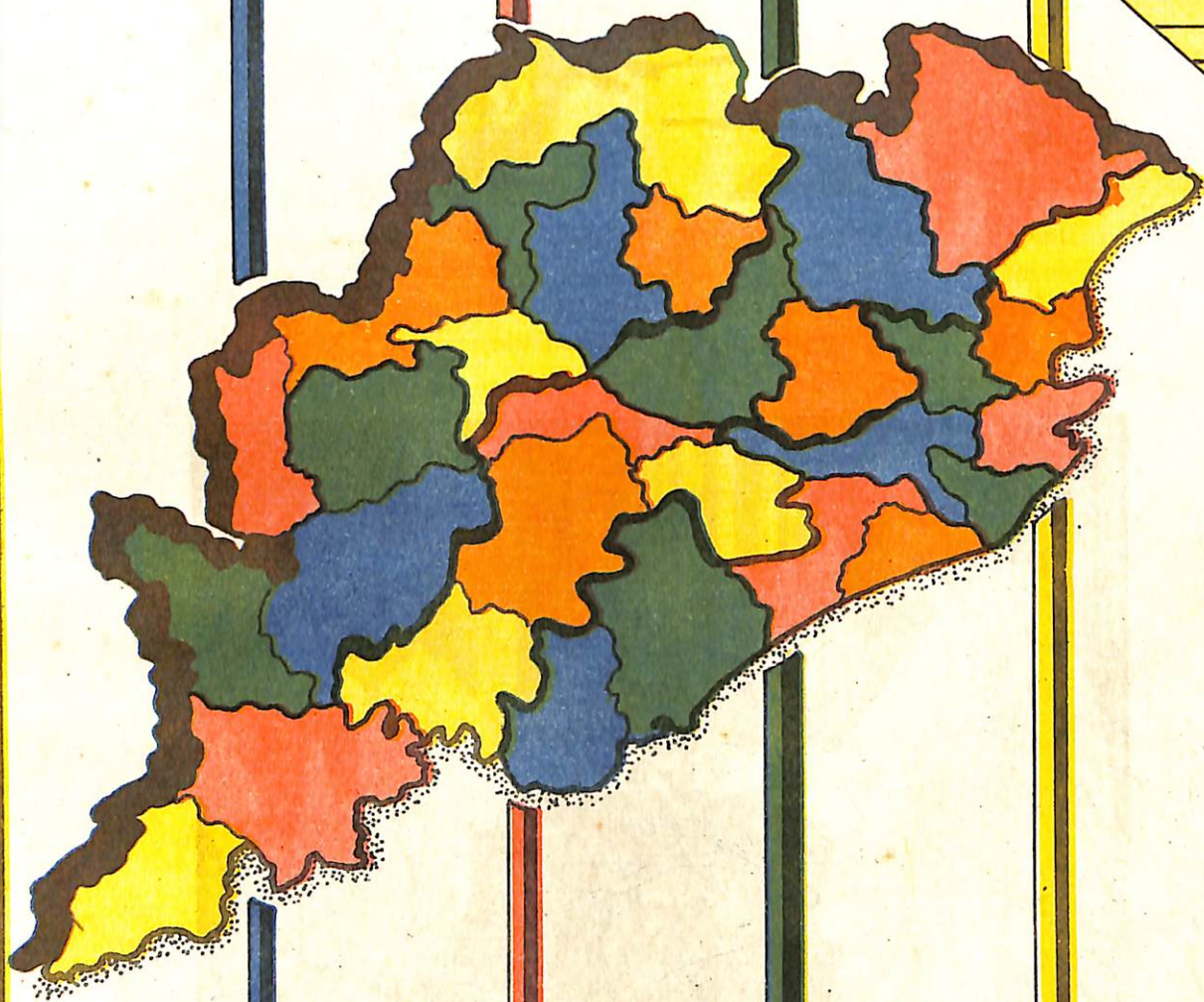


ORISSA REVIEW

APRIL - 1997





Hon'ble Governor Shri G. Ramanujam felicitating Shri Buddhadev Guha, an eminent writer of Bengal on the occasion of the closing ceremony of the 13th Bhubaneswar Book Fair. Shri Satakadi Hota, President of the Book Fair is in the middle.



Deputy Chief Minister & Minister, Finance Shri B.K. Biswal presenting the Budget 1997-98 to Chief Minister Shri J. B. Patnaik on 1.3.1997

ORISSA REVIEW

VOL. LIII NO. 9
APRIL, 1997

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MAKERS OF MODERN ORISSA



Utkal Gourav Madhusudan



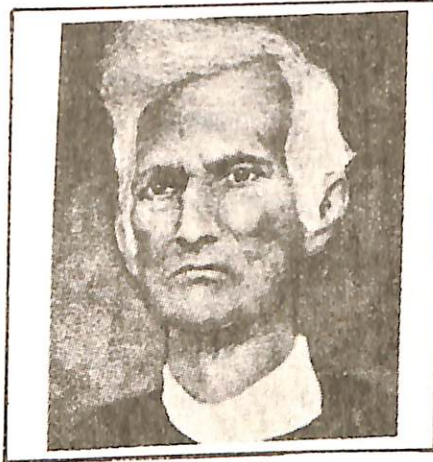
Utkalmani Gopabandhu



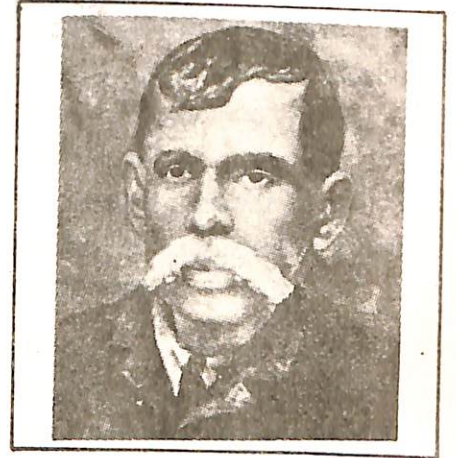
Maharaja Krushna Chandra Gajapati



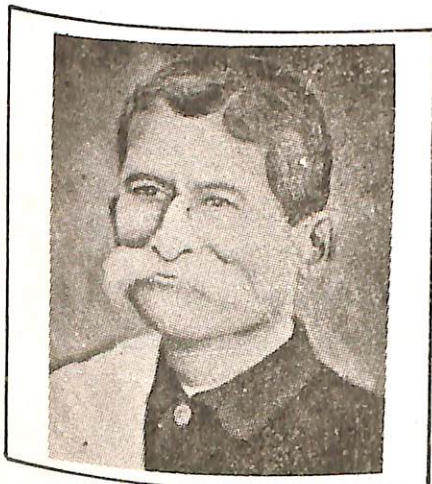
Sriram Chandra Bhanja



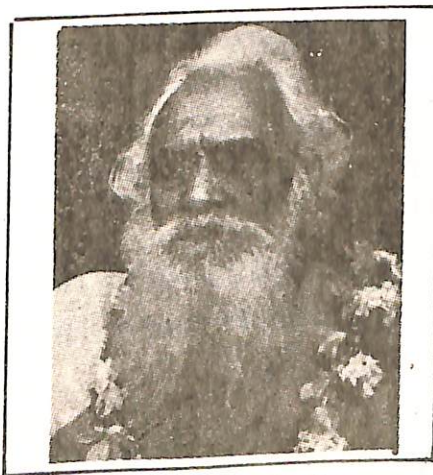
Vyasakavi Fakirmohan



Kavivara Radhanath



Swabhavakavi Gangadhar



Pandit Neelakantha Das



Dr. Harekrushna Mahatab

MESSAGE OF
HON'BLE GOVERNOR OF ORISSA,
SHRI G. RAMANUJAM
ON THE OCCASION OF 'ORISSA DAY'
ON 1ST APRIL, 1997.



Fellow citizens,

On this memorable and historic occasion of 'Orissa Day', I extend my warm greetings and best wishes to you all. Our nation's history is a standing testimony to our credo of unity in diversity. Even as our nation fought against the Britishers to obtain Independence, the people of Orissa waged a relentless and long struggle against the vestiges of feudalism in order to claim their rightful identity as a separate State. On 1st of April, 1936, the separate State of Orissa was carved out. It continues to be a matter of great satisfaction that after independence, many of the areas with predominant Oriya speaking population were merged with Orissa State.

The emergence of the State was the result of an epic struggle by many stalwarts. On this day, I join all of you, in paying our sincere and heartfelt tributes, to all those who had contributed to the emergence of a separate State of Orissa, and also to those men and women, who had worked for the progress of the young State and its people. I am sure, all of you would agree with me, that, that is not enough. We must endeavour to bear upon our daily lives, the idealism, the hard work and the limitless capacity for sacrifice, for a common cause, that characterised the lives of those great men and women.

Our State is presently going through an unprecedented drought. I call upon all of you to join in the efforts being made by the Government to combat the consequences of the drought. Let us together pray for the souls of the unfortunate victims of the recent Baripada fire tragedy. I also join you in wishing for the speedy recovery of the injured, undergoing treatment in different hospitals in the State.

*"Dreams shall pass and leave you still
Tranquil as the unchanging hill
On which the great cloud shadows pass
Yet never stir a blade of grass"*

....(author unknown)

Whenever obstacles arise, we will face them as one team, conquer them and place Orissa on the lofty pedestal of peace, prosperity and happiness for all.

Jai Hind

MESSAGE OF
SHRI JANAKI BALLAV PATNAIK,
CHIEF MINISTER OF ORISSA
ON THE OCCASION OF 'ORISSA DAY' ON
1ST APRIL, 1997.



Dear brothers and sisters,

Sixty years have already elapsed. Today, we are celebrating the 61st year to commemorate the emergence of Orissa as a separate province. A span of sixty years is nothing in the history of a race. The history of Oriya nation runs over millennia. A poet has somewhere remarked: "The path is uneven with many ups and downs, yet, for ages, the traveller is on his march". It is also true in the case of Oriya nation which has been placed like a lone traveller on an endless track. There are only a few nations in India whose racial history is so old and illuminating.

Today, we should specially remember those people who took steps to spread our culture and civilization outside India — Ceylon, Java, Sumatra, Thailand, Malayasia, Singapore, Vietnam, Cambodia, Burma, etc. as traders & religious propagators. If we go to these countries today, we can discern there the footprints of our people which their history has preserved so far. If we glimpse through their cultural history and particularly the history of their dance, music, art & architecture and their history of civilization & growth, we shall feel proud of our contributions. Those people who had heralded this new epoch are our venerable ancestors.

The history of Sri Lanka or modern Ceylon is veritably the history of Kalinga. The Kalinga dynasties ruled there for centuries. Buddhism spread to Ceylon from Kalinga. Emperor Ashoka's son Mahendra and daughter Sanghamitra had carried a graft of the sacred Bodhidruma from Kalinga and planted it at Anuradhapur in Ceylon. Hemamala, a Kalinga princess had also carried the holy tooth relic of Lord Buddha to Ceylon which is still worshipped there at Kandy.

We should today recall the glorious chapter of Orissa's past history and the role of two valorous personalities particularly, i.e., Kharavela & Kapilendra Dev. Kharavela, emperor of Orissa founded a huge empire in India in the 2nd century B.C. His empire extended from Magadh to Maharashtra. History remembers him not only as the builder of an empire or a great hero, but also as a premier statesman. We remember his immortal contributions like implementation of water channels for irrigation, construction of rock-cut caves, palaces and royal patronage for development of dance and music and other finer pursuits.

There is another illuminating chapter in our past history which relates to the glorious achievements of King Kapilendra Dev who had extended Orissa's border farther south down to the river Kaveri.

For centuries, Orissa's territory lay between the river Ganges in the north and the Godavari in the South and whatever innovations had taken place in this vast region especially in language & literature, temple architecture and dance & music are faithfully recorded in the history of India.

Besides our glorious ascent, let us now recall to our mind the days of our storm and stress. For more than three centuries, the Oriya nation had to remain under subjugation of alien rulers, i.e., Afghans, Mughals, the Marhattas and the British. In spite of these vicissitudes, we are also obliged to

remember those celebrated writers and poets who could strive to preserve the soul of the Oriya nation, guard the indigenous cultural tradition and inspire the Oriya race. First of all, we should pay our homage to our most venerable poet Jagannath Das whose Oriya Bhagavat could instil life to our language. He could thus protect our language which remained alive in the villages of Orissa.

We should also recall to our memory that unpleasant phase of history when the staunch English educated non-Oriyas belonging to other states had declared that Oriya was not an independent language and had contrived for its total extinction. We are grateful to our illustrious writers Radhanath, Madhusudan, Fakirmohan & Gangadhar who had to strive hard to protect our language during that period of crisis. On this day, we remember them with great love and admiration.

While celebrating the Orissa Day, we should pay our obeisance to those leaders who had struggled and shed their lives for making Orissa a separate Province during the British rule in India. Those venerable and proud sons of the soil include Utkalgaurav Madhusudan, Utkalmani Pandit Gopabandhu Das, Maharaja Krushna Chandra Gajapati and others.

Orissa became a separate Province in 1936. But some of the Oriya-speaking tracts were not amalgamated then though their merger was a political necessity. Those who endeavoured for effecting a merger certainly deserve a special mention. We should pay our compliments to Sardar Vallabh Bhai Patel and Dr. Harekrushna Mahatab by whose sincere efforts the Garjats which were separated for a long time, could be merged with Orissa and thus, the emergence of a greater Orissa Province was possible in 1948.

We also pay our respects to those who have contributed to the growth and development of Orissa in various sectors during the Post- Independence era.

Despite our past glorious heritage and attainment of excellence in art and architecture and cultural outfits, we are today cursed to reel under poverty. We will have to blot out this blemish. A poet has said, दारिद्र्यदोषो गुणराशिनाशी : Poverty alone can destroy all virtues. Orissa has been blest with plenty of endowments. It has abundant natural resources, inexhaustible minerals, a long coastline, huge forest wealth, peace-loving skilled workforce and adequate manpower. In spite of these assets, poverty is going to overwhelm Orissa. At present, Orissa is emblematic of poverty, which Mahatma Gandhi had told during his visit to Orissa in 1920. We will have to wipe out this stain from the forehead of mother Orissa and put there a glowing mark. We will have to rebuild Orissa as a prestigious State in India.

We will have to banish despondency in the youth and fatalism in the public. A massive enterprise is needed to harness all our endowments in a limited time - frame and in fact, we have initiated that. We have taken a pledge today to rebuild Orissa as a premier State in India. जगत सरसे भारत कमल, ता मध्ये केशर पुण्य नीलाचल (The world is a big pond where shines India, the Lotus. And at its centre lies holy Nilachal), said Utkalmani Gopabandhu. We will have to translate that dream of Gopabandhu into action. And this is why we remember our predecessors. When we remember them, we remember our future. Our future progeny will also remember us if we are able to contribute in some measure to the uplift of our race and reshape Orissa as a prosperous and glorious state.

A massive strategy has been augmented in agriculture, education, tourism, art and culture and in various fields to ensure full utilization of our resources. We shall see that our efforts are crowned with success.

Let us take a pledge today to once again usher Orissa into her days of pride and glory.

Bande Utkal Janani

Bharatmataki Jaya.

**Message of
Shri Netrananda Mallick,
Minister of State, Information & Public Relations
on the occasion of Orissa Day,
on 1st April, 1997**



I extend my hearty felicitations and warm wishes to the people of Orissa on the auspicious occasion of the celebration of Orissa Day '97.

Sixtyone years ago on this auspicious day of 1st April, 1936 a separate Orissa province came into existence. I offer my profound respect to Utkalgaurav Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Maharaja Krushna Chandra Gajapati, Maharaja Sri Ramachadra Bhanja Deo for their untiring zeal and efforts to make Orissa a separate state.

In the meantime so many decades have already passed and Orissa is now on its path to progress and prosperity.

On the eve of this auspicious occasion, I humbly appeal to one and all the inhabitants of Orissa to take a pledge to give Orissa its place in the developmental map of India.

Bande Utkal Janani

DISCOVERING ORISSA

Ganeswar Mishra

Chief Minister Shri Patnaik released a book entitled "INVEST AID" and went round the various stalls of diverse finance companies in the investment fair.

Orissa, one of the eastern states of India, is known in different periods of history as Kalinga, Utkala, Odra and Koshala. Though the present state of Orissa was formed in 1936, it is one of the most ancient regions of India and it has a long tradition of history and culture. In the *Kapila Samhita*, a sanskrit text composed in the fifteenth century, ancient Orissa or Kalinga is referred to as the most glorious region of India or Bharatavarsha:

*Varshanam Bharatah shresthah
deshanamutkalah smrutah,
Utkalashya samo desho
deshah nasti mahitale.*

(Of all countries India is the best.
And of all states Utkala)

The antiquity of Orissa is obvious from the references to it in ancient Sanskrit and Palli texts, such as the *Ramayana* (fourth century B.C.), the *Mahabharata* (third century B.C.), *Lalitavistara* (second century B.C.), *Mahavamsha* (first-third century A.D.) and various *Puranas*, particularly the Utkala Khanda of the *Skanda Purana* (second century A.D.). The pillar inscriptions of Ashoka at Dhauli, near Bhubaneswar, and Jaugarh, erected in the third century B.C. and Kharavela at the Elephant Caves in Bhubaneswar in the first century A.D. are generally accepted by the historians as the beginning of the recorded history of Orissa. Ashoka, the greatest emperor of ancient India, defeated Kalinga after a fierce war. The enormous bloodshed and suffering caused by the war changed his heart and he was converted to Buddhism, a religion preaching non-violence and peace, and it was the land of ancient Orissa or Kalinga from which Buddhism spread to other parts of India and South-East Asian countries. The strong cultural links between Orissa and countries like Sri Lanka, Indonesia, Thailand, Cambodia, China etc. are still obvious even today. Such links also clearly prove that the people of ancient Orissa were great sailors

and maritime activities were of great importance in the state.

During Kharavela's reign the empire of Kalinga extended upto the river Ganga in the north and the river Godavari in the south. Subsequent dynasties such as the Shailodbhavas, Bhumakaras, Somavamshis, Gangas and Gajapatis were not only great empire builders, but also promoters of art, literature and culture. The world famous Sun Temple, Konarka, was built in the thirteenth century by Narasimha Deva, the Jagannath Temple in the twelfth century by Anangabhimha Deva and the Lingaraj Temple in the eleventh century by Jajati-II. During the Hindu rule in Orissa, from third to mid-sixteenth century, Orissa was a dominant empire in India and excelled in various forms of art and literature. Orissa had a strong tradition of militia in the form of the Paikas who, at the time of peace, engaged themselves in farming but at the time of war fought for their land. During the reign of Kapilendra Deva (fifteenth century) the boundaries of Orissa extended upto the Ganga in the north and to the Kaveri in the south. The Hindu rulers patronised temple architecture and sculpture in a large way.

Orissa is known today in the world more for its temples than for any other art form. The temple was not only a place of worship, but also the centre of culture in all its manifestations. The classical dance form, Odissi, known all over the world, is based on temple sculpture. Besides the three well-known temples of Konarka, Jagannath and Lingaraj there are hundreds and thousands of temples in the state. Sometimes a single village has two or three temples dedicated to different gods and goddesses in the Hindu pantheon. Temples at Khiching, Ranipur Jharial, Viraja at Jajpur etc. are not as well known as the three temples mentioned earlier, but they are remarkable for their exquisite workmanship. Orissa has a distinct temple architecture of its own.

Hinduism has different schools within itself, as other religions have, and Hindu kings built temples for gods and goddesses of their own preference. If the Konarka Temple is dedicated to

the Sun God, the Jagannath Temple is dedicated to Vishnu and the Lingaraj to Shiva. The innumerable small temples all over the state are dedicated to various gods and goddesses, sometimes to deities of local folklore.

During the Hindu period both Sanskrit, the classical language, and Oriya, the language of Orissa, enjoyed royal patronage. Sanskrit, being the language of the elites of ancient India, no doubt enjoyed great prestige and the Brahmins and scholars of Orissa used the language in temple rituals, religious and scholarly discourses. Orissa was a major centre of Sanskrit studies in India and Orissa's contribution to Sanskrit literature is significant. Poets like Jayadeva (twelfth century), Murari Mishra (tenth century) and rhetoricians like Vishwanath Kaviraj (fourteenth century) belong to Orissa.

Orissa is rightly known in the world as a major centre of Hindu temples and architecture, but its Buddhist sites and legacy have long been neglected. Scholars believe that the antiquity of Buddhism in Orissa is as old as that of Buddha. From *Lalitavistara*, it is learnt that the hair relic of Buddha was brought to Odra by two traders. The nail and tooth relic were brought to Orissa at a later period. Accounts of the great Chinese travellers, Fa-Hien (third/fourth century) and Hiuen Tsang (seventh century) refer to an affluent period of Buddhism in Orissa.

There are major Buddhist sites in Cuttack, Balasore, Mayurbhanj, Sambalpur, Phulbani, Puri and Khurda districts of Orissa. The state is virtually littered with images of Buddhist pantheon. But due to lack of adequate archaeological spade-work most of the Buddhist monuments still go unnoticed. Excavation at Lalitgiri-Udayagiri-Ratnagiri has revealed a number of monastic complexes, *stupas*, *chaityas*, relic caskets, sculptures and art objects. The ancient Puspagiri Mahavihara, a Buddhist University, was located in the Lalitgiri complex and it has the strongest affinity with the Buddhist complexes in other South-East Asian countries.

It seems Jainism flourished in ancient Orissa along with Buddhism. The Elephant Cave and Rani-gumpha at the Khandagiri hills at Bhubaneswar are Jain sites. It is believed that Jain saints lived and meditated there. Images of Jain *tirthankaras* are found all over the state though sometimes they are taken as gods of the Hindu pantheon.

The Hindu dynasties of Orissa had links with those in South India and there existed a strong

cultural bond between Orissa and South India. The state of Orissa is neither in the north nor in the south, it is in between, geographically, as well as culturally. Linguistically it is closer to the north but in temple architecture, dance and music closer to the south.

The glory of Orissa declined after the Hindu period when the entire sub-continent came under the Islamic rule. Under the Moghuls, Delhi or North India emerged as the seat of power both political and cultural, and Orissa was marginalised. But it enjoyed the status of a *suba* or province, and Islamic administration allowed the religious and cultural traditions of Orissa to flourish. The revenue system introduced in the entire country by Akbar, the Great Moghul, and his able Hindu minister Todar Mall in the sixteenth century, was also applied to Orissa and through this system the foundations of the modern administration and political state were laid in Orissa, as in the entire country. During this period Oriya language and literature flourished, under the patronage of local *rajyas* and *zamindars* and Orissa produced innumerable poetical works, mostly based on the *Ramayana* and the *Mahabharata* and a considerable body of folk forms of art and craft.

Orissa came under the British in 1803. It was one of the last states to come under the British. It is interesting to note that the British arrived on the east coast, first in Hariharpur of Orissa in seventeenth century, but due to local resistance they were forced to move northward and settled down in a place which later developed into their major trade and administration centre in India, namely: Calcutta. During the British rule, Orissa had a sort of dual administrative systems : while some parts of the state were directly under the British administration, the other parts were ruled by small kings or *zamindars* who were loyal to British rulers. During the British rule Orissa was further marginalised and its political identity was hardly recognised. It formed parts of Bengal and Madras presidencies and was neglected. As a result, once a mighty empire and a vibrant centre of art, literature and culture, Orissa turned into one of the poorest and most backward states of India.

