

Address of His Excellency the Governor of Orissa Shri Rameshwar Thakur to the Orissa Legislative Assembly on February 28, 2005

Mr. Speaker and Hon'ble Members,

It gives me great pleasure to welcome all of you to the 4th Session of the 13th Orissa Legislative Assembly. Through you I convey my greetings and best wishes to the people of the State.

2. We are deeply shocked by the large scale devastation caused by Tsunami on the morning of 26th December, 2004 in Andaman and Nicobar Islands and southern coast of the country as well as other countries of Asia. Thousands of people lost their lives; hundreds of children lost their parents; and many thousands lost their homes and livelihood. We in Orissa, fresh from memory of devastation caused by a Super Cyclone, are only too aware of what it means to be caught amidst a natural disaster of this magnitude. The House has deeply mourned huge loss of human lives in the tragedy. My Government has provided Rs.2.5 crore financial assistance and despatched 191.85 MT relief materials to the Andaman and Nicobar Islands which suffered huge loss of life and property in Tsunami disaster. Government employees, non-Government organisations and general public continue to make contributions to Chief Minister's Relief Fund as a mark of their solidarity and support to the affected families in different States. These contributions are being sent by my Government to the Andaman & Nicobar Island Administration for rehabilitation of the families and restoration of social infrastructure devastated by the disaster. Let us together make our best contribution to the rehabilitation and rebuilding efforts of the nation.

3. The House has already expressed its deep condolence on the sad demise of P. V. Narasimha Rao, Ex-Prime Minister of India, Nilamani Routray, Ex-Chief Minister, Laxmi Prasad Mishra, Ex-Minister, Usha Rani Panda, Ex-Minister of State, Bhaiga Sethi, Ranjit Kumar Pradhan, Gananath Pradhan, Chittaranjan Kar, Chaitanya Pradhan, Raj Kishore Samantaray and Ananta Charan Tripathy, former members of the House. I would request you to join me in paying homage to Shankarsan Naik, sitting member of the House and Government Deputy Chief Whip and Sribatschha Naik, former member who are no more with us. The House conveys our heartfelt condolence to the bereaved families and will always remember their selfless service.

It is also in the fitness of things that we remember the supreme sacrifice made by the brave Jawans of the Indian Armed Forces, particularly those belonging to our State namely, Pitabas Sahoo and Gorachand Singh. We salute them for their exemplary and selfless service for the security of our nation.

4. Orissa is vulnerable to various disasters, both natural and manmade. The recorded history of the State is strewn with incidents of devastating floods, killer cyclones and severe droughts, which retard development and neutralise a large part of the development gains made by the State. A part of the State also comes under moderate earthquake risk zone. The coastal areas of the State are also highly vulnerable

to Tsunami. My Government has appropriately felt that a radically different approach is necessary to confront and manage disasters. The necessity to shift focus from 'Relief, Restoration and Rehabilitation' to 'Planning, Prevention and Preparedness' has gathered paramount importance. Accordingly, my Government has formulated a Disaster Management Policy for the State to deal with future natural calamities effectively with a long term strategy. The focus of the Disaster Management Policy will be on total risk management and vulnerability reduction. My Government is contemplating to bring about a new legislation in this regard in order to provide legal sanction to the policy.

5. Hon'ble members of this august House are aware of the magnitude of the financial problems confronting the State. My Government has been serious in dealing with these difficulties through a number of revenue generation and expenditure compression measures taken since 1999-2000. As a result of these measures the deteriorating trend of the State finances has been arrested and there has been significant improvement in the fiscal health of the State. This can be seen from the improvement in some of the important fiscal indicators. Revenue Deficit has decreased from Rs. 2574.19 crore in the year 1999-2000 to Rs.1420.92 crore in the year 2003-2004. As a percentage of GSDP it has decreased from 6.7% in 1999-2000 to 2.8% in the year 2003-2004. Similarly the ratio of Revenue Deficit to Revenue Receipt was 43.7% in 1999-2000, this has been reduced to 15.1% in 2003-2004. The aim of the State Government is to achieve zero deficit by 2009-2010.

On the recommendations of the Eleventh Finance Commission, fiscal incentive grant to the extent of Rs. 263.73 crore has been received by the State Government from the Central Government for improvement of the ratio of Revenue Deficit to Revenue Receipt by more than 5 % per annum. In the year 2004-2005 it is also expected that there would be further reduction in Revenue Deficit.

With the objective of generating revenue surplus for investment in physical infrastructure and human capital, a Medium Term Fiscal Plan has been drawn-up and laid in the Assembly in August, 2004. Efforts have been made by the Government to curtail unproductive expenditure and devote more resources for social sectors for achievement of Millennium Development Goals as well as enhancement of Physical Capital. The State Government have decided to introduce Value Added Tax from 1st April, 2005 which will bring in a simple and transparent Tax Structure, improve tax compliance and augment revenue growth. This is in line with the general consensus in the country for financial reforms.

Debt burden of the State Government is unsustainable. There is an urgent need to bring it to a sustainable level by reducing the annual borrowing. Assistance of the Central Government is also required in restructuring the debt stock by writing off high cost debts and rescheduling the repayment. Unless such assistance is available, the fiscal correction measures undertaken by the State Government will not yield the expected result of creating fiscal space for developmental works.

Government of India have started linking funds flow from the Centre with fiscal reforms measures taken by states. In such an environment, it is necessary to further strengthen and institutionalize the gains which has been achieved through fiscal consolidation.

6. The Tenth Five Year Plan (2002-2007) has already been finalised with an overall plan outlay of Rs. 19000 crore. An investment of the order of Rs. 4910.69 crore has been made under State Plan for the first two years which accounts for 25.85% of the projected outlay for the Tenth Plan.

My Government has modified the plan size for 2004-2005 to Rs. 2500 crore against an estimate of Rs. 2364.57 crore communicated by the Planning Commission. The State Government has also formulated

the Annual Plan for 2005-2006 and has fixed the plan size at Rs. 3000 crore out of which Rs. 2264.51 crore relates to Government Sector and the balance amount of Rs.735.49 crore to Public Sector Undertakings.

My Government attaches high priority in organising Pani Panchayats amongst users of water in irrigation projects; organizing women in Self Help Groups and providing them with Credit linkage under the Mission Shakti Programme; Public Sector Reforms and Power Sector Reforms.

My Government in consultation with the Government of India have formulated a Revised Long Term Action Plan (RLTAP) for the KBK Districts with the core objectives of drought proofing, development saturation and poverty alleviation and improved quality of life of the people. This is an integral part of Rastriya Sam Vikas Yojana (RSVY) since 2002-2003. The Annual Action Plan for Special Central Assistance (SCA) under RLTAP for Rs. 250 crore has been approved by the Planning Commission, Government of India during 2004-2005. Besides, Central Loan Assistance (CLA) to the tune of Rs.100 crore under Accelerated Irrigation Benefit Programme (AIBP) has been envisaged during 2004-2005 for these districts for completion of various Irrigation Projects in the KBK region. For the year 2005-2006, SCA of the order of Rs. 250 crore has been projected for implementation of RLTAP in KBK districts. Similarly Central Loan Assistance (CLA) to the tune of Rs. 80 crore under Accelerated Irrigation Benefit Programme (AIBP) has been envisaged for the year 2005-2006 for these districts for completion of various irrigation projects. Due to persistent efforts of my Government, the Planning Commission included two identified Districts namely Ganjam and Mayurbhanj under "Backward Districts Initiative (BDI)" of Rastriya Sam Vikas Yojana (RSVY) during 2003-2004. Further three more districts namely Gajapati, Keonjhar and Sundargarh have been included under BDI of RSVY during 2004-2005 with a view to accelerating development of identified backward areas as well as reducing imbalances.

An outlay of Rs. 453.21 crore has been made for implementation of 12 ongoing externally aided projects (EAPs) and 11 pipeline projects in the Annual Plan 2004-2005 in several sectors including Agriculture, Health, Works, Energy, Irrigation, Housing & Urban Development and Welfare of ST & SC. The State Government anticipates to mobilise resources of the order of Rs. 600 crore through externally aided projects during the year 2005-2006.

The progress under MPLAD and MLALAD is regularly monitored by the Planning & Co-ordination Department.

The Western Orissa Development Council (WODC) was constituted to accelerate the pace of development in the western districts of the State comprising 11 districts. As per the provision of the WODC Act, 2000, the State Government have been allocating Rs. 50 crore to the Council every year.

My Government has mounted a Special Drive on Employment Programmes. In this connection, formulation of State Employment Policy as well as creation of Self Employment Mission is under active consideration of the Government.

7. My Government accords high priority to developing the agriculture sector in the State as more than 70% of the households are dependant on agriculture for their livelihood. Reduction in poverty depends crucially on a quantum increase in the incomes of agricultural households. My Government will continue its thrust on diversification of agriculture. Our extension efforts in this regard will be redoubled and strategic interventions geared to achieving a shift from traditional agriculture to commercial cultivation of cash crops. Stress is being given by my Government for upgradation of crop production technologies adopted by our farmers and adoption of integrated nutrient management and pest management practices. Extension work will be stepped up and Farmers' Training Programme, Farmers' Field Schools and Demonstrations

will be conducted under the Work Plan for Macro Management of Agriculture, ISOPOM, ICDP (Cotton) and other programmes for bringing the advanced crop production technologies and packages of practices to the door-step of the farmers. There is tremendous scope for diversification to Horticultural crops due to our suitable agroclimatic conditions. Three integrated Horticulture Development projects are under implementation in three tribal districts of Keonjhar, Gajapati and Koraput. Under various on-going programmes implemented through the Work Plan for Macro-management of Agriculture and the Revised Long-Term Action Plan (RLTAP) for KBK during 2004-2005, fourteen lakh grafts of mango, guava, litchi, sapota, kagji lime, orange, custard apple and other fruits, ten lakh grafts of cashew, twelve lakh suckers of banana, and 2 lakh vegetable minikits have been supplied to the farmers for taking up fruits and vegetable crops in their fields. In order to encourage tuber crops, planting materials for 2,100 demonstrations on Sweet potato, Yam, and Elephant foot Yam will also be supplied.

My Government is encouraging floriculture in the State and educating farmers in the production technologies of different commercial flowers. My Government has initiated steps for implementation of the programmes of the Horticulture Mission envisioned by the Central Government for an integrated development of horticulture in the country. My Government has taken up a programme for assisting farmers to create captive irrigation potential in their fields through installation of Shallow and Medium Tube Wells and Bore Wells by availing Loan from NABARD. Over 17,000 wells were installed during this year and 14,400 wells have been programmed for 2005-2006.

Farm mechanisation has become popular in the State. Subsidy is being provided on Tractors, Power Tillers and other farm equipment. Besides, subsidy is being provided to set up Agro Services Centres for private entrepreneurs for custom leasing of farm equipments to the local farmers.

Development of the Micro Watersheds in drought prone areas of the State for drought proofing and improving the moisture regime has been accorded high priority. 2117 micro watersheds with a total treatable area of 11.57 lakh hectares are being developed currently under various schemes such as Drought Prone Area Programme, Integrated Watershed Development Programme, National Watershed Development Project in Rainfed Areas, River Valley Project, Revised Long Term Action Plan for KBK and the DFID assisted Western Orissa Rural Livelihoods Programmes. There is a programme to treat 1.4 lakh hectares during 2005-2006 under different schemes with active involvement of the beneficiary agricultural families.

In order to ensure payment of minimum support price to farmers for their surplus paddy, my Government has decided to procure 20 lakh MTs of rice during the current marketing season 2004-2005 out of which 17 lakh MTs will be procured through Levy route. Paddy equivalent to one lakh MT shall be procured by State Agencies namely Orissa State Civil Supplies Corporation Ltd and Primary Agriculture Co-operative Societies under decentralized procurement scheme. Food Corporation of India has been requested to procure paddy equivalent to 2 lakh MTs of rice directly from the farmers.

8. There has been consistent endeavour of my Government to increase the irrigation potential of the State by way of completing the ongoing major, medium and minor irrigation projects and taking up new projects. My Government has also availed financial assistance from World Bank and other International Agencies to achieve this objective. Orissa Water Resources Consolidation Project, funded by World Bank, was completed in September, 2004 with a cost of Rs.1391 crore to stabilize 2,46,273 hectares of ayacut through 26 Major and Medium Irrigation Projects. Further 65,506 hectares of additional irrigation potential has been created by completing 3 Major and 5 Medium Irrigation Projects. Another World Bank Scheme, i.e., National Hydrology Project-II is going to be taken up to develop hydrological information system.

The work of Rengali Major Irrigation Project is currently going on under the Japan Bank of International Co-operation (JBIC) Scheme. Eighteen Major and Medium Irrigation Projects have been taken up under Accelerated Irrigation Benefit Programme (AIBP). One hundred and seventy Minor Irrigation projects (MIP) have been taken up with NABARD loan assistance out of which 66 M.I.Ps are likely to be completed during 2005-2006. My Government has programmed to create 43,274 hectares of additional irrigation potential through Major, Medium, Minor and Lift Irrigation Projects during 2005-2006. It has been programmed to execute twenty-two MIPs under the RLTA to provide irrigation facilities to KBK districts. My Government has earmarked Rs.7 crore for execution of MIPs under the Biju Krushak Vikash Yojana (BKVY). Under this scheme 16,575 Lift Irrigation Projects have been installed by the end of 2004 and it is programmed to set up 500 new Lift Irrigation Projects in different districts of the State during 2004-2005. 1000 new Lift Irrigation Projects with designed ayacut of 20,000 hectares for Kharif and 12,000 hectares for Rabi under the BKVY will be taken up during 2005-2006. My Government has promoted farmers' participation in the irrigation management by forming 10,805 Pani Panchayats all over the State and is committed to implement participatory Irrigation Management over the entire irrigated ayacut of the State.

9. My Government seeks to promote animal husbandry, poultry and pisciculture in the State by adopting new scientific technologies. The State Government has taken steps to implement "Women's Dairy Projects" in 17 districts through OMFED under the Centrally Sponsored Scheme of Support to Training and Employment Programme for Women (STEP). Under this programme 837 women dairy co-operative societies comprising 60,287 women members have been organised in the State. My Government has proposed to the Government of India to include 4 KBK districts under STEP. My Government lays great emphasis on increasing fish production and processing. During 2004-2005 (by December, 2004), fish seed production has reached 59 crore. It has been decided that atleast one G.P. tank will be given on long-term lease to Women Self-Help-Groups.

10. Co-operatives have been playing a significant role in Socio-economic development of the rural areas in particular and of the State in general. Agriculture Credit, both in cash and kind, is being disbursed instantly to farmers through Kissan Credit Cards (KCCs). By the end of December, 2004, about 21.24 lakh KCCs have been issued out of which 3.02 lakh KCCs have been distributed during 2004-2005. My Government has launched an innovative scheme namely Kalinga Kisan Gold Card in the State under which Kisan Credit Card holders showing loan repayment discipline for at least two years are issued with Gold Cards. Various incentives like charging lower rate of interest, financing of consumption loan, free accident insurance policy, free study tour, and cash reward through lottery are provided to Gold Card holders. Kalinga Kisan Silver Cards (KKSCs) are issued to KKC holders showing timely loan repayment discipline for at least one year.

Out of the total crop loan financed in the State, 72% is being financed by co-operative banks. During Khariff 2004, Crop loan to the tune of Rs. 568.49 crore has been disbursed to 6.24 lakh farmers as against the target of Rs. 500 crore. In Rabi 2004-2005, Crop loan to the tune of Rs. 136.36 crore been disbursed to 1.36 lakh farmers by the end of December, 2004. During 2004-2005 (by the end of November, 2004), a total sum of Rs.18.28 crore has been paid towards indemnity of crop loss to 39,188 farmers under the Crop Insurance Scheme.

My Government encourages deposit mobilisation through 749 mini banks functioning at Primary Agricultural Co-operative Society (PACS) level. This has resulted in deposits to the tune of Rs.463.21 crore by November, 2004. Central Cooperative Banks have organised 28413 Self Help Groups (SHG) by

tapping deposits to the tune of Rs. 1045.05 lakh. During 2004-2005 (by November, 2004), 2553 SHGs have been formed with deposit of Rs. 439.66 lakh. The Orissa Co-operative Housing Corporation (OCHC) implemented Credit-cum-Subsidy Scheme (CCSS) of Rural Housing entrusted by Panchayati Raj Department and Ministry of Rural Development, Government of India for beneficiaries belonging to economically weaker Section (above BPL category). 8249 houses under CCSS scheme have been financed for construction during 2004-2005 (till December, 2004).

11. As forests play a major role in providing livelihood support to forest fringe dwellers, including those belonging to very vulnerable sections of the society, my Government has focused on programmes to provide livelihood support; increase forest wealth of the State; and to promote environmental awareness among the people. With the people's participation through the Joint Forest Management Scheme, the State's forest cover has increased considerably. There are 7,358 Van Samrakshan Samiti (VSS) involved in joint forest management for forest protection, conservation and development over 8,039 sq.km. of degraded forests. Protected Area Network of Wildlife Sanctuaries and National Park covers 6,611 sq.km. of land area and 20 km. wide marine habitat of 1,408 sq.km. seascape in Gahirmatha Marine Sanctuary.

During 2004-2005, the afforestation programme has been implemented by my Government in the State under different State Plan, Central Plan and Centrally Sponsored Plan schemes over total area of 24,605 hectares Besides, 6622 hectares of compensatory afforestation has been taken up against forest diversion projects. The World Food Programme Project has continued to provide food stuff (2866 MT rice and 194 MT pulse upto December, 2004) to forest workers in predominantly tribal areas at subsidized rates besides implementation of micro projects. 10 lakh pluckers have been benefited from Kendu Leaf collection during the season. The KL trade generates wage employment of above 150 lakh mandays every year. As a welfare measure, my Government has enhanced the purchase price offered to primary collectors of KL from 21 paise to 21.5 paise for 20 leaves. The working of bamboo has commenced in current season after a gap of 4 years. It will generate substantial employment to the local people, particularly tribals. The Chilika Development Authority has been conferred with the prestigious "Indira Gandhi Paryavaran Award, 2002" during 2004 for its outstanding work on Eco-restoration of Chilika lagoon. My Government will continue to keep a strict vigil on air and water pollution.

12. My Government is committed to electrify all villages by 2007 through "rural electrification" programme. The thrust of the programme has been to cover the villages through LT-less line, LV-less transformer at optimum locations to eliminate theft of power by hooking.

After reform and restructuring of power sector in the State, Orissa Hydro Power Corporation (OHPC) Ltd. has been successfully functioning with six ongoing Hydro Electric Projects and one Joint Hydro Electric Project. The expansion of Balimela Hydro Electric Project has been taken up by the OHPC. OPGC is a highly successful company in the thermal power sector. It has been performing consistently at High Plant Load Factor (PLF) of more than 80%. It declared a dividend of Rs. 61.28 crore at the rate of 12.5% during 2004-2005. Substantial progress has been made in conceptualisation and formulation of strategic plan for capacity addition through setting up of two more units of 250 MW each. The construction is scheduled in the 3rd quarter of financial year 2005-2006 and the plant is expected to commercially operate during 2nd quarter of 2008-2009.

GRIDCO has become surplus in power and has started power-trading to other states. During 2003-2004, it earned a total gross revenue of Rs. 638 crore from power trading. During April to August 2004 alone, an amount of Rs. 531.54 crore has been earned on this account. My Government has signed an MoU with Government of India to implement the Accelerated Power Development & Reform Programme

(APDRP) Schemes in the State. As the private Distribution Companies (DISTCOs) are the implementing agencies for APDRP Schemes, they have entered into MoA (Memorandum of Agreement) with Government of Orissa for executing APDRP Programme. Seven projects of our State with an estimated cost of Rs. 592.22 crore have been approved by Government of India under APDRP. An amount of Rs. 54.35 crore has been received from Government of India and the same has been passed on to the DISTCOs for execution of APDRP.

13. Owing to the persistent efforts of my Government, collection of mining revenue has steadily increased over the years. During the current financial year, my Government has fixed a target of Rs. 618.70 crore as mining revenue. The OMC Ltd. is now a debt free profit making Public Sector Undertaking with an ambitious target of Rs. 570 crore turnover by 2005.

My Government gives emphasis on grant of mining leases for mineral based industries for value addition, so as to generate more employment and to accelerate tempo of industrialization in the State. In this connection my Government is formulating a State Mineral Policy which will be brought about shortly. In order to develop infrastructure in mining areas, my Government has enacted the Orissa Rural Infrastructure and Socio-Economic Development Act, 2005 to garner dedicated resources for such development.

14. My Government is committed to promote an investor friendly industrial climate in the State. My Government has envisaged Single Window Clearance mechanism for facilitating flow of investment under Orissa Industries (Facilitation) Act, 2004.

Orissa is endowed with vast mineral deposits. My Government is committed to provide all support for establishment of mineral-based industries. Orissa is fast emerging as a hub for steel production in the country. More than 27 mega projects in the field of Steel are likely to come up with an approximate investment of more than Rs.50,000 crore. Most of these Mega projects have started construction work and within next four years the steel making in the State would grow to 30 million MT per annum which would create approximately 50,000 direct and indirect employment opportunities in the State. POSCO of South Korea have shown keen interest to set up an integrated steel plant in Orissa with an investment of more than 10 billion US dollars which will be the biggest Foreign Direct Investment in the country. In Aluminium sector also, the investment proposals from a number of internationally reputed companies with the projected investment of Rs 25,000 crore approximately have been received and these would provide direct and indirect employment to about 10,000 persons.

My Government has signed MoU with Indian Oil Corporation Ltd. on 16.02.2004 for completion of the Oil Refinery at Paradeep by 2009-2010. The production capacity of the proposed Refinery is likely to be increased by IOC from 9 MTPA to 15 MTPA with projected investment enhanced to Rs. 20,000–Rs.25,000 crore with employment potential of about 10,000 persons in direct and indirect manner. A Technical University namely “Biju Patnaik University of Technology (BPUT)” has been established in order to improve availability of human resources for industry. About 7,000 number of students in different technical/professional degree courses are passing out every year. This will be increased to about 12,000 students per annum during the coming years.

My Government pays due attention for development of handicrafts in the State. Cluster development approach through formation of Self Help Groups has been adopted for providing self-employment to rural artisans. Under the scheme of Revised Long Term Action Plan (RLTAP) and Additional Central Assistance (ACA), various interventions for development of artisan sector like capacity building, skill up-gradation training, product development, credit and market linkages are being provided for handicraft products.

Under PMRY scheme, so far 19,997 unemployed youth have been given assistance for their self employment during 2004-2005. 20,478 persons have been provided employment by an investment of Rs.19,110 lakh in 4,058 small industries during this period.

15. Handloom is one of the most important traditional cottage industries of Orissa. It provides largest employment potential next to agriculture. Handloom products of Orissa have got wide recognition all over the country and abroad for their highly artistic designs, colour combination, superior craftsmanship and long durability. During 2004-2005, 1,01,284 persons were given support for sustained employment. It has been targeted to increase this number to 1,33,506 during 2005-2006. Emphasis has been laid on coverage of looms in organised sector; providing modern looms and accessories; electrification of loom sheds; training of weavers for skill upgradation; enhanced and easy availability of credit to weavers; continuing design and technical development; comprehensive marketing support; and social security and welfare measures for all handloom workers. Adequate funds are being provided by the State Government as well as Central Government for successful implementation of various continuing and new programmes under Handloom sector.

16. My Government has made significant strides in the field of Information Technology. Major IT Companies such as TCS and WIPRO have signed Memorandum of Understanding (MoU) with the Government for setting up Software Development and Business Process Outsourcing (BPO) Centres in Infocity, Bhubaneswar. These Centres will directly employ 2,000 software professionals from the State besides creating substantial employment indirectly. My Government has made special efforts to create human resources in the State to tap emerging opportunities in the BPO Industry. The programme to impart computer training in 425 High schools under the 11th Finance Commission grant has been completed. My Government organized 8th National e-Governance Conference successfully in collaboration with Government of India in Bhubaneswar. This conference will give further fillip to e-Governance initiatives in the State. In this regard, my Government has already teamed up with National Institute of Smart Government, Hyderabad to prepare a road map for e-Governance in Orissa. To facilitate IT usage in Oriya, Orissa Computer Application Centre has taken up special programmes.

17. My Government lays a great emphasis on promotion of science and technology in emerging areas. Under Gramsat project, satellite communication has been provided to remote areas of the State. To promote biotechnology, a nodal Biotechnology cell has been created in the Department of Science & Technology with a full time Director. The cell organised an important workshop "Biotechnology-Potential for Development in Orissa" in collaboration with Department of Biotechnology of the Government of India. A 200 acre "Biotechnology Park" is proposed to be set up to provide infrastructure for potential entrepreneurs. My Government has taken a number of steps to promote development of human resources in this emerging area. A Medicinal Plant Research Station has been set up in Koraput district by M.S. Swaminathan Foundation. My Government is actively pursuing with the Government of India to set up a National Institute for Advanced Materials & Application at Bhubaneswar as a Centre of Excellence in the country.

18. My Government attaches high importance to rural connectivity as a measure to boost rural economy. My Government has constructed 2967 km. of all-weather roads to provide connectivity to unconnected habitations under Pradhan Mantri Gram Sadak Yojana (PMGSY) and 1806 km. of roads are being constructed to provide connectivity to another 1172 habitations. 107 bridges have been already completed and another 103 bridges and 327 km. of roads have been taken up with NABARD assistance during 2004-2005. It is proposed to take up 40 bridges and 288 km. of roads during 2005-2006 with such assistance. Under

RLTAP for KBK districts, 13 bridges have been completed and 9 are under progress during 2004-2005. It is programmed to complete 8 bridges during 2005-2006.

My Government attaches very high priority to augment availability of safe drinking water and sanitation in rural areas. During 2004-2005, 5653 tube wells, and 390 sanitary wells have been installed. Besides, 43 piped water supply projects have been completed and 2,018 rural primary schools have been provided with potable drinking water by extension from the existing pipelines or installation of tube wells. It is programmed to install 11,495 tube wells, 550 sanitary wells and to complete about 250 piped water supply projects during 2005-2006. Under the participatory and community-led 'Swajaldhara' programme, 833 water supply projects have been sanctioned, of which 152 projects have been completed and the remaining 681 are ongoing. Total Sanitation Campaign (TSC) implemented in 15 districts of the State to improve sanitation coverage has been scaled up to 30 districts at a total project cost of about Rs. 440 crore.

19. My Government is committed to improve physical connectivity in the State by construction, improvement, repair and maintenance of roads and bridges of state highways, national highways and MDR. During 2004-2005 it was targeted to complete 41 bridge projects and improvement of 521 km. of roads with an outlay of Rs.17,514 lakh. My Government has completed 10 bridges and 434 Km. of roads under different schemes by end of January, 2005. NABARD has sanctioned funds for construction of 100 bridges and improvement of 64 road projects under R.I.D.F. Out of total sanctioned projects, 62 bridges and 14 road projects have been completed by January, 2005. During 2005-2006 an outlay of Rs.33.66 crore has been proposed and it has been targeted to complete 25 bridges and 30 road projects on availability of funds. Under Central Road Fund (C.R.F.), Government of India has released Rs.76.05 crore by January, 2005 and so far 10 bridges and 80 stretches of road have been completed. My Government has requested the Central Government to provide additional fund of Rs. 25.92 crore to improve Cuttack-Paradeep road.

My Government has taken effective steps for improvement of infrastructure in KBK districts. Out of ACA/SCA made available by Government of India from 2001-2002 to 2004-2005, 22 bridges and 90 road projects have been taken up by the Works Department with an outlay of Rs.46.50 crore. My Government has proposed 14 road projects at an estimated cost of Rs.715 crore for improvement of 805 km. under JBIC funding and 27 road projects at an estimated cost of Rs.1,642 crore for improvement of 2,197 km. under World Bank funding to Government of India for approval. My Government is keen to connect Motu with Rairangpur as part of Vijayawada-Ranchi route declaring this as NH covering mostly tribal and Naxalite prone areas. The proposal has been taken up with Government of India.

20. To establish a mega port of International standard at Dhamra my Government has signed an agreement with M/s ISP Ltd. and land acquired for this purpose has been handed over to the company. The construction of the proposed port is expected to commence shortly. My Government has adopted a new 'Port Policy' for development of all its 13 minor ports. It is proposed to bring in a legislation to constitute Orissa Maritime Board to act as a single window facilitator for maritime activities in the State.

Due to efforts of my Government, there has been an improvement in the Railway network along with passenger amenities in the State. Work for construction of six new broad gauge Rail links, twelve doubling projects, two gauge conversion and electrification projects are in progress. Railways have sanctioned a new broad gauge rail line, i.e., Talcher-Bimalagarh. A techno-economic feasibility study for introduction of Mass Rapid Transit System between Cuttack-Bhubaneswar (to be extended to Choudwar and Khurda) has been sanctioned under a Centrally Sponsored Scheme by the Government of India. The study has already commenced.

As a part of the e-Governance initiative in the Transport Department, computerization of major activities of the State Transport Authority (STA), 10 R.T.O. offices and 7 checkgates is in progress.

21. My Government believes that Tourism can be used as an effective vehicle for economic growth and employment generation. Out of 292 places, so far identified as Tourist Centres, thrust is being given to develop tourism on a thematic basis keeping in view the available resources for optimum utilization. Establishment of a Peace Park at Dhauli under Destination Development; Infrastructure Development in the Buddhist Circuit comprising Ratnagiri, Lalitgiri, Udayagiri and Langudi under Travel Circuit Scheme; and Tourism Development at Pipili under Rural Development Scheme have already been taken up. Proposals for development of eco-tourism at Chilika, Bhitarkanika and Similipal, Rural Tourism at Barpalli and Taptapani, Destination development of Gopalpur-on-sea are under consideration. Projects like the roads connecting important tourist destinations (at an estimated cost of Rs. 44 crore), development of area around Sun Temple at Konark and Light and Sound Show at Khandagiri caves taken up during 2004-2005 are nearing completion. Development of Barkul-Rambha-Satpada-Rajhansa-Sipakuda under Travel Circuit scheme, Khiching and Sadeiberini under Rural Tourism scheme and Chandipur under Destination scheme have been proposed for 2005-2006. Effective steps have been taken by my Government for promoting and marketing the tourism products of Orissa. A major tourism festival at Puri is being organised to showcase integrated tourism and cultural potential of this ancient city. Private Sector participation in augmenting tourism infrastructure is being encouraged. Quality Budget hotels at 4 locations- Bhubaneswar, Puri, Konark and Paradeep will be set up by a reputed company.

22. Orissa has a rich cultural heritage. My Government aims at preserving, protecting and promoting the cultural heritage of the State. A State Culture Fund has been created by the Government for promoting and propagating the past glories and rich cultural heritage of the State. A National level weeklong Kharavel Festival is being organised for the last 3 years at Khandagiri for propagation of rich cultural heritage of the State. Cultural festivals organised at district levels have become events looked forward to by the people at large. They provide a much needed platform to show-case the rich tradition of performing arts. Schemes like Pension to Indigent Artists, Financial Assistance to Artists in distress have been implemented. Kalamandal, a multi purpose cultural complex is under construction at Bhubaneswar with the financial assistance of Central and State Government. "Sri Jagannathan" is a novel venture undertaken by the State of Orissa for the propagation and popularization of the aura of Sri Jagannath in contemporary perception of culture. My Government has made it possible for the discovery of the Ashokan Stupa, Ashok's idol with inscription in Brahmi script, 40 rock-cut caves and other Buddhist discoveries of Puspagiri Boudha Vihar with the excavation of Langudi and adjoining hills. These stupas and rock-cut caves are of immense historical significance. It will facilitate increase of tourists from East-Asian countries. With the efforts of my Government, 900 heritage sites and buildings have been renovated and preserved. Culture map and culture Atlas of Orissa have been published. The birth place of Netaji has been converted to a Museum of National standard.

23. Universalization of Elementary Education (UEE) will continue to receive high priority of my Government. The 86th Constitutional Amendment has made elementary education a Fundamental Right. With a view to achieve the goal of UEE, my Government has implemented Sarva Shiksha Abhiyan (SSA), to provide useful and relevant quality education to all children in the age group of 6 to 14 years by 2010.

My Government has opened 1,404 New Upper Primary schools under the scheme during 2004-2005 enrolling 79,630 out of school children. To cover the children left out of the Primary schools,

1,802 Education Guarantee Centres (EGC) have been opened to enroll 40,405 school children during last year. The total enrolment of children in the elementary level at over 70 lakh between age group of 5 to 13 years is the highest achievement ever. My Government has engaged 27,000 Svecchasevi Shiksha Sahayaks through a historic "Nijukti Mela" on a single day on 01.01.2005 which is unique in the country. Efforts are on to rationalise teacher pupil ratio @ 1:40 and to provide teachers to all the schools in far flung areas. My Government has launched a new programme called National Programme for Education of Girls at Elementary Level (NPEGEL) for providing additional component for education of girls at elementary level in the Educationally Backward Blocks (EBBs) by setting up 2,868 Model Cluster Schools in 165 EBB Blocks to increase the enrolment of Girls. Innovative programme called Biju Patnaik Computer Aided Education Programme has been launched and 600 primary schools have been taken in the first phase. My Government has advanced the commencement of High Schools Examinations from March to February commencing 2005 to facilitate students of Orissa to adjust themselves into All India pattern.

24. Higher Education plays a vital role in development of the State in creating a value based society and to mould the human resource to meet the challenges of the new millenium. In order to synchronise with the National Educational System, the curriculum at Degree level and P.G. level has been modified as per U.G.C. guidelines. My Government has made all efforts to introduce professional courses like B.B.A., M.C.A., I.T. and B.T. in Government and Private sector. Block grant has been provided in favour of thirty-nine (+2) Junior Colleges during 2004-2005. Financial support for infrastructure development has been given to Government colleges. The N.C.C. cadets of Orissa have brought laurels to our State. My Government is giving full encouragement to promote various sports and youth activities in the State.

25. My Government is committed to provide better health services and medicare to the people of the State through allopathy as well as other Systems of Medicine such as Homoeopathy, Ayurveda and Unani. World Bank assisted Orissa Health System Development Project (OHSDP) continues to make rapid progress in strengthening health infrastructure particularly in rural areas.

