

ODISHA REVIEW

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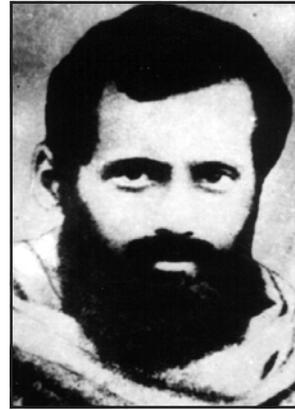
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MAKERS OF MODERN ODISHA



Utkala Gourav Madhusudan Das



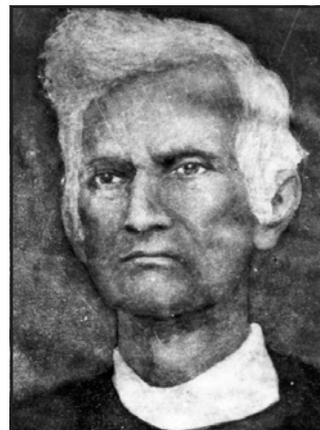
Utkalamani Pandit Gopabandhu Das



Maharaja K.C. Gajapati Narayan Dev

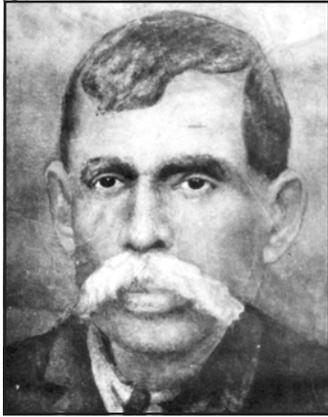


Maharaja S.C. Bhanj Deo

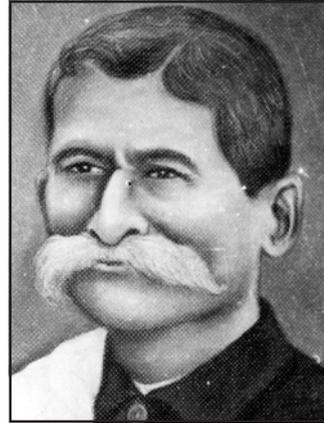


Vyasakabi Fakir Mohan Senapati

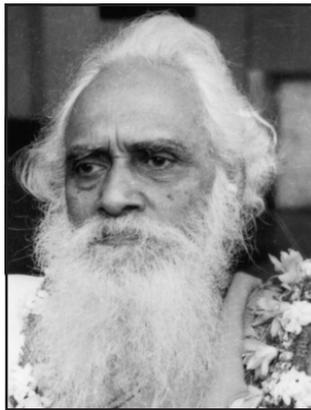
MAKERS OF MODERN ODISHA



Kabiraj Radhanath Ray



Swabhadhakabi Gangadhar Meher



Pandit Neelakantha Das



Dr. Harekrushna Mahtab



Biju Patnaik

BANDE UTKALA JANANI

Kantakabi Laxmikanta Mohapatra

BANDE UTKALA JANANI
CHARU HASAMAYI CHARU BHASAMAYI
JANANI, JANANI, JANANI !

ବନ୍ଦେ ଉତ୍କଳ ଜନନୀ
ଚାରୁହାସମୟୀ ଚାରୁ ଭାଷମୟୀ,
ଜନନୀ, ଜନନୀ, ଜନନୀ ।

PUTA-PAYODHI-BIDHAUTA-SHARIRA
TALA-TAMALA-SUSOBHITA-TIRA
SHUBHRA TATINIKULA-SHIKARA-SHAMIRA
JANANI, JANANI, JANANI !

ପୂତ-ପୟୋଧି-ବିଧୌତ-ଶରୀରା,
ତାଳତମାଳ-ସୁଶୋଭିତ-ତୀରା,
ଶୁଭ୍ରତଟିନୀକୁଳ-ଶୀକର-ସମୀରା
ଜନନୀ, ଜନନୀ, ଜନନୀ ॥

GHANA BANABHUMI RAJITA ANGE
NILA BHUDHARAMALA SAJE TARANGE
KALA KALA MUKHARITA CHARU BIHANGE
JANANI, JANANI, JANANI !

ଘନ ବନଭୂମି ରାଜିତ ଅଙ୍ଗେ,
ନୀଳ ଭୂଧରମାଳା ସାଜେ ତରଙ୍ଗେ,
କଳ କଳ ମୁଖରିତ ଚାରୁ ବିହଙ୍ଗେ
ଜନନୀ, ଜନନୀ, ଜନନୀ ॥

SUNDARASHALI-SUSOBHITA-KSHETRA
GYANA BIGYANA-PRADARSHITA-NETRA
JOGI RUSHIGANA - UTAJA-PAVITRA
JANANI, JANANI, JANANI !

ସୁନ୍ଦରଶାଳି-ସୁଶୋଭିତ-କ୍ଷେତ୍ରା,
ଜ୍ଞାନବିଜ୍ଞାନ-ପ୍ରଦର୍ଶିତ-ନେତ୍ରା,
ଯୋଗୀରଶିଗଣ-ଉତ୍କଳ-ପବିତ୍ରା
ଜନନୀ, ଜନନୀ, ଜନନୀ ॥

SUNDARA MANDIRAMANDITA-DESHA
CHARU KALABALI-SHOBHITA-BESHA
PUNYA TIRTHACHAYA-PURNA PRADESHA
JANANI, JANANI, JANANI !

ସୁନ୍ଦର ମନ୍ଦିର ମଣ୍ଡିତ-ଦେଶା,
ଚାରୁକଳାବଳି-ଶୋଭିତ-ବେଶା,
ପୁଣ୍ୟ ତୀର୍ଥଚୟା-ପୂର୍ଣ୍ଣ-ପ୍ରଦେଶା
ଜନନୀ, ଜନନୀ, ଜନନୀ ॥

UTKALA SURABARA-DARPITA-GEHA
ARIKULA-SHONITA-CHARCHITA-DEHA
VISWA BHUMANDALA-KRUTAVAR-SNEHA
JANANI, JANANI, JANANI !

ଉତ୍କଳ ସୁରବର-ଦର୍ପିତ-ଗେହା,
ଅରିକୁଳ-ଶୋଣିତ-ଚର୍ଚ୍ଚିତ-ଦେହା,
ବିଶ୍ୱଭୂମଣ୍ଡଳ-କୃତବର-ସ୍ନେହା
ଜନନୀ, ଜନନୀ, ଜନନୀ ॥

KABIKULAMAULI SUNANDANA-BANDYA
BHUBANA BIGHOSHITA-KIRTI ANINDYA
DHANYE, PUNYE, CHIRA SHARANYE
JANANI, JANANI, JANANI !

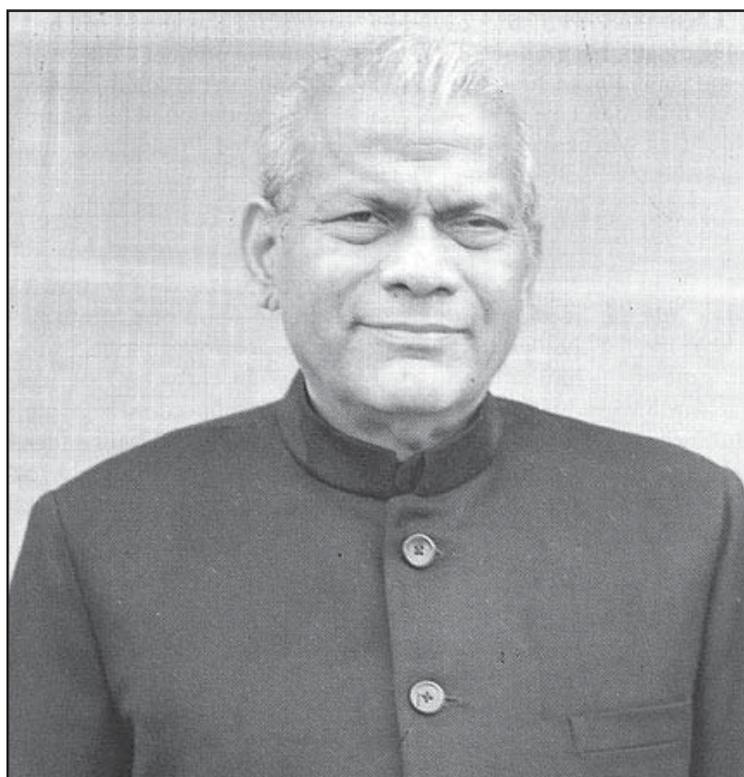
କବିକୁଳମୌଳି ସୁନନ୍ଦନ-ବନ୍ଦ୍ୟା,
ଭୂବନବିଘୋଷିତ-କୀର୍ତ୍ତିଅନିନ୍ଦ୍ୟା,
ଧନ୍ୟେ, ପୁଣ୍ୟେ, ଚିରଶରଣ୍ୟେ
ଜନନୀ, ଜନନୀ, ଜନନୀ ॥

Our Sincere Obeisance....



Legendary leader and visionary Biju Patnaik
(5th March 1916 - 17th April 1997)

Our Sincere Obeisance....



***Former Lok Sabha Speaker and
Veteran Socialist leader late Rabi Ray***





Message of
Hon'ble President of India
Shri Pranab Mukherjee
On the occasion of Odisha Day - 2017

I am happy to learn that the Government of Odisha is celebrating 'Odisha Day' on April 1, 2017.

Odisha is a multi-dimensional, many splendored and vibrant modern State. It also has an abundance of mineral resources, a long coastline and rich bio-diversity. These can be leveraged to create a platform for all-round inclusive development of the State. The people, administrators and intellectuals of the State should work hard to help their State make a name for itself by harnessing its economic core competence and focus on the advancement of the State's economy.

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

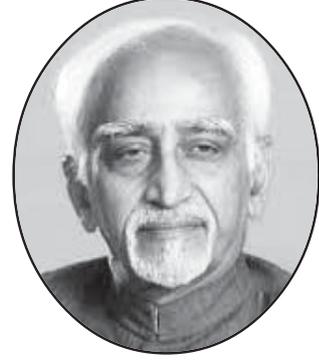
(Pranab Mukherjee)

New Delhi

March 30, 2017.



सत्यमेव जयते



Message of
Hon'ble Vice-President of India
M. Hamid Ansari
On the occasion of Odisha Day - 2017

I am happy to learn that Odisha Day is being celebrated on April 1, 2017.

Odisha has a rich cultural heritage reflected in the diversity of its monuments, arts, sculptures, literature, dance and music. The state also has a wealth of natural resources. With its industrious people, I am sure that Odisha would continue on the path of economic and social progress.

On this happy occasion, I extend my greetings and good wishes to the Government and the people of Odisha and wish all success to the Odisha Day celebrations.

(M. Hamid Ansari)

New Delhi

29th March, 2017.



Message of

Hon'ble Prime Minister of India

Shri Narendra Modi

On the occasion of Odisha Day - 2017



On Odisha Day, I extend my greetings to the wonderful people of Odisha.

Odisha is a very special state. It is blessed with immense natural resources and industrious citizens. The land's history and culture is unique.

Several great personalities who have distinguished themselves in various fields hail from Odisha.

I pray that Odisha scales new heights of development in the years to come and the aspirations of the people of Odisha are fulfilled.

New Delhi

28 March, 2017.



(Narendra Modi)



Message of
Hon'ble Governor of Odisha
Dr. S. C. Jamir

On the Occasion of Odisha Day - 2017

Dear Sisters and Brothers,

On the auspicious occasion of the Odisha Day-2017, I convey my warm greetings to all of you. On this historic day, a separate Odisha province came into existence on the 1st of April 1936. The sacrifices made by the great personalities like Utkal Gourab Madhusudan Das, Maharaja Krushna Chandra Gajapati Narayan Dev, Maharaja Sriram Chandra Bhanj Deo, Vyasakabi Fakir Mohan Senapati, Swabhab Kabi Gangadhar Meher, Utkalmani Pandit Gopabandhu Das and many others materialized our long cherished dream for a separate Odisha. Ours is the first state in the country to be formed on the basis of language. On this memorable day, let us pay our humble tributes to those towering personalities who brought all Odia speaking people together.

In ancient times Odisha was known as Kalinga, Utkal, Udra and Odra Desha. Odisha is the land of Lord Jagannath where the principle of Sarva Dharma Samanwaya prevails. The maritime trade history of Odisha bears ample testimony to our glorious heritage and tradition. The Odia language is one of the most ancient languages of India. Eminent linguists and scholars like John Beams and many others have time and again opined in favour of the antiquity of Odia language. Recently, the State Government has brought out the Odisha Official Language Rule, 2016 by making necessary amendments in the Odisha Official Language Act, 1954.

Recently, the State of Odisha celebrated 80 years of its formation and Birth Centenary Celebration of the legendary leader late Biju Patnaik. This yearlong celebration

was carried out from block level to State and the International level with much fervor. To commemorate the completion of 200 years of Buxi Jagabandhu led Paika Rebellion of Khordha, a valiant uprising of soldiers prior to Independence that occurred in 1817, the State Government will organise events befitting the heroic history of the land and its people.

The State Government has accorded priority on development of all sectors. Development and welfare of the womenfolk, children, farmers, tribals, youths and students has paved the way for a new sphere of socio-economic empowerment. Our able workforce and natural resources have opened up new vistas of opportunities for development.

For effective monitoring of all public services, the State Government has implemented web-based monitoring system and action is being taken to integrate the delivery of online public services through common service centres.

Empowerment of the farmers is one of the topmost priorities of the State Government and a new Agriculture Cabinet is there to look into issues like self sufficiency in food grain production, employment generation, infusion of technology, price index fluctuations, raising income of farmers and enhancement of investment in the agriculture sector. Our food grain production has touched an all time high of 118.24 lakh metric tonne during 2014-15. Odisha is the first State in the country to introduce online subsidy administration for farm mechanization. Direct benefit transfer of input subsidies under various schemes is being implemented in the State. So far, 57.61 lakh farmer families have been enrolled under the Biju Krushak Kalyan Yojana and are being provided health insurance coverage. Replacement of Kissan credit cards with Rupay Debit cards is under implementation and 11.46 lakh Rupay cards will be provided to the farmers in the State by mid of 2017. Construction work of 737 threshing floors has been completed thereby ensuring threshing facilities to farmers and reducing post harvest loss.

Agricultural marketing plays a vital role in upgrading the financial condition of the farmers. There has been rapid progress of ICT which has revolutionized the marketing. To create scientific storage facility, 180 godowns have been completed and 292 more godowns will be completed by the end of 2017 creating an aggregated capacity of 2.11 lakh metric tons .

Emphasis is being laid for creation of additional irrigation potential under various schemes including, inter alia, Jalanidhi and Biju Krushak Bikash Yojana. The State Government's flagship programme, Mega-Lift irrigation scheme has been named as "Parbati Giri Mega-Lift Irrigation Scheme", after the renowned freedom fighter and social worker from the Western Odisha. Sustainable irrigation and efficient management of the irrigation systems has been a major focus area of the State Government. 54 Parbati Giri Mega-Lift Irrigation Projects, 17,000 Deep Bore Wells, 3,000 Shallow Tube Wells, 7,099 Micro River Lifts, 2,512 Lift Irrigation projects and 4,300 Check Dams have been targeted to be completed during 2017-18.

To manage drinking water crisis situation in the water scarcity pockets arising during the summer, the State Government has identified 422 hotspots in 24 Urban Local Bodies and both short term and long term measures are being implemented in these identified places. The age old water supply pipelines are being replaced to prevent contamination and water borne diseases. 4,41,635 spot sources (tube wells and sanitary wells) and 10,420 piped water supply projects have been installed in the State to provide safe drinking water in rural Odisha in the current financial year.

The State has achieved significant reduction in infant mortality rate from 65 in 2005-06 to 40 in 2015-16 as reported by National Family Health Survey (NFHS). This is better than the national average IMR of 41. Biju Kanya Ratna Yojana is being implemented in the State to address the issue of declining Child Sex Ratio in the State in general and in the low Child Sex Ratio districts in particular like Angul, Dhenkanal & Ganjam for a period of 3 years.

To safeguard the interest of the children in need of care and protection, a new scheme "Biju Sishu Suraksha Yojana" has been launched. More than 25 lakh women have been covered under "Mamata" scheme and nearly Rupees 11 hundred crores have been released directly to their accounts.

At present 43.23 lakh beneficiaries are receiving pension each month from the "Department of Social Security and Empowerment of Persons with Disabilities." This year unmarried women above 30 years have also been included in the pension fold. 3 lakh additional beneficiaries have been included in "Madhubabu Pension Yojana" during 2016-17 who are receiving pension regularly.

More than 500 new Gram Panchayats have been created by the State Government to improve administrative efficiency at the grassroot level. The State Government is also providing free legal assistance to the people living in the villages through “Madhubabu Aain Sahayata Sibirs”, which are being held twice a week in each Gram Panchayat of the State.

The State Government has opened seasonal hostels for children of migrant worker families in the migration prone blocks of Bolangir, Bargarh, Kalahandi and Nuapada. Odia migrant construction workers have been covered under the Odisha Building and other Construction Workers’ Welfare Board. Odisha Migrant Labour help desks are being created in five states.

The State Government has adopted a holistic and integrated approach for the development of ST and SC population of the State. Focus has been accorded for social, economic, educational, health and livelihood development of these communities.

The State Government has accorded utmost priority to development and expansion of technical education and training centers for creating employment opportunities for the youth. Odisha Skill Development Authority has been formed for this purpose.

New Odisha MSME Development Policy -2016 has been announced by the State Government in order to accelerate promotion of MSMEs.

The State Government has announced a dedicated “Startup Policy 2016” to develop world class “Startup Hub” by 2020 and facilitate 1000 startups in the next five years in Odisha. The biggest ever investment expo in the State “Make In Odisha” organized by the State Government recently at the State capital Bhubaneswar has ushered in promises of over Rupees two lakh crore of investment and creation of 1.4 lakh job opportunities for the youths in Odisha in 10 sectors. More than 80 companies have shown their keen interest to invest in the State.

Odisha today is a land of tremendous opportunities. We have to join hands together to uphold the rich cultural heritage and dignity of this great soil. Today on this historic day let us take a pledge to transform Odisha into a progressive and modern State.

Vande Utkal Janani.



Message of
Shri Naveen Patnaik
Hon'ble Chief Minister of Odisha
On the Occasion of Celebration of
Odisha Day 2017



On the auspicious occasion of Odisha Day, I convey my greetings to all of you. 1st April is a day of pride and glory for each and every Odia. On this occasion, I pay my utmost tributes to those illustrious sons who brought eminence for us. The Odia race can never forget the contributions made by Utkal Gourav Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Parala Maharaja Krushnachandra Gajapati Narayan Dev, Fakir Mohan Senapati, Gangadhar Meher, Pandit Godavarish Mishra and many others in the formation of a separate province for Odisha.

I pay my homage to those great persons who have enriched Odia language, literature, dance, music and art within our country and abroad.

The history of Odia race is unparalleled. This race expanded a vast empire from the Ganges to the Godavari. The gallantry of Emperor Kharavela and Emperor Kapilendra Deva is a glorious chapter in the history of India. Odisha also earned recognition across the globe in the field of maritime trade. The bravery, courage and military skill have dignified this race. The first battle for Independence also originated from this soil. This year we are celebrating the bicentenary years of this struggle known as Paik Rebellion. On this very occasion I extend my deep gratitude to the great warrior Buxi Jagabandhu.

The State Govt. have been working sincerely for the protection and development of Odia language and literature. Odia language has been accorded the status of classical language. The official work is being carried out in Odia language. The rules have been framed on the basis of Odia Language Act, 1954 for this purpose. For the advanced research work on Odia language and literature Chairs have been set up in the leading universities of the country. Opportunities have been created for the spread of our language and literature throughout the world through Odia Virtual Academy.

We celebrated the completion of 80 years of the formation of separate Odisha Province since last year. During these 80 years, Odisha has moved through many ups and downs. The people of Odisha have confronted many natural calamities. Amid these, our efforts for development are on. Odisha has become a happening state. Financial growth has been augmented in the state. Economic activities have gone up.

Various schemes have been implemented from state's own resources for the development and welfare of the people. Capital investment has been increased. There has been infrastructural development. Today, village has become the centre of development. Agricultural production has been increased. Odisha is in good position from the national average in respect of infant and maternal mortality rate. The State's position is also fair in different health indexes. Women's empowerment has become a success story for Odisha today. People have voted to power to more than 50,000 mothers. They have shouldered the responsibility of state's development as elected representatives. This is a historic achievement. Several welfare schemes initiated for the poor and S.T. people have brought them successfully in the way of development. Special attention has been laid on education and training for the growth of human resources. Start-up policy have generated credence among the youth entrepreneurs. The success of the Odias in different arena has enhanced the glory of this race in the country and abroad.

This Odia race is the race of dignity. The Odia has never compromised with his dignity nor he can. Let us strive hard to make our struggle more intense for giving Odisha a right position in the journey of country's development.

Bande Utkala Janani.



Message of
Shri Bikram Keshari Arukha
Hon'ble Minister, Forest & Environment,
Parliamentary Affairs and
Information & Public Relations
on the Occasion of Odisha Day - 2017



Dear Brothers and Sisters,

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

Odisha was the first state in our country which had been created on the basis of language on 1st April, 1936. It constituted the fruition of long cherished dream of many great leaders for linguistic reorganization of Odia speaking tracts. Therefore, 1st of April carries great significance for all of us. This year, we are celebrating the completion of 81 years of the formation of separate Odisha State.

We are indeed indebted to Utkal Gourav Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Maharaja Krushna Chandra Gajapati Narayan Dev, Maharaja Sri Ramchandra Bhanjadeo, Raja Harihar Mardaraj, Vyasakabi Fakir Mohan Senapati, Swabhab Kabi Gangadhar Meher, Kabibar Radhanath Ray, Karmabeer Gouri Shankar, Pandit Nilakantha Das, Pandit Godabarisha Mishra, Acharya Harihar Das and many other leaders for their relentless efforts for formation of a separate Orissa State. On this occasion, we offer our sincere tributes to all of them and all those who have made a significant contribution towards leading the State on the path of progress.

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

that culminated in the spirit of tolerance, universal brotherhood and peaceful co-existence based on secular credentials.

During these 81 years of separate Statehood, Odisha has forged ahead in strengthening its economic power, harnessing its vast natural and mineral resources. In the process of ensuring the economic progress of the people, the State Government have succeeded in creating an investor-friendly climate. We have achieved a lot in various sectors. Odia language has been accorded the status of classical language. Odia writers through their writings have enriched the Indian literature. Our sports persons have brought laurels for the country. Odias with their extra-ordinary talents are performing to the best of their abilities and making the nation proud. Our dance, music and folk art have earned wide acclaim for us within the country and abroad as well. The lush greenery and forest, the rivers and mountains, temples, tourism potential, abundant natural resources and vast coastlines have fascinated one and all. Odisha's contributions to Indian economic and socio-cultural mainstream have been greatly acknowledged. Odissi songs, dance, handlooms and filigree works have mesmerized everybody.

Odia identity has grown stronger. Fame and achievements of Odias have earned applause and accolades in international quarters. Our efficient and sensible human resources have been appreciated everywhere. Odisha's cultural potential has gained global admiration and recognition. Our journey towards development remains uninterrupted. The growth rate of our State goes high gradually as compared to national average. Continuous flow of progress is being realised in the fields of Agriculture, Irrigation, Industries, Education, Information Technology, Health Services, Welfare of Scheduled Tribes, Scheduled Castes and Backward Classes, Women Empowerment, Child Development, Forest and Environment, Connectivity, Commerce and Transport, Energy, Employment, Tourism & Culture and Human Resources Development etc. Administrative transparency has been given priority. People from every walk of society have been benefited through a number of welfare measures and effective initiatives only due to responsive governance. Odisha marches ahead towards a new horizon of progress.

A year-long birth centenary celebrations of great leader and visionary Biju Patnaik which culminated recently has reminded us about his contribution for the supremacy of the Odia people, Odia pride and dignity.

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

I appeal to all of you to put in sincere efforts to make Odisha a developed and prosperous State.

Vande Utkal Janani.

Editor's Note



***“Jagata Sarase Bharata Kamala
Ta Madhye Keshara Punya Nilachala”***

**(India is a lotus in the pond of the world and
Odisha is the stalk of that lotus)**

Odisha was carved out as a separate state of India on 1st of April 1936. The emergence of Odisha province was the culmination of a continued and uninterrupted process of a movement with nationalism as its back force. The aspiration of people of Odisha saw light and hope with the formation of the state on linguistic basis.

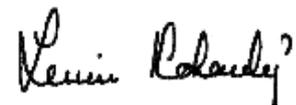
Odisha was known to have a place of glory as Udra, Utkal, Kalinga in the Mahabharata, Kapilasamhita, Manusamhita and Vishnupurana. There is no ancient literature and no regional literature where the name of Kalinga does not find a place. At a point of time the empire of Kalinga extended from the Ganges to the Godavari. Modern scholars have established the fact that sailors of Odisha started their maritime activities since 70 B.C. and landed at Java and Sumatra. The fine art of Odisha which adorned the temples has surprised the whole world. History has always depicted Odisha as a leading province in art, culture and literature.

Odisha was the last province which came under British Rule in 1803. But it was the first province where the national protest movement originated in 1817 famously known as “Paika Rebellion”, the first nationalist movement in India. It sowed the seeds for the growth of national

consciousness across the country. To weaken Odisha, the British Rulers dismembered it and different territories were annexed to neighbouring provinces. However the demand for amalgamation of Odia speaking tracts into a single administrative unit and formation of a separate province for Odias grew louder. Towards the end of 19th Century the Odia movement was intensified. The prominent Odia leaders like Jayee Rajguru, Buxi Jagabandhu, Veer Surendra Sai, Maharaja Krushnachandra Gajapati, Maharaja Shree Ramchandra Bhanjadeo, Utkal Gourav Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Vyasa Kavi Fakirmohan, Kavibar Radhanath Ray, Pandit Godavarish Mishra, Maa Ramadevi and lakhs of Odia citizens created political awakening which resulted in formation of a separate Odisha province on this historic day.

The state of Odisha has been blessed with a rich and varied resource base, both human and material. Its historical and cultural traditions are also sufficiently vibrant and rich to provide a platform to the community, for all round development. The competitive advantage of Odisha state, in terms of its equable climate, fertile soils, abundant hydel, marine and mineral resources and its industrious population is unique in nature. In almost last two decades the state has established its glory in the country and has marched ahead of many other states in every field. On this auspicious day we should be determined to utilize each moment in the services of Mother Utkal. As proud Odias we must vow to give Odisha its pride of place and fulfill the dreams of our ancestors.

Bande Utkal Janani.



Editor, Odisha Review

Gajapati Rama Chandra Dev (I) as “Abhinav Indradyumna”

Dr. Bhaskar Mishra

Gajapati Maharaja Rama Chandra Dev (I), who was the founder of Bhoi dynasty, established his capital at Khurda and reinstated the four Principal deities in the Ratnasinghashana of Shreemandira, Puri. His effective and smooth administration of the Khurda State as well as overall supervision in the field of religion, education, military power are very much memorable in the history of Odisha.

Raja Rama Chandra Dev, son of Danci Bidyadhar, ruled for about thirty years in Khurdagarh State. It is ascertained from the ‘Madala Panji’ (Temple Chronicle) & ‘Chakadapothi’ that Gajapati Rama Chandra Dev established his fort & palace in a remote village i.e. Khurda near ‘Kholapala’ at the foot hills of Barunei.

According to ‘Akbaranama’ the fort of Khordha was the strongest of the fortresses of Rama Chandra Dev. Rectangular in shape (4000’ x 3000’), comprising inner walls and outer walls with four gates, one in the each side, there was a moat with maximum breath of 75’, encircling the fort from all sides. The drainage system of the fort wall was nicely designed. In the middle, there was a tank with store embankment, locally known as ‘Rani Puskarini’.

The previous Capital of Odisha known as Barabati fort, Cuttack came under the rule of

king Anangabhim Dev of Ganga dynasty till the reign of Mukunda Dev, the king of Chalukya dynasty for a period 350 years. After his death, the Barabati fort came under possession of the Muslim rulers. So king Rama Chandra Dev without wasting his time to restore the Barabati fort at Cuttack, the then Capital of Odisha, wisely took necessary steps with the help of three Dalabehera’s or Chiefs of the ‘Garh namely Adhikari Baghu Patra of Kokalagarh, Jadhu Parida of ‘Ghoradia’ and Sarani Patra of ‘Mallipada’ under undivided Puri district and established his new fort and palace at Khurda in the dense forest for safety in the year 1571. Besides this, the founder of Chauhan dynasty king Balaram Das of Sambalpur state had rendered all assistance and help for the above work. According to ‘Madalapanji’ & ‘Chakadapothi’, the name of the new capital was ‘Khurda Kataka’ or ‘Jagannathpur Kataka’.

The new Gajapati king made sincere efforts to popularise and glorify his rule. It is said that the image of Shree Jagannath had been burnt by the fanatic Kalapahada after the occupation of Odisha by the Afghans of Bengal in 1568. Rama Chandra Dev (I) constructed the new images of the deities and installed them in the bejewelled platform of sanctum sanctorum of Shree

Jagannath Temple, Puri, for which he was acclaimed as the “Second Indradyumna”. According to Puri District Gazetter sources, some time in 1596 he set the famous Blue-Wheel (Neelachakra on the crest of the temple of Jagannath and this work was done by one Damodar Champatiray, the son of Barjena Mahapatra, a temple accountant.

Gajapati Rama Chandra Dev (I) was a patron of Brahmins. He established many Brahmin Villages in different parts of Puri district. These Villages were known as ‘Sasana’. It was during his rule that the Muktimandap in Puri Temple was renovated, probably by Rani Gaura Devi, the wife of General Mansingh in the year 1592 A.D.

The other significant work of Gajapati Maharaja Rama Chandra Dev was reintroduction of Mahaprasada in Shreemandir after a lapse of eight years. As per his initiation and advice of Rajgurus, Santhas, Sanyasi’s etc, Anna-Mahaprasada was offered to the deities near Ratnasinghashana and the same were distributed among the Brahmins, Santha, Sanyasis and Sevayats on the said occasion. He also took keen interest to celebrate the world famous Ratha Yatra of Lord Shree Jagannath at Puri, for which the devotees of Lord Shree Jagannath were very much pleased with him.

Under his active patronage, some Sanskrit and Odia Scholarly works were completed by the then Veteran Pandits. These include “Durgostava Chandrika”, “Karmangi” & “Madala Panji” (Temple Chronicle) etc. Rama Chandra Dev (I) took initiation for recording of

Madala Panji (temple chronicle) and also codified the rituals and *nitis* of Shree Jagannath Temple known as ‘Karmangi’ in palm leaf script by engaging his Karana Sebaks for the first time during his reign.

Rama Chandra Dev was an able and benevolent administrator. Some of his outstanding works include maintaining peace and safety for general public in the State, reinstallation of Principal deities in Shreemandira, introduction of Madala Panji (Temple Chronicle), establishment of new fort and palace at Khurda and strengthening military powers as well as encouraging his Council of Ministers and Subordinates for smooth functioning of the State. Not only he was very much popular among the various section of the Society for his dedication to the State, but also he was a great devotee of Lord Shree Jagannath Mahaprabhu. He was religiously discharging his duties during the period of his entire regin.

According to some historians of the State, the name of the King Rama Chandra Dev (I) is very much memorable during the golden era of the Bhoi Dynasty in Odisha and he was otherwise known as “Abhinav Indradyumna” or “Duti Indradyumna” due to his effective administration and service rendered for the well being of the people of the State.

Dr. Bhaskar Mishra, OSD (JTA), Law Department, Bhubaneswar.



GOOD GOVERNANCE



State Government's Flagship Programmes

The State Government under the dynamic leadership of Hon'ble Chief Minister Shri Naveen Patnaik has implemented various innovative programmes for the overall development as well as welfare and inclusive growth of the people of the State. Sustained efforts have also been made over the last several years to improve the socio-economic condition of the people of the State. Some of the flagship programmes are enumerated below:-

Biju Setu Yojana (BSY)

To provide all-weather connectivity to the rural areas of the State, Biju Setu Yojana was launched on 9th October, 2011 for construction of new bridges on RD roads and important P.S. roads.

Under this scheme construction of 481 bridges has been completed with all-weather connectivity to most of the villages.

Under this scheme, a sum of Rs.780 crore has been spent last year for construction of bridges over different rivers and nullahs. Construction work of 153 bridges is going to be completed with expenditure of Rs.400 crore.

Parvati Giri Mega Lift Irrigation Project

The State Government has launched the Mega Lift Irrigation Project in the year 2011-12 to provide adequate irrigation facility to the farmers of Odisha. In the year 2016, this scheme was dedicated in the name of the renowned social activist Smt. Parvati Giri and named as "Parvati Giri Mega Lift Irrigation Project". The State Government aims to irrigate around 2.5 lakh hectares of land through implementation of this scheme. So far, nearly 102 Mega Lift Irrigation Points have been installed by different agencies in 17 districts of the State. Recently the Cabinet approved execution of another 54 Points in 5 districts under the scheme.

Madhubabu Pension Yojana

Madhubabu Pension Yojana is meant for providing social security to the old men and women, widows and differently abled persons of the State. Under this scheme, pension of Rs.300/- is being given to the beneficiaries every month. Senior citizens of more than 80 years of age are getting Rs.500/- as pension per month. Till now, under the scheme more than 43 lakh beneficiaries are getting their pension every month.

Biju Pucca Ghar Yojana

With the aim of providing shelter security to the people of the State, all the Kutcha houses of the State will be converted into Pucca houses by the year 2019. Keeping this in view, the State Government has

launched 'Biju Pucca Ghar' Yojana in a mission mode. Meanwhile under the Biju Pucca Ghar and other housing schemes, 10 lakh Pucca houses have already been constructed and handed over to the beneficiaries. The unit cost for construction of new Pucca house is Rs.1,30,000/- for non-IAP district and Rs.1,35,000/- for IAP district.

Akanksha

Aiming at providing hostel facility to SC & ST students seeking higher studies in major educational institutions in urban areas, the State Government have launched an innovative programme 'Akanksha'. With this objective the State Govt. has constructed two hostel complexes in Bhubaneswar. Out of these two hostels, one is situated at Pokhaript and another is in Kalingavihar. It was observed that many ST & SC students are able to secure admission to major educational institutions in the state capital, but are often unable to meet the boarding expenses. Keeping this in view, these hostels will provide residential facilities to the students pursuing post-Matric courses in institutions located in and around Bhubaneswar. The urban hostel in Pokhaript which is already launched has a capacity for 500 girl students. Likewise, the urban hostel at Kalinga Vihar has a capacity for 400 boys. It is proposed to extend this facility to some of the major townships of the State.

Biju Kandhamala O Gajapati Yojana

With a view to accelerating the development process and expediting poverty reduction in Kandhamal and Gajapati districts, the State Government have launched a Special Area Development Initiative called "Biju Kandhamal O Gajapati Yojana (BKGy)" under State Plan w.e.f. the year 2009-10 out of State's own resources. Each district shall be entitled to receive funds to the extent of Rs.1.50 crore multiplied by number of Blocks per annum. Accordingly, sums of Rs.18 crore and Rs.10.50 crore have been sanctioned in favour of Kandhamal and Gajapati districts respectively. The objectives of BKGy are as follows:-

- (i) Creating opportunities for economic, social and human development for the people of the districts,
- (ii) Accelerating poverty reduction and achieving Millennium Development Goals (MDG), and improving the quality of life of the local people and reducing regional disparities.
- (iii) With a view to achieving the aforesaid objectives, the BKGy shall focus on the following sectors (components) keeping in view local needs and flow of funds from other sources:
 - (i) **Bijli** (i.e., village/rural electrification and street lighting),
 - (ii) **Sadak** (i.e., construction of culverts, bridges, roads for improving inter-village and intra-village connectivity and other roads),
 - (iii) **Pani** (i.e., creation of irrigation and drinking water sources),
 - (iv) **Livelihood Initiatives** (i.e., support for sustainable income and employment generating activities, development of livelihood sectors, and SHGs),

- (v) **Social Safety Net Programmes** (i.e., support for programmes that address the needs of vulnerable groups of people).

Anwasha

As a step towards fulfillment of hopes and aspiration of the parents of ST & SC communities to get their children educated in public schools of urban areas, a scheme named **Anwasha** is being launched for providing quality education to ST & SC students in partnership with urban educational institutions (Private, aided and other Central Govt. managed schools) located in urban centres / District Hqrs from the year 2015-16. All expenses towards the education of ST & SC children from Std. I to XII in the private / aided / Govt. schools will be borne by the State Govt. This includes providing hostel facilities for the ST & SC students, providing scholarship to meet the boarding expenses and also towards school fees, books, uniforms, school bus and other miscellaneous charges of the school.

Kalinga Siksha Sathi

‘Kalinga Siksha Sathi Yojana’, a unique educational scheme, has been launched by the Govt. of Odisha on 27th June 2016. This scheme deals with providing education loan at a lowest rate of interest of 1% to the meritorious student of lower middle class families seeking higher and technical education. The Odisha Govt. has allocated a corpus amount of Rs.500 crore for this educational loan scheme. Under this scheme, students of the families earning upto Rs.6 lakh per annum will avail this loan upto Rs.10 lakh. As a result of this initiative, meritorious students and their parents will be made free from loan burden.

Aahar

‘Aahar’ a pro-people initiative by the Govt. of Odisha is being implemented to provide subsidized cooked meal @ Rs.5/- to the poor and needy coming to the urban area for various works. About 70 thousand people are being provided with cooked meal every day. One hundred and eleven numbers of ‘Aahar’ centres are functioning in different ULBs and district headquarters in the State. Importance has been given in maintaining hygiene and quality in preparation and serving of food.

Niramaya

‘Niramaya’, a free drugs distribution scheme, has been implemented for providing medicines to the patients undergoing treatment in all Govt. Hospitals through Odisha State Medical Corporation. Medicine Centres are functioning day and night for providing medicines to the patient free of cost. The State Govt. has made a budgetary allocation of Rs.200 crore for distribution of free medicines in 2015-16 and has planned to distribute free medicines for Cancer, Thalassemia and Sickle cell Anemia.

Mamata

‘Mamata’ - a conditional cash transfer maternity benefit scheme, is being launched to alleviate the issue of maternal and infant undernutrition. This scheme provides monetary support to the pregnant and lactating women to enable them to take rest adequately during their pregnancy and delivery. The scheme

also aims at increasing utilization of maternal and child health services, especially antenatal care, postnatal care and immunization.

At present, a sum of Rs.5000/- is being given in two installments to the pregnant and nursing mothers under this scheme.

Mahaprayana

Mahaprayana Yojana has been launched for carrying the dead bodies of people breathing their last in the District Headquarters Hospitals including all the Govt. Medical Colleges of the state. This will help the poor people for transportation of the dead body of their relatives free of cost. Others are also permitted to avail this opportunity at low cost of expenditure.

Biju Gaon Gadi Yojana

Rural Connectivity

Considering inadequate number of passenger carrying vehicles in rural, backward and inaccessible areas of the State, Government have launched “Rural Transport Connectivity Scheme (Biju Gaon Gadi Yojana)” in the year 2013-14. The Scheme was launched on February 22nd, 2014.

Under the scheme, in the first phase, 118 scheduled blocks of 12 districts have been covered for stage carriage operation. In the second phase, the scheme has been extended to cover all the 31 blocks of 5 districts namely Bolangir, Boudh, Deogarh, Nuapada and Subarnapur.

This scheme is now extended to all unconnected Gram Panchayats of remaining 13 Districts of the State i.e. Angul, Bhadrak, Cuttack, Dhenkanal, Ganjam Jagatsinghpur, Jajpur, Jharsuguda, Kendrapara, Khurda, Nayagarh, Puri, Bargarh and non-ITDA blocks of phase-I Districts of Balasore, Sambalpur, Gajapati, Keonjhar, Kalahandi. A total number of 668 vehicles are in operation in 708 G.Ps. under this scheme.

Biju Gram Jyoti Yojana

“**Biju Gram Jyoti**” – a flagship programme of the Govt. of Odisha for attainment of the goal of providing access to electricity to all the habitations having population of less than 100. The scheme was launched on 26.09.2007. Altogether 10,000 habitations will be covered during the 11th Five Year Plan. In the first phase, the Government has allocated Rs.314.00 crore to 314 nos. of Blocks @ 1.00 crore to each Block. Collector of the district is the nodal agency for implementation of the Scheme. Funds have been placed with all the Collectors. A District Electrical Committee has been conceived in the Scheme under the Chairmanship of the Collector of the District to decide the list of habitations having population below 100 to be taken up for electrification, list of BPL households to be electrified and number of L.I. Points to be energized.

There are three components of the scheme- Village/ habitation electrification, Kutir Jyoti (BPL) connections and Energisation of L.I. Points. The maximum ceiling for electrification of a village/ habitation is Rs.3.5 lakh and Rs.1.5 lakh is earmarked for upgradation of capacity of distribution system.

Rs.2000/- is earmarked for BPL household (Per household) connection. Thus out of Rs.1.00 crore released to a Block, Rs.75.00 lakh is meant for village electrification, Rs.10.00 lakh for Kutir Jyoti (BPL connection) and Rs.15.00 lakh for energisation of pump sets.

Biju Krushak Kalyan Yojana (BKKY)

Biju Krushak Kalyan Yojana (BKKY), the ambitious health insurance scheme launched by the Government of Odisha for farmer families. As per provisions of the scheme all families living on agriculture, horticulture, sericulture, pisciculture, animal husbandry, fishing and allied activities except the Income tax payers or assesseees are eligible to be enrolled under the scheme. The landless agricultural labourers are also eligible for enrolment.

The Biju Krushak Kalyan Yojana will provide insurance cover of Rs.1 lakh to five members of around 60 lakh farmer families each. An estimated 3 crore people belonging to 60 lakh families will be benefited under the scheme. A sum of Rs.100 crore has been allocated in this year's budget for the purpose.

All the cultivators will be covered under the insurance irrespective of their below poverty line (BPL) or above poverty line (APL) status.