In 1866, there was a terrible famine in Orissa called *Na'anika* famine in which thousands of people died. It seems the British administration suddenly became aware of its duty towards Orissa after this and took steps to develop Orissa in education, transport, irrigation and other matters. Ravenshaw College, the oldest and the premier

educational institution, was founded in Cuttack in 1868 and many British civil servants and missionaries showed interest in the cultural tradition and over - all development of Orissa region. Amos Sutton wrote the first grammar of the Oriya Language; Andrew Stirling, W.H. Hunter, John Beams wrote about Orissa history; J.H. Grierson wrote about Oriya language and literature, and so on. A generation of Oriyas, educated in schools and colleges, emerged, and they championed a movement to unite all Oriya-speaking areas under one political administration. Madhusudan Das and Gopabandhu Das were the pioneers of this movement.

The Utkal Sammilani, founded by Madhusudan Das, took leadership in this movement and in 1936 Orissa was made a separate province, under the British administration which included only some Oriya speaking tracts. In 1948 the other areas were amalgamated and the present Orissa came into being. There are still large tracts of Oriya-speaking areas which lie outside the present state of Orissa.

Thus, Orissa has a history that is ancient and eventful. Originally a land of tribals and farmers, Orissa came under the Buddhist, Hindu, Muslim and Christian influences and its social and cultural milieu, like that of the entire subcontinent, reflects a synthesis of all such influences, so much so that it is not easy to isolate or identify one form of influence from the other. The Jagannath Temple of Puri is perhaps the most important symbol of various religious and cultural influences that Orissa and its people have been exposed to in history. The Jagannath Temple, which is situated at Puri-on-Sea, is the most important religious centre of East India and it is one of the four important religious centres of Hindu India. The present structure of the temple was built in the twelfth century but the antiquity and importance of Lord Jagannath, the presiding deity of Orissa, is prehistoric. Originally worshipped by the tribals, Lord Jagannath is recognised as their deity by all sects of Hindus, Jains, Buddhists, Sikhs and tribals. It is believed by many that the idol has a tooth relic of Lord Buddha inside it and the famous *rath yatra* or Car Festival of Jagannath is of Buddhist origin. As in Buddhism caste is not recognised in the temple premises and the priests are non-Brahmins. The Jains claim that the very name, 'Jagannath', is of Jainist significance. Nanak, the great Sikh Guru, has composed verses in praise of Lord Jagannath and he founded a *math* or monastery in Puri. Many Muslims have been devotees of Lord

Jagannath which include the saint-poet Kabir. The most popular devotional song about the Lord, which one hears all over the state, was composed by a Muslim saint-poet of the seventeenth - eighteenth century, Salbeg. It is said that during the Muslim rule in India the Hindu temples were deprived of royal patronage. But this is not always true. In fact the administration of the Jagannath Temple was streamlined during the Mughul rule and Muslim rulers were hardly interfered in religious institutions of Hindus. The British more or less followed the policy of the Moghuls in matters of religion. At one stage, however, there was a proposal that the British Government took over the administration of the Jagannath Temple. The matter was referred to the court and the court did not allow the British or Christian Government to take charge of the Jagannath Temple. It may be mentioned here that the lawyer who fought against the British Government was a Christian himself. He was one of the founders of the modern Orissa state, Madhusudan Das.

Orissa is the most Hindu state in the country. But there are large number of Muslims, Christians, Sikhs and Jains. The southern and northern areas of the state are dominated by tribals. It may be emphasized that Orissa has always been the land of harmony and co-existence in matters of religions and faiths. Hindus and Muslims have been living together even in the remotest of villages, participating in social and religious events. The God, Satyapir, is worshipped by the people of both faiths. *Pala* or the *Moghul Tamasa*, popular forms of drama, symbolise Hindu-Muslim unity. The two well-known art forms of Orissa, *tarakasi* or filigree work and applique work symbolise Hindu-Muslim unity. Many artisans of applique work are Muslims but a Hindu temple ritual can hardly do without some applique work.

The dominant language of Orissa is Oriya. About twentyfive millions people in Orissa speak it as their mother-tongue. (There are also a large number of Oriya speaking people in the adjoining districts of the neighbouring states such as Bihar, Madhya Pradesh, Andhra and West Bengal). Besides Oriya, there are also people who speak Hindi, Urdu, Telugu and Bengali as their mother-tongue. The tribals have their own languages or dialects such as Santhali, Mundari, etc.

English is the medium of higher education in Orissa and it is widely used by educated Oriyas all over the state. English is used along with Oriya as the official language of the state. Oriya language

is about a thousand years old. It is derived from Sanskrit, like Hindi, Bengali and other Indo - Aryan or Indo-European languages. But it has acquired, over the years, a rich stock of vocabulary from Dravidian as well as Persian, Arabic and European languages. Oriya has a distinct and colourful dialect in western Orissa.

The earliest work in Oriya language is *Charyapadas*, Buddhist mystical verses believed to have been composed in the tenth-twelfth century. Sarala Das's *Mahabharata*, composed in the fifteenth century, clearly shows that by his time the Oriya language had sufficiently developed to create a stable literary tradition. Until Jagannath Das composed his *Bhagavat* in the sixteenth century, Sanskrit was considered the language of respectability and scholarship but the situation changed soon and a rich literature was produced in Oriya between seventeenth-nineteenth centuries. The literature composed then was mostly in verse, long narrative poems based on the epics, the *Ramayana* and *Mahabharata*. With the introduction of English language and literature in the last part of the nineteenth century, however, prose and modern forms such as the novel, the short-story, the play etc. developed. Traditional literature was based mostly on religious themes but modern literature is developing on secular lines.

Though Orissa lagged behind many states in India during the Moghul and the British rule, it is interesting to note that Oriya literature, performing arts and various indigenous forms of handicrafts continued to flourish admirably. Until the printing press was introduced in Orissa in the beginning of this century, authors and poets used to write on palm leaves with pens made of iron which was a time-consuming and labourious work. Sometimes the palm-leaf manuscripts were illustrated with colours made of indigenous materials. It seems Orissa produced more palm-leaf manuscripts than any other state in the country did and that clearly proves that literature played a vital role in the Oriya society. Understandably, many palm-leaf manuscripts have been lost due to lack of adequate preservation facilities but thousands of such manuscripts have survived and are preserved in Orissa State Museum, the Utkal University Library and the Orissa State Archives. Many manuscripts are yet to be published in book form. The British Library and the Oxford University have a good collection of Oriya palm-leaf manuscripts.

Industrially Orissa is not one of the advanced states of India. But it has mineral resources which, if properly utilised, can turn the state into a rich and prosperous one. Orissa has huge mineral resources such as iron ore, coal, manganese, mica, alumina, bauxite, etc. After independence some heavy industries like the Rourkela Steel Plant, National Aluminium Company at Angul, Aeronautics Factory at Sunabeda, Fertilizer Factory at Paradeep etc. have been established. A large number of small industries are also functioning both under public and private sector. Orissa has a long coastline and Paradeep is emerging as a major port. The state has so many rivers, big and small, and pisciculture has large scope to develop. Orissa is self-sufficient in rice but with scientific and intensive farming its rice production can increase doublefold. Investment, both national and foreign, is the need of the hour and the Government of Orissa and of India are more than willing to provide the infrastructure to foreign firms interested in investing in the state.

Orissa is the veritable haven for tourists. It is one of the most picturesque states of the country. Its coastal areas are plain but the western part is hilly. Its wildlife is still largely unspoilt. The Bhitara Kanika is the natural habitat of the rare olive ridley tortoise. The Chilika Lake, the largest lagoon in Asia, attracts birds of all kinds from as distant places as Siberia. The Nandankanan Zoo in Bhubaneswar is one of the finest of its kind in India. It has safaries of white tigers, lions and elephants. The Similipal Natural Forest is a must for anyone who loves nature and wildlife. Orissa is well-connected by road, rail and air with Delhi, Calcutta, Madras, Bombay and other major cities of the country. There are plenty of hotels, which can cater to the needs of all kinds of tourists.

The present state of Orissa covers an area of 1,55,707 square kilometers. It has thirty districts and about fifty thousand villages. Bhubaneswar, the new capital of Orissa, was founded in 1950. But it is growing fast and is now a beautiful city, the centre of political as well as cultural activities of the state.

The Oriya people are quiet, peace-loving and traditional in their attitude and lifestyle. They are known for their hospitality and generosity.

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MAHARAJA SHRI KRUSHNA CHANDRA GAJAPATI : THE ARCHITECT OF MODERN ORISSA

Balabhadra Ghadai

"Nobody can prevent history from speaking the truth and history will for ever declare in unanimous terms that in the formation of the modern State of Orissa and unification of the Oriyas, only two names shall deserve universal salutation that of Madhusudan Das at the vanguard of the struggle and that of the last of Gajapatris Maharaja Krushna Chandra Gajapati Narayan Deva of Paralakhemundi, at the rear, bringing to fruition the seed that the former had sown in the last decade of the last century" remarks Dr. Mayadhar Mansingh.

Maharaja Krushna Chandra Gajapati was born on 26 April, 1892 in the famous Ganga dynasty of Paralakhemundi. His father Goura Chandra passed away when he was only 12. He had to prosecute his studies under the care of the Court of wards and under the supervision of eminent teachers i.e. Mr. Morrison, Mr. De La Hay and Shri S.S. Rajguru. He took over the charge of the administration of his estate Paralakhemundi in 1913. It was a critical time for the Oriyas as they remained divided under four divisions. Madhusudan Das's attempt to unite all the Oriya speaking people under Utkal Sammilani had been a strenuous task by then. It created an awareness among the Oriyas to know of their separate identity. During such a favourable time the 10th conference of the Utkal Sammilani was held at Paralakhemundi in December, 1914. It was here that the demand for a 'Separate Province' for the Oriyas originated under the able leadership of Shri Krushna Chandra Gajapati.

The Congress did not favour such a demand, for its leaders felt that after the Country's independence a separate province could be formed. The Maharaja knew it well that it would be waiting for a long time. Still he did not go against the Congress and worked in his own way forming the strategy and giving leadership to the movement. He had foresight to hope that the Oriyas would get a separate province.

The Oriya demand for a separate province met opposition in the Madras administration. In order

to know whether the Oriyas of Madras Presidency really wanted a province for themselves the Government of India appointed Philip Duff Committee to enquire into the question. Shri Krushna Chandra Gajapati presented his views before the committee for a separate province for the Oriyas. Because of his amicable relation with the British, this committee honoured his views.

The Maharaja fought a moral battle to revive the forgotten glory of the Oriyas. Appearing before the Simon Commission the Maharaja explained the reason why the Oriyas demanded a separate province. The Commission in its report observed that the Oriya - speaking tracts so scattered under four administrations might be united. The demand was an urgent cause for consideration and treatment, the report said, "After the Govt. received the report the Round Table conference took place for considering the proposals."

The Maharaja was deputed by the Govt. of Bihar - Orissa to this conference to consider the constitutional reforms in India. The clarion call made by the Maharaja at the First Round Table conference in the House of Lords, London, on the 16th November, 1930 was like this:

"Sir, on behalf of ten millions of Oriyas, the Subjects of His majesty, I rise to represent their long standing grievances on this occasion. The memorandum I have placed in your hand a few days since has been able, I hope, to give a clear insight into all the present difficulties of the Oriyas who are placed under four different provinces. I will not tire you with the details of the history for unification of the Oriyas, agitating as they have for the last quarter of a century and more. As one well informed of the facts, I should lay before you all today that the formation of a separate province for the Oriyas is a life and death problem to them. They feel tortured with all disabilities and disadvantages of being a distant adjunct lying at the tail-end of every province, and always in a unique minority completely lost sight, being merged in the teeming millions of population of those Provinces".

On the fourth day of the conference he got special permission from the British Prime Minister for placing his proposal for creation of a separate province of Orissa. His short but appealing speech created a strong impression in the minds of the members of all parties present there and won their whole hearted support. The Maharaja with high emotion as well as strong logic added, "I appeal to you all gentlemen, to appreciate the peculiar position of the Oriyas and their demands as recommended by several official bodies time after time. We want a province of our own on the basis of language and race, to be ourselves a homogeneous unit with feelings of contentment and peace, to realise and be benefitted by the projected reforms of India by both Indian and British politicians, reforms of India by both Indian and British politicians, who look forward to the day when the United States of India will consist of small federated states, based on common language and race. Without a separate province for the ten millions of Oriyas, let me tell you, Sir, that all your labours at this conference to develop parliamentary institutions in provinces with autonomous powers will prove on the contrary, seriously injurious to the Oriyas".

The Maharaja again presented his view, "The patience with which we have waited and the loyalty to the British Crown with which we have looked upto always for justice, sympathy and fair treatment have proved as Lord Curzon put it once 'Were the Orissans an agitating people, which they are not, they would soon make their protest heard. As it is, they have been sacrificed without compunction'. I am right, I think, Sir, in my presumption, that you all consider the Oriya problems as the least controversial of all the problems that the Simon Commission, the Govt. of India Despatch and all the provincial Governments concerned have recognised the urgent necessity for the immediate solution of the question. The question of finance, however, is the only obstacle in the way of their recommending the formation of a separate province for the Oriyas. My answer to that is, the finance is not after all, a fence of such insurmountable dimensions when we have to save a great historic race with an ancient civilisation and culture, from being obliterated".

Thus, the Maharaja presented his demand in a very clever manner which received due consideration. Soon after the conference the Govt. appointed O' Donnell Boundary Committee to

determine the boundary of the province to be formed. The Maharaja remained a member of this committee. But O' Donnell depended on the information supplied by Mr. W.M. Yeatts, census superintendent of Madras. Consequently Oriya speaking Zamindaries like Jeypore, Paralakhemundi remained outside the proposal. The Oriyas reacted against this recommendation. Immediately, to counteract this situation, the Maharaja led a delegation under the direction of Utkal Sammilani and met the Vice-Roy, Lord Willingdon, at Simla on 17 September, 1932. A memorandum was presented to the Vice-Roy after careful consideration of the demand ordered for the reconsideration of the fixation of the boundary.

In the context of this situation the Maharaja was advised by Mr. Madhusudan Das to sail to England again. The committee which was formed in England to decide the boundary was headed by Lord Linlithgo. Shri Krushna Chandra Gajapati worked with Linlithgo who was the President of the Royal Agriculture Commission. Therefore their relation was very cordial. The Maharaja argued before the committee for justice to the Oriyas while fixing up the boundary in the South. Lord Linlithgo's support to the Maharaja's view was reflected in his recommendations. For the endeavour of the Maharaja one-third of the Paralakhemundi Zamindari could remain in the newly formed Orissa Province.

In 1935 the Joint Parliamentary Committee recommended "a new province of Orissa" with Jeypore and Paralakhemundi and it received the approval of the House of Commons in England. Thus, Orissa came into existence on 1st April, 1936. The Oriyas who were dismembered during the time of Mukundadev could have a chance to be united under the leadership of the Gajapati Maharaja of Paralakhemundi after centuries. This is why the Diwan Bahadur S.K. Mohapatra has patly remarked, "There have been many battles fought by the Rajas of Orissa in the past in the South and in the North. But this last battle of Orissa was fought by the Maharaja Shri Krushna Chandra Gajapati Dev of Paralakhemundi as the Commander-in-Chief of Oriyas on the bank of the river Thames in London and we came out successful".

Glimpses of the Palmleaf Manuscript Heritage of Orissa

Dr. C.B. Patel

Orissa boasts of its exquisite & priceless palmleaf manuscript heritage of textual and illuminating illustrative diction. The varied palmleaf manuscripts galore, now found in the collection of museums & private institutions amply speak of the exuberance and efflorescence of this great tradition from about 10th Century A.D.¹, as is evident from the epigraphic reference to Oriya language & *Kutila* script found in an inscribed sculpture of Jaina monk-Kumarasena discovered from Gandhi-bedha in Balasore district. They formed the treasure house of wisdom and knowledge on different aspects of Orissan history, culture, artistic & architectural legacy. Because of the easy availability of palmleaf in abundance in Orissa, the palmleaf manuscript culture became very popular through ages. It also becomes easy to scribe and engrave different subject matters with an iron stylus. The Oriya writing due to its round & linear shape, facilitated the growth and development of palmleaf manuscript writing & the tradition even continues till the present days in diminishing idiom.

Interestingly, the European scholars were greatly attracted to study the Oriya palmleaf manuscript collections during the nineteenth century. Rev J. Long published the first research article in the Journal of the Asiatic Society of Bengal and subsequently scholars like Col. Makenji, Sir John Beams,² the-then Collector of Balasore, R.L. Mitra, M. M. Chakravarti, H.P. Shastri and Prof. Macdonel etc. contributed significantly to the study and research of palm leaf manuscript tradition of Orissa which threw a flood of new light on the manifold aspects of variegated and glowing Orissan Culture.

After Orissa became a separate province in 1936, a series of serendipities & reconnaissance works were taken up to prepare a list of palm leaf manuscripts found preserved under different agencies through the help of local Pandits and as many as 15 thousand titles were recorded out of which 11 thousand are now available in Orissa State Museum. Education Department, Govt. of Orissa thereafter, collected a large variety of palmleaf manuscripts with the initiative of Prof. G.S. Dash

& Prof. N. Banerji with the assistance of Prachi Samiti under the banner of newly founded Ravenshaw college Museum. Scholars like Padmasree Paramananda Acharya, Purna Chandra Rath & Kedarnath Mohapatra contributed enormously in their official and individual capacity to the enrichment of palmleaf manuscript collection. When the Ravenshaw College Museum was shifted to Bhubaneswar during 1947-48 Sri P. Acharya the - then Superintendent of Orissa State Museum & K.N. Mohapatra the - then curator, opened a separate section of manuscripts in the Museum. This has now proliferated into an institution of international reputation with about 50 thousand manuscripts comprising 6 sections³, Manuscripts have been classified under : 1. Veda, 2. Tantra, 3. Jyotisha, 4. Dharmasastra, 5. Ayurveda, 6. Ganita, 7. Silpasashtra, 8. Samgita, 9. Abhidhana, 10. Vyakarana, 11. Sanskrit Purana, 12. Sanskrit Kavya, 13. Alamkara, 14. Bengali (Sanskrit), 15. Bengali, 16. Devanagari, 17. Oriya Purana, 18. Oriya Kavya, 19. Oriya Prose, 20. Oriya Historical Literature, 21. Sanskrit paper manuscripts, 22. Oriya paper manuscripts, 23. Arabic Manuscripts, 24. Darsana Manuscripts, 25. Telugu Manuscripts, 26. Copied Manuscripts and 27. Illustrated manuscripts. Simultaneously Sambalpur University & Berhampur University have opened their manuscript collections. Dr. N.K. Sahu organised a palmleaf manuscript section in Sambalpur. This has developed into a palmleaf manuscript library⁴ of Sambalpur University which has in its collection manuscripts covering a wide range of subjects. They are *Veda*, Grammer, *Tantra*, astronomy, medicine, religion, philosophy, *alankara*, epics, *puranas* etc. Among these the illustrated palmleaf of *Bhagavata* has evoked great interest from the scholars and Indologists of India and abroad as well. Berhampur University has also a number of rare collection of manuscripts including that of renowned poet Upendra Bhanja. Many private organisations like Raghunandan Library at Puri, Banchhanidhi Library, Nayagarh, Saintala College, District Bolangir & Veshja Patel College of Duduka, Sundargarh, Titilagarh College, Titilagarh, individual collection of Sri Jitamitra Singh

Deo, Khariar, Dileswar Patel of Kantapali, Dist. Jharsuguda and Dr. M.K. Misra of Kalahandi have housed different varieties of palmleaf manuscripts.

In the arena of Indian philosophy, Oriya palmleaf manuscript writers have carved out a permanent nich for themselves. Since the advent of Buddhism, philosophers like Dharmakirti, Kavidindima Jivadevacharya, Acharya Narsimha Vajpeyi, Gaudiya philosopher Baldev Vidyabhusan, Indrabhuti, ⁵ Laxmikara etc. have contributed greatly in this field of study. Oriya dictionaries that were composed in Orissa such as *Trikanda Sesha* and *Haravali* of Purusottama Dev of 9th century A.D. and *Medini Kosha* of Medini Kara have received wide recognition in India.

The Vedic manuscript collection of Orissa State Museum are not that large as because people are orthodox in nature and reluctant to part with their traditional individual collections because till date people of Orissa perform Vedic rites & rituals as per the diction of Vedic manuscripts. Therefore, unlike Bengal, Vedic palmleaf manuscripts are found in plenty in almost every Oriya house. Some manuscripts of *Yajurveda* & *Atharvaveda* have been brought from Midnapur district of West Bengal, Characters of these manuscripts are Oriya in content & nature which hints that originally they had been written by Oriya pandits & script writers. It is also a known fact that Midnapur region was part of Orissa till the recent times.

M.M. Shastri has mentioned the names of great Pandits like Jalesvara Misra, Bhaskara Parivrajaka and Haladhara who wrote valuable commentaries on the Vedic works. Late Pandit D.N. Bhattacharya, an erudite scholar of Bengal was fortunate to get a complete manuscript of the *Paippalada Sakha* of the Atharva Veda from Jagannathpur in the District of Puri which was not available in any other part of India. A few *kandas* of this unique Vedic work have been published so far. There are a number of these manuscripts in our collection containing different *archas* (chapters). There are three manuscripts containing Sayana's *Bhasya* on the *Kanvasamhita* of which one is complete in twentyone chapters of its second part *Bhasya*. Our collection is not enriched by the acquisition of the manuscripts of different *Brahmanas* of the *Yajurveda Upanisads*, *Tapinis* and *Angirasakalpa* of the *Atharvaveda*, some of which are as yet unknown to the scholars. Orissa was a popular centre of Tantric cult from 6th century

A.D. Uddiyana Pitha, the famous Tantric *pitha* flourished in Orissa where a number of manuscripts were known to have been composed. Similarly at Sambhala (modern Sambalpur) and Lanka (modern Sonepur) great *siddhas* like Indrabhuti & his sister Laxmikara propounded tantricism & composed a number of tantric treatises in palmleaf. The presiding deities of Tantra system namely Vairava & Vairavi have been identified as Vimala & Viraja, Other Goddesses like Mangala, Bhagavati, Charchika, Bhadrakali, Bhattarika, Samalai, Maheswari and Lanqueswari were popular in Oriya theological cannon that found reflected in various palmleaf manuscripts collection. This movement gave impetus to the composition of *tantra*, *uddiyana tantra*, *Udubhasvara tantra* and *Oddamaresvara tantra*. Though the names of the scribes are not found, these manuscripts are believed to have been written in Orissa as is indicated from the nomenclature and subject matter of the manuscripts. Many new additions were made like *Sankhyayana tantra* which have palpably been scribed in Orissa. *Bhubaneswari Pallava* dedicated to Gajapati Purusottam Deva, *SaradaSaradarchana Paddhati*, *Yantrachintamani* of Godavaris Misra, *Sakti pratima Pratistha* of Vidyakara Vajapeyi, *Durgotsava Chandrika* of Vardhana Mohapatra, *Tarinikula Suddha Tarangini* of Ramachandra Udgata, *Durga Yajna Dipika* of Jagannath Acharya, *Bhubaneswari Prakasa* of Basudev Rath, *Vanadurga Puja* of Raghunath Das, *Sivarchana paddhati* and *Jnanavalli tantra* of Lakshesvara Rath are important palmleaf manuscript tantric texts of Orissa.

