

# ODISHA REVIEW

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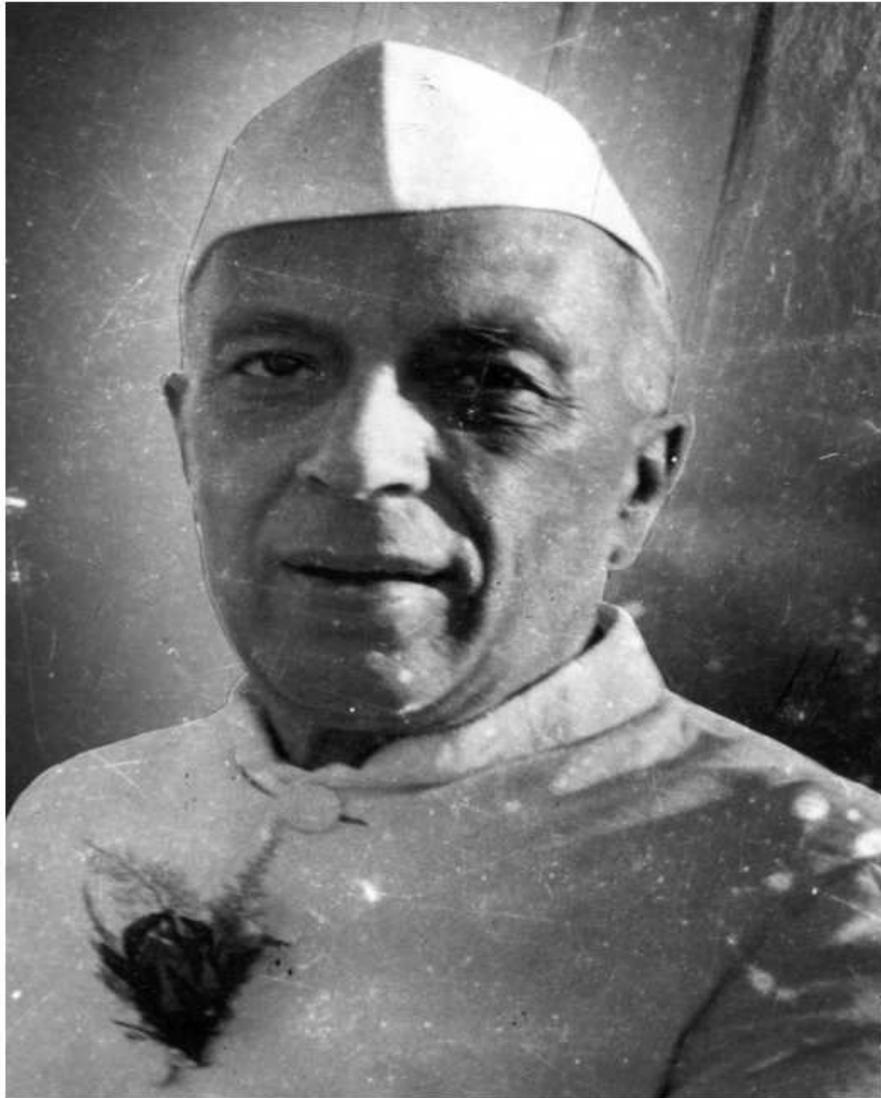
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## **BIRTHDAY TRIBUTES**