My Government is making all efforts to reduce the infant mortality rate to sixty per one thousand live births by 2005 under "Infant Mortality Reduction Mission". A new strategy under the IMR Mission called "Navajyoti" has been proposed to improve home-based management of newborns in all remote villages and facilitate their prompt referral to health facilities. The National Pulse Polio Programme is being implemented throughout the State by immunizing all infants and children within the age group of 0-5 years. In fact, the year 2004 was Polio free in the State. The National Leprosy Eradication Programme to achieve elimination of Leprosy by December, 2005 is being actively pursued through general health care system. The integration of Leprosy elimination services with general health care, ICDS and Panchayati Raj systems will be further strengthened during 2005-2006. National programmes on major diseases like T.B., Aids, Malaria, Filariasis, Blindness control are being implemented with vigour. Biomedical Waste disposal plants and Intensive care units are being set up in three Government Medical College Hospitals of the State. Eight Regional Diagnostic Centres would be functional from the year 2005-2006 under the 11th Finance Commission award at a cost of Rs.24 crore.

26. The decadal growth of urban population in the State is about 30%. Large-scale migration to urban areas has accelerated the demand for infrastructural facilities, supply of safe drinking water, provision of sewerage system and a large and unmet demand for housing. My Government is committed to provide better civic amenities to the urban people by making adequate provision of safe drinking water supply and sanitation facilities. About 651 million litres of drinking water is supplied per day benefiting a urban population of 4.2 million. My Government has successfully completed 4 water supply projects through Orissa Water

Supply & Sewerage Board (OWSSB) with loan assistance from HUDCO at Cuttack, Jeypore, Sambalpur and Kendrapara. Rourkela Civil Town Water Supply Project is nearing completion. Works at Titilagarh, Angul and Talcher will be completed by March, 2005. The living condition of urban slum dwellers is being improved under National Slum Development Programme (NSDP) in the State. My Government has taken steps under Swarna Jayanti Sahari Rojgar Yojana (SJSRY) to benefit the urban poor particularly women, SCs and STs, Physically Handicapped and family headed by a woman in all the ULBs of the State. A special drive has been initiated for creation of self-employment opportunities for the educated youth in urban areas by providing them kiosks and shopping units. Valmiki Ambedkar Awas Yojana (VAMBAY) is implemented in 21 ULBs of the State for providing dwelling units to the poor slum dwellers.

My Government aims at arresting migration of people from rural areas and smaller towns to the larger cities through Integrated Development of Small & Medium Towns (IDSMT). 65 towns in the State have been covered under this Scheme.

27. My Government is keen to devolve powers and responsibilities upon Panchyati Raj Institutions (PRIs) so as to enable them to function as Institutions of Self-Governance. Capacity building of elected people's representatives is being taken up on regular basis through various means including off-campus and GRAMSAT training. All 314 Blocks and 30 DRDAs have been provided with V-SAT connectivity. New software tools - PRIASOFT and RURAL SOFT - have been developed for accounts and scheme monitoring. My Government has taken up huge housing programme for the rural poor affected by the Super Cyclone of 1999 and high floods. 6,74,875 houses have been completed incurring an expenditure of Rs.1,477 crore out of the allotment of 7 lakh houses (and Rs.1,512 crore) received from Government of India. During 2004-2005, 27,732 Indira Awas Yojana (IAY) houses have been completed by the end of January, 2005. Employment of 341 lakh mandays has been generated under Sampoorna Grameen Rozgar Yojana during 2004-2005 (up to December, 2004) utilizing about 2 lakh MT of rice and Rs. 196 crore. In terms of physical infrastructure, major completed projects include 4.48 lakh MT additional capacity in Block/GP storage godowns, 3,036 water bodies and 8,667 cement concrete roads (1,419 km. length). Under Swarnajayanti Gram Swarozgar Yojana (SGSY), 41,533 'Swarozgaries' have been benefited during 2004-05 (up to January, 2005). To create additional wage employment in rural areas, National Food for Work Programme (NFFWP) has been launched during 2004-2005 in 199 blocks of 18 districts in the State.

28. The Public Distribution System is functioning effectively through a wide network in the State. At present, under Antyodaya Anna Yojana, rice @ 35 kg. per family per month @ Rs.3/- per kg. is being provided to 5,05,500 poorest of the poor families. An additional 4,95,800 families including primitive tribal communities are going to be covered in the state under the scheme shortly. Under the Annapurna Scheme 10 kg. of rice per beneficiary per month is being supplied free of cost to 64,800 senior citizens who, though eligible have, not been covered under National Old Age Pension scheme/State Old Age Pension scheme.

My Government has taken effective steps to protect the rights of consumers. One State Consumer Dispute Redressal Commission and 31 District Consumer Redressal Forums are functioning in the State for this purpose.

29. My Government accords high priority to the all-round development of STs, SCs, OBCs, and Minorities in the State. Due importance to the development of education in tribal areas has been given. Ten Model Schools have been set up in three different phases to impart quality education to the tribal students during the year, 2004-2005. For development of Primitive Tribal Groups (PTGs), thrust is being given by my Government on their education, health and providing them lighting facilities in their houses through non-conventional sources of energy under the Central Sector Scheme for PTGs. During 2004-2005, emphasis

has been given by my Government on vocational training to the tribal youth for income generation through self-employment.

My Government has launched a DFID-IFAD-WFP assisted Orissa Tribal Empowerment and Livelihoods Programme (OTELP) on 2nd October 2004 with an outlay of Rs. 430 crore. The programme aims at empowerment of tribals and providing them livelihood support and food security through watershed approach. In the first phase, ten blocks in 4 districts namely Koraput, Kandhamal, Kalahandi and Gajapati are being covered. The programme is being implemented through NGOs which have already been given the schedule of activities to be completed within a particular time frame. At present base line survey in the villages is going on through a participatory approach.

The State cannot march on the path of progress unless Scheduled Tribes and Scheduled Castes, OBCs and Minorities receive their due attention. My Government is committed to strongly deal with problems of illegal transfer of tribal lands and money lending in tribal areas and the district administration has been directed to go to the door step of the tribals through intense touring and camp courts. As many as 68 minor forest products have been delicensed by the Department of Forest and Environment and the powers to grant registration have been delegated to the Gram Panchayats. Special steps are being taken to settle lands under occupation of tribals prior to 1980 through appropriate intervention in the Apex Court. With a view to improve their socio-economic condition my Government has formulated various economic development programmes and income generating schemes for the benefit of SCs, STs, OBCs, Minorities and Safai Karmacharies by providing soft loans through bankable schemes. These schemes are being implemented through Orissa Scheduled Castes and Scheduled Tribes Development Finance Co-operative Corporation Ltd. and Orissa Backward Classes Finance and Development Co-operative Corporation Ltd., which have been declared as State Channelising Agencies.

30. My Government will continue to strive hard for the development of women and children, particularly through the Integrated Child Development Services Programme (ICDS), which covers more than 30 lakh persons including children, pregnant women and lactating mothers. To improve the nutritional status of malnourished children a programme called "Positive Deviance Approach" (Aame Bhi Paribu) has been taken up in the districts of Mayurbhanj, Kalahandi, Malkangiri and Dhenkanal. All 326 ICDS Projects of the State have been covered under the Kishori Shakti Yojana which aims at the holistic development of the Adolescent girls in the age group of 11 to 18 years. Special interventions like reduction of malnutrition and child mortality and construction of AWCs in KBK districts have been taken up under RLTA.

My Government is committed to provide cooked meals under Mid-Day Meal Programme for the Primary School children. More than 50 lakh school children are getting cooked and nutritious meals in the schools. Emergency Feeding Programme for the old, infirm, indigent and destitute persons would continue. My Government has increased the targeted beneficiaries under State Old Age Pension (SOP) scheme by 35,000 in 2004-2005 to a total of 675,000. Besides, 493,400 beneficiaries are assisted under National Old Age Pension (NOAP). Other schemes such as National Family Benefit Scheme (NFBS) and Balika Samriddhi Yojana (BSY) continue to provide the target groups.

A Self Help Mission for Empowerment of Women called 'Mission Shakti' was launched on International Women's Day in 2001 to promote formation of groups and strengthening of existing Women's Self Help Groups in the State. 1,39,059 SHGs have been so far formed in all districts of the State. These groups are taking up different economic activities like kerosene dealership, labour intensive works, pisciculture, poultry and other activities. 97,358 groups have been advanced credit to the tune of Rs.212.75 crore. The "Orissa Dowry Prohibition Rules" have been enacted and Dowry Prohibition Boards are functioning in all

Sub-divisions of the State. A centrally funded scheme 'Swayamsiddha' aimed at Women's empowerment through promotion of WSHG is being implemented in Orissa in 36 Blocks of 9 districts (8 KBK districts and Boudh). The scheme for welfare of orphan and destitute children is running in the 28 districts of the State through 85 orphanages where 5,603 children are currently being looked after by my Government. Aids and appliances are being provided to the needy, disabled persons throughout the State. Under the "Orissa Disability Pension Scheme", my Government has enhanced the target to 1,15,000 beneficiaries.

31. My Government is committed to the welfare of the working classes. Empowerment of Social Security Legislation is given priority. Child labourers employed in hazardous jobs have been released and admitted in National Child Labour Project schemes for undergoing formal education and vocational training in 18 centres. 35,133 such children have been provided with education by the end of December, 2004. Full medical care has been extended in favour of industrial labourers and their family members through a network of ESI Hospitals and Dispensaries.

32. My Government has been making efforts to provide a responsive and people oriented Administration and has made arrangements to hear and dispose public grievances and pension cases expeditiously. The Chief Minister's Grievance Cell is functioning effectively for redressal of grievances of general public. Financial assistance from the Chief Minister's Relief Fund (CMRF) is being provided to indigent applicants for their treatment for major ailments like cardiac surgery, kidney transplant and cancer. During 2004-05 (up to December, 2004), an assistance of Rs.1,39,19,500 has been provided to 1,412 needy persons under the Chief Minister's Relief Fund.

My Government is committed to curbing corruption at all levels of Administration. The institution of Lokpal has been created and activated to look into cases of corruption and impropriety by persons holding high office. 404 cases have been finalised by office of the Lokpal, Orissa during the period. These activities will be continued during the year, 2005-2006. In order to maintain transparency in Administration, the Vigilance Department is actively investigating charges of corruption against various public servants. During 2004-2005, 285 criminal cases have been registered so far involving 650 persons which include 69 Group 'A' and 102 Group 'B' officers. Chargesheets in 201 cases have also been forwarded to court during the period.

33. My Government has taken up an ambitious scheme to computerise all Tehsils of the State with full central assistance. Government of India have released Rs.29.87 crore for the purpose out of which Rs. 22.57 crore has been spent and 142 Tehsils have since become computer operational. Efforts are being made to computerise the remaining Tehsils during the current financial year. My Government has taken up digitisation of cadastral survey maps in 6 Tehsils. A proposal has been sent to Central Government to undertake map digitisation in all Tehsils, re-survey and prepare up-to-date; accurate maps with modern survey equipments; complete survey and settlement of unsurveyed areas; provide land pass books; and take up the homestead-cum-garden farming scheme. This proposal has been accepted by the Ministry of Rural Development and funds are being located from a donor agency. My Government is keen to expedite the schemes meant for welfare of the weaker sections of society. During the year 2004-2005 (till 30.11.04), 132.39 acres of government wasteland has been distributed to 3,773 homesteadless families; 1108.139 acres of wasteland to 1,378 landless families; and 165.21 acres of ceiling surplus land has been provided to landless families. In the scheduled areas of the State, 1,494 ST families have been restored with 2,413 acres of land under the provisions of Regulation 2 of 1956 during the year 2004-2005 (till November, 2004).

34. My Government is committed to provide "Justice to all". The Orissa Human Rights Commission has been set up with effect from 11.07.2003 to take care of the citizens who are subjected to harrassments

and other inhuman treatments. To provide effective justice delivery system and speedy trial, my Government has appointed 54 candidates as Civil Judge (Junior Division) during 2004-2005. 96,133 cases have been disposed of by organising 440 Lok Adalats during 2004-2005 in the State. The permanent and continuous Lok Adalats as well as counselling and conciliation centres have been established in the High Court Legal Service Committee and each of the 30 districts of the State as an additional forum for speedier disposal of cases. As a result, 657 pending cases in various Courts have been disposed of during the year, 2004-2005. In order to accelerate disposal of pending cases, my Government has taken initiative by establishing Fast Track Courts. Forty-one Fast Track Courts have been made functional and 19,947 pending cases have been disposed of by these Courts (as on 31.08.2004). Decision has been taken to establish eight numbers of Special (Vigilance) Courts for trial of offences under Prevention of Corruption Act during the period 2003-2006. In the first phase, two special courts will be established during 2004-2005 at Cuttack and Balasore. Legal Aid is being provided to the weaker sections of society. In order to make the legal services programmes more effective, the proposal for establishing permanent Lok Adalats, Legal Aid Cells in the Jails and continuing separate Lok Adalats in each Department of Government are under active consideration of my Government.

35. My Government is striving hard for preservation of peace and tranquility in the State which is essential for economic resurgence of Orissa. The overall law and order situation in the State remained under control during 2004. Law and order problems were handled tactfully. There has been no significant Naxalite violence after April, 2004. The State Government has withdrawn 2,531 police cases and 11,424 cases relating to offences under Forest and Excise Act against the "Adivasis". Two units of Orissa Disaster Rescue Assistance Force have been established during 2004-2005 to render rescue operation at the time of natural disaster. One Special Intelligence Wing and one Special Operation Group have been created to deal with terrorist and extremist activities. The second India Reserve Battalion is going to be established during 2005-2006 to deal with "Naxalite Problem". To improve physical infrastructure in existing prisons, my Government has provided Rs. 21.47 crore during 2004-2005.

36. I am immensely privileged to address this sitting of the august House which gives me the opportunity to outline the policies and programmes of my Government in priority areas of activities based on the common programme. My Government is committed to implement all the programmes and promises it has made for the welfare of the people of the State inspite of the financial constraints. My Government proposes to infuse new vigour and dynamism for rapid development of the State. It needs the unstinted co-operation and increased devotion to work and duties from all sections of the people to achieve these objectives and I hope that Hon'ble Members of this august body will extend their full co-operation and support to the progressive and forward-looking policies and programmes of my Government.

With these words I leave you to your deliberations and wish you all success.

JAIHIND

Utkal Sammilani and Unification of Scattered Oriya-Speaking Tracts

Dr. Janmejaya Choudhury

The territorial dismemberment of Orissa had begun before the fall of Hindu Kingdom. From the beginning of the 16th century external aggression became virulent and when the Suryavamsi Rule came to an end, Orissa entered into a confused period of internecine struggle. The last independent Hindu king of Orissa, Mukunda Deva was killed by his feudatory Chiefs while engaged in a prolonged struggle with the Afghan rulers of Bengal. In 1568, medieval Orissa lost her independence. It was one of the last Hindu kingdoms of India to fall to the Muslims. Before the Afghans could consolidate their power, the Mughals entered the field and in 1592 Mansingh annexed Orissa to Akbar's empire. By the time of Akbar, the territories of Orissa were apportioned into five Sarkars such as Jaleswar, Bhadrak, Cuttack, Kalinga Dandapat and Raj Mahendri. Those Sarkars, included in the Subah of Bengal were generally known as Mughalbandi. By the time of Mughal Emperor Jahangir, territories to the south of the lake Chilika had been separated from the Mughal dominion and as such from the rest of Orissa. Those areas were known as Northern Sarkars under the Muslim rulers of the South. Following the death of Aurangzeb when the Mughal Empire began to disintegrate, Orissa passed under the rule of the virtually independent Nawabs of Bengal. The Nawabs,

however, could not rule for long. In the meantime Lord Clive got the Dewani of Bengal, Bihar and Orissa in 1765. At the same time the Emperor gave the Northern Sarkars as *inam* (free gift to the English). It was not, however, until another treaty had been concluded between the English and the Nizam in November 1766, that the former decided to take actual possession of the Northern Sarkars. The Southern territories of Orissa including Ganjam came under the British possession by the end of 1766. Thus in 1765-66, the East India Company was at both the ends of Orissa, but those territories remained under two different administrations - the southern areas under the Madras Presidency and the northern areas under the Bengal Presidency. Considerable attempts were made by the British administrator from Lord Clive to Lord Cornwallis to take possession of the coastal Orissa from the Marathas, but without any success. It was left for Lord Wellesley finally to conquer Orissa during the Second Maratha War. By the Treaty of Deogaon which was concluded on 17th December 1803, Raghuji Bhonsla II ceded to the East India Company in perpetual sovereignty, the province of Cuttack, including the port and district of Baleswar. Subsequently, 18 Garjat states also came under their control. Thus, only three districts of

Balaswar, Cuttack and Puri in coastal region and 18 Garjats in the hill tract constituted the British Orissa in the 19th century and were under the Bengal Presidency. The rest of Orissa Garjats including Sambalpur were placed under the Central Provinces. The dismembered Oriya-speaking tracts remained under different jurisdiction for a considerable period.

The problem which agitated the minds of enlightened Oriyas for a long time was the amalgamation of Oriya-speaking tracts into one administrative unit and then the formation of a separate province. It led to an organised movement - a sustained struggle for many years in a constitutional way to achieve the said objective. The agitation for amalgamation of Oriya-speaking tracts aroused and moulded public opinion in the province and helped much for the growth of political consciousness of the people in the early decades of the 20th century. The first proposal for the unification of the scattered Oriya-speaking tracts under single administration came from Raja Baikuntha Nath De of Baleswar and Bichitrananda Patnaik of Cuttack in 1875 (*Utkal Dipika*, 27 Feb 1875). They presented a memorandum to the Government in this regard. In November 1888 Sir S.C. Bayley, the Lieutenant Governor of Bengal visited Orissa. He was presented with a Memorial by the '*Utkal Sabha*' of Cuttack and among other things, he was requested to give attention to the problem of uniting the Oriya-speaking territories of Madras, Central Provinces and Bengal in one administrative unit so that its all round development would be possible. However, the Lieutenant Governor rejected the proposal outright in his reply to the Memorial (*Utkal Dipika*, 24 November 1888).

In 1895 the Chief Commissioner of the Central Provinces decided to abolish the Oriya language from official use in the district of Sambalpur. Such a decision against the interest of the majority of Oriya population in the district raised a storm of protest not only in that district but also throughout Orissa. On 20 June 1895, the '*Utkal Sabha*' sent a Memorial to Lord Elgin, the Governor General, protesting against that unjust and arbitrary measure. They observed that the denial to the people of the use of their mother tongue was the worst form of gagging and was yet unknown even in the most despotic form of government. All protests were in vain, and by the end of 1895, Oriya was abolished in the courts of Sambalpur. Such a decision naturally wounded the sentiments of the Oriya-speaking people very much and efforts were made in all directions to reverse the step taken by the government. H.G. Cooke, the Commissioner of Orissa supported the movement for amalgamation of the Oriya-speaking tracts in July 1895. It was the first official support extended to the demands of the people. In his annual administrative report, H.G. Cooke suggested certain measures for consideration of the higher authorities. According to H.G. Cooke, the areas which could be united with the Orissa Division were : (a) Sambalpur district of the Chatisgarh Division of the Central Provinces, (b) Tributary States of Patna, Sonapur, Rairakol, Bamra and Kalahandi and (c) the whole or part of the Ganjam district with the States of Kimidi and Ghumsur (Administrative Report of Orissa, 1894-95, p-25). Although his arguments for amalgamation were based on "ethnological and philological" considerations, but such suggestions were completely ignored. The agitation in Sambalpur for the restoration of Oriya as the court language continued unabated.

In July 1901 some leading men of Sambalpur called on Sir Andrew Fraser, the Chief Commissioner of the Central Provinces and suggested that 'if it was thought impossible to have Oriya as the language of one Central Provinces' district, they would prefer to be transferred to Orissa' (Two Bachelors of Arts, The Oriya Movement, p-25). Such a proposal was appreciated by the Chief Commissioner who urged the Government of India to transfer Sambalpur to Orissa Division. Madhusudan Das, who was a member of the Bengal Legislative Council by that time, informed Lord Curzon, the Governor General that the people of Orissa fully supported the Memorial submitted to Sir Andrew Fraser, and it was their desire that the Oriya-speaking territories should be placed under a Chief Commissioner. A deputation from Sambalpur consisting of Madan Mohan Misra, Balabhadra Suar, Braja Mohan Patnaik, Bihari Das Mahant and Sripati Misra also met the Governor General at Simla to acquaint him with their problems (Utkal; Dipika, 16 November 1901). However, the Government of India did not consider it feasible to transfer Sambalpur to the Orissa Division or to create a Chief Commissioner-ship for Orissa at that time, though they restored Oriya to its rightful place in the Sambalpur district from 1st January 1903. During the second half of 1902, the Oriyas of Ganjam sent a Memorial to Lord Curzon in which they spoke of themselves as dissociated from their Oriya brethren, and of Orissa as "a limb separated from the body," and they prayed that the Government of India will be graciously pleased" to bring together the scattered divisions inhabited by Oriya-speaking people, i.e., Ganjam in Madras, Sambalpur in the Central Provinces, and Orissa in Bengal under

the Government of Bengal or under one government.

Towards the end of the year, Raja Baikuntha Nath De of Balasore presented a Memorial to Lord Curzon in which he had urged the Governor General to constitute a separate administrative unit for all Oriya-speaking territories or to keep them under one provincial administration of either Bengal, Madras or the Central Provinces. Thus, by the beginning of the 20th century the constitutional agitation in different parts of the Oriya-speaking territories had started. It aroused political consciousness of the people to a great extent and that paved the way for the establishment of a new organisation in the province to spearhead their demands before the British authorities.

Early in 1903 a small group of enthusiastic Oriyas assembled in the town of Rambha on the shore of Chilka lake. Encouraged by the Raja of Khallikot they decided to establish the *Ganjam Jatiya Samiti*. Its first meeting was held in April 1903 in the town of Berhampur and was attended by many representatives from the Oriya-speaking tracts in different provinces. Such a common gathering gave expression to the desire of the Oriya-speaking people for amalgamation of their areas under a single administration. About the same time, the *Utkal Sabha* of Cuttack summoned a public meeting under the presidentship of Madhusudan Das in which it was decided to send a Memorial to the Governor General praying him (i) to transfer to the Orissa Division the Oriya-speaking portions of the districts of Ganjam, Vizagpatnam, Sambalpur, Chhota Nagpur and Midnapur so far as this can be done having regard to a Chief Commissionership like that

of Assam, retaining the judicial supervision of the High Court at Calcutta and the educational connection with the Calcutta University, whichever of these two measures is in the opinion of the government better calculated to secure the advancement of the race." Finally, the representatives of the Oriya-speaking tracts of Madras, the Central Provinces and Bengal met in a conference at Cuttack on 30th & 31st December 1903. It was the historic gathering of '*Utkal Sammilani*' which met amidst unprecedented enthusiasm and spearheaded the Oriya Movement till the formation of a separate Province on 1st April, 1936. The first Conference was presided by Sriram Chandra Bhanja Deo, the Maharaja of Mayurbhanj, and was attended by a number of feudatory chiefs. Rajendra Narayan Bhanj Deo, the Raja of Kanika was the Chairman of the Reception Committee and Madhusudan Das was the Secretary and in fact, the moving spirit behind such an organisation. The Conference discussed many socio-cultural and political problems of the Oriya-speaking people, and adopted resolutions on all important matters pertaining to them (*Utkal Dipika*, 2 January

1904). Of course, the primary purpose of the conference was to build an organisation to fight for the amalgamation of the Oriya-speaking tracts. In this regard, the first resolution of the conference welcomed the proposal of the Government of India outlined in the famous Risley Circular regarding territorial adjustment. The socio-political awakening of the people of Orissa was quite evident from such a Conference held at Cuttack. The Oriya movement, which thus begun in 1903, was the first and pioneering attempt in India to create a province on the linguistic basis. The people made sustained efforts for long thirty years for acceptance of their demands by the alien rulers. Under the leadership of Utkalgaurav Madhusudan Das, the *Utkal Sammilani* continued to meet year after year in different places of Orissa and ultimately succeeded in making Orissa a separate province.

Dr. Janmejay Choudhury is a Lecturer in History in Sri Jagannath College, Kaipadar in Khurda district.



Hon'ble Chief Minister Shri Naveen Patnaik attending the Annual Function of Khallikote College on 19.2.2005. Shri Rabi Narayan Nanda, Minister, Water Resources, Science & Technology, Shri Prasanna Kumar Patasani, M.P. and other dignitaries are present.

The Story of Vande Utkal Janani The National Song of Orissa

Gurukalyan Mahapatra

The famous song of Gurudev Rabindra Nath Tagore, '*Jana-gana-mana-adhinayaka Jaya-he....*' was at first adopted by the Constituent Assembly as the National Anthem of India on 24th of January in 1950 and '*Vande Mataram ...*' of poet Bankim Chandra Chatterjee was also selected as the National Song of India having equal honour.

But Tagore's National Anthem of India '*Jana-gana-mana-adhinayaka....*' was first sung on 27th December of 1911 at the Calcutta (now Kolkata) Session of the INC (Indian National Congress). The INC of course by that time was never a political party as to-day, but under its umbrella remained several political parties, who had been fighting for a common goal i.e. to liberate India from the foreign rule. Its impact was on Orissa also.

Besides, the movement for a separate province also gathered momentum in Orissa. The Utkal Sammilani (a federation of Oriyas) was leading this movement. This influenced the poet Laksmikanta Mohapatra, who was then young and energetic. He started writing Vande Utkal Janani (Glory to the Mother Utkal) and some other fiery songs with a patriotic motive. Well known national poet of Orissa Banchhanidhi Mohanty was also a good singer. He used to sing Laksmikanta's patriotic songs throughout Orissa and inspired everyone. Once Rabindra Nath Tagore wrote in one of his

essays i.e. "A Vision of India's History" that 'the history of India has been the history of a struggle between the mechanical spirit of conformity in social organization and the creative spirit of man which seeks freedom and love in self-expression' justifies Laksmikanta as a true patriotic poet. Laksmikanta later on was known as *Kantakavi* and all his patriotic songs were collected in a book titled '*Dunduvi*' which is out of print now, but all those songs have been compiled in the second part of the *Kanta Sahitya Mala* (Complete Works of *Kantakavi*, Part-II). However, out of all those patriotic songs of *Kantakavi* '*Vande Utkal Janani...*' seems to be more powerful and in all its stanzas, the glory as well as the speciality of Orissa have been portrayed which amaze everyone who listens the song.

When asked about the composing of such a powerful song, *Kantakavi's* both sons, Sri Nityananda and Sri Gour Chandra Mohapatra said that *Kantakavi* wrote this in quite a different situation being inspired by the God. The rhythm of Mother Orissa's natural beauty and charming surroundings really haunted his imagination. Nobody tried, but the State Government spontaneously accepted this song with alacrity to be its' national song which really excels all other patriotic songs of Orissa.

This song was first sung at the Utkal Sammilani's Conference at Balasore in 1912,

a few months after *Kavi Guru* Tagore's famous song '*Jana-gana-mana...*' was sung first. The '*Vande Mataram ...*' of Bankim Chandra of course, was sung much earlier i.e. in 1886 Session of INC (Indian National Congress). It is natural that *Kantakavi* Laksmikanta must have been influenced by these two patriotic songs of Tagore and Bankim Chandra, yet the Oriya song *Vande Utkal Janani* is quite original with its natural form and content and differs from these two songs in many ways. This song was used as a powerful weapon by the Utkal Sammilani to emancipate Orissa. In a meeting at Bhadrak, where the poet *Kantakavi* was feliciated, the then young leader of Orissa Harekrushna Mahtab admitted that the poet Laksmikanta's patriotic songs have inspired him a lot.

A well known writer Dr. Krushna Charan Behera a few years ago in a meeting at Cuttack told that *Kantakavi* Laksmikanta had written a similar patriotic song eulogising Mother India i.e. '*Vande Bharata Janani* (Glory to the Mother India) which has semblance with the *Vande Utkal Janani* and expressed concern that many do not know this.

It is learnt from history that when this song '*Vande Utkal Janani*' was first sung at Utkal Sammilani Conference at Balasore in 1912, the song had its spell-bound effect on the audience and surprised many dignitaries in the dias, including Utkalmani Pandit Gopabandhu Das, who was presiding over the Session. He was so much delighted that after he heard the entire song, he inquired about its writer. Then he called young Laksmikanta and embraced him and tears of joy came out of his eyes. The other dignitary in the dais, Utkal Gourab Madhusudan Das was also amazed to

hear this powerful song and spoke high of the poet.

In the past, Marathas, Mughals and Britishers ruled Orissa and its geographical boundaries changed from time to time accordingly. But one will find in this song *Vande Utkal Janani* that Orissa's natural beauty, God's bounty and boundaries remained unchanged. Orissa's high tradition of arts and crafts in the temples, culture or literature and the peaceful social living, all these things exist in this beautiful song which yet inspires and attracts everybody.

The State Government's decision to stand up to pay respect when the song is played has been praised, the full version of the song takes few more seconds than the National Anthem. The National Anthem *Jana-gana*'s full version is approximately 52 seconds and the '*Vande Utkal Janani*' may exceed to 62 or more. But there should not be any comparison nor a shorter version of the original Oriya National Song should be played. Orissa's National song '*Vande Utkal Janani*'s each line and stanza is important for us. These lines are so symmetrically arranged that under no circumstances the song can be shortened. Orissa's eminent persons including *Kantakavi*'s younger son and freedom fighter Sri Gour Chandra Mahapatra is not at all in favour of the shorter version of the song. However, *Kantakavi*'s family members are indebted to Late Biju Patnaik and also to the former Speaker of Orissa Legislative Assembly Sri Judhistir Dash, as this national song was made compulsory at the end of any Assembly Session during 90's.

The author is the grandson of *Kantakavi* and is a writer, who lives at Qr.No.D-10/5, Unit-8, Bhubaneswar-12.

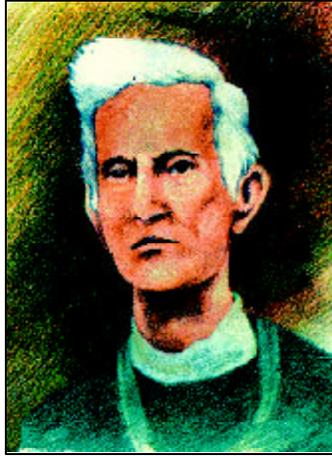
Fakir Mohan : Father of Modern Oriya Literature

Prabhu Kalyan Mohapatra

"When there is the bustle of progress everywhere, will Utkal be still in slumber ?" This line from Fakirmohan's first original poem *Utkal Bhraman* (Tours of Orissa) not only epitomises his literary overview but also depicts his flare for Oriya nationalism. Fakir Mohan Senapati, regarded as the father of modern Oriya literature, dedicated his entire life for the progress of Oriya language. He also played a leading role in establishing the distinct identity of Oriya language and literature. So the story of Fakir Mohan is indeed the story of the "renaissance" in Oriya literature.

The name Fakir Mohan itself implies the fusion of both Muslim and Hindu communities.

Besides that, his life is also a glaring example of Muslim impact on Hindu culture. Born on 14th January 1843 at Mallikashpur village of Balasore district, Fakir Mohan lost his parents in early childhood and was left to the care of his widowed grandmother. At the age of seven, he had an attack of some unknown dreaded disease. Everyone except his grandmother Kuchila Dei had given up hope for his survival. Praying for his life, the desperate grand-mother made a promise at the Pir's Dargha that if he



recovers from the ailment, the boy would be turned a "Fakir" (Muslim mendicant). Miraculously, the boy originally named Braja Mohan recovered and become known as Fakir Mohan. Thereafter, he was made a "Fakir" for eight days during Muharram of Ramjan month

every year and offered "Simi" at Pir Dargha with whatever he received as alms during that period. Thus Hindu God and Muslim Pir joined hands to keep alive Fakir Mohan, who latter emerged as a novelist of rare calibre not only in Oriya language but also in Indian literature.

Unlike his predecessors, Fakir Mohan completely discarded the traditional theme of romantic love between prince-princess and

wrote about common people and their problems in his novels. In contrast to the Sanskritised style of his contemporaries, he also used colloquial idiomatic Oriya in his writings with great skill and competence. If the works of earlier novelists seemed like prose renderings of medieval *kavyas*, Fakir Mohan's novels were realistic to the core. Fakirmohan can be favorably compared with twentieth century novelists like Premchand and Bibhutibhusan Banerjee.

Fakirmohan's educational career came to an end somewhere at middle vernacular level. Being deprived of formal education, he quenched his thirst by learning Parsi, Urdu, Bengali and English. His indomitable fighting spirit drove him to teach in a school, work as a clerk, act as a trouble-shooter, advisor, manager and *dewan* (administrator) in feudatory states. As an administrator, he came in contact with people from various walks of life, which helped him to collect materials for his fictions.

Fakir Mohan lived and wrote during the darkest period of Orissan history. Oriyas then had no state of their own and lived scattered in three neighbouring states i.e. Bengal, Central Provinces and Madras. Oriyas had little opportunity to develop their literature and culture. On the other hand, there was the onslaught on Oriya language from the neighbouring states like Bengal and the Telugu of Vizagpatnam Agency. British bureaucrats of the Central Provinces tried to hurt the feelings of the Oriyas which resulted in historic language agitation in the respective areas. Though all the three agitations were aimed at unification of Oriya speaking regions, the root cause of each agitation was different from each other. This '*Desha Mishran Andolan*' or the movement to bring all the Oriya speaking areas under one political administration took place during Fakir Mohan's time. It was felt that if Oriya language was to survive, then it was important to enrich the modern Oriya literature alongwith text books. In this backdrop Fakir Mohan began his literary career as a writer of text books. His writing of text books was prompted by his zeal of opposing the move to abolish Oriya from schools of Orissa. That is why, Oriya nationalism was a dominant theme in Oriya literature during late nineteenth and early twentieth centuries.

Fakir Mohan is considered as the greatest prose writer in Oriya literature. But it is amazing to note that he hardly wrote any prose until he retired from administrative service. He translated Ramayan, Mahabharat and some of the Upanishads from the original Sanskrit for which he is popularly known as *Vyasa Kavi*. He wrote poetry too, but the themes of his poems were not considered conventionally fit material for poetry. He used colloquial, spoken and rugged language of the common man which no poet in Oriya had done for centuries. Fakir Mohan wrote four novels, two volumes of short-stories and one autobiography. Besides that, he mastered the art of writing short stories for which he is also termed as *Katha Samrat* (Emperor of Short-stories) in Oriya literature.

