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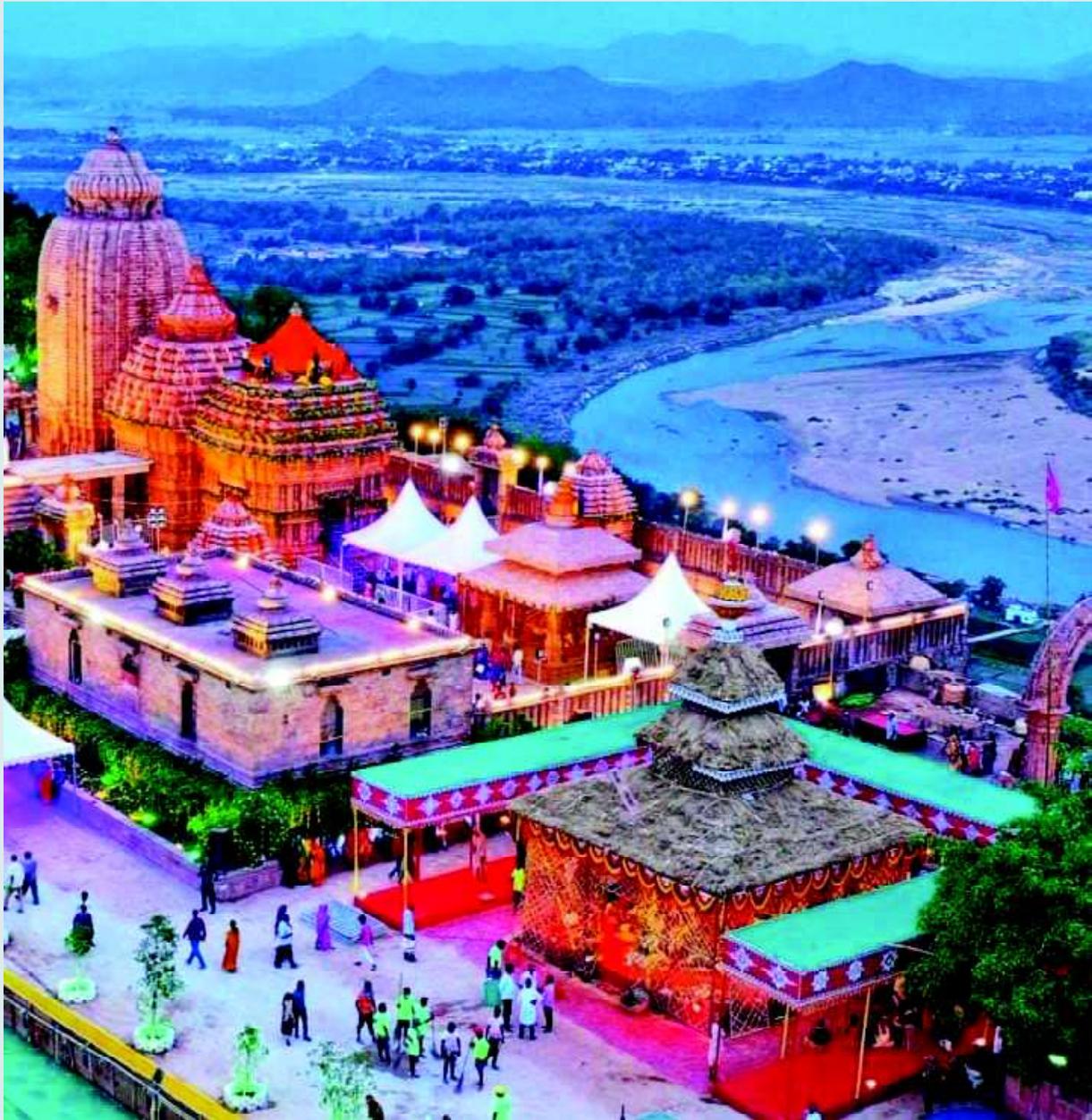
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The 5 'T' Impact



A panoramic view of Maa Tara Tarini Temple located in Kumari hills of Ganjam District in Odisha.



Hon'ble Chief Minister Shri Naveen Patnaik
at the transformed Maa Tara Tarini Temple.



Servitors presenting a portrait of Maa Tara Tarini to Hon'ble Chief Minister Shri Naveen Patnaik.



Servitors of various temples and shrines being felicitated during the renovation of Maa Tara Tarini Temple.



Hon'ble Chief Minister Shri Naveen Patnaik offering his devotion to Maa Tara Tarini.
Secretary 5 'T' Shri V.K. Pandian is also present.



Hon'ble Chief Minister Shri Naveen Patnaik dedicating to people of Odisha the transformed temple of Maa Tara Tarini.

"Our model of Governance is to provide Transformational Governance with the aim to Build a New Odisha"

- Naveen Patnaik
Chief Minister, Odisha



Ladies and Gentlemen,

When I took over as Chief Minister in 2000, the state was going through a severe crisis after the 1999 Super Cyclone. The finances of the state were in a mess and there was no money to pay even salaries. The development activities had come to a complete halt. In those days, Odisha used to be in news for all the wrong reasons like hunger, poverty, disasters. In the last two decades of our government in Odisha, the State has come out of the crisis situation and has been making rapid strides in development and emerged as a role model in many fields.

It was not an easy journey. We had to overcome many challenges including a strong legacy of political corruption and administrative lethargy in the state. Large parts of the state face geographical and social-economic hurdles. But with a single-minded focus to fulfil the aspirations of the people of Odisha, we have been working with grit and determination. The people of Odisha appreciate our good governance and reposed their faith in our party for five successive terms.

Our model of governance is to provide transformational governance with the aim to build a new Odisha. The principles of our Governance are best explained in the 5Ts – Transparency, Technology, Team Work, Time and Transformation. Transparency in Governance is the most important aspect of our government. We follow a zero-tolerance approach towards corruption and have been taking exemplary action against such government servants. We strive towards people-centric governance through transparency in the decision-making and optimal utilisation of the public resources towards the development of the state.

We leverage latest technology to improve the effectiveness of the governance systems and delivery of public services. For example, the Secretariat (Lokseva Bhavan) is completely made online. Most of the public services are now delivered online. Smart classrooms are built under the high school transformation and the classes are taken online to improve the quality of education. A model scheme for farmer empowerment like Kalia could be launched and executed within a short time, thanks to technology.

Governance cannot take giant leaps unless there is team work. All parts of the government have to be aligned towards a common goal of transforming the state. Therefore, we follow the “Whole of Government” approach. Especially during the crisis situations, this is very effective. Whether it is cyclone management or the COVID management, the entire government machinery is involved in tackling the situation.

Similarly, all segments of the society also have to be made a part of this process. We strongly believe in an inclusive governance, which stands for the most disadvantaged people. Therefore, we have programs for women empowerment like Mission Shakti. More than 70% of our Zilla Parishad Presidents are women. We ensured that women get more than their fair share in the Governance structures and become important members of our team for new Odisha.

Another example is our partnerships in Sports. We have built partnerships with Sports federations, corporates and Sports persons. Together, we established high performance centres and organized national and international tournaments. Due to such partnerships, we could help restore the glory of Indian Hockey. We want to increase the pace of development and therefore, time is very important for our government. We no longer believe in incremental development. The people of the state want transformation to happen and therefore all our efforts are directed towards achieving that goal.

A lot has already been achieved in the last two decades. From a situation of abject poverty and hunger, we are now a leading state in paddy production. We are on a fast track of industrial development. We are top in mining and mineral based industries like Steel, Aluminum etc. Odisha has been recognized in many fields such as skill development, health initiatives like Biju Swasthya Kalyan Yojana, urban projects like Jaga Mission, Drink from Tap, high school transformation, fiscal management, food security, mega drinking water projects, road connectivity like Biju Expressway, etc.

In spite of the COVID pandemic in last two years, Odisha is among the fastest growing states in the country. We are making huge investment across all sectors including large irrigation projects, infrastructure development, industrial hubs, health institutions, educational initiatives, etc. In the next two years, there will be visible transformational changes across Odisha. We are confident that this will be a giant leap forward in the development history of the state and a new Transformed Odisha will emerge as a leading state in the country.

"Odisha Children Have Acquired Winning Habit"

- Naveen Patnaik
Chief Minister



“Winning is a habit; so is excellence. I believe, our children have now formed the habit to excel, to compete with the best in the world and win.” Hon’ble Chief Minister Shri Naveen Patnaik said this while felicitating the winners of India Skills Competition. Odisha students have got as many as 59 medals at India Skills Competition 2021 which was held in New Delhi in January 2022.

Speaking at a function organised to honour the winners at Convention Centre, Lok Seva Bhawan, Hon’ble Chief Minister announced the enhancement of cash incentives for Biju Patnaik Dakshata Award for the winners of world Skills Competition to held in Sanghai in China during October this year.

Hon’ble Chief Minister said that Odisha will put the best resources available towards training the winners as they go through the grueling preparations for the World Skills Competition in October 2022.

He announced that from this edition onwards, the gold medal winner in the World Skill competitions will get an award of Rs.1 Crore, silver medalist will get Rs.50 lakh and the bronze medallist will get Rs.25 lakh.

He also said that the institution which nurtures the gold medal winner will get Rs.5 crore for setting up the Biju Patnaik Centre of Excellence.

Setting the goal more challenging he set the target of 2-3-4 for the participants at WSC in Sanghai. He said, 'We have kept the goal of 2-3-4, bringing 2 Golds, 3 Silvers and 4 Bronzes for the country from the youth of Odisha.'

Wishing the competitors at World Skills Competition, he said, "From now onwards, may all of you have 'Shanghai on my mind, India in my heart', as you work towards making this dream a reality."

Congratulating the competitors Hon'ble Chief Minister said that Odisha stood first in the India Skills competition held in January 2022 with 59 medals in total. He congratulated all the winners, their parents, their coaches, institutions and industry partners for this great achievement. He also thanked the National Skill Development Corporation for the support.

Shri Patnaik further said that these medals come from traditional skills to the latest in technology proving the range and versatility of our boys and girls. In standing with our commitment to promoting girls in technical education, girls have brought the state national honours in areas that are traditionally male dominated.

Hon'ble Chief Minister said that Odisha worked for a time when people would ask our boys, girls whether they are just skilled or skilled-in-Odisha. The endeavour got its first appreciation when Aswath Narayan from Odisha brought India its first ever gold in the field of water technology in the last edition of the World Skills Competition held in Kazan in 2018.

Hon'ble Chief Minister said that we have made skilling aspirational for the youth and it is at the core of all that we do in the area of skilling. The World Skill Centre in Bhubaneswar, set up with ITEES Singapore as the knowledge partner, stands as a towering testament of our commitment towards the youth of Odisha, he added.

Hon'ble Chief Minister also felicitated Shri Santosh Ojha, a gold medallist in cabinet making, Sona Behera, gold winner in Painting, Swati Kumari and Nausin Nigar gold medallists in Robotic system Integration. They received certificates and cash awards.

"Improving Health of Forests & Enhancing Living Standards of Forest Fringe Villagers"

-Naveen Patnaik
Chief Minister

Inaugurating a conference of Divisional Forest officers, Hon'ble Chief Minister Shri Naveen Patnaik has asked the forest officers to prepare a concrete roadmap for improving the health of our forests and enhancing the living standards of our forest fringe villagers. Speaking on the occasion of a two-day conference of DFOs organised at state convention centre in Lok Seva Bhawan Hon'ble Chief Minister said that in spite of the difficult situation due to the pandemic, our forest cover has improved in last two years as per India State of Forests Report- 2021.

“We have added highest number of mangrove forests in the country and third highest in total increase of forest cover between 2019 and 2021. This has been possible due to constant support of our people, the VSS members and tireless effort of forest staff in the field”, he said. He called upon the officials to work towards continuing this trend in the years to come.

He said that afforestation is a key component for providing employment to people in forest fringe villages. He advised the officials to rope in Women Self Help Groups for raising seedlings for the Forest Department.

He urged to carry the plantation programmes under the 5T Initiative. This would bring transparency, timeliness and encourage team work among all stakeholders, he added.

He said that many of our forestry programmes such as Joint Forest Management, and the Odisha Forestry Sector Development Project have been successful in providing livelihoods and empowering the local communities.

Speaking on various issues such as Human-Elephant conflict, Trafficking of wildlife, and the incidents of forest fires, he said that these are key concerns where we need to prepare an integrated plan with a focussed approach for significant reduction in such cases.

He expressed happiness over Odisha becoming a leading state in harnessing digital technology in forest management.

"Making Consistent Efforts to Provide Affordable Quality Healthcare Services"

– Naveen Patnaik
Chief Minister

“Healthcare is a top priority of my government and we are consistently making efforts to provide affordable quality health services to the people.”

Hon’ble Chief Minister Shri Naveen Patnaik said this while inaugurating the Orientation Programme for the newly recruited doctors and paramedics for Employees State Insurance (ESI) Hospitals and Dispensaries in the State. As many as 55 new doctors and 59 paramedics joined the state ESI Hospitals in the state.

Joining the programme on virtual platform, Hon’ble Chief Minister said that it is a huge step in strengthening our healthcare delivery system particularly for all the 8 lakh Insured Persons.

Hon’ble Chief Minister further said that the State Government is fully committed to making desirable policy provisions in order to attract and retain human resources for healthcare in the tribal districts through financial and non-financial incentives to doctors working in the KBK and remote areas.

He hoped that the ESI Hospitals and Dispensaries would function as a major public healthcare provider catering to the special needs of the Insured Persons working in different regions of the State.

Speaking that 5T and ‘Mo Sarkar’ initiatives are directed to transform governance and empower people, the Chief Minister informed that as per the feedback received, over 92 percent patients are satisfied on the healthcare services at public health facilities.

Stating that doctors belong to one of the noblest professions, he said that people treat doctors as saviour of their lives. He expected all the new doctors to live up to the expectations of the people and devote themselves towards making Odisha a leading State in providing quality healthcare to all the people.

Our Sincere Obeisance



***Eminent Odia Singer
Padmashree Prafulla Kar***

Our Sincere Obeisance



***Legendary litterateur
Padmashree Rajat Kumar Kar***

Visnu and Radha Worship

Dr. A.K. Tripathy

In the absence of authentic historical records, it is difficult to trace out the exact period of origin of Visnu worship and the spread of Vaisnavism in Odisha. Some earliest archaeological evidences in support of the worship of Visnu in the 4th century AD, during the rule of the Mathara dynasty in Kalinga, has come to light. The image of Visnu used to be worshipped as a two or four-armed deity. From a copper plate found in the village Sarsandha in the Gajapati district, it is learnt that Maharaja Visakha Verma (314-330 A.D.) of the Mathara dynasty had declared himself as *Parama Daivata* and *Parama Bhattaraka Padabhakta* (*Epigraphia Indica*, Vol. XXI pp. 23-25).

It has been mentioned in the copper plate of Ananta Sakti Verma (392-426 A.D.) of this dynasty that he was *Bhagavatah-Kamalanilay-akkranta-vakshaso-narayana-svaminah-pada-bhaktah* (*Epigraphia Indica*, Vol. XXVIII, pp. 175 ff). The plate reveals that he was an ardent devotee of Laksmi Narayana.

In the second copper plate of Maharaja Chanda Verma (426-441 A.D.) a mention has been made of the gift of the village Kohatra to the Brahman Brahmachari Devasarma on the 5th day of the lunar fortnight of the month of *Chaitra* (March-April) during the 6th year of his reign. In this plate he calls himself *Parama Bhagavata*.

Maharaja Prabhanjana Verma II (521-536 A.D.) has in his Nigondi copper plate inscription, termed himself as *Bhagavata Swami Narayana Padabhakta* (*Epigraphia Indica*, Vol. XXVIII, pp. 175 ff). From an inscription of 3rd century A.D. found in Nagarjuna Konda, it is learnt that Narayana was regarded as *Parama Daivata*. The term *Daivata* is applicable to the Sun. In the 1st and the 155-6th *sloka* of the *Rg Veda*, Narayana and Savita (Sun) are taken to be identical.

In the kingdom ruled by the kings of Mathara dynasty there was the Mahendrachala (Mahendra) hills. A district Mahendra Bhoga was created in the kingdom named after it. The wooden image worshipped by the *Savaras* on the Mahendra hills was also worshipped by the kings of Mathara dynasty as the State deity. In course of time, this image of the tribal people was worshipped as Narayana or Purusottama. (*The Cult of Jagannath*, pp. 4-5 ff)

The territory lying between Kalinga and Toshali those days was known as Kangod and it constituted one independent kingdom. The major portion of Khallikote and Jagannath Prasad in the district of Ganjam and a considerable portion of the present Khurda sub-division of Khurda district

were included in this kingdom known as Kangod. According to the Kanas copper plate of king Sri Loka Vighraha of Vighraha dynasty of Kangod, he had issued royal orders from Tatichha Pattanam, a village in the district of Satid in Tosali to Visayapati (Collector) and other officers of the State to the effect that the village *Urddhvasrnga* located in the same district was dedicated for the worship of Jaya Varaha gifted at the feet of *Parama Daivatadhi Daivata Parama Bhattaraka* (OHRJ Vol. IV p.6 & p.233). There are two *sambats* mentioned in this copper inscription. The first one, if calculated according to Gupta Era may date back to 520 A.D. and the second calculated according to *Mana* to 240 A.D. But this contradiction has to be sorted out by further research. Jaya Varaha mentioned in the copper inscription obviously refers to the Varaha Avatar of the ten incarnations of Visnu.

After the defeat of Sasanka by Harsavardhan, Maharaja Madhavraja (590-604 A.D.) conquered the kingdom of Loka Vighraha of Kongod and established himself as an independent king assuming the title *Sakala Kalingadhipati*. According to a copper plate inscription found in the Khurda region he introduced himself as *Sailodbhavanvavayanata sakala kalingadhipatya kalavapta kaumudeva jagatapramadah pravrutta chakraschakadharaiiva Bhagavan Madhavah Sri Madhavarajah*. From another inscription it is seen that Madhavaraja bore another name *Sri Sainyabhritasya* (O.H.R.J. Vol II Nos. 3 & 4, pp-20-24 ff).

During the reign of Madhavaraja the images of Visnu were worshipped in Kalinga under the name Madhava. In the densely populated region of the kingdom of Kangod and the adjacent ancient valley of the river Prachi, a

large number of shrines of worship of Madhava Visnu were established. By the by it may be mentioned that the present Prachi valley comprising some parts of Sadar sub-division of Puri, Bhubaneswar of undivided Puri district and Jagatsinghpur sub-divisions of the undivided Cuttack district. The then powerful Nala dynasty named after Nalaraja who perhaps ruled from a place Puskari near Nabarangpur of Odisha. Their predecessors had been ruling over Vidarbha territory. A rock inscription of 13 lines of Skandha Verman, son of Bhabadutta Verman of this dynasty is found at a little distance of the dilapidated Siva temple in the village Potagarh in the Umarmkot Taluk of the district of Nabarangpur. In this inscription salutations have been offered to Hari at the outset.

1) *Harina-jitam-jayati-jesyate-(tya)sha gunastutinna-[hi-sa][1]-nanu-bhagva (niva)*

2) *Jaya-jetavyam-chadhijeta (cha).*

(*Epi. Indica*, Vol. XXI, pp. 157).

Scholars are of opinion that this rock inscription belongs to the 5th century A.D. Skandha Verman had installed a stone slab with the foot prints of Lord Visnu engraved on it in a temple and worshipped.

The Sarabhapuriya royal dynasty ruled over South Kosala. Mahasudeva Raj (426 AD to 441 AD.) bore the title of *Parama Bhagavata* as recorded in his Koutavalla copper plate. In his copper plate the image of Gajalaksmi (Goddess Laksmi with elephants) was engraved. The figure of Gajalaksmi was set on a full-blown lotus with two elephants on both sides sprinkling water.

After the reign of Sarabhapuriya royal dynasty, Mahasiva Tivara Deva became the king

of the whole of Kosala. In his copper plate he declared himself as *Parama Vaisnava* (*Odishara Itihas*, p. 484). In the coins of the State the figure of Garuda, the conveyor of Visnu was engraved.

Tivara Deva ruled in the latter part of the 7th century A.D. His son Mahananna Raj was a devotee of Visnu and had conquered the kingdom of Utkal in the 9th year of his reign. In the copper plates he has described the Brahmins as Bhagavata.

After Mahananna Raj, Mahasiva Gupta Balarjuna became the king of Sakala Kosala. There are 42 verses of Mahasiva Gupta engraved in a long rock inscription of Sirpur (*EP Ind.* Vol. XI, pp. 184-202 ff). As it contains at the outset the expressions “*Om Namah Purusottamayah*”, it may be considered the first inscription of its kind in the 8th century A.D. The name of Jagannath as Sri Purusottama has been recorded for the first time. After this there are salutations to the Nrsingh incarnation, to Lord Krsna, the destroyer of Kamsa and to Lord Balarama. It is clear from this that Mahasiva Tivara Deva and his forefathers of Pandu dynasty worshipped Sri Jagannatha, Laksmi, Nrsingha, Krsna, Balarama as their ancestral Gods. So the figure of Laksmi was engraved as the royal emblem.

As king of Sarabha dynasty who ruled before the Pandu dynasty termed themselves as Parama Bhagavata, it is clear that Visnu worship was widely in vogue in South Kosala much before the 7th century A.D. It is learnt from another rock inscription at Sirpur that Mahasiva Gupta Balarjuna, son of Sri Harsa Gupta (Swabhaba Tunga) and queen Vasata (daughter of Surya Verma) had engaged the florists of *Nabahatta* at Sripura to make beautiful garlands everyday to be offered to Lord Visnu. In the Sambal region of Kosala, Indrabhuti (714 A.D.) in his work

Jnanasiddhi has offered his salutations to Lord Jagannatha. In the lyrics or religious scriptures the mention of Lord Jagannatha is first of its kind. The name of Lord Jagannatha did not find place in any scripture before this.

**“Pranipatya Jagannatham sarvajina
vararchitam,
Sarva Buddhamayam siddi vyapinam
gaganopamam”**

(*Jnansiddhi*, 1/1)

Indrabhuti is also known as the expounder of Vajrayana, a school of Tantrayana Buddhism. His sister Laksmikara and his adopted son Padma Sambhava went as far as Tibet on their assignment to preach this religion. Padma Sambhava is even now regarded as the founder of Tibetan Lamahood. The Sahajayana cult of Buddhism developed from the Mahayana cult. The bliss of inter-communion with God is transformed to *Maharasa*. In this *Maharasa* the soul merges with Brahma.

Indrabhuti has offered his oblations to Lord Jagannath as the deity worshipped by the *Mahajinas*. Among the ten incarnations, the incarnation of Buddha is taken to be Lord Jagannath Himself. On the left walls of the *Bhogamandapa* behind the Garuda pillar inside the Puri Jagannath temple and upon the upper part of the Lion’s gate (*Singhadvara*) in the engravings of the ten incarnations the image of Lord Jagannath is substituted later in place of Buddha which is highly meaningful though objectionable. It is objectionable because Lord Jagannath who is Vishnu Himself cannot be an incarnation or Avatar. The Odia literature also sings in abundance of the glory of Buddha, as an incarnation of Lord Jagannath. Instances of this can be found in the figures pictured on the old

palm-leaf scriptures of Odisha. It is widely believed that the sacred stuff placed in the navel part of Lord Jagannath, which gets transferred to the new deity, is regarded as *Brahma*, is the tooth of Buddha. But some others even believe it to be the unburnt navel portion of Srikrnsna.

Hiuen Tsang has in his account described the Buddhist Burma region as Sriksetra. Puri, the abode of Lord Jagannatha, is also termed as Sriksetra. Consequent upon the spread of Sahajiya Buddhism, people of the lower castes of the society were attracted to it. This led to a mixture of Hinduism and Buddhism. Almost at every home Buddhist pillars set up earlier got converted to bases of *Tulsi* plants and worshipped daily. These were converted to *tulasi basements* and they got widely spread to all parts of India. In this way Buddhist consciousness merged into the vast arena of Hinduism and gave rise to the development of a new religious order.

It is ascertained from Daspalla copper plate that Sri Satrubhanja Deva Tribhuban Vilas, the king of Visnubalka was a great devotee of Vaisnavism. In the copper plate there is mention of the name of a village Santosa Madhava. This copper plate belonged to Bhauma era 198 or 812 A.D.

During the reign of Bhaumakara dynasty, Tribhubana Mahadevi, the chief queen of Santikar I (846 A.D.) termed herself, in a copper plate inscription, (*Ep. Ind.* Vol. XXIX, pp. 210-220 ff.) as *Paramavaisnavi Parama Bhattarika-Maharajadhiraja Paramesvari*. Subhakar Dev II (836 A.D) bore the name of *Singhadhvaja* or *Singhaketu* and was a great patron of Buddhism. But from his Hindol copper plate it is confirmed that he also sang the glory of Laksmi-Narayana and Chandrasekhar (*Odisha Itihas* p. 450). His other name was Ramdev.

Madhavi Devi, the chief queen of Subhakar Deva, had built the Madhavesvar temple on the top of Udayagiri hill. The verse “*Khyatoayambhuvi Madhavesvara iti Sriman Bhavasyalayam*” (*Odisha Itihas*. p. 447, Neulapur copper plate, (*Ep. Ind.* Vol. XV, pp 1-8 ff.). has been inscribed on the wall of the Hanesvar temple. As her husband Subhakar Deva posed himself as a great worshipper of *Parama Saugata* (*E.I.*, Vol XV, pp 1-8), it can be assumed that he was a patron of Buddhism. But Maharani Madhavi Devi having already built the temple of Madhavesvar also established many shrines of Visnu worship which shows her religious tolerance and patronisation of Hinduism. This resulted in a strange co-ordination of Hinduism and Buddhism. Side by side with the worship of Buddhist gods and goddesses, the worship of Madhava spread far and wide in Odisha.