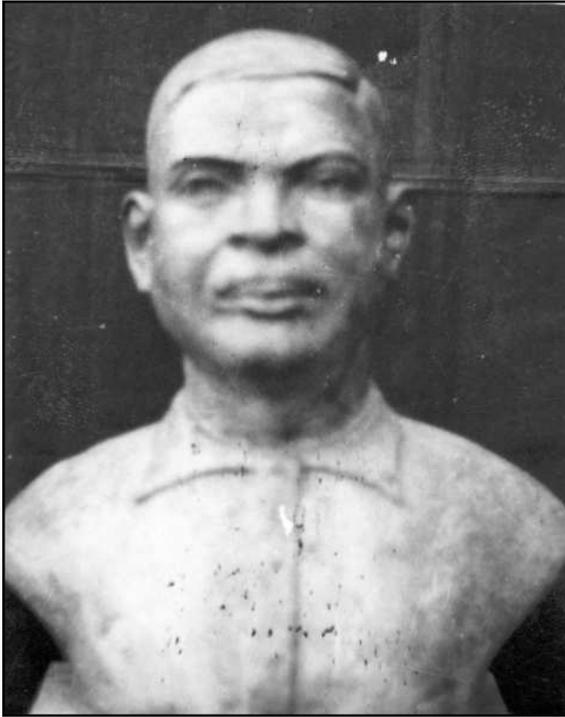
**PANDIT JAWAHARLAL NEHRU**

## **BIRTHDAY TRIBUTES**



Dr. Harekrushna Mahtab

# BIRTHDAY TRIBUTES

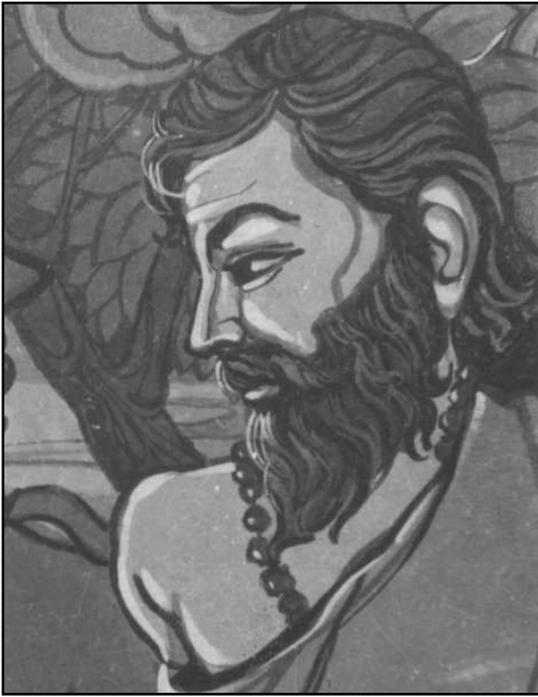


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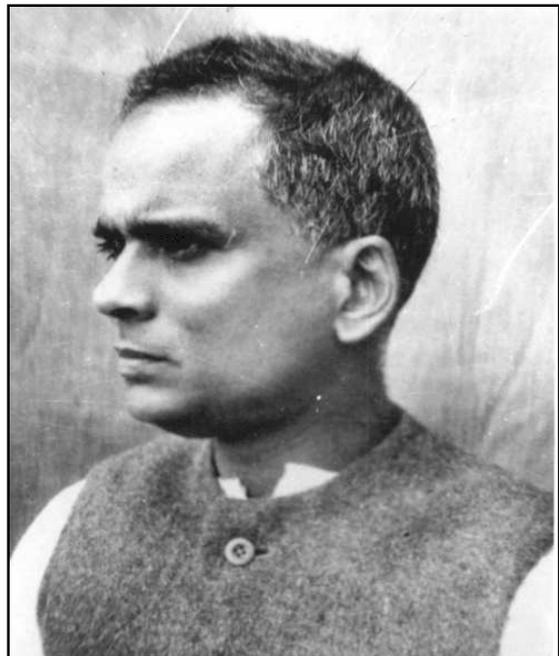


Birsa Munda

## BIRTHDAY TRIBUTES



Jayee Rajguru



Nabakrushna Choudhuri

## *Editor's Note*



As I start writing my Editorial, I realize, today is the completion of one year of implementation of demonetization in our country. People at times willingly suffer the hardship and are forced to bear such issues. It needs trans-political, sociological and psychological perspectives to know that people also can endure sufferings in the larger interest of the nation even in normal times not just in war times. In Odisha, Hon'ble Chief Minister has always taken a stand on zero tolerance towards systemic corruption. Hence, demonetization was supported because of its proclaimed objectives. Steps were taken on a constant basis to inform the Central Government and the Hon'ble Prime Minister himself regarding the hardships suffered by people at large. Our Chief Minister was more concerned for facilitating the people in the rural areas, enabling the co-operatives and lessening the burden of common man. However, on completion of one year we have realized that the ill conceived demonetization has shattered the economy, increased joblessness and broken the backbone of the poor people. The utopian objectives of eliminating black money, stopping currency flow for terror funding and facilitating a cashless economy has gone with the wind. What pains me is I do not see an iota of compassion by the Central Government for the pains caused to the common man because any decision should be evaluated by its effectiveness not by its intention. The Government is not the nation. Government works for the nation.