Fakir Mohan's autobiography '*Atma Jiban Charita*' is not only the first of its kind in Oriya but remains the best and most interesting in India languages. Moreover, it is as readable as any of his novels and exciting short-stories. *Vyasa Kavi's* novels are *Lachhama* (1901), *Chha Mana Atha Guntha* (1902), *Mamu* (1913) and *Prayaschita* (1915). *Lachhama* is a historical novel set against the backdrop of Maratha invasion of Orissa in the eighteenth century. The other three novels are portraits of contemporary society of Orissa. All these four novels depict the social history of Orissa from the eighteenth to early twentieth century.

Lachhama is a story of the Maratha invasion of Orissa which depicts the suffering and the heroic resistance of an Oriya country girl in the face of invasion. '*Chha Mana Atha Guntha*' is a vivid account of the exploitation of poor village folk by *Zamindars*. *Mamu*,

again is a story of exploitation of village folk by petty government officials and clerks. "*Prayaschita*" portrays the predicament of a semi-educated youth who persistently defies the old order of things with an overenthusiasm for new western values.

Exploitation of the poor villagers by *Zamindars* and the rise of a new class of exploiters among the petty officials and clerks under the British Government were the two dominant traits of nineteenth century Orissa's social history and Fakir Mohan chose to write about them in "*Chha Mana Atha Guntha* and *Mamu*". In this last novel he studied the conflict between traditional Indian values and western values as understood by the educated youth of the time, which clearly suggests that he was neither a traditionalist nor an over-zealous advocate for the new wave of westernisation that was sweeping the country during his time.

Exploitation of the poor by the rich was a dominant theme in Indian fiction, especially in the Thirties and Forties. Fakir Mohan is perhaps the first Indian novelist to write about it, thus anticipating works like Premchand's "*Godan*". Though Fakir Mohan was almost a contemporary of the great Bengali novelist Bankim Chandra Chatterjee, he was surprisingly different from Chatterjee about the choice of theme as well as language and style. Fakir Mohan's colloquial style is in sharp contrast to Chatterjee's high flown Sanskritised prose.

Fakir Mohan's sense of humour and irony have remained unsurpassed in Oriya literature

and it is his characteristic style which made him popular with a wide range of readers. He believed that Faith, Asceticism, Love and Devotion were four pillars that formed the base of '*Dharma*'. His faith was derived from Islam, asceticism from Buddhism, love from Christianity and devotion from Vaishnavism.

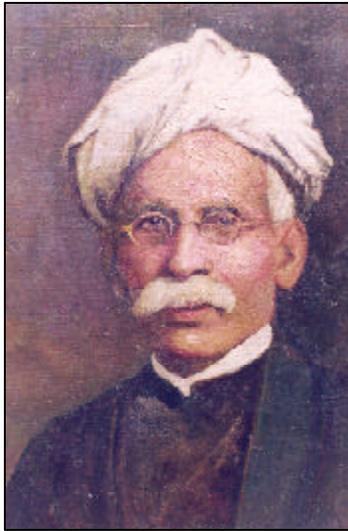
The formation of modern Orissa in 1936 as a linguistic province is certainly a landmark in the history of the evaluation of language-based states of the Indian Union. Formation of linguistic states which was accepted as a norm for re-organisation of the states of the Independent India, this idea had its genesis in the movement of the Oriya language which broke out in around the second half of nineteenth century. As such the Oriya language movement had an indelible imprint on the socio-political and cultural history of Orissa in which Fakir Mohan played a pivotal role. Due to his relentless efforts the first printing press of Balasore was established in the year 1868. That was followed by the publication of a fortnightly magazine titled '*Bodhadayini*' and daily '*Balasore Sambad Bahika*'. A great lover and the creator of a new era in Oriya literature, Fakir Mohan was the founder of an organisation called '*Utkal Bhasa Bidhani Sabha*' which was started in 1867 to create awareness among the people of Orissa and to propagate Oriya language. He passed away on 14th June, 1918.

Prabhukalyan Mohapatra lives at VR-3/2, Unit-3, Behind Reserve Bank of India Building, Bhubaneswar

Madhusudan Das - Precursor of the Co-operative Movement

Surasinha Patnaik

The celebrated Madhusudan Das, a domineering forerunner in the Indian renaissance and resurgence, the vanguard in the Swadeshi industrialisation, the prime mover and maker of the first linguistic state of Orissa and a hallowed mentor of Mahatma Gandhi, is also acclaimed as the pioneering torch bearer and the sagacious precursor of the co-operative movement. As a trend setter and harbinger of the movement, he organised the first multifacet co-operative enterprise of the country "The Cuttack Co-operative Store" as early as 1898, after completion of his highly rewarding memorable journey to European countries.



During the first phase of his continental tour, on reaching London in the month of May, 1897, Madhusudan was deeply struck by the amazing manners and highly evocative ways in which the giant co-operative enterprises and stores were running, by closely pursuing the cardinal and benign principles enunciated by the Rochdale pioneers. He was thrilled. A spirit of inquisitiveness had overpowered him. He soon visited Manchester, the headquarter of the

Central Wholesale Co-operative Store and was taken away by surprise, observing the proficient and dextrous ways of running the store with great deal of ingenuity and alacrity and at the same time holding the price line,

thus bringing the lasting improvements to the toiling masses. In fact, the Central Co-operative Wholesale Store with its wide ranging diverse activities, embracing the remote corners of the earth was practically laying down the comprehensive conceptual basis for "Co-operative Commonwealth". With an eye for unerring details, Madhusudan studied with an enterprising zeal about the intricacies and

subtleties of running the co-operative endeavours. At the same time he had the unique and much sought after privilege of directly interacting with Jacob George Holyoke, the towering and astounding international celebrity of the time.

During the concluding phase of his continental tour, he visited Germany, Italy, Belgium and other leading countries, where co-

operatives had held their unchallenged supreme sway in the sphere of Co-operative credit management applied to agricultural and industrial sectors and wherein co-operatives convulging through the deep recesses of the economy was setting up the immutable pattern of co-operative way of living. Madhusudan was exhilarated. A spirit of adventure had overpowered him.

After the highly exciting and enlivening tour he reached his home town Cuttack, the capital of the state of Orissa, during the last part of the year 1897. Infact during the entire sojourn of the continental tour, he was taken over by a spirit of wanderlust and at the same time was overpowered by an indomitable urge of spearheading and shaping the economy of Orissa on co-operative lines. The idea of co-operative commonwealth had its mooring in his visualisation. With a view to translate his innovative contemplations into a concrete reality, from the month of February, 1898 onwards, he invited in every weekend to his residence people from every walk of life. On these occasions he kept the audience enthralled and spellbound by narrating the enviable and heart rendering accounts of highly specialised and sophisticated co-operative enterprises functioning in the European countries. During these highly communicative deliberations, he visualised the organisation of a National Agricultural Co-operative Bank for Orissa, thus bringing agricultural pursuits, indigenouse rural industries and highly remunerative diversified plantation farming under its preview where in co-operative would remain as the main structural pattern. The detailed blue print depicting his imaginative visions drawn up with a great deal of ingenuity is available for closer study. However, the nineteenth

century Orissa, steeped in deep ignorance was not prepared to take up such a gigantic leap. Ultimately he had made compromises and decided to launch a multi-faced co-operative with rural agricultural base and Swadeshi industrialisation in the forefront, in form of "The Cuttack Co-operative Store in which by safeguarding interest of the primary agriculturists and Swadeshi artisans, he would offer a remunerative price to their products through Cuttack Co-operative Store. Of course in this framework, the interest of the consumers would be reigning supreme. He further visualised advancing credit to the primary cultivators during the season of agricultural activities and would link up their products with marketing and selling operations run by "The Cuttack Co-operative Store".

The idea got spontaneous and instantaneous response from all the quarters. The Cuttack Co-operative Store came into existence on 11th June, 1898 with Madhusudan Das as the honorary secretary and Jankinath Bose, the father of Netajee Subash Chandra Bose as the treasurer. The print out copy of the notification in regard to the organisation of Cuttack Co-operative store as published in Utkal Dipika, the foremost weekly of the State on its 18th June, 1896 issue is reproduced below :

"At a public meeting held on 11th June 1898 at the residence of M.S. Das which meeting was attended by a large number of pleaders, Mooktars and amlahs. It was decided to start a co-operative store for the supply of articles of necessary consumption such as rice, dal, ghee, oil, cloth, firewood and etc. to the share holders and to the general public. The business is to be commenced with capital of Rs.10,000 shares of Rs.5/- each. The allotment

of share will be open till the 26th instant within which time all applications must be made to the Honorary Secretary, Madhusudan Das, Cuttack Chandi, Cuttack. The application must specify the number of shares wanted.

At least half the value of the shares allotted, must be paid on or before the 5th of July and the balance must be paid before the 5th of August next.

The following gentlemen have been appointed Director :

Babu Hari Charan Banarjee, pleader, Madhusudan Das, pleader, Janki Nath Bose, pleader, Banamali Das, Mooktar, Babu Raj Kishore Mohanty, Mooktar, Jadu Nandan Muzoomdar, Nazir, Collectorate, Babu Jagat Balhab Ghose Sherestadar, Judge's Courts, Moonshee Mohamed Ali, Translator, Judge Court, Babu Madhusudan Das was appointed Secretary and Babu Janki Nath Bose, Treasurer.

There will be meeting of share holders every six months.

M.S. Das
Hony. Secretary

The response was spontaneous and instantaneous and by the end of October a sum of Rupees six thousand was collected towards share capital, out of the total authorised capital of Rupees ten thousand. Besides this the individual savings account were opened with the store to inculcate the habit of thrift among the members and regular deductions from the salary of the Government employees were ensured towards the raising of thrift deposit. In fact Madhusudan exhilarated the successful depositors, by rewarding gifts.

During this period Madhusudan published a statement in the Utkal Dipika on

2nd July, 1898 explaining in a convincing manner the salient features of co-operative store in the broader perspective by profusely citing the instances of his direct encounters with the different models of co-operatives functioning in the foreign countries.

With the functioning of the store the agricultural commodities were procured directly from the producers and the industrial goods were purchased from the Swadeshi industrial manufacturers. This had helped in checking the price line and making goods available at a comparatively cheaper rate. The store was doing brisk business.

Besides this, a section of the store being called "Udyog Samiti Bhandar" was set apart for selling the Swadeshi products including ornate textiles, embellished with highly imaginative designs and handicrafts embossed with intricate artistic motifs. Entire business of the store was conducted with a fervour of Swadeshi sentiment of soul stirring patriotism.

From the reports published in the Utkal Dipika, the store was earning on an average a profit of 25% in the first few years of its functioning. The Cuttack Co-operative Store was functioning successfully for a considerable length of time established a rare record of proficiency and dexterity in its business operations.

The spirit did not die down. Madhusudan had further visions to be fulfilled. Successful functioning of Cuttack Co-operative Store had created a deep and powerful impact and the air of the region was charged and heavily laden with the idea of co-operation.

Being propelled by the unquenchable flame of resolution, Madhusudan further propagated the idea of setting up of multifacet

agricultural Credit Co-operatives for effecting revolutionary breakthrough in the sphere of agriculture, and freeing of cultivators from the degrading, exploitative inflexities designed by the hard hearted money lenders. A spirit of optimism exuded. A new avenue was explored. By drawing inspirations from Madhusudan agriculture credit co-operative societies were set up at Charchika, Suvarnapur and Barput of the Banki region by the regional entrepreneurs, in the early part of the year 1903 thus blazing a new trail for emergence of co-operatives. A new chapter was opened. New leaves were turned out with the starting of new co-operative credit societies in Khurda and Puri regions during the later part of the year 1903 much before the enactment of co-operative Credit Societies Act, 1904.

Co-operation was firmly saddled in the land of Orissa. Practically as a visionary, Madhusudan was far ahead of the time. As a symbol of monolithic self assurance he was exerting a benign influence of hope and affirmation everywhere.

Madhusudan Das with bated breath was eagerly awaiting for the epoch making enactment of Co-operative Credit Society Act, 1904 and instantaneously welcomed it when it was promulgated on 25.03.1904. In an impassioned and resonant voice, Madhusudan from the dias of the momentous conference of the Utkal Sammilani held on 28.12.1904 said "By collective action and concerted drive, associated with the comprehensive planing and management, capital (including credit), introduction of improved use of well designed agricultural implements, we can bring about lasting and deeply stirring vital improvements in the sphere of agriculture. With this objective, multipurpose service oriented credit Co-

operative centres (Stores) should be established. In this manner, agriculturist released from the cruel and demeaning clutches of the unscrupulous money lenders would adopt varied form of the cultivation by acquiring sound and practical oriented knowledge imparted through agricultural classes". He further stressed that after ascertaining the deficiencies in the soil through conducting soil tests, required agricultural inputs including fertilisers would be applied, in order to ensure a remunerative and satisfying yield for the agriculturist.

Madhusudan Das while joining in the heroic efforts of unfolding a new age of prosperity through Co-operative enterprises he at the same time was deeply engrossed in attending a very pressing nationalist urge of supreme importance, which had overpowered and encaptured his sensitive mind. As a protest against the nefarious exploitative policies adopted by the British colonial rule, Madhusudan visualised a liberated India by spearheading and engulfing the entire country with the organisation of multitudes of Swadeshi industrial undertakings.

In fact as the torch bearer in the Swadeshi movement in the country, Madhusudan had established a chain indigenous industries under the banner of "Orissa Art Wares" from the year 1898-99 onwards and launched a determined and well organised campaign for committed use of country made goods.

Ultimately, as the vanguard and the path finder for the rehabilitation of the forlorn and dejected Dalitas in the economic front, Madhusudan started from the year 1905 the export oriented giant venture of "Utkal Tannery" in close association with subjugated untouchables. The Tannery was practically

running on Co-operative lines in which shares being held by the Dalit workers with the allotment of specific seats to them in the management of undertaking. During the first World War, Utkal tannery despatched consignments of shoes, which were worn by the British militia.

Mahatma Gandhi was overwhelmed on visiting the Utkal Tannery on 19.08.1925. He was spell bound and deeply moved in observing, how with a parental care of infallible affection Madhusudan was treating Dalita workers with filial bond of deep attachment tied among them. Paying glowing tributes to Madhusudan Das, Mahatma Gandhi said "Madhusudan Das had opened my eyes to the great crime against a part of humanity. He sought to make reparation by opening what might be called an educational tannery".

With a voice of dynamic and compelling, Mahatma Gandhi while addressing the momentous National Educational Conference on 20.10.1937 at Seogon stated that "the late Madhusudan Das was a lawyer but he was convinced that without the uses of our hands and legs, our brain would be atrophied and even it worked, it would be a home of satan. Tolstoy has taught the same lesson through many of his tales."

This was certainly a proverbial statement of historic importance, in which Mahatma Gandhi had paid glowing tributes to two of his most adored and revered mentors, who had exerted overpowering and deeply engrossing influence on his life.

Madhusudan was a militant champion of upholding the unalloyed democratic spirit in its magnificent display of splendid exposition. While piloting the monumental Local Self Government Bill on the floors of

the Bihar and Orissa Legislative Council in the year 1923 he introduced the most dynamic and radical provision of "Recall" in which a duly elected representative losing the solemn confidence so sincerely reposed on him by the electors would have to relinquish his long cherished duly acquired coveted seat. Madhusudan had never compromised with the fullest display of democratic spirit in its pristine purity and supreme magnificence.

Further delineating the sublime duties and responsibilities assigned to a duly elected representative of the democratic bodies including the co-operatives, Madhusudan told in a deep resonant and hypnotic voice in the Bihar and Orissa legislative Council on 27.07.1921 as follows :

"When a man comes in as a representative, first of all he has to govern himself. He must say to himself; my wish is nothing, my wants are nothing, my demands are nothing, first of all, all that is mine must be postponed to what belongs to my electors, my rights must yield to what is within the rights of those whom I represent."

Madhusudan also fought valiantly for liberation of the women and was instrumental in conferring the rights on women to practise in the law courts of India as the lawyers.

On the threshold of embarking upon newer stages of evolution of co-operatives, Madhusudan continued to be the main driving force and guiding angel. Under his sagacious benign influence, the Central Co-operative Financing Agency at Banki came into existence as early as in the year 1910, thus heralding an age of federal co-operatives steering the further course of action. The Swadeshi Industrial setup so diligently nurtured by Madhusudan, soon acquired the resplendent co-operative hue, thus

setting the pattern for industrial growth. In this manner the co-operative movement was catapulted to a speedier take of motion ensuring a phase of sustainable development.

During those days of conservatism and exploitation, Madhusudan in his entire illustrious career struggled tirelessly and relentlessly for conferring inalienable and absolute right of the land on the small tillers, so that they would be credit worthy and eligible for availing loans and other assistance from the co-operative organisations.

Born at the remote village of Satyabhamapur in the district of Cuttack on 28th April, 1848, Madhusudan lived a full epoch-making eventful life. After his long cherished dreams being fulfilled on attaining eighty sixth year of age, he left this world on 04.02.1934. Throughout his entire life he fought consistently and untiringly without respite to bring the dismembered Oriya people together and created the province of Orissa for them. As a life-long astute legislator in the imperial council and in the councils of Bengal and Bihar and Orissa he had a rare record of brilliant and outstanding performances. His outpouring of relentless biting criticisms against the British imperialism in this council had earned for him a reputation rarely achieved by his contemporaries. Madhusudan was appointed as a minister in the Bihar and Orissa Council under the Montford Reforms. He had the rare privilege of piloting the most progressive local Self Government Bill 'which had put powers in the local bodies to far greater extent than in England' (Sir. Henery Wheeler).

Pandit Nehru while paying his heart rendering homage has said "Madhusudan Das was not only leader of Orissa, rather he was a great Indian leader, who did many pioneering

works for the uplift of Indian social and economic conditions."

In the words of Sri Aurobindo, Madhusudan Das was a "highly spirited leader". Rajendra Prasad held him as a great "personality of intellectual depth marked with fearlessness and devotion to the country". According to Shyama Prasad Mukharjee" he was a mighty Indian nationalist first and every thing else afterwards."

Tested and tempered by the fire of knowledge and experience Madhusudan possessed a highly incisive and analytical mind in which pragmatic application of ideologies and concepts acquired top most priority in his plan of action.

As an infallible guide of the masses, as a co-operator of pioneering zeal and as the pathfinder in the Swadeshi Movement, Madhusudan had the rare record of outstanding performances. As a torch bearer in the field of co-operatives he had occupied an unrivalled position. In this year of centenary celebration of the co-operative movement, let us pay glowing tributes to Madhusudan Das and take a solemn pledge to dedicate ourselves for the noble cause of furtherance of the mission of the co-operation.

Let his glowing example of supreme sacrifice and self-effacing dedication in which he pursued the goal relentlessly continue to inspire and guide the countrymen for all times to come.

Surasinha Patnaik lives at Light House Square, Gopalpur-761 002, in the district of Ganjam.

Integration of Princely States Under Dr. Harekrushna Mahtab

Balabhadra Ghadai

The constitution of Orissa Order-1936 got the approval of the British kind on 3 March, 1936. It was announced that the new province would come into being on 1 April, 1936 with Sri John Austin Hubback, I.C.S. as the Governor. On the appointed day in a solemn ceremony held at the Ravenshaw College Hall, Cuttack, Sir John Austin Hubback was administered the oath of office by Sir Courtney Terrel, the Chief Justice of Bihar and Orissa High Court. The Governor read out the message of goodwill received from the king-Emperor George VI and Lord Linlithgow, the Viceroy of India for the people of Orissa. Thus, the long cherished dream of the Oriya speaking people of years atlast became a reality.



Despite staunch opposition to Government of India Act, 1935 election to the Provincial Legislatures were held from 18 January to 23 January, 1937. One of the objectives of the Congress was to fight against the Government of India Act, 1935 and to replace it by a constitution made by the people of India themselves. This encouraged the people of the new province to agitate for Civil Liberties and responsible Government.

In the year 1938 the Congress had declared at the Haripur session that the goal of Purna Swaraj also included the independence of princely states in Orissa. In 1938 Praja Mandals (people's association) were formed and under their banner, struggles began for securing democratic right. In the princely state of Talcher a movement against feudal exploitation made significant advance. There was unrest at Dhenkanal also where the Ruler tried his best to suppress it. In October 1938, six persons including a 12 year old boy named Baji Rout died as a result of firing. In Ranpur there was an outbreak of Law-lessness and the situation became serious in

January 1939 when the political Agent Major R.L. Bazelgatte was massacred by the mob on 5 January, 1939 at Ranpur. The troops were sent to crush the people's movement. There was unrest in Ranpur State in April, 1939, which was ruthlessly subdued.

An Enquiry Committee was constituted in 1937 under the Chairmanship of Dr. Harekrushna Mahtab to investigate the condition of the native states and it submitted

its report on July, 1938. It was mentioned in the report that in most of the states people suffered from worst oppression. One of the important recommendations of the committee was to cancel the Sanads granted to the ruling chiefs and merge their territories with the province of Orissa. The States Enquiry Committee report was submitted to Lord Linlithgow, the Viceroy, during his visit to Orissa in 1939. The Viceroy remarked that there was no precise geographical boundary as such between the province of Orissa and the Feudal states and the people were closely linked in various ways. The idea of integration of states was implicit in the enquiry report.

Prior to the transfer of power, H.K. Mahtab the premier of Orissa Province, had made serious attempts to solve the problems of Orissa. He met the members of the Cabinet Mission on 6th April, 1946 and placed a memorandum before them in which he pleaded strongly for amalgamation of the Garjats with province. On 26th April, 1946 he wrote to Stafford Cripps : "You know I am very much interested in the amalgamation of the 26 Orissa states with the province of Orissa. I hope you will continue to exercise your influence with the authorities concerned to bring this about as immediately as possible. It seems to me none is willing to get out of the route he has put himself in, I think voluntarily or under pressure of circumstances. I think a vigorous push is necessary to get the entire thing out of route. Where we say independence we mean this kind of push. I hope you will be able to supply this to India this time "As there were so many important matters before the Cabinet Mission it could not look to the specific problem of Orissa. In the statement of Cabinet Mission issued on 16th May, 1946, it was however contemplated that a satisfactory solution to the

problem of the Indian States would be achieved by mutual negotiations. Mahtab tried his best to convince the rulers of Orissa states about the benefits of mutual co-operation and wrote to them personal letters on 10th May, 1946 and again on 29th June 1946. He appealed to the rulers to join with the province and bring about a common administration.

The rulers did not show any interest to merge their states with the province. On the other hand, in July 1946 they met in a conference at Alipore and decided to form a feudal union of the Chhatisgarh and Orissa states. But Mahtab did not give up the hope of some understanding and again met the Orissa rulers on 16th October, 1946 at Sambalpur and initiated a discussion with them in the presence of the political agent about the necessity of one administration for the states and the province. During the discussion which lasted for about six hours Mahtab emphasised on administration of law and order, food and cloth, control of river system, development of communication, organisation of public health, development of education etc. But the long discussion yielded no satisfactory result. The rulers of Orissa states were bent upon maintaining their separate identities and did not like to amalgamate with the province.

With the attainment of independence there emerged two opposing forces in the states of Orissa. While one demanded merger of the states with the province, the other demanded the formation of popular ministries under the aegis of the Rulers. The Regional Council of the A.I.S.P.C. amply aided by the provincial Govt. of Orissa, championed the cause of the merger.

On 20th November, 1947 a meeting was held in Delhi in the official chamber of the

Secretary to Government of India, Ministry of states, to discuss the problem. In this meeting Mahtab and the Regional Commissioner of Sambalpur were present. In the meeting three tentative conclusions were reached : first, the Eastern states Union should not be recognised by the Government of India, Secondly, that the 'B' and 'C' class states should be asked to agree to common administration of certain subjects by the provincial Govt. and thirdly, the states Ministry should call a meeting of the rulers of 'B' and 'C' class states at Cuttack sometimes in December, 1947.

Sardar Patel, the Minister of states, V.P. Menon, the Secretary of the states Department and other reached Cuttack on 13 December 1947. They met the rulers of Orissa states on 14 December. The Minister exhorted the Rulers to voluntarily relinquish all power and authority, as they had no resource to build up a stable government. After hesitating initially 25 Rulers affixed their signatures in the merger document. Mayurbhanj was only left out of the agreement on the ground that the ruler had been

set up a Government composed of popular representatives and so could not make any commitment without consulting his Ministers. The Government of India then delegated to the Govt. of Orissa the power to administer the Orissa states in the same manner as the district in that province. The merger of the 25 states came into force from 1 January, 1948. The only state that was left out of the scheme of the merger was Mayurbhanj. But in the course of a year, the Ruler himself got disgusted with his own government and pleaded for a take over of the state. On 1 January, 1949 the state was merged with the province of Orissa. The two states of Sareikela and Kharasuan which were originally integrated with Orissa were finally transferred to the Government of Bihar through the arbitration of the Government of India. Thus Dr. Mahtab's leading role in the field of integration of Princely states has been truly significant.

Balabhadra Ghadai, is the Principal of M.K. College, Khiching in the district of Mayurbhanj.



Hon'ble Chief Minister Shri Naveen Patnaik discussing about the setting up of a Technology Mission in the State in a high-level meeting at Secretariat on 9.3.2005. Shri Rabi Narayan Nanda, Minister, Water Resources, Science & Technology, Dr. Subas Pani, Chief Secretary and other dignitaries are present.

Dr. Mahatab's Contribution to Children's Literature and Welfare

Prof. Jagannath Mohanty

Dr. Harekrushna Mahatab is an architect of the Modern Orissa and his achievements as a freedom fighter, Legislator, Historian and Literateur are outstanding. During Freedom Struggle, he made immense sacrifices and after Independence, he was one of the makers of the destiny of Orissa. Besides his significant contribution in the literary field, his organising ability was extraordinary. That is why, Prajatantra Prachar Samiti set up in 1947 has not only survived for more than five decades through various odds and adversities, but has brought about a kind of revolution in the literary and cultural life of the orissan people.

Dr. Mahatab, in his editorial to 'Jhankar', April, 1986 aptly recollected, "My dream was to create a new era in various fields of Orissa and to awaken new hopes and ambitions, so that we can boast of the greatness of Orissa. With strong determination as pointed out by Swami Vivekananda and Mahatma Gandhi in the past, we established Prajatantra Prachar Samiti in 1947 and went ahead without caring the hurdles in the way." He initiated a lot of



programmes for creating confidence among the people of Orissa and among all the programmes, the literary and cultural activities got the priority. He initially started Prajatantra as a weekly and then daily in which a page was devoted to writings for children and by children with the banner "Meena Bazar". This Meena Bazar created new hopes and aspirations among the children of Orissa by promoting their reading habit and literary interest.

He was himself an eminent writer of the stories for children. Although he was pre-occupied with multifarious socio-political activities, he could find out some time for writing for children. He realised that suitable children's literature would improve the cognitive and emotional development of children. That is why, he wrote stories and essays for children at times which were brought out in the Meena Bazar and other journals. It is very heartening to note that all stories scattered here and there, were compiled and published in two books called 'Vishnu Purana Bhitiri Katha' (Internal Affairs in the Abode of Vishnu) and 'Shri Ganeshanka Patha Padha' (study of Shri

Ganesh). In these stories, the language, style and psychological presentation are appropriate to the children and are highly appreciated by them.

The former book is first in the series entitled "Kakanka Kahani-I" (Uncle's Stories, Part-I) published in 1989. The title of the book was given after the last story given in the book. This book consists of 3 such stories and the last one starts like this "Nobody knows where God is. But, he must have been very old. When the world was created by him, he was very young. He wanted to play again and created three Gods - Brahma, Vishnu and Maheswar. He asked Brahma, 'You create the Universe'. He told Vishnu, 'You see that the world is well maintained' and advised Maheswar to destroy the same if it does not function well. "Then he narrated how the man became ambitious and his dreams became endless. All this created a lot of problems for Vishnu. Dr. Mahtab has said, Man's hopes knows no bounds. If man is left in the Heaven, his hopes cannot be satisfied. Hence, all this became too difficult to be managed. Once he became very much worried and told God, I cannot control this man any longer. They will surpass me and can go ahead. Now, let me get rid of this responsibility. I can not manage any more."

In this context, God advised Vishnu to have two wives : One of them is Laxmi, Goddess of Wealth and another is Saraswati, Goddess of Wisdom. Now, those who will want wealth, Laxmi will take care of them and those who will be interested in learning, they can be satisfied by Saraswati. Vishnu did accordingly and was happy for some time, but Laxmi and Saraswati started quarreling and difficulty arose in the human society on account of rivalry between these two wives. Man is

very clever and he manages to take advantage of the situation. They acquire wisdom from Goddess Saraswati and with the help of wisdom, acquire wealth. The clever story writer has pointed out the instances of rich Western Countries like England, and U.S.A. Once Vishnu asked his wives, "You can not cope up with the cleverness of the man. You live together without involving yourselves in rivalry. Otherwise this will bring shame to our family." Thus, with light humour the author has made this story very interesting as well as enlightening for children.

The caption of another story is "Foolish Ram Prasad", in which Mahtab has tried to show how Viswambar being a very good student has received scholarship, whereas Ram Prasad being stupid only depended on worshipping goddess and medicant, has got plucked. Another story was "Naka Kata Babaji" (Noseless Babaji) in which the story-writer has, as in the previous story tried to teach a lesson by showing the uselessness of the superstitions as existing in the society. He has criticised the society in a very interesting way for the wrong practices being followed by the simple people.

Similarly, there are stories like "Adventure of a Child" in which a boy has gone in an artificial satellite to the space and also has landed on the Moon. He has spent one year visiting various planets and showing various wonderful feats to the people there. He has also cleverly returned to the Earth after taking a number of photographs which have been published in different newspapers. Interestingly, the story-writer has not given any name to the boy. Giving its reason he has said, "Till now, no such boy has been born. But he must come one day." Thus, the writer has hoped

that in future, children will be more adventurous and can travel in the space. In another story, the writer has shown depicted how Indra was selected for ruling the Heaven for good management and giving everybody his due.

In the second book entitled "Study of Shri Ganesh" under the "Kakanka Kahani (Uncle's Stories) Series-II". This book consists of seven stories and has been named after the title of the last story in the same. In this story, the writer has described a mythological anecdote in an interesting manner. The two sons of Mahadev were Kartik and Ganesh. The former was very healthy and handsome, but not interested in study. On the other hand, Ganesh was ugly and dwarf but very much meritorious in his study. Kartik became a warrior and Ganesh a good scholar. Since Ganesh was educated working hard in his study, he knows how children study in their own way. Ganesh likes good boys and dislikes naughty ones, who adopt malpractices in the examination neglecting their studies. Thus, Mahtab has tried to advise children to be particular in their studies. Another story is "Raja Bujha" (king's judgement). The writer has punished the king who has neglected his duties of looking after his subjects. In another story, "Musa Benga Sangat" (Friendship between a Mouse and a Frog), Mahadev has shown how a third person takes advantage of mis-understanding between two. In another story "Kukura Languada Banka" (Bending of the dog's tail), the writer has depicted how a child called 'Biswamvar' has dreamed to be a wealthy man and getting a boon from satan has troubled himself. Showing his agony a saint has advised, "You did not work hard and

wanted to earn money in foul way. That is why, you faced the difficulty". But, inspite of his advice, the boy has not corrected himself and suffered a lot due to his bad habit.

In this compilation, there are some other stories, most of which are quite interesting. But in one story, "Chheli-Machha Kali" (Quarrel between a goat and a fish), the author has used a political incident which may not be appealing to children due to its political references. But most of the stories are quite appropriate to children in respect to its language and style, humour and satire.

To conclude, Dr. Mahatab has shown love and affection towards young people and has tried his best to develop suitable literature for them. Therefore, his own writings and his efforts in organising "Meena Bazar" in an effective way has been encouraging children to read and write themselves. Thus, he has developed healthy reading habit among children and creating prospective writers in the coming generations.

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Prof. Jagannath Mohanty lives at 2935, Gouri Nagar, Bhubaneswar - 751002.

DREAMS OF A GREAT VISIONARY

Rural Prosperity Through Panchayati Raj Institutions

Dr. Damodar Rout

As per 73rd amendment of the Constitution of India PRIs are units of Local Self Governance. The prime objectives of the three-tier Panchayati Raj System are to eradicate poverty, uplift standard of living of people in the rural and tribal areas, bring about a healthy society by creating awareness for hygiene, sanitation and eradication of illiteracy. As the grassroot units of self-government-PRIs have been proclaimed as the vehicles of socio-economic transformation, particularly in rural and tribal areas. Effective and meaningful functioning of these bodies, however, depends on active involvement, contribution and participation of people both men and women.

Way back in 1961, at the time of inauguration of Panchayat Raj in Orissa, Sri Biju Patnaik the great leader of Oriyas have very rightly said, " The objective of this new experiment is noble and so is the work involved. Panchayat Raj will remove poverty, illiteracy and diseases. Reluctance to surrender power to them will be a continuing challenge for future leadership. We know that leadership is not possible without a leader who genuinely cares about the cause and the people behind it. I know for sure that dreams have no deadline and timelines till we reach the final goal. Sandbox wisdom is a delightful parable about suspicious system struggling with devolution. We must challenge conventional wisdom and

re-examine the development strategy. I dream of a day when Planning Commission and Palli Sabha will join hands in planning and implementing schemes of economic development and social justice."

Biju Babu as he is affectionately called is no more. The builder of Modern Orissa, who hailed from a family of freedom fighters and patriots, was born on 5th March 1916. From the very beginning of his childhood he was in the attempt to safeguard the prestige and dignity of Orissa in all respects. His role in the freedom movement is unforgettable and will remain as an example for the next generation for all the time to come. It is indeed incredible that very few could achieve in life time what this single individual could do, a rare combination of what is known as a forceful and towering personality, clear vision and deep insight into various matters relating to development, and capacity to instantly anticipate, comprehend and grasp the trend of events to come.

With his tremendous amount of ability and tenacity to push through development projects he could bring a sea change in the life of the common man in Orissa. During his golden era some remarkable achievements are : Paradeep Port, M.I.G. Factory at Sunabeda, Ferro Silicon Complex at Theruvalli, Hydro Electric Power Plant at Balimela, Thermal

Power Station at Talcher, Engineering College and Medical College at Burla, Engineering College at Rourkela, Express Highway linking Daitari with Paradeep, Sainik School, Demonstration Multipurpose School, Regional College of Education at Bhubaneswar, Regional Research Laboratory of the Council of Scientific and Industrial Research, Orissa University of Agriculture and so on. The list is a long one.

