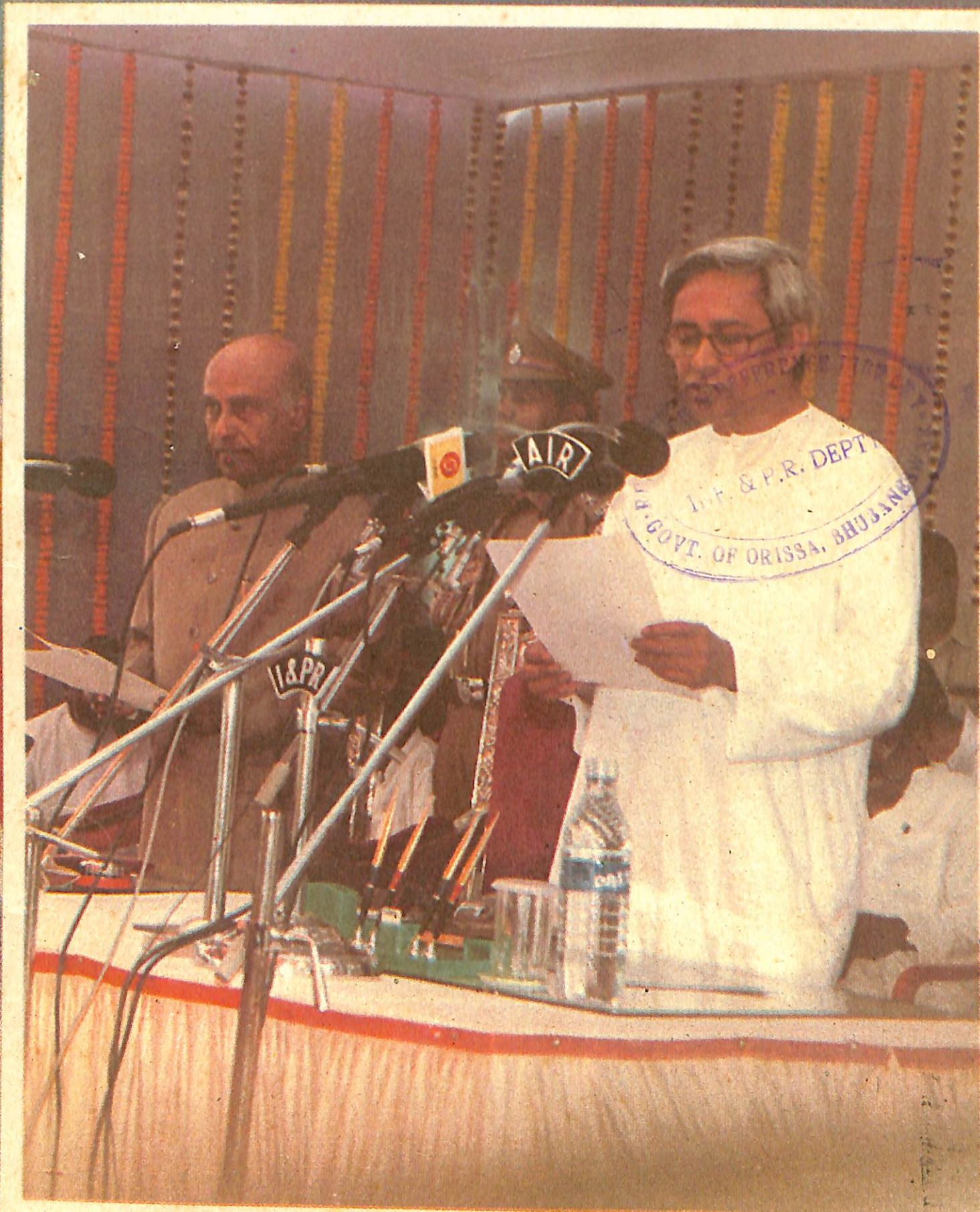


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ORISSA REVIEW

FEBRUARY-MARCH-2000





In the joint meeting of BJD and BJP M.L.As on 2.3.2000 Shri Naveen Patnaik is unanimously declared leader of the Party.



Chief Minister Shri Naveen Patnaik discussing with the Secretaries and Principal Secretaries of the State Government at the Secretariat Conference Hall on 7.3.2000.

ORISSA REVIEW

VOL. LVI No. 7 & 8
FEBRUARY-MARCH, 2000

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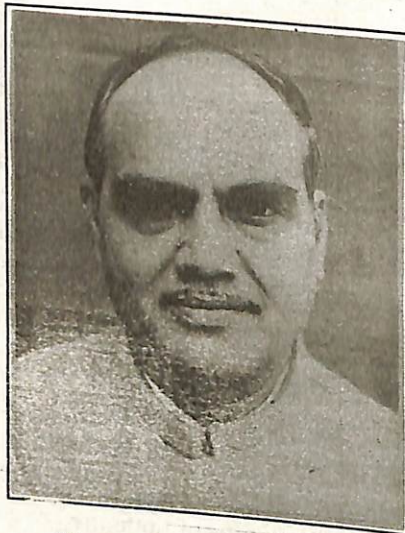
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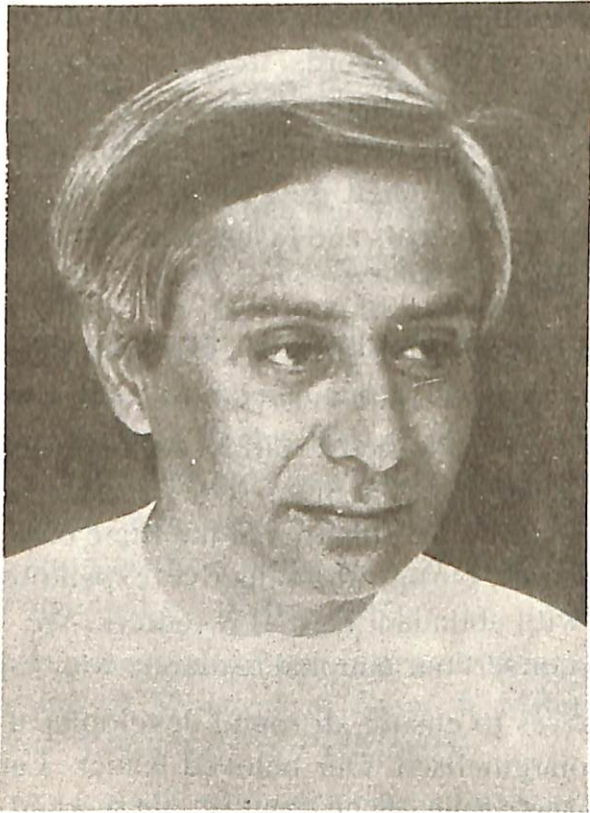
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**FOURTEENTH SPEAKER OF
ORISSA LEGISLATIVE ASSEMBLY**



Shree Sarat Kumar Kar

MESSAGE OF
SHRI NAVEEN PATNAIK
CHIEF MINISTER
TO THE PEOPLE OF ORISSA
ON ASSUMPTION OF OFFICE



My dear Borthers & Sisters of Orissa,

I extend my warm greetings and felicitations to you on assuming the Office of the Chief Minister of Orissa. I express my sincere gratitude to you for the love and affection showered on me and for the faith and confidence reposed on my party and alliance by electing us with a massive mandate.

We are committed to provide an able, efficient and responsive Government to ensure rapid development of the State. The administrative machinery will be sensitised to the needs and aspirations of the people. Our Government will make a sustained endeavour to provide transparency in the administration. Corruption and inefficiency will be dealt with firmly.

As you are aware, the super-cyclone has wrought havoc and caused unprecedented devastation in the coastal districts of Orissa affecting over half of the population of the State. My Government accords the highest priority and will take

up with utmost urgency the reconstruction and restoration of the cyclone ravaged areas. We have to instill confidence in the minds of affected people and speedily ensure a return to normalcy.

Our people are languishing in poverty and deprivation. Our infant mortality rate is the highest in the country. Our literacy level is lower than the national average. The basic facilities of primary education and primary health care will receive priority. We will give a special thrust to rural development and employment generation.

We intend to give a special thrust to alleviate the sufferings of the people in KBK Districts and tribal areas and raise the standard of living of the people and address the problems of regional disparity. Western Orissa Development Council will be made more effective and efficient and its area of operation will be widened. Agriculture, Irrigation, poverty amelioration, generation of rural employment and infrastructural development will engage our attention to improve the quality of life of the people. We will strive to augment irrigation potential by at least 25%.

We are aware of the special need of the vulnerable sections of the society and we will make sincere efforts to address their needs. We intend to establish a Minority Commission and create a Fund for development of other backward communities. We will ensure that the dignity of women is preserved and development of the people belonging SC and ST is accelerated.

We are on the threshold of massive technical advancement as we enter to the new millennium. My Government will provide impetus to scientific and technological advancement of the State and will introduce computer education at the Secondary School level to prepare our children to face the challenges of life in the new millennium. We will also make use of computers in increasing administration efficiency. Maintenance of land records, treasury business, motor vehicle tax and excise duty collection are some of the areas where computers would find wide application. Advantage of latest technology will be taken to ensure all round development of the State by instituting six technology missions for water shed development, Horticulture development, Handloom and Sericulture Development, Weavers and Fishermen's Development, Information Technology and upgradation of livestock.

The Government will do its best to preserve and development the language, art and culture of Orissa.

The task ahead is difficult and daunting. We have inherited an empty coffer with a heavy debt burden. Recklessness in fiscal management has brought the State to the brink of financial bankruptcy. We have to take corrective measures to bring the finances of the State back on the rails. This entails on us to pursue austerity measures, curtail unproductive expenditure and inculcate proper work ethic. Orissa is endowed with abundant natural resources. We have a diligent, disciplined and labourious work force to convert our national resources to prosperity.

We have miles to go to fulfil these objectives to ensure all round development of the State and uplift the poor, downtrodden and the marginalised. Our beloved leader Late Biju Patnaik dreamt to give Orissa a pride of place in the whole of the country and worked in this direction till the last moment of his life. We are committed to carry on his unfinished work with strong determination so that Orissa emerges as a vibrant State and the past glory of Kalinga is restored.

I beseech your unstinted cooperation and wholehearted support in our journey ahead. May Lord Jagannath, grant us the courage, strength and determination to achieve our goal.

JAI HIND

A Short Profile

CHIEF MINISTER SHRI NAVEEN PATNAIK

Shri Naveen Patnaik, son of the late Shri Biju Patnaik and Smt. Gyan Patnaik, was born on 16.10.1946 at Cuttack, Orissa and educated at Doon School at Dehradun. In 1967 he graduated from Delhi University. A bachelor, Shri Naveen Patnaik has recently written a series of non-fiction books on India which have received wide acclaim both in India and abroad. Earlier, Shri Naveen Patnaik was a pioneer in achieving international recognition of Indian design while also working with handloom weavers to enlarge home markets for Indian textiles. As a founder member of INTACH (The Indian National Trust for Art and Cultural Heritage) he has been a prime mover for the preservation of India's cultural wealth.

Shri Naveen Patnaik's books reflect his deep interest in Indian cultural history and tradition. **A Second Paradise** dealt with Indian culture. **A Desert Kingdom** with Indian history and **The Garden of Life** with India's environment and traditional knowledge. All the three books were published not just in India but also very successfully in the U.S.A. and Britain.

After the death of his father, the legendary Biju Patnaik, Shri Naveen Patnaik felt compelled to enter politics. In June 1997 he was elected Member of Parliament to the 11th Lok Sabha in a by-election from Aska Constituency in Orissa. In the Lok Sabha he drew the nation's attention to the severe water shortage creating drought conditions in Aska and neighbouring constituencies and to the Human Rights Report on starvation deaths in Western Orissa. He also toured his constituency extensively and his close association with the people of Aska enabled him to take urgent action on the severe water shortage by reactivating village wells, drilling new tube wells and bringing medical assistance on an urgent basis by mobile medical van and ambulance as well as organising village clinics.

As a member of the 11th Lok Sabha Shri Naveen Patnaik sat on the (1) Consultative Committee of Ministry of Steel & Mines (2) Standing Committee on Commerce and (3) Library Committee of Parliament.

As a result of his dedication to the problems of the people Shri Naveen Patnaik earned the reputation of being a worthy son of his father, whose name is synonymous in Orissa with development. In December 1997 this led to the formation of a new regional political entity-the Biju Janata Dal Party in Orissa, under the leadership of Shri Naveen Patnaik. Within 8 weeks the Biju Janata Dal swept to victory, bringing nine of its twelve candidates as Members to the 12th Lok Sabha.

On being elected to the 12th Lok Sabha from Aska Parliamentary Constituency Shri Patnaik Held the important portfolio of Cabinet Minister of Steel & Mines. He was reelected to the 13th Lok Sabha and became the Union Cabinet Minister for Mines & Minerals.

In the 2000 Orissa Assembly Polls he was elected from Hinjili Constituency and was unanimously elected the leader of the BJD-BJP alliance and on 5th March took the oath of office of the Chief Minister, Orissa. ■

GOVERNMENT OF ORISSA

NEW COUNCIL OF MINISTERS

Shri Naveen Patnaik

Chief Minister

General Administration, Home, Agriculture,
Water Resources & Information Technology

CABINET MINISTERS

Shri Ananda Acharya	: Excise
Shri Adwait Prasad Singh	: Forest & Environment.
Shri Bhagabat Behera	: School & Mass Education
Dr. (Smt.) Kamala Das	: Health, Family Welfare, Women & Child Development.
Shri Nalinikanta Mohanty	: Works, Housing and Parliamentary Affairs
Shri Surendra Nath Naik	: Panchayati Raj
Shri Ramakrushna Patnaik	: Finance, Planning & Co-ordination.
Shri Biswabhusan Harichandan	: Revenue, Law, Fisheries & Animal Resources Development.
Shri Mangala Kishan	: ST & SC Development & Minorities & Backward Classes Welfare
Shri A.U. Singh Deo	: Steel, Mines and Energy
Shri Beda Prakash Agarwala	: Public Enterprises, Food Supplies & Consumer Welfare
Shri Samir Dey	: Urban Development and P.G & P.A.
Shri Aurobind Dhali	: Co-operation, Textile and Handlooms
Shri Kanak Bardhan Singh Deo	: Industries

MINISTERS OF STATE (INDEPENDENT CHARGE)

Shri Duryodhan Majhi	: Information & Public Relations
Shri Bijoyshree Routray	: Tourism and Culture
Shri Ranendra Pratap Swain	: Sports, Youth Services, Science & Technology
Shri Prasanta Nanda	: Higher Education and Rural Development.
Smt. Draupadi Murmu	: Commerce & Transport
Shri Bimbadhar Kuanr	: Labour & Employment

MINISTERS OF STATE

Shri Debi Prasad Mishra	: Health & Family Welfare
Shri Rabi Narayan Nanda	: Food Supplies & Consumer Welfare
Shri Amar Prasad Satpathy	: Agriculture
Shri Gofak Naik	: Planning & Co-ordination.

RESULT OF 12TH ORISSA LEGISLATIVE ASSEMBLY ELECTIONS - 2000

Name of the Assembly Assembly Constituency	Candidate Elected	Winning Party	Votes Secured	Nearest Rival	Political Party	Votes Secured	Lead Margin
1. KARANJIA (ST)	Padma Charan Haiburu	IND	35387	Raghunath Hembram	BJD	19739	15648
2. JASHIPUR (ST)	Bhanu Ch. Naik	BJP	21935	Sambhunath Naik	IND	15483	6452
3. BAHALDA (ST)	Laxman Soren	BJP	23305	Saiba Sushil Ku. Hansda	INC	21245	2060
4. RAIRANGPUR (ST)	Droupadi Murmu	BJP	25110	Laxman Majhi	INC	20542	4568
5. BANGIRIPOSHI (ST)	Purusottam Naik	IND	20394	Ajen Murmu	JMM	18369	2025
6. KULIANA (ST)	Sudam Marndi	JMM	48703	Sananda Marndi	BJP	26501	22202
7. BARIPADA	Kishore Dash	JMM	49158	Bimal Lochan Das	BJP	38804	10354
8. BAISINGA (ST)	Kandra Soren	BJP	38335	Kuanria Majhi	INC	29397	8938
9. KHUNTA (ST)	Golak Naik	BJP	35658	Prakash Ch. Soren	JMM	32009	3649
10. UDALA (ST)	Bhaskar Madhei	BJP	43539	Rabaneswar Madhei	INC	18290	25249
11. BHOGRAI	Kamala Das	BJD	55763	Dr. Kartikeswar Patra	INC	54708	1055
12. JALESWAR	Jayanarayan Mohanty	INC	70838	Aswini Patra	BJP	70229	609
13. BASTA	Raghunath Mohanty	BJD	61348	Debiprasanna Chand	INC	43768	17580
14. BALASORE	Jivan Pradeep Das	BJP	53242	Arun Dey	IND	39604	13638
15. SORO	Kartik Mohapatra	INC	64841	Sk. Salimuddin Mohmad	BJP	46728	18113
16. SIMULIA	Parsuram Panigrahi	BJD	56812	Padma Lochan Panda	INC	53883	2929
17. NILGIRI	Pradipta Panda	CPI(M)	49137	Damodar Mahapatra	IND	31402	17735
18. BHANDARIPOKHARI (SC)	Ratha Das	BJD	59441	Kumar Shree Chiranjivi	INC	39789	19652
19. BHADRAK	Biren Palei	INC	55051	Prafulla Samal	BJD	54519	532
20. DHAMNAGAR	Manas Ranjan Mallick	IND	38547	Manmohan Samal	BJP	36844	1703
21. CHANDABALI (SC)	Bishnu Ch. Sethi	BJP	59225	Netrananda Mallick	INC	50628	8597
22. BASUDEVPUR	Bijoyshree Routray	BJD	60203	Minakshee Nayak	INC	47054	13149
23. SUKINDA	Prafulla Ch. Ghadei	BJD	75874	Jayakrishna Behera	INC	42685	33189
24. KORAI	Ashok Kumar Das	JD(S)	39281	Sanchita Mohanty	BJP	28390	10891
25. JAJPUR (SC)	Suryamani Jena	BJD	44458	Amiyakanta Mallick	INC	26983	17475
26. DHARMASALA	Kalpataru Das	BJD	50890	Kangali Charan Panda	INC	45207	5683
27. BARCHANA	Amar Prasad Satpathy	BJD	63429	Sitakanta Mohapatra	INC	58674	4755
28. BARI-DERABISI	Debashis Nayak	BJD	53814	Kulamani Rout	INC	38776	15038
29. BINJHARPUR (SC)	Pramila Mallick	BJD	45476	Anadi Charan Das	INC	21972	23504
30. AUL	Pratap Keshari Dev	BJD	61894	Dolagobinda Nayak	INC	36569	25325
31. PATTAMUNDAI (SC)	Tapas Kumar Das	BJD	47214	Ganeswar Behera	INC	39544	7670
32. RAJNAGAR	Nalinikanta Mohanty	BJD	84532	Bijay Pradhan	INC	32698	51834
33. KENDRAPARA	Bedprakash Agarwala	BJP	48560	Bhagabat Prasad Mohanty	INC	29485	19075