In the east of the Mahendra hill, adjacent to the southern part of the kingdom of Kangod, there was an independent kingdom named Svetaka. After the kings of Sailodbhava dynasty, the kings of Ganga dynasty rules over Kalinga conquered the southern territory upto the river Rsikulya. In course of time the Svetakas mingled with the Bhauma kingdom and established themselves as feudatory chiefs of Bhauma kings. According to Sankhamedi copper plate, Maharaja Indraverma of this dynasty had gifted a village for worship of Loka Madhava Visnu and Svayambhukesvara Visnu and Siva and had appointed some Brahmins to take care of the rites of worship. Among them were Somapa and Savaripa, the great saints.

It is learnt from a copper plate of queen Tribhubana Mahadevi (895 A.D.) found from Boudh that after the death of her husband Lalitabhara, she took over the charge of the

administration of the kingdom Toshali. The Chedi king Laksman Raj conquered the kingdoms of Kosala and Udra and carried away from the latter the valuable Kaliya image beset with gold and jewels as ascertained from Bilhari rock-inscription.

**“Jitva Kosalanathamodranrapterastu
yah kaliye,
Ratna svarnamayah sa yena vihita
somesvarabhyarcchanam”**

(*Ep. Ind.*, Vol I, p. 256 ff.)
(Odishara Itihasa P.459)

From this it is learnt that Laksman Raja (Odishara Itihas- P.459) had stolen away the image without encountering Udra Raj in a battle. This incident took place during the reign of Kosala king Janmejaya Mahabhava Gupta Svabhava Tunga. To take revenge, Janmejaya waged a war against the Chedi king and burnt his territory to ashes. This has also been mentioned in the copper plate of Yajati, son of Janmejaya found in Bolangir Patna. (*Odishar Itihas*, p. 459). Probably the Chedi king Laksman Raj was living in the 10th century A.D.

But what is this Kaliya image spoken of above? It may probably be either the Kaliya-Dalana (killing of the serpent Kali) posture of Lord Srikrishna or the image of Lord Jagannatha (black in colour) adorned with gold and jewels.

Maharaja Yajati II of Soma dynasty became the king of Kosala, Kangod and Utkala and built the temple of Lord Lingaraj known then as Kirtibaseswara at Bhubaneswar. Though he had made the preliminary arrangements for construction of the temple of Sri Jagannatha, he could not implement it. It has been mentioned in the *Madala Panji* (chronicle of important events of Jagannatha temple) that 146 years before Yajati,

Lord Jagannatha was buried underground at Sonepur (Suvarnapur) in fear of the invasion of Raktabahu. Yajati Kesari had unearthed the divine images and had reinstalled them at Puri. He was given the title of Dwitiya Indradyumna i.e. Indradyumna II. Afterwards, the Ganga emperor Chodaganga Deva had built the present lofty and majestic Puri temple. It is generally believed that one Lalatendu Kesari had built the Lingaraj temple of Bhubaneswar. But history does not record any such name. It could be Udyot Kesari or Yajati II and in all probability they could be one and the same king. Though the kings of Soma dynasty were Saivas themselves, they made equally sincere wholehearted effort for establishing Visnu worship.

The images of Nila Madhava and Siddhesvara Siva Linga at Gandhradi near Boudh situated at the south-valley of the river Mahanadi were probably constructed in 8th or 9th century A.D. The simultaneous worship of Lord Hari (Visnu) and Hara (Siva) in the same part of the country bears ample proof that in the Kosala region these two worships had long been in vogue concurrently. Similarly the image of Lakshmi Nrsingha inside the Lingaraj temple walls at Bhubaneswar symbolises joint worship of Vaisnavism and Saivism at this holy place of pilgrimage. On the western border of the Boudh town, the temple of Ramesvara a Visnu temple is built. Close to this there are two small temples which may date back to 9th century A.D.

Near Talcher in the district of Angul, the biggest image of Lord Visnu in India is found in a sleeping posture. From top to toe it is 46 ft X 5 ft. in length & breadth respectively. Historians are of opinion that the construction of this image may date back to 8th century A.D. In the Svarna Jalesvar temple at Bhubaneswar built in the 7th or

8th century A.D., the beautiful figures of Saptasala Chhedan of Sri Rama and crushing of the Kaliya serpent by Srikrnsna are found. The Kaliya Dalana image of Srikrnsna has been preserved in the State Museum at Bhubaneswar.

To the south of the Lingaraj temple built during the reign of the Soma dynasty there are engravings of figures of Nanda, Yasoda and baby Krsna. Such figures have been engraved in a small temple at the north-east corner of the Brahmesvar temple at Bhubaneswar. In this picture Nanda has beard and Yasoda is seen churning curd and baby Krsna found to be curiously watching it. During the reign of the same Soma dynasty an attractive image of Lord Visnu has been installed at Jalauka near Chhatia in the district of Cuttack. Thus Viasnavism was in vogue in present Odisha for more than eight centuries before the advent of the Ganga dynasty.

Ananta Verman Chodaganga Deva (1078-1174 A.D.) at first worshipped Gokarnesvar installed on Mahendrachala (Mahendra Mountain). In this connection, it has been discussed before that on the Mahendra Mountain the indigenous *Savaras* had been worshipping the wooden image which was considered to be their State deity by the kings of Mathara dynasty. It is learnt from the Korne copper plate that through the influence of his ancestral preceptor Ramanuj, Chodaganga Deva was attracted towards Visnu worship. His copper plate say that at the beginning of his reign he had built the temple of Laksmi Narayan on the seashore.

Dasgobra plate of Rajraja-III-Saka-1120

47. "Lakshmi-Janama-griham-

payonidhir-asau- sambhavitasya-sthitir-nno-dhamni-svasu (s'vas'u) –rusya- pujiyat- iti-kshir-avdhi (bdhi)-vasa(d)-dhruvam (vam I),

48. ttamah-Pramuditas-tad-dham-Labhad-Ram-apy-etad-bhrtri-griham Varam pitri-grihat – prapya pramod- anavita"

(Ep-indica-vol.XXXI-P.225)

There was an old temple of Lord Jagannatha at Jagannath Puri, built by Yayati Keshari which was in a dilapidated condition and Chodaganga Deva renovated this old temple and rebuilt it totally. This is supported by the description in Vaisnava Lilamrita composed by Madhav Patnaik in the first part of the 16th century A.D. during the reign of emperor Gajapati Pratap Rudra Deva.

The same temple which had been built for installation of Laksmi Narayan is now the temple of Lord Jagannath. Lord Jagannath is till today known as Purushottam and many elderly persons in an around Puri refer to it as Purastam (Rural pronunciation of Puroshottam). Since the reign of Chodaganga Deva, Visnu worship got widely spread in Odisha as he got the worship instituted with all the arrangements physical and financial. That became the model for other princes of Odisha to construct Jagannatha temples and provide land for their worship. Purusottam Puri, the abode of Lord Jagannath became the centre of Visnu worship and Vaisnavism. After the preaching of Advait philosophy by Sankaracharya, there appeared on the scene Madhvacharya, Visnusvami, Ramanujam and Nimbarka, the preachers of Dualism. For propagation of their own teaching they had established several shrines at Puri. From the ten slokas composed by Nimbarka, it is learnt that he was a staunch supporter of the worship of Radha-Krsna. The fifth of these ten slokas reads as follows :

**“Angetu vame vrsabhanujema
mudabirajamana manurupasaubhagam**

*sakhisahasreih parisebitam sada smarema
devim sakalestakamadam”.*

(*Sri Jayadeva O Sri Gitagovinda*, p. 147)

It means that Radha the daughter of Vrsabhanu who resembles Laksmi and is ever blissful sits on the left of Srikrnsa surrounded by thousands of mates devoted to her service. She, who is the bestower of peace and grants all desires, is ever memorable and worthy of devotion and worship. The followers of Nimbarka are of opinion that Srikrnsa is the beloved of the Gopis and Radha resembling Laksmi is conjoined with him as his pleasing counterpart. But the conjoined image of Radha and Krsna as conceived by Nimbarka had not yet been discovered. Nimbarka has prepared a commentary on the principles of Vedanta named *Vedanta Parijata Saurabha*.

After this in the middle of the 12th century A.D. the *Gitagovinda* of Sri Jayadeva considerably influenced the common people in Odisha. The sweet and melodious verses of the *Gitagovinda* based on the blissful divine union of Radha and Madhava resounded all around and even penetrated to the distant interiors of Odisha and India. The influence of Vaisnavism on the then society in Odisha and the inspiration derived from dualism might have prompted Jayadeva to compose the love episode of Radha and Krsna. Though there was an impact of teachings of Buddha and Nimbarka in the mind of Jayadeva, his *Gitagovinda* was unique in its own way and invoked devotional and enchanting feelings in the hearts of the common mass of Odisha. In latter times literature, music, art and architecture in Orissa and India were greatly influenced by the *Gitagovinda*.

The four-armed image of Madhava-Visnu holding the conch, wheel, mace and lotus, with Krsna consciousness installed into it, was subsequently found to be holding the conch and the wheel in upper two hands and the flute by the lower two hands. This image in the pose of standing in triflection is adorned with the engraving of ten incarnations all around. Among such type of images in Odisha one found in Dharmasala of Cuttack (now in Jajpur) district, has been preserved in the Odisha State Museum, Bhubaneswar. Of the other images, one is preserved in the Jagannatha Ballabha *matha* and another in the Gouranga *matha* at Puri.

The intense devotional ardour contained in the *Gitagovinda* of Jayadeva brought in course of time, the transformation of the image of Madhava to that of two armed Krsna with flute. Gradually, this image assumed the form of Krsna-Gopinatha with two arms holding the flute and was worshipped all over Odisha. The mode of sculpture of the image of Krsna-Gopinatha all over Odisha resembles that of Ksirachora Gopinatha of Remuna in the district of Balasore.

Close to the village Kenduli, the birthplace of Jayadeva, in the villages of Baliana, Sarkana, Hirapur, Naharakanta and Barimund in the undivided Puri district, Nagari, Adaspur and Varahapur in this sadar sub-division of Cuttack district such types of images are installed and worshipped. In the Brahmin *sasanas* near Puri the images of Gopinatha are worshipped but the image of Krsna with two hands is without his counterpart Radha. The date of these images may be in the latter part of the 12th or the middle of the 13th century A.D. In the Alarpur copper plate of the emperor Narasingha Deva IV, there is mention of installation of three images of Gopinatha at (1) Alarpur, (2) Sarkana and

(3) Hirapur (Allarpur plate of Narasingh Dev II *E.I.*, Vol XXI, No. 3, pp. 17-24)

Maharani Chandrika Devi, the daughter of Anangabhima Deva II (1211 -1238 A.D.) of the 13th century A.D., was a devotee of Lord Visnu. On the eastern bank of Bindusagar Tank of Bhubaneswar, she built the temple for worship of Ananta Vasudeva and Subhadra and mentioned this in a long rock inscription set in the temple which records as follows :

Bhubaneswar Ananta Basudev temple inscription of Chandrika Devi (*E.P. Indica-* Vol. XIII- P.152)

Line-5 - *Krishnena trishnavati*

Line-10 - *Tat-tirtha-mandanshya-asya
tira nana-vani-ghane
Sri-krishna-Sri-Vala-Avas-
Vasite nandanayite*

Line-17 - *Mukuta-adyair-alankarah
Saktya bhaktya mud-anavita
Vala-Krishnau Subhadra an-
cha sreyase-sav avusah yat*

(Inspired with energy, devotion and joy she (Chandrika Devi) decorated with diamonds and other ornaments Baladeva, Krishna and Subhadra with a view to (her find) bliss).

The rock inscription referred to above has been removed elsewhere. In its place, some one has set up a fake rock inscription of Bhavanatha, the king of Burdwan.

Images resembling those of Krsna, Balarama and Subhadra in the Ananta Vasudeva temple are found in *Kaliyuga* Baghalpur and Shisilo (Sri-Shailo) near the village Kenduli. This has also been discussed in Jayadevkrut *Gitagovinda*.

Due to popularity the *Srimad Bhagavat* had earned among the people in Odisha, Sridhar Svami has prepared a commentary on it. Sridhar Svami belonged to the village Maraigarh at a distance of 4 kilometres from the temple of Ksirachora Gopinatha at Remuna in Balasore district. This village Maraigarh was a *sasana* of Brahmins belonging to the 'Paipalada' cult of the *Atharva Veda*. In the *Atharva Veda* there are many verses of the *Tapini Upanisad* containing descriptions of Krsna, Radha, Vrmdavan etc.

It was in Odisha that the *Tapini* literature originated and influenced the growth of Vaisnava Bhagavata in Odisha. As a result, Visnu was worshipped as Krsna or Gopinatha. After the propagation of image worship in Odisha, the *Gitagovinda* of Jayadeva was composed and got wide circulation in Vaisnava literature. The worship of Radha was not in vogue from 13th to early 15th century in Odisha or Bengal. It has been mentioned in the *Chaitanya Charitamrta* by Krsnadas Kaviraj in the 17th century A.D. that Sri Chaitanya used to listen to the *slokas* of the *Gitagovinda* and songs of Chandidas and Vidyapati recited to him by Raya Ramananda.

*Vidyapati Chandidas Sri Gitagovinda
Bhabanurupa sloka padhen Ray Ramananda
(Anyalila)*

*Vidyapati Jayadeva Chandidaser giti
Asvadena Ramananda Svarupa sahita (Adi Lila)
Chandidas Vidyapati Rayer Natak giti
Karnamruta, Sri Gitagovinda swarupa
Ramanandasane*

*Mahaprabhuratridine gayasyane paramananda
(Anyalila)*

Sri Chaitanya stayed at Rajamahendri on the bank of the river Godavari with Raya Ramananda, for ten days. Ray Ramananda explained to him in details, the philosophy of Vaisnavism and the cult of Radha-Krsna and

Gopinatha. He explained to him the texts of the *Srimad Bhagavat*, *Brahma Samhita*, *Srikrnsa Karnamrta* and *Gitagovinda*. That Radha tatva or marga is the best way of worshipping Krsna Sri Chaitanya learnt it from Raya Ramananda according to the *Vaisnava Lilamrta* of Madhava Pattanyak. It, therefore, goes without saying that nobody before Chaitanya in Bengal had heard of the *Gitagovinda*. Had the *Gitagovinda* spread before in Vanga, a saint like Sri Chaitanya would have surely heard of it earlier.

According to the *Chaitanya Charitamrta* Madhavendra Puri had at first installed the image of Gopal-Krsna on Govardhana Giri. On his way from Vrndavana to Puri he had spent a night in the temple of Gopinatha at Remuna. Legends say that Gopinatha himself had stolen the cream to feed his devotee Madhavendra whom He knew would be late to arrive at Remuna and hence the image of Gopinatha was popularly known as Ksirachora Gopinatha (Stealer of milk cream).

After Madhavendra Puri, Sri Chaitanya visited Vrndavana. While returning from Vrndavana, Sri Chaitanya had left instructions with Rupa *Gosvami* and Sanatan *Gosvami* for restoring Vrndavan to its former glory. It has been mentioned in the middle part of *Chaitanya Charitamrta* that these two saints made sincere efforts, for reviving Vrndavana. The deities of Madana Gopala and Govinda in Vrndavan were installed by Sanatana and Rupa *Gosvami*. But the image of Radha had not been installed at that time. Madhavendra Puri had installed there the baby Krsna (Bal Gopal) on *Giri Govardhana*.

Sanatana and Rupa *Gosvami* had met at Vrndavan Jiva *Gosvami*, Raghunatha Bhatta, Gopal Bhatta and Raghunatha Das. These six saints are known as *Sada Gosvamis*. They made

strenuous efforts to turn Vrndavan to a holy shrine and finished the composition of *Chaitanya Charitamrta* in 1615 A.D. In this scripture there is no mention of worship of Radha with the images of Madan Gopal and Govinda. So it is certain that worship of Radha had not been introduced by the six *Gosvamis* at Vrndavan. In the *Chaitanya Chandrodya Nataka* written in 1579 A.D., there is mention of the conjoined images of Radha and Krsna. In the 7th chapter of this play, Sri Chaitanya has enquired from Ramananda regarding the deity worthy to be worshipped. In reply Ramananda said that it was proper to worship the conjoined image of Radha and Krsna.

Bhagawan (Sri Chaitanya) :

Kimupasyamatra ?

Ramananda-Mahasi Srikrnsa Radhamedhe

In the *Brahma Vaivarta Purana* there is mention of the marriage of Radha and Krsna. As described in the *Purana* the marriage of Radha and Krsna had been performed before her marriage to Yasoda's brother Ayana. It is peculiar that Yasoda's brother Ayana in the literature of Bengal and other places in India is known as Chandrasena in Odia.

“Maharaj, sa khalu sahaja vaisnava bhavati Purvamayamasmakamupahasapatra masita samprati bhagavadanugrahe jate tanmahimajnata no jata”.

(Maharaja, he is follower of this Sahaja cult of Vaisnavism. Previously he was a person of ridicule by us. Now being favoured by Bhagawan we are apprised of his power.) (*Souvenir on Jayadev-1968*)

On his way to Puri, Sri Chaitanya witnessed the images of Gopinatha with flute in hand at Remuna, Cuttack, Alawarpur, Hirapur,

Sarkana, Danda Mukundapur being worshipped. All these discussions go to prove the fact that the worship of the image of Gopinatha was widely in vogue by the time of Sri Chaitanya in Odisha. As mentioned earlier, the Allarpur copper plate inscription of Narasingha Deva II of Ganga dynasty (1238-1264 A.D.) throws light on this.

After composition of the *Chaitanya Charitamrt*, Narahari Chakravorty in his *Bhakti Ratnakara* has recorded the achievements of Vaisnavas of Goudiya Branch. This work belongs to the 18th century A.D. and it records that the image of Radha was taken from Utkal and was installed beside Madan Gopal and Govinda at Vrindavan. In the 6th chapter of *Bhakti Ratnakara* the following verses are found :

**“Sri Govinda ye samaye prakata hoila,
Se samaya srimati Radhika nahin chhila
Chhilen Sri Madanamohan prabhu echhe
Sanmksepe kahiye sri jugal haila jaichhe**

(*Souvenir on Jayadev-1968*)

The above verses prove that the image of Radha had not been worshipped earlier beside Madanamohan and Govinda.

According to *Bhakti Ratnakar* a Brahmin of south India named Vrsabhanu was living at Radhanagar in Utkal. He had installed the image of Radha as his daughter. After the death of the Brahmin, the Gajapati emperor, on receipt of the news, came to Radhanagar and witnessed the image of Radha, who appeared before the Gajapati emperor of Utkal in a dream and instructed him to place her in the *chakrabedha* of *Srimandira* compound. After her installation in the *Srimandira* compound, when the time of her retreat to Vrindavan came, she again appeared in a dream before Gajapati emperor Purusottam Deva and directed him to send her image to

Vrindavan. So the image of Radha was removed to Vrindavan where it was installed on the left side of Govinda. These stories have been recorded in the *Sadhana Dipika*. Again it has been mentioned in the 13th chapter of the *Bhakti Ratnakara* that Jahnavi Devi, the wife of Nityananda had installed the image of Radha beside Gopinatha at Vrindavan. There is a place named Radhanagar close to Kisanagar (Krsnanagar) in the district of Cuttack. Similarly, there is another place named Radhanagar at Remuna near the temple of Ksirachora Gopinatha. These two villages are kin to Radhanagar mentioned in the *Bhakti Ratnakar* and might have been the centre for origin of Radha worship. But there is absolutely no truth in these stories.

Purusottama Jena of *Bhakti Ratnakar* was the Gajapati emperor Purusottam Deva (1607-1623 A.D.) of Bhoi dynasty of Khurda. Rasikananda is considered to be the expounder of joint worship of Radha and Krsna. But he appears to be ignorant of the image of Radha of Radhanagar, its installation in *Srimandira* compound and its transport to Vrindavan. But surely enough the joint worship of Radha and Krsna had its origin from Odisha. In the 17th century A.D. it was carried to Vrindavan and from there it spread all over India.

The greatest mission of Sri Chaitanya was the revival of Hindu culture and restoration of Vrindavan *Dham*. The strenuous efforts which the six *Gosvamis* had made for the revival of Vrindavan has been stated before. With a view to preaching Vaisnava literature and the Gospels of Vaisnavism at Gauda and Utkal, these six *Gosvamis* had deputed Narottam Thakur, Srinivas Acharya and Syamananda to the eastern India. While carrying the palm leaf scriptures in a bullock cart, these were robbed away on their

way near Bankuda and were rescued by Vira Hamir, the then king of Visnupur. This incident took place during 1600-1605 A.D. up to which Jiva Gosvami was alive.

Syamananda was commissioned for preaching Vaisnavism in Odisha. He enlisted Rasikananda Deva *Gosvami* as his disciple which represented the Syamananda school of the cult of Vaisnavism. One Baladeva Vidyabhusana of Odisha belonged to this school. During the plundering raids of the Moghul emperor Aurangzeb on Hindu images and monuments, the images of Vrndavan were transported for safety at the kingdom of Ambar in Rajputana and preserved there. Sawai Jayasingh, the king of Ambar (1699-1743 A.D.) had built the city of Jayapur in 1728 A.D. and removed his capital there. Jayasingh belonged to the Syamananda cult and was an avid worshipper of Radha-Krsna. But the Vaisnavas of south India who were believers in the *Vedanta* Philosophy were opposed to worship of Radha beside the image of Krsna. Jayasingha and the supporters of Radha-worship failed to prevail upon the Vaisnavas of south India for worship of Radha. As a result, Raja Jayasingha recorded his discourses on Radha-worship and invited the learned saints of Vrndavan for a discussion on the matter. At that time Visvanath Chakravarti was the head of the Gaudiya cult of Vaisnavism. But due to advanced old age he could not come to Jayapur and deputed Pundit Baladeva Vidyabhusan of Odisha, another exponent of Gaudiya Vaisnavism.

Baladeva Vidyabhusan was born near Remuna in the district of Balasore of Odisha. He had acquired vast learning on Vaisnava literature and on Radha worship. He joined the religious conference of the Pundits at Jayapur and listened carefully to the arguments put forth by the scholars

of the south against the worship of Radha. He had composed the *Govindabhasya* (*Bhagavat Gita* and *Dasopanisad*) which he presented at the conference of the scholars putting forth sound and logical arguments in support of joint worship of Radha and Krsna. This convinced the scholars of the south and they had to accept both Radha and Krsna as the obverse and converse of one and the same reality. Since then the joint worship of Radha and Krsna spread like wild fire in the whole of India.

To sum up, Nimbarka, is the first propagator of Radha-Krsna worship in India and no definite date or place of birth of Nimbarka is available. He came to Odisha, stayed in Puri and established an Asram there which still exists.

Late J.N. Banerjee in his work *Panchopasana* recorded that Nimbarka or Nimbadiya was the founder of the Sanaka *Sampradaya*. In a place Nimba or Nimbapur in south India, Nimbarka was born in a Brahmin family. The religious life of Nimbarka was spent at Vrndavan and at Puri. He preached Vaisnavism based on the conception of the theory of Radha and Krsna. He prepared a short commentary on the *Vedanta Sutra* called the *Vedanta Parijata Saurabha* and his teachings were embodied in ten verses known as *Dasaslokis*. The main deities of worship of the disciples of Nimbarka and Sanaka *Sampradaya* were Gopijana-Vallabha-Gopalkrsna and His beloved counterpart Srimati Radhika. From these discussions it is learnt that the worship of Radha-Krsna dates back to the 12th century A.D. But, no image representing the then worship of Radha-Krsna has been discovered so far.

Probably the name Radha has been borrowed by Nimbarka from the Sanskrit scripture *Dhvanyaloka* and *Suvasita*

Ratnakara. The scripture *Sadukti Karnamrtam* by Sridhara Das was finished in 1205 A.D. No contemporary writing regarding worship of Radha-Krsna as propagated by Nimbarka has come to light so far. Vallabhacharya and Sri Chaitanya were contemporaries. Vallabhacharya was born in 1479 A.D. and lived up-to 1531 A.D. Sri Chaitanya took his birth in 1485 A.D. and passed away in 1533 A.D. Vallabhacharya had discourses with Chaitanya at Puri on the

commentary of the Bhagavata. Vallabhacharya had also attempted to introduce the worship of the joint image of Radha and Krsna. The credit of popularizing the joint worship of Radha Krsna and the Radha *Bhakti* as the way to get Krsna goes to Jayadeva's *Gitagovinda*. Stories about saint Jayadeva personally carrying joint images of Radha Madhav to Vrindavan in the 12th Century AD and installing them there are just not true. (*Souvenir on Jayadev-1968*)

Barrister Biswanath Misra – A Fire Brand

Prof. Surjya Kumar Misra

That eventful year was 1910. It was eventful because Vallabhbai Javerbhai Patel, a Pleader of Gujrat, fourth son of Javerbhai Galabhai of Gujrat, India, took admission on October 14th in Middle temple, London, for his course in Bar-at-Law. The year was again eventful because the same year on November 17th another stalwart, Biswanath Misra, a Pleader from Aska, Ganjam District, Madras, fourth son of Kulamani Misra, got himself admitted in the same Middle Temple, London, for his Bar-at-Law. Both of them studied in the same batch; and incidentally, were called to the Bar on the same day, i.e., 27th January 1913. They both eventually became Barristers on the same day; and Biswanath became the first Odia barrister and first barrister of Odisha.

The lives of both were extremely significant from the perspectives of the nation, patriotism and character building. Both were great visionaries, iron-willed and nation builders. Both had lives; which began pretty much the same way. After being called to the Bar, Barrister Misra came back to India despite being chosen as King's Counsel by King George the Fifth. He started practising in Calcutta High Court to begin with; but events and situations of the time took him to the High Courts of Patna and Madras too, for his practice. His zeal as a barrister was unfathomable.

