

## Movement for Special Province of Orissa

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The British contact with Orissa began in the first half of the 17th century. Orissa emerged as one of the eleven units of British India in the 20th century.<sup>1</sup> From the beginning of the 16th century external aggression became virulent and when the Surya Vamsa came to an end, Orissa entered into a confused period of internecine struggle. The last independent king of Orissa, Mukunda Dev, was killed by one of 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 were included in the subah of Bengal and were generally known as Mughalbandi. The hill territories were kept under a separate head in the revenue accounts of the empire. Those areas were known as Garjats whose rulers were recognized as the Mughal feudatories and paid annual tribute to the Emperor. Soon after the Settlement of Akbar, the Sarkar of Raj Mahendri and a portion of the Sarkar of Kalinga Dandapat were occupied by the Qutbshahi kings of Golconda. By the time of 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. Frequent Maratha attack on the dominion of Alivardi Khan, the Subedar of Bengal, Bihar and Orissa, finally forced him to surrender Orissa to Raghuji Bhonsla of Nagpur in 1751. The River Subarnarekha became the new boundary between the Maratha dominion of Orissa and Alivardi's Subah of Bengal, Bihar and Orissa. The northern territories of Orissa beyond the river Subarnarekha thus remained with the Nawab of Bengal. The territories which were ceded by Alivardi extended from the river Subarnarekha in the north to Chilika lake in South. The truncated Orissa was under the Maratha possession when the British conquered it in 1803.<sup>2</sup>

In the meantime Lord Clive got the diwani of Bengal, Bihar and Orissa in 1765. Orissa in the said grant was nothing more than the areas beyond the river Subarnarekha, especially the district of Medenapur. The titular Mughal Emperor used the term 'Bengal, Bihar and Orissa' as those territories had long formed one administrative unit in the days of the Great Mughals. At the same

time the Emperor gave the Northern Sarkars as inam or free gift to the English.<sup>3</sup> 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 administrators from Clive to Cornwallis to take possession of the coastal Orissa from the Marathas, but without any success. It was left for Lord Wellesly finally to conquer Orissa during the Second Maratha War. By the Treaty of Deogaon which was concluded on 17 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.<sup>4</sup> Subsequently, 18 Garjat states also came under their control. Thus, only three district of Balasore, Cuttack and Puri in the coastal region and 18 Garjats in the hilly tract constituted the British Orissa in the 19th century and were under the Bengal Presidency. The rest of the Orissa Garjats including Sambalpur were placed under the Central Provinces. The dismembered Oriya-speaking territories remained under different jurisdictions for considerable period.

As a result of this dismemberment, the Oriya-speaking territories virtually became appendages to four provinces-Bengal, Bihar, Madras and Central Province, being remained as linguistic minorities in all these provinces, the Oriyas felt neglected and dominated by the linguistic majority, and particularly felt distressed at the deliberate efforts of the authorities to abolish Oriya language. The new elite that emerged in Orissa in the later half of the 19th century as result of the

spread of English education raised its voice for the unification of Oriya speaking areas and to safeguard the legitimate interests of Oriyas and preserve and promote the Oriya language and culture. In 1888, Sir Stafford Northcote, the Secretary of State for India, held the view that for the purpose of better administration, the Oriya-speaking areas should be grouped into a single administrative unit. 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 and a sustained struggle for many years in a constitutional way to achieve the said objective. The agitation for amalgamation of Oriya-speaking tracts raised 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 unification of scattered Oriya-speaking tracts under single administration came from raja Baikuntha Nath De of Baleswar and Bichitrananda Patnaik of Cuttack in 1875.<sup>5</sup> 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 Province 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 memorials.<sup>6</sup>

It is curious to note that in July 1895, H.G. Cooke, the Commissioner of Orissa, supported the movement for amalgamation of the Oriya-speaking tracts. According to Cooke, the areas which could be united with the Orissa Division were : (i) Sambalpur district of the Chatisgarh Division of the Central Province, (ii) Tributary

States of Patna, Sonepur, Rairakhol, Bamra and Kalahandi, and (iii) the whole or part of the Ganjam district with the states of Kimidi and Ghumuser.<sup>7</sup> Cooke's arguments for amalgamation were based on ethnological and philological consideration, but his suggestions were completely ignored. 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.

The Oriya movement, which thus begun in 1903, was the first and pioneering attempt in India to create a province on the linguistic basis. In the meantime, Lord Curzon's government was preparing a scheme for some territorial adjustment in the country. It was outlined in the famous Risley Circular sent to the Government of Bengal on 3 December 1903. In that document, the problems of the Oriya-speaking tracts and how they affected the administration of the local governments were fully discussed. Taking all factors into consideration, the Government of India decided "to unite the whole of Oriya-speaking people, both hill and plain, under one administration and to make that administration of Bengal, "In other words", the Circular added, they would annex to Orissa the Oriya-speaking tracts of Sambalpur and the Feudatory states, the Ganjam district, the Ganjam and Vizagapatam Agency Tracts. Finally, the Government of India concluded with a confidential note stating. "Such

a scheme would solve the question of language once and for all. This change would relieve both the Central Province and Madras of a troublesome excrescence upon their administrative system; and it would result in handing over the Oriya problem to one Government alone on a scale and with a unity that would admit of its being treated with consistency and efficiency".<sup>8</sup> The proposals regarding Orissa in Risley Circular was widely supported in different quarters. The Government of Bengal observed : "The proposals are based mainly on the idea that it is desirable to unite under one administration all the Oriya-speaking races. The Lieutenant-Governor is able from his own experience to give strong support to this proposal." The Chief Commissioner of the Central Provinces likewise favoured the union of the Oriya speaking tracts, and advocated the transfer of Sambalpur and the Feudatory states of Sonepur, Bamra, Patna, Kalahandi and Rairakhol to Orissa. The people of Orissa overwhelmingly favoured the creation of a separate province to be carved out of all the Oriya-speaking tracts and to be kept under a Chief Commissioner. But the scheme was opposed by Lord Amthill, the Governor of Madras, who was not prepared to transfer Ganjam and Vizagapatam areas to Orissa. Sir Andrew Fraser, the then Lieutenant - Governor of Bengal, subsequently changed his views and opposed the transfer of the Oriya areas from the administration of Madras to that of Bengal. Before the final decision was taken, Lord Curzon went on leave and Lord Amthill officiated as the Viceroy. The people of Orissa could not get the benefit of Lord Curzon's sympathetic attitude on the matter. Lord Amthill as the Governor of Madras had opposed the merger of the Oriya areas of Madras with the Orissa Division of Bengal and he did not change his views while taking the final decision on the issue as the officiating Governor-General of India.<sup>9</sup>

The agitation for the creation of a separate State incorporating the outlying Oriya-speaking territories continued with vigour after 1905. The new province of Bihar and Orissa came into existence on 1st April 1912 and Sir C.S. Bayley was its first Lieutenant-Governor.<sup>10</sup> It has been noted that the people of Orissa were not satisfied with being tagged into Bihar in 1912.

The Indian Statutory Commission was constituted by seven British members of the Parliament including Sir John Simon, the Chairman. The Simon Commission was convinced that it was 'an urgent case for consideration and treatment.' Then Orissa Boundary Committee consisting of three members, Sir Samuel, O' Donnell, H.M. Mehta and T.R. Phukan was formed. The associate members were Krushna Chandra Gajapati Narayan Deo, Sachidananda Sinha and C.V.S. Narasinha Raju. "In all, 410 witnesses were examined by O' Donnell Committee which completed its investigation by 14 January 1932. On 19th April 1932 the Report was signed and submitted to the government for consideration.<sup>11</sup> The O' Donnell Committee, after considering all aspects of the problem, recommended that the new province of Orissa should include "the Orissa Division, Angul, the Khariar Zamindari of the Raipur district and the greater part of Ganjam district and the Vizagapatam Agency tracts.<sup>12</sup>

In the meanwhile, the Government of India constituted a Committee known as the Orissa Administrative Committee under the chairmanship of John Austin Hubback. The notification was issued from Simla on 24 June 1933.<sup>13</sup> In October 1923, the committee toured Orissa and examined a number of witnesses. Its Report, published on 20 December 1933, made important recommendations regarding administrative problems of Orissa. The Joint Parliamentary

Committee, in their Report in November 1934, agreed to the formation of the new Province of Orissa as defined in the white paper. Thus, Joint Parliamentary Committee gave the final shape to the new province which emerged as one of the eleven units of British India by the Act of 1935.<sup>14</sup> The new province of Orissa was inaugurated on 1st April 1936 with Sir John Austin Hubback as its first Governor.

### Suggested Readings

1. Hunter, W.W. Orissa, Vol.II, P.39.
2. Datta, K.K. *Alivardi and His Times*, Calcutta, 1963, p.91.
3. *The Asiatic Miscellany*, Vol.II, P.29.
4. Aitchison, *Treaties*, Vol.I, pp.414-5.
5. *Utkal Dipika*, 27 February 1875.
6. *Ibid*, 24 November 1888.
7. *Administrative Report of Orissa*, 1894-95, p.25.
8. Two Bachelors of Arts, The Oriya Movement, *Appendix-D Risley Circular*, pp.312-18.
9. Cobden-Ramsay, L.E.B. - *Feudatory States of Orissa*, Calcutta, 1910, p.29.
10. *Bihar and Orissa-First Deccennial Review (1912-22) of the Administration and Development of the Province*, Patna, 1923. P.236.
11. *Report on the Orissa Boundary Committee*, Calcutta, 1932. P.1
12. *Ibid*, P.34.
13. *The Samaj*, 28 June 1933.
14. *Report of the Joint Committee on Indian Constitutional Reform*, Vol.1 London, 1934, P.36.

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## A Movement for Restoration of Oriya Language

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In the time of British rule the Oriya speaking people were kept in different administrative units. There was lack of political unification among the Oriya speaking people. The Oriya speaking territories virtually became appendanges to four provinces - Bengal, Madras, Central Provinces and Bihar. The Oriyas were linguistic minorities in these provinces. So for this reason, the linguistic majorities of these provinces had neglected and dominated the Oriyas. They also had taken some steps to abolish Oriya language. After the spread of English education in Orissa in the second half of nineteenth century the Oriya people became conscious regarding their mother language. In this period the Oriyas showed interest for Oriya language and culture. Oriya speaking people started political movement for formation of a separate province, in which they will able to preserve and develop their own language, culture, tradition, and heritage. The Oriyas struggled for many years to achieve the said goals. Some British Officers at that time were the great lovers of Oriya speaking people and always were in favour of Oriyas interests. Henry Ricketts the Commissioner of Orissa Division proposed the merger of Sambalpur with the Orissa Division. In the year 1868 Sir Stafford Northcote the Secretary of the State for India also viewed that the Oriya speaking areas should be clubbed into a single administrative unit. The Bengalis occupied

many official positions in Orissa as they were educationally advanced people. Some Bengalis tried to abolish Oriya language and gave opinion for re-placement of Oriya by Bengali medium of instruction in the school of Orissa. Uma Charan Haldar, a Bengali, a Bengali Deputy Inspector of school advocated the replacement of Oriya by Bengali as the reason of the scarcity of text - books in Oriya language. Another reputed Bengali official named Sibadas Bhattacharya also viewed for introduction of Bengali language in the schools of Orissa. In the year 1870 Kantilal Bhattacharya a teacher of Balasore Zilla School published a book named "Odiya Ekta Swatantra Bhasanoy". He strongly described that Oriya was a dialect of Bengali language. His view insulted all Oriya speaking people. There after another notable scholar, Rajendralal Mitra of Bengal supported others view to replace Oriya by Bengali. Against this anti Oriya activities there were strong protests from Oriya elits. Fortunately some Bengalis strongly argued in favour of Oriya language. Renowned person Bhudev Bandopadhyay supported the cause of Oriya language. Gauri Shankar Roy, Pyari Mohan Acharya and Raja Baikuntha Nath Dey were the famous Bengalis who provided great support in the cause of Orissa language. W.T. Atkinson the Director of Public Instruction in Bengal during that period gave very bad remark and poor opinion regarding Oriya

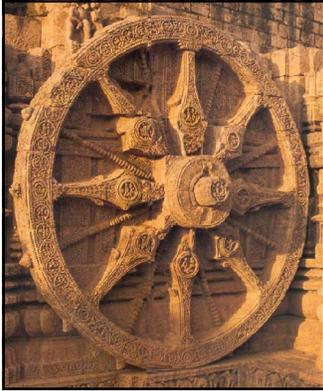
language and literature. He proposed replacement of Oriya by Bengali in the schools of Orissa Division. Prominent English Officials like T.E. Ravenshaw the Commissioner of Orissa Division and John beams the Collector of Balasore were very favourable towards the cause of Oriya language and showed their love and affection for Oriya language. The Oriyas of Puri, Cuttack and Balasore were harassed by Bengalis and in Ganjam, Telugus tried to introduce their language in Oriya schools. Telugus dominated in all spheres of Government service. They misbehaved Oriyas in areas and criticized the culture, literature and traditions of Oriyas. Some vernacular journals at that period fought bravely for the survival of Oriya literature. Those are Utkal Dipika, Sambad Bahika, Utkal Darpan, Utkal Putra, Oriya Nava Sambad, and Sambalpur Hitaishini. Associations like Utkal Bhasa Uddipani Sabha, Utkal Ullasini Sabha, Utkal Sabha, etc. fought for the cause of Oriyas. Above vernacular journals and associations glorified our culture and tradition and appealed to people participated in the mass movement.

Another problem arised in Sambalpur when British Govt. tried to abolish Oriya language from offices. In 1895 the Chief Commission of Central Provinces decided to introduce Hindi as the official language in the Sambalpur district. The authority of British Govt. realized that it was difficult for Hindi speaking officers to carry out their official work due to ignorance of Oriya language. It was a harmful decision of the Chief Commissioner of Central Province, as it was against the interest of the majority of the Oriya speaking people. Hindi was introduced in the primary schools of Sambalpur and the Govt. Officials posted there were required to pass a

Hindi test. Not only the district of Sambalpur but also through out Orissa this act raised a storm of Protest. The people of whole Orissa strongly protested against this decision. The Utkal Sabha sent memorial to the Viceroy Lord Elgin on 20th June 1895 against the faulty decision. All protests were in vain and by the end of 1895 Oriya was abolished in the court of Sambalpur. The Sambalpur Hitaishini published under the editorship of Nilamani Vidyaratna from Bamanda, played an important role for the restoration for Oriya language. A memorial against the imposition of Hindi on the Sambalpur people by the Central Provinces Government signed by three thousand people was sent to the Viceroy Lord Elgin in June 1895. Some important Oriyas of Sambalpur met Andrew Fraser, the Chief Commissioner of Central Provinces regarding the restoration of Oriya language in Sambalpur. A deputation of prominent persons of Sambalpur consisting of Madan Mohan Mishra, Balabhadra Suar, Braja Mohan Pattanaik, Bihari Das Mahant, and Sripati Mishra also met the Governor General at Simla to apprise him about the language problem of Sambalpur. For this cause prominent poet of nature of Barapalli Gangadhar Meher fought bravely to achive the goal. After long struggle Oriya language was restored in Sambalpur with effect from 1st January 1903. Now it is a holy duty for all Oriya speaking people to do something for their mother language. On the occasion of the Utkal Divas, we should take a vow to develop our Oriya language.

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## Antiquity of Arkakshetra Konark

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Konark, popularly known as *Arkakshetra* is one of the important urban centers of ancient Orissa. It is otherwise known as *Padmakshetra*. It is one of the five great religious *kshetras* (pilgrimage centers / sacred places) located in Orissa, the other four being Puri, Bhubaneswar, Mahavinayak and Jajpur. Besides religious importance Konark being situated on the coast of the Bay of Bengal had also commercial importance as well. The place, however, is very famous for the stupendous Sun Temple which has attracted thousands of visitors from different parts of the world. The temple is also known as Black Pagoda in contradistinction to the White Pagoda - the Jagannath Temple of Puri (white washed Temple), a name given to it by the early European mariners<sup>1</sup> for whom it formed a prominent landmark in their coastal voyage. It is included in UNESCO's World Heritage List in 1984, and 'considered to be of outstanding value to humanity', and belong to all mankind.

Konark (lat. 19°53'N; long. 86°06'E.) is situated within 3 km of the Bay of Bengal in the Puri district of Orissa. The place is well connected by good all-weather motorable roads from Bhubaneswar, the capital city of Orissa and Puri, the district headquarters. The road distance is 66 km from Bhubaneswar and 85 km from Puri via Pipli. It is 35 km from Puri on marine drive. The nearest rail heads are Bhubaneswar and Puri on

the South Eastern Railway and the nearest airport is Bhubaneswar. Regular public and tourist bus services and taxis are available to reach the spot. Konark, Puri and Bhubaneswar traditionally formed the 'Golden Triangle' on the tourist map of Orissa. The sight of early morning sun-rise at the sea beach near Konark is unparalleled.

The name Konark like Bhubaneswar is in most likelihood derived from the name of the presiding deity Konark, which means the Arka (sun) of Kona (corner). The kona or corner is presumably so being in relation to *trikona*, in the corner direction of which the temple was erected. The determination of the antiquity of the site, however, is a baffling task. Scholars have divergent opinions in this regard. In the opinion of W.W. Hunter<sup>2</sup>, Konark signifies Kona+Arka, the corner of the sun, or the corner of *Arka Kshetra* i.e. the corner of the region of Orissa, dedicated to the Sun". From an analysis it is evident that the area in and around Konark is full of antiquities, and systematic survey is likely to result in the discovery of the remains of ancient temples and sculptures.

The antiquity of Konark as a famous *kshetra* (pilgrimage center) for sun worship, however, is substantiated in numerous texts such as the *Brahma Purana*, the *Tirtha Chintamani* and the *Kapila Samhita*. Legends as embodied

in the *Kapila Samhita* (a work of the 14th Century A.D.), the *Madala Panji* (Chronicle of the Jagannath temple at Puri) and the *Prachi Mahatmya* (all three are the later Orissan Texts) take the sanctity of Konark back to the mythical times. Debala Mitra<sup>3</sup> is of the opinion that legends of these late texts are an obvious adaptation of a much earlier tradition as recorded in the *Bhavishya Purana* and *Samba Purana*. According to these *Puranas*<sup>4</sup>, Samba, son of Sri Krishna and Jambavati was overly proud of his handsome appearance and once ridiculed the divine sage Narada. Narada who even ordinarily was known as a mischief maker, took recourse to an unsaintly scheme to avenge himself. By a cunning device he led Samba to the secret bathing place of his step mothers who were struck with his personal charm and wanted to enjoy his company. Slipping quietly Narada led Krishna to this spot. Incensed at his son's apparent lack of propriety, Krishna cursed him to be smitten with leprosy which would obviously affect his beauty. Panic-stricken Samba plead his innocence, but as the curse could not be withdrawn, he was advised to practise penance in the Maitreyavana/ Mitravana, near the Chandrabhaga river for 12 years to propitiate Surya (Sun God), the healer of all skin diseases to cure him of his disease. Samba acted upon the advice. After 12 years of severe penance Samba succeeded in pleasing the Sun God and was cured of his illness. In gratitude, he decided then and there to erect a temple in honour of the God. Next morning, while Samba was taking bath in the Chandrabhaga he discovered an image of Surya standing on a lotus pedestal holding two lotuses in his both hands. He carried the image to his *Ashrama* (hermitage in the Mitravana) and installed it in a temple built by him. According to the *Bhavishya Purana*<sup>5</sup> as the local Brahmins did not agree to worship the image, Samba brought eighteen Maga/ Magha

families (the sun worshippers) from Shakadvipa (Iran) who not only performed the rituals, but also popularized the cult of sun worship in this part of the country. Scholars tries to identify Chandrabhaga with the Chenab river in Punjab, a tributary of the Indus and thus, locates the site in the Punjab (modern Multan). They even says that the shifting of the legend to Konark was done obviously at a period when the locality became a center of Sun worship, the motive behind it being no doubt, to augment the sanctity and fame of the new center by making it the site of Samba's original temple".<sup>6</sup> This argument of the scholars on the following grounds, however, is far from satisfactory. Firstly, when a river originally is known as Chandrabhaga in Orissa, there is no need to identify it with the Chenab of Punjab. Secondly, the Mitravana, has been identified with the Konark area, and thirdly, sun worship appears to have been very popular as early as sixth/seventh century AD in Orissa. The *Brihat Samhita*, a work of the 5th century A.D. mentioned that the countries of Odra, Kalinga (ancient names of Orissa) and their people are under the direct influence of the sun. Both the *Prachi Mahatmya* and the *Kapila Samhita* (chapter-III) have identified *Tapovana*, other name of Maitreyavana with the present site of Konark or *Arka Kshetra*<sup>7</sup>. The *Kapila Samhita* further refers to it as *Ravi Kshetra*. The *Brahmanda Purana* and the *Oriya Mahabharata* of Sarala Das have relate that Samba propitiated the Sun God at Konark<sup>8</sup>. From a general view point if one analyse the location of Konark which is at present even in an isolated location one can arrive at the conclusion that Samba's Maitreyavana could be no other than the modern Konark in Orissa. A. Chatterjee<sup>9</sup>, an officer of the Dept. of Archaeology, Govt. of India who had been at Konark for several years (in the 1950's) on the basis of unearthing of a small brick

temple at the South-Western corner of the present temple compound, is of the assumption that it is the one which possibly was built by Samba. From the above analysis it seems to be more appropriate and convincing that the place of Samba's penance could be none other than the present Konark in Orissa. Further, although Samba is a Puranic figure on the basis of surviving architectural, iconographic and stylistic evidences of the Mahagayatri or Mayadevi temple which according to T. Donaldson,<sup>10</sup> 'originally dedicated to Surya, and not to his consort' it is evident that the temple (Mayadevi) was erected prior to the Surya Deul of Narasimha I. Thomas Donaldson<sup>11</sup> further states that it is quite possible that the temple (late 11th or early 12th century) was converted to the worship of Devi after the construction of the Surya Deul with its Puja-image being replaced by an image of the goddess or consort of Surya".

The Greek sailor, Ptolemy<sup>12</sup> (c.2nd CAD) in his Geography has referred to it as Kannagara. From his geography it appears that like Palur, being situated on the coast of the Bay of Bengal, Konark prospered as a great center of maritime trade, and had contact with far off countries of South East Asia. Recent archaeological excavations at Kuruma, a ruined Buddhist monastery, north-east of Konark (8 km) and at Khalkatapatna, an ancient sea-port, 11 km south-east of Konark on the left bank of the river Kushabhadra substantially attested to the maritime importance of Konark.<sup>13</sup> It is also apparent that in ancient times both the rivers Chandrabhaga and Kushabhadra were quite navigable and might have served as the link channel with the sea for navigation and transport of huge blocks of stone for the construction of the Sun temple. It is also evident that at the time of construction of the temple the sea was quite nearer which might have receded only in the recent past owing to the tectonic movement. The depiction of a giraffe,

purely an African animal in the sculptures of the Sun temple at Konark evidently proves that the area had overseas commercial link, even with far off Africa. Its depiction in the temple suggests that in those days either people of Kalinga might have gone to Africa and saw the giraffe or one giraffe must have been brought to Orissa by some merchants enabling many to see it. On the *Beki* (parapet) of the *Jagamohana* of the Sun temple, the Martanda Bhairavas are also shown as dancing on boats. Alberuni,<sup>14</sup> in the 11th century A.D. refers to a place named '*Arku-tirtha*' southward of Prayag towards the coast. *Arku-tirtha* of Alberuni has been identified with Arka Kshetra or Konark, the site of the magnificent sun temple. Konark is also known as '*Bhaskara Tirtha*', so *Arku-tirtha* of Alberuni is no doubt the *Arkakshetra* or Konark.

Various theories have been propounded regarding the purpose of selecting the site and erection of such a mammoth monument at Konark. There is no doubt about the fact that the place enjoyed religious sanctity from the earliest times. According to one observation it was the mother of Narasimha Deva who suggested him "for building a very large temple for Sun God at Konark, the only among the important four *Kshetras* that was still without a big shrine."<sup>15</sup> Surya (Sun God) is believed to be the healer of diseases, especially leprosy, and the bestower of wishes from very early times; and it is not unlikely that the temple is a worthy thanks - giving of the powerful ruler Narasimha Deva following either his recovery or the fulfillment of his prayer, perhaps for a healthy son. On the basis of this it can be supposed that Narasimha himself was suffering from leprosy and upon being cured of this affliction by the grace of the Sun God he built a temple in gratitude. From another angle it is said that Narasimha built the temple out of gratitude upon being blessed with a son by the boon of the Sun

God. From an analysis of the first theory, i.e. Narasimha suffering from leprosy seems to be untenable while the second theory receives some support from the fact that he named his son Bhanudeva (Bhanudeva means Sun God), the first solar name in the royal line.