Name of the Assembly Assembly Constituency	Candidate Elected	Winning Party	Votes Secured	Nearest Rival	Political Party	Votes Secured	Lead Margin
34. PATKURA	Trilochan Behera	AITC	59288	Atanu Sabyasachi Nayak	BJD	23038	36250
35. TIRTOL	Debasis Samantray	BJD	58876	Basant Kumar Biswal	INC	54606	4270
36. ERSAMA	Damodar Rout	BJD	74493	Bijay Kumar Nayak	INC	27940	46553
37. BALIKUDA	Umesh Ch. Swain	INC	50153	Raghunandan Das	BJD	48534	1619
38. JAGATSINGHPUR (SC)	Bishnu Charan Das	BJD	68450	Arakhta Bhoi	INC	33878	34572
39. KISSANANAGAR	Pratap Jena	BJD	49614	Birakishore Parida	INC	31919	17695
40. MAHANGA	Sarat Kumar Kar	BJD	48637	Sk. Matlub Ali	INC	45191	3446
41. SALEPUR (SC)	Kalandi Behera	BJD	47290	Prakash Ch. Behera	INC	21203	26087
42. GOBINDPUR	Panchanan Kanungo	BJD	55904	Rabindra Ku. Mallick	INC	54669	1235
43. CUTTACK SADAR	Nibedita Pradhan	BJP	41424	Pravat Ranjan Biswal	IND	39262	2162
44. CUTTACK CITY	Samir Dey	BJP	63819	Syed Mustafiz Ahmed	INC	30044	33775
45. CHAUDWAR	Bidhubhusan Praharaj	IND	32270	Rajkishore Ram	BJD	31473	797
46. BANKI	Pravat Tripathy	BJD	57091	Debasis Patnaik	INC	37400	19691
47. ATHGARH	Ranendra Pratap Swain	BJD	80436	Janaki Ballav Patnaik	INC	40011	40425
48. BARAMBA	Devi Mishra	BJD	79419	Laxmi Devi	INC	11820	67599
49. BALIPATNA (SC)	Raghab Ch. Sethi	BJD	47279	Benudhara Bhoi	INC	36352	10927
50. BHUBANESWAR	Biswabhusan Harichandan	BJP	117150	Dr. Jagannath Mohapatra	INC	22595	94555
51. JATNI	Suresh Ku. Routray	INC	48204	Sarat Paikray	BJD	44127	4077
52. PIPILI	Pradeep Maharathi	BJD	61447	Yudhishthir Samantaray	INC	38721	22726
53. NIMAPARA (SC)	Baidhar Malik	BJP	52351	Rabindra Kumar Sethy	INC	27751	24600
54. KAKATPUR	Surendranath Naik	BJD	65598	Satyabrata Patra	INC	40753	24845
55. SATYABADI	Prasad Ku. Harichandan	INC	47848	Ramaranjan Baliarsingh	IND	46396	1452
56. PURI	Maheswar Mohanty	BJD	62418	Umaballav Rath	IND	39015	23403
57. BRAMHAGIRI	Lalatendu B. Mohapatra	INC	66725	Ajaya Jena	BJD	43183	23542
58. CHILKA	Dr. Bibhuti B. Harichandan	BJP	66543	Debendranath Mansingh	INC	47525	19018
59. KHURDA	Jyotirindra Nath Mitra	IND	35320	Minati Harichandan	BJD	29894	5426
60. BEGUNIA	Prasanta Nanda	BJP	45877	Kailash Ch. Mohapatra	INC	43723	2154
61. RANPUR	Ramakanta Mishra	INC	48676	Surama Padhy	BJP	47319	1357
62. NAYAGARH	Bhagabat Behera	BJD	59472	Sitakanta Mishra	INC	29384	30088
63. KHANDAPARA	Bijayalaxmi Pattnaik	BJD	56854	Bibhuti B. Singh Mardraj	INC	19194	37660
64. DASPALLA	Harihar Karan	INC	29609	Rudramadhab Ray	IND	25611	3998
65. JAGANNATHPRASAD (SC)	Simanchal Behera	INC	42729	Madhabananda Behera	BJD	40977	1752
66. BHANJANAGAR	Bikrama Keshari Arukha	BJD	49628	Dandapani Patra	INC	41121	8507
67. SORADA	Usha Rani Panda	INC	43403	Ananta Narayan Singh Deo	BJP	38426	4977
68. ASKA	Debaraj Mohanty	BJD	33040	Uma Ch. Bisoi	INC	20226	12814
69. KAVISURYANAGAR	Nityananda Pradhan	CPI	38494	Ladukishor Swain	BJD	36593	1901
70. KODALA	Ramakrishna Patnaik	BJD	76019	Udayanath Pradhan	INC	24542	51477
71. KHALLIKOTE	V.Sugyani Kumari Deo	BJD	62442	Trinath Samantray	INC	28871	33571
72. CHATRAPUR	Ram Chandra Panda	BJP	43370	Nagi Redala Narayan	IND	37714	5656

Name of the Assembly Assembly Constituency	Candidate Elected	Winning Party	Votes Secured	Nearest Rival	Political Party	Votes Secured	Lead Margin
73. HINJILI	Nabin Patnaik	BJD	56243	Udayanath Nayak	INC	29826	26417
74. GOPALPUR (SC)	Rama Chandra Sethy	BJD	43054	Trinath Behera	INC	40947	2107
75. BERHAMPUR	Dr. Ramesh C.C.Patnaik	BJD	51243	Chandra S. Sahu (Gosan)	IND	31382	19861
76. CHIKITI	Usha Devi	BJD	56371	Chintamani Daynsamantara	INC	43766	12605
77. MOHANA	Surya Narayan Patra	BJD	51804	Prasant Chandra Swain	INC	32106	19698
78. RAMAGIRI (ST)	Haladhar Karzi	INC	36698	Bharat Paika	BJD	32630	4068
79. PARALAKHEMUNDI	Trinath Sahoo	INC	33139	Venkata Ramana	BJP	20195	12944
80. GUNUPUR (ST)	Ramamurty Gamango	BJP	51132	Bhagirathi Gamango	INC	21341	29791
81. BISAMA CUTTACK (ST)	Sarangadhar Kadraka	BJD	39360	Dambarudhar Ulaka	INC	35934	3426
82. RAYAGADA (ST)	Lalbihari Humirika	BJD	38168	Ulaka Ramachandra	INC	29460	8708
83. LAXMIPUR (ST)	Bibhisana Majhi	BJD	32640	Gaurachandra Muduli	INC	20088	12552
84. POTTANGI (ST)	Jayaram Pangi	BJD	61084	Rama Ch. Kadam	INC	31570	29514
85. KORAPUT	Tara Prasad Bahinipati	INC	45621	Iswar Chandra Panigrahi	BJD	30951	14670
86. MALKANGIRI (SC)	Arabinda Dhali	BJP	42511	Nimai Ch. Sarkar	INC	35065	7446
87. CHITRAKONDA (ST)	Mamata Madhi	INC	34351	Prahallad Dora	IND	16226	18125
88. KOTPAD (ST)	Basudev Majhi	INC	56788	Sadan Naik	BJP	33806	22982
89. JEYPORE	Rabi Narayan Nanda	BJD	55743	Raghunath Patnaik	IND	19579	36164
90. NOWARANGPUR	Habibulla Khan	INC	57987	Subash Ch. Dash	BJP	36383	21604
91. KODINGA (ST)	Sadan Nayak	INC	55406	Damburu Majhi	BJP	32675	22731
92. DABUGAM (ST)	Bhujabal Majhi	INC	49673	Bhagaban Majhi	BJD	44558	5115
93. UMARKOTE (ST)	Smt. Parama Pujari	INC	49457	Dharmu Gond	BJP	41858	7599
94. NAWAPARA	Basanta Ku. Panda	BJP	50477	Prem Ku. Azad	INC	24025	26452
95. KHARIAR	Duryodhan Majhi	BJD	52384	Rajashri Debi	INC	31907	20477
96. DHARMAGARH (SC)	Bira Sipka	BJD	29276	Bhisma Sunani	IND	18187	11089
97. KOKASARA	Roshni Singh Deo	BJD	25459	Sunil Ch. Nayak	INC	16864	8595
98. JUNAGARH	Himanshu Shekhar Meher	BJP	35970	Bhupinder Singh	INC	28180	7790
99. BHAWANIPATNA (SC)	Pradipta Ku. Naik	BJP	42099	Dusmanta Naik	INC	27039	15060
100. NARLA (ST)	Balabhadra Majhi	BJD	40229	Kumar Mani Sabar	INC	30520	9709
101. KESINGA	Dhaneswar Majhi	BJP	37876	Jaganath Pattanaik	INC	29696	8180
102. BALIGUDA (ST)	Surendra Kanhar	BJP	32011	Sahura Mallik	INC	31004	1007
103. UDAYAGIRI (ST)	Saluga Pradhan	BJD	46690	Nagarjun Pradhan	INC	43035	3655
104. PHULBANI (SC)	Bishnu Priya Behera	BJD	48466	Abhimanyu Behera	INC	37997	10469
105. BOUDH	Pradip Ku. Amat	IND	31247	Sujeet Kumar Padhi	INC	30372	875
106. TITILAGARH (SC)	Jogendra Behera	BJD	38857	Dambarudhara Chatria	INC	30071	8786
107. KANTABANJI	Santosh Singh Saluja	INC	22885	Hazi Mahamad Khan	IND	21268	1617
108. PATNAGARH	Kanak Vardhan Singh Deo	BJP	47460	Rajani Prusty	INC	16901	30559
109. SAINTALA	Surendra Singh Bhoi	INC	29440	Jagneswar	BJD	21200	8240
110. LOISINGHA	Balgopal Mishra	BJP	47546	Narasingha Mishra	JD(U)	22246	25300
111. BOLANGIR	A.U.Singh Deo	BJD	44246	MMH Khan	INC	30554	13692
112. SONEPUR (SC)	Kunduru Kushal	BJD	39018	Achyutananda Biswal	INC	32602	6416

Name of the Assembly Assembly Constituency	Candidate Elected	Winning Party	Votes Secured	Nearest Rival	Political Party	Votes Secured	Lead Margin
113. BINKA	Niranjan Pujari	BJD	36386	Nabakrushna Danta	IND	25886	10500
114. BIRMAHARAJPUR	Baishnab Pradhan	BJD	32360	Sanjiv Sahoo	IND	25318	7042
115. ATHAMALLIK	Nagendra Kumar Pradhan	BJD	58861	Amarnath Pradhan	INC	34232	24629
116. ANGUL	Adwait Prasad Singh	BJD	75356	Ramesh Jena	INC	30150	45206
117. HINDOL (SC)	Anjali Behera	BJD	44049	Maheswar Naik	INC	16900	27149
118. DHENKANAL	Krushna Chandra Patra	BJP	29762	Sudhir Kumar Samal	IND	25714	4048
119. GONDIA	Nabin Nanda	BJD	50015	Sidheswari P. Mishra	INC	28317	21698
120. KAMAKSHYANAGAR	Brahmananda Biswal	BJD	44388	Sibarama Sahoo	CPI	16798	27590
121. PALLAHARA	Dharmendra Pradhan	BJP	40361	Dr. Nrusingha Ch. Sahu	IND	30482	9879
122. TALCHER (SC)	Mahesh Sahoo	BJP	58686	Arjun Behera	INC	26055	32631
123. PADMAPUR	Bijaya Singh Bariha	BJD	49497	Satya Bhusan Sahu	INC	41001	8496
124. MELCHAMUNDA	Prakash Ch. Debta	INC	45399	Murari Prasad Mishra	IND	34238	11161
125. BIJEPUR	Ashok Ku. Panigrahi	BJD	57298	Ripunath Seth	INC	44202	13096
126. BHATLI (SC)	Bimbadhar Kuanr	BJP	62844	Mohan Nag	INC	33227	29617
127. BARGARH	Ananda Acharya	BJD	65924	Nabin Kumar Pradhan	INC	30878	35046
128. SAMBALPUR	Jayanarayan Mishra	BJP	60660	Ananda Jena	INC	44879	15781
129. BRAJARAJNAGAR	Anup Kumar Sai	INC	35969	Suresh Pujari	BJP	25947	1022
130. JHARSUGUDA	Kishore Kumar Mohanty	BJD	66238	Iswar Naik	CPI	23045	43193
131. LAIKERA (ST)	Hemananda Biswal	INC	55692	Brundaban Majhi	BJP	34110	21582
132. KUCHINDA (ST)	Rabinarayan Naik	BJP	36296	Panu Ch. Nayak	INC	22210	14086
133. RAIKAKHOL (SC)	Duryodhan Sohela	BJD	24771	Abhimanyu Kumar	INC	20593	4178
134. DEOGARH	Subash Ch. Panigrahi	BJP	36514	Nitesh Gangadev	IND	27730	8784
135. SUNDARGARH	Sankarsan Naik	BJP	51088	Kishore Chandra Patel	INC	39380	11708
136. TALSARA (ST)	Gajadhar Majhi	INC	39030	Indranani Kallo	BJP	34955	4075
137. RAJGANGAPUR (ST)	Mangala Kisan	BJD	44017	Damayanti Roudia	INC	30362	13655
138. BIRAMITRAPUR (ST)	George Tirkey	JMM	36675	Sukdev Pradhan	BJP	23791	12884
139. ROURKELA	Ajit Das	BJD	62450	Sarada Prasad Nayak	IND	28432	34018
140. RAGHUNATHPALLI (ST)	Sankar Oram	BJP	41996	Anil Minj	INC	26724	15272
141. BONAI (ST)	Dayanidhi Kisan	BJP	32566	Janardan Dehury	INC	19659	12907
142. CHAMPUA (ST)	Saharai Oram	IND	28795	Madhaba Sardar	INC	23559	5236
143. PATNA (ST)	Gourahari Naik	BJP	51529	Kanhu Ch. Naik	IND	17214	34315
144. KEONJHAR (ST)	Mohan Ch. Majhi	BJP	51449	Jagadis Naik	INC	29286	22163
145. TELKOI (ST)	Niladri Nayak	BJD	52955	Prana Ballava Nayak	INC	38517	14438
146. RAMACHANDRAPUR	Badri Narayan Patra	IND	44914	Niranjan Patnaik	INC	36682	8232
147. ANANDAPUR (SC)	Mayadhar Jena	BJP	57492	Jayadev Jena	INC	52698	4794

BJD - 68 BJP - 38 INC - 26 IND - 8 JMM - 3 CPI(M) - 1 CPI - 1 AITC - 1 JD(S) - 1

MADHUSUDAN DAS: FATHER OF THE ORIYA MOVEMENT

Dandapani Behera

The Utkal Sabha or Orissa Association founded by Madhusudan in 1882, slowly expanded as a mouth-piece of the Oriyas merged into the celebrated Utkal Sammilani or the Utkal Union Conference, in 1903 at Cuttack. Madhusudan used to attend the early sessions of the Indian National Congress as a representative of the Utkal Sabha. When he raised the tragic case of the Oriyas and pleaded for formation of linguistic province in the congress session, he was misunderstood by the national leaders and particularly those of Bengal. Sri Aurobindo branded him as 'young and brilliant Madhusudan as parochial'. When Surendranath Banerjee in 1902 requested him to organise the Indian National Congress in Orissa in a significant manner, Madhusudan said: 'How do you expect a cripple to run, Mr. Banerjee and that too as the equal of a healthy person? The Oriya people live vivisected in four different provinces, their limbs wrenched off the main body. As an Oriya, my first objective should be, to see my people live together under one administration, feeling the sense of oneness just as other people are having. Will you help me in meeting this vital need of my people? Will you support me in passing a resolution in the congress for the unification of the Oriya-speaking lands? When his resolution for formation of linguistic provinces was turned down by the congress session in 1902, Madhusudan parted company with the Congress from 1903, and concentrated his energies for giving 'his down-

trodden Oriya-people; a place under the sun'. But had Madhusudan continued in the Indian National Congress he would have certainly come to occupy its presidency at least for once during his career.

During the Easter Holidays in 1903, 'the awakened Oriyas of Ganjam' under the banner of their 'Ganjam National Conference', convened a conference in Rambha, to which Madhusudan was specially invited 'to give his advice and guidance'. It has been observed that; 'the Utkal Union Conference or the Utkal Sammilani was the outcome of these deliberations' held in the Rambha conference.

The first session of the Utkal Sammilani was held in Cuttack on December 30 and 31, 1903, and was attended by a large number of delegates from princes to peasants from all over Orissa and the outlying Oriya-speaking areas. As many as 335 delegates from the outlying Oriya-speaking areas excluding Orissa, attended the conference. Madhusudan made the Maharaja of Mayurbhanj, Shri Rama Chandra Bhanja Deo, the first President of the Sammilani. The Maharaja addressed the Commoners present there as 'dear brother' to their surprise just to generate 'the united national consciousness among his compatriots'. The Maharaja emphasised on three main objectives such as (1) to bring unity among the Oriya-speaking people, (2) to develop the industrial potentiality of Orissa and (3) to spread education-general, technical,

and female. The Raja of Kanika and Madhusudan Das were the President and the Secretary of the Reception Committee to organise the Sammilani. Projected itself as a 'splendid cultural organisation of the Oriyas, which has not had a comparable parallel so far in any other part of Orissa. It was an unprecedented congregation of thirty ruling chiefs and princes, all top ranking officials of the Orissa Division including the Commissioner, the educated class of Cuttack, Puri, Balasore, Oriya-speaking tracts of Midnapore the Central provinces and Madras Presidency, Sreeram Chandra Bhanja of Mayurbhanj, Rajendra Narayan Bhanja Deo of Kanika and Harihar Mardaraj of Khallikote patronised the conference.

It was a non-political organisation which represented all Oriya tracts, Feudatory State, ruling princes and common people. Both officials and non-officials attended the inaugural function on 30 December 1903 in Cuttack. It was described as 'the Parliament of people inhabiting Oriya speaking areas, not withstanding caste, creed, language and administrative divisions', It was truly a representative national forum embodying the hopes and aspirations of the Oriya people. Unprecedented atmosphere of unity, Co-operation and understanding prevailed among the Oriyas and the domiciled Bengalis.

'For the Oriya people, the annual sessions of the Utkal Union Conference became the symbol of Unity. Every year during Christmas, it drew together intelligent and educated men from all the Oriya-speaking areas, imbued with the ideal of uplift of the community. They were earnest, serious and thoughtful men who constituted the surest signs of a new awakening of the race from the lethargy of ages'.

From 1903 to 1920, the Utkal Union Conference had sixteen annual sessions and

passed several resolutions embracing a wide range of issues, social, economic and cultural etc. under the guiding influence of Madhusudan. 'For more than two decades, Madhusudan and the Utkal Sammilani were one and the same. Motilal Ghose, Editor of Amrit Bazar Patrika, described the Sammilani as Madhu Babu's 'One Man Show'.'

At the demands of the Utkal Union Conference, the Government revived the Salt Manufacturing Industry in Orissa and the establishment of a Tanning Factory at Cuttack.

The conference published a newspaper called 'The Oriya' under the Editorship of Madhusudan.

'Madhusudan's far-sighted political vision brought the Oriya youth and student community under the influence of the Conference where they were provided with political training. Alongwith the annual session, he used to convene a conference of the Utkal Young Men's Association in order to inculcate in the members, the ideals of the Utkal Union Conference.

From 1920 Madhusudan lost all his active interest in the activities of the Utkal Union Conference. The leadership of the Oriya movement passed to the hands of a young group of nationalists for whom the amalgamation issue was rather a matter of secondary importance. They considered to be more relevant and purposeful to prepare Orissa to join the main stream of the Indian National movement. 'By Gandhi, the Utkal Union Conference had almost merged itself in the mainstream of the National Movement in 1920.

In 1907 Madhusudan proceeded to England and carried out the Oriya movement there as well. At his insistence, Lord Curzon powerfully pleaded for the cause of Oriyas in the House of Lords, and Maccolm scots in the

House of commons, Madhusudan circulated a pamphlet captioned 'Discontented India' impressing on them the problems of India in general and of Orissa in particular. He met T.E. Ravenshaw and other former Officers who had worked in Orissa and sought their support for the cause of the unification of the Oriya-speaking areas into one linguistic province. But the viceroy Lord Hardinge did not amalgamate any other outlying Oriya areas with Orissa although he reunited East and West Bengal partitioned in 1905, and separated Bihar and Orissa from Bengal and combined these two into one province in 1912. However, Madhusudan was able to convince many of the British leaders and public men of the need of uniting Oriyas into one province while he was in England.

In 1917 Madhusudan met Montague, the Secretary of States for India and Lord Chelmsford the Viceroy, in a deputation at Cuttack and enlisted their sympathy to the cause of the unification of the Oriya-speaking areas into one province.