There are many parallel incidents between the two barristers in their work lives, may be because of their upbringing in the same Inn and at the same time period. Barrister Patel was the Iron Man of India for his iron-willed determination in doing things. One incident of his life; which has been so oftentimes mentioned, has been the incident of his wife's cancer surgery in Bombay. He was cross-examining a witness in a serious case, when he got a note from his junior. He looked at the note intensely and then pocketed it without batting an eyelid. He continued his cross-examining of the witness with the same passion and excitement. Nobody could realize what the note was about. Later after the court session was over, it could be found out that it was about the death of his wife on the operation table while undergoing an emergency surgery. When people inquired about it with Barrister Patel, he answered stubbornly that his wife was already dead; but his client had to be freed from the wrong allegations; and that was his primary duty. He believed in his commitments all his life; and the incident was only one evidence of it. No wonder, he was a man with iron will, and hence labelled as the "Iron Man."

To draw a parallel, now let us delve into the life of his class fellow from Middle Temple,

Barrister Biswanath Misra. The incident now referred to was from his early days at Calcutta High Court. It was reported in the Utkal Deepika of 9th July 1913. Barrister Misra was the lone Odia barrister in the Calcutta Bar. It was about a man named, 'Jogen Ghose,' who was accused under 307 and 324 (murder and torture). He was too poor to pay any fees to a lawyer to argue his case, leave aside a barrister. No wonder, no one was willing to take up his case. Barrister Misra was convinced of his innocence when he studied the background of the case. He did not want Ghose to get penalized for the crime he had not committed. Being a person always standing for truth and justice, he took up the case without charging a penny. For two consecutive days he argued stubbornly and brilliantly on the floor of the High Court convincing the Jury of Jogen's innocence. The jury after long discussions, declared Jogen Ghose innocent and not guilty.

On that issue, Utkal Deepika gave the details of the court's proceedings; and showered a lot of kudos on Barrister Biswanath Misra for his noble gesture. Deepika further wrote that Barrister Misra's example be replicated by other lawyers in District Courts whereby the poorer sections of the accused could get justice and respite from being penalized; and that would truly be a great service to the Odias. Another dimension of Biswanath had come to the fore when he was only a Pleader, much before he became a Barrister. It was the year 1906. He had just started practicing law in Aska, a segregated Odia-speaking tract. His love for Odia, Odias and Odisha always took him over emotionally and he got disturbed uncontrollably. The reason was the use of only Telugu and English languages in the courts of Ganjam for filing petitions and arguing in the courts. Odia was not

allowed to be used as an official language. Biswanath was hurt very badly and retaliated aggressively. He was helped by some other leading Aska pleaders in his effort to introduce Odia as a medium of filing petitions and carrying out court proceedings. He fought for it at all levels of judiciary and administration; and finally became successful in accomplishing his objective. Odia was used in the courts of Ganjam; which was a big win for the Odias. Biswanath's fiery presentations and arguments for the cause were noticed by his fellow pleaders and they recognized him as a Fire-Brand. He had justified his character throughout his life by battling for upholding the sanctity and supremacy of Odia language and Odia people. Analysis of numerous incidents of his later life that followed, very aptly justified the above in more than many ways.

Biswanath's Childhood

To begin with, being born to poor parents in a village called Nua Someswarapur, a sasan near Sakshigopal, Puri, he was bound by chains of conservatism and superstitions prevalent at the time. His father, Kulamani Misra, and mother, Radhika Devi, were very much scared of the societal sanctions of the time; but both were progressive in their attitude in their limited ways. Biswanath's academic ambitions were very high right from his childhood; but the societal norms of the time were creating serious stumbling blocks on the way of his academic pursuits. As soon as he completed elementary education from his village first and then from Beraboi, he took admission in Puri Zilla School. The first stumbling block came here by being laid down by the Brahman Samaj of the village. Reason was considered very serious then. Biswanath would be committing a sin against God by pursuing

English education and consequently, he could not be part of the Brahman society. Kulamani, being more progressive than his clan, tried to convince the clan members with all logical rhyme and reason to grant permission for his son's higher education. The Brahman Samaj reluctantly yielded to it; but penalized Kulamani Twenty rupees; which was a huge sum at the time, and especially for a poor person like Kulamani. He, however, collected the money with great difficulty and deposited the same with the Brahman Samaj, as he was always in favour of his son getting well educated.

In 1897, Biswanath got double promotion and got admitted in Class IV (equivalent to Class VIII of today). The meritorious, Biswanath passed his "Entrance" (School Final) examination in 1902 from Puri Zilla School in flying colours and won divisional scholarship of ten rupees. The scholarship motivated him to go for further studies at Ravenshaw College, Cuttack. Although the scholarship money was not enough to fund pursuance of his higher studies and stay at Cuttack, he struggled hard to make his both ends meet. He tutored small children and cooked in some households to make the extra money. Despite hard times, he came out successful again, and passed his "F A" with merit in 1904.

Biswanath and Rasolkonda

In 1903 Utkal Gourab Madhusudan Das had floated the "Utkal Sammilani" with the intention to unite the segregated Odia-speaking tracts. In its first convention at Cuttack the same year, Biswanath, as a student of Ravenshaw College, joined it as a student volunteer. He was so impressed with the magnetic personality of Madhusudan Das; and his mission of amalgamating the estranged Odia-speaking tracts and protecting Odia language that he started

treating Madhu Babu as his 'Guru.' The love for Odia as a language and Odisha as a separate state etched an indelible mark in Biswanath's mind and soul till the end of his life. No wonder after he completed his FA, he went to his Guru and sought his advice with regard to his future, as he was in dire need of a job to keep the wolf away from the door. Madhusudan Das could find out his heart-filled love for protection of Odia language and the protection of Odias in the estranged Odia-speaking tracts. He advised Biswanath to go to Rasolkonda (presently, Bhanjanagar) and become an Odia Pundit (Teacher) in Rasolkonda Training School to teach the Ubhay Bhasha Prabina (Both-Language-Expert) teacher-students. A little background of the situation needs a peremptory explanation. It was the time when Odia teachers were not available to teach Odia to the students of Ganjam and Koraput, which were parts of the Madras presidency. Telugu teachers, who knew Odia scantily, taught even Odia language to the school students. It had led the students to understand Odia in a perverted manner. Many a time students in high schools gave funny answers to the meaning of Odia words because they always had an overdose of Telugu in them. It was a big problem of the time, as there were no genuine Odia teachers. Hence came the idea of both-language-expert teachers who were primarily Telugu teachers with a bit of training in Odia language, to be able to teach the Odia students. Rasolkonda Training School was one such school, which was training Telugu teachers to learn Odia to become Both-Language-Expert Teachers. Interestingly, the travesty was that the teachers who taught Odia to such students themselves were Telugus. The land of Upendra Bhanja did not have true Odia teachers. Madhu Babu was perturbed about it. Hence he advised Biswanath to join Rasolkonda

Training School as an Odia teacher to save Odia language from being caricatured. Biswanath without batting an eyelid left for Rasolkonda and joined there as an Odia Pundit.

Pleader Biswanath

It was only the beginning. Soon he could see and feel for the miseries of Odias being treated as second-class citizens in their own homeland. They were not treated at par with the Telugus nor got proper justice from either administration or the judiciary, as those who pleaded for their rights were, in most cases, not Odias. Biswanath got terribly upset with the situations of the time. Being an Odia with his heart blazing for the dignity of Odias, he became hell-bent to uphold the Odia pride. Consequently, he decided to pursue a career in legal systems. He passed his Pleadership from Madras in 1905 and joined the Aska Bar as a Pleader; which gave him the right platform to fight for the rights of Odias of Ganjam and upliftment of Odia language. Interestingly, however, soon he became popular with the people other-than-Odias, because of his affable manners and tremendous ability to argue in favour of his clients and winning the cases. His laurels spread all over as a very successful pleader of the estranged Odia-speaking tracts. Being ambitious and enterprising, he aspired to become a Barrister, which no Odia was by then. He started his preparations and, as a preparatory measure, took his Public Examination from Calcutta University in 1908 and came out fortuitous. His application process started; and soon he got a positive response from Gray's Inn, London, for his Bar-at-Law. As an obedient and loyal son, his next step was to seek permission from his father to go abroad for his higher education in law. Father Kulamani, however, showed hesitancy in leaving

his son to a foreign soil. As an acquiescent son, Biswanath bowed his head and returned back to Aska, his work place. As a coincidence, father Kulamani passed away four months later; and Biswanath got back on his track again for his barristership endeavour. He started his application process; and got into Middle Temple Inn successfully. The rest has been all history.

Barrister Biswanath's Homecoming

After return from London as Odisha's first Bar-at-Law, he was flooded with laurels and social decorations. After reaching India, he travelled from Calcutta to Sakhshigopal by train. He was greeted by all the luminaries of the time at every station, as the train stopped. At Cuttack station Sri Madhusudan Das, Sri Braja Sundar Das, Sri Biswanath Kar, and many of the judiciary professionals felicitated him. At his last stop at Sakshigopal, he was received by Sri Gopabandhu Das, Sri Nilakantha Das and Acharya Harihar, etc., with great warmth and cordiality. Meeting Gopabandhu after a long gap was a great feeling for him, as he always addressed him as 'Bhaina' or big brother and respected him as an elderly member of his family. Pundit Nilamani Vidyaratna in his book 'Samudra Jatra Bichara,' eulogized Barrister Misra's efforts as unparalleled in the history of Odisha. In 1913-14 Vidyaratna bestowed the title 'Utkal Ratna' on Barrister Misra, while felicitating him in a big gathering at Chikiti. Sri Fakir Mohan Senapati in his book 'Utkal Bhramana' wrote a poem in the honour of Barrister Misra right before he joined the Calcutta High Court; the attempted English translation of which goes in the following way:

Well Mr. B.N.Misra good-bye, good-bye
With a good example, you opened everyone's
eyes,

The shrewd pilgrim-agent would go to London
 Whoever had thought it before!
 Pray you earnestly this much
 Keep the Odia flag aloft
 In the High Court,
 I say Mr. Misra again good-bye
 Never forget your motherland's pitiable cry,
 Wishing you for all success in the High Court
 Be a Barrister with the greatest forte.

Barrister Biswanath and Calcutta

In Calcutta he stayed in House No. 275, Bowbazar Street, a thickly Odia populated area. With passage of time, he became a successful barrister in Calcutta High Court and shifted his residence to Bungalow No. 1945, Dharamtala Street. Soon it became the hub of all Odia and Odisha-related activities. All the stalwarts of Utkal Sammilani, whenever they visited Calcutta, made it a point to stay with Barrister Biswanath to make plans for the future activities. Biswanath motivated the Odias of Calcutta to join hands in the cause of Odisha and Odia language. Soon he became the President of Odisha Union. Odisha Union activities gathered momentum rapidly and became hot topics for Odias of Odisha division and segregated Odia-speaking tracts. Many of these activities have been documented and published in Odia magazines and newspapers of the time. One such event was published in the 17.12.1913 edition of Utkal Deepika. It said that Barrister Biswanath Misra had organized an evening congregation for the Odia students in Calcutta on Thursday. Most of the students had attended it. Some of the dignitaries present in the congregation were the Maharaja and Prince of Sonepur, the Maharaja and Prince of Bamra, the Maharajas of Chikiti and Kanika, Miss Sailabala Das, daughter of Sri Madhusudan Das, Sri Lochan

Prasad Pandey, Sri Bharat Mitra, Editor, Sri Padma Lochan Mohanty, Sri Chandra Chaturya, and Sri Harishchandra Dutta. They all advised the students with a lot of pep talks to keep the Odia flag aloft and high. This meeting had created a long-felt impact; which could be observed from a news feature published again in Utkal Deepika on 11.04.1914. The news item contained that on last 5th April a meeting was held under the auspices of Utkal Union with Barrister Biswanath Misra as the President; which was attended to by Hon'ble Raja of Kanika and Hon'ble Madhusudan Das, C.I.E. The resolutions passed were to create a University in Odisha and till such time, to provide scholarships to all the students studying for their higher education in Patna University. That apart, the other resolution was, to open Bachelor of Science classes in Ravenshaw College.

The main objective of Barrister Misra, as the President of Utkal Union, was to keep the Rajas and Maharajas of Princely States of Odisha in good stead and motivated to contribute generously for the academic developments in Odisha. He was greatly successful in his endeavour, as Maharaja of Mayurbhanj contributed to establish the Maharaja Science Laboratory and Raja of Kanika generously contributed to found the Kanika Library, both in Ravenshaw College. Barrister Misra fanatically dreamt about; and used all his efforts to see that the estranged Odia-speaking tracts get amalgamated and a separate state of Odisha was formed. His second priority and vision were always to develop and open all avenues of higher education in Odisha. An analysis of his life's activities as a Barrister, as a Member of the Utkal Sammilani, and as a three-times Member of the Central Legislative Assembly, clearly lays down

his dreams and vision; and how much he struggled till the end of his life to accomplish them.

Biswanath and Utkal Sammilani

In 1903 Barrister Biswanath had joined Utkal Sammilani as a student volunteer from Ravenshaw College; but after he joined Rasolkonda Training School as an Odia Pundit in 1904, he committed himself to the dedicated service of the Sammilani, as an active member. He represented Ganjam all along his tenure in Utkal Sammilani, and as a Member, he was totally devoted to the interest of the estranged Odia-speaking tracts and their amalgamation. In the month of December 1904, the second annual convention of Utkal Sammilani was held at Cuttack. Right at its beginning, it got mired due to opposing views of two Odia stalwarts of the time, Gopabandhu Das and Madhusudan Das. The issue was, putting all Odia-speaking tracts under one administration for better governance. Young Gopabandhu prayed that they all should be tagged to Central Province whereas Madhu babu wanted them all to be subsumed under Bengal. It led to such a rift that it almost became a clash; and the Sammilani was about to collapse. That is when; young Odia pundit, Biswanath from Ganjam led the torch of peace and unity, and brought down the pandemonium to a placid and serene state. With great humility but passion, he pleaded before all to maintain peace and not digress from the main objective of amalgamation of Odia-speaking tracts. In his appeal he said, "The huge Odia Bhukand spreads from Mahendragiri Mountains to Meghasana. It is not the appropriate time or occasion to enter into a fracas on the issue of tagging this huge bhukhand to Bengal or Central Province. I humbly request all present here to please put the debate to rest for now; and allow it to take its course in future

when the right time comes." He fervently appealed to all to maintain unity; and think and act for the amalgamation of the estranged Odia-speaking tracts and form a separate Odisha province. Young Biswanath's cameo earned a lot of laurels and appreciation from the leaders as well as attendees of the convention. After all, the Sammilani had survived a neck-breaking jolt right at its active inception.

Barrister Misra's contributions to the Utkal Sammilani have been gargantuan. Right from 1904 he remained an active member of the Sammilani, and participated in all the discourses and manifestos undertaken. He himself had proposed many of the important resolutions passed in the Sammilani. The only period of absence for him from the Sammilani was the span of time he spent in London for his Bar-at-Law. Using the Sammilani as a mouthpiece, all along he fervently appealed for Odisha's unification, its formation as a separate state and dispensing justice to the Odias in the estranged Odia-speaking tracts. The figureheads of the Sammilani always lauded him for his patriotic proposals. As an ardent education lover, his proposals and puissant appeals for bringing engineering and law education to Odisha had been his torch-bearing efforts. To explicate this point, underneath are given some of his pioneering efforts in the Utkal Sammilani:

In the seventh resolution of the ninth session of the Sammilani held at Puri in 1913, Barrister Misra advocated strongly in favour of opening an engineering school in Odisha. In his address he said that there was no need for any elaborate introduction to the topic. Opening of an engineering school would do a lot of good to the Odia students. Some might opine that not a lot of students would go to study engineering.

Even no Odia student had gone to study engineering in Calcutta till date. Not many Odia students even went to Cuttack Survey School. However, times had changed, he said. Education amongst Odias would progress a lot, soon. People had shown interest in getting into different fields of education. Earlier government had promised to open an engineering school if twenty thousand rupees were deposited. Raja sahab of Athagad had vouched to deposit the sum since long. It only had to be informed to the government.

In the ninth resolution of the same session, Barrister Biswanath Misra had reiterated his experience at Aska; and strongly advocated for use of Odia language in the courts of Singhbhum district for the Odias residing there. In the tenth session in 1914, the sixth resolution was very stubbornly proposed by the strong Odia language proponent, Barrister Misra, to spread the use of Odia language rampantly and use it in the courts of Singhbhum under Bihar-Odisha, Jeypore under Madras Presidency, and Phuljhar, Padmapur and Chandrapur under Central Province for the benefit of Odia residents of the areas. He also strongly supported the view that if Odia teachers and Odia caretakers were not appointed in the schools of Odia areas, education of Odia students would be seriously impeded.

In 1915 at Sambalpur, in the eleventh session of the Sammilani, Biswanath again mightily supported the proposal of implementing Odia as the official language in Singhbhum, Phuljhar, Padmapur, and Chandrapur, etc., as quickly as possible. In the same session, the ninth resolution was a milestone for the Sammilani, as it dealt with introduction of law education (BL) in Ravenshaw College for Odia students. Barrister Misra not only proposed it; but he himself put in all-out efforts to see that it was carried out. In that regard,

his letter titled “BL Class in Cuttack” in Utkal Deepika of 04.11.1916 deserves mention. In this, he highlighted the importance of Ravenshaw College and how it drew as many students as any other big college of India. He justified opening of BL class in it, as not many Odias were able to pay for their law education, when pursued outside. He further justified it by stating that not only Odia students would study law in Ravenshaw; but also non-Odia students would take its benefit due to its proximity to the estranged Ganjam district and other nearby places under Madras Presidency or Bengal. The BL class would also add more colours to the college, as students from different streams would be joining the law classes and bring more glory to the college. This letter was more of an appeal to all the elites who were concerned for Odias and the Hon’ble Government at centre. He further proposed that the next session at Balasore must treat it as a priority and send a deputation to the concerned authorities for the purpose.

After the March 1918 session, the same year in September at Cuttack, an emergency session was convened. In this session, Barrister Misra laid down his heart-out support for the resolution (post Montague-Chelmsford report) promulgated by the Sammilani. The resolution was, “That while thanking the Right Honourable, the Secretary of State and His Excellency the Viceroy of India for recognizing the necessity and importance of the principle of constituting homogenous administrative units on the basis of language and race which the Odia-speaking people have been urging many years past, this conference places on record its deep sense of disappointment in finding no definite provision in the Report for the amalgamation of the Odia-speaking tracts under one administration and is

of opinion that unless the desired amalgamation precedes or accompanies the reform, the Odias will not only be deprived of the benefits of the scheme itself but will also be placed under serious disadvantages owing to their being in the minority under several existing administrations.” In December 1919, in the fifteenth session at Puri, Barrister Misra had risen to the peak of his involvement; and had proposed in the first resolution that the Sammilani expressed its deep gratitude to the Honourable King of India for his consoling and comforting words, stated in the royal declaration, for reformation and establishment of good rule in India so that its citizens stay satisfied and contented.

Biswanath was extremely dedicated for the formation of a separate state of Odisha. All his life he fought for it in different fora. In 1920-21 the sixteenth session of Utkal Sammilani took place at Chakradharpur. It was a turning point for the Sammilani. The Satyabadi group led by Gopabandhu Das proposed to make the Utkal Sammilani a part of the Bharatiya Jatiya Sabha (Congress); which meant non-cooperation with the British Government and opposing all its activities. It was a very tricky and quizzical situation, as non-cooperation proposed by Congress meant protection of Odia language and formation of Odisha state would be relegated to the back seat. It was only with the cooperation of the British; formation of a separate Odisha state was possible. Utkal Sammilani becoming a part of Bharatiya Jatiya Sabha would totally rule out that possibility. It was not acceptable to Barrister Misra and others who bore the same view. For them, Odia language and Odisha state were first and foremost. After a lot of arguments and counterarguments, Satyabadi group took over;

and passed the resolution to make the Utkal Sammilani a part of Bharatiya Jatiya Sabha.

Biswanath and Cuttack

He always believed that the youth and students truly constitute the power centre of a country. Any revolutionary change can be brought about only with their involvement. As he had already experienced it during his stint at Calcutta, he went on to form a Student Committee at Cuttack of which he became the President. The Committee was dynamically involved in the creation of separate Odisha state and preservation of the sanctity of Odia language. Some of the student leaders, who became active members of it, were Harekrushna Mahatab, Jadumani Mangaraj and Nabakrushna Choudhury, who developed under Barrister Misra's tutelage to lead Odisha later.

Biswanath and Berhampur

On 18.02.1921 the Odia Association of Ganjam called for a special session at Berhampur to discuss the amalgamation of the Odia-speaking tracts of Madras. To find out which specific areas deserved to be amalgamated, the Association formed a Non-government Commission. Barrister B.N.Misra was chosen as the President of it. As soon as he was designated as the President, he started working without wasting any time. Right away he notified in 'Asha' about the dates and places he would be visiting to hold meetings and interactions with people of the areas. There was great joy among people of the region. Barrister Misra met them all on the scheduled dates and collected their opinions with regard to the amalgamation. His visits were a great fillip to the movement; and mobilized the opinions right across Odisha division and the estranged Odia-speaking tracts.

Reformer Biswanath

Life of Biswanath was filled with examples of his forward outlook. Right from the days of his schooling, the reformation attitude of Biswanath was evident in every walk of life. He was a forward looking and progressive person all along his life; but he never went against the established value system of the society nor went against them because of his non-belief in them. In his own life he practiced what he believed in; but never forced them on others if they did not appreciate them. A few examples from his life could be cited here in support of his progressive mind-set.

After his return from London earning his Bar-at-Law, not only he, but his entire family was ostracized and none in the family was allowed to take part in any village festivities. Even none in the village participated in the Misra family activities. To cite an example, there was a marriage ceremony in the Misra family, the marriage of Barrister Biswanath's niece. The groom's party came from Nirakarpur and entered the Nua Someswarapur village with all pomp and ceremony in a procession beating drums, bursting firecrackers and carrying varieties of refulgent lights. It was unbearable for the villagers. They attacked the groom's party, beat them up and seized all their procession materials. The groom's people got extremely mad and were about to counterattack, when Barrister Misra with folded hands requested them to maintain calm. The Village Dafadar informed about the incident to the Police. Police moved into action immediately and started arresting the villagers. It came to the notice of Biswanath Misra who right away went to the Officer-in-Charge and requested him not to arrest the villagers, as it was the auspicious

day of his niece's marriage. Besides, they were only going with the long followed practices of the village; and it could not be considered as their fault. More importantly, the marriage could not be properly solemnized without their blessings. The statement of Biswanath changed the hearts of the villagers and they all welcomed Barrister Misra's family into the fold of the village after long twelve years of banishment. It did not stop there. They all with open arms embraced Biswanath and attended the marriage feast happily.

The second incident was a very personal one for Barrister Biswanath. It was about the marriage of his eldest daughter. As has been said earlier, Biswanath always treated Gopabandhu, as his elder brother. He always liked and respected him as a guardian of the family. Although they carried opposing views in the political front; at the home front Gopabandhu had the deciding say. Gopabandhu came with an alliance proposal for Biswanath's eldest daughter, Sati Devi. It was an unusual kind of alliance for the time. Normally it would have been rejected right at the proposal stage; but it took a different direction due to the progressive attitude of Biswanath Misra. The groom to be was Gobind Tipathy of Sri Ramchandrapur Sasan who later became an able administrator and a great essayist, novelist and playwright of Odisha. The critical part of it was that Gobind was already married to Revati, the younger sister of Pundit Lingaraj Misra (later Odisha's Education Minister). Unfortunately, however, Revati passed away during child delivery leaving a baby son behind. The proposal seemed insane for a conservative Brahmin family of the time; but Gobind's academic career was outstanding; and at that time he was pursuing his MA in English literature at the Patna University. Three factors worked here.

First, Gopabandhu had brought the proposal, second, Biswanath had tremendous weakness for academics and brilliant students; and third, he was extremely progressive and reformatory about the prevalent social stigmas of the time. No wonder, despite Gobind being a widower with a baby boy, Biswanath gave Sati Devi in marriage to Gobind Tripathy, the legendary writer. Need it be mentioned here that Govind Tripathy came out as the topper and gold Medalist of his batch. Govind was to take his ICS examination at Ranchi for which he had boarded the train from Cuttack; but most unfortunately due to severe inundation at Bhadrak, the train could not proceed any further devastating Govind's dream of getting into ICS. He had to come back and later applied for Deputy Magistrate; which he was successful in getting. He joined his first job as a Government Officer at Puri on 7th January 1927.

Barrister Biswanath was probably a little too progressive for the time. When wives were considered as veiled ladies meant for the kitchen, Biswanath took his wife, Kamala Devi, to meetings and conferences of the highest level. In the thirteenth session of Utkal Sammilani held in 1918 at the Idgah ground in Cuttack, Barrister Misra took his wife and sat on the dais along with the stalwarts like Fakir Mohan Senapati, Madhu Babu, Gopabandhu Das and many others. Need it be mentioned here that those were the days when ladies did not even come out to attend the meetings as spectators. The other recorded event of Kamala Devi attending a meeting was on 9th March 1933 at Delhi when Barrister Misra was presiding over it to protest against O'Donnell's recommendation of the boundary of Odisha without including Midnapore, Singhbhum, Ganjam and Odia-speaking tracts of Central Province.

Another interesting example of Biswanath Misra's progressive mentality could be observed from his permission to his youngest daughter, Sumati Devi, to go to school at Cuttack by riding a bicycle; which was unheard of then. Srimati Sumati Devi passed away at the age of 94 only a few months back.