The Krushak Sathi of Agriculture Department will identify the farmers and the Village Agriculture Worker / Agricultural Overseer who will work as FKO (Field Key Officer) will approve the list. The beneficiaries from animal husbandry, sericulture, fishing etc will be identified by concerned field officials. Smart cards are being provided to all the enrolled families.

The members of the farmer families enrolled under the scheme will be provided cashless treatment in the empanelled hospitals. The hospitals will provide the costs of treatment and surgery which will be reimbursed to them.

Biju Kanya Ratna Yojana

1. Introduction

The declining Child Sex Ratio is a cause of concern in the State of Odisha. The Child Sex Ratio has declined from 967 in 1991 census to 953 as per 2001 census. It further declined to 941 as per 2011 census. While the data of Odisha is better than the National average, the district variation in Child Sex Ratio reveals that the districts of Nayagarh, Dhenkanal, Angul and Ganjam have the lowest Child Sex Ratio (855, 877, 889 and 908 respectively) in the State.

The Government of Odisha is committed to address the issue of declining Child Sex Ratio in the State in general and in the low Child Sex Ratio districts in particular.

In this context, through the Odisha State Policy for Girls and Women 2014, Government has committed towards creating an environment for girls that promote equal opportunities, eliminates discrimination and ensures empowerment through changes in the societal attitudes. Many innovative initiatives have been taken for the development and empowerment of girls and women.

To specifically address the issue of declining Child Sex Ratio, in a campaign mode, the Deptt. of Women & Child Development, Government of Odisha will take up mobilizing the community and all stakeholders towards ensuring the birth, survival and development of the girl child.

Thus a new scheme named Biju Kanya Ratna (Ama Kanya Ama Ratna) is being implemented in the State specifically in the districts of Angul, Dhenkanal and Ganjam from the year 2016-2017 for a period of 3 years. Out of the four districts having the lowest Child Sex Ratio, Biju Kanya Ratna (Ama Kanya Ama Ratna) is to be implemented in three districts except Nayagarh district.

2. Overall Goal of the Scheme

Create an enabling environment for the survival and development of the girl child and secure her dignity.

3. Objectives of the Scheme

- i. To prohibit gender biased sex selection.
- ii. To ensure survival, health and nutrition security of the girl child.
- iii. To ensure education and retention of girl child in school.
- iv. To sensitize and mobilize the community and all stakeholders towards the value of the girl child.
- v. Take initiatives to encourage girls to express their views and to be heard, to participate actively, effectively and equally.

4. Monitorable Targets

1. Improve the Sex Ratio at Birth (SRB) and Child Sex Ratio (CSR) in the districts.
2. Reduce gender differentials in Under Five Child and Infant Mortality Rate and undertake audit of Under Five girl child deaths.
3. Improve the nutrition status of girls — by reducing number of underweight and anaemic girls under 5 years of age.
4. Ensure registration of Ultra Sound clinics in the district.
5. Ensure universal enrolment of girls in Anganwadi Centres
6. Ensure enrolment of girls in elementary education
7. Provide girl's toilet in every school in districts.
8. Track dropout girls from school and ensure enrolment in schools
9. Provide self defence training for girls in schools.
10. Sensitise the adolescent girls on sexual and reproductive health issues.
11. Train, build capacity and sensitize Elected Representatives/ Grass root functionaries/ WSHG members, Government Officials, Religious leaders, voluntary organizations, media, medical

associations, industry associations, Youths and adolescents (girls and boys), medical doctors/practitioners in Government and private hospitals, nursing homes and diagnostics centres, Young and newly married couples: Pregnant and nursing women; old persons, parents, students, teachers and in general community.

Biju Shishu Suraksha Yojana

1. Introductory

Women and Child Development Department in Government of Odisha is embarking upon creating a safety net for the children who are without biological or adoptive parents or legal guardians and children who are affected with /infected by HIV and found to be the most vulnerable. In the above backdrop and with the objective of assuring protection, development and sustenance of such children by all possible means, the scheme namely “Biju Shishu Suraksha Yojana” (BSSY) is launched.

The scheme will act and supplement the gap in Protection Need of certain categories of children in tune with the objectives by providing additional resources and complementary modalities to the existing Centrally Sponsored Scheme implemented as “Integrated Child Protection Scheme” (ICPS).

2. Target Group

Child in Need of Care and Protection as described in the Juvenile Justice (Care & Protection of Children) Act, 2015 limiting to children in difficult circumstances as described below :

1. Without biological parents or adoptive parents or legal guardians or abandoned or surrendered children
2. Children affected with /infected by HIV

3. Assistance to be provided

The following facilities are intended to be provided under the scheme to the targeted children.

- [1] Support for Technical Education towards admission, study material and other related expenses wherever not covered under the “Green Passage” Scheme of the Higher Education Department
- [2] Scholarship for meritorious students as recognition and encouragement
- [3] Financial Support for girl child (Sukanya Samridhhi Account)
- [4] Marriage Assistance

4. Support for Technical Education

- Age : As prescribed under relevant courses detailed in tentative budget at SI No.1
- Eligibility: CNCP child who Passed-out from a CCI
- Purpose : Cost towards admission and study material
- Amount : Minimum Rs.7,000/- Maximum Rs.40,000/-
- Mode : Payable directly to the institution/university

5. Scholarship Assistance for meritorious students

- Age : Up to 18 years
- Eligibility : The top three performers in Academics at Class-X level taking the district as one unit and CNCP Children living in Child Care Institutions
- Purpose : To encourage meritorious students in respect of the target group who would have not been covered under normal circumstances, (in case covered under any other scheme, the amount higher out of the two schemes shall only be received by him/her)
- Amount: Rs.20,000/- each
- Period : Once to eligible students as detailed in budget
- Mode : Payable to the single signatory Bank Account of the child

6. Support for Sukanya Samridhi Yojana

- Age : For the Girl child from 5 years up to the age of 18 years
- Eligibility: Girl child meeting the eligibility under the target group as at 2.
- Purpose : To promote and secure the future living of the girl child by providing financial support by depositing the amount in the Account of the girl child (Sukanya Samridhi Account) regularly up to completion of 18 years of age.
- Amount : Rs.1,000/- per year till the age of 18
- Period : From the date of opening of Bank Account till attaining the age of 18 years
- Mode : Payable directly to the (Sukanya Samridhi) Bank Account of the child

7. Marriage Assistance

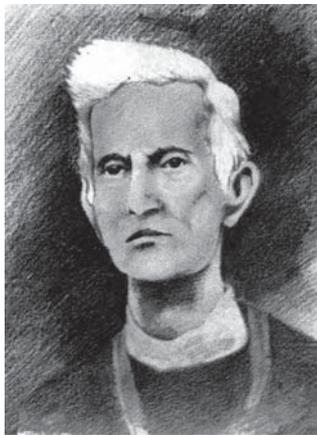
To obviate the difficulties and facilitate organization of the marriage, a token financial assistance is to be provided to the girls and boys covered under the target group.

- Age : For the girls and boys completing the age of 18 and 21 years respectively
- Eligibility: The girls and boys under the target group on completion of the aforesaid age
- Purpose : To facilitate the marriage ceremony
- Amount : Rs.50,000/- for girls and Rs.40,000/- for boys
- Period : One time token assistance at the time of marriage
- Mode : Payable directly to the Bank Account of the girls/boys

Makers of Modern Odisha

FAKIR MOHAN SENAPATI

Born on January 14, 1843, at Mallikashpur in Balasore. Father, Laxman Charan Senapati and mother Tulsi Devi. He played a leading role in establishing the distinct identity of Oriya language and literature. Fakirmohan Senapati is regarded as the father of Oriya nationalism and the modern Oriya literature. He dedicated his life for the progress of Oriya language in the later 19th and early 20th century. The story of Fakirmohan is indeed the story of the “Renaissance” of Oriya literature. Besides he was a social reformer and educator who used his pen to criticize and correct the aberrations prevalent in the society. He is called the father of Oriya fiction.



He is aptly called as Thomas Hardy of Orissa. The four novels of Fakirmohan, written between 1897 and 1915, reflect the socio-cultural conditions of Orissa during the eighteenth and the nineteenth centuries. While the three novels, *Chhamana Atha Guntha*, *Mamun* and *Prayaschita* explore the realities of social life in its multiple dimensions. *Lachhma* is a historical

romance dealing with the anarchical conditions of Orissa in the wake of Maratha invasions during the eighteenth century. He has written quite a few memorable short stories, such as ‘*Rebati*’, ‘*Patent Medicine*’ and ‘*Randipua Ananta*’. Fakir Mohan is also the writer of the first autobiography in Oriya, ‘*Atma Jeevan Charita*’.

Fakir Mohan’s first original poem ‘*Utkala Bhramanam*’ (Tours of Orissa) appeared in 1892. It is not really a travel book but rather an unusual and humorous survey of the contemporary personalities prominent in the then public life of Orissa. His other original poems published are *Puspamala* (The Garland), *Upahar* (Gift), *Puja Phula* (Flowers of Worship), *Prarthana* (Prayer) and *Dhuli* (Dust-grains). Fakir Mohan Senapati translated single-handedly the whole of the ‘*Ramayana*’ and the ‘*Mahabharat*’. For having translated both the ‘*Ramayan*’ and the ‘*Mahabharat*’ single-handed and his wide versatility in the word of letters, he is popularly known as ‘*Vyasakabi*’ in Orissa. He was also conferred the title ‘*Saraswati*’ by the king of Bamra, the then feudal state. A great lover

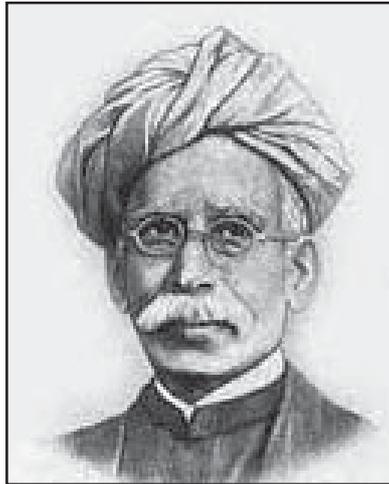
and a creator of new era in Oriya literature he was the founder of an organization called ‘ Utkala Bhasa Unnati Bidhani Sabha’, which was started in 1867 to create a new awareness among the people of Orissa and to propagate Oriya language. Died on June 14, 1918.

UTKAL GOURAB MADHUSUDAN DAS

Born on 1848, April 28 at Satyabhamapur of Cuttack District. Father Choudhuri Raghunath Das, Mother-Parvati Devi. Madhusudan Das was the first Oriya to fetch the degree of M.A.B.L., from Calcutta University. He was popularly known as Madhu Barrister, respectfully regarded and addressed as “Utkal Gourav”. He was deeply moved and shocked to see the discrimination, made against the Oriyas by administrative authority. He was convinced that the miserable plight of the Oriyas was only due to the apathetic and indifferent attitude of authorities towards the interest of the Oriya people. The Oriyas could not stand united only because of their vivisection and annexation with three different provinces. So, he took a solid stand for the unification of the scattered Oriyas by organising and mobilising strong public opinion among the Oriyas and pressurised the British rulers for the unification of the scattered Oriya-speaking tracts for the socio-economic and cultural growth of the Oriyas at large.

Madhusudan organised Utkal Union Conference to form the channel for discussion and negotiations with the authorities to solve the problems and open avenues for a new era of

unification and integration and played a piloting role in engineering the plans and programmes, pioneering the aims and objectives and championing the cause of the Oriya movement. “Utkal Sammilani” came into existence in the year 1903 with the extinction of “Utkal Sabha”, it spearheaded the movement of the unification of Oriya-speaking units under one administration with right earnestness, disciplined plans and programmes.



Due to the ability and inspiration of Mr. Das, people of all categories and sections conglomerated under one political banner. It inspired people with a surging up feeling of oneness of culture, tradition and language and a rare sense of nationality. This impact thundered the sky of Orissa. It went up to such an extent that “freedom movement” and the Oriya movement got inter-linked under the stable leadership of Mr. Das and Utkalmani

Gopabandhu Das. Sometimes the two movements were lacking harmony on the issue of priority. This situation impelled people to join hands with Mr. Das in the forum of Oriya movement, then the Congress. Utkal Sammilani or the Utkal Union Conference maintained its separate identity from the Congress.

As a legislator, Madhusudan Das acclaimed a commendable height of wide appreciation and position. It was mostly due to his sharp wit and inspiring speech of effective magnitude. He was selected as the Minister of local self-Government of Bihar-Orissa.

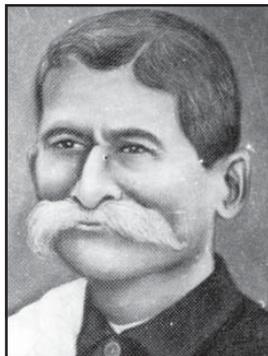
He was a leader of versatile performance and could arrest appreciation and love of the people and the Government during the tenure of his ministry. In spite of his popularity, he resigned in 1923 on a matter of principle. It speaks of his integrity.

His journalistic approach was reflected in his weekly paper 'The Oriya' started in 1917. It was his intense desire to highlight the interest of Oriyas, criticising the Government's policy through this channel of weekly paper. He was very genuine and emphatic in his voice and action.

He was a national pioneer and a staunch patron of Orissan development. He breathed his last on the 4th February 1934. He was a bonafide benefactor, a nationalist in true sense, acquiring the first Master Degree and first B.L. Degree as the first Oriya. He was the first Oriya to be the member of Legislative Council, the first Oriya to sail abroad, to visit England twice and to have the membership of Central Legislative Assembly as the first Oriya and the first Indian Minister.

GANGADHAR MEHER

Born on August 9, 1862 on the day of Sravana Purnima at Barapalli, Sambalpur in a weaver family. Educated up to 5th class. Dr. Mayadhar Mansingh has high esteem for Gangadhar Meher and in his History of Oriya literature he has opined "All told, Gangadhar Meher is one of the rarest personalities and poets in the whole range of Oriya Literature". His poetic creation includes 'PRANAYA-BALLARI',



'KICHAKABADHA', 'INDUMATI,' 'UTKAL LAXMI', 'AYODHYA DRUSYA', 'KABITA KALLOLA', 'ARGHYA THALI', 'AHALYA STABA', 'MAHIMA' BHARATI BHABANA', 'KUMARA JANMOTSAV', 'BHAKTI UPAHAR', 'PADMINI', 'KABITA MALA & KRUSHAKA SANGITA'. His prose creation include ATMA JEEVANI', 'SHRI NRUPARAJ SINGH', 'PURANA KABI FAKIR MOHAN', 'SWARGIYA KASHINATH PANDA', 'EHAKI PRUTHIBIRA SABDA?', 'SIKSHIT', 'ASIKHSIT & SIKSHYABHIMANINI.

The popularity of his literary creation is due to narration of the beauty of the nature just like Kabibara Radhanath Ray. It is unique. Gangadhar is widely known as poet of nature, can be compared with poet Shelly, Byron and Keats. He was the messenger of Upendra Bhanja's style and ideals. His popularity is not accidental. There are many reasons behind this. Just like Kabi Samrat Upendra Bhanja, his poetries are replete with high ornamental words, unique composition style, using in befitting cases, simile and metaphor and appropriate words. His poetries are sonorous of rhythm of words and languages. He is rated as a great poet in Indian Literature. Died on April 4, 1924. His poetries can be divided into lyrics, devotional, patriotic, reformative, ethical, agricultural, elegy, and narration of nature.

SRIRAM CHANDRA BHANJA DEO

Born on 17th December 1871 in a royal family of princely state of Mayurbhanj, Sri Ram Chandra ascended the throne on 15th August 1892. He worked for the all-round development of Mayurbhanj state and implemented various benevolent measures for the welfare of the people.

Pandit Utkalmani Gopabandhu became the friend, philosopher and guide of this ruler. Sri Ram Chandra brought about significant changes in the spheres of language, health and administration. A narrow gauge railway was commissioned between Rupsa - Baripada during his reign. He constructed two major reservoirs at Haldiha and Haladia with an expenditure of Rs.6 lakh from royal treasury. Similarly in the educational sector he raised the number of primary schools from 44 to 400 in his royal jurisdiction.



Although he was the king of Mayurbhanj, he had great love for the entire Orissa. Under the able leadership of Madhusudan he gave momentum to the cause of making Orissa a separate Province. In 1903 Sri Ram Chandra presided over the 1st session of Utkal Sammilani. Afterwards owing to the concerted efforts of this Sammilani the dream of Orissa for becoming a separate State came to reality on 1st April 1936. This illustrious son of Orissa passed away on 22nd February 1912.

UTKALAMANI PANDIT GOPABANDHU DAS

Born-9th October 1877

The then Prime Minister Indira Gandhi, has aptly written, "The second half of the 19th century gave birth to outstanding men and women in various parts of the country. The brilliance,

social reforms, education, law and literature are astonishing. Shri Gopabandhu Das was one such nation builder".

The age long hopes, yearning and prayers of the people of Orissa were fulfilled with the advent of Utkalmani Gopabandhu. He was the builder of modern Orissa and was the source of inspiration and ideals for her people. He dedicated himself completely for the country to that extent that he had to lose his only son in his bid to redress the suffering of others. He wanted a society - free from poverty and ignorance where man could live with self- respect and would be able to develop his own consciousness. He vowed and worked throughout his life to achieve the objective.



Recognising the noble standings of Gopabandhu, Acharya Prafulla Chandra Ray on 28.6.1924, the veteran scientist and patriot of Bengal assigned the title of Utkalmani, (Jewel of Utkal) to his name. In 1909 he had started Satyavadi (M.E. National) school with Pandit Nilakantha Das and others in which Pandit Godavarish and Acharya Harihar also joined little later. The school soon became popular, for its qualitative and character building values. Along with Madhusudan Das he continued his struggle to arouse the people of Orissa to press their demands for the separate Orissa province through Utkal Union Conference. He gave it a new image by his practical works to keep up the cultural, literary and linguistic affinity and independent identity of Oriyas then living in Bihar, Bengal and

other Provinces. At Bahadaguda of Dhalbhum he also started an Oriya M.E. School. Then in order to spread the Oriya language and literature he started weekly 'Samaja' on the 4th October 1919.

His immortal words still inspire the younger generation.

"Let my body mingle with the dust of this Land,
And let my countrymen walk along my back.
Let all the holes in the road of freedom be filled
with my blood and bone,
And let my life be sacrificed when my people
awake into freedom."

He was a poet par excellence. The idea of nationalism and love for Lord Jagannath and Puri has been emotionally described in his poem.

"The Indian-lotus blooms in the world-pond
And the Holy Nilachal is like pollens in one lotus,
And whenever I am in India I am always in my
room,

In my eyes the Indian stone is a holy stone,
And every place is as beloved as my Puri,

And all water is as holy as the water of fine holy
rivers,

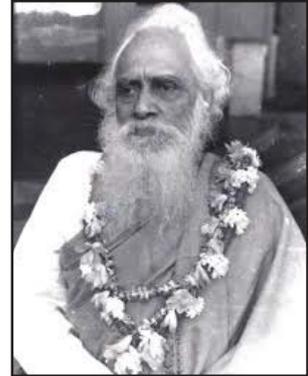
And every holy place is my Nilachal".

Bandira Atmakatha & Abakasha Chinta are his unique creations. He was versatile, genius, a freedom fighter, maker of modern Orissa, saviour of Oriya language, a social worker, and ideal teacher, philanthropist, journalist, poet, philosopher and a preacher of Jagannath cult. Died on 17th June 1928.

PANDIT NILAKANTHA DAS

In the early part of the twentieth century, those highly qualified youths who wanted to bring

renaissance in the field of education and culture on Orissan soil, Pandit Nilakantha Das is one of them. The others were Pandit Utkalamani Gopabandhu Das, Acharya Harihar Das, Pandit



Godabarisha Mishra and Pandit Krupasindhu Mishra. These five comrades are popularly known as "PANCHAKSA OF SATYABADI ERA". At the prime of their youth these five comrades had taken a vow not to enter into Government Service and serve the country and ensure its prosperity.

This illustrious son of Orissa was born on 5th August, 1884 in the family of Ananda Das at Sri Ramachandrapur village in the district of Puri. He had his early education at the village school. In 1899 he was admitted to Puri Zilla School. In 1909 he passed his B.A. and had been to Calcutta to continue his M.A. and B.L. studies. In 1911 after returning from Calcutta Pandit Nilakantha joined as a teacher in Satyabadi School. He then continued as a Headmaster of the school for a large period. Later he joined as a Professor in Oriya and Philosophy but relinquished his service in order to join non-co-operation movement. He was elected as a working member of Utkala Pradesh Congress Committee and also a member to All India Congress Committee. He edited a newspaper titled 'Seba' from Sambalpur. After staying nine months at Sambalpur he returned to Sri Ramachandrapur. He was arrested in 1922 for anti-British activities and put to Hajaribag Jail for six months. In consultation with Pandit

Gopabandhu Das he decided to contest for General Assembly. In 1923 he was elected as a member of Central Assembly. He participated in Simla Conference in 1926. In 1928, after the death of Pandit Gopabandhu he took up the leadership of Congress in Orissa. As per Lahore Congress decision he resigned from Central Assembly and joined 'Salt-Satyagraha' movement and was imprisoned for 6 months. He started untouchable movement and served for the depressed class. For the second time he was also elected as a member to Central Assembly. In 1933 he edited a monthly Oriya Journal titled 'Naba Bharat'. In 1934 after the death of Madhusudan the entire burden fell on his head and the first phase of Mahatma Gandhi's tour to Orissa was arranged by him.

In 1936, Orissa became a separate province, Pandit Nilakantha joined as the President, P.C.C. For his able leadership, out of 60 seats, the congress got 36 seats.

Under his chairmanship for the spread of higher education in Orissa, he decided to establish an university for which a committee was constituted and later on as per recommendation of the committee, Utkal University was established. In 1951 he was elected to Orissa Legislative Assembly from 'Swadhin Jana Sangha' a new party. In 1955 as per request of Pandit Jawaharlal Nehru he joined Congress. In the said year he was appointed as Pro-Chancellor of Utkal University. He was re-elected in 1957. He remained as Speaker of Orissa Legislative Assembly from 1957 May to 1961 July.

Death laid its icy finger on him on 6th November 1967. With his death, Orissa lost a patriot, freedom fighter, able legislator, reformer and a poet and one of the architects of modern Orissa.

MAHARAJA SHRI KRUSHNA CHANDRA GAJAPATI NARAYAN DEO

Maharaja Shri Krushna Chandra Gajapati Narayan Deo of Paralakhemundi, the son of Late Goura Chandra Gajapati Narayan Deo was born on 26th April 1892, educated in Madras, assumed rulership in 1913, an enlightened and benevolent ruler; a patron of education and culture organised the annual session of the Utkal Union Conference at Paralakhemundi in 1914. In 1916, he was nominated by the Government to hold the post of Honorary Commissioner of the Land-Force of the Defence of India, laid

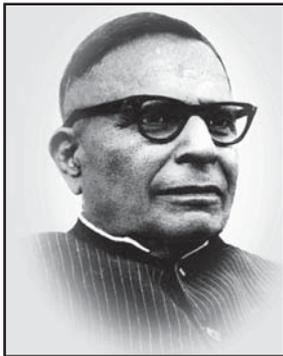


a light railway through his Estate connecting Naupada with Paralakhemundi; set up a big library in his palace for research scholars, an important member of the justice party of Madras, member of the Royal Agricultural Commission in 1927, member of the Madras Legislative Council, represented the case of Orissa at the Round Table Conference, London, 1930-31, deposed before the joint Parliamentary Committee for the union of Paralakhemundi with Orissa in 1934, placed the printed Memorandum before the authorities and strongly advocated for inclusion of the Oriya portions of Paralakhemundi in Orissa and Orissa for a separate province; formed the non-Congress Ministry in Orissa in 1937, the Government conferred on him the title of Maharaja in 1936 in recognition of his honour and merit. In 1941 November the Maharaja was invited to form the Ministry and assumed the Chief Ministership.

Member of the Constituent Assembly of India 1947-50, life member of the Royal Society of Arts and Royal Asiatic Society, London; Life Member of Utkal University, Utkal University conferred on him the degree of LL. D. This worthy illustrious son of Orissa passed on 25th May 1974.

DR. HAREKRUSHNA MAHTAB

Dr. Harekrushna Mahtab was the son of Krushna Charan Das and Tohapha Debi. He was born on 21st November 1899 at Agarpada in undivided Balasore district. After matriculation from Bhadrak High School, he joined Ravenshaw College, Cuttack for his higher studies, which were



left incomplete as he was irresistibly drawn to the National Liberation Movement in 1921. Thereafter his life was a saga of struggle and dedication to the cause of country's freedom. He started weekly Prajatantra in 1923 at

Balasore. First imprisonment on charge of sedition in the year 1922. He was the member of Bihar and Orissa Council in 1924. He joined Salt Movement and imprisoned in 1930. He participated in Harijan Movement in 1934 and opened his ancestral temple to Harijans for the first time in Orissa. He was the President of State People's Enquiry Committee in 1938 and recommended cancellation of Sananda of Rulers and merger of Ex-State with Orissa Province. He participated in Non-Co-operation Movement and courted imprisonment in 1941 and "Quit India Movement" in 1942. Dr. Harekrushna Mahatab was the Chief Minister of Orissa from 1946 to 1950, Union Minister of Commerce and Industry

from 1950-52, Secretary General, Congress Party in Parliament 1952, Governor of Bombay from 1955-56, resigned from Governorship in 1956 and again became the Chief Minister of Orissa from 1956 to 1960. Dr. Mahatab has been rightly recognised as the architect of modern Orissa for his pivotal role in the merger and integration of former princely States, founding the State's Capital at Bhubaneswar and the sanction and construction of the multi-purpose Hirakud Dam Project.

He was elected to Lok Sabha in 1962. He was also elected to Orissa Legislative Assembly in 1967, 1971 and 1974.

He was the founder of the Prajatantra Prachar Samiti which till today publishes Daily 'Prajatantra' and 'Jhankar' a monthly journal. He was Chief Editor of the publications since inception. He was the President of Orissa Sahitya Academy and Sangit Natak Academy for a couple of terms. Permanent member of the Utkal University Senate. He was a distinguished historian and writer in English and Oriya. He was conferred Honorary Degree of Doctor by Andhra University, Degree of Doctor of Literature by Utkal University and Doctor of Laws by Sagar University.

True to his multifaceted personality, Dr. Mahatab earned distinction as an accomplished writer "History of Orissa", "Beginning of the End". Apart from this, he had authored several novels, plays and poems which are acclaimed for their literary value. The compilation of his popular column "Gaon Mazlis" published in Daily Prajatantra received the Central Sahitya Academy Award in 1983.

Dr. Harekrushna Mahatab was a political leader par excellence. He towered over the time

and events to lead the people of the State through years of transition during independence and thereafter. This illustrious son of this soil passed away on 2nd January, 1987.

RAJA BAHADUR RAMACHANDRA MARDARAJ DEO

The significant contribution of many a great leaders during 1920s and 30s resulted in the formation of a separate Orissa Province. Raja Bahadur Ramachandra Mardaraj Deo of Khallikote was one of them. He was born to Raja Harihar Mardaraj and Rani Kanak Manjari Devi on 13th January 1900. In the days to come, he was destined to shape the future of Orissa.



As a child, he was nicknamed Eric. He was brought up under the guidance of Governess Mrs. F. Harvey Dunn. He lost

his father Raja Harihar Mardaraj Deo on 20th July 1909. Then he was sent to Madras for schooling at Newington. He studied at Christian College upto the age of his eligibility to take charge of his own estate. He came to the throne of Khallikote on 14th January 1921.

As first step in his pioneering efforts towards the formation of Orissa Province, he impressed upon the Philip-Duff Committee set up in 1924 in favour of this cause. Mr. C.L. Philip and Mr. A.C. Duff came to Rambha, stayed in the palace of Raja Sahib as his guests from 17th to 21st December 1924. A well attended public meeting was organised at Khallikotegarh and the

impressed Committee gave a report in favour of the amalgamation.

However, the O'donnell Commission which was constituted later on gave a very discouraging report. But, Ramachandra Mardaraj debated against it in Madras Legislative Council. Inaugurating a special meeting of Utkal Union Conference on 21st August 1932, he emphasised on the merger of Oriya tracts as per Philip-Duff Committee recommendations.

Raja Sahib attended the 3rd Round Table Conference in London where he forcefully made arguments for the cause. To augment his approach, he hosted the famous 'Orissa Banquet' on 12th January 1933 and there he impressed upon Sri Samuel Hoare, the Secretary of State for India and finally managed to get the approval of Sir Samuel in favour of a separate Orissa Province.

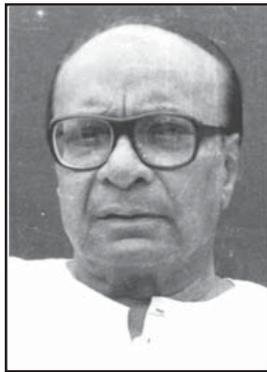
As per the deliberations of 3rd Round Table Conference, a Joint Parliamentary Committee was constituted to look into this matter. Finally, the Government of India Act, 1935 was adopted and the clause 289 of this Act provided for the formation of a Separate Orissa Province.

Raja Ramachandra Mardaraj Deo was a dynamic leader with full creative energy. His wide administrative and political experience and competence was a source of strength and inspiration for people who worked with him. He dedicated his life completely for the people of Orissa and worked for their welfare. The great Raja Sahib breathed his last on 23rd January 1963.

BIJAYANANDA PATNAIK

Bijayananda Patnaik popularly known as Biju Patnaik—Born on 5th March, 1916—Son of

Late Laxminarayan Patnaik—Education : B. Sc. standard; Married : Shrimati Gyan Patnaik, two sons and one daughter ; Prior occupation : Business; Hobbies : Aeronautics and Industry; Travel Abroad : U. K., U. S. A., U. S. S. R., Paris, Indonesia and several other countries; Political activities. Since boyhood fond of adventurous life; During student life set out on cycle from Cuttack to Peshawar ; joined Indian National Airways and became its ace pilot, During “Quit India” Movement collaborated with underground leaders; Imprisoned for thirty months ; At the risk of his life he brought the Indonesian Premier Mr. Sultan Siharir to New Delhi by plane at the time of Indonesian Freedom Struggle. First Indian plane was landed by him in Kashmir in 1947, when Pakistan attacked India ; on returning to Orissa took interest in Industries and established many; President, U.P.C.C. for one term; Member, A.I.C.C., In 1961 Mid-term election under his leadership brought unprecedented absolute majority for Congress Party; Became Chief Minister 1961–63 and resigned under “Kamraj” Plan; Kalinga Airways is one of his creations. Donor of 1,000 pound prize to UNESCO as Science Award; Elected to the Orissa Legislative Assembly 1952, 1957, 1961 from Jagannathprasad, Surada (Ganjam) and Choudwar (Cuttack) respectively; again elected in 1971 and 1974 from Rajnagar (Cuttack); Chairman, Planning Board, Government of Orissa



from 1971 to 1972 June. Took active part and rendered valuable service to the people of Rajnagar area in particular who suffered from the havoc caused by the cyclone in October, 1971. Elected to Parliament in 1977 and Cabinet Minister of the Central Ministry 1977 to 1979. Elected to Lok Sabha from Kendrapara Constituency in 1980. Again Shri Patnaik was elected to Lok Sabha from Kendrapara Parliamentary Constituency in 1984 Lok Sabha election. He was also elected from Bhubaneswar Assembly Constituency to Orissa Legislative Assembly in 1985 General Election. He resigned from Kendrapara Parliamentary Constituency and became the Opposition Leader in Orissa Legislative Assembly. Again he was elected to Orissa Legislative Assembly in 10th Orissa Legislative Assembly Election from Bhubaneswar Assembly Constituency. In 1990 under his dynamic leadership the Janata Dal secured more than three fourth majority of the Orissa Legislative Assembly which is quite unprecedented. He was unanimously elected as the Leader of the Janata Dal in Orissa Legislative Assembly and on his birth day he was sworn in as the Chief Minister of Orissa on 5th March, 1990. Again he was elected from Bhubaneswar Assembly Constituency in March, 1995 and became Leader of Opposition. Later he contested for Lok Sabha Election held in June, 1996 from Aska and Cuttack Constituency. He was elected from both the Constituencies. He resigned from O. L. A. and joined as Parliament Member from Aska Lok Sabha Constituency. This veteran leader passed away on 17th April, 1997 at Escort Hospital, New Delhi.

Kalinga and Siam : A Study in Ancient Relations

Dr. Benudhar Patra

India has a glorious maritime heritage. With a big peninsula, surrounded by an expanse of seas- on the south-west by the Arabian Sea (*Ratnakara*), on the east and south-east by the Bay of Bengal (*Mahodadhi*) and on the south by the Indian Ocean- a hub of seafaring activities, India, in ancient times was bound to consider the sea as vital as its land mass. India possessed all the potentialities and requisites to be a great maritime power. Geographical proximity between India and its neighbouring littoral countries led to multifaceted maritime interactions and exchanges. Along with a favourable geographical location, the early growth of her shipping and ship-building techniques, the genius and energy of her merchants, the skill and daring –vibrant spirit of her seamen, the enterprise and enthusiasm of her colonists, and the zeal and passion of her missionaries secured to India the command of the sea for ages. Odisha, an Indian state, commonly known in ancient times as Kalinga, being situated on the western coast of the Bay of Bengal (on the east coast of India) had close maritime contacts with the countries located on the eastern shore of the Bay of Bengal and played a conspicuous role in the maritime activities of India. (Map.1) It had close maritime contacts — commercial, cultural and political with the countries of South-east Asia

in ancient times. Odia culture, customs, beliefs, ideas, language, script, art and manners were popularised in those lands where settlements were established by the Odia merchants, missionaries, and political adventurers. In the present paper, an endeavour has been made to throw some light on the early maritime contacts of Odisha or Kalinga with Siam or modern Thailand in historical perspective.

Thailand (officially known as the kingdom of Thailand), formerly known as Siam, is an important country of Southeast Asia. Its area covers approximately 513,120 square kilometers with a population of 67,959,000 (according to 2015 estimation); according to 2010 census, the population was 64,758,909). Thailand is the 51st largest country in the world and in population its rank is 20th; it is little smaller than Yemen and slightly larger than Spain. Its capital, Bangkok (the city of Angels) is the most populous and largest city of the country. The official language of Thailand is Thai. Theravada Buddhism, which is not only the main prevalent religion but also the state religion of Thailand, constitutes an integral part of Thai identity and culture. According to 2000 census, 94.6% of Thailand's population belongs to the Theravada sect of Buddhism.

Thailand is bordered on the north by Burma (Myanmar) and Laos, on the east by Laos and Cambodia, on the south by the Gulf of Siam (Gulf of Thailand) and Malaysia, and on the west by the Andaman Sea and the southern extremity of Myanmar. Its maritime boundaries include Vietnam in the Gulf of Thailand on the southeast, and Indonesia and India in the Andaman Sea on the southwest.¹ (Map: 2) The geographical location of Siam (Thailand) helps her to be influenced by other cultures, especially by that of ancient Indians who were famous for their culture and overseas expansion. Prior to 1949, Thailand was usually known to the outsiders as Siam or Siem or Syam which has been identified with Sanskrit *Syama*, meaning dark or brown.

The most significant aspect to be discussed here is the influence of ancient India and that of early Odisha on the history, culture and civilization of early Siam or modern Thailand. Thailand, like other countries of Southeast Asia, was heavily influenced by the culture and religions of India. It came in contact with India since very early times. K.K. Basa² tries to trace the antiquity of Indo-Thai cultural relations to the Neolithic period (around the second millennium BCE). He further says that ‘the earliest evidence of maritime contact between India and Thailand is known from the Iron Age site of Ban Don Ta Phet in the Kanchanaburi Province, west-central Thailand, dated to about 350 BCE.’³ However, it is presumed that India and Thailand have enjoyed a close, deep, diverse and cordial historical and cultural relationship for more than 2000 years.⁴ Even today, the life style of the Thai people indicates a strong influence of Indian culture and religion upon them. There are plethora of evidences regarding the strong religious, cultural, linguistic, economic, social, art and architectural impact of India on Thailand. The archaeological

evidence for early Indo-Thai maritime trade and exchange comprises glass beads, etched agate and carnelian beads, knobbed vessels and high-tin bronze artefacts.⁵ Indian influence on Thai culture, however, was partly the result of direct contact with Indian settlers and partly brought indirectly via the Indianised kingdoms of Dvaravati, Srivijaya and Cambodia. The concepts of state and kinship in Dvaravati show Indian ideas. Dvaravati was heavily influenced by Indian culture, and played an important role in introducing Buddhism, particularly Buddhist art to the region. It is believed that the earliest Indians went to Siam by sea from the Amaravati region of the east coast of India in the early centuries CE.⁶ However, it seems more probable that Buddhism flowed into Thailand from India during the time of Mauryan Emperor Ashoka (c. 3rd century BCE), after the third Buddhist Council which was convoked at Pataliputra, the capital of the Mauryan Empire.⁷ Bachchan Kumar,⁸ has written that “Tradition places the date of the introduction of Buddhism in Thailand as early as the time of Buddha himself and by the Buddha himself. It is a common belief in Thailand, even now, that the Buddha visited the country at least once and on that occasion impressed his footprint on a hill in the present-day Saraburi about 150 km north of Bangkok... According to popular belief, the Buddha not only visited Thailand but actually attained *Mahaparinirvana* at Pra Ten, a little to the north of Pra Pathom (Nakhon Pathom) on a spot marked by a slab of rock under great tree.”⁹ But these assertions and interpretations appear to be mere legends, devoid of historical content and evidence. The official calendar in Thailand is based on the Buddhist Era (BE) which is 543 years ahead of the Gregorian or Western calendar; hence, the year 2017 is equivalent to the Buddhist Era (BE) 2560 in

Thailand. Buddhism perhaps is the single most significant cultural contribution of India, for which Thailand is greatly indebted to India. It is believed that Emperor Ashoka sent Buddhist *Bhikkus* (saints or followers of Buddhism) - Sona and Uttara to *Suvarnabhumi* (Burma or Myanmar) and Siam (Thailand) for the introduction and propagation of the message of Buddhism. The influence of Buddhism, particularly of the Theravada sect was quite conspicuous in the Thai life. Indian culture, primarily through Buddhism, having crossed over the high seas has left permanent imprints in arts, folklore, language, literature, religion and thought of Thailand.¹⁰ The excavations at Pong Tuk and Phra Pathom in Thailand have brought to light the remains of a temple sanctuary, buildings, and a small statue of standing Buddha which refers to Indian influence on Siamese culture, art and architecture.

The *Wai*, the traditional Thai greeting which is a sign of respect and reverence for another is very much similar to the *Namaste/Namaskar* greeting of India. Like India, ancestor worship or respect towards ancestors is an essential part of the Thai spiritual practice. The Thai concepts of divine kingship and royal ceremonies are clear examples of the influence of Indian Brahmanism. The Thai idea that the king is a reincarnation of the Hindu God Vishnu was adopted from the Indian Hindu tradition. The Thai word *Nam-mon* (holy water) has originated from the Sanskrit word *Namamah*. It is customary, both in India and Thailand, that the sacred water after the *arti puja* or the ceremonial worship is sprinkled over the devotees as a blessing from God. (It is believed that the evil spirits are afraid of water and the devotees and worshippers who fear being possessed by spirits would undergo ritual bathing to ward away these spirits). There

is similarity between India and Thailand in the festivals celebrated in the two countries. The Hindu and the Buddhist culture spread to Thailand through traders, priests, missionaries and the adventurous mariners. The Indian Hindu festivals like *Holi*, *Kartika Purnima* and *Deepavali*, *Navaratri* and *Onam* have influenced the Thai festivals such as *Songkran*, *Loy Krathong*, *Thai-Chinese Vegetarian festival*, and the *Long-Boat race*. These festivals are celebrated around the same time of the year in both the countries and the ways of celebration are very similar. Garuda, the national emblem of Thailand is influenced by the Garuda, the vehicle of Hindu God Vishnu (the Thais call it *Phra Khrut Pha*). The practice of *Homa* is common to both the places. The Hindu deities such as Brahma (Phra Phrom), Vishnu (Phra Narai) and Shiva (Phra Isuan) live in the hearts and minds of the common and the elite population of Thailand. Indian elements taken from Hinduism are best reflected in the art, architecture, sculpture, dance, drama, mythology and literature of Thailand. In some of the Buddhist monasteries, where the images of Brahma, Vishnu and Shiva are worshipped are shown in such a way that they appear to be a part of Buddhism. Ganesha images also appear frequently in Thai art.¹¹ The Khemr temples (*prangs*) in Thailand show Brahmanical cosmological elements. Each *prang* looks like a mountain, the abode of the gods in both Hindu and Buddhist cosmology. The Thai *mondop* resembles closely the *mandapa* of Indian temples.¹² The Thai language is greatly influenced by the Pali and Sanskrit language of India. *Ramakien*, a Thai national epic is derived from the Indian sacred epic the *Ramayana*. The Phahurat Market (a large fabric market) in Bangkok is known as Little India in Bangkok.