On behalf of Orissa, a number of memoranda and representations urging creation of a separate Utkal province were submitted to the Indian Statutory commission under the Chairmanship of Sir John Allsbrook Simon, at Patna in 1927. This commission was popularly known as the Simon Commission which recognised that: 'the Oriya case was deserving of sympathy' and the 'Union that now exist between Bihar and Orissa is a glaring example of the artificial connection of areas which are not naturally related. The Commission was deeply impressed with the Orissa case that a sub-committee under the Chairmanship of Major Attlee, which subsequently recommended the creation of a separate province for Orissa. Accordingly, in 1931, the Orissa Committee was set up under the Chairmanship of Sir Samuel O' Donnell to demarcate the

boundaries of the proposed province and to report on administrative, financial and other such matters of the emerging province. Madhusudan was the guiding force behind all such developments who finally brought the historic land of 'Utkal to the notice of the world'. For Madhusudan a separate Orissa province would be 'an enduring symbol of the resurgence of the Oriya people and their identification'.

Another committee under the Chairmanship of Sir J.A. Hubback popularly known as the Administrative Committee, visited Orissa to finalise an administrative set-up for the proposed province. One of the members of the committee. Sir John Wrote a letter to Madhusudan, in which he had deeply appreciated Madhusudan's held, saying: You must be very much gratified to think that the object which you have had at the heart for so many years is now in sight of fulfilment'.

Like the great leader, Moses of the Jews, the Grand Old man of Orissa, Madhusudan Das, 'Had the spiritual satisfaction of knowing that his labours and sacrifices had at last brought his people to the door-step of the promised land Orissa, though he himself was not destined to see' how it emerged on the First April, 1936.

AS A LEGISLATOR :

Madhusudan made outstanding achievements as a legislator. He delivered most witty and effective speeches on the floor of the Legislative Council of Bengal, to which he was elected in 1896. He was re-elected in 1897, 1900 to 1908 to 1911 again and again. He most powerfully ventilated the grievances of the exploited Oriyas on many occasions. With the inclusion of Orissa with Bihar, he became a member of the Bihar and Orissa Legislative Council from 1913 to 1913. Representing the Legislative Council, he also became a member of the Central Assembly in

1913. In 1921 he was appointed as the Minister of Local Self-Government of Bihar and Orissa. During his tenure as a minister, he satisfied both the Government and the people by his skillful performance and dedicated services. But when he was at the zenith of his popularity, he resigned in 1923.³

AS A JOURNALIST :

Madhusudan was also widely known for his journalistic acumen. He edited a weekly newspaper called 'The Oriya' which was published on behalf of the Utkal Union Conference since 1917. But later on, he resigned from the Editorship of this paper on the point of principle. He was also a regular contributor to an earlier paper titled 'The Star of Utkal'. In all his writings he highlighted the oriya problems and interests.⁴

Alongwith his professional work, he concentrated his abundant surplus energy into industrial productions. In 1897, he set up the Orissa Arts Wares at Cuttack to produce various ornaments or pure stuff and finer craftsmanship. He also started a shoe-making industry at Cuttack in 1905, called the 'Utkal Tannery'. While setting up such industries, he appealed to the people to make and use the home-made goods and articles. 'The practical, hard-headed lawyer turned into a producer and dealer in arts and crafts.

Orissa is famous for its silver filigree work, gossamer delicacy over the ages. Sambalpur was famous for its artistic textiles. Berhampur was unrivalled for beautiful hand-spun 'Pata' products. But because of the defective economic policies of the Government, the cottage industries and handicrafts of Orissa were slowly dying a cruel death. Determined to revive the glory of Orissa's arts, Madhusudan set up a large factory inside the compound of his house for manufacturing improvement art wares and arranged their sale in a large building adjacent

to his house. He went abroad twice and presented his craft products to the notable-dignitaries of Great British and Europe in order to just popularise the Orissa art. He received a number of letters from them appreciating the Orissan products. One such letter came from Sir William Wedderburn, the British M.P. who attended the Indian National Congress, in which he wrote: 'I never saw a more artistic piece of filigree work'. 'The Statesman and the friend of India', a newspaper of Calcutta, wrote on March 2, 1901 that: 'The specimens of Orissa art that were shown to us in silver and gold, ivory and horn are in every way excellent, graceful and original design, they reflect the most credit'.

It has been aptly observed that : 'Orissa's present fame for silver-filigree work is really due to the impetus and inspiration that Madhusudan gave to this industry at the beginning of this century, when it was nearly dead'. But his dream-child, 'the Orissa Art Wares', met death only too soon since Madhusudan never looked into the commercial aspects and was always carried away by his patriotic and philanthropic idealism.⁵

GANDHIJI'S VISIT TO ORISSA :

In 1925 Gandhiji visited Orissa and was the guest of Madhu Babu. During his stay at Cuttack, Gandhiji was astonished to find how deeply Madhusudan studied and thought over the tanning industry and on his return from Orissa, he contributed an article about this in his 'Young India'.

ASSOCIATION WITH GOPABANDHU DAS :

Since Gopabandhu Das joined his camp in 1906, as a Junior legal practitioner, Madhu Babu associated with the former on many matters regarding the Utkal Union activities, the Oriya and the national movements.

Madhu Babu was deeply connected with the Satyabadi School of Utkalmani Gopabandhu Das, which school was a kind of itself. In the Satyabadi school reports, the following has been mentioned :-

"We count upon our grand old man the Hon'ble Mr. M.S.Das, C.I.E. as one among us for the keen and sincere interest he is always taken in our humble endeavour. In spite of his old age and many pleasing engagements, he has never failed to respond to our call to come to Satyabadi whenever we needed his presence'.

How deep was the love Madhu Babu had for Pandit Gopabandhu Das could be known from his letters to the Utkalamani, one of which reads :

'I am anxious for your health. I have grown desperate and may pass away any day.

You are the only person with whom I should like to pray in my death-bed. Take care of your health".

"However the cold hand of death had taken away Pandit Das much before the last day of Mr. Das".⁶

Reference :

1. P.K. Mishra, struggle for separate State of Orissa, Freedom Movement in Orissa, *Orissa Review*, August 1989, pp.73-80.
2. *Ibid.*
3. Surendra Mohanty, Op. Cit., p.28
4. *Ibid.*
5. *Ibid.*
6. *Ibid.*

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DR. MAHATAB SPEAKS :

AMALGAMATION OF ORIYA-SPEAKING OUTLYING TRACTS
(Orissa Legislative Assembly on 21st Feb. 1947)

The Hon'ble Sri Harekrushna Mahtab : Sir, I think I ought to have said at the beginning stage that Government are in full sympathy with this resolution. I know the points which have been raised and which require clarification.

First of all, in this resolution, it has been mentioned that in 1938-39 a resolution was passed in this Assembly calling upon the then Government to approach the Secretary of State in this connection. I would take the House into confidence and read out the reply which the Secretary of State gave at that time. It must be remembered that this representation was made only a few days after the resignation of the Congress Ministry in pursuance of a resolution which was passed when they were in office. The reply was received long after. I shall read out the portion of the reply which will throw a flood of light on our own weaknesses.

"Even in ordinary circumstances the documents forwarded afford insufficient grounds for reopening a matter of controversy which was settled after careful enquiry with the aid of the Joint Select Committee. The Secretary of State feels no doubt that any attempt to give practical effect to a recommendation necessarily so widely worded would give rise to more dispute and controversy than it would remove. But even if the proposals were free from this objection, he considers it hardly necessary for him to say

that it would be impossible to consider it in present circumstances".

The circumstances referred to here were war conditions. Even then he has given his opinion with regard to this matter in ordinary circumstances.

I would draw your attention to the fact that there was a Committee, popularly known as the O'Donnell Committee, of whose report we are all aware. Uptill now, no reply has been given to the findings of that Committee. Then the Joint Select Committee, in which Orissa was duly represented by very able leaders, submitted a report. That has also not yet been protested against. I do not mean to say that because of these defects we should not proceed in our own efforts to have all the outlying tracts amalgamated with the Province. But I simply point out these weaknesses so that our leaders and others will know how and where to agitate.

The term agitation has been used very freely in this connection and also many of my friends have said that we must agitate on all fronts. One of the fronts is that we have to convince others that we have a case. This resolution unfortunately has been so widely worded in the words of the Secretary of State — that it will perhaps mean everything and nothing. I personally plead myself guilty to the charge that I have not studied this question as thoroughly as I ought to have. I have insisted upon my friends who claim that they have studied the matter to define the areas which

we would like to be amalgamated with our Province, but I am very sorry to say that these areas have not been specifically mentioned anywhere, in any speech or in any report. I would, therefore, request those members who are deeply interested in this matter to look to this aspect of the question and to prepare a suitable case not only for the constituent Assembly but for all the reasonable public in this country and outside.

Sri Karunakar Panigrahi : Pakistanra dabire madhya boundary define hoinahi. Kintu andolana chalichhi. Ataeba ama andolanare kshyati kana ?

The Hon'ble Sri Harekrushna Mahtab : If that be the argument that since Pakistan has not been defined, therefore, the outlying tracts of the Orissa Province should not be defined then I do not think this resolution will not find approval in any quarter as Pakistan has not.

Then I would draw your attention to another weakness of ours. That is this. We mix up this question with controversies of political parties here. Reference has been made to the deeds or misdeeds of the Congress as a political party in this matter. I know that a charge is always brought against the Congress that this organisation is not mindful to the interests of Oriyas meaning thereby that they do not take this matter up. I have tried my utmost to go into this matter from psychological point of view. What is expected of the Congress. I think the Congress is expected first of all, to find out the areas which should be amalgamated with this Province and then when the areas are found out the Congress must find out the ways and means to do it. If all these should be done by the Congress, I do not think there is any necessity for any other party simply to give opinion on this subject. The Congress has its own opinion and Congress has the grit and strength to enforce its opinion and there would be no necessity of

any other party giving any opinion in this matter. More opinion does not count.

Then reference has been made to the bye-election in Orissa in the month of March last. I have to make that point clear. The Hon'ble members know that there is a constituency for the Central Legislative Assembly called the Ganjam. Vizagapatam constituency because when the 1919 Constitution was introduced Ganjam was with Madras and the Central Assembly Constituency was accordingly demarcated. When this Province was separated the first action which ought to have been taken up here by the leaders of the public opinion and the Provincial Government was to separate that constituency from the general constituency. But that was not done. Not only that was not done by the then Congress Ministry but also by a Ministry which was headed by the leader of this agitation, the Maharaja of Parlakemidi. No body paid his attention to this question. Only when we people were released from jail, the Utkal Provincial Congress Committee took up the matter and moved in the matter. It was then too late and therefore nothing could be done. But subsequently, shortly after we assumed office we moved in the matter of the constituency with regard to the Council of State. Previously this constituency was called the Bihar and Orissa constituency but not for Orissa. We have got a separate seat in the Council of State and that seat was given to Orissa by taking out a seat from the nominated block. So that was a great step. I have no doubt in my mind that if in 1942 or 1943 the attention of the Government of India had been drawn to the existence incongruity of Ganjam-Vizagapatam Constituency, the constituency would have been separated and we would have got a seat more in the Central Legislative Assembly and instead of 2½ seats in the Central Legislative Assembly we could have

got full 3 seats there. We should not bring any party question into this. The bye-election there was not held on Oriya Andhra basis. The election was held on political basis and I think I do not disclose any secret when I say that a certain candidate, he was a Rai Bahadur belonging to Vizagapatam was contesting both Mr. Narayan Murty and Mr. H.K. Sahu with the support of many of the Oriya leaders on political grounds. Therefore, we should not mix up the question of unification of Orissa with which everybody sympathises, with the political question, as here we ought to pull together. Now this subject very unfortunately has been used as a political weapon against the Congress. Even at the risk of incurring the displeasure of many of my friends I still persist in saying that Congress is an organisation not against any provincial interest. The provincial interest is not something against the National interest. Whenever it is found that any provincial interest is against the National interest then there is something wrong in the provincial interest. National interest is the sum total of the provincial interests. But, for instance, If it is found that certain provincial interest is against the National interest, I think it should be the opinion of the provinces to forego the provincial interest in the interest of the Nation as a whole.

It has been mentioned here and our attention has been drawn to the Andhra Mahasabha with the suggestion that here we should follow the Andhra Mahasabha. The hon'ble members will be interested to know that organisation is now in a confused state and probably on the point of dissolution. Sometimes we do not know what is happening elsewhere and we think in our own way. Very recently, the President of the Andhra Mahasabha has resigned and there is confusion in the organisation. It does not sit. Now, a few members — they do not call themselves as members belonging to that organisation - but

individually are carrying on agitation for a separate province for the Andhras, in the Constituent Assembly. One of the hon'ble members remarked that the energy which the Andhra Mahasabha showed during the time of the Constituent Assembly should be emulated here by the Oriyas. Really, I saw myself the energy with which these people were working for the purpose, we should follow them in this matter.

It has been suggested here that some Congress leaders presumably and openly said outside, that Dr. Rajendra Prasad is responsible for the exclusion of Singbhum from Orissa. I have gone through all the records not only here in office, but outside, the printed documents but no where I find the poor gentleman comes into the picture. Only in 1921 when it was discussed in the Congress organisation whether Singbhum should be placed under the Orissa Provincial Congress Committee and Pundit Gopabandhu Das took up the question. it was suggested at that time by the Congress High Command that a plebiscite should be taken and Singbhum should be placed either under the Orissa Provincial Congress Committee or the Bihar according to the result of that plebiscite. At that time, I admit, the Bihar leaders did not show as much enthusiasm as Pundit Gopabandhu Das. But this is a matter for Congress Organisation but none of the other political parties has anything to do with it. I think when O'Donnel Committee or any other committee was appointed for demarcating the boundaries of Orissa, neither Dr. Rajendra Prasad nor any other Congress leader took up any side. As a matter of fact, these people were in jail as ourselves. I do not understand how it is said that this gentleman stood in the way of amalgamation of Singbhum with Orissa. I am afraid, politics is mixed up with this question. So, if we take into consideration the question of amalgamation of outlying tracts with this

Province, we should consider the matter impersonally and we should keep aside our party politics.

Now coming to the work of the Constituent Assembly, I would draw the attention of the Hon'ble members to the Cabinet Mission's proposal. You will find from that statement an idea about our constitutional position. You will please find there that the Constituent Assembly as such has nothing to do with the demarcation of boundaries. The Constituent Assembly, when they will frame the Constitution, will certainly make some provision in the new constitution, for setting up a Commission or some authority to redemarcate the boundaries according to the circumstances which will arise from time to time. But, besides that, I do not see how this present Constituent Assembly will appoint a Commission or will appoint an authority to go into this question. You will please note that this boundary question is not only an Oriya question. It is closely connected with the communal problem also. However much we may desire it, however much we may claim it and whatever there may be in our claim that Midnapur should be included in the Province of Orissa, you will please see how it will give rise to the communal trouble which is the main problem of the country. We cannot, brush aside this communal problem. We must take into consideration that factor also. There probably the Hindus of Bengal or at least West Bengal, will give their lives for Midnapur. Then the Oriya cause will fall into the background.

Similarly, with regard to Singhbhum the difficulties are these. You know there is a strong movement in Bihar for the separation of Adibasis from Bihar. Their leader in the Constituent Assembly said that after the Quit India Agitation against the British is ended, their Quite India slogan will begin. The Aryans will be asked to quit this country. He frankly

said this in the Constituent Assembly and he was serious in his assertions. He says that the Aryans are new comers in this country. He is a great leader of Adibasis. He wants that a separate province for the Adibasis should be created and Singhbhum should be included in that. The major population of the district of Singhbhum is Hoes. These Hoes are Adibasis, it is an admitted fact. So, if we introduce our Oriya question then, we must take care to see how their points of view should be met. I place all these difficulties not because I do not want amalgamation but because I want to give you and to myself a direction in which we ought to try for these things.

Incidentally I may correct some historical misstatements which have been made here which I think ought to be corrected. First of all, it is not a fact that Mr. Madhusudan Das started the Utkal Union Conference because of his differences with congress. The fact is that in 1911 and 1912 Mr. Madhusudan Das took a leading part in the Congress Organisation and I am proud of the fact that up till now no Oriya has taken such a leading part in the Congress as Mr Madhusudan Das did at that time. Mr. Das quarelled with the Congress long after that in 1927. The agitation for amalgamation of Oriya speaking tracts was started just after the Bengal Partition Agitation. I may be wrong but that is my impressions.

The Hon'ble the Speaker : It started in the year 1901.

The Hon'ble Sri Harekrushna Mahtab : Then I come to another misstatement. The demand of the Utkal Union Conference was never a separate province from the beginning. It was amalgamation of Oriya-speaking tract. As late as 1918 when Mr. M.S.Das was the President of a special conference, he pleaded in his speech for a sub-province. Then gradually the idea of a separate province developed from the time of the visit of the

Simon Commission. The Maharaja of Parlakhemundi expressed the idea in a resolution be moved in the the First Round Table Conference. From that point of fact it must be admitted that the Maharaja of Parlakimedi is the author of the idea of a separate province for Orissa. Before that, no other leader expressed wholly in favour of a separate province in Orissa. It was then unthinkable, and I remember the controversy between late Sri B.kar and Mr. M.S.Das over this question; when Mr. M.S. Das pleaded for a sub-province, Mr. Biswanath Kar opposed it and the controversy went for some time and could not be settled at that time. But since the First Round Table Conference the question of a separate Province took its shape and it is given effect to. There also I expressed my opinion when I was asked to evidence before the Hubback Committee in 1933 or 1934. I did not appear before the Committee but sent a memorandum containing my own views. I point out that this separate Province for Orissa would not have been granted but balancing it with Sind which was at that time separated from Bombay and created a separate Province. When Sind was separated from Bombay it decided that there should be some counter-balancing by formation of a Hindu Province, and whatever may be the cause, it was ultimately granted. I do not blame anybody for accusing other leaders, but we must correct our errors and proceed steadily to achieve our own object which is the amalgamation of all the Oriya-speaking tracts in one Province. In the Attlee Sub-Committee— a Sub-Committee presided over by the present British Prime Minister—it was recommended to make a separate Province of Orissa. You will find in the report of that Sub-Committee that they have given a broad hint that there should be some arrangement between the neighbouring states and the Province and without such arrangement nothing will

materialise. But this hint was not taken note of by anybody. They have suggested that without any administrative arrangement between the States and the Province a separate Province might not exist. But although in 1936 a separate Province was made, the cry only came from the Congress side that the States should be amalgamated and this humble self was the target of severe criticism from the quarters which ought to have vociferously expressed themselves in favour of amalgamation of the States with the province. Up till now, except the Congress organisation, which is so much criticised for its indifference towards the provincial interest, no other political organisation or no other social organisation in this Province has expressed itself in favour of some administrative arrangement between the States and the Province. I tell you frankly that unless some administrative arrangement is made with the neighbouring States amalgamation of outlying Oriya-speaking tracts in the Provinces is a day-dream. Because of geographical position and because of administrative convenience, we must have some common administrative arrangement with the States. If you see the map you will find that unless the States are somehow or other included in the Province it is very difficult to claim Singhbhum or even to claim Midnapore to be amalgamated with the Province. It is from that point of view that necessary to come to some agreement with the Rulers of the States and have some sort of one administration both for the States and for the Province. I have no doubt in my mind that if we can arrive at an adjustment with the States Singhbhum is bound to come to Orissa, because in that case the Adibasi problem is solved. There is a bend in the country which is inhabited by the Adibasis and if the major portion of this bend is annexed and some how or other brought under the Provincial administration the result will be that the other

bend will come towards it and that will be the beginning. Therefore, in my opinion, we should move according to the report of the Attlee Sub-Committee and along with the inclusion of the outlying tracts of the Province we should also try for some adjustment with the Rulers of the neighbouring States for administration and economic reasons. With these words, I wholeheartedly support this resolution. But before I sit down, I think it is my duty to say that by this resolution we of this Province do not mean any ill will towards any other province. We do not mean any ill-will towards Bengal, Bihar and Madras. What we want is to establish our rights. It also depends on the opinion of the people inhabiting those areas. The present political situation demands that there should be interprovincial harmony. You will find in the statement of the Prime Minister in the House of Commons, which you will read in papers tomorrow, that the British Government have decided to withdraw and to transfer full powers by June 1948. After that they will hand over power to responsible public men as they will think it proper at that time. In the mean time the new Viceroy Lord Mount Batten will begin the work of transfer of power from the British to the Indians. That being the position, any province cannot afford to quarrel with the neighbouring provinces. So this resolution may be inopportune from that point of view. Whatever that may be, we should proceed in a non-violent manner without hurting the feelings of any other province. While passing this resolution, I assure the leaders of other provinces that we have no ill will against their provinces but we are simply asserting our own rights and if by doing so they are hurt they will please excuse us.