Biswanath and Central Legislative Assembly

The Montague-Chelmsford Report (Mont-Ford Report) was prepared in 1918. Basing on it, the Indian Government Act came into force in 1919. As per the Act, the Central Legislative Assembly or the Lower House (equivalent to present Lok Sabha) and the Council of States or the Upper House (equivalent to present Rajya Sabha) were born. Lower House had 145 members out of which 104 were elected members and 41 were nominated members. The Upper House had 60 members out of which 33 were elected and 27 were nominated members.

1922 saw a big upheaval in Barrister Biswanath Misra's career. He could realize that his efforts for formation of a separate Odisha province could get a real fillip through his active political involvement at the national level, as he could mobilize his efforts to convince the British Government for the formation of a separate Odisha state. In 1920 the first Central Legislative Assembly election took place. Two from Odisha, Braja Sundar Das and Ray Bahadur Nimai Charan Mitra got elected to it. In 1922 Nimai Charan Mitra resigned his membership from the Central Legislative Assembly. Barrister Biswanath seized the opportunity and stood in the bye-election for Membership to Central Legislative Assembly. Two other stalwarts also fought the election; but finally, Biswanath came out as the winner in a big way. Utkal Deepika,

Asha and other newspapers and magazines hailed his win in blossoming words, praising his deeds for estranged Odia-speaking tracts and holding the Odia pride high. Many celebrations and meetings were held in his honour at Berhampur and other places. Later, on 15.03.1922 Barrister Misra took oath as a Member of the Central Legislative Assembly.

The following letter of Barrister Misra published in the 18th October 1920 issue of 'Asha', although not concerned with the Central Legislative Assembly election, reflected the character and temperament of Barrister Misra politically and socially:

“Dear Sir

Many of my friends and quite a number of voters have been inquiring me whether I am going to stand as a candidate for the reformed councils. I take this opportunity to inform such of them as are interested in the matter that I have decided to stand for the Bihar-Odisha Legislative Council from the Urban Constituency of Odisha from the Municipalities of Cuttack, Puri, Balasore, Jajpur, Kendrapara and Sambalpur.

I am the first and only Barrister in the Odia Country. Owing to practice in Patna, Calcutta and Madras High Courts and Moffusil Courts, I have gained plenty of experience of the Odias living under different administrations. There is almost no part of the country unknown to me. My past record as a public man will enable you to judge that I can successfully represent the interests of Odias in the Bihar-Odisha Legislative Council. As you are doubtless aware, I belong to the district of Puri and to the class of Brahmans; and that I hold advanced views on matters social

and political. I believe that the Reforms inaugurated are a stepping-stone to the attainment of Responsible Government in India and co-operation with the Government in the interests of the country is essential. I hold also that the Government should be opposed when necessary. My experience as a public man has been of varied kind and has been acquired during a period of service done for the good of the public for over twenty years in Ganjam and Odisha. My work in connection with the movement for amalgamation of the Odia-speaking tracts under one administration needs no special mention. Not only here, but while in England also, I carried on the agitation and secured sympathetic consideration at the hands of responsible statesmen. As a result of my labours, Mr. Mac Callum Scott, M.P., advocated the cause of Odias in the House of Commons and Mr. E.S. Montague, then Under Secretary of State was convinced of the desirability of the formation of one province for the Odias.

This problem of the amalgamation of the Odia tracts will surely come for discussion before the new Councils and need I here assert that my experience in the cause will serve the country in good stead ?

I have been connected with almost all the social, literary and political movements and associations of Odisha and Ganjam for over a decade. Should the voters support my candidature I shall spare no pains to represent their interests faithfully and espouse their cause to the satisfaction of all concerned.

Yours truly,

B.N.Misra”

First Legislative Assembly

Barrister Misra's legislative assembly participation had been boundless. He was not only unfailingly regular in attendance; but also a huge contributor to the proceedings. His major contributions in the 1st legislative assembly had been his arguments on Salt Taxation, Workmen's Compensation Act, Unification of the Odi-speaking Tracts, Rectification of Acts 145 and 146, Acts 366 and 526 of the Indian Penal Code, Indian Mines Bill, Malkharoda and Gauntia Rural Bill, and Protection by the British Government of the royalties of Princely States Act, etc. Those apart, his masterly criticisms of wastage of expenses on armed forces and poor administration were considered milestone arguments of the time. He had severely criticized the poor planning of government for scanty provision of funds for agriculture and industry in the country. He was extremely critical of the unnecessary provision of enormous funds in the railways just to accommodate the war returned British soldiers non-productively. He was a force reckoned by all in the assembly, who could criticize vehemently the unnecessary expenses incurred because of the Viceroy's retinue and family members making trips around the country not worthwhile at all. Such forceful arguments against the British Government on the floor of the House earned him the title of Blazing Beacon by the members of the time. His "Blazing Beacon" title could be understood with a little more clarity if part of his first speech in the Central Legislative Assembly on 20.03.1922 is quoted here. This was an extension of his speech with regard to his criticism of the doubling of Salt Taxation by the British Indian Government.

"..... unfortunately the Englishman in India is neither an Englishman of England

or in England, but is something quite different. I do not mean that he is transformed into something different from mankind. But, Sir, he is an official. We have to understand the English vocabulary in a different way. We must think that the English people have a different Dictionary for themselves and a different Dictionary for Indians. I may quote to you, Sir, an instance. You all know, even His Excellency the Viceroy when he writes to you, will write 'Your most obedient servant'. Any big official, when he writes to you, subscribes himself 'Your most obedient servant'. What is the meaning of those words? 'Your most obedient servant'? When you implore them that a certain thing should not be done, they will carry it out against your wishes. What sort of obedient servants these Honourable official members are? His Excellency has the power to veto all the Resolutions of this House. Whenever he wishes, His Excellency has the power to veto although he is the most disobedient 'obedient' servant.' He must describe himself either as His Majesty's obedient servant or the Indian Government's most obedient servant.

Mr. President: Order, order. It was a little difficult to know when exactly the Honourable Member began to go out of order, but he is certainly out of order now.

Mr. B.N.Misra: I am just speaking about the Englishman in India, Sir. Of course my idea is that they should not write 'Your most obedient servant' but either write the most disobedient servant or the most oppressive master or act like obedient servants."

Outside Central Legislative Assembly

In September of 1923 Barrister Misra took over as the Editor of 'Utkal Herald'. 'Utkal Herald' was an English weekly and served as the mouthpiece of the people of Odisha Division and the estranged Odia-speaking tracts of the time. It had a great role to play in bringing out the feelings of Odias and their dissatisfaction over non-amalgamation of the Odia-speaking tracts under one administration. Barrister Misra took over from Khan Bahadur Abdul Mazid to lead the weekly because of his deep knowledge of the history of Odisha and India, his statesmanship and his profound journalistic acumen. No wonder, his erudition and scholarly aptitude had ushered him into the love of history; and he had written "A Short History of Ancient Utkal" collecting data from the British Museum, while pursuing his Bar-at-Law. He worked on it for years to refine and edit it. It was all set to be published during his last tenure as a Member of the Central Legislative Assembly; but his sudden demise shelved it and the manuscript either got lost or purloined.

Simon Commission and Biswanath

Seven Members of the British Parliament constituted the Indian Statutory Commission. The Chairman of the Commission was Sir John Simon. His key associate was Sir Clement Attlee who went on to become the Prime Minister of Britain later. The Commission came to India on 3rd February 1928 with the objective of bringing about constitutional reforms to the Indian Act of 1919 promulgated as per the Mont-Ford report. The Commission had to face tremendous opposition all over India because of non-inclusion of any Indian member in the commission. The protests rose to the peak after Lala Lajpat Rai's death due to police caning.

To understand the role that Barrister Biswanath played under the circumstances, one needed to go back to a few years, to the year 1924 to be precise. Because of Biswanath's frequent questioning about the status of separate Odisha state in the Central Legislative Assembly, Government of India had constituted the Phillip-Doff Committee in 1924. The objective of the Committee was to collect the opinions of people in the estranged Odia-speaking border areas with regard to their annexation with Odisha. Mr C. L. Phillip (the Political Agent for Odisha's Princely States) and Mr A C Doff (the Collector of Vishakhapatnam) had to travel to the affected areas with Barrister Biswanath Misra to collect the people's opinions. Biswanath played a key role in it, as he was made responsible to peregrinate the estranged Odia-speaking tracts under Madras Presidency and collect the views of the people with regard to their amalgamation with Odisha. The tireless efforts of Barrister Biswanath brought in rich dividends; and Phillip-Doff Committee laid down a well thought out report; which included a positive statement in favour of amalgamation of the Odia-speaking tracts of Madras with Odisha under one administration.

The turning point, however, came by an irresponsible statement made by Lord Birkainhead, the Secretary of State for India. In his statement he had pointed his fingers at Hindu-Muslim division, and how the Hindu opinion went in one direction and the Muslim opinion went in the other direction. He finally stated that there could never be a report that would be acceptable to the whole of India. Such a statement was considered extremely insolent for Indians. In 1928 it resulted in the union of the main leaders of India; and under the leadership of Motilal Nehru they

decided to promulgate a constitution acceptable to all Indians.

The Committee took into consideration the financial and other conditions of Sindh and recommended for its statehood; but Odisha did not feature in their recommendations, despite there being struggle for it for decades. All the Odia leaders felt that it was insulting to them. Needless to mention here that it not only hurt Barrister Biswanath, he got extremely irritated too. Barrister Misra, Sri Braja Sundar Das, and a few others met Lord Simon in 1929 at Patna with the demand for a separate Odisha province. The efforts of Barrister Misra and others resulted in the formation of a Subcommittee by Simon to look into the creation of states. Clement Attlee led the Subcommittee. Attlee met the representatives of Odia-speaking people of Madras Presidency at Vishakhapatnam. Although officially Prince Vikram Dev of Jeypore was the leader of the group of representatives, in fact, Barrister Misra played the key role of the spokesman. He had prepared all the documents and representations from the Odia point of view for the Attlee Subcommittee.

Later, however, Biswanath found out that neither the Simon Commission nor the Attlee Subcommittee had proposed the inclusion of the Odia-speaking border areas in the separate Odisha province. Biswanath was highly dejected and disappointed. He did not stop there though. He went on writing articles in *The Hindu* and *Madras Mail*; and sent letters to them to mobilize the Odia-speaking residents of the border areas of Madras to raise their voices again for the purpose of their inclusion in separate Odisha province.

Third Legislative Assembly

The 3rd Legislative Assembly had its election in November 1926. Out of 104 seats, Swaraj Party (Congress) won only 40 seats, but on the call of Gandhiji for non-cooperation movement, 27 of the 40 members resigned. Biswanath took part in the bye-election for the vacated post and won it uncontested. Though for a brief period, Biswanath had a very meaningful and effective presence in the Third Assembly. After almost seven years Barrister Misra again adorned the coveted chair meant for the Independents on 9th July 1930 in the Third Assembly. The very next day, i.e., 10th July, was the eventful day of placing the supplementary budget, which had provision of funds for the ensuing Round Table Conference. Many of the leading members had objection to it; but Biswanath's stance was measured and one of caution. The reason being Simon Commission's insinuation for the formation of a separate Odisha state. Despite all odds, Barrister Biswanath being the kind of person he was, could not keep quiet and stood up to offer his arguments. Underneath, his speech has been quoted verbatim.

Mr. B. N. Misra: "As this is a demand for the Round Table Conference, I believe, this House is entitled to know whether it would consist of the representatives of British India alone. We have already seen in the newspapers that there will be twelve members from the Indian States and States' people. Sir, up till now, in the annals of British history, there has been no occasion when the Indian States or their people, joined the British Indian Administration or the British Indian people. Sir, when the Princes' Protection Bill came before this House it was said that we had nothing to do with the Indian States'

administration, nor had the Indian States anything to do with the British Indian Administration. We were told all along that we were separate and the British Indian people have nothing to do with states, which have nothing to do with us. The states have not advanced in education to the same extent as we have advanced in the British territories. With the greatest respect to the states and their rulers, they have never been accustomed to the same system of administration and education as we enjoy in the British portion. With due respect to the rulers and Princes, although they enjoy vast territories and possessions, I must say these are the very cause of misery of the Rulers. Probably they do not enjoy the same freedom as we ordinarily enjoy.

Mr President: Order, order. The Honourable Member cannot go into the internal administration of the Indian States.

Mr B. N. Misra: I was only pointing out that they have not advanced to the same extent as we have. Probably it will be difficult for them to appreciate the position in British India. They have never taken any interest in the progress of British Indian people. So it will be very difficult for the Rulers of the states or their people to join with the British Indian people in their aspirations and in their demand for self-government. Therefore, I submit, that they will not be proper associates with the British Indian people in their demand. I have some doubts and misgivings about their coming for the first time to join with us in the Round Table Conference. It is probably to frustrate the demands of the British Indians that this scheme has been devised.

Then, Sir, so much has been said about the Simon Commission's Report. In spite of all

that has been said about the much-maligned commissioners, I must say that we have talked only of what they have not given. The Honourable Members on the Treasury Benches have not thought of giving effect to their recommendations. I refer to their recommendations in respect of the Odia-speaking people. In their report, on page 312 of the second volume, they have stated that, as regards provincial areas, the question whether some redistribution is desirable should at once be taken up, and they mention that the case of Sind and the Odia-speaking people will be the first to be considered. My submission is this. Whatever may come out – we all assume that some golden egg will come out as a result of the Round Table Conference deliberations – be it Dominion status or be it Autonomy – it will be of no use to the Odia-speaking people. We are in a minority in four provinces. This House is very keen and the Indian Government is also very keen and very anxious about the interests of the minority communities. We are a minority. What has been done for us in spite of so many declarations? Sir, Lord Curzon's Government in 1903 made a declaration that the Odia-speaking tracts should be joined in one province; also from the Montague-Chelmsford Report we got something in 1917. They said that a new province should be formed at an early date. The Simon Commission recommended that it should be done at once. We, Indians, are not very familiar with the meaning of English words and expressions. According to the British, does early date mean 20 years or 30 years or 100 years? We have learnt to believe that at once means at once, not 100 years or 10 years or a month. Honourable Members on the Treasury Benches have not taken any action in the matter. They have not brought forward any proposal for the formation of an Odia

province at once. Whatever may be the reforms of the new constitution of the Local Governments or the Central Government, in any case they will be of no use to the Odias, unless the formation of a new province is taken up at once. Sir, the Treasury Benches ought to realize that the Simon Commission should not form the basis or the only basis in considering the interest of every class and community in the country. As regards other matters His Excellency has very kindly announced that the Conference will be free to consider any matter. The only objection is that we should be asked to mix with the Rulers of the States. It is left to them to follow our system or not. My point is that the question should first be decided for British India alone. Let other people come in or not, as they like.”

Apart from the above, there were many other issues in that session; in which Biswanath participated actively. He vociferously raised his voice against the discontent and hardships caused by the duties imposed under the Salt Act of 1882 and the subsequent Acts amending the same. Even he pointed finger at the Government for convictions under Salt Act and the brutal assault on the Satyagrahis by the Police and other Government officials. On 15th July 1930 the issue of redistribution of areas of the Odia-speaking tracts came up. The question was put by no other than Mr Odisha, Barrister Biswanath Misra. His questions were,

“(a). Are Government aware of:

- i. the recommendations of Mont-Ford Report in 1919 that a sub-province for Odisha should be formed at no distant date;

- ii. the recommendations of Simon Commission that the question of redistribution of Odia-speaking people will be first considered besides the long standing agitation of the Odias and promises by Government in the same matter?

(b). If the answer to part (a) is in the affirmative, will the Government be pleased to state:

- i. whether they intend to make a redistribution of the Odia speaking areas on the existing materials before them, collected during the last 30 years; or
- ii. whether they propose to appoint a fresh committee of officials and non-officials to inquire into the same; or
- iii. whether, in latter case, Government are prepared to name the personnel and appoint such a committee immediately to begin their work ?”

Fourth Legislative Assembly

As per the prior declaration of the Viceroy of India, election to the Fourth Assembly was held in the month of September 1930. Barrister Biswanath got elected to the Assembly uncontested. It was a very difficult time for the Government, as the Civil Disobedience movement was at the peak. Despite all odds, the first session of the Fourth Assembly commenced at Delhi on January 14th 1931. The absence of Swaraj party (Congress) in the Fourth Assembly and the reduction of Members from Pundit Malabya’s party, had posed a serious problem, as there was

no serious opposition to the Government on the floor of the House. Hence, a Nationalist Party was formed with almost 40 Members to oppose the Government, as and when it was necessitated. Barrister Misra was one key Member in it. In the session, Barrister Misra was elected to the Standing Committee for the Departments of Education, Health and Lands. He was also a Member in the Commerce and Railways Committee.

On March 20th 1931, after the Gandhi-Irwin pact was signed on 5th of March, Barrister Misra had given a power packed speech to reduce the budget for administrative and military expenses; which he considered as exorbitant and redundant for the time. The Fourth Legislative Assembly carved a niche for Barrister Biswanath Misra, as it was filled with his arguments for amalgamation of Odia-speaking tracts and formation of a separate state for Odisha. Through his arguments he displayed his prowess in the knowledge of Odisha's history, glorious past, and its widespread territories. He was so much obsessed with the pride and history of Odisha that when the budget on military expenses came up, Biswanath took part in it; and criticized it by citing the way in which wars were fought in Odisha in the past and how funds were allocated for the purpose, etc. His arguments became more and more sharpened; and he went on to say that the British soldiers no way matched the strength and bravery of Indian soldiers; but were given ten times, even twenty times, more salary than the Indian soldiers; which made the military expenditure unnecessarily fat.

In another proceeding, Barrister Misra even did not flinch to state that the Hon'ble Government in England never collected or

bothered to collect any information about the merit or eligibility of the royalties of the princely states of India, yet selected them to represent India in the Round Table Conference. In this context, he specifically mentioned about the prince of Darbhanga. Biswanath dared further to accuse that the Government in England did it only to get a "yes" vote to whatever they proposed in the conference without any concern for the real betterment of India.

On 24th March 1931 Barrister Misra expressed his deep heartfelt grief over the execution of Bhagat Singh, Rajguru and Sukhdev on the previous late night. He along with other Members of the Nationalist Group condemned it as barbaric and the gravest insult to India's freedom movement. Barrister Misra in his moving and poignant speech had said, "The hangings of these three patriotic youths were not only an insult to India's freedom movement; but also would remain a smearing blemish on the British Rule. Hence there would be no meaning in taking part in the discussions on this floor. All the voters of our areas have been deeply saddened by this incident. Therefore, there is no point in continuing the discussion." Thereafter, they all left the House on protest disrupting the day's proceedings.

On March 30th 1931 Barrister Misra had raised a very pertinent question with regard to the canal systems planned out for Ganjam and Odisha. His main queries were about the investments made in those projects. At that point of time the government parried them off. Interestingly, though, on September 21st 1932, in the Shimla session of the Assembly, Government were forced to answer some of the questions posed by Barrister Misra through documentary evidences. The answers clearly pointed out at

the misappropriations and misuse of money and wealth by the British companies in India.

6th September 1931 was the date for the commencement of the 2nd Round Table Conference. Barrister Misra raised the question of non-representation of Odias in the Conference who could fight for formation of separate Odisha state. Government rejected the issue, as the boundary commission was not yet through with the demarcations for the state. He argued very strongly for the induction of the Nationalist Muslim leader, Dr. Ansari, in the Conference. His energetic arguments to induct Dr. Ansari, however, got quashed by the House, as the British Government did not want someone who would argue in favour of India and the Indians.

His arguments against the Indian Press Bill brought by the government, was of immense value to the independence of Press. To thwart the British intention of putting Indian Press under judiciary leash, he argued stubbornly citing his experience for a quarter century in the Indian judiciary system. In the process, he had cited numerous examples from his courtroom experiences; but as usual, the Government quashed it.

On 19th November 1931, Barrister Misra had made a path-breaking observation by raising his question on the Supplementary Indian Finance Bill and the raises provided in it. All considered his argument exemplary. He cited the examples of all the commonwealth countries and the proportionate salary difference between the menials and the top bosses. In that light he pointed out to the humongous salary differences practiced in India by the British. He gave the examples of Canada where it was 1:12, in England it was 1:32; but in India it was shamelessly in the proportion

of 1:133. He further added that if the Government wanted to save money, they should not resort to retrenchment of the low salaried employees. On the contrary, they should retrench the high salaried employees, whereby they could save genuinely. He reiterated himself by saying that if 600 rupees were deducted from an employee earning 6000 rupees, it would not have a great impact on his earning; but if 3 rupees were deducted from an employee earning only 30 rupees a month, it would be a sky fall disaster for him. Besides, how much would the government save by it? Or else, let the British principle applied in UK be adopted here. As per their pattern, if a clerk was getting 30 rupees, the officer would get $30 \times 32 = 960$ rupees. Hence $48000 - 960 = 47040$ rupees be deducted from his salary in India. That way, the Government here would save a lot and make surplus budget. The whole House experienced uproar after Barrister Misra's arguments; but he could very cunningly unmask the pretensions and hypocrisy of the British Government.

As has been said earlier, his fellow Members addressed him as "Mr Odisha" because of his frequent references to Odisha's past glory and present miseries. One of his arguments on the Railway budget on March 3rd 1932 could be used here to understand the justification of his title. In his criticism of the work of Railway Board, he had become extremely critical. He pointed out at the lack of opportunities for Odias to work in the Railways. A large part of the Bengal-Nagpur Railways (BNR) passed through Odisha; but not even 1% of the employees were from Odisha. He further sarcastically but harshly pointed out that the railway employments be given to people by heredity, not by merit, so that no Odia could get a job. That is when the whole House reverberated with the slogan 'Bravo Mr Odisha

– Bravo Mr Odisha’. He went on arguing on the different issues of the Railway Budget and finally submitted that the Railway Board be dissolved, as it did not know how it was supposed to work. Mr Odisha’s arguments on that day were unprecedented for any Member of the Imperial Central Legislative Assembly, leave aside any Odia Member.

1931-32 Financial year had seen a serious financial deficit. To fulfil the deficit, Government had called for an emergency session from November 4th to 20th 1931 to pass a supplementary financial bill. Government’s intention was to pass it for fifteen months, i.e., till the end of March of 1933. The Members lodged a lot of protests; but all knew that as long as the Viceroy had veto power, no amount of protest could thwart a bill from being passed. Under such circumstances, Barrister Misra rose from his seat and made a historical speech confusing the Chair, yet making his point strongly and powerfully. He said that there was no point in sanctioning huge grants for North Western Province under the pretext that the province worked towards protecting the country from the enemies from outside. Were that the reason, then Odisha deserved the most grants, as it stood historically as the strongest eastern wall against the foreign attacks from the sea route. Then changing his stance, he talked about the step-motherly attitude of the Government towards Odisha. When it came to the formation of Bihar-Odisha or Sindhu provinces, such attitude was not observed at all, why then such attitude when it came to the formation of Odisha ? If the Government had no intention of forming Odisha state, why did they bring O’Donnel (Chairman of the Committee) from 6000 miles, Phukan from Assam and a millionaire Mehta from Bombay to form the

O’Donnel Committee to look into the boundary issues of Odisha ?

The confused President of the House had to make his ruling to stop Barrister Biswanath from making his points by saying that, the Hon’ble Member was not staying in order in his speeches. When he was supposed to talk about the financial allotments for the departments of foreign and political affairs, he was talking about the formation of Odisha state.

Biswanath, in reply, said that he was still talking about the eastern frontiers of the country. After a little delving on the budget allotment for North Western Province, he again redirected his speech towards Odisha and its problems. He accused the Government and even the Viceroy for not mentioning Odisha and its formation as a separate state in the deliberations that took place. He further added that the Government was so much bent upon the welfare of the North Western frontier Province, but it was not paying the slightest heed to the Eastern frontier Province.

On February 24th 1932, Barrister Misra had placed his irrefutable argument to protect Odisha’s paper industry and bamboo plantation, the raw material required for it. It was done with the intention of curbing the import of paper from England; and at the same time decontrolling the paper industry in India from the British owners.

Ottawa Agreement had been signed in July 1932. Government of India without the approval of the Central Legislative Assembly had sent a delegation to Ottawa, Canada, to represent India there. In that conference, an agreement was signed between England and India on business deals. It was a cunning deal ultimately favouring the UK and hurting India’s interest. There was

outcry all over India against it. Barrister Biswanath Misra delivered a number of speeches against the Agreement in the House during the period of November 7th to 28th 1932 and impressed on the Government to send it to a Select Committee for reconsideration. As his nature was, his fire breathing character took over him, he warned the Government saying that you could send any delegation to any convention, Geneva Convention, League of Nations, Ottawa Conference or for that matter, any other convention or conference; but until and unless the delegation had got prior approval of the Central Legislative Assembly, it would not be treated as the representative of common people of India. Due to such protests the Ottawa Agreement had to be sent to a Select Committee; but as was the policy of the British Government, it got passed ultimately; and was imposed on India.

Then again the Mr Odisha in him took over; and he accused the Government of placing an unnecessary bill like the Ottawa Agreement in the House so quickly; but it had been utterly callous about the separate state of Odisha bill; which still had not been moved.

The year 1932 was the year of many tests, many activities and many successes for Biswanath. Towards the fag end of 1932, Biswanath had become extremely vociferous about Odisha's boundary considerations and the formation of the separate Odisha state. His questions, therefore mostly focused on the formation of the state and the kind of compensations to be given to the state by the government. On 15th December, he had raised a series of three questions. The first one was about the report of the Odisha Committee; second one was about the placement of the report before the Round Table Conference, and the third

was about the opinion of the Government on the report.

Barrister Biswanath's vocal arguments on the Salt issue might appear to be insignificant at the present time; but then it was considered as a monumental issue; which needed highest level of attention. His efforts had given birth to a Committee on August 22nd 1933; which comprised Mr. E. Studd, Mr. Lalchand Navalchand and Barrister Biswanath Misra as Members. Unfortunately Biswanath passed away suddenly and untimely; and all the research and planning on the Salt issue got lost with him.