Konark, however, is renowned throughout the world for its imposing temple of the Sun-God, aptly extolled as the most exquisite memorial of Sun Worship in India. Narasimha Deva I, popularly known as Langula Narasimha, (AD 1238-1264), the great Ganga monarch whose kingdom was extended from the Ganga in the north to the Godavari in the south and under whom Orissa witnessed the zenith of prosperity is credited to have constructed the colossal Surya Deul (Sun temple) at Konark. The temple was dedicated to the Sun God (Arka), popularly called Biranchi-Narayana.<sup>16</sup> Although there is no mention of it in records of Narasimha himself, a copper plate inscription (verse 86) of Narasimha II, dating to Saka year 1217 (1295 AD) records that "king Narasimha built at Kona-kona, a place of great renown, a temple for the Sun to live in with the other gods"<sup>17</sup> which is also repeated in the laudatory verses of succeeding Ganga rulers. King Narasimha of the verse has been taken to be Narasimha I of the Ganga dynasty, who, according to chronology ruled in Orissa from 1238 AD to 1264 AD. In the *Madala Panji*<sup>18</sup> it is recorded that Langula Narasimha Deva laid the foundation of the temple in the third *anka*. It is also mentioned that he appointed Shivai Samantara Mahapatra as superintendent for building the temple. According to the *Baya Chakada* (a palm-leaf manuscript which described the building operation of the temple), work commenced on the temple towards the end of the fifth *anka* of Narasimha's reign and ended some twelve years, ten months, and fourteen days later during his eighteenth *anka*.<sup>19</sup> The image of

Surya accordingly was installed on Sunday, the seventh day of *Magha Sukla Paksha* (*Magha Shukla Saptami*), 1258 AD. On the basis of some sources, traditionally, however, it is believed that 1200 *shilpins* (artisans / craftsmen) completed the grand monument after long 12 years and the consecration of the temple was held on Sunday which fall on *Magha Shukla Saptami*. The name of the chief architect (*Sutradhara*) was Bishu Maharana.

In literature and tradition Narasimha-I is referred to as Langula Narasimha or Langulia (one having a tail). The exact significance of the epithet Langulia is not known though it has been speculated that perhaps he had a protuberance of the spinal cord, or a physical deformity of some kind, which he wanted to get removed by building a temple dedicated to the Sun God. But it is a well known fact that Narasimha was a healthy person and an energetic ruler, and was renowned for his strength and skill in all athletic exercises. It is then presumed that "the epithet became popular as the king was compared to an angry lion which usually shows a raised tail".<sup>20</sup> In the *Ekavali* of Vidyadhara,<sup>21</sup> a court poet of Narasimha, the king is compared to the lion *avatara* (incarnation) of Lord Vishnu. Some scholars, however, surmised that the temple was erected as a memorial by the ambitious monarch to commemorate his successful military campaigns against the Muslims. This speculation is plausible on the basis that the construction of the temple apparently began soon after Narasimha-I's military success against the Muslims and that there is a preponderance of military activities appearing in the decorative programme of the temple. K.C. Panigrahi<sup>22</sup> observes, "His (Narasimha's) victory over the Muslims of Bengal and his acquisition of the southern districts of western Bengal must have enormously raised his prestige in the eyes of the contemporary Hindu rulers and augmented his

resources, which in all likelihood enable him to undertake the construction of a stupendous structure like the temple of Konark, designed to exhibit his power, prestige, opulence, devotion and perhaps to commemorate his victory also". Abul Fazal<sup>23</sup> in corroboration to this, even states that it is a 'mighty memorial to posterity'. Further, the *Gangavamshanucharita* of Vasudeva Somayaji (18th Century AD) states that Narasimha to surpass Anangabhima III who had built the Jagannath temple at Puri as well as to earn undying fame, built the sun-temple in an over ambitious scale.<sup>24</sup> It may be also mentioned that Narasimha I in order to obtain the support and loyalty of his subjects among whom Sun Worship was popular, constructed this gigantic monument at Konark which was famous for sun worship. Prior to him the Kesharis and his Ganga predecessor constructed the Lingaraj temple and the Jagannath temple respectively for the same purpose. From the above analysis it is gleaned that the principal motive for erecting such a colossal structure were both devotional and to acquire fame and glory (*kirti rupena*). The temple played a significant role in the socio-cultural life of the Orissan people through out the medieval period. The sanctity and glory of this temple as a wonderful monument has spread far beyond the limits of Orissa. The Vaishnava saint Chaitanya (1486 to 1533 AD) in course of his sojourn visited this place. In admiration of the monument, Abul Fazal<sup>25</sup> in his *Ain-I-Akbari* (Sixteenth century AD) mentions, "Near Jagannath is a temple dedicated to the Sun. Its cost was defrayed by twelve years revenue of the province. Even those whose judgement is critical and who are difficult to please stand astonished at its sight".

This wonderful monument unfortunately at present is in a state of ruin. It is said that the *Kalasa*, which was of copper and the *Padmadhavaja* (the lotus finial) have been carried

away by the Muslims in course of their attack on the temple after the death of Raja Mukundadev in 1568 AD. In the 18th century the chlorite pillar, called *Aruna stambha* was shifted to Puri by the Marathas who planted it in its present site in front of the Jagannath temple. About the collapse of the main tower scholars have various speculations. Some ascribe it to the subsidence of the foundation and others to a shock of earthquake or lightening while some others doubted if the construction of the temple was ever completed. But the theory of non completion is quite untenable and it is sure that the temple was completed and was under worship for many years. Vachaspati Mishra says in his *Tirthachintamani* (a work of 13th CAD) that one should make three circumambulations round the temple of the Sun and then, with flowers in hands and speech restrained, enter into the temple and worship the sun.<sup>26</sup> Adikabi Sarala Das (15th CAD) in his *Mahabharata* has clearly mentioned that sun was worshipped at Konark during his time.<sup>27</sup> Similarly, at no part of the plinth of the temple there is any sign of sinking or unequal settlement because of the weak foundation. Lightening can also hardly affect such a mammoth edifice. We have also no concrete evidence to corroborate such views. It however, appears that the structure crumbled down gradually followed by the desecration of the temple. Though the temple is in a dilapidated condition, its beauty and charm attract tourists and visitors, from far and wide through out the year. It is indeed, a splendoured gem of Orissan art. It's beauty can not be described in a few words. It is to be seen, enjoyed and savoured, not once but again and again, for it is truly a thing of beauty, a joy for ever. The place is so sacred that every year on the occasion of the *Magha Sukla Saptami* (the seventh day of the bright half of the month of *Magha* in January-February), the great festival of the Sun God or the

*Chandrabhaga Yatra* thousands of pilgrims flock to Konark from far off places to take bath in the Chandrabhaga, view the rising sun from the beach and worship the *Navagrahas* (nine planets) inside the temple complex. The remaining structure of the sun temple and the ruins around profoundly testify till today the boundless creativity of the Orissan artists and their impressive invaluable contributions to the treasury of Indian art and building technique.

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## A Little Known Sun Temple At Palia

Harekrushna Aich

The glorious heritage of sun worship is very old and dates back to one of the early civilizations of the world-"the Indus Civilization." Besides, the legendary anecdote behind the celebration of Samba Dasami on which day people offer devotional offerings to Surya is another tradition of sun worship. The standing testimony of Sun temples in India viz., Modhera in Gujarat, Martanda in Kashmir, Osian in Rajasthan confirms it. In Orissa, besides the world famous Sun Temple at Konark we find two more Sun Temples, one at Buguda in Ganjam and another at Palia in Bhadrak District. The Sun Temple at Palia is popularly known as Biranchi Narayan Temple.

Village Palia, which is located 15 km south of Bhadrak on the way from Bhadrak to Chandabali occupies a significant place in the cultural map of Orissa. Today, the standing Biranchi Narayan Temple speaks about the heritage of Surya Upasana in Orissa.

Biranchi Narayan is another name of Sun God, the god of light and lustre. The existing temple is dedicated to god Biranchinarayan who is enshrined as a crudely four-faced image of Sun. A square sized stone slightly tapering towards the top contains four carved images of Sun god in relief on the four sides of a slab.<sup>1</sup> The figures hold two lotuses in two hands as usual. The images are sculpted as standing on chariots drawn by seven horses.

In general the temple exhibits the Kalingan style of temple architecture.<sup>2</sup> Architecturally, the temple consists of a *deula*, its *bada* or the wall portion pierced by an entrance portal on all four

sides. The temple stands on a platform which is 3'3" high and decorated with crudely carved wheels on its sides, imitating the chariot of Surya, suggesting influence from the sun temple at Konark. The manner in which the *pistha* juts out in front of the *rahas* indicates that the original ground plan incorporated *nisa*-shrines in front of the *parsva-devatas* which suggests that the temple dates to the 13th century or so.<sup>3</sup> The architectural fragments of the *jagamohana* and possibly a *nata-mandira* (dancing hall) scattered in front of the temple, are the essential architectural features of Orissan temple architecture during Ganga period.<sup>4</sup>

The *bada* of the temple is 20 feet square and has a *pancha-ratha* plan. The *pabhaga* is 2'10" high. The *jangha* is divided into *talajangha* and *upara jhangha* by a set of mouldings known as *bandhana*. The *talajangha* is 2'6" and the *upara jangha* 2'4" in height.<sup>5</sup> The decorative programme is completely obliterated by plaster or replaced by plain stone. Except for a few *vidala* and *alasa-kanya* motif inserted into the *anuraha* recesses there are no surviving traces of sculptural images on the *bada*. The *rahas* have been transformed into doors spanned by cusped arches with *makaras* at the sides and a *kirtimukha* at the apex surmounted by a small *mastaka* consisting of a *ghanta*, *amalaka* and *kalasa* all devoid of ornamentation. The face of the arch is relieved with scroll work consisting of floral rosettes framed by a meandering vine and decorated with a few *hamsas*; the design being quite modern. The conception of a four doors shrine with framing *toranas* again suggests influence from Konark

where the *jagamohana* was conceived with four doors framed by *toranas*.<sup>6</sup>

*Baranda* divides the *bada* portion from the *gandi*. The *gandi* continues the *pancharatha* plan of the *bada*. The *pagas* are heavily plastered and the underlying decorations, if any, are not visible. At the base of the *kanika* and *anuratha* is modern *Kirtimukha* mask above a *caitya* housing a face which possibly covers a *kirita* design generally found in the 13th century temples. At the base of the *raha* is a set of horizontal mouldings which serves visually as a *pabhaga* for a large *anga-sikhara* which extends half-way up to the *gandi*. The *anga-sikhara* is *tri-ratha* in plan and has a projecting *gaja-kranta*. Above the *anga-sikhara* is a *pida-mundi*, *torana* design or a large Hanuman on the various sides; all modern motifs and near the top of the *raha*, a second *gaja-kranta*.<sup>7</sup> There we find *dopichasimhas* and *bekibhairavas* in the *beki* which probably dates from the 13th century though the latter are normally associated with Saiva temples. Above the *raha* on the front facade the image of Garuda is inserted into the *beki*. The *khapuri* covering the *amalaka* is extremely pronounced and surmounted by a second, small *amalaka*. A *chakra* appears on the finial. There are in addition numerous modern figure motifs carved on the *anuratha* and *kanika*, most of them being erotic.

The peculiarities of the temple are the two door-jambs of the eastern door. Probably originally they belong to a Saiva temple and re-used in the present temple at the time of renovation. The sculptures and carvings of the two door-jambs bears close resemblance to the Siva temples of Bhubaneswar and Khiching of the 10th or 11th century A.D.<sup>8</sup>

The *dvarapalas* that have survived are also different. In the best-preserved set the guards twist their body and rest on an uplifted foot on the blade of an axe while one arm crosses the body to rest on the handle of the weapon, a rare Orissan pose which appears only in a few

temples.<sup>9</sup>

The temple has the unique distinction of four doors, absence of *jagamohana*, provision of a platform and installation of the God Biranchi Narayan facing to all directions.

The most interesting remains at Palia are three detached images now loosely placed within the sanctum, all of chlorite and having unusual iconographic and stylistic features.<sup>10</sup> The first is a ten-armed Mahisamardini accomplished with her usual attributes engaged in killing the demon. Stylistically the image can be ascribed to the late 11th or early 12th century. The other detached images are rare Orissan examples of Vishnu Anantasayana and Krishna Govardhana.<sup>11</sup>

Architecturally, the temple can be dated to the 13th century or so. The temple was renovated and reconstructed in the beginning of the 20th century by the generosity of a local zamidar.<sup>12</sup>

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## The Perishing Tradition of Osha, Brata and Mela in Orissa : An Overview

Pratap Kumar Dash

Orissa has a good deal of well-known tradition of Oshas, Bratas and Melas. The ceremony and sanctity of these traditional religious festivities are unparalleled. But these days, such occasions seem to become less lively and some of them are gradually perishing too. Thus, I would like to make it known to the world, especially to the modernised Oriyas who are least aware of it. There are atleast 18 major Oshas in a year. They are *Budhei Osha* (known as *Budhei-Sudhei* observed on wednesdays in the month of Bhadrab and goddess Bimala or Tarini is worshipped with the establishment of the idol of Buddhiman in a *sila*), *Chaitra Mangala Osha* (observed on Tuesday in the month of Chaitra and goddess Mangala is worshipped), *Alana Osha* (observed in the month of Ashwina and goddess Lakhmi is worshipped), *Shani Osha or Tota Osha* (observed every Saturday, Lord Shani is worshipped in a mango grove), *Janhi Osha or Tulsi Puja* (observed in the month of Aswina, moon god and Tulsi are worshipped finally on the day of Kumar Purnima), *Bata Osha* (where the bhogas are covered with a branch of Bajramuli, Lord Jama is worshipped). *Dutiya Osha or Puajiuntia* (known as Dutibaman Osha, observed in Ashwina, worship of Sun God, making the sand effigies of fox and eagle, the branch of Apamaranga is collected for the purpose), *Danda Panhara* (observed in the

month of Pausa, worship of Lord Shiva), *Sathi Osha* (observed in Bhadraba, goddess Sathi is worshipped), *Kanji Anla* (observed in Margasira, goddess Sathi is worshipped with other puja items like bitter kiper, *kanji*, radish curry, *poi plant*, *Balunga* and plant of saru), *Sukutuni osha or munibara bani*, (Lord Shiva and Parvati are worshipped), *Nisha Mangalabara Osha* (observed in the month of Ashswina and Mangala is worshipped), *Margasira Gurubara or Dhanamanika* (observed in Margasira and goddess Lakhmi is worshipped), *Benatia osha*, *Purnima Osha*, *Bada Osha*, (observed in the month of Kartik, Lord Shiva is worshipped).

There are atleast 32 Bratas, observed in Orissa in a year. They are *Santoshi Mata Brata* (observed with fasting on every friday in which goddess Santoshi is worshipped and pickle is not eaten), *Sudasa Brata* (observed in Kartika, goddess Lakhmi is worshipped), *Kedar Brata* (in which Kedarnath is worshipped, with 21 forest flowers and 21 betel nuts), *Sumbadasami Brata* (the sun god is worshipped), *Radhastami Brata* (worship of Radha), *Somanath Brata* (observed in Bhadrab, Lord Shiva is worshipped), *Kukkuti Brata* (observed in Bhadrab, Lord Shiva and Parvati are worshipped), *Pandu Osha Brata* (observed in Margasira and worship of Judhisthira), *Sabitri Brata* (observed in Jyestha, Lord Jama is worshipped), *Nagala Chaturthi*

(in Kartik, worship of Shiva), *Sankata Chaturthi* (observed in the month of Magha, worship of Shiva and Parvati), *Rabinarayan Brata* (observed in Margasira and worship of the sun god), *Balitrutiya or Tija Brata Katha* (observed in Bhadrab and Lord Shiva is worshipped), *Sambara Dasami* (observed in the month of Pausa, worship of Shiva), *Shibaratri Brata* (observed in Phalguna and worship of Shiva), *Rai Damodara Brata* (in Kartika and worship of Jagannath), *Shri Krishna Janmastami Brata* (in the Bhadrab and worship of Lord Krishna), *Ananta Brata* (In the month of Ashwina and worship of Ananta murti or Basuki), *Pusa Rabibara Brata* (in the month of Pausa, worship of the sun god), *Binayaka Brata* (in Bhadrab and worship of Lord Ganesh), *Skanda Sasthi Brata* (observed in Chaitra), *Magha Brata*, *Guru Panchami Brata* (in Ashwina), *Guru Purnima Brata* (in Pausa) *Roosi Panchami*, Baisakha, Sita Nabami Brata (in Jyestha) *Ramba trutiya* (in Jyestha), *Bipattarini Brata*, *Gouri Brata*, *Kartika Brata*. There are almost seven *Melas* observed these days. People observe them in the specific days of a week which are not overlapped with each other. They can do it round the year. The *Melas* include *Trinath mela* (observed on Sunday and worship of Bramha, Vishnu and Maheswar), *Sanishchara Mela* (observed on Saturday and worship of Shani), *Nabagraha Mela* (worship of the nine grahas on a specific day in consultation with the Purohit), *Tarini Mela* (observed on Tuesday), *Panchanana Mela* or *Akhandalamani Mela* (observed on Monday), *Astasambhu Mela* (worship of Lord Shiva) and *Hanuman Mela* (observed on Saturday).

The source of these Oshas, Bratas and *Melas* goes back to the ancient times. Some of them are directly derived from Bhagabat (Kartika and Janmastami Bratas), where as most of them

are derived from *The Ramayana*, *The Mahabharata* and *Shiva Purana* etc. However some of these are traditionally observed. The language of most of such writing are in the nine lettered lines in couplet. But some are described in prose too. Some of these books are written by a few identified persons whereas most of the writings are written by anonymous writers. The literature of such religious books mostly refer to folk traditions and settings. Besides we have a series of pujas like *Baluka puja*, which are observed rightly too. Mostly the Oshas and the Bratas are observed by women of Orissa. But the *Melas* are observed by all the family members. Most of such Oshas, Bratas and *Melas* are observed traditionally. They are highly religious although some unreasonable systems are there. Each Oriya family must wait eagerly to such an occasion in a year. These constitute the essence of Oriya tradition. Most of such occasions are observed by bramhin families. Even people of other castes also observe them with a greater sanctity although they depend upon a bramhin to perform the puja at times. However, the advent of modernity has already hampered such traditions. People in various parts of Orissa observe them as a traditional part of seasonal worshippings and some also observe it farcically. This seem to become gradually less pompous and lack of life.

The get-together on such occasions imply a lot to the people of Orissa. This amounts to a greater cultural unity and establishes good relationship among the neighbours variously. These Oshas are usually observed in certain places which are called as *kothi*. But still some Oshas and Bratas are observed at the altar or even in the temple of gods and different type of food items such as fruits like coconut and banana are taken as *bhogas* commonly. Along with *hulahuli* and *haribol* sound, these pujas are performed in

religious congregations. But in case of Yajnya or Jagar Melas, at the end, a *homa* is arranged where a coconut is burnt as a matter of religious ritual.

In such occasions the idols or photos of the particular gods and goddesses are well decorated and installed in the proper direction (usually eastward or westward). Different flowers and incense sticks etc are also set. But some occasions are there when specific things are arranged as in case of Shanischar mela iron nails and teal oil are essential. For Trinath mela, betel, betelnut and sacred thread are required. It is a rule that in the time of Janhi Osha, none of the girls would snatch janhi or its flower. Most of such occasions are vegetarian in nature too. Cakes are prepared from unboiled rice and biri, where as *khiri* can be prepared from unboiled rice and molass or sugar. People prepare these *bhogas* using ghee and not any edible oil as ghee is taken as a pure product. In Alana Osha, no salt is eaten. In case of the worshippings of Vishnu, the use of *Tulsi* is there where as in case of the worshippings of Shiva, Parvati or Kali, *bela* leaves are used. For all the goddesses, vermilion is required. In case of goddesses Mangala and Kali, China rose is important, where as in case of goddesses Lakshmi, white flowers as well as lily like flowers are arranged. For Shiva *Gayasa* and *Dudura* are important flowers. Such occasions are often associated with pure dung of a cow as dung is marked auspicious. *Panchamuruja* (made of a specific stone and colours of five kinds) and *pancha mrita* (raw milk, ghee, curd, honey and molass) are often sprinkled for makings the altar pure. A *Purna Kumbha* is set with pure water and a small branch of mango with more than six leaves kept on it and is placed on the right side of the altar to mark the auspicious moment.

In such Oshas, Bratas and Melas mainly Lord Vishnu or Krishna, Lord Shiva and Adishakti

or Mangala or Durga and goddess Lakshmi are worshipped. But as the ancient Oriya people had faith and honour for several other gods, goddesses, stars and planets, they used to worship the sun on the occasions of *Samba Dasami* and *Rabinarayan Brata*. They worship Lord Jama or Pluto on the occasion of *Jama Dutiya Brata Osha* and *Sabitri Brata*. Lord Ganesh is worshipped for the auspicious purposes on the *Ganesh Brata*. Ananta or Basuki the bearer of the earth is worshipped in the Ananta Brata. Snake, the *Bahana* of Lord Shiva is worshipped on *Nagala Chaturthi*. The moon is worshipped on *Kumar Purnima*. Lord Hanuman is worshipped in *Hanumana mela*. Even the nine planets or Grahas are worshipped in the *nabagraha mela*. In some occasions, instead of photos or effigies, stone idols (as in *Budhei osha*), turmeric idols (as in *sathi osha*), sand (as in Baluka Puja) are made for worship.

These occasions are set in a year as per strict astrological calculations as mentioned in *Panji*. Preparation of cakes and sweets, invitation to neighbours and relatives, distribution of bhogas among them are the other ceremonious parts of them. Some special food items are prepared to observe these festivities. On sudasa Brata *mandas* are prepared. In Manabasa, Khiri, Khechudi, Kakara and Chakuli are prepared. In Sankata Chaturthi Bundi is prepared from fried unboiled rice. In Dutiya Osha, many varieties of fruits and vegetables are arranged for bhoga and are used in the following day to prepare a curry called *ghanta*. We find that the fruits like *jambila*, *naranga*, *kerandakoli*, *padma puskar* (from padma) are required on the occasion of Dutiya Osha. In *Danda Panhara* hints about the food items in Orissa are given. *Dudha gainthala*, *mula kanji*, *muga manda*, *muga paiti*, fish-pepper curry etc. are mentioned in the same book. It is further mentioned in this book that when a

child gets birth, its fifth day is celebrated as *panchwati*, sixth day as *sathi ghar*, 7th day as *uthiari*, 10th day as *Dushi Bandapana* and 12th day as *Bara Patra*.

Apart from instructions regarding religious faith, these books also suggest some of the important things like prohibiting killing of bramhins, not committing adultery, not to kill cow, to donate wealth and money to bramhins and poors, to establish love and faith among husband and wife mutually and to adopt the vedic duties of *Dharma*, *Kama*, *Artha* and *Moksha*. These books speak of loyalty of family life as well as to other social institutions. Thus, such an important under current of Oriya culture ought to be saved by Oriyas amidst all oddities.

#### Notes

1. *Sila* - a flat and sized stone meant for preparing spice paste.
2. *Kanji* - a kind of curry prepared with broken rice, raddish, sour - rice- water and *bhursunga* leaves.
3. *Poi* - a creeper used in curry.
4. *Balunga* - riceless paddy stalks.
5. *Saru* - a common vegetable which grows underground.
6. *Kothi* - a particular place of worship, especially small temples or a particular room where all gather for worship.
7. *Jachagnya* - offering made for certain fulfilment of wish.
8. *Hulahuli* - the enchanting of auspicious sound made by women while worshipping.
9. *Haribol* - making a sound together by men in the name of god.
10. *Homa* - a major part of puja that takes place with offering of sal wood, pure ghee, pured in a *shruba* on a small sand heap at the altar.

11. *Gayasa* - a kind of wild flower.
12. *Dudura* - a kind of bell - shaped flower
13. *Panji* - a book containing astronomical calculations regarding festivals, ceremonies and cultural informations of our tradition.
14. *Manda* - a kind of stuffed cake, round shaped having either coconut or mung in its centre, prepared either from flour or unboiled powder rice.
15. *Kakara* - a flattened cake of the kind of manda.
16. *Chakuli* - a flattened and thin cake prepared in an earthen pan called *palama*, prepared from biri and rice.
17. *Bindi* - a cake of handful size prepared from powdered fried unboiled rice, molass, coconut scraps.
18. *Ghanta* - A widely liked curry of mixed vegetables.