Kalinga or ancient Odisha had close overseas contacts with Siam. Dulyapak

Preecharushh,¹³ a Thai scholar, is of the view recently that the devastating Kalinga war of Ashoka was the main factor that 'pushed and stimulated many Kalinga people to emigrate from India to the mainland of South-East Asia.' He said that the people of Kalinga migrated via the Bay of Bengal to Burma and to the land of Siam for 'political asylum and in the hope of a new settlement.' He further said that 'surely, there were many Brahmins from the royal court of Kalinga inside the lands of Burma and Siam' who 'excelled in magical powers and holy rites and tried to establish a close relationship with, native kings or local leaders.' The view of D. Preecharushh, though very significant is not acceptable, as the prime motive behind the Kalingan migration was not for political asylum and settlement, but for trade and prosperity. During the eighth and ninth century CE, there was a wave of migration from the seaports of Kalinga to Siam which helped in the Indianisation of Siam.¹⁴ The recent archaeological excavations in the central Thailand have unearthed tangible indicators of ancient Odishan contacts in the form of bronze bowls and carnelian beads, especially, etched carnelian beads. It has been mentioned that the discovered bronze bowls, some of those with a central knob have much similarity in form with the so-called knobbed ware found from several sites in the coastal Odisha and Bengal.¹⁵ The knobbed ware pottery have been discovered from Shishupalgarh, Dhauli, Jaugada, Manikpatna, Khalkattapatna and some other sites of Odisha. H.P. Ray¹⁶ says that the sources of carnelian ware are rare in Southeast Asia, but prolific in the Deccan Peninsula. Carnelian was also used as an item of trade in the early coastal networks. Ancient Odisha was known for its elephants and its tusks could have been an important item of export. The discovery of an ivory comb with *shrivasta* motif

(dated between c. first and third century CE) from Chansen in the central Thailand, which is similar in design like that obtained from the Hathigumpha Inscription of Kharavela, suggests that the comb was exported from India, especially, from Odisha. The clay ear plugs found from Tha Kae are similar with those from Khandagiri and Udayagiri in Odisha.¹⁷ The Kharoshti inscriptions discovered in the Odisha coast (from Manikapatna), Thailand, Bali and the possible depiction of a horse, on bronze bowl from Don Ta Phet (Thailand), which is taken to be the earliest evidence about horse in South Asia indicates maritime contacts of Odisha with Kharoshti using horse merchants of lower Bengal and Southeast Asia.¹⁸ The Buddhist art of Odisha, particularly the standing Buddha images of Lalitagiri had a profound influence on the stylistic Buddha images of Thailand. I.C. Glover,¹⁹ the excavator of the Don Ta Phet site gives credit for such sculptural transactions between Odisha and Thailand to the Buddhist missionaries. Besides Buddha images, a number of *Lingas* have also been found in Thailand indicating the prevalence of Shaivism there.²⁰

The *Loy Krathong*²¹ or *Loy Brah Prah dip* festival (Fig.1 & 1a), observed in Thailand in the month of October-November, is very similar to the floating of boats ritual in Odisha on the *kartika purnima* day (Fig.2). The people in Thailand call it, the festival of 'Mother Water'. The ceremony of floating of lamps at night on paper boats in Thailand reminds of ancient maritime connection between Thailand and Kalinga.²² The festival probably is being celebrated to commemorate the glorious maritime relation of Thailand with Kalinga in imitation of the *kartika purnima boita bandana* festival. On the festival day, Thai women prepare small boats, using plantain bark or lotus leaf and putting a

burning candle, some incense sticks, small coins, and betel nut and betel leaf in it, they float it in rivers, canals and tanks. In large numbers, they celebrate this festival with great enthusiasm. The people of Thailand believe in a Goddess named Mae Khongkha (Mother Khongkha or 'Mother of Water'), who is perceived to be greatly pleased, if ladies observe this festival. This mother goddess Khongkha is revered by the Thai people as the goddess of the water ways.²³ A.P. Patnaik²⁴ says that the Thai word *Loi Krathong* might have been derived from the Odia words *Nai Kartika* which means ritual of *kartika* in the river. Further, he also mentioned that the young lady Nophabut who had introduced *Loi Krathong* festival in Sukhothai could have been a princess of Kalinga or daughter of a Kalingan merchant whose actual name was Lobhabati.²⁵

Besides, in Thailand there is a festival observed by the farmers which is similar to the observance of *akshyaya trutia* ceremony in Odisha. The king himself used to plough the land during this festival, thus, people call it the 'Royal Ploughing Ceremony.'²⁶ (Fig.3) Much before this celebration, the Brahmin priest²⁷ of the king selects a day for the celebration of the ritual. This festival generally is observed either during the last week of April or in the first week of May. In Odisha, the festival is also celebrated during the same period. In order to observe this festival, two auspicious bullocks and a decorated plough are kept ready for the king. After a religious ritual the king ploughs the soil accompanied by his courtiers, the Buddhist monks and the Brahmin priests. After Buddhist monk blesses the seed, the king sows it on the ploughed soil. Farmers, in thousands, stand in a row, patiently for several hours, to have a glimpse of this ceremony. In Thai language, the word *purohit* (priest) is very much there as it is in

Odia. As in Odisha, the Brahmin priests in Thailand are highly respected in the society. If the royal ploughing ceremony is observed without a hitch, it is taken as a good fortune for the country and people expect a rich harvest throughout the country. The festival day is declared as a national holiday in Thailand as it is declared in Odisha as well as in the whole of India.²⁸ All these similarities indicate that ancient India in general and Kalinga or ancient Odisha, in particular had a great influence over Siam or Thailand for a very long period. On the other hand, it can be said that the Thais or the people of Thailand were not passive recipients; rather they played an active and vibrant role in the process of Indo-Thai social, cultural and economic interaction and assimilation.

The sailors and navigators from the coast of Odisha, in ancient times, sailed along the coast of Bengal and Burma to reach Thailand (Map 3). In absence of scientific technology, the sailors primarily had to depend on sail; they confined to the coasting voyage and taking the help of the south-west monsoon winds which blow from June to September, plied to the countries of Southeast Asia including Thailand. In ancient times, the coastal route or the *kulapatha* was generally preferred as compared to the *samyana patha* (high sea route). The lack of knowledge of sea and the absence of mariner's compass, fear of pirates, and unsuitability of the ships to traverse the deep sea, etc. must have led them to take up a route along the coast.²⁹ It is believed that the Buddhist mission of Ashoka led by Sona and Uttara to Burma (Myanmar) and probably to Siam (Thailand) was sailed along this route. However, from the Geography of Ptolemy (c. 2nd century CE) and the accounts of the Chinese traveller I-Tsing (c. 7th century CE) it is known that there were direct routes from the ancient Odishan port of Palur and Tamralipti to Southeast Asia.

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27. Thais are the Buddhists. Yet they have Brahmin priests in their religion who wear sacred threads and preside over religious functions.
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Map 1: India and Southeast Asia



Map 2: Thailand and its Neighbours



Map 3: The coastal route from ancient Odisha to South-East Asia/Thailand along the coast of Bengal, Bangladesh and Burma.



Fig. 2: Floating of ceremonial banana stem boats with lighted lamps inside on the Mahanadi River at Cuttack on the occasion of *Kartik Boita Bandana Utsava*.



Fig.1: Loy Krathong or Loy Brah Prahdip Festival, Thailand



Fig.3: Royal Ploughing Ceremony, Thailand



Fig.1a: Loy Krathong or Loy Brah Prahdip Festival, Thailand

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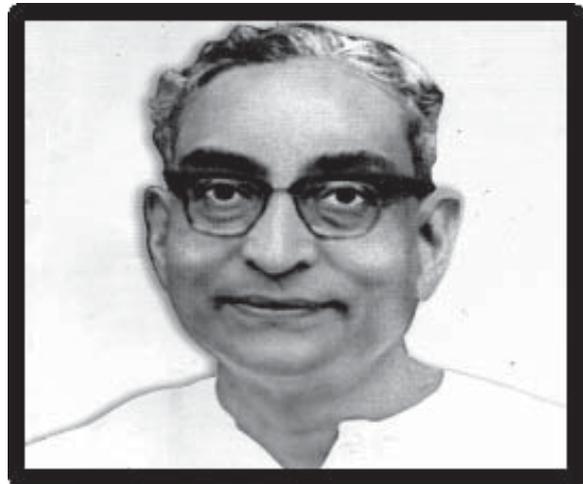
The Role of R.N. Singh Deo in the State Politics of Odisha in the Pre and Post-Independent Political Scenario : A Critical Study

Dr. Suresh Prasad Sarangi

Abstract:

This article has been divided into two parts. In the first part of the article a detail description has been given about the administration of ex-Princely State of Patna under the dynamic leadership of Maharaja R.N. Singh Deo and the second part deals with the work and achievement of Sri R.N. Singh Deo as a Chief Minister of Odisha during the period of 1967-71.

Late Rajendra Narayan Singh Deo, the last Maharaja and Ruling Chief of Patna State of Bolangir, Odisha, was one of the best known personalities of the state for many years prior to our independence. Since then, he has dominated the state politics for many years and made rich contribution to the socio-economic and cultural development. Though born in a royal family, he identified himself with the mass and made great sacrifices for the cause of nation. He came in contact with the top leaders of the freedom movement including, Mahatma Gandhiji, Jawaharlal Nehru and Sardar Patel. All the Gandhian principles like “Simple Living and High Thinking”, “Patience and Tolerance” were found in him. He was a firm believer in democratic set up and secularism and maintained the principle of equality. As a ruler of Patna State, he used to visit the poor and downtrodden family of his empire to know the real plight of his subjects.



This great personality was a genius. He was a great scholar, a sportsman who played football, great patron of art and culture and above all, an exponent of the world famous Sareikella Chau dance.¹ He was an efficient politician and able parliamentarian, an outstanding Chief Minister

having great popularity and was an exceptional prominent leader of Odisha. In his capacity, he had to play an important role as a Ruler of Patna State, as the Chief Minister of Odisha and also as the leader of Opposition Party in different periods of time.²

Birth and Background of R.N. Singh Deo:

Rajendra Narayan Singh Deo was born on 31st March, 1912 at the royal family of the princely state of Sareikela as the second son of Raja Aditya Pratap Singh Deo on the sacred day of Mahavir Jayanti.³ He was adopted as son by the sonless king of Patna State Late Maharaja Prithviraj Singh Deo. Rajendra Narayan Singh Deo was recognised as heir at the age of 12 by the British Government after the death of Maharaja Prithviraj Singh Deo in 1924.⁴ But as R.N. Singh Deo was minor, the Patna State was placed under court of ward till 1933 till he attained maturity and assumed the full charge of the Ruler of Patna.⁵

Singh Deo had his education in Intermediate Science. He studied at St. Columbia's College, Hazaribagh and then at Mayo College, Ajmer.⁶ He was a very brilliant student who stood first class in all the examinations he appeared throughout his life. In the All India level Diploma examination he stood first in the country and received gold medal from the then Governor General Lord Irwin. At the age of twenty he married Kailash Kumari Devi of Patiala.

Political History of Patna (Ex-Princely State):

Patna State or Patna Estate was one of the premier states of the Eastern Agency. It was located in the Mahanadi Valley of Sambalpur area and occupied a part of the modern Bolangir District of the State of Odisha. It was surrounded

on the north by Sambalpur District and the Sonepur State; on the east by the Sonepur State, the Boud State and the Kalahandi State and on the west by the Sambalpur District. The state had an area of 2530 sq. miles according to the Census of 1941 and it had a population of 6,32,220.⁷ Bolangir was the headquarters of Patna State.⁸

In the past, Patna State was identified with the ancient Dakshina Kosala. It was a very powerful kingdom which was ruled by Kusha, the second son of King Ramachandra. It had a glorious past. The modern history of Patna state began from the reign of Ramai Deo who founded the Chauhan dynasty of Patna in the year 1159 A.D. During the early period of Chauhan rule, it was a very powerful kingdom and had as many as 72 states under its control; until the growth of British Supremacy in these parts, the state of Patna was the fountain head of a cluster of confederacy of states known as Athara Gadajats (18 forts).⁹ In the time of Moghul emperors as well as during the ascendancy of the Maharattas, Patna State enjoyed its independence and sovereignty. The territory of Odisha was captured by the Britishers from the Maratha in 1803 and Sambalpur and Patna State came under the control of the British India. Then, the British authority had exercised full control over the State of Patna and they regarded Patna as their feudatory state. The State of Patna, from the time of Ramai Deo, had as many as 33 rulers and the last ruler was Maharaja Rajendra Narayana Singh Deo.¹⁰

The Role of R.N. Singh Deo as a Ruler of Patna State:

Even under the British rule, Maharaja Rajendra Narayana Singh Deo could establish a popular government in his princely state of Patna.

A complete democratic set up was found in the Patna State. The three organs like, legislative, executive and judiciary were working in the State. Various administrative machineries like the cabinet, High Court, Secretariat, Civil Service, Local self-government were constituted to provide good governance to the people of Patna State. The various function of the government was divided among different departments which remained under the charge of ministers. The entire state was divided into different divisions to provide better administration. Maharaja R.N. Singh Deo himself supervised all the work of the state.

Singh Deo as a Ruler of Patna State took a number of welfare measures for the improvement of socio-economic and educational status of the people. He established a network of Cooperative Banks and Cooperative Societies to make credit facilities available to his peasants for their agricultural operation. Patna Transport Corporation was also created to provide Bus services to the people. He also initiated the enactment of land reforms and adopted brilliant policies of collection of revenues for the larger interest of his peasants. A number of Ayurvedic Dispensaries were also set up in the remote villages at government cost to improve the health of the people. The public health department consisted of five branches—medical, leprosy, vaccination, sanitation and child welfare. X-Ray and Electro Therapy Institute and maternity relief facilities were also provided to the women. A separate ward was created in the hospital for TB and leprosy patients for their treatment and proper attention. A Veterinary hospital was also in existence at Bolangir for the treatment of inoculated cattle.¹¹

To promote art and culture in the Patna State he constructed “Koshal Kalamandal” where

different types of dance and drama were performed by different artistes. He also established the “Dalaganjan Press” where different literary works and “Patna Dipika” and “Patna State Gazetteer” were published. The Kalinga Historical Research Journal was also published from the Patna State and eminent historians of that time Sri Purna Chandra Ratha, Dr. Satya Narayan Rajguru, Balamukund Hota, Sri Manabodh Sahu and other writers from outside Odisha contributed their valuable articles to this journal.¹²

Singh Deo had taken a number of steps for the spread of education in the Patna State. The government constructed school building to provide primary, secondary and higher education to his people. The High School as well as almost all rural schools had got library facilities for students. The students were also given financial assistance to pursue technical education. Singh Deo had also established George Sanskrit Tol to provide Sanskrit education. It imparted knowledge in Sanskrit literature (Sahitya), Vyakarana (Sanskrit Grammar), Karmakanda and Dharma Shastra (Scripture). A wing for teaching of Jyotish (Astrology) was also introduced in the Tol in 1940.¹³ With a view to provide higher education in Patna State, Singh Deo had established an institution named “Rajendra College” in 1944. At that time, it was affiliated to Utkal University and the first session of the college was started from 3rd July, 1944. This college has been elevated to the state of an autonomous college by the Department of Higher Education, Government of Odisha and it has become a post-graduate college having the subjects of science, commerce and arts.

In order to facilitate Hindi education one Hindi Middle English School at Bolangir and one Hindi School at Titilagarh were established. A

Guru (Teachers') Training School was established in Patna State to impart training to the teachers to make teachers competent in the teaching profession. It was abolished in 1937, with effect from the 1st January as majority of the teachers had been trained. An Industrial School was also opened in the state in 1938 to impart vocational education in different branches such as weaving, tanning and taxidermy. Regular Scout training was given to the High School students and a Girls' Guild movement was also in progress in different schools. Thus, R.N. Singh Deo had made a significant contribution in spreading primary and higher education in the Patna State to eradicate illiteracy from the society.¹⁴

The formation of a cabinet and Legislative Assembly in the Patna State was a rare example which proves that Maharaja R.N. Singh Deo was a true democrat and a firm believer in the Parliamentary Democracy. The Patna State Legislative Assembly consisted of 28 members and a President. The president was not one among these members. Out of these 28 members, 14 were to be elected out of the special constituencies named in the Patna State Legislative Assembly Act of 1943 and the other 14 were to be nominated by the Maharaja, the Ruler. Thus, the Assembly consisted of equal number of elected members and nominated members. The Chief Minister was the ex-officio President of the Assembly and could participate in the business of the Assembly like any other members. The tenure of the Assembly was three years. The Assembly was very powerful and could discuss matters relating to day to day administration and formulated laws relating to the larger interest of the people of the Patna State. The Council of Ministers consisted of two ministers and one of them was a representative elected by the

legislature and the other one was nominated by the Maharaja himself.¹⁵

During the reign of Maharaja R.N. Singh Deo in Patna State the system of Village Panchayat and Gram Sabha was introduced with a view to decentralising the power from the grass root level. He also made adequate arrangements for storing of food grains in granaries for future needs and during emergencies. During his reign, Vana Mahotsav Day (forest festival) was observed and emphasis was given on plantation and afforestation in the Patna State.¹⁶ From the very beginning, being a member of a royal family, Shri Singh Deo was against the social evil of untouchability and enacted certain laws to allow the Harijan communities to enter into the temples and other important public places. Maharaja himself visited so many Harijans and Advasi houses to cure the snake bite people. This noble quality of Maharaja R.N. Singh Deo made him most popular ruler of that time. The people were also inspired tremendously and accepted untouchability as a social evil. This activities clearly reflected Shri Singh Deo's distinct vision and Gandhian philosophy.

Judiciary was also one of the important organs of the government in the Patna State. Prior to 1934, in the Patna State there were various kinds of courts like, The Court of Maharaja, Court of the Dewan, Court of the Civil Office, Magistrate of First Class, Magistrate of Second Class, and Magistrate of Third Class having different jurisdiction. In the year, 1940, a High Court was established by the Maharaja for the better administration of justice in the state. There were three judges in the Patna High Court who were appointed by the Maharaja. The prime task of the Court was to interpret the laws and to inflict punishment on the culprits. Maharaja codified

the laws regulating the lives of his people of Patna State. The Maharaja had the power to grant pardon.¹⁷

After the independence of India, when the Government of Odisha moved for the merger of the feudal states with Odisha, Maharaja R.N. Singh Deo, the ruler of the State of Patna signed the document of merger on 14th December, 1947 in the presence of Sardar Vallabh Bhai Patel, the then Home Minister of India and with that the princely state of Patna lost its identity and became a part of the Indian Union and a part of Odisha province. R.N. Singh Deo carved out a place of honour for himself as the first ruler to sign the instrument of merger in the entire Republic of India. Rulers of all other feudal states followed the footsteps of Singh Deo. To that extent, the State of Patna and Bolangir occupies a position of glory in the history of Modern India. The State of Patna merged in the province of Odisha with effect from 1st January, 1948 and a new district named Bolangir-Patna was constituted by amalgamating the ex-states of Bolangir, Kalahandi and Sonapur. But, on 1st November, 1949, the ex-states of Patna and Sonapur were separated from Kalahandi, and a new district named Bolangir was formed by combining the ex-states of Patna and Sonapur.¹⁸ Again Sonapur was also declared as a separate district from Bolangir on 01.04.1993.

At the time of merger R.N. Singh Deo transferred very humbly the assets and liabilities of Patna State to Odisha Government. These included:

- i) Claims of Provident Fund deposit by the officers and staff share with interest Rs.358785-12 Anna 9 paisa.
- ii) Civil Deposits etc. Rs. 198618 -14 Anna 11 paisa.

- iii) Trust Funds Deposited in the State Treasury Rs.156779- 11 Ana 8 paisa.
- iv) Devottar Property Rs. 5888-9 Ana 8 paisa.
- v) Arrears of Pay Bills of Officers since 1.1.1947, Rs.720133-Ana, 4 paisa.¹⁹

All-round development of Patna State was possible because of Shri Singh Deo's able leadership, efficient administration and dynamic personality. The British Government, therefore, honoured him with the title of Knight Commander of the Indian Empire (K.C.I.E). Thereby he became His Highness Maharaja Sir Rajendra Narayana Singh Deo of Patna. Patna State was a "Salute State" and Maharaja Saheb was honoured with 9 gun salute.

Role of R.N. Singh Deo as the Chief Minister of Odisha:

Since the merger of Patna State with Odisha till 1975, Bolangir with its ex-ruler Maharaja Rajendra Narayan Singh Deo remained an important focal point in Odisha Politics. After independence, he was the only one, who from being a Ruler of a princely state could become the Chief Minister of Odisha. Singh Deo formed a regional political party named Ganatantra Parishad and remained president of this party till 1962. This party merged with the Swatantra Party in 1962 and again Mr. Singh Deo was unanimously elected as the president of the Odisha Unit of this newly formed Party.²⁰ He was an efficient politician and able parliamentarian having an outstanding political career. In 1951, Singh Deo was elected to the first Lok Sabha from Kalahandi-Bolangir Constituency as a candidate from Ganatantra Parishad. In 1957, he was elected to the Odisha Legislative Assembly from Titilagarh constituency and became the Leader of the Opposition in the Odisha Legislative

Assembly. After the fall of the minority Congress Government, the Ganatantra Parishad formed a coalition government with the Congress on 22nd May, 1959 under the leadership of Dr. H.K. Mahtab. Rajendra Narayana Singh Deo became the minister of Finance, Industry and Law in this government. The coalition government collapsed on 21st February, 1961 and President Rule was enforced. In the mid-term poll of 1961, he was re-elected to the Odisha Legislative Assembly from Kantabanji constituency and became the Leader of the Opposition Party once again. In 1967, he was re-elected to the Odisha Legislative Assembly from Bolangir Assembly Constituency and became the Chief Minister of Odisha on 8th March, 1967 and continued this office till 11th January, 1971. During this period, he led a coalition government formed by the Swatantra Party and the Orissa Jana Congress of Hare Krishna Mahtab. Mr. Singh Deo also served as a Cabinet Minister having the portfolios of Political Service (excluding River Valley), Industry, Home, Public Relations and Tourism during the multi-balanced coalition government headed by Sri Biswanath Das from 3rd April, 1971 to 9th June, 1972. Thus, Mr. Singh Deo, had a long remarkable political career in both Parliamentary and Assembly Politics.²¹

The first non-congress coalition government was installed in the state after the fourth General Elections in 1967 with the Swatantra-Jana Congress party and the leader of the Swatantra Party Shri Rajendra Narayana Singh Deo as the Chief Minister. The Swatantra-Jana Congress made an alliance on the basis of 21-Point common minimum programme to defeat the congress in the 1967 elections to the Odisha Assembly.²² The people of Odisha reposed their faith in this alliance and the Swatantra-Jana Congress alliance got the absolute majority of 75

seats and formed a coalition ministry with Swatantra leader Mr. R.N. Singh Deo as the Chief Minister and Jana Congress leader Pabitra Mohan Padhan as the Deputy Chief Minister. After election, the newly elected government worked hard to implement all the programmes as assured in their election manifesto. These programmes included matters like, abolition of land revenue, appointment of Lokpal and Lokayukta in line with the recommendation made by the Administrative Reforms Commission appointed by the Government of India. The government also appointed a commission of enquiry under Justice H.R. Khanna, a retired judge of Delhi High Court to probe into the allegations against three former Chief Ministers-Biju Pattnaik, Biren Mitra and Sadasiva Tripathy and fourteen other ministers. Singh Deo's Government had also appointed J.R. Mudholkar, a retired Judge of the Supreme Court to probe certain allegations and charges levelled by Sadasiva Tripathy, the Leader of the Opposition, against Dr. H.K. Mahtab, Nabakrishna Choudhury, Santanu Kumar Das and Shri R.N. Singh Deo.²³

R.N. Singh Deo tried his level best to provide good governance during his four and half year coalition ministry. He could provide a stable government. All the important decisions were taken unanimously in consultation with the coalition leaders. For nearly three years there was a cohesive unity in the coalition having no inside and outside threat. The government tried its best to implement the 21-Point Common Minimum Programmes. It discouraged political interference in the administration. The government always maintained its transparency and integrity in all spheres of activities; even Mudholkar Committee was instituted to probe the alleged allegations against the then Chief Minister Shri R.N. Singh Deo and his ministers. This bears the

evidence of his integrity, transparency and commitment to an immaculate administration and desire for good governance. He never resorted to horse trading to save his government.

During his tenure as the Chief Minister R.N. Singh Deo has undertaken a number of welfare measures such as prohibition, administrative and streamlining procedures and reforming the supply system for the benefit of the public. In order to curb corruption from the administration he was in favour of introduction of Lokpal in the State. Due to his pioneering effort Odisha became the first state in the country to abolish land revenue for encouragement of the farmers. His government also initiated model steps in respect of water supply, water cess, relief and rehabilitation work during flood and drought. Several measures were adopted to strengthen the financial status of Odisha. He ensured law and order in the State and boldly suppressed the student agitation at Cuttack in 1968 and streamlined an effective police administration in the State. His government further brought about reforms and modification in the industrial policy of the state for the development of small scale and large industries in Odisha.²⁴

Maharaja R.N. Singh Deo was an outstanding Chief Minister having great popularity and was an exceptional prominent leader of Odisha. He was a charismatic leader and his personality could inspire many young people to render public service. He had always taken appropriate action in right time to safeguard the interest of the people as a whole by honouring law. Even as the Leader of the Opposition in the Odisha Legislative Assembly, he stood as an unparalleled personality by providing constructive support to the ruling party which identified him as a liberal democratic leader of his time. He was a

man of great farsightedness and could adjust himself in different situations, even if he belonged to a royal family. As a true democrat, he would take down notes as Chief Minister and during the tenure of the Leader of the Opposition, and never left his seat during the sessions. He also never left the House to do the file works. He did everything inside the House. As the leader of the House, as the Head of the Government, he always used to reply to every point raised by the opposition.

R.N. Singh Deo will ever remain immortal in the memory of the people of Odisha for his significant contribution as the ruler of the state of Patna in general and as the Chief Minister of Odisha in particular. He will be ever remembered by the people of Odisha for his laudable achievements in the field of socio-political activities of the state. Analysing his achievement it is very often told that “R.N. Singh Deo was a man among the princes and a prince among men”

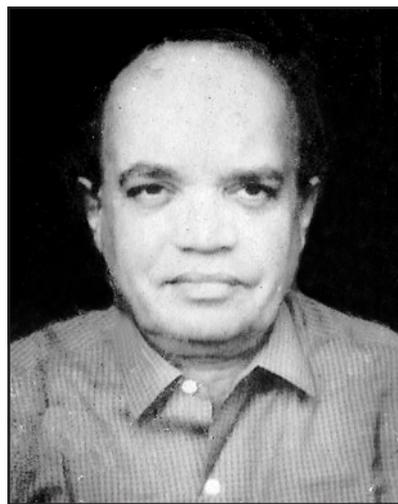
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OUR SINCERE OBEISANCE



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Colonial Philology and the Issue of Linguistic Distinction in ‘Odia Swatantra Bhasa Nahe’

Snigdha Acharya

The Ooriah of this district, whether it may originally have been, is not but a dialect of Bengalee, from which it differs chiefly in pronunciations and in its written character... I would submit as a measure of general policy, it is desirable that the Ooriah should cease to exist as a separate language within the British territories.¹

— Collector of Cuttack, the capital of the Orissa Division of the Bengal Presidency, 1854

In Odisha, apart from an increased attention of the ability of Odia language and literature to sustain primary and higher level vernacular education, the most important feature of the Odia Bengali debate of the 1860s was the question of the relationship between Odia and Bengali. Advocates for the use of Bengali in Odisha argued that Odia was merely a dialect of Bengali and need not to be used separately in Odisha school and State institutions. Proponents of the independence of Odia as language argued that the similarities between Odia and Bengali were due to the common origin of the two languages. A highlights of this debate was the publication of a Bengali monograph titled *Uriya Swatantra Bhasa Naye* (Odia is not an independent language) written by Kantichandra Bhattacharya,² a Bengali school teacher from the Odia-speaking district of Balasore.

Through a reading of this text published in 1870, this study illustrates how an academic question about linguistic difference between Odia and Bengali came to be put in service of proposals to remove Odia from schools. Often such argument invoked the social, religious, political and migratory history of the Odia-speaking people to make the case for derivative and subordinate nature of the Odia language. That is, by historicizing the development of the Odia language against the backdrop of social, cultural and political changes in Odia-speaking areas in the longue duree these arguments produced a cultural life-history of the Odia language and established a link between the fortunes of a language and its speakers.

The context for Bhattacharya's discussion was the ongoing discussion among colonial philologists about the origins, classification and interrelation between various vernacular languages. The chief interlocutor among colonial philologists was John Beams. Beams, a noted linguist and long time senior colonial official in Odisha, wrote extensively about the philology of the Odia language and its relationship with other North Indian languages.³

John Beams addresses the problem of classification of Indian languages in his 1867 text *Outlines of Indian Philology*. Beams wrote the *Outlines* as a preliminary statements about the

norms of philological study of the North Indian languages.⁴ These norms formed the basis of his subsequent three volume work titled “On Dialects” in the *Outlies*, Beams attempted to treat the commonly held standards that were used to determine whether a language was dialect of another language or an independent language in its own rights. Here, Beams attacked the commonly held test to ascertain whether a language was dialect or an independent language based in the rule of ‘mutual intelligibility.’ According to this rule if the speakers of two different languages could understand each other than the two tongues were dialects of the same language. Beams argued that such a test was unsuitable for Indian languages because many languages either shared similar words (like Hindi and Bengali) or the same grammatical structure (like Hindi and Punjabi). Beams warned that these pitfalls could result in misclassification of Indian languages. These pitfalls, he argues, could be counteracted by supplementing the rule of ‘mutual intelligibility’ with another set of parameters. To this end he noted that;

1. The test of mutual intelligibility is a very unsafe one, as it depends on the intelligence of individuals, the savage and the peasant will exaggerate it; and the man of education will make too light of it.

2. By taking into consideration certain influences which have operated on the people, the mutual intelligibility test may however be brought to bear to this extent that, it may be fairly said of two forms of speech that if they are not mutually intelligible, they ought to be, and infact they may often be so much alike, that the student who is master of one would almost, if not altogether, understand the other, though two natives could not.

3. These influences are, geographical position, civilization, political and physical

accidents, religion, differences of pronunciation, education.⁵

Hence, Beams called for a juxtaposition of observations of contemporary speech patterns, vocabulary and socio-cultural context along with the study of the historical context for the development of languages in India. Interestingly, despite his efforts to propose a multi pronged approach the study of languages differentiation, the overall consequence of such efforts was an increased attention to the search for material that would serve as evidence in the linguistic study of languages. Invariably, apart from ethnographic observation of common speech, the primary source of evidence for linguistic analysis came to be textual. This is evidenced by the subsequent efforts by Kantichandra Bhattacharya’s efforts to illustrate the similarity of Odia and Bengali through the use of evidence from school texts in both languages. This privileging of textual language as evidence might explain the Odia anxiety about the lack of a modern Odia textual tradition.

In the case of Odia and Bengali, he noted, the undesirable element was the tribal population of the Odia-speaking areas. In Bhattacharya’s scenario, the Aryan advent into India was accompanied by the introduction of Sanskrit into India. Gradually, a number of spoken languages sprung from Sanskrit. Bengali was one of these language or *Mula Bhasha*. This root language, in its migration away from its site of origin interacted with languages spoken by tribal populations of various areas and produced a number of dialects. In the case of Odisha this mixing produced what commonly known as Odia. This mixing, he pointed out, resulted in the transformation of Bengali into “a rude, harsh, impure, colloquial and lowly dialect.” Also, he analyzed the language used in school textbooks and popular works of literature to establish that in its refined, written form the Odia language almost the same as Bengali.

Bhattacharya's narrative reveals that he understood the influence of tribal language only as the introduction of easily removable extraneous impurities rather than fundamentally constitutive of the Odia language. This attitude was at odds with the prevailing understanding of the role of tribal language in the emergence of Indian vernaculars. As John Beams' statement in the *Outlines of Indian Philology* reveal, colonial philologists agreed that even though eventually the aboriginal peoples were enslaved and colonized by the invading Aryans, they left their mark on the resultant Aryan dominated culture of India.⁶ In both of his books, the *Outlines of Indian Philology* as well as *Comparative Grammar of Modern Indian Languages*, Beams painstakingly proved that Odia drew heavily from tribal languages.⁷

Bhattacharya analyzed the words used in Odia schools textbooks, biographies, dictionaries and folk songs in order to establish that the languages used in these texts was the same as Bengali, barring slight difference in diction. He argued, with the increasing development of education in the whole of Bengal the 'dialects' that had resulted due to the distorting influence of 'uncivilized races' would gradually be straightened out. Therefore, it would be a fallacy to think that Odia is a separate language when through education the distortion of language can be removed. At last Bhattacharya called for concerted efforts to "purify the lowly corrupted language of the southern region (Southern region of the Bengal Presidency, namely Orissa Division)."⁸

Bhattacharya's claim about the derivative origins of the Odia language excited strong responses from various quarters. Professional philologists such as John Beams and Richard Temple, attacked his lack of methodological rigor and claimed that the text was based on an inadequate knowledge of the Odia language.⁹

Both Beams in his speech at the Asiatic society 1871 and Richard Temple in his review in the *Calcutta Review* wondered why the author had chosen only words of Sanskrit origin used in Bengali and Odia to make his case. Beams questioned Bhattacharya's methodology by asking why he did not account for spoken language in his thesis.

In plain English, such Sanskrit words, as were used by the Uriyas and Bengalis twenty-five centuries ago, have since then undergone the usual fate of words, and have been corrupted, abraded and distorted, till they often bear no resemblance at all to the original word. As it is these corrupted, or they are called Tadbhava words, that are the real living words of the language, the words that have worn into their present shape by long use in the mouth of the people. These words our fastidious writers reject, and when by going back to the Sanskrit for their words, they have composed a work to their taste! They say Uriya and Bengali are one language; for proof read such and such work, I would suggest rather, let them take a *chasa* of Dacca and *chasa* of Gumsur, and then see how much they understand of one another's talk.¹⁰

Articles appeared in the Odia press that criticized Bhattacharya's argument about the derivative nature of the Odia language. For instance, in a review article published in *Utkal Dipika* built on the point made by Beams and Temple and queried Bhattacharya on his method of proving the similarity between Bengali and Odia by drawing on words with Sanskrit roots. The article inquired why Bengali should be considered an independent language if the occurrence of common Sanskrit words in Odia and Bengali makes Odia a dialect of Bengali. Then would not Bengali be considered a dialect of Hindi on the same ground? Perhaps, in order to respond to this question, the author with the assistance from

Hunter argues that all these languages have a singular root but he will not be able to deny that these languages are separate.¹¹

Kantichandra Bhattacharya brought this mode of historicizing the Odia community to the attention of the Odia public sphere by basing his argument on this primal linguistic history of the interaction of aboriginal speech with Aryan Prakrit. The Odia vernacular press had to argue for the constitutive role played by aboriginal languages in the emergence of the Odia language in order to counter Bhattacharya's claims about the derivative nature of Odia, which was based on an understanding that these tribal influences were merely superficial impurities that made Odia appear different from Bengali. While this avowal of tribal influence re-enforced the uniqueness of Odia culture, it also laid the history of Odisha open to comments like that made by W.W.Hunter in his *History of Orissa* where he described Orissa as a primal, uncivilized land which still has evidence of primeval life extinct elsewhere.¹² This led to the persistent Odia dilemma centred on how to represent the tribal legacy in the Odia social, religious and cultural life.

The more immediate consequence of Bhattacharya's text was the re-enforcement of the prevailing Odia anxiety about the lack of appropriate Odia texts that could be used as school text books. Bhattacharya's text argued that none of the existing literature in Odia-whether it was school textbook or folk tales-was unique to Odisha and uniquely Odia. Whether or not his claims were true, the publication of his text drew media attention to the fact that there was very little modern Odia literature being produced in Odisha at that time. In the subsequent period that anxiety about the lack of text which emerged from the seemingly innocuous question of textbooks impelled of the most productive, contested and influential debates on Odia literature.

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Confronting the Durbar and The Raj : Reflections on the Prajamandal Movement in the Garjat State of Talcher

Dr. Sarat Parida

The Prajamandal Movement that started in an organized way in the *Garjat* states of Odisha in early 1930s, synchronizing with the climactic period of the freedom movement was an epoch-making struggle of the people of the states against their oppressive rulers. The movement too was awe-inspiring in the sense that unlike British Odisha where the struggle of the people was directed against colonial administration, in the *Garjats* the struggle was against two colluding powers, viz., the native rulers (Durbar) and the colonial administration (the British Raj). In fact, the movement in the first concern was directed against the exploitation and tyranny of the native rulers, and in a broader framework against colonial subjugation. Interestingly, agrarian discontent of the people, misrule and autocracy of the rulers were at the root of the people's unrest but with the passage of time and approach of independence the demand for responsible government and the merger of the states with Odisha, surfaced as rallying points in the movement. This study focuses on the prajamandal movement in the *Garjat* state of Talcher. In fact, the prajamandal struggle in Talcher was remarkable on many aspects; the people offered the toughest resistance to the Durbar administration, resorted to mass migration and endured the most brutal oppression of the administration.

The colonial rule in the *mughalbandi* (coastal region) and the *Garjat* regions (hilly areas) of Odisha brought in its wake many changes especially in the economic sphere and this in turn deeply affected the peasantry. The subordination of the native rulers to British Paramountcy in exchange for certain tributes brought havoc and hardship for the peasantry, the main productive class in agrarian economies. After the *Garjats* came under the control of imperial power, the peasants in the *Garjats* like British Odisha came to feel the heat and burden of arbitrary enhancement of revenue. In fact, the people were forced to oblige with various feudal obligations and the failure to provide them was met with severe oppression. There were various types of feudal dues exacted from the peasantry like *rasad*, *magan*, *bethi*, *beggar*, and other miscellaneous taxes. The exactions of such illegal dues which were at times often unbearable and burdensome led to popular uprisings and revolts. In fact, peasant unrest was witnessed in many *Garjat* states in the later part of 19th century. Ratan Meli of 1863 and Dharani Meli of 1891 in Keonjhar, Kondha Meli of 1882 in Kalahandi, the disturbances in Narsinghpur in 1878, in Daspalla in 1880-90, and the Nayagarh Meli in 1893 were a few tokens of the popular outburst

of the deep-seated discontent and malaise of the people.

During the first three decades of the 20th century, the tenants of Talcher raised their voice and showed resentment against the imposition of excessive rents and feudal dues at least on three different times in 1911, 1922 and 1932. However, the suppression of these unorganized risings convinced the people the need of an organization to channelize their discontent into a forceful movement. In this context, the Orissa States' Peoples' Conference formed on 20 June, 1931 gave a new perspective to the struggle of the people in the *Garjats*. The organization founded with the hope of giving a new lease of life and vigour to the dormant peasantry in the *Garjats*, however, got eclipsed for a couple of years but was revived again through the efforts of Sarangadhar Das in 1937. Pattabhi Sitaramayya, who presided over the second session of the Orissa States' Peoples' Conference at Cuttack on 23-24 June 1937, urged the necessity of awakening the people of the states and harnessing their innate power and cohesive strength. The formation of the Province of Odisha on 1st April, 1936 comprising of six districts viz., Cuttack, Puri, Balasore, Sambalpur, Ganjam and Koraput, the experiment in 'provincial autonomy' following the formation of the province cast profound impact on the people of the *Garjats*. Moreover, the peasant struggle in the *Garjats* got a morale boosting after a popular Congress Ministry assumed the reins of administration in the new province in July 1937. Evidently, the Ministry showed its concern to the suffering people in the *Garjats* and extended its moral support to their struggle. The struggle of the people in Talcher entered into a new phase with the formation of Talcher Prajamandal under the presidentship of

Pabitra Mohan Pradhan on 6th September 1938. The Orissa States Enquiry Committee formed under the chairmanship of Harekrushna Mahtab to enquire into the condition of people in the *Garjats* gave its report in 1939. The report brought to the fore the grim and depressing state of affairs in the administration of the *Garjats*. In fact, the nature of administration was oppressive with no rule of law in vogue and many restrictions clamped on the subjects. Curiously, in the state of Talcher the ruler had employed a band of *Damas* (untouchables) to punish the outpouring unruly subjects defying the dictates of the Durbar. The Committee urged the necessity of well thought out plan for the radical solution of the problems afflicting the people in the Princely States.

The agrarian unrest in British Odisha which assumed serious proportion after the Congress ministry took office had its obvious and desired repercussion on the peasants in the *Garjats*. The Talcher Prajamandal presented a charter of demands to the Raja, in which it pleaded inter alia the right to form associations, hold meetings, granting of civil liberties and responsible government, abolition of obnoxious feudal taxes, modification in tenancy laws and forest laws, and utilization of half of the state's income in welfare works etc. However, the Durbar showed scant regard to these demands and declaring the prajamandal activities as unlawful, adopted repressive measures to dismantle the movement. The apathetic attitude of the ruler, large scale and indiscriminate arrest of the prajamandal activists, in turn prompted the people to take recourse to the path of Satyagraha. People offered Satyagraha in batches and commencing on 5 October, 1938, the programme continued for long two months. However, the state employed all means to terrorize the people in order to deter them from

such action by inflicting exemplary and inhuman punishments on the Satyagrahis. The repressive measure of the ruler compelled the people to make experiment in a new form of passive resistance and they left their homes en masse and moved to the neighbouring areas of Angul in British Odisha. The migration commenced on 8 November 1938. In the estimation of the prajamandal leaders by the end of December 1938, about 60 thousand people out of the total population of 86 thousand had left their homes and taken shelter in the temporary camps in Angul. This exodus of people, novel in approach was an unprecedented event in the annals of prajamandal movement. The mass migration of people, their plight in the camps, who stayed there for long 8 months, even tormented Gandhiji. The migrants returned to their homes in June 1939 after the Durbar conceded to some of their demands and gave assurance for the fulfilment of other demands in future. The outbreak of Second World War in 1939 and the Defence of India Rules armed the native rulers to suppress all popular agitations during the war and consequently there came a lull in the activities of the prajamandals.