The Fourth session of the Assembly was Barrister Biswanath's session. With regard to terrorism in Bengal and the way the arrested people were deprived of their basic legal rights, Barrister Misra was extremely aggrieved; and he fought tooth and nail to quash the bill citing various instances. However, despite all oppositions, the British got it passed without any amendment.

The Third Round Table Conference White Paper was placed before a Joint Select Committee, in which O'Donnell had denied the amalgamation of Jeypore and Parlakhemindi with Odisha despite the protests of the other two members, Phukan and Navalchand. It was considered a serious issue and a new Odia delegation comprising three members was scheduled to go to England to raise the issue again. To appraise the issues to the delegation, an emergency meeting was called for at Delhi on 9th March 1933 under the chairmanship of Barrister Biswanath Misra; which was attended to by many Odias including the Raja Sahab of Khallikote, Sri Bhubanananda Das, Mr. and Mrs. Nayak and Mrs. Kamala Devi, the wife of Barrister Misra. In this meeting Barrister Misra expressed his deep

regrets for O'Donnel Committee's non-inclusion of Midnapore, Singhbhum, Ganjam and the Odia-speaking tracts of the Central Province in the boundaries of Odisha. He also went further and asserted that without the inclusion of Parlakhimindi, Tikali, Manjusha, Urala, Budharsingh and Jalantar, it would not be a true Odisha. He vehemently argued that an Odisha state would not be acceptable without the inclusion of Berhampur, Chatrapur and Parlakhimindi. It was agreed upon by all present in the meeting.

Barrister Misra's efforts can be well observed from two of the news items published in the 'Utkal Deepika' on 04.03.1933 and 18.03.1933 respectively.

04.03.1933

Misra Meets The Viceroy

With regard to the boundary of Odisha, the Central Legislative Assembly Member, Barrister Misra, had met with the Viceroy last week. He had explained to the Viceroy about the problems to be encountered if the repeatedly demanded areas by the Odias were not amalgamated with Odisha.

18.03.1933

Boundary of the Utkal Pradesh

After Barrister Biswanath's meeting with the Viceroy, the British Government have considered the oft-repeated demands of the Odias; and have decided the boundary of Odisha to include the following:

Cuttack, Puri, Balasore, Sambalpur, Anugole, Khariar, Padmapur, Out of Ganjam of Madras, Ganjam, Ghumusar, Aska, Chatrapur,

Kodala, Ichhapore, Berhampore Tahsil and Berhampore Town. Parlakhimindi, Jalantara, and Jeypore, however, would remain under Madras.

On 24.04.1933 'Asha' published a letter of Barrister Misra that carried a lot of value considering the content of it. It had let the cat out of the bag with regard to the power struggle that existed between the leaders of the time in the absence of Madhu Babu because of dotage and other leaders due to non-participation in the Odia movement.

In his letter Barrister Misra apprehended that the representatives of Odias going to England for arguing in favour of Odisha state formation and its boundary issues would also take care of the interest of their own parties in the state clandestinely. To this, Barrister Misra said that, although the extent of truth in it was not known, if it were true, it would not be a welfare move for Odisha or the country. The representatives had been selected to put forth the cause of Odisha and its boundaries; but taking advantage of it, if they tried to materialize their own interests, it would be highly indecent. Hence the representatives must work towards only the formation of separate state of Odisha and demarcation of its boundaries. Working for their own self-interest would be a proof of their lowness. I, therefore, would expect that the representatives would only pay special heed to the purpose for which they had been sent as delegates.

Barrister Misra was a fanatic when it came to Odisha and its formation as a separate state. Numerous numbers of times he raised the question of Odisha and its interest areas. But that did not mean he confined himself only to Odisha, he was a true nationalist and fought for

India and its interests, as and when the issues came up. On August 22nd 1933 he had demanded the answers to his starred questions regarding the Bengal Regulation prisoners, Ordinance prisoners, and other political prisoners; and the kind of treatment they were being meted out in the jail. Government was forced to answer the questions before deferring the session.

His last speech on September 13th 1933, on the floor of the House was one such speech concerning the Indian Military Academy at Dehradun. The issue was of great importance to India; and Barrister Misra had smelt a rat in it because of his strong foresight. He could envisage that soon the Indian Government would bring an ordinance and categorize Indian officers in a different grade than the British officers. The Indian officers would be deprived of the power to command the British soldiers; and therefore, despite being seniors to the British officials, could not be promoted over them.

The apprehension of relegating the Indian officers to the back seat, had forced Barrister Misra to stand up from his seat and raise the issue forcefully despite the excruciating pain he was experiencing because of his cardiac ailment. His foresight and apprehensions were proved right in 1934, when in July-August that year, Government brought up a bill in that connection and got it passed, despite verbose protests from the opposition. Unfortunately ten months before that, Barrister Biswanath had succumbed to his heart ailment on 19th September 1933, six days after his monumental speech in the House on IMA. Barrister Misra was always very touchy about the issues relating to Indian Military Academy.

On 26th December 1932 'Asha' published a news item with the headline, "Odisha

Became a State" quoting it from London news agency dated 24.12.1932. It also published a photograph of the Odia Deputation at Delhi to meet the Viceroy of India. Barrister Biswanath Misra was a member of the deputation.

After the 13th September 1933 Indian Military Academy emotional speech in the Central Legislative Assembly at Shimla, Barrister Misra suffered a myocardial infarction; which he succumbed to on 19th September 1933. He had attended to his duties in the House even the previous day, the last day of the session, despite the suffocating pain he was going through. He was cremated in Sanjauli Crematorium, 'Moksha Dham', in Shimla, far away from his near and dear ones, in the presence of many Legislative Assembly Members. The great Odia pioneer and doyen of separate Odisha state movement could not live to see his dreams fulfilled nor could he play his role in the soon to be born new state of Odisha. Some of the tributes offered in the House quoted underneath do vouch for the above statement. The very next day an emergency session of the Assembly was called and the President of the House and Members paid rich tributes to the departed soul.

The Honourable Sir Joseph Bhoire (Leader of the House): Sir, death has again removed with tragic suddenness yet another sitting Member of this Assembly. Mr. B. N. Misra was, I believe, a Member of the first Assembly and also of the third Assembly. I personally will remember him best for his ardent advocacy of the claims of Odisha, his own home. Unhappily he has not been spared to see what we hope will be the fruition of his desires. It will be unnecessary for me to say much about one who was in such recent touch with us all. I need only say that his quiet unassuming presence made him liked by

everyone with whom he came in contact. May I ask you, Sir, to convey to his relatives our deep sympathy with them in their bereavement ?

Sir Cowasji Jehangir (Bombay City: Non-Muhammadan Urban): Mr. President, on behalf of myself and my Party, I rise to associate ourselves with the words that have fallen from the Leader of the House. Mr. Misra one of those quiet unassuming Members in this Honourable House who had not a single enemy amongst us. His great mission was fulfilled, namely, the separation of Odisha; but most unfortunately, he did not live to see a Governor and Council in his own province. Mr. Misra, I believe, was writing the history of his province which perhaps we may be privileged to read in the future – whatever he left on paper. Mr. Misra was attached to his province and came here to represent faithfully the views of his constituency, and he never missed an occasion to do so. We regret – most of us -that we were not able to be present yesterday at his funeral which we should certainly have done had we been informed in time. May I also suggest that you, Sir, should convey to the family of the deceased our sincere sympathy with them in their bereavement?

Mr. C. S. Ranga Iyer (Rohilkund and Kumaon Divisions: Non-Muhammadan Rural): Sir, I rise to associate myself and my Party with all the sentiments that have fallen from the lips of the Honourable the Leaders of the House and of the Independent Party. When Mr. Misra came to my room in the Cecil Hotel a week ago, with the manuscript of his book, “The History of Ancient Utkal”, which he wanted me to revise, I little knew that I would be standing on the floor of the House to speak out my feelings about the passing away of a good man and true, or that

I would have been going yesterday to Sanjauli to standby the funeral pyre amidst pouring rain. He was one of those good men who pleased those with whom he came in contact. His good manners, his sweet temper and his great sense of humour always made him very likeable, always made him the best friend in politics in which friends are few. He was one of the pioneers of the new Odisha movement, and, as the Leader of the House has truly said, the great tragedy in his passing away at this time lies in the fact that he did not have the privilege of enjoying the fruit of his labours. Sir, we express our deep regrets here and our deepest sympathies for the bereaved family.

Mr. Jagan Nath Aggarwal (Jullundur Division: Non-Muhammadan): Sir, on behalf of friends in this part of the House, I wish to associate myself with all that has fallen from the previous speakers. It is a matter of great regret that Mr. Misra, whose last appearance we all remember in the House on the non-official day when he moved the Resolution relating to the Military Academy, was suffering from blood pressure. We all remember the painful experience we had that day. It was with great difficulty and simply out of a sense of duty that he did not flinch from moving that Resolution – it was with difficulty indeed that he could manage to carry out his wish and we all felt that there was really something wrong with him; but he stuck to his duty to the last and it is with deep regret that we learnt rather late in the day yesterday that he had passed away. In fact this last event in his life has proved what we all knew so well during the years we had been in contact with him, that he cared more for his duty than for his own comfort or convenience. As has been truly said by the Leader of the House, he

did not live long enough to see the fruition of his endeavours in the creation of an independent Odisha province. He was, as we all know, a kind and unassuming figure who made more friends than enemies, and there is hardly a man in this House or outside who can say that on any occasion Mr. Misra had spoken ill of anybody or done harm to anyone. We will all miss him, and I would request you, Sir, to convey to his family the sentiments of all of us that we share their loss and to express our deep sense of sorrow and regret at his tragic death on this occasion.

Mr. H.N. Ankalesaria (Bombay Northern Division : Non-Muhammadan Rural) : Mr. President, it is a great pity that at the very fag end the even tenor of this Session should have been marred by the tragedy of Mr. Misra's death. To every one of us death must come sooner or later; but to Mr. Misra death has come in somewhat painful circumstances, removed as he was far away from his home and family and from his community of which he was a very prominent and very honoured member. To most Members of this House, who did not know Mr. Misra well, he might have appeared a somewhat perplexing personality; but to those who knew Mr. Misra intimately, as I claim to have done, Mr. Misra was possessed of very good qualities of head and heart.

He was, however, well versed in Hindu philosophy and Hindu religion, and it may be of interest to know that he was actually engaged in writing a work on the comparative History of Religions at the time of his death. He was a barrister, and that he was held in high esteem by his community and his province is shown by the fact that he was an elected Member in the first Assembly and that he lost the election in the second Assembly against the Swarajist candidate

only by one vote. Sir, in spite of his conservatism in religious matters, he had very progressive ideas, and he was the first man in his community to cross the black waters. I have nothing to add except to say that I joined in the tribute of respect for our departed colleague and in the request to you to convey our sympathy and condolence to his bereaved family.

Sir Leslie Hudson (Bombay: European): Sir, on behalf of myself and my Party, I wish to add my tribute to the memory of our late fellow Member, Mr. Misra, and to associate myself with the remarks which have fallen from the Honourable the Leader of the House and other Honourable Members in regard to the regret which we all feel that he has not been spared to see the fulfillment of his life's labour and desire in the separation of Odisha. By his kindly disposition, he had endeared himself to everyone of us in the House, and we shall all miss him.

Nawab, Major Malik Talib Mehdi Khan (North Punjab: Muhammadan): Sir, I associate myself on my own and my Party's behalf with what has been said by previous speakers. I well remember the day when I first came to this House, Mr. Misra asked me to help him in his scheme for the separation of Odisha and I promised to do so. He had a very quiet and unassuming nature and his qualities of head and heart were very great. Again, Sir, after he made his last speech the other day, on the Indianization of army, he came out of the House and told me that he could not very well render his speech on account of illness which was afflicting him that day. It is a pity that he has not been spared to see his pet scheme of the separation of Odisha fructifying and to take part in the new order of things to be brought about by it. Sir, we all mourn the loss of

a friend who was jewel covered with slugged stone. Sir, I also request you to convey our sympathy and condolence to his bereaved family.

Mr. Gaya Prasad Singh (Muzaffarpur cum Champaran : Non-Muhammadan) : Sir, as one coming from the province of Bihar and Odisha, I should like to associate myself with all that has been said by the Honourable the Leader of the House, and other Honourable Members. I remember very well the last illness of Mr. Misra, and when he was suffering from high blood pressure, I told him repeatedly to leave Simla and to go down. I even asked my friend, Dr. Dalal, to give him the advice to leave Simla, which Dr. Dalal did; but his consciousness of duty kept him in Simla and he has died practically in harness. Sir, Mr. Misra was a man of very amiable disposition and of loving nature; he was very regular of his attendance at the meetings, a lesson which many of us might learn. I would request you, Sir, to convey to the members of the bereaved family an expression of our sincere sorrow and regret at his death under which it has taken place in Simla far away from his family members.

Maulavi Muhammad Shafee Daoodi (Tirhut Division: Muhammadan): Sir, it is really an irreparable loss that Odisha has suffered. I know how the people of Odisha had confidence in Mr. Misra and in his labours to bring about the separation of Odisha. He did his very best, and it is a pity that he has not been spared to see the fruition of his labours. I feel very much that I was not able to be present at the funeral pyre, for, had I known about his death a little earlier yesterday, I would have tried to be present in spite of my indisposition. Sir, I wish to associate myself with every word that has fallen from the previous speakers.

Mr. Bhuput Sing (Bihar and Odisha: Landholders): Sir, being a representative of Bihar and Odisha, I beg to associate myself with all the remarks which have fallen from the previous speakers. Sir, Mr. Misra comes from a very respectable Brahmin family of Odisha, and the people of the new proposed province of Odisha owe a deep debt of gratitude to him for all that he has done for the creation of a separate province. He was a very noble soul, and a typical Brahmin with the ideals of plain living and high thinking. I sincerely feel sorry that he could not see the fruition of his work which he had almost completed on ancient history and ancient culture of Odisha which dates many centuries back and which was his life's ambition. He was also a master of Odia language. Sir, I express my heartfelt condolence to Mrs. Misra and the bereaved family.

Mr. President (The Honourable Sir Sanmukham Chetty): I wish to associate the Chair with the tribute that has been paid to the memory of our late colleague, Mr. B.N. Misra, who was so well loved by all parts of the House. His devotion to duty, of which his regular attendance in this House was an ample proof, may serve as an example to all of us. It shall be my duty to convey to the members of the bereaved family our sense of loss and sympathy on this occasion.

Many other Members of the CLA (Central Legislative Assembly) also loaded the special session with panegyrics about the departed Biswanath Misra, which not only revealed his love of Odisha and Odia as a language; but also clearly reflected the immeasurable contributions made by him for the formation of Odisha as a separate state. He was not only painted as a great statesman of Odisha; but also, as a writer, historian and exponent of comparative religious literatures.

A great son of the soil of Odisha was lost. He never sang his own ballads nor created a retinue of sycophants to make noise about him. His entire life was dedicated to the upliftment of Odias and the fragmented Odisha; which he proved through his deeds and deeds alone. If we, as Odias, do not hail him for his great deeds, it would be our misfortune.

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Mutha Head System in Kondhmals and in Agency Tracts of Ganjam under Madras Presidency

Sanjay Kumar Habada

In the Kondh Hills, the Kui-speaking people were having separated village life and culture, but were under three separate authorities : (i) The Kondhmals sub-division in the north was administered by Angul, across the Mahanadi in Bengal presidency; (ii) the Baligurha sub-division, three times the size of the Khondmals, was administered by an Indian Civil Collector (i.e British); and (iii) that part of Ghumsur which was in the hill tracts locally known as Maliah, was administered by an Indian Deputy- Collector. These last two areas were within the Ganjam District and therefore part of Madras Presidency. The whole Kondh region, however, was commonly known as the Hill-Tracts Agency and these Collectors exercised special power as Agents to the Governor under the provisions of the Ganjam-Vizagapatnam Act 1839. The ordinary courts had no jurisdiction in them. The Agent and his Assistants administering both civil and criminal justice and much of the ordinary law of the land was not in force. The Collectors were themselves both the civil and criminal tribunal, with further appeal possible to the High Court and Governor-in-Council. By special grant, Zamindars (Odia Chiefs) acted under the Collectors.

There was traditional organisation of Kondhs in the Hills contained features, such as

effective group control, welfare of the group and the system of extra-group relations. It was more a traditional political organisation, was an institution to unite together a number of individuals of the tribes, who had originally settled over a contiguous area, called the Mutha (meaning control over the area and hence ownership right) for common interests; but at a later stage some non-tribals came to be associated with it having become residents of the Mutha. The association of non-tribals in the traditional political organisation of the Kondhs has its own peculiar history and their association did not circumvent its smooth functioning because of the historical reason.

Prior to the British occupation of Khond hills, that is before 1836, Kondhs were the subjects of the Rajas of Ghumsar and Raja of Pratapgiri (Sanakhimendi). During the rule of Rajas some non-tribals, mainly Hindu caste had started penetrating into Kondh land and established trade and commerce, including money-lending. They purchased various types of agricultural and forest products from the Kondhs and supplied them in return grocery, tobacco, narcotic, clothes and other articles, gradually acquired arable lands from the Kondhs and settled down in the Kondh land. Until then the Kondh

lands, had been occupied by Kondhs, with Panas known as Hill tribes and some artisans such as potters, and blacksmiths who were associated with them in their way of life. Consequently, the non-tribal Odia Hindus acquired an important, intimate and somewhat indispensable position among the Kondhs, which however provided a basis for their subsequent involvement in the Kondh political organisation.

Towards the beginning of Eighteenth century the Raja of Ghumsar appointed some of the local Odias who were living among the Kondhs as his local official in the Kondh area. The Kondhs welcome this move since the new officials were their neighbours. The Raja, for administrative convenience, divided the entire Khondmals into several areas, each being called a Mutha. To Kondhs, these forms of administration were, and are, of course imposed from outside. Their traditional system was centres on the clan or "Gossi". These are exogamous groups, for the members of each 'gossi' believe that they are descended from a common ancestor (Barbara.M.Boal.). The clan or gochhi (gossi) head was representative of the common ancestor by the succession might pass to whichever member of his house appeared the most competent, which gradually comes into general acceptance. The head of the Gochhi had his dignity on every ritual or public occasion. In the old days he led in war, and was generally responsible for the relationship of his clan to other clan and to the Odia zamindars. Behind these lineage heads there is also a distinct organisation within every village, with a Kondh headman, a lay ritual officiant (dami keeper), possibly a priest, and a local council made up of the head of each family in the village or hamlet.

In the Muthas, the adjacent hill villages were arranged into groups contained Kondh population belonging to a single clan or gochhi or several fraternal clans; because of this the practice of Mutha exogamy prevailed.

The chief or head of the Muthas were appointed from among the member of the Paik Caste (a quasi military and agricultural caste who mainly constituted the militia of the local rulers of south Odisha during pre-British period), who claim themselves to be Kshatriyas. They were known as the Patra or Bissoyi who had number of Paiks or guards under him. They were also designated as Mutha-head and Muthadar was to represent the Kondhs under his jurisdiction at the petty court of the Raja when ever called upon to do so, and to attend on him there on all occasion on their behalf. And further he acted as recognised official intermediary and channel of communication between the Kondhs and the Raja. So concurrently he became the Raja's representative and the chief of the Kondhs. He performed an important sacerdotal duty for the Kondhs and consequently became the hub of their society. This was the state of the affairs of the Kondhamals before the British occupation of the area.

In the year 1836, the Britishers penetrated into Kondhamal with the view to capturing the rebel Raja of Ghumsar, who had taken refuge in this jungle infested Agency tract. They conquered this area and took over the administration of the Kondhamals and instituted appropriate measures to stop human sacrifice (Meriah) which the Kondhas were carrying on with a blind belief to restore the fertility in the soil.

The Britishers did not disturb the Mutha-head system; instead, they tried to establish more

effective control over the Kondhs through them. Between the years 1874 and 1881, Sanads were issued in respect of the hill zamindars, namely Badakhemindi, Badagada, Kattinga, Mandasa, Jalantar, Budarsing, Jarada, Karada, and Ranaba, designated them as Muthadar and stipulating that they were to hold their hill zamindari as service tenure on payment of a fixed Nazarana to Govt. They (Britishers) allowed the old Mutha order to continue but reorganised it for better administrative efficiency. In recognition of the pre-exist Mutha-head as the hereditary local chief of his Mutha, they (Britisher) vested with him powers of administering justice in conformity with the Kondha tradition in lieu of annual payment of Nazarana or a lump gift and supply of Bethi of free labour to the British Political Agent as and when required. As a corollary to this, Mutha-head started levying regular annual mamul or nominal gift in cash or kind from each Kondh family. Following this, the British administration created a few posts of assistants to the Mutha-head, viz. the Karjee or judicial clerk, the Bevari or the revenue clerk-cum- accountant and the Dandia or constables. All these posts were hereditary and some amount of arable land was attached to each of them in lieu of service. The Karjee was preferably a Brahmin or Karan, the Bevari, a Karan (writer caste), and Dandia, a Paik. Furthermore, the Mutha was divided in to several Sub-Mutha, each comprised a few villages. Each Sub-Mutha, was kept under the direct supervision of a Kondha hereditary official known as Mutha-mallick or Patamajhi. And at the village level, in each village a Pradhan or Headman and Chatia or Chaukidar were also appointed on hereditary basis from among the Kondhas and Pana (a scheduled caste-drummer and basket, cane-maker by profession) respectively. They were also allotted agriculture land for their service. All these

Mutha, Sub-Mutha and village functionaries were answerable to the Mutha-head.

Mutha Functionaries :

The function of Mutha-heads and Muthadars were primarily to maintain law and order, to report crimes and to accompany touring officers during tours in the Agency area. They were also directly responsible for the revenue and tax collection.

Mutha-Head as the chief of the Mutha, looked after the general administration, ensured proper execution of civil agency works and collect land revenue in cash or kind and Mamuls through the Bevari. He maintained the customary laws of the Kondh tribes and maintained order which ensured safety of life and security of property. He settled all sorts of disputes that were brought to him, domestic or otherwise. He heard the complaints and delivered judgment on them. He inflicted punishment and impose fines on a miscreant or culprit, redressed the grievances of an aggrieved in consonance with the Kondh traditional rule.

In all types of cases, before the Mutha-head sits on judgment, both parties, the complainant and the respondent, are required to pay a deferential allowance in cash or kind called Mahat (meaning honour) to him as a mark of respect. Besides, a small portion of the fines collected from the accused is also appropriated by the Mutha-head and his assistants, and the rest goes to the aggrieved.

The Mutha-head used to supervise personally the collection of Mamul from all residents of the Mutha who owned land, either homestead or agricultural. All residents paid Mamul or nominal gift, in recognition of their ownership and to establish hereditary right over

the land they possessed and to avoid any possible eviction or encroachment. Thus the Mamul system was a feudal in character and the object of the system was to keep the Adivasis under check and control through the Agency of the non-Adivasi chiefs appointed as Mutha-heads, who hailed from the princely families of the plains of the Ganjam district. Besides this individual mamul, the Mutha-head levied Mutha-Nazarana consisted of an assorted presentation of rural agricultural produce to the Raja who acknowledged its receipt by offering a silk saree to the Mutha-head. Offer of the saree by the Raja to the Mutha-head signified the former's approval of the latter's continuance as Mutha-head. But this Nazarana or the presentation transformed in to regular revenue to the British administration. Since British time the Mutha-head started collecting one rupee and ten measures (one measure is equivalent to one seer) of rice from each village every year irrespective of size towards the Mutha revenue; but actually he paid twelve rupees annually out of the total collection of sixty seven rupees and six hundred and seventy measures of rice. The rest he appropriated.

The British Political Agent discontinued the royal practice of presentation of saree to the Mutha-head against the payment of the annual revenue of the Mutha; but instead initiated the practice of issuing written receipt for that.

Apart from the above income, the Mutha-head had other types of customary receipts from the Kondh residents of his Mutha, viz

- (1) Saree-Mamul – The Mutha-head used to collect Rs.5 to 10 for a saree from the villagers through Mutha Mallicks, on visiting a village.
- (2) Butta-Mamul and Madha- Mamul — when a head of the Kondh family dies and Mutha-

head is called on to offer condolence, these Mamul was being collected from the eldest son or brother or any consanguineous of the deceased. Madha was paid 3 or 4 days after the death @ Re.1, if he had heir and @ Rs.2, if he had no heir. Bhuta Mamul was paid in shape of kinds i.e 20 khondis of paddy and a bullock worth Rs.10 by the heirs of the deceased. If the deceased left no heir except the widow, half of the property was collected as Mamul. In case of the deceased leaving no heir, the entire property was divided between Mutha-head and the concerned villagers at the ratio of 50:50.

(3) Sanja-Mamul - The Sanja (share) Mamul and Sistu had some relationship with the lands; was collected on the occasion of first harvest of the crop.

(4) Kedu-Mamul – It was associated with the sacrifice of buffalo to satisfy the deities. This was an assortment of various agriculture produces and may be of any quantity. The organisers of the Kedu paid Rs.2 to the Patra, Rs.22 to the Peshenia and Rs.2 to the Dolo. When the sacrifice was made on a new land, the Patra used to get Rs.6, one brass 'lota' and a new cloth from a Kondh village and Rs.2 from an Odia village.

Bethi – The Mamuls were payable both in cash and kind and also included free labour (Bethi). There was two type of Bethi viz. Raj- Bethi for construction of public works i.e to maintain roads, construction of buildings, repair of rest-shed etc. The second type of Bethi included obligation for catering to the personal needs and for agriculture operations and all other household activities of the Mutha-head or Patra and his establishment. On receipt of order from Mutha-head, it was the duty of the village Headman to collect persons for Bethi, one from every family excepting those of the office-bearers of the Mutha organisation,

and send for Bethi out of turn; and failure, under any circumstance, to comply with meant immediate payment of one day's wage to Headman to engage a person as a substitute thereto. The duty of the village Headman was to supervise the work where the Bethies were engaged. They were to make their own eating arrangement.