The period between 15th century and 19th century A.D. was the golden epoch in the annals of Oriya literature. The theme of Rama & Krishna that dominated Indian sculptural spectrum found adequate reflection in Oriya literary creations of the age. Manuscripts depicting the *lilas* i.e. Mundane activities of Rama and Krishna were composed in Sanskrit poetry. Hundreds of *Chhanda*, *Kavyas*, *Padias*, *Bolis* about five thousand *chautisas*, more than a lakh of *chaupadis*, about twenty numbers of *Pois*, more than fifty numbers of *Koilis* have been contributed by the Oriya scholars. Luminaries of this literary movement like Arjuna Dasa, Vishnu Dasa, Narasingh Jena, Dhananjaya Bhanja, Banamali Dasa, Dinakrushna Dasa, Upendra Bhanja, Brajanath Badajena, Dinabandhu raj-Harichandan, Sadananda Kavisurya Bramha, Bhakta Charan, Abhimanyu Samantasinghara, Gopalkrishna, Salabeg,

Baladeva Rath & Gaurahari Parichha etc. contributed enormously to the Oriya literary exuberance of this epoch. Their activities inspired a number of followers to compose more creative compositions in the field of art & literature. They are Pitambar Deva's *Akhila Ratha Chintamani*, Kesava Ratha's *Ananga Ragini*, *Anuraga Kalpalata* of Shyamasundar Deva, *Haravati* of Ramachandra Pattnaik, *Anuragavati* of Padmanabha etc. In addition to these we find a number of lesser known writers like Madhavi Dasi, Rani Mohan Kumari, Rani Kshirod Mali, Krishnapriya Jema, Sivapriya Deji, Kalpalata Jema, Madhuri Dasi, Achutajema and host of others. We find a good number of palmleaf manuscripts of historical prose and translation works. Oriya scholars have also contributed to Bengali & Hindi manuscript composition. Among the Bengali works to have been composed by Oriya poets are *Krishnalila* of Ramachandra Pattnaik, *Manasamangal* of Dwarika Dasa, *Govardhan Utsava* of Gourachandra Parichha, *Basanta Rasa* of Pindika Srichandan, *Dolarasa* of Natabar Dasa, *Navanuraga* of Shyamabandhu Pattnaik, *Ganga Mahatmya* of Jagannath Dasa. In Hindi we find literary works *Brajaboli gita* of Ramananda Pattnaik, *Jayachandrika & Kosalananda* of Prahallad Dube, *Gundicha Vije* of Brajanath and poems of many other poets. Besides we also find palmleaf manuscripts written in Telugu, Tamili, Sarada, Newari, Persian & Urdu. The manuscript gallery of Orissa State Museum is now adorned with such rare palmleaf manuscripts collection.

Sarala Dasa, the writer of *Mahabharat* in Oriya has contributed a number of works of eminence like *Saptakanda Ramayana*, *Chandi Purana*, *Valmiki Ramayana*, *Malasri Janana & Mahalaxmi Vrata* etc. These manuscripts are now found in the collection of State Museum. He established Oriya as a rich language in the 15th century A.D.. *Mahabharata* of Krishna Singh, Purusottam Dasa, Jagannath Dasa and Kapileswar Nanda are also some of the prize collections of the manuscript section. *Mahabharata & Ramayana* became very popular in Orissa as they were written in Oriya languages & script due to the initiative of Balaram Dasa, Maheswar Dasa, Kirshna Chandra Rajendra, Kesava Tripathi and Purusottam Dasa. The *Madala Panji*, the temple chronicle of Puri written in palmleaf is a storehouse of knowledge which needs a thorough and separate study.⁷

Bhagavata Purana was translated by Jagannath Dasa and has become the Bible of Oriya

people. He completed this work in the Jagannath temple before the advent of Sree Chaitanya in Puri. His mastery over Sanskrit literature enabled him to translate this work into a very lucid and simple style. We have several copies of this masterly work in our collection. The works *Bhagavata Lahari*, *Harivamsa*, *Padmapurana* by Achyutananda & the works of Mahadeva Dasa, Haladhara Dasa, Nilambara Dasa, Pitambara Dasa are also a few unique acquisition of the section. Few poetic compositions have historical value like *Jagannath Charitamruta*, *Chaitanya Charitamruta & Bhaktamala*. Copies of *Veda*, *Tantra*, *Dharmashastra*, *Jyotisha*, *Vyakarana*, *Kavya*, *Alankara* etc. have enriched the manuscript legacy of Orissa. They have been written in Sanskrit language with provincial Oriya script. A few notable works in these fields are mentioned below for reference of researchers & tourists. 1. *Vedantha Praveshatika or Sayana Bhashya* of Yajurveda. 2. *Paippalada Samhita* of Atharvaveda, 3. *Brahmans* according to Kanva Sakha of Yajurveda, 4. *Jnanavalli Tantra*, 5. *Durga Janana Dipika*, 6. *Bhubaneswari Prakasa*. 7. *Tarini Kulasudha Tarangini*. 8. *Bhasvati*, 9. *Kritya Kaumudi*, 10. *Vaisvanaresti Paddhati*, 11. *Vidyakara Padhati*, 12. *Nityacharapradipa* 13. *Vaijalakarika*, 14. *Prakriyasara*, 15. *Sarasidhanta Samagraha*, 16. *Anyopadesasataka*, 17. *Abdaduta*, 18. *Gitagovinda*. 19. *Gundicha Champu*, 20. *Bhakti Bhagavatamahakavyam*, 21. *Bharatamrita Mahakavyam*, 22. *Manimala Natika*, 23. *Rukmini Parinaya*, 24. *Raghavayadaviyamahakavya*, 25. *Kavya Prakasa Vivarana*, 26. *Sahityabhusana*, 27. *Gita Prakasa*, 28. *Sangitanarayana*, 29. *Sangitakalpalata*.

Charles Fabri remarks that those who carved the masterpieces of sculpture in the 9th, 10th & 11th century A.D. must have been also able to carve lovely pictures on their palmleaf manuscripts. Unfortunately we do not find any specimen prior to the 15th century A.D. As palmleaf manuscripts are perishable, the earlier paintings & engravings must have been obliterated. However, we find lively specimen from 15th century A.D. onwards as reported by Prof. Ganguly. Thus the history of the incised drawings on palmleaf manuscripts goes back to a definite datum line. Difference between stylus incised line drawings and coloured paintings is enormous. They seem to belong to two worlds even if one recognizes the elements of hieratic drawings, the ready-made formula for eyes, hands, lips etc. of the line drawings being re-employed as a basis for

paintings. He has referred to the five leaves of a palm leaf manuscript by one Lokanath Dasa now found in the Raghunandan Library, Puri. They are illustrations of *Ushaparinaya* text and their date has been assigned to the 18th century. In the painting, women don't put on blouses except the end of the sarees draped over their breast. There is one complete naked woman in leaf-4 from the top left side and she is draped under an element whom she appears to embrace. Such erotic illustrations we find in other private collections also. In *Ushaparinaya* compositions, male figures are found wearing typical Mughul tang *paijama*. i.e. tight fitting leggings. In another illustrations we find 4 palmleaves from a *Ramayana* manuscript in the collection of Sadasiva Rath Sharma. All the men were found wearing tight Mughul trousers and belted coats, and Marathi turbans. The females wear blouses and saree. Sita seems to have put on a *ghaghara*, *choli*, *orni* that is skirt blouse & headkerchief. The Orissa State Museum has obtained a good collection of such illustrated manuscripts some of which are in display. The subjects are mostly derived from *Ramayana*, *Mahabharata* and *Bhagabata Purana*. In many cases temple styles, gods and godlings are also found. The most interesting is one *Kandarpa Ratha* illustrated over a bunch of palmleaves cut to size and stiched together horizontally in a rectangular shape. Enchanting and impressive maidens are intricately arranged to form the chariot with Radha & Krishna in embrace placed at this centre. Another most important treasure of the section is the *Gita Govinda*. The plates are palm leaves size and every plate contains about 17 lines on each side.

We also find musical texts in palmleaf manuscript. The Oriya poets have experimented the use of music in a traditional Sanskrit lyric. This indicates that music was prevalent in the country prior to Jayadeva.. From the style of collection of this text, it is believed that Southern Orissa and Puri were the main centres of this musical culture where regular musical performance alongwith textual discussions were being held. From the days of Bharatmuni, Orissa had a special style of music. The *Natya Shastra* of Bharat has given special importance to the Udra style of music. It is an irony that old Sanskrit scripts dealing with music are not available in Orissa. Such texts generally belong to late medieval times. They include *Samgita Kaumodi*, *Gitaprakash*, *Samgita Kalpalata*, *Samgita Narayana* and *Natyamanorama* etc.

Orissa, the land of temples and shrines has also received the prolific impress of palmleaf manuscript art diction. However, few texts are now available among which *Bhuvanpradipa* occupies a conspicuous possession. N.K. Bose refers to some of the palmleaf manuscripts and says that they are written with an iron stylus. In the *Bhuvana-Pradipa* we find description of temples, altars, and similar structure. There is no reference to secular architecture. Hence the word *Bhubanapradipa* may be taken to mean the lamp which sheds light on the characteristics of the abode of the Gods. We do not find names of artists who constructed the colossal temples of Bhubaneswar, Puri and Konark but in the *Bhuvanapradipa* there is reference to Pingala, the artist and Ahidhar the carpenter, along with information regarding parting dues of each functionary at the end of the ceremony of the construction of the temple, which reads that the brahmin who will perform *Japa* will get his dues equivalent to the astrologer. Many manuscripts are found uncared in the villages which are in a state of decay & destruction. They are the depository of our cultural heritage and should be restored by popular drive through various institutions and individuals dedicated to the cause of saving the extinct palmleaf manuscript heritage of Orissa.

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Dr. B.R. AMBEDKAR : A GREAT SOCIAL REFORMER

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The early part of 20th century saw the emergence of many social - crusaders in the Asian sub-continent. In India also many great social reformers came to the forefront for the reformation of the society and emancipation of the downtrodden. In this respect, Dr. Bhimrao Ramji Ambedkar is a fore - runner. The life of Dr. B.R. Ambedkar, in a true sense, is an epic of relentless fight for social justice. In fact, he had been a living legend of his time for his pragmatic ideas and revolutionary attitudes to bring about changes in the society.

Dr. Bhimrao Ramji Ambedkar, born on 14th April, 1891, belonged to a scheduled caste community, of Sakbal Mohars in Maharashtra. As he was born to a backward community, he had to face a number of problems and hardships in his life. He was fully aware of the evils which polluted the Indian society. He bitterly criticised the social system of the Hindus based on four *varnas* as it promoted inequality and injustice. It was a wicked and mischievous agent of social exploitation of the backward and untouchable sections of the Hindu society. Ambedkar became a symbol of revolt against all the oppressive features of Hindu society. He ultimately found solace in the teachings of Buddha and converted himself into Buddhism. Ambedkar thus stood for the uplift of the backward castes, poor, downtrodden and above all, women. Thus, his entire life has been a saga of relentless crusade for social justice.

OPPOSITION TO CASTE SYSTEM :

Dr. Ambedkar severely criticised caste system. He denounced the monstrous, outrageous and unjust system which the Brahmanical Hinduism has heaped upon the untouchables and hence, the bitterness of his fury against Hinduism is apparent in his works. He bitterly criticised the social system of the Hindus based on four *Varnas* because it promoted class, caste and inequality.

Dr. Ambedkar revolted against the most unjust social order and in actual practice, he deserves the credit for having made Hindus aware of the great tension generating social problems which should be tackled. In order to clothe the fabric of modern political system with legitimacy, it is essential that people who have been suppressed for centuries should be given their legal rights and become equal citizens in all spheres of life.

REMOVAL OF UNTOUCHABILITY :

Dr. Baba Saheb Ambedkar was a social prophet of the untouchables. Untouchability is a social



ostracism like lepers, men are hated, declared unclear and their shadow pollutes *moksha*. In fact, Ambedkar was a 'Mahar', an untouchable by birth. Therefore, his view towards the deplorable condition of the untouchables came from his personal experiences. He believed that the level of the society cannot be raised unless those at the bottom are given their due share. Therefore, an upsurge among the untouchables for ensuring their rights and social justice is required. His plight for the untouchables is unparalleled in the Indian history. Thus, he is aptly compared with Martin Luther King of the USA, who stood for rights of the Negroes.

FIGHT FOR THE DEPRESSED CLASSES :

Dr. Ambedkar was an ardent supporter of the depressed classes or the *dalits*. The term 'depressed classes' refers to those castes which belong to the lowest rung of the Hindu caste hierarchy and are considered untouchables. In the Government of India Act, 1935 and after, these castes were designated as the Scheduled Castes and Scheduled Tribes. The depressed classes constitute a sizeable portion of the Indian population. Thus, Ambedkar pleaded for the representation of the untouchables or '*dalits*' or the depressed classes in the legislature. In 1927, B.R. Ambedkar, the nominated depressed class member of the Bombay Legislative Council,

asked the Home Member of the Governor's Executive Council to appoint the depressed class people in police service. On 29 May, 1929, a conference of the depressed classes of Central Provinces and Berar, held at Jalgaon under the presidency of Ambedkar, passed a resolution stressing the need of embracing any other religion in the event of the inability of the caste Hindus to remove the stigma of untouchability. Thus, he stood as a colossus for millions of untouchables and depressed classes to find a sense of identity and the power of eloquence.

UPLIFT OF STATUS OF WOMEN :

The cultural, social and religious differences that affect the status of women everywhere weigh most heavily on the women of India. Due to various factors, the women are placed at the bottom of the status ladder in society. The status of women in India in the Vedic and post-Vedic periods was not equal with men. In fact, the movement for emancipation of women in India began in the 19th Century when social reformers came to the forefront, denouncing the old orthodoxies and superstitions. The formation of the All India Women's conference in 1927 was a crucial event in women's march towards equality. The pre-independence period thus marked the beginning of awareness of the sufferings of women due to oppressive social customs. Dr. Ambedkar was a great champion of the cause of women. He wanted to give women equal status with men. The Hindu Code Bill which he framed, allowed several rights to the Hindu women. He strongly criticised the exploitation of women in the society. He also stood for the economic equality of women and vehemently pleaded for the spread of women education.

HIS ECONOMIC, SOCIAL AND POLITICAL IDEAS :

Ambedkar had a dynamic personality and he was a multifaceted genius. He was ahead of his contemporary thinkers. In fact, his revolt against Brahmin orthodoxy, his rejection of the caste system and criticism of many fundamental dogmas were undoubtedly revolutionary and far ahead of his time. He also deviated himself from the great leaders of Indian National Congress. Ambedkar had differences with the Congress and had direct confrontation with Gandhi during the liberation struggle. In his book, "What Congress and Gandhi have done to the Untouchables", (1946), he severely criticised the rural economic policy of the Congress towards the depressed classes particularly the Harijans. He was of the opinion that only new economic policy based on science and technology could bring development in the Society. On 2nd March, 1930 i.e. ten days before the commencement of the Civil Dis-obedience Movement, Ambedkar launched the temple entry Satyagraha of the Harijans at the Kalaram temple of Nasik. He further appealed before the Harijans to "Educate, Agitate and Organise. Have faith in your strength". He was of the opinion that "Social conscience is the only safeguard of all rights".

Ambedkar is regarded as one of the greatest Indian Civil rights fighters and social reformers.

Dr. B.R. Ambedkar was a great politician, an out-standing social reformer and a remarkable thinker and scholar, who was extremely knowledgeable about history, economics, sociology and law. An outstanding lawyer and Chairman of the Drafting Committee of the Constituent Assembly, he made a decisive contribution to the drafting of the Indian Constitution and is rightly regarded as the father of Indian Constitution. Further, he was one of the very few scholar-politicians of his times who had profound knowledge of economics, sociology and jurisprudence.

Dr. B.R. Ambedkar made valuable contribution to the social and political thinking in India. He sought to liberate Indian polity and society from the effects of orthodoxy and superstitions. His life was a saga for the liberation of the poor and backwards. Through his writings and speeches, he made people conscious of the political economic and social problems and all the ills and maladies which had eaten away the vitals of the Indian society.

The country, though quite late, posthumously honoured Ambedkar, with the nation's highest civilian honour on 14th April, 1990, i.e. the Bharat Ratna Award. But the true honour to this Messiah could be achieved when this country does away completely with discrimination in all forms.

Baba Saheb, the Manu of 20th Century, is one of the greatest sons of India ever born. Dr. Ambedkar is the prophet of realism in politics. In the galaxy of Indian political thinkers, he has a unique position. As a preacher of harmony and tolerance, he is really a Sankar in wisdom, Buddha in love and Mahavir in faith. Thus Dr. Ambedkar, the apostle of social change in Indian society, lives behind an array of social, political and economic ideas which today stand as a legacy to the Indian society. The nation today, therefore, pays homage to a relentless crusadar of social justice, who taught us to hold our heads always high, a great social reformer, who fought for the uplift of the oppressed, suppressed and downtrodden classes of the Indian society.

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HANUMAN WORSHIP IN ORISSA

Dr. . Byomakesh Tripathy

Hanuman, famous as the *duta* as well as the *bhakta* (devotee) of God Rama; the Simian god, eminently loved among the Hindu deities occupied a prominent position in the Hindu religion. The monkey faced Hanuman, a village god, so popular with the cultivators, became a peculiar god of peasantry with an independent cult of his own. He is variously known as Anjaneya Kesari, Pavanaputra, Ramaduta, Phalgunisakha, Aparajita, Sivatomaja. He is extensively worshipped not only in Orissa but also all over India. The worship of Hanuman as common belief of Hindu, inspires one with moral courage, removes all obstacles, and endows the worshipper with physical energy and intellectual enlightenment. During all the revivalist movements, the Hindu turned only to Hanuman for inspiration and moral support. He is also invoked for protection against all obstacles, evils and malevolent influences. Ramayana gives a comprehensive account of the astonishing powers Hanuman was blessed with. (1) He is worshipped by Vaisnavas, Saivas as well as by Saktas.

Hanuman represents the Hindu ideal of the perfect and devoted *Sevaka*. He has become the apotheosis of loyalty and selfless service. The glory of Hanuman lies in his proverbial dedication and

devotion to Rama; one of the ten incarnations of Vishnu. He is considered as the protector of devotees of Rama. It is believed that wherever there is the *bhajan* and *kirtan* (devotional songs and plays) of Rama, Hanuman is always there with love and devotion. The devotees believe that without the worship of Hanuman, to realise God Rama is impossible. Hanuman is also famous as a *Guru*. He is considered as the best *Guru* in the world. His worship bestows wisdom, strength, fame, courage, conscience and regulates one's thinking. In every household he is worshipped with recitation of *Hanuman Chalisa*. Hanuman is also considered as *Siddha-Purusha*, *Santha*, *Saktidata*, *Nirvayadata* and *Mangaladata*.

Sri Hanuman is considered as the *avatara* of Rudra and Sankara. *Brahmapurana* reveals that Hanuman is considered as the

Vigraha devata of Siva's and Vishnu's mind and soul. ² Various texts refer to the mode of worship of Hanuman. The *Agama Pancharatra* contains elaborate reference to the form of Hanuman worship or worship of Shri Anjaneya. ³ The Tantric text *Brihatjyoti Svarnava (Skandantargata)* Hanuman *upasana* also prescribes various forms of Hanuman worship. ⁴ The *Srividyarnava Tantra* also refers to



the worship of Panchamukhi Hanuman with yellow eye and red mouth. ⁵ He is also known as "Giver of *riddhi* and *siddhi* and sarva Hitartha".

Hanuman is everywhere depicted in conventional form and portrayed vigourously in low relief upon a slab, which gives an impression of energy and beauty, the qualities for which he stands. He is generally shown with a mace and a mountain in both of his hands. Symbolically mace is the strength, which he used to defy evil forces, restore peace and righteousness. The mountain being symbolical of obstruction to overcome insurpassable difficulties or obstacles. His flag generally bears the emblem of fish, symbolical of eternity and immortality. The earliest extant stone sculptures of Hanuman date back to 5th-6th century A.D. Some early sculptures of Hanuman are noticed at Dasavatara temple at Deogarh, Ramvan, Shringverapur, brick temple at Bhitargaon (all in Uttar Pradesh), Kailash temple, Ellora (Maharashtra) etc. Few temples are also dedicated to Hanuman, which shows that he is also worshipped as a presiding deity. In Orissa Hanuman is either represented in the Ramayan panels or independently, as noticed in niches of various temples.

II

HANUMAN IN THE RAMAYANA PANELS:

The Ramayana scenes are popularly represented in Orissan temples. The temples of early group of Orissa at Bhubaneswar, Manikeswar Siva temple at Sukleswar, Simhanath temple at Cuttack, Gouri temple, Ananta-Vasudeva, Manibhadresvara, Sireswara (all in Bhubaneswar), Varahi temple, Chaurasia, Jagannath temple, Puri, Sun temple, Konarka and also few other medieval temples contain representation of different stories from the Ramayana. However, scenes from Valakhanda Ramayana are absent. The depiction of the *Ramakatha* in Orissan art starts about 6th century A.D., the earliest instance of which is perhaps the episode of Vali-Surgriva fight carved at the basement of the Satrugneswar temple at Bhubaneswar.

One of the earlier representations of Hanuman in the Ramayana panel is noticed in the Svamajalesvar temple. Late Prof. K.C. Panigrahi has identified one scene in the north side of the Vimana of the temple as Hanuman flying to Lanka

for ascertaining the whereabouts of Sita (6th. century A.D.). ⁶ Another representation of Hanuman can be seen in a panel, now preserved in the Archaeological section of Orissa State Museum. The Panel was originally brought from the Manikeswar Siva temple, Sukleswar (9th. century A.D.). The facial fragment depicts Rama, Laxman and Hanuman conversing. Hanuman is shown giving rapt attention to the conversation. Hanuman wears a lower garment, a scarf and a few ornaments. In Varahi temple, Chaurasia (9th. century A.D.), an interesting panel depicts Hanuman being bounded by rope and dragged by Indrajit, son of Ravana, the king of Lanka. Hanuman is shown with a *gada* in his left hand and Indrajit is shown tying a rope on him and dragging Hanuman accompanying with his soldiers. ⁷ In another panel at Chaurasia, Lanka - dahana scene of Hanuman can also be identified. ⁸ In the walls of Simhanath temple, district Cuttack, (9th. century A.D.) different stories from Ramayana are depicted. ⁹ In one of the scenes, is shown Hanuman flying with Sanjivini. Even some of the monkey figures in the *varandha* of *Jagmohana* of the temple may be identified as Hanuman, on the basis of their representational importance. Generally, here Hanuman is shown depicted in the war scenes. One of the best surviving examples of Rama surviving in Dasavatara group is the image at the southflank of the entrance portal of *Manibhadresvara* temple (10th. century A.D.). Rama is shown standing in *tribhanga* with bow and arrow in right hand and a *gada* in left hand. A badly damaged monkey shown seated in the lower right corner of the niche, may be identified as Hanuman. Besides, on the window of the *Jagamohana* of Ananta-Vasudeva temple, (13th. century A.D.), depiction of Rama, Laxman, Sita and Hanuman can also be identified.