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# Hypertension

*Soma Panda*

The heart is a beating muscle that pumps oxygen rich blood to the body through a network of arteries. As the blood moves through the arteries, it exerts pressure against the walls of the arteries; this force is called blood pressure. Blood pressure is expressed as two numbers, systolic pressure and diastolic pressure. Abnormally high pressure within the arteries is called hypertension, or high blood pressure. People with mild to moderate hypertension may not experience any symptoms. If left untreated, hypertension can eventually damage the heart and blood vessels. Millions of people worldwide suffer from hypertension or high blood pressure. Living a heart healthy way in today's high stress, fast food world is not easy. Most cases of high blood pressure have no cure, but the overwhelming majority can be controlled and managed with diet and medication. This paper presents a full picture of hypertension and its related issues.

## **Introduction**

Psychosomatic disorders are disorders that have physical symptoms, caused or can be worsened by emotional factors. Hypertension is thought to be a psychosomatic disorder, a form of cardiovascular disease. The cardiovascular diseases are medical problems involving the heart and blood circulation system. Hypertension can adversely affect the heart and blood circulation

system having serious consequences like congestive heart failure and atherosclerosis.

## **Heart**

A muscular organ that maintains circulation by pumping blood throughout the body. It consists of two upper chambers called the atria, and two lower chambers called the ventricles. Electrical signals make heart contract to pump blood.

## **Blood Pressure**

Blood pressure is a measure of the pressure or force of the blood against the walls of the blood vessels or arteries. The pressure is measured in units called mm Hg (a measurement that is short for millimeters of mercury).

Since the pressure changes when the heart contracts and relaxes, blood pressure is expressed as two numbers :-

The systolic pressure represents the pressure when the heart contracts and forces blood into the blood vessels. This is the higher of the two numbers and is usually expressed first (e.g. a blood pressure of 120 / 70 means the systolic pressure is 120 mm Hg.).

The diastolic pressure represents the pressure when the heart is relaxed. This is the lower of the two numbers and is usually expressed second (e.g. a blood pressure of 120 / 70 means the diastolic pressure is 70 mm Hg).

Blood pressure varies considerably throughout the day. It is usually lower while we are at rest, and higher when we are active. Even lying down or standing up can change the blood pressure. Other things, such as emotions, pregnancy, smoking, the general environment and medication can change the blood pressure.

An acceptable blood pressure is less than 140 mm Hg for the systolic reading and less than 90 mm Hg for the diastolic reading. For people with diabetes or kidney disease, an acceptable blood pressure is less than 130 mm Hg for the systolic reading and less than 80 mm Hg for the diastolic reading. A single or occasional blood pressure reading greater than 140/90 mm Hg (or 130/80 mm Hg for people with diabetes or kidney disease) does not necessarily mean we have high blood pressure. If our blood pressure is high when it is measured, we shall likely to tell to have our blood taken again at a later date. Our doctor will not make a diagnosis based on one high reading alone. By keeping a record of our blood pressure on an ongoing basis, we and our doctor can decide whether or not our blood pressure is in the normal range.

### **Hypertension or High Blood Pressure**

High blood pressure or hypertension is a condition in which a person's blood pressure is elevated. High blood pressure is a sign that the heart and blood vessels are being overworked. Normal blood pressure for adults is considered to be below 120/80 millimeters of mercury. Generally, blood pressure above 140/90 is considered to be high for adults.

A new category called pre-hypertension is being used to refer to individuals with blood pressure between 120-139 / 80-89. Such individuals are typically not prescribed medication, but they are advised to adopt lifestyle modifications to help keep blood pressure from rising. Lifestyle

modifications might include weight loss, diet, exercise, reducing salt intake and quitting smoking.

High blood pressure or hypertension is particularly dangerous because it is widespread. According to statistics compiled by the American Heart Association, 25 percent of American adults have high blood pressure. Of those 30 percent do not know they have it, which is why it has been sometimes called the "Silent Killer". Another 36 percent of American adults have poorly controlled blood pressure. Pre-hypertension is present in about 22 percent of American adults or about 45 million people.

### **Signs and Symptoms of Hypertension:**

The majority of people with mild to moderate high blood pressure cannot tell when their blood pressure is too high. In fact, about one third of hypertensive people are not aware of their condition. If symptoms are present, patients may experience chest pain (angina), shortness of breath or other symptoms related to heart disease or underlying damage. Hypertension may cause any of the following,

- \* Fatigue
- \* Confusion
- \* Nausea or upset stomach
- \* Vision changes or problems
- \* Excessive sweating
- \* Paleness or redness of skin
- \* Nosebleeds
- \* Anxiety or Nervousness
- \* Palpitations ( strong, fast, or obviously irregular heartbeat )
- \* Ringing or buzzing in ears.
- \* Impotence
- \* Headache
- \* Dizziness

### **Types of Hypertension:**

Generally, hypertension or high blood pressure is classified according to its cause. High blood pressure that has no known cause is called primary, or essential. Between 90 to 95 percent of causes of high blood pressure are primary. There is no known specific cause. High blood pressure that is caused by another disease or conditions is known as secondary hypertension. In secondary hypertension the cause of the high blood pressure is known and it usually disappears once the underlying condition is controlled or cured. Some of the underlying conditions include sleep apnea, kidney or endocrine disease, pregnancy, cocaine use, smoking, stress, very strenuous exercise, long term over use of alcohol etc. Reno vascular hypertension is a secondary hypertension caused by kidney disease.

There are also a number of other terms physicians use to describe high blood pressure, including malignant and labile or transient. Malignant, or accelerated hypertension is a sudden rise in diastolic blood pressure to over 125. This very high diastolic blood pressure can be associated with damage to the brain, heart, eyes and kidneys. Labile or transient hypertension is a temporary rise in blood pressure during stressful situations. One type of labile hypertension occurs when people get nervous at their physician's office (white coat hypertension)

Some of the other types of hypertension are isolated and resistant. Isolated Systolic Hypertension (ISH) indicates that only the systolic blood pressure is elevated. ISH occurs mainly in older people because systolic pressure increases with age, whereas diastolic pressure can decline after age 55. Resistant hypertension is high blood pressure that doesn't respond to typical treatments and therapies. Because of this, it is difficult to control and often requires lifestyle changes and

two or three medications. People with resistant hypertension are urged to work closely with the physician who manages their conditions and to carefully follow all of the physician's orders regarding diet, exercise and medications.

### **Causes and Risk Factors of Hypertension:**

In 90 percent cases, the causes of hypertension are unknown. Essential hypertension is associated with the following factors:-

- \* Heredity
- \* Race
- \* Sex
- \* Age
- \* Obesity
- \* Sodium Sensitivity
- \* Alcohol consumption
- \* Oral contraceptives
- \* Physical inactivity or lack of regular exercise
- \* Certain drugs such as diet pills or amphetamines
- \* Family history
- \* High cholesterol levels
- \* Smoking
- \* Stress does results in a temporary increase in B.P.

In 10 percent cases, the hypertension is attributed to kidney disease, a hormonal imbalance, a narrowing of the artery, to a kidney a tumor of one of the adrenal glands, or some other anatomic or physiologic abnormality. Secondary hypertension usually disappears when the problem is controlled.

### **Description of Hypertension**

If high blood pressure is left untreated it can cause serious problems on the part of the patients. Hypertension patients are at increased risk of:-

- \* Heart disease (e.g. heart failure, sudden cardiac death, cardiomyopathy)
- \* Stroke
- \* Enlarged heart
- \* Hardened arteries ( atherosclerosis )
- \* Aortic aneurysm ( a weakness in the aortic wall where it balloons out to more than 1.5 times its normal size and is in danger of rupturing), often resulting in sudden cardiac death.
- \* Kidney failure (Uremia)
- \* Retinopathy ( eye disease that leads to loss of vision )

The risk of developing one or more of these serious health conditions increases as blood pressure rises . To help physicians and patients better understand the dangers associated with high blood pressure, blood pressure measurements have been ranked into categories based on increasing severity. The following categories apply to adults ( age 18 and over ) who are not taking medicine for high blood pressure and do not have serious short term illness:-

Stage	Systolic Pressure	And	Diastolic pressure
Optimal	Under 120	And	Under 80
Pre hyper-tensive	120-139	And	80-89
1	140-159	And	90-99
2	160-179	And	100-109
3	180-209	And	110-119
4	210 or above	And	120 or above

Although 120 / 80 is considered ideal, researchers at the NHLBI report that the risk of developing coronary artery disease can begin at blood pressure little higher than 115/75 mm Hg, and that risk doubles with each 20/10 mm Hg increment.

An important exception to the information listed above is noted among patients with diabetes and kidney disease. These patients will require treatment if their blood pressure is above 130/80. Research has found success with a new drug, indapamide. For individuals with high blood pressure and diabetes, the drug was seen to lower blood pressure without affecting blood sugar levels.

### Diagnosis of Hypertension

The diagnosis of high blood pressure begins with the physician taking a patient's full medical history. During the medical history, the physician will ask whether high blood pressure runs in the family and what the patient's dietary habits have been like (e.g. salt intake). The physician will also give the patient a physical examination, which will include checking the patient's blood pressure in both arms while standing and lying down. In some cases, the physician may ask the patient to take his or her own blood pressure at home with the help of blood pressure monitors and bring in a daily log of blood pressure measurements. This strategy will help establish the patient's normal blood pressure pattern and to rule out white coat hypertension. It has also been shown that, in adults of 65 years of age and older, blood pressure may drop somewhat in the first two hours after eating. This may result in an inaccurate blood pressure reading if taken during that interval.

Typically, blood pressure is measured by wrapping an arm cuff (attached to a sphygmomanometer) snugly around the patient's arm and then using a stethoscope to listen to the brachial artery located at the inside elbow on the same arm. The cuff is pumped full of air until circulation is very briefly cut off. Then some air will slowly be let out of the device, loosening the cuff's grip on the arm and releasing the blood to flow freely again. As the air is let out, the examiner

watches the numbers coming down on a simple monitor (Sphygmomanometer) and waits until he or she first hears the heartbeat. The number at which that occurs is the systolic pressure. The examiner remembers this as the numbers continue to come down on the monitor and notes the number at which he or she last hears the heartbeat. The number at which that occurs is the diastolic pressure. Other blood pressure measurement devices may also be used. Some use mercury manometers to measure the pressure and others employ digital readouts.

The cut-offs from normal levels to high blood pressure, with varying degrees of severity, are as follows:-

*Optimal* : Systolic less than 120; diastolic less than 80

*Normal* : Systolic less than 130, diastolic less than 85

*High normal* : Systolic 130-139, diastolic 85-89

#### **High B.P. :**

Stage 1 (Mild) systolic 140-159, diastolic 90-99

Stage 2 (Moderate) systolic 160-179, diastolic 100-109

Stage 3 (Severe) systolic 180-209, diastolic 110-119

Stage 4 (Profound) systolic 210 or above, diastolic 120 or above

#### **Treatment of Hypertension:**

Depending on the severity of high blood pressure, the physician may recommend lifestyle modifications, or lifestyle modification in conjunction with medications. Numerous studies have shown that lifestyle modifications can significantly alter blood pressure. The treatment options for hypertension include non-drug therapy and drug therapy.

#### **Non-Drug Therapy**

\* Quitting smoking- This is perhaps the most important thing a smoker can do to promote his or her own health.

\* Losing weight - Loss of weight in the abdominal area can immediately reduce blood pressure and help reduce the size of the heart. Weight loss accompanied by salt restriction may allow mild hypertensive to reduce or eliminate their need for medications.

\* Eating of healthy diet and avoidance of salty foods which will help reduce the blood pressure. Getting adequate amount of vitamins and minerals like vitamin C, E, B and minerals such as potassium, magnesium and calcium are helpful for reducing blood pressure. Limiting salt intake to 2,000 milligrams (2 grams) per day also help. Individuals should consult with their physician before supplementing their diet.

\* Engaging in regular aerobic exercise - Exercising three to four times per week is helpful for regulating high blood pressure, keeping in mind that the regularity of the exercise is more important than the intensity of the workout. Individuals should consult with their physician before starting an exercise program.

\* Reduce alcohol consumption also help in the reduction of blood pressure.

\* Using stress management techniques - Getting enough sleep and exercising regularly.

Emotional factors may play important roles in the development of hypertension. Studies have shown that cognitive-behavioral therapy, transcendental meditation, active religious faith and participation in religious activities are all associated with reducing blood pressure to healthy levels.

\* Having a pet may also lower blood pressure.

Acupuncture and biofeedback have been found to be helpful in lowering blood pressure for some people.

Women are also encouraged to discuss with their physicians the increased risk of high blood

pressure that results from taking birth control pills, particularly if they are over the age of 35.

### Drug Therapy

In addition to the above lifestyle changes, patients are often prescribed blood pressure reducing medications. These medications include:-

\* Diuretics or "water pills"- Medications that promote the formation of urine in the kidneys, causing the body to flush out excess fluids and minerals, especially sodium. These are often the first medications given to reduce high blood pressure. Though commonly used, they may have unwanted side effects, such as low potassium levels (hypokalemia). A few to name are thiazide, hydrochlorothiazide, chlorothalidon, and indapamide.

\* Alpha blockers and Beta blockers - Medications that inhibit alpha and beta receptors in various parts of the nervous system. These help arteries to relax, thereby decreases the force of the heartbeat and reduces blood pressure. Beta blockers are especially useful in patients with heart disease. Examples of alpha blockers are terazosin, and doxazosin and that of beta blockers are propranolol, atenolol, nadolol, pindolol, and tabetolol.

\* ACE inhibitors (Angiotension Converting Enzyme) - These medications are vasodilators that help to reduce blood pressure by inhibiting substances in the blood that cause blood vessel to constrict. Recent studies suggest that this class of drugs may be superior to others in preventing stroke and heart diseases. A few examples are captopril, enalapril, and lisinopril.

\* Angiotension II Receptor Blockers (ARBs) - This new class of drugs is showing good results and great promise in reducing complications related to high blood pressure. Although beta blockers, ACE inhibitors and diuretics are

currently used most often in the treatment of high blood pressure, ARBs may be prescribed more often in the future.

\* Calcium Channel Blockers - These are vasodilators that inhibit the flow of calcium into heart and blood vessel tissues, which reduces tension in the hearth, relaxes blood vessels and lowers blood pressure. However, most studies have not shown that these agents reduce the risk of death from high blood pressure, and some of these medications may increase the risk of death from high blood pressure. Some examples are nifedipine, nicardipine, verapamil, and diltiazem.

Though some of the newer medications have been shown to lower both blood pressure and the risk of heart disease, they had not been tested against each other until recently. This was addressed with the Antihypertensive and lipid-Lowering treatment to prevent Heart-Attack Trial (ALLHAT). Begun in 1994, involving more than 42,000 individuals and the largest such trial to date, the important study showed that "Iraditional" diuretics were more effective in treating high blood pressure. Participants with high blood pressure were randomly given diuretics, calcium channel blockers, ACE inhibitors or alpha blockers.

Results coming five years later revealed that, compared to the other classes of drugs in the study, diuretics were not only significantly more effective in lowering high blood pressure, but also in lowering the risk of cardiovascular events. In facts the alpha blocker category was terminated in March 2000 due to a higher rate of cardiovascular events and hospitalization compared to diuretics. Based on these findings, the ALLHAT researchers concluded that drug therapy to lower blood pressure should be initiated with diuretics.

The ALLHAT researchers did recognize some limitations to the study. Commenting on the

significantly lower blood pressure attained with the diuretic - controlled group (compared to calcium channel blockers and ACE inhibitors) the benefit may have been secondary to overate better blood pressure control in that group and perhaps not just from the diuretic itself. Indeed other studies have shown a marked and significant benefit from ACE inhibitors, specifically ramipril in reducing the progression of atherosclerosis, preventing strokes and heart attack, and prolonging life in patients with vascular disease, high blood pressure, diabetes and heart failure.

The majority of patients with high blood pressure will need to take medications for the rest of their lives in order to control the condition. In some cases, two or three antihypertensives may be given. Recent studies have shown that such a combination of drugs not only lowers blood pressure but also may reduce the risk of stroke and ischer heart disease. Other researches have suggested that some patients with only slightly elevated blood pressures may eventually be able to stop taking medications and control their conditions through lifestyle changes alone. The two most important lifestyle changes tracked by the study were weight loss and maintaining a low-salt diet strategies such as exercise, diet plan and especially changes in drugs should be discussed with a physics before they are attempted.

Researches have also been exploring the genetic roots of high blood pressure. Identifying genes that cause high blood pressure in a particular patient could help physicians to prescribe the most effective antihypertensive drug. Hypertension is likely to be related to multiple genes.

### **Hypertension in Children**

Formerly considered an adult disease, high blood pressure is being diagnosed in more and more children. Recent studies have found that the

average blood pressure of Indian metro politan adolescents and teens is on the rise - a disturbing trend considering the long term impact of high blood pressure on risk of heart disease.

The levels of blood pressure considered to be higher different for children than for adults. Children's blood pressure readings are measured according to their height, gender and age. Physicians also take into consideration that children tend to express extreme of emotion, which affects blood pressure.

In recent years, obesity and being overweight have become a major health problem among adolescents and children. This is thought to be contributing to a rise in blood pressure across all age groups. These children are likely to become adult heart disease patients. Other conditions are kidney disease and endocrine disorders.

Medication is usually not prescribed unless the child has significant high blood pressure or organ damage. A child with high blood pressure should be treated by a pediatric cardiologist or a pediatrician with special knowledge and experience in the treatment of high blood pressure in this age group. It is also called Pediatric Hypertension.

### **Conclusion**

Hypertension is one of the most common worldwide diseases afflicting humans. Despite its wide-ranging reach and potentially serious consequences, high blood pressure is relatively easy to diagnose and can be controlled, either with medications or lifestyle modifications. Hypertension is the most important modifiable risk factor for coronary heart disease, end-stage renal disease, and peripheral vascular disease. Left untreated, high blood pressure will gradually continue to rise over the years, causing the heart to overwork itself to the point where serious

damage can occur. Therefore, health care professionals should identify and treat patients with hypertension and promote a healthy lifestyle and prevention strategies to decrease the prevalence of hypertension in the general population.

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*Lalitgiri*

## Sanskrit Scholars of Orissa

Jayanti Rath

The contribution of Orissan scholars in the domain of Sanskrit literature is inormous. They have shown their excellence in different branches of knowledge, i.e. Grammar, Politics, Dharma Sastras, Kavyas, Poetics, Astrology, Astronomy, Tantra, Dance, Music, Architecture, Arithmetic, Geography, Trade Routes, Occult Practices, War and War Preparation, Temple Rituals and so on. They have enriched it immensely.

Vishnu Sharma, the famous another of *Pancha Tantra*, is the earliest known Sanskrit scholars of Orissa. He was the court poet and priest of Ananda Sakti Varman, the ruler of Mathara dynasty. The Matharas were ruling over Orissa in 4th and 5th Century A.D. *Pancha Tantra* is considered to be one of the most outstanding work of India of early period. But prior to this *Upanishadas* in *Altharva Veda* and *Paippalada Samhita* were written in plenty in Orissa.

Bhatta Narayana, the author of *Veni Samhara* drama flourished during the rule of king Madhavaraja of Sailodbhava dynasty. He refers to the deity of Parusottama in his work. There is a clear reference to the *Rasalila* of Sri Krishna with Sri Radha on the bank of Yamuna in this work. Very nicely he has depicted Radha's flight from the *Rasakunja*, Krushna's pursuity of Radha following her foot prints and Radha enjoying the fun of it.

The famous drama '*Anargha Raghava*' has been written by Murari Mishra. The drama deals with the story of *Ramayana*. The earliest reference to car festival of Orissa is found in this work. He describes about the assemblage of a large number of people near Tamila-Studde *Purusottama Kshetra*, which is situated at the sea-sore. Murari Misra approximately belonged to 8th century A.D, because he was referred to by Raja Sekhar of 9th century A.D. in his *Kavya Mimamsa*.

Satananda, a great astronomer of Orissa has left indelible mark in the field of Sanskrit study. His work *Bhasvati* was once accepted as an authority on Astronomy and several commentaries were written on this work by scholars of different parts of India which bear testimony to its popularity. His time is clearly mentioned in the last verse of '*Bhasvati*'. It stakes that Satananda of Purusttama (Puri), the son of Sankara and Sarasvati finished this work in the *Yugabda* (kha= O), (kha= O), *Asvi-2*, *Veda-4* or 4200 year e.g. *Yugavda* 4200 which is equal to 1099 A.D. This fact is corroborated by the first verse of this work, which states that, Satananda, a devotes of Murari or Vishnu wrote *Bhasvati* for the benefits of the students. When the year *Sasi* (1), *Paksha* (2) *Kha* (0) and *Eka* (1) 1021 of the Saka era had already expired. Saka year 1021 can be taken as 1099 A.D.

Besides '*Bhasvati*' he was author of two other works namely "*Satananda Ratnamala*" and '*Satananda Sanigraha*'. '*Satananda Sanigraha*' was a work on *Smṛti* as it is quoted only in the later *Smṛti* works of Orissa.

*Sri Gita Govinda*, a love lyric by poet Sri Jayadev is one of the most important work in Sanskrit Literature. It has got the larger number of imitation and commentaries written by scholars of different parts of India. The all-pervading influence of *Sri Gita Govinda* over-shadowed the religion, literature, art, iconography and music of Orissa in the pre-Chaitanya age. Written in simple Sanskrit with the immense musical appeal it attracted the common mass. Towards middle of the 12th century, Jayadev, appeared as a great luminary in the literary horizon of Orissa. It was he who more than any body else emphasized the worship of Radha along with Krishna in the Vaisnava pantheon. His name is mentioned as *Sadhu Pradhan* Jayadev in the Lingaraj Temple inscription of Raghava, the imperial Ganga monarch. In the tradition recorded in the literature, Jayadev was born in the village of Kenduvilva, present Kenduli in Puri district, Consisting of 12 cantos, *Sri Gita Govinda* has a strong dramatic structure. Even as pure poetry, it has few parallel for its richness of metaphors, similies and alliterations. Apart from its musical aspect, the plain reading of the words of this magnificent work is a sensuous experience.

Govaradhana Acharya, who is well-known for his work "*Arya Saptasati*" is also a poet of Orissa. '*Arya Saptasati*' was widely circulated in India and has got commentaries written by scholars of different provinces.

Udayana Acharya, the younger brother of Govardhan Acharya has earned reputation by writing first Commentary on *Sri Gita Govinda* of Sri Jayadev which is called '*Bhava Bibhabini*'.

According to Orissan tradition Udayana was an intimate friend and admirer of Jayadev and both hailed from same area in the Prachi valley of Puri district. Udayana has also written a Commentary on *Naishadha* of Sriharsha. It would not be out of place to mention here that Kaviraj Narayana Das, another prominent poet of Orissa has composed a commentary on *Sri Gita Govinda* called *Sarvanga Sundari Tika*. It was written in Oriya alphabets of 18th century and its language is Sanskrit.

Bhopadeva, the famous Grammarian of 13th century, flourished during the rule of Ganga dynasty. He was an ardent devotee of Siva and Visnu. So in his work *Mugdhabodha*, he has taken several names of Visnu and Siva in the subject (*Karta*).

Vidyadhar, the famous author of '*Ekavali*', claims a distinct place in the stream of Sanskrit literature. '*Ekavali*' is a work on *Alankara*, where he has sang the eulogy of his patron king Narasimhadev I (1236-1264 A.D.), the superb builder of Sun Temple of Konark. Consisting of 1314 verses, '*Ekavali*', vividly describes king's decisive victory of the muslim army of Raadha and Varendra in a prolonged warfare. It also describes the King as "Silpajaa" Vidyadhar is sileant about his parents and *gotras*. In the colophon at the end of each chapter, he has called himself 'Mahamahesvara' or a great devotee of Lord Siva '*Ekavali*' of Vidyadhara served as a model for '*Prataparudra Yasobhusanam*' of Vidyath, who like Vidyadhara wrote all the verses in praise of his patron Prataparudradev, the Kakatiya King of Warangal, who ruled up to 1328 A.D. Other work like '*Nandaraja Yasobhusanam*,' "*Raghunath Bhupaliam*" and "*Alankara Manjusala*" resemble the '*Ekavali*' of Vidyadhara. The only known Commentary on '*Ekavali*' is "*Tarala*" by famous commentator Mallinath. Besides *Ekavali*, Vidyadhara is said

to have written '*Keli Rahasya*' and "Rati Rahasya". Krishananda, a court poet of Narasimhadeva IV is the author of 'Satrudayananda'. Consisting of 15 cantos, this work depicts the story of Nala. The poet has narrated the human characters and natural sceneries in an elegant style.

