lay netlon with one feet gap in between protect the birds from dashing against the roof.

Vultures are an ecologically vital group of birds that face a range of threats in many areas that they occur. Populations of many species are under pressure and some species are facing extinction. Monitoring nesting sites, making census, recording predation, observing species interaction and locating seasonal migration, conserving vultures in their natural habitats through the rescue programmes, monitoring of breeding sites to locate the nest fallen chicks for rescue and care and thus increase the breeding success and conservation, involving the forest department as well as the localites will definitely help us achieve this precious goal to save them from extinction.

Let us pledge on this **International Vulture Awareness Day** (first Saturday in September) to participate in vulture conservation programme and to carry out own activities that highlight vulture conservation and awareness.

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In "Remembrance of Things Past"

Dr. Devidutta Das

The cool, soothing morning air of Hyderabad reminds me of my bygone days. My joyous days in the Utkal University campus. The rustle of leaves, the sound of faint honking of the vehicles, unknown faces and some known ones, bells ringing at the Talapadeswari temple, *Bhainas'* loud banter and the sweet chirping of the birds. These sights and sounds are still so fresh in my mind. They say "distance makes the heart grow fonder". So true are these lines! In these seven long years of my stay in the beautiful capital of Telangana, I have sorely missed my hostel, my university, my sequestered and carefree life in the university campus.

I came to the university in 2006 as a naïve, small-town girl with some vague and unsure dreams in my eyes. The aim of life was still very foggy. Life was slowly unwrapping itself and I was ready to experience life in its full glory. It was the first time that I was away from the snug atmosphere of home, away from the guiding eyes of my parents. It was a new world for a young girl who had never stepped out from her hometown. Bhubaneswar was nothing less than another country. The two years of post-graduation seemed like a lifetime, like vast barren stretch of arid land which stretched from one

horizon to the other. Little did I know that it was actually an oasis which would satiate my intellectual craving and shape my life and personality in a beautiful way. The first year seemed torturous. Memories of home and parents stubbornly haunted me. I was homesick and the bleary eyes looked for a shoulder to cry on. The only relief were the classes. Teachers in the university were erudite, serious yet compassionate. The department was welcoming. People spoke to us, teachers understood the workings of the young minds and seniors were warm and loving. The only thing that troubled me and some of my friends was hostel life. It seemed gloomy, distanced, lonely. Hostel mates fell into two categories: the veteran ones who had already stayed in hostel in their graduation days and the novice ones who were experiencing hostel life for the first time. I belonged to the second category.

With the passing of the first year, life had turned a new leaf! I liked staying in the hostel. It seemed a home away from home, in fact it felt more like home. Roommates became sisters, matron *Nani* and the *Bhainas* took the place of parents. They guided us but we were not answerable to them for the low marks or for sneaking some movie time during study hours. Life was pure bliss. I hardly had a life outside the hostel



unlike some of my friends. My life was confined to my room, my friends, my university. The verdurous glory that enveloped the campus during the rainy days, the misty - winter mornings, the calm and serene afternoons, the chattery evenings became an inseparable part of me. I loved taking lonely walks in the morning inside the campus. The clear skies and the nippy air enlivened the poet in me, turning me into a dummy Wordsworth who walked in Tintern Abbey.

Post-graduation days passed like a dream. And then came the Ph. D days. I moved to another hostel; the Ph.D hostel. This time, history did not repeat itself as I was already acquainted to the hostel life. Initially I missed the former hostel but today when I look back I realize that I loved my Ph.D hostel. Nestled near a clump of huge trees, my room had a sequestered look. I could lie on the bed and still watch the cerulean sky and the starry nights. Sometimes a sparrow or a *bani* would pay a visit to my room. Sitting on the iron railings of the window, they seem to come for a room inspection. Chirping happily without a care in the world, the birds had an affinity with human beings, they were never scared of the human presence. Well, nature was their home! I loved looking out of the window and basked in the nature's glory. One of the main reasons was that daily life had lost its hectic routine. Life had slowed down a bit for me. I didn't

rush to attend my classes. Classes were conducted on alternate days and I got a lot of time to read, ponder and enjoy the natural surroundings.

Life metamorphosed into something different after I shifted from Bhubaneswar to Hyderabad. My heart bled for my hostel life. Eyes searched for familiar scenes in the concrete jungle. Small fragments of heart were lost in those modest buildings of the university. I was lost. The lofty towers and smooth roads, bewildered me. I was in an alien world. As days passed by, the beauty of the new city grew on me. The smooth winds, the chirping of birds, the glorious sunlight resonated with me. I have come to believe that every place has a way of wrapping its dwellers in its love or is it the human heart that can always accommodate a new love? It is a difficult question to answer. All I can feel is that, home is where the heart is.

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Influence of Sri Chaitanya Bhakti in Odisha

Dr. Minakshi Sethy

It always intrigued me that what has been the factor, which compels most of the people of my village to present themselves at the *namasankirtana* with such concentrated devotion and love. Is it the religion or culture as it seems from outside, or does it comprise something more than the religion, such as human relation, love for other or self-introspection ? It had taught me that the human race seems generally to be ego-centric, that in truth, a human being is nothing but a creation of that super-natural force that can lift himself from the pedestal of a common person to the level of his creator by his own *karma*.

In the history it is observed that Vaisnavism became a state religion of Odisha from the time of Chodaganga Deva of Ganga dynasty,

and under the influence of Ramanuja, he adopts *Vaisnava-dharma* and for the result, he constructed the temple of Lord *Jagannath* and *Lakshmi* at Puri. It is also mentioned that from that time onwards *Visnu-Lakshmi* cult gained popularity in Odisha. It clearly shows that under the great impact of Vaisnavism, Lord *Jagannath* placed a high position in Odia's mind.



History says, Sri Chaitanya's grandfather had migrated from Odisha to Sylhet (At present Bangladesh) about 1451 and then his father from Sylhet to Navadvipa. Thus, the people of Odisha pay their devotion to Sri Chaitanya, thinking always that he holds from Odisha. His father was a Brahmana of religious disposition. He was a Vaisnava of devout faith and pious life. It is also remarked that the mother of Sri



Chaitanya was also a daughter of a well-known scholar; because of this, the child Sri Chaitanya began his life as a privileged child. He has inherited the peculiar social advantages of Brahmanahood and was blessed far more by birth in a home whose mindsets were formed by traditions of scholarship and religious piety.

At the time of Sri Chaitanya, religion was reduced to a mere form and there was no faith in men. The time was ripe for a reformer and savior. The offensive stagnation waited fervently for an undesirable movement. Sri Chaitanya's appearance and consequent behavior acted as the right dozes of cleaning medicine. So, Sri Chaitanya was a pioneer of Vaisnavism. It started a new phase of Lord *Krsna* worship in the form of *nama-sankirtana*, i.e. recitation or singing with devotion, the name and glory of the respective deity. The utterance of *Krsna-nama* (*sankirtana*) was the real footprint for salvation. He hopes, this could bring certain religious changes in the medieval societies ultimately it led a popular movement.

Sri Chaitanya's transcendental mission is to distribute love of Godhead to everyone. This munificent broadcasting of devotional service is possible only for Lord *Krsna* Himself. SvarupaDamodaraGosvami has described Sri Chaitanya as a combination of *Radha-Krsna*. He is the shelter of the demigods, the goal of the *Upanishads*, the be-all and end-all of the great sages, the beautiful shelter of His devotees, and the essence of love for the lotus-eyed gopis. The activities of Sri Chaitanya's philosophy of *Radha-Krsna* are vehemently described in the writings of Prabhat Mukherjee.

Sri Chaitanya apparently never tried to establish a new stamp of his individuality. He

developed on the lines of his personal spiritual experience. It proved to be its greatest and most powerful asset. Vaisnavism, which is otherwise known as *Chaitanyaism* is a mixture of *emotionalism and spiritualism*.

It is accurate to write of Sri Chaitanya in terms of social reform, or to credit him with a revolutionary social vision. It seems perfectly clear that he was not concerned with the reform of Hindu society. His sole interest was religion. It is only as his religious experience, that engendered by him among others, came into conflict with the Hindu social system that he can be called a social reformer. His social reform was only a by-product of his *bhakti*.

From the historical interpretation, it is revealed that during the medieval period, what the legend says, the king Purusottama Deva performs the functions of a chandala. It is not that the function of sweeping the chariot was previously assigned to a chandala and the king became so liberal, so as to take over that function. The point here is that, the idea behind this legend is, there is no social station is higher or lower, is to be appreciated. And during the car festival by sweeping three chariots is the symbol of love and devotion to the Supreme God. Simultaneously, Sri Chaitanya's philosophy has been absorbed in Sri *Jagannathism* in the sense of *bhakti* or devotion.

It is a mistake to think of Sri Chaitanya as in any sense, the originator of Vaisnavism in Bengal only; it has a great impact on the people of Odisha too. It is necessary to attempt a very brief sketch of the development of Vaisnavism. Since it shares the *Krsna-cult* and the fundamental theology of that cult with other sects of Vaisnavism, it is well to trace the rise of these ideas as a whole.



The worshipper of *Visnu* can claim a long tradition for this, *God* is found in the *Vedas*, very early in this *Visnu* cult, the image worship of the temples, as opposed to the worship of sacrifice of the Vedic tradition. The distinctive feature of this widespread cult was the rise of *bhakti* as the heart of worship, an emotional service of love and devotion to *God*. The figures of *Rama* and *Krsna* early arise as incarnations of *Visnu*, and become supreme objects of devotion leading to the varied development of the sects. Parallel with this development, there arose the great Hindu philosophies - the *Vedanta*, the *Sankhya*, the *Yoga* - all having great influence. About the beginning of the Christian era, a notable point in the history is reached with the attempt on the part of some keen mind to combine these philosophies and appropriate them for the exaltation of Lord *Krsna* worship.

History says Sri Chaitanya alone is solely responsible for introducing *Radha* concept to a much esteemed position, although other Vaisnava thinkers, like Madhva, Nimbarka exalted only Lord *Krsna* in front of the society. So, it can be said that Sri Chaitanya not only an originator of Vaisnavism, but also started a *neo-vaisnavite movement* by rendering a new interpretation to the faith. The doctrine of *bhakti* and adoration to *Radha-Krsna* cult shaped a new style to tackle the common mass. Sri Chaitanya's *neo-vaisnavite movement* was reincarnated him as *Sri Krsna Chaitanya* by the society. Because of his intense emotional influence, he easily touched the heart of the people of all castes and creeds.

King Prataparudra Deva of Suryavansi dynasty of Odisha was a great devotee of Sri Chaitanya. He was religious-minded, which is the one of the reason for Sri Chaitanya to stay for a long time at Puri and another reason for his staying

there is that though his ancestors lived at Jajpur of Odisha, which is found in the writings of Jayananda's *Chaitanya Mangala*, he wanted to settle there on sentimental ground. It was by the arrangement of Ramananda Raya and Sarvabhauma Bhattacharya that he (King Prataparudra Deva), was able to serve Sri Chaitanya. Such development of *Vaisnavism* in Odisha is evident from the insurrection of the said dynasty. The people of Odisha have taken him for granted that Sri Chaitanya had divinity like Lord Jagannath. It is also mentioned in the *Chaitanya Chandrodaya* nataka of Kavi Karnapura that Sri Chaitanya is *nara brahma* (human embodiment of Brahma) and Lord Jagannath is '*daru brahma*' (wooden embodiment of Brahma). The aim of Sri Chaitanya *bhakti* was to create social-cohesion, not social revolution not only in Odisha, this Concept spreads all over the world.

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Strengthen a Child in Climate Change

Dr. Ajit Kumar Mahapatra

The children on earth
Now, highly exposed to
worrying impacts of climate hazard,
heatwaves, air pollution, water scarcity,
sea levels rising, intensifying
cyclones, worldwide;
the climate manifests from
the seas to the sky.

Air pollution comes from burning
of fossil fuel in sectors, like,
transport, agriculture, electricity, constructions,
lifestyles - the grownups way
around the world has polluted
and parched the lovely earth.

Exposure to highlevel of pollution
Impacts cognitive performance;
Children's exposure, in their
Prenatal and sensitive periods
decreases their work-ability,
affects their future earning;
impacts economic productivity
across all sectors;
Global warming is existential.

The Glasgow climate Agreement,
A welcome move; binding the nations
to mobilize a response to climate change;
climate problems - not technological
or economic; it is political,
largely driven by political leaders.

The world leaders at COP26 summit
resorted to “doomsday” warning
“end-of-the-world” rhetoric,

climate change ravaging the world
The planet is devastated
Creating a terrifying future,
And its harshest impact
Future children have to face.

The nations need to come together,
Committed to working towards,
Green Grid initiative
to transport solar power
Across the globe, through
transnational grids,
towards cutting emission to limit
devastating impact of global warming,
To keep temperature rise
Within 1.5 degree celsius, progressing
Towards target net zero emission,
Decarbonising energy production.

Energy grid partnership of Germany
With Nordic countries has enabled
both to enjoy greener energy access,
green economies facilitating
millions of future proof jobs.

To achieve that outcome, it requires
True global statesmanship
Yet to materialize;
And, progress towards it
Ought to be the standard.

Dr. Ajit Kumar Mahapatra, Social Activist-cum
Environment Crusader, Kaushalyaganga,
Bhubaneswar.



Gandhiji and Subhasji

(The immortal leaders of India)

Er. Raghunath Patra

Both the leaders struggled hard
to liberate nation from the yoke
of British imperialism to level best
Common quest for independence,
not a joke !

Gandhiji was a statesman by spirit
Bose was soldier with bravery
Gandhiji preferred non violence
Bose preferred sword for victory.

Gandhiji believed in means of freedom
Bose believed in end of imperialism
Both worked together on common platform
of INC for two decades, for freedom.

Bose gave up Gandhian doctrine
of Satyagraha and Non violence
He preferred help of Supreme Powers
Organised armed struggle for independence.

2nd World War would depress Britain
Politically, morally will be great blow
Subhas's solgan was "Britain's difficulty
India's opportunity" but Gandhiji said "No."

Gandhiji's philosophy is to conquer enemy
By self sacrifice, love and affection
Any movement at perilous hour of Britain
Will derogate non-violence, his doctrine.

Subhas wanted blessing before departure
Gandhiji declined for prejudice, woe
and said "if you come out successful
I shall be first person to congratulate you."

Nazi fascism and British imperialism
just like choosing frying pan or furnace
Gandhiji had hatred towards imperialism
But for humanity, no hatred towards British race.

News flashed Subhas died in Air crash
Gandhiji among others were deeply moved
Gandhiji didnot want help from outside.
He wanted India to help herself united.

"Quit India" is based on Non-Violence
Not a drive for power but fight for freedom
Swept Nation with unprecedeted Unity
And Non Violence achieved Independence
firm.

I hail you both the leaders of freedom
Gandhiji is a saint among politicians
Netaji is a soldier of bravery and courage
Tribute to both the immortal souls.
Rest in peace, Rest in peace, Rest in peace.

Er.Raghunath Patra, Brundaban Dham, Lokanath
Road, Patana Hat Sahi Chhak, Puri - 752001.



Puri, A Bunch of Extreme Glory

Dr. Bhubaneswar Pradhan

Being so well fortunate to pay a visit to lord,
I do always feel attached to be nearer to God.
Such the holy place of Puri attracts all more,
This is to provide immense of pleasure sure.

Lord Jagannath is with His own companion,
Subhadra and Balabhadra are well known.
In the beautiful throne of precious jewel,
With the Sudarshan they are four in total.

Once paying a visit to the Lord is so enough,
To convey the prayer is the process to solve.
All such problems those make us too sorry.
We ought to pray God to avoid our worry.

The Lord is to bless well us for our all progress,
This kind God of universe is to grant all grace.
Keeping heart once under the lotus feet of lord,
All sorts of worry also vanish too in this world.

This place is known as the *Shreekshetra* by all,
It is the most divine rock of our great *Nilachal*.
It is also told as the *Purushottamakshetra* Puri,
The *Shankhakshetra* is its name of more glory.

At temple *Mahaprasad* is available enough here,
The Lord is to make us free from all the dangers.
The grand road and the *Mahodadhi* sight of Puri,
All such are for really a bunch of supreme glory.

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The Saliha Satyagraha, 1930

Kamalakanta Roul

Introduction: Struggle for Poor People's Swaraj

The idea of freedom was not only to make India free from British colonialism but also to uplift toiling masses from poverty and miseries. Issues of poverty and freedom deeply reflected over India's anti-colonial struggle. Indian freedom fighters simultaneously led freedom movement along with the fight against poverty. The Saliha Satyagraha (1930) in Nuapada district of Odisha exemplifies this. It was a popular movement against oppressive colonial policies and exploitative feudal ruler. Nuapada district, primarily dominated by tribals, played significant role in India's freedom movement from 1857 to 1947. Nuapada is well known for its glorious past, great Adivasi civilisation and the Nature's bounty. Its rich natural beauty is engirdled with candid green hills and dense forest. Once, Nuapada was known as the "home of teak". The melodious sounds of streams and waterfalls along with luxuriant wild vegetation creates natural scenic beauty. Nuapada is situated in the southern part of Odisha. The paper primarily explores the process and events of Saliha Satyagraha. It also examines the significance of Saliha Satyagraha in present day Nuapada. The study is, primarily,

qualitative in nature. Both primary and secondary sources of data have been used here.

From 1778 to 1948, Indian tribals fought more than seventy anti-colonial movements. These movements were mainly two types: first, movement against rajas, zamindars, thekedaras, British officials, traders, and moneylenders and second, movement in association with the national freedom movement. Gandhi was aware of tribal exploitation by colonialist-feudalist combine. In South Africa, Gandhi had worked with Zulu tribes. It was Thakkar Bapa who brought Gandhi closer to Indian tribes especially Bhil tribes in Gujarat who were exploited by colonial rule. Gandhi said that tribals were "part of rural communities who were exploited by the powerful class of people; thus, they required welfare measures. Welfare measures should be taken up on the basis of understanding their society and culture" (Chakrabarty, 2019). Gandhi emphasised over providing all kinds of services in tribal areas and asserted that "who can deny that all such service is not merely humanitarian but solidly national, and it brings us nearer to true independence ?" (Gandhi, 1941: 24). In his constructive programme, Gandhi emphasised that "service of Adivasis is also a part of" the Swaraj movement (Gandhi, 1941: 23).