III

INDEPENDENT IMAGES OF HANUMAN :

One of the earliest images of Hanuman is noticed from Benusagar, District Puri. ¹⁰ The image is one of the largest and most beautiful representations of Hanuman. Here Hanuman is shown standing on a reclining demon with his right leg uplifted. His left hand is in front of his chest in *tarjani mudra* with a forefinger pointed upward. The uplifted right arm is broken at the elbow. He is richly jewelled with *Vanamala*, pearl strand, *Yajnopavita*, *patrakundala*, *hara*, *kundala*, *waist-*

girdle, armlets and anklets. His hair is arranged in a *kiritamukuta* studded with jewels. Beneath his legs is found a female seated above the demon, richly ornamented. The demon is also richly jewelled and its hair rises in serpentine curls. The image is dated to 9th. century - 10th. century A.D.

A fine representation of Hanuman is noticed at Ghodar, near Titlagarh, District Balangir". In the Bhairava hill at Ghodar, can be found boulders and huge rocks; some of which contain

rock-cut sculptures. Among it can be noticed a two-armed Hanuman, standing. The sculpture is degenerated somehow. Perhaps this is the earliest and a rare rock-cut representation of Hanuman in Orissan art. The image may be dated to 9th -10th century.

Another fine and massive status of Hanuman is installed inside a thatched roof niche in Gandharadi temple, District Phulbani. The image is shown

standing in two-armed; having a mace and a mountain in both of his hands. He wears a lower garment, a scarf and puts on decorated jewellery. From artistic point of view, this is a beautiful piece of art. It seems that perhaps it has been installed under the patronage of King Ranabhanja of Baudh near the Lord Nilamadhava. The image may be dated to 10th. century A.D.

A statue of Hanuman is housed in a small shrine in the north-east corner of the Gouri temple compound at Bhubaneswar. He is shown in the

alidha pose astride a prostrate demon with its head uptumed. Both the arms of Hanuman are uplifted, but the objects held in hands are indistinct due to the accretion of red paint covering the image. He wears a long Vanamala, a *Yajnopavita*, wristlet, necklace and a girdle. His tail curls up behind him and his hair is arranged in a *kiritamukuta*. A female figure is shown seated in *ardhaparyanka* on the back of the demon possibly personifying Lanka. The image may be dated to 10th. -11th. century A.D. Another standing image of Hanuman of the

said period can be noticed at Talabania, near Sisupalgarh, Bhubaneswar.

An image of Hanuman is also noticed in a niche of Indralath temple, Ranipur Jharia, dated to 10th. - 11th. century A. D. The icon is in the north side of the temple and is two armed. The standing image, is shown carrying the Gandhamardan hill. The image wears

a lower garment, a scarf and is shown with a *mukuta, hara, valaya, kundala* and a girdle.

The Daksha-Prajapati temple, Banapur contains an image of Hanuman in one of its niches. The two armed Hanuman is shown standing with a mountain in his raised right hand. Stylistically the image is a simple one and of less ornamentation. The image in discussion may be dated to 13th. century A.D.

The village Siruli is famous for the worship of a huge Mahavira Hanuman image in a temple



Courtesy : Orissa State Museum

built in *pidha* order.¹² In size, this image appears to be next to the Hanuman image found on the southern side of the Jagannath temple at Puri. The image is of a single piece of stone and two-armed. The right hand displays Gandhamardana hill; while the left one is shown with a *Katari* (short dagger). A garland of jewels adorns his body. The lower part of the image is firmly embedded to the floor of the sanctum. Hanuman is shown in the attitude of trampling over Murasura. Anjana, the mother of Hanuman is carved in the right of the pedestal. He wears heavy *kundalas*, *hara* (jewel-studded) and a lower garment. The image in discussion may be dated to the late medieval period.

In the fourth gate of Purusottama temple, Puri (north gate), there is a massive statue of Hanuman.¹³ The image is eight armed; two hands of which are shown in *gada*; other two hands are shown folded pointing towards Lord Purusottama. The remaining four hands have Sudarshana Chakra. The image puts on drapery and wears stylised ornaments. The image may be identified as Tapasvi Hanuman. It is interesting to note that here Hanuman is shown with the attributes of Visnu, i.e. the Sudarshana Chakra. This unique eight armed image of Hanuman may be given a time period of 12th. -13th. century A.D.

In Brahmeswara temple, Beraboi, in front of the Jagamohana, a heap of ruins of badly damaged icons are noticed. Among them there is a two-armed Hanuman, who is represented, straddling a prostrate demon. The icon may be dated to 12th. - 13th. century A.D. Another image of the same period is noticed in a small shrine near the road leading into Kaupur. There, Hanuman is shown trampling a demon. A squatting figure appears between his legs, probably a female symbolising Lanka.

In the walls around the entrance of Lokanath temple, Puri, can be seen representation of Hanuman. In the walls, within the niches, figures of Hanuman in different poses are preserved. The Hanuman images are shown either in standing or in sitting position. The invariably two-armed images are shown holding a branch of tree and a piece of rock in both hands. The images may be dated to 13th. - 14th. century A.D.

Raghunath temple of Telenga Bazar, Cuttack, in its outer faces represents panels carved

with figures of Hanuman. The two-armed icons are shown with a club and a mountain. Besides, Kapileswara temple, Bhubaneswar, also preserves two crudely carved images of Hanuman. These images are datable to 15th - 16th century A.D.

In the Siddha-Mahavira temple, Puri, one beautiful image of Hanuman is preserved. (14) The image is worshipped as the presiding deity. Hanuman is found standing on a well - decorated pedestal. He is shown with a massive rock-boulder in his right hand and a club (Siddha fruit(?)) in his left. A series of uniform Hanuman figures are carved around. The anatomical features are well - shaped. The ornaments are stylised and well decorated. The image is an excellent work of medieval Orissan art. Stylistically the image is dated back to 14th. - 15th. century A.D.

In Samaleswari temple, Sonepur, District Balangir, a group of *matrikas* are inserted into the niches inside of *Jagamohan*. The *matrikas* are accompanied by Mahishamardini and Hanumana.¹⁵ The images are partially covered with whitewash. Hanuman is depicted as if he is walking, but no prostrate demon is present below. He holds a club in his right hand and the Gandhamardana hill in the uplifted left hand. He is richly ornamented. His hair is tied in a bun on the back of his head. The image is dated to 18th century A.D. It can be inferred that Hanuman with Mahisamardini is represented here as the protector of the *matrikas*.

A unique image of Hanuman is preserved at Puri. The image is noticed in a small shrine near the Indradyumna tank. He stands with legs spread and crushes a demon under each foot. Most of his body is covered with garments. He has five animal heads and ten arms. He holds various weapons including a sword, *chakra*, *ankusa*, noose, and a fish. His central face is like that of the monkey while the side faces represent Narashimha and Varaha. The face above the monkey possibly represents Vamana, while the top head is somewhat similar to that of composite icon of Hanuman i.e. Hanu-Bhairava.¹⁶ The image is dated to late medieval period.

Besides the above discussed images, icons of Hanuman are also noticed in various Saiva, Vaisnava and Sakti temples of Orissa. These are dated to the medieval period and onwards. Most of the Hanuman icons are however, smeared with a paste or red paint.

IV

HANUMAN IN ORISSAN COINS, PAINTING AND FOLK ART.

Representation of Hanuman can also be noticed in some Orissan coins. The coins of Kalachuries of Ratnapur are found from various places of western Orissa and adjoining Madhya Pradesh region dateable to 10th to 12th century A.D. The copper coins of Prithvideva, on the obverse depicts Srimad Prithvideva with dotted borders and the reverse has the figure of a monkey God trampling a demon and on some specimen a flying four-armed Hanuman.¹⁷ Besides, the copper coins of Jajalladeva have also on the reverse the figure of a two-armed Hanuman.¹⁸ Other representations of Hanuman can also be seen in Ramatanka, prevailing in 19th century Orissa.

Hanuman is also represented in some paintings on the temple walls of Orissa. The Viranchi Narayan temple, Buguda contains on the northern and southern side, paintings from Ramayana. The theme includes Rama-Ravana Yudha, Rama, Laxman, Sita and Hanuman.¹⁹ The inner walls of the pillared Mandapa of Mousima temple (15th. century A.D.) Nilagiri are painted with figures of Hanuman. The inner walls of rectangular *mandapa* of Purusottama temple at Titlagarh (16th. century A.D) also contains paintings depicting Hanuman.²⁰ A number of Ramayanic paintings are preserved in Jagannath temple complex, Puri. The scenes of Rama on the shoulder of Hanuman fighting with bow and arrow, representation of Hanuman, Jambavana, Sugriva, Vibhisana etc. can also be identified.²¹ In the Lakshmi temple, the huge painting of Hanuman finds a place with Rama and Lakshmana inserted in the chest of Hanuman.²² In another scene, Hanuman with Sanjivini is also portrayed. Besides the temple paintings, Hanuman can also be identified in some manuscript and paper paintings of later date. One of the finest paper paintings of Orissa is now preserved in Asutosh Museum of University of Calcutta. Rama is shown seated with Sita, with attendants behind with an umbrella. Standing in front of Rama, are Hanuman with Laxman, Vibhisana and others, in folded hands. This painting is identified as the scene of coronation of Rama. However the painting is of a later date and of 18th century A.D.²³ Other representations of Hanuman can also be seen in some illustrated palmleaf manuscripts, *patta* paintings and paper paintings of recent date. In a Kalamkari Painting of 18th century preserved in Orissa State Museum, Rama

is shown shooting arrows from Hanuman's back.

In some folk art of Orissa, of recent times, particularly in traditional playing cards, four-armed Hanumans are noticed, out of which two hands are folded in front, the third holds a conch and the other a stylistic flower. In some cards, Hanuman is represented standing in a temple in front of a chariot. In an interesting folk tradition of Orissa, known as the shadow play (Ravana-chhaya), puppets of Rama, Laxman, Ravana, Hanuman etc. are made out of deer skin. Besides, toys and masks of Hanuman are also prepared of brass, gilded copper and papier - mache etc. A unique folk tradition is marked in Sonepur, district Suvarnapur, where images of Hanuman are sculpted and burnt on a specified date i.e. on Bhadrava Amavasya.²⁴ Perhaps nowhere in India this tradition seems to prevail.

A few temples are also said to have been dedicated to Hanuman. The Ponduru grant of the time of Vajrahasta II dated in the Ganga era 500 (Saka Era 920 = 998 A.D.) refers to the existence of a temple of Hanuman, which describes the boundaries of the gift *grama* Pondula.²⁵ The existence of a temple for Hanuman hints at the prevailing popular worship of the subsidiary god in Kalinga at that time. Hanuman temples are also noticed at Alarpur, near Chaudwar, (Ganga period), Puri, Ghosra near Banai of district Sundargarh and in different regions of Orissa. However, from medieval time onward a number of Hanuman temples can be noticed. Puri is considered as one of the famous Pithas of Hanuman Worship. There Asthanamahavira i.e. Siddha Mahavira, Daria Mahavira, Masani Mahavira, Kanphata Mahavira, Pancharukhi Mahavira, Fateh Mahavira, Siruli Mahavira, Vargi Hanuman are worshipped. Besides, small temples or niches are built besides the road, river, mountain, etc. where images of Hanuman are installed and worshipped to protect the people from danger and difficulties. In various *akhadas* also, images of Hanuman are worshipped throughout Orissa.

There is no Oriya literature, specially on Hanuman worship. However, a number of literature from Orissa can be noticed, where the life and deeds of Hanuman can be glanced. Among them, Sanskrit literature like *Anargharaghava Nataka* (900 A.D. by Murari), *Ramabhyudaya* of Narayana Satkavi (11th century A.D.) *Raghava vilasa* of Visvanath Kaviraj (Ganga period)²⁶ and Rama literatures (Oriya literature) like *Ramayana* of Sarala Das, *Mahabharata* of Sarala Das (16th century A.D.), *Ramayana* of Balaram Das, Markandeya Das, Varahanidhi Das, Maheswar Das, Gopal Das, Krishna Chandra Rajendra are noteworthy.²⁷

Thus a study of Hanuman shows that Hanuman is represented in Orissan art from circa 6th century A.D. The images are of two, four and eight armed. Variations in iconography are rare. He is also represented in literary as well as in archaeological data. He is also worshipped as a presiding deity. Particularly in *Chaitra Sukla Purnima*, he is extensively worshipped all over Orissa and India. The prevalence of Hanuman images throughout Orissa, in association with epigraphical, numismatic data points to the wide prevalence of his worship. Still today Hanuman is being worshipped by Orissan people with love and devotion.

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INTUC : A BRIDGE BETWEEN THE TRADE UNION & THE MANAGEMENT

Deputy Chief Minister, Shri Basanta Kumar Biswal, while inaugurating the Golden Jubilee Celebration of INTUC at the Telephone Bhawan, Rourkela on March 12, said that the INTUC had a major role to play in the economic development of the country and to act as a bridge between the management and the employees. Lack of proper understanding between the two wings breeds unrest and leads to decline in production & mutual loss. Labour Force is the prop of country's development & hence, Government is conscious of its upkeep. Sri Biswal praised the INTUC for safeguarding the interest of their members and emphasised on their solidarity. He also pointed out that the State Government was trying to provide employment to 20 lakh educated unemployed through establishment of industrial units & through new agricultural enterprise.

Smt. Jayanti Patnaik, M.P. addressing the celebration as guest of honour emphasised enrollment of women in INTUC & their appointment in the industrial sector with additional benefits.

Sri Durgashankar Patnaik, Minister, Labour & Employment also emphasized employees' solidarity. Shri K.C. Patel, Minister, Forest & Public Enterprises hoped that unity among the employees in the Steel township of Rourkela would be very helpful in their own interest. Sri G. Sanjeeb Reddy, President INTUC who spoke as chief speaker referred to the objectives of the All India Trade Union Congress which was established before the Independence to safeguard the interests of the employees & to prevent exploitation had partially failed in its mission on account of industrial sickness and heterogenous political leadership.

The function was presided by Sri Ramachandra Khuntia, President, State branch of INTUC. Sri Prabhat Mohapatra, MLA, Rourkela presented his welcome address & Sri Prafulla Pradhan proposed a vote of thanks.

THE RASTRAKUTAS OF ORISSA

Sadananda Agrawal

Recent discovery of an epigraphical record in Terasingha near the river Tel of modern Kalahandi district of Orissa and now preserved in Manikyapura Museum of Bhawanipatna, the head-quarters of Kalahandi district, furnishes us with some important historical informations particularly of the period of the Somavamsi rule in western part of the province. The record introduces a line of rulers belonging to the Rastrakuta lineage.¹ This charter belongs to Dhakkarisaradeva, who is described as *Paramamahesvara Rastrakuta Vamsodbhava Kulatilaka*. It records the donation of a village called Gosthapataka. It is stated that Matasri Vallinimahadevi made this gift for the augmentation of spiritual merits for her parents as well as for herself with the consent of Dhakkarisara deva on the occasion of *Rathasaptami*.

The existence of a Rastrakuta ruling family in Western Orissa was first proved by the Banda (Bargarh) plates of Paracakrasalya edited by D.C. Sircar.² It is stated that the charter was issued from Vagharakotta by Ranaka Paracakrasalya, who was the son of Dhamsaka and grandson of Mahamandalika Camaravigraha. The issuer of this charter and his grandfather have been endowed with feudatory titles only. But, the name of their overlord is not mentioned. Dr. Sircar refers *samvat* 56 mentioned in the plate to the Calukya Vikram era and thus gets the 20th November 1130 A.D. as the date of this charter. This view is based on the belief that these Rastrakutas entered Orissa in the train of the Eastern expedition led by Calukya Vikramaditya VI sometime before the death of his father in 1068 A.D. Dr. J.K. Sahu³ rejects this view and rightly says that there is absolutely no evidence to show that the Calukya era was ever in use in Western Part of Orissa and that the Calukya king Vikramaditya ever invaded Kosala, which certainly included the Sonapur, Balangir and Sambalpur regions. Dr. Sahu's view, that the *samvat* 56 represents the regional year of the donor appears to be correct as has been held by Dr. K.C. Panigrahi.⁴

During early 1978 another set of copper plates belonging to Rastrakuta dynasty was discovered from Degaon (Tarbha) and was acquired by Orissa State Museum.⁵ *Parakulamandhipati Ranaka* Sri Mugdhagondaladeva, son of *Mandalika Khadgasiva*, the donor of this charter acknowledges the overlordship of Somavamsi king, Janmejaya Mahabhavagupta, who flourished during the second half of the 9th Century A.D. This charter clearly disproves Sircar's above suggestion regarding the advent of Rastrakutas with Vikramaditya VI during 11th Century A.D. In the Samangada plates, it is stated that the Rastrakuta king Dantidurga overpowered Kanci, Kerala, Cola, Pandya etc. and also Sri Harsa.⁶ Dantidurga is credited with some victories over Kalinga and Kosala as found in an inscription of the Dasavatara Cave at Ellora.⁷ So, Sri Harsa of the Rastrakuta inscription may be identified with the Panduvamsi alias Somavamsi King Harsagupta of Kosala. The Rastrakuta invasion took place in the middle of A.D. 8th Century, sometime before Saka year 675 (A.D. 753). The Sanjana plates, of Amoghavarsa⁸ reveal that the Rastrakuta king Govinda III (793-813 A.D.), the father of Amoghavarsa had conquered Kosala also. Mirashi holds that the Rastrakuta monarch did not depose the ruling princes of these countries, but brought them under the control of the military generals or agents appointed by him in their capitals. So, it is quite probable that the Rastrakutas entered Kosala with Govinda III and there is ground to believe that some of the generals of the Rastrakuta origin might have settled in this region.

At the present state of our knowledge we may say that no internal evidence is available from the Manikyapura Museum plates to determine its date. Some scholars try to date one epigraph on palaeographical grounds only. But the dangers of dating based on palaeography alone have often been pointed out. To make specific pronouncements about the date of our charter in question, may be, in our opinion fraught with

difficulty. At present the palaeography of these three Rastrakuta records of Orissa is, however, the sole evidence of their chronology. The Manikyapura Museum plates of Dhakkarisaradeva and the Banda plates of Paracakrasalya appear to be the earliest and latest plates respectively. These charters provide the following genealogies:

MANIKYAPURA MUSEUM PLATES :

Sri Vallinimahadevi (King's mother)
 |
 Sri Dhakkarisaradeva

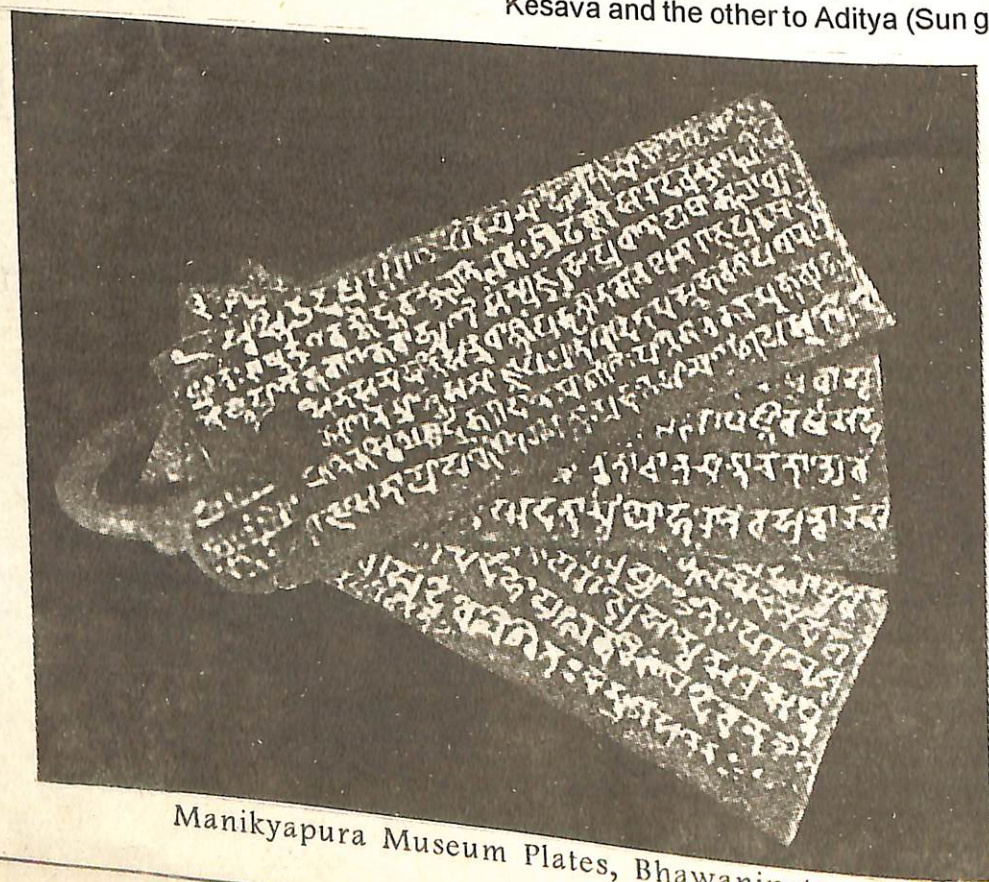
DEGAON (TARBHA) PLATES:

Mandalika Srimat-Khadgasiva
 |
 Mandalika Srimat-Balitunga
 |
 Ranaka Sri Mugdhagondaladeva

BANDA PLATES :

Mahamandalika Ranaka Sri Camaravighraha
 |
 Dhamsaka
 |
 Ranaka Sri Paracakrasalya

It is, however, difficult to link the families of these three Rastrakuta kings with genealogies recorded in their respective charters. The epithet Paramamahesvara applied to the names of Dhakkarisaradeva, Mugdhagondaladeva and Paracakrasalya shows that the rulers in question were devotees of Siva inspite of the fact that their respective charters bear the Vaisnava emblem of *Garuda* presented in different manner, which was probably borrowed from their ancestors. It may be mentioned here that both the families of Mugdhagondala deva and Paracakrasalya are stated to have been migrated from Latalora or Lattalora, which has been identified with Latur in Osmanabad district of Hyderabad, the traditional home of the Rastrakutas of the Deccan. Mention may be made here that the Manikyapura Museum Charter has been declared on the occasion of Rathasaptami. The seventh *tithi* of the bright fortnight of *Magha*, called Rathasaptami is sacred to the Sun; for, his form is believed to have been revealed to the Gods on that day. It is regarded as holy as the day of a Solar eclipse and a gift made on that day is regarded as very meritorious. The Sonepur grant ¹⁰ of Somavamsi King Janamejaya Mahabhavagupta (850-885 A.D.) records the gift of a village in favour of a merchant association, which in its turn registered the same village for maintenance of two temples, one dedicated to Kesava and the other to Aditya (Sun god) located



Manikyapura Museum Plates, Bhawanipatna

in Suvarnapura. These two charters indicate that sun worship was popular in this region during the period in question.