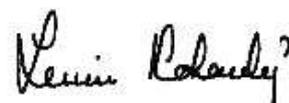
Hon'ble Supreme Court heard the Polavaram issue and imposed a fine of Rs.20, 000 on the Central Government. It has castigated the Central Government for its lethargic approach. The Hon'ble Court opined "we find no reply has been filed for more than a year. There is absolutely no justification for this lethargy on part of Union of India particularly in a matter between two states. Rightly said, Odisha as a State has been a victim of central bias not only in case of Polavaram but also in case of our lifeline the Mahanadi as well. Violating all federal norms the Chhattisgarh Government is going ahead with construction of barrages on the river Mahanadi. Odisha Government has urged the Centre to expedite the process of formation of a tribunal to resolve the inter-state dispute on water sharing. In spite of chronic Central negligence towards Odisha our GDP has been growing at a remarkable faster rate and at present higher than the national GDP rate. Odisha's economy has increased by about 5 times in real terms in the last 17 years.

Author, activist and Director of Centre for Equity Studies, Harsh Mander said "India has third largest population of dollar billionaires in the world also every third mal-nourished child. Still two million people in the country die due to preventable causes." However, poverty in Odisha has declined by 24.06 percentage points from 57.02 per cent in 2004-05 to 32.06 per cent in 2011 as per Tendulkar Committee methodology which is the highest reduction amongst the major states in India.

The focus issue of IITF this year is "Start up India". Start up Policy 2016 has been introduced by Government of Odisha to place our state amongst the top three Start up hubs in India by 2020 through strategic partnership, conducive eco-system and investment and policy interventions. To make Odisha one of the most preferred investment destinations globally, the Government has diversified its industrial base with value added sectors and an industrial Land Bank of one lakh acres has been created.

Last but not the least, all of us realize that the farmers of our country face huge cultivating loss. The Minimum Support Price is below the cost of production. The people of Odisha would like to remind Hon'ble Prime Minister regarding the promise he had made before he assumed the office. The promise of hiking the MSP by one and a half time is yet to be fulfilled. It is surprising that while writing off corporate loans it is treated as a measure for aiding economic growth, but, in case of farmers it is felt as a drain on national exchequer. However we in Odisha under the leadership of our dynamic Chief Minister Shri Naveen Patnaik have been able to not only double the income of our farmers but also enhance the agricultural productivity like never before.

As a word of caution I am reminded of the statement made by former President Shri Pranab Mukherjee "the multiplicity in culture, faith and language is what makes India special. We derive our strength from tolerance. We may argue, we may agree or we may not agree but we cannot deny the essential prevalence of multiplicity of opinion. Otherwise, the fundamental character of our thought process will wither away."



**Editor, Odisha Review**



ଓଡ଼ିଶା ଆମ ଗୌରବ

**GOOD GOVERNANCE**



# IN THIS NEW MILLENNIUM, ODISHA'S GROWTH IS A STORY OF RESURGENCE AND RESILIENCE

Odisha, a vibrant State, the land of myriad wonders, beauty, Culture and Heritage, has journeyed in the present millennium to make its presence felt. The Konark wheel is a metaphor for our spirit, transformative energy and relentless quest for the welfare of our people. Odisha takes pride in its diversity, where aircraft engines and traditional handicrafts are made side by side. Odisha's march towards progress is an inclusive one. The motto stands for not just winning but winning together.

The State Government, under the visionary leadership of our present Chief Minister Shri Naveen Patnaik, who has been honoured with the "Best Administrator" Award, has been following the development model of inclusive growth. The guiding principles of 3 Ts Team, Transparency and Technology is prioritised to bring about transformation in the lives of the people of Odisha.

After receiving accolades and laurels globally for successful hosting of the Asian Athletics Championships -2017 within a record short time duration of 90 days, at the Kalinga Stadium, Bhubaneswar. Odisha has been internationally recognised and has set global standards for hosting of similar sports events in future. Bhubaneswar Smart city has emerged as the Sports capital of India.