Sri Bhairab Chandra Mohanty : On a point of information, will the Hon'ble Prime Minister kindly say from the records in his possession whether after the Congress

assumed office, anybody on behalf of any organisation other than the Congress or any publicman of Orissa in any capacity has ever approached the Government with any specific proposal with regard to the amalgamation of the outlying tracts and whether he has expressed in writing to what extent that association or he himself is prepared to help Government in this matter ?

The Hon'ble Sri Harekrushna Mahtab : I am sorry to say that since we took up office neither in writing nor even verbally any organisation has approached Government in this matter. On the contrary in our official capacity we are moving about and trying to do something in this matter.

The Hon'ble the Speaker : I take it that my friend, the mover of the resolution, has nothing to say in reply. So I put it to the House. The question is :

That this Assembly while reiterating the resolution for amalgamation of all Oriya-outlying speaking tracts, in the Provinces of Central Province, Madras, Bihar and Bengal passed in 1938-39 during the first Congress Ministry, directs its representatives in the Constituent Assembly to take immediate action in this regard to make this demand effective.

The Hon'ble Pandit Lingaraj Misra : Sir, I would suggest the words "Oriya-speaking outlying tracts" in place of the words "Oriya outlying speaking tracts" occurring in the resolution.

The Hon'ble Speaker : With the permission of the House necessary correction will be made.

The resolution was unanimously adopted.

Courtesy : Speeches of Dr. Mahtab in the Orissa Legislative Assembly compiled by Sri N.C. Sahoo.

BIJU PATNAIK : A MAN OF PATRIOTIC ADVENTURE

Prof. Samar Guha

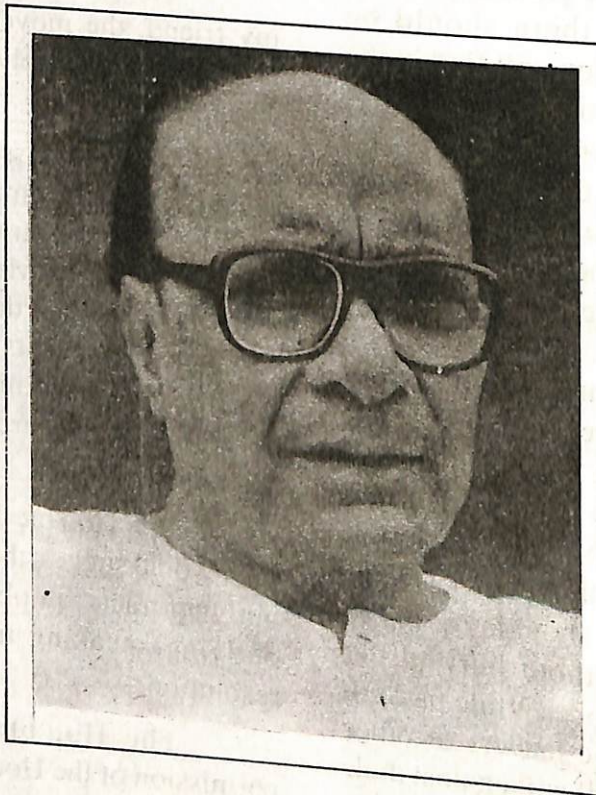
Praises showered on Biju Patnaik on his 72nd birth anniversary by Prof. Samar Guha his erstwhile colleague. Reprinted from the book "Ananya" published by Biju Patnaik Jayanti Committee.

It is indeed befitting that the people of Orissa would celebrate the 72nd birth anniversary of Shri Biju Patnaik. Shri patnaik has been ceaselessly working for his country for the last 45 years and is now quite understandably acknowledged as the most popular leader of Orissa. After independence, he entered into the field of industrial development of the economically backward Orissa and made his mark in it quite admirably. For a short period, he ruled the state of Orissa as its Chief Minister and in this job he was hailed not only as a very imaginative administrator but also as one who became a symbol of aspiration for building up a 'New Orissa'. Since 1953, he had always been either in the Orissa Assembly or in the Parliament where his presence was quite perceptibly felt. Biju Patnaik is not known as

any eminent orator or a debator of exceptional talent, but he has an amazing aptitude to go straight into the core of a political problem and tackle it with the keenness of real politic. He does not like to dabble with any metaphysics of politics but is gifted with an innate capability to easily understand its practical implications.

Biju Patnaik is no doubt a front-rank politician of the present time but his real distinction lies somewhere else in his other achievements.

'Biju', as he is endearingly called by his older or younger friends alike has always been a man of exceptional courage and bravery. He is built up in the cast of a Kashtriya of the heritage of the past history of Orissa who created many examples of patriotic adventures. This is the special feature of his



life for which he will be recognised as a political leader with a different colour.

Biju was a navigator of the British airforce during the days of the last world war who succeeded to make many daring sorties to Moscow, Chungking and other important headquarters of war while commanding one of its transport units. Naturally, the British could hardly suspect that such a trustfully efficient pilot of their transport unit could have established any secret liaison with the most 'dangerous' underground revolutionaries like Jayaprakash Narayan and Rammonohar Lohia. After his escape from the Hazaribagh jail in late 1942, J.P. was leading the Augusters from underground. For all his revolutionary activities, he was looked upon as an extremely dreaded man by the British police for whose arrest they spared no means nor any effort. Such a frantically sought-after fugitive found in Biju his most reliable escort in giving him hidden air-lifts from one place of India to others in his transport plane. J.P. was in those days very eager to establish contact with Netaji Subhas Chandra Bose in Burma and chose Biju to make a desperate air-dash to Akyab for the purpose. But before he could execute this plan as the emissary of J.P., he was suddenly arrested and thrown into the hard rigour of a solitary cell in a British prison where he was kept enchained for many days. He was not allowed to be unchained even at night. He had to face brutal tortures at the hands of the British but remained defiantly unyielding.

A fresh opportunity came to Biju after his release from jail to throw himself again into another rare feat of revolutionary adventure. In 1946 an Asian Conference was being held in Delhi in support of the freedom struggle of Indonesia. Biju took upon himself a daring assignment of contacting the Indonesian leaders and air-lifting them to Delhi. Java was then under the siege of the

army, navy and airforce of the Dutch military. This time Biju's move was more hazardous, yet he made it amazingly look like something quite romantic. In his Dokata plane he asked his young wife to accompany him to make it appear as if he was going to make an excursive flight to the olden city of Batavia, now called Jakarta. He managed to reach Jakarta and successfully flew back to Delhi carrying in his plane the two rescued leaders of Indonesian freedom struggle, Dr. Muhammad Hatta and Shahreer. The presence of these two Indonesian leaders in the Delhi Conference proved fateful for the freedom of their country. The free government of Indonesia profusely acknowledged their debt to Biju Patnaik.

Call of adventure for a right cause Biju always listened to wherever it came from. When he was asked by Jayaprakash and Lohia, once more he jumped to undertake another task of gun-running from Burma in the aid of Nepalese uprising of 1953 against the Rana regime. Ranas were ultimately ousted from the control of the authority of Nepal.

I came to know something different in Biju when we were put together in the Rohotak Jail in Haryana during the days of Emergency. On the same day, Ashoke Mehta, Chandrasekhar, Raj Narain, Pilloo Mody, Sikandar Bakth, Devilal, Ramdhan, M.R. Malkani and many other political leaders were arrested and put into the same jail. Later, Madhu Dandavate, L.K. Advani, Shyamnandan Misra, Balraj Madhak, Surendra Mohan, Kanwarlal Gupta, Bhairon Singh Sekhawat and others were also transferred to Rohotak jail. Visibly, Rohotak Jail turned to be a leader's jail and Biju became its unrivalled mentor for all his distinguished friends. He used to take care of us whenever we required any particular attention. It was not unknown to him how long-detention created many complications in jail life, turning prisoners unawaringly fretful sensitive and

often melancholic. To provide outlets from such spurts of moods, Biju arranged various items of indoor and outdoor games for the detenues, looked after preparation of their food and amply stocked in a lone almshouse of the prisoner's ward all kinds of dry sweets, fruits and biscuits for the detinue friends to freely pick-up whenever they liked. If any detinue fell ill, Biju was the first to rush to attend him. **Yes, this tall man with robust physique was found to be a very warm-hearted friend full of sensitive feeling for others.** He sportingly dealt with the problems that often disturbingly cropped up in jail life.

Evening assembly of the detenues was a regular attraction for all of us in the Rohotak jail, even an ever-grave person like Ashoke Mehta could not avoid its pull. Gossips, humours, saucy stories and musical performance, none-too-melodious though were what were dished out in it. On such an occasion Biju was in a mood to tell us all about the episodes of his political adventures. He narrated in details how he managed to give air-lift to underground J.P., how he rescued Indonesian leaders from beseiged Java and how he arranged night-shelter for Nehru when Delhi was thick with rumours about a probable coup after the Indian army suffered shameful reverses at the hands of the chinese in 1962. He went on speaking for hours. His daring stories thrilled us all. But unfortunately

nothing of what he told us has been kept on record in anyway by Biju.

Biju has passion for reading but I found him to be very shy of writing. He is even lazy in replying to friend's letters. I almost pestered him time and again write down all about the accounts of his adventures. But he is seen to remain stoically indifferent. If the organisers of his birth-day ceremony succeed to get him agree to tell all about what he did in recklessly risking his life in performance of many patriotic acts in the past and tape record the whole story, it will indeed be a real tribute to him on the occasion. This tape record can be used to prepare a memoir of his patriotic adventures.

The people of Orissa today know Biju Patnaik as their most eminent political leader but they, particularly the younger ones have something more to know about him. Biju Patnaik belongs to that devil dare genre of old patriots who in their younger days shirked no challenge to respond to many patriotic calls of adventure for the cause of their country. For those youngmen of Orissa and of the other part of the country as well, who aspire to experience the thrill of the adventure of life, not merely for any empty excitement but in fulfilment of a higher cause, Biju Patnaik's life is a beackoning example before them.

BUDDHIST VESTIGES OF WEST ORISSA

Sasanku Sekhar Panda

Quoting Avadanasataka, Singhdeo¹ thinks that Buddha lived in the capital of South Kosala for three months during his life-time and preached sermons to the people of that land. But no concrete evidences have been found so far satisfying this idea.

It is true that the Dharmavijaya of the great Mauryan king Asoka, which commenced after his victory over the Kalingan people in the Great War of Kalinga in 261 B.C. might have influenced the people of South Kosala as they were living in a territory adjacent to Kalinga. Learned scholar N.K.Sahu² has rightly pointed out that there was certainly trade- link between both Kasi and Kausambi on the one hand and Dantapura and Pithunda on the other during the 5th-4th centuries B.C.as testified by the discoveries of large hoards of silver punch-marked coins of the pre-Mauryan, Mauryan and post-Mauryan periods from Asurgarh³ in Kalahandi district as well as Sonapur⁴ and Lukapara⁵ in the newly formed Sonapur district of Orissa. This region might have experienced some form of Buddhism, as we find mention of the presently named Tel river as Telavaha⁶ in the Buddhist Jataka "Serivaniya Jataka" as a major water route of that period. Another mountaineous river, which is flowing through this region is called Rahul and most probably named after the son of Buddha.

For the first time, we get written records about the state of Buddhism in this

region from the travel accounts of the Chinese pilgrim-traveller Yuan Chwang, who visited South Kosala in 639 A.D. It is mentioned that the king of Kosala was a Kshetriya by birth. He was greatly honouring the law of Buddha and of noted benevolence. There were about one hundred Buddhist Sangharamas (monasteries) and about ten thousand Brethern monks, all "Mahayanists."

Towards the seventh and eighth century A.D., Tantric Buddhism was a dominant force. This tantric Buddhism, also known as Tantrayana or Vajrayana was a growth within the fold of Mahayana in marked way.

The Tantrayana was divided into Kalachakrayana, Vajrayana and Sahajayana.⁸ Indrabhuti, the king of Sambhal, identified with modern Sambalpur⁹ was a champion of Vajrayana. His son Padma Sambhava went to Tibet to preach Tantrayana during 780-95 A.D. while Laksmikara the sister of Indrabhuti, propounded Sahajayana. Laksmikara was the daughter-in-law of king Jalendra of Lanka and was famous luminary of Tantric Buddhism.¹⁰ She was also revered as one of the 84 Siddhas. N.K.Sahu has identified this Lanka with modern Sonapur.¹¹

Ruins of the structural walls of a Buddhist monastery, consisting of the brick foundation and cells and chambers meant for dwelling of Vikshus were brought to light by Late Dr. N.K.Sahu through excavation in May-

June 1978 at Ganiapali,¹² a village situated near the confluence of the Ang and Magar rivers, in the Padampur sub-division of the Bargarh district.

The central Chaitya hall could not be excavated fully as on the ruins of this mounds two life-size Buddha images, seated in the meditation pose under five-headed snake canopies were found to be worshipped by the villagers. At present, both these images are enshrined inside a hut by the local villagers and worshipped as Yogibaba and Sidhababa (Siddhababa). Art historian Charles Fabri, who visited this site during his exploration in 1961 can be taken to be the first scholar, discovering these earliest Buddha images of Orissa. These images have been dated to the 5th century A.D. by Fabri¹³ and Dr.N.K.Sahu¹⁴ has also agreed to it. One of the two Ganiapali Buddha images, is that of the Muchalinda Buddha and considered to be the only one of it's kind in the entire region of Eastern India.¹⁵ Here in this case Buddha has been depicted to be seated on the coils of the benevolent and devoted Serpent king Muchalinda. The Usnisha of the top-knot of the hair of Buddha has been badly repaired by local masons.

It is very amazing that Muchalinda Buddha images are very rarely found in India, although not so in the countries like Myen Mar, Thailand Kampuchea, Indonesia and Vietnam. Fabri¹⁶ has further presumed that Malchhamunda, a village situated at a distance of around 12 K.M.s from this place, bears the corrupt form of the name Muchalinda.

The other Buddha image of Ganiapali is seen to be seated in the pose of the Dharmachakra Pravartana Mudra or the rendering of the First Sermon of Buddha in the Deer Park at Saranath after his Enlightenment. On the base of this image, the symbol of the Dharmachakra flanked in both sides by two deers are carved out on the black chlorite stone-block. This image seems to be

seated on a Padma-pitha, as the lotus-petals are visible forming the seat.

It is further heartening that a small stone-plaque of reddish chlorite depicting the images of Hariti (the sister of Yaksha Satagiri) and her husband Panchika, (a general in the army of Kubera) was found during excavations. This stone-plaque has been dated to a period prior to 5th century A.D. by Dr.S.C.Panda.¹⁷ Hariti-Panchika sculptures are widely depicted at Ajanta and Ellora.¹⁸ Fabri has rightly pointed out that Ganiapali Buddhist remains can be taken as the earliest one of its kind in Orissa.¹⁹ This remark was given by Fabri in 1961, much before the excavations conducted by Dr.N.K.Sahu in 1978. After conducting excavations work, Dr.Sahu declared the Buddhist monastery he excavated at Ganiapali to be the earliest of its kind in Orissa.²⁰

Another place, not far from Ganiapali is a village named Nagraj, situated at a distance of around 15 Kms from there, also on the left bank of river Ang. Nagraj is a village in the Agalpur Panchayat Samitee area of Balangir district. Here two Buddha images, a headless one and another intact, are kept underneath a tree just in the outskirts of the village.²¹ Both the images are carved on coarse sand-stone and have undergone heavy wear and tear in course of time, making them much eroded. Remains of burnt-brick walls are seen in the site which speak of the existence of a Buddhist monastery in the remote past. The Buddha image of Nagraj is seated in the meditation pose underneath the branch of a tree. It is of the height of around three feet and width of one foot and a half.

It has been reported in the English daily newspaper 'Indian Express', Sometime in 1991 that the voluntary organisation "Lokasakti" located a Buddha image somewhere in the Maraguda valley of Nawapara district during

exploration. Maraguda valley contains antiquities dating back from the 5th - 6th century A.D. upto as late as the 16th century A.D.. This Buddha image is said to be removed from the Maraguda valley and preserved in the office building of "Lokasakti" at Khariar.

Another Buddha image is at present preserved inside the Antarala of Indralath brick temple of Ranipur Jharial in the Balangir district. This image was originally found on a brick mound close to Indralath. Excavations conducted by Sri P.K.Ray,²² the-then Superintendent of Archaeology of the Government of Orissa brought to light stone and brick structures of the period from circa 7th to 11th century. A.D.. It is a figure of Buddha in the posture of meditation and is carved out of a single stone-block of rough sand-stone, of the height of around four feet and breadth of eighteen inches (Plate-4).

Sonepur town, now a district head-quarter was cradle of civilisation of a pretty long period in between the ninth and the twelfth century A.D. It is also believed that it was the place, where Laksmikara propounded the Sahajayana from the Tantric Buddhism sometime in the eight century A.D.²³

At Sonepur, we find two unique images related to Tantric Buddhism, one of the goddess Tara and the other one of goddess Marichi. The image of goddess Tara is around three feet and a half in height and two feet in breadth. It is a seated figure of the goddess, in Padmasana, on a Visva-padma-pitha or double lotus-petalled pedestal. Her head is missing so also both hands from the elbow-portion. Her body is bedecked with beautiful ornaments like seven lines of Hara hanging from her neck, keyura, katisutra and anklets. A Yajnyopavita is around her body. She has round and beautiful breasts. In both sides of her, near the waist portion, there are two miniature Buddha figures, seated in Yogasana on a Visva-padma

pedestal with both hands folded in obeisance. Below this goddess figure, on the pedestal, six profiled figures of devotees are carved, all seated in Yogasana and both hands folded in obeisance. In all cases a stalk of lotus can be seen going up from their-back-portions. These devotees are depicted in two groups, three in the left and three in the right portion of the pedestal, with a design of lily flower in the middle. Below this carving, in the extreme bottom portion of the pedestal there is another carving, depicting the diminutive profiled figures of two devotees seated in the kneeled down posture with folded hands in both sides with a wooden book-stand in between them in the centre. This unique image of goddess Mahasri Tara, one of the eleven emanations of Dhyani Buddha Amoghasiddhi is very exquisitely carved on a light black-soft-stone. (PLATE-5) Tara is described as the Vidyarajni who is full of compassion and given to the alleviation of sufferings of worldly beings.

Form the 7th century A.D. onwards goddess Tara was raised to the mothership of all Buddhas and made a companion of Avalokitesvara, the personification of love (maitri) and compassion (Karuna).²⁴

Another unique image found at Sonepur is that of Marichi Pichuva (PLATE-6). This image is of the height of around three feet and breadth of two feet. On the top-portion of this slab, flying Vidyadharas, male in the proper right and female in the proper left, with garland in hands are carved above a parasol, which is acting like a torana over the head of the image. It is a threefaced figure of the goddess Marichi Pichuva, who has been taken as one of the thirteen emanations of the Dhyani Buddha Vairochana.²⁵

The face in the proper left side of the goddess is sow-like, displaying wrath with bare fangs, while the proper right one expresses peace. Her front face glows with the

emotion of a virgin maiden. She is richly ornamented. The image is very similar to the image of Marichi located by Late N.K.Sahu at Kendrapara.²⁶ She is seen to be standing in the Alidha posture with her right leg slightly raised, on a chariot, driven by seven frontfaced pigs. Out of her eight hands, seven are broken; except the upper right one which is raised up, holding a trisula. She is to be surrounded by four goddesses, namely, Varttali, Vadali, Varali and Varahamukhi, but this sculpture is so much eroded due to wear and tear, except the diminutive figure of Varahamukhi near the left thigh-portion of Marichi, others are not distinct. The image of Marichi is so thickly covered with white lime that other iconographic details are almost blurred. This image is fixed to the eastern boundary wall of the Manikeswari temple of Sonepur in the inner side.