In Manikypura Museum plates of Dhakkarisaradeva the name of the principality ruled by the king has not been mentioned. The gift village is called Gosthapataka without mentioning the name of the *Visaya* or district in which it was situated. At present we are unable to identify this village with certainty. Udayapura mentioned as the place of issue of this charter can very well be identified with modern Udayapura (Udepur) near Titilagarh of modern Bolangir district. Mr. J.D. Beglar who visited Udayapura area during his tour in 1874-75 has left a graphic account of this area.¹¹ Mr. Beglar proceeded to this area from Ranipur-Jharia. He first describes the ruins in Sihini, which he calls as 'Sinni'. Between the hillock Kumra described as the northern limit of this area and river under running some six miles south of this hillock, there are four important villages. They are Kumra, Sihini, Udayapura and Ghodar. All these places contain ruins and also standing temples. It is important to note here that the ruins of a fort is still to be seen at Udayapura on the bank of a *nala*.

Mr. P.C. Ratha has also produced a detailed account about Udayapura area.¹² The river undertakes its rise from the mountaineous regions of Khariar area in Nuapada district and running for about 26 miles in Balangir district meets the river Tel at Mahada. It is significant to note here that the area where the Udayapur group of monuments do occur was included in Telatatta *Visaya* (district) during the Somavamsis. The Deogan (Tarbha) plates of Rastrakuta Mugdhagondaladeva record Kirankela as the gift village situated in the *visaya* of Telatatta. The *Visaya* or district named Telatatta seemed to have been named after the river Tel being located by the sides of it. Village Kirankela may be identified with modern Kinerkela, on the river Tel in Kesinga P.S. of modern Kalahandi district. The Manikypura Museum plates were discovered from the river bed of Tel and Udayapura recorded in this charter as place of issue is also identified with modern Udepur which is situated in Tel valley. We find references to the same Telatatta *Visaya* in two copper plate grants issued by Yayati—the son and successor of Somavamsi king Janmejaya - I in his 24th¹³ and 28th¹⁴ regnal years. These charters mention that the donated villages were situated in this *Visaya*. It would seem to suggest that the

district by the sides of river Tel, which was formerly under the control of both the Rastrakuta kings Dhakkarisaradeva and Mugdhagondaladeva was brought under the direct control of the Central administration during the rule of Yayati I (885-915 A.D.). So it is probable that after Janmejaya the Rastrakutas were driven out of Tel valley and migrated to Bargarh region, where they established a new principality as subordinate Kings.

The Banda plates reveal that in the 11th - 12th centuries A.D.¹⁵ a scion of this dynasty named Paracakrasalya was ruling over this region as Mandalika. Unfortunately the name of the principality or the Mandala ruled by him is not mentioned in the charter. It is, however, stated that the charter was issued from Bagharakotta, apparently the name of a fort and has been identified by the learned editor with modern Bargarh, near the find spot of the record, where the ruins of an old fort are still to be seen on the bank of river Jira. The modern name Baragada also indicates the existence of a fort. Dr.(Smt.) S. Tripathy was inclined to connect the origin of the families of Devapya and Jayanama, donors of Sambalpur University museum plates¹⁷ and Kamalpur charter¹⁸ respectively with the Rastrakutas, which does not seem to hold good. Both Devapya and Jayanama claim themselves as belonging to Rastra or Maharastra family and came out of an egg.¹⁹ Their charters reveal that Devi Khambesvari (Stambhesvari) was very likely their tutelary deity. Dr. Sahu²⁰ rightly remarks that the worship of Stambhesvari and the claim that the family was born out of an egg indicate that both were tribal chiefs. The seals used in the above two charters never resemble the seal of any published Rastrakuta charter. In no way their origin of the family can be connected with the Rastrakutas. We know nothing about the Rastrakutas of Orissa after Panacakrasalya.

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16. O.H.R.J., Vol.XXVIII, Nos. 1 & 2, PP.10-12.
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19. Please see, line 5 of Sambalpur University Museum plates and lines 9-11 of Kamalapura Charter.
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At/P.O : Menda.
Dist : Sonepur

New Tourist Triangle :

It is learnt that the Central Government has identified Chandipur-Panchalingeswar - Similipal as a new tourist circuit and the Centre would provide Rs. 2 crores for infrastructure development in these places. The State has already three such circuits like the Puri-Konark-Bhubaneswar Golden Triangle, the Ratnagiri-Udayagiri-Lalitagiri and the Gandhamardan-Vedavyas circuit.

The 17-point programme emphasised :

Shri K.C. Lenka, Minister, Revenue and Transport, while laying the foundation stone of a revenue Dak bungalow at Viswanahakani in Tangi-Chowdwar block on 8.3.1997 emphasised on the State Government's 17-point programme and hoped that the implementation of the 17-point revenue programme would mitigate the miseries of the landless and the homeless. The Minister directed the engineers concerned to complete the construction of the minor irrigation projects at Kusumpur and Badabandha as early as possible.

Oriya as official language in the University :

It is learnt that the Utkal University Syndicate has recently approved of the implementation of Oriya language as the official transaction medium from 1st April, 1997.

NEW ECONOMIC POLICY AND EMPLOYMENT

Dr. (Mrs.) Bedabati Mohanty.

Poverty and Unemployment are the twin problems which the country aims at solving through planned economic development. It is therefore natural to expect that any policy followed must be conducive to lowering down the magnitude of these problems in the country. An attempt is made in this paper to discuss the possible impact of New Economic Policy on the employment situation in the country, in the light of opposing views held in the matter.

Unemployment is not a new problem for the country, it has been with us right from the beginning of the First Five Year Plan. Most of the unemployment in the country is structural in character, related to low levels of economic development. Its chronic character requires long term measures for its removal. In Indian Plans, initially generation of employment was viewed as a part of the process of development, not as a goal to be pursued independent of economic development. However, failure of the plans to create adequate employment opportunities for the increasing labour force, pushing the figure of unemployment from 5.3 million at the end of first Plan to 23 million at the end of the Seventh Plan has posed a great cause of concern for the planners. The Eighth Plan accordingly accorded highest priority to employment generation and aimed at creating 9 million additional employment per annum on an average during 1992-97 to reach near full employment by the turn of the century.

An analysis of the structure and growth rate of employment during 70s and 80s reveals that the growth rate which was 2.82 P.C. between 72-73 to 77-78 declined to 2.22 percent during 77-78 to 83-84 and further to 1.5 percent during 83-84 to 87-88. There has been also a change in the structure of employment. The share of agriculture in total employment has declined from 74 percent to 65 percent and that of secondary and tertiary sector has improved over the years.

In the light of the prevailing scenario of employment and unemployment, could the New

Economic Policy be of some help in speeding up the rate of growth of employment so as to reach near full employment by the turn of the century? New Economic Policy was introduced in the country in 1991 when the situation faced by the country was a grim one - the Balance of payment position had deteriorated so sharply and the foreign exchange position had fallen so low that the possibility of the country becoming defaulter was imminent. Some drastic steps to contain the import growth, reduce fiscal deficit were taken and side by side a more comprehensive, multi directional programme that would not only satisfy the immediate objective but generate a momentum towards realising the long term objective of poverty removal and self-reliance was introduced under the name of New Economic Policy. It comprises measures like privatisation, liberalisation, delicensing, inviting NRIs/multinationals etc. to improve the productivity and efficiency of the system through a competitive environment. Employment generation though not mentioned as a direct objective of these measures, could be, it is claimed, an indirect offshoot of these measures in the long run.

So far as the primary sector is concerned, the performance of the sector in the post reform period has been encouraging. It records an increase in food grain production at the rate of 4 percent on an average. While in Government circle it is attributed to reform measures, others attribute it to favourable monsoon. But even granting that the increase in production is due to improved incentive to agricultural sector as a whole, it does not follow therefrom that the reform measures will raise the rate of growth of employment in agricultural sector. Rather the declining employment elasticity in the sector (it declined from 0.64 in 1972 to 1977 to 0.36 in 1982 to 1988) suggests that the rate of growth of employment may actually fall during 90s.

In the secondary sector, industrial activities are said to have been accelerated in the post reform period. The manufacturing sector including modern small scale industries recorded

a growth of 9 percent during 1994-95. The expansion of private sector under the reform package, however is likely to be more prone towards capital intensive technology. This combined with squeeze in the public sector that is initiated under Economic Reform measures may ultimately leave the total employment in manufacturing sector at the same level.

With the emphasis laid on infrastructure, the construction activities are on increase and the construction sector with high employment elasticity seems to hold a promise for future. But, the share of this sector in total employment is at best limited.

The overall impact of New Economic Policy on total employment thus does not appear to be very encouraging. The proponents of structural adjustment programme argue that as a result of liberalisation, privatisation and globalisation, there might be increase in unemployment in the short run, but as the economy picks up as a consequence of higher dose of foreign investment as also increase in domestic investment in private sector, employment will improve in the coming years. As per Economic Survey of 1995-96, Foreign investment flows have grown at an average of 100 percent p.a. over the last three years. Further the rate of domestic savings has gone up from 22.2 percent of GDP in 1989-90 to 24.2 percent of GDP in 1994-95. Similarly gross domestic investment has shown some improvement in the post reform period, however marginal it might be. Based on this trend of investment however it can not be concluded that this will bring a drastic change in the employment scenario. Investment may lead to growth, but not necessarily to employment. A high rate of output growth is necessary but not always a sufficient condition for high growth rate of employment. Between 1973 to 1978 and 1983 to 1988, as observed by Dr. L.C. Jain, the rate of growth of GDP shot up from 3.5% to 5.3% but employment rate declined from 2.82 to 1.5 percent. The elasticity of employment to capital formation is observed to be one of the lowest in private corporate sector.

If past trends are any guide, the possibility of labour absorption through expansion of private corporate sector which is a possible outcome of liberalisation, therefore, seems rather remote.

If jobless growth is not desired, growthless job is also equally not desired. It is estimated that

out of employment generated in the post reform period, 50 percent of the employment has been made possible because of poverty alleviation programmes only. These special employment programmes are no doubt essential to protect the poor by way of a safety net but at best they play a supplementary and short term role in generating employment. The primary focus of these programmes is employment, not growth, and may be characterized as growthless job.

A lasting solution to the unemployment problem lies in creation of productive jobs in growth process, and the role of New Economic Policy in this regard seems to be rather marginal. The study by Partha Sarathy & Reddy shows that the contribution of the organized industrial sector, which is the focus of attention in reform proposals, to employment generation is minimal. A significant proportion of employment generated in agriculture, is attributed more to favourable monsoon than to improvement in investment. Such type of growth and employment in agricultural sector may not be sustainable. What needs to be emphasised is, solution to unemployment requires a growth oriented employment strategy.

For improving the rate of growth of employment in agricultural sector, an expansion of irrigation facilities is the basic requirement. It is estimated, one percent increase in irrigated area leads to 0.38 percent increase in employment. It is through diversification of agriculture that the decline in rate of growth of employment in the sector may be arrested. High value and high labour using crops like vegetables, fruits need to be encouraged. Allied activities like animal husbandry, fishery are labour intensive and need encouragement.

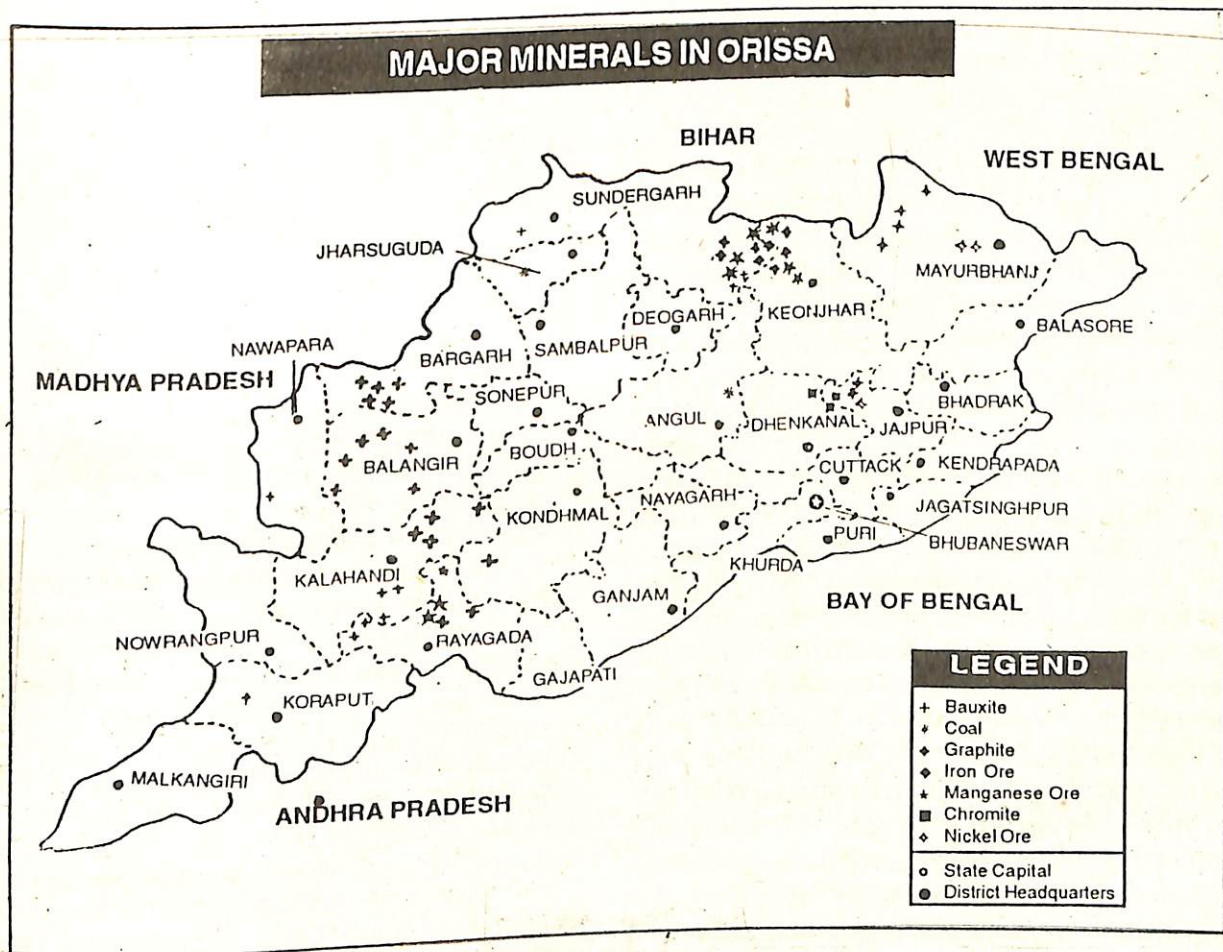
In the industrial sector, the role of small scale industries in employment generation has been time and again emphasized. Very often a misconception about New Economic Policy prevails that it is averse to the expansion of small scale industries in as much as small industries can not survive in the face of competition from large industries under the liberalisation programme. However, the New Economic Policy does not ask for complete withdrawal of reservation for small scale industries, rather, besides continuing reservation there are some provision made for improving the financial strength of such industries under the New Economic Policy. However, it needs to be recognised that the fundamental weakness of small

scale industries vis-a-vis large industries stems from their small size. However, comprehensive and substantial the state assistance might be, it is difficult to turn the tide in their favour in a competitive environment. At the same time there could be small industries which have a constituency of their own, enjoy natural advantage over their bigger counterparts. Such industries need special encouragement for promoting employment in the industrial sector.

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In terms of all-India reserves, the State has 98% of chromite, 70% of bauxite, 38% of graphite, 26% of iron ore and 23% of coal. The annual level of production of ores and minerals in the State is about 40 million tonnes (excluding minor minerals), valued at 11.6 thousand million rupees.

The resource position of some of the important minerals :

MINERALS	RESERVES	IMPORTANT BELT
Coal	45 billion tonnes	Talcher and Ib valley coal fields
Iron ore	3 billion tonnes	Bonai, Keonjhar region
Bauxite	1.6 billion tonnes	Kalahandi, Koraput, Rayagada
Chromite	183 million tonnes	Sukinda-Baula region
Heavy minerals	82 million tonnes	Eastern coast sand
Nickel ore	220 million tonnes	Kansa
Graphite	1.5 million tonnes	Bolangir, Kandhmal
Limestone	1074 million tonnes	Sundargarh, Dungri, Koraput
Dolomite	563 million tonnes	Sundargarh
Manganese ore	82 million tonnes	Bonai, Keonjhar, Rayagada
Vanadium ore	3.4 million tonnes	Mayurbhanj

GOPALPUR-ON-SEA - A Retrospect.

Dr. Dandapani Behera

Gopalpur was a flourishing port-town on the south of the famous harbour and port-city of Dantapur or Palur, the capital of Kalinga- Kongada, in ancient times. Huen-tsang, the famous Chinese pilgrim, is said to have visited the coastal town of Gopalpur while travelling in Kongada. When Ibrahim Qutab Shahi, the Sultan of Golkonda, invaded and occupied south Orissa (the erstwhile undivided Ganjam, Koraput and Phulbani districts) right from the Chilka Lake, in 1571 A.D. the meeting place of the river Rishikulya with sea (Bay of Bengal) as Ganj-e-Am" or "Ganjam," meaning common market place in Turko-Persian, and renamed the port town of Gopalpur as Mansurkota (or Mansur fort or the fort of Deputy Naib Mansur Ali employed under the Sultan for collecting taxes from the local people). Similarly a fort was raised — Ganjam, known as the Golkonda fort from where the Deputy Naib looked after the administration of the whole area from the Chilika Lake to Shrikakulam, which was named Ganjam district by Edward Cotesford, the first British Resident and Engineer, in 1766, being posted, as such in Ganjam town where he raised the third fort called the Ganjam fort. Mansurkota remained under Golkonda from 1571 A.D. till 1687 in which year the Golkonda kingdom was invaded and occupied by the Mughal emperor, Aurangzeb Alamgir. The Golkonda kingdom was changed into Suba (province) and a Subedar or a Governor was appointed to look after the administration of the province. The Subedar was also designated as Nizam in 1687 A.D. and under his governorship Mansurkota remained till 1753 A.D. in which year all the northern districts of the provinces, called Uttar Sarkars including the Shrikakulam Sarkar, were granted as *Inam* to French General De Bussy. Mansurkota remained under the French authority from 1753 A.D. till 1759 A.D. In 1766 it came under the British authority. The French had built the second fort in Ganjam with which Mansurkota had maintained close rapport and contact. Similarly it remained under the Ganjam fort under the British from 1766 A.D. onwards as a functional port establishing trade and commerce with Burma and other South East Asian countries till the end of the British rule in 1947. Mansurkota now renamed as Gopalpur

under the British which worked as a famous sea-resort in the whole of east coast of India under the British.¹

Gopalpur (or Mansurkota) worked as the Chief port of Ganjam district under the British. It is situated in latitude 19° 31' north and longitude 83° 0' east. According to the census 1873 the town had as many as 2416 inhabitants. European residents in Gopalpur increased after the outbreak of plague in Ganjam, the district headquarters town, in 1815 A.D. killing as many as 24000 people out of total population of 30000. As a result the district headquarters was removed to Sitarampalli, 8 kilometers from there, after the Raja of Mohuri refused to allow the British to use Berhampur town as the new district headquarters. Exodus of large number of European residents to Gopalpur from Ganjam took place after 1815 A.D. and onwards, Gopalpur served as a pleasant residence to Europeans as it was free from the heat of summer on account of cool sea breeze. The supply of fish was abundant. Several bungalows were set up by Europeans or residents and holidaying European merchants. They mainly resided there as the place was only 9 miles from Berhampur and it was in the neighbourhood of Sitarampalli, the new district headquarters. In 1866 terrible famine visited Gopalpur, Sitarampalli, and other places in Ganjam district. A large number of people became homeless and destitutes. Shelter houses called *Chchatragharas* or *Arma Chchatras* were set up in Gopalpur, and mostly in Sitarampalli, for the purpose of distribution of alms and reliefs among the affected. In the process Sitarampalli came to be known as Chatrapur since then. And similarly a cluster of *chhatragharas* or Alms Houses were set up in and around Gopalpur for providing relief and alms to the poor and the homeless, which were meticulously maintained and supported by the European community for good length of time. A public bungalow was set up to supervise the charitable institutions maintained by the European community of the place.²

Merchandise and other goods were landed on the sea beach closer to F.J.V. Minchin's (the sugar baron's) extensive godown. There was the custom house located in the north-east of Gopalpur. There is a large back-water which separates Gopalpur from a cluster of villages, mainly

the village of Mansurkota in which name it was known allthrough the Muslim rule from 1571 A.D. till 1766 A.D. The port area still bears the name of Mansurkota.³

There was a port officer exercising power to collect sea customs and to maintain law and order. He exercised Magisterial powers as well as the powers of the justice of peace (Judge) for cases occurring on the ships and in and around the port area.

A Light House was maintained from where light was exhibited at night time from its flag staff, which was visible at a distance of 13 miles.⁴

The port of Gopalpur was nothing more than an open road-stead similar to other ports on the eastern coast of the Madras Presidency. The depth of water in the anchorage was 8.5 to 9.5 fathoms at low water. The bottom at those depths was sand mixed with stiff mud, and was a good holding ground. The rise and fall of the tide was about 6 feet. Under 7.5 to 8 fathoms, the bottom consisted of sand and shells, through which an anchor easily dragged.⁵

During April and May and October, the surf was frequently so high that communication between shipping and shore was interrupted for days together, but it is generally possible to communicate in the early parts of the day. The prevailing wind was south to south-east, and during full eight months of the year it blew at times very strongly. The surf rose very quickly, and being shorter or more chopping than the longer and more formidable looking waves of Madras, was justly considered more dangerous to boats, shipping cargo, etc.. Similarly passenger boats were not so well manned, and the currents were stronger than at Madras. When the southerly winds commenced to blow in February, the current was found strong to the north which it continued towards the end of the south-west monsoon. The current then set in, ultimately became a strong southerly wind current.⁶

The limit of the port on the north - east or Mansurkota side was at a distance of 1160 yards from the Custom-House and on the south-west side at a distance of 600 yards from it to seaward — the boundaries of the port extended to where a depth of 12 fathoms was reached. The power of allowing anchorage for ships in the north-west of the beach lay with the Custom House flag staff. The Aska sugars were shipped nearby on the beach.⁷

In the course of time the sea beach and the town of Gopalpur was dotted with a large number of bungalows of both Europeans and Indians.⁸ Almost all the 21-Zamindar Rajas of Ganjam raised their bungalows there. Even some of the leading

Maharajas of India including the Maharaja of Nepal had their bungalows in the town. Many a business magnet had built their houses there. After the transfer of power in 1947 many European bungalows were sold at cheaper rate. A large number of hotels including one of the Oberoi Group of hotels, the famous Palm Beach, were built up attracting continental and international travellers and visitors.⁹

The town is also dotted with a large number of religious temples, churches, chapels, shrines, mosques, etc.. The training institutes for theological training of different christian religious hues have also been functioning in the town and the most prominent among which is the St. Vincent Training Centre of Catholic religion.¹⁰

The population of the town is a mixed one, multi-lingual, multi religious and multi-racial in character. Most of the local inhabitants happen to belong to the fishermen community, popularly called as Neulia, who claim their origin from Karuvalli, the famous fisherwoman of the locality, with whose charms Asoka, the Magadhan Emperor had been hypnotised, and who called her people as *avijitas* (unconquered ones) as found in the Jaugada inscription, nearby asking for their friendship and alliance with him.¹¹

In the process over the centuries, Gopalpur-on sea has assumed the form of a miniature India or that of a miniature world, a kind of which is rarely seen elsewhere in the country. It has functioned as an uncommon centre of the grand assimilation of the civilisations and cultures of both the East and the West, providing a new vision of the mankind living together in total peaceful coexistence, harmony and happiness as one family, and Gopalpur is one such over the centuries.