Gandhi's Swaraj movement against the British colonialism was not only to achieve political freedom but also to protect social and economic rights of depressed people. Gandhi said, "swaraj is the poor man's swaraj" (Gandhi, 1947: 6). In Belgaum Congress session Gandhi said, 'it will be Swaraj for starving and poor people if we can provide food to them' (Roul, 2021: 222). Gandhi's idea of Swaraj was not separate from poverty and inequality. Gandhi blamed exploitative policies of British government for miserable living conditions of Indian people. Gandhi said, "real swaraj will not be the acquisition of authority by a few but the acquisition of the capacity of all to resist authority when it is abused" (Prabhu, 1961:4-5). Further, he said, "I shall work for an India, in which the poorest shall feel that it is their country in whose making they have an effective voice..." (Gandhi, 1947: 9). Civil liberty, for Gandhi, "...is the breath of political and social life...the foundation of freedom ... the water of life" (Harijan, June 24, 1939).

Nature of Colonial Oppression in Nuapada

In 1817, the British East India Company got the possession of Nuapada's Khariar Rajya from the Raja of Nagpur. The Khariar King made an alliance with the Company to remain loyal to the British government. The Bengal model of Zamindari System was adopted in Khariar region "equating the local Raja with Bengali Zamindar". In 1863, the King of Khariar was reduced to merely a revenue collecting zamindar. The adivasis were subjected to the Bengal pattern of revenue collection and administration which ignored the structure of agrarian relation in tribal dominated Khariar state. Tenants had no occupancy right on land and they were asked to pay regular Bheti. Tribal gountias (village headmen) were forced to

collect more revenue from their fellow Adivasis. The Zamindar of Khariar arbitrarily imposed tax on land while counting numbers of "ploughs and hoe and seed-capacity of the land". There were two types of tax system in Nuapada during colonial period: "Ryotwari" and "Mustajari". However, "Jirayati" lands were "administered partly on Ryotwari system and partly on Mustajari". The Mustajari system of rent collection was widely prevailing in most of the villages of Nuapda. In this system, agents of zamindar used to collect rent from tenants. In contrary, under the Ryotwari land tenure system, the landlord was directly involved in rent collection from Ryots (tenants) through his officials. Under the Ryotwari system, rights of Ryots were recognised. But in the Mustajari system, there was no legal recognition of Ryot's rights over land and it was more oppressive in comparison to Ryotwari system.

More complicated revenue policies were implemented in Nuapada. The Thekedari System (auction of villages) was introduced by replacing Khudkatti (first clearer of forest right). Large amount of Salami (presents) was collected by thekedars from new settlers and bethi-beggari (free labour) was extracted from peasants. The tribal gountias failed to compete with thekedars in collecting Salami and lost their influence over tribal society. As a result, the new administrative system advantaged the moneyed class by replacing tribal dominance. Tribals and peasants were severely harassed and humiliated by thekedars when they failed to pay Salami and their lands were also forcibly grabbed. Moreover, Nazrana system (tax collection by Zamindar at the time of theka renewal) was introduced in Nuapada. Tribals failed again to compete with non-tribals in paying Nazrana. In the meantime,



erratic weather caused drought and crop failures and was finally struck by the great famine of 1866. The price of food grains was highly increased and the great famine resulted in massive starvation deaths. To survive from the famine, people mortgaged or sold their lands and also migrated to other places. But the landlord of Khariar remained loyal to the British government and the colonial-feudal axis continued to exploit tribals and peasants.

The Political Character of Saliha Satyagraha

The colonial misrule aroused discontentment among tribals, dalits and peasants against the local representatives of colonial rulers and also against the colonial-feudal tax system such as “revenue tax, forest tax, thekedari, nazrana, salami, bethi-beggari”. Nuapada had two major anti-colonial movements : first, tribal upsurge in support of the great revolt of 1857 and second, mass participation in Gandhi’s national freedom movement (1920-1947). In both the movements, Nuapada’s tribals, dalits and peasants bravely fought against British despotism and provided strong leadership against the colonial oppression.

While supporting the revolt of 1857, Veer Surendra Sai strongly fought against the British East India Company in Sambalpur. His powerful opposition to British rule was initially supported by the King of Khariar. Similarly, tribals, dalits and peasants also extended their active support to the anti-colonial fight of Surendra Sai in Nuapada. Narayan Sah, a tribal chief of Sunakhan took the leadership in the fight against colonial ruler. He provided shelter to Surendra Sai and other rebels in his region. Narayan Sah was hanged and his son Gobinda Sah was arrested by the British Company in 1857. The Company

announced rewards and warned local rulers to immediately arrest the rebels. Despite, Gond tribal chief of Tanwat, Lal Sah and his associate Chait Sah extended support to the anti-colonial movement in Maraguda Valley and gave shelter to Surendra Sai.

In May 1860, British General Cockburn along with armed military force marched towards Maraguda valley to arrest Lal Sah and other rebels. Lal Sah’s guerrilla warfare and stiff resistance from local tribes with bows and arrows forced British army to retreat from Maraguda Valley. Lal Sah was a great warrior and a strategist of guerrilla warfare who led 50 guerrilla groups at a time in the valley. His warfare technique, war related arrangements, organisational skill and mobilizational ability surprised British commander and military troops (ODGN, p. 46). General Cockburn failed to move further towards the valley and did not capture a single rebel. In August, General Cockburn wrote a letter from Maraguda to the Deputy Commissioner by stating that Manikgarh-Maraguda valley was fully under the control of Lal Sah. The repeated failures of British army in arresting Lal Sah compelled British officers to declare Maraguda Valley as “Rebel Valley”. Lal Sah was declared as “Badmas” by the British government (NAI, File No. 35-37, p.173-189, Feb.,1864). Frustrated British army, brutally harassed villagers to put pressure over Lal Sah. They captured the cattle of local tribals and brought to the British camp at Pihapara. Three tribal villages in Maraguda valley were also burnt by British army. In order to save the villagers from the British harassment and torture, Lal Sah and Chait Sah surrendered before the Khariar King on November 22, 1860. The King handed over them to the British Commander Vallanse (ODGN, p.47). The contribution of Lal Sah and Chait Sah



to the revolt of 1857 was very significant and inspiring. Despite adversities and scarce resources, they fought an armed resistance for seven months against the powerful British force.

The Saliha Satyagraha, 1930

Gandhi's Salt Satyagraha (1930) deeply influenced Indian masses and freedom fighters. The forest satyagraha in Raipur district paralysed the British administrative machineries. During this time, peasants revolted against the Darbar rule in Kalahandi which had supported Kulta immigration from Sambalpur and patronised Kulta for their agricultural growth in the region (Roul, 2021: 227). The people of Nuapada were inspired by these protests and they came out in large number against the tyrannical rule of Khariar feudatory state. The King arbitrarily imposed taxes on tenants without looking at their socio-economic conditions. It compelled the people of Khariar feudatory to organise a satyagraha against the taxation (MPDG: Raipur, 1973: 81) in Saliha village which is known as Saliha Satyagraha.

The Saliha Satyagraha was a forest satyagraha organised by tribals, dalits, upper castes, peasants and women of Nuapada against the oppressive colonial-feudal rule. It had inspired and set an example for both the masses and classes to follow later on in the district. Saliha is a village where the people of Khariar estate assembled in large number on September 30, 1930 and protested against the arbitrary taxation on tenants. The place is popularly called as "Salihagarh". A pillar of freedom fighters has been constructed to remember the satyagrahis and their sacrifices for the Independence of India. Archaeologists urge that Saliha village "seems to be an ancient settlement, because two pieces of sculpture arts are found on the bank of the tank.

One is a rectangular Sakti. At present, Konabhaira deity is worshipped as presiding deity by the villagers of Saliha was once a site of Shiva-Sakti worship" (quoted in Yamin, 2010: 53). Saliha village is located in Jonk Tehsil of Nuapada district. It is surrounded by dense forest and Rocky Mountains. According to the Census 2011, "the total geographical area of the village is 467 hectares". Saliha has total 266 households and 1,006 population. Male and female ratio of the village is 502:504. It has become a Gram Panchayat now. Saliha village is only 8 km away from the Nuapada district headquarter.

From 1920-47, Nuapada's people actively participated in Indian National Movement led by Mahatma Gandhi. Leaders of Odisha Congress and Praja Mandal supported the movement against the misrule of the Khariar feudatory. Besides, Congress workers were engaged in the "Gandhian constructive work like construction and repair of village roads, digging of village ponds, spread of education, campaign against liquor and untouchability". On March 16, 1921, Gandhian leader Ganesh Prasad Mahapatra led a protest march to the Darbar Hall of Khariar feudatory with some demands like "exemption of land revenue, abolition of plough and festival tax, exemption of grazing tax and to stop eviction of farmer in case of failure of payment of tax" (ODGN, p. 58). In January, 1922, a demonstration was organised where police opened blank fire at the protestors which provoked people to intensify the freedom movement. Nehru hoisted the tricolour flag on the banks of river Ravi and demanded Purna Swaraj on December 31, 1929. In the similar spirit, the tricolour flag was hoisted in several schools by students and teachers on January 26, 1930 in Nuapada. Teachers who participated in this



ceremony were strongly punished and many of them were also imprisoned by colonial authority.

Nuapada participated in the Civil Disobedience movement on March 12, 1930. On the same day, a large number of people came out against the oppressive colonial rule. The protestors criticised the “extraction of forest cess, pandri (octroi), restriction on forest rights, collection of salami, Chari (grazing tax) and use of bethi-beggari system”. Series of meetings were organised in villages to create awareness. It received wide response from the general public. Looking at the unprecedented public support to the anti-colonial movement, it was finally decided to hold a protest meeting on September 30, 1930 at Saliha village. People peacefully came out in large number from more than 20 villages. It is said that more than seven hundred people assembled at Saliha “to protest against arbitrary extraction of taxes, exploitation of the authority and to demand Purna Swaraj” (ODGN, p. 56). The zamindar of Khariar feudatory secretly informed to the police. Heavily armed police force marched to Saliha. At the time, a peaceful meeting was going on under the presidentship of Keju Das Baba who belonged to Chuhuri village. “A resolution was passed in the meeting not to give taxes and to revolt against imposition of taxes” (Yamin, 2010: 54). Suddenly, police gheraoed the meeting venue and ordered the gathering to stop the meeting. Arbitrary disruption of a peaceful meeting by police annoyed the protestors. They started giving slogans against the British government and also against their local agents. Police indiscriminately charged lathi over the august gathering. The peaceful ambience turned to violent. Angry people retaliated and burnt police lathis. When a police sergeant was injured, police indiscriminately fire over the crowd. In the

firing, Keju Das Baba and tribal leader Kartik Sabar of Saliha village received bullet injuries. Indiscriminate firing over the crowd at Saliha brought physical injuries to many Satyagrahis but, fortunately no one was killed in the incident. Injured Keju Das Baba and Kartik Sabar were carried to the Saliha village by satyagrahis. In this agitation, more than 50 Satyagrahis were arrested including leaders like Ramlal Debangan (Parkod village), Ramu (Saliguda village), Kundu (Chanbera Kundri village), Ganda Rai (Saliha village) and Laxman Das (Khariar Road). Kartik Sabar was a key leader of anti-colonial meeting in Saliha. His daughter Demathi Dei Sabar remembers the incident and said that she was working in the paddy field along with other women. A young girl informed her that British force was “attacking the village, they have assaulted your father. They are torching our homes”. Demathi Dei Sabar raced back to Saliha with 40 other young women and saw her father Kartik was “lying on the ground bleeding. He had a bullet in his leg”. She lost her “temper and attacked that officer with the gun. As she attacked the officer, the 40 other women with her turned their lathis on the rest of the raiding force”. Demathi Dei Sabar is known as “Salian” in Nuapada district (Sainath, 2015).

In spite of police repression and arrests, Satyagrahis continued protest against the British misrule in Saliha. It forced British police to withdraw from Saliha but next day i.e., on October 1, 1930, police returned to Saliha with more armed forces. They arrested two injured leaders- Keju Das Baba and Kartik Sabar- and took them to Raipur. Saliha Satyagraha rapidly spread to other villages-Choulsara, Patparpali, Khuteru and Ranadabri. Despite the absence of their leaders, people continued the Saliha Satyagraha in the form



of “picketing before liquor shops and burning foreign goods” in Nuapada. Mean while, Gandhian leader Jagadish Prasad Joshi of Karangamal village took the leadership of anti-colonial movement in the district. In 1930, he was also arrested along with other leaders and were kept in Raipur jail for more than one year.

Conclusion : Saliha Satyagraha espoused the idea of Participatory Democracy, Distributed Development and Decentralised Governance

The Saliha Satyagraha was a strong public discontentment against the oppressive colonial rule and its exploitative feudal agents in Nuapada. It was a Gandhian Forest Satyagraha against arbitrary taxation and for the cause of land and forest rights. It was primarily led by most oppressed communities-tribals, dalits, peasants, upper castes, women and poor to liberate tribal society from colonial domination. Saliha Satyagraha aimed for democratic freedom which encompasses the rights pertaining to individual's emancipation in society, participation in politics, and entitlement of resources.

The Saliha Satyagraha sends out five strong messages which have made it more relevant in present day politics and development of Nuapada. First, Saliha Satyagraha was a popular movement against colonialism and feudalism which were tentacles of poverty and exploitation in British India. Second, Saliha Satyagraha was not only a movement for political independence but also for socio-economic independence of downtrodden people. It probes that poverty undermines freedom and democracy and it leaves people vulnerable to domination and oppression. In fact, Philip Pettit argues that promoting freedom as non-domination will require promoting the

socio-economic independence of citizens (Pettit, 1997: 158). Third, Saliha Satyagraha firmly stood for participatory democracy, distributed development and decentralised governance. Fourth, Saliha Satyagraha was a collective fight of tribals, dalits, peasants, upper castes and women for freedom from domination and oppression. Finally, Saliha Satyagraha illustrates that the idea of freedom was not separate from the poverty issue and the Indian freedom movement linked and led both the issues together.

Since the freedom movement days, poverty has been a significant political issue in India. For the first time, Naoroji estimated India's poverty and wrote a paper titled “Poverty in India” (1877). Naoroji linked poverty issue with India's freedom struggle. Gandhi's Sarvodaya and Deen Dayal Upadhyaya's Antyodaya founded a strong political vision to combat poverty. Similarly, Dr. Ambedkar challenged the socio-economic power structure of rural India and demanded for the abolition of Mahar Watan and eradication of Khoti system.

Independent India was born primarily with three significant political missions like “securing national unity, bringing dignity and justice to those at the bottom of the social order, and eliminating mass poverty” (Varshney, 2013:3). Rajendra Prasad rightly said that the government's aim is “to end poverty...to abolish distinction and exploitation” (CAD, Vol.5, No.1, p. 2). Likewise, Sarvepalli Radhakrishnan urged “for the removal of all social disabilities...of man-made inequalities and injustices and to provide for all equality of opportunity” (Radhakrishnan, 1956: 362). In the similar spirit, the post-colonial Indian state adopted several measures to fight against poverty. Millions of people have been lifted out of poverty



since Independence to till day. Thousands of policies and schemes have already been enacted but still there is no succour for the poor. A large section has been the victim of a kind of ‘permanent poverty’ and a tiny section is beneficiary of all benefits. Meanwhile, tribal poverty emerges as a challenge to the democratic stability and constitutional authority of India. Poverty rate among rural tribes is 47 per cent and 30 per cent among urban tribes. Each second tribal family lives in extreme food insecurity with low calorie and protein consumption (Roul, 2021). Consequently, the Left-Wing Extremist groups take advantage of tribal’s vulnerability to poverty and marginalisation.

As fastest growing economy, India has also been able to set an impressive annual growth rate. But the solution to the problem of India’s poverty lies with two significant factors: redistributive role of the Indian state and democratising rural India. Higher rate of economic growth alone cannot achieve the target in the fight against poverty. The Indian state has to strongly intervene in reconciling growth with distribution. The redistributive role of the Indian state can be defined with the policies relating to land reforms, inclusion of small farmers in economic growth and the landless people must be given proper wages and employment. Democratising rural India will facilitate the redistributive role of the Indian state. Even after 75 years of freedom, rural India has been persisting with inequality, continuity of colonial-feudal power structures, and governance deficit. A tiny section of propertied class has accumulated land, grabbed power and benefited from state policies. The unholy nexus between propertied class, political regime and local bureaucracy has not only strengthen the

undemocratic and dominant power structures but it has also helped in accentuating rural poverty in tribal India. The nexus has also ‘neglected and unimplemented the redistributive policies of the Indian state’ (Kohli, 1987).

The state must promote participatory democracy at grass root level to challenge the dominant power structure which is responsible for abject poverty and inequality in the district. Community level participation must be ensured through Panchayati Raj system especially for the wider purpose of food, water, health, education, public services, and development processes. Indeed, the greater political participation of destitute tribal people in democratic process will empower them to challenge the oppressive dominant structure of Nuapada and will certainly pave the way for a progressive and egalitarian society. In June, 1990, Nelson Mandela said, “to deny people their human rights are to challenge their very humanity. To impose on them a wretched life of hunger and deprivation is to dehumanise them”.

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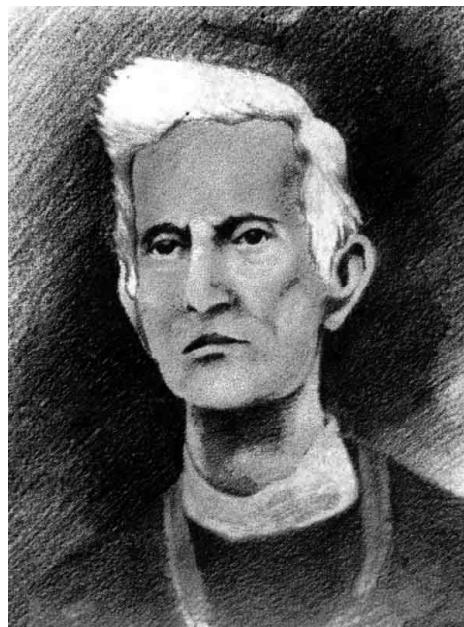


Fakir Mohan Senapati : The Pioneer of Modern Odia Literature

Balabhadra Ghadai

The story of Fakir Mohan Senapati is indeed the story of the Renaissance of Odia literature. As a prolific author, social reformer and lover of Odia language Fakir Mohan is widely regarded as the father of modern Odia prose literature who devoted his life to the advancement of the Odia language in the late nineteenth and early twentieth centuries.

Fakir Mohan was born on January 13, 1843 (Makara Sankranti) at Mallikaspur in Baleswar district. He lost his father Laxman Charan and mother Tulsi Dei in early childhood and was left to the care of his widowed grandmother Kuchila Dei. Due to his poverty Fakir Mohan could not go beyond the primary level in his schooling and had to earn for the family at an age when he ought to have gone for further education. By self-study he could make himself an erudite scholar not only in his own language but also in other Indian language including Sanskrit and acquired working knowledge in English language. He had acquired firsthand knowledge of Odia life



and society at different levels in course of his work as a teacher, printer and Dewan or Manager in different feudatory states of Odisha like Dhenkanal, Nilagiri, Dampara, Pallahara and Keonjhar which enabled him to produce fiction remarkable for its social realism.