The unpaid labour (free labour) or Bethi was rendered to Mutha-heads and the period of such labour varied from one day to ten days.

In addition to the Mamuls which had a bearing upon the land, the Muthadars and their subordinates were also collecting Mamuls in different forms and under different names. Those Mamuls have been recorded in appendix XVI of Taylor's memoirs. To mention a few important of them are:

Dali Mamul i.e presentation of parched split pulses (dal - hill red gram) and pumpkin to the Mutha-head during Dusahara;

Sikar Mamul – Under this system the killer of the animal had to give a fixed share of flesh to the Patra, Hoddadar and Paik.

Jatra Mamul – The tribals used to pay the Muthadar Re.1 on the occasions of celebrations of Dushara, Rathajatra, with or without goat.

Baghakhai – When there was a death by tiger kill, the Mutha-head used to accompany the police officer for investigation. For this purpose, Mamul was payable to the Mutha-head and party, in shape of goat and rice. In absence of goat and rice, cash payment was made.

Bagada-Mamul was a share of the second crop grown on the hill slopes was collected in shape of red-gram, jhudanga, castor, kangu etc. by the Muthadars.

The quantum of these Mamuls were varying from one Mutha to another.

According to Taylor's Mamoirs, Mamuls were liable to alternation or adjustment from time to time at the direction of the Govt. The Agent was competent to revise or resettle the Mamuls. The Civil courts had no power to decide any question as to the rate of Mamul payable.

The Karjee – He was the judicial clerk of the Mutha and was responsible to the Mutha-head or Patra. He was to maintain all case records, placed before the Mutha-head for adjudication on any dispute. He summoned the parties to the place of hearing, and recorded the judgment of the Mutha-head. Apart from this, whenever any instruction received from British Govt. to the Mutha, with the approval of Mutha-head he passed it on to the Mutha-Mallicks for compliance.

Bevari – He was the Revenue clerk-cum accountant of the Mutha, was responsible to collect various Mamuls or taxes from all over the Mutha under direct supervision of Mutha-head. He supervised new patches of shifting-cultivation for revenue assessment. He maintained all records of Mutha administration.

Dandia – They were the constables called as Dandia, appointed on hereditary basis from the Paik caste (Paiks formed the local militia in south Orissa in those days) to constitute the constabulary of the Mutha with a view to helping the Mutha-head in maintaining law and order within the Mutha and ensure administrative control over the Kondhs. They worked as official messengers of the Mutha administration. Apart from carrying out errands, they searched required persons and brought them to Mutha headquarters and attend to such duties as were assigned to them.

Mutha-Mallick – The Mutha, was divided into several Sub-Mutha, each comprised of a few villages. Each Sub-Mutha was kept under direct supervision of a Kondha hereditary official known as Muthamallick or Pattmajhi. They looked after the immediate law and order of their respective area. They settled minor interpersonal and interfamilial disputes and brought to the notice of the Mutha-head complicated cases and law and order problems. They assisted the Mutha administration in the collection of tax, in the organisation of Bethi work and in such other works. As potential and indispensable incumbents of the Mutha organisation, although subordinate to the Mutha-head, they were invariably consulted by the former in every important affair. They were also to adjudicate and settle dispute on any other socio-cultural problems if required.

Village Headman – In every village there was a village Headman, known as Pradhan, who looked after the immediate law and order problems of his village and brought dispute and other cases which he failed to settle to the Muthamallick for necessary action. As village level representative of Mutha organisation he attended to various instructions from the administration. He was respected in the village, assisted the Mutha administration in collecting revenue and in arranging persons for Bethi works from his village.

Chhatia — There was a Chawkidar in every village called ‘Chhatia’. They were also appointed on hereditary basis from among the Kondha or Pana. He was the messenger and bearer of the village headman as well as those of other Mutha functionaries. He was at the back and call of the village headman. He reported each case of birth or death in the village to the Karjee who maintained the record.

Besides the above functionaries, the Mutha-heads were surrounded themselves with various other subordinate officers i.e sub-ordinate agents, Peshnia (Akin to Paik), the Deshipatra, the Padar and the kothadalei, who were utilised by the Mutha-heads in enforcing demands on the people in Agency Tracts. These agents were the personal servants of the Muthaheads and Muthadars remunerated them either by the enjoyment of free of all levies, of relatively larger holdings or by the appropriation under private arrangement with their employer, of a portion of the total Mamul collection.

The Mutha-heads and Mutha officials were appointed by the Agent subject to the power of revision by the Revenue Commissioner, Orissa.

The Sub-Muthaheads and their Mutha officials were also appointed by Agent and the village head and other subordinates were appointed by the Special Assistant Agents. As the Mutha-head system was ideal to the conditions existing then, a well defined system of appointment of Mutha-heads and Mutha officials, grant of leave, punishment etc. was prescribed by the Agent for effective control over Mutha officials. The Agent had powers to punish a Mutha-head and the Special Assistant Agent had powers to fine Mutha-heads up to Rs.15. The Agent had powers to dismiss a Mutha-head and a Sub-Mutha-head including their subordinate officers.

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Digital University

Akhil Kumar Mishra

“What we learn with Pleasure, we never forget”

-Alfred Mercier

The Announcement:

It's a changing time. The technological changes, human requirements, spatial distribution of populations and evolving approaches to life all are witnessing modifications. In every field of human aspirations like health, sanitation, infrastructures, finances, urban and rural development and Communications etc new thoughts mingled with newer available technologies have come into place. There has been a feeling that divergent approaches to issues have become essentially essential. In this context, the Education Sector is one where new ideas and possibilities have been worked. The National Education policy, 2020 aimed at balancing between the school certification process and market requirements and it too offered the students the option to orient their school and college studies. The policy envisaged a student oriented class structure with more creativity and context driven scenario while studying the school curriculum. Taking the reform to another level, in this year budget 2022, Union Finance Minister Smt. Nirmala Sitharaman has announced the

establishment of a Central Digital University for the vast aspirational student community of India. The major aim of such University would be to provide access to students all over the country for world class quality universal education. This also includes a personalised learning experience at their doorsteps. This institution desires to promote Online Learning in different Indian Languages amid the COVID-19 Pandemic situation. This new set up will be collaboration with best Public Universities and Institutions in the Country. Alongwith this, to address the 'Learning Loss' due to closure of schools in the last two academic years, the Government plans to expand the One class One TV Channel initiative under the PM e-Vidya scheme. Union Education Minister Shri Dharmendra Pradhan said the proposed Digital University and the expanded TV education programme will lead to “a modern, pioneering and practical blueprint for steering India in the Amrit Kaal”.

Structure:

The proposed Digital University will be set up on a “hub” and “spoke” mode. The hub and spoke model visualises that the distribution of knowledge would be centralised. The origin of contents will come from a common source called

hubs like as it is done at present in 'Indira Gandhi National Open University' (IGNOU). Then the contents will be shared to other locations around the nation called spokes. Students situated at their own places will be able to access the learning though digital mode. The Hubs and spokes shall have direct and continuous interactions through Online and also Offline Communication channels to enable the e-learning process a success. Uniformity in curriculum due to a common source will be an important feature of this scheme. It will also impart teachings in Regional Languages and ICT (Information, Communication & Technology) mode. The Digital University is to be set up as per Indian Society for Technical Education, ISTE standards with examination of comparative perspectives adopted at various educational systems.

India has two digital universities already. The first such University was set up in Kerala by upgrading the Indian Institute of Information Technology, IIITM-K. The second similar University was set up in Jodhpur. The announcement of the Digital University (DU) by the Government assumes importance as it formalises the matter and elicits lot of hopes among education watchers.

Why:

The concept of Digital University has arisen keeping in view the rapid advancements in the world over technologically. Already educational institutions around globe are mostly functioning in online mode for more than two years due to the Pandemic situations. The physical campuses of the schools and colleges have become learning imparting centres through digital transmission of knowledge. Virtual classes, Webinars, e-materials, e-examinations,

e-evaluations and e-convocations are happening too. Students, teachers, parents and other stakeholders have accepted and engaged themselves through this design. A digital University is a further extension to such arrangements. It is a setup towards bringing all the Universities under one roof for the benefit of students. Students can know the details about the contents, structure and design by virtual modes and take a comparative decision. In offline mode, sometimes it is difficult to visit campuses of all universities and know the course details. Lower and middle class students find it difficult not only to get admissions to universities located far away, but also to face challenges to provide the tuition fees, hostel expenditures and travelling costs too.

Advantages of a Digital University:

A Digital University will provide the following benefits to them—

1. It will save time, money and energy spent on searching for a standard University. At times, large scale migration of students occurs in search of learning centres which leads to dislocation to younger students and loss of access to local support system. A digital environment will protect the root of the students.
2. It would help in clearing doubts about a course and its applications to larger issues of life. A student who does not want to go out of his city or village can get an education which justifies his or her local needs.
3. It is meant to minimise Expenditures and make learning cost effective. Unnecessary burden of choosing expensive courses would be lifted.
4. It will help in getting Abundance of Choices. A student is sure to get multiple set of

options at his own search. He need not be misguided by anyone.

5. This will create Personalised learning and retention is likely to be more. A person going for digital world knows his own space and surrounding.

Disadvantages of a Digital University:

1. It lacks social interactions. The continuous exposure to digital dimensions will give less time to be available to social needs. The anonymity of the digital world may interfere with the requirements of the social world.

2. Internet division may create problems. Though digital revolution has already happened, still there are pockets where regularity of internet connection is a matter of concern.

3. Self motivation and time management cannot be sure because the ability of every individual in receiving Online Learning is not same.

4. Assessment processes may be manipulated because the monitoring at home levels cannot be guaranteed by digital teachers. A mechanism has to be developed.

5. More of theoretical knowledge will create a divide for the students. The students with physical mode will have better understanding to practical aspects of sharing certain knowledge.

Process of Admissions in a Digital University:

1. Simple Browsing about Courses Online from the Desktop/TV sitting at Home

2. Selecting the Available Options
3. Online Fees and Documentation
4. Comfort Learning
5. Reduction in physical projects
6. Supplementation by physically available literature
7. No class divide or Rural Urban division
8. Direct Exposure to Select Faulty

Conclusion:

Over the years funding Education, Courses, Streams and Curriculum have more and more become costly matters. A normal student is confused and often at a loss to understand the applicability of numerous degrees and diplomas. Even a student who wants to just get a degree out of pure interest finds it difficult to provide the fees for a particular course. The Digital set up will help knowledge seekers to exercise their educational rights in an effective way. It will bridge the knowledge divide that often create social chasm. The Pandemic has resulted into vulnerability of some sections of population who now face challenges to education, particularly higher studies. In this condition, a digital university would definitely help them bridge the education divide.

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Scientific Tips for Management of Important Insect Pest and Diseases in Cotton

Dr. Nirakar Ransingh
Dr. Uttam Kumar Behera

Cotton (*Gossypium* sp.) is one of India's most important cash crop because of its agricultural and industrial importance which is well known as "White gold." India is the world's second largest supplier of cotton known for a number of major textile brands and merchants. In Odisha cotton crop is grown in Koraput, Balangir, Kalahandi and Nuapada districts under suitable soil and climate conditions. In 2019 cotton is grown in an area of 169.56 thousand hectare with production of 578.50 thousand bale having productivity 580.0 kg /ha but in 2018 it covers 157.88 thousand hectare with a production tune of 455.07 thousand bale with productivity 490.0 kg /ha in Odisha. (5 Decades of Odisha Agriculture Statistics, 2020. P-68). Important insect pest and diseases are reducing the seed as well as fiber quality in greater extend. To get higher yield with quality fiber integrated disease and pest management is one of the important umbrella for cotton crop. Since 2005-06, cotton growers in Odisha have planted *Bt* cotton varieties derived from the bacterium, *Bacillus thuringiensis* (*Bt*) genes gives a solution against major lepidopteran insect pests viz., the bollworms-American bollworm, (*Helicoverpa armigera*), Spotted bollworm (*Earias vittella*) and Pink bollworm (*Pectinophora gossypiella*); the defoliators- leaf

roller (*Sylepta derogata*), Semilooper (*Anomis flava*) etc. But due to grown of this *Bt* cotton varieties year after year sucking pests viz., Aphids (*Aphis gossypii*), Jassids (*Amrasca biguttula biguttula*), Thrips (*Thrips tabaci*) and whiteflies (*Bemisia tabaci*) as well as the Tobacco caterpillar (*Spodoptera litura*) are become a potential threat that damages the crop in greater extent. So sustainable Integrated Pest Management strategies are implemented in order to maximize the productivity. IPM has evolved as an economical, environmental and eco-friendly approach to manage biotic stresses to crop plants in terms of insects and diseases. This approach aims to reduce pest populations below the economic injury level and suppresses pest in a compatible manner towards sustainable crop production.

Different IPM practices that include cultural, physical, mechanical, biological and chemical practices are judiciously implemented to manage the insect pest. Following management practices are followed in cotton for getting higher yield with good fiber quality.

- Deep summer ploughing to expose soil inhabiting/resting stages of insects,

- Seed treatment with imidacloprid 70%WS@5-7g/kg or thiamethoxam 30% FS 10 g/kg of seeds for sucking pest management.
- Sowing should be done timely within 10 to 15 days in a village or block in the season.
- Avoid application of high nitrogenous fertilizers.
- The crop should be maintained weed free for at least 8-9 weeks after sowing by removal and destruction of weeds that serve as alternate hosts.
- Inter-cropping cotton with cowpea is recommended to conserve and help colonize the natural enemies such as ladybird beetles, *Chrysoperla* and syrphid flies.
- Use of trap/ border crops like castor, marigold to trap *Spodoptera* and *Helicoverpa* respectively.
- Biocontrol practices to be adopted for conservation of predators (lacewings, ladybird beetles, staphylinids, predatory wasps, geocoris, Anthocorid, Nabids, Reduviids and Spiders by growing two rows of maize/ sorghum and parasitoids.
- Allowing grazing of animals after last picking is recommended for checking the carry overpopulation of bollworms.
- Application of biorationals like Azadirachtin 0.15%, (Neem Seed Kernel Based EC) @ 2.5 l/ha against sucking pests' aphids, leafhoppers, white flies during early vegetative stage of crop growth.
- *Verticillium lecanii* 1.15%WP is recommended @ 2.5 kg/ha in 500 l water against white flies.
- Release of *Chrysoperla carnea* @ 10,000 /ha against sucking pests at 45 and 60 days after sowing.
- Need based, judicious and safe application of chemical pesticides are necessary for chemical control measures under IPM.
- Avoid tank mixing of two or more insecticides.
- Repeated application of same insecticide in succession should be avoided.
- Avoid using insecticides such as pyrethroids which result in resurgence of sucking pests.
- Pyrethroids if used should be restricted to once or maximum of twice depending on the incidence of pink bollworms.
- For *Bt* cotton grow refuge crop - two border rows of non-*Bt* along with *Bt* in the main cotton crop as per recommendation is an essential parameter.
- For management of sucking insects use Acetamiprid 20% SP @ 50g/ha, Dinotefuran 20% SG @ 125-150g/ha, Diafenthiuron 50%WP @ 600g/ha, Fipronil 5% SC@1000ml/ha, Flonicamid 50% WG@100g/ha, Thiacloprid 21.7% SC@100-125/ ha, Thiamethoxam 25% WG@100g/ ha or Buprofezin 25% SC@1000 ml/ha in 500 l of water.
- For management of *Spodoptera* use pheromone traps@ 20 traps/ha. Sowing castor seeds at field borders serves as an indicator cum trap crop. Hand collection & destruction of egg masses & early instar gregarious larvae. Biopesticide *Beauveria bassiana* 1.15% WP is recommended @ 2kg/ha in 500 l water for *Spodoptera* control.

- To manage tobacco caterpillar (*Spodoptera litura*) chemicals as and when required may use Chlorantraniliprole 18.5% SC @150 ml/ ha, Diflubenzuron 25% WP@300-350g/ ha, Novaluron 8.8% SC@1000ml/ ha, *Bacillus thuringiensis* var.kurstaki@750-1000 g/ ha.

Besides different insect pest, diseases play an important role that reduces the seed quality upto 15-20% and yield upto 20-30 % irrespective of different diseases particularly for fungal and bacterial diseases. Among important

diseases vascular wilt caused by *Fusarium oxysporum* fsp. *Vasinfectum* and dry root rot caused by *Rhizoctonia bataticola*, leaf spot disease caused by *Alternaria alternata* and *Colletotrichum malvacearum*, grey mildew caused by *Ramularia areola*, black arm disease caused by *Xanthomonas campestris* pv. *Malvacearum* and cotton leaf curl disease caused by cotton leaf curl virus are important. The important diseases with their symptoms along with particular management are listed for knowledge of the farmer for quick outlook.

Disease	Causal Organism	Symptom	Management
Anthracoise	<i>Colletotrichum capsaci</i>	Small reddish circular spot on cotyledon and primary leaf, In mature plant stem splitting and shredding of bark, boll spotting.	Seed treatment with Carboxin+Thiram @2.0gm per kg of seed and spray Mancozeb @0.3%
Alternaria blight	<i>Alternaria macrospora</i> or <i>Alternaria alternata</i>	It is severe when plants are 45-60 days old. Small, pale to brown, round or irregular spot (0.5-1 mm dia.) surrounded with purple margin appear on the leaves. Often develop concentric rings. Severely infected plants show defoliation and similar symptoms found on bolls.	Seed treatment with Thiram75%WS @3.0gm per kg of seed and spray. Carbendazim+Mancozeb @2gm/lit. of water.
Vascular wilt	<i>Fusarium oxysporum</i> f.sp. <i>vasinfectum</i>	Cotyledon turns yellow and the brown, wilting and drying of seedling, yellowing of edges of leaf, browning and blackening of vascular tissue. Chlorosis of leaves - veins turn brown - interveinal area becoming chlorotic forming tiger stripe. Cupping of the lamina. Affected leaves droop & fall-off.	Treat acid delinted seeds with Carboxin+Thiram @2.0gm per kg of seed or <i>Trichoderma viride</i> formulations @ 10gm per kg of seed followed by soil application of @ 2.5kg <i>Trichoderma</i> enriched with 10.0q FYM. Spot drenching of Chlorothalonil 75%WP@ 1.0ml or Thiophanate methyl 70%WP @ 1.0 gm per lit. of water.
Grey mildew	<i>Ramularia areola</i> Sexual- <i>Mycosphaerella areola</i>	Irregular to angular, pale translucent lesions of lower surface, on upper lesion appear light green or yellow, entire leaf surface covered by white to grey powdery growth	Spray Carbendazim @0.15% or wettable sulphur @2kg/ha,
Black arm and boll rot	<i>Xanthomonas campestris</i> pv. <i>malvacearum</i>	Seedling blight, Angular leaf spot, vein blight/ vein necrosis, Black arm, square rot/ boll rot.	Use recommended doses of fertilizer Delint cotton seed with conc. sulphuric acid. Seed treatment with plantomycin @ 1.0gm per kg of seed followed by

Cotton leaf curl	Cotton leaf curl Virus (<i>Bemisia tabaci</i> – Vector)	Plants remain stunted. Leaves show distinct upward or downward curling. Diseased leaves develop enations – often originating from the nectarines. Internodes become elongated and irregularly elongated	Seed treatment with Imidachlopid / Thiamethoxam 70WS@ 7g/kg of seed. Intercropping with Cowpea @ 10:2 rows as ecofeast crop. Encourages ladybird beetle, sirphid fly and <i>Crysoperla carnea</i> like natural enemies that feed the pupae and nymph of white fly. Under mechanical means use of yellow sticky traps 10 Nos. per Acre. Under Biological means Release of <i>Crysoperla carnea</i> 5000 No/ ha or <i>Beauveria bassiana</i> @ 2gm per lit. Use of Botanicals like Neem 3-5ml per lit or NSKE 5%. Spraying of Flonicamid 50WG @ 0.4gm per lit. of water. Diafenthuron 5WP @1.2gm per lit. of water or Buprofezin 25EC@ 2.0ml per lit. or Thiomethoxam 25WG @ 0.2gm per lit.or Fipronil 5% SC @ 3.5ml per lit.or Pymetrozin 50WG @ 9gm per 15.0 lit. water.
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Karma Yoga In Bhagvad Gita

Prabhudutt Dash

Karma yoga, also called Karma Marga is one of the four spiritual paths in Hinduism, one based on the "yoga of action". To a karma yogi, right work done well is a form of prayer. It is one of the paths in the spiritual practices of Hindus, others being Raja yoga, Jnana yoga and Bhakti yoga. Spiritual seeker should act according to Dharma, without being attached to the fruits of action. Karma yoga, states the Bhagavad Gita purifies the mind.

Karma yoga is the devotional practice of "selfless action performed for the benefit of others." Karma yoga is a path to reach moksha (spiritual liberation) from work. It is rightful action without being attached to fruits or manipulated by what the results might be, a dedication to one's duty and trying one's best while being neutral to rewards or outcomes such as success or failure. A Karma yogi who practices such "nishkama Karma" states Bhawuk is following "an inward journey which is inherently fulfilling and satisfying."

According to the Chapter of Bhagvad Gita both sannyasa (renunciation, monastic life) and Karma yoga are means to liberation. Between the two, it recommends Karma yoga, stating that anyone who is a dedicated Karma yogi neither hates and desires and therefore such as is the "eternal renounced." According to Constance Jones and James Ryan, Karma yoga is a yoga of

action while Kriya yoga is "yoga of ritual action." Karma yoga can be best defined as followed:

"Doing your duty at your best without any involvement of ego or attachment."

Whether we realize it or not, all of us perform actions all the time since even sitting and thinking is action. Since action is inevitable, an integral part of being alive, we need to reorient it into a path to God-realization. Just as devotees offer flowers and incense in their loving worship of God, so can actions and thoughts be offered as divine knowing that the Lord exists in the heart of all creatures, devotees can and should worship God by serving all beings as his living manifestations. To paraphrase Jesus Christ: what we do for the least of our brothers and sisters, we do for the Lord Himself. "A yogi" says Bhagavad Gita, sees Me in all things and all things within Me". The highest of all yogis, the Gita continues is one "who burns with the Bliss and suffers the sorrow of every creature" within his or her heart. Karma yoga is the taking of the things you do everyday with other people, of service, things like that, and making those all into an offering. And so it is an attitude that one has. It's an attitude of seeing how the actions you are performing mean so much more. One' Karma defines one's Dharma.

People are mad after sense gratification and they do not know that this present body, which is full of miseries is a result of one's fruitive activities in the past. Merely renouncing all activities yet not engaging in devotional service of the Lord cannot make one happy. But a thoughtful person engaged in devotional service can achieve the Supreme without delay.

One who works in devotion, who is a pure soul and who controls his mind and senses is dear to him. Though always working, such man

is never entangled. To work in Krishna consciousness is to work with the complete knowledge of the Lord as the predominate. One who controls one's passion, remains factually in the transcendental stage or Brahma-Nirvana. It is the highest perfection of life.

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Feel the Harmony of Mutual Belonging

Dr. Ajit Kumar Mahapatra

Writhes under raging Corona virus,
the world, caught unawares,
well ordered systems creak and collapse
Innocent children wracked by anxiety and fear
No outdoor plays, no peers to distract them,
The highs and lows of human experience
Out there in the open,
The carnage takes millions of human lives,
Inconsolable relatives attend funerals of victims,
Uncountable pyres lighting up the night sky,
Life ebbs with each passing gasp of breath;
Inadequate healthcare across a large swathe
of Covid wracked India, where people appeal
For help, amplify each other on scarcity of
Medicines, vaccines, oxygen and medical beds;
The calamity has brought an abrupt departure
From long Treasured disciplines, decencies of
civilization
Grounding the world to a rude halt;
A hint of death following every moment,
The humanity smelling its end.

Tribals are indigenous communities
Who nurture wildlife and biodiversity.
The universe sustains itself on the principle of
Interdependence; on a reciprocal relationship.
Survival of the planet is threatened,
Immediate environment unprotected,
There's a need of proactive global mechanism
For conservation, protection of environment,
Concerted work with nature to repair water cycle,
To replenish reserves; effectively revive water in
landscape;
Healthy forests help cleanse water, mitigate wild fire.
In contrast to oil or coal, fresh water
Much more than an input to economy.
It is the source of life itself.

There is another happening that harbours the pandemic:
Humanity's innate potential to turn things around,
To resurrect from decadence; to resurface from the dust,
To turn peril into possibility; crisis into hope,

Humanity's insatiable hunger to grow more and more
When very growth is challenged.
To each root of decay, lies a silent seed of hope,
Humanity's ardent fervour to hope.
To build back better continues unabated.
Humanity's display of strength to protect
Others from the vestibule of death.
The misfortune pampers to move along undeterred.
All pandemics die out,
The current one will, eventually too.

The severity-the apocalypse wracked
turns the spotlight on an arcane field,
A pathogen that is highly infectious,
There may not be an end game
Until the virus is conclusively tamed.
Ongoing studies, world over, on the sars-CoV-2 virus,
Knowledge complimented by arrival of vaccines,
Modern tools available to safeguard public health,
Have put world nations on a sounder footing.
No one nation can deal with all the crises alone.

In nature and humanity, things are
Returning to its original state of purity
Emerging negative matters to be thrown out
The underlying current is one of renewal,
Transforming towards oneness, harmony, balance.
In silent depth a metamorphosis takes place
To tend the universe from chaos to stability,
From turbulence to its original state of purity.
Each person and form of nature feel
The harmony of mutual belonging on planet earth.

The earth is but one family
And humans its citizens.

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Work is Worship

Er. Raghunath Patra

Work is worship, work is worship
we cognize since our childhood
work offers us bread and butter
work tributes riches and food.