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Hillpatna,
Berhampur - 760 005,
Ganjam.

The Bhaktas of Lord Jagannath

Dr. Bhagabat Sahu

Bhakti has no synonym in English literature. The word devotion or devotee for *bhaktā* is only a partial representation of *bhakti*. To respect, worship, believe, honor, or sing praises are all other attributes of *bhakti*, but they fall short of giving a full and complete meaning to this important word.

In my perspective, *bhakti* is total surrender to the Almighty Lord, the cosmic order in whatever form he is. In the *Mahabharata*, Sri Krishna is rightfully called the Almighty Lord and Bhagavan. Sri Krishna has stated very clearly that the *bhaktā* is dearest to him. Bhagavan says, "I don't reside in heaven nor in the heart of yogis but in the heart of my *bhaktas*." Bhagavan says further, "He who sees Me everywhere and sees everything in Me, to him I am never lost, nor he to Me."

Lord Jagannath is an *avatar*. He is considered and worshipped as Lord Krishna. There are ample evidences where Lord Jagannath has been the savior and protector of his *bhaktas*. Among the five poets who were devoted to Lord Jagannath, the story of Jagannath Das is unique.

Poet Jagannath Das was very popular among the ladies and gentlemen. Some jealous people complained before king Prataprada Dev that Jagannath Das had been spending nights with young ladies. The king put him behind bars. Jagannath Das, a true devotee and believer of Lord Jagannath, asked the Lord for his help. Das then told the king that he (Das) was 'half woman' so how could he possibly have had affairs with the young ladies? Das was ordered to prove it in the royal court within three days, or else? Lo and behold, the poet Jagannath was proven to be 'half woman' and was immediately released from prison. Not only that, her highness, Queen Gouri became a disciple of Jagannath Das.

Dinakrushna Das was another poet devotee of Lord Jagannath. Once his highness the king of Khurda asked the poet to write poems in his name. Dinakrushna Das refused to write poems for the king and said he composed devotional songs

only for Lord Jagannath. The king was furious and ordered that the poet be shackled and thrown in a dungeon without food and water. The poet prayed to Lord Jagannath for help. *Mahabahu* did indeed come to his rescue. To everyone's surprise, the chains were undone miraculously ! The king realized his mistake and apologized to the poet and served him *mahaprasad*.

The story of Balaram Das is still more touching. Balaram Das belonged to the untouchable class, but he was a great devotee of Lord Jagannath. It was on the day of the famous car festival. Thousands of people were gathered to pull the chariots. Balaram was so overwhelmed by love and devotion for Lord Jagannath that he went straight to *Nandighosa* (Lord Jagannath's chariot) to pay his obeisance to Lord Jagannath. The enraged priests threw him out of the chariot. Poor Balaram was very humiliated, and returned home to Banki Muhan. There he built a small chariot out of the limbs of a coconut tree and installed and invoked Lord Jagannath. Balaram said, "Oh my Lord, please listen to my prayer. As long as the priests won't allow me to enter *Nandighosa*, you, the Master of the Universe, will stay in my chariot." Lord Jagannath listened to Balaram's prayer and said, "So be it." In *Baradanda*, thousands of people and police pulled the cart, but it wouldn't budge an inch ! Several dozens of elephants were bought, still nothing happened. *Nandighosa* stayed overnight in *Baradanda*. That night, Lord Jagannath appeared in the King's dream and said, "I am at Banki Muhan with Balaram Das. The priests have insulted my dearest devotee. Unless you satisfy Balaram, *Nandighosa* won't move". The next morning the king with his ministry along with the worshipping the Lord in a small chariot. The priests prostrated themselves before Balaram while the king begged his favor. Balaram Das was invited back to *Nandighosa* and put right in front of Lord Jagannath. With remarkable ease, the chariot moved on and reached Sri Gundicha Temple.

Everyone knows the story of Dasia Bauri, the untouchable from the village Baligaon. He was

a great devotee of Lord Jagannath and wanted to offer some fruits to him. Dasia Bauri took some ripe mangoes and gave it to the priest in front of the temple and said to him, "Please give the mangoes to the Lord and tell him that Dasia Bauri from Baligaon has sent them". The priest was a good man, so he stood near the Garuda pillar, held up the mangoes, and said, "Dasia Bauri from Baligaon has sent these mangoes for you, please accept them". A miracle happened. Some unseen hands grabbed the mangoes and a little while later, the mango scraps were found at the *Ratnavedi* near Lord Jagannath! Indeed, He does accept anything from anyone.

We have heard various stories like that of Bandhu Mohanty from Jajpur who, alongwith his family was starving. He then prayed to Lord Jagannath, who then came and fed them on His own plate of gold. However, the most impressive story of all is that of Salbeg. In the sixteenth century, Salbeg was born of a Moghul lieutenant and a Brahmin mother. Because of his Muslim parentage he was not allowed into any of the temples or chariots. Once, Salbeg was wounded in the war, and his wounds (some say that they were

secondary to leprosy) would not heal. Salbeg's mother was a strong believer of Lord Jagannath. She told Salbeg to pray to Lord Jagannath so his wounds would heal. Salbeg prayed and his wounds healed in a very short time ! Salbeg became more immersed in Jagannath *bhakti* and wrote several poems. Once, Salbeg was on a pilgrimage to northern India and couldn't arrive in time to attend *Ratha Yatra* (Car Festival). *Nandighosa* stopped in Baradanda and stayed there until *bhakta Salbeg* arrived and pulled the cart. Right there Salbeg composed the famous *bhajan* "*Ahe Nila Saila....*" spontaneously out of his unparalleled devotion and total surrender to Lord Jagannath. Salbeg was not a leper, not a poor soul, nor a Muslim, but a great devotee, as was Sudama to Krishna. The Lord does indeed reveal Himself in the heart of His devotees. He says, "I am equally present in all beings. None is hateful, and none dear to Me. But those who worship Me with devotion dwell in me, and I too dwell in them."

*From : U.S.A.
C/o Sri A.N. Sahoo(Adv)
Kesharpur
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Gopalpur Port being upgraded to an all- weather Major Port by 2000 A.D.

It is learnt that the first phase of Gopalpur Port is likely to be opened for the international traffic by 2000 A.D. A global tender would be floated within the next 2 months for the purpose and the construction work would start by 1997-98. Foreign companies from Singapore, Thailand, United States and others, it is learnt, have evinced interest in the project. The Rail India Technical & Economic Service (RITES) may be entrusted to finalise selection through global tender.

Dhamara Port is being converted to a major Port :

Sources said that a decision has been taken for the integrated development of Dhamara Minor Port in Bhadrak District into a major port alongwith 2 satellite ports at Chandbali and Charadi with the help of private investment. The Dhamara Port is likely to be linked with Bhadrak by rail link.

TISCO - Gopalpur :

Production by September, 1999:

It is learnt that TISCO at Gopalpur will commence production of 1.2 million tonnes of sheets per annum from its Cold Rolled Mill Complex by September, 1999 and in the second phase 2.5 million tonnes of HR strips per annum by March 2002. The first and second phase of the TISCO Steel Plant would cost 7,000 crores. In a phased manner, the annual capacity of the plant would be increased to 5 million tpy by March 2006, 7.5 million tpy by March 2009 and 10 million tpy by 2012. The State Government, besides giving land, would provide other infrastructural facilities like water supply, port and railway facilities.

Larsen & Toubro - Gopalpur :

2.6 million tonnes of Steel per annum :

L & T will commence production after physical possession of land for the plant. Notification has already been issued for acquisition of 4536 acres of land in 17 villages. The Plant will be set up at an investment of 8,000 crores. The L & T have already deposited Rs. 6.35 crores for payment of compensation and Rs. 19 lakhs for the survey work for constructing a reservoir for water supply to the Steel Plant.

DEVELOPMENT OF TOURISM POTENTIAL IN ORISSA

Dr. S.R. Das

Tourism is one of the fast expanding industries in the modern world. Tourism as an industry has come on the top of the world agenda. It occupies a prominent place in the planning, programming and execution of state policies for the promotion and development of country's social and economic activities. The role of Tourism in the economic, social cultural fields is well known and it is regarded as the second largest economic activity in the international trade today. Of all the industries, tourism is one that affects least the ecosystem of a place.

Tourism is not a single industry, but an aggregate of many components. Capital investments in the hotels, air, bus, rail, shipping services, resorts and handicrafts amounts to crores of rupees and lakhs of people can earn their livelihood from direct and indirect employment in the tourism industry. As a means of educational and cultural exchange, tourism is an excellent instrument for the promotion of national integration, international understanding, friendship and peace. With steadily increasing leisure time and rising income throughout the world, the future of tourism is assured and greater benefits are certain to accrue to persons and nations that make the best use of this phenomenon.

The present paper is an attempt to analyse tourism as an industry and its impact on the socio-economic development of the country with special reference to Southern Orissa.

The State of Orissa, with an area of 1,55,707 square kilometres is renowned for its temples, its natural beauty and long beautiful coastline. The innumerable temples, starting from Mahendragiri to Lord Jagannath, Lingaraj and Sun Temple of the Golden Triangle have the magic touch to keep the visitors spell bound. The rock caves of Khandagiri, Udayagiri, Dhauligiri are some of the important historical attractions. There are as many as twentyone sanctuaries in the State, the lush green forests of Similipal filled with a rich wildlife and the biosphere reserve of Nandankanan are interesting for any visitors regardless of age and sex.

Coming to South Orissa, a land of scenic beauty with full of waterfalls, mountains, beach temples, monuments, forts, dense forests, lakes etc. has something to offer to everyone. Orissa has a paradise for birds in Chilika lake, which is the largest brackish water lake in Asia. Besides abundant wildlife, the lake has a variety of bird life including, the Siberian Crane, a regular visitor in its migratory flight. More refreshing in the winter is the hot sulphur spring at Taptapani in the Ganjam district of Orissa. With the tourist cottage situated amidst green foliage Taptapani could be well-projected as an important destination.

Four kilometres away from Berhampur, is Gopalpur-on-Sea, a beautiful beach resort with excellent sailing and surfing. It is one of the most beautiful centres of attraction for tourists all over India. Gopalpur Port is also an enjoyable place for tourists.

Budhakhal, 70 km. from Berhampur is famous for its temples, natural beauty, waterfall and caves. The place is named as Budhakhol because in this site lies Buddha cave and idols of Buddha. At Buguda, a famous Biranchinarayan Temple with fine wooden carvings is also one of the tourist attractions.

In Ganjam there are some places which may attract the tourists, i.e. Khambeswari temple at Aska, Vagdevi temple at Kulada, Taratarini at Purushottampur, Narayani near Khallikote, Singhasani near Dhanei river, Siddha Bhairavi at Mantridi, Mahurikalua at Kanika. These places besides having temples, also have scenic beauty like waterfalls, caves, and other attractions.

Mahendragiri hills, 175 kms. from Berhampur, is a scenic spot with ancient temples on the hill-top. Besides, it also has one of the best hill trekking bases.

Gandahati, 14 kms. away from Paralakhemundi is famous for its waterfall. The tourists visit this place and it is one of the most attractive picnic spots in Orissa. People come from far away places to spend their holidays and leisure time.

The perennial precipitous waterfalls at a number of places like Bagra, Duduma Gupteswar (Shiva Temple) etc. against the enthralling backdrop of hills have great scenic beauty. The Sunabeda plateau of Koraput district in the outstretching lake of Eastern Ghats which can offer a tourist all the pleasures and thrills of hill tour. Here we can find colourful Bonda tribals, with their own typical culture and peculiar traditions.

In the Phulbani district the places like Daringibadi and Phuljhar are worth mentioning.

The above mentioned places are the tips of a mighty iceberg that is the tourism potential of South Orissa which is in fact limitless.

It is a matter of pity that the immense potential of tourism remains untapped in Orissa. Tourism in Orissa came into being as a state subject in 1956-57 with the beginning of Second Five Year Plan. At the initial stage neither there was any significant provision for accommodation nor for transport. But during the Third Five Year Plan, Government of Orissa took up the construction of tourist bungalows at Puri and Bhubaneswar. The planned expenditure was Rs. 3.16 lakhs during this Plan period. In the Fourth Five Year Plan tourist bungalows at Rambha were completed. After sixteen years of being in the Home Department (Public Relations), Tourism was given a new status on 13th November 1973 and the Department of Tourism came into existence. In the Fifth and sixth Plan, the planned expenditure was Rs. 57 lakhs and Rs. 192 lakhs respectively. The Department of Tourism proposed two prolonged strategies : (1) creating infrastructural facilities within; and (2) projecting the tourist image outside the state. The activities of the Department could be broadly divided into four categories.

1. Tourist Information Service.
2. Tourist Accommodation.
3. Tourist Transport.
4. Recreation.

The expenditure on tourism development plans has considerably increased in recent years. Many progressive measures have so far been taken to give a thrust to promote tourism in the State. Orissa was the first State in India to recognise hotel as an industry and extended incentives for its rapid growth under the industrial policy resolution. The Government of Orissa is also supplementing developmental activities in different sectors, providing financial assistance to develop

accommodation in Yatri Niwas and wayside amenities for passenger on the highway. A comprehensive master plan for tourism development in the State is under preparation to give a major boost to tourism which will require an investment of Rs. 200 crores. The areas of development would cover, the development of highways, construction of beach resorts, provision of better transport facilities, and other tourism infrastructure intended for promoting holiday tourism. The master plan for tourism development in the state is a good step taken by the Government of Orissa.

But the funds allocated in the Master Plan for the Development of Tourism is inadequate and within this limit if the plan is properly carried out then definitely tourism in Orissa will flourish. But due to bureaucratic lapse, red tapism, managerial inefficiency and unnecessary political interference etc., the tourism in Orissa in general and South Orissa in particular is lagging behind. It is a matter of great regret that the Orissa tourism and Development Corporation (OTDC) is suffering a loss of Rs. 4.38 crores. The Government have regretted for this loss and viewed that the performance can be improved if the administrative and managerial lacuna is minimised.

After analysing the entire theme it was realised that there are so many reasons for this sorry state of affairs. For the successful development of the tourism in this region it needs a systematic approach. We must take into account, the economic, cultural, social, technological, and political condition of the region.

Though Orissa has tremendous tourist potential, but lack of awareness about the tourist spots leads to the underdevelopment of tourism. We must utilise all available channels of communication for informing and creating awareness about the tourist spots both at national as well as international level. For the promotion of tourism we must advertise about different places and locations and their importance as a tourist spot.

The different fairs and festivals like Puri and Gopalpur Beach Festivals, Konark Festival, are welcome steps in this regard.

The second important technique for the promotion of tourism is State's support. It provides information regarding accommodation, transport, special attractions, prices etc. which motivates the tourists.

The promotion of tourism needs a

deliberate, planned, sustained and coordinated systems approach. All the Public Relations tools and techniques like organising conferences, seminars, radio and television contests, documentaries etc. needs to be utilised in this regard.

Tourism potential in South Orissa is still untapped. This region is one of the most backward regions for tourism development in the country. Despite having exotic locations and colourful tribes, the region could not be able to attract a large many domestic and foreign tourists. Lack of interest both on the part of government and private sector, the tourism in South Orissa has not yet accrued the importance of tourism and its benefits to society. Tourism has aesthetic, recreational, cultural, economic values. Development of tourism depends on the support and effort of government as well as private sector.

An idea of the foreign tourists and domestic tourists visiting Orissa from 1980 to 1995 is given below:

Year	No. of Foreign Tourists	No. of Domestic Tourists
1980	23941	190293
1981	26326	351738
1982	27138	586593
1983	29487	71491
1984	28373	582992
1985	26134	670902
1986	29168	802126
1987	26848	1044477
1988	30083	1108293
1989	32829	1131756
1990	32191	1212262
1991	29388	1221116
1992	26639	1264790

1993	24856	1278574
1994	26024	1324025
1995	28201	1360267

SOURCE - (*ECONOMIC SURVEY* - 1995-96, Govt. of Orissa)

From the above table it is clear that there has been an appreciable increase in the number of domestic tourists visiting Orissa, but the figure of foreign tourists visiting Orissa from 1991-94 has shown a perceptible decline. This should be a matter of concern. Hence this should be the proper time for Orissa to divert the flow of tourists to its various destinations. This requires a massive and well thought out plan for building up infrastructure like accommodation, communication, co-operation from various travel agencies, trained guides and tourist literature will be helpful in promoting tourism potential in Orissa. The overwhelming response from tourists has been that they wish to come back Orissa again.

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ENDOWMENT OF NEW AGRICULTURAL POLICY :

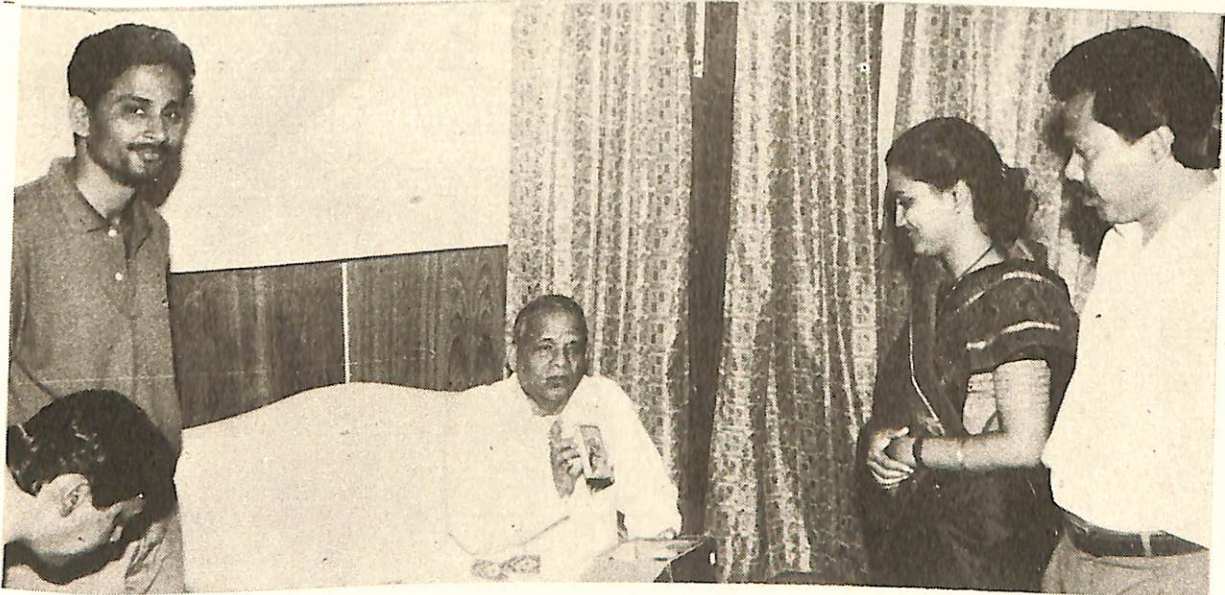
THE NEW AND COMPREHENSIVE AGRICULTURAL POLICY RECENTLY FORMULATED BY THE STATE GOVERNMENT ENVISAGES INCREASED PRODUCTIVITY AND PRODUCTION ON SCIENTIFIC LINES, DIVERSIFICATION INTO HIGH VALUE CROPS, COMMERCIALISATION OF AGRICULTURE THROUGH AGRO-PROCESS AND AGRO INDUSTRIES AND AGRICULTURE AS A GAINFUL ENTERPRISE. THE APICOL HAS PREPARED FEASIBILITY REPORT FOR ESTABLISHMENT OF ATLEAST 240 FOOD PROCESSING UNITS.

BLUEPRINTS TO MAKE THE STATE DRAUGHT FREE

ALL ATTEMPTS HAVE BEEN MADE TO EXPAND IRRIGATION FACILITIES IN THE STATE. THE RABI PROGRAMME THIS YEAR HAS BEEN GIVEN A SPECIAL THRUST TO ENSURE 7.3. MILLION TONNES FOOD PRODUCTION. AS PER THE RECENTLY FORMULATED BLUEPRINT, CONSTRUCTION OF THE LOWER SUKTEL AND INDRA PROJECTS WOULD START IN 1998 AND WOULD BE COMPLETED WITHIN 4 YEARS TO PROVIDE IRRIGATION TO BOLANGIR AND NUAPADA DISTRICTS.