The perceived tranquil situation prevailed in the state of Talcher in the wake of return of refugees to their homes took a tumult turn after the Durbar arrested some prajamandal leaders, while they were assessing the extent of crop loss in the drought affected areas of the state. However, a new and temporary prajamandal which came in place of the old one in January, 1941 continued its opposition to the Durbar. It strongly condemned the repressive policy of the Durbar and its puppet institutions like the 'Praja Parishad' and 'Byabastha Parishad'. These institutions were set up with the ulterior objective of promoting the selfish interest of the Durbar and to counteract the activities of the prajamandal. In

this circumstance, the Quit India resolution passed by the All India Congress Committee on 8 August, 1942 gave a new upsurge to the peasant movement in the country. The 'Direct Action' resorted to by the people in various parts of British India in response to the 'Do or Die' call of Gandhiji, found its echo in the *Garjats*. In Talcher, a rumour relating to the murder of Pabitra Mohan Pradhan, one of the prominent prajamandal leaders of the time made the people restive for action. The fact of the matter was that Pabitra Mohan Pradhan had escaped from the Talcher Jail on 31st August 1942, and a cash award was announced for his arrest. But rumour became strong that the authorities had killed him in the jail. In a retaliatory mood, the people in a meeting at Paniola on 2 September, 1942 decided to confront the Durbar en masse on 6 September, 1942 and to set up their own government. Just one day after the day fixed for the show off of strength, around 8000 agitators assembled at Hatatota with the intended objective of attacking the palace, to break-open the jail and inching for the avowed goal encircled the royal palace. They pressed for the urgent transfer of power from the Raja, reducing his role to a constitutional head and the establishment of a popular government. In fact, the people disobeyed the state rules and organized a parallel government called 'Chasi Mulia Raj' (Government of the farmers and labourers) which exercised authority over the entire state barring the headquarter town for a brief period and created anxiety for the Durbar and the British. However, the ruler who anticipated such developments and sought the help of British forces paid no heed to the people's demands. The British employed all modern means like the use of machine guns, dropping of bombs and firing on ground to disperse the crowd. The firing on the crowd in the afternoon of 7th

September, 1942 resulted in the death of four persons and injuries to more than 100 persons. The intensity of the rising and hysteria of the protestors was so strong that the British had to use aeroplane to drop bombs in order to disperse the agitators. In fact, the use of aeroplane to quell mass protestors during the 'Quit India' movement was witnessed only in five places in India including Talcher. The Durbar retaliation did not end there; empowered by an ordinance it imposed collective fines on villages which were party to the disorder and lawlessness. Large number of prajamandal workers and freedom fighters were taken to the prison and given brutal treatment in the jails. The parallel government also ceased to function in the face of the oppression of the Durbar. Thus, the commotion in Talcher associated with the launching of the Quit India Movement subsided owing to ruthless repression of the British. However, a few leaders and workers of the prajamandal succeeded in keeping themselves elusive of the police and continued their guerilla activities. But such activities received a blow after the state forces attacked the underground militia in May 1943 and killed two of its members. Added to this, some underground workers of the prajamandal surrendered in 1945 on the advice of Gandhiji. However, Pabitra Mohan Pradhan who was averse to the idea of surrender did not do so till his warrant was lifted on 29 August, 1947. Thus, the fervent rising in Talcher in 1942, nightmarish for the British was controlled by the use of sheer force but it brought for the ruler a title 'Raj Bahadur' an award bestowed by the British for effectively dealing with the situation. After Independence, 20,000 people under the aegis of prajamandal staged a demonstration

demanding the state's merger with Odisha and their desire became reality with the merger of the state with Odisha in December 1947.

Thus, the prajamandal movement in Talcher occupies a distinct place in the saga of *Garjat* people's struggle against the two entwined forces of feudalism and imperialism. No doubt, the struggle was put down with the use of brute force by the Durbar but it brought to public notice the sordid state of affairs in the state's administration. Moreover, people's grievance in the *Garjats* would have remained muted for long in the absence of such popular agitations. In fact, the movement was not an isolated struggle of the peasantry but a vital part of the broader struggle for freedom, an event no less historic and significant from the struggle of the people in British Odisha.

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Sita : My Story

Dr. Anjali Tripathy

Introduction:

“In spite of the sweeping changes across the subcontinent in the last decades, for the silent majority of Indian women, justice remains a dream, equality an absurdity and suffering an everyday reality.” (Nabaneeta Dev Sen “When Women Retell the *Ramayan*” 27). This article arises from such realization.

Myths have a dominant influence to shape the gender construction in human society which perpetrate male ideology and perpetuate it as a tradition. Ken Dowden in his book *The Uses of Greek Mythology* rightly observes, “Mythology is by and large a man’s mythology, describing a world from a man’s point of view. Women are seldom considered in isolation from men . . . they seldom have scope for action on their own initiative” (115). The Hindu religion through its mythology and epics invokes five women—the *Panchakanya* (five virgins) and the *Panchasati* (five chaste wives)—as role models for feminine behaviour, but the story of Sita dominates popular imagination as well as literary representation.¹ This essay attempts a nuanced analysis of the contemporary presence of Sita through an investigation of Shashi Deshpande’s “The Day of the Golden Deer,” Vijaya Lakshmi’s “Janaki,” Mallika Sengupta’s “Sitayana,” and some other contemporary creative and critical interpretations

of the story of Sita and centers on the reinterpretation of her story to offer resistance to the existing system.²

Re-visioning Sita:

I seek to engage with the contemporary presence of *The Ramayana* on many levels of its existence. I do not profess to be a scholar on *The Ramayana*. But Sita’s story is my story too as much as it is the story of every other Indian woman. As a child, I grew up listening to her story from the village Pundit reciting *The Ramayana* to a group of enchanted listeners which included me and my grandmother. I started imagining her as the role model, not because my mother told me to be like her, but for the praise and admiration her sense of duty and sacrifice emanated from both men and women.

Growing up in an era with so much dialogue on women empowerment subsequently changed my perception of Sita. She is still a role model, but for a different reason. I read Adrienne Rich’s essay “When We Dead Awaken: Writing as Re-Vision” which talked about “re-vision—the act of looking back, of seeing with fresh eyes, of entering an old text from a new critical direction.” Rich asserts, “We need to know the writing of the past, and know it differently than we have ever known it; not to pass on a tradition

but to break its hold over us” (18-19). Traditional interpretations of Sita’s story focus on her self-sacrifice and obedience to the men that direct her life. This essay posits a re-vision of her story for feminist appropriation and a positive construction of femininity.

The gaps and flaws in Sita’s story have been supplemented and re-interpreted in different ways by critics as well as creative writers. Nabaneeta Dev Sen in her article “When Women Retell the *Ramayana*” talks about the retelling of *The Ramayana* in contemporary rural women’s *Ramayana* songs in Bengali, Marathi, Maithili and Telugu. She analyses the songs and derives and lists ten common sub-themes from those songs which are highly relevant to women’s lives in India today, especially rural women:

1. Sita, the foundling. The girl child as the essential orphan.
2. The worry of the parents over getting their daughter married.
3. Child marriage and its concerns.
4. The giving-away songs.
5. The in-laws and the bride, the nature of domestic abuse.
6. The golden deer. Blaming the victim. The ‘she asked for it’ mentality.
7. The woman’s desperate need to bear a son to keep her place in patriarchal society and the value of male life.
8. Pregnancy—the cravings, the desire to be spoiled a bit.
9. Childbirth under dire conditions.
10. Abandonment. Facing rejection and dispossession of one’s social identity. (20)

This much observed truth hardly needs citation that a girl is an essential orphan who is

treated in a father’s house as the property of others and is never fully accepted in the house of the in-laws. Moreover, the obsession of the parents to get their daughters married is an integral part of Indian social structure. The custom of child marriage, the issue of domestic abuse, the social pressure to bear a son, blaming the victims (i.e. she invited it with her scanty dress, she should not have gone alone, final and worst of all, after all, she is a girl), and the rejection of the victims are the themes which register their persistent existence to disturb and sometimes, devastate the lives of Indian women—rural or urban.

I often muse on the question, “What would *The Ramayana* tell if narrated by a woman?” Sen has an answer to my question: “When women retell the *Ramayana*, Sita is the name they give themselves: the homeless female, the foundling, unloved, rejected and insecure” (27). Nevertheless, Sita’s story is a story of every woman suffering insult and indignity without any fault of her own. Pertinently, Nilimma Devi in her Kuchipudi rendering of Sita’s story has the following musical score:

I entered the depthless embrace
Everyone calls me ‘Sita’
But I have other names too
Seema, Sara, Sophie.
(Lal and Gokhale, eds. 114)

The carefully chosen names in the last line shows that beyond geography and language, Sita exists within every woman. Also, abandoned by a mother, discovered in a furrow in King Janaka’s field, Sita stands for all those girls who are abandoned by their parents due to poverty or by the unwed girls due to fear of shame. She is the one who dares to cross the *Lakshmana Rekha*—an archetypal symbol of woman’s accountability to the laws of man. The transgression condemns her to confinement, self-

exile and/or death in a man's text, but when women retell *The Ramayana*, it is an act of assertion of one's own free will. Sen is careful to reiterate the positive impact of Sita's story on the rural women, "It is not hard to see what purpose the Sita myth serves in the life of rural women. It offers them a persona and a voice. . . . They do not complain about hard work or poverty; all the songs complain about neglect and denial of their rights" (20).

It is well known that Sita is presented in the Hindu cultural imagination as an epitome of womanhood—her silent suffering and enduring patience like that of Earth itself make her the touchstone of morality. Bose views that the transformation of an independent, articulate, and decisive Sita that Valmiki created into an exemplar of uncomplaining acceptance is a fascinating act of literary manipulation serving religious, social and, above all, patriarchal ideologies (Lal and Gokhale, eds. 143). Undoubtedly, in *The Ramayana* Sita was not passive; rather she was making choices all along. The two instances which stand out are that she opted for a life of forest privation leaving a life of royal privilege and when asked for a fire test for the second time, she chose to enter Mother Earth according to her own free will.

The Ramayana stories in their different versions are replete with instances of her questioning the injustices she witnessed. In Shashi Deshpande's "The Day of the Golden Deer," Sita questions Rama's sense of fair play in killing Vali when he was locked in a single combat with his brother Sugriva (Lal and Gokhale, eds. 203). She acknowledges her fault for sending her husband after the golden deer, and for sending Lakshmana after him; but, according to her, her banishment was his weakness—his weakness is the belief that his image as the righteous, the perfect ruler should not be tarnished (207).

It is essential to mention here that I am not concerned with re-imaging Sita under Western eyes and portraying her in the mould of Simone de Beauvoir or Betty Friedan. Instead, I intend a shift in focus from her suffering and patience to the strengths of her character. It is time to emulate her qualities of inner strength, dignity, self-sufficiency and self-determination which helped her to follow Rama to the forest or raise Lav and Kush alone. The first known single mother of our culture, she exhibited remarkable self-determination and valour to confront cruelty, pain and humiliation imparted by her husband. I do not want Sita to change, instead I advocate for a change in the attitude of Ram as well as that of men in general.

While going through these reinterpretations what I eagerly looked for was the elucidation of the fire scene and the demand for second fire test. Purification of a woman's body had to be attained by standing in the fire because fire has traditionally been referred to as a symbol of purgation. In fact, proving one's chastity by remaining untouched inside the flame signifies robbing her body of the desire, passion, feelings and even protest. Vijaya Lakshmi's story "Janaki" replicates the story of Rama and Sita—the episode of Sita's banishment after hearing the words of the *dhobi* (washerwoman). But Lakshmi writes a different ending to the story. After Sudhir Saab's suspicious outburst, Janaki Memsaab walks out of the house. The author relocates the fire test to the climax. The narrator of the story, a boy servant who is treated like a son, informs, "I learnt that Memsaab's car had crashed into an oil tanker and caught fire. She was still alive, still untouched by the fire, when they pulled her out of the burning car. On her way to the hospital, however, before Saab could reach her, she died" (Lal and Gokhale, eds. 217). The Memsaab

remaining untouched by the fire is an affirmation of her purity.

Mallika Sengupta's "Sitayana" is another contemporary version of Sita's story which critiques Rama's demand for the second fire test. The author records Rama's impression of Sita after her second exile in the following words, "On beholding Sita's lusterless appearance, he felt that his honour was at stake before all the monarchs who were present. Rama's discontent rose to the surface" (Lal and Gokhale, eds. 219). The author is critical of Rama's attitude and intention—his obsession with imperial honour and obligations, absolute disregard for the duties of a husband, and his decision to remain single being motivated by compassion, not by love for Sita. At Rama's insistence to take the oath of purity, Sita bursts out,

Before whom will I take the oath . . . Before that lord who had secretly deserted his pregnant wife? That lover who lacked the courage to deliver the news of exile, but put the responsibility on Lakshmana's shoulders and himself remained concealed like a coward? That husband who did not bother to enquire if his children had a safe birth? That king who left his wife and sons to beg at the Brahmin's hermitage? He had commanded my exile without any fault of mine; but for what offence he punished his sons? If a woman asks for justice on these grounds from a king who is famed worldwide for his wisdom, will Rama be worthy to sit on the throne of that judge? (221)

She summarises all his acts of injustice and raises the fundamental question of feminism, "Are women not subjects?" (221). Still, an indignant Rama persists in his demand for "oath of chastity, of the purity of a woman's body." An

infuriated Sita sharply retorts and powerfully asserts, "The sin is not of the body; the knowledge of sin is a psychological one. I have no awareness of it. If Ravana had touched me when I was helpless, the fault lies not with me . . . the loss of chastity is a mere accident, a physical assault just like your and Lakshmana's entrapment in the coil of the Nagpash in the battle of Lanka. The body of the woman does not alter after an assault, nor does her mind" (222).

The quote above is a vigorous contention for the rights of the rape victims to have an honourable existence. It is no secret that most of the women who suffer violation of their bodies commit suicide in fear of social rejection. Nabaneeta Dev Sen terms Sita's entering the mother earth as suicide and relates her to women who commit suicide after being subjected to abuse of their bodies (24-25). Though the episode of Sita seeking shelter inside Mother Earth to avoid replaying the pattern of betrayal and abandonment is sometimes construed as Mother Earth providing protection to her daughter, such connotation assigned to the episode seems to me ironical as Mother Earth becomes a place for burial of the alive here. Velcheru Narayana Rao in his essay "When Does Sita Cease to be Sita" draws attention to the resistance inherent in this act:

In choosing to return to the earth, she has accomplished two things: she has proven her chastity and demonstrated her independence, as well. It is both a declaration of her integrity and a powerful indictment against a culture that suspects women. It is difficult not to interpret this as Sita's protest against the way she was treated by her people and by her husband. (Bose, ed. 226)

An act of resistance it is, but from the perspective of empowerment, a question worth pondering is: Would a woman writer have sent Sita inside the Mother Earth as a mark of protest? I believe that any woman would like Sita to walk out like Goddess Lakshmi or Ibsen's Nora.

Conclusion:

I am fully aware that this essay raises a number of questions and does not fully answer those. The purpose would be fulfilled if it succeeds in instigating critical thoughts in the readers not to reject Sita as too meek and docile by modern standard, but to view her from a fresh perspective by identifying themselves with her strengths. In re-visioning Sita, I agree with Anamika in her "Sita in My Dreams," "The questions raised by Sita will remain perennial. Each woman will answer them differently, but meaningfully, and with relevance to her time and place" (Lal and Gokhale, eds. 238). She quotes and paraphrases from Archana Verma's story "Tyohar" which writes of a young girl who is given the role of Sita to play in the local *Ramlila* which is a kind of street play mostly popular in Indian villages on the life of Rama. The girl argues with her brothers and friends that she wants to be Hanuman rather than Sita: "to sit under a tree and cry the day out! Never!" she says (238). Like Anamika, I would also dedicate this essay to that little artist of "Tyohar" and thousands of spirited girls like her with the hope that they will discover the strong Sita within them.

After all, Sita's story is my story and your story too.

Notes:

1. In Sanskrit there is a traditional exhortation handed down over generations urging women to invoke five maidens (*Panchakanya*) at dawn who are celebrated as *pratahsmaraniya* (remembered every dawn, auspicious):

Ahalya Draupadi Kunti Tara Mandodaritatha / Panchakanyasmarennityammahapatakanashaka / (Ahalya, Draupadi, Kunti, Tara and Mandodari, The virgins five remembered regularly destroy the greatest failings).

There is another traditional verse celebrating five chaste wives (*Panchasati*): Sita, Anasuya, Savitri, Damayanti or Lopamudra, and Arundhati.

For a detailed analysis see, Pradip Bhattacharya, "The Riddle of the 'PanchaKanyâ' (Five Maidens)," *South Asia: Journal of South Asian Studies* 32.1 (2009): 3-45.

2. The stories chosen for discussion have been included in *In Search of Sita*, edited by Lal and Gokhale. The book is a collection of short stories, essays, conversations and commentaries which revisit the story of Sita by reopening the debate on her birth, her days in exile, her abduction, the test by fire, the birth of her sons and finally her return to the earth offering fresh interpretations of this enigmatic figure and her indelible impact on our everyday lives.

See, Malashri Lal, and Namita Gokhale, eds. *In Search of Sita: Revisiting Mythology* (Gurgaon: Penguin Books India, 2009).

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Nayagarh Prajamandal Movement

Dr. Saroj Kumar Patnaik

The Prajamandal Movement in the Garjat States, basically a peasant movement was an epoch-making struggle that considerably influenced the politics of the province as well as the nation. The movement which initially was directed against the misrule and autocracy of the rulers, subsequently demanded responsible government and the merger of the states with Odisha.

Prajamandal movement in Odisha was raised on 24th June 1937. 'Prajamandal' was constituted by 26 princely states (Garjats) against the absolute power exercised by the British supported Kings. The garjat residents of Nayagarh, Athagarh, Talcher, Dhenkanal, Nilgiri States took the lead of the movement. During this movement twelve years old Baji Rout of Dhenkanal became a victim to the police bullets. In Ranpur state the youth named Raghuanth Mohanty and Dibakar Parida who took the lead of Ranpur Prajamandal Movement were sentenced to death on false allegations.

Nayagarh was one of the Garjats or feudatory states out of 26 in Odisha which was being governed by the Resident and Political Agent of the Eastern State Agency, during the British regime in India.

The area of the state was 590 sq. miles surrounded by dense forests with various kinds of valuable timbers, bamboos and many other forest products.

'Suryamani' was the founder of the state. He named his new state at Nayagarh and had his capital at 'Gunamuti' and subsequently, the ninth Raja Bagha Singh established the capital at Nayagarh Old Town. Since that date till merger of the state in Odisha on 01.01.1948, his successors were continuously ruling the state. After the death of Raja Narayan Singh in 1919, his son Krushna Chandra Singh was to succeed him as the 26th Raja. But as he was a minor, the state was put under Court of Wards and was being administered by Abdul Satar Khan as Superintendent. During his period Mr. Khan had revenue settlement, constructed village roads and introduced compulsory primary education and many other reforms. Raja Krushna Chandra Singh took charge of administration in 1933.

In 1931, there was an attempt to unite the people of the Odisha states, under the leadership of Sri Radhanath Rath, Sri Balunkeswar Acharya and Sri Govinda Mishra. Accordingly, 'Odisha Garjat Jana Sammelan' was held at Cuttack under the Presidentship of Sri Bhubanananda Das, in which it was decided to form Congress Committee in all states. The illegal collection of Magan, Bhatti, Rasad, Bethi (forcible labour without payment), bribery and other illegal acts of the Raja's were severely condemned and it was proposed to demand the withdrawal of those acts. Thereafter, 'Odisha Garajat Praja Sammelana' was held on 20.7.1937

at Cuttack under the able leadership of Sri Sarangadhar Das. This encouraged the people of different states to form Prajamandal in their states.

Accordingly, in Nayagarh State, a public meeting was held at Kumpapada (Ganjam District) on 29.06.1938. Sri Narayan Nanda of Orgaon was elected as the Interim President of the Proposed Nayagarh Prajamandal with Sri Kuber Sahu as the Secretary and Sri Laxman Moharana, Sri Sridhar Dash, Sri Banchhanidhi Senapati and some other as members of the working committee. Nayagarh Prajamandal was duly formed at Orgaon on 09.09.1938 amidst loud cheers of thousands of people and workers. In spite of several threatening by the Durbar Administration people from different parts of the state willingly participated under the leadership of Sri Laxman Moharana and Sri Narasingh Nanda. The conference began in the evening in which Sri Laxman Moharana was elected as the President of Prajamandal and he presided over the meeting. It was proposed to place different legitimate demands of the people before the Raja for the welfare of the people. Those historic demands of Nayagarh Prajamandal are :

(i) Right of citizenship, (ii) withdrawal of Bethi, Magana, Bhatti which were in vogue long since, (iii) to give tenants their right over the land (iv) to allow people to get forest production like timber, bamboo etc. for their use free of cost, (v) withdrawal of illegal grazing fee levied on the people, (vi) to allow the people to cut and use the standing trees from their own land without any payment, (vii) to withdraw monopoly of the state in selling of betel leaves (Pana), license on forest products such as : Tola, Mahula and others and also the fees for growing sugarcane, (viii) to impose ban for using wine, ganja and opium etc, (ix) to establish a full responsible government with due representation of the people.

Thereafter, the Prajamandal workers started boycotting the use of Pana (betel) as a protest against state monopoly. This was started throughout the state and the action of boycotting was willingly carried out and people forgot to take 'Pana'. As the 'Pana' monopoly was a failure, the Raja with a revengeful attitude tried to harass the Prajamandal workers by initiating false cases for which some of them were severely assaulted, imprisoned and had to pay fine. This illegal torture of the Raja on the leaders and workers was widely condemned by the Prajamandal. Grazing fees were also imposed on them who had cows, goats, buffalows and other domestic animals. At the instance of Prajamandal people boycotted to pay the grazing fees as a result of which the State authorities illegally put the animals in local kine houses and if the owner didn't pay the tax his cattles were put to auction sale. Despite that the protest couldn't be suppressed by the authorities.

The Raja formed a 'Praja Bandhu Samiti' with some of his henchmen to curb mass agitation of the people by threatening and distributing leaflets. To counter this harsh action of Raja, the Prajamandal divided to establish Panchayats in each and every village which was immediately carried out. In almost many important villages like Orgaon, Godipada, Itamati, Mahipur, Nuagaon and Bahadajhola people offered 'Satyagrah' against the illegal action of the Darbar tyrant administration, for which some of the leaders and workers of the agitation were assaulted and seriously injured by the police. Collective fine was illegally imposed in many villages. On the advice of the Odisha Garjat Praja Sammilani 'Garjat Dibas' was observed throughout the state on 29.10.1938 as a protest against the inhuman action of Nayagarh Durbar. It was duly observed throughout the state by organising meeting, hartal and procession etc.

Thus, the fight between the Prajamandal workers and the Durber administration began to grow up gradually day by day.

The Prajamandal workers decided to meet the Raja at Nayagarh on 24.06.1938 for discussion with him. Accordingly 10 thousand people of different areas of the state under the leadership of the President Banchhanidhi Senapati assembled at Nayagarh but the Raja didn't pay any heed to their legitimate demands.

Being unable to suppress the agitation, the Raja promulgated "Nayagarh State Disciplinary act (1938 Regulation) on 10.12.1938, prohibiting to hold public meetings, procession, reading of newspapers. It was termed as 'Black Act' by the Prajamandal and it decided for the violation of the provisions of the Act. Nineteen Satyagrahis including Bhubani Adhikari, Maguni Panda and others were arrested for violations. As the capital town was packed with thousands of Satyagrahis, the Raja was forced to invite the leaders Laxman Moharana, Sridhar Dash, Sukura Behera and others for discussion on 31.12.1938. Thereafter he ordered release of all Satyagrahis and withdrew false cases started against them. After that, a sub-committee was formed under the leadership of Sridhar Dash and Udayanath Prusty to propagate about the proposal of merger of Nayagarh with Odisha.

The committee formed in 1937 to enquire about the oppression of the rulers of different states was reconstituted in 1938, with Dr. Harekrishna Mahatab as the Chairman and Sri Balbant Ray Meheta and Lalmohan Pattanayak as members. Sri Sarangadhar Dash became the Secretary. This Committee had its camp at Bolgarh on 28th January 1938 in which Nayagarh Prajamandal leaders and workers gave their evidence against the illegal action of Nayagarh Ruler.

On 09.01.1939 the Raja declared to form an Advisory Committee which was turned down by the Prajamandal, as that was powerless. Subsequently in an agreement with Prajamandal leaders, the Raja ordered to release the Satyagrahis and also to withdraw false cases started against them. But the proposed Advisory Committee formation was not accepted in spite of the fact that the committee was formed on 15.04.1939 and was inaugurated by the Raja and he announced to grant some concession in grazing fee, and use of forest products by the people.

Being unable to suppress the growing power of the Prajamandal, the Raja tried to create differences among leaders by various allurements. The leaders and workers were put under house arrest and many false cases were initiated against them. But they were released in the 1st week of July, 1942.

During historic 'Quit-India' movement, the leaders and workers of Prajamandal took active part in agitation which was declared by Nayagarh Raja as unlawful. Thereafter, the prominent leaders were arrested. Some of them were severely assaulted and their houses at Orgaon and other places were looted by the Durbar Administration through police and goondas. The leaders and workers were ill-treated in the jail. They were not given proper food or medicine for their treatment. One of the prominent leader Kusti Dakua was killed at Nuagaon Police Station by police bullet on 10.10.1942 during the agitation. Eighty year old worker Kanduri Parida, Daya Behera and Budhi Parida died inside the jail without proper medical treatment. Many leaders and workers were released from jail in the middle part of 1943.

II

Smt. Malati Choudhury, the president of Odisha Congress along with Sri Banamali Patnaik

and Sri Gouranga Charan Das came to Nayagarh on 16.01.1946 to look into the inhuman treatment of Nayagarh Durbar Administration. During their two days stay, they visited Itamati, Godipada, Orgaon etc, where they were given hearty welcome by the people and they addressed in public meetings. This visit created an awakening among the leaders and the People as a whole. Thereafter, Nayagarh Raja wanted to have some administrative reforms and on 16.02.1946 declared to form an Assembly. This was also not accepted by the Prajamandal and their leaders tried to openly protest against illegal action of the Raja. This was an eyesore to Raja's administration. Thereafter, the Raja promulgated an order U/s 144 of Cr.Pc. prohibiting public meetings, procession etc., which encouraged the Prajamandal leaders to a great deal to proceed in their mass agitation.

The third session of Prajamandal was held at Godipada on 25.03.1946 at Nehru Nagar, in which Smt. Malati Choudhury, Sri Surendranath Dwibedi, Sri Biswanath Pandit and many other leaders of different Prajamandals participated. It was resolved in that Conference to merge all small states having less than 10 (Ten) lakh population and annual income less than 50 lakhs (as per the resolution of All India Gujurati Lok Parishad's Indore Conference of 1939 and confirmed at Jeypore Conference) should be merged with the neighbouring states. Accordingly, the Enquiry Committee under the chairmanship of Dr. H.K. Mehtab, suggested for the merger of 26th Garjats of Odisha with Odisha State. Godipada Conference also resolved to form a parallel govt. in Nayagarh State. These resolutions were unanimously passed and the copies of the resolutions were sent to the Resident of the Eastern State Agency and also the Prime Minister of Odisha, Dr. H.K. Mahtab.

On the request of prominent leaders of different Garajats, Sri Sarangadhar Das, President of the Zonal Committee convened a meeting of the council at Cuttack on 23.06.1946 which was also attended by Dr. Mehtab. It was finally resolved there to merge these 26 Garjats with Odisha State. This action of the Zonal Council was a death blow to Rajas who wanted to form an Independent Rastra Sangha.

As the Panchayat in Nayagarh State was working vigorously and doing a lot of reforms it being an eyesore to the State authorities, the Raja promulgated 1938 Ordinance on 06.12.1946 to curb the powers of the Panchayat administration which was a complete failure.

The 4th session of Nayagarh Prajamandal was held at Itamati on 01.06.1947 in which more than 50,000 people from different states including Nayagarh, attended. Sri Sarangadhar Das presided over the meeting. It was decided to form Prajamandal organisation in all states. In another resolution, the Raja of Nayagarh was requested to declare a full responsible government with duly elected representatives.

Thereafter, the Raja invited Sri Sridhar Dash and other leaders for discussion on 20.06.1947. After discussion he was willing to form a responsible government. As per his declaration on 25.08.1947 an interim government was formed with Sri Brundaban Chandra Singh (Raja's brother), Sri Sridhar Dash and Sri Banchanidhi Senapati as ministers. Raja himself was the Chief Minister. The new ministry took charge of the administration on 10.09.1947. During their short term office they had some necessary reforms in Revenue, Health, Education, Forest and other departments for the welfare of the aggrieved people.

The role of students in this mass movement was no less. The students continuing their higher

studies at Ravenshaw College, Cuttack during 1946-47 were united and formed “Nayagarh Students Congress”. Sri Narasingh Patnaik was the Chairman of the reception committee. Sri Artabandhu Mishra and Sri Udayanath Patnaik were the joint secretaries of the committee for the said conference. With the kind patronage and assistance of the Prajamandal Ministers, the student leaders organised a huge Student’s conference at Nayagarh Town on 13th and 14th of December 1947 in which thousands of students from different states participated. Sri Pradipta Kishore Das, Sri Gourang Charan Das, Miss Shyamali Lahidi, Shanti Devi and some other Odisha Student Congress leaders also joined them. Sri Surendra Nath Dwibedi, Sri Sarangadhar Das and some Nayagarh Prajamandal leaders addressed the meeting and enthused the students. It was a great source of help and inspiration to the Prajamandal organisation to achieve their goal for having a people’s representative government at Nayagarh. Nayagarh didn’t see such a big student rally before.

Sardar Ballav Bhai Patel (The Iron Man) as Deputy Prime Minister of India visited Cuttack on 13.12.1947. He invited all the Rajas of Odisha States and after a long discussion with them, one agreement of accession was signed on 14.12.1947 by each of them for merger of their states. The agreement was made with certain conditions to give the Rajas some monetary benefits and other privileges. After that, the Government of India empowered Govt. of Odisha to take charge of those states alongwith Nayagarh State. Nayagarh was kept under the Puri district as one Subdivision which included Khandapara, Daspalla and Ranpur States. Later on Nayagarh became a separate district during the tenure of Biju Patnaik as the Chief Minister of Odisha and Bhagabat Behera as Minister.

According to the above decision, the interim government of Nayagarh resigned on 31.12.1947 and Odisha Government took charge of the administration on 01.01.1948. A meeting of the Nayagarh Prajamandal was held on 16.05.1948 at Orgaon in the presence of Dr. Harekrishna Mehtab. In that meeting it was decided to merge Nayagarh Prajamandal with Odisha Congress, after its long 11 (eleven) years of strenuous heroic struggle for a democratic government. The present “Prajamandal Mahila Mohavidyalay” at Nayagarh is now standing as a sacred monument in memory of the defunct Prajamandal Organisation for times to come.

In this historic people’s movement many workers had been seriously assaulted, injured. Some of them were illegally penalised in paying fines and undergoing imprisonment. Many valuable properties of the workers have been looted by the police under the Durbar Administration out of them the following persons have sacrificed their lives for the cause of the people and have become martyrs. They are **Kasti Dakua** of village **Kusabida**, **Kanduri Parida**, **Budhi Parida**, **Daya Behera** and **Gati Sahu** of village **Thuabari** and **Sadasiva Sarangi** of village **Gothabana**.

The Raja of Nayagarh Krushna Chandra Singh Mandhata who lost his paramount power after merger on 01.01.1948 is dead since long leaving his two sons **Brajendra** and **Amarendra**. But his costly palace at Nayagarh is lying in a dilapidated condition, as a symbol of his illegal action and torture upon his own innocent subjects.

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Banamali Das and His Times in the Princely State of Nilgiri

Dr. Surendra Kumar Biswal

Abstract

Banamali Das occupies a unique place among the leaders of modern Odisha. He was a great freedom fighter, revolutionary and an astute communist leader. An ardent believer in communist ideology, he was the champion of poor and downtrodden throughout his life. In him we find the organising ability of the great communist leader Mao-Tse-Tung and the courage and fearlessness of Bal Gangadhar Tilak. As a leader of the 'Prajamandal' movement in Nilgiri state, he was instrumental in galvanising the illiterate and half fed masses into own action against the tyrannical rule of the Raja, protected by the mighty British. As a result of his valiant efforts, Nilgiri had the distinction of being the first princely state to be merged into Indian Union in 1947. He also played an active role in post-Independence electoral politics. He exercised tremendous influence over the people of his area. This was proved by the fact that, he was thrice elected from the Nilgiri constituency in 1967, 1971 and 1974. His fearless struggle, revolutionary spirit, indomitable will power, love for human being will remain a constant source of inspiration for the coming generation.)

History deals with each and every branch of human life. Fredric Engels wrote "with man we enter history". Historical study is a great narrative. The missing narratives are incorporated to devolve greater sense of history. The latest historical research diverts the attention from macro to micro level. The subaltern approaches of History have come to command its attention the Dalits, the lower classes, the buttons, labourers, peasants, women, poverty, tribals, religious and social movements.¹ Banamali Das was a subaltern leader. He was one of the illustrious men in the soil of the princely state of Nilgiri who blossomed out of the dust, fought against the tyrannical rule of the monarchy of Nilgiri protected by the umbrella of mighty colonial master, suffered and suffered and at last rose the

panicle of glory by dint of his courage, sheer merit and undaunted leadership.

Now attempts have been made to analyse times of Banamali Das. Banamali Das was born in 1918 in the village Kadamsahi of native Nilgiri town in princely state of Nilgiri ruled by the Rajas which is the revenue sub-division of the Balasore District in modern Orissa. His Father Harihara Das was a lawyer and Mother Chintamani Devi was a pious and religious lady.

He entered into M.E. School at the age twelve where he came in contact with a patriotic young teacher Swapneswar Mishra whose house was in the village Aramala of Nilgiri state. After completion of M.E. Examination he entered into Balasore Zilla School where he was influenced by a socialist Art teacher, Gopal Kanungo.²

While Shri Das was a High School student, he became the secretary of the then British committee of Students federation. Moving on bicycle he organized patriotic units of students throughout the district from Laxmannath to Bhogorai in Balasore sub-division. This made him close to political leaders like Dr. Harekrushna Mahtab, Naba Krushna Choudhuri, Bhagabati Panigrahi and others. Weekly debates in the High School was a forum for him to assert Patriotism against slavish conduct of service holders in spite of high and very high academic careers. For his political activity among the students, he was expelled from Zilla High School hostel and then from a govt. recognized Mess – Usha Mess.³

In the year 1938, he left the school with Chaitanya Mishra of Daspalla, Chakradhara Rout of Sukinda, Giridhari Panda of Mahanga and Brundabana Sarangi of Kahalia and established a political organization in a Mess named ‘Sarbaharmess.’⁴

On the advice of Dr. Harekrushna Mahtab, Banamali Das decided to enter into the field of politics after passing Matriculation. Accordingly he joined a Gandhian organization functioning at village Ayodhya of Nilgiri. Its name was Yuvaksakha Samiti. Its founder was Radha Krushna Khuntia as president and Nimai Charan Khuntia and Shri Golak Nath Dey were secretary and treasurer of Yuvaksakha Samiti. Its first and foremost objective was to spread hand spinning and to propagate against untouchability.⁵ Village sanitation, tank clearing, abolition of forced labour, spinning, weaving, salt lumping, prohibition and boycott of foreign clothes, village reorganization and all other Gandhian programmes were taken by yuvaksakhasamit. After Shri Das and other patriotic young men made their entry to the public life of Nilgiri. This group constituted of persons

like Banamali Das, Giridhar Panda, Chaitanya Mishra, Brindaban Sarangi and Chakradhara Rath. These group were followed a radical Leftist approach of socialistic ideology.⁶ They started building a mass movement from the grass root level. They decided to fight against Raja for abolition of Bethi (forced labour), Magana (collection), Veti, (gift), Sikar (hunting) and Rasad. Sarangadhar Das, Secretary of the Orissa State People Conference came to Balasore in February 1938 and joined a meeting.⁷ The leaders of the Yuvak Sakha Samiti attended the meeting. Being influenced by the leaders of the Samiti conducted the annual anniversary of the Samiti in the 2nd May 1938 at Ayodhya. But the Durbar imposed 144 section and banned procession and meeting.⁸ Shri Pranabandhu Agasti of Nilgiri and Sri Chaitanya Mishra of Daspalla were arrested in Oupada side. Protesting against it there was a procession from village Patapur to Nilgiri town, though Sri Das organized the procession, he did not join it. Another procession started from Ayodhya on 29th May 1938 with tricolour flags with the song of Bande Mataram. The Durbar adopted Lathi charge. The processionists were fined. The Yuvak Sukha Samiti was declared unlawful and the socialist Newspaper ‘Krushak’ was banned. The older people in the Samiti who were the believer of Gandhian ideology wanted for ‘compromise’ with the Durbar. The younger group who was influenced by Marxism and guided by Bhagavati Charan Panigrahi wanted anti-imperialist Movement in Nilgiri. On may 1938 a congress socialistic party meeting was held at Cuttack under Bhagabati Charan Panigrahi. The radical young men of the Yuvak Sakha Samiti were influenced by him. Dr. Harekrushna Mahtab and Nabakrushna Choudhury were rival in state politics and Mahtab was not prepared to allow Choudhury to continue the movement in Nilgiri

as it was his home district Balasore. In this situation Dr. Mahtab intervened with a scheme of compromise between the ruler and Durbar. Dr. Mahtab asked to Shri Das to stop the civil disobedience movement by Yuvak Sakha Samiti. He would organize Prajamandal and that organization would do the job so Yuvak Sakha Samiti suspended the civil disobedience Movement.⁹

Accordingly Nilgiri Prajamandal came into being at Balasore on 12th June 1938. As per the compromise effected by Mahtab in the Yuvak Sakha Samiti, Kailash Chandra Mohanty of Iswarpur an elderly advocate was selected as president of the Prajamandal. Banamali Das and Hemakanta Jamadri became the Secretary and Treasurer respectively. A school friend of Sri Das-Brundaban Sarangi became the assistant secretary. Thus Yuvak Sakha Samiti was converted to Prajamandal and an office was opened in the house of a retired school inspector named Purna Chandra Nayak of Gadiamal.¹⁰ Prajamandal submitted some demands and started Civil Disobedience movement during the car festival on 7th July 1938. Satyagrahees came in batches from different villages on procession by violating the Sec. 144 and prohibitory orders of the Durbars. Anti Durbar slogans echoed on the air. The mob was subjected to severe Lathi charge on that day by the order of the police superintendent Ganga Narayan Mohapatra. More than 1500 Satyagrahees courted arrest, Jail and special camp jails were over fulfilled.¹¹ Feeding such a huge number of Satyagrahis became a heavy burden on the state exchequer. So Raja ordered the courts only to fine the Satyagrahis and release them except fifteen and twenty persons. All others were released. For collecting fine the Raja provoked the Prajamandal to

recognize the people again. Thus the movement maintained its continuity and earned for itself a place of honour due to the unprecedented Satyagraha at Patna village.¹²

Finch move for collection of fine by police force was made in village 'Patana'. Prajamandal gave a call to resist. An emergency meeting of the Prajamandal was held at Gadiamal in 1938 where Dr. Harekrushna Mahtab, Sarangadhar Das, Kailash Chandra Mohanty, Banamali Das, Brundaban Sarangi, Purna Chandra Nayak attended the meeting. At the meeting Banamali Das was chosen as leader for resistance movement. Durbar sent two policemen with Fakir Mohan Mohapatra to Patna village to attach the property of Kshetra Mohan Behera and Krishan Behera. The crock party of the ruler went to crock their house.¹³ But at the clarion call of Banamali Das and Brundaban Sarangi, more than thousand resisters assembled at village Patna to resist the crockers. They arranged a high pendal and garlanded Banamali Das.

Thousands and thousands of Satyagrahees assembled the village. The police pitched tent and waited for firing order from the Raja. Instead of facing the rebels, Raja informed the political agent, (P.A) Bazalgette about the situation. After a week of this stalemate, the political agent and the Raja arrived at the spot. The gathering Mass proclaimed Sri Banamali Das as their spokesman. The dialogue took place in standing all position. It is interesting note how a young boy only twenty years old face the political agent and English ex-military man. Towards the end of the dialogue the conversation were as follows:

Political Agent (Bazalgette):- Do you know this type of revolt against Raja Sahib was a sedition punishable with death sentence ?

Banamali Das : Yes, I know that. But kindly tell me if your ancestors beheaded the start king Charles-I of established the parliamentary system in 1648. Whether you are ashamed of it or are you proud of it?

P.A.: – Oh! I am proud of that tradition, the king was irresponsible.

B. Das: – So also the Raja who stands by you.

P.A.: – Can you prove it?

B.Das: – Yes, by all means.

P.A.: – Come with your evidences to Nilgiri circuit house by 10A.M.¹⁴

Next day just as at 10 a.m., Sri Das went to the circuit house and produced the registered letter refused by the Raja. He pleaded of the ruler refused to receive the letter of his subjects how could be a responsible king. The political agent went to the another room, discussed with Raja and came back and told to Sri Das that all the fines would be exempted. He was asked to withdraw his people. Sri Das agreed to this, the police were withdrawn simultaneously.¹⁵ The political agent agreed to the proposal and next day the decisions were announced to the people. The police and the people left the village simultaneously. The people carrying Sri Das on shoulder marched in a huge procession from Patna to Ayodhya. It was an important milestone in the history of Prajamandal which was launched by the people of Nilgiri under the leadership of Banamali Das. The enthusiasm knew no bounds. The news spread like a wild fire but the glory of Sri Das roused envy among a few leaders of Prajamandal. But they could not wipe out the impression of the people from their minds. Durbar administration took advantage of the absence of the political agent who left for his headquarters at Sambalpur and again started the arbitrary rule.