Among the Sanskrit poets of medieval Orissa, the name of Sridhara Swami is taken with much reverence. He was the Mahanta of Govardhan Math of Puri. Probably at A.D.1400, he wrote a commentary on the Bhagavata Gita - the "*Bhagavata Bhavartha Dipika*", which is by far the most famous exposition of the work. In this work he has attempted to combine the *Advaita* teaching of Sankara with the emotionalism of the *Bhagavata*. He was living either during the time of Narasimhadeva III (1327-1353 A.D.) or Narasimhadeva IV (1378-1414 A.D.)

Visvanath Kaviraj is another most eminent Sanskrit poet of Orissa. He is generally placed in the reign of Bhanudev IV (1414-1434 A.D.). His most outstanding work "*Sahitya - Darpana*" is a well-known Sanskrit work in India. He wrote the following other works:- 1. *Raghava Vilasa* (Mahakavya), 2. *Kuvalaya Charita Kavya*, 3. *Prabhavati Parinaya Natika*, 4. *Chandrakala Natika*, 5. *Prasasti Ratnavali*, 6. *Kavya Prakasha Darpana*, 7. *Narasimha Vijaya*, 8. *Malati Madhukara*.

He is a master of elegant style and adept in delineating various sentimental moods. For his brilliant contribution to Sanskrit Literature he was given the honourable title '*Alankarika Chakravarti*', "*Vividha Vidyadhar Kamarnav*".

Kavichandra Ray Dibakara Mishra, and his wife Mukta Devi composed "*Abhinav Gita Govinda*". The name of his father was

Vaidesvara. The authorship of this work is credited to Gajapati Purusottoma Dev, which is not correct. The other work written by this author is "*Bharatamata Mahakavya*". From the description of this *Mahakavya*, it is known that the poet was honoured as a court poet of Krisnananda Raya (1409-1530 A.D.) king of the Vijaya Nagar kingdom. Dibakara Mishra comes of a family of poets. His father, uncle and brother were all poets with Sanskrit works to their credit.

Kavidindima Jivadevacharya (1478-1550 A.D.) wrote *Bhakti Bhagavata Mahakavya*. He belonged to *Vatsa gotra*. In the introduction of the epic he has given a brief account of Orissa's monarchs from Chodagangadeva upto Purusottama deva. His "*Bhaktivaivan*" is an allegorical drama like "*Prabodha Chandrodaya*" of Krishna Misra. He has also written a play entitled '*Ushavati*' named after the heroine who obstructed Arjuna in the protection of the sacrificial horse of Yudhishthira and who ultimately married Arjuna in the presence of Narada and Sri Krishna. Jivadeva was the son of Rajaguru Trilochanacharya and Ratnavali.

These two great poets adorned the court of Gajapati Parusottamadeva and Gajapati Prataparudradeva. This was a period of flowering of Sanskrit literature in Orissa. A good number of Sanskrit works of high standard emerged during this period.

Jayadev Acharya, the son of Jivadev Acharya composed two plays viz, *Piyusa Lahari* and *Vaisnavamata*. His style of depiction is melodies.

Two great works on *Dharma Sastras* namely '*Sarasvati Vilasa*' and "*Pratipa alantam*" were compiled by Lala Lakshmidhar Bhatta and Rama Krishna Bhatta respectively during the reign of Prataparudra dev.

Raya Ramananda, a high dignitary of Gajapati Prataparudra dev, has written an interesting drama '*Jagannath Vallabha*' in five acts. This play as well as another play written by the poet entitled '*Govinda Vallabha*' deals with the *Lila* of Sri Krishna.

Madhavi Dasi, The niece of Raya Ramananda was a poetess of Vaisnavita faith of Sri Chaitanya School. She is the author of a Sanskrit drama called Purusottama Deva.

Tuka, the daughter of Emperor Prataparudradeva, who married Krisnadeva Raya has left to us several Sanskrit verses which have been quoted in "*Rasa Kalpadruma*" of Jagannath Misra.

Gangadhar Mishra, a poet of early seventeenth century has authored '*Kosalananda Mahakavya*', consisting of 1200 verses and 21 candas; This *kavya* gives a brief history of the Chauhan rulers of Balangir, Sonapur and Sambalpur. He is a descendant of Sambhukara, a famous poet of Puri.

"*Prabodha Chandrika*", a work on Sanskrit Grammar by Vijjala Deva, a ruler of the Chauhan dynasty of Patna is very popular in Orissa. From the verses of "*Prabodha Chandrika*" it is known that Vijjala Deva was the son of Vikramanka or Vikramaditya, the consort of Chandravati and the father of Hiradhar, for whom this Grammatical work was composed. Taking the literary evidences "*Jaya Chandrika*" and '*Kosalananda Mahakavya*', into account, Vijjala Deva may tentatively be placed in the first quarter of 18th Century A.D. Being an ardent devotee of Lord Ramachandra, Vijjala deva has given most of the examples in the name of Ramachandra. So this work is otherwise called as *Rama Vyakarana*.

Kavichandra Visvanath Samantaraya was a great scholar, a reputed teacher and a gifted

poet of Orissa. He was highly respected in the learned society and received honour in royal courts. From the literary evidences it is known that Visvanath Samantaray pleased Raja Manasingh who came to Orissa with other chieftains of the Mughal Court by his poetic attainments of high order. While returning from Orissa Raja Mansingh took the poet with him and introduced him to Badshah or Akbar, the great Mughal emperor. His name finds mentions in the *Ain-I-Akbari* written by Abul Fazl.

Krishna Dasa Badajena Mohapatra, has been accepted as an authority by the latter writers of Orissa on the science of music. His work '*Gita Prakasha*' is a treatise on music. He was the court poet of Gajapati Mukunda deva (1559-1568 A.D.). He was probably sent as an envoy of Gajapati to the Court of Akbar, when an alliance was made between the two. Abul Fazal gives highly commendable remarks on his scholastic merit. He writes "Mahapatra was un-rivalled in the field of India poetry and music. The importance of '*Gita Prakasha*' lies in the fact that here the author while explaining various *Ragas* has given examples, stanzas from different poems in Sanskrit, Oriya and Hindi (*Vrajaboli*) mostly composed by himself. This suggests that Krishna Das Mohapatra had mastery over the said languages. Scholars engaged in research on the development of music in Oriya art and Vrajaboli literature will find ample materials in this work. Markandeya Mishra, otherwise known as Markandeya Kavindra or Markandeya Kavichakravarti was a contemporary of Gajapati Mukundadev. He was the author of "*Dasagriva Vadha*" Mahakavya and "*Prakrta Sarvasvam*". In "*Prakrta Sarvasvam*" the poet eulogizes his patron Gajapati Mukundadev in glowing terms. In the introductory part of "*Prakrta Sarvasvan*" he frankly admits to have composed the work after consulting the work of Sakalya, Bharata,

Kohala, Vararuchi, Bhamana, Vasantaraj and others. From the last section of this work it is known that he finished the work in the village Virapratapur of Puri district where he used to live. From the colophon of the "*Dasagriva badha Mahakavya*", it is known that he was the son of 'Mangala Deva of Kasyapa lineage and was the greatest poet of the age for which he bears the title *Kaviraj Chakra-Chakravarti*. The whole story of Ramayana has been depicted in the *Dasagriva badha Mahakavya*' in twenty *sargas*. The style of composition of this work seems to be simple, lucid and expressive. He is also the author of a *Sataka* named "*Vilasavati*".

Haladhara Mishra was a celebrated Sanskrit poet of Orissa who flourished during the period of Gajapati Narasimhadev of Khurdha (1623-1647 A.d.) *Vasantotschhava Mahakavya* and *Sangita Kalpalata* these two works are composed by him. "*Vasantotschhava Mahakavya*" is divided into 22 *Kantos*. It describes the car festival of Lord Jagannath during the spring season, which was introduced by the Gajapati Narasimha dev along with the car festival, which is traditionally being observed in 2nd day of bright fortnight of the lunar month of Asadha. In the beginning of the work the poet has given a brief account of the family of his patron beginning from the reign of Gajapati Ramachandradev, the founder of the dynasty and ending with Narasimhadev, his patron. Sanskrit grammar called "*Haladhara Karika*" is most probably written by this author. He was born in the renowned family of Sambhukara Misra. Haladhara wrote "*Sangita Kalpalata*" in spirit of competition, with Krsna Das, who was very famous by his time. There are seventeen *Stabakas* in total in this work. In his other work "*Harihara Prakasha*" we find the name of some new author as Vana Nagar Harichandan, Anangabhima, Madhupur Narendra, Ananga Bhramarbar,

Gajapati Mukunda, Gajapati Ramachandradev, Gajapati Prataparudra or Rudra Dey, Menaka Dei, Kanala Patamahadei all of whom belonged to Orissa.

The name of Hari Nayak. the author of "*Hari Nayak Ratnamala*" and "*Vishan Prakash Prabandha*" are not to be over looked anyway while discussing the Sanskrit scholars of Orissa. That he is respectfully referred to seventeen times in '*Sangita Narayana*' of Gajapati Narayana dev, tustifies the fact that he was a authority in the field of music. He most probably belonged to Orissa,

"*Sangita Narayana*", a brilliant treatise on Indian music was composed by Gajapati Narayan Dev, an enlightened and powerful ruler of the Parala Khemundi Raj family. It had large circulation not only in Orissa, but also in the adjoining states of Andhra and Bengal. The authorship of "*Alankara Chandrika*" also goes to his credit. Taking the contemporary literary evidences into account, the author may be assigned to 17th century A.D. He has quoted the works of a number of eminent authors in his "*Sangita Narayana*". Bharata, the father of Indian Music and Drama is one among them. He was the son of king Padmanav Dev.

The Guru or Preceptor of Gajapati Narayana Dev was *Kaviratna* Purusottama Misra. He was the son of Ananda Misra of Sandilya Gotra. He wrote a number of books of high standard which deserve attention of scholars. '*Yanaka Bhagavata Mahakavya*', '*Niladri Satakam*' "*Subanta Pradipika*", *Tika* of '*Anargha Raghava Natakam*', "*Ramachandrodaya Prabandha*", *Tala Sanigraha*' are some of his notable works. He lived from 1606 to 1680 A.D. *Kaviratna* Purusottama was blessed with a worthy son and successor. He was *Kaviratna* Narayana Misra. Narayana was a versatile genius. He was having

profound knowledge in *Kavya*, *Nataka Vyakarana*, *Alankara*, *Sangita*. His *Manoharini Tika* on Harisadutan which was the first commentary on this popular work had wide circulation in Orissa and Bengal. It is believed that the real author of '*Sangita Narayana*' was Kaviratna Narayana, through the authorship is attributed to Gajapati Narayana Dev.

'*Gangavamsanucharitam*', written by Basudev Rath Somajati, is an important work in Sanskrit both from literary and historical point of view. It depicts the history of Ganga kings of Kalinga. This work was composed sometimes between 1761-1770 A.D..

Since the beginning of seventeenth century description of the *Lila* of Radha Krishna became the predominant feature of the Sanskrit literature of Orissa. *Agnichit* Pandit Nityananda, Raghuttama Tirtha and Harekrusna Kaviraj Brahma who flourished in Orissa in 17th century wrote *Kavyas* entitled '*SriKrisna Lilamrta*', *Mukunda Vilasa*, and *Radha Vilasa*, respectively, the main theme of which was the *lila* of Radha Kruna.

Poet Nityananda has also written about the *lila* of lord Siva and Pravati. He belongs to Kaundinya gotra. He wrote this work under the patronage of Gadadhar Mandhata, the ruler of Navadurga or Nayagarh state. Gadadhar Mandhata was a devout worshipper of Ladukesvar Siva. "*Srikrusna Lilamrta*" of Nityananda is an imitation of '*Sri Gita Govinda*' of Jayadev. It has been in eight *sargas*. From some verses and colophon of this work it is assumed that the poet composed this work under the patronage of Vanamate Jagadev, a ruler of Khandapalli (Khandapara) Kingdom.

The ruling period of both these patron of the poet, Gadadhar Mandhata and Vanamali

Jayadev are assigned to first quarter of 18th century A.D.

We get lot of information about Vanamali Jayadev from two other Sanskrit works of Orissa namely "*Haribhakti Sudhakara Rupakam*" by Dinabandhu Misra and "*Rasagosthi Rupakam*" by Anadi Kavi. Anadi Kavi was a court poet of Vanamali Jayadev. He was a dramatist of high order. That he wrote the *Manimala Natika* during the 51 Anka of Gajapati Vira Kesari Deva, the ruler of Bhoi dynasty of Khurdha is known from the post-colophon of the said work. It has been copied by one Sadasiva, a disciple of the poet. Kavi Anadi was also inspired by Narayana Mangaraj, the minister of Padmanav Dev, ruler of Khemundi. The last year of his reign fell in 1713 A.D. So it can be said with certainty that Kavi Anadi belongs to the first quarter of the 18th century. From the description of *Manimala Natika* it is known that poet Anadi was born in the Bharadvaja gotra. His father Satamjiva was the author of a *Giti-Kavya* named '*Mudita Madhava*'.

Kavichandra Raya Dibakara Mishra, the famous poet of the period of Gajapati Prataparudradev was the ancestor of poet Anadi.

"*Mukunda Vilasa Mahakavya*" another imitation of "*Sri Gita Govinda*" was written by Jatindra Raghuttama Tirtha. He was most probably the head of the famous Govardhan Math of Puri, where the presiding deity is Sri Gopal. The work was completed in Grah (9), Vasa (8), Sara (5) and Chandra (1) in 1589 Saka Year when Vasa (8), Rasa (6), Rishi (7) and Veda (4) or 4768 Kaliyuga year was current. The corresponding year of both is 1667 A.D. The work is divided into twelve *Sargas*, each having a separate *raga*. The poet has tried to make the language of the *Kavya* simple, flowing and melodious.

Kavibhusana Govinda Samantaray, a descendant of the great poet Visvanath Samantaray, flourished in the state of Banki under Khurdha kingdom in the middle of 18th century at the time when Vira Kisora Dev was the ruler of Khurdha. Like most of the contemporary Orissan poets, he was a staunch follower of the Gaudiya school of vaisnavism. He wrote *Samruddha Madhava Nataka* in the model of *Sri Gita Govinda* and in imitation of Sanskrit drama *Vidagdha Madhava*, written by Rupa Gosvami in the middle of 18th century. A great scholar and poet as he was he might have written a number of books. But till date two other major works of the poet namely "*Suri Sarvasvam*" and "*Vira Sarvasvam*" have come to the notice of the scholars.

Kavichandra Kamal Lochan Khadgaray, grandson of Kavibhusana Govinda Samantaray was also a poet of great merit. He composed "*Sangita Chintamani*" and "*Gita Mukunda*" in imitation of '*Sri Gita Govinda*'. Palm-leaf manuscripts of two other works of Kamala Lochana Khadgaray namely "*Vraja Yuva Vilasa*" and "*Bhagavatllila Chintamani*" in Oriya character (Sanskrit language) have been found in some villages in the district of Puri. *Vraja Yuva Vilasa* contains seventeen *Sargas*. It describes the *lila* of Sri Radha, Sri Krishna and the *Gopis* in a charming style. There is clear evidence to believe that he was the court poet of Raja of Khurdha. He was fortunate enough to get the patronage of Bhonsle of Nagpur. Sometime before 1803' the manuscript of "*Bhagavatllila Chintamani*" was first noticed in the town of Puri by Late Mahamahopadhyaya Sadasiva Misra, a famous Sanskrit poet of Orissa. This work containing 1500 Sanskrit *slokas* written in Oriya character is the Commentary of *Srimad Bhagabat Gita*. Kamala Lochana might have

flourished in the last decade of eighteenth century. He was an Oriya Brahmana of Bharadvaja gotra.

Among the Sanskrit scholars of Orissa the name of Baladev Vidyabhusana is reckoned with great regards. He was born in the 18th century A.D. in a village near Remuna of Balasore district. He wrote in Saka 1658 (1764 A.D) a *tika* on Rupa Gosvami's '*Stavamala*'. Baladev studied grammar, poetries etc. from a famous Pandit on the other side of Chilika lake. Then he studied *Nyaya* and *Veda* and went to Mysore to study Vedanta, where he was initiated by the *Tatvavadins* and argued with many *pandits*. Then he came to stay at the Tattvavadin Math of Puri. After some time he was initiated by Radha Damodar, a sisya of Rasikananda Deva Gesvami and studied *Sat Sandarbha*. Afterwards Baladev became a Sanyasin and was known as Ekanti Govinda Das. The authorship of '*Govindabhasya*' is assigned to him.

Raghunath Das, son of Basudev and grandson of Srinivas was a reputed Sanskrit scholar of Orissa of early eighteenth century. His contribution to different streams of knowledge is immense, though his works have been brought to light lately as a result of intensive research. "*Kala Nirnaya*", '*Sradha Nirnaya*' these two works on '*Dharma Sastra*' were composed by him. '*Nyaya Ratnavali*' written by him is a work on philosophy. He wrote a *tika* on '*Amarakosa*' for the benefit of his two grandsons Narayana and Sadasiva '*Vardhamana Prakasha*' and '*Karaka Nirnaya*' are the two works on grammar written by the author. The former is a *tika* on grammar entitled "*Vardhamana Vyakarana*" by Vardhanana Misra. He has completed a manuscript on evil omens called *Utpata Tarangini*. His manuscript "*Sahitya Bhusana*" is an imitation of '*Sahitya Darpana*' of Visvanath Kaviraj. His contribution to tantric literature is no less. He has composed

'Banadurga Puja' "*Katantravistarakshepa*" on tantra. A work on metre named "*Bhuttavali*" is also attributed to him. A work on Ayurveda named "*Vaidya Kalpalata*" written by him has also been found. Some more manuscripts authored by him are *Nigudhatha Prakasanam*, *Soniyam Dasakar*, *Bilapa Kusumanjali*. Sanskrit *Manjari* were also the works of the author. Besides, he has written a good number of *tikas* i.e. *Nilodaya tika*, *Raghuvamsa tika*, *Sisupalabadha tika*, *Bhaktikavya tika*. The analysis of all these manuscripts clearly indicates that he was highly proficient in *Kavya*, *Kosa*, *Alankara*, *Vyakarana*, *Chhanda*, *Tantra*, *Darsana* and *Ayurveda*. All these works give ample testimony to his vast range of study of Sanskrit. He may aptly be called the Mallinath of Orissa. He wrote most of his works in the first part of the 18th century. Like the famous '*Meghadutam*'; of Mahakavi Kali Das, a *dutakavya* was also written in Orissa. that is *Abdadutam*. The author of this work is Krsna Srichandan. The work consists of 36 folios and contains 149 verses. In this, Ramachandra, the prince of Ayodhya, while living in banishment conveyed his sorrowful yearning through the cloud to his beloved wife Sita, who had been carried away by Demon king Ravana treacherously and confined her in the Asoka *bana* of Lanka. Due to the separation from Sita Ramachandra was overwhelmed with sorrow and lost the power of judgment. One day, during rainy season while observing eagerly the clouds floating over the Malyavanta hill, he requested them to convey his message to Sita. The poet adopted *Mandakranta* metre and the same style as found in the '*Meghadutam*' of Kalidasa. The '*Abdadutam*' has got a very nice commentary in Sanskrit named "Manorama" written by one Bhimadharma Dev who was perhaps the patron of the poet. Krsna Srichandan was the worthy son of Narayana

Mangaraj who was the son of Ramachandra Mangaraj, the minister of Khemundi Raj family. Krsna Srichandan might have composed *Abdadutam* in the first quarter of 18th century or earlier.

In the history of Sanskrit literature we came across the name of Yogi Praharaj Mohapatra, who was well-versed in medicine, music, art and astrology from his work "*Vidya Hridayananda*", it is known that king Vikrama Dev's capital was Nandapur, in the Koraput district of Orissa. His other work on *Smrti* called "*Samkhipta Smrtidarpana*" has long been noticed. According to Dr. Mahamahopadhyaya H.P Sastri, Yogi Praharaj Mohapatra flourished in the middle of the 18th century. He was scion of an influential Brahmin family, who for many generations were the spiritual guides of Rajas of Orissa.

Purusottama Dev, the author of the Lexicons called 1. *Trikanda Sesha*, 2. *Haravali*, 3. *Ekakshara Kosa*, 4. *Dvirupa Kosa* earned irrefutable fame as a lexicographer. From several words that he used in his works, it is assumed that he belonged to the southern part of Orissa situated near the sea-shore, which was adjoining the Vaitarani area in the Rshikulya valley, not far from Mahendra mountain.

Tantricism held its sway over the people of Orissa atleast from the beginning of the 7th century A.D which marks the decline of traditional Buddhism. Many Sakta temples were raised, the presiding deities of which were Brahmanical in their forms. So also many *Puranas*, *Tantras* and religious codes dealing with Tantric philosophy were composed or compiled during this period. Among the manuscripts written in Orissa on *Tantra*, *Sarada Saidarchhana Paddhati* by Godavara Misra, *Durgotschava Chandrika* by Vardhamana Mahapatra, *Bhuvaneshvari Prakash* by Basudev Rath, *Vidya Padhati* by

Krisna Mishra, Banadurga Puja by Raghunath which deserve attention.

*Durgayajna Dipika*, written in Sanskrit language and Oriya character by Jagannath Acharya is a famous work on *tantra*. The author has quoted a large number of tantric and non-tantric texts in this work. From the colophon of the work we know that the work was copied by Sri Manguni Mohapatra during the 8th *Anka* of Gajapati Divya Singh Dev (1695 A.D). On the basis of this script the manuscript may be assigned to the 17th century A.D.

*Tarinikula Sudha* is another Sanskrit manuscript written by an Oriya author named Ramachandra Udgata. It is a small manuscript of 88 folios, written in Oriya character and Sanskrit language. It is copied by the scribe Kesava Rath who probably flourished in 18th century A.D. In the *Mangalacharana slokas* Ramachandra has offered worship to Lord Lingaraj of Ekamra. The author has quoted *Rudra Yamala Kalika stuti*, *Kula Chudamani*, *Kumari Tantra*, *Kalika Purana*, *Tantra Chudamani*, *Uttara Tantra*, *Daksina Murti Samhita* and so many other tantric texts in this work. The exact *tithi* and *bara* in which the copy of this manuscript was completed by the scribe is 18th October, 1779, Monday, *Mahanavami* in the lunar month of Asvina during the 53 regnal year of Vira Kishora Dev (1779 A.D) on the basis of manuscript the date of the scribe of the manuscript the date of the author may tentatively fixed in the 18th century A.D.

All these manuscripts of Oriya tantric authors clearly testifies to the popularity of tantric cult in Orissa.

A host of *Smrti* writers emerged in Orissa since the beginning of imperial Ganga rule in the 12th century A.D. They have made distinct and

substantial contribution towards the development of *Dharmasastra* literature of India as a whole. The most notable among the *smrti* writers of Orissa was Sambhukara Vajapeyi who was held in high esteem by many contemporary and subsequent *smrti* writers of India.

Sambhukara Vajapayi was a contemporary of Narasimha Dev II, the Ganga ruler who ruled over Orissa from 1279-1303 A.D. He declined to receive any material gift of the king Orissa is proud of this illustrious son who has left immortal works on *Dharmasastra* like *Sraddha Paddhati*, *Vivaha Paddhati*, *Sambhukara Paddhati*, *Srotadgyana Paddhati*, *Agnihotra Paddhati*, *Dasapuranam Sesthi*, *Durvala Karma Paddhati*, *Smarta Ratnavali*. In a peculiar situation he made pensive meditation and attained voluntary-death at the age of seventy. The year was 1330 A.D.

Vidyakara Vajapeyi, the son of Sambhukara Vajapeyi, enhanced the glory of his father by his remarkable works i.e *Nityachara Paddhati* was subsequently called as *Vidyakara Paddhati* and reached the peak in the field of *Dharma Sastra* literature for about three centuries. It was quoted in the famous "*Madana-Parijata*" of Visvesvara Bhatta (1360 A.D).

*Mahamahopadhyaya Agnichit* Narasimha Vajapeyi, a brilliant scholar and author of "*Nityachara Pradipa*", earned great name and fame for his scholarship and learning through the grace of the Goddess Siddhesvari, whom he used to devoutly worship. He acquired mastery over six *sastras* or *Darsana*. By Vanquishing famous logicians of Gauda by his argument in the royal court, he could please the Gajapati king Mukunda Dev, who showed him great favour. To eliminate the poverty of his kith and kins he accepted gift of land from the king and to their great joy, he got them settled down in a *Brahmana Sashan*. He

compiled a work '*Samaya Pradipa*' to show the rightful path of *Dharma* to the common people. Proficient in *Vedanta*, an eminent *Smrti* writer and great poet he wrote eighteen works, on eighteen branches of knowledge. He obtained *Siddhi* by practice of *Yoga*. He could please Dilisvara (Emperor of Delhi) by his mastery over learning and eloquence. *Varsha Pradipa Chayana*, *Bhakti Pradipa*, *Pratistha Pradipa* and *Bhasya Pradipa* are some of his published works. Narasimha Vajapeyi flourished in the 16th century.