Hon'ble Governor of Orissa Shri G. Ramanujam gives away certificates to the successful candidates in music and dance at the 34th convocation ceremony of Udayan Cultural Academy, Puri on 18.3.1997



Chief Minister Shri J.B. Patnaik inaugurating a Bhajan Cassette "*Pata Dian, Pata Odana*" at his official residence on 2.3.1997



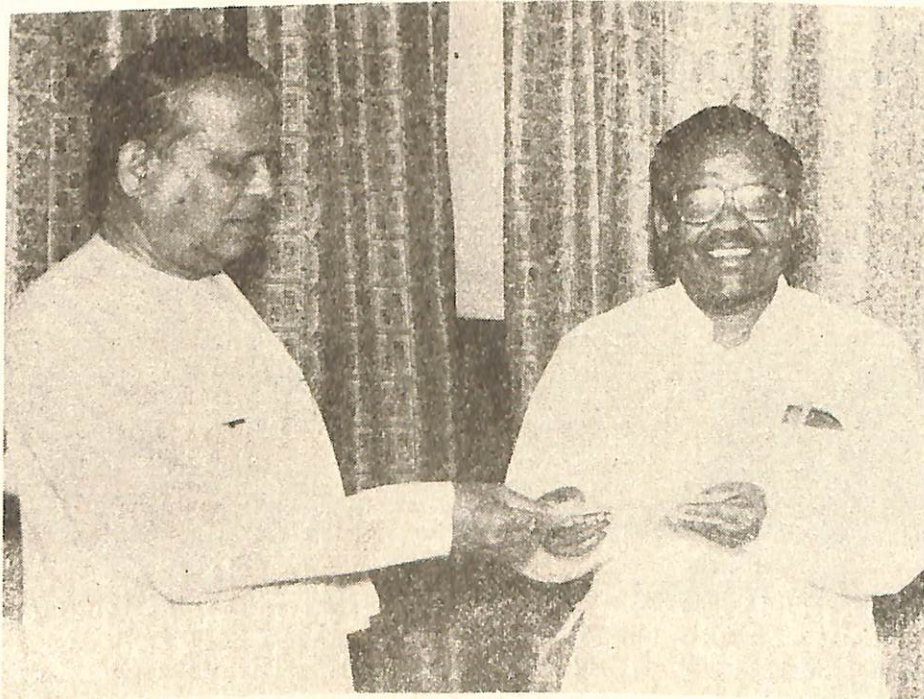
Minister of State, School & Mass Education Shri Jayadev Jena presenting the Report on Elementary Education to Chief Minister Shri J.B.Patnaik on 10.3.1997. The Report was prepared by Prof. Bidhubhusan Das who headed a special Commission



Orissa Assembly of Small & Medium Enterprisers felicitating Chief Minister Shri J.B.Patnaik as the Father of Industries in a colourful function held at Soochana Bhavan on 15.2.1997



Chief Minister Shri J.B. Patnaik felicitating the renowned Bhajan singer Miss Kavita Poduwal with Pinaki Award on the occasion of Maha Shivaratri on 7.3.1997



Minister of State, I. & P.R. Shri Netrananda Mallick donating a cheque of Rs. 10,000 to Chief Minister's Relief Fund on 19.3.1997 on behalf of Tihidi Block Primary Teachers' Association



Chief Minister Shri J.B.Patnaik , Deputy Chief Minister Shri B.K.Biswal and Smt. Jayanti Patnaik, M.P. gracing the Foundation Day Function of Naraj Barrage Project on 8.3.1997



Chairman, NABARD Shri P.Kotaya discussing with Chief Minister Shri J.B. Patnaik at the Secretariat on 6.3.1997



Chief Minister Shri J.B. Patnaik awarding the Mahari Award to Smt. Aruna Mohanty in the Guru Pankaj Utsav at Rabindra Mandan, Bhubaneswar on 17.3.1997



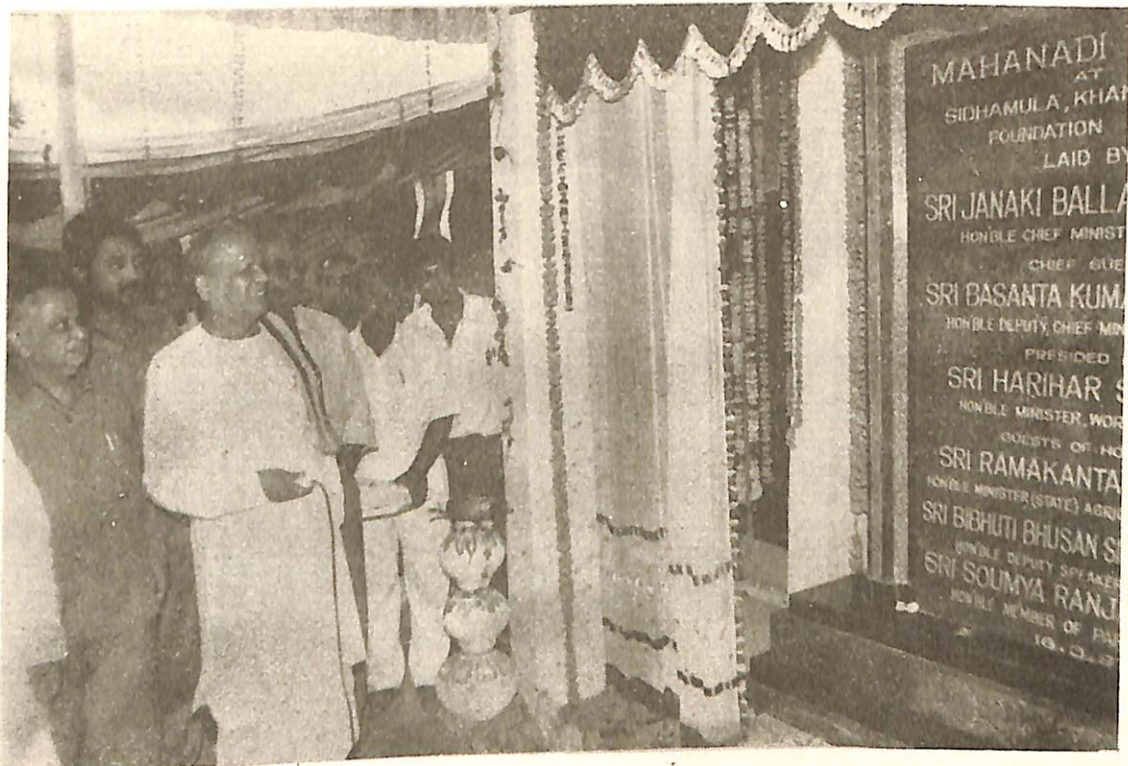
Chief Minister Shri J.B. Patnaik inaugurating the All India Carrom Championship at Tirumala Tirupati Kalyan Mandap, Bhubaneswar on 2.3.1997



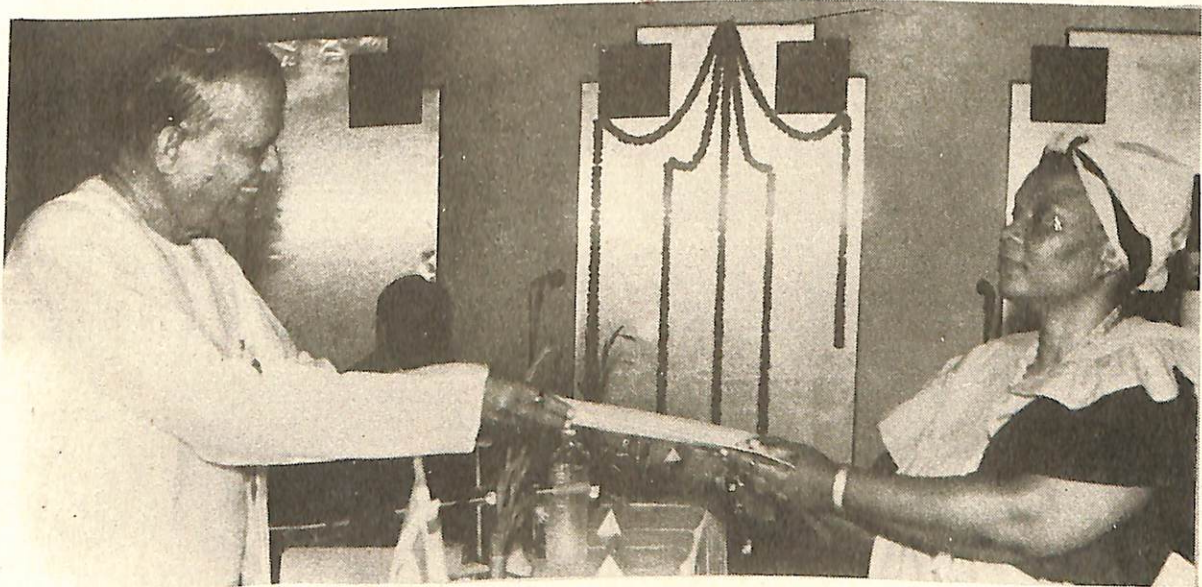
Chief Minister Shri J.B. Patnaik releasing the first issue of the Oriya monthly "Sri Lingaraj" at Lingaraj Temple Bhajan Mandap on the occasion of Maha Shivaratri on 7.3.1997



Chief Minister Shri J.B. Patnaik presiding over the preparatory meeting of the celebration of Orissa Day at the Secretariat on 14.3.1997



Chief Minister Shri J.B. Patnaik laying the foundation stone of Mahanadi Bridge at Sidhamula on 16.3.1997



Chief Minister Shri J.B. Patnaik distributing certificates to the trainees in the valedictory function of Integrated Rural Regional Development Planning, jointly sponsored by Government of Israel and Govt of Orissa at Hotel Kalinga Asoka, Bhubaneswar on 17.3.1997



Chief Minister Shri J.B. Patnaik inaugurating the Khalakhala Bridge on Gania-Barmul-Kuturi road on 16.3.1997



Chief Minister Shri J.B. Patnaik speaking at a seminar on "Orissa — Destination for Investors" at Hotel Prachi, Bhubaneswar, organised by Confederation of Indian Industry, Orissa Chapter on 15.3.1997

RAJ BAHADUR RAMA CHANDRA MARDARAJ DEV

Poorna Chandra Misra.

BACKGROUND:

Raj Bahadur Rama Chandra Mardaraj who emerged as one of the architects of separate Orissa Province hailed from a family of patriots. He was the worthy son of a worthy father. His father Harihara Mardaraj Dev was the pioneer of the Oriya Movement, the real foundation of which was laid in an assembly of nationalist leaders in his summer palace at Rambha which was attended by almost all the thinkers and organisers including Utkal Gaurab Madhusudan and Utkalmani Gopabandhu. The "Ganjam Jatiya Samiti" founded at Rambha in 1901 had two important sessions at Rambha and Berhampur which was attended by the representatives of the entire natural Orissa, consisting of Oriya speaking tracts of Madras, Bengal and Madhya Pradesh. Several Committees were formed during these sessions with enthusiastic members to put-forth their demands both for the formation of a separate province as well as for the protection of linguistic and cultural interest of the Oriyas who always used to be at the tail end of the different provinces, and whose interest was ignored for centuries since the disintegration of Orissa during the British rule. A vast Orissa empire was divided into segments mainly because the British rulers faced resistance in several parts at different times during the early years of company expansion. The result of the disintegration was the plight of the Oriyas who were reduced to subordinate status in all the provinces they had been merged. The "Ganjam Jatiya Samiti" was obviously the first organised attempt of the nationalist Oriyas under the leadership of Harihara Mardaraj to save the Oriyas from a deplorable status. The deliberations of the Samiti and the resolutions passed at the two important sessions were spread throughout the Oriya speaking tracts with the help of "The Prajabandhu" published from Rambha palace, edited by Pandit Neelamani Bidyaratna. The unpublished works of Fakir Mohan Senapati and Gangadhar Meher were also published in this "weekly" which also gave a call to the Oriyas to get united on issue which was common to them.

Eventhough Harihara Mardaraj died as early as 1907, his unfinished works took a concrete shape when the full-fledged "Utkal Samilani", the representative forum the natural Orissa, started organising enlarged sessions regularly every year under the above guidance of Utkal Gaurab Madhusudan Das.

The climate of Orissan nationalism in Ganjam was being fostered by eminent leaders like Sribatcha Panda, Krushna Chandra Gajapati, Sashibhushan Rath and their close associates and followers.

RAMA CHANDRA MARDARAJ, THE WORTHY SUCCESSOR :

When Rama Chandra Mardaraj became a major while he was pursuing his college studies at Madras, he was accorded a hearty reception by eminent nationalists like Maharaja Krushna Chandra Gajapati and Sri Parsuram Patro who used to exercise a lot of influence in the composite province of Madras. They were able to inspire him to join the Orissa Amalgamation Movement so that he can effectively serve the interest of the long-neglected Oriyas. In fact that worked with success. He exhibited his interest in the expansion of the historic Khallikote College which used to be financed by his father from the revenues of Khallikote Estate. The College witnessed a stage of expansion when eminent jurists and organisers like Rama Krushna Rath and Lingaraj Panigrahi assumed the charge of the Vice-Presidency of its Managing Committee of which he himself remained the President. It was the second oldest college of Orissa next only to Ravenshaw, and was one of the three constituent colleges of Utkal University when it was founded in 1943. The other two constituent colleges were the Ravenshaw College of Cuttack and Maharaj College of Paralakhemundi. It fulfilled the ambition of the Oriyas who aspired to get higher education which was desired to them during the 19th century. The

College in fact produced a galaxy of elites in the field of social and natural sciences who attained top position in India and even abroad. He was born on 13th January 1900 and passed away on 23rd January 1963.

RAMA CHANDRA DEV, THE PATRIOT:

Raj Bahadur Rama Chandra Mardaraj took active role in the social and political life of the composite Madras Province. As the President of the District Board of Ganjam he continued up to 1936 and in that capacity he was the main instrument of a lot of constructional activities including bridges and public buildings. He was succeeded by Maharaja Krushna Chandra Gajapati as the President of the District Board in 1936. As a member of Madras Legislative Council he used to put-forth the demands of the Madras Oriyas to merge with the proposed province of Orissa, the question which was agitating the nationalist Oriyas of his time. He was being associated by Lingaraj Panigrahi and Sashibhushan Rath while he was championing the cause of the Oriyas in the Madras Council. When he was deputed by the Indian Zamindars Association to take part in the Third Round Table Conference, he raised a strong voice in favour of the separate State of Orissa, the question raised in the first Round Table Conference by Maharaj Krushna Chandra Gajapati. He organised the "Orissa Feast" at London, inviting the British Parliamentarians including Sir Samuel Hoare who in his dinner speech, praised his efforts as well as that of Krushna Chandra Gajapati, for the sincerity they have shown in promoting the cultural and political interest of his race. He was accompanied by intellectuals like Justice Lingaraj Panigrahi, Bhubanananda Das, Jagan Mohan

Patnaik and a few others when he participated in the Joint Parliamentary Committee in 1934 at London. It is an undisputed fact that the separate Orissa Province could be carved out of India map only due to the efforts of Krushna Chandra Gajapati and Rama Chandra Mardaraj in the two Round Table Conference (First and Third) and the Joint Parliamentary Committee held at London. The financial sacrifice of Raj Bahadur Rama Chandra Mardaraj during the days of Orissa's Amalgamation Movement was certainly great.

POST-INDEPENDENCE ERA AND THE RAJ BAHADURS:

The fact that Raj Bahadur Ramachandra Mardaraj was loved by even congress leaders was a unique feature of his personality. Both Gandhiji and Nehru received his invitation to visit the historic palace at Rambha-on-Chilika. Obviously he was elected to the Orissa on a Congress ticket and assumed the responsibility of a Cabinet Minister. His ability to help construction works in the State Capital was recognised by one and all. The Pantha Niwas at Rambha was the brain child of the Raj Bahadur. He could exhibit his talents as a member of several prestigious bodies., both central and state level. The academic faculties he started in Khallikote College ultimately helped the commencement of a P.G. centre during the early years of the sixties and a full-fledged University at Berhampur in 1967. The name of Raj Bahadur Rama Chandra Mardaraj would be remembered by all for his contribution to the political, social and educational history of the Orissa State.

*Biswanath Nivas
Badakhemundi Street
Berhampur
Pin -760 001*

AUTONOMY TO MEDICAL COLLEGES LIKELY :

The three Govt. owned Medical Colleges in the State are likely to be made autonomous within a year.

PRIVATE PRACTICE OF GOVERNMENT DOCTORS ARE TO BE ABOLISHED :

It is learnt that a decision has been taken to abolish private practice of Government doctors though it would strain the state exchequer to the tune of Rs. 2 crores per annum. The abolition of private practice by doctors would be implemented first in three Medical Colleges and Hospitals, the Sishubhavan, Cuttack and Mental Health Institute, R.H.Cs and P.P Centres attached to the Medical College Hospitals, the Cancer Institute, Cuttack and 30 district headquarters hospitals. It is also learnt that fee would be levied on services as 'user charges' in the major hospitals.

LIST OF PRESIDENTS & VICE PRESIDENTS ELECTED TO ZILLA PARISHADS (1997)

SL. NO.	DISTRICT	PRESIDENT	VICE PRESIDENT
1.	Angul	Smt. Anjali Pradhan	Sri Suresh Chandra Dhal
2.	Balangir	Sri Balakrushna Rath	Smt. Binodini Bag
3.	Baragarh	Sri Kabisurya Purohit	Smt. Mathura Bhoi
4.	Bhadrak	Sri Panchanan Mandal	Smt. Rakhi Pradhan
5.	Boudh	Seikh Salim	Smt. Panchasuta Bhoi
6.	Balasore	Sri Bhupal Chandra Mohapatra	Smt. Namita Panda
7.	Cuttack	Smt. Urmila Sethi	Sri Pratap Routrai
8.	Dhenkanal	Sri Batakrushna Pattnaik	Smt. Satyabhama Behera
9.	Deogarh	Smt. Prafulli Patra	Sri Satyanarayan Pani
10.	Gajapati	Sri Kirtan Sabar	Smt. Padmini Sahoo
11.	Ganjam	Smt. Renu Bala Pradhan	Smt. Santi Devi
12.	Jajpur	Anilabala Das	Sri Digambar Kar
13.	Jharasuguda	Sri Bhabani Shankar Naik	Smt. Tapaswini Pradhan
14.	Jagatsinghpur	Sri Laxmana Mallick	Smt. Amiya Swain
15.	Kalahandi	Sri Shiva Shankar Pattnaik	Smt. Nibedita Singh
16.	Kendrapara	Smt. Tara Kinkari Das	Sri Alekh Kumar Jena
17.	Keonjhar	Sri Debaki Nandan Mohanty	Smt. Sushila Bala Pahi
18.	Khurda	Sri Rama Chandra Mohapatra	Smt. Bidyutlata Bhoi
19.	Kandhamal	Smt. Purnamani Pradhan	Sri Ramabisi Digal
20.	Koraput	Sri Chandra Sekhar Majhi	Kulesika Kausalya
21.	Mayurbhanj	Smt. Kamala Tiria	Bivendra Baral
22.	Malkanagiri	Sri Nabin Chandra Madakami	Smt. Padmini Muduli
23.	Nawarangapur	Sri Gopinath Pradhani	Smt. Kunti Majhi
24.	Nayagarh	Sri Rudra Madhab Ray	Smt. Sarat Sahoo
25.	Nuapada	Sri Hitesh Bagarti	Smt. Kasturi Naik
26.	Puri	Smt. Manju Mohanty	Smt. Manjulata Bariki
27.	Rayagada	Sri Bijaya Kumar Gamango	Smt. Padmabati Puala
28.	Sambalpur	Sri Brundaban Majhi	Smt. Ashalata Pradhan
29.	Sonepur	Sri Anil Kalayat	Smt. Jagnyasini Suna
30.	Sundargarh	Smt. Harshita Lugun	Sri Pratap Mahanta.

Mukteswar Archway in Chennai :

Orissa sculptors breathe life into stones which get elegantly transformed. Twentyfive young artists of Orissa at the Studio of S.S. Creations at Jagamara near the Capital City could startle the visitors by chiselling dexterously the Mukteswar Arch, almost double in size of the original by using 87 pieces of Khandolite stones. The monumental art piece which weigh roughly 100 tonnes would adorn the gateway of the proposed craft village at Mahabalipuram near Chhenai.

Chief Minister, Shri J.B. Patnaik while unveiling the exquisite arch on March 11 at Jagamara, commended the artists' deft craftsmanship and wished that a replica of the original Konark Temple could be recreated by the artists of Orissa by putting into it the classical elegance of Kalinga architecture and artistic response of the present milieu.

Japanese Language Centre in Utkal University :

It is being planned to open a Japanese language learning centre in Utkal University to acquaint the youth & entrepreneurs with the language of the most technologically advanced neighbouring country of India. Chief Minister Shri J.B. Patnaik while addressing the annual day meeting of the Confederation of Indian Industry (eastern region) on March 15, hinted at this.

Rajdhani Express bi-weekly :

Sources reveal that Bhubaneswar-Howrah-New Delhi Rajadhani Express would run twice a week from March 20. It would leave Bhubaneswar every Sunday & Thursday and New Delhi, Friday & Tuesday.

Primary Education in the State to be universalised by 2002 A.D.

A target has been fixed to universalise Primary Education in the State by 2002 A.D.

Super Highway between Gopalpur-Talcher :

Chief Minister, Shri. J.B. Patnaik has recently announced that a Super Highway will be constructed to link the portbased steel industries at Gopalpur and the mineral rich Angul & Talcher with financial assistance from Japanese companies. To begin with, the foundation stone of a 1451.72 metre bridge over the river Mahanadi at Sidhamula near Kantilo in Nayagarh district was laid by Chief Minister Shri J.B. Patnaik on March 16. The Mahanadi bridge with 38 spans would be

completed within 3 years. Deputy Chief Minister, Shri B.K. Biswal attending the inaugural function as Chief Guest said that the bridge was part of the proposed Super Highway which would emerge as an important commercial roadway linking the North Orissa with the South and Central Orissa. The function was also attended by Minister, Works, Shri Harihar Swain; Minister of State, Agriculture, Shri Ramakanta Mishra, local MLA and Deputy Speaker, OLA.

Rs. 110000 Crore investment for Orissa :

Chief Minister Shri J.B. Patnaik in his address as the Chief Guest at the Annual Day Function of the Confederation of Indian Industries (C.I.I.) organised by its Eastern Region disclosed that Rs. 110000 Crore of worth investment had been assured for the State. He declared that, "we have lost precious time from 1991-95 when liberalisation policy was implemented. However, the time has come that we would accelerate the wheel of progress with commitment and utmost competence. Our State has a rich reservoir of skilled manpower, a sound corporate sector, a good industrial base, thriving financial institutions and above all a responsible, responsive Government which is eager to render all possible help. We have already drawn out a massive plan for our industrial growth and attainable infrastructural facilities." He further reiterated, "Coastal Orissa is to be connected with Western Orissa by 1997. Daitari-Bansapani railway line would be completed by 2000 A.D. and power generation will reach 2600 M.W. by 2000, showing an unused balance of 500 M.W.;" The Chief Minister hoped that the proposed Bhubaneswar-Mumbai Super Highway would be through in time. He further emphasized that despite all odds the Gopalpur major port would come up as scheduled. Shri Niranjan Patnaik, Minister, Industries thanked TISCO for their proposed second steel plant in Orissa, Dr. J.J. Erany, M.D. TISCO appreciated Government's help and said that the House of Tatas was committed to give a fillip to the industrial climate by putting in massive investments. They would invest 1000 crore more apart from the proposed 2000 crore investments for the cold rolled mill at Gopalpur.

Newly elected Panchayati representatives have a significant role to play :

"290 blocks in the State have been included in the Employment Assurance Scheme and each of the block will receive Rs. 1. crore towards maintenance of roads and upkeep of environment. Besides a sum of Rs. 1 crore each has been sanctioned to

blocks for the implementation of Jawahar Rozgar Yojana and other welfare schemes. For construction of Panchayat building, a sum of Rs. 1.5 to Rs. 2 lakhs is also being provided. Road communication is to be ensured in villages and from villages to the Panchayat samiti", said show Hemananda Biswal, Deputy Chief Minister during the 10th Annual Function of the Kartikeya Library at Sunguda under Badachana Constituency, Jajpur District as the Chief Guest. Shri Biswal hoped that essential welfare schemes implemented by the Government in the rural sector like supply of drinking water, development of roads, extended facilities of health, sanitation and education would receive support from the youth & the public. The Deputy Chief Minister also gave away awards and prizes. The function was also attended by Ex-Minister, Sri Sitakanta Mohapatra, Sri Baishnav Charan Parida, Spokesman of PCC, M.L.A. Sri Arjuna Charan Das, Vice-President, Jajpur Zilla Parishad, Sri Digambar Kar and others. Sri Aniruddha Samantray, President of Kartikeya Library presided.

Jatni N.A.C. to receive Rs. 4 crore central assistance :

Minister of State for Excise, Sri Suresh Kumar Routray has revealed that a sum of Rs. 4 crore has been sanctioned as central aid under Prime Minister's Integrated Urban Poverty Eradication Scheme to Jatni N.A.C which would improve the lifestyle of 3200 families living under poverty-line. Besides, community centres in slum areas in Jatni town would be set up which would partly function as centres to provide free education to children within the age group of 3 to 6. A part of the amount would also be diverted towards construction of pucca houses of the slum-dwellers and development for roads, supply of drinking water and construction of drainage etc. The amount would be utilised within 5 years on such development programmes.