Without labour we deserve nothing
to meet our financial fence
without work we render idle
laziness invites illness, demise.

To work only we came this surface
Good works relinquish future sound
In heaven we enjoy virtues all
else we undergo, descend ground.

Work comprises physical, mental
some works executed in rain and sun
Mental workers engrossed in office
for earnings, amusement, fun.

I being Engineer, worked in field
worked in office for livelihood
Without labours life tracks adverse
Life is no life, all dislike, found.

Forefathers worked for us
Trees planted, yield now fruits
for progenies, we should do something
for smooth flow of race in truce.

Sun works to yield light, energy
Moon works to offer light and peace
In this busy world none sits idle
Work is worship, to work is nice.

When we work hard, country develops
Maturity exhibits forward march
Otherwise, we lag behind all
With humiliation, smash and scratch.

Our ancestors worked relentless
Built temples, hearty in navigation
We should work hard in trade, commerce
to enrich beloved state and nation.

We should welcome workers, award them
For their sincere works around
this labour day offers them tribute.
Work is worship, builds us sound.

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White Revolution Augmented in Odisha : Dairy Farming Challenges and Overview

Dr. Manas Ranjan Senapati



We know different revolutions to augment food or crop production like green, blue, white, pink, yellow, brown revolutions etc during different periods of time. White revolution originally started in Iran as land reforms. In India the revolution associated with a sharp increase in milk production is called as the White Revolution also known as Operation Flood. White revolution period intended to make India a self-dependent nation in milk production. India is the world's largest producer of milk as of today. Dr. Verghese

Kurien the chairman of the National Dairy Development Board implemented Operation Flood. With his sheer management skills, Dr. Kurien pushed forward the cooperatives to empower the revolution. Thus, he is considered the architect of India's 'White Revolution' also popularly called as father of the white revolution. Operation Flood, launched on 13 January 1970, was the world's largest dairy development program and a landmark project of India's National Dairy Development Board

(NDDDB). Interestingly it transformed India from a milk-deficient nation into the world's largest milk producer, surpassing the United States of America in 1998. India has the highest level of milk production and consumption of all countries. The annual production was 186 million tonnes as of 2018. As of 2020, approximately 4.2% of India's gross domestic product was due to dairy production.

Odisha is eager to bring a milk revolution in the State, Chief Minister Naveen Patnaik said recently at the inauguration of the newly-commissioned ultra-modern automated dairy plant of OMFED at Arilo, Cuttack. The Odisha State Cooperative Milk Producers Federation also known as OMFED is a statutory corporation under the ownership of Ministry of Fisheries, Animal Husbandry and Dairying, Government of Odisha. It is an apex level Milk Producers' Federation in Odisha registered under Cooperative Society Act – 1962. OMFED was established in Bhubaneswar based on the similar pattern of AMUL (Anand Milk Udyog Limited) under operation flood-II of National Dairy Development Board (NDDDB), for promoting, production, procurement, processing and marketing of milk & milk products. The newly-inaugurated ultra-modern dairy plant has milk processing capacity of 5 lakh

litres per day (LLPD) and can produce 20 tonnes of milk powder per day and other milk products like butter, ghee, bottled flavoured milk, paneer etc. The plant will certainly augment the status of white revolution of the state therefore benefiting the dairy farmers immensely. Simultaneously the dairy farming challenges in the state are also to be addressed. Farmers are not capable of managing high - cost feeding. Mineral, hormone and vitamin deficiencies lead to fertility problems and also reduce net productivity. Regular and periodical vaccination schedule has to be maintained. Many cattle owners are not able to provide shelter in a designed manner to their cattles leaving them exposed to extreme climatic conditions. Sometimes we find open roof cow sheds also in many places. Dairy farmers most of the times are also not satisfied with remunerative price for milk supply. Village wise education and training programmes on good dairy practices could add value and result in the production of safe dairy products.

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Nature of Odishan Economy

(FROM ANCIENT TO EARLY-MEDIEVAL PERIOD)

Dr. Chittaranjan Mishra

“No single parts unequally surprise, all comes united to the admiring eyes.”

(Alexander Pope)

Modern political thinkers define state with its four essential elements like Population, territory, Government and sovereignty but Chanakya, the ancient most political thinker of India defines state with “*Saptanga* theory.” In his famous work “*Arthashastra*” he states that, a state should have seven essential elements such as: - *Swami* (king), *Amatya* (ministers), *Janapada* (*Jana + pada*, means People’s footprint = people and territory), *Durga* (fort), *kosha* (treasury), *Danda* (Justice) and *mitra* (ally).¹ According to him state should have a sound economic system, through which affluent wealth will flow to the *Rajkosh* (Royal treasury) for all round development of a state. It is not possible to think of the very existence of a mighty state without a strong and sound economy. So our ancient rulers adopted the most sustainable economic system i.e. traditional economy. It is based on domestication of Plants, domestication of animals, cottage industry and artisan’s workshop, trade, commerce with transport and communication.

It has been rightly said that the ancient land of gallant Kalinga had dazzled the

contemporary world by its vigorous maritime activities, wonderful military achievements and enormous economic prosperity² which was the sole cause of the invasion of Asoka to Kalinga in 261 B.C.

To remove the curtain from the glorious economic history of ancient Odisha a humble attempt has been undertaken in this study.

“Economics is a science of human behavior, which teaches us the art of allocation of limited resources, through which consumer can maximize its satisfaction, producer can maximize its profit and society can maximize its social welfare, whereas economy is a system or order, which provides people with the means to work and earn a living.” So economics is theory and economy is practical. An economic system is a system of production, resource allocation and distribution of goods and services with in a society or a given geographic area. Economic structure means the fundamental cause of economic performance or the mechanism or an established principle of the system. There are four different types of Economic systems widely accepted by different countries of the present day world, such as; Traditional economy, Market economy, Command economy and Mixed (Command + Market) economy, (some others are also known

as Capitalism, Socialism, Communalism, Feudalism etc). So what is an economic activity? “An activity that includes manufacturing, distributing or utilizing products or services is an economic activity.” Simply Economic activity can be defined as “an action that involves in the production, distribution and consumption of goods and services at all levels within a society”.

Ancient Odisha had adopted the ancient most and sustainable economic system i.e. the “Traditional Economic System.” The basic structure of this economic system buildup on –

1. Agriculture or farming or Domestication of plants (production sector)
2. Animal husbandry or Domestication of animals (production sector)
3. Cottage industry, crafts and technology (Goods Production sector)
4. Trade and Commerce (Distribution sector)
5. Transportation (service sector)

Traditions of praying for “*Dhana* (wealth), *Jana* (manpower), *Gopa* (domesticated animals), *Laxmi* (production)” and “*Anna-Bastrare sukhi rakha*” (bless me with sufficient food and cloth, means always fulfill my prime necessities) before Goddess *Laxmi* (Goddess of Prosperity) are still prevailing in Odisha. Balaram Das, one of the popular poets among *Panchasakha* (five comrades) of 15th century Odisha, describes in his most popular book “*Laxmi Purana*” about all these wealth and properties. Such as:-

“*Gogasthaku debu mora lakshe Padma gaai
Kuber samaan dhana debu maata tuhi
Kolaku nandan je hastaku sunaa baahi
Chaarijuge basithibi amara bara paai*”³

In this *Purana* (epic), *Sriya Chandaluni* (a dalit woman) praying Goddess *Laxmi* to bless her with one *padma* (a unit of counting) best quality cows, abundance of wealth, children, and gold ornaments. These are traditionally considered as the wealth and property in ancient Odisha, along with inland and overseas trade was another source of income, in which Odisha had played a very important role in maritime trade with South–East Asian countries like Java, Sumatra, Borneo, *Srilanka* (Ceylon), Burma (Myanmar), Indonesia and also with African and some parts of Rome.

Production, distribution and transportation are the chief economic activities. The statement of Alexander Pope is very suitable in this regard “No single parts unequally surprise, all comes united to the admiring eyes.” All these are equally important for economic development. Factors of production are the resources people use to produce goods and services, which have been divided in to four categories: Land, labour, Capital and entrepreneurship.

Land

The first factor of production is land. It may be agricultural, natural or industrial production, by the use of land is possible. Economically the land means all within and around it, such as earth, water, forest, mines, air, atmosphere, rain, wind weather everything. There is an Odia saying that “*hati banare thile madhya rajankar*” (king is the owner of wild elephants), means- king was the virtual owner of all types of properties within his territory, so also the owner of all lands of his kingdom. Literally kings were called ‘*Mahipala*’, ‘*Abanipala*’, ‘*Kshetrapala*’, ‘*Kshetraswami*’, ‘*Mahipati*’ ‘*Bhupati*’⁴ etc. bear the same meaning i.e. lord/master/owner/holder of the land. There is a saying in different *Puranas*, ornate and other ancient literatures as

“*Bira bhogyaa Basundharaa*”, means the mightiest hero can be the lord of the earth or a portion of it. ‘Might is right’ was the principle to be the master of the earth.

Distribution of Lands

There were three distinct type of land ownership prevailed in ancient Odisha such as the crown land, common land and individual land. King distributed the lands to different category of people for greater benefit of the state/society and also for his spiritual benefit in following order:-

- Crown land (under the direct control of the king) for royal fortification and some of these were given to the tenants for share cropping. Tenants have to pay some portion of the production to the king as per the agreement.
- Endowment to *Mathas* and *Mandiras* (temple) for its maintenances and daily usages (*Devagrahara*).
- Reward to high intellectuals such as Brahmins (*Brahmagrahara*), and gifts to some special talented persons like- artists, artisans, poets, musicians etc.
- Reward to royal servants such as- ministers, commanders etc. (*Viragrahara*).
- Donations on some special occasions such as performance of *jagyans* and some other religious rituals.
- Open for community use –such as *gochar bhumi* (pasture land), *gohiri gopath or go danda* (cattle path), *puskarini* (pond), *Rajapatha* (highway), canal etc.
- Community land to the tribes and cultivable lands to the peasants.
- Allow to convert *Anabaadi or patita* land to *Aabaadi* land and forest land to cultivable land to desired cultivators.

Individual lands were of two types such as *niskar* (tax free) and *karajukta* (taxable). *Brahmagrahara* (the land donated to the Brahmins), *Devagrahara* (the land donated to the temples and *mathas* for its maintenances and to provide free food to some poor needy persons, *Atithies* and *Abhyagats*) and *Viragrahara* (the lands given to the military heads for their service to the state) were tax free lands. A number of copper plate grants stand as proof that for the first time *Mathara* rulers in Odisha, issued land grants to the Brahmins and this tradition continued up to the *Somavamsi Gajapati* rulers. The purpose of donating *Brahmagrahara* and *Devagrahara* were both religious and political in nature, means to gain *punya* (religious benefit) and to achieve support of the most intellectual and influential section of the people. All these were granted in some auspicious days to please *Devata* (God) and *Brahman Devata* (Brahmin). Kings also gave patronizations to the artists, poets, artisans and people having some special qualities being provided tax free lands. Those who were in the service of the state, they were also provided land grants instead of monthly salary.

Hatigumpha inscription of Emperor Kharavela mentions the extension of a canal from Tanusuliya to Kalinganagari by Emperor Kharavela during his 5th regnal year. This canal project was begun 103 years back by Nanda rulers.⁵

According to the Kanash copper plate of Vighraha king Loka Vighraha, issued from Tattichhapattanam in 280 Guptabda or 600 A.D. that the village Urdhyasrunga was donated to an educational institution for Maitriyaniya Brahmin students, which was run by a Brahmin Maninageswar Bhattaraka.⁶

Kamanalinakshyapura copper plate grant of Samanta Varman, the Ganga king of Kaling, mentions about the “*Dharmaraj Kalingamarga*” which was constructed by Dharmaraj II of Sailodbhaba dynasty.⁷

Bhaumakaras issued land grants to different temples. It is mentioned in the Hanseswar temple inscription of Jajpur that queen Madhab Devi of Bhaumakar king Subhakardev I constructed Madhabeswar Siva temple and appointed a Saivite to perform daily worship of Lord Siva. She also dug a pond near the temple and established a weekly market for growth of trade and commerce. Hindol copper plate of Subhakar Dev III refers the donation of the village Naddilo (present Nundelo of Angul) of Uttara Tosali for maintenance of Pulindeswar Siva temple, situated at Yabangulipatika (modern Angul) by the request of Pulindaraj a feudal ruler. Sibakara Dev III of this dynasty had given his patronization to Buddhism, though he was a Saivite. According to his Talcher copper plate grant issued in 149 *Bhauma Sambat* or in 885 A.D. he refers donation of two villages for maintenance of Buddhahattaraka temple, constructed by Bnitatunga Ambu Bhattarak, the king of Jamagartta Mandal and Prithivi Mahadevi issued two copper plate grants from Boudh on the auspicious day of *Kartika Sukla Saptami* in 158 *Bhauma Sambat* or 894 A.D., in which she mentions the donation of two villages with the advice of Sasirekha, the queen of Mangala Kalasha, Mahamandaladhipati of Dandabhukti for the maintenance of Nareswar Siva temple.⁸ Somavamsi king Balarjuna donated Baidyapadrak village to Ishaneswar Siva temple of Khadirpadrak in his 57th regnal year. He mentioned it in his Lodhia copper plate grant. It is also evident from different historical records

that Gajapati Kapilendra Dev donated a lot of cultivable lands to Sri Jagannath Temple, Puri for offering of daily *Bhoga* (food) to Lord Jagannath and he also constructed the *Bahara Bedha* (outer boundary wall) of Sri Jagannath Temple, Puri in his 15th regnal year.⁹

Copper plate grants of Suryavamsi Gajapatis make reference to different category of lands such as: *Sasya Bhumi* (corn field), *Gohirigopatha* (cattle tracts), *Go-Pracara* (pastural land), *Vastubhumi* (land for human habitation), *Kedara* (garden), *Baluka-patita-bhumi* (Sandy waste land), *Tikkar* (mound), *Jala Kshetra* (watery land) and *Nisiddha Kshetra* (forbidden Land) etc.¹⁰

State's Income:

Land revenue was the principal income source of the state. *Manusmriti* suggests collection of 1/6th to 1/12th land tax on the basis of the nature of the land where as Arthasastra fixes 1/6th of the production to be collected as land tax. But during Nanda rule the imposition of tax was very high. Tibardev introduced fair and simple tax system like moon light. According to the Hindol copper plate grant, Bhauma ruler Suvakara Dev III of Tosali was not in favour of imposition of ‘*Atibakara*’ (oppressive tax) on the people and Suvakara Dev IV of the same dynasty mentions about ‘*Samyakara*’ (normal tax) in his Talcher Copper plate grant. Tribhubana Mahadevi clearly mentions in her Dhenkanala copper plate grant “*na chandakara priyesu*’ (not interested to impose ‘*chandakara*’ or oppressive tax) and introduced ‘*mrudukara*’ (simple tax). In addition to this rulers also collected some additional taxes during emergency situations like war and for some functions of ruling family known as “*Uparikara*”.¹¹

Kings collected fines from the criminals and persons of guilty. There were ten different types of fines collected for ten different crimes in the name of 'sa danda dasaparadha'. Some rulers imposed taxes on domestication of animals such as 'hastidanda' was 'collected' for elephants, 'Aswadanda' for horses, 'Ahidanda' for serpents and 'haladanda' for oxen. Tax 'Bali' was collected from the users of canal water, 'Bhaga' from tenants; 'Bhoga' was a regular land tax, 'Nidhi-Upanidhi' for mineral wealth¹². 'Hiranya' was a tax in cash.

Nibanna charter of Mahasivagupta, the Somavamsi ruler reflects about the conversation of marshy lands, plain lands, sterile lands and fallow lands in to cultivable lands and collected taxes from the cultivators.¹³

Production sector:

Agriculture and cottage industries were the two important productive sectors of ancient Odisha. Kautilya in his book *Arthashastra* provides a list of crops, vegetables and fruits produced during Mauryan rule. These were (1) rice of different varieties, (2) various pulses, (3) sesamum (*tila*), (4) black pepper (5) *Yava*, (6) *Kulutha* (horse gram), (7) *Sarsapa* (mustard)¹⁴ etc. along with different types of vegetables. Sugarcane, jute, cotton, *Tila*, Mustard, coconut, betel leaf, betel nut, castor, bel, gourds, banana and mango are some commercial crops and fruits. Present Odisha is also continuing the production of all above crops and vegetables at a large.

Wang-Ta-Yuan, a 14th century Chinese writer mentions that rice was the staple food of Odisha and was sold at a very low price i.e. 46 baskets against a cowry. Sarala Das in his masterpiece the '*Mahabharat*' refers about the production of sufficient paddy in Odisha. Besides

rice wheat and barley were also produced in Odisha. *Madala panji* and '*Charyapadas*' refer the production of cotton and silk cotton in Odisha. Odisha was rich in forest products like timber, bamboo, bark, roping material, medicinal herbs, various roots, fruits and flowers, different animal products like hide, skin, bone, horn, teeth, bone and ivory. Kautilya states Odishan forest was a best breeding ground of best quality elephants and "The Periplus of the Erythraean Sea" refers about the best quality ivory of Odisha.¹⁵

Weaving, carpentry, blacksmithery, gold and silversmithery, other metal industries, Stone carving, ivory work, pottery, terracotta and horn work were the main cottage industries of ancient and early medieval Odisha. The Mahabharat refers that the people of Kalinga presented different varieties of cotton and silk cloths like *Dukula*, *Kausika*, *Patrona*, *Pravara* etc. to Pandavas.¹⁶ Making of carts, ships, chariots, and household articles and furniture were well known to the Odishan carpenters. It is also evident from different archaeological sources like Khandagiri and Udayagiri caves and excavations of Sisupalgarha that Odishan metal artisans were well versed with the making of different ornaments for men and women, different household utensils, agricultural equipments, weapons and iron anchors. Discovery of glass bangles from Sisupalgarh proves the presence of glass bangle industries in ancient Odisha.¹⁷

Trade and Commerce:

Buddhist literature provides the evidence of Odishan trade with other parts of India through land route that Tapassu and Bhalluka, two merchants of *Utkal* (Odisha) had have their business with *Madhyadesh* (central India) and transported goods by bullock carts in caravan. In Ancient time the trade between North and

South India was running through the land of Odisha and *Kalinga Sagar* (present Bay of Bengal) was under the control of Odisha. Kalidas in his work *Raghuvamsam* mentions the king of Odisha as “*Mahodadhi Pati*”. The flourishing sea ports of Odisha like Tamralipti, Pithunda, Dantapur etc provided ample scope and opportunity to the *Sadhavas* (merchants) for overseas trade with South East Asian countries, Rome and Africa. The excavations from Sisupalgarha proved our trade relations with Rome. The chief items of import were silk, spices, fine cloths, diamond and other precious stones, ivory, elephant, betel and betel nut, drugs, forest products etc and imported silver from Srilanka (Ceylon), gold from Rome and fine silk from China.¹⁸ Hiuen Tsang mentions in his account that cowry shell was used in small businesses by the people of Kangoda and elephants were exported to over sea countries from it.

Coins:

Barter system was in practice at a large in Ancient and Medieval Odisha, side by side use of Cowry and different metal coins were also used for trade and commercial purpose. During Mauryan rule *Karsapana* was used by the rich people. Hatigumpha inscription was silent about the type of coins used in the reign of emperor Kharavela. Perhaps the Mauryan Puncha-marked coin was in use during emperor Kharavel's Rule and the gold coin was used for external trade and copper coin for internal trade in Ancient Odisha. Recent discovery of a gold coin weighing about 7 grams from Radhanagar near Jajpur district, Odisha by a farmer named Benudhar Naik is traces back to Kushan period by Dr. Sunil Kumar Pattanaik, secretary, OIMSEAS.¹⁹

Weight and measures:

Mana, *Ganda* (four), *Pana* (20 *ganda*=80 in numbers), *Punja* (four), *hala* (two), *joda* (two) are some weigh and measure terms used by the Odias in Ancient and medieval age. Sarala Das in his book “*Sarala Mahabharat*” mentions about the measurement of land as:

“*Kodie hata tuhi Karibu nala kaathi
Panchabinsa nalare Maanek Prakati
Bimsa maanare je karibu yeka baati
Baatike binaya kari ghenithibu sanjaa
Aambhara aayusa gheni banchithibu raajaa*”²⁰

(*Santi Parva, Pandavank Bhismanika nikataku
gamana o nitibaakya sraban, pada-24, 25*)

Nalakaathi is an instrument used by the people of Odisha for land measurement. It should a length of twenty hands and twenty *nala* is considered a *mana* and twenty *manas* are equal to a *baati*.

In southern part of Odisha it was totally different. They used to use *Paaikaa* (1/4th), *Adha* (1/2), *Solaa* (1), *Bodaa* (two *Solaa*), *adaa* (two *Bodaa*), *Gaunoi* (four *Adaa*), *Nauti* (four *Gauni*) for measurement of different corns and sometimes liquid things also like oil, honey etc. Land was calculated with *Nauti*, *Bharana* and *Akara*. A *Bharana* of land is equal to twenty *Nauti* and an *Akara* of land is equal to five *Bharanas*. Gold and silver were weighed by *Tolaa*, *chinaa*, *Kaaincha*, *pala* etc. and others were weighed by *Bishaa*.

Ganga Ruler Ananga Bhima Dev measured Odisha by the system *Nalamapa* in between 1165 to 1202 A.D. At that time boundary of Odisha was extended from Hugli River to the

Godavari River in the south. At that time the area of Odisha was 39406 square miles including Midnapur. Tamluk was included in Odisha during Ganga rule and it was extended horizontally up to Boudh. Odishan king collected 15 lakh *Mohara* per annum, was equal to 406250 pounds or 6793750/- *Tanka* (Rupees). The Annual income of Odisha in 16th century was calculated 435000 pound and during the reign of Akbar it was 435319 pound. In 17th century it was 537495 pound and during the rule of Sahajahan it was 4961497 pound, which was equal to 5374955 *Sikatanka*. In 18th century it was 570750 pound, where as it was reduced to 45000 pound during British rule. It seems that the boundary of Odisha was decreased at the arrival of Britishers. Before Ganga rule the length of Odisha was 185 miles and the width was 60 miles.²¹

Conclusion:

Odisha had rich forest resources, plenty of mineral wealth, a well productive land, birth place of Jagannath cult, *Mahima* Cult, *Tantric* Buddhism/*Sahajayana sakha/Vajrajana* Buddhism and *Gaudiya vaishnava* cult, Pioneer of Overseas trade and commerce, rich cultural heritage, strong political will power during ancient and medieval era. But the loss of men power in Kaling War of 261 B.C., invasion and plunder of Mughals, Maratha Burgees and British and frequent occurrences of natural calamities like flood, drought and famine broke the economic backbone of Odisha. Then the adjective poor and poverty are added before the name of Odisha by the critics and economists.

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Sea Turtles of Coastal Odisha

Prof. Prafulla Kumar Mohanty

TURTLES IN THE ANIMAL KINGDOM

The Planet earth is beautiful, colourful and magnificent because of the availability of life support entities like air, water, and soil. Therefore, planet earth is vibrant and more specifically supportive for the existence of plants (flora) and animals (fauna). The beauty of earth is, no doubt, biodiversity. If we look at the faunal kingdom, vertebrates are highly amazing due to their feature, colour, texture, behaviour, and nature. As per the evolution and emergence of animals the sequential diversification of vertebrates starts from fishes from water. Gradually, other vertebrates like amphibians (frogs and foods), reptiles (snakes, lizards etc.), birds (all varieties of birds) and mammals (man, tiger, cow, goat, elephant, whale, dolphin etc.) have been evolved during the different time period of geological time scale of the earth. Interestingly, all the stated vertebrate groups have never been evolved over night. It has taken several million years for the animals to appear on the earth. In fact, before animals on the earth, plants were evolved from which animals got opportunity to get oxygen from plants for survival. This is how both plants and animals were seen on the earth.

EXISTENCE OF TURTLES

Turtles are reported to have been available on the earth long long before the “golden period of reptiles”. Reptiles (Latin, *reptus*, - past participle of *reperere* meaning to crawl) are animals which appeared during Triassic, Jurassic, and Cretaceous periods of Mesozoic era. Jurassic period was dominated by large reptiles like dinosaurs (Gr. *deinos* - large or gigantic; *sauro* - reptile) and were moving like kings on the earth. The structure, feature, and behaviour were evidenced from the beautiful movie named “Jurassic Park”. Since then, varieties of life forms have come and vanished because of several reasons. Although turtles are very old on the earth, but still then they have managed themselves to exist and survive successfully on the earth.

In fact, which animals are reptiles ? The class Reptilia of vertebrate group of animals includes following categories of animals.

- (1) Turtles
- (2) Tortoises
- (3) Crocodiles
- (4) Alligators
- (5) Snakes

(6) Lizards

(7) Tuatara lizards (*Sphenodon*)

(8) Dinosaurs

Of these, all except dinosaurs are existing on the earth. Since gigantic reptiles like dinosaurs vanished from the earth, these are regarded as “extinct reptiles”.

LIFE SPAN OF TURTLES : NATURE’S BLESSING

Among all the observed and stated reptiles on the earth, turtles and tortoises occupy altogether a different status as far as longevity is concerned. These are some of the most long lived creatures of the reptilian group. Even small species of reptiles that are typically kept as pets such as box turtles and terrapins live between 30 to 40 years if maintained properly in captivity. Large species like sea or marine turtles are estimated to live for about 80 (eighty) years. Interestingly enough, the giant tortoise, the largest of all land turtles, typically survives at least one hundred years. Some have been reported to have survived even for more than 200 years.