The most important place in western Orissa where Buddhism flourished in full vigour for a pretty long period is Baud, a District head-quarters town of Orissa. Scholars believed that the name "Baud" itself might be a corrupt form of "Buddh" or Bauddha. Baud and the nearby villages like Pargalpur and Shyamsundarpur contains much of the remains of Buddhist Viharas, besides images of Buddhist gods and goddesses.

As written by Late Dr. N.K.Sahu, in his book "Buddhism in Orissa; two beautiful bronze images were found from Baud.²⁷ Those have been dated to circa 9th century A.D. by Dr. Sahu. One of the two images is said to be a richly ornamented figure of two-armed Maitreya seated gracefully in Lalita pose on the throne, holding in the left hand a bunch of Nagakesara flowers and in the right, the nectar vase. The other image has been described as that of a variety of Lokeshvara, seated erect in Lalita attitude on a lotus throne, placing his right foot on a foot stool (Padapitha). It is four-armed and one-faced, and is richly

ornamented, while the modelling of the body conveys the expression of roundness and volume.

In Dr. N.K.Sahu's opinion, such a variety of Lokeshvara is very rarely found in Orissa. As in the upper right and left hands Dr.Sahu saw a conch-shell and a lotus, he has identified it as Sankhanatha Lokeshvara. The lower right hand of this bronze image is said to be in varadamudra, while the left lower hand placed on the throne.

There is a huge image of Buddha in front of the palace of the former king of Baud. The total height of this image is six feet nine inches of which, the seated figure measures four feet three inches in height. It is seated in the Bhumisparsha Mudra on a lotus throne, one foot two inches in height, placed on a pedestal eleven inches in height and four feet six inches in breadth. Like the great Buddha at Udayagiri in the Jagatsinghpur district, the whole of this image is built up in sections with separately carved stones. The only attendant figures are two Gandharvas flying with garlands in their hands in both sides of the head. On the whole, the colossi of Baud compares favourably with similar colossi at Udayagiri and Lalitagiri in the Jagatsinghpur district. The image is uninscribed and below the pedestal, a brick pavement of the original Vihara has been found.

It is astounding that like the colossal Buddha image of Baud, the colossi of Kampuchea (Cambodia)-the mask at Bayon in Ankor Thom - is also built in sections.²⁸ It has been regarded as one of the largest images of Buddha in India proper.²⁹ During his visit to Baud in March, 1929, R.D.Banerji noticed several small Buddhist images kept near this huge Buddha figure.³⁰

Among these small figures, he found the usual Buddhist creed 'Ye Dhama Hetu Prabhava' inscribed on it's back. This has been

described as a two-handed standing figure of Lokeshvara.

In the compound of the Rameswara group of temples at Baud, Banerji saw a beautiful seated figure of Mahattari Tara, on

In the compound of the Rameswara group of temples at Baud, Banerji³¹ saw a beautiful seated figure of Mahattari Tara, on the back side of which was a four-lined inscription. Besides this, in this compound also he saw a big stone image of the Lokeshvara class.

In this temple-precinct, a small and beautiful image of Buddha seated in meditation pose and Bhumisparsha Mudra on a Visvapadama pedestal is found to be chiselled out on a light black stone-slab of the size of around two feet and a half in height and one foot in width. In both sides of the image, upto the neck-level of this statue there are two pilaster designs, one in each side. Behind his head is an oval-shaped Prabhramandala flanked by flying Gandharvas with garlands in their hands in both top corners of the back slab. Above the Prabhramandala, there is a design of branches with leaves hanging down in both sides. In the proper right of the pedestal is a male-devotee with both his hands folded in obeisance and seen to be seated in the profiled kneelown position. In the Proper left of the pedestal there is the carving of a big earthen jar and in between are the depictions of the lotus-stalks inter-twined with one-another, a tall earthen lamp and two wooded stools on which are kept the prasada. In the proper centre is the design of a champak flower.

Inside a small shrine in this temple-permises, the image of a six-armed dancing male god is enshrined. Objects in his right hands from the upper to lower are *Khadga*, *pasa* fixed with *vajra* and *dambaru* respectively. In his upper left hand is *Sarpa*.

He is seen holding a long *trisula* in his middle left which is placed on ground. The lower left hand is bent and near his chest portion, in which he is holding a *Kapala*. His left leg is on the ground but slightly bent and the right leg is slightly raised above the ground in a dancing posture. It seems to be Mahakala, a deity of the Vajrayana fold of Buddhism. This sculpture is about two feet in height and ten inches in breadth.

Two most important sites which came to lime-light in 1991 are two villages named Pargalpur and Shyamsundarpur, situated at a distance of around 10 kms from Baud on the old Jagannath road, which runs on the right bank of river Mahanadi and regarded as the old pilgrimage road to Puri.

The existence of Buddha images around Pargalpur and Shyamsundarpur was reported by the Hindustan Samachar correspondent of Baud for the daily Oriya Newspaper "Dharitri" on 31st March, 1991.³² Earlier of course, the INTACH have listed those monuments. Prof. K.S. Behera dates these monuments of Pargalpur and Shyamsundarpur to the early 9th century A.D.³³

This writer visited both these sites along with other sites like Karadi, Sarsara, Bausuni and Manomunda, all situated in the upper Mahanadi valley on the right bank of the river. Pargalpur village is situated at a distance of around 7 kms from Baud town on the old pilgrim road, then known as Jagannath road, connecting the Balangir-Sonepur-Baud region with the coastal Orissa in the past. In the Jharasahi, a hamlet of Pargalpur, the local villagers have constructed a small room on a brick mound and have kept one broken Buddha image (3'6") now existing in up-waist portion. Like the colossal Buddha image in the Bhumisparsha Mudra found in front of the Baud Palace, this broken image of Pargalpur is also built in sections, being carved out of

different stone blocks and joined together to have a complete form of the image. R.D. Banerji found a similar colossal figure of Buddha at Lalitagiri.³⁴

In this room of Pargalpur, two figures of goddesses are also housed along-with this broken Buddha image. Both these images are of the height of around two feet and are seen seated in Vama-Lalitasana under a seven hooded snake-canopy. Both are two armed. In one case, one devotee is carved on the pedestal below the right leg of the goddess, while a bird (most probably a crane) is depicted below the left leg. Her left leg is folded, while the right leg is hanging below. The other goddess has kept her left hand on raised stool-type object, while her right hand is in Varada. A crab like creature is depicted below her right leg. Both these goddess figures of Pargalpur can be taken to be deities of the Tantrik Buddhist fold, Vajrajana.

Near Pargalpur, another village named Shyamsundarpur is situated at a distance of 2 kms. On the outskirts of this village, there is a grove of trees where one Buddha figure (4') seated in Yogasana is kept and worshipped by the villagers. He is seen seated on a pedestal having floral designs, elephants and Yaksas carved on it. His left palm is near the naval portion, while the right hand is in Abhayamudra touching the ground. In both sides of this image, a group of elephants, above them a flying Vidyadhara and above it horse-figures are carved. This Buddha image is also kept on a mound full of bricks and is higher than the ground level. Huge cut-stone pillars apparently portions of a Buddhist monastery which once upon a time flourished here, are lying here and there.

It is believed that Baud flourished as a great centre of Buddhism in the 9th century A.D., as it was coming under the indirect administration of the Bhaumakara kings of

Tosali, through their Ranakas, the Bhanjas of Khinjalimandala. These Bhanjas are taken as semi-independent rulers of Baud-Sonepur area.

Two copper-plate charters of the Bhaumakara Queen-Sovereign Tribhubana Mahadevi-II (of Bhauma Samvat 158 or 894 A.D.) have been discovered from Baud also.³⁵ It has been inferred that the Bhaumakara dynasty or atleast some members of the family were Buddhists. The inference is mainly based on some titles as "Paramopasaka" and "Sugatasraya", were used by the Bhaumakara kings of Tosali in their copper-plates.³⁶ The early rulers of this dynasty, Laksmikara, Paramopasaka Ksemankaradeva, parmatathagata Sivakara Deva and Pramasaugata Subhakaradeva (790A.D.) were all ardent Buddhists.³⁷

It is very interesting to be noted that although the three existing temples of the Ramesvara group having the base of an octagonal star are believed to be centre of tantricism and Saivism; on the back wall of one of these temples, two small figures of Buddha in meditation are carved, one being around three inches in height (PLATE-7) and the other one of around four cms in height.

Like the Bhaumakaras, kings of another royal house; that of the Varahas of Bonai Mandala were Buddhists in faith. It is believed that they built a Vihara near the bed of the river Brahmani at the modern village of Aksarsila, which is about forty kms from Deogarh and twenty-five kms from Bonaigarh on the old Bamra-Bonai road.

It is also believed that the images of Buddhist gods and goddesses like Avalokitesvar and Tara etc. have been shifted from this place and placed in front of the Siva temple of Deogaon, around five kms to the west of Bonaigarh.³⁸

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ROLE OF WOMEN IN THE NATIONALIST MOVEMENT IN ORISSA

Balabhadra Ghadai

The emergence of the Oriya women in the struggle for India's freedom struggle is a sensational chapter. Their fiery patriotism, supreme valour and gifted organisational abilities are written in the letters of gold in the annals of Indian Freedom Movement.

Labanya Devi, the wife of Advocate Lokanath Bahadur of Puri founded a women's association at Puri called 'Mahila Bandhu Samiti'. It had the primary membership of a few prominent ladies from the elite classes. Involved exclusively in the literary activities of women this association gave recognition to women's talent and creativity. In March 1921, Mahatma Gandhi addressed various public meetings in Orissa. He also addressed a small gathering of women at Vinod Vihari, Cuttack. Towards the end of 1921 Sarala Devi, with her husband visited Kanika where the tenants were agitating against their Pro-British Zamindar as well as the British authorities. Rama Devi (wife of Gopabandhu Chowdhury), Hiramani Devi (mother of Niranjana Pattnaik, an eminent Congressman of Ganjam) attended the Gaya session of the Indian National Congress held in 1922. The Calcutta session of the National Congress held in December, 1928 was attended by Rama Devi, Sarala Devi, Sarojini Choudhury (daughter of Fakir Mohan Senapati), Janhavi Devi and Kokila Devi.

The famous salt satyagraha in the Year 1930 involved hundreds of women activists

like Sarala Devi, Kishorimani Devi, Malati Devi who came out from the seclusion of their homes to join Congress demonstrations for manufacturing salt. A few weeks after the Dandi March began Gandhiji said, "The impatience of some sisters to join the good fight is to me a healthy sign. In this non-violent warfare, their contribution should be much greater than man's. To call women, the weaker sex is libel. If by strength is meant moral power, then women is immeasurably man's superior". The effect was miraculous. The awakening of women re-doubled the energy and activities of the Satyagrahis. As soon as the Satyagraha started at Inchudi, Rama Devi accompanied by Malati Devi, Annapurna Devi and Kiran Bala Sen reached the Satyagraha camp at Balasore. Hundreds of women came under the spell of their amazing enthusiasm and leadership. On 20th April, 1930 they led a long procession of women to the Satyagraha centre and violated the Salt law. It infused new life and lustre to the mass upsurge. Rama Devi, Annapurna Devi, Malati Devi and other women volunteers visited Srijang and encouraged the women folk of that area for violating Salt law. Many Oriya ladies also took active part in preparing salt at different centres like Tundra, Boita, Inchudi, Kuanpur, Koligaon, Rasulpur and Kasha. Huge quantity of salt manufactured at different centres were brought to Balasore for sale.

The involvement of Rani Bhagyabati Patamahadei of Kujang in the salt Satyagraha

drew special attention. Thwarting the vigilance of one magistrate and the police party, Rani Patamahadei, Rama Devi and many other volunteers crossed to Kaliapata in a boat during dark hours of the night. Hundreds of women following the ideal of their patriotic Rani came forward to prepare contraband salt.

In the district of Ganjam under the leadership of Sarala Devi, Malati Devi and others the salt campaign took the shape of a mass upsurge. Sarala Devi and Malati Devi made extensive tour and drilled ideals of Satyagraha into the minds of the women folk throughout Ganjam area. About one-fourth of the participants were women who willingly joined the struggle.

Through women's participation in Salt Satyagraha, Gandhiji continued to exhort women to channel their political energies into constructive work. Sarala Devi, Rama Devi and Malati Choudhury were the first among hundreds of women arrested alongwith the male leaders. During their term in jail, in this period, Kuntala Kumari Sabat, a patriotic poetess infused a revolutionary spirit into hearts of the people through her writings like *ahwana* (calling) and *Sphuling* (particles of fire).

Gandhiji's Padayatra in May, 1934 had a profound impact on the women of Orissa, for they were called upon to fight the evils of liquor, boycott foreign clothes and discard untouchability. Inspired by Gandhiji's teachings, Rama Devi and her associates participated in the development of Khadi and village industries. They organised boycotting of foreign clothes and picketing before liquor shops. Meanwhile, Malati Devi carried on congress socialist movement with her husband. Sarala Devi became a member of the first legislative Assembly of Orissa from 1937 to 1944. In 1946 Malati Devi was elected to the Constituent Assembly of India.

The political activities of the Oriya women reached its climax during the period of the Quit India Movement. On the 8th August, 1942 the All India Congress Committee at Bombay session resolved to launch the Quit India Movement to cast a final blow against British imperialism. Many congress workers including Malati Choudhury represented Orissa. The next day all the congress leaders from various parts of India who had assembled at Bombay were arrested. Malati Choudhury alongwith Surendra Nath Dwivedy escaped from the police and went into hiding in order to keep up the movement active and energetic.

On the same day in Cuttack at some other places of Orissa 24 leaders including Rama Devi were arrested. The Government through Notifications Nos.137 and 147 dated 9th August, 1942 declared all congress institutions in Orissa as illegal. With much difficulties Malati Choudhury arrived in Cuttack on 12th August, 1942 and laid the foundation of the August Revolution in Orissa. On account of the revolutionary activities and tireless efforts of women, the August Revolution became very popular and energetic. Eminent women like Malati Choudhury, Rama Devi, Sarala Devi, Annapurna Moharana, Mangala Devi, Suryamani Devi, Gunamanjari Devi, Champa Devi, Pravabati Devi, Sita Devi, A-Laxmibai and others contributed immensely in making the Quit India Movement a grand success.

After the attainment of Independence on 15th August, 1947 women like Rama Devi, Malati Devi, Sunamani Devi, Annapurna Moharana joined the Sarvodaya Movement started by Vinoba Bhave. The contributions of Rama Devi as a social worker and Malati Devi as a saviour of the tribal masses are very rare in history.

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THE WESTERN ORISSA DEVELOPMENT COUNCIL

Umakanta Mishra

The Western Orissa Development Council is no doubt the brain child of the veteran leaders and the eminent personalities of the Western Orissa for the accelerated pace of development of 9 constituent Western Districts in core sectors. The Western Districts are situated at the high altitude of the sea level with hilly and terrain pockets having inaccessible communication and low profile in core sectors. The hilly tracks of Western Orissa exhibit a picturesque view with its wide ranging natural forests inhabited by sixtytwo tribal ethnic groups of exotic woodland culture.

The dream of formation of Council was translated into action by an enactment of a law in the floor of the Legislative Assembly with the plethora of meetings which was assented later on by the Governor of Orissa on the 11th November, 1998 and published in the Orissa Gazette on November 18th, 1998. The act is known as "THE WESTERN ORISSA DEVELOPMENT COUNCIL ACT, 16 of 1998". It extends to 9 Western Districts viz. Bargarh, Bolangir, Deogarh, Jharsuguda, Kalahandi, Nuapada, Sambalpur, Sonepur and Sundargarh. The aims and objectives of such formation is to downsize the imbalances with that of Coastal Districts in the area of Agriculture, Industry, Health, Communication, Irrigation and per-capita income.

FORMATION OF THE COUNCIL :

As per the Act the Council consists of the following members :

- (a) a Chairman, to be nominated by the Government.
- (b) Two Members of sitting Lok Sabha representing any constituencies, to be nominated by the Government.
- (c) Twelve Members of the Orissa Legislative Assembly belonging to 9 constituent western districts, to be nominated by the Government.
- (d) Four experts to be nominated by the Government having knowledge of Planning, Finance, wide experiences in Public Administration and Accounts of Government.
- (e) Revenue Divisional Commissioner (Northern Division).
- (f) The Chief Executive Officer of Western Orissa Development Council who shall be the member-Secretary of the Council.

The term of the Council and its members is for a period of 5 years if not superseded earlier. At present, the Council has 21 Members including Chairman and Chief Executive Officer.

FUNCTION OF THE COUNCIL :

As per the Government instructions, the Council shall perform the following functions :

- (a) Formulate appropriate indicators for the purpose of determining :
 - (i) the levels of development and imbalances in development.

- (ii) the relative levels of development in different sectors in relation to each district within the area of council having regard to the levels of development of the state as a whole.
- (b) Assess the impact of various development programmes in removing imbalances in development and in achieving overall development within the area of the Council.
- (c) Prepare appropriate long term and short term plans for removal of development imbalances between different Districts within the area of Council keeping in view the over all levels of development of the State.
- (d) Formulate plans and programmes for equitable arrangements in providing adequate facilities for technical, educational and vocational training and for sufficient opportunity for employment in services under the control of the Government within the area of the Council.

Apart from those basic functions, there are other functions like preparation of Annual report highlighting the physical and financial position, making necessary recommendations to Government with regard to the Execution of Policies suitable for Western Orissa, the related functions to be worked out by the Council.

ADMINISTRATIVE ASPECTS AND ACHIEVEMENTS :

The Headquarter of the Council is at present run in the 6th Floor of the Rajiv Bhawan with a skeleton staff. The infrastructural facilities are yet to be geared up. Since Planning & Co-ordination Department is the administrative Department, its duty is to see that the Council is well equipped with the staff and infrastructural facilities required for .

During the short tenure, the council has made efforts to lay the foundation stone of a

Medical College-cum-Hospital at Bolangir on 28.11.99 in a sprawling space of 41 acres behind the Raj Palace, Bolangir. The Chief Guest of honour was the Hon'ble Central Civil Aviation Minister Sri Sharad Yadav. Very shortly, the Council is going to set up one Veterinary College and one Agriculture College at Bhawanipatna in Kalahandi District. The State Govt. is being moved to allot required land in favour of the forthcoming institutions. In addition to this, proposal for creation of a Technical University at Rourkela and a poly-Technic / Technical Institution in Sundergarh Dist. is in the pipe-line. The council has donated an Ambulance to Binka Hospital and has sanctioned a handsome amount for construction of an Auditorium at Rajendra College, Bolangir. The Council is taking up steps to install Lift Irrigation Points in different areas of Western Districts for Irrigation to combat recurrent drought situation. In the recent past, it has drawn the attention of Water Resources Department to streamline the process.

The Western Orissa nine Constituent Districts are spread over an area of 47,913 sq.kms. with the population figure of 75,78,908. Out of the total population the male constitutes 38,47,908 and the female 37,31,000 respectively. The S.C. population registered a growth of 11,58,000 and the S.T. population 23,50,000 according to 1991 census. The density per sq.km. is worked out to be 158. It has got 18 sub-divisions and 42 Tahasils. Similarly it is covered with 84 Blocks and 1224 G.Ps. There are 1111 villages, 33 Tribal Blocks, 12 Municipalities, 16 N.A.Cs. 36 Assembly Constituencies, 128 police stations and 31 Towns in the Western Orissa.

With vast area and population, the Western Districts are yet to be geared up in terms of core sectors against their counterparts of Coastal Districts. Her natural resources are yet to be harnessed.