‘Patna’ victory created an authority parallel to that of the Raja among the people. Secondly it created a very little festival ground for spread of Prajamandal organization at the grass roots level in the villages. Banamali Das and few youth closed to him got themselves fully engaged in their talk.¹⁶

Raja panicky at the rapid of the organization moved out of the palace to win over the tribal to his side. He camped at ‘Darkholi’ Dak Bungalow in 1939 to motivate the tribal for his favour. The Raja pleaded to the tribal leader, Sandhia Sing that the clean castes looted their property. All the forest, hill, fields were of the tribal for time immemorial. The clean castes coming from the Mogulbandi occupied their lands, forest. He told them to arise and taught them lessons. As secretary of the Prajamandal, Banamali Das came to know the trick of the Raja. Prajamandal gave a call to boycott Raja at Darkholi. He was given an opportunity to make the call a success. He camped in a village near Darkholi Bungalow. The boycott was hundred per cent success.¹⁷

Next day while Shri Das taking a stall in village Gohira near to his camp, the police party arrived and arrested him and his cycle driver in 1938. They came on foot all the way from Gohira to Nilgiri. As the news of arrest was spread, people in thousands gathered at Nilgiri town to rescue him from the police custody. But Sri Das forbade them and advised them to meet the president of Prajamandal and advised what to do. Sri Das was kept in police custody that day as the Dewan was not available to remand him to jail custody.¹⁸

Arrest of Banamali Das persuaded the political agent and the collector of Balasore to intervene the matter. Dr. Mahtab was also a party to the negotiations. Mahtab supported Raja’s

claims for 'Bethi' and 'Sikar' on one or two occasions in a year. President wanted that the views of the Prajamandal leaders should be taken. They were conditionally brought to Udayanarayan Birbar's house where the meeting took place. Sri Das was very firm in the meeting not to offer 'Bethi' and Sikar on any condition. Whatsoever there was a voting; Mahtab's proposals were rejected by overwhelming majority.¹⁹ Enraged Mahtab did not take his meal at Birbal's place and drove away to Baleswar to report everything to collector. The collector, however, supported the decision of the workers. Negotiation was ended with a decision to release all the political prisoners immediately. Everything ended happily. Bethi, Sikar, Veti and Magan were abolished. But Dr. Mahtab bore a grudge against Banamali Das for defeating his proposals by vote. He was determined to expel Banamali Das from Prajamandal by hook or by crook. He waited for opportunity.²⁰

Of all the twenty six Gadjat states of Orissa, Dhenkanal and Talcher supported the Prajamandals. Nabakrushna Choudhury and Saranga Dhar Das, the president of All Orissa State peoples' conference gave a clarion call for Satyagraha in Dhenkanal for participation of all workers of different sides. Nilgiri responded the call very enthusiastically. Banamali Das went but did not participate in Satyagraha led by Nabakrushna Choudhury. He stayed with Rabi Ghose at Nuahata camp. Both of them decided to form a action squad to punish the rapist who committed rape on ladies of village 'Kuliana' in Parjang. The squad was formed and under the four command of Banamali Das raided the police camp, seized their guns and asked to them to vacate the village next day. They did that. The gun was returned to them. Shri Das's squad had

its own guns. Dhenkanal Satyagrahi came to a close as the response from outside was not very encouraging. Further Political Agent Bazalagette was murdered at Ranapur in 5th January 1939 and the second world war was imminent. Banamali Das was returned home thereafter.²¹

Banamali Das, the secretary of the Prajamandal converted the Prajamandal in scientific and democratic manner. He circulated a notice in almost all the villages regarding the election of the office bearers of Prajamandal on 23rd September 1939. The elected one hundred fifty members would elect the president who would remain in chair for a term of one year, the chari paisa members were instructed to prevent the entry of scoundrels in the party election.²²

The second World War broke out in September 1939 and the Prajamandal initiated its agitational activities to a halt for the time being. Banamali Das, the secretary of the Nilgiri Prajamandal assured the president Eastern states agency to help the British Government with men and money in war. So the agitation between Banamali Das and the Prajamandal were strained. He was arrested on the 20 October 1939 under the Defence of India Act by the Durbar delivering an objectionable speech at Patpur while observing Gandhi Jayanti and sent to Nilgiri Jail. So the election of the Prajamandal was suspended. After three months he was released from the Jail.²³

In January 1940 an annual session of the Prajamandal was convened at Sajangarh under the presidentship of Kailash Chandra Mohanty. Surendra Nath Diwedy, the leader of the congress socialist joined that meeting as the chief guest. Shri Kailash Chandra Mohanty and Banamali Das were again elected as president and the secretary of the Prajamandal respectively.

Rivalry in leadership was a potent factor in the Prajamandal from the very beginning of the establishment. A rightist group with congress ideology under the guidance of Dr. Harekrushna Mahtab and his followers Kailash Chandra Mohanty, Udayanath Birabara and Suryamani Bhattacharya were the chief force in the Prajamandal, the progressive outlook who believed the leftist ideology of Marxian principle was the secretary of Banamali Das, Giridhari Panda, Gokulananda Nayak, Mohini Mohan Bose, Mohan Patra, Sanatan Behera, Mohana Sing and Pranabandhu Agasti.

The latter group of Marxian principle got the two communist papers named 'Krushaka' and 'Agachal'²⁴ from Cuttack published by Bhagabati Charan Panigrahi. They also received the soviet bulletin. They took a house in fair at Kadamsahi and named it "Peasant Association Office". The growing hold of the communist group and their increasing popularity could not be easily tolerated by the bourgeois nationalist like Harekrushna Mahtab and Prajamandal President Kailash Chandra Mohanty. During the national celebration week of 1940, a rally was addressed by the secretary Banamali Das and his slogan was "Na ekbhai, Na ekpai, Samrajyavadviladhai and lalajikabadallena etc." But Kailash Chandra Mohanty informed it to K.B. Memon, the secretary of All India States People Conference (AISPC) that Sri Das was going against the four fold constructive programmes of Gandhi. On June 23, 1939 the police seized the communist booklets and Sri Das was arrested under the section 39 of the Indian Defence Act of 1939. After four days of course, he came out from Jail on bail.²⁵

An executive committee of Prajamandal was summoned by Kailash Chandra Mohanty and Dr. Harekrushna Mahtab. They expelled Banamali

Das from secretaryship and primary membership on the ground of violence activity. Dr. Mahtab advised the working committees to do so because the paper seized was an unlawful document. He was arrested at Cuttack in 1940 and was made an accused in communist conspiracy case which was being tried inside Cuttack jail. In the Jail he read the subjects of Economics, Philosophy, Political Science and Hindi literature. Shri Das stayed in Cuttack jail for one year six months. Then he was transferred to Angul Jail in 1941. From there Shri Das was released in 1942. Hence forward he became an organizer and leader of the communist party in Nilgiri. The first Rally under the Red Flag was held on the 1st May 1942 – May day. Nandini Satapathy addressed to the rally attended by large number of ladies.²⁶

On August 9th 1942 leaders of the congress were sent to the Jails. Throughout India there was sweeping round ups of the patriotic element. At Nilgiri this round up took place on 12th August Sri Das though warranted could not be arrested as he was at Cuttack. The Raja under the mighty colonial master A.N. Michel conducted the dark operation in Nilgiri. In the police encounter, Raghu Naik of Godisula and Ganga Malik of Chasulikula were shot dead and many persons were wounded. A reign of terror prevailed in the state and the whole state looked like a cremation ground. Even then he was warranted on instruction of the state party, he avoided arrest and mobilized people against British tactics to demoralise the people and forcible collection of war funds.²⁷

While addressing a meeting of the students at Bhadrak in 1942, Banamali Das was arrested. Bhadrak Jail was fulfilled at that time by the freedom fighters. Harekrushna Mahtab building at Bhadrak was converted to a camp Jail. But

Banamali Das and Gandhian leader Shri Gokulananda Mohanty were transferred to Balasore jail. Sri Das was detained under Defence of India Rules.²⁸

He was released from the jail after the war was over in September 1945. At Balasore railway station he met Prajamandal President Kailash Chandra Mohanty to welcome him, who was released simultaneously from Bolangir jail. No one in the Prajamandal had gone to welcome him. By the commands of Banamali, thousands and thousands of communists went to Balasore railway station to welcome him. Banamali came running ahead of Kailash Mohanty and organised reception in his honour at Shri Das's house. Kailash Babu seemed repentant for expulsion of Sri Das in 1940. He said "Banamali is my political heir."²⁹

After Second World War Atli, leader of the labour Party in England became the Prime-Minister of England. He assured to give Independence. This assurance marked a significant position in India. The days of Independence were drawing nearer. The Raja of Nilgiri wanted to swim in the troubled water. He supported the Adivasis, tribals and choosed Sandhya Sing as the leader of the Royalists. He was helped by the ruffin Dhunda Sing. The Raja Nilgiri supported all possible help to the royalist group or Rajabhaktas. They started a terrorist movements, demolished the house of the communist, Prajamandal leaders, moved from place to place to loot the paddy crops. The state police remained indifferent to the acts of terrorism and aggression by the loyalists.³⁰ To protect the people of Nilgiri from the internal dangers, the secretary of the communist leader Banamali Das came forward to resist the people. Different training centres were opened. He formed a Muktisena, gave training

to the party leaders. A training centre of Muktisena opened at Kuldia Banasima. In order to face the royalists he received military training from Dacca and gained direct experience. He also made a hand bomb named Kocktail which was less harmful with high sound. The members of the communist parties got training from the Mendhasala camp at Puri District. Bipul Choudhuri, retired military officer from Assam became the commander of the training centre of the Mendhasala. Iswar Das, Gobinda Sing, Upendra Pasa of Nilgiri joined the training camp at Puri. When the attack of the Rajabhaktas under the leadership of Sandhya Sing was beyond control, the Muktisena fought against the Rajabhaktas or loyalists. In Nov.12, 1947 the militant groups of the Odisha like Baishnav Pattanaik of Dhenkanal, Nanda Krishore Pattanaik of Athagarha, Iswar Das of Nilgiri, Harihara Das of Asika, Sayad Abdul Kadar of Bhadrak, Benugopal Roy of Bhadrak, Gopinath Brahmachari of Puri under the commander of Bipul Choudhuri entered into Nilgiri through Balasore. A front war was held. Malati Choudhury, the congress lady leader presented arifoil to the armed communist leaders in order to strengthen the courage of the people. Gopinath Brahmachari wounded by the arrow of the tribals. He was shifted to camp. Sudarshan Rout was rescued from a tank. Finding no other alternative, the loyalists were retreated. Sandhya Sing was caught red handed.³¹

The government of Odisha which was watching the situation at Nilgiri intervned in 13th November 1947, authorized by the central Govt. of India. The police of the Eastern state federation stood helpless to the Rajas. On 14th November 1947, Raja Kishore Chandra Mardaraj Harichandan handed over the administration of the Nilgiri to Dominion Govt by putting his signature

with seal of snake and flower. The manager of the state provided welcome relief to the people of Nilgiri. Nilgiri was administered as an occupied territory of Govt. of Orissa till 1st January 1948 when the occupation was legalized by the merger of all the Garjats of Orissa with the province.

Banamali Das was the vanguard of the Prajamandal Movement and he was throughout a rebel from 1930 to 1938. The whole period was an era of struggle against injustice of Nilgiri king protected by the colonial rules. He had never compromised either with the opposition leaders the congress leadership or unethical points relating to people's issues. He never aspired for any easy higher position. A genuine leader of the people of Nilgiri, he took the vanguardship under the organization of communist party since 1938.³²

After the annexation of Nilgiri to Dominion Govt. on 1st Jan 1948, Banamali Das did not lead his life peacefully. He was arrested on February 1948 from his house by PD Act. He was imprisoned at Nilgiri jail. But he jumped from the Nilgiri jail after two months by the help of the Assistant jailer Bagha Murmu.

In 1957 Banamali Das came again to the picture of Nilgiri. He arranged All Odisha peasant conference at Nilgiri from 4th April to 5th April in 1957 which was inaugurated by Bankim Chandra Chatterji, the president of All India Peasants' Association.

It was presided by Banamali Das, the peasant conference demanded sealing law against lands of the rich, Zamidars and the kings. This peasant conference demanded that the Government should enclose the five thousand acres of land of Salvatachhak of Balangir king, Mahisi Gotha and coast stretch of cultivated land Kalarapala of Nilgiri king, thousands and

thousands acres land of the king of Dhenkanal and distributed these lands among the landless peasants. This conference grew the popularity of Shri Das from the grass-root level. He proved the way for entry to the Odisha Legislative Assembly. During Indo-China war in 1962, the Chinese invasion was serious threaten to the unity of communist party. The pro Peking wing had a hard time defending itself. Outside the leftists had been defiant in their attitude. The rightists were pro-moscow. They had been active on the trade union front and did not recognize parliamentary technics. The leftists were more proletarian in character and were still wedded to the notion of an armed struggle. Banamali Das condemned the rightists as revisionists and he was arrested and put in the Balasore Jail.

In 1964 the All India communist party which was founded in September 1924 at the initiative of Satyavhka of Uttar Pradesh was divided into two factions on the basis of difference relating to ideological and strategic stand of Communist in India. Jyoti Basu of Bengal, Sundaraya of Andhra Pradesh and Nambudipad of Kerala declared CPIM in 1964 at Tabali in Andhra Pradesh. Banamali Das was the first comrades from Orissa attended the Tabali conference and influenced by the ideology of these persons. Returning to Orissa he formed a CPIM party and arranged a meeting at Sahadevkhunta of Balasore in 1964. It was presided by Promod Dasgupta, the state secretary of West Bengal. The prominent figures like Laxman Patanaik of Khurda, Jagannath Mishra of Paralakhemundi, Shivaji Patanaik of Khurda were attended the meeting. So that Banamali Das became the first CPIM secretary in Orissa.³³

In 1967 he was the first CPIM MLA in Orissa Legislative Assembly. In 1971 he was again

elected when Orissa was governed by two Chief Ministers named Biswanath Das from 3rd.April , 1971 to 14th June 1972 and Nandini Satpathy from 14th.June 1972 to 3rd. March 1973. In 1974 he was elected to Orissa Legislative Assembly for the last time under CPIM banner when Orissa was governed by the Chief Minister Nandini Satapathy. During the time of Satapathy Land Reform was strictly promulgated. Sri Das took part in the discussions like social reforms, dowry Act, and the remuneration to the old and the disabled.

There were frequent flood at Rajnagar, Marshaghai, Paradip and Chandbali. Banamali Das along with party members visited those areas and distributed relief from village to village. He raised a question in the Orissa Legislative Assembly for the permanent solution of the flood.

In 1973 there was terrible famine in Nilgiri sub-division. It became acute. In 1974 due to the no rainfall, cultivation came to standstill. The misery of the people knew no bounds and the echo of the great famine was heard at Nilgiri sub-division. Banamali Das drew the attention of the Govt. of Orissa in Legislative Assembly and demanded the test relief. The Govt. did not pay any heed. Banamali along with the active party members started movements in front of the Blocks. At last Rabindra Mohan Senapati, the then collector of Balasore provided relief to the famine stricken families. He demanded work instead of food in Odisha Legislative Assembly.³⁴

Banamali Das was a reputed writer and wrote a number of books both Odia and English. The un published books are 'Peace against war', "Prosperity against poverty" and "Against communalism for Fraternity" in English. His unpublished auto-biography "Bud-Bud Ra Kahani" and his published poem "Godhulilagana

bear the literary talents and wisdom of Sri Banamali Das.³⁵ He was also the editor of the 'Samyabadi' from 1969 to 1982 published from the party office Cuttack. Banamali Das was not of pessimistic. He believed the Radha Krishna religion and went to Radha Krishna temple everyday, situated near the royal palace of Nilgiri. Towards the fag end of his life he was influenced by Manoj Das, famous Odia writer who was the firm believer of Sree Maa Aurobindo. He had been joining Aurobinda Pathachakra of Nilgiri since 1992.

He had his heart surgery operation in Hyderabad with the sole responsibility of the then Chief Minister Biju Pattnaik. In 2005 it was detected in SSKM Hospital of Kolkata, that he had been suffering from protest cancer. At last he passed away on 2015 Feb. 2007. With his death the mother Nilgiri lost a revolutionary man, staunch communist leader and front line politician in Odisha Legislative Assembly.³⁶

His life was a open notebook. Like Madhusudan Das of Odisha, his life tale was the half century of history in Odisha in general and Nilgiri in particular. In about half century (1938-1985) he dominated the political and revolutionary scenario of Nilgiri soil. He dedicated his life for the cause of the poor inhabitant, downtrodden, half fed masses of Nilgiri with zeal and honour. Such a man can not die, for they live in their achievement.

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Empowerment of Women in India

Dilip Kumar Chhotaray

“Kashmir to Kanyakumari India is one” is the established philosophy of Unity in diversity.

Ancient Indian culture: The primitive Indian culture eloquently illuminates about respect to women. The woman is considered as the epitome of Love, Affection, Sacrifice, Strength and Inspiration. According to Manusmriti, it says,

“Yatra naaryastu puujyante ramante tatra devataah|
Yatraitaastu na puujyante sarvaastatraaphalaah kriyaah||”

The above verse echoed the message that in a society where the women are respected with honour and their desire is accomplished, the grace of God is blessed to the family and the society as a whole. On the contrary, where the women are perpetrated with unfairness and repression, ill-treatment, then all the acts and deeds are shrouded with sins and all efforts become fruitless. The blessing of God is declined. Thus from the ancient Indian culture, women are given a place of high respect in the Society. They were enjoying equal status and rights with men. They were educated and allowed to be married on attaining the age of maturity and they were also at liberty to select their husband by Swaymber system.

The Close connection of woman has accorded the status of divine revelation in Hindu

Dharma as per four Vedas, namely Rigveda, Samaveda, Yajurveda and Atharvaveda.

Mythological Era: A line of an important Shloka “yaa devi sarva bhooteshu shakti roopena sansthitaa” reminds us to believe Devi is Shakti. In other words, Goddess is the centre of power, wealth, knowledge and victory etc. We worship Devi Parvati, Mahalaxmi, Saraswati, Kali, Durga etc. Parvati for Shiva, Lakshmi for Vishnu, and Saraswati for Brahma are believed as strength and power of their male counterpart. The devoted wife Savitri was so powerful that she could be able to get back her husband after his death. The holy rivers, Ganga, Yamuna, Saraswati, Narmada, Sindhu, Kaveri etc. are respected at par with “mother” called “Ganga Maata” and so on. Earth is termed as Matrubhumi as it is embodied with tolerance. The Nature (Prakruti) is composed of three elements such as ‘Rajas’ (Creation), ‘Sattva’ (Preservation) and Tamas (Destruction). So, the nature is considered in feminine existence. Nature is also considered as mother being gift of God.

It is axiomatic that the feminine attributes of woman being the source of power and strength is seen to have been absorbed with the goddess, rivers, earth and nature etc. The corollary is that the womanhood is an indicator on the source of power in a living civil society. India is adorned

with symbolic icon of Bharat Mata which is respected by all Indians. It conveys the message to the nation as a whole to honour the women with purity. Thus empowerment of women is longstanding desire prevailing since Vedic period till date.

Harriet Beecher Stowe, a female author, novelist, social activist and philanthropist who is popularly known for her antislavery novel Uncle Tom's Cabin has said "Women are the real architects of society."

Guru Nanak, the founder of Sikhism has said thus;

"Man takes birth from woman. Within woman does the creature's body grow. To a woman does a man get engaged and married. Through her are established blood relations. The cycle of births in this world is sustained by women.----- A woman is born only from another woman (and never from a man). None in this Universe can take birth without a woman.-----."

Mahatma Gandhi [To the Women of India (Young India, Oct. 4, 1930)] - has said as follows;

"To call woman the weaker sex is a libel; it is man's injustice to woman. If by strength is meant brute strength, then, indeed, is woman less brute than man. If by strength is meant moral power, then woman is immeasurably man's superior. Has she not greater intuition, is she not more self-sacrificing, has she not greater powers of endurance, has she not greater courage? Without her, man could not be. If nonviolence is the law of our being, the future is with woman. Who can make a more effective appeal to the heart than woman?"

Justice **Altamas Kabir**, the then Chief Justice of India said that "A nation which cannot ensure respect for its women can never prosper."

Woman has various entities. The generosity of the woman is visible as a mother, wife, daughter and Sister. The magnanimity of the woman in self sacrifice is immutable.

Women in Indian Freedom Fight: The contribution of many women freedom fighters is written in golden letters in the annals of Indian history of freedom fight. Some of them are Rani Lakshmibai, Vijaya Lakshmi Pandit, Sarojini Naidu, Kasturba Gandhi, Sucheta Kripalani, Durga Bai Deshmukh, Begum Hazrat Mahal, Annie Besant, Madam Bhikaiji Cama, Kamala Nehru, Aruna Asaf Ali, Usha Mehta, Savitribai Phulte, Indira Gandhi, Padmaja Naidu, Veera Mangai Velunachiyar, Sister Nivedita, Mirra Alfassa known as The Mother, Meera Ben and Sarala Ben etc.

Constitution of India: Equality and equal treatment to all irrespective of caste, creed & religion is the profound objectives of fundamental rights enshrined in Constitution of India. The serenity of the grant is sacrosanct. Women are given equal rights, opportunities in the matter of employment at par with the men, adequate means of livelihood, equal pay for equal work, humane conditions of work and maternity relief, to renounce practices derogatory to the dignity of women, one third Reservation of seats for women in three tier Panchayatiraj systems and local urban body elections. Human Trafficking and child labour are also prohibited. In spite of the rights and safeguards flown from the Constitution, still large numbers of women are not aware of their rights and duties because of illiteracy.

Political Empowerment: In the Indian political scenario, Vijaya Lakshmi Pandit was elected in the year 1937 to the provincial legislature of the United Provinces and became first Indian woman to hold a cabinet post as Minister of local self-

government and public health. She was the woman President of the UN General Assembly and has also held the post of Governor of Maharashtra. Sarojini Naidu otherwise known as 'Nightingale of India' was the first woman to become the Governor of an Indian State. The Country is proud of being a woman Prime Minister Late Indira Gandhi, Woman President Mrs. Pratiba Devisingh Patil, Woman Speaker of Lok Sabha namely Mrs. Meira Kumar and present Speaker Mrs. Sumitra Mahajan. That apart, India has witnessed sixteen Women Chief Ministers namely Sucheta Kripalini and Mayabati (Uttar Pradesh), Janaki Ramachandran and Jaya Lalita (Tamil Nadu), Sushma Swaraj and Shila Dixit (Delhi), Nandini Satapathy (Odisha), Shashikala Kakodkar (Goa), Syeda Anwara Taimur (Assam), Rajinder Kaur Bhattal (Punjab), Rabri Devi (Bihar), Uma Bharati (Madhya Pradesh), Mamata Banarjee (West Bengal), Vasundhara Raje Scindia (Rajasthan), Anandiben Patel (Gujarat) and Mehebooba Mufti (Jammu & Kashmir).

That apart, there are innumerable women leaders in the political scenario of India who have played major role in Indian politics and occupied the post of Cabinet/State Ministers. At present, Union Cabinet Ministers are Sushma Swaraj, External Affairs of India, Uma Bharti, Water Resources, Smriti Irani, Textiles, Maneka Gandhi, Women & Child Development, Harsimrat Kaur Badal, Food Processing, Nirmala Sitharaman, Minister of State, Commerce and Industry, Finance, Corporate Affairs (Independent Charge). Ambika Soni, Vijayaraje Scindia, the Rajmata of Gwalior, Agatha Sangma, Supriya Sule etc. Sonia Gandhi, being the Member of Parliament held the post of Leader of Opposition. She is the President of the Indian National Congress Party. Najma A. Heptulla held the post of Deputy Chairperson in Rajya Sabha.

That apart, many women have also occupied the post of Governor in the past. They are Prabha Rao, Pratiba Patil, Margaret Alva, Kamla Beniwal, Sharda Mukherjee, Rama Devi, Justice Fatima Beevi (first woman judge of the Supreme Court), Sheila Dikshit, Rama Dulari Sinha, Jothi Venkatachalam, Sheila Kaul, Urmila Singh, Padmaja Naidu, Sarla Grewal (IAS officer), Kumud Ben Manishankar Joshi, Chandrawati, Rajendra Kumari Bajapai, Rajani Rai. Presently, Mridula Sinha-Goa, Draupadi Murmu-Jharkhand and Najma Heptulla-Manipur are also occupying the post of Governor.

Women Participation in Panchayatiraj and Urban Local Bodies: As per 73rd Amendment of Constitution of India in the year, 1992, the process of reservation of 33 per cent seats for women was opened in Three Tire Panchayatiraj System and Urban Local Bodies. In Odisha, large numbers of women have occupied the chair in Panchayati Raj institutions.

Shortfalls in Political Empowerment: Despite spectacular representation of women in the Indian political scenario from the pre-Independence era till date, there seems to be inadequate representation of women in the Parliament and State Legislative Assemblies. It is apt to mention here that reservation of seats in Lok Sabha and State Legislative Assemblies for Scheduled Castes and Scheduled Tribes commensurating their proportionate population ratio is provided in the Constitution of India but women from such caste are seldom selected as a candidate to contest in the election. Similarly, Constitution (108th Amendment) Bill, 2008 seeking to reserve one-third of total seats for women in the Lok Sabha and the State Legislative Assemblies introduced during the regime of UPA Government could not be passed due to sheer political will on account of divergent views of many political parties despite

their laudable voice for enhancing the modalities for woman empowerment. Until the said Bill is reflected in to action thereby giving adequate representation of women in the Lok Sabha and the State Legislative Assemblies, there cannot be true women empowerment in the political scenario of India in its letter and spirit.

As regards, representation of women in Three Tire Panchayatiraj System, illiteracy of elected women representative (may be she is a Sarapanch or a member of Panchayat Samiti or Zilla Parishad) plays a major factor of disability. Their independence to work in free and fair manner to upkeep their commitment to the people is hijacked by their male counterpart who may be her husband, brother, father etc. on account of male chauvinism. Many educated and talented women being afraid of muscle power, money power and criminalisation in politics are afraid of their security as a result of which the basic idea of giving power to people through qualitative leadership is at stake.

Social Empowerment: Once upon a time, the profession which was considered as male dominated profession has now been shared by women. Many women have now accepted “the profession of their choice such as doctors, engineers, lawyers, Judges, scientists, bankers, pilots, transport drivers, song and music, dance, sports and games, entrepreneurs and in Civil Services. But their representation commensurating the women population ratio in the country is very negligible. The adverse effect of Poverty, gender inequalities, Illiteracy, inadequate medical facilities and lack of adequate safety measure are the major chunk of obstacle in the development of social empowerment of women. The organised women have raised their voice to shot down liquor shops, prevent Child marriage and create awareness on AIDS and HIVs. In many areas, women have

organised their community group to protect forest growth to maintain ecological balances. In the wake of crawling effect of crime against women, the general awareness of women to accept training on self defence is rapidly increasing. From the above, it is conspicuously seen that women are kin to establish their sense of identity, leadership quality, autonomy and self confidence to meet any challenge in the society. Longstanding traditions prohibiting equal rights to worship for women and preventing them from entering into Temples/ Mosques have been stopped by intervention of the Supreme Court. Women are now allowed their access to the sanctum like men in Sabarimala Temple in Kerala, Shani Shignapur Temple and Haji Ali Dargaah in Maharashtra.

Economic Empowerment of Women: Majority of rural women suffers from illiteracy and unemployment. In order to promote economic empowerment of women, Government have introduced several programmes and schemes for poverty alleviation. The Central Sector Scheme called Support to Training & Employment Support to Training & Employment Programme for Women (STEP) aims to upgrade skill of women in the lower strata of life and provide employment to asset less women on sustainable basis. Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (RGSEAG), Sabla Scheme is implemented through State Government to enhance self-development and empowerment, nutrition and health status etc. of adolescent girls. Central and State Social Welfare Board (CSWB) are constituted to address the socio-economic needs of the women and children. National Rural Livelihood Mission is launched to enable women to access micro credit and micro finance facilities to secure self employment opportunities and strengthen their livelihood. The institution of Rashtriya Mahila Kosh (RMK) is a National Credit Fund for Women which

ameliorate the income generating activities at concessional terms by providing micro-credit facilities to poor women.

Pradhan Mantri Mudra Yojana (PMMY) is a newly created institution declared by the Finance Minister during presentation of Union Budget for the Financial Year- 2016. It caters to meet the borrowing needs of non-corporate small business units of the country. It is comprised of three types of financial assistance provided under the following heads; Shishu Loan up to Rs.50,000, Kishore Loan ranging from Rs.50,000 to Rs.5 lakh and Tarun Loan above Rs.5 lakh and below Rs.10 lakh.

Conditional Maternity Benefit (CMB): The pregnant and lactating women are constrained to incur wage loss. In order to compensate wage loss incurred by pregnant and lactating women, Conditional Maternity Benefit (CMB) scheme promoted under Indira Gandhi Matritva Sahyog Yojana (IGMSY) is introduced to provide cash incentives of Rs.4000/- under instalments subject to fulfilment of certain conditions. Janani Suraksha Yojana (JSY) provides another one-time cash incentive to pregnant women and both the schemes are mutually coextensive. Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) assures the guarantee of employment in a financial year for one hundred days to rural household who volunteer to do unskilled manual work. The Act prohibits gender inequalities by making provision for equal wages to men and women.

In spite of the vigorous steps to enrich economical growth of women there appears some inquisitive deficiencies in its implementation. For an example, MGNREGA prohibits use of tools and machineries to give guarantee of employment to unskilled manual labourer but it is seen in many

places that unskilled manual work is substituted by sophisticated tools and machineries and payment of wages are shown artificially in records with the knowledge of implementing agencies. Many women job seekers finding no employment at their doorstep become the prey on the hands of Inter-State labour brokers on the false promise of lucrative payment of wages in order to assimilate their hunger. They are forced to work as domestic servant or trafficked for immoral purposes. Thus the economic independence of women is shattered to certain extent.

National Commission for Women is a statutory body which has been functioning since 1992. That apart, State Commission for women are also constituted to take care of the women. The basic objective of the Commission is to assure the women to exercise their constitutional and legal safeguards afforded to them. The Commission recommends remedial legislative measures to Government for the upliftment of women. It has the power to advise the Government in matter of policy affecting women. Though the Commission is the creature of National Commission for Women Act, 1990, it lacks its autonomy. Sometimes, it is criticised that the composition of the Commission in the matter of appointment of members are backed by political consideration by party in power. The Commission has no independent power to investigate any crime against women and punish the culprit. While the woman feels the Commission is ineffective to afford desired relief, the man in her counterpart equally feels unsecured to get justice from the alleged shelter of falsehood of woman. In order to afford complete relief to the parties, the Commission for Women needs more power. "Women and Civil Law: Women's right are recognised as human rights.

Hindu Succession, 1956- By Hindu Succession (Amendment Act), 2005, daughters in a joint Hindu family, governed by Mitakshara law, daughter is granted the statutory right in her father's unpartible property equally with men on and from 09.09.2005 when the amendment came in to force. The Hon'ble Supreme Court in the case of Prakash & Ors. vs. Phulavati & Ors decided on 16.10.2015 has held that amendment is prospective in nature and the benefit is available to the daughter if both the father and the daughter were alive on 09.09.2005.

Hindu Marriage Act, 1956- It has prohibited monogamous marriage and fixed the marriageable age of bridegroom as 21 years and the bride as 18 years. Dissolution of marriage by divorce is restricted to fulfilment of certain grounds.

Muslim Personal Law: In contradistinction to Hindu Marriage Act, Muslim Personal Law allowing polygamous marriage, dissolution of marriage by three utterances of Talaq, payment of meagre maintenance to divorced Muslim women is now under hot discussion being grossly injurious to the human rights of the married Muslim women. The Supreme Court of India in Khursheed Ahmad Khan vs. State of U.P. & Ors.- 2015(I) CLR-(SC) 659 decided on 09.02.2015 has confirmed the penalty of removal of Khursheed Ahmad Khan on the ground of entering second marriage during existence of the first marriage without permission of the Government as required under Conduct Rules. It is further held that "Polygamy was not an integral or fundamental part of the Muslim religion and monogamy was a reform within the power of the State under Article 25." As regards, Talaq conveyed three times by words, letters, telephone, short message through mobile or posting in social platform and even by Skype for dissolution of

marriage has received serious criticism. In various Muslim countries like Algeria, Cyprus, Egypt, Indonesia, Iran, Iraq, Malaysia, Morocco, Syria, Turkey, Tunisia and the neighbouring Pakistan and Bangladesh etc., developing a reformatory approach have banned Triple *talaq*, or instant divorce. Justice Hidayatullah has said that "If the lead is coming from Muslim countries, it is hoped that in the course of time the same measures will be applied in India also."

Desirability of Uniform Code of Marriage: Constitutional Bench judgement in the case of Mohd. Ahmed Khan vs. Shah Bano Begum and Ors. [AIR 1985 SC-945] has observed as follows;

"A common Civil Code will help the cause of national integration by removing disparate loyalties to laws which have conflicting ideologies. No community is likely to bell the cat by making gratuitous concessions on this issue.----- We understand the difficulties involved in bringing persons of different faiths and "persuasions on a common platform but, a beginning has to be made if the Constitution is to have any meaning."

In Sarla Mudgal, President, Kalyani v. Union of India [AIR 1995 SC 1531], the Apex Court has observed as follows;

"The desirability of uniform code can hardly be doubted. But it can concretize only when social climate is properly built up by elite of the society, statesmen amongst leaders who instead of gaining personal mileage rise above and awaken the masses to accept the change. Therefore, a unified code is imperative both for protection of the oppressed and promotion of national unity and solidarity. But the first step should be to rationalize the Personal Law of the minorities to develop religious and cultural amity"

Recently, the Kerala High Court in the case of Nazeer @ Oyoor Nazeer vs. Shemeema decided on 16.12.2016 in WP(C).No.37436 of 2003 (F) has held thus; “Justice has become elusive for Muslim women in India not because of the religion they profess, but on account of lack of legal formalism resulting in immunity from law. Law required to be aligned with justice. The search for solution to this predicament lies in the hands of the law makers.” In order to maintain the dignity of Muslim women and prevent them from discrimination on account of gender inequalities, the time has ripened for law makers to legislate Common Civil Code for the citizen of India irrespective of caste, creed and religion.

Prohibition of Child Marriage Act, 2006- Child Marriage Restraint Act 1929 was a social reform movement in India. The old law did not meet the growing tendencies of the parties to such child marriage. The far reaching consequence of child marriage not only increases infant mortality but it has the effect on health risk and the child becomes the prey of domestic violence and sexual exploitation etc. In order to ensure eradication of child marriage, the old Statute Child Marriage Restraint Act 1929 is replaced by Prohibition of Child Marriage Act, 2006. According to the new legislation, marriage between bridegroom below 21 years of age and the bride below 18 years of age is prohibited. Child marriage in contravention of law is made punishable.

Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013- This is an Act which provides protection against sexual harassment of women at workplace and for the prevention and redressal of complaints of sexual harassment. Sexual harassment is also defined in the Act which covers physical contact, request for sexual favours, sexually coloured

remarks, showing pornography or any other unwelcome physical, verbal or non-verbal conduct of sexual nature.

Safety measures for working women: In the changed Indian scenario of economic empowerment of women, many educated girls have accepted jobs in Government, “National/ multinational I.T. Companies, Business Process Outsourcing (BPOs), Call Centres, Corporate and Media houses, Industries and factories, Business Establishments and Malls etc. They usually return home in late night or used to work in night shift. The barbaric Nirvaya crime in Delhi has kicked to the backbone of safety in the Country. Anti-social elements pinpoint their sacrilegious target on women travelling in night and as such women are vulnerable to crime by the criminals. Delhi Police and Karnataka State have taken policy measures to drop women employees at homes after 8 PM. The Delhi Police has directed to all employers to maintain database of all the employees, security personnel, cab drivers and contractual workers working with the women employee. Antecedents of cab driver, security guard should be scrupulously verified. Women employees are not made to travel alone with the cab driver. The driver should not be allowed to choose the route of the women employee as first pickup or last drop. The drivers of night hours cab shall wait at the doorstep on drop of the women till she informs over phone by call or SMS about her safe arrival /reaching at her place of residence. The Karnataka Government has issued guidelines by amending their Shops and Commercial Establishment Act where in adequate security measures are enumerated for the safety of working women. The cabs shall be conditioned to GPS facilities. This is high time for our State to legislate law for safety of working women.

Equal Remuneration Act (1976)- It postulates for payment of equal remuneration to both men and women workers for same work or work of a similar nature.

Women and Criminal Law: The crime against women is rapidly increasing in spite of stringent penal law existing in our Country. Violence against woman may be in form of rape, molestation, outraging the modesty, sexual harassment in workplace, sexual abuse of child, cruelty/torture, dowry demand, dowry death which are alarmingly increasing day by day. Eve teasing by road Romeos, obscene and indecent behaviour by gesture or phone calls or SMS, Acid Attack are stirring their life everyday. The sense of insecurity is predominantly playing in the mind of the woman and their right to move freely in a civilized society is at peril. Return home after the day's work stands as a question of horror. Inside the home the woman is also not free from domestic violence. At present, no place is safe for them including the mother's womb because of incidence of innumerable female foeticide. Female babies are killed before they see the light of the day and their corpus delictis are thrown on the streets and dumping yards where wild animal gets pleasure for their appetite. In the back drop of social malady and in order to curb the menace, stringent laws are enacted by the Parliament. Some of them are illustrated as follows;

Indian Penal Code, 1860- It contains provision for Dowry death, (Section-304-B), Abetment of suicide, Acid attack, outraging the modesty of woman, Sexual harassment, Voyeurism, Causing miscarriage, Importation/transportation of girls for sexual exploitation, Kidnapping & abduction of women, rape, Cruelty by husband or his relatives etc.

The Dowry Prohibition Act, 1961- Demand for dowry by means any property or valuable security,

giving and taking of dowry at or before or any time after the marriage is considered as a social evil and made punitive in law.

The Protection of Women from Domestic Violence Act, 2005- An Act to provide for more effective protection of the rights of women guaranteed under the Constitution who are victims of violence of any kind occurring within the family and for matters connected or incidental to Domestic Violence. The Act provides Residence orders, Custody orders, Compensation orders and monetary reliefs etc. to the women suffering from domestic violence.

Immoral Traffic (Prevention) Act 1956 (ITP Act)- Article 23 of the Constitution prohibits trafficking in human being and forced labour etc. Sexual exploitation or abuse of women/girl for commercial purposes is not only prohibited but made penal under the ITP Act, 1956.

The Indecent Representation of Women (Prohibition) Act, 1986- The Act prohibits indecent representation of women by way of advertisements, publication or sending by post of books, pamphlets, etc. For contravention of the provisions, imprisonment may extend to two years and with fine which may extend to two thousand rupees.

Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994- The Act prohibits sex selection before or after conception and prevents the misuse of pre-natal diagnostic techniques for sex determination leading to female feticide.

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Making of Modern Odisha

Dr. Janmejay Choudhury

The disunion of the extensive Odishan empire started after the death of Chalukya (Telenga) Mukunda deva in 1568 A.D. The Afghans, the Mughals and the Marathas who came one after the other failed to restore the political unity. Small kingdoms like Khurda, Ghumusar, Mayurbhanja and Sambalpur etc. appeared on the political map of Odisha. It was in such circumstances that the British East India Company occupied Odisha part by part. It started with the occupation of Ganjam region in 1766 which was kept under Madras Presidency, the coastal tract in 1849 which was put under Nagpur in 1862. Thus, Odia-speaking people were placed under three different administration as neglected, insignificant and minority groups. "Natural Odisha" demarcated in Grierson's linguistic survey became a geographical expression rather a political entity. Then the Odia movement started, properly speaking, after the great famine of 1866 with the tacit or open support of some British officials. In 1875, Raja Shyamananda De of Baleswar and in 1885, Madhusudan Das at Cuttack presented memorandum to Government for reunion of the scattered Odia-speaking territories. In 1902, Raja Baikuntha Nath De submitted a memorial to Viceroy Lord Curzon demanding the reunion. The Central Province Government found it difficult to administer as the Hindi-speaking officers were

reluctant to be transferred to Sambalpur and the Odia-speaking officers similarly refused to go on transfer to Hindi-speaking area. Languages became the barrier between the officials of one language and the people of another. In 1885, Henry Rickets, Commissioner of Odisha Division suggested uniting Sambalpur with Odisha Division on the ground of racial and cultural affinity with other parts of Odisha. H.G. Cooke, the Commissioner of Odisha, in the Annual Report of 1894-95 strongly advocated for inclusion of the Sambalpur tract in Odisha Division. So the Chief Commissioner of Nagpur issued Notification No.227 on 15, January 1895 replacing Odia by Hindi as the Language of the offices, courts and schools. It was made effective from 1st January 1896.

There was sharp reaction from the Odia against the Notification as it would deprive them of Government employment, force their children to learn Hindi and, more importantly, threaten the Odia language and culture. A memorial was presented to Viceroy Curzon in 1900. Curzon directed the contemporary Chief Commissioner of Nagpur Andrew Fraser to conduct an enquiry. Fraser recommended for inclusion of Sambalpur with Odisha and restoration of Odia as the official language after the enquiry. Lord Curzon took

opportunity of Fraser's report and proceeded to fix up boundaries of provinces. He sent his scheme to H.H. Risley, the Home Secretary of Government of India. A circular, famous as Risley Circular, was issued restoring Odia as official language in Sambalpur and the adjacent Feudatory states and transferring them to Odisha Division. Then Lord Hardinge, the Viceroy suggested the separation of the Hindi and the Odia areas from Bengal. The Odisha Division was added to Bihar and Bihar-Odisha Province was created in 1912, while Ganjam and Vizagpatanam Agency remained under Madras. The creation of Bihar-Odisha province was described as a 'Political earthquake' for the Odias.

So from 1903 to 1920 the Utkal Union Conference (Utkal Sammilani) passed many resolutions of which merger of Odia-speaking territories was the more vital. The Utkal Sammilani sent a delegation consisting of Madhusudan Das, Gopabandhu Das, Rajendra Narayan Bhanja Deb and Harihar Panda etc. who presented a memorial in a book-form named 'Odia Movement' to Montague for union of all the Odia-speaking areas into one province. Sachchidananda Sinha, a supporter of the Odia movement, moved a resolution in the Imperial Legislative Council on 20 February 1920 recommending Government of India "to formulate a scheme for the union of Odia-speaking areas". It is named as 'Sinha resolution'. The Odia members moved a resolution in Madras Council to discuss the issue. The Committee, after visiting several places and examining grievances of Odia-speaking people was convinced of 'a genuine, long-standing and deep-seated desire' of Odias under Madras Government to come under one administration with other Odia-speaking people. The members of Legislative Assembly of India, Pandit Nilakanth

Das and Bhubanananda Das categorically demanded a separate province for Odias. Government was favourable to the Odias' demands.

The active members of Utkal Sammilani commanded by Rajendra Narayan Bhanja Dev, king of Kanika widely welcomed the Statutory Commission which was under John Simon if it was denied by INC. John Simon passed for the appointment of a sub-committee under C.R. Atlee for the cause of Odia demand. The Atlee sub-committee consisting of Dr. A. Suhrawardy, King of Kanika and Laxmidhar Mahanty was sympathetic to the cause of the Odia and accepted the justification of a separate province. The Simon Commission suggested to Government of India for Boundary Commission to demarcate the territorial extent of the state.