The study of Sanskrit scholars of Orissa will remain incomplete without mentioning the name of Mahamahopadhyaya Samanta Chandra Sekhar, the great astronomer and the author of '*Siddhanta Darpana*'. A great devotee of Lord Jagannath he has written several beautiful verses depicting the grace of the deity of Khandapara Raja family. This great astronomer lived from 1835 to 1940. Besides *Siddhanta Darpana* he had some other notable work to his credit i.e. "*Darpana Sara*", '*Darsa Dipika* etc.

In *Darpana Sara* he has mentioned certain rules to study the movements of planets, to measure the mountain and process of making a watch dealing with the occurrence of *Amavasya* and *Samkranti*, two important *tithis*.

A good number of Sanskrit manuscripts have been discovered relating to the rites and rituals and site of Lord Jagannath temple. Mention may be made of *Jagannath Sthala Vrittanta*.

"*Silpa Prakas*", an Orissa text on temple architecture written by Ramachandra Kaulachara claims special attention. This work has been translated into English by Alice Boner and Sadasiv Ratha Sarma. In this text he has described the essence (*tattva*) of *Kamabandha* according to the doctrine of *Silpa Vidya* "Desire is the root of

the universe. From desire all beings are born. Primordial matter (*mula Bhuta*) and all beings are reabsorbed again through desire. A place without love images (*Kamakala*) is a place to be shunned (*tyaktamandala*). In the opinion of Kaulachara, it is always a base, forsake place resembling a dark abyss which is shunned like the den of death. We also come across a Sanskrit text by Divakara Dasa which gives an interesting account of five *rasas*.

There are two epics entitled '*Rukmini Parinaya*' ascribed to the ruling chief Visvanath dev Verma of Athgarh (Cuttack district) and *Lakshmana Parinaya* written by Bhubaneswar Ratha Sarma (1905), both depicting episodes from *Srimad Bhagavatam*.

Madhusudana Tarkavachaspati the Commentator of *Dhvanyaloka* and *Sahitya Ratnakar* describes in the beautiful Sanskrit *slokas*, the genealogy of ruling chiefs of Bamra, who trace their origin to Chodagangadev.

Biswanath Mohapatra, is the author of *Kanchi Vijaya Mahakavya*. It describes the marriage of King Purusottama deva of Orissa (1407-1497) with the princess of Kanchi.

Pandit Chandrasekhar Misra of Khandapara has given the genealogy of the kings of England in his *Kavya British Vansanucharitam*.

In recent times Pandit Prabodh Kumar Misra, Pandit Sudarsan Acharya, Pandit Chandra Sekhar Sarangi, Dr Prafulla Kumar Misra, Dr Harekrusna Satpathy, Pandit Gopal Krushna Das and a good number of poets are engaged in writing beautiful verses in Sanskrit. The interest for study of Sanskrit language and literature is gradually increasing. This would certainly connect us with our glorious past and widen our horizon of knowledge and consciousness.

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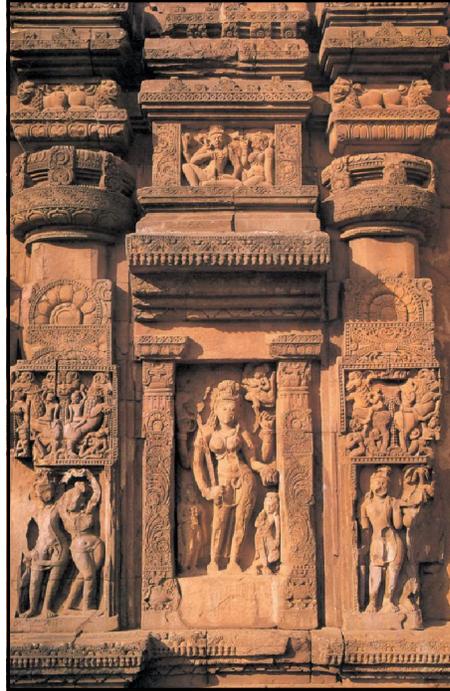
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## Freedom Struggle and Rama Devi

*Dr. Chinmayee Satpathy*

Men and women are like two wings of a nation. As the bird cannot fly with one wing while the other being paralysed so also the nation cannot progress without effective participation of the women for the greater cause for the advancement of the nation. When we recall our history of nationalism we cannot turn aside the leading role played by the women pioneers in the freedom struggle of Orissa. While remembering the women who break the new ground and left their footprints in the memoirs of the State we can never forget the name of Rama Devi, who is not only source of inspiration but an idol of womanhood for every woman of Orissa. When one cast his glance into the history of Independence Movement of India it became more prominent that along with men there were thousands of women who took a revolutionary role in the freedom struggle of the country and Rama Devi was one among them. The clarion call of Mahatma Gandhi awakened thousands of women leaders in Orissa as well as in India who jumped into the Indian Independence Movement with tremendous courage and vigour sacrificing all their comforts and luxury. Their works and self-sacrifices provide a rich insight into our glorious past when they lived upon.

When Sarojini Naidu, Anne Besant, Sucheta Kripalini, Aruna Asaf Ali, Pandita Ramabai, Bijayalaxmi Pandit who solemnly contributed their lives for the independence of the

country at the national level at the same time in Orissa women leaders like Rama Devi, Malati Choudhury, Shyamali Mohapatra, Sarala Devi, Sarojini Devi and Kuntala Kumari Sawat etc had taken leading part in the freedom struggle. The attempt and vision of the women freedom fighters for gathering momentum to the struggle of independence is really remarkable.

Among the women freedom fighters in Orissa Rama Devi occupied a unique and unparallel position who played an outstanding role in the freedom movement of the state. Though she belonged to a very rich zamindar family she quit all her luxury and comfort for the cause of independence. She took active part in Salt Satyagraha, Khadi Movement, Bhoodan and Gramdaan Movement of Vinobaji and was imprisoned several times by the British Government. Still she did not lose her courage and tenacity towards accomplishment of her tasks and duty for the nation. She marched in bare feet from village to village in different corners of Orissa and held meetings to spread the ideals of Mahatma Gandhi, which motivated thousands of women in Orissa to come forward to take part in the freedom struggle of the State. Women in huge gatherings in villages listened her inspiring speeches and joined her in enormous number to strengthen the spirit of nationalism. Thousands of

women followed her who not only offered their ornaments, cloths and money in huge amount but also joined the struggle for independence and it became a mass movement against the autocratic rule of British Government in India.

Ramadevi had taken birth on 3rd December 1899 in the lap of Basanta Kumari Devi and Gopal Ballav Das in Cuttack district. From her childhood Ramadevi was more influenced by Utkal Gaurav Madhusudan Das, Mahatma Gandhi, Vinoba Bhave and Jayprakash Narayanan and after all by her parents. On 11th November 1914 she got married to Gopabandhu Choudhury the son of Sri Gokulananda Choudhury who happened to be one of the close family friends of her father at that time. Unlike her father-in-law, the mother-in-law was a staunch conservative woman of that time but still everybody loved her due to her good manner and polite behaviour. But she couldn't confine herself within the four walls of her in-laws house for a long time. The problems and miseries of the common men had driven her into the common platform where she was determined to give selfless service for them for the whole life.

The political career of Ramadevi started in the year 1921 when she joined the movement of National Congress along with her husband who left his service in the same year. They took part in different meetings of National Congress in different parts of the State. At that time the Non Co-operation Movement was started in the country and subsequently the entire family including her brother-in-law Nabakrushna Choudhury and his wife Malati Choudhury also took part in the National Movement. After joining National Congress she used to wear only khadi leaving apart the luxury sarees, cloths and ornaments. In her first meet with Mahatma Gandhi at Cuttack in the year 1921 in Orissa she offered

a hand woven cotton bundle to Mahatma when he could visualize the extraordinary potency and spirit of the woman for nationalism and patriotism.

She took active part in Salt Satyagraha in different corners of Orissa in the year 1930. Due to stringent prohibition of British Government in Cuttack to continue the movement she went to Inchudi and Srijang in Balasore District alongwith Kiranbala Sen and Malati Devi where thousands of women joined with them in the movement of Salt Satyagraha, which is popularly known as Inchudi Satyagraha. In the same year in the month of November police arrested Ramadevi and Pranakrushna Padhiari at Swaraj Ashram when Sarala Devi was in Vellore Jail and Malati Devi was in Bhagalpur Jail. Afterwards they were released from Jail after Gandhi Irwin Pact was signed. Some days later she met Simanta Gandhi in the Karachi Session of Indian National Congress and there she requested Dr Rajendra Prasad to hold a meeting of Indian National Congress in Orissa.

Again she was arrested in the year 1932 and kept in the Hazaribagh jail. After being released from jail she engaged herself in the services of Harijan through the institution called *Asprushyata Nibarana Samiti* by the instruction of Gandhi for eradication of untouchability. There after the institution was renamed as *Harijan Sewa Sangha*. Ramadevi convinced people not to treat Harijans as untouchables and not to consume liquor. In the year 1934 Gandhiji had started his movement from Puri where Ramadevi was actively associated with Gandhiji in his works. In the year 1938 a meeting was held in the presence of Gandhiji, Kasturba, Maulana Azad, Rajendra Prasad and Sardar Ballav Bhai Patel in Orissa and Rama Devi was actively associated with it. She moved from village to village to collect money for the meeting and made it a success. After the

death of Kasturba Gandhi, Gandhiji assigned her with the work of the representative of Kasturba Trust's of Orissa Chapter. In the August Revolution of 1942 the entire family of Rama Devi including her husband Gopabandhu Choudhury were arrested.

She started an Ashram at Bari, which Gandhiji had named as *Sewaghar*. There the volunteers of the Ashram were engaged in various kinds of works like Khadi work, awakening of women in different issues, Basic Education, Spreading the National Language, rendering services to Harijans, cleaning the toilets, Self Services, Adult Education, Drug De-addiction and increasing self employment of common men through Dairy Development, Bee keeping, leather works and delivering health services to the patients. The workers of the *Sewaghar met* it from their own earnings through weaving cotton. Rama Devi used to supervise all these works of the Ashram herself. She was a unique and extraordinary personality, motherly, affectionate and stoic in character who did not react either in pain or in pleasure. She loved to give her service to the poor and downtrodden and completely dedicated herself for the service of others.

### **Rama Devi After Independence**

On 21st August 1947 *Utkal Khadi Mandal* was established and Rama Devi become an active member of it. She laboured hard for the development of the institution. There after she started a Teacher's Training Centre and established a *Balwadi* at Ramchandrapur and introduced a Sishu Vihar Yojana for the welfare of the children. In 1950 she established a Tribal Welfare Centre at the Dumburugeda for the welfare of the Scheduled Tribes. Rama Devi herself was supervising these works with much stress and strain. In 1951 Rama Devi and Malati Devi went to Koraput to give service to the famine

affected victims at Koraput and gave reliefs to them. She had also started Gramdan movement in these areas. She could not stand still after seeing the painful situations of the people and immediately rushed to the affected areas and rendered necessary services to the affected victims without any hesitation. During famine and flood she stretched her helping hand for the services of the affected and abandoned victims in different parts of Orissa. The natural calamities where she delivered her services were flood in Balasore, cyclone in Kendrapada, famines in Cuttack, Dhenkanal, Mayurbhanj, Kendrapada and Phulbani. During these difficult circumstances she took the help of Jayprakash Narayan and rendered services through Utkal Relief Committee. She also took active part in peace keeping through Hindu Muslim unity and also supported Student Movements.

Being influenced by the ideals of Sarvodaya Movements of Vinobaji, Rama Devi along with her husband Gopabandhu Choudhury started their foot march in the year 1952 in different corners of Orissa like Ganjam, Gunpur, Bisam Cuttack, Bhawanipatna, Sambalpur, Balangir, Brahmagiri etc. and covered 2000 miles and spread the ideals of Bhoodan Movements in the entire Orissa. The main aim of the march was to collect surplus land and in this process they collected 1000 acres of land from people and re- distributed land to the people who were landless. Subsequently they were associated with Vinobaji in the year 1955 when he came to Orissa. She presided over the meeting of All India Sarvodaya Convention held at Pandarpur. In the year 1962 in Indo China War this brave women had moved courageously to give selfless service to the Indian soldiers affected in the War. During emergency in the year 1975 alongwith Hare Krushna Mahatab Nilamani Routray, Rama Devi came forward to protest the situation. During that

time when freedom of press was curtailed Rama Devi introduced a newspaper in her own signature to spread the message to all quarters of people in Orissa. The newspaper was published from Gram Sewak Press, which was subsequently closed by the Government and was declared unlawful. Rama Devi persuaded common mass to fight against injustice.

Among her spectacular achievements are the establishment of the Cancer Detection Centre, Sishu Vihar at Cuttack. She was awarded with many awards and honors for her selfless service to the mankind. She also received many awards for her benevolent and philanthropic dispositions. She was awarded honorary

doctorate degree from Utkal University and felicitations from Jamunalal Bajaj Foundation. On 22nd July 1985 the great soul took her last breath but the ideals she imprinted in the heart of millions of common people will remain alive for all the time to come.

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## Integration of Princely States : A Study

*Balabhadra Ghadai*

The constitution of Orissa Order-1936 got the approval of the British king on 3rd 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 good will received from the British 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 for years became a reality.

Despite staunch opposition to Government of India Act, 1935 election to the provincial legislatures were held from 18 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. There was unrest and chaos in

different parts of the 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 years old boy named Baji Rout died as a result of firing. There was an outbreak of lawlessness and the situation became serious in January 1939 when the Political Agent Major R.L. Bazelgatte was killed 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 brutally 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 Feudatory 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 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 a vigorous push is necessary to get the entire thing out of route. Where we say independence we mean this kind of vigorous 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 was convinced that the amalgamation of the States with the province on terms agreed upon by the parties concerned would best serve the interest of both the Province and States. Therefore, he appealed to the rulers to join with the province and bring about a common administration.

The rulers of the Orissa States did not show any interest to merge their States with the

Province. On the otherhand, in July 1946 they met in a conference at Alipore and decided to form a feudal union of the Chhattisgarh and Orissa States. But Mahtab did not give up the hope of some understanding and again met the rulers of Orissa States 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 Feudal 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. H.K. Mahtab the Premier of Orissa sincerely tried to state the activities of the anti-merger group.

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 on the problem. In this meeting Mahtab and the Regional Commissioner of Sambalpur were present. In the meeting 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 Ministry of States 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 13th December 1947. They met the rulers of Orissa States on 14th 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 lot of hesitation initially 25 Rulers affixed their signatures in the merger document. Only Mayurbhanj was left out of the agreement on the ground that the ruler had then set up a Government composed of popular representatives and so could not make any commitment without consulting his Minister. The Govt. 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 1st January 1948. The only state that was left out of the merger scheme was Mayurbhanj. But in course one 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 Saraikela 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 made his name indelible in the minds of millions of people of Orissa for all time to come.

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Hon'ble Chief Minister Shri Naveen Patnaik going round the Biju Patnaik Swimming Pool Complex at Kalinga Stadium, Bhubaneswar after inaugurating it on 4.3.2006

## Oriya-Speaking Feudatory States and their Amalgamation with Orissa

*Dr. Hemanta Kumar Mohapatra*

In India there were at least twenty six feudatory states with a pre-dominant Oriya-speaking population.<sup>1</sup> In fact these states were not sovereign. They were being ruled by the chiefs under British paramountcy. As per the Sanads signed by Lord Elgin, the then Viceroy and Governor General of India, the Chiefs of the Tributary Mahals of Orissa were formally recognised as Feudatory chiefs in 1894.<sup>2</sup> Their sons and successors were entitled to such privileges and liable to obligations. But it was clearly pointed out in the sands that no succession should be valid until it had been recognised by His Excellency the viceroy and Governor General in Council.<sup>3</sup> In the revised Sanads issued by Lord Minto in 1908 the British relationship with the Feudatory chiefs was redefined. As per the Sanads the Feudatory Chiefs were directed to pronounce justice 'fairly and impartially' to all alike. They were also directed to consult the commissioner of Orissa Division in all important matters of administration and comply with his decisions.<sup>4</sup> Thus the Feudatory Chiefs were allowed to rule their States strictly under the British Paramountcy.

The administrative set-up of the States was further overhauled in 1933 in order to bring the States directly under the Government of India. The Eastern States Agency, comprising of twenty six Feudatory State of Orissa and fourteen States

of Central Province, was created. Its headquarters was first situated at Ranchi and then shifted to Calcutta. The Agency was administered by a Resident to be controlled by the Political Department, Government of India. This arrangement continued till the end of the British rule in India.

But inspite of the British instruction not to oppress the States subjects, the Feudatory Chiefs were found to have resorted to arbitrary rule and defective administrative system which led to large scale suffering of the common people there. This state of affairs provoked serious reactions amongst the people. They were allergic to the illegal and forcible exactions like *Rasad*, *Magan*, *Bethi* and *Begari*. There were resistance movements in the states against these exactions. But they were suppressed by the Rajas (as the Feudatory Chiefs were called) with strong hands.

During the Non-cooperation and Civil Disobedience Movements against the British rulers in India, organised by the Indian National Congress, the Feudatory States of Orissa remained calm. They were indifferent towards these national movements as they were struggling for their own survival vis-a-vis the arbitrary and despotic rulers. During the Civil Disobedience Movement of 1930-32 attempts were made to organise the people of the States. Accordingly,

the 'Orissa States People Conference' was convened at Cuttack. But it attracted little response and was of no success. The second session of the Orissa State People's Conference was also held at Cuttack on 23 June, 1937 under the presidentship of Dr. Pattavi Sitaramaya. He encouraged the States people to form Congress Committees and start a mass contact programme.<sup>5</sup> The conference urged upon the rulers of the States to abolish illegal exactions. It also appointed a committee with Satish Chandra Bose, Balwant Rai Mehta and Brajasundar Das as its members. Sri Sarangdhar Das was the convenor of this committee. This committee was to investigate and report on such illegal practices.<sup>6</sup> This conference was an august beginning in the path of formation of political association in the States. The awakening of the people in the States received a further impetus with the formation of the popular Congress Ministry in Orissa in the month of July, 1937.

In this background, a new movement named *Prajamandal Movement* started in the States in 1938. *Prajamandals* or people's Associations were formed in most of the States and the leaders of these associations put forward charter of demands which include the abolition of numerous feudal exactions.<sup>7</sup> Their charter of demands included civil liberties like right to form free associations, right to expression and freedom of press. They also wanted enactment of just laws for their agricultural holdings, for the utilisation of the forest products, abolition of monopoly trade practices.<sup>8</sup> The *Prajamandals* adopted agitational tactics to get their demands redressed and consequent revolts broke out in places like Nilgiri, Talcher and Dhenkanal. When these movements were going on unabated, the Orissa States Enquiry Committee was reconstituted in 1938 with Harekrushna Mahtab as its Chairman. The other members of the reconstituted committee were

Balwant Ray Mehta and Lalmohan Patnaik. The committee submitted its report in 1939. The findings of this committee was shocking. The sad state of affairs in the Feudatory States, thus revealed, provoked serious attention in the country and abroad. It unveiled the miserable plight of the subjects and exposed the ineffective administration and prevailing lawlessness in the States. The Committee suggested certain measures to restore normalcy in the States. Such measures included the transfer of power of supervision over administration of the States from British Resident to Provincial Government.<sup>9</sup> These recommendations created a flutter in the Ruler's dovecot and also amongst the Officers of the political Department.<sup>10</sup> The report of this committee was also considered as the 'origin' of the idea of merger of the States with the province.<sup>11</sup>

#### **Mahtab's Approach to the Problems in the States :**

Describing the role of Mahtab in the solution of the problems of the States, Durga Das wrote, "Narrating the story of the first Merget Patel told me that the idea had originated with Harekrushna Mahtab."<sup>12</sup> as the Chairman of the Orissa States Enquiry Committee, he recommended that the States be brought under the Provincial Government. Mahtab took up the matter with the Governor General of India, Lord Linlithgow when he came to Orissa in August, 1939. Linlithgow admitted that there was no geographical boundary between British Orissa and Orissa States.<sup>13</sup> Mahtab also took up this matter with Cripps when he came to India as the head of a Mission in 1942. The Political Department of the Government of India agreed that the 'merger' was the only feasible solution of the emerging problems of the States.<sup>14</sup> But no step was taken in this respect.

Mahtab also met the Cabinet Mission on 6 April, 1946. As the prospective Prime Minister of Orissa he put-forth his arguments in a memorandum substantiated by a specially prepared map showing how districts of Orissa were islands in an ocean of States.<sup>15</sup> The memorandum was published on behalf of the Provincial Congress Committee. It strongly advocated for amalgamation of the *Garjats* with the province of Orissa. On 26 April, 1946 Mahtab wrote to Sir Stafford Cripps (then a member of the Cabinet Mission) showing his interest in the amalgamation of twenty six Orissa States with the province of Orissa.<sup>16</sup> The Cabinet Mission was deeply impressed with his arguments and a statement was issued by the mission on 16 May, 1946. In this statement it was contemplated that a satisfactory solution to the problems of the Indian States would be achieved by mutual negotiations.<sup>17</sup>

When this question of negotiation emerged, Mahtab took up the matter straight with the rulers of Orissa States. He wrote to them on 10 May, 1946 and again on 29 June, 1946 in order to Convince them about the benefit of the mutual cooperation. In the first letter he rationalised his previous view of amalgamation stating that in the interest of both the states and the province there should be some sort of coordination without which it was clear that neither the States nor the province could prosper in that circumstances.<sup>18</sup> In the same letter he hoped that if the resources of the States and the province could be pooled together in a reasonable way, Orissa would be one of the richest provinces of India.

But in the second letter (29 June, 1946) Mahtab's argument was tilted towards his earlier conviction of amalgamation of the States with the province. To him the word "amalgamation" or "one common administration" all these expression

bear the same meaning and implications. It did not mean subordination of one to the other. He appealed to the rulers that in the interest of the States, it would be best thing to merge with the province and bring about a common administration.<sup>19</sup>

But the reaction and response of the rulers were not encouraging. Rather they tried to underscore the fundamental issue by raising petty matters and complicating the whole issue. Even a petty ruler like N.C.B.M. Mahapatra of Baramba<sup>20</sup> made a baseless counter attack saying that the British districts which formed the province of Orissa were one time States under the rulers and he suggested that all those should be restored to their former position.<sup>21</sup> P.K. Deo, the *Maharaja* of Kalahandi accused Mahtab for his *Parsuram* like attitude and warned him that unless he give up such attitude 'no fruitful decision can be arrived at' in their meeting at this stage.<sup>22</sup>

The hostile attitude towards the rule was completely exposed when in the month of July, 1946 they met in a conference at Alipore and decided to form a Federal Union of Chhatishgarh and Orissa States. A Special Committee was set-up to expedite its formation. The British Resident of the Eastern States Agency was present in the conference and encouraged such a move.<sup>23</sup>

In spite of such hostile attitude of the rulers, Mahtab did not give up hope of some understanding with the rulling chiefs. On 16 October, 1946 he met some of them at Sambalpur and in the presence of the Political Agent tried to impress upon them about the necessity of one administration for both the States and the province. Mahtab argued for 'joint planning and joint administration.'<sup>24</sup> But nothing substantial came out of the proceedings.

Mahtab left no stone unturned and took up the matter with the Nawab of Bhopal, the

Chancellor of the Chamber of Princes. A prolonged discussion with him resulted in an agreement. It pressed for a friendly approach to the problems before the Eastern States and the Government of Orissa. It was also agreed that there should be no interference from either side in the internal administration of the other.

On the other hand rulers of the States were bent upon maintaining their separate entities and were allergic to the idea of 'merger' or 'amalgamation'. They considered Harekrushna Mahtab, the then Prime Minister of Orissa, as their arch enemy. These Rajas and Maharajas were living in fools paradise and deliberately overlooked the forceful writings on the wall. The only ruler who could foresee clearly the future scenario was the Maharaja of Mayurbhanj. He knew that the authority of the rulers was a farce and the real rulers were the Residents and the Officers in the Political Departments. He knew that the rulers were nothing but anachronism and feudalistic relics to the vast majority of the political minded countrymen. The people had no sympathy with them. He was also of the opinion that the kingship and democracy could never co-exist.