All these were logical but necessary contributions of what were started earlier viz., Hirakud Dam, Machakund Hydro-Electricity Project, Rourkela Steel Plant and a number of premier industrial establishments and educational institutions started in 50s and 60s. The Kalinga Prize instituted by Biju Babu is being awarded by UNESCO since 1952 for outstanding contribution towards popularization of science for the common man. It is a tribute to his relentless search for scientific ingenuity. There was only one dream, one mindset, and one mission associated with all these projects and programs - to lift the people of Orissa from the clutches of poverty, deprivation and malnutrition, and to bring them at par with the rest of the countrymen. It is a matter of pride and distinction for the people of our state that so much could be dared in a short time with so much of feelings and involvement and so much of passion for the people of our state.

Biju Babu's vision for rural prosperity was to strengthen the grassroot democracy through the Panchayati Raj system - a bottom-up approach towards socio-economic development. He hoped, "by their brains and capacity, people will recapture the history of Kalinga". Biju Babu used to sensitize people by saying, "We men and women of today have shrunk because we do not dream big. We have become little men and women with little

problems, little conspiracy, little likes and little dislikes, little gains or losses. Orissa can be lifted by a collective will. We are the descendants of great ancestors. Look at my beautiful hills, beautiful rivers, beautiful sea, rich forest which are gifts of nature, given to our people of my state. Prosperity in our hands - we can make it happen."

"My vision of Orissa : no cultivators would go with his field dry. Every drop of water that percolates through our soil is conserved in my dream of Orissa of tomorrow. I will not like to have a whisper about oppression to woman. I dream of a day when women will play equal role with men. They will exercise with men equal power and enjoy the same privilege. No child of my state will go hungry, without food or suffer from malnutrition. And all over my land there will be no illiteracy and ignorance. I would like to see every citizen of my state has a decent roof over his head."

PRIs in Orissa

At present there are 92,452 elected representatives of 30 Zilla Parishads, 314 Panchayat Samities and 5254 Gram Panchayats, participating in the local-self governance. The various Rural Development Works carried at the villages, Gram Panchayats, Block and District levels are planned, implemented, monitored and maintained by the Zilla Parishad. The Zilla Parishad at the district level is responsible for the development and welfare works carried through the central, state share and its own funding . Zilla Parishad supervises the works of Panchayat Samities as well as Gram Panchayats within its jurisdiction. The main functions of the Panchayat Samities are planning, execution and supervision of all development programs in the Block. It also supervises the works of Gram Panchayats within its jurisdiction.

At the Gram Panchayat level, the Gram Sabha is the most powerful foundation of decentralized governance by ensuring elected representatives, directly and regularly accountable to the people. The aim of the government has been to strengthen the Gram Sabha by introducing favourable policy changes. However, the Gram Sabhas are yet to become very effective operational entities and to do justice to their potential for making the Panchayat system truly self-governed and a bottom-up structure. Never the less, recommendations of the Gram Sabha is binding on the Gram Panchayat. The key roles entrusted to the Gram Sabha are microplanning, social audit of Panchayat functioning, ratification of Panchayat accounts, balance sheets, identification and approval of beneficiaries, and supervisory and functions. The nodal department in the Government of Orissa to support the PRIs is the Panchayati Raj Department which is responsible for:

- * Poverty Amelioration Program
- * Strengthening of Panchayati Raj Institutions as Self-Governing Units.
- * Upgradation of skill through training

Poverty Amelioration Program has four major components: Creation of wage employment opportunities; Self Employment Program; Construction of houses for the poor; and Development of Rural Infrastructure. Government has the obligation to bring up Panchayati Raj Institutions as unit of local self governance, and strengthen capacities in the functionaries so as to enable them to effectively plan and implement programs for eradication of poverty, uplift of standard of living of people, and bring about a healthy society by creating awareness for hygiene, sanitation, and eradication of illiteracy.

Gram Sabha:

Each village has to depend upon itself for its governance. People join together in the form of Gram Sabha or village assembly to discuss their problems and constitute a small committee for planning and implementing programs. Well informed persons who are interested in the welfare of the community may volunteer themselves or may be requested by the Gram Sabha to be the members of the committee. The key roles entrusted to the Gram Sabha are microplanning, social audit of panchayat functioning, ratification of panchayat accounts, balance sheets, identification and approval of beneficiaries, and supervisory and regulatory functions. The Gram Sabha is the most powerful foundation of decentralized governance. The aim of the present government has been to strengthen the Gram Sabha by introducing favourable policy changes so as to make the Panchayati Raj system truly self-governed and a bottom-up structure.

Our Goal is Set:

As said by Biju Patnaik, "the objective of local-self governance is noble, and so is the work involved. Panchayati Raj will remove poverty, illiteracy and diseases. Reluctance to surrender power to them will be a continuing challenge for future leadership. We know that leadership is not possible without a leader who genuinely cares about the cause and the people behind it." And truly, the present government with able leadership of Shri Naveen Patnaik is committed, all set to achieve prosperity by putting people on the front seat.

Dr. Damodar Rout is the Minister, Panchayati Raj and Culture, Government of Orissa, Bhubaneswar

T.E. Ravenshaw and the Spread of Education in Orissa

Dinabandhu Dehury

The renowned British Commissioner, T.E. Ravenshaw was an educationist *par excellence*. He lived and worked as the administrator of Orissa Division. During this period he adopted some innovative methods for the development of education in Orissa. Prior to his tenure of office, nobody could take any significant steps for the promotion of education from elementary level to University. The Britishers came to Orissa in 1803. The indigenous system of education was then prevalent in Orissa. The Wood's Despatch in 1854 ushered a new era in the evolution of British educational policy. The good ideas of Harrison took definite shape with appointment of T.E. Ravenshaw as the officiating Commissioner of the Orissa Division in July 1865.

A large part of Orissa was under the Calcutta Presidency.¹ T. E. Ravenshaw had taken keen interest for the progress of primary, secondary, technical and female education, which received greater attention than before. To popularise English education T.E. Ravenshaw, the officiating Commissioner of Orissa Division proposed to raise the status of the school from a Zilla school to a Collegiate school by opening of college classes. In the beginning the mode of teaching of village school teachers was primitive and in some

respects clumsy. Thus several important steps were taken for the improvement of elementary village schools. Afterwards the primary education began to develop. In the same way a number of prompt and active supervisors and civil officers were appointed for proper inspection of the schools.

T.E. Ravenshaw actively supported appointment of a separate Inspector for the Oriya-medium schools. In order to supervise the primary schools a Sub-Inspector was appointed for each sub-division of a district in 1872. The system of teaching gradually improved and systematically modified. Thus a number of eminent Sub-Inspectors were required for the proper inspection of the educational institutions.²

Generally the schools were classified into vernacular and Anglo-vernacular schools respectively. Further they were classified in respect of their management as (i) Government managed, (ii) Government aided etc.³ He instituted honour for teachers and rewards for successful students. Special duties were assigned to the inspecting body.

In 1866 the "Na Anka Durbhiksha" swept away the lives of 30 lakhs people. The condition of education in Orissa was severely affected, The Cuttack Zilla school faced a lot

of problems. Mr. W.Hunter an eminent Inspector of Schools writes in his reports in this respect:

"The school suffered severely due to the Na Anka famine and 64% of students were affected". T.E. Ravenshaw the Commissioner of the Orissa Division compared the education of the State with that of other states. He wrote "No other province in the Presidency was so deficient of intelligent and public spirited residents who would appreciate the facts, bearing on the prospects and means of people and who could give practical information to the authorities as would have been the case in any district of Bengal proper and in carrying out remedial measures."⁴

T. E. Ravenshaw realised that the women education in Cuttack city was totally neglected. The common people were not interested to the growth of women education. They did not send their daughters to the schools because they had bad feelings. The story of Revati high-lighted by Fakir Mohan explained the feelings of the people about the education of their daughters. The Commissioner took initiatives for the growth of women education in Orissa for the first time. A large amount of financial assistance was sanctioned for the development of women education. The Cuttack Girl's School was at the beginning started as a primary school. But at last he financed for its improvement and spread of women education in our State. In 1873, the name of this girls school was renamed as Ravenshaw Hindu Girl's School.

An important step towards the development of education in Orissa was taken when a medical school was established newly at Cuttack. T.E. Ravenshaw, the Commissioner

and Dr. W.D. Stewart, the Civil Surgeon of Cuttack both were interested for spread of medical education in Orissa. A huge amount of financial assistance was needed for its promotion and expansion. Ravenshaw very keenly recommended the sanction of the scheme. Thus the Government decided to start an esteemed institution on experimental basis. His active action and skillful contribution to this institution is always remembered in the history of modern Orissa. At the beginning stage the Government sanctioned only 3,000 Rupees per annum for its improvement.⁶ The Government highly appreciated the role of Dr. Stewart and Ravenshaw for the initiative taken by them in the establishment of this institution. He offered his free service to supervise and instruct the students. The people of the state were satisfied and a large number of Oriya students were also getting facilities for higher education in Orissa. The saga of its birth, baptism and upbringing is nostalgic and reminds one of the sagacious stewardship of a few worthy sons of Orissa as well as benevolent Britishers whose sincere efforts and perseverance at different points of time could make it see the light of the day.⁷

T.E. Ravenshaw highly appreciated the devoted and efficient services rendered to the female orphans by the Baptists. He was not only duty-bound, but also sympathetic towards poor, destitute pupils and respectful to the higher authorities. He was a distinguished administrator of the Department of Education and took keen interest in providing high quality education in schools and colleges. After a dedicated and self-sacrificed service for the spread of education for about 10 years in this state he left Orissa on 5th April 1878.⁸

When T.E. Ravenshaw was the Commissioner of Orissa Division, the then,

Inspector of Schools, Mr. H.L.Harrison, appreciated his knack and definite work, agreed with the Committee and upgraded the Zilla School into a Collegiate School. The excellent result of Cuttack Zilla School of 1865 and 1866 prompted Mr. Hunter, the Inspector of Schools to write: "This stands unquestionably first among the educational institutions of Orissa, having the largest number of candidates at the entrance examination contrasted with the result obtained by schools deserves unqualified praise, He concluded that the time had arrived for the promotion of collegiate education in Orissa."⁹

The establishment of Ravenshaw College is the main contribution of T.E. Ravenshaw for the spread of higher education in Orissa. At the beginning stage it was only a small school. But this institution was converted into a full-fledged first grade college. The famine of 1866 in which about a million people perished made the then Government conscious of the fact that the seriousness of the situation could not be realised because of lack of proper education in the state, There were only six students on the rolls in the B.A. Class, in Ravenshaw College in 1875. The institution gradually went ahead and provided inspiration to the upcoming intellectuals. When T.E. Ravenshaw was appointed as Commissioner of Orissa Division in July 1865, the education system developed throughout Orissa. Lt. Governor of Bengal, Sir Richard Temple, agreed to open a college at Cuttack for the spread of higher education. Ravenshaw gave a memorandum to the authority for the establishment of a degree college.¹⁰ But the Lt. Governor agreed to the proposal on the condition that a contribution of Rs.10,000 was

forthcoming from the public. The government sanctioned sufficient financial assistance for its improvement. In this connection Mr. Ravenshaw wrote, "The establishment of a college at Cuttack is an object of personal importance to myself and also of greatest importance to the spread of Higher Education in Orissa."¹

The shaky foundation of the Cuttack College was strengthened due to the sacrifice of a worthy son of the soil. The Maharaja of Mayurbhanj in 1879 had contributed Rs.20,000/- to the college. To perpetuate the memory of Ravenshaw, the then Commissioner of Orissa from 1865 to 1878 for his univocal support to Oriya as a separate language and for his memorable service for the promotion of western education in Orissa, the Maharaja proposed to change the name of the college to Ravenshaw College.¹²

T.E. Ravenshaw was instrumental in creating numerous departments of various subjects in the Ravenshaw College. The Ravenshaw College buildings are highly impressive. The new building offered accommodation for all the college classes, there being an Arts Block, Chemistry, Physics, Botany, Zoology and Geography laboratories and a library erected through the donation of the Raja of Kanika, well known as "Kanika Library". The Post-Graduate Department of English was opened. Some reputed lecturers and professors were appointed. They had imparted high quality of teaching to the pupils. The college students are generally very active and they participated in national and international seminars and conferences respectively. The esteemed institute auspiciously celebrate the Independence Day,

Republic Day, Netaji Jayanti and others. At present the library contains more than one lakh volumes. It is truly a mirror of the Ravenshaw spirit of dedicated study aspiration for knowledge infinite.¹³

T.E. Ravenshaw was a distinguished administrator who took keen interest in providing quality education in schools and colleges. The administrative system of education was efficiently modified. Ravenshaw College is a mother of institutions. This was an important centre of nationalistic activities in pre-independence days. There were a large number of illustrious men and women who have shaped Orissa's destiny during the last hundred years. There are some historical importance of the Ravenshaw College. All the significant, cultural, intellectual and political movements have sprung from its portals, and it has nourished great souls like Utkal Gourab Madhusudan Das, Godabarish Misra, Bhubanananda Das, Acharya Harihara Das, Pandit Nilakantha Das, Pandit Gopabandhu Das. Like that some important political luminaries who have attained eminence in the State like Biswanath Das, Dr. H. K. Mahtab, Nityananda Kanungo, S. N. Dwivedy, Manmohan Mishra, Biju Patnaik, Smt. Nandini Satpathy and Rabi Ray were once students of Ravenshaw College. In the same way a number of brilliant scholars are the product of the Ravenshaw College. They were well known personalities like Dr. Artaballav Mohanty, Sir Jadunath Sarkar, Dr. P. Parija, P.S. Sunderam and Dr. A.K. Das Gupta.¹⁴

Ravenshaw College had shaped the minds of great creative writers like Kalindi Charan Panigrahi, Annada Shankar Ray,

Gopinath Mohanty, Sachidananda Rautray, Surendra Nath Mohanty and Manoj Das. Now their deeds are living in our heart as well as in the air of Orissa. H.R. Batheja, the then Principal of the Ravenshaw College, addressed on the occasion of the Diamond Jubilee Celebrations of the College in which he explained:

"And so we have at last a temple of learning fair to look on, stately in proportions, which can be compared not unfavourably with the only other temple-the temple of Jagannath for which Orissa is known all over India. The Twin monuments represent Orissa to the outside world and are a source of justice and pride to every Oriya."⁵

The Ravenshaw College teachers are mainly engaged in research work. The list of papers published in various journals reveal that the research output of this institute has certainly been significant. We are proud due to the contribution of our teachers and talented students who are acquiring higher academic qualifications from Indian and foreign universities. The valuable research papers are published in national and international journals. They also highlighted the memorable contribution of Ravenshaw as a pure and dedicated object or mirror of the modern history of Orissa. Sir Jadunath Sarkar, the doyen of Indian history who taught in this college during 1919-23, thus spoke nostalgically in 1958, "I passed some happy years in this college. It must be prospering as the epitome of all that was good and bright of Orissa."⁶ Ravenshaw, indeed, is all wisdom and happiness; the institution that combines a centurian's wisdom and the ardours of spring time youth. This college is the center of

education which has produced eminent poets, philosophers, scientists, historians and artists. It has set the pattern for their administration and management. The country mainly celebrated it as the premier educational institution. The Government has passed a scheme for the promotion of its status from college to deemed university. The U.G.C. of India has sanctioned sufficient fund for the progress of higher education in Orissa.

The Officiating Commissioner, John Beams and the then Collector of Balasore strongly supported Oriya as a separate language in his book "Comparative Grammar of the Modern Aryan Languages of India."¹⁷ The Oriya teachers were few in numbers and the printed Oriya text books were not published much for the secondary schools. Ravenshaw emphasized that Oriya language was officially adopted as the medium of education in all classes of schools in Orissa. He further argued that one Oriya person should be appointed as Inspector of Schools for Orissa. Radhanath Ray was appointed as Inspector of Schools in Orissa in 1877. T.E. Ravenshaw persistently worked hard for the increase of the number of vernacular schools. In 1890, the Committee took initiative for the publication of Oriya text books of high quality. The Board of Selection of Oriya text books consisting of five members appointed by the Government.

When T.E. Ravenshaw was the Commissioner of Orissa Division, a Survey School was established at Cuttack in 1877. A Teachers Training Centre was also established in 1869. Now the number of technical education centres has gradually increased. Orissa School of Engineering and the Industrial Training

Institute at Cuttack have produced a large number of trained technicians as well as Junior Engineers. The rural people were interested in joining these technical courses because they were getting appointments in various institutes. To conclude, it holds the pride of place by imparting the largest number of courses among all polytechnics in the state.¹⁸ After Independence, several significance steps had been taken by the Government of India for the development of higher education. During the 21st century, the significance of technical education have greatly increased. A large number of research scholars have gone abroad for research purposes. The Government of India provided financial assistance to them. Some Indian scientists and research scholars have gone to Japan, U.S.A. U.S.S.R., Germany, France and Canada etc. after their higher education in the Ravenshaw College.

T.E. Ravenshaw was a pioneer in the field of education. He was an outstanding administrator and an eminent Commissioner. He had taken effective steps for the spread of education in Orissa. The premier Cuttack Zilla School of the State has been also named after this distinguished educationist.

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- Dinabandhu Dehury is a Research Fellow in the P.G. Department of History, Utkal University, Vani Vihar, Bhubaneswar - 751004.



His Excellency the Governor of Orissa Shri Rameshwar Thakur giving away Medals and Prizes to Engineers at the 46th Annual Technical Session of Institution of Engineers (Orissa State Branch) on 20.2.2005.



The Chhau Dance of Mayurbhanj : Its Growth and Royal Patronage

*Pradeep Kumar Gan
Dr. Sanjeeb Kumar Mohanty*

The district of Mayurbhanj is famous in the cultural history of Orissa, because of its festival Chaitra Parva, which is celebrated as the annual Chhau dance festival. Chhau of Mayurbhanj is ever magnificent and memorable. Mayurbhanj Chhau has been generally accepted as one of the three traditions of the Chhau dance widely distributed in this part of Eastern India, where three present States of Bengal, Bihar and Orissa meet. Like all art forms of India, the origin and growth of Chhau dance may be traced to the popular religious beliefs and practices prevalent in the area of Chhotnagpur Plateau comprising of Purulia and Midnapur districts of West Bengal, Singhbhum, Dhalbhum, Birbhum, Saraikela and Kharasuan of undivided Bihar and Mayurbhanj, Keonjhar, Nilagiri, Bonai, Talcher and other Garjat areas of Orissa.

Originally Chhau dance was practised by the Paikas and has evolved as a cultural performance. The name Chhau is derived from the word Chhauni, which means military camp. A little scrutiny would indicate that this view had been arrived at a trifle too hastily, apparently from the similar sound of the two words Chhau and Chhauni. Another view is that the word Chhau is derived from such words as Chhabi (picturesque), Chhai or Chhatak (clowning) and Chhaya (shadow or mask). The

Chhau dance is one of the rarest art forms with an exciting past. Over the decades it is acting as a potential medium of communication of our rich artistic tradition and heritage. It acquired distinct position in the cultural history of Orissa because of its special features with regard to *Bhangis*, *Mudras*, Music and Rhythm. The Chhau dance of Mayurbhanj has got its own style. There is no written document regarding the origin as well as, music and composition of the dance. The technique and style of the dance is composed by the Ustads and the dance continues from the past by the instruction of the teacher who is working in hereditary basis.

The Bhanja rulers were great patrons of art and culture. Under the patronage of the rulers of Mayurbhanj, Chhau dance was systematically organized and flourished into a better form, and was performed by the artists in a disciplined manner. Prior to the rule of Maharaja Jadunath Bhanja (1823-1863) the Chhau dance in Mayurbhanj as is understood today, was not known. During the reign of Maharaja Jadunath Bhanja the Rama Navami festival was celebrated in the month of Chaitra and Rama Leela dance was performed during that festival. After some years Madan Singh Babu came to Baripada from Dhalbhum and added Chhau music in the Rama Leela dance. Thus

the musical instruments of Chhau dance came into existence. Most probably the Rama Leela dance was transformed into Chhau dance during this period. During this time the Rama Leela dancers were using masks. The Chhau dancers of Mayurbhanj also used masks when it began and later on they abandoned masks and gave more emphasis on facial expression.

During the reign of Maharaja Krushna Chandra Bhanja Deo (1868-1882) the Chhau dance became very popular in Mayurbhanj. Ramahari Bebartta Babu, a faithful aid of Maharaja Krushna Chandra Bhanja witnessed the Chhau dance of Saraikela and requested Maharaja for the development of Chhau dance of Mayurbhanj. Upendra Biswal, the Ustad of Chhau was first brought from Saraikela by Maharaja Krushna Chandra Bhanja and he was appointed as the dance teacher of Uttarsahi and was given a rent free (*Lakharaj*) land grant. After two or three years Banamali Das, another Chhau Ustad, also brought from Saraikela, was appointed as the dance teacher of Dakshinsahi. These *Lakharaj* lands are still being enjoyed by the successors of the two original Ustads, Upendra Biswal and Banamali Das, who should rightly be reckoned as the original preceptors (*Adi Gurus*) of the Mayurbhanj Chhau.

During this period Brundaban Chandra Bhanja Deo, the then Chhotrai Saheb was in charge of Uttarsahi and the then Routra Saheb Gokul Chandra Bhanja Deo was in charge of Dakshinsahi. They both also had assumed the responsibility of training and performance, including personal participation in the Chhau dance festival. During this stage of growth the dancers used a type of facial mask known as *Muhunda* and wore a sort of halo (*Prabha*) made of bamboo strips strapped to their back

at the time of dance. It means, during this period the Maharaja was giving importance to the use of masks. Till about a couple of decades ago, this type of halo as well as the masks were also worn by Chhau dancers of Singla, Kostha, Rairangpur, Chitrada and many other villages of Mayurbhanj. Masks went out of use from the Baripada Chhau dance about five or six decades ago. The performance in Chhau dance was confined to four types, i.e. solo, duet, dance of four persons, and *tila* dance. The dance form was developed to some extent during the reign of Krushna Chandra Bhanja Deo. He laid the foundation on which his son Maharaja Sriram Chandra Bhanja Deo raised the Chhau edifice of the State.

After the death of Maharaja Krushna Chandra Bhanja Deo in 1882, and during the minority of Sriram Chandra Bhanja Deo, the Chhau dance was performed for two days and sweets were distributed among both parties who danced in the palace during the Chaitra Parva only to keep the festival alive.

Maharaja Sriram Chandra Bhanj Deo took over the charge of the administration of the State in 1892. During *Durbar* days the annual performances of Chhau dance was presented inside the Palace for three days before the Chaitra-Sankranti roughly from 11th April to 13th April. Two prominent parties were then competing with one another and the winning party was being awarded a running cup known as Talcher Cup. Maharaja Sriram Chandra Bhanja Deo's younger brother Chhotrai Saheb Shyam Chandra Bhanja, the adopted ruler of Nilagiri and Routra Saheb Sreedam Chandra Bhanja took charge of the training and performance of the Uttarsahi and Dakshinsahi Chhau dances respectively, with an annual grant of Rs.2,000/- for each sahi.

Besides this amount, each brother used to spend as much as Rs.15,000/- every year for the training and development of Chhau dance. These two brothers Shyam Chandra Bhanja and Sreedam Chandra Bhanja personally participated in the actual dance performances. They used to supervise the daily food of the Chhau dancers. The training was going on throughout the year. During this period many new dances were introduced. The following dance forms were practised by the two sahis, i.e. Uphuli, Basipaiti, Dhana Pachuda, Jhuntia maja, Govara Gala, Bidya Sundara, Tamulia Krishna, Hindustani, etc.

It may be noted that the substantial classical modes which provide such an obvious attraction of the Chhau was the consequence of a deliberate policy on the part of the then rulers of Mayurbhanj in associating Ustads of known talent and calibre like the venerable late Jadunath Roy and late Narendranath Pal. Among others, these two Ustads had handsomely contributed to the choreography and music of the Chhau and had improved it to the permanent classical flavour.

The Chhau dance was developed and occupied an unique place among the folk dances of Orissa during the royal patronage of Maharaja Sriram Chandra Bhanja Deo. In 1912 the Maharaja took special care for the reformation and development of the Chhau dance. With the help of his brother Routra Saheb and his cousin Bada Lal Saheb, he innovated a new dance, which was famous as 'War Dance'; a lot of money was spent for the creation of this special dance. The dance was performed for the first time outside Orissa at Calcutta to welcome the British Emperor George-V and Queen Mary in 1912. This dance is basically a mock-fight between two parties

holding swords and spears in their hands. The dancers are clad in red or blue dhotis, dressed in turbans along with feather-garlands round the arms and waists and faces and bodies painted with ochre or red. About sixty four boys participated in this dance. The beautiful performance of the dancers was very much appreciated by the Emperor George-V and Queen Mary. Their appreciation was testified by the condolence letter, which he had sent after the death of the Maharaja Sriram Chandra Bhanja Deo. The British Emperor George-V wrote; "The Queen and I are grieved to hear of the death of Maharaja of Mayurbhanj. Please convey to Maharani our sincere condolences with her in her sorrow. We remember of course the important part taken by the Maharaja in connection with the pageant on the maidan and our pleasure in seeing him on that occasion."

After the death of Maharaja Sriram Chandra Bhanja in 1912 the Chhau dance unfortunately suffered a partial eclipse. During the minority of Maharaja Purna Chandra Bhanja Deo an annual grant of Rs.250/- was sanctioned to each sahi for the purpose of keeping up the ceremony. During this period the dancers practised for one or two months before the Chaitra Parva and during the Chaitra festival it was performed for three days. After the accession of Maharaja Purna Chandra Bhanja, again the Chhau dance was revived. But due to some conflict with the dance teachers the dance was stopped again.

Maharaja Purna Chandra Bhanja Deo died childless in 1928. He was succeeded by his younger brother Maharaja Pratapa Chandra Bhanja Deo, who took keen interest and effective measures for the revival of the Chhau dance of Mayurbhanj. He sanctioned an annual grant of Rs.5,000/- to each sahi. A committee

was formed for each sahi and was put under the leadership of a Manager. The committee was taking proper care for the training of the dancers and presentation of the dance by them during the Chaitra Parva festival. This period of revival witnessed the introduction of new dance themes presented by solo, duet, as well as by group dances. During this period a new era started in the field of Chhau dance. The dance teachers were sent to different places to observe the performances of Udayasankar, Amalanandi, Simike and other top exponents of Indian dances. Many new features from such dances were incorporated in the Chhau dance to enhance its variety and depth. The dance performance again started every year during Chaitra Parva. It became more attractive than the Chhau dance of Saraikela. During this period Maharaja Pratapa Chandra Bhanja Deo introduced classical Hindustani music in Chhau dance. The king also appointed the Kathakali dance teacher Sri Keshab Das to train the dancers.

Maharaja Pratap Chandra Bhanja Deo added foreign musical instruments with traditional Chhau musical instruments. But later on he abolished the English style of dance and music in Chhau dance. During this period the best of the *talas*, music and dances of the *Odisi* or *Gotipua* school of dance in Orissa were carefully studied and incorporated in the Chhau. An interesting and fruitful union was also achieved to the extent that dances were set to *Jhumar* music with remarkable success. Maharaja also instructed the Ustads that the dance to be formed in *Desi* form or in the style of Kolha, Mahanta, Santal, Bengali and Oriya music. Dances are to be strongly emphasised.

At the same time under Maharaja's guidance many new and refined group dance

themes were introduced by both the sahis. Uttarsahi composed the dances like; Kaliya Dalan, Matru Puja, Premika-Premika, Megha Duta, Samudra Manthan, Kela Keluni, Garuda Vahana, Nataraja, etc. Similarly Dakshinsahi presented the dances like; Giri Gobardhan, Maya Sabari, Holi, Niladree Bije, Bastra Chori, Ras Leela, Kirat Arjuna and Banshi Chori, etc.

The Chhau dance flourished and attained high standard during the rule of Maharaja Pratap Chandra Bhanja Deo. This was the glorious period of the Chhau dance of Mayurbhanj, when it attained its zenith. It goes to the credit of Sri Bhabani Kumar Das (a former member of Dakshinsahi) that, after the merger of Mayurbhanj in Orissa in 1949 he could somehow manage with the help of some old Ustads and artists to organize a group which kept the dance alive till the official patronage and grants made it possible to be revived to its present shape. They presented special shows before Sri Rajgopalachari, the first Governor General of India and Pandit Jawaharlal Nehru, the Prime Minister of India.

The State Government extended its patronage to Chhau dance in 1951-52, when Dr. H.K. Mahatab became the Chief Minister of Orissa. An annual grant of Rs.5,000/- was made to reorganise the Chhau dance. As there were several Chhau dance parties in the district the grant was subsequently increased to Rs.10,000/- in 1954-55. At present the subsidy is paid through the Sangeet Natak Academy of Orissa to an organised body known as Mayurbhanj Chhau Nrutya Pratisthan, which fosters the art of dancing and conducts annual functions. The body has been registered under the Societies Act which is consisting of the President (District Collector), Vice-President

(A.D.M.), Secretary (an O.A.S. Officer) and some important persons from both the sahis.

Mayurbhanj Chhau Nrutya Pratisthan was made for the growth and proper function of the dance. Now-a-days, the Chaitra Parva continues for three days in Mayurbhanj. The Pratisthan is getting money from the Central Government and from the Sangeet Natak Academy. The Cultural Department of Orissa and the Eastern Zone Cultural Centre of India are now encouraging the Chhau dancers. In 1980 the Chhau Dance-Training Centre was established. At Baripada another Chhau Dance Training Centre is also opened. Despite growth and development of the Chhau, now-a-days there is an imperative need to promote this dance form.

To conclude, the dance was the grand finale of a series of religious observances and celebrations deemed to be of intense and vital significance to the Raja's family for the happiness and well-being of the family and for the people. It is true that in the past the ruling houses of Mayurbhanj evinced such an apparently unusual interest in Chhau when there were literary scores of other dances performed in Mayurbhanj to which no attention whatsoever was paid. The reason being all that it signified including music and other aspect, was of a devotional nature implying an elements of compulsion to dance as a form of worship. The foregoing facts is a brief but authentic account of the growth of Mayurbhanj Chhau free from any hearsay or similar unreliable evidence. As may be seen the antiquity of this dance form does not go beyond 100 years and its evolution and growth has gone through many ups and downs.

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Pradeep Kumar Gan, Scholar of History, Culture and Archaeology, presently working at Fakir Mohan University, Vyasavihar, Balasore.

Dr. Sanjeeb Kumar Mohanty is also presently working at Fakir Mohan University, Vyasavihar, Balasore.

Maritime Heritage of Orissa

Prof. Atul Kumar Pradhan

Orissa is famous for her trade and commerce in ancient times. Orissa's maritime contacts with outside world are traceable to the Early Historic Period. But archaeological exploitation in marine coast of Orissa could be dated back to the Neolithic and Chalcolithic periods. It is said that the prosperity of ancient Orissa was due to its maritime trade. The people of Orissa or Kalinga were known for their bravery and daring ventures. So in Indonesia the people of this land were known as '*Kalinga Sahasika*'. The coastline of Orissa was dotted with several sea ports, which were main centers of life of the people in commercial, cultural and political fields. With these rich ports and well equipped ships, Kalinga dominated in the sphere of maritime trade. So Orissa became very prosperous because of these maritime activities. So this economic prosperity seems to have been the principal cause of Kalinga War. Both literary and archaeological sources refer to inland and overseas trade of early Orissa. The numismatic sources throw light on the well established trade and economy of ancient Orissa.

From Mahabharat, it is known that Kalinga had communications with other parts of India through inlands as well as water routes. It states that the river Baitarani passed through the land of Kalinga. It also mentions that the Pandavas reached Kalinga by travelling on the

sea shore from the Gangasagarsangama. Kalidas in his '*Raghuvamsa*' referred to the king of Kalinga as 'the Lord of the Sea or Mahodadhipati'. The *Aryamanjusrimulakalpa*, a Buddhist text refers to all islands in the Kalinga Sea. Vidyarnava describes Chilika lake as 'a sea of the thousand boats'. Besides many Sanskrit works of Oriya poets mention about Orissan maritime traditions. The *Ratnavali* refers to South Kosala and the plight of a Ceylonese princess as a result of shipwreck probably on the coast of Orissa.

The east coast of Orissa came in the maritime map of India well before the time of the Buddha. The early Buddhist source *Anguttaranikaya* states that Tapussa and Bhallika, two merchants of Utkal met Buddha at Urubella forest on the last day of his enlightenment. Buddha received cakes from them. Ultimately, Buddha gave them his hair which was afterwards worshipped by these merchants in their native town called Asitanagara. So it is said that Tapussa and Bhallika are the first lay disciples of Buddha. With the rise of Buddhism, the trading networks between Orissa and South East Asia were strengthened. So this continuous trade contacts continued during post-Mauryan and early medieval period of Bhaumakaras. From an inscription of Bhaumakara dynasty, the term '*Samudra kara bandha*' is mentioned. So it is

a tax related to ocean which has clearly defined the trade system of Orissa during that period.

From a Chinese source, it is known that a scholar of Orissa named Subhakara Simha visited the court of Chinese emperor Husang-Tsang and he translated the Maha-Vairochana Sutra into Chinese. The Chinese pilgrim Huen-Tsang who visited Orissa in the 7th C.A.D., mentions about an important port Che-li-ta-lo. A Buddhist monk named Prajna who had settled in the monastery of the king of Odra went to China in 795 A.D. He carried a Buddhist manuscript autographed by the king of Wu-cha (Orissa) from the Chinese emperor Te-Tsang. This Orissan king is generally identified as Bhaumakara monarch Sivakara. The Hatigumpha inscription of Kharavela states that various people with jewels and precious stones were sent by the Pandyan king to Kharavela's capital. Many other Chinese scholars also refer to Kalinga's sea-going vessels and their trade system.

The archaeological excavations and explorations have revealed about trade items exported through various ports of Orissa. These include various potteries, beads, medallions, clay bulae etc. Besides these, rouletted ware, knobbed vassels, glass beads, semi-precious stone beads, ivory etc. are discovered. The rouletted ware is an important evidence for Indo-Roman trade, which was discovered from Sisupalgarh, Manikapatna and Radha Nagar. This ware is also found in Java, Bali, Srilanka and some parts of Bangladesh. Glass bead manufacturing is reported from Thailand, Malaysia, Bali and Vietnam. But such items are also found from Sisupalgarh and Manikapatna. Semi-precious stone beads of South East Asia are also discovered from Sisupalgarh. The Buddhist ritualistic items like knobbed vessels are also found both in Orissa and Thailand. In ancient Orissa, there were

plenty of elephants and therefore, Orissa was regarded as an important center of ivory trade. There is also a sculptural panel depicting an elephant on the boat in the Sun temple at Konark. The Chinese potteries are also discovered from Manikapatna, Khalkattapatna and some parts on Ganjam and Balasore. So it clearly proves that there was a trade network between China and Orissa.