Maharaja Krishna Chandra Gajapati, the king of Parlakhemundi made an ironic speech in the first Round Table Conference, 1930 at London and gave a memorandum to the British Government in favour of a extra province of Odisha. Accordingly the Boundary Commission was constituted with Samuel O'Donnel as chairman, H.M. Mehta, member of the Council of States and T.R. Phukan, Member of the Central Legislative Assembly as members: and king of Parlakhemundi, S.N. Sinha and N. Raju as associate members representing the Odias, the Biharis and Telegus respectively, B.C. Mukherjee was the Secretary of the Commission and represented the Bengalis as well. The Commission went through the date and relevant information and lastly recommended for separate state. But the Government refused to provide Parlakhemundi. Then king of Parlakhemundi, Maharaja Krushna Chandra Gajapati met the Secretary of State of India, Samuel Hoare to

reconsider the boundary matter. The matter was taken up by the Joint Select Committee under the chairmanship of Lord Linlithgow and passed for the creation of Odisha province including Parlakhemundi.

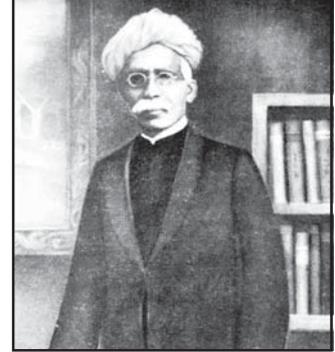
Then the Government of India set up an administrative committee with Sir John Austin Hubback as the chairman and eight other members for the recommendation of separate province of Odisha and Cuttack will be the place of its headquarters (Capital) and High Court. The Report of the Committee was published on 20 December 1933. Thus, the Joint Parliamentary Committee gave the final shape to the new state which emerged as one of the 11 units of British India by the Act of 1935. The Order-in-Council regarding the creation of the Odisha state was released both in England and in India on 21st January 1936. The British Parliament's

Government of India (Constitution of Odisha) Order was passed by the Parliament and approved by the King on March 3, 1936 which was entitled as "The Government of India (Constitution of Odisha) Order, 1936" issued by His Majesty. It was announced that the state of Odisha would come into existence on 1 April 1936. The total areas of the new Province was fixed to 32,695 square miles. Sir John Austin Hubback was appointed as the Governor of Odisha. The members from Odisha attended the Legislative Council of Bihar and Odisha for the last time on 28 March 1936 and they were given a touching farewell by the Members of Bihar.

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

Madhusudan Das

(The Glory of Odisha)
(28.04.1848 - 04.02.1934)



Er. Raghunath Patra

One thousand eight hundred forty eighth year
and twenty eighth day of month April
In Cuttack Satyabhamapur - Bahugram
Landed a statesman, whom remember all.

Madhusudan was born and brought up
on Chowdhury Raghunath and Parvati's lap
After completion of student career at Cuttack
went to Kolkata with higher hope.

In Kolkata varsity conferred M.A.
and completed Law as first ODIA
In Odisha he was first advocate
Had been to London as first ODIA.

First Odia minister of Bihar-Odisha
For difference of opinion, resigned first
Pioneer of Industry and co-op. society
Initiated Labour Act for the poor first.

He was founder of Utkal Tannery
The loss sustained was glory of him
Saved Divya Singh Dev, the king of Puri
entangled in a severe crime.

King remained Administrator Jagannath Temple
Utkal Sammilani Madhu's creation first
"Framing of states should be as per language"
gave idea to Simmon Commission first.

With his guidance, K.C. Dev, King, Parlakhemundi
attended Simmon Commission in London.

Madhu Babu's pecuniary condition and health
could not permit, was worry and worn.

April 1st, 19 hundred thirty six
Odisha was declared independent one
Before that the pioneer had passed away.
Nook and corner thinks his participation.

Although by religion he was Christian,
was lover of human relationship
He did not bother for personal gain
struggled for all, the people weep.

He awakened all from long sloth
with his high trumpet blow
He slept like Bhisma on arrows
remained unswept by death, lo !

One thousand nine hundred thirty fourth year
On fourth February left mortal frame
He has been remembered as a martyr
who adorned Odisha with name and fame.

Mother Odisha can't forget you, Dear !
torrents of time can't wash you away
This poet pays regard from core of heart
Bless us ever, in peace you stay.

Er. Raghunath Patra, Brindaban Dham, Lokanath Road,
Patna Hat Sahi Lane Chhaka, Puri - 752001.

Rasagola: The Ritual offering of Odisha

Asit Mohanty

Translated from Odia by Supriya Kar

Rasagola belongs to Odisha. There's no doubt about it. There're lots of information and evidence to support this claim. It is one of the traditional food offerings made to Lord Jagannath. As part of the last ritual of Rath Yatra, known as 'Niladri Bijje' (Lord Jagannath's return to his abode after nine days), it is offered to goddess Lakshmi on behalf of Lord Jagannath. Lord Jagannath had gone to visit his birth place accompanied by His brother and sister for nine days, and that had made his wife, Goddess Lakshmi angry. It is, however, unfortunate that West Bengal has claimed itself to be the place of origin of *rasagola* as well as of the word 'rasagola'.

Rasagola is a soft, small-sized sweet. Its shape could be bigger than a tiny ball and smaller than a hand bomb. And yet, a 'sweet war' has commenced between two neighbouring states, Odisha and West Bengal, over it. Odisha has retorted strongly by celebrating the Rasagola Day for the first time on 30th July 2015. However, one may create certain amount of public awareness through celebrating such a day once a year, but that cannot be the valid evidence on the basis of which it can be said rasagola belongs to Odisha. **If one wants to claim that 'rasagola belongs to Odisha' and that 'rasagola is part of the ritual food offering at Lord Jagannath temple', one has to reject Bengal's claim**



through providing sufficient evidence in the form of arguments and establish logically the claim of Odisha.

In the middle of 2015, Government of Odisha started the procedure to acquire the Geographic Indications (GI) status for rasagola prepared in Pahala, a place situated on the NH5 between Cuttack and Bhubaneswar. The specialty of GI status is this: it is an identity marker for a particular product or commodity originating from a particular place. The Odishan products which have acquired the GI status include Kotapada handloom sari and ikat, the stone sculpture of Konark, patta chitra and appliqué of Pipili, khandua sari, Sambalpuri handloom saris, Bomkai sari and clothes, Berhampur silk sari and clothes, Gopalpur tussar weaves, *kia* flower and its essence from Ganjam, curtains and handlooms of Dhala Pathara and Odisha

Pattachitra (logo). All these have been registered with special GI status. There had been no controversy in the process of acquiring GI status for all these products. However, the claim rasagola belongs to Odisha has stirred a long dormant dispute between West Bengal and Odisha.

People of Bengal were startled and claimed loudly 'rasagola belongs to us'. The people of Odisha did no less. There were heated discussions, debates in newspapers, journals, magazines, and also on television channels. This issue was also raised in the Odisha State Assembly. As a result, Government of Odisha formed three committees under the supervision of the Department of Science and Technology on 22nd September, 2015. The objectives of these committees were:

1. To collect sufficient data and evidence, and apply for rasogolla's GI status or patent at the Registrar of Intellectual Property Rights, Government of India
2. To prove wrong the baseless claims of Bengal that rasagola belongs to Bengal
3. To place a demand to disrespect Bengal's claim and approve Odisha's.

In the mean time, a few GI authorities have stated that it is not viable to claim GI status for a food product like rasagola. It may be mentioned here the GI status has been conferred on food products like *ladoo* of Tirupati, *ratalami seo* of Madhya Pradesh, *peda* of Dharwad, *halim* of Hyderabad, and *muan* of Joynagar (West Bengal). So, why isn't it justified to demand a GI status for rasagola of Odisha? Odisha has a number of infallible weapons, too.

When and where exactly the preparation of rasagola started remains unknown. However, those who say that it originated in Bengal have stories to offer.

The Cornwallis Story¹

According to one such story, when Lord Cornwallis was the Governor General of India, he wanted to please the landlords in order to get more levy from them. A large banquet was arranged for the landlords. As it was customary, the important guests were offered pudding as dessert at such banquets. But the regular Bengali cook who prepared pudding suddenly fell ill that day; as a result, the responsibility fell on another cook. He did not know how to prepare pudding. The milk meant for preparing pudding could not be processed properly and it curdled. As the man did not know what to do with the *chhena* (cottage cheese) thus formed out of it, he put all of it in a piece of cloth and tied it into a bundle and hung it. But no one knew how, the knot opened and the cottage cheese fell into a large pan full of sugar syrup. Next morning, it was found that the cottage cheese was floating in the syrup. He tasted a bit out of it and found it delicious. None of the guests had ever tasted such a delicious sweet before. Everybody started praising it effusively. According to this story, it was the initial form of rasagola.

Hence, according to this story, rasagola was first prepared in Bengal towards the end of eighteenth century. But the information provided by Bengalis themselves is that rasogolla was prepared in 1868.

Rasogolla, which enthralls all

No sooner than the debate got stirred whether rasogolla belonged to Odisha or Bengal, Haripada Bhowmik, a Bengali scholar who researches on culture, wrote a book really fast, *Rasogolla Banglar Jagatmatano Abiskar* (Rasogolla which enthralls all is an invention of Bengal) and published it in August 2015. It has been published by Gangchil, Kolkata².

Kshiramohan and Kshiragolak

He has written in the introduction of the book, “All of a sudden it is demanded by Odisha that rasogolla’s place of origin is Puri, and that it was initially known as *kshiramohan*. It was clear from the name that it is actually *kshiragolak*. The real rasogolla is never prepared from milk. Rasogolla is prepared from *chhena* processed from curdled milk. Some of the Odia researchers term rasogolla as *chhena ra kshiramohan*. *Chhena* and *Kshira*—both are formed out of milk. If hot milk is curdled, *chhena* (cottage cheese) is formed, and if milk is boiled and thickened, it becomes condensed milk, *kshira*. So *kshira* is never referred to as *chhena*. Hence, ‘*chhena ra kshiramohan*’ phrase is like a stone bowl of gold.”

Chhena exclusively belongs to Bengal ?

Haripada Bhowmik has made a laughable claim regarding *chhena* in his book: The word *chhena* was prevalent in Bengal. This word does not exist in Sanskrit literature or dictionaries. In them the spoilt substance (which is prepared by curdling milk) is known as ‘amiksha’, ‘kilata’, and ‘dudhakurchika’. From Sanskrit ‘chhinna’ ‘chhana’ or ‘chhena’ has come. This word is originally a Bangla word.”³ But the word ‘chhena’ and the delicacies made from it are widely mentioned in the *Mahabharata* by Sarala Das, the *Ramayana* of Balaram Das and other such Odia works belonging to fifteenth century.

Sarala Das is known as the ‘adikabi’ (first poet) of Odisha. According to the description in his *Mahabharata*’s ‘Madhya Parva’, during the planning of dharma jajna, Arjuna brought Sri Krishna to Barunabanta. Mother Kunti served them many delicacies. Among these were *chhena* and delicacies made of *chhena*. To describe it, Sarala Das has written:

*Chakuli chhunchi patara chhena manohara
Kshiri kshirisa sakara sakala drabya sara.*⁴

Balaram Das’s Odia *Ramayana* is known as *Dandi Ramayana* or *Jagamohana Ramayana*. There are ample descriptions of *chhena* and *chhena* products in it. Pundit Govinda Rath was the first scholar to edit and publish it. He was born in the Patapur (Padmanavapur) sasan in Banki in 1848. He did a lot of work for Odia language and literature and died on 19th May 1918. He sourced, edited and written more than two hundred books. He had established a press, Ratha Press in Cuttack and published books of medieval poets such as Abhimanyu Samantasinvara, Upendra Bhanja, Baladev Rath along with the works of the pioneer of modern Odia literature: Fakir Mohan Senapati. The *Dandi Balmiki Ramayana* published by him is worth mentioning.⁵ Its first edition is available at the centuries old literary institution of Odisha, Utkal Sahitya Samaja; Cuttack.⁶ There is the mention of rasagola in it.

According to the description in Balaram Das’ *Ramayana*, in ‘Ajodhya Kanda’, after Rama left for forest, Bharat and Satrugna went to bring him back and accepted the hospitality of sage Bharadwaj. Sage Bharadwaj served them and their followers all kinds of food and delicacies which included *dudha chhena* (cottage cheese prepared from milk). And the products from *chhena* that he had served included *chhena puri*, *chhena ladu*, *rasogolla*, and *rasabali*.

Bhowmik has made a ludicrous attempt in his book and tried to prove that the origin of rasogolla is Bengal. However, the description of *chhena* and rasagola and such terms in the above-mentioned works of Sarala Das, Balaram Das, Brajanath Badajena and Abhimanyu Samanta Simhara show this claim to be of no

consequence. The reason according to researchers is that Sarala Das belonged to the period of reign of the Gajapati king of Odisha, Kapilendra Dev (1435-68) and his son Purusottam Dev (1468-97) of sun dynasty. Balaram Das lived during 1472-1550, his time coinciding with the reign of Purusottam Dev and Prataprudra Dev. Brajanath Badajena's time belonged to 1730-1800 and Abhimanyu Samantasimhara belonged to 1760-1806. All of them belonged to a much earlier period than the so-called time of invention of 'rasogolla' by Navin Chandra Dash in 1868.

The Accusation of *Amiksha*

Now, let us discuss Bhowmik's accusation of *amiksha* in this topic. He has said in his book, "there's no word *chhena* in Sanskrit literature or dictionaries; but there is a word *amiksha*." But is not *amiksha* same as *chhena*? It may be noted here that Amar Singh has mentioned *amiksha* in his *Amara Kosha* which he wrote during the Gupta era in 400 AD.

It has been claimed that *rasogolla* was prepared in 1868 in Bengal. Coincidentally, an Odia dictionary named *Utkal Bhasha Arthabhidhana*⁷ edited by Reverend W. Miller and Raghunath Mishra was published in Odisha in the same year. In this dictionary, the page number 80 has an entry of the word *chhena*. As its synonym and meaning 'amiksha' and 'dugdha ra bikara' are also mentioned. It is obvious 'amiksha' and 'chhena' both are the same thing. The use of the word *Chhena* also quite prevalent in Odisha much before the invention of *Rasogolla* in Bengal.

Chhena is the dead form of Milk!

There is no doubt about the fact that *chhena* has its root in the Sanskrit word 'chhina'

(literally, which has been cut). In Odia, the phrase used for this is, 'chhena chhindiba'. Pundit Gopinath Nandasharma⁸ has also said that *chhena* is derived from the word *chhinna*. In his view, it is an aberration of milk. On the other hand, Bhowmik has used it in a negative sense. The apt meaning of 'bikara' is transformation. In that sense, yoghurt, butter, clarified butter—all these are new forms of milk. So, the way Bhowmik has made out such a perverted meaning of *chhena* on the basis of the word 'chhinna' is completely meaningless. He has said that *chhena* (cottage cheese) is prepared by curdling milk. Since it is made by curdling milk with the help of an acidic substance it is almost like a murder!, in a complex web of puritanical practices, it becomes *na-paka*, (something impure and hence not to be eaten) by the non-Bengali Indians. That is why the main ingredient of sweets is milk all over India except Bengal. Bengal has not kept 'chhena' aside as impure. On the other hand, it has prepared a variety of sweets using *chhena*. Bhowmik has not restrained himself saying this. He has gone a step ahead and also said, 'chhena was regarded as a dead substance'. 'Chhena is dead milk—and hence, it is discarded as a dead form.'

Chhena is prohibited at temples!

Bhowmik also mentioned in his book⁹ since *chhena* is a perverted form of milk it is not worthy of gods, that is why it is prohibited at temples. He has taken the Achaya side. However, many delicacies prepared from *chhena* are made as food offerings not only at Lord Jagannath temple, Puri, but at numberless temples since time immemorial. In Lord Jagannatha's 'anasara' (when Lord Jagannath falls ill) and 'maha anasara' during the 'nabakalebara' (the year in which Lord Jagannath takes a new wooden form), *chhena* is part of many food delicacies at these secret rituals. Besides, *chhena* is a main ingredient during the

car festival, at Mausima temple's *podapitha* (pancake made by roasting a batter of rice and black gram mixed with chhena and grated coconut), and in other such pancakes during the Chandan festival.

Even in the mid-day offering, chhena is put in condensed milk. Therefore, it is absolutely clear that Indians knew the preparation of cottage cheese even before the Portuguese or the French arrived in India. In any other part of India, it may be regarded as a 'perverted form of milk' and not offered at temples, but it was not prohibited in temples in Odisha. Especially, it was used in the preparation of various food offerings at Lord Jagannath temple since time immemorial. In *Srimandira Sattwalipi* (Record of Rites, Lord Jagannath Temple, Puri), many delicacies made with chhena have been mentioned.

Sri Chaitanya and Sri Prataparudra Theory

Despite the presence of chhena and products made with chhena at Lord Jagannath temple, Puri, Bhowmik has introduced a number of fictional account regarding chhena bhoga in his book. In the chapter 'Chhena in Puri'¹⁰ a section called 'Puri mandira ra Rajabhoga' is provided. In this section, he has said, 'The food offering made by the king's palace is known as 'rajabhoga'. When King Prataparudra (reign 1491-1540) came to Puri, he got information regarding 'rajabhoga' at Lord Jagannath temple from the court preceptor Kashi Mishra.' In this context, Bhowmik has not been reluctant to show King Prataparudradev in a poor light through citing some books on Sri Chaitanya. He has depicted Lord Jagannath as inferior to Sri Chaitanya. He has referred to Sri Chaitanya as 'Mahaprabhu' (Lord of Lords) and Jagannath as 'Jagannath Dev'. More so, he has not bothered to put the reverential prefix 'Sri' before Lord Jagannath. He

writes, 'When the king heard that Mahaprabhu would come to Puri, he travelled from Cuttack to Puri. However, even though he travelled this far, he didn't get a chance to meet him. The king requested Sarbabhoumya Bhattacharya and other devotees to help him get a glimpse of Sri Chaitanya. They devotees advised the king that when Mahaprabhu would dance in ecstasy while the chanting of the name of Lord Hari, he could see him from a distance.

King Prataparudra Dev had a glimpse of Sri Chaitanya in this manner. By that time, the king was almost drooling, his body smeared with dust. However, his heart was not content. Who did he glimpse? Whom—whom everybody called god! When the king went to touch Lord Jagannath in his dream, Jagannath Dev told the king—'Your body smeared with camphor, musk, sandalwood is not worthy to touch my body smeared with dust and sweat.' At that time, the king could see Sri Chaitanya Dev on the jeweled throne of Lord Jagannath and tried to touch him. Mahaprabhu Chaitanya told King Prataparudra Dev, 'When you don't love me, why do you want to touch me?'

When the king awoke from his sleep, he felt guilty remembering the dream. He understood that Lord Jagannath Dev and Srikrishna Chaitanya were one and the same.

The only objective behind Bhowmik's long narration of Sri Chaitanya, King Prataparudra Dev, and Lord Jagannath is that the presence of *chhena* in the food offerings of Lord Jagannath at the temple has its root in Bengal. Therefore, he has stretched this story a bit far. That is why another topic in his book is: 'Nilachale Maha Prabhura Prabhab' (The impact of Chaitanya in Puri).

Sri Chaitanya: 'Living Brahma'?

It is universally acknowledged and granted by scriptures that Lord Jagannath is the 'Daru

Brahma,' Brahma residing in a wooden frame. Even the representative of Lord Jagannath, 'Pati Dian' during the *anasara* is referred to as 'Pati Brahma' of *Niladri Mahodaya*.¹¹ But is Sri Chaitanya 'Living Brahma'? No one will answer this in affirmative. And yet, Bhowmik has said this in the chapter titled, 'Nilachale Mahaprabhu ra prabhava'. Again, in chapter 'Bhagabaner bhog'¹² (The offering to the Lord), he has mentioned how Chaitanya, an incarnation of Lord became the Lord himself.

In this context, it may be mentioned that the first *nabakalebar* of Lord Jagannath took place during the Gajapati King Ramachandra Dev I, as per historical evidence. This happened after emperor of Delhi, Akbar's chief courtier, Man Singh made Ramachandra Dev the king. At the same time, the 'Sri Sri Purushottama Jagannatha Mandira Sebaka Khatani Nijoga Karmangi' was prescribed in the presence of the Shankaracharya of Puri, other heads of mutts, the chief servitors of the temple, and the representatives of the king. This old manual of Jagannath Temple has been edited and published in *Anama-19*.¹³ It is known from this manual that even though Odisha was under the Mogul rule in 1568, Janardan Bidyadhar's son, Ramei Routara got the *jagir* of Khurda under the Bhoi dynasty and was recognized as the Gajapati king Ramachandra Dev I. He brought over the *Brahmabastu* from Bishara Mohanty in Kujangagada and got a *nabakalebara* done and established him in 1575 in the Puri temple and began offering *Anna Mahaprasad* (Rice offering) as before. Gobardhan Dora's *Orissa: An Encyclopedia of Events* specifically mentions that this event took place on 17th July, 1578.¹⁴ On this occasion, there was the need for the manual 'Sri Purusottama Jagannatha Mandira Sebaka Khatani Nijoga Karmangi'. All the servitors, preceptor to the

king, sages, mahantas, sat in front of the Garuda Pillar, and it was approved in that year in the month of Kartik on the sixth day of Libra, on a Friday. Again, on the 7th day of Capricorn in the month of Magha, it was legitimately approved at such a meeting in front of the Garuda Pillar. Therefore, it is a historical document regarding the service at Lord Jagannath Temple. The 82nd service is relating to the service by the Gajapati king. In the *Karmangi*, this has been referred to as 'Mahashrama Rajanijoga'.¹⁵ According to the description, the first preceptor to the family of Gajapati king was the Shankaracharya of Govardhana mutt (one of the four monasteries established by the Adi Shankar), Shankar Gosain (a monk of *dandi* order; the *dandi* monks customarily carried a staff). He was followed by the Gosain of Emar mutt. Sri Srinivas, belonging to Nityananda descendant and a friend of Sri Chaitanya, was the guru of Sri Prataprudra Dev. In this context, a sculpture on Sun temple, Konark acquires great significance. That sculptor depicts Shiva and Durga along with Lord Jagannath as well as King LangulaNarsingh Dev in the presence of his guru, a *dandi* monk.¹⁶ Thus, Sri Chaitanya was never a preceptor of Prataprudra Dev, and therefore it will be a historical blunder to depict him as such the preceptor of Prataprudra Dev.

The Episode of Ramakrishna and Vivekananda

Another example found in the book of Haripada Bhowmik shows to which level the researcher could stoop to prove the 'rasogolla' belongs to Bengal. According to the description on its page 87-88, "a devotee invited Sri Sri Thakur Ramakrishna Paramahansa on behalf of Sri Sabai Chaitanya to the inaugural festival of a religious gathering at Konnagar. After the completion of the meeting and the devotional songs, while having food, Sri Sri Thakur bit a piece

of rasogolla. The moment a few drops of the syrup of rasogolla entered his throat, he went into a trance. After he came out of the trance, he was asked why such a thing happened. He said that when a few drops of syrup from the sweet entered his throat, he experienced bliss and went into a trance.'

Alas, the great spiritual practitioner, Sri Ramakrishna Paramhansa's spiritual attainments could be linked to a few drops of syrup from rasogolla!

Similarly, there is also a story about Swami Vivekananda in the book. In page number 88, it is written, 'Ramachandra Dutta of Simla had taken Naren (Vivekananda) to Dakshineswar by the lure of rasogolla.' Again, 'He was not agreeing to come to Dakshineswar and meet Sri Ramakrishna. Ramachandra could persuade him by the lure of rasogolla.'

It is unnecessary to point out how Bhowmik has tried to demean the spiritual attainments of Sri Ramakrishna and belittle the personality of Swami Vivekananda in order to make Navin Chandra Das's sponge rasogolla appear big!

The Evolution of Rasagola from *Chhena*

It is clear from the discussion of earlier topics, the impure *chhena* did not become pure because of Sri Chaitanya nor did it come to Odisha from Bengal courtesy. *Chhena* was always a favourite delicacy in Odisha and it has been regarded as a pure ingredient in food offerings made to deities.

It is an interesting history in itself—how *chhena* become *gola* (balls of cottage cheese) and acquired *rasa* (syrup) and became *rasagola* (balls of cottage cheese put in syrup). A number of imaginary stories have been put forth to prove

the *chhena* product, *rasagola* belongs to Bengal in the similar manner.

The Story of *Dela* (which is like a slab of earth) Rasogolla

It is clear from the above-mentioned stories that be it Phulia or Shantipur or Baghbazaar, the *rasogolla* produced during that time was known as *dela rasogolla*. Because, it was not soft like it is now. It was crude as a slab of earth. Later, Navin Chandra Das, who had started his career as an apprentice at Kali Indra shop, gave this hard sweet its present soft form. That is referred to as 'Sponge Rasogolla' in Kolkata.

The Columbus of Rasogolla!

The Bengalis, who are known for their love for sweets, have hailed Navin Chandra Das for giving a new form to the existing crude *rasogolla*. He has been hailed as the 'Columbus of *rasogolla*.'¹⁷ Because, he gave a new characteristic to the already prevalent *dela rasogolla* and *danadar rasogolla*. Then, according to another source of information, Braja Moyra, who was an ancestor of Dinu Mayara, an inhabitant of Sitanath Ghosh Street of Beniatola, Kolkata, had started a shop near Kolkata High Court and discovered how to prepare *rasogolla*. This has been described in Bhowmik's book. Therefore, many give credit to Braja Moyra as the pioneer of first good quality *rasogolla* in Kolkata.

However, it is known from descriptions on Navin Chandra Das that he had started his career as an apprentice at the Kali Indra Shop and went on to open a separate shop with Kali Indra at Bhaguali. Later on, he opened an independent sweet shop near Jorasanko as advised by his mother. Initially, though he prepared different varieties of *sandesh*, he gained fame for *rasogolla*.

It is said that he started preparing rasogolla during 1868. Since it was soft like sponge and had a rounded form, it was referred to as *sponge rasogolla*. To magnify its significance, Bhowmik has said—‘America was full of aboriginal tribes. Later, it was discovered by Columbus. Similarly, there was *dela rasogolla*; Navin Chandra Das gave it a new form and presented it to the world. That’s why people started calling him ‘Rasogollar Columbus / Baghbazarer Nabin Das (Columbus of rasogolla, Navin Das of Baghbazaar) out of love. However, it has come to knowledge that Gopal Moyra and others also prepared rasogolla in the manner of Navin Chandra.

Gopalgola, Jatingola and Bhabanigola

The Bengalis view that there are mentions of many other rasogollas in the history of sweets in Bengal apart from Navin Das’s rasogolla. Their ‘pages from past’ say, Bipradas Mukhopadhyay had first written about the preparation method of rasogolla in a book title *Mistanna Paka*.¹⁸ It has been mentioned in the *Oxford Companion to Sugar and Sweets*¹⁹ that the second edition of this book was published in 1906. According to it, Gopal Moyra had prepared a sweet similar to rasogolla in Vardhaman. Its name was *Gopalgola*. According to another magazine *Mistikatha*,²⁰ published by the West Bengal Sweets Traders’ Association, similar kind of sweets were prepared during the same period of time. Those were known as *Jatingola*, *Bhabanigola*, *Rasugola*.

To acknowledge Navin Chandra Das as the pioneer in making rasogolla seems unjustified from this perspective.

Chhena Bara: Chhena Jhilli

There is a story prevalent in Kolkata that *Chhena bada* is the ancestral form of rasogolla.

From the description of its recipe found in books on food in Bengal, it can be compared with *Chhenajhilli* of Nimapada or *Rasabali* of Kendrapada, Odisha. It is also a sweet like rasogolla. It is one of the items in the *chhapan bhog* (fifty-six items of food) at Lord Jagannath temple, Puri. There is no doubt about the fact that *jhilli* or *rasabali* was prevalent much before *Chhena-bara* of Kolkata.

So, if Chhena-bada of Bengal is an older form of rasogolla, the same variety of sweets such as chhena jhilli and Rasabali of Odisha are even much older forms of Rasogolla. In this context, it can be mentioned that there is a long tradition of preparing another sweet of same variety called *rasabara* which found in western Odisha. The *Purnachandra Odia Bhasakosa* confirms it as a sweet of Odisha.²¹

Rasakora: Rasagola

The sweetmeat called *Rasakora* was prevalent in Odisha for several centuries. In Odisha ‘kora’ usually refers to grated coconut mixed with thick sugar syrup and made into balls. The prevalence of this sweet is known from ancient Odia dictionaries. Christian missionary Reverend Amos Sutton has mentioned it in his Odia-English dictionary published in 1843. In his dictionary, *An Oriya and English Dictionary*,²² *rasakora* is explained as a kind of sweetmeat; savoury, liquefied.²³ This alludes to rasagola. Similarly, in William Brooks’ dictionary, *An Oriya and English dictionary* published in 1847, this has been explained as a sweet of a rounded shape.²⁴ Therefore rasakora may be said to be a synonym of rasagola. These two dictionaries were published much before the so-called invention of rasagola by Navin Chandra Das.

Guda or Gouda vs. the City of Sugar

Hariпада Bhowmik has said that since Bengal was famous for guda (jaggery), it is known as ‘Goudadesha’ (place of guda). But historically, Odisha was famous for sugar in India. The first sugar factory of Asia was established in 1824 in Aska, Odisha. However, Ulbe Bosma has written a research-based book *The Sugar Plantation in India and Indonesia: Industrial production, 1770-2010*.²⁵ Its page 83 has a passage which says, a man called John Binni, who belonged to the Binni family that lived in Madras since 1840, has established the sugar factory in Aska. It was named as ‘The Aska Sugar Works and Distillery Ltd.’ One of the shareholders of the factory was Fredrick James Vivien Minchin. After thirty years, he married an Odia woman and settled in Aska. He brought over modern machines from Germany and made the sugar factory so advanced that it gained unparalleled popularity in sugar trade in India.’

However, a slightly different version of the story says, Minichin had bought the factory in 1856 and gave it a new form. He had exported machines from Germany by a ship. The fifteenth century *Gangabansanucharita Champu*²⁶ mentions about the naval route. A Report prepared by Nabakrushna Chaudhury Centre for Development Studies, Bhubaneswar, has briefly mentioned this and has written about Fredrik Minchin and Sona Minchin in its seventh chapter titled ‘Transport and Communication’. It may be specially mentioned that at that time a bronze statue of Minchin Saheb, and another marble statue of his Odia wife, Suna (Sona Madam/Emily Sona Minchin) were established. Though the bronze statue of Fredrick Minchin was later stolen, the marble statue of Sona Minchin is preserved at the State Museum. Both the mementos of Fredrick James Vivian Minchin and

Emily Sona Minchin are still there at the Odisha State museum.

This episode is significant in rasagola context—during that time Aska sugar factory was popular all over India and abroad for its advanced sugar technology. It was the first sugar factory in Asia. Aska was known as the City of Sugar. This indicates that sugar was more easily available to Odias who prepared rasagola than people in Bengal. But the temples used a kind of sweetener distilled from jaggery through the use of purely country method. This sweetener was well-known as *nabata*. The Purnachandra Odia Bhasakosha says it as *kanda*, *nabata*, and *guda bikara*. In temple’s parlance, it is known as *khandasara*.²⁷

The Rasagola of Dandi Ramayana

Jaggery was the sweetener used in rasagola before the use of sugar. In this context, we have mentioned the existence of words such as *rasakora*, *chhena-bada* in the *Purnachandra Odia Bhasakosa*. But all these similar-sounding words don’t guarantee confirmation in favour of rasagola. The *Dandi Ramayana* offers confirmation in this regard. In Pundit Surjya Narayan Das’ Central Sahitya Akademi award-winning book *Odia Sahitya Itihaasa* (History of Odia Literature) Part I,²⁸ it is written that there is the mention of rasagola in Balaram Das’ *Dandi Ramayana*.

Another eminent researcher of Odia Literature, Bholanath Rout has also written that there is mention of the word *Rasagola* in *Dandi Ramayana* in his Ph.D. thesis titled ‘Dandi Ramayanare Odisha ra loka sanksruti’.²⁹

Another example is the book *Typical Selections from Odia Literature* edited by Bijay Chandra Majumdar and published by Calcutta University in 1921.³⁰ This had been published with

the financial assistance of King Biramitrodaya Singhdeo. In its first part, there is an excerpt from Balaram Das's *Ramayana* in the section on ancient Odia poets. This excerpt also contains the words: chhena, chhena products and rasagola.³¹ Its facsimile is available on World e-book library.³² Sir Ashutosh Mukherjee, the then Vice-chancellor of Calcutta University has written a foreword to it. There is a description of ancient Odia poets in the long introduction.³³ In the discussion on Balaram Das, his relationship with Sri Chaitanya has been indicated. It has been clearly stated that Balaram Das's time coincided with the time of gajapati kings, Purusottam Dev and Prataprudra Dev. Balaram Das had completed writing the *Ramayana* by the time he was thirty-two. It was the time of gajapati king Purusottam Dev (1467-1497). Hence by the time Sri Chaitanya came to Odisha, Balaram Das was already very old. This was half a century before Sri Chaitanya came to Odisha and before nearly 350 years of the so-called invention of modern rasogolla in 1868.

Calicut Melana vs. Cuttack Bali Jatra

It has been indicated from the earlier discussion that rasagola was prevalent in Odisha since fifteenth-sixteenth century. But then, a few recent evidence may also be provided in this discussion. Haripada Bhowmik has included a poem 'Rasogolla ra staba (Praises to rasogolla)' in his book. As indicated in the book, this poem written by Rakhil Das Adhikari in *amitrakshar* rhyme was first published in the magazine *Rasikata*, part I, on page 30 in 1896.³⁴ It is clear from this that Bhowmik has not found any other example relating to rasogolla in Bengali literature written earlier than that. But in Odia poetry, there is another informative and interesting poem. This poem is written by famous writer belonging to a royal dynasty, Damodar Pattanayak. In 1893,

December 14, he had written a poem titled, 'Bali Jatra' in the weekly *Indradhanu*. It was a first-hand account of Cuttack's famous Bali Jatra.³⁵ He has written:

The sweetmeat's shop glitters
It showcases laddoo, rasagola, barphi, jalpi
and tejapatra podapistaka.
It also has kanchagola, Sarapuli, puli
malapua, mohan bhoga and lalmohana.
How much I can narrate,
If one does not eat after seeing all this
My tongue already drools
The sweetmeat's wife, a skimmer in hand
fries puri and kachuri with care.

It clearly shows that a few poets of Kolkata (then Calcutta) might have been impressed by the taste of rasogolla and poems written on it, but by that time rasogolla was already a much-relished sweet in the huge fair, Bali Jatra. Again, the 'kanchagola' mentioned here is not name-centric like Kolkata's Jatin-gola, Gopalgola, Bhabani-gola; its name indicates its quality.

Rasogolla in Bengali Encyclopedia

In this context, another solid evidence is the *Bangla Biswakosa* by Nagendranath Basu (1866-1936). It is the first encyclopedia in Bengali. After a long arduous labour for twenty-seven years, Nagendranath Basu could publish 24 parts of it, the last part was published by him in 1911. In that he has said rasogolla as a 'desaja' (country) word. There is no explanation that it is a Bengali word or sweet invented in Bengal. Similarly, there is no mention that it is a Bengali word in the *Bongiya Sabdakosa* (Bengali Dictionary) edited by Haricharan Bandhopadhyaya and published by Sahitya Akademi.³⁶ The word rasogolla is also not included in another important dictionary *Bangla bhasar abhidan* (1998) published by Sishu sahitya sansad.³⁷

In this context, eminent historian as well as scholar on nineteenth century Odisha, Kailash Chandra Dash has raised a pertinent question in his research-based essay, 'Fresh Light on Rasogolla' as to why in a Bengali encyclopedia of nineteenth century 'rasogolla' has been described as a 'deshaja' (country word)? Why is 'rasogolla' not mentioned as an invention of Bengal? Is there any written evidence to establish that rasogolla was invented in Kolkata in 1868?³⁸

It is time Bengal answers all these questions.

The Hindi 'Rasogulla' of Nagendranath Basu

Nagendranath Basu was not only the compiler of *Bangla Biswakosa*, he was also the editor of the *Hindi Bishwakosa* included in the *Encyclopedia Indica*.³⁹ This Hindi encyclopedia published in 1919 has a word *rasogolla* and Nagendranath Basu has described it as a Hindi word.⁴⁰ This clearly indicates that Nagendranath Basu had doubts over the word *rasogolla* as a Bengali word and the fact that this sweet prepared with *chhena* was an invention of Bengal.

Odisha's Rasagola

There's no dearth of lore, memoirs and stories centering on *rasagola* in Odisha. But unlike in Bengal, literature on *rasagola* has not been compiled systematically in Odisha. Starting from *Sarala Mahabharata* to *Dandi Ramayana*, *Ambika Bilasa*, and *Bidagdha Chintamani*, Odishan food culture is amply described in all these books. In this context, especially notable is in *Purnachandra Odia Bhasakosa*, there is a line 'Sankalpara manda hela satya rasagola' under the entry, *rasagola*. In the description, it is mentioned 'Chintamani.'⁴¹ In the July issue of *Pourusha*, Tulasi Ojha, an eminent scholar, has written in an essay, 'Odishara loka sahityare

chhena rasagolara ullekha' (The mention of *chhena rasagola* in Odisha's Folk literature) that there is a great deal of similarity between *suklamanda* (delicacy prepared with steamed rice balls with *chhena* and grated coconut stuffing) and white *rasagola* (cottage cheese balls dropped in a light sugar syrup) in the traditional *brata* in Odisha, *Sudasha brata*.⁴² *Sudasha brata* is a worship offered to and fast observed by Odia women to appease goddess Lakshmi on a Thursday. According to traditional rules of *osha bratas*, it is customary to offer goddess Lakshmi balls of *chhena* mixed with *jaggery* on this day. According to Ojha, as *chhena-manda* and *chhena gula* offering are very dear to goddess Lakshmi, Lord Jagannath brings *rasagola* with him to appease an angry Lakshmi on the day he returns to his abode on the last day of the car festival.

However, there's no systematic research on *rasagola* in Odisha or on the prevalent tradition of *rasagola* as a ritual offering. The available information on this topic has not been compiled yet. Eminent playwright of Odisha, Gopal Chhotray has written a chapter titled 'Rasagola of Cuttack and Rasagola of Kolkata' in his memoir *Pathika*.⁴³ In this chapter, there is a comparative analysis between Odisha's *rasagola* and *rasogolla* of Kolkata,⁴⁴ and the superiority of *rasagola* of Odisha has been established.

Everybody in Odisha knows that Bhairaba Chandra Mohanty is an unforgettable personality in the history of Odishan sports. Gopal Chhotray describes: 'Once two couple from Kolkata came and became his guests. That day Bhairab babu told Gopal babu: 'they have come from Kolkata. Their *rasagola* is not only popular in Kolkata but outside the country as well. You live in Balu bazaar area—please advise me from which shop should we bring good quality sweets and offer them. Tell me, which sweets should we offer to them.'

Gopalbabu said, 'It is true that rasagola of Kolkata is very popular. But we have Banchha Sahu's shop at college square; rasagola, kshiramohana or rajabha of Rangia shop in Balu bazaar, and sponge rasagola of Govind Sahoo's shop near High court: I am sure your guests have never had a chance to relish such sweets. Let me make a list. You go and bring these sweets from Rangia's shop.'

Bhairaba babu followed his words. Later, when he met Gopal Chhotray, Bhairaba babu said in a relaxed manner: "you're absolutely right. They have profusely praised our sweets made with chhena, particularly rasagola and rajabhoga." After describing this in his memoir, Chhotray has concluded: "From his words I gathered they preferred our rasagola over rasagola of Kolkata."

Nirad C. Choudhury is an eminent Indian-born English writer. Once he had written an essay in the renowned English weekly *The Illustrated weekly of India* on Indian food.⁴⁵ He had also given the credit to Bengal for sweets made with chhena and milk like food expert, K T Achaya. Gopal Chhotray has referred to this essay and said—"pity, Odisha, the neighbouring state of Bengal, is famous as a centre for making sweets with chhena and milk products, especially the coastal areas like Cuttack, Puri and Balasore, why this is not mentioned in Nirad Choudhury's essay?"⁴⁶

Such biased opinions are not confined to Nirad C. Choudhury or south Indian food historian K.T. Achaya—many others have done this too. Nevertheless, Odisha is the origin of rasagola burns like an inextinguishable flame from under the debris of such misinformation. There are many Bengali, Indian and foreign food scholars who have defended for Odisha.

Then Odisha or Bengal—where was the origin of Rasagola? An episode relating to Madhu Sudan Das, the pride of Odisha, is significant in this context.

In 1951, a book titled 'Utkal Gouraba Madhusudan' was published by Utkal University. It was written by Naba Kishore Das.⁴⁷ At that time, he had a wish to write a biography of Madhu Sudan Das, but Madhu babu did not show any inclination.

After Madhu babu's death, he wrote the biography, *Utkal Gouraba Madhusudan*. In that he has indicated: "whatever is written in this book is based on archival papers etc. there's very little which is gathered from hearsay. The book has a foreword by Chintamani Acharya. In this book an episode from Madhu babu's life as a lawyer has been described. On its basis, Dash Benhur, the Odia writer, wrote a column, titled 'Mitharu Luna jaye' (From Sweets to Salt) in the daily *Sambad*.⁴⁸ Later, it has been included as a chapter in his fictionalized bio-novel of Madhusudan Das, *Pagadi Purusha*.⁴⁹ In that there is a description of a court case that Madhusudan Das had fought. The case was fought in 1901-02. There is a description of Madhu babu questioning a man of 'Madhu-baishya' (Sweet Confectioner) caste. The description is as follows:

"Madhusudan asked—'Brother, what's your name? I just forgot it.'

Witness—Barajananda Sahoo.

Madhusudan—'Sahu' means?

Witness—our caste is 'madhubaishya'.

Madhusudan: Now I understand you belong to the family of renowned sweet confectioner Kangali Sahu.

The witness looked at Madhusudan excitedly. Madhusudan knew this was the right

chance: ‘Look brother, you prepare sweets, rasagola, mohanbhoga since time immemorial and sweeten the mouth of people, that’s why Odias and Bengalis speak such sweet words; why don’t you utter a sweet word?’

The witness lowered his face. After that whatever Madhusudan asked him, he burst out all truths happily. The judge too seemed amused. Madhusudan won the case.”