In another letter written to the Nawab of Bhopal he wrote in a note of sorrow that during the years of British suzerainty over Indian States the rulers had come to depend more and more upon the support of the paramount power and less and less on that of the people.<sup>26</sup> In this critical time the Maharaja of Mayurbhanj realised the reality and could foresee that the best alternative for the States was 'merger' with the province. In his own words "the only effective alternative, that one can think of is voluntary liquidation of the rulers which though painful to contemplate to my mind, be found to be a welcome and peaceful solution, of the problem from the point of view of the ruler and his people as well as the country as a whole."<sup>27</sup> But the Maharaja was a lone prophet

of sound reason. He was criticised in the ruler's circle for his sound prophecy and suicidal utterances.

But outside the Princes' castles anti-royal propaganda led by the Prajamandals was gaining ground. The Prajamandals took a more offensive line of action and demanded for the introduction of democratic rule. In some cases the demands was made for complete amalgamation with the province of Orissa.

On 1 March, 1947 the first session of the Orissa and Central Province Regional Council of All India State peoples' Conference was held at Cuttack. Several resolutions were passed which urged upon the rulers of the Eastern States Agency to abandon their schemes and devise ways and means for establishing mutual contacts with the province around. In order that, it was suggested, distinct and complete linguistic units under the free and federated India might be carved out and administrative, cultural and economic collaboration might be established by way of unified constitutional arrangement conferring full democratic rights to the people of the States.<sup>28</sup> The Regional Council constituted a working committee under the presidentship of Sri Sarangdhar Das to direct the Prajamandal movements in a systematic way. But the rulers ignored the regional councils of their people and proceeded to work out for forming a union of their own. The Orissa Legislative Assembly also showed its solidarity with the people of the States and a resolution for amalgamation of all Oriya-speaking outlying tracts was passed unanimously.<sup>29</sup>

But the rulers of the thirty nine Orissa and Chhatisgarh States went ahead with their scheme to form a union of their own. Such a union was formed and started functioning from 1 August, 1947. The bigger States like Mayurbhanj and

Bastar and some of the smaller states kept themselves out of this union. The union had an elaborate constitution. But in fact the constitution was a complete eyewash and transferred no real power to the people.<sup>30</sup>

### **Lapse of Paramountcy and the Problems Thereafter :**

In the month of August, 1947 the British rule in India came to an end. The Indian Independence Act, 1947 recognised the independence of India and Pakistan. It also provided for the lapse of paramountcy of the British crown over the so called sovereign Indian States without passing them on to the succeeding independent nations of India and Pakistan. Thus when India was made free in 1947, hundreds of small and big territories under the Indian Princes became free to join India or Pakistan, or form themselves into groups or remain completely independent. They might as well enter into treaties with any other country if they so liked.

The institution of "paramountcy" was a 'legal fiction' created by the British to maintain their hold in a foreign land without appearing to be authoritarian.<sup>31</sup> The illusion of a double sovereignty one under the other was created in order to make a compromise with professed faith in rule of law in democracy and at the sametime to secure the loyal services of a number of Indian Princes to maintain the empire in a distant land.

The lapse of paramountcy brought out to the forefront certain problems which needed an urgent solution. After the lapse of the British Paramountcy the real paramount power was divided into two i.e. India and Pakistan. If the Princes would have chosen one of the newly emerged paramount power, perhaps there would have no problem. But unfortunately the rulers wanted to maintain their separate political entity. In the month of August it was seen that six hundred

independent States were strongly showing their existence inside India to confuse the future political scene and unity of the newly emerged independent country. One can very well imagine the severe warning it carried. In fact a number of complexities and amazing situation was arising out of it. The rulers were becoming more and more ambitious but there was no room for their ambition.

Lapse of British paramountcy exposed the rulers to the rising tide of democracy in their States. With the prop of British bayonet gone, the rulers were not even able to provide strong administration in the states and were helpless in the face of organised lawlessness on a mass scale. The democratic government of India was sure to show favour to the process of democratisation in the States and it would do nothing to retard the wave of democratic progress and safeguard the autocratic princes.

### **Situation in Eastern States and Its Effects in Orissa :**

The Oriya speaking states were on the verge of collapse as far as administration was concerned. This deterioration in the law and order situation in the States had its impact on the province of Orissa. With the lapse of paramountcy most of the rulers of the Orissa States tried to foment unrest among the tribal people to stem the growing activities of the Prajamandals who had been agitating for political freedom.<sup>32</sup> Most of the rulers neither had the resources nor had the will to give a sound administration in their respective States.

The existence of these States around the districts of Orissa had also created complex problems for Orissa province. Orissa Government could not afford to see a mass uprising of the tribals in the States with the ever present danger of its spreading to other aboriginal pockets of the province. They could not contemplate with

equanimity political offenders and criminals seeking refuge in the so called sovereign States.<sup>33</sup> The Government of Orissa was also not in a position to withstand any constitutional arrangements under which their vital links of communication would be under a constant threat of being cut off.<sup>34</sup>

The condition of the public health in the province was being endangered by primitive medical and public health arrangements in the States and the spread of infectious diseases. There was also constant influx of lepers to Orissa from the States presumably with the hope to receive better treatment here.<sup>35</sup>

Serious difficulties were also experienced in the matter of harnessing the rivers for multipurpose utilization of their water due to the interference of the State rulers. For example a proposal to irrigate an area of Angul (Kukudang Project) had been hanging for many years because it involved inundating a portion of Talcher State.<sup>36</sup> Even a major river valley project i.e. Hirakud Dam Project had to experience a good amount of hardship due to the apathy and resistance of the rulers of the States. It was established beyond doubt that the then Maharaja of Patna State was encouraging the anti-Hirakud Dam Movement in Sambalpur. The State paper of Patna, 'Patna Dipika' was making sincere propaganda for Anti-Hirakud Dam agitation and was publishing articles favouring the merger of Sambalpur with Patna State. The Maharaja of Patna State wrote to the Political Agent of Chhatisgarh States, "It was Mahtab who started this agitation for amalgamation of States with the province of Orissa and only as a counterblast, the movement for Sambalpur with the Eastern States and formation of Koshala province was launched."<sup>37</sup>

Finally there was the question of emotional and cultural re-union of the Oriyas. All

the Oriya speaking people were anxious for the restoration of the uniform age old culture. The artificial demarcations, they hoped, would be washed away like wall of sand on the way of rising waves of roaring sea of masses.

Taking all these problem into account the Government of Orissa prepared a secret memorandum on 11 December, 1947. In this memorandum 'complete merger' of the States with the province was not suggested. In fact the Government of Orissa made it clear that they were 'not anxious to absorb the States', but vitally concerned in their efficient administration.

### Glossary

Begari - Free carriages of luggages of Raja or his Officers from camp to camp

Bethi - Free labour for construction of roads, royal palaces etc.

Garjat - The land constituted of mountain fortresses - later on used to denote the Princely States.

Magan - Free contributions, both cash and kind, on the occasion of royal marriages and such other functions.

Maharaja - Emperor, the ruler of a big (A class) Feudatory State.

Parsuram - A mythological Brahmin hero vowed to destroy the warrior (Kshetriya) class of the earth.

Prajamandal - An organisation of the people of the Indian States in the pre-independence era.

Rasad - Free supply of articles for food to the Raja or his relatives and officers in moffussil camps.

Sanad - A document conferring privileges under the seal of ruling authority.

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## Issue of Untouchability in Modern India

*Tofan Bernal*

The period from 1947 to 1951 was for Ambedkar a period a creative co-operation with the Congress Government. It is interesting to note that once Ambedkar became the Law Minister of India, he fell in line with the views of Gandhi as far as the emancipation of the Untouchables was concerned. He gave up the concept of separate electorates and accepted that the Scheduled Castes were not a minority but were an underprivileged part of Hinduism and required safeguards for a temporary period to become an integral part of their community.<sup>1</sup>

The greatest contribution of Ambedkar and the Congress, which represented the views of Gandhi, for the cause of the Scheduled Castes was that in the Constitution of India, the fundamental rights including equality before the law were made applicable to all citizens of India, irrespective of caste and creed. It should not be forgotten that Ambedkar was the only member of the Scheduled Caste in the Constituent Assembly who was elected on a non-Congress platform. The Constituent Assembly was dominated by the Congress. Although Ambedkar had a major role as Law Minister in the drafting of the Constitution, all the provisions were much debated and scrutinized by various luminaries.<sup>2</sup> It would not be wrong to say, therefore that the provisions of the Constitution granting equal rights to the Scheduled Castes embodied the dreams

of both Gandhi (through the Congress) and Ambedkar, who without doubt were the greatest emancipators of the Untouchables in modern India. "Both of them strove for the uplift of the Scheduled Castes, but concentrated on different areas and their work was complementary and supplementary to each other. Ambedkar worked primarily amongst the Scheduled Castes and fought for their political rights to secure for them social and economic justice.<sup>3</sup> Gandhi worked primarily amongst caste Hindus to bring about a change of heart towards the Scheduled Castes and to ensure that the Scheduled Castes remained within the Hindu fold. In assessing their roles, it would not be wrong to say that Ambedkar was the saviour of the Scheduled Castes while Gandhi was the saviour of Hinduism. In their rivalry Gandhi emerged the winner as even after his death his views were accepted by Ambedkar.<sup>4</sup>

The crowning glory of their mission was the Constitution of India which safeguarded the rights of the Scheduled Castes. The provisions of the Constitution which embodied the dreams of Gandhi and Ambedkar are highlighted below:

- (i) *Equally before law* : Article 14 provides that the State shall not deny to any person equality before the law or the equal protection of the laws.
- (ii) *Prohibition of discrimination on grounds of religion, race, caste, sex or birth* :

Article 15 provides that the state shall not discriminate against any citizen on these grounds. No citizen shall on these grounds be subject to any disability or restriction with regard to access to shops, public restaurants, hotels and places of public entertainment or the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or out of State funds or dedicated to the use of general public. Article 15(4) also provides that nothing in this article shall prevent the State from making any socially and educationally backward classes of citizens or for the Scheduled Castes and Tribes.

(iii) *Equally of opportunity in matters of public employment* : Article 16 provides that no citizen shall on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of any employment or office under the State. Article 16(4) also provides that nothing in this article shall prevent the State from making any provision for the reservation of appointments or posts in favour of any backward class of citizens which in the opinion of the State is not adequately represented in the services under the State.

(iv) *Abolition of Untouchability* : Article 17 provides that "Untouchability" is abolished and its practice in any form is forbidden and enforcement of any disability arising out of "Untouchability" shall be an offence punishable in accordance with law.

(v) *Freedom of Religion* : Article 25 provides that all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion. Article 25(2) provides that nothing in this article shall affect the operation of any existing law or prevent the State from making any law providing for social

welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus. Explanation II to Article 25(2) provides that the reference to Hindus shall professing the Sikh, Jaina, or Buddhist religion, and the reference to Hindu religious institutions shall be construed accordingly.

(vi) *Welfare State* : Article 38 provides that the State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in form all the institutions of the national life.

(vii) *Protection from Injustice* : Article 46 provides that the state shall promote with special care the educational and economic interests of the weaker sections of the people and in particular of the Scheduled Castes and Tribes, and shall protect them from social injustice and all forms of exploitation.

(viii) *Welfare of Tribals* : Articles 164 provides that in the states of Bihar, Madhya Pradesh and Orissa, there shall be a minister in-charge of tribal welfare who may in addition be in charge of the Scheduled Castes and backward classes or any other work.

(ix) *Right to Vote* : Article 325 provides that there shall be one general electoral roll for every constituency for election to either House of Parliament or either House of the Legislature of a State and no person shall be ineligible for inclusion in such roll or claim to be included in any special electoral roll for any such constituency on grounds only of religion, race, caste, sex or any of them.

(x) *Adult suffrage* : article 326 provides that the elections to the house of people and to the legislative assemblies of states shall be on the basis of adult suffrage.

(xi) *Reservation of seats for scheduled castes* : Article 330 provides that seats shall be

reserved in the house of the people for the Scheduled Castes and the scheduled tribes as nearly as may be in proportion to their population as ascertained at the last preceding census of which the relevant figures have been published. Article 332 makes similar provisions in the legislative assemblies of the states.

(xii) *Reservations for elections to be temporary* : Article 334 provides that the reservation of seats for the Scheduled Castes and scheduled tribes shall cease on the expiry of 10 years. (However, this provision has been amended from time to time and now provides for reservations to cease on the expiry of 50 years.)

(xiii) *Reservations of elections to be temporary* : Article 335 provides that the claims of the members of the Scheduled Castes and scheduled tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration, in the making of appointments to services and posts in connection with the affairs of services and posts in connection with the affairs of the union states.

(xiv) *Special officer for Scheduled Castes and tribes* : Article 338 provides that there shall be a special officer for the Scheduled Castes and tribes to be appointed by the president. It shall be the duty of the special officer to investigate all matters relating to the safeguards provided for the Scheduled Castes and tribes under the constitution and report to the president on the working of those safeguards at such intervals as the president may direct, and the president shall cause all such reports to be laid before each house of parliament.

(xv) *Scheduled Castes and tribes* : Articles 341 and 342 provide that the president after due procedure may by public notification specify the castes, races or tribes which shall be deemed to be Scheduled Castes or tribes as the case may be. Parliament may by law include in or exclude

from the list of Scheduled Castes and tribes specified in a notification any caste, race or tribe. Article 366 defines Scheduled Castes and tribes to mean such castes, races or tribes or parts of or groups within such castes, races or tribes as are deemed under articles 341 and 342 to be Scheduled Castes and tribes. The fifth schedule also provides for the administration and control of scheduled tribes in certain areas through tribes advisory councils.

The system of separate electorates on communal lines granted by the British to religious minorities was given up; instead, a system of joint electorates with reservation of seats for Scheduled Castes and tribes was provided. Article 334 fixed the period of reservation as 10 years from the commencement of the constitution. Ambedkar has proposed a longer period; however, he accepted the period of ten years which was based on general agreement among the parties concerned, stating : "it was considered necessary to extend the period at the end of 10 years, it would not be beyond their capacity or their interests to invent new ways of getting the protection which they were promised here."<sup>5</sup> How farsighted and right was Ambedkar, as the reservations, which were to cease after 10 years, have continued till this day. In essence, Ambedkar was able to secure all the political safeguards he had been demanding, except the concept of separate electorates.

The safeguards provided for the Scheduled Castes in the constitution of India amounted to the implementation of the Poona pact. Ambedkar had finally given up the concept of separate electorates.<sup>6</sup> In a speech at the inauguration of Siddhartha college parliament on 25 September 1947, he stated.

It is also interesting to note that after independence, Ambedkar like Gandhi stood

firmly for the unity for India. He favored centralized government, integration of Indian states with the union of India, Hindi as the optional language for every province and joint electorates.<sup>7</sup>

When Gandhi talked of Swaraj, he meant the achievement of the same ideals of liberty, equality and fraternity espoused by Ambedkar, which were ultimately enshrined in the preamble to the constitution of India. Gandhi's endeavour was that socio-economic justice should be available to all classes, irrespective of caste, creed, or religion. Ambedkar wanted a separate identity for the depressed classed first and swaraj afterwards. To Gandhi this was placing the cart before the horse. To Gandhi, once swaraj was attained, other freedoms would follow, whereas Ambedkar's suspicion was that after independence, nobody would bother about the upliftment of the depressed classes. Gandhi wanted to remove untouchables from the hearts of the caste Hindus and absorb the Scheduled Castes as an integral part of the Hindu community. Ambedkar wanted the Scheduled Castes to organize themselves politically as a distinct entity and fight for their rights.<sup>8</sup>

Lealah Dushkin, in *The Policy of the Indian National Congress*, writes: "probably nowhere in the world is so large a lower class minority granted so much favourable treatment by the Government as are the Depressed Classes of India today." This would not have been possible without the efforts of Gandhi amongst the caste Hindus and Ambedkar amongst the Scheduled Castes. The policies pursued by Gandhi and Ambedkar, in the ultimate analysis, worked in conjunction with each other.

Both Gandhi and Amedkar were great men. While Gandhi was the Father of the Nation, Ambedkar was the Father of the Indian Constitution. While Gandhi was an apostle of

peace and non-violence, Ambedkar became a convert to Buddhism, which preached universal peace and non-violence. Both of them worked assiduously for the emancipation of the Scheduled Castes, though their means differed. For Gandhi, the change had to come primarily in the hearts of caste Hindus. He staked his life for retaining the Scheduled Castes within the Hindu fold. Gandhi wanted political freedom before the rights of various classes could be secured. Ambedkar agitated for separate electorates but showed generosity of spirit and gave up this demand to save Gandhi's life. It is unfortunate that Gandhi died on 30 January 1948 and could not see for himself the progress made by Scheduled Castes. Ambedkar was fortunate enough to se for himself the initial progress made by the Scheduled Caste arising out of the safeguards provided in the Constitution.<sup>9</sup>

However, without a leader of Ambedkar's stature, the Scheduled Castes are politically fragmented. Atrocities on them in the countryside continue though the educated amongst them have attained high positions in government or public life and fend for themselves. The reservations have benefited a segment of Scheduled Castes who are already economically better off. If the advantage of the reservations goes to the economically backward scheduled castes, the situation would be different. The progress of reconstruction of their social and economic life is tardy. The actual filling of reserved posts in the governments as well as the public sector continues to lag behind on the pretext do class coming scheduled castes. No leader of Ambedkar's stature has emerged. The Scheduled Castes federation and its successor, the Republican Party of Untouchability is a crime under the Untouchability Offences Act, 1955, the Act has proved extremely difficult to enforce. To take a case of court is expensive, and there are no central

resources to assist in a prolonged lawsuit. Untouchability has not completely gone away from Indian society and is still practiced in remote villages in backward areas. Occasionally, there are reports on atrocities on Scheduled Castes in different parts of the country.<sup>10</sup>

There is, however a major redeeming feature. The condition and status of Scheduled Castes is not what it was half a century ago. A transformation has taken place for the better in their political consciousness, social intercourse, economic opportunity and style of living.<sup>11</sup>

India still has mile to go before these centuries old disabilities disappear but much depends on the Scheduled Castes too. They must develop the spirit of independence and self help, a sense of their own self worth which compels respect. They must organize themselves and produce honest and able leadership to keep the caravan going. They must exploit the politics of numbers to their advantage and not allow themselves to be fragmented politically.<sup>12</sup>

The constitution guarantees for the protection and progress of the Scheduled Castes for an initial period of ten years, were enshrined as a result of the life long efforts of Gandhi and Ambedkar. It was their dream that during these ten years, the Scheduled Castes would make adequate progress through education, employment and political development to become an integral part of the Indian society, not tainted in any way. The complete emancipation of the Scheduled Castes has yet to be attained, as is evident from the extension of the constitutional

guarantees for the past forty years. At a time when untouchability was widely practiced in India, Ambedkar and Gandhi envisaged their social emancipation and worked with dedication for this goal. With each passing year, their vision is nearing realization. However, the complete emancipation of the untouchables in modern India will be achieved when the constitutional guarantees are no longer required.

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# Micronutrient Management Through Organic Farming

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Concept of organic farming has been derived from the primitive practice of using wastes of cattle-shed when farmers were cultivating their local cultivars for crop production. At present this concept has been improved for use of various enriched waste products of rural and urban areas as well as various bioinoculants. Organic farming can be defined as a production system, which avoids use of fertilizers, pesticides and growth regulators of chemical origin but includes livestock additives such as dungs, bones, hoofs and blood and crop rotation, crop residues, green manures etc. in order to maintain proper soil fertility and reduce disease pest menace through enhancement of biological interaction. The government launched a national programme for organic farming in 2000.

The beneficial effects of organic farming have been realised for sustainable agriculture production, restoration of soil fertility, production of quality foods, avoidance of pollution of soil, water and air including low cost technology.

With introduction of green revolution, use of chemical fertilizers although contributed 40% of crop production, continuous use of chemicals in agriculture seriously jeopardized the soil health and environment. Hence practice of organic farming was thought of.

Organically applied plant nutrients may be either major or microelements. Although major nutrients (N, P and K) and secondary (Ca, Mg and S) have given much emphasis still the role in crop production. In this advanced crop production technology and small deficient of any such trace nutrients decline crop yield considerably.

The important essential trace elements include Fe, Mn, Zn, Cu, B, Mo, Cl and Ni which has been introduced newly. Mostly these micronutrients are available in synthetic forms, which are chemically manufactured. These inorganic chemical micronutrients are costly and impart adverse effect on soil and food grains. In severe deficient cases the grain production may be reduced to meet the target. These microelements pollute the soil and decrease the quality of grains, vegetables, fruits etc.

The chief sources of micronutrients used by farmers' level are organic matters available in farmhouses. These include FYM, compost, dungs of various animals, poultry manure, green manure and crop residues in farm fields. Content of total micronutrients in some organic sources are given in Table 1.

**Table - 1 : Micronutrient content of the organics**

Sl. No.	Organics	Micronutrients (mg/kg)					
		Fe	Zn	Mn	Cu	B	Mo
1.	FYM	1788	34	137	2.5	4.6	2.1
2.	Pig Manure	1200	50	70	8.9	3.5	1.4

3.	Poultry Manure	1400	90	210	7.1	5.0	3.1
4.	Rural compost	3600	85	200	14	10.0	2.0
5.	City compost	7000	400	560	150	15.0	9.0
6.	Goat/Sheep manure	6500	2570	150	61	4600	3.5
7.	Sewage sludge	8000	2459	262	643	9.0	6.0
8.	Green Manure	140	17	80	3.2	20.0	0.2
9.	Rice Straw	225	30	700	4.5	8.0	0.1
10.	Wheat Straw	190	25	90	3.4	5.0	0.1

Requirement of various micronutrients applied to arable crops through synthetic chemicals varied from 1kg (Mo) to 50 kg(Fe) per ha. Only few parts of these nutrients are taken up by the crops and the rest are lost. If added through organically, these micronutrients are slowly available to the crops as per requirement and larger part is adsorbed in soil for the next crops.

A rice or vegetable farmer applying compost @ 10t/ha will provide 3.6kg Fe, 0.85 Zn, 2.0kg Mn, 0.14kg Cu, 1.0kg B and 0.02kg Mo/ha, which is equivalent to 19kg Ferrous Sulphate, 4.25 kg Zinc Sulphate, 6.7 kg Manganese Sulphate, 4.2 kg Copper Sulphate, 0.9kg Borax and 0.0385 kg Ammonium Molybdate.

Experimentally it was found that efficiency of chemically applied micronutrient fertilizers in soil is only 2-10% whereas availability of micronutrients applied through organic sources

is more than 10% and supply is continuous. In this respect application of organic manures to any crop at larger amounts provide both major and micronutrients. Major nutrients require supplementation from inorganic sources, whereas the micronutrients through organics do not need supplementation of inorganic micronutrient fertilizers. Crop removal of micronutrients can be met through supplementing organics, which are ecofriendly as well as congenial in crop production.

Experiments conducted on Zn application to rice crop through green manure and FYM at 5t/ha showed significantly higher yield in a Zn deficient loamy soil than no Zn application and almost equal yield to application of 12.5kg Zn SO<sub>4</sub>/ha and slightly lower yield than application of same at 25 kg/ha (Table 2).

Table 2 : Yield of rice by application of Zn through green manure and FYM in Zn deficient loamy soil.

Sl No.	Treatments	Yield (Q/ha)		
		1998	1999	Mean
1.	N <sub>60</sub> (P <sub>2</sub> O <sub>5</sub> ) <sub>30</sub> (K <sub>2</sub> O) <sub>30</sub> kg/ha+Zn(O)	30.0	28.8	29.48
2.	N <sub>60</sub> (P <sub>2</sub> O <sub>5</sub> ) <sub>30</sub> (K <sub>2</sub> O) <sub>30</sub> kg/ha+ZnSO <sub>4</sub> (12.5kg)	31.5	32.0	31.71
3.	N <sub>60</sub> (P <sub>2</sub> O <sub>5</sub> ) <sub>30</sub> (K <sub>2</sub> O) <sub>30</sub> kg/ha+ZnSO <sub>4</sub> (25kg)	34.0	34.0	34.8
4.	N <sub>60</sub> (P <sub>2</sub> O <sub>5</sub> ) <sub>30</sub> (K <sub>2</sub> O) <sub>30</sub> kg/ha+Dhanicha	32.5	30.7	31.6
5.	N <sub>60</sub> (P <sub>2</sub> O <sub>5</sub> ) <sub>30</sub> (K <sub>2</sub> O) <sub>30</sub> kg/ha+FYM (5t/ha)	32.0	30.9	32.4

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# Water : The Elixir of Life and Wonderful Gift

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## **Water : The Fountain Head of Life**

What is water? The simple answer to this question is that water is the simplest chemical of kitchen. Water (O.E. water, Ger. Wasser, Gr. hydor, L. udus, Sans. udan) is, in fact, natural most abundant and the most useful compound. For the growth and development of life support system, it is absolutely essential to make water available in the acceptable quantity, quality and at the required time and place. The Earth appeared like a precious blue stone set in the blackness of outer space to astronauts for the first time. If inhabitants of other solar systems were to visit this lovely, cool, blue planet of ours, they might just call it "Aqua" rather than "Terra" because of great abundance of its most unique feature - liquid water in streams, rivers, lakes and oceans. Therefore, earth is popularly called as "blue planet". The colour blue denotes the presence of water which covers 71 per cent of our earth's surface. Since water covers 3/4th of our planet, it is readily available, yet water is one of earth's most precious resources. Different kinds of physico-chemical processes occur in solutions comprising water as the solvent. The simple molecule,  $H_2O$ , aggregates to the liquid state water which is the basic requirement for sustaining life.