Fakirmohan's time was the darkest period of Odishan history. The Odias then had no state of their own and they lived scattered in three neighbouring States; Bengal, Madhya Pradesh and Madras. As a result they were economically neglected and had little opportunity to develop their literature and culture. Since there were a very few schools in Odia speaking areas, the Odias were extremely backward in education. Some influential Bengali intellectuals started a campaign that Odia was not a separate language but a dialect of Bengali and therefore, Odia should be replaced by Bengali language in the schools.

During Fakir Mohan's time there was a Desha Mishrana Andolana or the movement



to bring all the Odia speaking areas under one political administration. It was also felt that it was important to write textbooks and other works to enrich the modern Odia literature if the Odia language was to survive. In this backdrop Fakir Mohan began his literary career as a writer of textbooks. His writings of textbooks was prompted by his zeal of opposing the move to abolish Odia from schools of Odisha. That is why, Odia nationalism was a dominant theme in Odia literature during that period.

Fakir Mohan felt very much pained at the want of printed books in Odia language. He felt as he observed in his autobiography, for this reason the Odias were being humiliated by the Bengalis who had a fairly developed press and literature in their language. He became determined to establish a press at Baleswar for promoting the development of Odia language. For this purpose he formed an association. He and his associates carried on propaganda among the people so that they would be shareholders of the press. The substance of the speech delivered in the meeting was as follows: "Those who hold Company's share will get much profit; the scriptures like the Ramayana and the Mahabharata, if printed will sell at cheap rates. It would be easier to read the printed books than the palm leaf manuscripts. It would not be necessary to call for special script-readers. The boys can easily acquire learning. No outsiders can abuse the Odias as fools." With utmost persuasion Rs.1200/- was collected as the capital and a press company, called P.M. Company & Co. was formed. Out of this capital a second hand machine was purchased from the Midnapore Mission Press. But when printing operation was started, it was found to have outlived its utility, Fakir Mohan and his associates had become the victims of a swindle. But Fakir Mohan did not lose heart.

He made fresh attempts for the collection of capital and purchased a new "Super Royal Columbian Press" from Kolkata. From this press Fakir Mohan brought out Bodhadayini O Baleswar Sambad-bahika.

Though Fakir Mohan is regarded as the greatest Prose writer in Odia, it is amazing that he hardly wrote any prose (novels, short stories and autobiography) until he retired from administrative service. He translated the Ramayana and the Mahabharata and some of the Upanishads from the original Sanskrit. For his translation of the Mahabharata he is popularly known as Vyasa Kavi. He was also conferred the title 'Saraswati' by Sir Basudev Sudhal Dev, the illustrious King of Bamanda.

Fakir Mohan's poetry was overshadowed by the poetry of Radhanath Roy, which was immensely popular because it depicted love between a prince and princess in a language that was extremely lyrical and charming. Though less gifted than Roy, Senapati's poetry anticipated modern poetry in a number of ways. He wrote on themes which conventionally were not considered fit material for poetry and he used the colloquial, spoken and rugged language of the common man which no poet in Odia had done for centuries. His long poem Utkala Bhramana (Tours of Odisha) is not really a travel book but rather an unusual humorous survey of the contemporary personalities prominent in the then public life of Odisha. His poetical works include Puspamala, Upahara, Abasara, Puja Phula and Dhuli Basare. His poems are mostly biographical and full of pathos. There is lyrical appeal and literary values in his poems.

Fakir Mohan wrote four novels, two volumes of short stories and one autobiographaphy.



His novels comprise Lachhama (1901), Chha Mana Atha Guntha (Six Acres and a Third, 1902), Mamu (The Maternal Uncle, 1913) and Prayaschitta (Expiation, 1915). These novels were written on the hard and stark reality of the present day's society. His craftsmanship in the organization of plot, portrayal of character and employment of the colloquial language and style gave a definite form to the emerging Odia novel.

Lachhama, a historical novel set against the backdrop of the Maratha invasion of Odisha in the 18th century. It depicts the suffering and the heroic resistance of an Odia girl in the face of the invasion. His novel Chha Mana Atha Guntha written forty years before Premchand's Godan (Gift of the Cow) was a masterpiece on many accounts. Here we find a vivid account of the exploitation of poor village folk by Zamindars during the British rule. Before Fakir Mohan, perhaps no such cruel picture of exploitation and plunder was published in a heart touching manner in any Indian language. The novel Mamu reflects the real picture of society in a completely changed context. In this novel, he set to describe the disintegration of a traditional culture and society by keeping contact with the west. His novel Prayaschitta portrays the predicament of a semi-educated youth who persistently defies old order of things with his over-enthusiasm for new western values.

Fakir Mohan, the father of Odia novel, is also acclaimed as the Father of Odia short story. His Lachhmania appeared in 1868 in the columns of the Odia journal Bodhadayini O Sambadbahika. It is claimed to be the first short story in Odia. Unfortunately this short story was lost. Later Senapati wrote many good stories and the twenty stories collected and published in the

two volumes of his Galpa Swalpa (1917) are hailed to be the masterpieces. His remarkable short stories are Rebati, Patent Medicine, Sabhya Zamindar, Garudi Mantra, Adharma Bitta, Dhulia Baba, Daka Munshi, Randipua Ananta etc. Most of his short stories reflect the conflict between western and eastern culture and tradition. He has highlighted, too, the superstitious beliefs cherished by the rural people. His Rebati can be taken as an illustration. Its pathetic tone is beyond comparison. The old grandmother represents the old belief and tradition, whereas, the teacher Basu and Rebati represent modern generation. His Patent Medicine is artistic and didactic. There is an attempt to bring a wine and drug-addict husband to the true tract of life and morality. Sulochana Devi, the heroine of the story, has used broomstick to a drunkard and wayward husband to bring him to the path of morality and to a normal social being, is noble and righteous.

Senapati's Atma Charita (Autobiography, 1917) is not only the first of its kind in Odia, but remains the best, and is perhaps one of the most interesting autobiographies written in Indian languages. It is important both as a work of art and as an account of Odishan life in the late nineteenth and the early twentieth centuries. Moreover, it is as readable as any of Senapati's novels and short stories.

Thus, Fakir Mohan's diligent contributions to Odia literature, language, culture and Odia language protection movement will remain a constant source of inspiration for the coming generations.

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Veer Surendra Sai, The Great Freedom Fighter

Dr. Sarbeswar Sena

Veer Surendra Sai was a great patriot and actively participated in the Revolution of 1857 i.e. the Sepoy Mutiny. The rebel hero of Sambalpur revolted in rising against the British Rule and that continued for seven years, whereas in India, the Sepoy Mutiny collapsed in 1858. *Raja Arjun Singh*, the *Raja of Porahat*, *Ramachandra Samantasinghar*, Ex-Zamindar of *Balia* in the district of Cuttack and *Chakhi Khuntia* alias *Chandan Hazuri*, the sepoy panda of Puri were the other rebels of Odisha. Similarly, *Kunjal Singh*, *Hatee Singh* and *Madho Singh*, the *Ghens* zamindar were the close associates of *Surendra* and fought against the British troops. No doubt the British were terrified and took revenge on them. At last they were victimised but their sacrifice for motherland was inscribed in golden letters of history. *Surendra's* heroism and bravery made him a legendary figure.



Surendra Sai (23rd January 1809 – 28th February 1884) was an Indian freedom fighter and sacrificed his life fighting against the British East India Company. He was born on 23rd January 1809 in a village called *Khinda* about 40 kilometres to the north of Sambalpur, Odisha. He was one of the seven children of *Dharma Singh*. The family was a part of the Sambalpur state ruling clan. He belonged to the branch initiated by *Aniruddha Sai*, son of *Madhukar Sai*, the ruler of Sambalpur. *Surendra* was a direct descendant from *Madhukar Sai* and the legal heir to be crowned after the death of King *Maharaja Sai* (1827). But he was not accepted by British power for his revolutionary character and the company government considered *Surendra* their dead enemy. Truly he was an uncompromising enemy of British Raj from his young age. Being annoyed the British Government



installed the widow queen of *Maharaja Sai Rani Mohan Kumari* as the ruler of the state. This was against the customs and traditions where only the male rulers were acceptable by the population. Thus disturbance broke out and conflicts developed between the recognised ruler and the claimants for the throne of Sambalpur. Among other claimants *Surendra* being one of the descendants of the ruling clan, had the most prominent claim. But the Company Government stood as an iron bar in front of *Surendra* and he was deprived of his legal rights. On the other hand, *Rani Mohan Kumari* became unpopular and her administration made the subjects suffocated. Her land revenue policy was critical and did not satisfy the *Gond* and *Binjhal* tribal landlords. They were afraid of the loss of power to the British. The British authorities took drastic steps and dethroned *Rani Mohan Kumari*. In her place put *Narayan Singh*, a descendant of royal family but born in a low caste as the king of Sambalpur. That hurt the sentiment of *Surendra Sai* and he was completely ignored by the British Government. *Surendra* and his close associates, the *Gond* Zamindars created disturbances. That took a violent shape of rebellion. *Surendra* took a vow to take revenge on the British. Time and again encounters occurred with British troops. Finally, *Surendra*, his brother *Udanta Sai* and his uncle *Balaram Singh* were captured and sent to Hazaribag jail. During imprisonment *Balaram Singh* died. Gradually the fate of Sambalpur became pale due to revengeful attitude of the British power. King *Narayan Sing* died in 1847 and had no male child. Lord Dalhousie implemented the Doctrine of lapse and annexed Sambalpur in 1849. Time passed by. The great revolution of the Indian Sepoys started in 1857. The angry Sepoys of *Ramgarh* battalion broke open the iron bars of *Hazaribag* Jail and set

Surendra Sai, his brother *Udanta Sai* free. Resistance to British continued and took a volcanic shape in Sambalpur under the leadership of *Surendra*. He got immense support from his brothers, sons, relatives and the zamindars. They sacrificed their every drop of blood for the motherland. No doubt *Surendra* was a noted hero of the Sepoy Mutiny. He was one among the great freedom fighters and Indian history was glorified for him. Similarly, *Chakhi Khuntia* contributed a lot to the Sepoy Mutiny being a close associate of *Jhansi Rani Laxmibai*, one of the frontline leaders of the great revolution.

Surendra Sai was very much kind-hearted and sympathetic towards economically backward people. He also espoused the cause of the downtrodden tribal people in Sambalpur by promoting their language and culture. That was a strong response to the higher castes. On the contrary, British tried to exploit them to establish their political power in Sambalpur region. *Surendra* vehemently opposed their inhuman treatment and money exploiting attitude and protested them at the age of 18 in 1827. During the Sepoy Mutiny *Surendra* became a constant headache for the British until his surrender in 1862. He had spent a prisoner's life of 17 years in *Hazaribag* jail. After his final arrest he served a term of 20 years and that included his detention of 19 years in the remote *Asirgarh* hill fort until he breathed his last.

Surendra Sai was a great fighter, well trained in guerrilla warfare and horsemanship. He was looked upon by many as their leader. He got tremendous support from some zamindars and tribal people. After he was set free from the *Hazaribag* jail, moved straight to Sambalpur and warmly accepted by the people. He acquired a fighting force of about 1500 men and started



guerrilla warfare from 1857 to 1862. On the other hand the British Army created horror and started inhuman treatment. They burnt the houses of common people and punished the innocents for the support to *Surendra*. Many times *Surendra* escaped from the hawk – eyes of Britons and kept burning freedom struggle.

The revolt at Sambalpur in 1857 was mainly a tribal rebellion. The tribal zamindars of *Ghens*, *Kolabira*, *Paharsirgira*, *Machida*, *Kodabaga*, *Laida*, *Loisinga*, *Lakhanpur*, *Bheden*, *Patkulanda* etc. joined their hands with *Surendra* giving up their comforts and luxury. Some of them had to hide themselves in the nearby jungles. Some lost their states; some were brutally killed in the battle and some were arrested and hanged. Many were imprisoned. But the tribal people were better known for their sacrifice and unbelievable courage. *Surendra* challenged the mighty British power solely relying on their strength. *Surendra* was very much cunning and continued protest in a planned manner. He organised several groups under the leadership of zamindars and his own relatives. The British were surprised and puzzled because they had to face several attacks at a time in different places.

The climate in Sambalpur was not favourable for the British officers and they were frequently subjected to illness. Owing to frequent attacks by *Surendra* and his associates G.F. Cockburn, the commissioner of Cuttack was perturbed. He was not at all in a position to withdraw the British troops from the unhealthy climate of the jungle and was forced to send medical teams to them headed by Dr. Moore and Dr. Hanson. They were accompanied by a corps of *Sebundee* soldiers. But they were severely attacked by the rebels near *Jujunara*. Dr. Moore

was killed and Dr. Hanson had a difficult escape in disguise in the jungles. Later on, captain Leigh with fifty soldiers moved to the spot. But the rebels were bloodthirsty. In the battle with them some of the British soldiers were killed and some wounded. The Britons got a terrible setback and prepared to take revenge on *Surendra*. Cockburn sent more and more soldiers to Sambalpur to face the situation. Capt. Wood, Capt. Woodbridge, Captain Shakespeare, Capt. Knocker, Capt. Hadow, Capt. Sweeny, Lt. Vallance etc. were the British Military officers and they worked hard to defeat the rebels. The close of 1857 and the following years witnessed a horrible period in the history of Sambalpur. The British troops were very strong and well equipped with arms and ammunition. The rebels were also equally strong. But they were no match for the British in open plain. For that they resorted to guerrilla warfare. Both the sides sustained heavy loss due to revenge, cruelty and retaliation. Besides the rebels, the sufferings of the common villagers knew no bound. Their houses looted, innocents were killed and sometimes capital punishment was imposed. But the people of Sambalpur were spirited. They were ready to sacrifice everything including their lives for the nation. Patriotism reached the climax. For the British military officers *Surendra Sai* and other rebels became a nightmare.

Captain Wood with a powerful army invaded a centre of the rebels on *Papanaga* hill. Most of his soldiers assembled at *Kudapali* at the foot of the hill and a few soldiers climbed up the hill. On meeting the rebels, they pretended to turn away. The rebels were encouraged and chased the party to the plain. They could not understand the shrewd policy of Wood. Wood was successful in bringing the enemy to the plain and immediately charged down with cavalry. The



situation was horrible. Fifty-three rebels were dead, many wounded and eleven were taken into prison. Unfortunately, their leader *Chhabila Sai*, the fifth brother of *Surendra* was killed in the battle field. The incident occurred on 30th December 1857. Another significant battle was fought on the 12th of February 1858 and Captain Woodbridge besieged the fort of *Paharsinghira*. In the battle Captain Woodbridge was shot dead by the violent rebels. They chopped off his head and threw him naked. This incident made the British troops more aggressive and they adopted brutal measures. Froster established a reign of terror at Sambalpur. The Rajas and zamindars were severely dealt with. *Ujjal Sai*, the brother of *Surendra* took shelter near the *Raja* of Patna. In order to escape from the fine of Rupees one thousand, imposed by the Britons on the *Raja*, he arrested *Ujjal* and handed over to Froster. Col. Froster hanged him without a trial. Forster started military rule and tyranny in Sambalpur.

Major Impey was appointed as the Deputy Commissioner of Sambalpur (April 1861). He adopted a separate policy and believed in conciliatory measures and not in military operation. That could be successful and the rebels would surrender. Proclamation of amnesty was issued on the 24th September and accordingly the rebels would be pardoned if they surrendered. The policy of Impey was successful. *Mitrabhanu*, the only son of *Surendra Sai* was the first to lay down his arms. He met Impey on the 7th January and cordially received. Being inspired *Dhruba Sai* and *Udanta Sai* declared surrender. Then *Hatee Singh*, a strong leader of the rebels surrendered and that compelled *Surendra* to negotiate with the British. He sent a letter of proposal for surrender and negotiation to *Gadi* for consideration. Impey negated the proposals and

conditions proposed by *Surendra* but agreed to grant some liberal pension. *Surendra* made up his mind and requested to send some money for the arrear payment of his soldiers. Immediately Impey sent him a sum of rupees five hundred. *Surendra* was moved by the liberal attitude of Impey and sent his intimation to surrender. On the 16th May 1862 the surrender drama had its climax. *Surendra* surrendered on a guarantee of 'Life, liberty and free pardon'. He was granted pension of 1200/- per annum. Liberal pension was also granted to the other family members of *Surendra*. The other rebels were leaderless and surrendered their ammunitions with a hope of liberal treatment and financial gain. Expect *Kunjal Singh* and *Kamal Singh* all other rebel leaders surrendered. Thus, the rebel started before the Sepoy Mutiny in Sambalpur, took momentum in 1858 and at last came to an end in 1862.

Some arrogant British officers did not support the conciliatory policy of their government. The rebels were criminals in the eyes of the Britons and pardon to them was not at all acceptable by them. Especially pardon to criminals like *Ghens* brothers was illegal in their eyes and the Deputy Commissioner, Raipur demanded rejection of pardon of them. J.N. *Derill*, the Superintendent of Police, Sambalpur asserted that *Surendra* had direct connection with *Kunjal Singh* and *Kamal Singh* and involved in criminal offences and dacoities with them. He suggested immediate arrest of *Surendra*. Meanwhile Sir Richard Temple visited Sambalpur in March 1863. Some distinguished persons met him with a representation and demanded for a *Chauhan* to be restored to the *Gadi* for peace and tranquillity in Sambalpur. They made it clear that the people of the district were suffocated by the tyrannical attitude and British



maladministration. The chief commissioner rejected their demands and suspected *Surendra* that he instigated the people for such an anti-government representation. In spite of heavy pressure from the British officers *Surendra* escaped arrest because Major Impey had deep faith in the honesty and integrity of *Surendra*.