This case was most probably in 1901-02, but the tradition of preparing rasagola in the ‘Madhu-baishya’ family goes back to his grandparents’ days. If that was calculated as 70-80 years, then rasagola was prepared by that family fifty years earlier than Navin Chandra Das.

Further, eminent journalist Subhash Chandra Pattnaik has indicated in a post on his web journal (ORISSAMATTERS.COM) on 31 July 2015, on the basis of several archival data, a family belonging to Bandal of Banki in Odisha has been preparing rasagola for seven generations. On the other hand, it is found that Navin Chandra Das’s family has been engaged in preparing rasagola for the last three generations only. It is gathered that the family in Banki had offered rasagola to the king and the king, impressed by the sweet, had granted them seven acres of levy-free land.

And then, it’s not that only writers and researchers of Odisha claim rasagola belongs to Odisha; many writers and researchers from Bengal also support this claim without hesitation.

A great evidence is found in the popular weekly *Bartamana*, issue April 2011.⁵⁰ There is an article by Samrat Nandi in this issue. In a section, ‘Ektu Janun, ektu bhabun’ (Know a little, Think a little), he has provided an interesting description:

“Rasogolla. As soon as one hears this word, one’s tongue drools. This sweet is regarded as an identity marker of Bengalis. And yet, no matter how strongly the Bengalis claim rasagola to be their own, one must feel surprised that its origin was in Odisha. It is a sweet prepared in Odisha for ages and ages. Even this sweet is offered to Lord Jagannath and Sri Lakshmi at Lord Jagannath temple, Puri. In the mid-nineteenth century, many Brahmin cooks came to Bengal from Odisha in search of work. Incidentally, many varieties of recipes, including rasagola, must have come to Bengal with them. Nonetheless, here rasagola was popularized by a sweet vendor called Navin Chandra Dash. After him his son KC Dash has managed the business. By his effort, rasagola got to be exported abroad.” This passage clearly indicates that rasagola became popular after it was brought from Odisha.

Another recent supporter of this view is a journalist from Bengal, Biswabijaya Mitra. On 6th July 2015, one of his articles was titled, ‘Who was the inventor of Rasagola?’⁵¹ In this article he has mentioned about the dispute between Odisha and Bengal over the origin of rasagola and gone on to say how it has been prevalent in Jagannath temple, Puri since a very long time. In addition, he has quoted another food researcher, Pritha Sen, who has researched on the food preferences of Bengalis—”In the mid-18th century, many cooks employed in large Bengali homes were Odias. It is possible they brought the rasagulla with them.”

On 24 August 2015, the New Indian Express had organized a literary festival in Bhubaneswar. In one of the sessions, the topic of discussion was, ‘Why was there so much trash in Indian food?’ In this Professor Puspesh Panth had taken part and repeated his opinion. In that festival, the renowned film-maker, Imtiaz Ali, had said since the quality of Odishan rasagola is far

superior to the Bengal rasagola, it could surely be originated in Odisha. In that festival in another session, the detective Bengali writer, Sovan Choudhury had made a humorous remark in this context. He said: Once the Bengalis were proud of Satyajit Ray and Rabindranath Tagore. But not it seems there have no one to be proud of, and that is why they seem to be saying to Odias, ‘Please don’t take away rasagola from us. You have temples of Puri and Konark to be proud of, what do we have to be proud of now?’”

In this context, Professor Utpal Roy Choudhury’s remark is mention worthy. In the first week of August 2011, he had been invited as a guest by a trust formed in memory of Bikalananda Kar, a prominent rasagola trader of Odisha. Dr. Roy Choudhury is a professor at the department of Food Technology and Bio-chemical Engineering, Jadavpur University. In that gathering he had said—Rasagola is offered as a food at Puri temple in Odisha since thirteenth century, for nearly seven hundred years. Reports on this meeting were published in the famous English daily *Pioneer* on 5th August, 2011 and other media.⁵² Besides, eminent Television journalist Alokanda Mukherjee, scholar Dipti Roy, food researcher, food specialist Charmin O’Brien, S.M Guni have opined that Odisha was the place of origin of rasagola.

Charmin O’Brien’s famous book, *The Penguin Food Guide to India* has one chapter title, ‘Odisha: Feeding the Divine’⁵³. He has written: “One food item that is the subject of dispute between the two states is the chhena based rasagulla... The most likely story is that the rasagulla came into Bengal from Odisha but was commercially produced and popularized in Calcutta.⁵⁴ Similarly, Shamsuddin Mohummden Gani was not only a director at the Tourism department under Government of India, but was

a former principal at Kolkata Institute of Hotel Management. In this, S M Gunni has placed chhena poda pitha, chhena jhilli and rasagola among the sweets prepared with milk products in an article in *Imaging Odisha*, two-volume coffee table books on Odishan history and culture.⁵⁵

The food offerings mentioned in the *Swattwalipi* of Lord Jagannath temple

Rasagola has been offered to appease goddess Lakshmi on the day of Niladri Bije for several centuries at Lord Jagannath temple, Puri. But many argue that the use of *rasagola* is not mentioned in *Sattwalipi* (*Record of Rites of, Lord Jagannath Temple, Puri*). But then, even if there is no mention of rasagola in particular, there is mention of ‘bhoga bidhi’ (manual for food offerings) in the *Sattwalipi*. Earlier, this ritual was celebrated on the twelfth day of full moon phase of the month Aashadh. Therefore, the procedure has been mentioned in the context of ‘Dwadasi-Niladri Bije’. In this, it is written “Bada Thakur and Subhadra are brought to the throne. While they were brought, at the Suasari temple, Pati Mohapatra offer worship to them. In Jagamohan the Holy Dieties are also offered worship.”⁵⁶

Similarly, it is written in the context of Lord Jagannath’s ‘Niladri Bije’: When the door opens, and Lord Jagannath arrives near the place where Lakshmi is already waiting, Bhitarchha Mohapatra Sevak unties the knot of the ritual of marriage. They are offered worship. After this, Lord Jagannath sits on his throne.”

The significance of this procedure is that when Balabhadra and Subhadra are offered different delicacies at this time, Lord Jagannath is offered rasagola. Though there is no specific mention of the food offering made here, it can be said without doubt that it is rasagola. Traditionally

Bhitarachha Mohapatra prepares the rasagola in a sattvik manner at his home, and offers that to Lakshmi on behalf of Lord Jagannath.

In the Bhitarachha practice code in *Sattwalipi*, this finds a particular mention.⁵⁷ Regarding the 'Bhitarachha seva' on the day of 'Niladri bje', it has been mentioned that 'this servitor offers light *manohi* at the meeting altar, makes light offering to garuda, while Lord Jagannath descends from the chariot and goes to sit on the jeweled throne. While the knot of the marriage to Rukmini is untied he is offered dahi pati, ghasa, bidia manohi and Bhog offering. Since only rasagola is offered by Bhitarachha Mohapatra for ages, even though it is not written specifically, it is 'rasagola.' There is no mention of any other food offering nor has any other sweet ever been seen to be offered.

Rasagola offering by Monasteries

Not only this, the mutts involved in Lord Jagannath's seva and worshipping such as Bada Odia mutt, Radhaballav mutt, Cuttaki mutt, Newla Das mutt and Radhashyam mutt make rasagola offering since the last hundred to three hundred years. In this context, eminent scholar on the tradition of 'Puri mutts', Bhaskar Mishra makes special mention of Raghav Das mutt. He had made an elaborate discussion on this in the journal *Pourusha*,⁵⁸. He says, 'This is the only mutt which brings rasagola to offer to Lord Jagannath. A servitor offers it to Lord Jagannath after the Rukmini marriage knot is untied on behalf of the mutt. This tradition is of about three hundred years.' An important piece of information regarding this is, while Bhowmik claims that the chhena offering was first made to Lord Jagannath after king Prataprudra Dev came under the influence of Sri Chaitanya, no such offering is made at Sri Chaitanya Goudiya mutt in Puri on that day. Similarly, at the time of *anasara* of Lord

Jagannath (when he's down with fever), Sri Chaitanya didn't get to have a glimpse of Lord Jagannath and went to have a glimpse of Sri Alarnath at the Alarnathpith nearby, but there is no practice of making rasagola offering there. The favourite offering is kshiri (little amount of boiled rice added to sweetened and condensed milk).⁵⁹ On the other hand, Bansidhar Goswami, the head of the Bada Odia mutt established by Jagannath Das in Baseli Sahi of Puri, says: According to the daily and annual procedure and manual of the mutt, rasagola is offered as *bhoga* at least more than three hundred years in the mutt."⁶⁰

The Evidence from *Madalapanji* and *Desha Khanja*

The question arises, while Anangabhima Dev introduced new food offerings at Lord Jagannath Temple, did rasagola find a place in it? In this regard, we can take the help of *Madalapanji*. In the hand-written manuscript of *Madalapanji* which is preserved in Odisha State Archives, there is the description regarding the food offering made during the reign of Anangabhima Dev—"In the morning offering, . . . the food will form a mountain . . . pancakes such as kakara, arisa, pili, apamala, ghola, badanadi, tipuri are decorated as trees, sara papudi, gotika, rasakora become like flowers. **Chhena manda**, ripe banana, baby coconut all this will be decorated as fruits. The servitor will offer these to Lord Jagannath."

In *Pourusha*, year 50, issue I, July 2016, Sunil Rath, a scholar, has made an elaborate discussion on this.⁶¹ In this issue, in another article, the Pratihari servitor of Puri temple, Purnachandra Gochhikara has discussed many ancillary procedures followed at the temple in this context. To provide milk and milk products, he has mentioned there are many procedures such as

Mahabhoi seva, dudhaghara seva, Baragotha Palei sevak seva and gauda nijoga seva.⁶²

In the book *Jagannath and the Gajapati Kings of Orissa*, edited by Dr. Gaganendra Nath Dash, eminent scholar of Odia literature and Jagannath *consciousness*, there is mention of food offerings of Lord Jagannath quoted from ancient pothis, 'Desha Khanja', 'Sevaka bhiana o Seva bibarana'. In this it has been mentioned that rasakora, Chhena laddoo, o chhena manda are mentioned in the morning offering, noon dhup, evening dhupa.⁶³ Later, all these bhogas are mentioned in the *Srimandira Swattwalipi*.⁶⁴ It may be said that all these are earlier form of rasagola. Rasagola is apparently *chhena laddoo or ball of cottage-cheese*. The only difference is balls of chhena are boiled in sugar syrup to prepare rasagola. Rasagola is boiled in sugar syrup whereas 'chhena manda' is prepared by steaming balls of boiled rice flour stuffed with chhena.

The Rasagola of Niladri Bijie

Rasagola has been traditionally used as a ritual offering on the last day of car festival at the time of Niladri Bijie (Lord Jagannath's return to his abode). Jagabandhu Padhi, eminent scholar on Jagannath cult, views the tradition to be at least six hundred years; others say this must be at least three hundred years.⁶⁵

In this context, we can illustrate this point with an example from a book by poet Lokanath Vidyadhara, who belonged to post seventeenth century. His book has been published under the series, Utkaliya Prachya Granthamala (ancient books of Odisha) by Directorate of Culture, Odisha in 1991. In this book, the first chapter is Mangala Charan (Obeisance to lords), and second chapter to twenty-fifth chapter describe different rituals of Lord Jagannath between Snana Yatra to Chandan Yatra. The last chapter depicts

the daily rituals at Lord Jagannath temple. The seventeenth chapter of this book describes Lord Jagannath's return to abode, known as the Niladri bijie.⁶⁶

According to customs, after Sri Balabhadra and goddess Subhadra enter the temple, the aides close the entrance door at goddess Lakshmi's order. As he cannot enter the temple, Lord Jagannath sends message through goddess Lakshmi's aides. After this, goddess Lakshmi tells her aides to open the door. According to 'Niladri Mahotsaba' after the aides and attendants tell her about Lord Jagannath's sweet words and humble requests, Lakshmi gives up her affected anger and orders them to open the door in an elated mood. Lokanath Vidyadhara describes the episode:

And then the aides go quickly and tell Lakshmi happily.

Lord Jagannath who had been away for nine days

Appear at the goddess's door, you hear!

We have closed the doors

Outside, lord is waiting.

And he is requesting me and you

How much I cannot say.

Hearing such nectar words

Goddess is elated and happy

She's never one hard-hearted

She is innocent, chaste and calm.

So unable to hold anger in her heart

She orders her aides

To open the doors

And let the Lord come inside.⁶⁷

According to the custom of Niladri Bijie, after this the servitors role-playing as aides go and open the doors and the lord walks into the temple. In front of the bhandara room, Lakshmi and Nayarana meet and the marriage-knot

(gainthala) is untied and at the time of this divine meeting, Lord Jagannath offers Rasagola to Lakshmi to appease her.

One of the important aspects of this 'gainthala' knot is on the eleventh day of the full moon phase in the month of Jyestha (lunar month corresponding approximately to 15 March-15 April), the wedding ceremony takes place after the abduction of Rukmini. Immediately after that Lord Jagannath joins the Snana yatra (bathing festival) and after the bath got down with fever. And once he recovers from fever, he gives a glimpse of his new vigour (nabajoubana) to devotees and goes out on a chariot accompanied by his brother and sister. That's why the wedding knot tied earlier had not been untied. That gets untied on the day of 'Niladri Bije', the day he returns to his abode. The year *nabakalebara* falls, there's one specialty, the knot is tied to the old wooden Brahman, but the knot is untied from the new form.

Why there is no particular mention of traditional rasagola offering in the manual, we find a clue to this question in a further description of Lokanath Vidyadhar's 'Niladri Mahostaba'. It has been described in this manner:

So the aides went hurriedly and opened the doors

To the lord.

The lord comes inside
and arrives at the entrance of bhandara.

Sister, here he meets Lakshmi

That moment is divine

And so I am not describing it here.

Those who have seen it know

The daughter of the ocean-god

Lakshmi knows this, he's her husband.⁶⁸

It means, this divine, intimate ritual can only be witnessed, it can be experienced, but it is not

describable. Only the devotees present there get to experience the divine feeling. Therefore, though traditionally rasagola is made as a food offering for centuries, there's hardly any literary work in Odia which mentions this. Bhitarchha Mohapatra, the servitor, prepares this offering at his house in a pure way. The prominent mutts too offer rasagola to Lord Jagannath on the chariot.

It is evident from all this that rasagola was popular in Odisha much before Navin Chandra Das prepared and popularized it in Bengal. Later, Kelu Behera of Pahala village situated on the outskirts of Bhubaneswar and Bikalananda Kar of Salepur played a key role in popularizing it. In memory of Kelu Behera, there is a huge rasagola market in Pahala, and there is a society called Kelu Behera Sweet Traders' Association. Like the huge business of rasagola by Navin Chandra Das's family and his son KC Das and Dhiman Das, Bikalananda Kar's son Prashant Kar has a huge business of rasagola, too.

The history of rasagola in Odisha is at least five hundred years, and so many varieties and innovativeness are found in this. In 2015, on the occasion of Niladri Bije in the *nabakalebara* year, there was an interesting incident following the celebration of Rasagola day. To the plain rasagola were added different flavours and colours: spinach, mint, papaya, carrot, basil, mango, pineapple, orange, jaggery, chocolate, saffron, cashew, two-in-one, lichi and coconut. All such varieties of rasagola of many hues created an attractive ambience.⁶⁹

It is not always possible to fix a specific date to a traditional ritual which started many centuries ago. From this perspective, though the specific time when rasagola was used on Niladri Bije, it can be said it was prevalent in Puri between

three hundred years to seven hundred years. The mention of rasagola in *Dandi Ramayana* shows it is prevalent in Odisha for at least five hundred years. **And the *Srimandira Swattwalipi* supports that it is offered on the day of Niladri Bije. This clearly proves that Odisha is the place of origin of Rasagola and it is the traditional ritual offering when Lord Jagannath returns to his abode.**

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Forests and Energy

Dr. Manas Ranjan Senapati

About 27% of the earth's surface or 36% of the earth's land surface are covered with forest. Forests account for 75% of the gross primary productivity of the Earth's biosphere, and contain 80% of the Earth's plant biomass. The total forest land includes closed canopy forests i.e. dense forests, open canopy forests i.e. less dense forests and deforested areas.

Forest is an important natural resource. It is most important natural habitat for wild life. It is also utilized by farmers for commercial and recreational purposes. Many herbivores find shelter and carnivores their prey in the forest. Besides this, forest plays most important role from commercial point of view. Forest based cottage industries, such as bee-keeping, bamboo mat and basket making provide small-scale industry to the tribal people. Sal is a most important source for timber industries. It also provides raw materials for pulp and plywood industry.

Green plants of the forest are food-producing organisms and are primary producers of the "food chain". These foods are stored in the form of fruits, nuts, seeds, nectar and wood. Therefore, forest serves as an energy reservoir, trapping energy from sunlight and storing it in the form of a biochemical product.

Forests provide a diversity of ecosystem services including converting carbon dioxide into oxygen and biomass, acting as a carbon sink, aiding in regulating climate, purifying water, mitigating natural hazards such as floods, and serving as a genetic reserve. Forests also serve as a source of lumber and as recreational areas. So removal of plants and trees would disturb the composition of natural air. An acre of forest absorbs four tonnes of carbonic acid gas and recycles eight tonnes of oxygen into environment.

The reverence of forest conservation and preservation has been honoured with due regards in our old scriptures of all religions the Vedas, Puranas and the Upanisads and the Ramayana and Mahabharata. But, ironically this is dismally a matter of pity that in today's world this asset is going to be driven to the verge of extinction globally, so to say heading towards death-knell. The axe and the gun had over the years been the only tools in the hands of mad civilized man to eke out living not only for his need but more so for greed. Still sad is the careless handling of cigarette bit which spells the doom of forestry business and destroy the wildlife housing in and around the forest. The present day's scenario, therefore, evokes us all to be forestry conscious to safeguard Mother Earth.

History has recorded that our religions, customs, traditions are interrelated in a kaleidoscopic fashion in a variety of ways, with the growth in population uncompromising with globe's latitudes and longitudes has further added fuel to fire in depleting tree cover coupled with the development activities, particularly in the picturesque resorts, has undercut the very basis. Trees are among primitive man's first deities. Not the last though, for even today in India, the Banana and peepal trees are worshipped. The **International Day of Forests** or **World Forestry Day** was established on the 21st day of March, by resolution of the United Nations General Assembly on November 28, 2012. Each year, various events celebrate and raise awareness of the importance of all types of forests, and trees outside forests, for the benefit of current and future generations. Countries are encouraged to undertake efforts to organize local, national, and international activities involving forests and trees, such as tree planting campaigns, on International Day of Forests. *Theme for World Forestry Day 2017 is "Forests & Energy". Alternative forms of energy have gained popularity as a way to address these concerns. For instance, bioenergy derived from biological materials such as wood, agricultural crops and wastes, or dung is used. If sustainably managed, bioenergy derived from plants can be considered renewable because new trees or other plants can replace those that have been*

converted to energy. Its net benefit in terms of climate change mitigation depends on the balance between carbon dioxide (CO₂) captured during plant growth and CO₂ released when producing, processing, transporting and burning the fuel.

Increasingly, agricultural crops such as oil palm, sugar cane, maize, rapeseed, soyabeans and wheat, are being used to produce liquid biofuels, mainly to power vehicles.

According to rules of Forest Department, 10 trees should be planted in exchange of cutting down one tree. Though, in last two decades only 1% trees have been planted. If the nation has to survive, the philosophy of life must be understood not only in words, ideas or achievements but in terms which would replant us firmly on the earth and under shady tree. Our forests, unlike any other natural wealth are renewable. Their protection and preservation is as important as our life is to us. These have been victimized by human threat. Let us, therefore, embrace this precious gift bestowed upon us by the ancestors and add to it by planting more and more trees.

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Translating Maxim Gorky's The Mother in Odia

Aditya Kumar Panda

Introduction:

Twentieth century literature has been deeply influenced by Russian Marxism and enriched by both the original writing and by translation. In 20th century Odia literature, it emerged in 30s and 40s. During this period, Communist Party was formed in Odisha, progressive literary trend started with the writings of Bhagabati Charan Panigrahi, Nabakrushna Choudhury and Ananta Patnaik and by many other writers. During this period, the influence of Maxim Gorky on Odia writers could be witnessed and his *The Mother* was translated into Odia in early seventies by Ananta Patnaik which was published by Friends Publishers. The Odia translation of *The Mother* by Ananta Patnaik and his translation strategies implicate the social realities in Russia and prompt the Odia readers to think, to question the established capitalistic class.

Discussion:

Maxim Gorky's *The Mother*, Foma Gordeyev, Three of Them were translated into Indian languages extensively in 60s and 70s, although the influence of Marxist thoughts ushered in the early 20th century in India. In Odisha, such influence could be traced in mid- 40s when a new progressive trend was started in Odisha. A group

of young Odia writers assembled to discuss about various philosophies in relation to history, society and literature. This assembly was known as the Naba Juga Sahitya Sansad (The New Age Literary Society) which was associated with the All India Progressive Writer's Meeting in Lucknow in 1936. Russian Marxist writers had a great influence on them. The emergence of such progressive tradition was concretized with the advent of a periodical, named, *Adhunika*. Popular progressive figures like Maxim Gorky, Jawaharlal Nehru were given importance in this periodical. It had also published an Odia translation of Nehru's writings. Maxim Gorky came to Odia literature concretely through the *Adhunika*. Nabakrushna Choudhury, Bhagabati Charan Panigrahi and Ananta Patnaik were the forerunners of the progressive literature in Odia. Bhagabati Charan Panigrahi also played a pivotal role in the establishment of Communist Party in Odisha in 1938. 40s to 70s was a period when Marxist ideas were getting grounded in Odia literature and Odia life. Anant Patnaik was a revolutionary Odia writer who was an active writer of progressive literature in Odia. Most of his writings depict the picture of downtrodden, struggling lives in Odisha with a voice to question the authority. He translated Maxim Gorky's *The Mother* in Odia

in early seventies. This translation was well-appreciated and popular for which he got the Soviet Land Nehru Award in 1965. As both the original writer and the translator were influenced by the Marxist ideas and wanted change in the society, the reason behind the original, *The Mother* and its Odia translation, *Maa* is same. Ananta Patnaik's translation of Gorky's *The Mother* reads like an original Odia novel. The translator had the same skopus as the original author had. Gorky's novel is based on the May Day demonstration of workers in Sormovo in 1902 and the trial of its workers. The question may come to a reader's mind regarding its relevance in Odisha as it got translated and published in Odia. The situation of working class has a universal appeal across the globe. They are exploited not only in Russia but also in other countries. Ananta Patnaik's translation informed the Odia readers about the struggling working class. As we know that, he is not only a translator but also a poet, an activist, he wanted to give confidence to the downtrodden exploited marginalized class, so that they would raise voice against the exploitation and question its established trends.

The translator has used many Odia colloquial expressions with a fluent style that gives the reader a smooth reading of the translation.

As for examples:

Paadatale pach pach kaadua, niduaa niduaa, sukhilaa khaaskhaasuaa galaare karkasiaa dakaadaki (pp.3)

Dengaa dengaa kaaliaa chimnigudaaka khaadaa khaadaa chhidaa hoithaae basti upare. (pp.3)

Paraspara uparaku kudipadanti, dharaadhari, maraamari, haataahaati

ladheire lahuluhaan hoijaanti sabu.....(pp.5)

Chirichaari jaai kutukutaa hoithaaye lugaapataagudika| nesi hoijaaithaaye kaadua, dhulire | aakhire aakhire baahaari padithaaye kalaashiraa sabu | (pp.5)

Aau emitikaa, thik emitikaa jeebana thilaa Michael Vlasovra | raagagaragara fanafaniaa muhan, baalabaaluaa deha, kaarakhaanaara mistrye se|(pp.7)

Odaaliaa menchi menchi aduaataduaa baalagudiku taara aaunsi aaunsi angulire khelaauthaae maa |(pp.16)

The translator is creative in his use of Odia adjectives in the translation.

As for examples: *pach pach kaadua, niduaa niduaa, khaaskhaasuaa, karkashiaa*

The translator has retained the Russian names in Odia which are there in the original novel viz. as for examples: Michael Vlasov, Pelagueya Nelovna, Pavel, Natasha, Andrey

The translator has used both domestication and foreignization strategies in the translation. The degree of domestication is more as he has only retained the Russian names and places in Odia. As the novel was set up in a particular socio-political situation, and the translator was to make his readers aware of the same with an effective style, he had to retain the names and places in Odia. The Odia translation could be considered as an activist literary piece, as the translator had to prompt an action by the oppressed marginalized class. It was a serious logical work to show the oppressed class that in Russia it is possible, why not in Odisha. He could have completely domesticated the work, but by domesticating it completely situated the work

somewhere it has not happened, it becomes an abstract metaphor that the translator does not want it to be.

Conclusion:

Translating Gorky's *The Mother* in Odia not only depicts the socio-political situation of Russia but also it signals the oppressed voices to voice against the exploitation. It does not lead the readers to an impossible utopia. It makes the marginalized class aware of their real situation. This translation makes Ananta Patnaik a revolutionary translator who wants a change and who wants to end up the oppression that has been there directly or indirectly by the ruling class and by the system established by them. Interestingly, there is another Odia version of Gorky's *The Mother* which was translated by Baisnab Charan Parida and published by Vidyapuri in 1998. It is a research-worthy area to explore by doing a comparative study of both the versions.

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Depicting Upanishads as the Secret of Life and the Universe

Santosh Kumar Nayak

Abstract:

This paper tries to throw light on the mysterious and the scientific aspects of the principal Upanishads in order to prove them as an absolute and concrete source of knowledge about the origin, evolution, structure and basic function of the universe and life. I have tried here to reveal the mystery beneath each and every page of the Upanishads. Eventually, care has been taken to reveal how they have tried to teach us actively as well as passively to learn and live the life. They have told and directed us to have values and ethics within us in our lives so as to feed the immortal soul for its healthy growth as per the prescription. And several other aspects of the Upanishads have been taken into account to discuss.

Key Words: *Bramha, Sanatan, Jurisprudence, physiology, matrix*

Upanishads are as evident as concrete source of absolute knowledge of the universe. At the very same time these are the sheer sources of our authentic *Sanatan* culture and original traditions that teach us the duty and beauty of life with an anchor of spirituality. How the spiritual life moves and moulds the other forms of life has dramatically been expressed and proved on the lap of the Upanishads.

We are human beings. Yes, of course, our nature (will) is the changing most thing in the universe. Under what circumstance and what condition what will be thought by us, could not be determined or decided. So, for a healthy, wealthy and a perfect life, we need certain guidance which is, to us, always useful. Upanishads deal with this delicate thing, that is,

our mind and conscience. This is our inner master, the supreme regulator of individual. That is because, actually, our mind shapes our life. Upanishads are the priceless pits full of intense experience of life and knowledge. We can rightly say that the Upanishads are the golden passage of Sanskrit literature. Life needs ethics to be enriched, nourished and filtered. Hence, this could be better told as the criticism of life. Upanishads also deal with life's delicate aspects such as the soul, the supreme soul, the regulatory power of the universe, our duty, the sheer virtue and vice of mankind. We find maximum pieces of Sanskrit literature embedded in the matrix of ethics. Says Dr. *Radhakrishnan*-

“Human nature is not altogether unchanging but it does remain sufficiently constant to

justify the study of ancient classics. The problem of human life and destiny have not been superseded by the striking achievements of science and technology. The solution offered, though conditioned in their modes of expression by their time and environment, have not been seriously affected by the march of scientific knowledge and criticism. The responsibility laid on man as a rational being, to integrate himself, to relate the present to the past and the future, to live in times as well as in eternity, has become acute and urgent. The Upanishads, though remote in time from us, are not remote in thought. They disclose the working of the primal impulses of the human soul which rise above the differences of race and of geographical position. At the core of all historical religions there are fundamental types of spiritual experiences though they are expressed with different degrees of clarity. The Upanishads illustrate and illuminate these primary experiences."¹

The thoughts that are embedded in the Upanishads are really very useful to the men of all ages, all lands and of all times. These are as true as today as ever. The Upanishads deal with several serious questions of and about life and answer them very tactfully too. Upanishads are the epitome of knowledge, in true sense. These hypothesize also about the "structure of the world"² and the origin, configuration and physiology of human being. Yes, we must distinguish between the message and mythology of the Upanishads. Yes, one who reads the Upanishads in its original Sanskrit version, can know and assimilate the poetic beauty of the same.

Upanishads have trade with very delicate issues of life and death. These have given a number

of concrete doctrines and ideas about the human existence and the origin of the universe as well. On the soul of human being the Upanishads have given their significant remarks. On *Bramha*, *Parambramha*, *Aatmaa*, *Paramaatma*, *Ethics*, *Duty*, *Love*, *Universe*, *Sins*, *Worship*, *Virtue*, *Rebirth*, *Ahimsa*, *Liberation*, *Death*, *Sacrifice*, *Life*, *Nature* and on many other things the Upanishads have remarked well. Basically we can say that the Upanishads have taught us the way of living, the concrete art of living in this earth. We can say, in other words, it is ethics, that makes us strong and meaningful and hence these precious books, the Upanishads, have taught us this thing rightly. *Upanishads* are the end points of the *Vedas* and hence they are told *Vedantas*. Says *Patrick Olivelle*, the Vedantas or the Upanishads keep the secret knowledges in them. They are mysterious in themselves .

"In the early vedic literature the term most commonly used for 'connection' is *bandhu*, a term derived from a verb meaning "to bind," "to connect." *Bandhu* commonly means a kin, but when one thing is said to be a *bandhu* of another, the meaning is that the former is connected to or is a counterpart of the latter. The earliest usage of the important term *upanisad* indicates that it, too, carried a similar meaning: *upanishad* means "connection" or "equivalence." In addition, the term implies hierarchy; the Upanisadic connections are hierarchically arranged, and the quest is to discover the reality that stands at the summit of this hierarchically inter-connected universe. It is, however, assumed that such connections are always hidden. We see the term used with this meaning in the Upanishads themselves, for example, at

CU 1.1.10 and 1.13.4. Because of the hidden nature of these connections, the term *upanishad* also came to mean a secret, especially secret knowledge or doctrine. It is probably as an extension of this meaning that the term came finally to be used with reference to entire texts containing such secret doctrines—that is, our Upanishads.”^{3,4}

Although ritual and cosmological speculations found and abound in the Upanishads, the focus of their, means the authors’ or the saints’ inquiry is the human being—the construction of his body, its vital powers and various faculties, the numerous cognitive processes, and the crucial core of a human being. It is, of course, the human being has always been a central concern of human thought of all time; that is way most probably the religious doctrines throughout the world tend to be anthropocentric.

“In ancient India, however, the human body was invested with unparalleled cosmological significance, and parts of the body were homologized with cosmic phenomena.”⁵

A couple of significant items, connected and organized systematically in this universe, are called Brahman and Atman. These two concepts have been played pivotal role in the development of later Indian philosophies and theologies and that have been subject to intense scrutiny by modern scholarship. Says Brereton, in his book These permit the Upanishads to create “an integrative vision by identifying a single, comprehensive and fundamental principle which shapes the world”.⁶ Both are arranged in their own way as occupying the summit of the hierarchically arranged and interconnected universe. By the way, the Upanishads not only

deal with these crucial and great issues of the universe but also with the acute and delicate issues of the life, death and its scopes and functions. These Upanishads and Vedas have taught us the highest truth of the world. Says Krishnananda-

“The Vedas, the Upanishads and the Bhagavad-Gita constitute a **trio** whose revelations may be regarded as the highest possible reaches ever achieved by mankind. The plumbing of the depths of the very nature of all life, which seems to have been the occupation of the ancient Vedic seers, is really an unparalleled adventure in the history of humankind. The Vedas are principally known as *Samhitas*, a body of invocations, prayers, supplications, attunements of spirit and a vision of things which beholds a uniform, unifying principle in the highest as well as the lowest, in what may be visible or what is not visible, what is related or what is not related to the human individual-physical natural or religious, or even the occupations of daily work day life—all these became the objects of attention of the great seers of the Vedas. That which cannot be known through ordinary means is supposed to be capable of being known through the Vedas. Hence the Veda is called *aloukika* or super-physical in its power of perception, while all our normal perceptions are physical and personal as well as social.”⁷

About the origin of this earth or this universe the Vedas have given certain postulates. This is the doctrine of the ‘*spotavada*’, i.e.,

“Something like a potentiality to manifest nebular dust, a kind of bang, sometimes called the big bang, at least from one angle of the vision of modern science. There are

many other doctrines of this split- the coming forth, the concretization of this great vibration.”⁸

The things or the doctrines are not argumentation or any theorization, these are the direct grasp by intense meditation. The writers of the Upanishads are the seers of the ultimate truth. They have felt and assimilated the highest truth by dint of their sheer meditation. Those experiences are absolutely undiluted as good as the meditations.

The Upanishads contain the philosophical zest of the Vedas and these are the end point of the Vedas and are therefore called Vedanta. Veda means knowledge, and anta means the end. In other words, proper understanding of the ultimate meaning and simplifying the themes and riddles of the Vedas is called Vedanta knowledge. Will Durant (1885-1981), American writer, historian, and a great philosopher said: “Upanishads are the oldest extant philosophy and psychology of our race; the surprisingly subtle and patient effort of man to understand the mind and the world.” We can have straight relations of the Upanishads to the pure branch of science as told and accepted by the great scientists. Even scientists like *Niels Bohr*, the atomic theorist (1885-1962), *Erwin Schrodinger* (1887-1961), *Nikola Tesla*, a great man and scientist of physics (1856-1943) and *Albert Einstein*, the ever great man and brain of the world (1879-1955) found the true meaning of Physics in Vedas and Upanishads. The founding fathers of Quantum Physics – *Niels Bohr*, *Erwin Schrodinger* & *Werner Karl Heisenberg* (1901-1976), were avid readers of Vedic literatures. They found that the theories and postulates they gave had already been given by the Vedas and Upanishads thousand years ago. While formulating their ground-breaking theories they

found their experiments to be consistent with the knowledge expounded in Vedas. They accepted these Upanishads and especially, to this Vedas as their master or guru. *Niels Bohr*, a physicist of Danish origin, said, “I go into the Upanishads to ask questions.” *Werner Karl Heisenberg*, a notable German theoretical physicist stated: “After the conversations about Indian philosophy, some of the ideas of Quantum Physics that had seemed so crazy suddenly made much more sense. Quantum theory will not look ridiculous to people who have read Vedanta.” There are more than two hundred or more texts whose number is increasing day by day which go under the title of Upanishads. However, only hundred and eight of these are considered authoritative and out of those only ten to thirteen are regarded as ancient and the principal Upanishads.

There are eighteen (18) principal Upanishads in Sanskrit. ***Mukhya Upanishads***, also known as **Principal Upanishads**, are the most ancient, widely studied Upanishads of Hinduism Composed between 800 BCE, these texts are connected to the Vedic tradition. While some early colonial era Indology listed 10 Upanishads as *Mukhya Upanishads*, most of the research scholars now consider the Principal Upanishads to be thirteen. They are as follows:

1. **Îûâ Upanishad, White Yajurveda**
2. **Kena Upanishad, Samaveda**
3. **Kamha Upanishad, Black Yajurveda**
4. **Pracna Upanishad, Atharvaveda**
5. **MuGaka Upanishad, Atharvaveda**
6. **MâGûkya Upanishad, Atharvaveda**
7. **Taittirîya Upanishad, Black Yajurveda**

8. **Aitareya Upanishad, Rigveda**
9. **Chândogyā Upanishad, Samaveda**
10. **Bhadâra Gyaka Upanishad, White Yajurveda**
11. **Shvetashvatara Upanishad**
12. **Kaushitaki Upanishad**
13. **Maitri Upanishad**

The first ten of the above Principal Upanishads were commented upon by the 8th century scholar Acharya *Shankara*. The adjective “*Mukhya*” means “principal”, “chief”, or “primary”. The *Mukhya* Upanishads are accepted as *sruti* by all Hindus, or the most important scriptures of Hinduism. By systematic study of these Upanishads, we can have the knowledge that will help us to discover our true self and thus we can realize the real ambition and ultimate goal of life, the crucial expedition of the soul. Today, the entire world has realized the universality of the messages contained in the ancient pages of these sacred texts of India. Here, hence, we can focus on the message of Upanishads with reference to the-

- Relevance of Upanishads in modern day life
- Relevance of Upanishads in the field of education
- Messages in legal system, business and governance
- Science in Upanishads
- Life Sciences in Upanishads
- Guidelines for political system
- Nature of World according to Upanishads
- Nature of Liberation according to Upanishads

- Nescience according to Upanishads
- Creation according to Upanishads in the light of Big Bang Theory
- Consciousness in Upanishads
- Upanishads – Karma Mimamsa vs. Brahma Mimamsa
- Upanishads are explained by great acharyas like *Shankara*, *Ramanuja*, and *Madhwa* and Various other disciplines like Psychology, Astrology, Ecology, Music, Management could also be discussed in the light of Upanishads.
- Ecology in Upanishads (importance of ecology what told there in the Upanishads.)
- Astrology in Upanishads (astrology in our day to day life, its functions, scopes and effects.)
- Human Psychology (both individual and collective as well as the modern psychology) in Upanishads
- Upanishads and Jurisprudence
- Upanishads and Music (the role of music in our modern day to day life)
- Upanishads and Management (importance of management in our life and role and scope of this significant discipline with respect to the so called time.)

Upanishads have taken their origins from different Vedas. Hence, many scholars have classified or distinguished them with respect to the Vedas while other have done this with reference to time, nature and other things. Prof. *M. A. Hegde* classifies the Upanishads in various ways: for instance based on the Vedas ...

- Aitareya Upanishad has its origin from the Rig Veda;
- Chandogya Upanishad and Kena Upanishad have their origin from the Sama Veda;
- Isopanishad and Brihadaranyaka Upanishad are parts of the Shukla Yajur Veda;
- Kathopanishad, Taittiriya Upanishad and Shvetasvatara Upanishad from Krishna Yajur Veda;
- Prashna Upanishad, Mundaka Upanishad, Mandukya Upanishad belong to Atharva Veda.

They can also be classified as *Shaiva Upanishads*, *Shakta Upanishads*, *Vaishnava Upanishads* and so on. The professors and researchers have presented these various classifications and their expert opinions. Other aspects that deal with Upanishads could also be mentioned here in this light. With this, we can conclude that the Upanishads have concealed the secrets of the vast universe and of life too. About the existence, evolution and future also the Upanishads have significant and mysterious information in them. We just have to reveal them only and, in true sense, it is the scholarly responsibility of the whole world.

- Mahakavyas in Upanishads
- Stories in Upanishads
- Upasana in Upanishads
- Poetry of Upanishads
- Subhasitas in Upanishads
- Role of Guru in Upanishads
- Aum in Upanishads
- Yoga and Upanishads

- Law and Legal Logic in Upanishads
- Women in Upanishads
- Panchekarana in the light of Upanishads

Prof. Hare Krishna Satapathy, Vice-Chancellor, Rashtriya Sanskrit Vidyapeetha, Tirupati says, “We require the message of the Vedas and Upanishads in order to form a knowledge-based society. Once the message of these sacred texts is promoted and propagated, we are sure that we can have an atmosphere which will be filled with the mutual coexistence and universal brotherhood.”

We can have a short indication towards the *Vidyas* or the knowledge concerned with the principal Upanishads here. Isa Upanishad teaches us about the vidya or the knowledge of meditation on the almighty God. It also teaches the *Vidya-avidya Upashana*, i.e, meditation on knowledge and Karma(duty). It has another aspect that tells the concept of god (Ishwara) and *Hiranyagarbhaka*. Similarly the *Kena-Upanishad* teaches us about the *Nirguna Bramha-Vidya*, that is the Meditation on the Attributeless *Bramha*. It also teaches us the meditation on with attributes, *Adesa Vidya*(meditation on the Bramha with the help of analogy) and the *Tdvanam Vidya* along with. The *Katha- Upanishad* deals with very important aspect of life and the universe. It teaches us the knowledge of self. It teaches us the meditation of one’s own self. *Nachiketa Upaakhyaana* teaches us very important lessons on life and death. It trades with the meditation on the Supreme Person, acme of Perfection. This teaches us about the meditation on the Purusha of the size of the thumb (*Angushth Mantra Vidya*), the *Atma* in the city of Eleven gates(*Ekadasha-dvara-puri-vidya*) lesson on the effulgence. This

Upanishad sketches a beautiful logical figure of the Bramha as a sacred *Peepal* Tree. It give immense knowledge on the Bramha as Existing. The *Prashna Upanishad* teaches us about the lower *Bramha* and the supreme *Bramha*. It teaches the mystery of “*Pranava*” or “*Aum*”. It teaches us the meditation related to the entity with sixteen limbs. *Mundaka Upanishad* also teaches us about the lower *Bramha* and the transcendental *Bramha*. This deals with a very significant subject, and that is the meditation on the lord in the form of the manifested macrocosm. This is called the *Virat- Vidya*. This says very mysterious thing. That is the *Dvaa-Suparnaa Vidya*. The knowledge of the two golden birds, one is the soul and the other is the Supreme Soul. The *Atma-Paramatma Tatwa* is well explained here. This is one of the important most Upanishads in deed. *Mandukya Upanishad* is the smallest Upanishad of all. But it is not less important than any other Upanishad. Sage *Manduka* has told this Upanishad. This Upanishad says that this soul is the Supreme Soul, this is the supreme power (*Ayamaatmaa Bramha*). This also says about the four steps of a soul. The four stages of human mind or the four stages of the soul is well explained here. Similarly, the *Taitiriyi Upanishad* deals with several great aspects or vidyas, such as- *Maha-Samhita-Vidya* (Meditation on great conjunctions), *Vyahiriti- Vidya*, *Pankata-vidya* (on the five membered group), meditation on Truth-Knowledge-Eternity, *Pancha Kosha-Vidya* (Meditation on the five sheaths), Meditation on the Bliss-sheath (*Anandamaya-Vidya*), Meditation on the Unmanifested (*Asad-Vidya*), Meditation on the food and food-eater (*Annam aanada Vidya*), meditation on the Safety (*Kshemadi- Vidyas*). The conversations of *Bhargavi* and *Varuni* is very meaningful. Similarly, the *Aitareya Upanishad* was written by the sage

Aitareya. It teaches us about the meditation practised by *Vaamadeva*, and about the Consciousness of *Bramha*, which is very significant aspect of this Upanishad. The *Chhandogya Upanishad*, like these, has trade with the mystery of the *Udgitha* or *aum*. This *Udgitha-Vidya* is discussed here with great emphasis. Then it emphasizes and rather teaches us the art of meditation and meditation on the Vital Force, Syllables of *Stobha*, meditation on the Supreme as honey, as Sacrifice, meditation on mind and Ether, on the Sun, on the All-absorbent, meditation taught to *Satyakaama*, meditation by the great sage *Saandilya*, meditation practised by *Upakosala*, meditation on the Eye and the Indweller in the Sun, meditation on the Cosmic person (*Visvanara-Vidya*), on the Existence absolute, on the small-heart-space (*Dahara-Vidya*), on the supreme plentitude (*Bhumaa-Vidya*) and the Supreme person (*Uttana-Purusha- Vidya*) etc. This particular Upanishad gives birth to a great sentence and that is “Thou art That” (*Tat-tvam-asi*). This is a very big Upanishad and is musical by nature. It is very meaningful and as informative as poetic. The biggest Upanishad of all is *Brihadaranyaka Upanishad*. It tells us the three kinds of food and determines the natures of animals and human beings. It also deals with the same “*Udgitha*”. It explains the theory of “I am the Bramha”. It has taught us the “*Neti-Neti Vidya*” (i.e, Not this, Not this). It gives us immense knowledge on illness, *Bramha*. It teaches about the light of lights. *Satya Bramha Vidya*, *Hridaya Vidya* and *Purna-Vidya* (The meditation on the whole or the infinite) are the other important aspects or meditations that it deals with. Likewise the *Kaushitaki Upanishad* and *Svetasvetara Upanishad* deal with several other aspects of the life and universe too like the *Bramha*, meditation on the glory of the Supreme,

on the transcendental *Bramha*, on the In-dwelling Atman and the Universe as *Bramha* etcetera. Every Upanishad is here connected with each one by means of theme or style or any other aspect.