Odisha, the land of Lord Jagannath is a gifted land endowed with abundant natural resources, flora and fauna, exquisite temples and historic monuments, mighty waterfalls, forest-clad blue hills with rich wild life, graceful and stunning Odissi dance, the masterpiece of Odishan sculpture, tradition of painting, infinite varieties of Odishan handicrafts, artists villages at Pipili and Raghurajpur bring alive old tradition into a colourful and flamboyantly rich fusion. Odisha was once considered as the commercial hub of the whole south-east Asia. Odia Sadhabas, in ancient age not only sailed to Java, Sumatra, Bali, Borneo and other countries for maritime trade, but also left there the vestiges of the great Odishan culture. Abiding by the principles of "Sarba Dharma Samanvyaya", Buddhism, Jainism and Hinduism have flourished in this land with equal ease. The land pays homage to its ancient deities in the religious architectural wonders in the Golden triangle i.e Bhubaneswar-Puri-Konark. The diamond triangle i.e the Buddhist complex of Ratnagiri, Dhaulagiri and Lalitgiri, , playful dolphins of the largest brackish salt water lake of Asia i.e Lake Chilika, the healing springs etc. all offer a stunning visual fiesta and a culturally pleasing insight into one of the oldest civilisations of the World.

Odisha has been a perfect host to the Olive Ridley turtles nesting in the coastal regions. The State Government accords top priority to the wildlife protection so as to safeguard the interest of the future generation.

We have recently commemorated the bi- centenary celebration of the Paika Bidroha where the then Hon'ble President of India stated, "As we celebrate 200 years of the Paika Rebellion , it is time to remember the great history of our country and pay respect to our great Heroes." Long before 1857 Sepoy Mutiny, in the year 1817, Paika Rebellion took place here in Odisha. Many historians and intellectuals have opined that the great uprising of the 1817 under the leadership of Buxi Jagabandhu of Khordha, was the first war of Indian Independence.

Recently held State of State conclave in Bhubaneswar, one of the most renowned columnist of India has described Odisha as a model of Development. Odisha's economy has increased by about 5 times in real terms during the last 17 years.

Our G.D.P. has been growing at a remarkable faster rate and is at present higher than the National G.D.P rate. Poverty in Odisha is declined by 24.06 percentage points from 57.02 percent in 2004 -05 as compared to 32.06 percent in 2011 as per Tendulkar Committee methodology, which is the highest reduction among the major States in India.

### **Start up Odisha: Stand up Odisha**

Start up Policy-2016 has been introduced by the Government of Odisha to emerge amongst the top three 'Start up hubs' in India by 2020 through strategic partnership, conducive eco-system, and investment and policy interventions. Odisha is all set to attract more start ups, entrepreneurs with incentives, policy changes and investment.

Odisha Start up Portal launched by the State Government is a one stop platform for the Start up, incubators and investors in Odisha for registration and availing benefits under the Odisha Start up Policy. The portal acts as a catalyst in boosting the start up eco-system in the State and helps in achieving Mission-1000 Start ups by 2020. In addition to this, the monthly allowance for Start up has been doubled to Rs 20,000/- per month, marketing and product development assistance has been tripled to Rs 15 lakh for incubators process of matching capital grants has also been introduced. Moreover the operating guidelines have also been revised to ensure for the 'Ease of Starting up'.

In a bid to educate youth of Odisha regarding entrepreneurship, a four week long online learning and development programme has been introduced. For developing the Start up eco-system in the state the Government has identified access to infrastructure, mentorship and guidance, National and Global exposure and access to funding as the major leverage for growth. The Government is therefore, addressing all these aspects to play a lead role in facilitating the creation of dynamic and vibrant environment where entrepreneurship is not just encouraged but also flourishes. Several proposed changes to the existing Odisha Start up Policy 2016 will make it extremely lucrative for young entrepreneurs to start up in the State.

Apart from direct incentives for start up, the State is also putting in place measures to recognise the importance of other key stakeholders in the eco-system, such as incubators, angel networks and mentors. Through the proposed policy changes, the Government plans to initiate infrastructure development of incubators by providing a matching grant up to rupees one crore. In a unique step for contributions from alumni/philanthropic organization / industry bodies, the contribution amount that the State will match can go up to Rs. 5 crore.