Under the Somavamsis, Gangas and Gajapatis, Orissa's overseas trade reached its climax. Many sculptured friezes noticed in various temples give many clues about our maritime trade. The representation of boats in sculptural art of temples are quite significant. At Deokund in Mayurbhanj, Goddess Ambika is shown seated on a boat. A stone panel carved with a scene carrying elephant on a boat is in Brahmeswar temple at Bhubaneswar. Another slab containing an image of Mahisamardini lying under a banyan tree near the Brahmeswar temple, is having representation of a boat below the pedestal of the Devi. A panel in the *Bhogamandapa* of Sri Jagannath temple at Puri, depicts a boat. The *Jagamohana* of the Sun temple at Konark has a carving on its parapet depicting the Martanda Bhairavas dancing on a boat. Another sculptural piece believed to be from Konark shows a boat being rowed by four persons. This sculptural piece is now preserved in the Indian Museum, Kolkata. But the interesting sculptured panel of the Konark temple shows the king presented with a giraffe, an animal of Africa. So it clearly indicates that there was maritime trade between Orissa and Africa during the time of the Gangas. Boats and ships are also represented in the paintings of manuscripts which are housed in the Orissa State Museum, Bhubaneswar.

Besides these findings, some artistic designs of Orissa and other countries are also

having close similarity which are regarded as the outcome of maritime contact. The sculptural designs and hair styles of images of Burma are having close similarity with Orissan art. In Thailand, the 12 C.A.D. temple of Wat Mahadhatu of Swarnalok shows affinity with Bhubaneswar temples of Orissa. The four-armed Bhairava image of Weing Sa is closely similar with the image of Sakta temples of Bhubaneswar and Prachi Valley. In Vietnam the window designs of Cham temple is very closely similar with the baluster window of Rajarani temple of Bhubaneswar. In Cambodia, foot-prints of Siva are also installed. In Orissa also Siva's foot-prints are worshipped at Ranipur Jharial.

In Indonesia, the motifs of the Kirtimukha and the Makara represent the Orissan style, depicted in Vaital and Mukteswara temples of Bhubaneswar. In Orissa the Ramayan scenes are depicted in Simhanath temple at Badamba in Cuttack district, and Satrugneswar temple at Bhubaneswar. The Ramayan scenes are also said to remind the massive heads of Buddha at Ratnagiri in Jajpur district of Orissa. So it clearly shows the evidence of cultural contacts between Orissa and various regions.

Orissa's overseas trade spread all over Burma, Java, Sumatra, Borneo, Bali, Sri Lanka and China and after 9th C.A.D. over Arabia, Greece, even some of the West African countries. During these days the South East Asian countries were collectively known as "Suvarnadwipa". Due to the demand for Indian articles of luxury in the Roman Empire, India had active commercial relation with the West. The discoveries of rouletted ware, Roman coins and Roman bullas prove the existence of the brisk trade relations with the Roman Empire. Orissa had also good

commercial relations with Africa. This may be presumed from the representation of a giraffe in the sculptural panel of Sun temple at Konark.

There was a brisk trade relationship between Kalinga and China. Huen Tsang passed through Orissa which was then divided into Wu-tu(Odra), Kung-yu-tu(Kangoda) and Ka-leng-ka (Kalinga). He describes the soil of Orissa as rich and fertile. He mentions about the existence of a good number of monasteries. He also mentions about a large sea port called Che-li-ta-lo which had a resting place for sea going traders. I-tsing arrived at Tamralipti in 673 A.D. by the sea route from China. From the Chinese writer Wang-Ta-Yuan of 14th C.A.D., it is learnt that rice was the staple food of the Oriya people, which was sold at the unbelievable low price of 46 baskets in one cowrie during that period. He also mentions that because of the cheapness of living in Orissa nine out of ten persons going there for trade, did not like to return home.

Kalinga also had a good relationship with Ceylon throughout the ancient period. According to Mahavamsa, Vijaya, the first king of Ceylon, went there from eastern India. The island was named as Simhaladwipa after Simhala, the father of Vijaya. The grandmother of Vijaya was the daughter of the king of Kalinga. The Dathavamsa mentions that Hemalata married Dantakumara, a prince of Ceylon. Hemalata was the daughter of Guhasiva, the king of Kalinga. To save the tooth relic of Buddha, Hemalata and Dantakumara went to Ceylon taking the tooth relic of Buddha from Dantapura of Kalinga. When they reached Ceylon, the king of Simhala Sri Meghabahana took the relic in a grand royal procession and placed it at Anuradhapura, the capital of Simhala. After this event, the relation between Kalinga and Simhala reached its zenith in the field of socio-religious and maritime activities.

To preach the *dharma*, Sanghamitra, the daughter of Asoka went to Ceylon with eight families from Kalinga. The Chulavamsa states that the king and queen of Kalinga visited Simhala during the reign of Ceylonese king Agrabodhi II in 592-662 A.D. This text also mentions that king Vijayabahu of Ceylon (1054-1109 A.D.) married a Kalingan princess named Trilokasundari. King Mahendra IV Sri Sanghabodhi (A.D. 953-69) married a princess of Kalinga. One king of Ceylon Nishankamalla was the son of the king Jayagopa of Kalinga. So, due to strong political link between these two countries, the trade between Kalinga and Simhala increased.

There was a strong maritime trade between Suvarnadwipa and India in general and Kalinga in particular. The legends of Java relate that Kalinga took a leading part in establishing political relationship with Java. The alphabets used in inscriptions of Java are very similar to those of the inscriptions of Orissa.

Orissa seems to have supplied spices, diamond and other precious stones to the Roman Empire. It is said that Ceylon purchased elephants from India. Kalinga was also famous for her elephants. Orissa probably imported pearls and silver from Ceylon. China also received precious stones, ivory, pepper, betel and nuts etc. for which Kalinga was famous. The other items of trade were pearls, muslins, silk, indigo, peacocks and variety of spices, oil seeds, sugar-cane, rice etc. But not much is known about the volume of trade and products involved in such transactions.

Some socio-religious festivals are still prevalent in coastal Orissa which provide vital informations about our glorious maritime heritage. In Kartika Purnima which falls in the months of October and November, *Boita Vandana* festival is celebrated throughout

Orissa when the women-folk of Orissa float boats made of banana stems in rivers, tanks and seas. The whole affair means the commencement of the journey and wishing a *bon voyage* to the sailors in the past. The *Akasadipa* festival is also celebrated to remember the artificial light houses along the coast. The *Khudurukuni Osha* is observed in coastal Orissa to worship Goddess Mangala for the safe return of their family members. So on the Sundays of the month of *Bhadrab* this festival is observed by the unmarried and newly married girls of the business community of the coastal districts of Orissa. The episode of "*Ta'apoi*" is a legendary account of the sufferings and success of a *Sadhab* (Sea trader) girl. It also reminds us of the maritime glory of ancient Orissa. The *Sadhabas* of Orissa were a prosperous community who had trade links with many countries. Those glorious days are now gone, but the memory is still alive.

If we study these festivals and legends in a scientific way, it is found that in India we have the Return Monsoon or the North East monsoon during the months of November and December. So this wind is favourable for ships to go to Ceylon from any of the ports of Kalinga. Therefore, the journey started during this month. In ancient Orissa, the *Sadhabas* used to set their sail during these months which is also confirmed by the celebration of Kartika Purnima. Similarly we have the South-West monsoon during the month of June to September. This wind is favourable for the return of the ships. Therefore, the festival like *Khudurukuni Osha* is associated with the return journey falling during this period.

Bada Osha and *Dalkhai Osha* are also observed which are associated with boat making tradition. In the city of Cuttack, a big fair known as "*Baliyatra*" is held for about three-four daysevery year during Kartika Purnima. Some scholars are of the opinion that

on this day *Sadhabas* were sailing off to Bali from the Mahanadi river. Another Oriya festival called *Bata Osha* is also observed. In the festival of Kartika Purnima an Oriya lyric is usually song.

*"Aa-Ka-Ma-Bai
Pana-Gua-Thoi".*

Aa-Ka-Ma-Bai relates to the months of Ashad, Kartika, Magha and Baisakha of the Oriya Calender. So it may be presumed that the period of Ashada and Kartika (July to September) was the season of outgoing voyage. Magha to Baisakha was the season of the return voyage.

The coastline of Orissa was dotted with several ancient and medieval sea ports. The important ports on the coast of Kalinga were Tamralipti, Che-li-ta-lo, Paloura-Dantapura and Pithunda etc.

Che-Li-Ta-Lo

It was an important port of Kalinga. The reference of Che-li-ta-lo for the first time appears in the travel accounts of Hiuen Tsang, that was in Wucha (Odra) country. He also mentions that near this port city, there were Buddhist monasteries. Alexander Cunningham has identified it with the town of Puri. Some scholars have identified it with a spot around Konark or Chandrabhaga, which is situated on the sea-shore and has a number of Buddhist Viharas around. Adikavi Sarala Das in his "Sarala Mahaharat" has mentioned that the river Chitrotpala was flowing upto Chandrabhaga near Konark.

Tamralipti

It was one of the greatest sea ports of India which was connected both by land and water with different parts of India and many other countries in the 6th C.B.C. It was the first important port in the East Coast of India. It was linked by roads with ancient towns like

Rajagriha, Sravasti, Varanasi and Kalinganagara. It is identified with present Tamluk in the Midnapur district of West Bengal. This port is also mentioned in the Mahabharat and Indian and Ceylonese literatures as well as Chinese and Greeco-Roman accounts. In the Arthasastra there is also mention about this port. Dandi in his "Dasakumaracharita" has referred to the port of Tamralipti. Kathasaritasagar mentions Tamralipti as a port. From 4th to 12th C.A.D. Ptolemy, Fahien, Huen-Tsang, I-tsing and many others have mentioned about this port. The Dathavamsa also mentions that Hemalata and Dantakumara went to Ceylon with the tooth relic of Buddha from this port. The "Periplus of the Erythraean Sea" mentions that Tamralipti was a great commercial city near the mouth of the Ganges. Mahendra started his journey from Tamralipti to Ceylon. Ashok is said to have travelled upto Tamralipti to sea off the ship carrying a branch of Boddhi tree to Ceylon, and his journey by land to the mouth of the Ganges took only seven days. Fa-hein visited India in the 5th C.A.D. and remained here for two years. Hiuen-Tsang also visited Tamralipti in 7th C.A.D.

Manikapatna

Manikapatna, once a thriving port, is located in the Puri district. It is quite close to the mouth of the Chilika lake. The excavated trade materials clearly show that it was a flourishing port in the past, which continued upto the Mughul period. It is also described in various literary sources like Ain-i-Akbari and Madala Panji. Capt. Hamilton has also described about it as, "A Great Inlet from Sea", in 1739. The Maratha accounts mention about a war which took place at Manikpatana in 1803.

Khalkatapatna

It is situated on the left bank of river Kushabhadra, where it joins the Bay of Bengal.

A brick floor has been found which might have served as loading and unloading platform. Many potteries of foreign origin have been also discovered from here. So it seems that the Kalingan merchants proceeded to South East Asia and China from here in 11th-12th A.D., during the reign of Somavamsi and Ganga dynasty.

Palour & Dantapur

Palour on the Coramandal coast acted as the port of departure to the East. According to some scholars that the word Paloura is of Dravidian origin. *Palu* means tooth in Tamil and *ur* means "Pura" or City. This port city is very nearer to Samapa. The Greek Geographer Ptolemy speaks of this famous port. It is identified with the modern village Pallur in Ganjam district of Orissa.

The earliest reference to Dantapura is seen in Mahagobinda Suttanta of Dighanikaya. Dathavamsa describes Dantapur as the capital of Kalinga upto Buddha's time. Some scholars have also identified it with Gopalpur. A. Chunningham has identified it with Rajmahendri and W.W. Hunter has identified it with Puri. But some scholars have identified it with Radhanagar in Dharmasala area of Jajpur district of Orissa.

Pithunda

Pithunda was a flourishing sea port of Kalinga. It is mentioned in Hatigumpha inscription of Kharavela. Pithunda has been identified with modern Kalingapatnam on the Bay of Bengal. Ptolemy refers to a metropolis named Pithunda and locates it in the country of Moissolia between the mouths of Godavari and Mahanadi. Some scholars identify it with Machilipatnam of Andhra Pradesh.

Kalingapatnam

Kalingapatnam was another important port of Kalinga situated in the mouth of the river

Nagavali in the Srikakulam district of Andhra Pradesh. The meaning of Kalingapatnam means the city of Kalinga. For some time it was the capital city of Kalinga.

Besides these port towns many more ports also flourished during the ancient period. Asurgarh was an important political and commercial center of western Orissa. Golabai Sasan is located about 20 kms northwest of Chilika lake. It is believed that Golabaians being the earliest boat people of Orissa may well have laid the foundation for the famous and well known maritime activities of the Kalingans. Archaeological research in the Boudh region also throw light on the ancient trade route. The other ports are like Gourang Patna and Banika Patna of Banamalipur, situated at a distance of 23 kms from Bhubaneswar. It is said that the traders of Banika Patna were invited by a Bhaumakara king and they settled in this area.

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Prof. Atul Kumar Pradhan is a faculty member of Department of Ancient Indian History, Culture and Archaeology, Utkal University, Vanivihar, Bhubaneswar.

Surya-Nārāyana Temple At Puri

Ratnakar Mohapatra

The temple of Surya-Nārāyana is situated in the northern side inner enclosure or Kurma-Bedhā of the temple of Jagannātha at Puri. It is exactly located close to the east of Laksmi temple and also adjacent to the east of the Navagraha temple.¹ According to M.M. Ganguli, the temple of Surya-Nārāyana (Dharma rāja) is of no architectural value except that it contains three parts contiguous to each other; this is merely met with.² According to J.B. Padhi the present Surya deul was earlier dedicated to Indra Devatā whose image is found inside the sanctum.³ According to G.C. Tripathi, this temple was also originally the seat of Dharma Devatā.⁴ It is the only single shrine of Surya Devatā in the Purusottama Ksetra. So from the religious point of view, this temple has some importance in the cultural history of Orissa. Those devotees, who come to visit Lord Jagannāth, also visit Surya Devatā of the temple complex.

The temple of Surya-Nārāyana consists of three structures such as Vimāna, Jagamohana and Nātamandapa. From the architectural point of view, this temple has not so much importance in Orissa. All the structures of the temple are built in sand stones, which is locally called Baulamālā *pathara*. It faces to the eastern direction.

Vimāna :

The vimāna of the Surya temple is a Rekhā deul and its height is about 55 feet from the ground level. It has four vertical parts such as pistha, bāda, gandi and mastaka. The structure of the Vimāna is sapta-ratha in plan. It stands on a low platform of 2½ feet in height. The pistha or the platform of the vimāna consists of three horizontal mouldings, which are relieved with scroll-works, flower designs and jāli works. The base of the pistha is a square of 35 feet on each side. The bāda is panchānga type i.e. having five component parts such as pabhaga, tala jangha, bāndhāna, upara jangha and bārandā. The pābhāga consists of conventional mouldings of khurā, kumbha, pattā, kāni and basanta. The niches and the intervening recesses of the pābhāga are relieved with khākharā mundis, scroll works, jāli works, flower designs, flower medallions, creepers with flower devices and Nāga pilasters etc. The niches of the upara jangha are decorated with khākharā mundis, which contain the figures of asta dikpālas and the royal court scenes. The figures of the asta dikpālas are seated on their respective mounts and placed in their respective directions. The intervening recesses of the tala jangha are filled with simha-vidalas, alasakanyās, kirtimukhas, female figures surrounded by some sakhis,

scroll works and creepers with the flowers. The niches of the upper jangha are decorated with pidhā mundis, which contain the figures of the female counter parts of the asta-dikpālas. They are all in seated postures on their respective mounts and directions. The intervening recesses between the pagas of the upper jangha are filled with alasakanyās, lady with child, preaching scene of lady, standing female figures with tree branches (woman-tree motifs), erotic scenes, flower medallions, creepers with flowers, Nāga kanyās and jāli works etc. All the pārsvadevatā niches of the bāda are now completely vacant. There is only a small image of Mahāvīr found in the southern wall of the bāda. The bārandā of the bāda consists of ten horizontal mouldings.

The curvilinear superstructure is surmounted on the gandi of the vimāna. The gandi displays five pagas or rathas to outwards. All the pagas of the gandi are elegantly carved with scroll works, jāli works and creepers with small flower designs. The kānika pagas of the gandi contain ten bhūmi amalās in its surface. The base of the eastern side Rāhā paga of the gandi contains an angasikhara, which is surmounted by the Gaja-simha motif. The deula cārini figures are inserted in four cardinal directions of the beki above the rāhās. Female figures are finely fixed on the top of the kānika pagas of the gandi. The projecting lions are not found from the top of the kānika pagas. Due to the absent of the projecting lions in the respective places of the temple, M.M. Ganguli has referred that a peculiarity with the temple is that the figure of projecting lion is not noticeable here as is usually met with in the temples of Orissa.⁵

The mastaka of the vimāna consists of beki, amalakasilā, khapuri and kalasa. Both

āyudha and dhvajā are not inserted in their respective places of the mastaka.

The sanctum preserves the image of Surya-Nārāyana as the presiding deity of the temple. The temple priests indicate that the presiding deity in question is the original Surya Nārāyana image of the famous Konārka temple. With the fall of the Konārka temple, the priest arranged its shifting to Puri for proper preservation.⁶ It is also stated in Mādālā Pāñji that the installed image of Sun God was brought from Konārka temple by King Narasimha Deva of Bhoi dynasty (A.D. 1622 to 1647 A.D.).⁷ According to R.K. Dash, the idol of Bhāskar, the Sun God, was brought from Konārka temple by Marahattā ruler Rāghabji and kept secretly in this temple.⁸ On the basis of the tradition, Prof. K.S. Behera has mentioned that the image of Surya, worshipped in the temple, was brought from Konārka temple in the first quarter of the 17th century A.D. (1600 A.D. to 1625 A.D.).⁹ As the image of Surya Nārāyana stands on a pedestal of stone, carved with the figures of seven horses; this is certainly the figure of Sun God.¹⁰ So the presiding deity of the temple is Surya Nārāyana. The image has been installed on the simāhāsana of 2½ feet in height. He holds a full-blown lotus in each hand. There is another stone image found in the backside of the presiding deity (Sun God).

Within the sanctum, a partially disfigured image has been lodged behind a masonry wall. There is lot of controversy among the scholars as well as the archaeologists with regard to the identity of that image, which is installed in the backside of the presiding deity (Sun God). Though, there is a stone image of Surya at the centre of the sanctum, just behind the image there is another stone image. Some scholars attribute it to be the figure of Indra. Chintamani

Acharya specifically states that it is the temple of Indra and the broken image of Indra (backside of the presiding deity) still exists there.¹¹ According to R.K. Dash, in the temple of Surya Devatā, the broken image of Indra is still there but in front of it a small wall has been raised and the image of Sun God is placed there.¹² According to Surendra Mohanty, there is no authentic evidence regarding the name of the backside image of the presiding deity (Sun God).¹³ According to Jagabandhu Padhi, it appears as if the image of Surya has been deliberately installed very close to the other image to hide it from public vision.¹⁴ According to P.K. Pattnaik this image of Buddhist origin is kept just behind that of Surya and cannot be seen except with the help of bright light. This is popularly associated with Indra, which does not appear to be correct.¹⁵ He has also not accepted it as the image of Indra. According to M.M. Ganguli, behind the stone background of the Surya-Nārāyana image is seen a beautiful image of a mutilated Buddha in a sitting posture with several carved figures, all in black chlorite stone. He also refers that the importance of the temple is due to the nature of the deity-enshrined therein.¹⁶ This scholar also proposes that in the backside of the presiding deity (Sun God) is probably an image of Buddha. This backside image (Buddha) is seated in padmāsana posture. The entire slab of the deity is 4½ feet in height. The background slab of the deity is decorated with trefoil arch; makara head at the base and the kirtimukha motif at the apex. Two flying apsara figures are depicted on both top corners of the slab. Some female dancing figures are carved in both sides of the makara head arch. The sculptural features of the backside image (Buddha) indicate that it is a fine workmanship of the Ganga Art of Orissa. The image of Buddha is larger than the

presiding deity, the Sun God. From the artistic point of view, the image of Buddha is very beautiful. There is no other Buddha image except this one in the premises of the Jagannātha temple. Out of the ten incarnations of Vishnu, Jayadeva has identified Buddha as the ninth incarnation of Vishnu. M.M. Ganguli has referred that the image of Buddha had been removed from the original Buddhist shrine of the temple complex and in later period, it has been kept there.¹⁷

Both the images of the presiding deity (Surya-Nārāyana) and the backside deity (Buddha) are worshipped in the sanctum. A few more brass idols of Surya and his consort are also under worship in this temple.

The sanctum has one doorway towards the Jagamohana. Two circular pillars are erected as the jambs of the doorway. The door lintel of the sanctum is completely undecorated. The figures of the Navagrahas are finely carved on the architrave above the doorway lintel. They are all in seated postures with respective attributes in their hands. The Navagraha slab is also relieved with scroll work and flower designs.

Jagamohana

The Jagamohana of the Surya temple is a pidhā deul and its height is about 40 feet from the ground level. The structure is erected on the plinth of 2½ feet in height. The bāda of the Jagamohana is panchānga type i.e. having five fold divisions such as pābhāga, tala jangha, bandhana, upara jangha and bārandā. All the component parts of the bāda are devoid of the decorative ornamentation. The pyramidal superstructure is surmounted on the gandi of the Jagamohana. It consists of two tiers or potālas; the lower and the upper potālas, which

contain four and three pidhäs respectively. The middle portion of each potäla is decorated with pidha mastaka design on each side. Dopichhä lions and mandira cärini figures are also completely absent in their respective places.

The mastaka of the Jagamohana consists of beki and ghantä (bell-shaped member), above which there is another beki, amalakasilä, khapuri and kalasa. Äyudha and dhvajä are not inserted in the kalasa of the mastaka.

The middle portion of the floor of the Jagamohana is occupied by the images of Rabi (Surya) and Candra, which are made of astadhätu or a mixture of eight metals. The western inner left wall of the Jagamohana contains a figure of Jaräsura and the right side of the western inner wall contains a figure of Chhäya in its niche. The northwest corner of the Jagamohana is occupied by the Kandarpa Ratha 'made of wood' in which Krishna is sitting and Gopis are depicted in seated postures on different parts of the Ratha. The Jagamohana has four doorways, which are all devoid of the decorative ornamentations.

Nätamandapa

The nätamandapa of the Surya temple is a pidhä deul and its height is about 20 feet from the ground level of the temple complex. It is also erected on the platform of 2½ feet height. The base of the structure is rectangular in size and it measures approximately 35 feet in length and 15 feet in width. The bäda portion of the nätamandapa is completely undecorated. The pyramidal superstructure is surmounted on the gandi of the nätamandapa. It consists of three bell-shaped pidhäs. There is only kalasa installed on the top of the upper pidhä. So all the elements of mastaka are not found from the upper pidhä.

The Archaeological Survey of India, Puri Circle, has de-plastered all the above structures of the Surya temple in 1990's. Thickness of lime plaster over these structures was maximum 45 cm. This information has been given by Jivan Pattnaik.¹⁸

Date of the Temple

There is no authentic evidence regarding the approximate date of the construction period of the Surya temple inside the temple premises of Lord Jagannätha. On the basis of the architectural features, J.B. Padhi has mentioned that the temple seems to have been constructed sometime in the 13th or 14th century A.D.¹⁹ On the basis of the architectural style and backside images of the sanctum, the construction period of the Surya temple can be tentatively assigned to the first half of the 14th century A.D. Most probably, it was constructed some time after the construction of the main Jagannätha temple of Puri. The temple was originally dedicated to the backside image (Buddha) of the sanctum. This temple was converted to Surya deul in the first half of the 17th century A.D. It is also very difficult to know about the real builder of this temple. There are as many as four of the kings of the Ganga dynasty bearing the name Bhänu Deva (Bhänu is synonymous of Sun God). It testifies that Ganga rulers of Orissa were the followers of Surya Devatä. But there is no other evidence about their patronage for the construction of this shrine. The structures of the vimäna and the jagamohana seem to have been constructed during the same period, but the nätamandapa was built in the later period.

Rituals and Festivals

The rituals of the Jagannätha temple are associated with Sun worship. The Sun worship is conducted in the temple near Mukti mandapa,

not here (place of Surya temple).²⁰ The temple has a special feature that all the betrothal oath ceremonies are rightly performed here.²¹ Special Pujä is done in the temple on Sundays, Lunar and Solar Eclipses and Sämbädasami. The Car Festival of Sun God is also observed on the 6th day of the bright fortnight of Mägha.²²

It is known from the above discussion that the temple of Surya-Näräyana is the single shrine of the Purusottama Ksetra (Puri) enshrining Sun god. Both from the architectural and cultural points of views, this temple has no such importance like the Sun temple of Konärk. The presence of the shrine indicates that some rulers of Puri were also the devotees of Sun God (Dharma Devatä). A special feature of this temple is that the marriage negotiations are done here. The parents of both bride and bridegroom take a vow before Sun God to get their children married to each other. Most probably, this temple was originally dedicated to the backside image (Buddha or Indra), which is found behind the presiding deity of the sanctum. Some scholars also suggest that before the installation of Sun God of Konärka, the temple was dedicated to Lord Indra (God of Rain). Whatever it may be, the temple was not earlier dedicated to Sun God. After the installation of Sun God of Konärk, the temple came to be known as Surya temple. The existence of this shrine in the Jagannätha temple complex suggests that the Sun worship was also prevalent in the Purusottama Ksetra during the medieval period of history.

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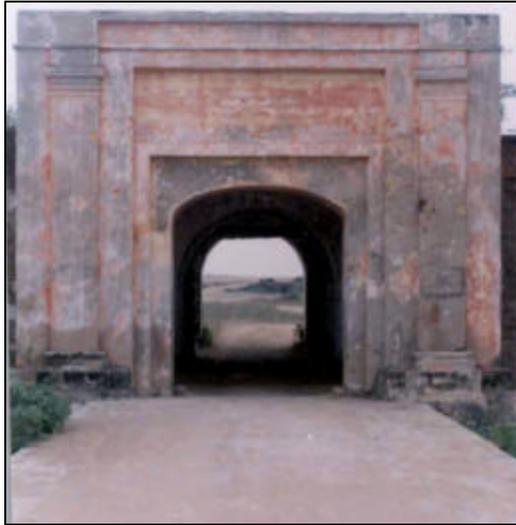
Ratnakar Mohapatra is an ICHR Junior Research Fellow, at present doing research at Sambalpur University, Jyoti Vihar, P.O. Burla, Sambalpur-768019.

Potagarh of Ganjam

Biswanath Mallick

The fort of Potagarh was the first Collectorate complex of Ganjam. Later on it was shifted to Berhampur in 1815 and subsequently to Chhatrapur in 1835, where it is continuing till to-day.

Potagarh or the "buried fort" is named as such since it is buried. It is situated at present near a village named Ganjam between 18° 15' and 20° 15' N. Latitude and 83° 49' and 85° 15' E. Longitude on the mouth of river Rushikulya. The fort is in ruins and still it stands as the mute witness to many rulers, who have used it as their administrative Headquarters to rule over this region named in different periods as Kalinga, Kalinga Dandapat, Ganjam, Chichacole Circar etc. It is not a single fort, rather a cluster of forts erected by different governments, the remnants of which tell the stories of their administrative procedures. Thus the history of Potagarh is the history of the Ganjam Collectorate that involves the history of Ganjam, Northern Circars, French Government, Madras Presidency, Bengal Presidency and the history of the East India Company as a whole.



It is said that the construction of Potagarh fort was commenced in 1768 by Edward Costford, the first Resident of Ganjam. But the star-shaped design of the fort and a very old Masjeed standing near it attest more of its Mahammadan origin than British. During the Kutabsahi rule in 17th century Ganjam was extended from Chilika to Chicacole and

designated as Chicacole Circar which was the Northern-most Circar of the Northern Circars and was controlled from Golconda. In 1641 a Faujdar named Mahammed Khan was appointed in Srikakulam for the first time by Abdul Kutab Shah, the ruler of Golconda. He constructed some fine mosques at Srikakulam and Icchapur. The old

Kalinga Dandapat (Ganjam) was then divided into two divisions namely Chicacole (Srikakulam) and Icchapur. Most probably it was Mahammed Khan who erected a fort at the present site of Potagarh for administration of Icchapur division. Some scholars are of the opinion that the fort was erected by the Fourth Sultan Ibrahim Kutabshah.

In 1753 the Northern Circar was granted to the French and Monsieur De Bussy, the French Commander took control over Ganjam and functioned from Potagarh. He must have erected a fort there for him as well as his French people. The presence of the French people is proved by two tombs erected in the cemetery close to Potagarh in honour of two souls of French origin.

in 1765, the Northern Circars were granted to English by an imperial *farman*. French power ended and Edward Costford was appointed as the British Resident of Ganjam in 1766 and took direct charge of Ganjam in 1768. He constructed there another fort.

The fort is spread in a vast area close to the river in star-shape. Inside the compound there are three residential buildings of three different architectural designs, most probably assigned to the Mahammadans, French and British. The first one probably of Mahammadan or Kutabshahi origin is completely in ruined state. The other two are also not in so good condition. Besides, two magazine houses are there. Two passages are there in the eastern side of the compound wall opening to the river.



Hon'ble Chief Minister Shri Naveen Patnaik inaugurating the Blood Bank at Daspalla on 20.2.2005. Shri Bijayashree Routray, Minister, Health and Family Welfare and Shri Prasanna Kumar Patsani, M.P. are also present.

One was probably used as a secret passage to escape into the sea and the other for the queen to go to the river to take bath. The compound wall is about 8' thick with a moat encircling it. The fort has two nicely designed doors, one is in the front side the other one is in the back side, close to the river.

The fort of Potagarh is described by the celebrated historian W.W.Hunter having towers in the star angles except in the east front where there is a large gateway, the walls neither under 18 nor above 22 feet in height and a ditch running in three sides in many parts with deep water and in the fourth side defended by a thick wood which runs to 150 yards from the walls".

Potagarh tells many stories of horror relating to the wrath of the fort-goddess on the ancient village of Ganjam and the escape of the king through the secret passage into the Bay of Bengal by a boat at the time of attack.

The fort Potagarh is an archaeological asset of the state and deserves preservation.

Biswanath Mallick is the Officer-in-Charge, Elections, in the Collectorate of Ganjam district located at Chhatrapur.

Juxtaposition of Super Cyclone - 1999

Gopinath Mohanty

It was raining incessantly for days together with no indication of impending "nature's fury". A few Officers and staff were already present in the Department of Food Supply and Consumer Welfare by 10.15 A.M. on 29.10.1999. I was sitting in the chamber of my boss, Sri Jogendra Patra, IAS, Secretary of the Department. Another two or three officers were also there. Sri J.K. Dev, who was the ex-Secretary of the Department entered into the room at that time.

We were alert of the imminent cyclone that would be passing through, devastating the scenario of our state. But we were experiencing cold weather. Windows were kept open. Very few employees were there in the Secretariat. People were somewhat apprehensive of the impending disaster. The meteorological prediction and frequent announcement in the TV and Radio had frightened one and all but many of us took it casually. We had come across several such announcements about natural calamities in the past, but experienced that all those ended in whimper.

I recalled such an incident that took place in 1960's when I was a school student. There was a prediction in the almanac that the whole world would be under delusion due to union of eight Grahas (Astagrahakuta). The whole creation would be destroyed. One of my fellow

villager, a devotee of Saint Abhiram sold all his landed properties before the D-day and spent all his money in *kirtan* and community feast. The D-day came and went away; there were nothing more than one or two showers of rain, but nothing unusual happened. Next day the sun rose in the east and set in the west as usual. Everything was natural except the devotee who had become a pauper. He then started earning his livelihood on daily wages.

While we were enjoying our experience, the rain was gathering momentum and the wind had started blowing with great speed. The terrible super cyclone came. The disaster struck with fury. Because of heavy rains and cyclonic wind the Secretariat corridors came under the spell of showers. It was not possible to walk down there without being drenched. Suddenly there was disruption in power supply. Big trees standing besides the building started falling down one after another like a pack of cards. I got a phone call from my residence in mobile handset that about six trees in my official quarters had already been uprooted, electric supply had been cut off and zinc sheets of the outhouse had been blown away. Suddenly, the roaring of the wind created panic within. The entire creation appeared to be hazy and under the spell of a catastrophe.

It was a terrifying sight. The piercing rain trampled with fury, winds blew madly further and just within 1 to 2 hours the lush green city of Bhubaneswar was in shambles. It appeared that city was in the middle of a war zone. Trees were uprooted, buildings damaged, lamp posts broken, houses smashed, hoardings torn off, fences broken, cars and parks destroyed and low cost houses razed to the ground. Power supply had been disrupted, telephone installations, TV and radio towers completely damaged, all the modern facilities gone and the city was in the ruins. The city looked like a post-war field. Everything was shattered, smashed and deluded. It was very shocking. It dodged our assessment, carelessness, callousness and casual approach. The catastrophe came with a thousand throng, as a hydra-headed monster that anybody could have ever visualized in dreams.

Being informed earlier our main job was to ensure dispatch of rice from FCI godown at Jagatpur in Cuttack to cyclone hit pockets. About 30 trucks were lined up. We were in touch with the godown authorities over telephone. Trucks were loaded but could not move out due to the inclement weather. Gradually with the collapse of telephone lines the linkage was broken. We, four to five officers were virtually prisoners in our office rooms inside the State secretariat. Window glasses were shattered, and rooms were flooded with water. We had to go without lunch and remained hungry up to 4 P.M. At last I asked some benevolent staff to arrange some food if possible. He collected six small *golab jamus*, which we had to share amongst ourselves.

We did not know what was happening in other Departments of the Secretariat or in the office of Chief Secretary, that was only hundred

meters away from our Department in the same floor of the building. Nature's fury did not recede, it rained heavily and the window blew strongly. The visibility had become obscured.