SUB-TITLE COMPARATIVE ANALYSIS :

Sector	Orissa	Western Orissa	Percentage
1. Geographical area in sq.km.	1,55,707.0	47,913.0	30.77
2. Population (No.)	3,16,59,736	75,78,908	23.94
(a) S.C.(000'No.)	5129	1158	22.58
(b) S.T. (-do-)	7032	2350	33.42
3. Density per sq.km.	203	158	77.83
4. Literacy rate	49.09%	43.24%	-
5. B.P.L. (1992 survey) (no)	41,10,434	9,65,374	23.49
6. Agriculture			
a) Production of rice (in 000'MT)	4437.40	1415.40	31.89
b) Production of paddy (H.Y.V) (in 000'MT)	3807.04	1419.56	37.29
c) Total area under cultivation (in hec.)	52,95,782	23,50,051	44.38
No. of operational holdings.	39,47,947	13,79,217	34.94
d) Fertiliser consumption (in 000' MT)	250.76	69.69	27.79
7. Education			
a) Total no. of schools (primary, ME & secondary)	59,686	14,554	24.38
b) Higher Education total no. of colleges	1031	260	25.21
8. Communication			
a) National Highway (km)	1682	628	37.34
b) Railway Route (km)	2192	847	38.64
c) State Highway (km)	4564	1360	29.80
9. Industries			
a) Registered reporting factories (No.)	1540	507	32.92
b) Total employees	1,77,860	63,160	35.51
10. Forest			
Total forest Area (sq.km)	58135.00	17915.21	30.82
11. Health			
Total No. of hospitals (excluding medical colleges)	2701	638	23.62
(it includes Allopathic, Homeopathy & Ayurvedic).			

The comparative analysis indicates that Western Orissa lags behind in many core sectors with a meagre percentage.

STEPS TO BE TAKEN UP

The first and foremost task before the council is to give more thrust and impetus over irrigation. Considering the areas of hilly tracks, Minor Irrigation is not the real answer. Lift Irrigation is the real answer to the area which will generate a ray of hope amongst farmers.

Equally thrust should be given to connectivity. Due to inaccessible communication, people face formidable difficulties during rainy season. Atleast the villages should be linked with morum roads for easy communication. The construction of such roads may be taken up through Zilla Parishad. If possible, WODC may assist within the range of their resources.

Tourism sector should not be neglected at all as Western Orissa abounds in tourism potential. The scenic splendour, the awe-inspiring and yet graceful nature at Nrusingha Nath and Harishankar in Bolangir Dist. make the tourists almost crazy. These two shrine proclaim a synthesis of Hari-Hara cult on the backdrop of a primitive pristine heritage. There are many other places of great tourists interest which urgently call for infrastructural development and development in tourism sector.

Panchayat industries should be installed for local employment. At the same time sick industries should be revamped. Agro industries are more suitable to the Western Orissa instead of major industries. NGOs may be inspired to come forward to install such projects to alleviate the sufferings of the rural mass. There should be wide spread literacy programmes for generating literates in the area concerned.

Besides emphasis should be laid over health, electricity and agriculture with recent scientific innovations and applications for the development of the area.

The task before the council is onerous. Since its inception it has been trying to garner adequate funds besides enlisting cooperation of the people. It is making an indepth study of the area and the habitats and is trying hard to evolve strategies for reinforcing the socio-economic and cultural profile of the districts under its umbrella.

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KISAN CREDIT CARD SCHEME

Souribandhu Kar

Recently the banks have started new credit system to cater the needs of the agriculture. Particularly, this scheme is designated to provide the rural credit. Of course, the Union Finance Minister, in his budget speech for the year 1998-99 summed up the objectives of this scheme.

The Hon'ble Minister said, "NABARD would be formulating a Kisan Credit Card Scheme for uniform adoption by the banks so that the farmers may use them to readily purchase agricultural inputs such as seeds, fertilisers, pesticides etc. and draw cash for their production needs."

Its objective is to provide adequate and timely credit support to the farmers for their urgent needs for cultivation including purchase of inputs.

The Kisan Credit Card Scheme (KCCS) is a revolving cash credit limit for farmers to meet the working capital requirements under agriculture, allied activities and non-farm sector. While there is no restriction on number of withdrawals and repayments, the lower limit is fixed Rs.5000/- and upper limit is needbased.

The eligible farmers are to be provided with a Kisan Card and a pass Book or a Card-cum-Pass book which has the availability of cheque book facilities.

The validity period of the card is for 3 years subject to annual review. The review may decide to extend the continuation of the

facility, enhancement of the limit of cancellation of the limit or withdrawal of the facility depending upon the borrower's performance. If the performance of the KCCS holder is satisfactory, then not only the limit is enhanced and extended but also permission will be extended to change the cropping pattern.

The scheme does not provide for purchase of livestock/machineries/equipments.

Individual farmers who are owner cultivators/engaged in allied activities and whose requirements are more than Rs. 5000/- and farmers who are cultivating on authorised lease land are also eligible.

The KCCS holder should not be a defaulter to any financial institutions also.

The borrowers can avail upto Rs.10,000/- for crop production and other requirements without any margin but if more than Rs.10,000/- is availed then for small and marginal farmers 5% and other farmers 15-25% margin has to be maintained. The processing of this scheme is very simple. The borrower has to provide 2 passport size photographs and copies of land records like Record of Rights, Patta etc. and if mortgage is involved then mortgage formalities are to be observed.

The interest rate, security and margin is as per RBI guideline. The interest to be charged half yearly.

The scheme is an innovative scheme. The success of the scheme depends on various factors such as

- (i) How best the banks identify the borrowers, sanctions the cards and supervise for proper utilisation and refund of the amount.
- (ii) As it is a simplified process of agriculture loan, the farmers should come forward to avail this opportunity in order to overcome their difficulties on investment in agriculture production and other allied activities.

- (iii) The banks should take the help and assistance of NGO's operating in rural areas for educating the farmers for its proper use.

The implementation of this scheme is a challenge to the bank. The successful implementation will no doubt bring a new era in agriculture sector, say a revolution in rural economy providing jobs to thousands of rural youth.

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OPERATION OF "THE ORISSA CYCLONE RELIEF AND RECONSTRUCTION FUND" DISCONTINUED.

The Government after careful consideration have decided to discontinue the operation of "The Orissa Cyclone Relief and Reconstruction Fund" constituted vide Resolution No.55498, dt.6.1.99 of Revenue Department in view of the fact that contributions of the Chief Minister's Relief Fund enjoy 100% exemption under Section 80 (G)(i)(iii) H.F. of Income Tax Act., 1961 and the Orissa Cyclone Relief and Reconstruction Fund is entitled to exemption of 50% is reported by Revenue Department.

The Government have, therefore, decided to credit the donations received for "The Orissa Cyclone Relief and Reconstruction Fund" to the Chief Minister's Relief Fund. The Government assures the contributions that the amount will be spent towards cyclone relief and reconstruction work and for no other purposes. The Government appeals to the general public and all generous institutions desiring to contribute to the relief and reconstruction work of the cyclone affected people to send their donations to the Chief Minister's Relief Fund.

CHHAU DANCE ! A THERAPY

Somanath Jena

The traditional Chhau dance prevalent in the tribal district of Mayurbhanj has got immense potentiality as a therapy. Hitherto, the aspect of music, dance and art of the ancient Chhau dance has come as a focus, but the hidden aspect of the medicinal use has not been researched so far. A case study on use of scientific research will throw some light to cure, prevent the mental disorder, mental tension, social tension, bodily infirmity and bodily health building.

This can be introduced in jails and in the juvenile home to enable the convicts to release tension and unrest. It can also be introduced in the training institute of the administrative officers. All the exercises like physical exercise, energising exercise, breathing exercise, psychotherapy exercise and body building exercise and mental concentration and actions involving concentration, devotion and meditation are performed by performing those dances with sincerity and observing the hard discipline during dance and training, one can get all the results of the jogging, brisk walking, acrobating, karate, parade, devotion, pranayam, yogic exercises and gymnastics. Now a days, the institute of naturopathy and institute of yoga therapy use the Urja Kirtan, the energising exercise of Jogada Satsangha Society, Munisamaj, Prajapita Brahmakumari Iswariya Viswa Vidyalaya, the Santa Cruz Institute of Yoga, the training for stress management, the use of music for release of mental tension are doing something but all these can be fulfilled object by object only by sincere exercise of Chhau dance taking it as a therapy for a few minutes. Patients suffering from rheumatic pain, obesity, disorder of bowl,

backache, excess mental tension can highly be benefited by performing 5 to 10 minutes of Chhau dance accompanied with proper music. The word 'music' is important which has got a enchanting effect and shooting massage on the nervous system and cools the brain after even listening mindfully to the music record.

The induction of Chhau dance to retired officers and senior citizens explaining them with disease-specific reason of doing the same, will be a new innovation. A methodical research and practical application is necessary by a group of physiologists, psychiatrists and consultants and specialists of Chhau dance. The training methodology needs to be revised to accomodate the modern methodology of training technology especially the instant audio visual recording at the time of training is necessary. Then the recording will be played to the sight of the trainer and the trainee and the same will be commented upon for rectification and review of training. Now mass communication instruction is imparted at the time of training. Individual attention and one to one coaching method is necessary to review the intake of instructions.

The unrest among the students, the youngsters, the convicts, politicians especially the M.L.A.s and M.P.s will surely decrease by their actively participating in the ancient therapy of Chhau dance which is the unique contribution of Mayurbhanj to the entire world and it has withstood the test for more than one thousand years.

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PAST CONTRIBUTIONS OF DHAMRA (CHANDBALI) PORT TO THE ECONOMIC PROGRESS OF ORISSA DURING PRE-INDEPENDENCE PERIOD

Ghanashyam Dhal

Chandbali being the only port of Orissa was the Centre of maritime activities with the plying of the foreign ships from England, Rangoon, Ceylone, Maldiv, Mauritius, Janjibar, Madras, Calcutta, Calicut, Bombay and Karachi during the period of midninteenth century to the middle of twentieth century. Although Dhamra was the Orissan port from time immemorial for centuries together from which people of Orissa were making their Sea Voyages in the country boats, native crafts with Java, Borneo, Sumatra, Maldiv (The far East and South East Asian countries) prior to the Britishers occupied Orissa in 1803. The Britishers declared Dhamra to be a port in the year 1858 and the Calcutta based steamers and country boats plied in between Calcutta and Dhamra. Although the port Dhamra (Chandbali) has been declared by Govt. as one port, still these two ports have their distinct separate histories. Dhamra was declared to be a port by Govt. notification No.871 dated 18.5.1858 and Chandbali was declared as a port on 28th March 1881 vide page 35 of the Statistical Account of Bengal by W.W. Hunter, Vol. XVIII (1877).

HOW CHANDBALI BECAME A PORT

As per the "Hunter's Orissa Volume-I" the ports that were working in Orissa since 18th century were 'Subarnarekha', Chanua, Balasore, Laichanpur, Churamani, Dhamra, False point, Puri and Gopalpur, out of them Dhamra was the only all weather port. The rest eight ports being open road-stead ports were

being worked on fair weather only. As the bay of Balasore silted up, the ports of Subarnarekha, Chanua, Balasore, laichhanpur and Chudamani were closed. As the mouth of the Mahanadi silted the false point port (Paradeep) also was Closed. Gopalpur port was working for the passangers of Ganjam who were working in Burma and other Indonesian countries. As Burma was separated from India, the Gopalpur port was closed. The greatest calamity so far faced by the Oriyas was the famine of 1862 (Naanka Durvikhya). Mr. Ravenshaw was the Commissioner of Orissa division, a part of Bengal, Bihar, Orissa Presidency in order to supply food grains to the famished people in the interior parts of Orissa. Mr. Ravenshaw made an effort to find ways and means. It was Captain Mac Neil who first explored the possibilities of Chandbali to be a good River Port which is linked with extensive regions of the then Orissa division in a net work of water ways by the River Baitarani upto Jajpur, by the River Salandi, Reba and Kapali upto Dhusuri, Bilana, by the river Matei upto Saya in Tihidi Block by the river Brahmani and Kharasrota upto Pattamundai and Aul. As the bank of the river Baitarani at Chandbali is high, it provides good anchorage and facilities for loading and unloading, soon Chandbali turned to be a busy centre of trade and commerce and was declared a port in the name of the Commissioner "Ravenshaw Port" in 1881. Chandbali on the Baitarani River became the port after W.G. Robertson, Harbour Engineer

to the Govt. of India in 1872, described Dhamra as a good Navigable river, the best on the east of India, South of Hoogly. Till 1903 Cargo was loaded and unloaded and Passangers were being made to board the vessels both at Dhamra and Chandbali.

INTERNAL NAVIGATION SYSTEM :

Perceiving the massive loss of people and property of Orissa by the greatest catastrophe of nineteenth century famine of 1862 in which the economic backbone of Oriyas had been shattered and broken and the social life was dwindled. The benevolent administrator Mr. Ravenshaw meditated to salvage the loss and to recover the race from the pang through reconstruction to the development projects. There were no railways, no roads, no land communication facilities. The able administrator Mr. Ravenshaw took the advantage for full utilization of the massive manpower of Orissa by constructing the navigable Canals such as "High level Coast canal" Pattamundai, Kendrapara Canal (From Alva on the bank of Brahmani) 'Cuttack-Kendrapara' Taldanda Canals. The necessary implements for the lock system of Navigable canals were brought from England and were unloaded at Chandbali from which these were sent to the various spots in water way. Within a short period, the navigable Canals were established.

It was within a few years by the advent of 1900 there was a steamer service plying from Cuttack to Balasore. The mercantile commodities unloaded at Chandbali were transported to different town of Orissa, Balasore, Cuttack, Aul, Kendrapara, Pattamundai etc. through internal water ways and navigable canals. Thus Chandbali port took part in the progress of trade and commerce during that period and rice, Paddy, Chura (Flatted rice) Jute, Oilseeds, hides, Pulses and dry Fish were the commodities which were exported from Chandbali. Salt,

kerosene, cotton, twist, gunny, spices, tobacco leaves and stationary articles were the items of import. The steamer service was running from Balasore to Cuttack via- Charabatia in Matei river, Chandbali, Alva and Kendrapara in navigable canals.

COMMUNICATION TRADE AND COMMERCE :

During this period the Bengal Nagpur Railways Company began to construct the railways in Orissa in 1895-96 and there construction of 88 miles of railway was complete by 1899 so that the first train ran upto Bhadrak from Howrah in October 1899. "Utkal Deepika" was the only Oriya weekly newspaper which wrote in their issue of the paper dated 23rd March 1872. A large number of people are going via Chandbali and if goods can be unloaded there and brought to Cuttack and be carried from Cuttack and loaded there, then the entire trade of Cuttack district will move by that route. The advantage of Chandbali is that the fare of the ship is low and the ships can be reached by land route".

IRRIGATION FACILITIES FOR AGRICULTURE :

The navigable canals which were constructed and described in the previous paragraphs also served the purpose of irrigation of various crops in the region and thus improved the economic condition of the people of Orissa.

THE FATE OF CHANDBALI PORT AFTER INDEPENDENCE :

It was the private sector that was running export and imports in their ships. The private companies whose ships were running were "The Steamship of Moneil and Co., The Indian General Navigation Co., The British India Steam Navigation Co.". Apart from the ships of these companies, the casual shippers also used their ships to ply for Chandbali to

Calcutta. There were a number of Oriya shippers also.

The Government was receiving from the shipper companies.

1. The port dues for anchoring at Chandbali according to their tonnage.
2. landing dues for the quantity of cargo they were carrying to Chandbali.
3. and the shipping dues for cargo they were carrying from Chandbali. There was the office of the customs officer at Chandbali and one Assistant custom Officer was having his office at Dhamra who were realising the dues on behalf of the Central Government. After independence on the 15th August, 1947 the administration of the port was transferred to the State Government Orissa, Commerce Dept.

The popular Govt. took over the charge of administration and without conceiving the effect, reduced the export duty on rice, paddy and other cargoes in order to gain more popularity. It was the greatest misnomer that brought the port of Chandbali to a stand still dormant position. The state Government of Orissa reduced the export duty on rice from two annas (1/8 part of rupee) to one anna (1/16 the part of a rupee) and on paddy from 2 annas (1/8 th part of a rupee) to 7 1/2 Pahula (1/25 th of a rupee) and on general goods from 8 annas (1/2 of a rupee) to Re 0-1-9 Pahula (1/9 th of a rupee) to popularise itself. The private shipping companies sustained loss and gradually they closed their shipping transport to Chandbali. Secondly, the State Govt. made

a policy not to transport food grains rice, paddy Chura (flattened rice) on water way. Peasant, cultivators were harassed immensely as their paddy stock, rice stock etc. brought to Chandbali for sale and transport were seized and the heaps of such food grains deteriorated. Cases were instituted against the cultivators, peasants. Thus the State Govt. Policy denied for the transport of paddy, rice the main commodities of transport. Thus ships stopped to come for shipping and transport at Chandbali but the state Govt. sustained loss of revenue and only spent on maintenance of the Port. The demarcating buoys and becons were being maintained in the harbour area till 1956. It is a man made process which brought the activities of Chandbali Port to a stand still position. The natural harbour and natural Port of Chandbali which was busy from 1872 to 1951 without dredging of even one Cft. of sediment has been stopped to work and has turned to be dormant and inactive. Actually the passangers travel on cheaper rate on ships from Calcutta to Chandbali to and fro has been stopped. Annually fifty thousand to one lakh people were travelling then.

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A/PO- Chandbali
Dist. - Bhadrak-756133.

STRUCTURE AND FUNCTION OF ZILLA PARIŞHAD IN ORISSA

Dr. Bibhuti Kalyan Mahakul

In Orissa the three-tier Panchayati Raj system was introduced according to the Balwantray Mehta Committee report, on 26th January 1961. The Gram Panchayat is at the bottom, Panchayat Samiti Constitutes the middle tier and the Zilla Parishad is at the apex of the three tier Panchayati Raj institutions. The Zilla Parishad continued to work till 1968 in Orissa. But in 1968, the Zilla Parishad was abolished by an amendment to Zilla Parishad Act. In place of Zilla Parishad, District Development Board was constituted to plan and co-ordinate the development work in district and the District Collector acted as the convenor. Zilla Parishad, the apex body of the three-tier now setup of Panchayati Raj Institution was revived again in Orissa as per Orissa Zilla Parishad Act, 1991. The Parishad works at the district level. It monitors district development and supervises Panchayati Raj Institution of the district. As per 73rd Amendment Act the State Govt. was delegated the power of planning, control and supervision of developmental activities in the district at the district level.

STRUCTURE :

Zilla parishads are being constituted as per the notification of the government for all the 30 districts of Orissa. The Zilla Parishads have started functioning in Orissa with effect from dt. 15.2.97. The membership of the Zilla Parishad consists as per the following.

1. One member shall be elected directly on the basis of Universal adult franchise from every constituency within the Parishad area.
2. Chairman of all Panchayat Samities within the district.
3. All M.Ps. and M.L.As. coming under the parishad area wholly or partly.
4. Members of Rajya Sabha who are electors within the Parishad area.

Seats for the Scheduled castes and the Scheduled Tribes are reserved according to the constitution of the population. One third of the total number of seats will be reserved for women. After publication of result of the election to the Zilla Parishad, the commissioner within three days issues a notice notifying the date, time and place of the first meeting of the Parishad. In that first meeting, the elected members elect a president from among them. After the election, within thirty days of the election of the president a special meeting will be convened to elect a Vice-President of the Parishad from among the members. If the post of president of the Parishad is not reserved for women then the post of Vice-President shall be reserved for women of that particular Parishad. While contesting election the candidates backed by political parties will use their political party symbols. The term of the Parishad is five years from the date of its first meeting. The collector

of the district acts as the Chief Executive Officer and Project Director of the District Rural Development Agency acts as the ex-officio Secretary of the Zilla Parishad. Both of them attend all meetings of the Parishad, without any right to vote. All district level officers are the official members of the Zilla Parishad. The elected members of the Zilla Parishad will be paid the monthly Honorarium like, President-Rs.3500/-, Vice-President - Rs.2,500/- and members Rs.1000/-.