The State is also actively organising events to engage and expose young entrepreneurs to mentors and investors. 1000 Start up entrepreneurs will begin operations in Odisha by 2020 to create a robust eco-system in the State and fulfill one of Start up India's objectives of creating more jobs across the country.

## Make in Odisha

Odisha's economy passes through a transformation from a 'grooming economy' to an 'economy at take-off stage'. Growth rate picks up momentum with industries and services sectors as drivers of growth. Pace of industrialization continues in high note with the advantage of rich natural resources and available physical and human capital in the state. To make Odisha one of the most preferred investment destinations globally, the Government has diversified its industrial base with value added sectors and an industrial land bank of one lakh acres has been created. Go-iPLUS, a web enabled GIS based industrial land use and infrastructure information system is launched to help the investors to select an area of land. 'Invest Odisha' is the newly launched mobile application developed to provide all information for a new investor for doing business in Odisha. The State has formulated Odisha Industrial Plan Vision-2025 to sustain the high growth trajectory which envisages additional investment of over 35 billion dollars and creation of employment opportunities for three millions.

- Odisha registered a massive 114 percentage growth in the field of Exports between 2015-16 and 2016-17.
- State acclaimed third at National level in the Ease-of-doing – Business.
- Today Odisha is known in the whole country for its transparency and anti-corruption measures.
- Odisha has won 'Krishi Karman Award' at National level for the 4th time in the last six years and it is the only State to have doubled farmers' income.
- Loan Interest rate reduced from 2% to 1% for the Farmers provided with agriculture loans upto Rupees 50 thousand and repaying it on a regular basis.
- From a food grain deficit State, Odisha is now the third largest contributor to the Public Distribution System and has been playing a major role in food security of the country.

- Gangadhar Meher lift canal system, the first underground lift Irrigation Project in Odisha has been started to augment Irrigation Potentials.
- Parbati Giri Mega Lift Irrigation Project has been introduced to ensure irrigation on 33 thousand hectares of farmland.
- Odisha is among the first few States in India to have Climate Change Action Plan.
- Odisha now has been transformed to a State that has set global benchmarks in Disaster Management and is a model State to the World in Disaster Management and Risk Mitigation.
- State Government has ensured adequate planning, preparedness and continuous Capacity building to minimize human casualty during any Disaster. 879 multipurpose cyclone and flood shelters set up and 17 thousand houses reconstructed.
- Odisha is the first state in the country and the only State in the world that has been honoured to have a direct tie-up with IAAF for a high performance centre.
- The Industrial sector being congenial has attracted many corporate houses for investments in Odisha.
- Number 1 State in terms of live manufacturing investments.
- Odisha recognized as Leader in implementation of Business Reforms.
- Odisha Government's pioneering Integrated Mines and Mineral Management System ( i3MS) has been nationally recognized as "Best practice of IT intervention" in governance in the country.
- 60 per cent growth in I.T. sector and 3400 crores investment made in I.T. sector.
- Social security Network has been strengthened.
- Historic decision of constituting Special Development Councils in 9 tribal dominated districts of the State for the holistic and inclusive development of these districts.
- Grant of land and property rights to the slum dwellers.
- Three million Mothers benefitted under Mamata Scheme.
- More than 4 million women have become both financially and socially empowered through "Mission Shakti".
- Record 1 million tribal girls provided with scholarships for higher education.
- 'Anwasha' scheme for providing free quality education to ST & SC students in the best privately managed schools in the State.