Time passed very fast. Dark pitch night engulfed the city. We could see our faces in some candlelight arranged by some staff. We had nothing to do, but could not venture out because of heavy rain and strong wind. Fallen trees had already obstructed the rear gate of the Secretariat and also congested the front gate. After the Secretary left office at about 7.30 P.M., I along with 5 to 6 officers and staff left the Secretariat after 8 P.M.

My homecoming was an ordeal. With much difficulty our car crossed the main gate of the Secretariat and went to the right side as the road to the left was completely blocked by fallen trees. The right side road was also littered with heaps of debris and fallen trees. Wind was hissing and blowing very fast. Zinc sheets were flying like saucers. Alli, the Driver of my official car was young and courageous. He could steer us safely with utmost caution. We learnt that many cars of senior officers had been stranded on the road during that fateful night and even some of them had to return to the secretariat to spend the night there for they lost their way to their houses.

It took us about an hour to reach Sriya Square, which we usually cover within 15 to 20 minutes. Although my residential quarters are on the roadside of the Janapath, it was completely blocked by fallen trees. As I got down from the car, Alli followed me carrying my brief case and water bottle. With much difficulty we both came near my gate after crossing some fallen trees. Lo ! One side of the Iron Gate was totally smashed by a fallen bottlebrush tree, which was standing just

beside the gate and was swinging with beautiful flowers throughout the year. All the trees including coconut plants were sleeping in my lawn like slain warriors. The electrical and telephone wires were broken. Without finding easy accessibility through the gate I went to my neighbour's quarters and tried to go to my quarters from there through a way already available. It was also a suicidal experience. It was still raining cats and dogs. Rainwater was pricking like needle due to fierce wind. Suddenly my feet got stuck in the loose soil and it went down knee deep. There was no chance of crossing the fence due to loose soil. After my vain attempt for about half an hour, I felt numb and lifeless. It appeared as if the death was coming slowly unto me. My whole body was freezing. Somehow I managed to come out of that compound and dared to crawl through the fallen trees from the side of my gate without bothering about fallen wires. Ali also helped me. At last I reached the front door of my house. Thank God I survived the ordeal.

I knocked at the door. My wife opened it. She was stunned to see me trembling with cold. She took me inside, helped me in changing my dress and gave me warm clothes and hot milk. After sometime I felt better. There was complete darkness all around. The flickering Lantern light provided the only ray of hope in that eventful night. We did not know what was happening outside. Ignorance was perhaps the bliss. We took our dinner and tried to sleep with fear and exhaustion. The cyclone was lashing with full fury.

Next morning by 5.30 A.M., the sky was clear and wind had stopped blowing. When we opened the front door we were terrified to find the magnitude of devastation all around. All the trees standing around the beautiful lawn

on the front side had been uprooted and blocked the way. Soft light of the morning sun opened up nature's plight in the hands of nature's fury. I and my two sons without waiting for the Mali (gardener), started cutting the branches to clear our way to the main road through the front gate. It took us more than two hours to do the job. At last we reached near the main gate, but could not clear the big trunk, which was lying near the gate. We had to crawl under it to go outside.

A tea stall and a vegetable vendor near Sriya Talkies opened their stalls without knowing the damages caused by cyclone. They thought it was an ordinary cyclone. They started selling tea, bread and vegetables. There was long queue. Lo ! Every thing was sold in half an hour. People started quarreling among themselves to buy provisions and shopkeepers understood their mistakes. They simply vanished after sometimes.

Both print and electronic media were asleep, perhaps in deep slumber. Might be the super cyclone did it to camouflage its trial of massive destruction. I got ready by 9.30 A.M. After my breakfast, I walked to the Secretariat, which is more than two kilometers away from my house. My inquisitive mind prompted me to go to the working field and to know what had happened. It appeared life had started showing its reappearance in the midst of massive destruction. Fallen trees, uprooted electrical and telephone poles, collapsed boundary walls and heaps of debris of thatched houses of the slums blocked the roads. One had to be cautious on his way.

Both Secretariat and Indira Park located face to face were wearing a desolate look. Few people were seen in the Secretariat. I went to my Department found one/two sweepers cleaning the rooms. All our rooms were

flooded with water and filled with broken windowpanes. I asked them to clean all the debris and then went to the Chief Secretary's chamber. Sri S.B. Mishra, IAS, Chief Secretary was in his chair and a handful of Secretaries were there. As I reached there he saw me and asked me to arrange two hundred liters of diesel for GM, Telephone. He advised me to go to Telephone Bhawan, take their officer and container to collect diesel for them. I could not tell 'no' although I was ignorant of the procedure as I was just two to three months old in the Department and I was also not handling these affairs. Sri J.K. Mahapatra, Revenue Secretary enquired if I had my vehicle with me. I told him, 'No, Sir ! I came by walking'.

He said, 'Take my vehicle. Arrange diesel because we need to establish telephone contact with New Delhi and outside world first'. While I was coming from G.A. Department to go to Telephone Bhawan I found Sri Giridhar Gamango, Hon'ble Chief Minister of Orissa and few others were cautiously walking on the verandah, which was flooded with water. They were crestfallen and walking silently.

When I reached the Telephone Bhawan I found Mr. Sharma, DET with whom I had previous acquaintance. I conveyed him the message. He was happy and got ready with money and container. I was visibly upset, as I know the kind of people the petrol pump owners are. To my good luck I met Mr. Jayant Dev who went there to lodge complaint for repairing his house telephone. When I sought his help to go to a petrol pump and arrange the supply of 200 liters of diesel, he immediately agreed. He is a jolly go type. I got emboldened. We went together to the Rajdhani Petrol Pump

(Bharat Petroleum) located in front of the Unit-I market and the Capital Police Station. The petrol pump was closed but one salesman was there outside the pump house. He could recognize Sri Dev who inaugurated an extension counter about six months back there. He promised to help us. Sri Dev asked him to call his proprietor and supply us diesel. Mr. Dev also threatened him about dire consequences, but the man retorted. When we called the Police through our driver, he went away and we were standing helplessly alone in front of the petrol pump.

Then we came to the Indian Oil Petrol Pump owned by Kalinga Automobiles located by the side of the Unit-1 market. There was a long queue of two wheeler riders for petrol. Each one was given three liters. Our request was entertained and Telephone Department could get the required quantity of diesel to run their generators and maintain links with New Delhi. This was perhaps the first attempt in the process of restoration.

I came back to the Secretariat and informed this to both Revenue Secretary and Chief Secretary. Then I came to my Department. Secretary and few officers were there. Our first work was to mobilize chuda and dry foods for the affected pockets, but alas ! the city was completely cut off from the outside world. Then we tried to despatch rice. Another senior IAS officer Sri Parag Gupta, also joined us to meet the challenge.

Perhaps in that afternoon a rescue team from Hyderabad came, and they started cutting and clearing the uprooted trees both inside and outside the Secretariat. In the home front we led a very wretched life without electricity and enough water. Vegetables were not available. Only papaya and raw plantain were available

because these soft plants easily became the victims of the cyclone. The market was flooded with these vegetables.

Electricity people started repairing the damaged electric installations. They started charging sub-stations unit-wise and we were supplied with electricity after five days. To restore communication with the outside world the Government of Andhra Pradesh sent six hamradios. First telephone connection to New Delhi could be established via Mumbai towards the evening of the 1st day of November.

My Department, i.e. the Department of Food Supply and Consumer Welfare was making sincere efforts for procurement of *chuda* and rice, and its distribution to different cyclone hit districts. Supply of kerosene, petrol and diesel was accorded the highest priority. Liaison with oil companies could be established and they also extended co-operation. Initially the supply was rationed and after 5/6 days there was free supply. But Government faced difficulty in distribution of kerosene. All the families, whether rich or poor, demanded kerosene. They stood in line before the kerosene shops. 8-10 kerosene distribution outlets for consumers were opened in petrol pumps in addition to the existing ones. Even one center was opened in the State Secretariat through class IV employees union. This had reduced panic in the minds of inhabitants. Similarly instruction was also issued to other urban areas to open more such kerosene sale centres. The activities in Cuttack were also personally supervised.

Because of Super Cyclone the supply of diesel and petrol was stalled for sometime. Its requirements increased manifold due to playing of large number of vehicles engaged in rescue, relief and rehabilitation works. We restricted

the supply initially, issued more quota in favour of industrial units on assessing their requirements. The system was found to be satisfactory.

The Government opened Main Camp for Relief distribution in Kalinga Stadium. Sri Asit Tripathy, IAS was in-charge. Hundreds of truckloads of relief materials were dispatched to different affected pockets every day. All these trucks required fuel on payment. In initial period there was funds problem. Petrol pumps usually sell on cash payment. They usually are not happy with the Government system of payment. No petrol pump owner came forward to supply POL on credit. After much persuasion a new dealer having his pump near Khandagiri on the N.H. 5 agreed to supply fuel on credit. Trucks went there, filled up their tanks and then left for destination. The teething problems could be sorted out by personal intervention.

One day the Chief Secretary rang me at about 1 p.m. and asked me to see that petrol/diesel should be stored in Kalinga Stadium so that trucks could get fuel there failing which Government would consider suspending me. He wanted a compliance report by the evening. I rushed to the spot and held discussions with Shri A.Tripathy and other officers working there. I explained them that this would be impossible till a pump is installed there. They understood it. I returned to Chief Secretary by 4.30 P.M. and explained him the difficulty. In spite of his busy schedule he heard and understood me, realized the hollowness of his instruction and at last he was pleased.

A succession of worse natural disasters had wrecked havoc in the poverty-stricken State of Orissa during that year (1999-2000). Firstly, the State experienced a severe flood in August 1999 affecting seven coastal districts.

Next came the severe cyclonic storm on 17 and 18 October, 1999 which affected the coastal districts in general and the Ganjam district in particular causing widespread and unprecedented damages to life and property. My Department also intervened in the right moment and made available all supplies in time after ascertaining the requirement from Sri Jagadananda Panda, the then R.D.C., southern division as the Collector was on leave on the day of occurrence. My Secretary, Sri Patra and I could handle the affairs of supply of *chuda*, rice, kerosene and petrol promptly. Smt. Alka Panda, IAS, Addl. Secretary of the Department was outside Bhubaneswar in New Delhi for 15.10.1999 to 07.11.1999. By the time she reached Bhubaneswar, the affairs have been brought under control.

The Super Cyclone that ravaged the state was the severest in the century. It was one of the worst natural disasters in the pages of history. The super cyclonic storm followed by torrential rains ranging from 447 mm to 955 mm from 29th October to 1st of November caused high floods in Baitarani, Budhabalanga and Salandi basins, which severely affected and marooned vast areas in the districts of Jajpur, Bhadrak, Keonjhar, Balasore and Mayurbhanj. The cyclonic wind with the velocity of 270-300 kms. per hour hit the Paradip coast on 29th October, which was followed by tidal waves of 5-7 mtrs. height that ravaged the coastal districts of Jagatsingpur, Kendrapara, Puri and Khurda. The calamity also affected Keonjhar, Dhenkanal and Nayagarh districts. The State Capital, Bhubaneswar and the Commercial hub of the State-Cuttack City, were completely devastated. All surface communication systems, telecommunication, power supply and water supply were totally disrupted for more than 48 hours in the State Capitals.

In Ganjam, the cyclone and the rain affected millions of people in 18 blocks and damaged 1500 villages. The loss caused by the Super Cyclone was enormous - over 15 million people affected, 9885 human lives and about 15 lakhs poultry birds, cows bullocks, sheeps, goats perished, 18 lakhs of houses damaged and infrastructures ravaged, environment denuded, livelihoods impaired, economy shattered and property worth thousand crores destroyed. Saline inundation polluted most of the drinking water sources for days. Standing paddy crops in 18.43 lakh hectares were damaged. Vast areas of green cover consisting of more than 9 million trees were gone. Almost all the mud houses were decimated; their thatches swept or blown away. Over six million people comprising small and marginal farmers, landless agricultural workers, fisher folk and artisans bereft of their home and hearth remained jobless for about six months.

The low pressure that developed in the Bay of Bengal on 25th October intensified into a very severe cyclonic storm. By 27th it became clear that the storm could hit Orissa coast with a likely speed of about 240 km per hour and a high tidal surge. The likely trajectory of the eye of the storm at that stage was to lie across the blocks of Kujang, Ersama, Tirtol, Garadpur, Nischintkoili, Derabis, Bari, Rasulpur, jajpur, Korei, Hatadihi, Kaptipada, Udala, Khunta, Samakhunta and Kuliana. Later its trajectory became more eccentric.

The dissemination of cyclone warning and timely evacuation of people in danger areas were effective, but the immediate rescue and relief operation in the first few days could have been organized in more effective manner. It appeared as if the enemy had attacked the headquarters and every thing was in disarray.

The State capital, which should have opened its control room for 24 hours, slept peacefully on that 29th and 30th eventful nights. Perhaps no contingent plan was drawn for rescue and relief operations. My Department should have placed orders to procure dry foods like *chuda* and *gur*, but we kept ourselves busy in sending rice. Might be the administrative machinery could not anticipate the massive scale of destruction. When warning came the state headquarters should have drawn up immediate contingency plans for rescue and relief operations.

We remained busy for about a fortnight to streamline our supply lines. After that I accompanied a friend to his native village Panchapalli in Ersama block, the worst hit pocket. Lo ! The dead cows were still rotting

in the fields. Earlier my wife along with groups of volunteers organized recovering the corpses and their mass cremation in Tirtol Block. We had to issue special instructions for supply of Kerosene and POL for such purposes after receiving demands from the district authorities and NGOs.

The objective of any Disaster Management Policy should be to shift, relief and rehabilitation to a development mode. A multi-sectoral approach involving the Government, NGOs, Academics, Media and the affected communities should form the core of the contingent plan. We did not incorporate all these in our plan of action and hence struggled to deal with the situation and suffered heavily. It is indeed a lesson to posterity.



Hon'ble Justice Shri Anang Kumar Pattnaik Orissa High Court is inaugurating the Kharavel Festival-2005 at Khandagiri on 15.2.2005. Hon'ble Justice Shri A.S. Naidu, Orissa High Court; Dr. Damodar Rout, Minister, Panchayati Raj & Culture, and Shri Jayasish Ray, K.N. Memorial Foundation are also present.

Shree Jagannath Temple, Puri and Its Conservation Scenario

Dr. C.B. Patel

The Shree Jagannath Temple, Puri was constructed by the Gangas during 12th century A.D. The antiquity of the temple site goes back to remote past. One group of scholars opines that the site was originally a natural hillock over which a Buddhist establishment had developed since early time. Another group of scholars believe that the present elevated platform of 8 mtr. height was constructed by the Buddhists for erection of a Buddhist Stupa. During 2003-04 the Garuda pillar at the Nata Mandapa was repaired by Archaeological Survey of India. During the course of repair work the author along with Dr. Satya Murty, Superintendent, Archaeological Survey of India were present. It was observed that the pillar in question is a fossilized wood, while the lower portion below is a Chunar of sandstone of which Asokan pillars were built. Hence, there is great possibility that, originally the Shree Jagannatha Temple complex Puri was a Buddhist establishment. Scientific excavation will confirm this in future.

The Indradyumna episode suggests that the present Jagannatha temple was constructed

by several generations of rulers. Chodaganga Deva is credited to have completed the construction of the temple during his reign in 12th century A.D. To protect the temple from saline effect, heavy plastering was done. This attempt may be termed as first scientific endeavour to protect the temple from saline effect.



Subsequently cracks were noticed by Archaeological Survey of India in different portions of the main temple. In order to ascertain the actual cause, it was felt necessary to deplaster the whole lime plaster and accordingly the job was entrusted to an expert committee to study the conservation

problems of this temple.

After deplastering it was noticed that, in the pattern of typical Orissan temple, Shree Jagannath Temple, Puri is also profusely ornamented with sculptural and architectural designs and patterns.

The temple is approached by a flight of twenty-two steps. It measures 63 meter in height. It has Garbhagriha, Jagamohan, Nata mandap and the Bhoga mandap in horizontal

plan and is divided into three parts namely bada, gandi and mastaka in vertical plan. The outer wall is heavily decorated with carved figure of divine and semi divine beings along with other floral and geometrical motifs. To give protection a double compound wall with kapisirsa projections was made. There are four gateways at four cardinal directions with a pyramidal roof decorated with beautiful sculptures. The eastern gate is called Singha Dwar, the western gate is Vyaghra Dwar, the northern gate is Hasti Dwar and the Southern gate is called Aswa Dwar. Outer wall measures 202.70 x 196.30 meter while the inner wall 121.90 x 84.75 meter.

The Temple is built of Khondalite stone without the use of mortar. Iron dowels have been used to keep the stone blocks in position. By oxydisation of these iron dowels, profuse damage has been caused to the structure. Sippage of water and generation of pressures have also contributed to the cracks of the temple.

By 1972, profuse leakage of water was noticed and therefore Govt. of Orissa requested Archaeological Survey of India to take up its conservation work. In 1973, an expert committee for conservation of Jagannath Temple was constituted under the Chairmanship of Dr. M. N. Despande, Director General, Archaeological Survey of India. The expert committee proposed to deplaster the 45 cm. Thick plaster to study in detail the conservation problems. It was decided to re-set the bulging architectural projections, to replace the damaged portions, to refix the the masonry to repair and strengthen the whole temple complex. During the progress of conservation in 1990 an Amalaka stone weighing 6 tons fell down from the Sikhara. On examination, it was

noticed that the different pieces of the Amalaka are tied-up with iron clamps. The process of oxydisation has weakened the structure. However, with application of scientific technique the fallen Amalaka was restored. The investigation further brought to light existence of two-floors inside the Garbhagriha. The ground floor and the first floor were known to have been connected with a stair case. Each floor rests on corbelled arches. To tackle the growing conservation problem of the temple, a fresh technical expert committee was formed in 1992. the following institutions were invited to study the conservation problems and to submit a report. 1.State Engineering Research Centre, Gaziabad, 2.Central Engineering Research Institute, Roorkey, 3.Indian Institute of Technology, Kharagpur and 4.Regional Research Laboratory, Bhubaneswar. This committee recommended that the missing corbels are to be replaced. PMC (Polymer Modified Cement) mortar to be used and corbels are to be fixed with stainless steel and the Garbhagriha should be repaired during annual Ratha Yatra time. It was also decided to provide a secondary line of protection by constructing stainless truss to provide strength to corbelled ceiling system. As a precautionary measure, tubular scaffolding was provided to give temporary support to the ceiling of the upper floors.

To complete this conservation work in a time bound programme, a task force was formed. The outer wall of the Garbhagriha was strengthened by removing the broken stone blocks and the corbels.

In the Second storey, it was noticed that twenty six corbells had been detached and fallen. For its resetting, a cushion of paddy was made and the broken stones were removed and

the walls were consolidated by grouting the grove of the stone massonary with polymer and cement liquid. The south-east portion of the Sikhara was in bad state of preservation. Therefore, each of the damaged stone blocks were removed and new stone blocks were fixed with epoxy mortar and stainless steel. The huge Anga Sikhara projection on the Rahapaga below the Gajavidala motif was dismantled and re-fixed in original position.

The conservation of the top Amalaka was a big challenge to the archaeologists. First, the deplastering of the Amalaka portion was taken up. When the south-east and the southern sides were deplastered, six lower leaves of the Amalaka were found to have been collapsed. It was decided to repair the missing portions. Perhaps in earlier times, this portion has been repaired by using smaller stone blocks which was giving rise to constant conservation problems. This Amalaka projection is massive and comes out from 90-100 cm. From the neck or beki portion. Each Amalaka leave weighing about 7 tons has to be prepared in two blocks so that it would be easier to handle and lift to a height of about 60 meters. The new Amalaka leaves are finished in the ground and were lifted and placed in proper order. Before that, epoxy mortar was used around the dressed stones and remaining Amalaka facades with key system to fix them systematically. The other damaged Amalaka projections were reinforced with stainless steel rods measuring between 1.5-2

meters long. The whole Amalaka architectural composition was consolidated with epoxy mortar. At a space of 70 cm. From the beki, the new conservation projection was fixed, which provided support to the Amalakas. This stupendous task was completed during 1996. All through, the conservation work was guided by the members of the technical expert committee.

Structural conservation of the temple complex was followed by the chemical treatment. Chemical cleaning work was taken up to remove the hard lime capping that remained amidst the grooves and ornamental projections. Secondly desalination of clean area was made. Thirdly, fungicidal was applied over the treated surface and lastly preservatives like PVAC was applied to give new lease of life and longevity to the temple structure.

During the process of conservation steps were taken to maintain the originality and original look of the temple. Nothing new was added nor the original look disfigured at any point of time. Now, the temple attracts thousands with its original look of grandeur galore.

Dr. Patel is the Superintendent of the Orissa State Museum, Bhubaneswar.



Hon'ble Chief Minister Shri Naveen Patnaik addressing the General Body Meeting of the Orissa Council of Sports at the Third Floor Conference Hall of Secretariat on 23.2.2005. Shri Samir Dey, Minister, Higher Education, Public Grievances and Pension Administration; Shri Prafulla Chandra Ghadai, Minister, Finance and Shri Debasis Nayak, Minister, Information & Public Relations, Sports and Youth Services are also present.



Dam Across Mahanadi A Dream Project of Dr. A.N. Khosla

Er. Nirakar Mahalik

After assuming charge as Chairman, Central Waterways Irrigation and Navigation Commission (Now Central Water & Power Commission) in February 1945, Dr. A.N. Khosla was commissioned to investigate and recommend measures to deal with the flood and drought problems of Orissa and he conceived the idea of the basinwise development of the Mahanadi valley and its first component unit, the Hirakud Dam Project. Dr. Harekrushna Mahatab as a public leader of Orissa, had a discussion with Dr. Khosla regarding full fledged development of Mahanadi valley. Dr. Mahatab who was responsible for piloting the project through its completion laid the foundation for the agricultural, industrial and economical development of Orissa.

This development began with the inception of the unified basinwise development plan for the Mahanadi river in May 1945 which envisaged construction of multipurpose storage dam at Hirakud, Tikarpara and Naraj and the Machhkund Project on the river Sileru, jointly implemented by the then Madras and Orissa Governments.

A conference was held on 8th November 1945 at Cuttack under the chairmanship of Hon'ble Dr. B.R. Ambedkar, Member for

Labour in the Government of India, and the representatives of States of Orissa and Central Provinces for the unified multi-purpose development of Mahanadi Basin for the national interest. They unanimously agreed upon the potentialities of the Mahanadi river for unified multi-purpose development (i.e.) for flood control, irrigation, navigation and hydro-electric power etc, which should be thoroughly and expeditiously investigated. The surveys and investigations were carried out by Dr. A.N. Khosla, Chairman, Central Water Ways Irrigation and Navigation Commission.

After thorough search Khosla came to the conclusion that there are two major problems of Orissa. They are : flood and drought. During 'Na Anka' i.e. the great Famine of 1865-66, about a million people died in the district of Cuttack alone. Four percent of the population in the district of Puri were wiped out. Then came a big flood and what was left after the famine was carried away by floods.

Dr. Khosla in his Report stated, "Navigation on the Mahanadi which was fairly considerable in the past, has almost disappeared mainly as a result of mistaken railway policy. The manpower of the province which is admittedly intelligent and industrious, is being largely wasted for want of opportunity

and full time employment. The life giving water of its rivers, which could provide irrigation to provide more crops and cheap hydro-power to turn the wheels of industries and thus raise the standard of living of the common man, are at present running to waste, causing untold damage and destruction by floods in their passages to the sea. Less than 5 percent of water is at present being put to beneficial use for purpose of irrigation. The mineral wealth of the area is laying unexploited and unexplored; there are no industries worth the name.

Thus, inspite of the tremendous wealth in land, water, minerals and man power, Orissa continues to be a backward province, suffering from chronic poverty and low income, diseases and hunted by the two spectres of flood and drought."

During the incumbency as the Chairman of Central Water Ways Irrigation and Navigation Commission, Government of India, A.N. Khosla had taken keen interest to prepare one project report for the unified development of the Mahanadi valley, i.e. Hirakud Dam Project in June 1947.

In this report Khosla furnished an exhaustive summary and recommendations regarding the resources of Orissa. He stated, "the province of Orissa comprises an area of 50.34 sq.miles (now 60250 sq. miles), an area as big as that of England. It has a population of nearly 12 millions which is five time that of the Tennessee Valley in U.S.A.

This region contains vast areas of agricultural land and forest. It is traversed by three major rivers, the Mahanadi, the Brahamani and the Baitarani and two minor one, the Burabalong and the Subarnarekha. Mahanadi, the biggest river of Orissa, carries

annually 74 million acre feet (9.13 million hectare-meter) of water which is only slightly less than the volume of water carried by the Indus in the Punjab, but is very much in excess of that carried by the Tennessee river in U.S.A.

Large quantities of minerals like coal, iron, buxite, manganese, graphite, chromite, mica, limestone etc. are deposited in Orissa and its neighbouring areas. Nature has thus endowed this region with enormous resources in land, water, minerals and man power."

With these natural resources of Orissa, Dr. Khosla could state, "if a part of these resources can be exploited through integrated multipurpose development, Orissa will rise to unprecedented heights of prosperity and power." The water of Mahanadi if fully harnessed can beside affording complete flood protection to the delta areas, irrigate over 20 million acres (8.09 m hectre) of land, generate million K.W. of power, provide a navigable water way with a minimum draught of 9 to 10 feet (3.05 meter) extending 380 miles (612 km) from the borders of Central Provinces to the sea, make it possible to develop a deep sea port of Orissa at Chandbali or Dhamra, capable of handling nearly 6 million tons of traffic, (the annual traffic handled by the port of Calcutta in the pre-war period was nearly 10 million tons) create extensive lakes to serve as a sea plane base and afford facilities for fish culture (pisciculture) recreation etc."

Unified Development of the Mahanadi Valley

Dr. A.N. Khosla submitted the scheme for the unified development of the Mahanadi valley to put a stop to colossal waste of the man power and natural resources of Orissa in June 1947. The scheme was designed to control, conserve and utilise the water of Mahanadi river for the purpose of irrigation,

hydro-power generation, navigation, flood control, soil conservation and recreation etc. With a view to raising the standard of living of the common man by banishing famine, malnutrition and disease and extending to him the necessities and amenities of modern life.

The Scheme

"This scheme comprises of three units (1) The Hirakud Dam Project (2) The Tikarpada Dam Project (3) The Naraj Dam Project. Each one has its own canal system and hydro-electric power installation. These three units will be individually capable of independent development, irrespective of whether the other two are constructed or not and of forming an integral part of basin-wise plan.

The best overall results will obviously be obtained if and when all the three projects have been completed. But this over all development will take time before it can be implemented in full. It will involve the submergence of large areas of land and create major problems of resettlement of the displaced people. Fortunately, however each component can independently play the most vital role in the development of the region. As a first step therefore, it is proposed to start with the construction of the Hirakud Dam Project."

Hirakud Dam Project

"Out of the three units of the basin-wise plan, Hirakud Dam Project lies in the upper most part of the Mahanadi river. It is the simplest in respect of physical features, territorial consideration and design and construction requirements. It is also one which yielded the quickest results. It is also financially self supporting.

The three mile Dam (4800 m) with maximum height of 150 feet (45.22m) (from the deepest bed of river) had two 17 miles (27.20 km) long dikes on both sides. Submergence of 1,35,000 acres (54621 ha) of land including 70,000 acres (28322 hactre) of cultivated land will be made due to formation of reservoir up to RL 625 feet having a gross storage capacity of 5.3 million acre feet including 1.2 million acre feet of dead storage. The project will provide irrigation to 10,94,953 acres (443017.98 hactre) of land in Sambalpur and Sonapur. (8,80,000 acres in Sambalpur and 214,953 acres in Sonapur). Besides the above-cited irrigation potential of Hirakud Dam it will also provide a regulated supply of 8800 to 14000 cusecs during the dry months against the present minimum of about 1000 cusecs (28.30 cusecs) at Naraj of the protective irrigation to existing irrigated areas in the delta during critical periods of short supply. This will also enable perennial irrigation to be extended to additional large areas in the delta which can not be brought under irrigation at present due to the likelihood of their getting submerged during floods but which will become available to irrigation as a result of flood protection, which will be afforded by the construction of the Hirakud Dam."

Power

"Power will be generated at Hirakud Dam including a subsidiary dam forming a balancing reservoir at the end of the power channel below Hirakud (at Chiplima) to the tune of 3,50,000 KW. It is proposed to connect the Hirakud power station by means of 132 KV transmission lines to Cuttack and Jamshedpur and later on to Machhkund power station. Ultimately the Hirakud power station will be linked up in grid to the proposed power

stations of Tikarpada, Naraj, Kosi, Tista, Damodar, Rihand and Nagpur." Dr. Khosla reported.

"Plans for the industrialisation of under developed countries invariably begin with the electrical power." Khosla had cited one example of Soviet Russia where even as recently as 1935 the total electric energy was only 141 kilowatt hours. Electric Power is the life blood of modern warfare. Take aluminium for example, which is required for the production of the Aircraft. Aluminium is mostly the product of electric power. If cheap power can be made available, there seems to be no limit to the opportunities for the industrial development of Orissa. With the growth of industries the demand for power will not be limited to what generated at Hirakud Dam only, but additional power if required will be met from Tikarpada Dam with its power potential of 2.5 million KW and from Naraj Dam with its power potential of 1million KW." Dr. Khosla further noted.

Flood Control

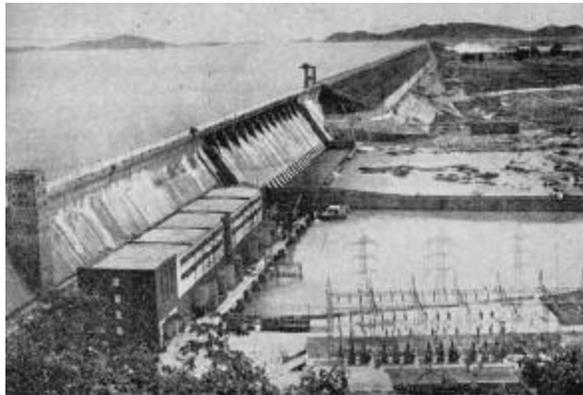
Dr. Khosla was very much worried about the floods of Orissa. He knew that about 3,70,000 acres (1,49,702 ha.) of land in Mahanadi valley and 7,00,000 acres (2,83,220 ha.) land in Brahmani, Baitarani and other minor rivers were destroyed every year due to flood. The total water resources of Orissa is about 121 million acre-feet (14.93 m hectre Meter) out of which 75 million acre feet (9.25

million hectre-meter) in Mahanadi alone. After completion of the Hirakud Dam it will control about 4.5 million acres of (0.555 million hectre meter) of flood water only, he stated.

Dr. Khosla had made some provision in the project report that a part of the capacity of the Hirakud reservoir would be reserved for flood control so that the peak flood supplies can be stored in the reservoir and gradually released later on in such a way that the limiting flood gauge of 90.00 feet at Naraj is never exceeded and the safe flood gauge of 89.00 feet is exceeded only in extraordinary floods and that for a few days only. In this way adequate flood protection will be assured to the Delta area and considerable relief to Sambalpur town and riparian areas in states lower down.

Navigation

Dr. Khosla was convinced that Mahanadi river does not afford much facilities for navigation. Due to high floods in monsoon months and sluggish current with small discharge in rest period of the year and in bad drought years it may be as low as 900 cusecs. Hence Khosla in the project report gave emphasis for the regulated release of water from the reservoir to the river down stream of the dam to the tune of 8800 to 14000 cusecs during dry season so that navigability of the river can be improved thus making it possible for 600 to 800 tons tows to ply from the sea up to Central Provinces. "There are possibilities of developing inland ports at Cuttack, Dasapur,



Sopurothpur, Kantilo, Nuapada, Gania, Tikarpara, Kaintagarh, Boudh, Bausuni, Sonepur and Binka and a major sea port of Chandbali or Dhamra - the full development of these facilities can be possible only after the construction of one of the two lower dams at Tikarapada and Naraj.

The Mahanadi as a navigable water way will open great possibilities for the cheap transport of agricultural and industrial produce of the valley for local distribution and export abroad, he stated."

Taking all these considerations Dr. A.N. Khosla had furnished an estimate cost of 47.81 crores. The allocation of cost for different purpose is as follows (a) flood control-6.11 crores, (b) Irrigation -11.12 crores (c) power -29.58 crores and (d) Navigation -1.00 crores.

The Hirakud Dam Project : The first unit of the Basin wise plan was undertaken for investigation in January 1946 and for construction from 1948. It was completed and switched to operation in 1956 and was formally inaugurated in March 1957. The second part of Hirakud Dam Project : Chiplima Power House was inaugurated in September 1963.

The weir at Munduli near Naraj was for all intents a substitute for the Naraj Dam - the third unit of the plan had been taken up later.

Er. Nirakar Mahalik lives at N-1/82, I.R.C. Village, Nayapalli, Bhubaneswar - 751015. He is a life member of Orissa Engineering Congress and Fellow of Institute of Engineers (India) and a recipient of Best Citizen of India Award-1999.



Sikta Mohapatra
III year (Eco)
Rama Devi Womens College

Spring, O Spring ! my dear Spring
What an exquisite wedding ring
Losing Spring is a melancholy
Lurking, disappearing is its character, visible, swing
Colour, beauty, creativity, laughter-bliss exhibits its team.

Life is not spring, queer mixture of smile and sobbing
Caste, creed, religion, age, sex, barrier mean nothing
Beauty is spring and the vice-versa flutter wing.

Life for spring and only spring
Even during the last bell rings
A beauty eternal in habit of missing
Men love and pine for him.

Kuruma: A Lesser Known Buddhist Site of Orissa

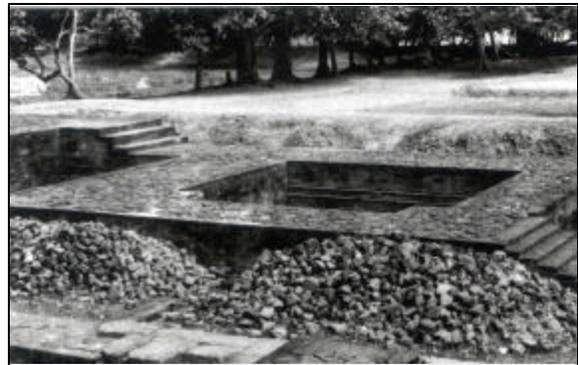
Santosh Kumar Rath

The ancient Buddhist site of Kuruma is situated 8 kms to the south-east of the famous Sun Temple at Konark in the district of Puri. On the top portion of the very site there is a modern temple which houses three Buddhist images viz. crowned Buddha seated in Bhumisparsha mudra, Padmapani Avalokitesvara and Revanta. These three images are jointly worshipped as 'Yamadharma' by local inhabitants. Because of the close proximity of the famous Sun Temple at Konark, it is an important site from tourism point of view. Prior to the exploration work conducted by the Orissa State Archaeology, Sri Brajabandhu Dash, a local school teacher has collected many rich antiquities, which were exhibited at Kuruma in 1972.