QUALIFICATION :

A person to be eligible to contest for election to the Zilla Parishad must be,

1. A citizen of India.
2. Be residing within the Parishad area.
3. Above 21 years of age.
4. Not an insolvent or an undischarged insolvent.
5. Not suffering from leprocy or tuberculosis.
6. Does not hold any office of profit under the Central or State government or any local government or dismissed from the government service.
7. Not a teacher in any school.
8. Not a defaulter from Co-operative Societies.
9. Not having more than one spouse living.
10. Not having more than two children.

SOURCES OF REVENUE/FINANCE :

All money received by the Zilla Parishad shall constitute a fund called the Zilla Parishad fund. The same fund shall be vested to the Parishad. Following are the sources of revenue of the Zilla Parishad.

1. Grants from the Central and State Governments.

2. Grants from All-India bodies and institutions for the development of cottage industries.
3. Receives share of the land cess or any other taxes from the state.
4. Income from trusts and endowments.
5. Contribution and donation from the Panchayat Samities or from public.

All the financial orders and cheques of the Zilla Parishad fund shall be signed by the Chief Executive Officer. Salaries allowances of the employees, honorarium of the President, vice-president and the travelling expenses of the members of the Parishad for attending the meeting of the Parishad includes the expenses of the Zilla Parishad. According to the 73rd Amendment Act of the constitution, The Governor of the State has the power to setup a finance commission to review the financial position of the Zilla Parishad. The Finance Commission shall have to recommend about the measures needed for improving the financial position.

GOVERNMENTAL CONTROL :

Though autonomous for the proper working of the Zilla Parishad there are provisions of control of the government upon them. The government has the power to see that the proceedings and the implementation of the decisions by the Parishads are as per rules. The Director of the Grama Panchayats shall act as the Director of the Zilla Parishad. The Government may authorise the Director or any officer to inspect the office and any records, registers or other documents kept in the Parishad and developmental works of the Parishad. The Government may cancel any resolution or order passed by the Parishad, if it is not legally passed or it involves in any above power or against public interests. If the government feels that the President or Vice-President or any Zilla Parishad member

violates the provisions or rules or abuses the power vested in him or her then the government reserves the right to remove such President and Vice-President from office. If the Government feels that any Parishad is not competent to perform or continuously neglecting its duties specified by laws or abuses its powers then the Zilla Parishad can be dissolved. The Government has the power to issue administrative orders direction and instructions for proper functioning and implementation of duties and rules of the Parishad.

FUNCTION AND POWER :

The followings are the functions of the Zilla Parishad.

1. It undertakes schemes and adopts measure by giving financial assistance for the development of agriculture, social forestry, livestock, industries, Co-operatives, Water-supply, distribution of essential commodities, rural electrification, minor irrigation, public health and sanitation establishment of primary school, secondary school, adult education, non-formal education and other matters of public importance.
2. The Parishad grants financial assistance to any school, public library, public institutions or public welfare organisation within the district.
3. It takes steps to establish scholarships, or award stipends within the state for the development of technical or other special forms of education.
4. It maintains village hats, markets and melas either directly or through the Panchayat Samities or Gram Panchayats.
5. It allocates government grants to Panchayat Samities and Gram panchayats within the district.
6. It adopts measures for the relief during natural calamities.

7. It is the duty of the Zilla Parishad to examine the budget estimate and Co-ordinate the development plans and the schemes prepared by the Panchayat Samities within the district.

8. It prepares, executes and supervises the district plans and programmes of Jawahar Rojgar Yojana, antipoverty programmes, mid day meal programme, function of I.C.D.S.

9. It distributes untied funds.

10. It collects and publishes statistics and information relating to Grama Panchayats and Panchayat Samities in the district.

11. The Zilla Parishad prepares annual report stating the true activities of the previous year and forwards it to the State Government. For close relationship between Zilla Parishad and District Rural Development Agency a Governing Body of DRDA will be constituted as per 73rd Amendment Act-1992 of the constitution, President of the Zilla Parishad shall be the ex-officio Chairman of the Governing body of DRDA.

12. Zilla Parishad will execute the programmes of Rural connectivity.

FUNCTION OF ZILLA PARISHAD PRESIDENT :

The following are the powers and functions of the President of Zilla Parishad.

1. The President is to execute all the decisions of the Zilla Parishad as all the executive powers of the Parishad has been vested in him/her.
2. He presides over all the meetings of the Zilla Parishad.
3. He decides the date, time and place of Parishad meeting. Further President can call for a special meeting of the Parishad if one third of its members having right to vote desires to hold a meeting.

4. He has to represent the District in the State Level Conferences of the Zilla Parishad.

5. As Chairman of the governing body of D.R.D.A. he presides over the meeting of the said governing body.

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MEDIUM OF ADVERTISING

Hemanta Ku. Nayak

The media which are available to the modern advertisers are really numerous. Basically, the various advertising media fall into the following broad categories: Indoor Advertising; Outdoor Advertising; Direct Advertising; Promotional Advertising.

INDOOR ADVERTISING

Press Media :

The press can be regarded as the modern most powerful force in the field of advertising. In fact, it enables the advertiser to communicate with such a large number of people that it has come to be recognised as the primary medium of advertising. A well-drafted and well produced press copy has an appeal which may not easily be equalled by any other advertising media. Newspapers Judged from the point of view of their circulation, the newspapers are an indispensable means of advertising such products as are produced on a mass scale. The important newspapers are so widely and regularly read that there is hardly any part of a country where the literate people go without them. Newspaper reading has become a more or less permanent habit of the literate people. The newspapers have also come to bank heavily on advertisements for support. What is more important, the readers of these papers have also become so accustomed to the advertisements in newspapers that they miss them badly if they do not find them in the papers. As a medium of advertising, the daily

newspaper has some strong points, the circulation economy, repetitive value, timelines and flexibility and choice of market.

Periodicals :

Besides the daily newspapers, periodicals or magazines issued at varying time intervals also constitute a powerful medium of advertising. It is a common experience that while a daily paper is thrown away after a casual reading by busy people, magazine, may be weekly or monthly, or a journal (monthly, quarterly, biannual or annual) is read more carefully or at greater leisure and ease. A pictorial or a news magazine has much longer effective life than a newspaper, moreover, it may be read by more than one reader and has a value wider than its circulation. Tastefully got-up and nicely printed, they provide good opportunities for picture advertising for products of use to the middle class and upper class families.

Radio Advertising :

Radio advertising can be aptly described as "Word of mouth advertising on a wholesale seal". It is so because, the advertiser delivers his message, orally not visually. Radio is a different medium from most other advertising media in that it makes its appeal to the ear than to the eyes. It is a newcomer with a history of 30 years to its credit. The impact of radio advertising is quite clear in advanced nations as one tunes on overseas like V.O.A. (voice of America), B.B.C. (British Broadcasting

Corporation), and Radio France etc. Radio advertising in India was allowed only in the year 1967 from 1st November, on All India Radio programmes. At present, Delhi, Calcutta, Chennai, Mumbai, Pune, Nagpur, Bangalore and Cuttack stations broadcast the commercial advertisements. Remaining stations of our country are to be covered for the commercial broadcasting in the years to come. Regarding the evaluation of Radio advertising, it has human appeal/touch that is unequalled by any other medium. Radio advertising affords variety of programme that facilitate the selection that are keen and of special interest to the members of family. It gives the advertiser a long sought opportunity to talk to the people in their home, individually or in family units. Radio messages can be prepared and transmitted up to last minute alterations. Therefore, flexibility of radio has made it a versatile medium. It is highly perishable as compared with press media. Some business people say that the high cost of time and talent discourage radio programmes as advertising medium. There are some products that need not to be advertised where secrecy is to be maintained. Thus parents do not want the publicity of contraceptives even during late hours of night.

Television Advertising :

Radio rules the reign as a powerful medium over a period of 50 years in other nations. Its position is taken by T.V. advertising, the youngest, glamorous and highly specialised. T.V. is probably the most significant single new thing that has happened to advertising in this country. T.V. provides a scientific synchronization of features of sound, sight, motion and immediacy that no other medium has been able to provide so far. That is why, T.V. is the best selling method ever invented. A variety of techniques are available

for the production of commercial message like 'Line action', 'Cartoon', 'Puppets' and 'Stop motion'. T.V. programmes that are thickly interwoven in the fabric of Western marketing system, so scientifically and usefully utilised, cost heavily. Even a thirty seconds programme works out to lakhs of rupees. Of all the media, it is considered to be costliest. T.V. programmes with all the four features of sound, pictorial presentation and motion, require the onlooker to concentrate on T.V. programmes.

Cinema/Film Advertising:

Of the various media of advertising which have gained ground, cinema is certainly notable. Films of different kinds serve as media of audio-visual appeal. Their distinctive feature is the wide audiences they command in cities, towns and villages. Cinegoers are familiar with the short publicity films which are generally shown in cinema houses before the start of the feature film. Since such films last only for a very short time, they should weave the sales message into a story and interest and amuse the audiences. Such films have a short life and have generally to be replaced by new 'shorts' presenting the message in a manner that will help sustain public interest. They can pay rich dividends if they are properly linked up with press and poster advertising. Besides advertising shorts, slides or filmlets may also be made use of to popularise a brandname. As the cinegoers are settling in their seats, slides carrying the brandname and bearing the name of a local dealer are shown in quick succession over a short period of five to ten minutes. The sales message must be very briefly conveyed in such slides. Sometimes, some simple animation may also be provided. Documentary films describing an industry, process or product can be used to gain indirect publicity.

OUTDOOR ADVERTISING :

Posters :

A poster is a sheet of paper depicting a message to be pasted on walls, specially erected wooden or metal boards in the areas of frequent get-together. Thus, one finds the posters of films shown in theaters along city streets projecting at bus stops, railways stations, and market places, kiosks etc. Posters are the most flexible, of all outdoor media as they can be changed frequently. That is why, they enable the advertiser to keep his message more timely and reasonable.

Painted Displays :

Painted displays refer to painted bulletins and wall paintings. These are hand paintings by panel of artists. A painted bulletin is nothing but a metal sheet of rectangular size erected at heights to command visibility from a distance. Again, wall paintings are common in city areas. If one goes through the streets within the city area and in vehicles on high ways, he finds usually such painted bulletins.

Travelling Displays :

Travelling displays are the pieces of display that are painted by hands or painted on metal sheet affixed in and outside the vehicles like buses, trucks, taxies, vans, trams, etc. Travelling displays are of two kinds. Those are inside and outside the vehicles. The pieces of advertisements that are fixed inside the vehicles are known as 'Car-cards'. Cards are of equal size and advertisers have equal opportunity for presenting their selling messages. Colours and pictures may be utilised to good advantage in causing the advertisement to stand out from competing cards, in making the selling message more realistic.

Electrical Signs :

Electrical signs make full use of variety on illumination invented by the skill of

electrical engineers. The more alluring and novel are that of neon-signs. Neon-signs and the glass-tubes with electric writing designed in terms of letters or figures to illuminate the message. These are very common in metropolitan cities. Another latest development is that of running bulbs strap. Just as a picture moves so also on a huge bulb plate, bulbs are made of light to picture out the message.

Sky-Writing :

There have been efforts not to leave even the sky free from the way of publicity. Of late, different forms of advertising have come to stay, making a novelty, especially air advertising. Sky-writing is a kind of publicity where the pilots through their aeroplanes write the image either in the form of smoke or by illumination. It is said, sky-writing pilot takes his plane up from 12000-14000 ft. to write the message. The message is visible over a distance of 30 miles. Perhaps illumination writing during night time is more enchanting. Again sailing of kites and balloons of mammoth size is another feature of this kind of publicity. Perhaps, very common form of sky-writing is that of revolving search light to focus the attention of general public over a distance of 9 to 10 miles. All circus companies have this as common feature.

Sandwichmen :

This is an older kind of outdoor advertising. Sandwichmen are the persons who are hired by advertisers.

They are to walk down the busy streets of a particular locality, dressed peculiarly. They go on shouting or singing slogans of the company, its product brand names etc. Very often, to get attention, balloons are prepared of particular figures which are being carried by them in ceremonial way.

DIRECT MAIL ADVERTISING

Direct-mail advertising is a way of passing the information relating to goods or services for sale, direct to potential customers through the medium of post. It is the medium employed by the advertiser to bring personal delivery. It is the kind of medium where the readers are not expected to buy such advertisements. Such advertisements are normally read indoors, as they are sent to their personal or official addresses. Direct advertising takes many shapes and hence it covers these segments on its own.

Sales Letters :

Sales letters pinpoint continuous attempts to induce the prospective buyer to buy the given product or avail himself of a given service. The effectiveness of a sales-letter depends on the convincing, forceful and appealing style that its message is cast. These letters are based on "A - I - D - A" principles where A - Attention I - Interest - D - Desire and A - Action.

Envelope Enclosures :

The phrase "envelope enclosure" is quite likely to be mislead where the reader takes it as any piece of paper attached to main letter. These enclosures are posted separately. Envelope enclosure is the least expensive. The envelope enclosure is extremely versatile, as it may be proposed in almost any size or shape that is suitable for advertising. Envelope

enclosure includes circulars, stuffers and folders.

Board-Sides :

The Board - Sides are giant in size, folders designed to impress by their physical size and by their striking, typographical and illustrative display. It may contain number of pages to continue the sales story culminating into a single larger sheet of paper. The larger inside spread allows plenty of space for dominating illustrations, head appealing headlines that compel attention.

Booklets and catalogues :

Booklets and catalogues are sent to those consumers who have shown their inclination, interest in the products or service of an undertaking. Booklet is a very small book consisting of eight or more pages that are fastened with stapler stitching or glue to allow it to open as a book. Catalogue is quite similar to the booklet in physical make-up, except the fact that it is larger and presents wider variety of items. It is more substantial in containing material and it can be kept for a longer period of time and, as such, it serves as a reference and illustrated with prices.

There are other modes of mail advertising like Gift novelties, Store publications, Display advertising etc.

*Public Relations Officer,
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RELIGIONS OF SONEPUR

S.N. Agrawal.

Situated on the confluence of Tel and Mahanadi, Sonepur has been the meeting ground and nourishing field of different faiths and sects for at least about one thousand and two hundred years leaving behind to the posterity a galaxy of religious monuments, cults of bewildering variety and folk tradition which significantly bear the cultural efflorescence of the past societies. Similar to its political history replete with miraculous events, its religious history is an interesting account of the main stream of Orissan religions in a chronological order indicating their rise, spread and blending under the benign royal patronage. The religious history of Sonepur reflects the evolution of religions beginning with Stambhesvari Sakta cult upto Mahimadharm.

In fact, the recorded chronological history of Sonepur systematically begins from the time of Bhanjas i.e. 8th Century A.D. The most popular deity known as Stambhesvari has been found mentioned in the Bhanja Copper plate grants and all the rulers have been represented in them to have received boon from Stambhesvari, basically a tribal deity represented in the form of a wooden pillar. It is pertinent to note in this context that in the Terasingha Character of Maharaja Tustikara, a king of the 5th/6th century A.D., ruling over the Tel river valley we find the earliest reference to Stambhesvari worship in Orissa.

The origin of Sakti cult in India is shrouded in mystery. The archaeologists,

historians, indologists, philosophers and scholars of different other disciplines have expounded various theories with regard to the origin and evolution of the all-pervasive female principles, but none has been able as yet to explain it satisfactorily. Whatever might be the time of origin of this mysterious cult it is an admitted fact that the worship of Sakti has been an important religious complex of the Indian civilization since time immemorial.

Sonepur remains an important seat of Stambhesvari to this day and this cult is still in prevalence in all most all the villages of this region. Stambhesvari cult and festival also constitute an important aspect of the folk culture of this region. In spite of the fact that Stambhesvari was the tutelary deity of Bhanjas, their epigraphical records reveal that they assumed the titles "*Parama Mahesvara*" and "*Parama Vaisnava*" in their respective charters.

The Vajrayana form of Buddhism originated in the 3rd century A.D. got wide publicity in the 7th/8th century A.D. through the teachings of eighty-four Siddhas. Many texts composed on various subjects connected with Vajrayana made it a living religion. The tantric culture reached the highest watermark when Hindus incorporated into their religion many elements and traits and developed them in their own ways. Indrabhuti, the king of Sambalaka (modern Sambalpur) included in Uddiyana composed no less than 23 books

Vajrayana. The famous work *Advaya Siddhi* authored by Laksminkara indicates a bold departure from the Vajrayanic system by ignoring the worship of Dhyanī Buddhas and their emanations and it also encourages to violate the artificial rules of conduct and lays great emphasis on physical gratification. Her *Advayasiddhi* declares :

*Na kasia kalpanam kvayam Nopabase na cha kvayam
 Snamam sancham na chatbam gramadhivama bibhavyamam.
 Na chapti bandhaye chatbam kasia pasana mramayam
 Paja mayyeba kayasya kvayam nitya samadhutam.*

It means : In this esoteric practice, he should not cause any torture to himself, should not observe any fasting, should not materialize any rituals should not perform any ceremonial bathing, should not purify himself in consonance with the traditional practice of religious vow and should not adhere to the traditional religious rules and customs framed by the religious men of the society. He should not also worship the images of the gods and goddesses made up of the woods, stone, clay and other materials and should adore his body in a yogic procedure regularly and delightfully. She further professes :

*Sarba barna samudbhava jingpsa naidba jostitha
 Saiba bhagvanti pragyam sambrixya nupmanstrim.*

"He should not hate women born of any caste and should honour each of them as the relative embodiment of the supreme goddess *Pragna*".

The word *Sahaja* literally means that which accompanies with birth and manifests in man. The path that helps man to realize the truth through satisfying these inborn and fundamental propensities is therefore, the most natural and easiest of all paths and hence, it is called the *Sahaja* path or *Sahajayana*. It should not, however, be forgotten that the *Sahajias* admit the primary importance of sex instinct and primitive desires with a view to

now preserved in Tibet. His most famous work is *Jnanasiddhi*. In course of time different offshoots like *Kalachakrayana* and *Sahajayana* were originated from *Vajrayana*. *Tantrayana* is very often used in a general sense for *Tantric Buddhism*. But we may be right to say that these three different sections of *Tantric Buddhism* have developed certain peculiar and characteristic features of their own, on the basis of which they may be distinguished from one another as three different schools.

Tibetan literatures suggest that *Laksminkara*, sister of *Indrabhuti* of *Sambalaka* married prince *Sevola*, the son of *King Jalendra* of *Lanka*. *Uddiyana*, *Sambalaka* and *Lanka* mentioned in the *Tantric literature* may very well be identified with modern *Orissa*, *Sambalpur* and *Sonepur* respectively. But, the *Lanka* of *Tantric Map* belonging to medieval period should not be equated with ancient *Puranic Lanka*. *Laksminkara* was not only the affectionate sister of *Indrabhuti*, the philosopher-king of *Sambalaka* but also his favourite disciple. She had the opportunity of sound education during her childhood and was an erudite scholar in *Sanskrit language*, *Buddhist philosophy*, *Tantrayana* and other branches of ancient *Indian learnings*. *Tibetan account* further suggests that *Laksminkara* attained *tantric perfection* in *Lankapurī*, i.e. *Suvarnapura*. Later on she became a famous luminary of *Tantric Buddhism* and she is also revered as one of the 84 *Siddhas*. In the evolution of *Buddhist mysticism* *Laksminkara* stands as a finger post towards *Sahajayana* and *Sahajayana* is the greatest contribution of *Sonepur* towards the religious history of *Orissa* in particular and *India* in general. The *Tantric ideology* attained its highest development in the writings of *Indrabhuti*, the elder brother and *guru* of *Laksminkara*, whose famous work *Jnanasiddhi* expounded the doctrine of five *Tathagatas* or the *Dhyanī Buddhas* and esoteric rites of

sublimating them by a natural Yogic process, rather than to suppressing them by unnatural and undue regulations. The work process of the *Sahaja* school is found to be based on a highly sublime aspect of the sex, where the *Sadhaka* is to embrace and sport with the female *Sakti*, variously called as the Chandali, Dombi, Savari, Yogini, Niratma, Sahaja Sundari etc. The bliss that comes out of this sexoyogic practices is generally divided into four stages, viz. Ananda, Paramananda, Viramananda and Sahajananda and this final stage is known as the state of *Mahasukha*, at the attainment of which the senses are absorbed within, all thought processes are annihilated, all the seeds of existence are destroyed; it is full of the buster of bliss, it is like the vacant sky and yet cool and sweet. The influence of Buddhism with its numerous benefits and philosophical ideas was so profound in the cultural life of Orissa that despite odds and difficulties over the times it continued here with other religious faiths forming a significant segment in the cultural matrix. The folk culture and archaeological remains in Sonepur region clearly testify to the fact that it was the cradle of Tantric Buddhism. Even now one can trace the sculptures of Tantric deities added to the temples belonging to Chouhans at Sonepur. It is pertinent to note in this context that Devi Lankeswari nonworshipped at Sonepur is found mentioned in *Sadhanamala*, a Tantric text of Buddhism. Many tantric deities are still in worship in many villages in different forms. But, at present serious and competent students are not available for conducting researches in this subject.