- “Akanksha” Programme provides free boarding facilities to the ST & SC students in urban areas pursuing higher education.
- Odisha leads the country in implementation of Forest Rights Act by providing the maximum number of titles to the tribal beneficiaries.
- Providing more than 25 lakh houses with Electricity in more than 7000 villages.
- Shelter security in rural Odisha has been very effectively addressed through “Biju Pucca Ghar Yojana.
- “ABAAS”, the Odisha Urban Housing Mission to provide affordable houses to the economically weaker sections in the urban areas.
- Chief Minister’s mission “Drinking water for all and every urban household to have piped water supply within 2018.
- “UNNATI” programme has been launched for the holistic development of the urban areas in the State.
- 10,426 K.M roads have been laid connecting all the 30 districts.
- An economic corridor from Jagdalpur to Rourkela named ‘Biju Express Way’ has been launched and is in full swing to connect 8 backward districts of Western Odisha and KBK Region.
- Under Biju Gaon Gaddi Yojana, the Government provides bus services to remote and inaccessible areas of the State.
- 500 crucial bridges have been completed under Biju Setu Yojana and construction of Biju Express Way connecting Western part and KBK districts is in full swing.
- Mukhya Mantri Sadak Yojana provides all weather roads to the habitations in the rural areas.
- Bhubaneswar has become the First Indian city to win Pierre L’ enfant Award for International Planning Excellence.
- School drop-out percentage has dipped from 52 per cent to a bare 2.8 per cent.
- Model Schools in CBSE Pattern in all 314 Blocks in phases. Model Schools have been opened in 100 blocks of 14 districts in the year 2016-17 in the first phase.
- A student-friendly study loan facility ‘Kalinga Siksha Sathi Yojana’ has been launched to facilitate higher education loans at 1% interest rate.

- Infant mortality rate in Odisha is lowest in the country even better than the National average. To check IMR & MMR issue “SAMMPURNA” Scheme has been launched.
- Nine new medical colleges opened in the State. Pandit Raghunath Murmu Medical College & Hospital at Baripada and Saheed Laxman Nayak Medical College & Hospital at Koraput have started functioning.
- Nirman Shramik Pucca Ghar Yojana and Nirman Shramik Pension Yojana ensure well-being of the construction workers in the State.
- 3 lakh more beneficiaries now covered under Madhubabu Pension Yojana.
- Odisha Baristha Nagarika Niti -2016 (Odisha Senior Citizens’ Policy-2016) implemented for social and financial security of the senior citizens in the State.



*Barehipani waterfall in Similipal National Park, Mayurbhanj district.*

## LABOUR AND ESI DEPARTMENT

### Introduction

The Labour and ESI Department is the Nodal Department for formulating plans, policies and programmes for the development of the labourers and also for implementation of various labour laws relating to the working conditions, safety and wages of workforce in the State.

### Achievements

#### 1. Activities of Odisha Building and Other Construction Workers:

**Cess Collection:** 1% cess on all construction activities in case of Government Departments, Public Sector Undertakings, Local authorities, Builders etc. and individual residential houses whose cost is more than 10 lakhs is being collected from the employers w.e.f 15.12.2008. In Odisha so far an amount of Rs.1170 Cr. has been collected towards Cess out of which an amount of Rs.620.34 Crs. have been collected during the last 03 years. It is targeted to collect Rs.1800 Cr. by end of 2018-19.

**Registration of beneficiaries:** Registration of labourers under the Board started in the year 2008 and till date 19.22 lakhs beneficiaries have been registered. During last three years, 15.24 lakhs beneficiaries have been registered. It is targeted to cover 25 lakhs beneficiaries by 2018-19. The progress of registration in last three years is increased by 500%.

**Disbursement of benefits:** An amount of Rs.389 Cr. has been disbursed to 7.70 lakh beneficiaries out of which 381.83 Cr. have been disbursed to 7.45 lakh beneficiaries during last three years. The expenditure for the benefit of workers increased by 500 times over the last three years.

It is targeted to disburse 600 Cr. to 12 lakh beneficiaries by 2018-19.

#### New Schemes launched by Government for benefit of workers:

##### (i) Nirman Shramik Pucca Ghar Yojana (NSPGY):-

The scheme started in the year 2016.

A beneficiary with at least 3 years registration who is not having *pucca* house and who have not availed housing assistance under any other Housing Schemes is eligible for housing assistance to a tune of Rs.1.30 Lakh in Integrated Action Plan (IAP) Districts and Rs.1.20 Lakh in Non-IAP Districts for construction of a Pucca house.

7,765 nos. of beneficiaries have been selected for inclusion under NSPGY scheme, out of which 3,673 physical work orders have already been issued and 229 houses have been completed under the Scheme. It is expected that around 1,00,000 eligible workers will avail this Scheme.

The scheme aims to cover 50,000 beneficiaries by the end of 2018-19. Approximate cost for construction of such houses will be Rs. 600 Cr.

**(ii) Nirman Shramik Pension Yojana (NSPY):-**

The scheme started in the year 2016.