Before going to discuss about the excavated site of Kuruma, it would be better to throw some light on Buddhism in Orissa. According to Prof. Romila Thaper - "Buddhism was a product of socio-intellectual movement of 6th c. B.C." After the death of Buddha, his followers were divided into two sects such as 'Hinayana' and 'Mahayana'. The latest phase is 'Vajrayana' which is believed to be originated from Orissa. The contribution of Orissa to these three distinct schools of Buddhism is striking. Especially the contribution to the last school is quite amazing.

It is a matter of pride for Orissa that two caravan traders named 'Tapassu' and 'Bhallika' are stated to have been the first lay disciples of Buddha.

After the terrible 'Kalinga War' in 261 B.C., 'Chandasoka' became 'Dharmasoka'. Then emperor Asoka started the new spiritual imperialism 'Dharma Vijaya' based on peace and fraternity. Buddhism received the stimulus



under his patronage. It is believed that 'Tissa' came to Kalinga and a monastery called 'Bhojakagiri Vihara' was built for him by his brother, emperor Asoka. *Dathavamsa*, the Buddhist text from Ceylon speaks of the transfer of the sacred tooth relic of Buddha to Ceylon from Dantapura, the then capital of Kalinga, where it was previously placed. Orissa remained a stronghold of 'Hinayana' Buddhism upto the reign of Harshavardhana and it is clearly evident from the story of

King Harsha being challenged by the 'Hinayana' monks of Orissa, for his benevolence shown to the monks of Nalanda Vihara.

Towards 7th/8th century Tantric Buddhism was a dominant force in Orissa as well as in other parts of India. Interestingly a Tibetan work named *pag-sam-jonzang* refers to 'Oddiyana' (Orissa) as the land of the Tantric Buddhism. In later period the Vaishnava literature of Orissa incorporated many aspects of Tantric Buddhism in a modified way. Subsequently Buddha was regarded as the ninth incarnation of Lord Vishnu. After deplastering work of Jagannath Temple of Puri, a beautiful dhyani Buddha image came to limelight.

Kuruma and its Neighbouring Area

The mound of bricks which was excavated by State Department of Archaeology attracts the attention of the visitors is seen by the side of a tank called '*Dharma Pokhari*' (tank of Dharma) at one end of the village. Prior to this excavation, a stone slab containing the beautiful figure of Buddha was lying on the bank of this tank. Later on, this image was replaced and enshrined in a newly built shed. Besides the Buddha image, other two images were found near the tank as they were placed by the side of the said image. One of these figures is identified with 'Heruka'. Local people call this image as '*Dharma*' (the Sun God) and another image is named as '*Yama*' (the God of Death). An image *dhyani* Buddha was recovered from the '*Dharma Pokhari*' in the year 1960. At that time the tank underwent an extensive renovation work by Government aid. Now this image is housed in the Orissa State Museum. Debala Mitra informs that the place name 'Kuruma' reminds of the 'Kuruma Stupa' of Odradesha

illustrated on the manuscript No. 1643 (dated 1015 A.D.) of the Cambridge University Library.

Near Kuruma a village named 'Abdan' is located which is 8 km. from Konark. In this village a famous goddess called 'Chitresvari' is being worshipped. It is said that, the goddess was brought by a sailor from Ceylon and was handed over to the then ruling chief of 'Golar'. In the temple, goddess 'Chitresvari' is seen seated on a lotus with cross-legged position. The petals of the lotus are neatly carved and bears the name of the donor, 'Nrusingha Charan Samantara' in early Oriya script.

The famous village 'Chaurasi' (literally means 84) is situated in Nimapara Police Station area of Puri District, which is 10 km from Kuruma. The sacred Prachi river flows by its northern and southern sides. The famous temple of Varahi stands in this village.

Sculptures of Buddhist Pantheon at Kuruma

The beautiful Buddha image depicted on the stone slab is unique of its kind in whole Orissa. Here Buddha is seated cross-legged with right hand in *Bhumisparsa* mudra while the left hand placed over the left knee. A profusely carved necklace is adorning the neck of the image. The image wears a beautiful crown which is unique for its plasticity.

The Avalokitesvara image is seated on a lotus. The petals of the flower is well carved. The lotus seat or *padmasana* is over an apron of the height of 10". The height of the stone slab containing the image is 7' and its breadth is 3'. Another image of Buddhist pantheon represents 'Revanta'.

Excavation of the Site

The trial excavation of the site at Kuruma was conducted by State Department of

Archaeology in 1974-75. An ancient brick wall measuring 29 meters in length was exposed in the western side of the mound. This brick wall consists of 7 layers of brick of the average size of 22 x 17 x 7 cm. The excavation was carried upto the average depth of 3 meters. Contemporary brick structures of the average size of 4.25 meters in length and 1.85 meters in height have been recovered from the two trenches. The composition of the two common layers underlining the structure are mostly of hard clay and brick bats. After digging upto the depth of 2.49 meters, three ovens, rectangular in shape were discovered in the ground level. The discovery of such ovens in one place probably indicates the habitation area of the concerned period. The antiquities recovered are mainly pottery of red ware and beads. The present findings have been tentatively assigned to c. 9th/10th century A.D.

Kuruma is much more important for its strategic location, due to its proximity to Konark. Not only it is important from archaeological angle but also from tourism point of view.

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Santosh Kumar Rath lives at 'Smruti Sadan', Shyamakali Lane, Balisahi, Puri-1. He is a research scholar in Jiyajee Rao Scindia University, Gwalior (Madhya Pradesh).



Hon'ble Chief Minister Shri Naveen Patnaik inaugurating the Biju Patnaik State Police Academy at Ransinghpur, Bhubaneswar on 5.3.2005. Shri Biswabhusan Harichandan, Minister, Rural Development, Industries & Law and Shri Prasanna Kumar Patsani, M.P. are also present.

The Contribution of Sambalpur in the Formation of a Separate State of Orissa

Late Dr. Sraddhakar Supakar

Translated by

Sri Satyanarayan Mohapatra

Among the many districts forming part of the Central Provinces in the beginning of the 20th century only the District of Sambalpur was an Oriya speaking tract. All the lowest personnel of the British Government were Non-Oriyas and mostly Hindi speaking people. The British rulers did not understand any language other than Hindi. The lowest personnel were instructed not to pay any importance to the Oriya language.

On this development the Late Sripati Mishra has chronicled in his writing '*Simla Yatra*' that :-

"In the Government offices of the Marhattas and the Britishers, the Hindusthanis had their importance but as there was no similarity of their languages with Oriya, they were simply unable to understand the Oriya language. This stood as an obstacle on their part to manage the affairs in government offices in Sambalpur district. Their main impediment was the Oriya language. They thought therefore in Sambalpur district introducing Hindi as the medium of office work, so that their importance as usual could be felt in the sphere of administration of courts and government offices in Sambalpur.

Sir John Woodburne, the then Chief Commissioner of Central Provinces passed an Order in 1895 directing that Hindi shall be the

language of Courts and Government Offices in Sambalpur and sought the opinion of the general public. At that time Mr. R.A. Chapman was the Deputy Commissioner of Sambalpur. He was also in favour of introducing Hindi as the medium of administration.

In sharp reaction to this Order, on the 13th June, 1895 a meeting was held under the Presidentship of Late Dharanidhar Mishra and a resolution was passed opposing the introduction of Hindi as the language in courts and Government offices and a memorandum containing the same was forwarded to Lord Elgin, the then Viceroy .

Late poet Gangadhar Meher lamented on this issue in one of his poems, the gist of which reads thus :

"We are fated to remain in exile in our own home. We are simply unable to exchange in our mother-tongue with our brothers making our lives mostly miserable. Once we approach with any grievance before the Rulers they expel us out of anger. It is not their fault but sheer ignorance to understand our spoken language".

Any document not written in Hindi could not be presented for registration.

The difficulties experienced by the people in writing Hindi in various government

transactions through documents and otherwise has been described by Sir Andrew Fraser, the then Chief Commissioner as follows :

"I saw that the people were summoned from a distance of fortyfive miles to attend the Court. The people were simply unable to read the summon or could find out any other person who could read the same. The illiterate servants who used to serve these summons only told them that they were required to attend the Court. Being afraid of consequences in not attending the Court they used to go to the Court and enquired before the Court as to on what account they have been summoned".

On the 19th of January 1895, Hindi was introduced in Sambalpur by abolishing Oriya. On March 5, 1895 in the "Sambalpur Hiteisini" the great poet Gangadhar in his poem captioned "Appeal of Utkal Bharati" expressed :

"The mother is fated to remain in exile. We are also fated to become motherless. Whatever is going to happen is fated to happen. But we should not become cowards and keep up with our struggle".

The government servant had no difficulty in the introduction of Hindi as official language. But during 1901 Census, the Hindi-knowing Government servants experienced much difficulty which was not unusual. Conduct of Census among the Oriya knowing people was mostly an impossible task. One young Oriya, Late Baikunth Nath Pujhari was then working as Assistant Commissioner. The Census was carried out in Oriya with his help". The monthly Journal 'The Hirakhand' reports as follows:

`Cudos to this great hero and his moral courage. For the whole of the day he was engaged in government work but during the evening hours Baikunth Nath spent the night mostly on horse-back and travelled from village to village. During his journey he used to explain to the people the various questions the Collector might put to them in course of his visit through his simple arguments. He used to

remain present in distant villages during the night hours. He used to explain to the people that this will pave the way for the introduction of Oriya.

During the Census the entire population of Sambalpur was 7 lakhs 96 thousand and 413 and the population of Oriya-speaking people was 5 lakhs 95 thousand and 601.

The second phase of the language movement was started immediately after this Census. The people of Sambalpur then submitted a Memorial to the then Viceroy Lord Curzon and the then Chief Commissioner of Central Provinces Sir Andrew Fraser. The gist of this memorandum read thus:-

"Once it is considered impossible to introduce Oriya in only one district of Central Provinces our district should be returned to Orissa"

The Memorial containing the same was carried by four eminent persons of Sambalpur namely Balabhadra Suar, Mahant Behari Das, Madan Mohan Mishra and Braj Mohan Patnaik who handed over the same to Sir Andrew Fraser, Chief Commissioner of Central Provinces during July, 1901. Sir Andrew Fraser assured them to forward the Memorial to Viceroy Lord Curzon.

These four prominent citizens on their return from Nagpur wrote a letter to Utkal Gourav Madhusudan narrating their meeting with the then Chief Commissioner and requested him to visit Simla. But by mistake and misfortune the same was received by post by Madhusudan Rao. After getting this letter quite late Utkal Gaurav Madhusudan Das conveyed the protest through a telegram to the Viceroy.

Again in the month of September 1901, five prominent citizens of Sambalpur, namely

Mahant Behari Das, Balabhadra Suar, Brajmohan Patnaik, Madan Mohan Mishra and Sripati Mishra decided to proceed to Simla to represent before the Viceroy. Their journey to Simla and the activities has been narrated, by Sripati Mishra in his book entitled '*Simla Yatra*'. This book is a valuable asset of Orissa history.

They could not meet the Viceroy and returned finally being disappointed. But the Chief Commissioner of Central Provinces came to Sambalpur to hear their complaints and enquired into their difficulties. The visit of the Chief Commissioner to a small town like Sambalpur was a historic event. Sripati Misra has highlighted the event in his Book *Simla Yatra* thus :

"On his arrival in Sambalpur, Hon'ble Fraser was received by thousands of people. The people had welcomed him like worshipping God by performing rituals. The Brahmins by inciting sacred mantras had offered him *Durbakshata* by lighting sacred lamps".

After completing his visit, the Hon'ble Chief Commissioner Sir Andrew Fraser invited all the representatives of the town and mufusil and elicited their views on the matter. All were unanimous in their views that Oriya should be introduced as the official language in Courts and Government Offices in the District of Sambalpur and Sambalpur be merged with Orissa. Hon'ble Mr. Fraser assured to make his recommendations to the Government of India. In due course Oriya was introduced in the Courts and government offices in Sambalpur.

Accordingly from 1903 onwards Oriya was introduced as the official language in Sambalpur with the abolition of Hindi. With the introduction of Oriya as official language in the Courts and Government Offices in place

of Hindi the people of Sambalpur usually placed their demand for the merger of Sambalpur in the Orissa Division.

But serious administrative problems might arise in the event of merger of Sambalpur with the Orissa Division. During this period ex-states of Patna, Kalahandi, Rairakhol, Bamra and Sonapur were forming parts of Sambalpur Revenue Division. With the merger of Sambalpur these ex-states should virtually be merged with the Orissa Division.

During that period, the Orissa Division formed a part of Bengal province and it was quite impossible to be managed by one Governor on the ground of administrative feasibility in view of its large size. The extent of the Province of Bengal accounted for one lakh and 89 thousand square miles with a population of 7 crores and 85 lakhs and its revenue amounted to 11 crores. In the event of merger of Sambalpur with Orissa Division, its area and population would naturally increase with the merger of the ex-states which eventually might prove to be a burden. From this angle emanated the idea of dividing the Province of Bengal.

Mr. Lovat Trasen in his book '*India under Curzon and After*' has put it thus :

"The movement which led to the Partition of Bengal began in the most artless manner possible. When Sir Andrew Fraser sat down in February 1901 to write an innocent letter about a linguistic question, he can never have dreamed that he was setting in motion a sequence of events, which was to lead several years later to a widespread agitation in the Province of Bengal - "Yet such was the case" Sir Andrew Fraser, who was then the Chief Commissioner of the Central Provinces, wrote in a letter about the substitution of Hindi for Oriya as the language of the Law Courts of the district of Sambalpur, then under his control. In the course of his observations, he appears to have suggested that if Oriya was to be the Court language of Sambalpur, that

district had later be joined to Orissa and that may be done either by placing Sambalpur under the control of the Bengal Government or his transferring the whole of Orissa from Bengal to the Central Provinces. Out of that casual suggestion, the whole great controversy arose".

With the merger of Sambalpur in the Division of Orissa, the issue arose whether Sambalpur should be part of Province of Bengal or Central Provinces. During this period the area of Orissa accounted for 24,000 square miles having a population of sixty-three lakhs.

In the Risley Circular published during the month of December 1903, the following remarks require special attention :

"The Central Provinces on the other hand has experienced such difficulties in the administration of Sambalpur that the Chief Commissioner asked in 1901 to be relieved of that district altogether and although the Government of India was then unable to comply with the request, they were compelled to rescind a previous decision of 1895, which had proved unworkable in practice and to restore Oriya as the Court language of Sambalpur".

With the Partition of Bengal Province, the issue of the merger of Sambalpur with Bengal was involved. In Sambalpur there were momentous celebrations of its merger with the Orissa Division. Sir Andrew Fraser received warm ovation from the people of Sambalpur on 15th October 1903. A letter of felicitation was presented to the Lt. Governor by the members of the Municipality and District Council in the newly constructed Victoria Town Hall.

Mr. Fraser has written about this event in his book entitled 'The Rajas and Ryots' as follows :

"When I was in the province of Madhya Pradesh these people had the same excitement as I see now. During

the division of Bengal, Sambalpur was merged with the province of Bengal. When I went to the province of Bengal these people maintained the same spirit. Their affection and attachment with their mother-tongue and their customs was so deep which can not be expressed in language. With my interaction with these people and my gradual acquaintance I could feel the propensity of their desire. Virtually with the merger of Sambalpur in the Orissa Division of Bengal Province, the language problem could be solved".

In the event of Sambalpur not being merged with the Orissa Division in 1905, it is doubtful to believe if Orissa could have realised the dream of having a separate State of its own on the linguistic basis. The British Government had rejected outright the proposal of merger of the Oriya-speaking tracts of Ganjam and Visakhapatnam with Orissa during 1905.

The memory of Sarvasri Dharnidhar Misra, Baikunth Nath Pujari, Balabhadra Suar, Mahant Behari Das, Braja Mohan Patnaik, Madan Mohan Mishra, Sripati Mishra and Chandra Sekhar Behera, our national leaders and patriots who built up the edifice and dreamt of a new State of Orissa might be part of history in due course of time. It is quite natural that people at large may forget these patriots in the present era of advertisement and publicity.

Let us therefore the people of our State offer our warm ovation and heart-felt reverence to these people's specially for their persistent struggle to lay the foundation for the formation of a separate state of Orissa.

The Translator lives in L-3/78, Acharya Vihar, Bhubaneswar - 751013.



Blue Jay : The State Bird of Orissa

Dr. Prafulla Kumar Mohanty

Wildlife and Forest of Orissa

Forest is the lung or respiratory center of environment and cockpit of wildlife. Forest plays a pivotal role in maintaining ecological stability. It provides protection and reduces impact of natural calamities like drought, flood and cyclone. However, one of the significant contributions of the forest is the nucleus of the natural faunal diversity. Orissa with its diversified topography and climate, has been the abode of varieties of wildlife species. But due to inadequate protection measures and dwindling forest cover with various anthropogenic activities, there has been a rapid decline in the wildlife population in Orissa. In order to protect and preserve these natural biodiversity; sanctuaries, parks and bio-sphere reserve have been created (Table-I). In fact, Orissa is proud of having Royal Bengal tiger, elephant, salt water crocodile, migratory and resident birds, olive ridley turtle, dolphin, black buck, mugger, gharial and others. Orissa is unique for its Gahiramatha Marine Sanctuary which is the largest nesting ground for olive ridley turtles in the world. Another unique feature of this state is the Similipal Biosphere Reserve which is very famous for the habitat of Royal Bengal tigers. Orissa, in fact, enjoys various faunal diversity in the country including white tigers.

Protected Areas for Wildlife in Orissa

Realizing the gradual depletion of wildlife, the government has set up certain protected areas, sanctuaries, national parks, zoological gardens and safety environment for their better survival and growth. The important protected areas are as follows. Similipal National Park, which is one of the Project Tiger areas, has been notified as a Biosphere Reserve by the Government of India. It covers an area of 2,750 sq km with a core area of 845.7 sq km. The Bhitarkanika Wildlife Sanctuary and the Bhitarkanika National Park are spread over an area of 672 sq km and 145 sq km respectively. The Gahirmatha Marine Sanctuary is covering an area of 15.58 sq km. It is an ideal ground for migratory birds and also for the endangered Irrawady dolphins.

Chandaka-Dampara Sanctuary with 175.79 sq km of area was set up in 1982 to protect and conserve elephants and their habitation. The Nandankanan Zoological Park, one of the premier zoological parks of the country was established in 1960. The park spreads over an area of 14.1689 sq km and has the distinction of being the first zoo in the world for captive breeding of white tigers out of normal coloured parents as well as for first ever, captive breeding of gharial crocodile

since 1980. A white tiger safari and a lion safari are the added attraction of this zoo.

State Flora and Fauna : The Pride of Orissa

India is proud of having the National Flag, (the Tricolour), the National Animal (Royal Bengal Tiger), the National Bird (Peacock) and the National Flower (Lotus). Similarly, State like Orissa has given importance and weightage to certain plants and animals (Flora and Fauna) by realizing their importance. The State tree is the majestic "Aswattha" (*Ficus religiosa*, Linn.) which has a special place in the religious tradition of India. The State flower is "Asoka" [*Saraca asoca* (Roxb.) Dewilde]. The State animal is the large deer found in the State, the "Sambar" (*Cervus unicolor*, Kerr.). The interesting part is the "State Bird" which is "Blue Jay" (*Coracias benghalensis*, Linn.) commonly called "Bhadabhadalia" in Oriya, which is supposed to be an auspicious bird. Because of their spectacular contribution, State has recognized, identified and placed them in a proper position.

Blue Jay : The State Bird

The blue jay is commonly known as Roller under the family *Coraciidae*. India is famous for a single type of blue jay which is popularly called "Indian Roller Bird". In Hindi its popular name is 'Nilkanth' or "Sabzak". This is an attractive Oxford-and-Cambridge blue bird about the size of a pigeon. They are believed to be near relatives of bee-eaters and kingfishers. They are strongly-built and jay-like. They are characterized by a big head, heavy bill, rufous brown breast, pale blue abdomen and blunt tail.

The tail is square. The dark and pale blue colours in the wings show up as brilliant

shining bands in flight. Blue jay prefers open cultivated green country and avoids dense forests. It is normally seen perched on an exposed tree-stump or telegraph wire. From such posts, it swoops down on the ground now and then, and again to pick up its food in life form. It prefers to take insects like crickets, beetles, grasshoppers and various pests. It also prefers to eat large vertebrates such as frogs, mice, lizards and rats.

Blue jay is very unique in its flight style. It has a variety of loud raucous calls and is particularly noisy and demonstrative during its aerial courtship display. During courtship the male exhibits a series of attractive aerobatics like circus. Blue jays or rollers get their name from the magnificent tumbling and rolling flight. They rocket into the air, somersaulting, rolling from side to side to the accompaniment of harsh grating screams and nose-diving with his brilliant plumage flashing in the sun. The rollers' acrobatic skill is also shown when they chase other birds that come near their nests.

Blue jay builds its nest in hollow trunk tree. It collect sticks, straws, feathers and rubbish and put in tree hollows for building the nest. The female lay eggs which may be four to five in number. Eggs are white, roundish oval and glossy to handle. After hatching of eggs youngs come out, spend few days inside the nest, finally come out and lead independent life. They are usually solitary in nature. It is called *Nilkanth* because of the brilliant blue colour of its body. It is taken to be an auspicious bird by the people of Orissa. During "Dusshera" [Durgapuja] bird catchers catch these birds and show them to the people in various parts of the state.

Blue Jay and its Significance

Blue jay is considered as the "State Bird" of Orissa because of its brilliant colour, attractive rolling behaviour and strong auspicious belief of Orissan people, but unfortunately many students and people are ignorant about this. It may be kept in Regional Science Center, Bhubaneswar and other Science Centers like Dhenkanal to which students and others visit. Display with description of this bird would educate people. No doubt, an eco-tourism scheme has been introduced in Orissa since 1995-96 to provide transport and accommodation facilities for tourists in sanctuaries and national parks. Of course, in the first phase Similipal, Chilika, Bhitarkanika and Nandankanan have been selected to maintain and keep some Blue Jays and Sambars to apprise people about the "State Bird" and "State Animal".

Since the Environment wing of the Forest and Environment Department, Government of Orissa has an objective to promote research, education and training on environmental conservation and protection, the government may take an initiative to propagate the message about the state flora and fauna. This would generate consciousness on our state bird and state animal. However, blue jay as the "State Bird" is justified and we all should try to observe this bird in nature to know its behaviour and feature. Thanks to our biologists and scientists to consider such a bird as the State Bird of Orissa.

Table 1 : Important Protected areas of animals in Orissa .

Sl. No.	Name of the area	Area (Sq Km)	speciality for specific faunal distribution
1.	Similipal Biosphere Reserve	2,750	Tiger

2.	Bhitarkanika Sanctuary	672	Python, King cobra
3.	Bhitarkanika National Park	145	Bird, Crocodile
4.	Chilika Nalaban Sanctuary [1987]	15.58	Migratory birds Dolphin
5.	Chandaka - Dampara Sanctuary [1982]	175.79	Elephant, Sambar and Deer
6.	Nandankanan Zoological Park [1960]	14.1689	White tiger, and Crocodiles
7.	Gahiramatha Marine Sanctuary	1435	Olive Ridley Turtle

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Dr. Prafulla Kumar Mohanty is the Faculty of P.G. Department of Zoology, Utkal University, Vani Vihar, Bhubaneswar-751004

India - A Super Power in Making

Siddhartha Dash

"India is not just a piece of earth; she is power, a Godhead". This is how Sri Aurobindo looked at this country and its rich ancient civilisation. But all that he wanted fellow Indians to have was "the firm faith that India must rise and be great."

The nationhood which India acquired in the 20th Century, fulfilling the dreams of Asoka, Akbar and Gandhi, has now brought it to the threshold of Great Power status at the beginning of the 21st. It is now widely accepted that the new century will be an Asian one. The US may still be a super-power in its early decades, carrying on from the New World the supremacy which old European powers have lost. But the future beckons India.

What Makes a Nation Super-Power ?

To be a super power a country must

- (a) have a sizeable but manageable population (barring perhaps china);
- (b) be endowed with unity, political cohesion and stability;
- (c) have structured its national economic orders which are efficient, competitive and productive;
- (d) have trained manpower resources and high levels of technological capacities;
- (e) have high levels of defence and military capacities including nuclear weapons;

- (f) preferably be a democracy.

Can India be a Super-Power ?

Keeping these benchmarks in view, is India capable of a great power status in the 21st century ?

We gave unto ourselves a democratic Constitution, extolled as one of the best by many world statesmen. It has stood the test of nearly 55 tumultuous years. Our democracy, our thriving free media, our contentious NGOs, our energetic human rights groups, and the repeated spectacle of our remarkable general elections have all made India a rare example of the successful management of diversity in the developing world. Let us not forget that several nations of South East Asia and Africa, which got freedom almost alongwith us, have strayed away from democracy and have suffered long years of more ruthless native despotic rule in place of foreign despotic rule.

India is among the first 15 economic powers of the world. We have travelled a long way from the pitiable predicament of having to live "from ship to mouth" and attained comfortable self-sufficiency in food. After a decade of economic reforms India has emerged as an economic superpower in the making. India's Gross National Income, on purchasing power parity basis, was \$ 2375 billion in 2000. This makes India the fourth largest economy in the world after the United States, China and

Japan. The great Indian middle class is currently over 250 million that beckons investors and exporters. We have made a dent in Information Technology. We have largest number of trained scientists in the world. India's foreign exchanges reserve has risen from a barely \$ 1 billion to over \$129 billion.

India has the fourth largest army in the world and is among the seven or eight countries which have confirmed capacities in nuclear technology, space technology etc. Of late, India has also begun to commercialise indigenously developed satellites, defence equipments and peaceful nuclear products and technologies, which is a distinct imitation of superpower syndrome.

But, what is India's most significant achievement ? It may well be the triumph of multiculturalism. India with its unbelievable 4,635 communities and 325 languages has not only happily survived but continues to derive immense pride from the fact of this wonderful diversity enriching its culture. This civilisational ethos has been an immeasurable asset for our country.

Factors Against India

The factors which can prevent us from becoming an important power are :

- (a) ineffective population control programmes;
- (b) high levels of illiteracy;
- (c) poor quality of national politics;
- (d) our economy, despite reforms, is not efficient or productive, and does not ensure distributive justice for our vast population;
- (e) lack of scientific temper;
- (f) we still do not produce nuclear submarines, aircraft carriers etc.
- (g) we still have to plan a pattern of strategic equations with other power centers of the World. We have to resolve our problems with

our neighbours, only then we can move effectively on to the international stage.

As of now, India is still far from the status of superpowerdom. At present we are considered as a regional power. We are confined largely to the South Asian region, and may be South-East Asian region. Undoubtedly, serious deficiencies have remained; fresh weaknesses have emerged; new dangers have arisen. Still, it would be wrong not to acknowledge that India has made substantial all round progress; its achievements in the last fifty-eight years have been considerable by any historical standards, especially if we keep in view the level from which it started and 'how difficult was the terrain along which we had to tread.'

How can India be a Global Powerhouse ?

India can be an influential power provided :

- (a) We consolidate our national unity and ensure political stability;
- (b) we undertake a positive programme of public health and public education;
- (c) we vigorously pursue the objective of economic reforms and modernisation;
- (d) we undertake programme to enhance our scientific and technological capacities on a continuous basis;
- (e) we do not succumb to international pressure and do not in any way reduce our defence, nuclear and missile capacities;
- (f) we concentrate our efforts to establish a co-operative and working relationship with all our neighbours.

Siddhartha Das lives at Qrs. No.3R-9/2, Unit-9 Flat, Bhubaneswar - 751022

Solid Waste Management in Puri Municipality

Er. L.K. Bisoyi

Solid Waste Management is an integral part of the Environment Management of each city. Due to rapid growth of urban population, as well as constraint in resources, the management of municipal solid waste poses a difficult and complex problem for the society and its improper management gravely affects the public health and degrades environment. By 2025 it is expected that urban population shall reach 50% of total population and the problem also shall increase further. Analysis across countries reveals that generation of MSW is positively related to variation in per capita income and with population size. At present in many large cities developed countries less than 70% of MSW are collected and 50% of households are served.

Solid Waste Scenario

In India MSW or city garbage is a heterogeneous mixture of paper, plastic, cloth, metal, glass, earth, demolition matter, organic matter, bio-medical waste etc. generated from household, industries, hospitals, commercial institutions and contains solid waste generated in cities depending on its size varying from 0.1 to 0.5 kg/capita/day and contains recyclable materials varying from 13 to 20%.

The growth rate of population, solid waste generation, required land fill area in Indian scenario is as given below :

	1947	2001	Growth %
Urban Population (in million)	56.9	285	500
Waste generated (kg/capita/day)	0.295	0.56	190
Total waste generated (million ton/year)	6.0	55.3	920
Land fill area (in ha)	0.12	23.3	19415

Laws for Management of MSW

Prior to 1974 certain laws at regional and national level were there to punish the offender for making nuisance in public places and pollution of water bodies. Even in 300-400 B.C. in Arthashastra of Kautilya (Chanakya) provisions were there to punish offenders for making nuisance in public places but these were either ineffective or not strictly enforced. Even the E.P. Act 1986 was silent in solid waste management and the Govt. of India's consciousness is mostly after U.N. declaration and declaration by some developed countries.

Laws pertaining to SWM since 1974 is as enumerated below :

Post independence period :

1974	Water (prevention and control of pollution) Act-amended in 1978 and 1988.	No. of employees	- 890
1981	Air (prevention and control of pollution) Act-amended in 1987.	Waste generation kg/capita/day	- 0.3 to 0.5
1986	Environment protection act (umbrella act) even was silent in MSW management.	Garbage generated / day	- 79 M.T
1989	Hazardous waste management and handling rule.	Garbage collected / day	- 50 M.T.
1990	Govt. of India and Supreme Court instigated on the necessity of solid waste management.	Public Toilets	- 13 nos.
1998	Bio-medical waste (Management and handling) rules amended in 2000.	Sweepers	- 484
1999	Recycled plastic manufactured and usage rules.	Janadars	- 24
1999	Solid waste management in Class-1 cities in India-guidelines by Supreme Court of India.	Sanitary Inspectors	- 6
2000	Municipal waste (Management and Handling Rules).	Health Officer	- 1
		Road Paved	- 150 km
		Kutchra	- 185 km.
		Length of drain	- 118 km.
		Equipment	- Short and long handle broom, wheel barrow, auto trolley, tractor, mini truck

The waste collected by the sweepers during sweeping is brought by them to dustbin sites by wheel barrows and ultimately to solid waste management plant at Baliapanda.

Generated Bio-Medical Waste

Waste generated (considering 1kg/patient day)	- 500 kg
Bio-Medical/day	- 100 kg
Domestic waste/day	- 400 kg.

(Govt. Hospital-6, Public Sector-1, Nursing Home-3)

Transportation : Fleet Strength

Mini truck	- 1
Tractor with trolley	- 8
Wheel barrows	- 480

N.B.: - During special occasion like world famous Car Festival Extra tractor with trolley and sweepers engaged for cleaning of different roads, drain etc. for a fortnight.

Status of MSW in Puri Municipality

In Puri Municipality there exists a mechanised Bio-compost plant for treatment of garbage generated of capacity 100 TPD installed by M/s Excel Industries Ltd., Bombay and other details related to MSW is given below :-

Population (2001)	- 1,57,776
Floating population	
Daily Average	- 30,000 to 40,000
During Car Festival	- 7 to 8 lakh
Slum pockets	- 32
No. of Wards	- 30

MSW Details of Puri Municipality

	1991	2001	2011 (Prob.)
Population in lakhs	1.25	1.58	1.97
Total solid waste / day (leaving the recycling)	62 MT	79 MT	98 MT
Approx. volume @ 450 kg/cum	138 cum	176 cum	218 cum
Total organic content @ 20% of volume	28 cum	35 cum	44 cum
Compostable materials @ 35% of volume	48 cum	62 cum	76 cum
Approx. community bins required @ 1 Bin/100	1250	1580	1970
Solid waste generated / 100 population with Alternate day cleaning	100 kg. =0.2 cum	100 kg. = 0.2 cum	100 kg. =0.2 cum
Capacity of each community bin	0.3 cum	0.3 cum	0.3 cum
Considering 50% extra volume	=300 ltr.	300 ltr.	300 ltr.
Growth in solid waste generated with respect To usage and demand for packed products	0.3 cum =300 ltr.	0.5 cum = 500 ltr.	0.75 cum = 750 ltr.

M.S.W. Characteristics

	By Volume in %
Paper	2.0
Polythene Plastic	2.8
Green Leaves, vegetables	15.4
Dry Leaves, gross wood cotton rags, coir etc.	14.0
Cow dung, animal excreta	2.5
Green Coconut shell	4.0
Ash, silt, sand etc.	44.0
Debris	14.5
Glass	0.3
Leather waste	0.3
Metal scrap	0.2
	100.0

(Source - Excel Industries sample 53 M.T.)

Existing Disposal site of MSW -	Puri
Location area	- Baliapanda

Project Cost - Rs.3.5 crores

Land value - Rs.1.5 crores

Machinery & Civil works - Rs.2 crores

Present Practices of Solid Waste Management

A mechanical aerobic compost plant of 100 TPD capacity has been installed with financial assistance from NORAD at Baliapanda area since November 1998. The project is meant for reduction of polluting substance in the domestic city waste by treating it with enzymes and herbal concentrate and driving value added in organic manure/organic fertiliser for use in agriculture.

The aerobic formentation is progressed under controlled temperature and proper aeration capacity hence no obnoxious or foul smell gases are allowed to generate. The residues from the process or inert materials in

the range of 8 to 15% like bricks, stone pebbles plastic etc. are used for sanitary land fills. The whole process of waste recycled for organic manure production itself is an effective pollution weeks (Location plan and existing plant in Fig.1 & 2).