Time kills and time heals. Situation was made tense for *Surendra*. Major Impey died in Sambalpur (1863) and Captain Cambridge joined as the Deputy Commissioner in his place. *Surendra*'s misfortunate began. Cambridge denounced the conciliatory policy and was quite apprehensive of another rebellion from the side of *Surendra*. He immediately planned to arrest *Surendra*. In the 23rd January 1864 night the secret plan to capture *Surendra* was materialised. Two police officers, Stewart and *Beril* obtained permission from the higher authorities and arrested *Surendra*, his brothers, close friends and other follower rebels. They were sent to Raipur jail. The British did not feel safe to keep *Surendra* in any jails of Odisha. His presence might give birth to another agitation and that was the forecast of some officers. The decision was taken for the trial of *Surendra* in the Raipur jail. The Deputy Commissioner of Sambalpur submitted the evidences and charges against *Surendra* and other convicts. When their arrest was a conspiracy; the trail was a mockery. The commissioner of Chhattisgarh sentenced *Surendra* and other convicts with transportation of life and fate of the rebels along with *Surendra* was doomed forever. The accused *Surendra* file an appeal against the order of the commissioner but no favourable order could be obtained. The British officers were preoccupied in mind to keep *Surendra* behind bars and they knew the consequences in opening the wounded tiger from the cage. In spite of the observation of Judicial Commissioner John

Scarlett Campbell that the documents against the convicts were gross forgeries and no real proof was against the accused. Still *Surendra* and six other prisoners were detained at Nagpur under regulation III of 1818 and kept in Nagpur jail till April 1866. After that the prisoners were taken to Asirgarh jail.

Asirgarh fort jail was the silent spectator of the last miserable days of the great freedom fighter *Surendra Sai*. In the jail *Medini Sai* died in 1876. *Dhruba* and *Mitrabhanu* were set free on the 1st January 1876. The last day of *Surendra Sai* in the dark cell of the *Asirgarh* jail was still in darkness. It was reported that, he passed away on 28th February 1884.

Freedom movement is the golden aspect for any nation. In India it was spectacular one and it continued for years to achieve the goal. In every step of freedom fight Odisha was far ahead. The first war of independence sprouted in Odisha in 1817 and the English historians restricted it to *Paik Rebellion* without giving due importance. If considered from many an angle it would not be unfair to mention the *Paik Rebellion-1817* as the first war of Independence. Similarly, the armed rebellion of 1857 against the company government was named the Sepoy Mutiny by some foreign historians. But *Dr. Pattavi Sitaramaya* described it the first war of Independence and accepted by the Indians without any controversy. In the Said rebellion the role of Veer *Surendra Sai* was heroic one. Even before and after the Sepoy Mutiny he had shaken the British Rule in Odisha. The British military officer Major Impey could realise the futility of military operation against Veer *Surendra Sai* and changed his policy. He rightly described that *Surendra Sai* could never be defeated. It justified the strength and strong fighting spirit of *Surendra Sai*.



The sacrifice of Veer Surendra Sai, Ujjal, Udanta, Dhruba, Medini, Mitrabhanu, Sri Krushna Bora, Madhu Gauntia, Jagudiwan, Arjuna Singh, Kamal Singh and others were of high admiration during the Sepoy Mutiny and the British government frightened. *Surendra* was the frontline leader. His six brothers, Madho Singh the Raja of Ghens and his all sons were severely punished. Some of them were hanged and shot dead. Some were banished and *Surendra*'s last days perished in the dark cell of the jail. But history had never given proper importance to them. Mr. *Surendra* Nath Sen the writer of the book 'Eighteen fifty-seven - 1857'. The preface of the book was written by the then centre education minister Maulana Abul Kalam Azad. In that book *Surendra Sai* of Odisha was not given deserving justice. Only a few sentences were written on the great patriot. The first centenary of the Sepoy Mutiny was observed in 1957. In the Indian history compilation, the researchers did not describe the bravery and sacrifice of Veer *Surendra Sai* as it ought to be. Still then *Surendra Sai* is great and remains great for all time to come.

The people of Sambalpur region feel *Surendra Sai* should have been recorded with greater importance in the history of Indian freedom movement. Historians and research scholars also have been blamed. Many important documents and papers relating to *Surendra Sai* are said to be still in different archives of Bhopal, Nagpur and Raipur. The historians have to go through those records and history on *Surendra Sai* be properly written. Government of Odisha have taken some steps to glorify the great freedom fighter *Surendra*. In the honour of *Sai* the name of the University College of the oldest engineering college is changed to Veer *Surendra Sai* University of Technology(2009). The government

of India put a statue of *Surendra Sai* in the premises of Parliament of India (2005). One of the oldest colleges in Odisha has been named after him as Veer *Surendra Sai* Medical College, located in Burla. Government of India has released a postal stamp in his honour. Veer *Surendra Sai* stadium is also named after him. The Jharsuguda Air Port in Odisha is named in the honour of *Surendra Sai* (2018). VSS (Veer *Surendra Sai*) Market Complex has been made in his honour at Chhend Colony of Rourkela, Odisha.

Time progresses. Past history becomes a legend for the future generation. But *Veer Surendra Sai* lives in history as a great martyr. He fought against the British almost single handed and more importantly against the most formidable of British imperialism. He suffered untold miseries throughout his life. He was really a lion whom the British Empire dare not to kill or to see him moving freely. The then British Major Impey had no hesitation to declare that *Surendra Sai* was never defeated and would never be defeated. The name of the great freedom fighter dazzles in the pages of history and to dazzle for all time to come.

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Relevance of the Republic Day

Manas Chandra Behera

The twenty-sixth (26th) day of January is one of the holiest days of our country. It has been rightly regarded as the “**Republic Day**” which is also otherwise designated as (1) Janarajya Divas, (2) Ganarajya Divas, (3) Ganatantra Divas, (4) Sadharanatantra Divas. A nation or country is said to be republic, when the head of the state is directly or indirectly elected by the people. India is no exemption from it.

The 26th January or the **Republic Day** is a day of high repute and huge relevance. It is a great and glorious day for all the Indians. Because, though India obtained freedom on 15th August, 1947, but she had not got complete democracy or a complete Constitution. She had not tested the taste of democracy and Constitution. A complete Constitution was not yet worked out for India, till 26th January 1950. It took 2 years 11 months and 17 days for the Indians to attain real democracy and a “Complete Constitution”. In other words, it can be deciphered here that, the Largest Written Constitution of the Largest Democratic Country

of the world was practically practised or really worked out on 26th January, 1950.

The Republic Day is observed with a grand arrangement and with a great audacity, pomp and grandeur in New Delhi, the metropolis or the city capital of our country. The departments of Army and Navy observe the Republic Day at the India Gate. At last, an aeroplane from the Air Force Department comes down from the sky, it welcomes to the President of India. Then a grand procession commences from the “**India Gate**”. It reaches, at Lal Qila (Red Fort), 15 Kms. away from the “**India Gate**”.



Besides, New Delhi, the city capital of this country, the Republic Day is also observed in all the states and union territories, schools, colleges and universities. In the schools and colleges the Physical Education Teacher or the PET organises the “Marching” Left-Right-Left, gives slogans, in front of the National Flag, invites the guests (who



has come from outside and invite the Headmaster (School), Principal (College), Vice-Chancellor (University) to hoist the flag. After Flag hoisting, the participants sing the National Song "**Jana Gana Mana**" before the National Flag. Then divergent cultural competitions like debate, song, essay, handwriting, art, mehendi are organised in the educational institutions.

Here a question arises in our mind, that why January, 26 was selected or chosen to be observed as the "**Republic Day**"? The prime and proximate reason behind it is- "It was on this day, in 1930, that "**Purna Swaraj Day**" was celebrated following the resolution of the **Lahore Session (December, 1929)** of the Indian National Congress (INC)". In other words we can explicitly explain it likewise. That, the Civil Disobedience Movement was organised under the leadership of Gandhi from 1930-32. Before the commencement of the **Civil Disobedience Movement or the Salt Movement**, the Indian National Congress or the INC had a special meeting (session) at Lahore. The Lahore session of the INC, took its decision that, Gandhiji will take the leadership of the **Civil Disobedience Movement or Salt Movement or Labana Satyagraha** and January 26, 1930 will be observed as the "**Day of Full Freedom or Day of Complete Independence**". So, January 26 was chosen as the date of commencement of the Constitution or "**Republic Day**" for its historical importance.

For the formulation of India Constitution, there were seven proximate personalities. These personalities were-(1) Dr. B.R. Ambedkar (Chairman), (2) N. Gopalaswamy Ayyangar, (3) Alladi Krishnaswamy Ayyar, (4) Dr. K.M.

Munshi, (5) Syed Mohammad Saadullah, (6) N. Madhava Rau (He replaced B.L. Mitter who resigned due to ill health), (7) T.T. Krishnamachari (He replaced D.P. Khaitan who died in 1948). At last **Dr. Bhim Rao Ambedkar, the 1st Law Minister of India, Chairperson of the "Drafting Committee"** had prepared such a Constitution that would suit or fit to all the Indians. Hence, he is popularly known as the "**Father of the Indian Constitution**" and the "**Manu of the Modern Age**". On the **Republic Day**, several prominent personalities are rewarded by the President of India in New Delhi. These prominent personalities are the intelligent persons of high repute, the brave soldiers and the dynamic and heroic police personalities. Commencing from "**Bharat Ratna**" (the greatest civilian award of the country) till the "**Padmashree**" award, all these awards or rewards are rendered by the President of India. However, a grand celebration is accomplished for the purpose of a "gigantic gathering" belonging to the common mass. Our Tri-colour national flag is hoisted everywhere starting from **Delhi to Palli (village)**. Our National Flag is called "Triranga" (three colours). The first colour is Saffron - the symbol of sacrifice and courage. The second colour white represents peace, truth, unity and integrity. The third colour green represents progress, prosperity and fertility of the soil. In between the 3 colours, there is the picture of a wheel, called "**Ashoka Chakra**" which is the symbol of non-stop developments. This National Flag, Triranga was adopted by the Indian Constitution on 22nd July, 1947. However, there are 24 spokes in the "**Ashoka Chakra**".

The proximate objective and relevance of the Republic Day is- (1) To respect and protect the Indian Constitution, which is the largest written



Constitution of the biggest democratic country of the world, (2) Each and every citizen of this country should be convinced and conscious of his fundamental rights and fundamental duties, (3) Protection of Democracy, (4) To respect the unity, integrity, culture, tradition system, custom and conventions of this country, (5) To remove corruption, unlawfulness, unemployment, illiteracy, ignorance, social superstitions and prejudices and Terrorism, (6) To establish universal brotherhood or Bhaichara, among the 135 crore populace of this country, (7) To establish harmony (Communal harmony) and co-operation, co-ordination, (8) Self examination and self promise for the welfare of the country, (9) To take promise for the suppression of the enemy of our country, (10) We should be always conscious and cautious for protection of our national integration, (11) At last, we should promise to respect and

protect our ***Constitution, Parliament and the Law of the Land.***

Thus, the relevance of the “Republic Day” can only be realised and materialised by practical performance of our Fundamental rights and fundamental duties. When all the citizens of this country will be conscious, cautious and meticulous of their fundamental rights, duties and obligations to the country, at that time the relevance of the **“Republic Day”** can be realised and materialised.

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Tiger, Project Tiger and its Future in Odisha

Prof. Prafulla Kumar Mohanty

“The tiger cannot be preserved in isolation. It is at the apex of a large and complex biotope. Its habitat, threatened by human intrusion, commercial forestry and cattle grazing, must first be made inviolate.”

*-Mrs Indira Gandhi
Former Prime Minister of India*

Tiger is a creature of attraction, attention, fascination and discussion. It is known as the “pride of jungle” which displays the wildlife wealth of India. It was selected as the national animal of India by the Indian Board for Wildlife in 1972 in place of lion. It is a charismatic species, which symbolizes strength, agility, elegance, alertness and endurance of the nation. The more one sees of the beautiful beast the more one is charmed by its gorgeous colour, the vivid pattern of the strips on its glossy skin, the strength of the muscles and the grace of movement. However, tiger is very far from just being a big cat. Apex of food nature’s pyramid, it is a balancing force on all the animals and creatures within the kingdom. It is a mammal bearing the scientific name *Panthera tigris tigris*.

According to the zoologists or biologists, it belongs to the Kingdom Animalia, Phylum Chordata, Subphylum Vertebrata, Class

Mammalia, Order Carnivora, and Family Felidae under the Genus *Panthera*, Species *tigris* and Subspecies *tigris*. Simply put, it is an animal of cat family and because of structural resemblance with cats, it is a big cat. Indian tiger is popularly called as “Royal Bengal tiger”.

Structural Uniqueness

The body of tiger measures about 10 feet from nose to tail. The height is approximately



Figure-1 : Royal Bengal tiger



three feet in shoulder and weight is around 220 kg. The average size of the skull is 15 inches. Body of the animal is quite unique. Stripes are present all over the body (Fig.1). In fact, in belly region, it is vertical, in legs horizontal and in tail region stripes of rings are present. There is fur (hair) all over the body. It provides camouflage, warmth and protection.

The tiger is at the apex of the biome pyramid of the land in which, it lives and every life form in its territory is influenced by its presence or absence. The tiger is a predator known ecologically as a ‘second stage of consumer’ one which needs primary consumer to prey on. Therefore, to preserve and maintain the tiger a whole ecosystem of producers and consumers has also to be preserved and maintained at a natural level exceptionally sensitive to any change in environment. It is an index of environment quality for which it is regarded as an “indicator species”. In the international market, the value of tiger skin, bone and some other parts have high demand and have value.



Figure-2 : Skin of a tiger

THREATS TO TIGER POPULATION

The principal threat to the tiger population throughout the world and in India is poaching for bone and other parts of the body for Chinese based medicinal system. Poaching for skin (Figs. 2 and 3) continues, but they are less valuable than bones. Mounted head are sold to foreigners, although they have to be smuggled into most countries of the world because legal export and import is banned by the Conservation of International Trade in Endangered Species (CITES).



Figure-3 : The tiger skin seized at Nepal from Corbett

CAUSES OF DECLINE IN TIGERS

Tiger population is under serious threat worldwide. The main causes of the decline are as follows.

1. Habitat Loss and Prey Depletion

The increasing pressure on tiger habitats due to agriculture, industrialisation, degradation and fragmentation of natural habitats, forests and natural grasslands are one of the main reasons.

2. Man-Tiger Conflict

Lack of natural food and habitat causes these wild animals to come out of the forest areas which is a major cause of man-tiger conflict. Therefore, the news in many parts of the world at times is “tiger eating man”.

3. Poaching

Tigers are often poached for their bones, fur and other body parts which are used in traditional Chinese medicine.

4. Poor Genetic Diversity

Tiger population is showing loss of many alleles which may be due to an isolated population without any genetic exchange. Tigers, like all other species, need genetic diversity to survive especially under climate change.

TYPES OF TIGERS

Worldwide, nine species of tigers are on record (Table 1). The nomenclature is done according to the distribution of the animal. The launching of the Project was quite late as there was already extinction of 3 subspecies of tiger (Table 1).

PROJECT TIGER

Although tiger is the national animal of India, over the last fifty years the number of tigers in India and throughout the world has decreased

alarmingly. At the turn of century, it was estimated that there were 40,000 tigers in India, but now its number is only in few hundred (Fig. 4). At first, all India tiger census was conducted in 1972 which revealed the poor condition of tigers in our country. After that subsequent tiger census were conducted. The progressive decline of census report enhanced the thought for saving and conserving the big cat of jungle and then 'Project Tiger' was launched.

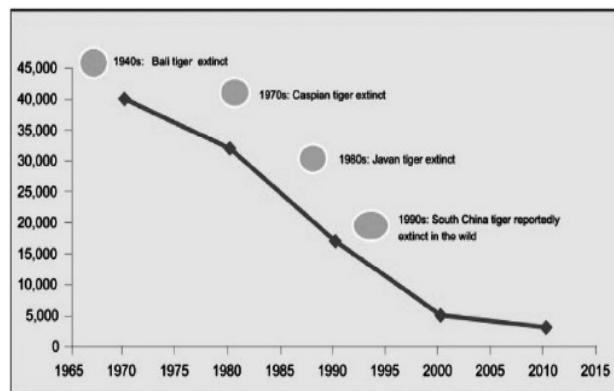


Figure-4 : The dramatic decrease of tiger populations over the last decades

Table-1 Different type of tigers in the world

| SL NO. | COMMON NAME | STATUS | SCIENTIFIC NAME |
|--------|------------------------------------------------------------------------|---------|------------------------------------------------------------------------|
| 1 | Bali tiger | Extinct | <i>Panthera tigris balica</i> |
| 2 | Java tiger or Javan tiger | Extinct | <i>Panthera tigris sondaica</i> |
| 3 | Caspian tiger | Extinct | <i>Panthera tigris virgata</i> |
| 4 | Bengal tiger or Indian tiger | Living | <i>Panthea tigris tigris</i> |
| 5 | Sumatran tiger | Living | <i>Panthera tigris sumatrae</i> |
| 6 | Indo-Chinese tiger | Living | <i>Panthera tigris corbetti</i> |
| 7 | Siberian or Manchurian or Amur tiger Korean tiger or Ussurian tiger | Living | <i>Panthera tigris altaica</i> |
| 8 | South China or Amoy tiger | Living | <i>Panthera tigris amoyensis</i> |
| 9 | Malayan tiger or Southern Indochinese tiger | Living | <i>Panthera tigris jacksonior</i> <i>Panthera tigris malayensis</i> |



Project Tiger, as conservation of tigers in India, was launched in 1st April, 1973 at Corbett National Park, Uttar Pradesh. The Project has personal backing of the former Prime Minister of India Late Mrs Indira Gandhi. She set up a 'Task Force' to formulate a Project for tiger conservation under the guidance of Dr Karan Singh, Chairman, Indian Board for Wildlife, the support of the World Wide Fund for Nature (WWF) (Figs.5 a and b) and International Union for Conservation of Nature and Natural Resources (IUCN) under the executive direction of Late Kailash Sankhala.



Figure- 5(a) : Logo of WWF



Figure - 5(b) : The giant panda “CHI CHI” named the symbol of WWF.

The aims of project tiger are stated below.

The project has been one of the world's most prestigious and initially successful conservation projects. The main aim of this project tiger was as follows.

- (1) To ensure maintenance of a viable population of tiger in India for scientific, economic, aesthetic, cultural and ecological values.
- (2) To preserve for all time, areas of high biological importance as a national heritage for the benefit, education and enjoyment of the people.

The project tiger started as a Central Sector Scheme with the full assistance of Central Government till 1980-81, with equally sharing of expenditure between the central and state. The WWF has given an assistance of US \$ 1 million in the form of equipment, expertise and literature. From nine tiger reserves in 1973, it expanded to 48 tiger reserves in 2014. Viable tiger population exists only in Project tiger defined areas while outside populations are highly depleted. Over the years, the project envisioned a core-buffer corridor strategy.

After launching the project, various tiger reserves, national parks and sanctuaries were created in the country on a 'core-buffer' strategy. The core areas were free from all sorts of human activities and the buffer areas were subjected to conservation oriented land use. Initially (1972) only 9 tiger reserves were established in different states of India covering an area of about 13,017 sq. km. In 2003, there are 27 tigers reserves covering an area about 16,339 sq. km. But, in 2021, this number of tiger reserves has been increased to 53. This speaks of the interest, care and concern of the Government of India to promote, protect and preserve the population of tiger.