The reason for their long survival or a long life span is believed due to their slowness. One unique feature of turtles is the slow and continuous growth throughout the life. This prevents these slow creatures from aging and long survival. So, because of slow metabolism, they are believed to serve for a very large period in comparison to other faunal diversity on the earth. Therefore, turtles and tortoises are noticed in many freshwater ponds, ditches, rivers, streams, lakes, and sea. They are observed to survive for a long period even without food and water. This is the critical and astonishing aspect of these long lived animals of our nature.

SIGNIFICANCE OF TURTLES IN CULTURE, TRADITION, MYTHOLOGY AND FOLKLORE

Chelonians comprising turtles, tortoises, and terrapins are ancient reptilian fauna in evolutionary history. **The turtle is a symbol of wisdom, knowledge, and is able to defend itself on its own. It symbolizes peace, calmness, composed and steady behaviour. It personifies water, the moon, the Earth, time, immortality, and fertility. Creation is very much linked and associated with the tortoise and it is also believed that the tortoise bears the burden of the world.**

In Odissi dance, specifically in “Dasavatar Dance” (Dance with 10 incarnations), the turtle comes to pictures as gradual evolution on the earth. The first incarnation is fish and turtle being the second one. The turtle has a crystal clear position as a symbol of steadfastness and tranquillity in religion, mythology, and folklore from around the world. From the long life span (longevity), it appears that possibly its shell is responsible to protect it from foes around it. Moreover, this species do not have any other protective defensive or offensive measures or structures. Well protective body structured with perfect architecture of the external shell is an excellent device for successful survival.

The term turtle (in Odia is Kachhapa) or “Kashyapa” is stated in Vedas and certain other Vedic texts. In one of several cosmology related hymns of Atharvaveda of around 1,000 BC, it is described as below.

As per Hindu mythology, Vishnu, (the God who is believed to be rearer) was reincarnated as “Kashyapa”, a turtle shouldering the burden of the world on its back (Fig. 1).

The Atharvaveda describes as follows.

"Undisturbed I am, undisturbed my soul,
undisturbed mine eye, undisturbed mine ear,
undisturbed is mine inbreathing, undisturbed is
mine outbreathing
undisturbed my diffusive breath, undisturbed
the whole of me."

– Atharvaveda, Book XIX, Hymns L51 - 53.



Fig.1 Lord Vishnu in "Kashyapa" avatar.

Turtles are frequently depicted in popular culture as easygoing, patient, and wise creature. Due to long life span, slow and sluggish movement, sturdiness, and wrinkled appearance, they are an emblem of longevity and stability in many cultures around the world. In the whole animal Kingdom, the turtle is regarded as the best and finest peaceful creature in culture and nature. It is described and cited in different religions also.

In Judaism, according to Torah Leviticus 11, the turtle is considered dirty and cannot be eaten. In Sufism, the hatching and return of baby turtles to the sea is a symbol of returning to God through God's guidance and supervision, The Quranic verses related to turtles state "Extol the name of your Lord, the highest who has created and regulated, and has destined and guided".

The early Christian scholar St Jerome recounted that the tortoise moves sluggishly because it is "burdened and heavy with its own weight" signifying the grievous sin of the heretics." An early Christian curse tablet has been found that addresses "the most unclean spirit of a tortoise". In art, turtles and tortoises were depicted as the embodiment of evil in combat.

The Turtle is also placed in sports. The athletic teams of the university of Maryland College Park are known as the "Maryland Terrapins" (often shortened to "Terps") and compete at the highest level of collegiate athletics in the United States. The school mascot is an anthropomorphic diamond back terrapin named "Testudo" (named after the scientific or zoological or Latin name for tortoise).

TURTLES IN LITERATURE

The turtle house by the German architect and designer Kurt Voltzke at El Gouna is a unique structure to be witnessed. Apart from these, turtles are also described in many literature. some examples are enlisted below.

- (i) Shaman King's novel "The Back of the Turtle" (2014)
- (ii) Stephen King's Book or "The die Dark Tower Series" (2017)
- (iii) Lewis Carroll's Book or "Alice's Adventures in Wonderland" (1865)

- (iv) Beatrix Potter's Book "The Tale of Mr Jeremy Fisher" (1966)
- (v) Holling C Hollings' Book "Minn of the Mississippi" (1951)
- (vi) Dr Seuss' Book "Yertle the Turtle and other Stories" (1958)
- (vii) Virginia Hamilton's Book "The People Could Fly" (1985)
- (viii) Paulette Bourgeois's Book "Franklin in the in Dark" (1986)
- (ix) Roald Dahl's Book "Esio Trot" (1990)
- (x) Joseph Bruchac's Book "13 Moons on Turtle's Back" (1992)
- (xi) Marion Dane Bauer's Book "A Mama for Owen" (2007)
- (xii) Jerry Pinkney's Book "The Tortoise and the Hare" (2013)
- (xiii) Michael Ende's Book "Momo" (1973)
- (xiv) Michael Ende's Book "The Never Ending Story" (1979)
- (xv) John Stinbeck's Book "The Grapes of Wrath" (1939)
- (xvi) DH Lawrence's Books "Tortoises" (1921)
- (xvii) Barbara Kingsolver's Novel "The Bean Trees and Pegs in Heaven" (1993)
- (xviii) Terry Pratchett's Novel "Discworld"
- (xix) Leanne Betasamosake Simposon's Book "Dancing on our Turtle's Back" (2011)

In the literature, some characters of turtles are explained vividly by some authors (Table 1).

Table 1 Characters of turtles by some authors

Author	Origin	Character
JRR Tolkein	The Adventures of Tom Bombadil	Fastitocalon
Paulette Bourgeois	Franklin the Turtle	Franklin
Terry Pratchett	Discworld	Great A'Twin
Michael Morpurgo	The Wreck of the Zanzibar	Leather back Turtle

BIOGEOGRAPHY AND PHYSIOGRAPHY OF ODISHA

Odisha is having unique biogeographic features, which supports a large diversity of animals. Being situated in the east coast of India, the physiography of the state is the amalgamation of different biogeographic provinces like (i) Chhotanagpur Plateau, (ii) Eastern Highlands, (iii) Lower Gangetic Plain, and (iv) Eastern Coastal Plain. The distribution and composition of the state is the diffusion of Indo-Malayan and AfroMediterranean biota. The geographical area of the state is 1,55,707 square kilometres and it represents 4.74% of the total geographical area of the country. The condition of the forest is mostly deciduous with some area of semi-evergreen forest along with mangrove forest along the coastal belt. The bio-geographic provinces offer a congenial and comfortable ecogeographic and climatic ambience to support a large diversity of floral and faunal life.

The coastal region is the combination of several deltas formed by the major rivers of Odisha namely Subarnarekha, Budhabalanga, Baitarani, Brahmani, Mahanadi, and Rushikulya. Due to appropriate supply of perennial freshwater, the state enjoys many reservoirs, lakes, rivers, and streams which serve as ideal habitats for freshwater turtles. Many species of turtles are also

inhabitants of forests, hill streams, and stagnant water bodies like ponds and ditches. The important aquatic bodies providing ideal habitats of turtles are stated below.

The rivers which pass and flow through Odisha in to Bay of Bengal can be broadly categorized into four groups. In fact, this is according to the sources.

- (i) Rivers that have source outside the state, i.e., the Subarnarekha, the Brahmani, and the Mahanadi.
- (ii) Rivers having a source inside the state, i.e., the Budhabalanga, the Baitarani, the Salandi, and the Rushikulya.
- (iii) Rivers having a source inside Odisha, but flow through other states, i.e., the Bahuda, the Bansadhara, and the Nagavali.
- (iv) Rivers having a source inside Odisha, but tributary to rivers which flow through other states, i.e., the Machakund, the Sileru, the Kolab, and the Indravati.

Apart from freshwater habitats of freshwater turtles in Odisha, mass nesting called “arribada” of Olive Ridley sea turtles in Gahirmatha, Devi, and Rushikulya mass nesting rookeries are the most spectacular feature of the sea coast. Odisha is one of the four maritime states in India bordering the Bay of Bengal along the East Coast. The state enjoys a coastline of about 480 Km (8.0% of the total Indian coast line) and stretches from the Udayapur village bordering West Bengal in the north and to the marshes of Ichhapuram and Bahuda estuary bordering Andhra Pradesh in the south. The coastline embraces six districts of Odisha such as Balasore, Bhadrak, Kendrapara, Jagatsinghpur, Puri, and Ganjam. The coastal

plain of Odisha is called the “Hexadeltaic Region” or the “Gift of Six Rivers”. The Mahanadi delta system is the largest one and the smaller delta is Rushikulya river.

Odisha is proud of both fresh water and marine water turtles. The sea turtles in Odisha have drawn the attention because of unique coastal geography, virgin land, and texture of sand particles of sea beach.

TURTLES OF ODISHA

The living turtles and tortoises (Extant Chelonians) of the world comprise 352 species under 14 different families. Because of ecological problems and anthropogenic pressure towards the environment, nine species and one sub-species of chelonians have already become extinct by 1,500 AD. Chelonians are basically divided into two major groups namely (i) Side-Necked Turtles (Pleurodires) and (ii) Hidden-Necked Turtles (Cryptodires).

Three of the 14 families belong to the Pleurodires which are generally found in South America, Africa, Madagascar, and Australia. The Cryptodires can further be classified into marine, terrestrial, and freshwater turtles. In India, about 34 species of chelonians are known to inhabit the land and coastal waters. These include five species of sea turtles representing two families of Cheloniidae and Dermochelyidae, four species of the family Testudinidae and around 25 species, chiefly freshwater ones, of families Trionychidae and Geomydidae.

The chelonians of Odisha is represented by 17 species including four species of migratory marine turtles (Family: Cheloniidae and Dermochelyidae) five species of hard shelled freshwater terrapins (Family Geomydidae), and six species of soft-shelled freshwater turtles (Family Trionychidae) and two species of the land tortoises (Family Testudinidae) (Table 2).

Table 2 Turtles and tortoises of Odisha belonging to the order Chelonia

Sl. No.	Name of the family	Biological name of the species
1.	Geomydidae	1) <i>Batagur baska</i> (Gray 1831) 2) <i>Melanochelys trijuga indopeninsularis</i> (Anandale,1913) 3) <i>Melanochelys tricarinata</i> (Blyth,1856) 4) <i>Pangshura tecta</i> (Gray, 1831) 5) <i>Pangshura tentoria</i> (Gray,1834)
2.	Cheloniidae	6) <i>Chelonia mydas</i> (Linnaeus,1758) 7) <i>Eretmochelys imbricata</i> (Linnaeus,1766) 8) <i>Lepidochelys olivacea</i> (Eschscholtz,1829)
3.	Dermochelyidae	9) <i>Dermochelys coriacea</i> (Vandelli, 1761)
4.	Testudinidae	10) <i>Geochelone elegans</i> (Schoeff, 1795) 11) <i>Indotestudo elongata</i> (Blyth,1854)
5.	Trionichidae	12) <i>Nilssonina gangetica</i> (Cuvier,1825) 13) <i>Nilssonina hurum</i> (Gray,1831) 14) <i>Nilssonina leithii</i> (Gray, 1872) 15) <i>Pelochelys cantorii</i> (Gray,1864) 16) <i>Chitra indica</i> (Gray,1831) 17) <i>Lissemys punctata punctata</i> (Bonnaterre, 1789) 18) <i>Lissemys punctata andersoni</i> (Webb,1980)

According to the reported literature, there are about 180 species of freshwater turtles, 62 species of land turtles, and 07 (seven) species of sea turtles in the world. Out of these, 11 species of freshwater turtle, 02 (two) species of land turtle, and 04 (four) species of sea turtles are known to occur in Odisha. Furthermore, in Berhampur Forest Division, 03 (three) species of freshwater turtle, 01 (one) species of land turtle, and 03 (three) species of sea turtles are known to occur.

GENERAL CHARACTERISTICS OF TURTLES

Turtles are characterised by the following characteristics.

- (1) All turtles are reptiles. They are third category of vertebrates next to fishes and frogs.
- (2) Sea turtles live and swim in the ocean. Terrapins spend time both on land and in water. They live in brackish water and often in swampy areas. Tortoises live on land.
- (3) Most terrapins, freshwater turtles, and tortoises can pull their head and feet into their shells. In fact, they behave like this when they are apprehensive of danger and attack or enemies.
- (4) Their body is not streamlined like fishes. Most terrapins and freshwater turtles along with tortoises can pull their head and feet into their

shells due to escape from danger or enemies. Sea turtles cannot pull their heads, flippers or tail into their shell.

(5) The whole body is covered by hard covering. The dorsal covering (carapace) covers the dorsal side whereas the ventral side (plastron) covers the lower or belly side. Both coverings are known as exoskeleton or shell. This shell protects the soft parts of the body.

(6) No living turtles possess teeth and skull.

(7) Most turtles excepting softshell turtles and leatherback turtles have horny scales covering the shell. These scales help in identifying the species.

(8) Turtles have an extensive behavioural repertoire. Many are social, bask under sunlight or feeding in groups.

(9) Several turtles are known to produce sounds, especially during courtship including grunts, gasps, bellows, and even chicken like clucks. When threatened, some produce deep hiss. Others growl or croak like frogs and toads.

(10) Sea turtles are highly aquatic, some are migratory and in general these are adapted for swimming. The forelimbs are characterised by flippers which are modified and look like the wings of birds through the fusion of digits. The more aquatic turtles exhibit extensive webbing on their feet, while the terrestrial turtles lack webs.

(11) All turtles lay eggs (oviparous) like fishes, amphibians, other reptiles and birds.

(12) For most species of turtles, sex (male or female) is determined by the temperature of incubation of eggs. No parental care is observed after laying of eggs.

(13) The hatchlings of the turtles and most other aquatic turtles scramble towards the water immediately after emergence.

(14) Turtles are seasonal breeders, but some species like the flap shell turtles are seen to breed throughout the year.

(15) Turtles show sexual dimorphism or sexual size dimorphism (SSD), although females are larger than males in the majority of species.

(16) All turtles lay eggs on land except the Northern long-necked turtle (*Chelodina rugosa*) from Australia which lays eggs under water.

(17) All species of sea turtles are long lived, slow growing feature, and characterised by a complex life cycle.

(18) The sexual maturity in sea turtles is delayed in all species.

SEA TURTLES OF ODISHA

In Odisha, coastal zone embraces 3 (three) species of freshwater turtles, 1 (one) species of land turtle, and 3 (three) species of sea turtles. More clearly, Berhampur Forest Division, Ganjam having the coast line of 54 km from North at Prayagi to south at Patisonpur near Andhra Pradesh border is very congenial for all those three species of marine turtles namely as follows.

(1) Hawksbill sea turtle

(2) Green sea turtle

(3) Olive Ridley sea turtle

(1) HAWKSBILL SEA TURTLE

Hawksbill sea turtle is named so because these turtles have a mouth which is as like as a beak hawk (Fig.2). The biological or scientific name of this species is *Eretmochelys imbricata*.

It is one of the smaller sea turtles which is usually of two to three feet long and weighs around 90 kg. Head is narrow and bears two pairs of scales in front of its eyes. Jaw is not serrated. Carapace is bony without ridges and has large overlapping scales (scutes) along with four lateral scutes. Carapace is elliptical in shape. Flippers have 2 claws. The carapace is orange, brown or yellow and hatchlings are mostly brown with pale blotches on scutes.

They feed on sponges, anemones, squids, and shrimps (carnivorous in nature). These are mostly distributed on and around coral reefs of the sea bed. They are mostly distributed in the tropical and subtropical waters of the Atlantic, Pacific, and Indian Oceans. They nest at intervals of two to four years and nest between 3 to 6 times per season. Egg laying ranges an average of 160 eggs in each nest. Eggs incubate for about 60 days.

This species is enlisted as “Endangered” (in danger of extinction within the foreseeable future) in 1970 under the US Endangered Species Conservation Act, the predecessor to the US Endangered species Act, established in 1973. This is the status at US level. But, internationally it is listed as “Critically Endangered” (facing an extremely high risk of extinction in the wild in the immediate future) by the International Union for Conservation of Nature and Natural Resources (IUCN).

The greatest threat to hawksbill sea turtle is the harvesting for their attractive prized shell, often referred to as “tortoise shell”. In some countries, the shell is still used to make hair ornaments, jewellery, and varieties of other decorative items including hair combs.

(2) GREEN SEA TURTLE

The green sea turtle (*Chelonia mydas* is the scientific name), also known as the “green turtle”, “black sea turtle” or “Pacific green turtle”, is a species of large sea turtle. Its range extends throughout tropical and sub tropical seas around the world with two distinct populations in the Atlantic and Pacific Oceans, but it is found in the Indian Oceans. The common name refers to the usually green fat found beneath its carapace, not to the colour of its carapace, which is olive to black. The dorsoventral flattened body is covered by a large, teardrop-shaped carapace. It has a pair of large paddle-like flippers. It is usually light coloured, although in the Eastern Pacific populations, parts of the carapace can be almost black (Fig. 3).

Green sea turtles are mostly herbivorous. The adults usually inhabit shallow lagoons, feeding mostly on various species of sea grasses. The turtles bite off the tips of the blades of sea grass, which keeps the grass healthy. Most individuals weigh about 136 to 181 kilogram and some even can be as heavy as 200 kilogram. They spend most of their lives underwater, where they can rest for up to five hours at a time before coming up for air. When active, they typically alternate between being underwater for a few minutes and coming up to the surface to breathe air for a few seconds. These turtles also sunbath on land. They have strong paddle like flippers that help propel them through the water,

Green sea turtles migrate long distance between feeding grounds and hatching beaches. Many islands worldwide are known as “Turtle Island” due to green sea turtles nesting on their beaches. Those that reach maturity may live up to 80 years in the wild. This species is listed as “Endangered” by the IUCN and CITES and is

protected from exploitation in most countries. In some countries, turtles and their eggs are still hunted for food. Many turtles die after being caught in fishing nets. In addition, real estate development often causes habitat loss by eliminating nesting beaches.

Mating behaviour is similar to other marine turtles. Female turtles control the process. After mating in the water, the female moves above the beach's high tide line, where she digs a hole of 11 - 12 inches in depth with her hind flippers and deposits her eggs. The clutch size ranges between 85 to 200, depending on the age of female. This process takes about an hour and a half. The female does this 3 to 5 times in a season. The eggs are round and white measuring about 45 mm in diameter. In around 50 -70 to days, the eggs hatch during the night and the hatchlings instinctively head directly into the water. Each year on Ascension Island in the south Atlantic, green turtles create 6,000 to 25,000 nests. They are among the largest green turtles in the world and, in fact, many are more than a metre in length and weigh up to 300 kg.

(3) OLIVE RIDLEY SEA TURTLE

The Olive Ridley sea turtle (*Lepidochelys olivacea*), also known as the "Pacific Ridley sea turtle", is a species of marine turtles. This name is given because of its olive colour and discover Ridley. This species is the second smallest and most abundant of all sea turtles found in the world. The average length is 2 feet and weight is around 45 kg. Its shell is heart shaped. These are distributed only in warm waters including the southern Atlantic, Pacific, and Indian oceans. The Olive Ridley has a slightly smaller head and smaller shell than Kemp's turtle (Fig. 4). These are found

throughout the world. The life span is estimated to be between 30 to 50 years. They can migrate thousands of kilometres every year, and come together for mass nesting (Arribada).

Female turtles return to the same beach where she hatched, to lay her own eggs. Some species travel vast distance in the 10 to 20 years between hatching and first nest. Biologists opine that sea turtles have the ability to detect the Earth's magnetic field and use it as an orientation cue.

The number of these turtles is greatly reduced due to ever exploitation for turtle meat and eggs. Bycatch in fishing gear and the direct harvest of turtles and eggs are the major threat. These are listed under the "Endangered" Species Act. In the Indian Ocean, three mass nesting beaches occur in Odisha, India namely Gahirmatha, Devi river mouth, and Rushikulya with an estimated more than 1,00,000 (one lakh) nests per year. In fact, Gahirmatha is recorded to be the largest nesting ground of Olive Ridley in the world.

These are omnivorous and have a varied diet which includes salpas, algae, jelly fish, fish, benthic invertebrates, molluscs crustaceans, and bryozoans. They congregate and mate usually during November and December in the coastal water of Odisha. The courtship occurs several weeks before the nesting season. Two or more males may court a single female. Male sea turtles have enlarged claws on their front flippers. These help grasp the shells of the females during mating. The fertilization is internal.

Male sea turtles spend their entire life inside the sea. Since they do not have to return to land to lay eggs, male turtles almost never leave the ocean. The females usually dig a nest as deep

as two feet and lay 70 to 190 eggs depending on their age. After egg laying, they cover the nest with sand, compact it by thumping over it and return to the sea. The whole process takes around 45 minutes to one hour. The selection of appropriate nesting site in a nesting beach is the most crucial part. They only nest if they find most suitable site, otherwise they return without nest which is known as false crawl. They reach sexual maturity at about 15 years of age. When ready to breed, both males and females travel from feeding grounds to breeding sites just off shore nesting beach. Females return to the beach on which they were born to nest. Out of 480 km coastal stretch of Odisha, Rushikulya is the second most preferred mass nesting site for them. The sex ratio in the clutch is governed by the temperature. Temperature lower than 28°C produces males and conditions of 29° C to 30°C produces a mixed clutch of males and females, while at temperature of 31°C to 32°C produces only females. The incubation period lasts for about 45 to 60 days.

Olive Ridleys are Schedule I species under the Wildlife (Protection) Act, and are listed as “Endangered” in the IUCN Red Data Book in the “Appendix-I” of Conventions, on International Trade in Endangered Species of Wild Flora and Fauna (CITES) and also listed Convention of migratory species” (CMS). India, being a signatory nation to all the stated conventions, has the responsibility of protecting this endangered species, its nesting beaches, breeding, feeding, and congregation areas as well as migratory pathways in the sea.

SIGNIFICANCE OF SEA TURTLES

Sea turtles are a fundamental link in marine ecosystem. They help to maintain the

health of sea grass beds and coral reefs that benefit commercially valuable species such as shrimps, locked, and tuna. Sea turtles are the live representatives of a group of reptiles that have existed on the earth and travelled the seas for the last several million years. Moreover, turtles have major cultural significance and ecotourism value.

They maintain balance in aquatic ecosystem as scavengers thereby helping in the release of lowed-up nutrients back to the environment. They also control invasive weeds and are excellent indicators of the health of ecosystem. They have been playing vital roles in maintaining the health of the oceans of the world. These roles range from regulating and monitoring productive coral reef ecosystem to transporting essential nutrients from the oceans to beaches and coastal dunes. Even after advancement of science and technology, very little is known and explored about these primitive innocent creatures possibly because of their concealed marine life. Long migration costs them enormous risks on the way from exhaustion, adverse weather, attack from predators and vast expenditure of energy and sometimes risk of life are the matter of curiosity which needs extensive and elaborative analyses.



Fig.2 Hawksbill sea turtle.

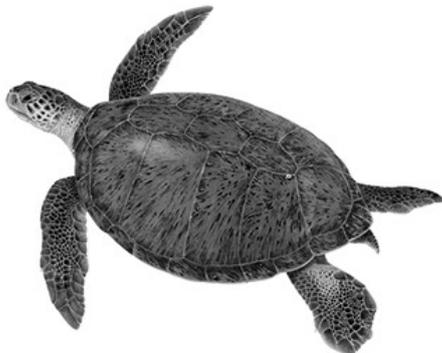


Fig.3 Green sea turtle.



Fig.5 Our future in our hand, head and heart (3H).

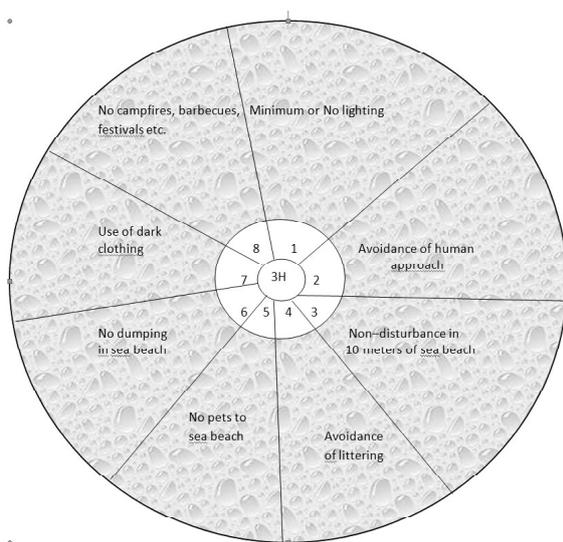


Fig.4 Olive Ridley sea turtle.

CONCLUSION

All the animals of our nature are our hidden treasure and each one is like us. We human beings are leading a healthy life because of existence of both flora and fauna around us. Unfortunately, the declining trend of biodiversity including marine turtles is certainly due to unwanted and undesirable anthropogenic activities. For better survival and population of marine turtles following measures may be taken up (Fig.5).

- (1) Minimum lighting of the sea beach.
- (2) Avoidance of human approach over nesting beach.
- (3) Non disturbance within 10 metres of sea beach which is egg laying place.
- (4) Avoidance of littering nesting site.
- (5) Avoidance of carrying pets in our sea beach.
- (6) Avoidance of putting and dumping structures such as fishing vessels, equipments, vehicles, plastic bottles, and non-biodegradable materials on the sea beach.
- (7) Use of dark dresses or clothings for camouflage.
- (8) Avoidance of campfires, barbecues, festivals etc.

Our nature is our culture and heritage. Indian culture and tradition is unique in the world as far as conservation through worshipping is concerned. This is reflected through respect, love, and offering to sun (source of light, energy, and disinfection), rivers (source of drinking water), temples (source of peace and tranquillity), trees (source of oxygen), animals source of

degradation, ecological balance, harmony, learning etc.) and soil (source of food through plants, trees etc.). Worshipping nature was our daily routine which is now ignored, degraded, and destroyed. That is the reason why unexpected unnatural situation arises which is affecting us tremendously. So,

“Let us protect our nature
for a healthy future without torture.”

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