We can see the principal Upanishads, which are connected one another by means of the structures like the *Plasmodesmata* in plant cells. But surely these are unseen and could be felt only if one reads digests them thoroughly. We ruminate the essence and the do's and don'ts of life by ruminating the words and hymns of the Upanishads.

By the way, Upanishads are filled up with immense knowledge and embedded in the ethical matrix. The Upanishads are really the essence of the hour as these bear the true values and ethics. Hence, it could be told without any doubt, that the Upanishads are not only the need of this hour but of all time.

Notes :

01. Radhakrishnan, Dr. S.- '*Preface*' - **The Principal Upanishads** - Sixteenth Impression- 2006- New Delhi, India: Harper Collins Publishers, pg. 05.
02. *Ibid*- pg. 05.
03. Olivelle, Patrick,(ed./ trans.), **The early Upanishads : The text and Translation**- 1998- OUP, Oxford, Pg. 24.
04. On this meaning of *Upanishad*, see Renou 1946; Thieme 1968a, 83-87, and Falk 1986b. Gren-Eklund (1984, 117) states that the term "denotes the fact of two things being placed in a relation to each other." In the light of these studies, the older view (Deussen 1966 [1906], 13) that the term derives from "sitting near" a teacher and refers to a group of disciples at the feet of a teacher imbibing esoteric knowledge is clearly untenable. The term comes to mean also a secret doctrine or rite: see Bodewitz 1986b,438, n. 4.
05. Olivelle, Patrick, **Op. Cit.** - Pg. 22.
06. Brereton, J.1990. "**The Upanishads.**" In *Approaches to the Asian Classics*, ed. W. T. de Bary and I. Bloom, pp. 115-35. New York: Columbia University Press.Pg.118.
07. Swami Krishnananda – '*Vedic Vision*' - **The Vision of Life**- First Edition- 2005- Uttaranchal, Himalayas, India: The Divine Life Society, pg. 85.
08. *Ibid*- pg. 87.

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Bhubaneswar : The Paramount Centre of Effective Tantrism

Dr. Balaram Panda

Odisha, the ancient Uddiyan had occupied a prominent place in the field of Tantras all over India. The king Indravuti and his sister Laxmikara, Niteidhovani and Piteisauruni were playing the vital role in practising the functional *tantra* in Odisha. Therefore gradually owing to the popularity of *tantra*, a number of tantric centres had made its existence in various parts of Odisha, among which, Bhubaneswar was really the centre of effective tantrism.

Bhubaneswar is known as Ekamrakshetra in several Sanskrit texts like. Ekamrapurana, Svarnadri Mahodaya, Kapila Samhita, Ekamrachandrika and Tirtha Cintamani of Vachaspati Mishra. It is a very secret place of Lord Siva and its other name is Krutibasakshetra.¹ It is also mentioned as a Sakta tantric Peetha in *namostottarasata* and Brahmanilatantra which indicate the prevalence of tantric cult at Bhubaneswar in the ancient ages. Moreover relics of tantric cult are profusely found in and around Bhubaneswar in their various stages of preservation, which also indicate the popularity of this cult in olden days.

LINGARAJ

Lord Lingaraj Saiva Peetha is also a great tantric Peetha of Odisha, because here the face

of Linga has been situated to western and this western faced Linga has also been seen in tantric pose, which has described in Tantra Shastra. The worship of Lord Lingaraj is absolutely doing with tantric method and its *mantras* are also tantric *mantras* viz. Om Hrim Hroom Sankara Narayanaya Namah Haroom Hrim Om.

A large number of deities have been surrounded to the temple Lingaraj, those who are identified as tantric deities. Like Ganesh who is two armed, north faced and situated lefthand side of the temple. Kapali Peetha and Parasurameswar temple also worth seeing. In the south parts of the temple Goddess named Dakshina Kali, Who is worshipped as Vairava. The Presiding deity of Ekamra named Bhubaneswari, Whose worship is same with Lord Lingaraj. She is the most popular tantric goddess of Bhubaneswar.

On the other hand the outside of the Lingaraj temple a large number of Peethas have been found like an incarnation of Lord Siva, which are known (Astamurtti) Astacandi, Astatirtha and Astasambhu; these are given below :

Astamurtti :- Ganesh, Devi, Skanda (Karttikeya), Brusabha, Ganachakra, Sabitri, Kalpabruksha and God (deva) (mainly Lingaraj).

Asta Tirtha – Bindusagara, Papanasini, Gangayamuna, Kotitirthah, Brahmesvara, Meghesvara, Alabukesvara and Ramesvara.

Astasambhu : - Rudresvara, Isanesvara, Vaidyanatha, Murtesvara, Sukhamesvara, Uttamesvara, Uttaresvara and Kedaresvara.

Astacandi :- Who are the most popular tantric Goddesses of Bhubaneswar Surrounding Bindu Sarovara (Bindu tank) named Sukapola, (Kapalidevi), Ramayani, (West) Mohini and Bindhyabasini, (Daksina) Uttarayani (North) Dvarabasini and Ambika (East). Siva Gauri are also situated in Sidhasram.²

The influence and evolution of Sakti worship in Bhubaneswar can be studied from the sculptures of the various temples. The most notable group of sculptures that of Saptamatruka which are represented in the temples of Bhubaneswar from the early period. The temple of Vaital or Kapalini which was built in 8th century A.D. contains on its inner wall.

Several tantric sculptures, the ruling deity being a terrific Camunda. Dr. K.C. Panigrahi³ thinks that it is during this time of the Sakti worship made its first appearance in Bhubaneswar, as no other temple preceding it has any image of Sakti cult as the presiding deity. According to him the Vaital is derived from the word Vetala or spirit who are invoked by the Tantrikas and Kapalikas to attain Siddhi.

All these indicate the popularity of Saivism and Saktism in Bhubaneswar and their interrelationship in the past ages. According to Dr. K.C. Panigrahi⁴ the puzzling erotic sculptures on the temple walls are partly due to the influence of the Tantrikas and Kapalikas who profess curious philosophies about sex. From all these tantric descriptions we confirmed Bhubaneswar is a great tantric centre of Odisha.

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Vide – Odishara Tantra Samskruti PP. //3
2. Tatrastau candika Santi Mahapapavinasakah / Hradasya Pascima tate sukapola Ramayani // Mohini Bindyaga Caiva Daksina tata masrite / Purvatate Samasritya Cambika Dvaravasini // Uttaratatamasritya Varttate hyuttaresvari / Siddharanya Samasritya Gauripapa vinasini // Vide – Odishara Tantra Samskruti, PP. 125 .
3. K.C. Panigrahi “Archaeological remains at Bhubaneswar” PP 22,233
4. The Ramayani and Daksinacandi worshipped in two modern temples are two old deities of Mahisamardini.

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English Studies Amidst Cultural Globalisation : New Perspectives

Dasharathi Satapathy

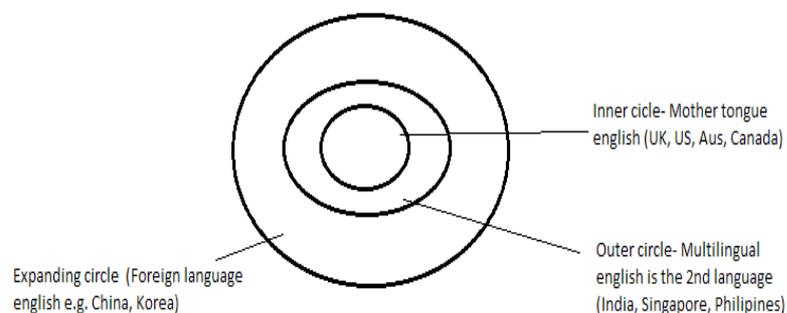
In a world of ever expanding connectivity, communication, transmigration, exchange and interdependence globalisation is an undeniable reality, so much so that, it could not be an exaggeration to call the world, a global village. Giddens(1990) defines globalisation as the “*Intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many a miles away and vice-versa*”. English has emerged as *lingua franca* for global transaction and communication, rightly earning itself the reputation of international language. It is the most widely used, taught, read and spoken language across the globe. Crystal(2003) remarks, “*English as the most widely taught foreign language in over 100 countries. It has become the currency of global market, world cinema, transnational corporation and global literature*”.

Kachru(1989) represents status of English in the world through concentric circles.

Graddol (1997) observes’ “there is a trend towards increased use of English among the

citizens of the expanding circle (e.g. China) leading to convergence of the expanding circle with other the outer circle. That is to English is rapidly becoming the second language of many countries”.

Various reasons can be attributed to increased interest in English studies. In the age of internationalisation of manpower, open trade and services “English” has become a viable technical skill essential to become competitive in global



economy. The proliferation of trans-national corporation, tourism and hotel industries have fuelled the demand among non-native speakers to learn English. English is the most prominent language of the web today acting as a bridge between nations, cultures, languages and geographies. Dominance of native English speaking nations in economic and political affairs of the globe and growth of international

organisation has made it an imperative working language. Globalisation, as its popular usage suggests, is not limited to economic sphere alone. Another visible product of globalisation is, globalisation of values, ideologies, world views and issues e.g. environment destruction, clandestine immigration, terrorism, drugs trafficking, El Nino. In an interdependent world and transnational problem scenario, issues and values have become “global commons”.

The impact of cultural globalisation in English studies is well evident in its language, literature, composition, methodologies, profession and practices. There is invaluable enrichment of literature with broadening base of authors, audiences, genres and discourses about diverse physical and social worlds, in different geographical settings. World literature is making way into English literature traditionally dominated by British and American literature. Commonwealth literature, Latin- American literature, Caribbean literature have made their mark in global stage. Newer themes like life of an immigrant in a foreign land, racism in modern world, life is a newly independent third world country, poverty, deprivation and discrimination in sub-Saharan Africa have resounded themselves through modern English literature. The varied socio-cultural context, value systems, ideologies and frames of reference have been represented through these writings. Non-print literature through the medium of motion pictures have also had the effect of representation of diversity of socio-cultural worlds and have resulted in cross-cultural interaction, collaboration and exchange further enriching its knowledge base.

Impact of cultural globalisation is also seen on the forms and usage of English language. There is a gradual, yet visible divergence from a single standard English. The “International English/global English” is more flexible, accommodative

and diverse in vocabulary, grammar, forms and usage. There is a visible decline in formal teaching, learning of standard grammar and more focus on faster, clear and effective communications skills.

English studies have become professional with short duration courses for specialised purposes e.g. hospitality. Newer methodologies like computer mediated teaching, learning special certificate courses, network based language teaching through web based technologies like wikis, blogs, podcasts, videocasts have helped to bridge the content barrier between native, tutors and learners and their non native counterparts. ELT has evolved as a flourishing service industry. Pennycook observes’ “English to have become a commodity in modern world”. Various global organisations facilitate language learning for non-native speakers e.g. British council, teaching of English as second language (TESL). Various English competency certifications like ILETS and TOEFL have also made their mark.

Globalisation has had positive impact on English studies. It has widened the knowledge base and facilitated cross-cultural exchanges in one hand. This has led to circulation across the globe of critical and transformative ideas of the feminism, liberation, environmentalism, etc. Also, global literature has contributed a lot towards acknowledgement, respect and celebration of diversity bringing in more tolerance and respect for rights of other individuals and groups. It has rescued many cultures, by empowering them with representation before global audience. Inter cultural awareness, sensitisation and tolerance towards diversity are valuable contributions of English studies in the stabilised world.

However, cultural globalisation has also posed many serious threats to English studies as well. Goals of English teaching and learning reflect,

proficiency levels of native speakers as is evident from the text books, design of curriculum and parameters of assessment in proficiency tests. (Firth & Wagner). Many observers claim that there is trend towards standardisation and homogenisation of world views, ideologies when transmitted through the medium of English language the votaries of anti globalisation also exhort that English as a medium of instruction or expression is inappropriate for diverse linguistic and cultural settings, contesting ideologies and frames of reference, socio-cultural context. It most often may not incorporate values, tradition, social habits, historical narratives and perspective of a non-native English speaking culture. It is still believed to be largely “ethnocentric” with little applied value in socio-cultural contexts where it is used. Many critiques also point out a phenomenon of “language death” within native English speaking culture itself both due to influence from across the globe and gradual informalisation and divergence from standard English among native speakers. David Graddol in “the future of English” remarks that future of English as a global language is unpredictable. There is a possibility that current global wave of English may lose momentum and a new global language may emerge in the next century. He believes that English as a global language is here for historical reasons and contemporary dominance in world affairs, which is liable to change in future.

The proponents of “anti-globalisation of English” hold it as a language of imperialism which is asserted and promoted for political and economic purposes. They claim that it has acquired “hegemonic” status of the superior language while it has contributed a little to the cultural empowerment of other languages and cultures. It has reproduced the structural and cultural inequalities between English and other mother tongues (Pennycook). The net result they

believe is, loss of identity, values and symbols associated with native culture, best experienced through mother tongue as a medium of instruction and communication. Language then is reduced to a makeable commodity lacking reflexivity and identity, critical for the sustenance and propagation of culture.

One of the limitations to the success of global English studies is the level of resource base, technology penetration and digital literacy available with the community of teachers and learners.

India with its colonial past has a large multilingual population of non-native English speakers. Currently, she enjoys a demographic dividend of skilled manpower. She has a flourishing IT, ITes industry, hospitality and tourism industries. She is also a key player in regional and international institutions with increasing demand for skilled manpower across the world and ageing Japan and Europe, India is best placed to leverage opportunities created through globalisation of English.

Academicians and literacy educators have definite role to play in the globalised world, to counter the aforementioned fallacies. English teaching and learning has to move beyond traditional, local standard English grammar based method to more critical and decentralised learning. Meta-awareness based socio-cultural methods should be adopted, with flexibility of forms and usage making it more native than foreign, more applied than theoretical. Newer perspective and emerging global issues related to human rights, global peace and sustainable development be included in English studies to make it “truly global”.

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Gatanatha Temple at Badakhalgaon : A Study on Art and Architecture

Dr. Ratnakar Mohapatra

Introduction

The temple of Gatanatha is one of the Shaiva shrines of the Prachi Valley in Odisha. It is located at the end of village Badakhalgaon in the Kantapara Block of the Cuttack district. This temple is situated about 6 KM from Adaspur and 4 KM from the Prachi river.¹ The temple has been renovated in 1970's by the efforts of villagers. The temple consists of two structures such as *vimana* and *jagamohana*. It is built in both sand stones and laterite blocks. Although the architectural pattern of the temple is not so important like other notable temples of Odisha, still the temple preserves good sculptures of the late medieval period. Architectural features of the *vimana* indicate that the temple is not older than 500 years. This temple faces to west. The temple has not been dealt by the earlier art historians as yet. Really, it is completely a new temple for the



scholarly work. Hence, a modest attempt has been made in this article to highlight the detailed art and architecture of the temple of Gatanatha.

Art and Architecture of the Temple

A. *Vimana*

The *vimana* of the temple is a *pancharathapidhadeula* and its height is about 20 feet from the surface of the temple complex. It has four fold vertical parts such as *pistha*, *bada*, *gandi* and *mastaka*. The *pistha* is buried under the earth. The *bada* of the *vimana* is *panchanga*

type i.e. having five component parts viz, *p a b h a g a*, *t a l a j a n g h a*, *bandhana*, upper *jangha* and *baranda*. All the component parts of the *bada* are devoid of decorative elements.

The central niches of the three sides of the *bada* of the *vimana* are housed with the *parsvadevata* images of Devi Parvati, Ganesha and Kartikeya. Devi Parvati is the

parsvadevata of the northern side. The four armed image of Devi Parvati is carved in standing posture on the double petalled lotus pedestal. She holds a *nagapasa* in upper right hand, rosary in lower right hand, stalk of the lotus in lower left hand and the upper left hand is broken. The local tradition says that the image Parvati was broken by Kalapahara in the second half of the 16th century A.D. The backside of the head of Devi Parvati is carved with trefoil arch crowned by the *kirtimukha* motif. Diminutive female figure is depicted on either side of the arch. *Apsara* figure holding garland is carved on both side top corners of the slab. The image Parvati is made of chlorite stone. The slab of Devi Parvati is about 2 feet in height. The iconography of the Parvati image suggests the features of the Odishan classical art of the late medieval period. Kartikeya is the *parsvadevata* of the eastern side. The four armed image of Kartikeya is carved in standing posture on the double petalled lotus pedestal. The upper right hand is broken from the elbow portion, the lower right hand is feeding the peacock, the upper left hand is broken from the wrist and the lower left hand lies on the rooster-cock. The figure of Devasena is depicted lifting the legs of the rooster cock. Peacock, the conventional mount of the deity is found carved on the right of the pedestal. A diminutive figure holding staff is carved in standing posture near the peacock on the pedestal. The backside of the head of deity is decorated with trefoil arch; *makara* head at the base and the *kirtimukha* motif at the apex.



Apsara figures holding garlands and blowing conch are carved on both side top corners of the slab. The image Kartikeya is made of chlorite stone. The slab of deity measures 1 foot 6 inches in width and 2 feet 6 inches in height respectively. Ganesha is the *parsvadevata* of the southern side. The four armed image of Ganesha is carved in standing posture on the double petalled lotus pedestal. He holds a pot of *ladus* in upper left hand, rosary in lower right hand, *parasu* in lower left hand and the upper right hand is broken from the elbow portion. Diminutive human figure holding jackfruit is carved on both sides of the slab. The backside of the head of deity is decorated with *prabhamandala*. *Apsara* figure holding garland is carved on both side top corners of the slab. The image Ganesha is made of chlorite stone. The slab of deity measures 1 foot 6 inches in width and 2 feet 6 inches in height respectively. All the side deities are housed in the *pidhamundi* niches. Stylistically, these side deities may be assignable to the late medieval period.

The *gandi* of the *vimana* is a pyramidal super structure and it consists of three flat shaped *pidhas*. Each *pidha* is decorated with *tankus* in all sides. The *rahapaga* of the *gandi* on the western side is adorned with *pidhamastaka* design. Other parts of the *gandi* are bereft of sculptural elements. *Deula Charini* figures and *dopiccha* lions are completely absent in their respective places above the *gandi*.

The *mastaka* of the *vimana* consists of *beki*, *ghanta*, above which there is another *beki*, *amalakasila*, *khapuri*, *kalasa*, *ayudha* (trident) and *dhvaja*.

The sanctum preserves the *Shaktipitha* as the presiding deity of the temple. Here the *Shivalinga* is not appearing in the *Shaktipitha*. According to the temple priest, the *Shivalinga* is about 3 feet below the *Shaktipitha*. A large hole (*gata*) is found in the *Shaktipitha* of the sanctum. Hence, the presiding deity is named as Gatanatha Shiva. A brass image of Lord Gopala-Krishna is kept in a brass *khatuli* noticed near the backwall of the sanctum. Inner walls of the sanctum are completely plain. Masonry steps are provided for approach towards the sanctum.

The sanctum has one doorway towards the *jagamohana*. The doorway lintel and frames are carved in three sections. The base of the doorframe is decorated with *vajra mundi* on both sides. The figures of Nandi and Bhrungi with their counterparts are found carved in either side *vajra mundi* niches of the doorframe. The doorway lintel and architrave are devoid of decorative elements.

A stone slab containing the images of Hara-Parvati is found preserved in the left side doorway wall of the sanctum. The image of Lord Shiva (Hara) is carved in *lalitasana* pose on the pedestal. The upper right hand holds the trident, the upper left hand lies on the shoulder of Devi Parvati and the lower two hands hold an indistinct object. Devi Parvati is carved in *ardhaparyanka* pose on the left side of Lord Hara. Her right hand lies on the shoulder of Lord Shiva while the left hand displays an indistinct object. Bull and lion, the conventional mounts of Lord Shiva and goddess Parvati are carved on the pedestal. They

are considered as the conventional mounts of both deities. The image Hara-Parvati is made of sandstone. The slab of deity measures 1 foot 3 inches in width and 1 foot 11 inches in height respectively. Perhaps, this Hara-Parvati image is the original side deity of the temple. There is an old bull figure kept near the Hara-Parvati image.

There is a stone slab containing the figures of Astika-Jaratkaru. The image Astika-Jaratkaru is partially broken and it is eroded by nature. The image Jaratkaru is carved seated posture on the pedestal. Astika is carved seated posture on the left lap of Devi Jaratkaru. They display as usual attributes in their hands like other Astika-Jaratkaru images of Odisha. Now the detailed iconographic features of the Astika-Jaratkaru image are not clearly visible. The image Astika-Jaratkaru is about 2 feet in height. It is found installed on the right side of the doorway of the sanctum. The Astika-Jaratkaru image is being worshipped by the local people as Savitri-Satyavana.

A large stone slab containing three warrior figures in successive order is noticed on the right side of the doorway of the sanctum. They possess *khadga* in right hand and shield in left hand respectively. Such type of image is generally considered by the scholars as the hero stone of Odisha.

B. Jagamohana

The *jagamohana* of the temple is a flat roof structure and it is about 11 feet in height. The roof of the *jagamohana* is supported by four square sized pillars. Bull, the conventional mount of the deity is found on the pillar of 3 feet high. It is noticed at the centre of the *jagamohana*. The *jagamohana* has been built in the last quarter of the twentieth century.

Some detached stones and lion figures of the original temple are also found in the temple complex.

Boundary Wall

The temple is enclosed by a boundary wall, which is made of laterite blocks. The boundary wall is about 4 feet in height. The temple complex has one open gateway on the western side.

Date of the Temple

There is no authentic historical record with regard to the exact date of the temple of Gatanatha. The local tradition says that the original temple was erected before the attack of Kalapahara on the Hindu temples of Odisha. In this connection Hansanatha Sahu of Adaspur remarks that the Gatanatha temple of Badakhalgaon was possibly built in the end of the 17th century A.D. or the early part of the 18th century A.D.² On the basis of the architectural pattern and iconographic features of the *parsvadevatas* and detached old sculptures, the construction period of the original Gatanatha temple can be tentatively assigned to the 1st half of the 16th century A.D.

Now the temple of Gatanatha is being managed by a local committee of that village.

Conclusion

Thus, it is known from the above discussion that the Gatanatha temple is one of the Shaiva shrines of the Prachi valley in

Odisha. Though, the Gatanatha temple has no significance from the architectural point of view but its presiding deity has peculiar feature as enshrined in the sanctum. This temple also preserves some old sculptures belonging to the medieval period. Iconographic features of the Parvati image suggest the excellent workmanship of the Odishan artists of the medieval period. A few original sculptures of the earlier temple are also found in the temple complex. Presence of some old sculptures indicates that the temple was possibly built in the late medieval period. The surrounding of the temple is in neglected condition so it requires the proper attention of the Archaeology Department for the attraction of devotees as well as scholars. From the religious point of view, the temple of Gatanatha is considered by the local people as an important Shaiva shrine of that region.

References :

1. The priest of the Akhandalesvara temple of Dhanamandala initially diverted my attention towards this new temple.
2. Hansanatha Sahu, one of the senior scholars of the Prachi Gaveshana Parisada opines that the present Gatanatha temple of Badakhalgaon is not older than 300 years by considering its architectural pattern.

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Palm Leaf Inscriptions and Ancient Odia Heritage

Dr. Bhagyalipi Malla

As examples of the conversion of verbal works of art into lines and paintings the illustrated manuscripts of Odisha occupy a unique place. The history of such transformative representations of art in Odisha is yet to be traced in a coherent manner. These drawings engraved with iron stylus on palm leaves are painted and filled with colours prepared with natural ingredients. If one studies the style of paintings and the representation of *bhava* in them, the similarities with Odishan architecture and sculpture can be traced well. From such a perspective, the composition of illustrated manuscripts may be said to have been contemporaneous with the practice of stone engravings in the temples of Lingaraja (Bhubaneswar), Srimandir (Puri), Sun Temple (Konark), Rajarani Temple (Bhubaneswar) etc. It might have been that the artists drafted their artistic thoughts on leaves and then translated the thoughts in stone. Whereas the leaves were prone to decrepitation because of air, heat, water and insects the stone carvings could withstand the travails of time and hence preserve the ancient art for all ages. Therefore the illustrated manuscripts are the representatives of the tradition introduced above.

Of all the rich and rare treasures of the Odisha State Museum, the best and the most

unique is the large collection of palm leaf inscriptions which has the largest such collection not only in the country but perhaps in the entire world. The collection includes a variety of items like manuscripts of ancient texts both illustrated and non-illustrated, covering a wide variety of subjects like poetry, music, astrology, philosophy, mathematics and medicine etc., some rare etchings and paintings, calligraphed palm leaf wall pieces, garlands, fans and items in miscellaneous other shapes. In itself, the collection constitutes a most comprehensive record of the history and culture of the State spreading over several centuries and therefore is an excellent source material for research and scholarly studies. It is difficult to determine the exact place and time of the origin of the art of palm leaf inscriptions but it is well known that in the Vedic times there was no system of writing and the Vedas were disseminated through the word of mouth and therefore were called *sruti*. The earliest forms of writing known to us are rock edicts and among these, the most famous Asokan rock-edicts date from the third century B.C. However, from these rock edicts no evidence is available regarding the prevalence of palm leaf writing or about the use of iron stylus. However, from one of the copper plate inscriptions of Sailodbhava dynasty, it is learnt that the script was first written on a palm leaf and then

transcribed on to the copper plate as a copy. The noted historian Dr. Satyanarayan Rajguru refers to this in his book on the origin of Odia script and therefore we can safely assume that by the sixth century A.D. the art of palm-leaf writing was well established. There are also many sculptural evidences regarding the use of palmleaf manuscripts. The earliest of these can be found in the Parsuramesvara temple at Bhubaneswar which is believed to have been built in the seventh century. We also find similar representations in the nearby Muktesvara temple of tenth century A.D. and also the famous Sun temple of Konark of the thirteenth century. Another important sculptural evidence is an eleventh century image of Buddha found at Haripur near Khurdha road railway station. In this sculpture one finds in the pedestal a scholar studying some holy scripture in the shape of a stringed palmleaf manuscript placed on Vyasasana. In a sculpture from the Jagannatha temple at Dharakot one can find a beautiful presentation of a scribe writing with the stylus on a palmleaf. It is also interesting to note that the art of palmleaf inscription is used even today for recording the horoscope of new born babies. Similarly, the invitation sent to the deities, known as *diyannimantrana*, as well as the ceremonial invitation to the bride-groom from the bride's family is generally written on palmleaf in Odisha.

However, by its very nature the palm leaf cannot be preserved over a long period and for this very reason there is a tradition of copying manuscripts before they reach an irreparable condition and after copying, the older manuscripts are destroyed. The earliest dated palm leaf manuscript available in the Odisha State Museum is only five centuries old. This manuscript is a copy of the poetic work *Abhinava Gita Govinda* by Kavi Chandra Ray Dibakar Mishra and was

inscribed by one Sri Sridhar Sharma and the date of the manuscript has been established as 6th April, 1494 and the poet has dedicated the composition to Gajapati King Sri Purushottam Deva. This is an imitation of the more famous twelfth century Sanskrit lyric *Sri Gita Govinda* by the first major Odia poet Jayadeva. Although we have quite a large number of collection of palm leaf copies of Jayadeva's work, none of them is older than the *Abhinava Gita Govinda*. It may be mentioned here that by the fifteenth century the art of palm leaf writing had attained great excellence and was also quite widespread. The next major literary work which spread through copies of palm leaf writing was the Sarala Mahabharata or the Odia rendering of the Sanskrit epic by Vyasa. This epic work which was written during the reign of Kapilendra Deva, the famous Odia King of Solar dynasty of the fifteenth century marks the full flowering of the Odia language. Next comes the *Bhagabata* of Atibadi Jagannatha Dasa which is not only the first Odia rendering of the Sanskrit original but also the first in entire Eastern region. It may be of interest to note that the reading of chapters of this holy scripture was a daily ritual in the homes of the Odias and also in the village gatherings. In fact the scripture was considered to be an incarnation of God and was installed ceremonially in our villages in a separate village-hall called the *Bhagabata Tungi* where the villagers gathered together to hear readings from the scriptures. The seat of the scripture known as *Bhagabata Gadi*, literally meaning the throne of Bhagabata, is found even today among the more orthodox Odia families and traditional villages. There was a time when it was said that there was no Odia house without a copy of *Bhagabata* and there was no village without a copy or two of *Sri Gita Govinda*. Thus it can be safely said that palm-leaf writing was intimately and inextricably

intertwined with the cultural heritage of the State. As late as the beginning of twentieth century, several lakhs of these manuscripts were still available as mentioned by Prof. Macdonalds and Hara Prasad Sastri regarding their visit to Puri in 1916. (Ref. to Rev. J. Long's article in the *Journal of Asiatic Society* and also Sri M. M. Chakravarty). Not many of these numerous manuscripts have survived but quite a sizeable number have been procured and preserved in the State Museum and the collection today exceeds 50,000 in number covering about 15,000 titles.

The first systematic efforts for documentation of the available palm leaf manuscripts was started in the years 1935-1938 under the auspices of the then Director of Public Instructions. After detailed survey of the manuscripts available in the State, a catalogue was prepared, of which nine volumes have been preserved in the State Museum, although the total number of volumes was much larger. The actual collection of the palm leaf manuscripts however started much later in the year 1950 when the Museum started a separate section for the palm leaf manuscripts. Over the period of three decades however the Museum has acquired an enviable collection of 50,000 manuscripts. Mention must be made here of the great contribution of the Late historian Sri Kedarnath Mahapatra who was the first Curator of the Manuscript Section of the Museum and who spared no efforts to organise the collection and bring out its importance. This vast collection of the manuscripts has been organised into twenty-six sections, namely: 1. Veda, 2. Tantra, 3. Sanskrit Puranas, 4. Religious texts, 5. Philosophy, 6. Astrology, 7. Ayurveda (Medicinal texts), 8. Lexicon, 9. Grammar, 10. Sanskrit poetry, 11. Poetics, 12. Music, 13. Crafts, 14. Mathematics, 15. Paper manuscripts (Odia),

16. Paper manuscripts (Sanskrit), 17. Manuscripts in Bengali Language, 18. Manuscripts in Sanskrit, 19. Manuscripts in Sankrit Bengali script, 20. Manuscripts in Telugu, 21. Manuscripts in Persian, 22. Odia poetry, 23. Odia Puranas, 24. Odia Prose compositions, 25. Odia historical poems, 26. Illustrated manuscripts. The rich collection is not only in Odia language but in Telugu, Bengali, Tamil, Persian and Devanagari scripts. While the bulk of the collections have come from Puri and Ganjam districts of the State, a few have been collected from Bhubaneswar, Manjusa, Srikakulam, Midnapur and Delhi.

A mention has been made already about the importance of these manuscripts as source material for research and scholarly studies. Already the manuscripts have thrown light on several aspects of history and literature of which the most important is perhaps the discovery in this Museum of the *Paipalad Samhita* of the Atharva Veda and Sayana's commentary of the second part of the Yajurveda. For a long time till the discovery in the Odisha State Museum, it had been presumed that no copy of this important Vedic literature existed. This has since been published and has enriched the knowledge of the Vedas to a great extent. As for the Odishan history and culture is concerned, these manuscripts provide a fund of information and evidence enriching our understanding of the past. Particular mention may be made of the extensive details about the wars, war preparations, arms, geography, trade routes, astrology, occult practices, medical beliefs, temple rituals, crafts, music and dance, astronomy and Mathematics.

A note on the craft of palmleaf painting, etching and painting on palmleaf is one of the most ancient art forms not only in Odisha but also in the whole country. The birth of this artform marks

the beginning of the dissemination of written words and is therefore closely inter-twined with the literary traditions of the country. While palmleaf inscriptions and paintings are available in several states of India, it is in Odisha that the art reached perfection and great excellence. The numerous illustrated manuscripts in the collection of the Odisha State Museum embody the rich artistic traditions of the State. This tradition continues even today and thrives among the handicrafts artisans of the State, particularly in the district of Puri. The art form essentially consists of inscribing letters and artistic designs on palmleaf, mostly cut into standard sizes. While for manuscripts the leaves are cut in rectangular sizes held together with two wooden plank covers strung through a hole in the centre, for paintings the leaves are stitched vertically and folded like a bellow. However, instances of cutting the leaves into fancy shapes like balls strung into a garland or leaves cut into shapes of animals and other objects are also not wanting. The process of preparing the palmleaf to make it ready for etching is quite elaborate and time taking. The unripe leaves of the tree are first cut into the required shapes and are sun dried. However, the leaves are not to be exposed to intense heat and should not be completely dried. Once this initial preparation is complete, the semi-dried leaves are buried in muddy swamps and left there for four to five days for further seasoning. After these are retrieved and washed they are once again dried but this time they are air dried and are not exposed to the sun. After this, these dried leaves are kept inside the grain stores and put inside the paddy heaps. This treatment is the final seasoning of the leaves which makes them insect proof and stiff. These seasoned leaves are then stitched or strunged together as needed. The etching whether of words or of artistic designs is done with the help of an iron stylus. Great concentration and planning is

required before any design can be engraved as no alteration is possible on account of the very nature of the material. After the etching is complete the leaf is rubbed with a paste made of bean-leaves, charcoal made of burnt coconut shells, til oil and turmeric. The leaves are then wiped with a piece of cloth and the paste deposited in the etched portions of the palm-leaves reveal prominently the engraved design. For painting the palm-leaves, vegetable and mineral colours are used. While writing of texts, including illustrated texts, was popular and wide-spread in the ancient times, after the discovery of paper and printing this has become more or less extinct. However, it is worthwhile to mention that the rich collection of the Odisha State Museum contains a large number of illustrated texts both plain and painted of which the more prominent ones are Jayadeva's *Sri Gita Govinda*, *Bidagdha Madhava* of Rupa Gosvami, *Amara Sataka* of Amaruka and *Ushabhilasa* of Sishu Sankara Das. The themes of these manuscripts are mostly the love episodes of Radha and Krishna as well as other mythical and legendary incidents. The paintings and drawings also present excellent scenes of nature. As the art form is practised today, mostly large drawings are made on the rectangular palm leaves stitched together vertically. The major motifs are drawn from the rich legends, myths and folklore of the State. The various gods and goddesses from the Hindu pantheon are represented either singly or in groups. More prominent of these being Radha and Krishna, Durga, Ganesa and Saraswati. The figures are highly stylised and embody the traditional concept of beauty. The figures usually have a sharp pointed nose, long eyes and well proportioned bodies. The figures are usually represented in profile.

Odishan Painting Traditions: It would be appropriate to give a brief idea at this juncture

about traditions of Odishan painting vis-a-vis the illustrated palm leaf manuscripts which is the subject of the present collection. The ancient name for Orissa is Utkala, land of the excellence of art. In every field of art whether it be sculpture, architecture, textiles, handicrafts, music, dance or painting, Odisha has a rich heritage continuing from the very ancient times which is vibrant and living even today. As for painting, Odisha is one of the few states in the country where pre-historic cave murals have been found in places like Ulapgarh, Bikramkhol in the district of Sambalpur, Manikmada and Ushakothi in the district of Sundargarh and Gudahandi and Jogimath in the district of Kalahandi. At least one major painting of the Gupta period still remains on the ceilings of a cave at Sitabinji in Keonjhar district and this is the only known painting of this period in eastern India comparable in its excellence with the more famous paintings of Ajanta in western India. The traditions have continued and flourished in shape of murals in the public buildings like temples, maths and palaces, in patta paintings, palmleaf etchings and illustrations of manuscripts. The ravages of time have destroyed evidence of continued traditions over centuries and after the Sitabinji paintings, records are available only from the sixth/seventh century onwards. Wall murals played a very important role in the Odishan painting traditions. The mural paintings of the famous Biranchi Narayan temple at Buguda depicting the various episodes in the life of Rama and Krishna as well as the Ten incarnations of Vishnu are a feast for the eyes. These paintings are a shining example of the very best in the styles, colour combination and motifs of traditional Odishan painting. The paintings in the *jagamohana* of the temple of Lakshmi within the Puri temple is another group of paintings distinguished for its subject and styles. The depiction of Nrusingha, Panchamukha Ganesa (five-headed Ganesa), Ramanuja with the

halo of serpent heads, Hanumana and the small panel depicting Buddha Vijaya or the victory of Brahminism over Buddhism are a living record of the rich heritage of Odishan painting. Although these are being periodically repainted their antiquity is unquestioned and finds mention also in such famous works as the *Antiquities of Orissa* by R. L. Mitra. Another such group of paintings is found in the *jagamohana* of Vimala temple depicting the Dasa-Mahavidya or the ten aspects of Goddess Durga. Another very important painting within the Puri temple is the representation of the *dvarapalas* (gate-keepers) at the entrance point of the sanctum sanctorum. These two paintings have a distinctive style as the robust and strong figures primarily represent the heroic element and are similar to the representation of the Jagannatha, Balabhadra and Subhadra in the patta paintings during the annual convalescence of the deities. It is to be mentioned that in these patta paintings, otherwise known as Anasara Patti, the three deities are represented in their Bhairava aspects and are totally different from the shape in which they are worshipped daily. Traditions of these mural paintings are found in the *mathas* of Puri and in south Odisha in general. Patta painting is another typical Odishan artform in which artisans using natural, vegetable and mineral colours, paint on cloth stiffened with tamarind starch and chalk and finish with a coat of lacquer. Using a totally free-hand style the painters rely for their motifs on our rich myths, legends and folk-lore. It needs to be mentioned that as for most other artforms in Odisha, the temple of Puri has played a dominant role in the efflorescence of Odishan painting and particularly the preparations of small and inexpensive patta paintings representing the three deities for sale to the pilgrim visitors, popularly known as Yatri Patti, was responsible for taking the Odishan painting

to the farthest nooks and corners of the country. A detailed note has already been given on the craft of palmleaf etching which is also a very important form of traditional Odishan painting. However, what has not been mentioned and needs to be highlighted is the special features of illustrated palmleaf manuscripts and their place in the Odishan painting traditions. The palmleaf manuscripts which had a few standard sizes in the rectangular format hardly ever exceeding one and half inches in width was a natural extension of the painting tradition into a miniature form. These illustrated manuscripts which contain the very best of the engraved paintings had also many coloured illustrations. They had a long and continuous tradition and the records of about three centuries which are available to us for study indicate that miniaturisation had reached great heights of excellence in Odisha. An exhibition on “Gitagovinda and Sri Jayadeva” organised by the Department of Culture had displayed some of these palmleaf illustrations along with a few blow ups in colour and black and white. The theme photograph of the exhibition depicting a picture of Krishna painting leafy designs on the full rounded breasts of Radha after their long and passionate love play of the night before, illustrating the first stanza of the last song of Jayadeva’s Gita Govinda “Kuru YaduNandana” brought out the richness of the stylistic and pictorial excellence of Odishan miniature painting at its colourful best. The blow up also brought out the perfection which the artists had achieved in the miniature style as in spite of being enlarged by several times, one could not find any distortion of shape, size or form.

Odishan miniatures are unique in their style and features but they are an integral part of the glorious Odishan tradition in its totality and are similar to the traditions of sculpture and dance. The features of the human figures as well as the

flora and fauna represented in the miniatures are sharp and well proportioned and display the same precision and neatness which one can find in the motifs drawn in textiles in the typical Odishan tie and dye tradition. Women are usually represented with full bosoms and big bottoms and slender waists and are stylistically very close to finely chiselled sculptures of the Konark temple. The figures are always represented in profile but nevertheless one can feel the three dimensional modulation of the characters distinctly. These paintings done centuries before the modern concept of cartoons was known are perhaps the earliest examples of repetitious presentation of different characters in exact proportions. The leaves of *Bidagdha Madhava* are the most exquisite example of the perfection achieved in this respect by ancient Odishan artists. The miniaturisation in Odisha had reached such great perfection that the artists were able to represent entire *slokas* of *Gita Govinda* in small round pieces of palmleaf the size of a rupee coin. The author had an opportunity of seeing in the possession of a traditional artist Sri Ananta Maharanaa heirloom in which on the tip of a small stick of wood almost as thin as a paint brush, a representation of the three deities of Jagannatha, Balabhadra and Subhadra could be distinctly seen through the small spherical glass attached in front. Such was the height of perfection reached by Odisha miniature artists. These illustrated miniature paintings in the palmleaves provide for us a record of the sartorial styles, cosmetics and coiffure, dance forms, myths and legends and above all our rich heritage of socio-cultural traditions.

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