MAJOR ACHIEVEMENTS

- (1) Project tiger has saved the endangered tiger from extinction, and has put the species on an assured path to recovery by improving the protection and status of its habitat.
- (2) The core buffer strategy of Project tiger has provided scope for eliciting local public support through site specific eco-development in the buffer/fringe areas.
- (3) The Project has contributed towards several intangible environmental benefits to society.
- (4) Wages are provided for the benefit of fringe dwelling communities, who are deployed as local workforce for protection.
- (5) Several other species of plants and animals have been saved from extinction.

(6) The local communities are benefiting from eco-tourism apart from eco-developmental inputs in fringe areas.

(7) The Project has served as a role model for wildlife management planning, habitat restoration, protection and eco-development.

(8) The All India Estimation of tiger, co-predators and prey animals has been refined by project Tiger in collaboration with the Wildlife Institute of India (WII), Dehradun with a peer review mechanism comprising independent experts, both national and international.

LIST OF TIGER RESERVES IN INDIA

To protect, conserve and increase the population of tigers in India, 53 tiger reserves have been created (Table 2) in different states.

Table- 2 : Tiger reserves in India

| SL NO. | NAME OF THE TIGER RESERVE | YEAR OF ESTABLISHMENT | STATE IN WHICH LOCATED |
|--------|---------------------------------|-----------------------|------------------------|
| 1 | Bandipur | 1973-74 | Karnataka |
| 2 | Corbett | 1973-74 | Uttarakhand |
| | Amangarh (buffer of Corbett TR) | | Uttar Pradesh |
| 3 | Kanha | 1973-74 | Madhya Pradesh |
| 4 | Manas | 1973-74 | Assam |
| 5 | Melghat | 1973-74 | Maharashtra |
| 6 | Palamau | 1973-74 | Jharkhand |
| 7 | Ranthambore | 1973-74 | Rajasthan |
| 8 | Similipal | 1973-74 | Odisha |
| 9 | Sunderbans | 1973-74 | West Bengal |
| 10 | Periyar | 1978-79 | Kerala |
| 11 | Sariska | 1978-79 | Rajasthan |



| | | | |
|----|----------------------------|-----------|-------------------|
| 12 | Buxa | 1982-83 | West Bengal |
| 13 | Indravati | 1982-83 | Chhattisgarh |
| 14 | Namdapha | 1982-83 | Arunachal Pradesh |
| 15 | Dudhwa | 1987-88 | Uttar Pradesh |
| 16 | Kalakad-Mundanthurai | 1988-89 | Tamil Nadu |
| 17 | Valmiki | 1989-90 | Bihar |
| 18 | Pench | 1992-93 | Madhya Pradesh |
| 19 | Tadoba-Andhari | 1993-94 | Maharashtra |
| 20 | Bandhavgarh | 1993-94 | Madhya Pradesh |
| 21 | Panna | 1994-95 | Madhya Pradesh |
| 22 | Dampa | 1994-95 | Mizoram |
| 23 | Bhadra | 1998-99 | Karnataka |
| 24 | Pench | 1998-99 | Maharashtra |
| 25 | Pakke | 1999-2000 | Arunachal Pradesh |
| 26 | Nameri | 1999-2000 | Assam |
| 27 | Satpura | 1999-2000 | Madhya Pradesh |
| 28 | Anamalai | 2008-09 | Tamil Nadu |
| 29 | Udanti-Sitanadi | 2008-09 | Chattisgarh |
| 30 | Satkosia | 2008-09 | Odisha |
| 31 | Kaziranga | 2008-09 | Assam |
| 32 | Achanakmar | 2008-09 | Chattisgarh |
| 33 | Dandeli-Anshi (Kali) | 2008-09 | Karnataka |
| 34 | Sanjay-Dubri | 2008-09 | Madhya Pradesh |
| 35 | Mudumalai | 2008-09 | Tamil Nadu |
| 36 | Nagarahole | 2008-09 | Karnataka |
| 37 | Parambikulam | 2008-09 | Kerala |
| 38 | Sahyadri | 2009-10 | Maharashtra |
| 39 | Biligiri Ranganatha Temple | 2010-11 | Karnataka |
| 40 | Kawal | 2012-13 | Telangana |



| | | | |
|----|--------------------------------------------------------------------|---------|-------------------|
| 41 | Sathyamangalam | 2013-14 | Tamil Nadu |
| 42 | Mukandra Hills | 2013-14 | Rajasthan |
| 43 | Nawegaon-Nagzira | 2013-14 | Maharashtra |
| 44 | Nagarjunsagar Srisailam | 1982-83 | Andhra Pradesh |
| 45 | Amrabad | 2014 | Telangana |
| 46 | Pilibhit | 2014 | Uttar Pradesh |
| 47 | Bor | 2014 | Maharashtra |
| 48 | Rajaji | 2015 | Uttarakhand |
| 49 | Orang | 2016 | Assam |
| 50 | Kamlang | 2016 | Arunachal Pradesh |
| 51 | Srivilliputhur Megamalai | 2021 | Tamil Nadu |
| 52 | Ramgarh Vishdhari | 2021 | Rajasthan |
| 53 | Guru Ghasidas National Park and Tomar Pingla Wildlife Sanctuary | 2021 | Chhattisgarh |

CENSUS OF TIGER

To know the population, census is required (Fig.6). The figure that is available today is because of enumeration of the animal which is undertaken in following four ways. In fact, census of tiger is undertaken once in four years by the Government of India. The latest census report is expected to be published in 2022. The census of tiger is undertaken in following four ways (Fig. 7).

(1) PUGMARK TECHNIQUE

Each tiger is known to leave a distinct pugmark (impression of foot print) on the ground and these are different from the others in the big

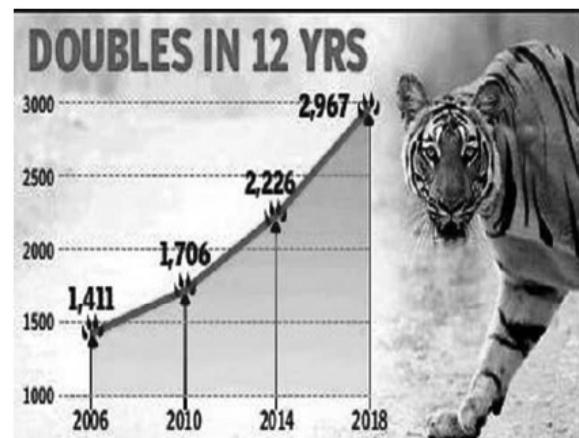


Figure-6 : Census of Tiger up to 2018

cat family. Photographs or plaster casts of these pugmarks are then analysed to assess the tiger numbers.

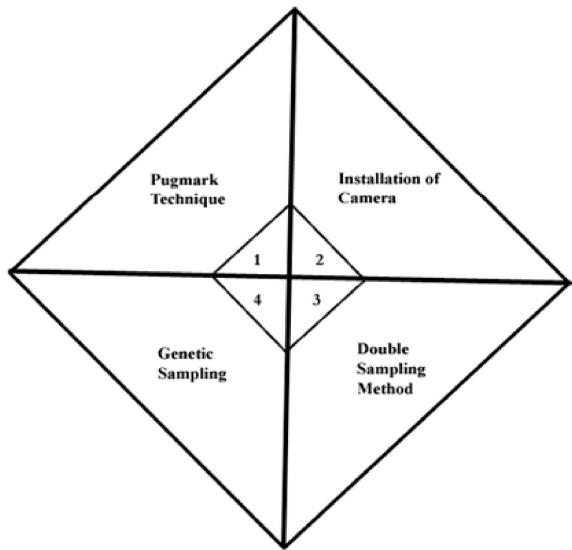


Figure -7 : Distinctive methods of census of tiger.

(2) INSTALLATION OF CAMERA

A camera trap is a remotely activated camera that is equipped with a motion sensor or an infrared sensor, or uses a light beam as a trigger. Camera trapping is a method of capturing wild animals on film when researchers are not present.

(3) DOUBLE SAMPLING METHOD

The first stage involves ground survey by the forest department. Under this forest, the staff of forest department collects evidences of tiger presence such as pugmarks, scat or scratches on trees. The next stage involves camera trapping. Based on the ground surveys, locations are chosen for installing cameras.

(4) GENETIC SAMPLING

In areas where it is difficult to sample with camera traps or conduct ground surveys,

researchers use non-invasive genetic sampling of tiger scats to detect the presence of tiger.

SIMILIPAL TIGER RESERVE OF ODISHA

The population of tiger in Odisha has increased from 142 in 1972 to 192 in 2004. According to the All India Tiger Estimation Report, 2014 released in January, 2015, a fall in Odisha's tiger population to 28 from 32 in 2010 and 45 in 2006 is recorded. Odisha is proud of having Similipal Tiger Reserve and two additional areas namely Sunabeda and Satkoshia – Baisipalli Sanctuaries have been included under the network of Tiger Reserves. Similipal is a densely forested hill range. It has the richest watershed in the state of Odisha. The name Similipal is given from the word 'Simul' which means 'Silk cotton'. Similipal was declared as a Biosphere Reserve in 1994 and Wildlife sanctuary in 1979. Then it has been proposed as Similipal National Park since 1980. It is located in the district of Mayurbhanj in the state of Odisha covering an area of about 2271.78 sq. km.

Similipal is home to a wide range of wild animals. It includes 55 species of mammals, 304 species of birds, 20 species of amphibians, 62 species of reptiles and 37 species of fishes. Similipal is housed by varieties of fauna namely amphibians, reptiles, birds and mammals. The significant mammals are Tiger(Fig.8), Leopard, Elephant, Bison, Bear, Ratel, Sambar, Spotted deer, Mouse deer, Barking deer, Chowsingha (Fig.9), Ruddy mongoose, Pangolin, Squirrel,



Hanuman langur etc. Varieties of birds include Pea Fowl, Red Jungle fowl, Hornbill (Fig.10), Hill myna, Gray wagtail, Alexandrine parakeet, Serpent eagle, etc. The creeping creatures like reptiles observed are Python, King cobra, Viper, Banded krait, Monitor lizard, Forest Calotes, Chameleon, Mugger crocodile, Black turtle, Tent turtle, etc. Apart from that, Similipal Biosphere Reserve (SBR) also houses many more unnoticed animals, said animals and microbes which need to be investigated and reported.



Figure 8 Tiger in the forest of Similipal.



Figure-9 : Chowsingha in Similipal

FUTURE PROSPECTS

Tiger habitats exist in environments of thousands of indigenous communities which depend on them. Therefore, we cannot view these protected areas in isolation from the surrounding socioeconomic realities and developmental priorities of the government. Tigers now need a preservationalist approach. Regional planning is important around tiger reserve to foster ecological connectivity between protected areas restorative inputs with integrated planning. The management plan of a tiger reserve, therefore, needs to be integrated in larger regional management plans. India has a Memorandum of Understanding (MoU) with Nepal on controlling trans-boundary illegal trade in wildlife and conservation, apart from a protocol on tiger conservation with China. A Global Tiger Forum of Tiger Range Countries has been created for addressing international issues related to tiger conservation.

The Tiger Range Countries which are the members of CITES are Bangladesh, Bhutan,



Figure-10 : Hornbills in Similipal



Cambodia, China, India, Indonesia, Lao PDR, Malaysia, Myanmar, Nepal, Russia, Thailand and Vietnam.

Odisha is a suitable area for tigers. Especially pockets like Similipal Biosphere Reserve, Sunabeda forest and Satkosia-Baisipalli Sanctuaries are highly congenial environment with dense forest with beautiful floral assemblage including orchids which is desired for the habitat of tigers. If systematic, scientific and futuristic approaches are adopted, the dwindling population would be restored. The planning and proposal of the Government of Odisha is highly commendable for the growth, development and increased population of this species. Our attitude and aptitude towards the accelerated population of the tiger will enhance the altitude. Let us hope for

the best with best of our interest. Everybody's care, share and prayer will, no doubt, heighten the magnitude of the footprint of our tigers. Odisha and Nandankanan in particular is famous for the good population of white tigers (Fig. 11) in the world. This is possible because of intensive and exhaustive care, protection, maintenance and breeding programme by the authorities of Nandankanan and Government of Odisha.

CONCLUSION

The tiger is one of the significant indicator species which is looked upon as vehicle of divine Durga. May she the great goddess, give us the courage the compassion to be able to mobilize our resource in a major effect to conserve the magnificent animal which is a symbol of our great and glorious wildlife heritage. Tiger is the indicator of our future.

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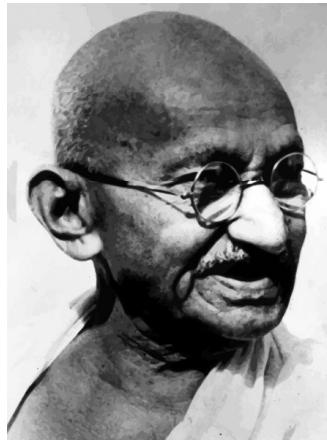
Godavari Devi : The Lady Who Taught Gandhiji in Odisha

Gurukalyan Mohapatra

Eighty seven years back, Gandhiji landed in Odisha for the fifth time in the year 1934. Gandhiji loved Odisha and its language also. His first visit to Odisha was on March 23, 1921, hundred years and six months ago.

However, Gandhiji's visit to Odisha in 1934 was in two phases. This visit was also important for several reasons. One young girl Godabari at the instance of Rama Devi, a veteran woman freedom fighter of Odisha, soon prepared herself to teach Gandhiji the Odia language which he loved very much. After he learnt Odia, smilingly Gandhiji called Godabari as Guruji (teacher). When Godabari taught him the Odia language, she was only sixteen years old.

It was a coincidence, that Godabari was born on 2nd October in 1916 which was the birthday of Gandhiji. She hailed from Kalyanpur village in the Jajpur District of Odisha. Her father



Banchhanidhi Das was a Moharir (Clerk) attached to the leading lawyer and leader of Odisha, Madhu Sudan Das. Her mother was Haramani Devi. When Godabari was twelve years old, she left for Puri to attend the Congress meeting which was spearheading the liberation struggle in Odisha in 1931. Then he served to the Harijans (SC) in her own village. She also took leadership in her area to get rid of foreign made cloths. She preached against untouchability.

She too, took up some constructive programmes in her own village as Gandhiji wished. She also taught spinning to the villagers so that they could wear their hand woven cloths. But Godabari's academic career was disrupted for which she could no more be elevated to class four.

But she joined the historic freedom movement of our country, known as the Quit India movement of 1942. She was imprisoned for more than two and half years in the Cuttack jail. She



then married to a well known freedom fighter of Balasore, in Odisha, Rabindra Mohan Das on December 13 in 1945. She even participated in the freedom struggle at Balasore after her marriage also.

An interesting episode took place when Godabari Devi and some of the co-women prisoners tried to scale over the jail boundary wall to escape. But Rama Devi, their leader denied to do so and they never committed such a mistake.

When Godabari Devi was released from Cuttack jail, subsequently she joined Netaji Subhas Chandra Bose's INA camp. She was then given a chance in Lakshmi Bai's regiment. She had to undergo a training at Meerut in UP. There was a transformation. Godabari Devi concentrated more on reading and writing.

While she was in the jail, she learnt Bengali language and literature from another Odia woman leader Malati Choudhury, wife of Former

Chief Minister of Odisha Nabakrushna Choudhury.

Godabari Devi, has written two Odia books which are very popular. One is Punya Smrutiru Khie (A Piece From the Sacred Memory). Her another book was Prak Swadhinata Jugare Bharatiya Nari (Indian Women in the Pre-Independence Era).

Godabari Devi breathed her last on 30th June, 1993 and so to say the entire Odisha was shocked.

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Interview with an Eminent Lyricist, Mitrabhanu Gauntia

Dr. Akshaya Kumar Panda

After writing the Sambalpuri-Kosali Lyric ‘Rangabati’ the lyricist Mitrabhanu Gountia had never imagined that one day it would bring him international reputation. Now-a-days, it has become usual for people of Odisha, Chhattisgarh, Madhya Pradesh and West Bengal to play the song during the processions of marriage ceremonies, idol immersions or the victories of political parties.

The song was broadcast for the first time on the first Wednesday i.e. on 4th May, 1978 by All India Radio, Sambalpur in its special programme “SURMALIKA” (a monthly new Sambalpuri song programme) under the music composition of Prabhudatta Pradhan, and was sung by Jitendriya Haripal and Kumari Krishna Patel. After its improbable popularity, a record manufacturing company of Kolkata (the then Calcutta) Ltd. (INRECO), recorded the song, but the disc release was delayed because of some legal dispute and finally released in 1979. The song got official recognition as it was played in the tableau of Odisha as a part of the celebration of the Republic Day of India in New Delhi in 2007.

In the meantime, Jitendriya Haripal (the male singer) and Mitrabhanu Gountia (the lyricist himself) have been awarded “Padmashree” (the

4th highest civilian award) by Indian Government and Kumari Krishna Patel (the female Singer) has been awarded D. Lit. by Utkal University of Culture, Bhubaneswar, Odisha. The Telugu version of ‘Rangabati’ has been included in V.N. Aditya’s popular Telugu film Sri Ram in 2002 and the song is featured in Bollywood Movie *Koun Kitne Pani Mein*, directed by Nila Madhaba Panda.

Because of the sensuous sonority, ‘Rangabati’ has become popular in foreign countries also. It has been broadcast several times on Radio Moscow and B.B.C. London. The Korean girls also tapped their feet to the tune of ‘Rangabati’ during the 7th World Water Forum at Daegu, Gyeongbuk, South Korea in 2015. The noted singer Sankar Mahadevan also sang ‘Rangabati’ at the inaugural Ceremony of the 22nd Asian Athletic Championship held at the Kalinga Stadium, Bhubaneswar in 2017. Because of unprecedented popularity of the song, the native village of the lyricist, Mitrabhanu Gountia “Bilung” has been renamed as ‘Rangabati Bilung’ by Government of Odisha after getting the no-objection from the Department of Home Affairs, Government of India.

Padamashree Mitra Bhanu Gountia, the lyricist of the song ‘Rangabati’ answers questions



posed to him by Dr. Akshaya Kumar Panda, Associate Professor of English- cum - Principal, Utkalmani Gopabandhu Mahavidyalaya, Khamar, in the District of Angul, Odisha. Dr. Panda happened to be an approved artist of All India Radio, Sambalpur also.

Q.1. By profession you are a teacher. How and when did you start writing Sambalpuri Lyrics ?