## **Distribution of Water on Earth**

Millions of years ago life evolved in water and water became a basic component of every

living cell. Although water covers over three-quarters of the surface of the Earth, 97 per cent of this water resource is the oceans and is salty. The glaciers and icecaps lock away another two per cent (Table-1). Even less than one per cent is the fresh and usable water of lakes, ponds, rivers and ground-water. Freshwater is, therefore, a treasure to protect and conserve. Freshwater is precious not only because we need it to live, but also because only about three per cent of all the earth's water is directly usable. Of this only about 0.26 per cent is available as freshwater for people to use. Water is used for various purposes like agriculture, livestock, industry and power generation and municipal and rural water supplier (Table-2).

## **Sources of Water**

There are two important sources of water such as (a) Surface water and (b) Underground water. The surface water includes the sources like (i) Rain water (ii) River water (iii) Lake water and (iv) Sea water. The Sources of underground water are (i) Spring water and (ii) Well water found in lakes, rivers, reservoirs and shallow ground water sources, this small amount of water is continually renewed by the restless and endless movement of water in the global cycle in its various forms, viz, ice, water vapour, rain drops and snow. This constitutes the "hydrological cycle".

**Table 1 : Water resource by distribution**

Sl. No.	Water Source	Water Volume in cubic miles	Per cent to total water
1.	Oceans	317,000,000	97.24
2.	Ice caps, Glaciers	7,000,000	2.14
3.	Ground water	2,000,000	0.61
4.	Freshwater lakes	30,000	0.009
5.	Inland sea	25,000	0.008
6.	Soil moisture	16,000	0.005
7.	Atmosphere	3,100	0.001
8.	Rivers	300	0.0001
<b>Total Water</b>		<b>3,26,000,000</b>	<b>100</b>

Source : Nace, U.S. Geological Survey, 1967.

**Table 2 : Percentage use of water**

Sl. No.	Activity	Percentage of use
1.	Agriculture	93.37
2.	Livestock	1.08
3.	Industries and Power generation	1.26
4.	Municipal and Rural water supplies	3.73
<b>Total</b>		<b>99.44</b>

Source : Science Reporter, June, 2004.

In this awesome cyclical engine, water is moved constantly among the aquatic, atmospheric and terrestrial compartments driven by solar energy and gravity. Apart from this, the knique physical and chemical properties of water bear a direct impact on the globe's surface temperature, the atmosphere, and the interactions of life forms with their environment. Precipitation in the form of rain, snow, hail, dew and frost forms the ultimate freshwater resource within a river basin and is partitioned between the "green" and "blue" water flows. The three most important security dimensions of water, food and ecology are closely linked together by the movement of water in the hydrological cycle.

## Necessary of Water

Since the birth of river basin civilizations, human societies have been developing technologies for capturing, storing, cleaning and redirecting fresh-water resources to meet their needs. Different kinds of structural solutions to supply irrigation water in fields, control of flood and generation of power and electricity have been in operation in our country since independence. Humanity today has been trying hard to reach the twin goals of human and ecological security. The former includes easy access to safe domestic water, food and environmental security with effective protection from flood and drought. The latter implies the long-term protection of the goods and services that we get from nature and the preservation of the delicate life-support system. However, water is required essentially for the satisfactory performance of the following.

- (i) Various life process for sustenance
- (ii) Circulatory fluid.
- (iii) Carrier of nourishing food and micronutrients
- (iv) Removal of product of wastes.

Water is regarded as the origin and sustainer of life and held so sacred by the most ancient races for which it is worshipped as God. Natural water for animal body and human in particular acts as (i) Tonic (ii) sedative (iii) Analgesic (iv) Spoliative (v) Diaphoretic (vi) Diuretic (vii) Eliminative (viii) Antipyretic (ix) Expectorant (x) Emetic (xi) Anacsthetic (xii) Haemostatic. According to Knipp, the father of modern hydrotherapy, water dissolves, removes and strengthens which are three basic and principal attributes of water.

## Purified Water for Life

Water the nuclers for life support systems on earth. Unfortunately today the drinking water

is not safe because of various anthropological activities and population pressure. The burgeoning human population and the demands for the various consumptive uses of water is creating a severe stress on the water resources of our planet with increasing water shortage and rising water quality problems in many parts of the world, ensuring universal access to safe, sufficient and affordable water for all remains is an enormous challenge. Industrial effluents, human abuse and misuse and overuse of chemicals, pesticides, dyes and detergents are the important sources of pollutants. The possible impurities are basically of (i) physical (ii) chemical and (iii) organic type (table 3).

**Table - 3 : Possible impurities in water**

Sl. No.	Category of impurity	Specific impurities
1.	Physical	Disagreeable colour, colour, taste, turbidity - floating and suspended impurities.
2.	Chemical	Mineral constitutes rocks like bicarbonates, carbonates, sulphate, chloride, fluoride, sulphide, oxide, lead, orsenic, nitrite and nitrate etc. and pesticide residues.
3.	Organic	Traces of vegetable and animal matters producing bacteriological agents which cause water borne diseases.

**Table 4 : Method of removal of impurities from water**

Sl. No.	Nature of impurity	Method of removal of impurity
1.	Floating matter	Screening
2.	Suspended impurities	By redimentation with the help of coagulants and decantation.
3.	Micro organism and colloidal matters	Filtration through send filters, carbon filters, microu filters or reverse of mosis.

4. Pathogenic microbes (Bacteria) Disinfection by boiling, by chlorination, by potassium permanganate and by ultraviolet light.

Since impurities are harmful for human body, purification is necessary to make the water safe for human consumption. The drinking or potable water, fit for human consumption should satisfy the following essential requirements.

- (i) Water should be sparkling clear and odourless.
- (ii) It should be pleasant in taste.
- (iii) It should be perfectly cool, reasonably soft and its turbidity should not exceed 10 ppm.
- (iv) It should be free from objectionable dissolved gases like hydrogen sulphide.
- (v) It should be free from objectionable minerals such as orsenic, lead, mercury, manganese (particularly heavy metals).
- (vi) Its alcalinity should not be high nor the water should be highly acidic. The pH value should be maintained between 6.5 to 8.5.
- (vii) Its total dissolved solids should be less than 200 ppm.
- (viii) It should be free from disease-producing (Pathogenic) micro-organisms.

#### Method of Purification of Potable Water

A sound and disease free health needs safe drinking water apart from proper food substances. Impure water may be purified in following procedure (Table 4). different methods may be followed to remove different undesirable materials present in water. However, purely demineralised water is neither tasty nor potable. Certain minerals present in water are helpful for maintaining good health. Thus the organisations like WHO and BIS have prescribed the optimum

level of essential minerals to be maintained in purified drinking water.

### **Water for Sustainable Future**

Water is everybody's property and business. Ways of managing our water today should be taken up enthusiastically. This would mark a comeback to our origins where simple, well-planned, innovative and local methods are employed to revive this natural gift from daying on unnatural death. A gradual consensus is growing among scientists, water planners, governments and civil society that new approaches need to be adopted within the next two decades to avoid calamity. The supply, use and handling of our precious water resources will have to be integrated across sectors and between regions sharing the same resource.

Repeated occurrences of water shortages can only be averted if a comprehensive water management strategy is worked out. The Government, private organisations, schools and mass media could play a positive role by educating the public to use water wisely, recycle and not to waste the water resources. Environment and water education should be available to men and women in all parts of the country. Recycling and reclamation concepts need to be promoted strongly to increase available water supply and break the population-water paradox. It is time, therefore, to plan for meeting our present and future needs with the water that nature has made available to us to determine what desires can be satisfied within the limits of that resource and to ensure that the natural ecological cycles are preserved. It is our duty to remember "World Water Day" which is observed on 22nd March every year which, in fact, reminds us to preserve the natural resource with appropriate use. Proper

use, care and consciousness for water would certainly develop a sustainable green and blue Earth. We should rightly remember that "Water is the elixir of life" for which right care and share is desirable.

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## Women Development and Biju Babu

*Dr Tushar Kanta Pattnaik*

" Behind every successful man there is a Woman, who provides inspiration and confidence. It also happened in the life of Napoleon". Biju Pattnaik on being questioned how he perceives women.

Women constitute roughly half of the world's population. But they are the largest "excluded category" in almost all respects. Their role in the socio-economic development was underscored in our country owing the various historical and traditional forces. Even if they constitute almost 50% of the total population , they are still swallowing in mire of illiteracy, poverty, obscurantism and exploitation so common in traditional society. Despite implementation of several developmental programmes, the problem of women emancipation and securing a rightful place for them in the society continue to areas of great concern. Since the status of women in the society inextricably intertwined with the interplay of socio-economic forces which are mostly not positive or supportive of women development, it is now being increasingly realized to bring the women apart with men to play an equal, active and meaningful role in all spheres of national life. The Government of India as well as the Government of Orissa have embarked upon massive welfare measures for the upliftment of women especially in the rural and backward segments. In the post independence era, a number of Acts have been adopted in India that affect women and their position.

History, repleted with myriad social reformers, thinkers, Politicians who contributed

prodigiously for the upliftment of women development . Among them Biju Patnaik is a name to worth mentioned. It was only during his second spell as Chief Minister, which will be remembered by posterity for the different steps he took for the development and empowerment of women. In a way, Biju could be regarded as an ardent feminist who not only fought against women oppression with a strong administrative will but at the same time was an ardent advocate of equal rights for men and women.

Biju wants to see the women to be self independent and mentally as well as socially equipped to do something for the state rather than running after a Job. He once said " To look for a job presents a servile mind, to step into the open world presents a challenging mind". Biju Patnaik was most emphatic about women education, which according to him is the main key to social development and women empowerment. For him women education will contribute significantly to health delivery system. He once said in his address at the meeting in National Development Council " On the health front, it is heartening to note that adoption of multidisciplinary approach for tackling problems. It has been rightly stated that education, specially women education has great deal to contribute to the health delivery system. Similarly in our strategy for population control, it is accepted that the focus should be on women's status, female literacy, responsible motherhood and control of infant mortality". .Biju Babu was instrumental in setting up a large number of girls

high schools, women's colleges, women polytechniques and women B.Ed. colleges throughout Orissa including a good number of such institutions in the tribal dominated areas. During his tenure as Chief Minister, a large number of SC and ST girl students were provided with scholarship. Several concessions were declared by Biju Babu for the privately managed but government aided girls high schools and women's colleges. He gave particular emphasis to science education, skill development and vocational training of girls. During the international women's week 01 March to 08 March, 1994, mass awareness camps were organized by State Social welfare Board to spread the message of equality, empowerment and entrepreneurship of women. He himself participated in a state level workshop on women and science and technology, a pioneering step in post-independence era in the state.

Biju Babu took a decision to raise the upper age limit by five years for women candidate for various state government jobs and for appearing at various written examinations and interviews in connection with recruitment. And he did not stop at that. He went on to announce 305 reservations for women in all categories of government recruitment. His government decided to take over the management of all the government-aided primary, middle and high schools, which benefited thousands of lady teachers. More over he took a revolutionary step by making a policy decision that all the posts of primary school teachers in Orissa henceforth shall be reserved for qualified women candidate.

#### **Sabai Grass Development Corporation :**

Biju Babu took a policy decision in 1994 to set up a Sabai Grass Development Corporation. Sabai grass is used by women belonging to SCs and STs to produce household items including ropes and rope-products. Often these poor women are exploited by the

middlemen and unscrupulous traders. It was decided that the corporation would provide improved varieties of Sabai seeds and necessary implements to women engaged in this cultivation and trade. The corporation would organize technical training to women for skill development and better education. Marketing of the products would also be taken care by the corporation. It was decided that the state government and "Youth-Ending-Hunger" an international voluntary agency would jointly operationalise the corporation.

#### **Orissa Mahila Vikas Nigam :**

With view to Implementing the National plan for women's development, the government of Orissa under the chief minister ship of Biju Patnaik established the Orissa Women Development Corporation (Orissa Mahila Vikas Nigam) in 1991, which is currently working as the apex state level women's co-operative body. It was a joint venture by the Government of India, the Government of Orissa and a number of women's organization. Its main aims and objectives are as follows :

- (i) To integrate all the development plans for women at stat district, block, gram panhayats and village level.
- (ii) To build women as a healthy social and economic force for nation building and to facilitate their individual and collective efforts.
- (iii) To train women entrepreneurs for individual, co-operative and joint enterprises.
- (iv) To provide margin money to women for availing loans from banks and other financial institutions.
- (v) To create a congenial environment for the implementation for women development programmes.

This corporation has already completed a decade of its existence and is working as the

nodal agency to coordinate and monitor various women development plans. Some of the major activities that are being undertaken by the corporation include income generation schemes for women groups, social training programmes, marketing assistance to women, organization of Women self help group, the notion of gender equality within the development paradigm and organising meetings of women entrepreneur.

Another interesting area of operation of the corporation is its financial assistance and easy loan facilities to various women groups, educational institutions and NGOs to open "Women Study Circles" to impart examination oriented coaching to women candidate appearing in different competitive examinations.

#### **State Commission for Women :**

Biju Babu established the State Commission for Women in Orissa in line with National Commission for Women, another step towards highlighting the cause of women and protection of the rights and privileges of women. The commission is functioning as an apex body with the following main objectives :

- (i) To receive complaints of atrocities against women and to create mass awareness against all types of atrocities including dowry torture and dowry death.
- (ii) To establish coordination with human rights protection cell for elimination of torture.
- (iii) To involve Non-Govt. Organisations to fight against dowry problems and to rehabilitate destitute and deserted women.
- (iv) To impress upon govt. for solution of women problems with provision of minimum wage.
- (v) To ensure compulsory registration of marriage and to provide health care and maternity facilities.

Mrs Ranu Mishra was the first chairperson of SCW in Orissa, who was succeeded by Prof. Lopamudra Mohanty. Today the state can take pride in the hundred of success stories bringing relief to the women in distress. Biju Babu was dead-against the people who oppressed women and committed atrocities on them, as he said " I will not like to hear a whisper about oppression to woman. dream of a day when women will play equal role with men. They will exercise with men equal power and enjoy the same privilege. This should be my dream of tomorrow the 21st century.

#### **Fight against Dowry :**

Many will remember the much publicized dowry death when the in-laws of the victim were handcuffed and paraded to the court premises. It was on his order that the police had meted out this humiliating punishment. This action it may said, did create a fear in the minds of would-be dowry seekers and would-be bride killers. He also issued instructions that a government servant against whom a primefacie case of dowry offence is made out shall be put under suspension and if his responsibility for offence is established, he shall be dismissed from service.

Biju castigated vehemently the pernicious repercussion of dowry in the contemporary society. As a measure to eradicate this social evil, anti-dowry campaigns were being arranged by voluntary organizations for encouraging awareness through workshops and seminars. During 1992-93, the total allocation was Rs. 0.57 lakh and the entire amount was spent for organising 27 street theatres in Cuttack, Puri and Balasore districts. During 1993-94, an amount of Rs. 50 lakhs was provided in the budget with an outlay of Rs. 50 lakhs in 1994-95. Biju appealed to the people in mist of his meeting to wipe out this unmitigated devil from our society. In one of his independence message to the people, he said " I speak it with a heavy heart that we have not been able to force

ourselves from many social evils after forty seven years of independence. The malady of dowry has still its firm grip over the ignorant, the enlightened, the poor and the rich as well and puts no limit to bride death and bride torture in our society".

#### **Concern for Tribal Women :**

Biju Babu was perhaps the only Chief Minister of an Indian State who appointed five tribal ladies as his " Unofficial Advisors" on prohibition, sustainable development, literary and implementation of different anti-poverty programmes. He even told these lady advisors that they would have power at par with " police" and they are free to communicate with the Chief Minister without any hesitation. Incidentally one of the ladies, Mrs Sumani Jhadiani has been recommended of the National " Stree Shakti" award by the government of Orissa in 2001, the year of Women Empowerment in India.

#### **Mahila Samrudhi Yojana :**

Mahila Samrudhi Yojana was another welfare step launched during the year 1993 with the objectives of promoting self-reliance and economic development as well as independence among rural women. This scheme envisages that each woman may deposit under the Mahila Samrudhi Yojana account up to Rs. 300/- in a year to which the govt. would contribute 25% as incentive.

#### **Women's Reservation in Panchyati Raj :**

Biju Babu was the first leader in India to take very bold step in regards to grass-roots level democracy. It was during his first tenure as the Chief Minister in early 1960s that he restructured the rural and urban local bodies and brought in suitable amendments to the existing Acts of 1948, 1959 and 1960. But during his second term as the Chief Minister, he was more passionate about women development through empowerment in grass root democracy as he once said " I have always maintained that development will be of no

value until we improve the social conditions of our mothers and sisters, 30% of the seats I have reserved for them in new Panchayat Raj system. I am confident that the mothers and sisters who run their households so efficiently will run the Panchyati Samiti and Zilla Parishad with equal competence. Since almost half of the country's population re women, any further negligence in the field of women's welfare will be creating awareness among women and assuring them of their legitimate rights and privileges".

He announced that for the first time in the history of independent India, women will be given 33% reservation in the Panchyati Raj system. And true to his word, he saw to it that the Orissa Zilla Parishad Act of 1991 and the Grama Panchayat Act of 1992, were passed by the Orissa Legislative Assembly that provide for the reservation 33% for women including SC and ST women.

So for the first time, more than 28 thousand women were elected to the various Gram Panchayat , Panchayat Samitis and Zilla Parishads. Biju Babu again saw to it that all the elected women representatives of P.R. should receive adequate political and administrative training. Many of them started receiving training. Many of them started receiving training with the help of the State Institute Of Rural Development, the Orissa women Development Co-operative Corporation and many other NGOs working in different parts of Orissa .

It may be pointed that Biju Patnaik's policies on reservation for women were followed by many other state governments in India that culminated in the 73rd and 74th Amendment Act providing similar provision for rural and urban local bodies respectively.

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## Formation of Orissa as a Separate Province

*Pareswar Sahoo*

The Hindu kingdom of Orissa lost its complete political identity after the demise of the last Kings Mukunda Dev. The rules of the Afghans, the Mughals, the Naib-Nazims, the Marathas brought further instability and territorial vivisection. Further under the British rule three major political divisions came up. i.e, territories north of Chilika lake, territories south of Chilika Lake, and the western hilly tracts. Gradually these divisions passed under different situations. Finally, it took shape under the administrations i.e., Bengal Presidency, Madras Presidency and the Central Provinces as per the exigencies of the time without any consideration of race, language and culture. As a result the Oriya people in these administration became a negligible minority.

Following, the British occupation of Orissa the land was subjected to administrative negligence, mis-management excessive taxation, and oppressive of the corrupt officials, which brought Economic devastation of the country, and caused natural calamities i.e., famines and floods. As a result the Oriyas lost their own identity and culture. In the later part of the 19th century, however a big step was undertaken to strengthen the Oriya language and culture against Bengali, Telugu, and Hindi Chauvinism. H.H. Risley, Secretary to Government of India in 1903-05 once observed: "When the people speaking a distinct language were distributed over areas too

small to constitute a substantial portion of a province they were neglected." After this statement the leaders of the Oriya Movement got further encouraged and demanded a separate political identity of their own. Later on it could possible due to the rise of middle class intelligentsia and the growth of Mass Media, like press, and the development of new Science and Technology.

The local newspapers like, the *Utkal Dipika* of Cuttack, *Prajabandhu* of Rambha, and the *Sambalpur Hitaisini* of Bamara played an important role to create the national consciousness among the Oriyas under the towering personalities of Shyamasundar Rajguru of Paralakhemundi, Nilamani Vidyaratna of Bamara, Gaurisankar Roy of Cuttack. Soon after 1866, education made good progress in Orissa. The advancement of education introduced the Oriyas to western knowledge to seek higher posts in administration.

The Oriya intelligentsia became socially and politically conscious. The elite class formed the cream layer of the society for the growth of political and social consciousness among the people. They took up the cause of the Oriyas and raised the cry, Orissa for Oriyas.

The language controversy surfaced to substitute Bengali for Oriya as medium with a series

of attacks and counter-attacks involving Oriya vrs Bengali in Cuttack, Balasore, Sambalpur and Ganjam. To substitute Bengali, Hindi, Telugu in place of Oriya was a mean attempt indeed.

Rajendra Lal Mitra suggested, "Even as a race, the Oriya's were not different from the Bengalis. In his opinion Oriya language was merely an offshoot of Bengali. Kantichandra Bhattacharya, a teacher of Balasore Zilla school supported the opinion of R.L Mitra and brought out a booklet suggestesting "*Odia Ekti Swatantra Bhasa Naye*".

In the year 1876 Raja Shyamananda De, of Balasore, Babu Bichitrananda Das of Jaipur and Raja Baikunthanath De of Balasore submitted a memorandum to Lord Curzon for the amalgamation of all Oriya speaking tracts of Madras, Bengal, and the Central Provinces. The Utkal Sabha demanded for fixation of the territorial limits where the Oriyas would be spoken under one administration. But the attempt failed due to Govt. Resolution No.237 dated 15th January. Pandit Nilamani Vidyaratna, the editor of *Sambalpur Hitaisini* called upon the people to protest against this unjust order of the Govt. through his poems and powerful writings.

During 1895-1905 the *Odia* and *Navasambad* advocated the merger of Ganjam, Ghumsar, Jaypore and other princely states of South, Sambalpur and the other adjacent states of Bamara, Bilaspur, Patnas, Sonpore, Raipur and other princely states in west, Chaibasa and Singhbhumi, stretching from the Suvarnarekha to Tamluk in the north with the Orissa Division. There by a long cherished desire of the people to be united with their own race could be fulfilled.

The creation of Orissa, as a separate province was taken up by a series of administrative

Committees and Govt Resolutions. In 1919, the Montague Chemsford reforms gave a proposal for granting of the constitutional and provincial autonomy to the Oriya speaking tracts. No wonder the Montague-Chemsford recommendation proved still-born. Besides, the Sinha Resolution on 20th Feb. 1920, proposed the resolution in the council "This council recommends to the Governor-General in Council that a mixed committee of officials and non-officials be appointed to formulate a scheme for the amalgamation of the Oriya-speaking tracts at present controlled by the Governments of Madras, Bengal and the Central Provinces with existing Orissa Division of the Province of Bihar and Orissa."

To strengthen the Sinha Proposal the Government of India appointed a Commission consisting of C.H Phillip and A.C. Duff in 1924.

The Commission visited the places like Vizagpattam, Paralakhemundi, Mandasa, Icchapuram, Chikiti, Sorada, Khalikote, Barahampur, Rambha in order to ascertain the desire and opinion of the people and submitted to the Govt. that, "There is a genuine and long standing deep-seated desire on the part of the educated Oriya classes of the Oriya speaking tracts to amalgamate with Orissa under one administration"

On behalf of the Oriya speaking people, Krishna Chandra Gajapati, the Maharaj of Paralakhemundi, went to London to attend the Round Table Conference and presented a Memorandum in favour of creating the separate state of Orissa. The Govt. of India announced in their Resolution No. F.12. VI-31 of 18th September 1931, the formation of a Boundary Commission under Samuel O' Donnell "to examine and report on administrative, financial

and other consequences of setting up a separate administration and demarcate the boundaries of the proposed Orissa province. The Commission visited places and record 410 witnesses at Jamsedpur, Chaibasa, Sambalpur, Raipur, Midnapur, Gopalpur, Waltair, Kakinada, and Cuttack.

In determining the boundaries they examined several factors like, language, race, geographical position and the economic interests. The Orissa province was to include Orissa Division, Angul, Padmapur, Khariar, Vizagpattam agency tracts. This proposal was recommended by the Joint Select Committee under the leadership of Lord Linithgow. As per this Committee Berhampur town, Jeypore estate Report, about 30% of Paralakhemendi state including Paralakhimendi town, Jalantara were included in the proposed Orissa province.

Thus after a long period of struggle the Oriya people got re-united after centuries of political separation. On 1st April 1936, the new province of Orissa came into existence on linguistic basis during the British rule in India with Sir Jhon Austin Hubbak as the first Governor. A long cherished dream of Oriya people and their leaders like Madhubabu came true.