Financial Outlay

Financial	Total Expenditure in Rs.crores	Expenditure on SWM in crores	% of Total
2000-01	5.13	1.26	24.56
2001-02	5.18	1.32	25.48
2002-03	5.88	1.38	23.47

Problem

- The plant runs for 210 days excluding rainy season.
- Moisture content is about 38% of garbage by weight on wet basis. During the process available moisture (40-50%) get evaporated thus net recovery of organic manure will be around 20% of the fresh garbage.
- For every M.T. of finished product assuming 20% recovery 5kg innoculam is needed and takes 4 to 6 weeks and energy consumption is KWH/T on of finished product.
- The residues are to be utilised for land filling (sanitary land filling).
- The surroundings of compost plant presents an ugly look due to lack of infrastructure and beautification.
- Facilities are not existing to maintain and monitor ground water pollution.
- Important waste management infrastructure like roads, garden, laboratory-cum-office, concrete platform to process the garbage and illumination of the area is lacking.

Prospects :

- Improved Env. posterity though an eco-friendly method and general aesthetic of Puri town to help in promotion of tourism.
- Generation of organic manure from waste and earning of income by Municipality through sale of manure.
- Prevention of annual loss of land covered by the present garbage disposal system.
- Promotion of organic farming and consequential ecological advantages.
- Prevention of risks of health hazard of the rag pickers.

Proposals for Future Improvement:

Puri city has been included in eco-city project by the Central Pollution Control Board, New Delhi. The project proposal after discussion and recommendation of District level meeting ultimately finalised by Orissa Pollution Control Board. The summary of project proposals is as under.

Details of project	Estimated cost in Rs.
Improvement of 3 nos of religious tanks (Narendra, Markandeya & Indradyumna	3,70,22,000/-
Beautification and provision of parking areas around Jagannath temple	35,87,000/-

The items of works on Sl.4 above shall be taken up excluding land cost Rs.1,87,50,000/- out of total cost of Rs.2,09,86,000/-.

Proposed works to be taken up under Eco-city Project :

- * Construction of compound wall around plant.
- * Construction of B.T. road and drain inside plant.

- * Development of lawns and garden inside plant.
- * Construction of approach road.
- * Construction of cement concrete platform for processing the garbage.
- * Construction of 50 mm dia shallow tube wells for monitoring of ground water.
- * Construction of Office-cum-Laboratory building.

Revenue out of solid waste management :

Annual lease rent of Bio-compost plant with site -	Rs.6.50 lakhs
Royalty @ Rs.85/- i.e. 5% of Rs.1700/- per M.T. for 2100 MT.	- Rs.1.79 lakhs

Total - Rs.8.29 lakhs

The mechanised aerobic compost plant has positive impact on puri town by improving sanitary and health condition. The project is cost effective and eliminates requirement of more and more areas in the old open dumping system which Puri town can not afford such vacant lands. The system is eco-friendly and epidemics will be prevented due to better cleaner, effective collection and supply of

garbage to plant site and management of solid waste. Local bodies may opt, appropriate waste treatment methods according to financial situation and finally disposable residues in a land fill.

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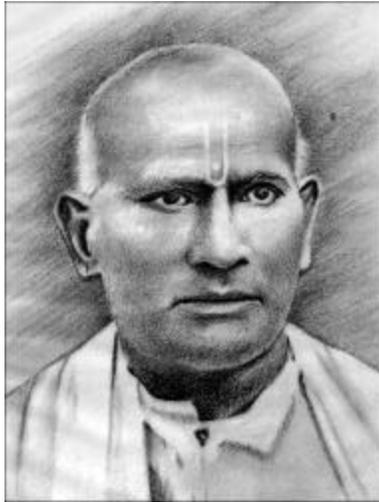
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Er. L.K. Bisoyi is presently working as the Executive Engineer, Puri Municipality, Puri.



His Excellency the Governor, Shri Rameshwar Thakur releasing the magazine of Institute of Co-operative Management, titled 'Baibhav' at the Centenary Celebration of Co-operative Movement and Golden Jubilee of Institute of the Co-operative Management, Unit-8, Bhubaneswar on 25.2.2005. Smt. Surama Padhy, Minister, Co-operative and other dignitaries are also present.

GREAT SONS OF ORISSA



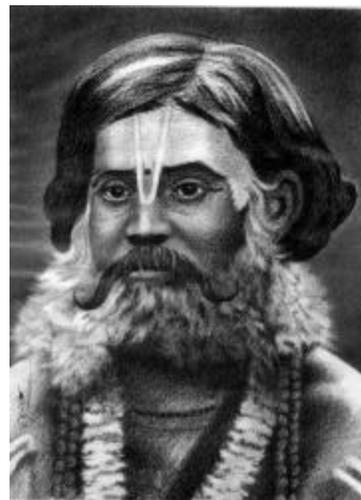
Balabhadra Supkar
(1855 - 1915)



Shripati Mishra
(1873 - 1930)



Brajamohan Pattnayak



Mahant Bihari Das
(1865 - 1926)

Balabhadra Supkar, Shripati Mishra, Brajamohan Pattnayak, Mahant Bihari Das and Madan Mohan Mishra of Sambalpur went to Simla in 1901 to meet the Viceroy Lord Curzon and plead for the merger of Sambalpur region with Orissa Division. We remember them on this great day of April 1, 2003.

Charcoal Potraits by Shri Nrusingha Charan Sahu of Studio Ekant, Sambalpur



Kirtimukha, Papadahandi

The Head of Glory or *kirtimukha*, Roaring Lion or *jagrata*, and the Flying *vidyadhara* are profusely carved on the temple walls of the upper Mahanadi valley from the 9th century onwards, but the earliest of these motifs are found amidst the temple ruins at Mohangiri in the Kalahandi and Banei in Sundergarh districts. The *kirtimukha* motif of Mohangiri is akin to that found on the doorjamb of the Bharatesvara temple at Bhubanesvar, assigned to the 7th century. In this example, two lined threads instead of festoons of pearls, come out of the mouth of the *kirtimukha* forming the top-portion of the caitya - medallion. Its fierce look speaks of the hoary origin. A vase like object is seen above the head of this motif. The *kirtimukha* motif of Banei is carved on a broken pillar which is decorated with diamond-shaped floral medallions in the bottom, *kirtimukha* in a rectangular niche in the center and a semicircular floral motif in the top portion.

The roaring lion figures of Mohangiri are carved in the corners of a stone slab of the collapsed temple which suggest that in the 7th century it was yet to be adopted as a part of

Kirtimukha, Roaring Lion and Flying Vidyadharas in the Temple Art

S.S.Panda

the pillar decoration. These peculiar lion figures are standing on their hind legs and horns are seen on their heads. Similarly the flying *vidyadhara* is depicted as frontally-facing, holding a garland in his hands raised up to his chest level. This type of frontally-facing *vidyadharas* are found carved in the top portion of the back slabs of the Uma Mahesvara image of the Indralath temple at Ranipur Jharial and the Ardhanarisvara image of the Kosalesvara temple at Patnagarh, both in the Balangir district. The figures at Mohangiri are not so deeply carved into the stone, but remind us of a lightly executed wood carving. The *kirtimukha*, roaring lions and flying *vidyadhara* found at Mohangiri, Banei and Sarsara are the precursors of their species in



Kirtimukha, Baud

temple art. In the northern balcony of the brick-built *jagamohana* hall of the Kosalesvara temple at Vaidyanath in Sonepur district a peculiar *kirtimukha* head is carved on brick, from the mouth of which bunches of leaves are flowing down. Such motifs in a row are found carved on the brick-built Lakshmanesvara



Kirtimukha, Mohangiri

temple at Sirpur in Chhattisgarh state, dated to the 8th century.

The *jagamohana* pillars of the Kosalesvara temple at Vaidyanath are unique in the sense that those are made of pale red stone and are highly decorated, each of those rising out of a *puṇnaghata*. From the base, the shaft of the pillar is square on the *puṇnaghata*, but immediately becomes octagonal, with four alternate facets displaying a *kirtimukha* head in each side holding a bunch of three strings of pearls in its mouth with a bell in the chain hanging in between the strings and four roaring lions in four corners of the body of the pillar, holding the festoons of pearls coming from both sides being suspended from the mouth of the *kirtimukha* head with their raised forepaws and putting those into their mouths. The middle portions of these pillars are decorated with two bands of exquisitely carved flower designs, having *dhanuganthi* motifs. Similar *kirtimukha* heads occur in all eight facets of the abacus block of these pillars in the upper portion, two thick garlands hanging below from their mouths, being connected with a round-shaped flower design and also a bell in chain hanging in between both strings. The abacus block is surmounted by an octagonal bracket capital, which is also decorated with eight lion heads in high reliefs in all eight corners of it. In the case of the *jagamohana* pillars of the Kapilesvara temple at Charda, in this portion the *yakṣa* seated figure flanked by two standing lady attendants in both sides and the flying *vidyadhara* couple with garland in hands occur. In the octagonal pillars of the open balcony of the *jagamohana* at Vaidyanath also, eight bands

of flower designs are carved from below up. In the upper portion of these pillars eight *kirtimukhas* with two strings of pearls coming out from their mouths are carved with eight bells in the lowest portion of the chain hanging in between both strings. The figure of lion at Vaidyanath is standing straight in his hind legs, but the lion figure of Charda has taken a posture of sitting on a stool. In the northern balcony, a *kirtimukha* head is carved in the base of a pilaster, from the mouth of which a bunch of leaves are hanging downwards. Such motifs in repeated course is found as decorations on the temple wall of the brick-built Lakshmanesvara temple at Sirpur, belonging to the 8th century.

The *jagamohana* pillars of the Kosalesvara temple at Patnagarh and the loose pillars found at Sauntpur are extremely similar. These pillars are emerging from a square base having two molding courses with a caitya window motif having a human head in its center. Above these base moldings, beaded lining and a semicircular big petalled flower motif occur. Above this design, four crouching lions with raised forepaws are depicted in all four corners of the shaft portion of this *jagamohana* pillar. This roaring lion is holding in its forepaws beaded strings of pearls coming from both sides and putting those into its mouth. Both of these strings of pearls with a bell in chain hanging in between both strings are coming out of a big *kirtimukha* head, which is depicted above the roaring lion figure in the middle portion of the shaft



Flying Vidyadhara Couple, Vaidyanath



Flying Vidyadhara Couple, Kusang

amidst lined floral scrollwork. The upper portion of the shaft above this band is carved like *alamba* motif of a miniature temple having multifaceted and twelve cornered angles on its body and four big *kirtimukha* heads in the center of all four sides, two beaded strings of pearls coming out from the mouth of the *kirtimukha* head with a bell in chain hanging in between both festoons of pearls. The capital portion of this *jagamohana* pillar is four cornered, having the design of twelve small *kirtimukha* heads, three in one side, with two strings of pearls coming out from the mouth in both sides, a bell in chain hanging in between and running from one *kirtimukha* mouth to the other simultaneously. Above this square capital a long beam runs on all eight pillars in two rows, four in each row in both sides of the *jagamohana* hall. Such pillars are seen in the temple ruins at Sauntpur also. The uniqueness of these pillars is that in the middle portion of the shaft in between the crouching and roaring lions, a rectangular niche is carved in all four sides in the center portion of the square-shaped pillar, in all four sides.

In front of the present *jagamohana* of the Kosalesvara temple at Patnagarh, there is a Nandi *mandapa*, measuring around eight feet in length, breadth and height, having four pillars in all four corners. Each of these pillars has a square base having three molding courses and small *caitya* window motifs carved in all four sides, in which five petalled flower, *kirtimukha* head, a seated Ganesa figure etc.

occur. Above the square base the pillar has become octagonal, depicting eight *kirtimukha* heads in all eight corners of the pillar, strings of pearls coming out from their mouth in both sides and a bell hanging in between. This design is surmounted by a petalled design again, above which minute trellis scrollwork occur. Just after this scrollwork, design of *purnaghata* with four big-sized leaves arranged on it is carved, which is again connected to a four-cornered band of flower design on the pillar. The top abacus is connected to an absolutely plain portion of the pillar having four small *kirtimukha* heads in all four corners. The abacus is having projection in both sides with eight-petalled flower designs on those pillars. At Belkhandi also there is a broken pillar, which is octagonal in shape, four *kirtimukhas* carved in four sides and the strings of pearls coming out from their mouths connected to a *campaka* flower alternately, also carved in the remaining four sides.

A peculiar temple pillar is found at Lalei in Sundargarh district, depicting a *kirtimukha* head in the upper portion. It has bulging eyes but closed, showing contemplation. The nose is prominently carved, but below the nostrils there is no mouth. Broad bands of threads in twelve lines are hanging from the nose portion completely covering the mouth and chin portions. Below this beard-like carving, there is a semi-circular plate on three dotted lines of *mali p h u l a p h a d i k a* motifs. Below these lines there is a



Gajakranta, Gandharadi



Gaja Virala,
Narsinghnath

round flower and in the bottom portion there are three beaded lines again.

In the *anartha* section of the twine temple at Gandharadi in the Baud district a small niche of the size of about fifteen inches in height and eight inches in breadth is carved, which is flanked by the design of a *kirtimukha*, from the mouth of which festoons of pearls are hanging, overlaying the *vanalata* scrollwork, as found in the *kanika* on the *jangha* portion of all three temple at Baud, dedicated to **B h u b a n e s v a r a , Kapilesvara and Siddhesvara.**In the Baud

examples, *Nayika* figures are carved in high relief on stone blocks projecting from the shaft above *tala-bandhana*. The shaft above the projecting blocks is decorated with scrollwork and strings of pearls hanging from the mouth of a *kirtimukha* overlaying the scrollwork. The square capital has a seated *yaksa* figure.

Female figure with her left hand in *katyavalambita* and right hand in boon-giving posture of *abhayamudra* is carved on the pillar of the northern balcony of the jagamohana of

Kosalesvara temple at Vaidyanath. Her arm-band or *keyura* is ornamented with a *kirtimukha*. Her *katimekhala*



Elephant and lion motifs, Buddha image pedestal, Shyam Sundarpur

or ornate girdle of a bunch of four bands of ornamental chains is decorated by *kirtimukhas* with festoons of pearls coming out from their mouths and falling on her thighs. A *kirtimukha* head is also fitted to this *katimekhala* as a buckle in the center of the waist, from which is hanging a thick chain with a bell hanging in its lowest portion. This chain is hanging from her waist up to the ankle-level. As a *prabhavali* is behind her head and one of the two small statured standing female attendants (one to her right side) is holding a vase, this female figure seems to symbolize divinity related to the water goddess.



Nara Virala,
Narsinghnath

The headgear of a divinity (probably *Parvati*) now only the head portion is kept in the Narsinghnath Temple Museum at Paikmal , the forehead portion of the *Nrta Ganapati* image at Harishankar and the exquisitely carved *mukuta* adorning the head of the *Durga* image found in the *Kumari* temple precinct at Banei are decorated with *kirtimukha* heads, from the mouth of which festoons of pearls

are hanging and moving from one mouth to other alternately. The capital block of a pillar found lying amidst temple ruins at **S a u n t p u r ,**



Kirtimukha, Belkhandi

octagonal in shape has eight *kirtimukha* heads in all eight sides, from the mouth of which festoons of pearls are hanging, going from mouth to mouth.

But on a temple pillar found at Ambabhona in the Bargarh district the top portion is square, below which there is another square design with a molding course connected by four *kirtimukha* heads in all four sides. From these *kirtimukha* heads are hanging broad bands of floral garlands connecting to eight *kirtimukha* heads below, which are carved in the lower portion of the pillar, which is octagonal in shape. Festoons of pearls are hanging from these eight *kirtimukhas* with a chain hanging in between them. In the middle as well as lower portions of this pillar the strings of pearls are overlapping a broad band of flower motifs



Bull-Lion, Palsada

carved in between two dotted lines. This pillar decoration seems to represent the transition phase i.e. 11th century.

Kirtimukha head almost vanished after 13th century and very rarely found on temple walls of the upper Mahanadi valley. The solitary and single depiction

of the *kirtimukha* head in the southern outer entrance portal of the *jagamohana* of the Nilakanthesvara temple at Papadahandi in Nawarangpur district is very ornately decorated with a *mukuta*. It is having a protruding tongue, bulging eyes and holding two thick bunches of garland,



Kirtimukha, Lalei

signifying the very meaning of *kirtimukha*, the Face of Glory. It is a fine example of the intricately carved and sculptured panel of the 14th century and after this depiction, the *Kirtimukha* completely vanished from the sculptural decorations of the temple, but to find a place on the top of a post or pillar of low height in front of the temples, surmounting it. Such *kirtimukhas* on pillars are found at Sonapur, the best example being the one found in the temple precinct of the Suvarnameru temple at Sonapur.

Lion motifs

Lion motifs as singular pieces are found in its earliest form at Bhikampali in the Jharsuguda district, Sauntpur and in the private possession of Rajasaheb Jitmitra Prasad Singh Deo of Khariar, a noted historian. The roaring lion of



Kirtimukha and Lion motifs, Sauntpur



Jagratas flanking Kalasa, Baud

Bhikampali is frontally faced, while the Sauntpur lion is in profile, its manes very systematically represented. The earliest of the dopichha-simha (lion with two hind parts) is found amidst temple ruins at Mohangiri, which is dated to the 8th century. The pouncing lion figure of Khariar is in profile, which can be taken to be of the 14th century. Lion as a solitary figure or with the elephant is found in the temple panels in between pilaster designs at Saintala and Sauntpur. At Saintala, the center of the panel is having the seated figure of an ascetic in padmasana, flanked in both sides by pouncing lion, one in each side and mithuna couple in the extreme end. But in the panel at Sauntpur, it is a peculiar depiction of an elephant standing behind a lion, instead of the reverse, what is generally thought of in the case of gajakranta, in which an elephant is pounced upon by an attacking lion. The peaceful coexistence of lion and elephant is found in a long panel, carved on the pedestal portion of a huge Buddha image, seated in the bhumisparsamudra on a visvapadma pedestal at Shyamasundarpur in the Baud district. In this panel, a crouching lion is carved in the center, flanked by two elephants running in the outer directions in both sides and two yakshas or bhararaksakas in the extreme sides lifting the pitha of the Buddha image. The lion is facing to proper left and almost behind the running elephant to the proper left, which concept might have been borrowed by the sculptors while executing the above-cited Sauntpur panel. The

anarthas of the Baud temples are elongated khakhara-mundis, which are crowned by a kalasa with flanking *jagrata* motifs. A *jagrata* motif is seen on the broken pitha of one of these Baud temples also.

The profile figure of roaring lion motif, standing on left leg and putting the raised right leg on a crouching elephant below is carved in three proper right side of a Visnu image, now from waist portion above existing and completely the left portion vanished, found in the Indralath temple at Ranipur Jharial. This is the only of its kind found in the back-slab of an image in high relief. From the 11th century onwards the lion figures standing on its hind legs became common decoration in the anuraha recesses of the lower jangha of the temple in a narrow rectangular niche. This type of lion is called *viraja* or *virala* in the Silpa Prakasa (I. 225), a treatise on the temple architecture dated to circa 10th - 12th century. All three types of virajas i.e. standing on a crouching elephant or a falling warrior and turning its face to the rear side, with a rider on its back and its face resembling a kirtimukha, and the lion-bodied but elephant-headed one (*gajavirala*). Such virajas are found in the anuraha recesses in the talajangha portion of the Narsinghnath temple at Paikmal in Bargarh district and the Nilakanthesvara temple at Papadahandi in the Nawarangpur district in a large number. Some type of the third category, called *gajavirala* is depicted in another form called *naravirala*,



Kirtimukha, Sauntpur



Kirtimukha on mukuta of goddess Durga, Banei

where the lion bodied animal standing on a prostrate demon has human head, the coiffure of which consists of serpent-coils radiating around the head. Two such naraviralas are found at Narsinghnath. The raha of the Narsinghnath temple has a two-story plan. The upper story has a *triratha* design with a center niche flanked by baranda moldings on each side and the niche is crowned by a projecting *gajakranta*, the lion pouncing on a crouching elephant.

Above the *bho*-type *vajramastaka* motif, which occurs at the base of the raha of the Narsinghnath temple, a kirtimukha with drooping festoons of pearls is depicted peculiar bull-lion figure is found in the center of a door-lintel (*dvaralalatavimba*) found at Bhulia Sikuan in the Nawapara district. It is a crouching figure. But such figures standing on hind legs are found at Palsada, Jharupada and Kapilapur, all in the Jharsuguda district, in all cases seen to be lifted by a yaksa or bhararaksaka. In the *beki* portion of the Nilakanthesvara temple at Papadahandi, instead of *dopichha simha*, a peculiar animal *dopichha* bull is fitted in all four cardinal directions.

The *Kirtimukha* became decorative motif in the center of the trefoil *torana* above the head of figures in the Chauhan period, i.e. 14th-15th century. Such a standing figure of a king, believed to be a king Vaijala Deva-II is found at Narsinghnath, having such trefoil *makara torana* above his head.

The last phase of the depiction of the this *viraja* motif is found in the *anuraha* recesses of the lower jangha of the jagamohana of the Jagannath temple at Sonepur and in the Harishankar temple of Balangir district, both belonging to the 15th century, but in a totally unplanned manner.

Vidyadharas

Like the *kirtimukha* and the lion motifs, the vidyadharas find a prominent place in the temple art of the upper Mahanadi valley, the earliest of their kind are found at Mohangiri, Belkhandi, Vaidyanath and Patnagarh. In the 7th century it appeared in the extreme corner of the back slab of images of the Vimalasvara temple at Mohangiri as a singular being, and its female counterpart in the opposite direction, both flying frontally carrying a thick garland in both hands by lifting it up to the chest/breast levels. Such vidyadharas as couple but still frontally faced, both carrying one garland together became popular in the 8th century but are found carved on the under side of a *chhattri* over the figures of a *matrumurti* (mother and child) and *salabhanjika* at Vaidyanath. Fragments of such *chhattris* with flying vidyadhara couple motifs are found at Belkhandi and Patnagarh, which can be assigned to the Panduvamsi period. The upper portion of these *chhattri* are decorated with garlands of pearls coming out of *kirtimukhas* and connected in the center at the top portion of the *chhattri* with a miniature version of the *amalak*, probably signifying the *chhattri* as a small temple. At Sauntpur such *chhattris* are decorated in the



Kirtimukha on Chhattri, Sauntpur



Kirtimukha, Ambabhona

under side with peculiar figures of esoteric nature, instead of the flying vidyadhara couples. Frontally faced vidyadhara in the center and male and female *vidyadharas* in both sides are carved on the upper portion of the life size Ardhanarisvara image of Patnagarh and the broken Uma

Mahesvara image in the Indralath temple at Patnagarh. Such a frontally faced vidyadhara is found in the temple of the Satrugnesvara temple at Bhubaneswar, belonging to the 7th century. A bigger vidyadhara couple figure is carved on the corner of a stone slab, suggesting it as a decoration in its original state in a niche or opening as the figures are carved on different faces of the stone meeting at a 90 degree angle. The garland held by the figures are very ornately detailed and tied in the center with a lotus rosette. This stone block measures around thirty inches in height and fifteen inches in breadth. The vidyadhara couples, two in number are found in both corners in the upper portion of the back slab of the Mahisamardini

Durga image, the central deity of the 11th century Kusangei temple at Kusang in Balangir district. It is an exquisitely carved vidyadhara couple figure in profile wearing mukuta on their heads signifying their semidivinity status. Extremely beautiful flying Vidyadharas carrying garlands of flower are carved in repeated courses in both sides of the



Kirtimukha, Banei

Gajalaksmi figure in the center, on the door lintel of both the doorways of the jagamohana (eastern and northern) of the Narsinghnath temple at Paikmal, which display the Somavamsi art in its extreme refinement, achieved in the 11th century.

The motifs of the kirtimukhas, lions and the vidyadharas as sculptural decorations can be studied in iconographic point of view more deeply to establish their development in a systematic manner from the 7th to 13th-14th century in the temple art of the upper Mahanadi valley, which requires further research.

The researcher lives at VR-23, Unit-6, Bhubaneswar.



Flying Vidyadharas on Dvaralalatabimba of jagamohana doorway, Narsinghnath

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DIGAMBAR MOHANTY, I.A.S.
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BAISHNAB PRASAD MOHANTY
Director-cum-Joint Secretary

SASANKA SEKHAR PANDA
Joint Director-cum-Deputy Secretary
Editor

BIBEKANANDA BISWAL
Associate Editor

Debasis Pattnaik
Sadhana Mishra
Editorial Assistance

Manas R. Nayak
Cover Design & Illustration

Hemanta Kumar Sahoo
Manoj Kumar Patro
D.T.P. & Design

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EDITORIAL



Glorious past mingled with rich heritage undoubtedly provide impetus for recording heroic happenings rightly termed as momentous. Emerging Orissa, certainly inspired by the spectacular deeds of Kharavela seeks to create history in each aspect of human life, all glittered and eventful. While offering sincere tributes to those great personalities who conceptualised the making of modern Orissa, the state is now forging ahead to strengthen its capacity building exercises. Orissa in the 21st century has developed a work culture where economic progress holds the key. In its venture to improve the standard of life, the state is rigorously pursuing successful implementation of development programmes through appropriate policy framework and effective delivery mechanism. Time-bound execution of work has a propelling effect to shift the focus from maximising quality of development to perceptible development outcomes and effectiveness of public service. Apart from augmenting revenue generation ability it will help in changing the perception of investors and donor agencies about the positive investment climate in the state. Present-day's Orissa bears the marks of determined efforts in the State with an effective tool to decentralise authority, insulate administration from influence of any sort and strengthen accountability for better performance. Observable indicators have already revealed some encouraging trends in many important social sectors heralding a phase of stability and sustainable development. With an objective to disseminate these information Orissa Review has made humble attempt to draw a link from past to present. Readers may find these interesting.

Navankar Sekhar Panda



Message of

Dr. A.P.J. Abdul Kalam

Hon'ble President of India

On the Occasion of Orissa Day - 2005



I am happy to learn that the Government of Orissa is celebrating 'Orissa Day' on 1st April.

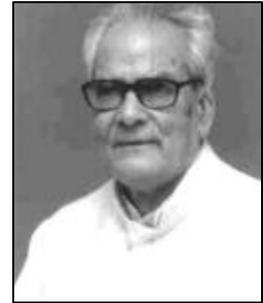
On this important Day, the people, administrators and intellectuals of the state should review the state's economic development so far while setting out an action plan for the future for Orissa's progress. Orissa must leverage its vast forest, mineral and water resources to move ahead in its quest for raising living standards and bringing progress in economic and social sectors.

On this occasion, I extend my greetings to the people of Orissa for their onward progress and prosperity and wish the Celebrations for all success.

(A.P. J. Abdul Kalam)

New Delhi

March 29, 2005



Message of
Shri Bhairon Singh Shekhawat
Hon'ble Vice-President of India
On the Occasion of Orissa Day - 2005

I am glad to know that 'Orissa Day' is being celebrated on 1st April to mark its formation as a separate State. My greetings and good wishes to the people of Orissa on this historic occasion.

The State of Orissa, since its formation in 1936, has made remarkable progress in varied spheres of people's welfare and contributed towards the promotion of its glorious heritage of language, literature, culture and arts. Endowed with abundant natural resources and creative human minds, Orissa is on the path of economic resurgence. I have no doubt that the State of Orissa, in the years ahead, will continue to make all-round progress and emerge as a front ranking state in the country.

On this auspicious occasion, I send my best wishes to the Government and people of Orissa and wish the celebrations all success.

(Bhairon Singh Shekhawat)

New Delhi
21st March 2005.



Message of
Dr. Manmohan Singh
Hon'ble Prime Minister of India
On the Occasion of Orissa Day - 2005

Orissa has the distinction of being one of the earliest States to have been formed on the basis of language. Its role in leading the rest of the country in integrating the princely states has been glowingly acknowledged by none less than Sardar Vallabhbhai Patel. The vision and leadership of Utkalamani Gopabandhu Dash, Madhusudan Das, Nabakrushna Choudhury, Biju Patnaik and Rama Devi and host of other stalwarts have significantly contributed to the formation of modern Orissa. The rich cultural and artistic heritage of the State are also admired the world over. The progress achieved by the State in several other important fields amply testifies to the dedication and commitment of its people to make it one of the leading States of our country.

On the occasion of Orissa's Foundation Day, I greet the people of the State, and all those associated with its governance. I send my good wishes for the ongoing endeavours to make Orissa a modern and progressive State.

(Manmohan Singh)

New Delhi

March 26, 2005



Message of
Shri Rameshwar Thakur
His Excellency
The Governor of Orissa
On the Occasion of Utkal Divas
On 1st of April, 2005

Dear Sisters and Brothers,

It is a proud privilege for me to address you on this historic and significant day. I have great pleasure in extending my warm greetings and best wishes to you all.

It is on this auspicious day of 1st of April in the year 1936 that Orissa was born with a distinct identity of its own. With the merger of all princely states including Mayurbhanja, the State took its present shape in 1949. The relentless efforts put by many great men and women of this sacred soil in their struggle for bringing together all scattered areas of Oriya speaking people continue to inspire us. We fondly remember the contributions made by architects of modern Orissa like Utkal Gourav Madhusudan Das, Maharaja Krushna Chandra Gajapati Narayan Deo, Maharaja Sriram Chandra Bhanjadeo, Vyasa Kabi Fakir Mohan Senapati, Swabhav Kavi Gangadhar Meher, Utkalmani Gopabandhu Das and many others on this auspicious occasion.

Orissa is the land of many splendours having a glorious past and rich cultural heritage. Orissa's maritime relation with South-East Asia in the past has been inscribed in golden letters in history. Orissa's sea-faring merchants sailed across the seas to the distant lands of Java, Sumatra, Borneo and Bali as early as the 4th and 5th century B.C. The contact with the people of these distant lands not only brought wealth and prosperity, but also helped to spread our culture in those countries. Emperor Kharavela's era is marked by conquests of vast territories and great artistic glory. The Inscription of Hati Gumpha provides information that the Kingdom of Kalinga reached the zenith of its glory. With the successive arrivals of Muslims, Moghuls, Marathas and British, the land of Orissa was turned to be a repository of varied experiences that culminated in the spirit of tolerance, universal brotherhood and peaceful co-existence based on secular credentials.

Orissa now forges ahead in strengthening its economic power, harnessing its vast natural and mineral resources. In the process of ensuring the economic progress of the people, the State Government have succeeded in creating an investor-friendly climate. More than 25 MOUs have been signed with reputed companies to set up mineral based industries. IT majors like WIPRO & TCS have come forward

to create new ICT facilities which will generate employment opportunities and give a boost to local economy.

Development schemes for the people are accorded top priority by the Government to improve the standard of living of the common man. In making provisions of Indira Awas Yojana houses for poor, empowering women folk through Self-Help Groups, ensuring labour intensive programme in implementing Food For Work Programme, taking care of old and distressed through Antyodaya Anna Yojana, improving the conditions of farmers through Biju Krushak Yojana and Pani Panchayat, laying emphasis on Integrated Women and Child Development Programme, focusing on the development of ST & SC and weaker sections and applying technology for better service delivery, the Government have never looked back since the gloomy days of Super Cyclone in 1999. The State has strengthened its machinery to face any unforeseen natural calamity.

Orissa has traversed a long course in history, preserving its glorious heritage in language, literature, art and culture. It is moving fast on the path of economic resurgence, making significant headway in critical sectors of the economy. With rich natural resources and creative genius of its people, Orissa is sure to emerge as a leading state contributing considerably to the nation's progress.

I call upon all my sisters and brothers of Orissa to come forward and participate in these efforts. I once again felicitate the people of the state on this auspicious occasion.

Vande Utkal Janani

Jai Hind



Message of
Shri Naveen Patnaik
Hon'ble Chief Minister of Orissa
On the Occasion of Utkal Divas - 2005

Dear Sisters and Brothers,

I extend my greetings and best wishes to you all on the auspicious occasion of Utkal Divas.

1st of April is a glorious Day for all of us. The separate State of Orissa was formed on this day. I offer my sincere tributes to those great sons of Mother Utkal, who exhibited their courage, sacrifice and patriotism to form a separate State. We also revere those who have made substantial contribution to Oriya language, literature and culture.

The history and tradition of Orissa are quite rich. The Oriya *Sadhabas* made the Ancient Land of Orissa prosperous by their overseas trade and commerce. The Oriya architects and sculptor had constructed magnificent temples.

The Oriya craftsmen are immensely popular all over the world for different varieties of handicrafts produced by them. The Oriyas have earned distinction in all fields of art, literature, culture, dance and music.

Orissa is endowed with vast resources. We have mineral, forest, water as well as human resources. With these resources we can transform Orissa into a prosperous state.

My Government is consistently implementing programmes for building a new and prosperous Orissa. Initiatives have been taken to set up new industries by harnessing abundant mineral resources. New industries are being set up in steel and aluminium sectors. We are according

priority to the development of Information Technology. It will generate revenue and create job opportunities in the state.

We are laying stress on the development of education, health, irrigation and rural areas. Pani Panchayat and Biju Krushak Yojana launched for the farmers have earned popularity. Mission Shakti Programme initiated for the development of the women has taken the shape of a mass movement. We are emphasizing on development of the rural areas with good roads, potable water facility and supply of power. Programmes are implemented on full swing to augment the income and provide health and education facilities to tribal sisters and brothers. I have always emphasised on the improvements of Farmers, Wage earners, Tribals, people belonging to Scheduled Castes and the poor. To create employment opportunity for the youth of our State, Employment Mission has been launched.

Development of Orissa is my sole aim. Biju Babu, our popular leader had cherished a dream of prosperous Orissa. It is our responsibility and duty to realize that dream. On this august occasion of Utkal Divas, let us all take a pledge to build a prosperous Orissa.

Bande Utkal Janani



Message of
Shri Debasis Nayak
Hon'ble Minister
Information & Public Relations
On the occasion of Utkal Divas - 2005

I convey my heartiest greetings and good wishes to the sisters and brothers of Orissa on the sacred occasion of observance of the Utkal Divas.

The 1st of April is the day of remembrance and resolution for the people of Orissa. We sincerely remember those great souls whose struggle, sacrifice and endeavour realised the dreams of Oriyas. This day is meant for taking resolve to transform Orissa in to an advanced state in the fields of Agriculture, Industry, Arts and Science in the whole country.

Let us protect our rich culture and take a determined step to accelerate the process of development of our state notwithstanding the proud feeling of our glorious past.

Vande Utkal Janani