Ans. As there was no school in our village I could not have read. But, being the eldest son of gountia (revenue village collector & head of the village, under a princely state) as per the desire of the king of Bamra, I was educated at any cost. Hence I was taught by a private tutor, appointed by my grandfather, when there was no scope for imparting formal education in my native village.

After completion of class – III in 1953, I had to appear a written test for admission in to class – IV at Saletikra U.P. school of my maternal grandparents village Saletikra (now in the District of Bargarh). Buddharaya Gountia, my maternal grandfather, was a writer of ‘Leela Natak’ (a performing art, organized by the local theatrical group). Having been inspired by my grandfather, I also tried to write lyrics secretly because of my shyness. However, my shyness disappeared by the occurrence of an event. For publication in our school Magazine *PRABAH*A our class teacher Kumarmani Choudhury invited writings from students. He imposed on us to write and contribute one article each. In this way a period of one month elapsed and one day Choudhury Sir got angry and asked us to write something and show to him on the spot. Finding no other way out, I showed him three of my writings, already kept in my pocket, trembling with fear and shyness. He went through them attentively and showed high appreciation. Those three

writings were: an essay entitled Pariksha Chinta (Exam. worries) two poems entitled ‘Masa O Odisha Kali’ (The quarrel between mosquito and bug) and ‘Golak Dhanda’ (The Riddles). To my good fortune, all these were published in our school magazine ‘*PRABAH*A’. It is a matter of regret that these writings are not with me now. Besides, I have lost two poems, written, when I was a student of class – X entitled “Rutu Rani Jebe Hasidie (when the spring smiles), Mama Bhaunira Khili Khili Hasa” (Mama Sister’s Loud Laugh) which were brought out in the then children’s Magazines of Odisha. I repent now, for not preserving them with care. Starting from children’s literature, I was also devoting time in writing Odissi, (classical lyric of Odisha) Chhanda (a short narrative song, continuously without repeating the first stanza), ‘Champu- Kavya’ (Admixture of both prose and poem) and devotional songs of Odia literature in my youth. However, this explanation is just a prelude to your original question.

All india Radio, Sambalpur centre was established on 26 May, 1963 and its authority invited writings in Sambalpuri from the local lyricists. The words of an eminent poet of Odisha Gangadhar Meher “Uchcha heba pain Kara Jebe asha, uchcha kara age nije matru bhasa” meaning “if you want to become great in future first make your mother tongue great” had inspired me a lot. From that day onwards, I fully focused my attention on writing lyrics, radio-plays, poetic-plays, musical-features in my own mother-tongue i.e. Sambalpuri and that practice is still continuing.

Q.2. Could you please say in brief regarding the origin, growth and development of your master piece ‘Rangabati’, please ?

Ans. I am born in a village called “Bilung” in Bamra block of Sambalpur District where ninety percent



population belong to scheduled tribe such as 'Kisan', 'Munda', 'Khadia', 'Oram' and 'Gauda'. So, it is obvious on my part to have been deeply influenced by the culture and tradition of the people with whom I live. I personally join their all socio-cultural programmes, enjoy their open-minded dance and songs. I have also closely seen the customs of marriages like udulia (eloped marriage), ghicha biha (marriage in a forcible manner) sindur biha (arranged marriage celebrated by putting vermillion on the forehead of the bride) prevailing in their community. As per custom, a newly married bride must come to our house to seek the blessings of my father (head man of the village) before leaving for her in-laws house. Such girl has spent her childhood and adolescent days in our village in playing humo (a traditional rural game of girls) and singing 'sajani' and 'galara' (traditional Sambalpuri folk songs) with joyous mood while working in the field.

A tribal girl, in the midst of her youth searches for a mate. She chooses a strong and stout youth as her male partner who is efficient and strong to work in the field. The youth, who is capable of ploughing in the field, sowing seeds, manuring, digging the soil and levelling it, making the ridge around the field, closing the breach and rain-cuts of the field at the time and reaping corn, etc. The lyric 'Rangabati' has been written under the shadow of such tribal culture and tradition. 'Rangabati' is not only one lyric. It is a sequel song of the previous two songs of the same programme broadcast for the first time on radio. Most of the listeners do not know this. The song was broadcast on each Wednesday of May, 1978 in a special monthly programme entitled "Surmalika" prepared by All India Radio,

Sambalpur Centre. As per the programme, three songs used to be broadcast one after another.

The first solo song was meant for singing by a female voice, the second, by a male and the third one a duet by both male and female voices. But unfortunately during disc recording, these three songs were not recorded all together serially. Only the last duet was recorded, ignoring the previous two solo songs (by male & female voice) and as a result, original sequence of the song has become incoherent and obscure.

Firstly, the financial condition of the tribal family is usually not good. Earlier, I have told, regarding how a tribal girl chooses her own match, when she attains the age of adolescence, so also the hero of 'Rangabati' has passionately thought of a beautiful girl as his match. Emotionally thinking about her he has slept and seen her in the dreams in his chalkuria (thatched hut). While in deep sleep he has met a beautiful girl (like laxmi) in his dreams.

The girl is reluctant to come near him because she cannot take a decision unless or until she knows him well. In their tradition, after marriage also a tribal girl goes for another, if she discovers impotency in her male partner. But here, the beautiful girl has chosen him as her perfect match, who has come in her dream. She has decorated his Chhechri Khat (torn- rope-woven bedstead) with gold lace. The young boy has searched for his dream girl.

The first line of the male singer :

Nain baja aru ghunguru Jhumuru
Jhumura ankhji Jhankigala.
Jhum Jhum Jhum jhumurare
Jhum Jhuma Jhum Jhumkabala"
Jhumura ankhin jhanaki gala re -

|0|



The first line of the female singer:

“Jhuma rani Jhumi Jhumi
Kala Jhim Jhim jhim rati
Besi dela dihen jhiki miki sajo
Sapane galin muin mati.” |0|

While in sleep, the tribal girl has seen the lover approaching towards her. Nida Mausi (The angel of sleep) has decorated her with glittering ornaments. At this moment a handsome youth looking like prince has come to her riding on a winged horse. The girl now dreams of riding with the much awaited prince-like youth on the winged horse. She is overwhelmed with joy listening to ‘dulduli baja’ (a traditional folk rhythm of percussion instruments) When the fairies of heaven have greeted her with hulhuli (forming hulu hulu sound by horizontal movements of tongue by Odia women in auspicious occasions) and prepared to bid her farewell with bridal dress, her dream has come to an end. She has questioned to herself “who will bring me my dream prince with whom I was immersed in a dream” ?

The last song of the programme is “Rangabati re rangabati” has been listened by all and has been being listened to till date. The youth has, at first sight, requested his ladylove to speak something with a smile. She has bowed down her face with shyness. The king and the queen of the dream world are now extremely happy to have been bound in the single thread of a garland. They have expressed their happiness becoming wife and husband. The long cherished desire has been fulfilled. They have fructified their relationship and tied their bond of love with depth and intensity. Thereafter, as true Indians, they have aspired to rebuild the nation. They also wish to carry on the legacy of Bharat and Odisha (their own state) to create a new

utopia. They also wish that their such noble deeds shall be imprinted in the holy inscriptions like *The Geeta* and *Puranas* for ages.

Yes, very often people ask me why I have chosen the word ‘Rangabati’ for this lyric. In our Western Odisha, many girls are named after the suffix bati such as ‘Kalabati’, ‘Tarabati’, ‘Rasabati’ and ‘Nurabati’ but in case of this lyric the word ‘Rangabati’ has spontaneously originated from my pen. Apart from this, I have also written numerous songs having the title like ‘Rasabati’, ‘Mayabati’ and ‘Kalabati’ which have been broadcast time and again by all India Radio.

On the other hand the persons who have listened to my these three songs, ask me sometimes, “Gountia Babu, why don’t you write another lyric equivalent to ‘Rangabati’ ? My humble answer will be to them like this that “I openly submit that this ‘Rangabati lyric’ has been written only by the blessings of Maa Samaleswari (The presiding deity of Sambalpur) and Shree Jagannath (The Lord of the Universe).

Q.3. What is your opinion on the present and future position of Sambalpuri lyrics ?

Ans. Folk song is the source of all kinds of literary forms. Our Sambalpuri was alive in its language, folk songs, folk-tales, jokes and proverbs when expected numbers of poets and litterateurs were not writing in it. It is a good symptom that these days poets and litterateurs are committed to this creative pursuits. There are so many Samalpuri-lyric poets in Western Odisha. Many more collections of Sambalpuri lyrics are also available here. Some of them have already been published and others, yet to be published. As the stock of vocabulary of the language will be enriched and developed, so also the language will be enriched after publication of all writings in book forms.



Q.4. How do you envisage the future of Sambalpuri-Kosali Language ?

Ans. The future of this language is very bright. Besides lyric poems, long narrative poems like *The Ramayan* and *The Mahabharata* (epics) have already been written in this language. Many short narrative poems, essays, novels, plays, One-act-Plays, poetic plays, short-stories, children's literature are being written continuously. Hence the writers are now working hard to enrich the language by writing on all its literary forms with dedications. The grammar and dictionaries of this language also have already been published. Hence it is easy to contemplate how a great future of this language waiting ahead.

Q.5. What is your message to the lyricists, writers and the vocal artists of the upcoming generation ?

Ans. I am an ardent worshipper of my mother tongue and have dedicated my life to the cause of Sambalpuri native literature. In this context I always show my obstinacy. Such stubbornness you will not only find in me alone, but also it exists

in each and every poet and writer of the soil. Such tendency fully prevails in the very culture and tradition of Western Odisha. We vouch with determination and toil hard to achieve the goal. By means of this avowal nature we have enabled our literature grow, develop so rapidly and reach the summit. As the purity of a piece of gold is tested by means of touchstone, so also the quality of a person is known when we mix and converse with him. We always work with positive attitude and strong determination. Consistent perseverance is the key to success. People of Western Odisha are born with this nature and I hope, the language of my native tongue will persuade us to proceed ahead. We also resort to all fair means in achieving the end causing no harm to anyone.

Jai Jagannath, Jai Maa Samaleswari.

Dr. Akshaya Kumar Panda, Principal, Utkalmani Gopabandhu Mahavidyalaya, Khamar, Angul.



Working of SHGs : Training and Capacity Building of Women in Rural Odisha

Dr. S. Kumar Swami

The Constitution of India upholds gender equality and empowers states to adopt affirmative action for the development of women. India has ratified several international conventions and treaties for ensuring equality of women. Further the outcome document of Gender Equality and Development adopted by the United Nation's General Assembly (UNGA) has been endorsed by India for appropriate follow up.

Historically women of Odisha have played a seminal role in the social, cultural, political and economic spheres in the State. They continue to do so despite several overwhelming odds, contributing substantially to the growth and development of the state. The challenges for women are with regard to their well being and development. Appreciating this fact Govt. of Odisha reaffirms its commitment to the realization of gender equality of women. It is further committed to put women at the heart of all development efforts. In recent years, several affirmative actions have also been taken through numerous policies and programmes to ensure equitable access to resources and opportunities.

Odisha has a population of 41.9 million and is the eleventh longest state in the country. Overall the literacy rate of the state is 72.9 percent

with less percent women being literate but the literacy rates of women vary widely from different districts. The share of women workforce in the organized sector has very less in comparison to men. It is all about only 16.08 percent women in 2011. Now Odisha has huge potential of women strength. Not only Self Help Groups (SHGs) are increased in numbers in the state but also the groups coming forward with the number of trades with bank linkage for promotion and development of women. Now-a-days women SHGs are taking up varieties of income generation activities such as piggery, goatery, pisciculture, dairy, setting up PDS (Public Distribution System) outlets, Kerosene dealership, execution of labour intensive works, vegetable cultivation, floriculture, horticulture, carpet making, leaf-plate stitching, bee keeping, rope making etc. 760 SHG members have been trained on village industries activities like preparation of liquid disinfectants, Candle, Soaps, detergent, book binding, Agarbatti, bee keeping etc. with the help of KVIC. 145 SHG members have been trained in production of pre-school kits for Anganwadi centres and 77 women have been trained in Ready to eat food preparation. In collaboration with UNDP, it has been decided to impart literacy to WSHGs in 38 IT Kiosks in the state. This step aims at skill up



gradation of women and their consequent empowerment. Already training has been imparted at different district levels. Govt. took initiatives to establish Mahila Vikash Samabaya Nigam, a state level nodal agency for women empowerment ensuring thereby economic programmes, social sensitization and allied infrastructural activities. It undertakes various training programmes for women capacity building such as EDPs MDPs, LDPs training on marketing and sales promotion and other special training programmes. All the major players of states like NABARD, SIDBI and CARE including Govt. of Odisha have realized the need and importance for promotion of SHGs. Through Mission Shakti, Govt. have taken steps for forming state level trade based federations to assess the needs of SHGs and ensures marketing tie ups.

So far five trade based federations (Chalk, Phenyl, handicrafts, turmeric and leaves cups and plate) have been formed. While MART has been taken interest in market research, RUDSET institute has been imparting skill based training with free boarding and lodging, library, free Audio-visual aids, adequate training materials and access to its data bank. Therefore the strengthening of women's participation in all spheres of life has become a major issue in the development discourse. Socio-economic development can not be fully achieved without the representation of women in decision making at all level, in the family as well as in their social life. The empowerment of women through decision making deserves a special emphasis in this context. Several studies reported that the more you participate in decision making process the more you empower and it has a positive impact in bringing the change in their likes by enhancing their understanding level, enhancing the ability to

appreciate their potential risk and benefits of her own situation and condition and increasing their reasoning process and ability to express their choice. At the rural sector the rural local Govt. is playing important role in the process of democratic decentralization. It has been in operation since early years of independence with greater responsibility to satisfy the local needs and aspiration of the rural people. It is a system of direct and active involvement of the people of a local area into the administration of local affairs for the satisfaction of local needs through SHGs. The success of a democratic system largely depends upon their active involvement of women of rural area.

The goals of human development are closely interlinked with development and empowerment of women. Through SHGs the Govt. thrust has been on the areas of promotion, capacity building, enhancing marketing opportunities for women entrepreneurs, that would enable them to enhance their income generation opportunities. The target is to cover all revenue villages of the state. Now there are very limited experimental studies on empowerment of women of rural Odisha. Hence there is a need for systematic study on it, which will fulfill to some extent in this direction. Attempts made in Odisha to map the potential of rural women to make use of the incentives, created by the state Govt. and Central Govt. Hence the present study is a step forward in this direction to measure the empowerment in terms of decision making capacities of rural women.

OBJECTIVES

The following are the specific objectives of this study :



1. To study the capacity building of women of rural Odisha through SHGs.
2. Influence of family size in decision making of rural women of Odisha.
3. Influence of education level of women in decision making in rural Odisha.
4. Effect of education of husband in the decision making of the rural women of Odisha.

HYPOTHESIS

1. The following hypothesis are to be tested :
2. Small the size of the family more the women enjoy dicision making.
3. The more involvement/ participation in SHGs enables them more to participate in decision making and development.
4. The more they expose to mass media, more the women participate in decision making.
5. The higher the educational status of women, more the women participate in decision making.

METHODOLOGY

The methodological approach in this study uses the following steps :

A) Selection of Self Help Group

The study was carried out in Bolgarh Block of Khurda Sub division of Khurda district of Odisha. Population of the study comprises 1920 numbers of SHGs of Bolagarh Block. Random sampling method was used to select the sample. Four numbers of Gram Panchayats from each block was choosen randomly and from each

Gram Panchayat, 16 numbers of SelfHelp Groups were selected randomly. Therefore, total number of Self Help Groups selected as sample for the present investigation were 64 (4 GPs x 16 SHGs).

B) Selection of Respondents

President, Secretary and Six members from each SHG i.e. $16 \times 8 = 128$ in number of respondents were selected. Then a list of participants who had undergone skill development training by the Govt. in different fields such as Chhatua, Agarbati, Candle, Masala, badi, Pampad, Goatery, Terracotta, Applique, Rope making, spice process etc. was found with the help of district Industries officer. Total number of respondents found to be undergone training in the above said fields were 100.

C) Techniques

A structured interview schedule and guidelines were developed keeping in view the objectives of the study; primary data were collected from questionnaire, survey interviews and focus group discussion and key informant survey.

Secondary data were collected from review of related documents, articles and books. Survey with interview was done to collect the data from the respondents. For measurement of empowerment i.e. decision making capacity of women in personal and family matter, attempts were made through survey and interview to understand the situation of women.

D) Analysis of Data and interpretation of the results

Statistical methods for data analysis were used to draw meaningful interpretation of the



obtained results. Mean, standard deviation, coefficient of variations and percentage of the collected data were calculated using the general statistical formula to determine the relationship between the observed variables.

Concluding observations

In its concluding remarks one can say that the state Odisha is marching ahead with the determination of its goal of empowerment. Till date 5.63 lakh women SHGs have been formed where more than 67 lakh women are directly involved. Odisha Govt.'s achievement so far has been in the areas of:-

a) Economic Empowerment b) Micro credit support (seed) and c) revolving funds support. The present focus is on Drudgery reduction scheme. Hence their economic decision making has been enhanced with mobilization of women in organized collectives as SHGs and their participation in this regard. Further it helps in reducing the dependency of women on men. Capacity building of women in terms of saving some income and spent on their personal items without any hesitation was encouraging. The decision making capacity of women affects their

daily lives which is one of the vital cross cultural aspects of family relations and women empowerment. In the present investigation, influence of variables like education of husband, education of the women and family size on decision making capacity of women was found to be potent because education is the biggest liberating force and the rise in the level of education which led foundation for progressive outlook and the economic empowerment of women through SHGs. Further it is evident from the study, the smaller the number family members, the women enjoy more freedom in decision making process related to personal, family matters, the more they expose to mass media can take right decision. Briefly it can be concluded that women's active participation in decision making can make the democratic system more efficient.

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Vernacular Histories and History 2 : Configuring *Madalapanji* of Odisha

Rajata Kanta Dash

Preface

The present study examined the most popular vernacular *Madalapanji* the chronicle of Jagannath temple in the context of Odisha. Here attempt has been made to understand the complex socio-cultural history of Odisha through vernacular texts. These texts are very unique which provides us continuous political narratives to look at the precolonial past through very different way. These texts were not considered as historical sources for many colonial, national and other historians, but these are very significant to look at the fascinating aspects of regional history of Odisha. Thus, effort has been made to look the history-2 through the pure vernacular like *Madalapanji*.