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## Is NAM Relevant Today

*Siddhartha Dash*

In a world divided into two hostile camps engaged in cold war, many newly emerged sovereign states of Asia, Africa and Latin America of the post-war period decided to remain away from these camps, the cold war and its alliances. They did this with a view to maintain their independence in international relations. The policy, which guided the path of such states, came to be gradually known as Non-alignment. The movement owes its origins to the Asian Relations Meeting of New Delhi (1947) and the Afro-Asian Conference at Bandung, Indonesia (1955) where Prime Minister Nehru played a very dynamic role. As a movement, however, Non-alignment was formally launched at the Belgrade Conference. The pioneers of the notion of Non-alignment were Pandit Nehru of India, Marshall Tito of Yugoslavia, President Nasser of Egypt and within a span of four decades, the movement which started with only 25 members at Belgrade, rose to 116 during the 13th NAM Summit held on February 2003 in Kuala Lumpur.

The 44-Year old NAM has remained an object of immense applause as well as ruthless criticism throughout its existence. The US dubbed it as “immoral” and “non sense” Even Stalin felt that “Those who were not with us were against us”. The Chinese Communist Supremo Mao declared that a country must “lean to be on one

side or the other and a third path does not exist”. They despised the NAM ever since the latter was reckoned as an important factor in international politics. Notwithstanding this criticism NAM remained a potent and powerful force in the cold war era. It took bold stands on issues affecting the newly independent and developing countries and was decidedly, a force that neither of the two super powers could afford to ignore. The NAM as a movement of the small, newly-independent and developing countries has been determined to carve out an independent path of development and not to remain an appendage of any colonising power or superpower. This objective helped NAM in making a significant headway throughout the cold war era. The crusade against imperialism and racism met with greater success with large number of colonies the list of the UN and NAM as sovereign and Independent nation states. The economic concerns were related to the North-South great economic divide, dubious role of the international Financial bodies, poverty and above all the vitality for a strong South-South cooperation. The search was for a NIEO envisaging the restructuring of the global financial and monetary structure on just and equitable grounds. NAM played the role of cooling effect in ensuring global peace in the midst of cold war rivalry.

NAM has been subjected to more ruthless criticism in the post-cold war period than in its long career. In the changed international scenario-the collapse of the former Soviet Union and the end of the cold war, the question has been posed as to whether NAM remains valid or not, it is often argued that since Non-alignment was born and brought up in the cold war context why should it not be renounced in the post-cold war world? Let us put forth a counter question. The cold war is over. The War saw Pact has been dismantled, the Soviet Union has disappeared. Is the North Atlantic Treaty Organisation (NATO) relevant? The non-aligned countries represent the will and voices of three-fourth humankind. In order to visualise its cherished goal the NAM needs to be especially innovative. The 21st century is for NAM's rebirth under new democratic philosophy. The tectonic shifts in international relations over the last decade have challenged NAM to adopt itself to effectively tackle the new contemporary challenges.

NAM should have a clear consensus on key issues of common concern to all of us. Multilateralism, reform of the UN system, global disarmament and combating global terrorism should be the political elements of this agenda. The collapse of Bipolarity and the rise of Unilateralism have given a unique cause to this developing body to strive for multilateralism in international relations. NAM should develop into a major pole in a multi-polar world. The issue of reforming the UN structure for a just world order has been going for long. The NAM should strive to restore the central role of the UN in the global economic issues, development and maintenance of peace and security in the world. Non-discriminatory, time-bound nuclear and general disarmament should be the objective towards which the movement should endeavour. The entire

world today is facing a unique crisis in transnational terrorism, which is striking country's political, economic and social edifice with immunity. The members within the NAM framework needs to work out a realistic strategy to counter this danger in collaboration with the international community in a war footing.

Perhaps the most important role for NAM today lies in framing a concrete economic agenda for a just and fair international economic order. The globalisation and liberalization trends worldwide have generated complex economic problems. The rich-poor divide has widened. The WTO rules and procedures have failed to provide adequate economic gains to the third world. WTO summits have failed to reach a consensus on many issues. Its role in WTO negotiations to advance and protect the trading rights and opportunities of developing countries and in muscling up their negotiating position and skills would be the chief concern. It should strive to reform and reorient the globalization process through a strong developmental agenda. NAM has an effective role to play in this regard provided member countries try to see the benefits from a unified angle without any partisan considerations.

South-South cooperation should become a major economic plank of the movement. Its role in the present century would be strengthened by more South-South cooperation, which would mean, by and large, collaboration between and among the NAM countries and defending their interests from fast expanding economic and technological power of the North.

NAM should develop a progressive agenda on the fundamental values of democracy, human rights and multiculturalism. The preservation and consolidation of democracy throughout its membership is a major challenge.

NAM's spectrum could be further enlarged with the increasing concern worldwide over environmental issues over green house gas emissions, health concerns especially AIDS, drug trafficking, rising instances of poverty and unemployment mostly within the NAM members and LDC countries, the rising digital divide between the rich and poor and fight against all shades of extremism, xenophobia, ethnic nationalism, regional wars.

To quote M.S. Rajan, Non-alignment is a dynamic policy and retains its continuing relevance in world affairs by adapting itself to the changing international context and the needs of non-aligned community of nations. Peter Willetts, another advocate of Non-alignment, holds the view that "whether it will be a bipolar, multipolar or unipolar world, Non-alignment will have a place in it as an independent foreign policy." We can conclude in the words of former Prime Minister P.V. Narasimha Rao : "The pursuit of nonaligned foreign policy is ever more relevant (today) than ever before. Nonalignment basically consists of the espousal of the right to nations to independence and development, regardless of the bloc phenomenon. Whether there is one bloc or more at a given moment, the urge for a nonaligned country would continue to be to maintain its independence, to take decisions according to its light, not tagging along itself, in advance to others . . . . ". He added : "Chimera of hegemony must not be pursued". This was, apparently, a

warning to the United States in the post-cold war unipolar world.

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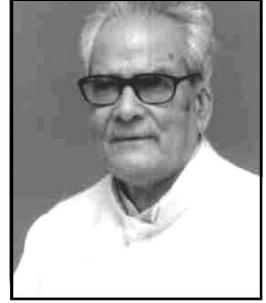


*Message of*

**Shri Bhairon Singh Shekhawat**

**Hon'ble Vice-President of India**

**On the Occasion of Orissa Day - 2006**



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

Richly endowed with great and varied natural resources, mines and minerals, art and crafts, secular social traditions and peace loving people, Orissa has preserved some of the finest aspects of India's glorious cultural heritage. These resources can be optimally harnessed for the State's rapid and sustained progress.

Orissa, today, is on the path of economic resurgence. The growing investment profile of the State is an index of its progress. Its initiative of economic reforms in several core sectors of economy, I hope, will equip the State to discharge its special responsibility towards removal of poverty and underdevelopment. The India of tomorrow, I am sure, shall derive its strength from the success of the State.

I wish the celebrations all success.

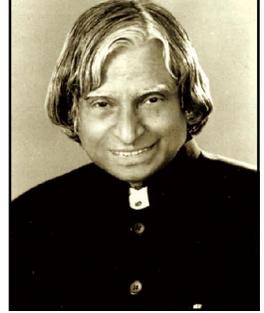
(Bhairon Singh Shekhawat)

New Delhi  
20th March 2006



*Message of*

**Dr. A.P.J. Abdul Kalam**  
His Excellency the President of India  
On the Occasion of Orissa Day - 2006



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

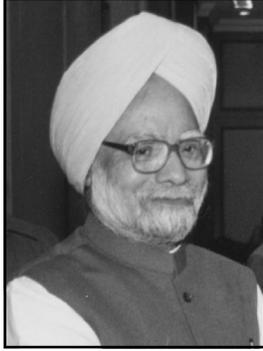
Orissa is a many splendoured state endowed with a rich cultural heritage that includes a tradition of painting, dance, architectures and sculpture. On this important Day, the people of the State should resolve to work hard for the overall development and prosperity of their state and make it a role model for development.

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

(A.P. J. Abdul Kalam)

New Delhi

March 24, 2006



*Message of*  
**Dr. Manmohan Singh**  
Hon'ble Prime Minister of India  
On the Occasion of Orissa Day - 2006

The creation of Orissa as the first State of our country, on the basis of language, on April 1, 1936 constituted a landmark in our historic quest for the linguistic reorganization of States. The people of Orissa and indeed the whole nation owe a debt of gratitude to the vision of Utkalmani Gopabandhu Das, Madhusudan Das, Maharaja Krushna Chandra Gajapati and other stalwarts who spearheaded the movement for a separate State and which was strongly supported by none less than Mahatma Gandhi. The rich history of the State, its magnificent literary and cultural heritage and its exquisite handicrafts have fascinated the rest of the world. The progress and development of Orissa in diverse fields testify to the industry and hard work of its people and their determination to make it more modern, prosperous and vibrant. I am sure that the celebration of the Orissa Day will further inspire the Government and the people of the State to work for its greater advancement.

I have great pleasure in extending my greetings and good wishes to all those associated with the celebrations of Orissa Day for its success.

  
(Manmohan Singh)

New Delhi

March 22, 2006



*Message of*  
**Shri Rameshwar Thakur**  
His Excellency  
The Governor of Orissa  
On the Occasion of Utkal Divas - 2006

Dear Sisters and Brothers,

It is a matter of great privilege for me to address you all on this sacred occasion of Utkal Divas.

The 1<sup>st</sup> of April is a memorable day to the people of Orissa and all Oriya-speaking people. Seventy years ago, on this day the dream of the Oriyas to have a separate state of their own was materialised with the creation of the province of Orissa. Orissa is the first state in the whole country to be formed on the basis of language.

On this auspicious occasion, we proudly remember the relentless efforts put by many illustrious sons and daughters of this land, who contributed a lot for the formation of a separate state for the Oriyas. In paying our humble tributes to Utkal Gourav Madhusudan Das, Utkalmani Gopabandhu Das, Maharaja Krushnachandra Gajapati Dev, Maharaja Shriram Chandra Bhanja Deo, Vyasakabi Fakir Mohan Senapati, Swabhav Kabi Gangadhar Meher and many others, we remember their self-less sacrifice and continue to be emulated by their lofty ideals.

Ancient Orissa was known for her rich martial traditions as well as maritime, cultural and architectural heritage. With a luminous literary tradition, the expressions of Oriyas have always reflected their strong cultural identity. The Orissan art in the forms of textiles, paintings, stone, horn and filigree works reveals consummate skills and exquisite beauty the Oriyas perceive.

Orissa's image as harbinger of peace has been boldly outlined. It is the sacred land from where the message of peace spread over to other parts of the world after the historic Kalinga War. Oriyas as a race have always been honoured with crowning glory.

Orissa's vast reserve of the natural resources is yet to be fully harnessed. My Government, therefore, has adopted the mode of constructive approach to set up new industries in the field of mines and minerals. A record number of MOUs have been signed with many Steel Majors having great reputation in the field of international trade and industry. Proper utilization of these natural resources will usher in an era of prosperity to the State.

Paradigm of development has usually experienced the dichotomy between industrialization and resettlement. However, my Government has strong determination and firm commitment to ensure suitable resettlement and rehabilitation of the people affected in the process of industrialization. The policy of the State Government targeting the rehabilitation and resettlement of the people in industrial belts will certainly set examples in the whole country for bringing meaningful solutions to this longstanding problem.

My Government has accorded top priority to developing the agriculture sector, because more than 70% of the State population are dependent on agriculture for their livelihood. The growth of Gross Domestic Product (GDP) in agriculture and allied sectors through comprehensive re-examination of the agriculture strategy, development of irrigation especially minor irrigation, conservation and utilization of biological resources, diversification of high yielding cash-crops and cost effectiveness while increasing productivity are some thrust areas already identified for speedy implementation.

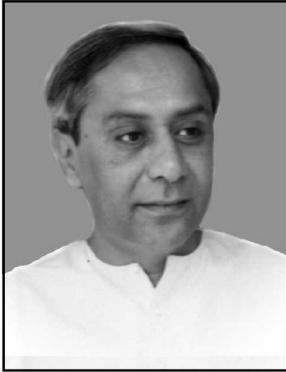
There has been perceptible progress in empowering women economically through Self Help Groups, universalisation of Integrated Child Development Schemes, adoption of multi-pronged approach for development of rural Orissa and also improving the standard of living of the common man. For improvement in health status of the people my government is striving hard to strengthen the service delivery mechanism at the field level in health sector. Schemes are being implemented, guaranteeing employment for rural workers.

We are living in an era of information. The world is now moving into a convergence mode because of potential of the Information & Communication Technology and its impact on other sectors. Sustainable development and use of ICT hold the key to faster growth and prepare the state to gain a competitive strength in the globalised economy. My Government is, therefore, strengthening its effort to enhance common man's access to IT enabled services.

Good governance has become the order of the day. In its commitment to provide transparent, accountable and responsive administration my Government has sincerely implemented the Right to Information Act, 2005 in the state. The system of governance is experiencing a gradual transformation towards transparency with the arrival of this Act. Citizen's access to information on activities of government departments and other public authorities has been rapidly increasing and the government is coming closer than ever before to the people.

To-day's Orissa promises plethora of possibilities. Reaching the threshold of an economic boom the state is all poised for unprecedented growth and prosperity. On this auspicious occasion let us join hands to accelerate this pace of progress.

*Vande Utkal Janani.*



*Message of*  
**Shri Naveen Patnaik**  
Hon'ble Chief Minister of Orissa  
On the Occasion of Utkal Divas - 2006

My Dear Sisters and Brothers,

On the auspicious occasion of Utkal Divas, I convey my warm greetings and best wishes to you all.

Utkal Divas is an important and sacred day for all of us. On this day, Orissa emerged as a separate province. I pay tribute to all illustrious sons of Orissa who made significant contribution towards the formation of a separate state of Orissa. I also pay tribute to those who contributed a lot for the growth and development of the literature and culture of Orissa.

Orissa has a glorious history and a rich tradition. In past days, the race of Oriyas had earned name and fame in the whole world. The kings of Orissa extended the boundaries of their empire by conquering different States. The sculptors and architects of Orissa had built beautiful temples. The race of Oriyas was quite advanced in the fields of industry, trade, dance, music and many other fields.

We have now resolved to build a new and prosperous Orissa by reviving our glorious past. It is planned to set up new industries in harnessing abundant natural resources of Orissa. More particularly, many Industries are going to be set up in Steel and Aluminium sector. By this exercise, the revenue will be mobilised and new employment opportunities will be created for our youths. The State Government has signed MOUs with 43 companies to establish Steel and Aluminium industries in the State. There will be 58 million tonnes production from these industries. Thirteen companies have already started partial production by now. 7000 people have been provided direct employment by this. In the process of industrialisation much emphasis will be on the protection of environment and a well planned rehabilitation policy will be put in place for those who have lost their land and home.

Agriculture constitutes the mainstay of our economy. Our Government is laying much emphasis on agriculture-based industries for the development of agriculture. We are according priority to floriculture, horticulture, fruit and spices cultivation in our programmes. We are also giving much emphasis to provide market facility to the farmers.

Our population mostly comprises 25% tribals. Our tribal culture has enriched the culture of Orissa. My Government has initiated many programmes for development of the tribal area as well as increasing the income of tribals. The progress of our state primarily hinges on the development of farmers, workers, poor, sheduled tribes and scheduled castes. I am, therefore, attaching much priority to these sectors.

The Mission Shakti Programme has been operated on full swing for empowering the women. By creating a new consciousness among the women, this programme has turned into a mass movement. We have planned to take forward this scheme in the coming days.

My Government is emphasising on the development of tourism, IT and Infrastructure. The development of rural areas has also been accorded top priority. The programme of rural connectivity, supply of drinking water, provision of education and health facility are also going on full swing. My Government has decided to provide all-weather connectivity to all villages having 1000 population and villages having 500 population in tribal areas in our State. A master plan has been prepared for this programme. Another master plan has been prepared to irrigate 35% cultivable land in each block of our State. Steps are being taken to develop Gopalpur and Dhamra Ports.

My aim is to build a prosperous Orissa. With the blessings of Lord Jagannath and all your good wishes this aim will be fulfilled. On this auspicious occasion of Utkal Divas, let us take solemn pledge to build a progressive and prosperous Orissa.

Vande Utkal Janani



*Message of*  
**Shri Debasis Nayak**  
Hon'ble Minister  
Information & Public Relations,  
Sports & Youth Services  
On the Occasion of Utkal Divas - 2006

On the auspicious occasion of 71st Utkal Divas, I extend my warm greetings and good wishes to all sisters and brothers of Orissa.

The mother and the motherland are always revered. The race of Oriyas have always maintained their rarity and dignity over the ages. The history of this race has been endowed with crowning glory. The art and sculpture of this race are incomparable. The Odissi dance and music are completely of its own. Earlier, Orissa was known as Kalinga, Utkal, Kangoda and Kosala. With a rich heritage and a great culture, once Orissa had carried the great Indian cultural values to the entire eastern part of the globe. The maritime trade of Sadhabas still remain distinct in Java, Sumatra, Indonesia, Bali and other Islands as a glorious chapter.

Seventy years ago, the separate province of Orissa came into being on this sacred day. This is an historic moment. Despite many odds, the relentless struggle and the dream of great sons of Orissa like Utkal Gaurav Madhusudan Das, Utkalmani Gopabandhu, the King of Parala, Krushna Chandra Gajapati Narayan Deb, the King of Mayurbhanj Sriramchandra Bhanjadeo, Pandit Nilakantha Das, Dr. Harekrushna Mahtab, Vyasakabi Fakir Mohan, Gangadhar Meher, Godabarish Mishra and many others was at last realised with the creation of a separate State of Oriya-Speaking people. The day, therefore, is quite sacred and memorable for all of us. I offer my sincere tribute to those heroes of Orissa, whose selfless sacrifice caused the formation of a separate province. The depiction of history on the stone continues to emulate us. Our art, culture, sculpture, dance and music have special significance.

Lord Jagannath of Orissa represents the synthesis of all religions. Utkal or Orissa is the epitome of consummate art and valour. Our State holds out varieties of natural spots, extended sea shore, perennial rivers, mountains and many other tourist spots. There is a challenge before us to fully harness these natural resources. To face this challenge boldly, there has been sincere effort to transform these resources into the well being of the people as well as prosperity of the State.

While remembering the selfless sacrifice rendered by the great sons of Orissa in the formation of a separate state, the people of Orissa resolve to work hard and take the State towards a dignified place in the whole political and geographical map of India as a move towards strengthening the great socio-cultural ethos inherited from the time immemorial.

On this auspicious occasion, I earnestly appeal to the sisters and brothers of Orissa to revive our past glory and pride and to take solemn pledge for transforming the state into an advanced and prosperous one.

*Vande Utkal Janani*

# ORISSA REVIEW

VOL. LXII NO. 9

APRIL - 2006

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The Orissa Review aims at disseminating knowledge and information concerning Orissa's socio-economic development, art and culture. Views, records, statistics and information published in the Orissa Review are not necessarily those of the Government of Orissa.

Published by Information + Public Relations Department, Government of Orissa, Bhubaneswar - 751001 and Printed at Orissa Government Press, Cuttack - 753010.

For subscription and trade inquiry, please contact : Manager, Publications, Information + Public Relations Department, Loksampratik Bhawan, Bhubaneswar - 751001.

Five Rupees / Copy  
Fifty Rupees / Yearly

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# EDITORIAL



1st of April is a historical, memorable and great day for the people of Orissa as 70 years ago, Orissa was born as the first State of India formed on the basis of language, i.e. Oriya. From the days of the great epic *Mahabharata* Kalinga has got a distinct identity. Magadhan Emperor Asoka's conversion to Buddhism in the land of Kalinga in the 4th century B.C. is a historic event. Emperor Kharavela's conquests far and wide brought glory for the Kalingan people as a virulent political and military power in the 1st century B.C. Till the 2nd half of the 16th century A.D. Orissa was reckoned as a distinct entity, but ultimately it lost her independence to the Mughals, the Marathas and lastly the British in 1803.

The Oriya language as an ancient language was recognized due to the highest glory it achieved through the writings of Adikavi Sarala Das, Balaram Das, Atibadi Jagannath Das, Achyuta, Yasobanta, Sishu Ananta and many others in the 15th-16th century A.D. But the entity of the Oriya language and literature was threatened when Kantichandra Bhattacharya wrote a book, titled "Uriya Ekti Swatantra Bhasa Naye" and tried to prove it to be a dialect of the Bengali language. This provoked the elite Oriyas like Fakir Mohan Senapati, Madhusudan Rao and Radhanath Ray, the Great Trio of Oriya Literature to produce literary works vigorously, which put tremendous pressure on the British Government to restore Oriya language in schools, courts and offices of the Oriya-speaking regions. The language agitation in Orissa in between 1866 and 1903 had a tremendous impact on the Oriya-speaking people, who started thinking about the need for living unified in a separate province called Orissa, but not scattered here and there facing humiliation and losing their very identity. Besides the Great Trio of Oriya Literature, others who contributed to the cause were doyen of Oriya literature like Gangadhar Meher, Nilakantha Dash, Godavarish Mishra, Kuntala Kumari Sabat, Nanda Kishore Bal and many others.

In making the Oriyas conscious about their own cultural identity many newspapers took leading role foremost among them are Bodhadayini edited by Byasakabi Fakir Mohan in 1868 followed by Utkal Dipika, Barta Lahari, Sambalpur Hiteisini, Utkal Darpan, Prajabandhu, Ganjam Oriya Hitabadini and many others. The continuous writings of writers and elites in these newspapers and periodicals made the Oriyas living in Bengal Division, Central Provinces and Madras Presidency conscious as a result of which a delegation consisting of Madan Mohan Mishra, Braja Mohan Patnaik, Balabhadra Supakar, Sripati Mishra and Mahant Bihari Das of Sambalpur went to Simla and Nagpur to appeal the Viceroy and the Chief Commissioner respectively for restoration of Oriya language in the courts and

other offices of Sambalpur district. They got favour from Sir Andrew Fraser, the Chief Commissioner of Central Provinces due to whose noble gesture Oriya was restored in 1903 and the language agitation came to an end. But the germination of making the Oriyas an united and strong race lead to the formation of a political organisation called Utkal Sammilani (Utkal Union Conference) under the able leadership of Utkal Gourab Madhusudan Das, Maharaja Shriram Chandra Bhanj Deo of Mayurbhanj, Maharaja Krushna Chandra Gajapati Dev of Parlakhemundi, Raja Rajendra Narayan Bhanj Deo and many others. The first session of this organisation was held on 30th and 31st December, 1903 at Cuttack in which delegates from outline Oriya tracts numbering 335 and 5 Oriya Chiefs attended. During the following year, 381 branches were formed which spearheaded the movement for creating a state for Oriyas on a linguistic basis. By 1st January, 1921, 17 conferences were organised and during the last conference at Chakradharpur on 30th and 31st December, 1920 and 1st January, 1921 Utkalmani Gopabandhu Das played an important role by moving a resolution which was passed as a result of which the Utkal Sammilani merged in the mainstream of the national movement. Many dedicated persons participated in this long drawn struggle for establishing the Oriya identity strongly in the national scenario. Those great sons of Orissa are to be remembered for all the time to come. Due to their selfless sacrifice, on 1st April, 1936 Orissa State was formed as the 1st state on linguistic basis in India, consisting of six districts only. After India attained Independence on 15th August 1947, due to the vigorous effort of Dr. Harekrishna Mahtab, Sardar Ballav Bhai Patel travelled to Cuttack and in his presence on 14th December, 1947 the feudatory Chiefs of Orissa signed the agreement of merger, and twentyfive states of Orissa were merged in Orissa Province with effect from 1st January, 1948. Only one state, namely Mayurbhanj was left as it was having a government of people's representatives. But after one year Mayurbhanj volunteered to merge itself with Orissa on 1st January, 1949, thereby enabling the dreams of the Oriya people to come true.

After Independence, Orissa is marching ahead along-with other States of the Republic of India on the path of progress. In the 21st century Orissa has emerged strong and vibrant, fighting against poverty and illiteracy, addressing problems of the sizeable SC, ST and general people living below the poverty line, raising their living standards, prioritisation of the development of KBK and western Orissa districts, removal of regional disparity and ensuring harmonious development of the State. The present government is trying its best to bring transparency in governance, strive hard to make Orissa a destination in tourism, mines and industry, Information Technology and many other sectors. In the auspicious occasion of Utkal Divas we have to take pledge to make Orissa a prosperous and leading state of India, and to reaffirm our commitment to improve the quality of life of every one living in the State.

  
Navakant Sekhar Panda