Kalakala bridge opened for the public :

The Kalakala Setu of Ganiya-Badamula-Kutura road in Nayagarh District. was inaugurated on March 16. It would be a direct road-link between the coastal Orissa and the Western Orissa. This road would provide a direct access to Phulbani from Khurda town by reducing 15 kilometres. Besides the road is laid on a beautiful natural landscape along the river Mahanadi and has a special appeal for the tourists. The bridge is 105.60 meter long.

Chief Minister, Shri J.B. Patnaik while inaugurating the bridge for the public thoroughfare said that it was the main road link in the past which connected Puri to the districts of Western Orissa. He further said that irrigation projects at Budha-Budhiani, Kuharia and Badamula in Nayagarh district would soon come up. A project is also in the pipeline to provide irrigation to Badasilinga valley. A massive irrigation project is going to be implemented in the State soon", the Chief Minister said. Deputy Chief Minister, Sri B.K. Biswal assured to revive the Nayagarh Irrigation Division which would ensure irrigation to 30 thousand acres in Nayagarh district. Steps have also been taken to set up Lift irrigation points under Nayagarh dist. He further announced that 11 minor irrigation projects would be constructed very soon. The meeting was also attended by Minister, Works Sri Harihar Swain and Secretary, Works Shri N.K. Rath and others.

Construction of 12 Medium Irrigation Projects to be complemented by 2000 A.D.

Deputy Chief Minister, Shri B.K. Biswal while laying the foundation stone of the Orissa Lift Irrigation Bhavan at Nayapalli on 17. 03.1997 said that the new Bhavan to be built at the cost of Rs. 2 crores would commemorate the Silver Jubilee of Lift Irrigation Corporation in 1998. Many irrigation projects were under construction in the State of which 12 projects were to be completed by 2000 A.D. To complete all the projects, a huge amount would be required and the Deputy Chief Minister revealed that Rs. 400 Crores from NABARD, 700 Crores from OECF, Japan and Rs. 120 Crores from the Central scheme of AIBP would be available. "Irrigation through L.I. points would be cheaper and hence the Government was putting more stress on it", he said. Shri Rabinarayan Senapaty, Secretary, Water Resources, in his address as guest of honour hoped that the State's development would depend on the expertise and commitment of the persons connected with the Lift Irrigation Corporation. Shri Rajan Sahoo, Chairman, L.I. Corporation, in his presidential address complimented Government's stand on the transfer of the Corporation to the control of the Department of Water Resources and revealed that during the acute crisis of drought recently, arrangements were made to provide irrigation to 80,000 acres through 7606 L.I. points. and hopefully said that during the coming rabi season a massive programme was afoot to provide irrigation to 12 lakh hectares through 10,500 L.I. points.

Project report on Nayagarh district presented by Israel Study Centre :

A Post-graduate Applied Training Programme sponsored by the Government of India and the Government of Israel was organised from 23rd January, 1997 for 2 months. This was a sequel to the 5-month theoretical programme in Israel from August to December, 1996. In this course on "Integrated Rural Development Planning", 37 trainees from 17 countries including India participated and made an extensive tour to different places in Nayagarh District. They had prepared a project report on the development of education, health, agriculture, animal husbandry, food processing, poultry, small scale industries and tourism in Nayagarh district. A special function was organised at Kalinga-Ashoka Hotel on 15. 03.1997 where the Project Report envisaging the development of Nayagarh District from 1997-2007 was presented. Director, Israel Development Study Centre, Mr. Michael Gorelich presented an introductory note. The function was attended by Shri Rabindra Mohanan Senapati, Commissioner, State Agricultural Production, Mr. UZI Wellish, Consul, Israel Embassy, Shri B.K. Patnaik, Commissioner-cum-Secretary, Agriculture, Shri D.N. Padhi, Commissioner-cum-Secretary, Tourism and other officials of various Departments. In this training programme, nearly 89 high officials from Agriculture, Soil Conservation, Horticulture Departments and from OUAT participated.

Panchayat polls in Tribal areas in a year :

With coming into effect of the Central Act on 24th December, 1996, fresh elections would be held within a year to elect tribals as Chairmen of all the Panchayatiraj bodies.

One Million Tonne per year

Integrated Steel Plant at Duburi soon :

The Nilachal Ispat Nigam Ltd. (NINL), a joint sector Company promoted by MMTC & the

State Government would soon set up one-million tpy integrated Steel Plant at Duburi in Jajpur district.

It is learnt that the State Government had already allotted 2500 acres, the Central Government had approved diversion of 844 acres of forest land whereas the IIDC had already transferred 2050 acres of land.

Hospital by Private Effort :

Sri Bhupinder Singh, Minister, Culture & Tourism inaugurated a hospital at Kamathana under Bhawanipatna block in Kalahandi district on 8.3.1997 and praised the endeavour of St. Paul Missionary Society which has set up the hospital through their sister voluntary organisation, "Kalahandi Development Project".

Modern Fertiliser Plant in Paradip soon :

Sources reveal that a private sector, Oswal Chemical and Fertiliser Limited is planning to set up a 2800 crore Fertiliser Plant at Musadiha in Paradip. The proposed Plant is scheduled to be completed in 2 years and will commence production by 2000 A.D. The Plant would produce mainly phosphates, sulphuric acid and phosphoric acid. The raw-material requirement, it is learnt, is to be met by import.

Proposal for construction of 1775 staff quarters approved :

It is learnt that 1775 more quarters for the State Government employees will be constructed on 58.62 acres of land at Gadakan in the outskirts of the Capital City.

Slums in the State Capital :

It has been estimated that there are as many as 13300 families still living in 61 slums on Government lands in the State Capital and their rehabilitation would cost the State exchequer nearly 13,000 crores.

**SPECIALISTS TO BE AVAILABLE ROUND THE CLOCK AT S.C.B. MEDICAL COLLEGE IN CASUALTY
PRESS NOTE**

With effect from 16.3.97, the casualty in S.C.B. Medical College, Cuttack will be manned by three specialists, one each from Surgery, Medicine and Orthopaedics besides one Assistant Surgeon. These doctors will be available for 24 hours. This has been a long standing demand of the public to provide Specialist's support at the Casualty. The above arrangement is by way of fulfilment of this demand.

In case, the patients find these any of that three Specialists is not present, they should bring it to the notice of Superintendent of S.C.B. Medical College, Cuttack and in her absence, the Administrative Officer, S.C.B. Medical College, Cuttack should be informed. Their telephone nos. are :

- | | | |
|--------------------------------------------------------------|------------------|---------------------|
| (i) Superintendent S.C.B. Medical College, Cuttack | Office
614080 | Residence
614570 |
| (ii) Administrative Officer, S.C.B. Medical College, Cuttack | 614122
Ext. 4 | 622032 |

HEALTH & FAMILY WELFARE DEPARTEMNT, GOVT. OF ORISSA

EDITORIAL TALKPIECE

The celebration of Orissa Day or Utkal Divas brings in multiple associations in our mind. It opens up our past—both glamorous and grisly, our fruitions and failures.

Orissa in the past was known by different names i.e. Odra-Kalinga-Kosala-Kangoda-Utkal etc. of course, with variations in its physical expanse at different periods. But the fact remains that it had extended in the past from the Ganges to the river Kaveri. After a fierce war, Ashoka was wedded here to peace & humanism, Mahamegha Vahan Kharavel established his capital here and associated himself with the welfare of the people in the 1st century B.C. Various dynasties ruled Orissa, till the end of the 14th century and during their regime Kalinga alias Orissa rose to its eminence, particularly in the realms of religion, philosophy, art and architecture, dance & music. Monuments like Sri Jagannath Temple at Puri, Surya Temple at Konark, Lingaraj & Mukteswar Temples at Bhubaneswar are famous. During their regime Orissa was home to Buddhism, Jainism, Saktism and Saivism, the relics of which are still abundantly found in Orissa and some of which include the rock-cut Jain caves at Khandagiri-Udaygiri, Buddhist Viharas at Lalitgiri, Ratnagiri & Udaygiri, Sakta shrines, i.e. sixtyfour Yoginis at Ranipur Jharial, Hirapur & presiding Sakta deities at Sambalpur (Samalei), Sonapur, Jhankad, Banpur, Kakatpur etc.

History records the first Oriya king to rule the vast empire of Orissa was Kapilendrudev in 1435 AD. followed by famous rulers like Chodaganga, Narasinghdev, Purusottamdev, and Prataprudradev till 1568 AD. Orissa witnessed unprecedented rise during these 133 years. During this period Kalinga architecture was acclaimed as a distinct school. A nine-storeyed garison-Fort at Barabati on the bank of river Mahanadi in Cuttack City was built, the ruins of which are still seen. Sri Jagannath-Puri, one of the four *dhamas* drew the whole attention of India as it became a great religious centre that stood on the matrix of religious tolerance and pan-Indianism. Great religious advocates like Shankaracharya, Kavir, Nanak, Tulsidas, Chaitanya, in later times, Shankardev, Thakur Anukul Chandra and many others came to Orissa and had their *maths*/monasteries established in Puri. The royal patronage provided a great phillip to writing in Sanskrit. Famous scholars of world repute are Kavi Jayadev (*Gitagovinda*), Biswanath Kaviraj (*Sahityadarpan*), Baladev Vidyabhusan (*Govindabhasya*) and astrophysicists Satananda (*Bhasvati*) and Samanta Chandra Sekhar (*Siddhantadarpan*).

The period from 1568 to 1936 was a period of misfortune, debacle and decadence. The reins of the province went into the hands of alien rulers-Afghans-Moghuls-Marhattas and the English. Desecration of religious shrines, social exploitation, political subjugation, religious conversion, suppression, tampering with economic balance, plunder leading to the great famine in 1866, machinations leading to extinction of Oriya identity and dismemberment of the motherland marked the long spell of 368 years. The race which was once acclaimed as the race of transoceanic traders, valorous fighters, superb craftsmen living in the land of plenty was seized with ignominy and penury.

The 19th century somehow witnessed Orissa responding to the call of resurgent nationalism. In 1817, the *paikas*, the rural militia of Orissa revolted against the alien rule which was a perceptive upsurge against the British authority.

The vast empire of Gajapatis of Orissa was confined to the districts of Puri, Cuttack and Balasore only by 1808 which was again put under the Bengal Presidency for administrative convenience. All other parts of Orissa, once rich and abundant, were distributed among three provinces—Bihar, Central Province & Madras Presidency. Thus, the Oriya-
cake was sliced off into four fragmented bits. It was the height of ignominy and humiliation for a race which had a glowing saga of chivalry and valour.

During the closing decade of the 19th century, Oriyas mustered up courage and were united to fight for a common cause, i.e. the identity of Orissa. Conspiracy to banish Oriya as court language in Sambalpur was thwarted, followed by sincere commitments to highlight the language and literature of the land by responsible writers like Fakirmohan, Gourishankar, Radhanath, Gangadhar, Nandakishore, Madhusudan and others.

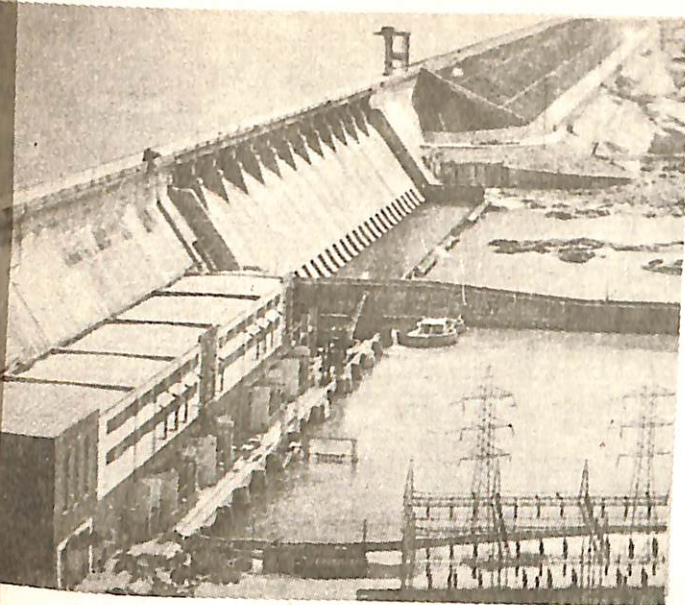
A strategy to unite the Oriyas through a common quasi-political forum was spearheaded by Utkal Gaurav Madhusudan Das through the formation of Utkal Sammilani which received wide support from the chiefs of Garajati States. At the behest of Utkalmani Gopabandhu Das, the forum acted as the Orissa chapter of National Congress and ultimately we succeeded in carving out a separate Orissa Province on 1st April, 1936 and was forced to accept mother Orissa in her mutilated form. The credit of course, goes to the Maharaja of Paralakhemundi for his untiring persistent effort. We had to wait for another 12 to 13 years to pride over a greater Orissa with the merger of Garajati states.

Last year we celebrated the Diamond Jubilee of Utkal Divas or Orissa Day. Jubilations and excitements mark the birthday celebration of our State. Promises are made to help accelerate the process of all round development of the state, but the pity is that we have not been able to do justice to our language which was the trump card for the formation of the State. The more we get urbanized, the more we display our apathy towards our language. Mushrooming of English medium schools has posed a threat to the learning of Oriya language. Besides, a movement in the western belt of Orissa to recognise the spoken language of that region as a separate language has also created an uneasy tremor. However, the present government is firm on implementation of Oriya as a compulsory subject in all English medium schools of the state, and use of Oriya as official language will definitely promote the spread of Oriya language. Besides, it is widely felt that induction of the languages/dialects used by people of Orissa in border areas, tribal pockets etc. will certainly add force and will enrich our language.

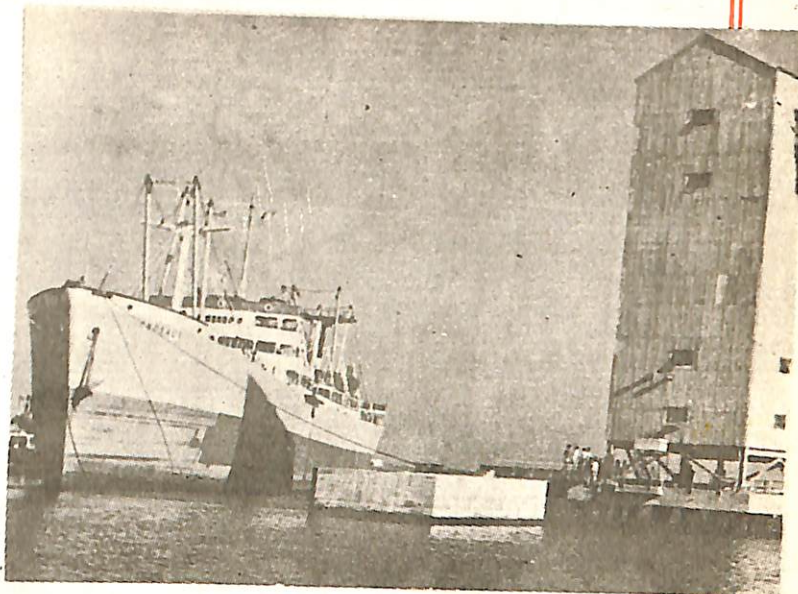
The present govt. is committed to the cause of the people and the State. Chief Minister, Sri J.B. Patnaik has made repeated announcements to transform Orissa to one of the premier States of India. Innovative strategies are being prudently adopted to boost Orissa's agricultural produce, to set up multiple industries and to harness nature's vast resources through massive infrastructural development, which will also have a far-reaching effect on our socio-economic and cultural profile. There are hurdles and impediments which often shake our resolute march like the recent drought and the inferno that took a heavy toll of precious lives at Baripada. Let their souls be at rest.

On this auspicious Orissa Day, while sharing the pangs of the bereaved families & the people victimised on account of Nature's cruelty, we pray to the Almighty to give us strength and fortitude to tide over vicissitudes and keep our onward march ever unimpeded.

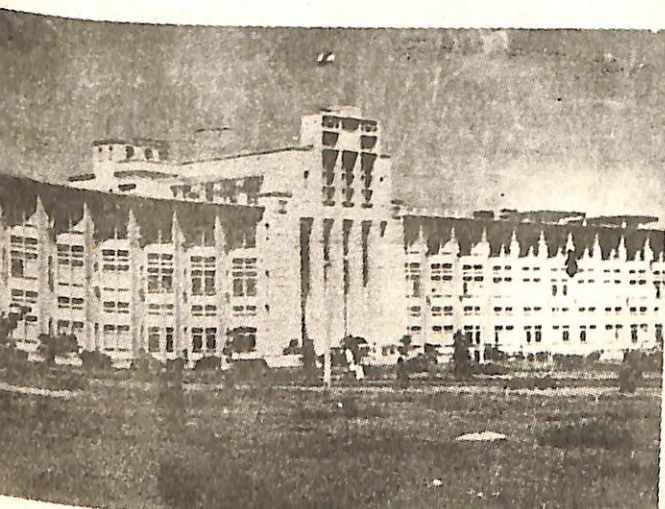
Rajkishore Mishra



Hirakud Dam



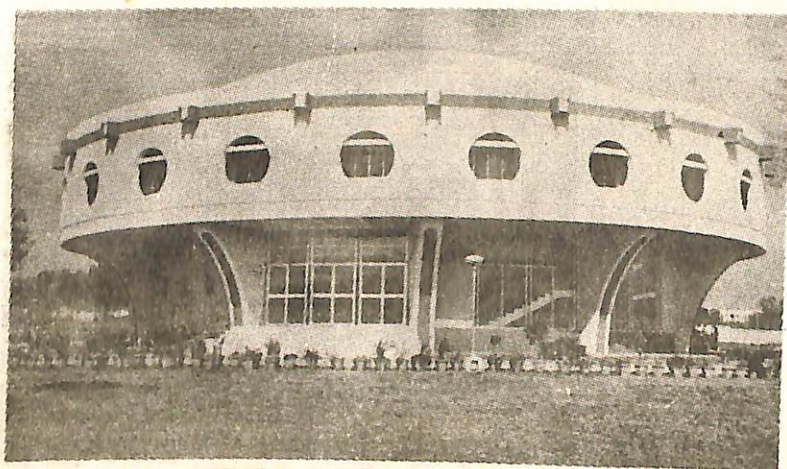
Paradeep Port



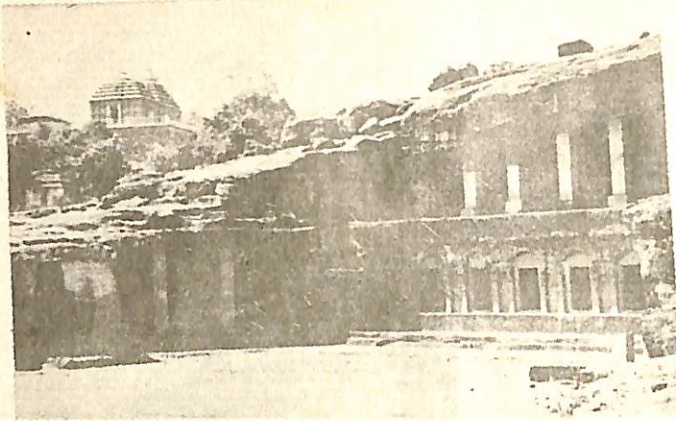
State Secretariat



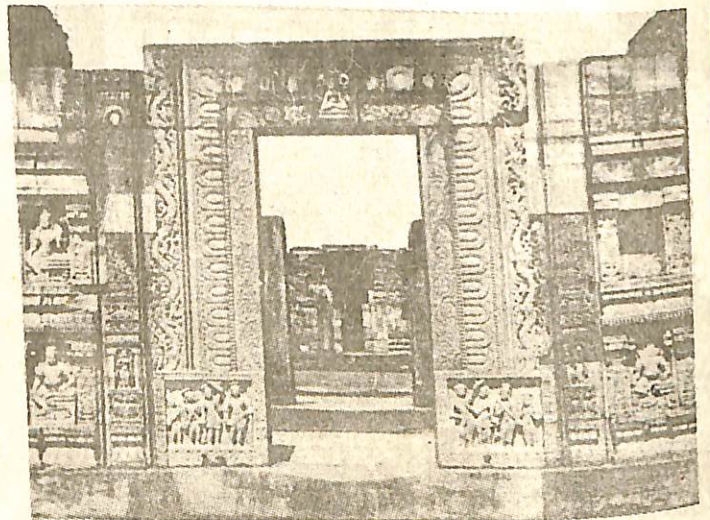
Shanti Stupa, Dhuli



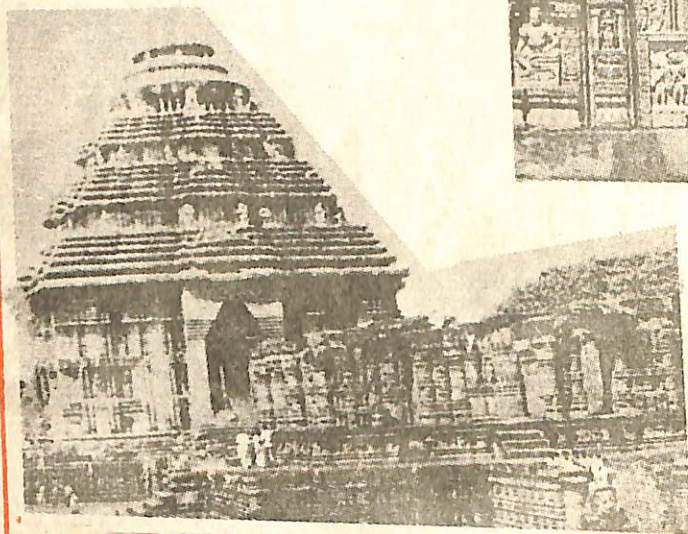
Samanta Chandrasekhar Planetarium



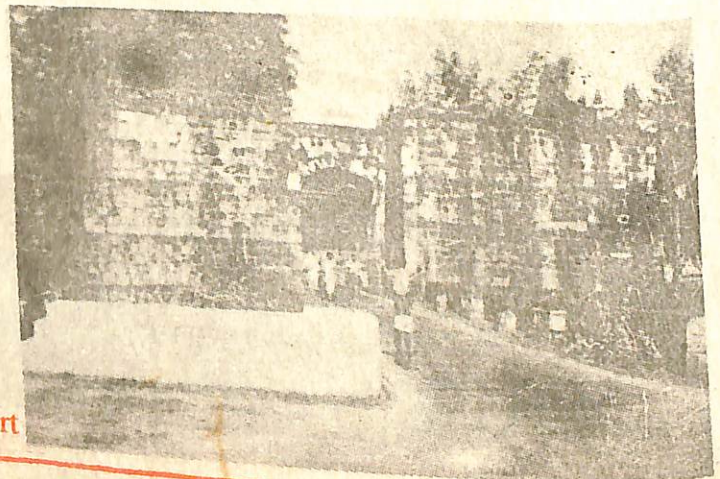
Khandagiri Caves



Lalitgiri Buddha Vihar



The Sun Temple, Konark



The Barabati Fort