Keywords- *Vernacular histories, History-2, Madalapanji, Itihasa-Purana Tradition, Rajabhoga Itihasa.*

Introduction

One of the utmost and inalienable question, was there any history writing in Odisha before British colonial intervention ? The old and palpable answer of this question will be 'no'. This question and answer mostly carried over the colonial times. According to the old answer to the question is that the proper historical writing came to Odisha, in the form of the court chronicles of the Islamic rulers. From the days of Delhi sultanate these were written in Persian and followed the character of Indo-Persian historiography. These writing undoubtedly derive their conventions from Arabic, Persian and Turkish histories, and therefore brought many historical writings unknown to Odisha. In other

hand the genre for recording the past through temple chronicles like *Madalapanji*, *Charita* and *Vamsavalis* were not considered historical. According to academic historians these texts were mythical rather than historical. Though these texts contain kernel of narratives about historical events and characters, the convention of reading those texts do not allow us to tell historical from the mythological. So, the records like *Madalapanji* were merely accidentally historical and not self-consciously so. The huge gap of sources between the existence of mass illiterates and the few court centric chronicles is a problem which the existing historiography trends both 'traditional' and 'alternative' are yet to grapple with. A vast range of vernacular texts provides the opportunity to fill the gaps, but also tends to become the 'alternative'



against the already existing ‘master narrative’¹. Careful readings reveal distinctly indigenous historical narratives. These narratives may be embedded within non-historical literary genres, such as poems, ballads and works within the *Itihasa-Purana* tradition, but are marked by discursive signs that allow them to be recognized as historical.

What is Vernacular history ?

The language or dialect spoken by the ordinary people in a particular country or region is known as vernacular. So, in a layman language history produced in the vernacular is vernacular history. But that would be an inaccurate conclusion. In looking for its difference with the colonial modern, shapes and forms we can classify vernacular histories into three categories.

Category 1

Though written in vernaculars but their authority is derived almost entirely from western practices, communicated through education in the English language. These historical writings are humanistic, scientific and rational and methods of writings based on certain sources, scrupulously followed the modern academic practice of western historiography. So, this kind of colonial and post-colonial writings are not appropriate to ascertain vernacular history².

Category 2

There also emerged a plethora of historical writings that might be called a mixture or hybrid. This kind of histories reveal few traces of their vernacular origins. Instead of making its difference from the authorized forms of colonial or postcolonial modernity, this body of writing wanted fully to participate in the formation of

modernity. This kind of vernacular histories were produced in between 18th and 19th century and can be compared to the academic histories.

Category 3

Those histories written in pre-colonial and colonial time and did not follow western academic practices and drawn from the *Itihasa-Purana* traditions, especially the Ramayana-Mahabharata in which particular places, peoples and rulers may have been mentioned. These writings produced in the literature and chronicles like *Madalapanji*, *Rajavamshavalis*, *karanam*, *bakhar* and *buranji* etc. marked a great sense of historical writings which is now called as the ‘Vernacular History.’

What is History-2?

Two types of history have arisen with the spread of capitalism and the emergence of the modern world: “History 1,” that is a past posited by capital as part of its precondition, and “History (or Histories) 2,³” which do not belong to the life process of capital, which may not be subsumed in the narrative of its progress, yet live in intimate and plural relationships with it, and which allow us to make room for human diversity and the politics of belonging. History 1 as purely analytical whereas History 2 beckons “more effective narratives of human belonging”. In other words, “politics of human diversity” and argues that various History 2s continuously modify History 1. History 2 lies in the ability to create room for incorporating the history of human subjective experiences into the history of capital and vice-versa. History 1 is Euro centric and based upon western model of capital, modernity, scientific and rational outlook. History 1 looks Vernacular history through single dimension of Eurocentric model. But history 2 is based upon linear time



and heterogeneous sphere. While history 1 rejects many vernacular sources due to their inclination towards mythic and religion, History 2 look these vernacular texts with their time value and message embodied for society and humanity.

Madalapanji

Except Kalhan's *Rajatarangini* (Chronicle of Kashmiri Kings), datable to 12th Century A.D., there is no other text in Sanskrit which may be regarded as historical literature. In this context the *Madalapanji*, the palm-leaf Odia chronicle of the Jagannath temple of Puri is of immense importance. It gives the traditional history of Odisha in relation to Jagannath temple from early times to the second decade of 19th Century. *Madalapanji* has played an important role in shaping the history of Odisha by some historians. While writing Odia history, historians like W.W.Hunter and Andrew Stirling considered the facts in *Madalapanji* as base. The *Madalapanji* was traditionally written on a year-to-year basis. On *Vijaya-Dashami* day, the *Karanas* (official history writers of Puri and an Odia Hindu caste) involved in keeping the chronicle. This ritual is cited as a proof that the tradition of keeping this chronicle began with Odia king *Anantavarman Chodaganga Dev* himself. Though the actual date of starting of *Panjis* is not known, but it is believed that it might be started from 12th century AD. The book is a classic and literary master piece of the Odia language first order. It can be compared with *Rajvansham* of Sri Lanka, *Rajtarangini* of Kashmir and *Burunji* of Assam. The earliest use of prose can be found in the *Madalapanji* or the Palm-leaf Chronicles of the Jagannatha temple at Puri, which date back to the 12th century. According to the tradition, *Chodaganga* created 24 families of *Karanas* to preserve the temple records. Of these, five were

entrusted with the writing and preservation of the *Madalapanji*. They are:

Panjia Karan—preserves the *Madalapanji*
Tadau Karan—writes the *Madalapanji*
Deula Karan—enforces the *Madalapanji*
Kotha Karan—the main compiler
Baithi Karan—assistant

The *Madalapanji* mostly deals with the history of the kings of Odisha (*Rajabhoga Itihasa*) from the Satyayuga to the modern time. According to R.P. Chanda The *Madalapanji* comprises all classes of chronicles such as lists of articles in Store, routine of ceremonies, copies of the orders of the Gajapati Maharajas of Odisha⁴. The *Rajabhoga Itihasa*, written in Odia, was edited by late Prof. Arta Ballabha Mohanty in 1940 and published by Utkal University in 1969⁵. The Sanskrit version of this text, *Katakarakjavamsavali*, was edited by G.C. Tripathy and H. Kulke⁶. The Bengali version of the *Madalapanji*, entitled *Purusottama Chandrika*, was published by Bhabani Charan Bandopadhyaya in 1847. The Telugu version of *Madalapanji* entitled *Jagannath Kaifiy* is conserved in the Madras Oriental Library. Similarly, a version of this text entitled *Odradesa Rajavamsavali* was edited by K.C. Mishra in 1983⁷.

The *Madalapanji* is not ordinary Vamsavali of kings. The focus of the Panji is Jagannath Who is mentioned as the lord of Odisha. The text emphasizes the continuous presence of Jagannath in the Kshetra. The construction of the temple, institution of *Chhatis Niyoga*, the pilgrimage of Kings and saints to *Purushottama Kshetra* and their devotion to Jagannath are reflected in this text.



The *Madalapanji* refers to several places and religious centres of Odisha. The *Desa Khanja* section of *Madalapanji*, records land grants to Jagannath temple and sources of the property of Jagannath. An account of it is given in *Jagannath Sthalavrttantam*, a Telugu text in the Mackenzie collection of Madras Oriental library.

The *Madalapanji* has arranged the dynasties of Odisha in chronological sequence such as, the *Kesharis*, the *Gangas*, The *Gajapatis*, The *Bhois* and *Khurda raja*. The Afghans, the Mughals and the British are also mentioned in correct sequence.

The text not only records political history but also economic condition of the people, cyclones, famines, scarcity, deluges, attacks by outsiders and change of dynasties. *Jagannath Sthalavrttantam* has been translated into English by S.N. Rajguru and published by Sri Jagannath Sanskrit University, Puri. There are minor differences in versions depending upon whose custody it was found. Because the compilation of this text was the work of many hands. In many cases this text embellished with legends and this makes it less reliable. But these texts often give voice to identities and aspirations that find no place within the institutional structures of Professional history writing. By celebrating the living memory of the community, they question the state-centric logic of modern historiography. Even though the domain of the vernacular altogether most exaggerated and dramatic, effective histories is being made in the vernacular.⁸

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Swatantrata through Science and Scientists

Basanta Kumar Das

The contribution of Indian scientist was started around five hundred crore years ago. Science is more than a body of knowledge. It's a way of thinking, a way of sceptically interrogating the universe with a fine understanding of fallibility—Carl Sagan.

The root of science was known to people from the very beginning of civilisation in general and before five thousand years in particular. In this context the work of Indian saints and philosophers are noteworthy. Aryabhatta, Kanada, Patanjali, Garg, Gotam Akshyapada, Bandhayana, Lagdha, Charak and Dhanwantari etc. In western countries science age began in 15th century, where as in India this age has begun in 500 A.D.

During Swatantrata struggle the unsung warriors of science who contributed immensely are J.C. Bose, Acharya P.C. Ray, M.N. Saha, Satish Dhawan, S.N. Bose, C.V. Raman, U.N. Brahmachari, P.C. Mahalanobis, S.K. Mitra, D.M. Bose, P.C. Plitter, Shyama Prasad Mukherjee and Birbal Sahni, Ruchiram Sahni, Savitri Sahni, S.S. Bhatnagar, Hargobind Khorana, Janaki Ammal, H.J. Bhabha, Vikram Sarabhai, Salim Ali, Kamala Sohonie (First Indian Women to receive Ph.D. in Scientific Discipline) and Rupa Bai Fir dourji

(World's first female anaesthetist) etc.

This year we celebrate the “**Swatantrata Ka Amritmahotsav**” the 75th of Swatantrata in which the Scientists of our country have taken key role “Swa” means Identity, as a result, struggle started with a goal for restoration of “Swa”. The most appropriate term is Swatantrata meaning thereby Mukti, but not Independence or Freedom. J.C. Bose's work in the field of radio waves was masterpiece for Nobel Prize in Physics by Guglielmo Marconi in 1909. Indelible Ink for Elections purpose is the output of research of Indian scientists. Covaxin and Covishield are approved by WHO.

India International Science Festival (IISF) celebrates Indian science and Technology Achievements & Public Participation to inculcate scientific attitude and developed interest in science and Technology. The 7th IISF was organized at Panjim Goa after Delhi, Chennai, Lucknow, Kolkata from 10 to 13 December 2021. The festival was in online and offline mode in different activities including Guinness Book of World Records as well as Mega Science & Technology Expo. IISF-2021 “Celebrating Creativity in science, technology and innovation for prosperous India”. Indian Association for the cultivation of



science (IACS) is public deemed research university for higher education & research in basic sciences under DST, GOI-This was founded by Mahendralal Sarkar in 29th July 1876. Similarly, DRDO has developed Agni, Prithivi, Naag, Trishul and Akash, missiles which are indigenous, innovative and Indian Mega sciences are developed and designed by various organizations like IIT, NIT, ISCA, IACS, IISC, DST, DBT, ICAR, ICMR, NMMTC, NPL, CSIR, BHU, Regional Co-ordinating institutions, Unnat Bharat Abhiyan. Albert Einstein was invited by Pt. Madan Mohan Malaviya to teach at BHU. An Indian Scientist (Theoretical Physicist) from Kerala, E.C.G. Sudarshan is the first Scientist in the world to disprove Einstein's theory that nothing can travel faster than light. He is a well-known scientist in the world to discover a particle called "Tachyon" can travel faster than light. Pramatha Nath Bose the first Indian Graduate in Science from British University. Jogendranath Ghose founded the Association for the Advancement of Scientific and Industrial Education (AASIE) in 1904. Indian Science Congress Association (ISCA) has completed 107th years having members more than 30,000 scientists and it meets annually in 1st week of January. It is the foresight and initiative of two British Chemists, Prof. J.L. Simonsen & Prof. P.S. Mac Mohan. It is a mega science event. 108th Indian Science Congress to be held in 2022 at Pune in January and the theme of the congress is Science & Technology for sustainable Development with women Empowerment in the wake of COVID-19 pandemic, as organising the science congress virtually not feasible as it is difficult to arrange webinars & similar online Platforms for more than 10,000 participants. Indian Science News Association (ISNA) was established in July 1935 in Calcutta. P.C. Ray,

M.N. Saha, P.C. Mahalanobis, S.K. Mitra, D.M. Bose, P.C. Mitter, U.N. Brahmachari, Netaji Subhas Chandra Bose, Shyama Prasad Mukherjee. The presidents of ISNAP.C Ray, S.P. Mukherjee, U.N. Brahmachari, D.N. Wedia, M.N Saha, D.M Bose, S.K Mitra etc were Nobel Prize nominator and nominee for Nobel Prize. ISNA publishes a multidisciplinary Journal that provides a medium for publication of substantial & original articles, reviews & notes which focus on research & development in science, Society & Culture, national issues, current topical interest & events. This is a unique journal connecting the reflection of the community of Indian Scientists & thickens on the public section Indian Science & Culture. Similarly another organization, Indian Science Writers' Association (ISWA) is giving away awards/ prizes to scientists, science writers & communicators and organises ISCC (Indian Science Communication Congress) since last three decades. National Teacher's Science Congress (NTSC) is an initiative of the National Council for Science & Technology (NCSTC), DST. Govt. of India, provides a platform to the Science & Mathematics Teachers, educators to communicate their ideas, share new experiments in teaching methodology, science education and enhance their scientific awareness. Science film festival, Vigyan Rail Radio serials on science, Technology & Environment are organised by DST NCSTC and All India Radio from time to time to propagate & popularise science among common in a very excellent educative manner. Role of Institute of life science, (ILS) & ICMR, Bhubaneswar is noteworthy in controlling & developing various measures for COVID-19.

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Our Human Rights

Uma Shankar Prasad

Human Rights must be scrupulously honoured if we want intelligent public-spirited citizens who can effectively contribute to universal well-being and peace. These rights are respected more in Democratic societies than in totalitarian countries. The history of the world is the story of a conflict between two schools of thought- liberal and totalitarian. The United Nations Charter was framed to reaffirm their faith in “ Fundamental Human Rights, in the dignity and worth of human person, in the equal rights of man and woman, and nations, large and small”. In December 1948, the U.N General Assembly at its Paris session adopted the Universal Declaration of Human Rights which constitutes a landmark in the history of the human race. The preservation and promotion of universal and permanent peace depends upon a comprehensive collective security system, disarmament, faith in pacific means of settling differences, a just international order based on universal freedom, racial equality and assurance at least of the minimum conditions of civilised existence to all persons and scrupulous respect for fundamental human rights.

Except in democratic countries, not much attention has been paid to man's fundamental rights. The basic assumption underlying these rights is that man is a rational

being endowed with a conscience and that he can truly develop his personality, contribute to social well-being and promote world peace only if he is provided with adequate opportunities for self expression and self-realisation. The history of the world is the story of a conflict between two schools of thought-liberal and totalitarian. The liberal always have profound faith in human nature and in the dignity of man. They assume when constructing their philosophy that man is essentially peace-loving, rational, co-operative and sociable, and they advocate an order in which he will completely fulfil himself and add to the store of the world's wisdom, knowledge and happiness-a democratic international and national order which ensures world peace and prosperity, cultural and social freedom, equality of opportunity and fundamental rights of citizenship. Totalitarianism has assumed various forms-monarchical despotism backed by Divine Right, Communist dictatorship, Fascism and Nazism, perverted nationalism which regards the nation-state as an end in itself and identifies national destiny with imperialism and cultural chauvinism, racialism, religious fanaticism and group exclusiveness of various other kinds. The history of the world has always been disfigured by the monstrous activities of tyrants, religious fanatics, racialists, nationalists



and imperialists. Modern tyrants have been guilty of crimes against humanity for which there is no parallel in the annals of the human race. Hitler killed millions of Jews because they did not, according to him and his band of fanatical racialists, belong to the pure race. He arrested and sent to concentration camps all those who questioned his authority or rather all those whom he and his blood-thirsty gang suspected of “treasonable” activities. Various explanations have been given by the Liberals in justification of human rights. Even advocates of political absolutism have conceded that men have the right to revolt against a tyrant who disregards all religious and ethical codes, who cannot protect the life and property of citizens or whose commands outrage a man’s conscience. Rights are neither derived from some imaginary state of Nature nor from history. They are essential for man because without them he cannot realise the fullest potentialities of his nature; he cannot make his full contribution to the good of the national community, and he cannot, as a world citizen, help make this planet a decent place to live in.

Today patriotism is not enough. These rights, of course, are not absolute. They have to be exercised with due regard for the rights of other men and the general interest of the community. It is profound mistake to equate rights with *laissez-faire* philosophy. Rights are perfectly compatible with Socialism. Only in a democratic Socialist society the right to property would be far more restricted than under capitalism. The Universal declaration of Human Rights boldly and unequivocally declares that all human beings are born free and equal in dignity and rights and that they are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. It insists that every one is entitled

to human rights without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. This Human Rights lays down that education should be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms and it should promote understanding, tolerance and friendship among nations and racial and religious groups.

Human rights can be truly exercised only in democratic societies. One of the most important human rights is the right to choose the government through genuine periodic elections. It is obvious that the kind of elections held in totalitarian countries are mockery and a farce. Where a single party governs the country and all opposition is banned, the choice of the voters is severely circumscribed. Other fundamental rights like freedom of expression, association, movement and residence cease to be meaningful where the so-called people’s democracies are functioning. If newspapers are owned by the state, if the publishing trade is nationalised, if higher education is state-controlled and radio and television are made governmental concerns, freedom of thought and expression cannot be considered as real. When universal and permanent peace has been established and economic imbalances have been ended, racial, religious and national passions will not be easily aroused and the dignity of man would be respected. But we should remember that a declaration of comprehensive human rights is an act of faith.

Uma Shankar Prasad, Columnist, Khorda.



The Car Festival of Lord Jagannath

Arya Aradhana Routray

The periodic celebration of festivals not only mitigates the melancholy of vulnerable life but also reflects cultural excellence and traditional vigour of a nation. The Indian festivals are of no exceptions. They are mostly merged with the birth of different divinities, agricultural occasions, anniversaries and so on. Most of the festivals are attached with the worship of definite God or Goddess. Mysteriously some of the mythological records have grown up in connection with these festivals in the forms of religious literature. Therefore, a spiritual inspiration and influence pervade the celebrations. Moreover, these festivals promote the means of recreation, self-discipline, social solidarity and mutual cooperation. The Car Festival of Lord Jagannath is one of the historically



remarkable religious festivals celebrated enthusiastically in accordance with the scriptural prescriptions at Shreekshetra since antiquity. Innumerable pilgrims and visitors congregate at Puri to witness the famous Rathayatra (Chariot Journey Festival) of Jagannath and His associates in the month of Asadha (June-July) every year. Millions of Hindu devotees flock to the holy city to watch the Gods in procession which is not only expected to expiate them from sins but also evaluated as one of the biggest celebrations of this kind in the world. According to spiritual scriptures, it is essential to celebrate festivals for the installed deities. When festivals are celebrated, the general public get an opportunity



to witness the occasion with certain entertainment to see their revered deities in the celebration.