The Bhanja rule over Sonepur was supplanted by a glorious dynasty called Somavamsa and the Somavamsi rule has been a land-mark in the history, which witnessed the height of culture and religion. Their

memory is enshrined in the famous temples of Siddheswar, Lingaraja, Rajarani, and Brahmesvara at Bhubaneswar, Ranipur-Jharial and Baidyanath near Sonepur. All the Somavamsi kings of Orissa, without a single exception were devout Saiva and adopted the Saiva *Parama-Mahesvara* as a component of the title package in the format of their official charters. Somavamsi age is marked for upheaval of Saivism. Siva was acclaimed as the highest god as is known from their records, both lithic and copper-plate. The Somavamsis, although patronized Saivism were tolerant to other sects and religions. It is worth noting here that under the benign patronage of Somavamsi king Janmejaya, Sonepur emerged as a prominent Vaisnavite center also. The charter issued in the 10th regnal year of Janamejaya from the capital of Suvarnapur indicates that the Brahmin named Sadharana the donee of this charter, who occupied the highest position in the administration was a staunch adherent of vaishnavism and erected a shrine dedicated to God Vishnu in his *Jalasayana* (Sesa-sayana) form. It is interesting to note here that in keeping with its sectarian nature the charter concludes with the well-known vaisnava sectarian formula *Om namo bhagavate Vasudevaya* which is regarded as highly sacred by the devotees of God Vishnu. Another copper-plate grant of Janamejaya issued in his 17th regnal year reveals that village Gotteikela was granted for the maintenance of two temples, one dedicated to Lord Kesava and the other to lord Aditya (Sun God) erected at Suvarnapura. It is also noteworthy that in a newly discovered copperplate grant belonging to Rastrakuta dynasty *Magha Sukla Saptami* has been termed as *Ratha Saptami*. The seventh *tithi* of the bright fortnight of Magha called *Rathasaptami* is sacred to the Sun; for his form is believed to have been revealed to the Gods on that day. It is regarded as holy as

the day of a solar eclipse and a gift made on that day is regarded as very meritorious. These two charters indicate that sun worship was popular in this region during this period. The Maranjamura charter of Yayati-II alias Chandihara issued in his 3rd regnal year from the capital of Suvarnapura reveals that he was devoted to the works of *Dharma* and encouraged people to build temples for various gods. Like his predecessor he was a devout Saiva, but his tutelary deity was Bhagavati Panchambari Bhadrabika, installed at Suvarnapur. Yayati was the worshipper of Hara and Chandi; so, he was otherwise known as Chandihara in many records of his successor. It is also noteworthy that in Narasimhapura and Ratnagiri plates belonging to Udyotakesari and Karnadeva respectively, he has been described as the representative of Madhusudana (*Vishnu*) and ocean of learning. His son Udyotakesari patronized Jainism also. So, it may therefore be concluded here that during the Somavamsi epoch Saivism, Staktism and Vaisnavism flourished in Sonepur region under the benign royal patronage, although a lot of royal patronage was extended in favour of Saivism.

The Somavamsi rule over Sonepur was followed by the Teluguchodas. An important epithet of all the Chodakings in their respective charters, viz, *Sri Vaidyanatha-pada-pankajabhramara*, speaks of their devotion to god Vaidyanatha (Siva), whose temple lies on the river Tel, about 12 miles from Sonepur. This shows that god Vaidyanatha was their tutelary deity. It is pertinent to note in this context that all the Choda kings have borne the title *Parama-Mahesvara*. Their epigraphical

records reveal the prevalence of Vaisnavism in Sonepur region alongwith Saivism.

In 13th century the region around Sonepur was annexed to the Ganga empire and during this period Jagannath became the Sovereign ruler of the Ganga empire (throughout length and breadth of present Orissa) and the ruler became his deputy. The socio-cultural life of the people of this land has been inextricably bound up with lord Jagannath. The cultural and religious flouriscences embarked upon a new phase of development centering round the cult of Jagannath. In spite of this fact that Ganga rulers in their records described themselves to be *Durgaputra* and *Rudraputra*.

The Chouhan rule over Sonepur lasted for about three centuries till their decline and fall with the merger of states. The Chouhan rule has also been a landmark in the history of Sonepur, which witnessed the height of religion, culture, architecture and literature. They were the worshipper of Panchadevata, i.e. Ganesha, Siva, Narayana, Durga and Surya. They also extended a lot of patronage towards the ritual and performing of festivals of local deities. Their benevolent eclecticism and tolerance to different religions and faiths are well discernible. During the second half of 19th century, Bhima Bhoi, the great saint poet and philosopher of Mahima culture established his principal seat of activities at Khaliapali near Sonepur. The greatest contribution of Sonepur to the literary and religious history of Orissa is Bhima Bhoi and his neo-Mahima Dharma which is exclusively Orissan. ■

ORISSA, ITS UNIQUE CULTURE AND TRADITION

Dr. Jagannath Pati

Orissa is a very beautiful coastal state of Indian Republic. Its traditions, customs, religions and culture are certainly great. The daily life of rural Orissa is seen in the Jhoti (the Orissan alpana) and the Purnakumbha (the brightly decorated earthen pot). The tattoo is a prominent and popular art form and also popular with tourists.

The present Orissa state is mainly a part of ancient Kalinga empire which is situated on the East coast of India and is surrounded by West Bengal in the North-East, Bihar in the North, Andhra Pradesh on the South-East, Madhya Pradesh on the West and Bay of Bengal on the East. Before 1912, it was a part of Bengal and till 1936, it became a part of Bihar. Thus the state was born in 1st April 1936.

The culture of Orissa is undoubtedly Indian and the people of Orissa accept very gladly the people of other states. There is no much casteism or racism as such. There is communal harmony and brotherhood among people although they all are divided anthropologically and sociologically. The traditions that the people observe here are very powerful, rich and alive. The state has been a confluence of races and non-Oriyas and everybody feels quite at home as people in general are God fearing and non-violent. The fact is clear; Jagannath culture which is predominant and which speaks of universal acceptance, is quite prevalent. Every thing revolves round the great temple of PURI. The

worship of LORD JAGANNATH has spread to other states too. The great temples of Orissa, i.e. Lingaraj, Mukteswar, Raja-Rani, Parasu Rameswar, Samaleswari, Biraja, Nrushinghanath, Dhabaleswar, Chandaneswar etc. as centres of faith, scholarship and art are as much as the focal centres of Indian culture. The state of Orissa thus accommodates the exquisite temples, superb monuments inviting enchanting wild life and natural landscape. Orissa is the best of ancient and modern India whose people share a strong sense of holiness, a sense of belongingness with their beautiful land and their enduring links with the past. If one wants to see and experience the best of Orissan temple architecture, the golden triangle of Bhubaneswar, Puri, Konark is the chosen one. Buddhist and Jainism also had considerable presence in some parts of Orissa. North-East of Cuttack, the three hills of Ratnagiri, Lalitgiri and Udayagiri indicate an immense Buddhist monastic complex. The strong Jain influence in rocks seem to form a honey comb. Dhamnagar, 25 kilometres from Bhadrak, is well known as the place where Prophet MOHAMMAD's foot prints brought from Macca have been preserved. Other relics like the foot prints of Abdul Kadir Jilani of Bagdad and the tomb of Maulana Habibur Rahman enhances its historic importance. So we see the confluence of different religions here. The religious composition of the population constitutes an important web in the social fabric of the state.

The state has a magnificent variety of dramatic forms in different regions, both traditional and folk, particularly, the twelfth century creation. Geet Govind has given them a common tradition of total theatre consisting of music, song, dance, mime, poetry and gesture.

It is just difficult to evaluate the contributions of Pandit Gopabandhu Das, Pandit Godabarisha Mishra, Madhusudan, Radhanath, Upendra Bhanj, Radha Mohan, Kalandi Charan and some more besides PANCHA-SAKHA who have greatly enriched Orissan literature.

Orissa has retained its rich classical music and dance which is famous in the name of Odissi. Opera (Jatra), Pala, Puja, Daskathia, Dandanacha, Chhau and Ghodanacha etc are traditional folk media and entertainment source which speak of its glorious past.

When compared to per capita income, Orissa may stand at the lowest category among the states. However, this does not affect the enthusiasm of the people as such to curtail their expenditure at various festive occasions. Even the poorest of the poor takes all interest to celebrate the occasion and remain at gay. Perhaps, this is the only state in the country which observes so many festivals, Pana Sankranti, Basantipuja, Rajasankranti, Jhulanyatra, Laxmipuja, Baliyatra, Maghasaptami, Dhanuyatra, Chaitraparba, Chandanyatra etc. besides other festivals, i.e. Saraswati Puja, Ganesh Puja, Dasahara, Diwali, Sibaratri, Holy etc. which are generally observed throughout the nation.

Sambalpuri sarees, Sambalpuri dance, Katki ornaments are not only popular in the country but also abroad. The colourful handicraft of Orissa are a living tradition practised and passed on to successive generations. The applique art of Pipili, for example, has survived eight centuries of ups and downs and continue to enthral us with new

innovations. The appliques of Pipili have now become designer's art, useful for decorating cushions, wall hangings and garden umbrellas. The sun temple, i.e. Konark is quite superb. This lowering vestibule of a fallen temple is now declared as part of the heritage of mankind. It admires through its detailed carvings celebrating the life's type of a society that seemed joyfully devoid of inhabitations. Dancers, singers, musicians, kings, seers, woodsman, hunters, warriors, sailors: all of them have been depicted in this great structure of an ancient civilization.

The colours of all Orissan paintings are vivid and contrasting. The subject matter of all these paintings is of Vaishnava origin. Jagannath, the manifestation of Vishnu, is the major source of inspiration. The rediscovery of Jayadev's Geetgovinda added richness to Orissa art. The Patachitras are paintings on cloth. The Talapatra (the palm leaf) engravings consist of frozen linear drawings as illustrations of manuscripts.

Slowly, inexorably, the rich artistic tradition of Orissa is fast fading as purely an art form because the popular tourist attractions are while churned out in great numbers, there is no real concentration on the tradition of the art itself, and very little effort is being made to invent or expand new forms and styles based on tradition.

Here the people have accepted all outsiders as their own. The state has long tradition of peace and tranquility because of its rich Jagannath culture which is unique of its kind. The state is constantly endeavouring to work for its vast majority of tribals and poor people in a sustainable manner. If corruption both at the top level and grass roots level is restricted, the state with its rich natural resources can claim to be economically a prosperous State.

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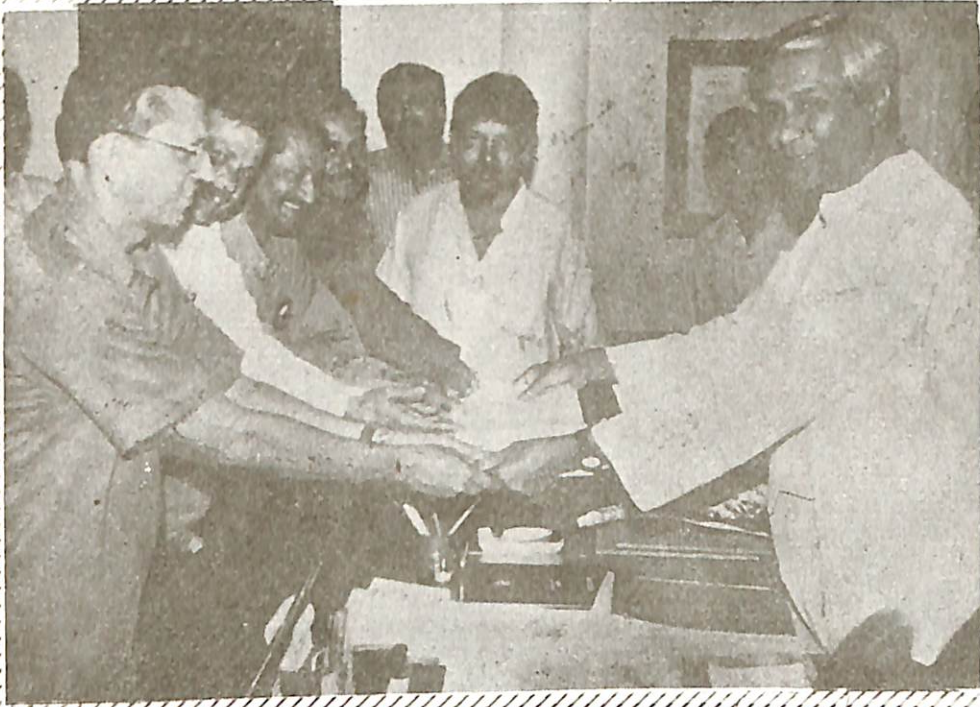
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I, Shri D.M. Dash, Director of Information & Public Relations and Joint Secretary to Government, Information & Public Relations Department, Bhubaneswar, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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Chief Minister Shri Naveen Patnaik receiving a cheque for Rs.2 lakhs towards Chief Minister's Relief Fund on behalf of All India Bank Officers' Confederation on 7.3.2000.



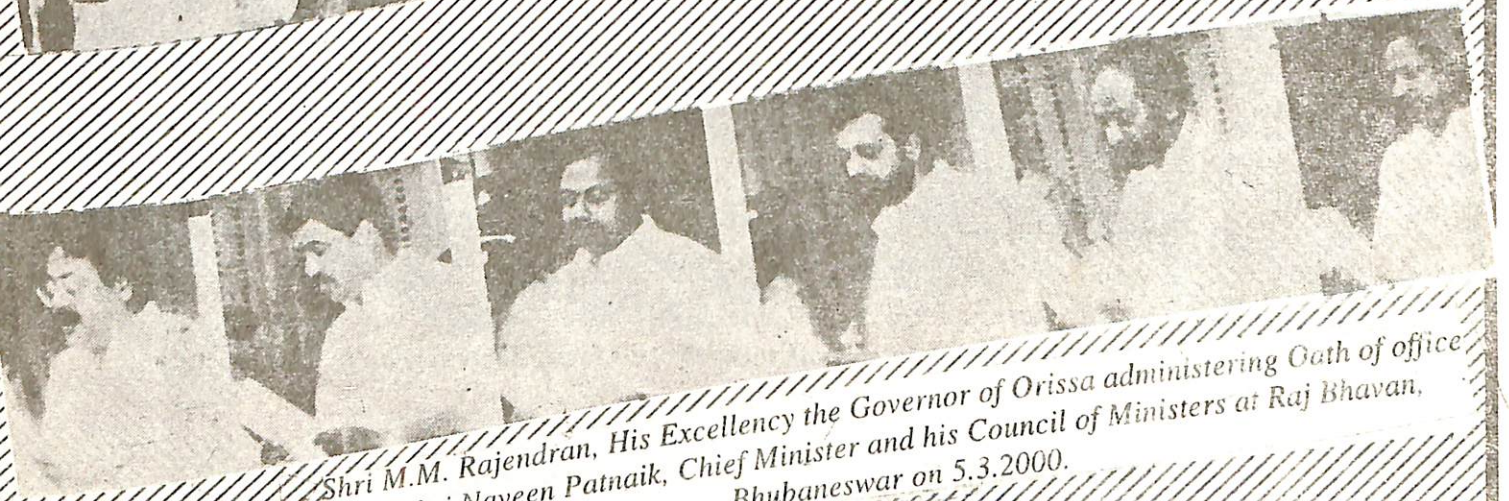
Chief Minister Shri Naveen Patnaik receiving a cheque for Rs.57,843/- donated on behalf of Hical Magnetics Pvt. Ltd., Bangalore for providing financial assistance to the cyclone affected people.



Smt. Susheela Rajendran, the Lady Governor inaugurating the International Women's Week and Vikas Parv-2000 by lighting the lamp at Soochana Bhavan, Bhubaneswar on 8.3.2000.



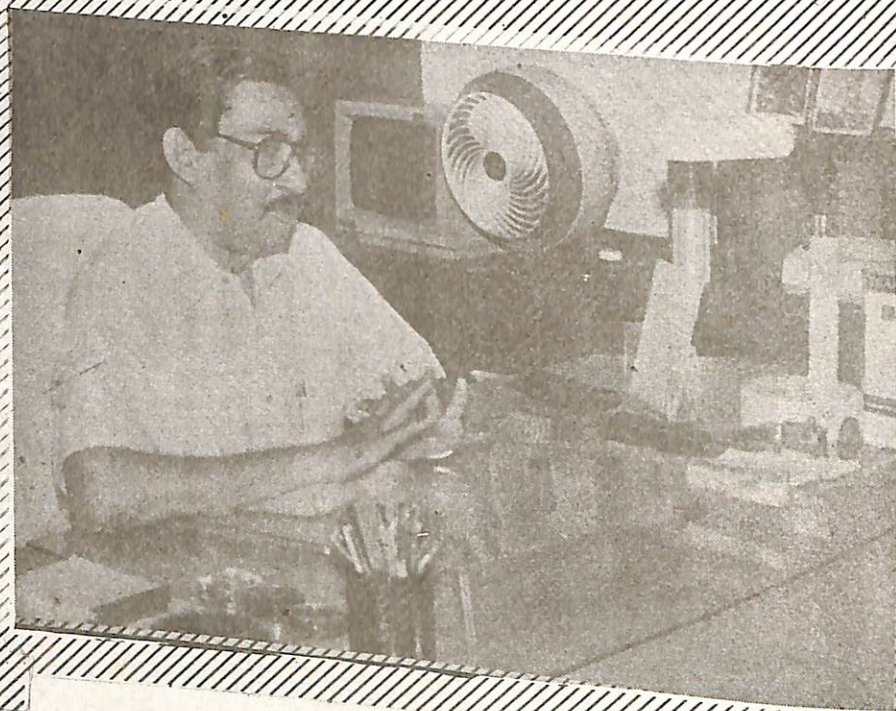
Chief Minister Shri Naveen Patnaik receiving a cheque for Rs.3,70,25,629 donated towards Chief Minister's Relief Fund on behalf of the Madhya Pradesh Government for providing financial assistance to cyclone affected people of Orissa.



Shri M.M. Rajendran, His Excellency the Governor of Orissa administering Oath of office to Shri Naveen Patnaik, Chief Minister and his Council of Ministers at Raj Bhavan, Bhubaneswar on 5.3.2000.



Shri Prasanna Acharya, Secretary General, BJD and Shri Manmohan Samal, President, State Unit of BJP handing over the letter to Shri M.M. Rajendran, His Excellency, the Governor of Orissa declaring Shri Naveen Patnaik as their unanimous leader.



Shri Sudhansu Mohan Patnaik takes over as Chief Secretary on 8.3.2000.



Chief Minister Shri Naveen Patnaik offering floral tributes at the memorial place of Late Biju Patnaik at Swargdwar, Puri on 5.3.2000.



First Press meet of Shri Naveen Patnaik after assuming the office of the Chief Minister on 6.3.2000.