Etymologically, the word ‘Ratha’ in Sanskrit is taken from the root verb ‘ra’, with the suffix ‘thas’, which means ‘to move’. Hence, ‘Ratha’ or the chariot, refers to the vehicle for movement. The movement or journey from the sanctum to any other place in the name of Yatra (tour) is an inseparable part of worship in Hindu pantheons.

The celebration of the Car Festival (Rathayatra) during the rainy season has significance too. Some scholars advocate that the word ‘barsa’ (year) has been literally derived from the word ‘barsa’ or rain and this significant rainy season represents all the seasons in a year. Rain arrives as a harbinger of hilarity and brings vitality for mankind. Hence the Car Festival is observed in the rainy season. The inclusion of all the seasonal qualities in the rainy season makes it befitting for the performance of Car Festival which stands for cultural synthesis beyond religiosity. There is a legendary attestation to establish the logic behind the celebration of Car Festival during rainy season. According to the Satapatha Brahmana (Hindu myth) Car (Ratha), was in the celestial spheres. It’s earthly appearance substantiates with the legendary battle between Indra (the King of Heaven) and the demon Brutasura. When Indra violently threw His weapon of lightning onto the demon, the weapon broke down into four parts. The third part was transformed into a chariot.

The concept of the Car Festival at Puri, constitutes a copious considerance in the campus of Jagannath Consciousness. Out of thirteen grand celebrations (Yatras), the Car Festival is evaluated as the most predominantly prevalent one for its multanimous values. Moreover, it has accumulated universal acceptance so

magnanimously that ardent enthusiasts celebrate it with celestial passion and ceremonial fashion even beyond the territory of Indian peninsula. Apart from being one of the biggest festival of Lord Jagannath, Rathayatra is considered magnanimous from the view points of sanctity, ritualistic exhibition and philosophical significance. Its hoary antiquity is corroborated by different spiritual literary sources and epigraphic evidences. Although the historicity of its execution in Puri cannot be determined with exactitude, the authenticity of its distant antiquity shall not be ignored. The history of the Car Festival of Lord Jagannath, like the history of His Consciousness is absorbed in obscurity. Scholars advocate that Jagannath was adored in Puri long before the construction of the existing Grand Temple by Anantavarman Chodaganga Deva in the 12th century.” The existence of three divinities i.e. Purusottama, Balabhadra and Subhadra during the 12th century has been attested by epigraphic evidence of the Nrisingha Temple located in the inner courtyard of the Jagannath temple. It is likely that the Car Festival was in vogue during the 12th century or even earlier to it.”

The magnificent Car Festival entangles an arduous procedure which spreads over a protracted period of about three months, commencing from the collection of logs from different woods to construct the chariots till the ultimate return of the deities to the sanctum. The rites and traditions are meticulously cut-lined by customs as contained in the sacred scriptures like the Skanda Purana, the Bamaidev Samhita, the Niladri Mohadaya and the Narada Purana, are strictly adhered to. The Gajapati (King of Puri) deputizes the temple priests on the 2nd day of bright fortnight of Vaisakh (the second month of Hindu calendar) for felling trees and accumulating logs necessitated for the construction of chariots.



The priests do so after a process propitiating various deities, amid drum-beats and cymbal-blowing.

“The construction of chariots starts on Akshaya Tritiya with the invoking of blessing of Vighnaraj Ganesh. The images of Ramakrishna and Madanmohan are brought to the front of the royal palace (Maha khala) hardly hundred yards off the Lion’s Gate.” The priests conduct fire sacrifice (homa) besides the logs. They also offer the Ajnyamala (a garland as token of approval by the Lord) to the logs meant for respective deity and turbans to a definite class of servitors known as Padia Karan before commencement of the construction work. The construction of the wooden chariots for the grand Car Festival of Lord Jagannath is an annual occurrence in which the chariots are made afresh and disposed off after the culmination of the celebration. In the past the King of Dasapalla used to provide necessary timbers from the native woods. Although the time has changed, the tradition continues. Now-a-days the logs are collected from the reserved forest of Dasapalla, Nayagarh, Khurda and Boudh. The state government of Odisha adopts necessary steps for the provision and transportation of logs from the respective forest to Puri. The logs are cut into 2188 pieces – 832 pieces for Nandighosa (the car of Jagannath), 763 pieces for Taladhvaja (the car of Balabhadra), and 593 pieces for Darpadalana (the car of Subhadra). The chariots are drawn on the grand road towards the Grand Temple and sequentially placed a little away from the pillar of Aruna. The priests of Grand Temple and Vedic Brahmins perform the consecration rituals. During the ritualistic procedure, all the Gods and demigods (Digpalas) who sustain all the ten directions are offered Tantric immolation and invited to their respective sanctums attached to the chariots for the long nine days of the festival.

A fire sacrifice (homa) is also performed on the Chahani mandapa, which culminates in the Purnahuti (final offering of ghee and peeled coconut). The worship of Dhwajas (flag posts) for the chariots is also undertaken simultaneously with the use of red sandal wood paste and garlands of flowers. Garuda Dhawaja is for the chariot of Lord Jagannath, Taladhvaja is for the chariot of Lord Balabhadra and Bijaya dhwaja is for the chariot of Goddess Subhadra, are installed on the respective chariots. The priests purify the chariots by sprinkling of the sacred water. On the ‘Chakra’ of each chariots Panchaketana (flags of five colours, representing five Brahminic deities such as Ganapati, Narayan, Rudra, Ambica and Sun) are unfurled. It is remarkable to note the reddish flag is for Ganapati, the white flag is for Rudra, the black flag is for Ambika, the yellow flag for Narayan and the deep red flag is for the Sun. The deities can only be brought from the Grand Temple after the installation of the dhwajas and the flags. On the previous night of the Car Festival the deities are decorated with ritualistic pattern for the safe displacement from the Grand Temple to the chariot. Subsequenting the rituals like Mangalarpana(ritual to keep the mystic obstacles away during journey) and Tulilagi (ritual to install long cotton quilt at the bottom of the deities), the Daitas carry the deities to the chariots on the Grand Road which is known as Pahandi.

The universality of Rathayatra (Car Festival) at Puri is not only presidential but also ponderous. Of the twelve great festivals celebrated in the campus of Lord Jagannath, this occasion is both important and interesting. This is an event which makes the Gods descend to the common forum. They merge with human beings, with the same sentiments and sensitiveness. Hence, the Gods assume the garb of human beings and human beings assume the role of the Gods. The



concept of Car Festival is explicitly synonymous with Odia society and spirituality. It constitutes a vehement aspect of Hinduism. Being originated from the Odia soil it has gained worldly favour for its charismatic spell and influence. Besides its deep religious inviolability, spiritual sanctity, aesthetic charisma, the Car Festival has magnificent influence over the socio-cultural trend of Odisha. As a result, the celebration symbolizes convergence of spiritualism. In the name of festival, Lord Jagannath comes out of the sanctum sanctorum to the congregation of His devotees beyond the consideration of caste, colour and creed distinctions. "He gives His benign presence to the assembled by showering His blessing of peace, love and harmony among all. This very magnanimity and universalism of Lord Jagannath, are the cardinal significance of the car festival for common ordinary human beings."

The festival has a universal appeal. In order to participate in the grand ceremony people from the periphery as well as from the different extremity assemble on the grand road. The most notable aspect is that the so-called untouchable, the social outcasts, the subjugated unfortunates join together with the upper castes. The tradition of Chhera-Pahamra performed by the Gajapati reminds all of the value of service to God. When the Gajapati does the duty of a sweeper, the egalitarian concept conceived in the campus of Jagannath Consciousness is conscientiously reflected. One of the most representative features of the festival lies in the presence of sister with two influential brothers. The affection of the elders for the younger one is indicative for the common men. The specificity of the chariots spectacularly represents the philosophic aspects of human life. The chariot of Lord Balabhadra (Taladwaja) represents creativity and agriculture which are the essence of prosperity. The Darpadalana signifies

the proceedings of creativity inaugurated by Lord Balabhadra. The car of Lord Jagannath (Nandighosa) stands for journey of happiness, devotion and bliss amid all-pervading passion for God.

"Lord Jagannath launches His car festival accompanied by His brother Balabhadra and sister Subhadra. Laxmi is deprived of this pleasant privilege. Thus, on the Herapanchami, this aggrieved and lovely wife starts secretly for Gundicha Temple in a fighting and angry mood. In her impotent anger, she breaks up one of the several wheels of Lord Jagannath's car and comes away as surreptitiously as she had gone." According to the common belief, the nature and behaviour of Mahalaxmi are like those of an Odia house-wife. She prepares food, serves it to Lords. She does not appear at the sight of her brother-in-law. Hence, the image of Laxmi is never carried close to the throne of Lord Balabhadra, who is considered as the elder brother. Mahalaxmi is not only an ideal and dedicated spouse but also she is sensitive which is best manifested on the Herapanchami day and during the Niladri Bije celebration.

The sociocultural significance of the great Car Festival is splendid as well as extensive. It is said to be an institution by itself. The genesis might be mysterious and its growth might be enigmatic; but its spread has been world wide and influence has been humanistic. The catholic approach of the car festival has drawn timeless universal flavour. Its apparent consciousness has been proved cosmic in magnitude.

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Tribal Folk Tales and Folklore in Odisha

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In fact, India is a tribal country. Different tribes in India form an important part of the total population. They are the aboriginal and the oldest inhabitants of the country. Usually they are separated from the civilized and educated world and live in hills, mountains and dense forests. These indigenous people like to live in the lap of nature for centuries. They have been embraced by nature and stick to their heritage of traditional beliefs, customs, practices and norms. They get absorbed and acquaint themselves completely in nature. Additionally these tribal people adhere to discipline and would like to live within the circumference of their own culture and heritage. They are customarily simple, amicable, hospitable, industrious, dutiful, humble and intolerant to offence.

The Indian word ‘Adibasi’ is the transformation /extract from the English word ‘aboriginal’. According to the Lexicon the word ‘tribal’ means a monolithic group significantly based on the principles of culture and social life. The word Odisha originates from the tribal word ‘Udra’. During British rule it is administratively and culturally accepted as indigenous, Girijan, wild and tribal. Indian administrative system and society identify these people Scheduled Tribes. The English word ‘Tribe’ is synonymous with the French word ‘Tribe’ and the Greek word ‘Phule’.

Tribals have been scattered in all thirty districts of Odisha. Mostly/ Importantly they live in Sundargarh, Mayurbhanj, Kalahandi, Nuapara, Koraput, Nabarangpur, Rayagada, Malkangiri, Phulbani, Keonjhar and Gajapati districts. Koraput, Mayurbhanj and Sundargarh comprise 50 percent of total tribals in Odisha. As per the 2011 census the number of these people was 81,45081. In Odisha the tribals comprises 22.1% where as in India it is 10.36%. The most populous tribal communities are Kandha - 13,95933, Gond - 7,82,104 and Santal - 7,77,204.

Tribal Culture

Tribals are indigenous and their culture and civilization are primitive. Culture is in fact strange and subject to broad and emotional aspect. Literature and culture are inseparable. Culture of each community passes through its history and traditions.

The victory of the tribals has made the tribal deity the idol of Utkal. Being worshipped the wood deity as on the Ratna Singhasana in Nilachal. The Aryan Language and religion have also been influenced by tribal civilization and culture. Humanbeings are cultured. The word culture was first used by the famous anthropologist E.B. Tyler in 18th Century.



The word ‘Sanskriti’ comes from ‘Sum’ and ‘Kruti’ which means ‘Karan’. The word actually implies to build a good personality. Again the word ‘Sanskriti’ comes from the word ‘Sanskara’.

Folklore

The folklore of the tribals are based on the social, religious, customs, festivals, traditions and the cultural occupations of the Southern tribal groups. It has been influenced by group life. Tribal folk tales have been divided into three types.

1. Fables
2. Religious and Moral stories
3. Humorous and Entertaining stories
4. Detective and Locatles

The folklore of Koya community - The Miracle of Bamboo Malang

There was a village named Koya in Malkangiri. There was a family of husband and wife. One day the woman wanted to give her husband rice with fish curry. On the way to the field, it rained heavily. She stood under the bamboo bush, in order to save her from heavy rain. There was Malanglata which fell into the fish curry. After the rain ceased, the woman reached at her husband and was astonished to see the cooked fish as alive. She told everything to her husband and they came to know the medicinal properties of Malanga and learned to use it for fractured bones.

The Saint saved a Human Life - Paraja Folklore

Oneday, while walking in the forest faced a tiger suddenly. The hungry tiger wanted to eat him. The man requested the tiger to leave him as he himself is very hungry and has not received food for the last week. On the contrary the tiger

insisted to eat him. An ox was passing by that way. The man asked him if it was religious. But the ox said not to believe man as he has been cheated by him after utilising when he was young. Again the ox said not to leave the man and went away. After the departure of the ox, goat came that way. The man thought him to take his side but found him finding faults with him. After the goat left the place a saint was passing by that way. He said, “I don’t believe that the tiger lives in this cave. If the tiger enters the cave I will judge everything.” On hearing his words the tiger entered the cave and the saint cunningly closed the cave with stones. Thus he saved the life of the man and said not to believe these violent and meat eating animals as they lack the sense of judgement and righteousness. The man offered his gratitude as he saved his life.

Wise Dog-Bonda Folklore

Budusida, belongs to Mudulipada went out for hunting with bows and tangles along with his pet dog. While searching for his hunts for long he was tired and was taking rest under a tree. Just then a huge snake came out of the river and wrapped around Budu’s body and dragged into the water. Budu gestured the dog to bring a knife.

The dog went to his house and asked Budu’s wife for a knife. After getting the knife the dog immediately ran into the forest. With the help of that knife and the dog Budu attacked the snake and cut into pieces. Thus the dog’s intelligence could save his master Budu Sisa’s life.

Pride Broken - Kandha Folklore

There was a tusker in the forest whom everybody was afraid of. The tusker tells everyone that he is most powerful and king of the forest. There was also a hen in the forest whose chicks were chirping. Oneday while passing by that way the tusker crushed the one of the chicks which



pained its mother to a great extent. She cried and asked the elephant - "Why did you kill my Baby ?"

The elephant said, "I am the most powerful king of the forest."

The hen said, "You are a big liar. "I am powerful." Hearing the noise other animals assembled there. They were angry over the behaviour of the elephant. At this point of time the jackle came and said, "I have a formula to get solution for King's position."

The jackle said that one who could eat the most was the big one. Both of them started eating. The elephant broke the big twig till his stomach was full. The chicken however ate worms digging the ground. It was difficult to know who was eating more. When the elephant stopped eating all other animals declared the chicken to be the winner. The elephant got offended and left to the forest. The chicken became everyone's favorite.

Tribal Folklore

Usually the tribals worship the God of the Sun Sinbonga. But the asuras or the titans instead melted stones and make iron. One day while Sinbonga was sitting in heaven talking to his wife his seat was shaken by the depth of the prayers of the tribals and came down to the earth.

The tribals prayed that the earth was getting hotter due to the burning by the asuras. Everyone was pained out of the heat. Sinbonga sent two birds to asuras as messengers. But the asuras laughed at them. They caught the birds and smeared the ashes around their body from their hearth. The charcoal made one of the birds white. From that day the bird is known to us as stork and another bird turned to black is populas as crow. The birds flew to the heaven and explained the incident to Sinbonga. Sinbonga came down

to the earth in guise of a child and cunningly spent time with the asuras; made them greedy turning the iron into gold and atlast killed the demons. Then he brought the women to heavens and threw them one by one down from the heaven. Every woman is worshipped as Goddess where they fell on the earth. They are such as - 'Burubongi' (Mountain Goddess), 'karbongi' (water Goddess), Chandibongi (Dhetardevi), 'Chandarbhongi' as Goddess of stream etc. In due course the asuras worshipped Sinbonga as deity. It has been a popular Munda folklore.

There was a man who was burning hearth to extract the juice from Mahogany under a tree but found nothing. He went to witch and told his problem. The witch-doctor instructed him to cutdown the tree close to the hearth and burn the wood in order to get a lot of Mahogany juice. There were four animals housed in that tree namely a shari, a bird, a tiger and a pig. After the tree was demolished all four animals jumped one by one into the pot. The man was happy getting plenty of juice.

But the juice made out of the blood of those four animals turned into wine. The wine makes the man of different feelings. When he drinks alcohol, he speaks as sweetly as shari and sings, roars like a tiger and rolls over like a pig. It is a popular Shantal folklore.

A washerman dug a large pond and spent a lot. But some people polluted the water and heed no attention to what the washerman said. He went to a witch-doctor and threw the water to the pond taken from him. The witches took birth in that pond and sucked blood from the people who polluted. They learned a lesson. The washerman was happy now. It has been a popular Koya tribe folklore.



King Dasaratha was talking to the people with his fingers pointing at the people which made the people displeased. This odd practice made the people curse him. They said, "Let get the fingers wound that the king moving at them. Let not get it healed of any medicine." Their words turned true and the king went to the astrologer. As per the verse read by the astrologer the wound would be healed if he would go to the forest for twelve years by Ram and Laxman. The king didn't agree.

The king's wounds got worsened. At last he called Ram and Laxman and asked them to go to the forest for twelve years and bring good medicine for his wound. As per the instruction of his father both of them went to the forest for 12 years as exile. After twelve years of exile they brought the medicine and helped the wound healed. The king learned a lesson and left his odd habit of waving fingers at other while talking. Eventually others who practiced it got leprosy. (Saura folktale).

Conclusion

The tribals are the true son of nature who enjoy the eternal bliss of life and remain untouched with greed and lust. Devotion to both God and human beings are his primal intention. He has no sense of self surrender rather characterised with self esteem. They love to live in the lap of nature and form intimacy to a greater extent. But due to course of events they have been determined to assert their economic and political rights. Achieving their own reputation as a progressive and tolerant citizen of the nation has been a key role in nation building.

The indigenous students have risen to prominence due to the spread of education. They have shown their artistic craftsmanship from generations. It has not been ruled out to see these

indigenous people to reach at the climax of success and come to the mainstream in Odisha and take the lead.

It won't be an exaggeration to place the integrity and value of their ancestors is at a critical juncture. The art of indigenous art has become a symbol of free life. This is the true picture of their culture. They have shown their potentiality in most of the areas.

In fact, the simple beliefs of Indians are tribals from Utkal are based on their faith. Their religion is on the foundation of their society, culture and tradition. In this context they believe in multiplicity and worship demons and various Goddesses. Undoubtedly the tribal education, civilisation and social consciousness are deeply influenced and touched in the ways and traditions of Sri Purusottam Dham Puri.

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