Old age pension is extended to the beneficiaries on completion of 60 years of age. Widow and disability pension are being extended to the beneficiaries irrespective of their age.

Provision of Pension @ Rs.300/- p.m. upto 80 years and @ Rs.500/- p.m. beyond 80 years of age under this scheme.

**(iii) Rental Housing Complex “Ashraya”:-**

The scheme started in the year 2017.

The scheme provides temporary accommodation with basic amenities in urban areas at affordable rent to the migrant construction workers and is being implemented through H & UD Department. This is the first such initiative in the Country.

In the first phase, 21 locations in 10 urban areas have been selected for construction of 1700 beds.

Two numbers of 100 Bedded RHCs in each of five Municipal Corporations namely, Bhubaneswar, Cuttack, Berhampur, Sambalpur, Rourkela and a 200 RHC in Bhubaneswar is taken up.

Two numbers of 50 Bedded RHCs in each of five Municipalities namely, Angul, Paradeep, Jharsuguda, Vyasagar, Dhenkanal.

The housing complexes will be functional by May 2018.

**(iv) Financial support for Children pursuing ITI and Diploma Education in Govt. Institutions:-**

Under this scheme, financial support towards reimbursement of admission fee/ charges, hostel seat rent, tuition fee, development fee, other charges reimbursement and payment of Maintenance Allowances, etc. is being extended to the children of registered construction workers pursuing ITI and Diploma education in Government Institutions.

Steps are being taken to extend benefits to 780 nos. of students over the entire State.

Online registration, benefit disbursement through DBT mode and cess collection have been introduced for transparency and timely achievement of the target.

Migrant Construction Workers engaged outside the State are also being registered under the Board

Recognition to Prior Learning (RPL) and Skill Development Training Scheme has been implemented by the Board since 2014-15 to develop the skill level of the construction workers. So far 1.03 lakh beneficiaries have been imparted onsite training under this scheme in trades like bar bending, masonry, painting, scaffolding, shuttering and carpentry. Funds of Rs.51 Cr. were spent on this scheme.

In recognition to the activities of the Board, Hon’ble Chief Minister has awarded Keonjhar with Rs.1 Crore as the best performing District.

Mayurbhanj and Sundergarh were stood second in terms of implementation of Board activities.

## 2. Odisha Unorganised Workers Social Security Board:

The process of registration of Street Vendors, Small Traders, Domestic Workers, Rickshaw Pullers, Auto Drivers, Cobblers, Agriculture and Forest Workers, Newspaper Hawkers and Scavengers under Odisha Unorganised Workers Social Security Board has been started.

The eligible registered beneficiaries will be provided with Death (both accidental and natural) & Disability Assistance and Health Assistance under Odisha State Treatment Fund (OSTF).

## 3. Odisha Labour Welfare Board

Employee's contribution @ Rs. 20/- per annum and employers contribution @ Rs. 40/- per annum per employee will be collected from factories, motor - transport undertakings, shops and commercial establishments, etc.

The funds will be spent for Working Women's Hostel in the districts of Angul and Jajpur in convergence with Women & CW Department and Vocational Training in convergence with SD & TE Department.

## 4. Safety and Welfare of Migrant Worker

**Special Action Plan for prevention of distress migration:** An MoU has been signed with Tata Trusts to implement a Special Action Plan for mitigating distress migration in the districts of Bolangir and Nuapada in convergence with line Departments.

Provision of Rs. 134 Cr. has been made to utilise over a period of three years for preventing distress migration in the identified 30 G.Ps of Nuapada and Bolangir districts.

Action plan to curb distress migration and provide increased livelihood opportunities for migrant workers of the State.

For safety and welfare of the Odia migrant workers in destination States, Odisha Migrant Labour Help Desks has been initiated in the States of Tamilnadu, Karnataka, Telengana, Andhra Pradesh and New Delhi. The Help Desk at Telengana has been made functional.

**State Action Plan:** For Safety and Welfare of the Migrant Workers, State Action Plan has been initiated in the year 2014 in 11 migration prone districts, with focused intervention in 06 Districts. (Bolangir, Bargarh, Kalahandi, Nuapada, Ganjam and Gajapati)

**Budgetary Provision:** Budgetary provision of Rs. 16.94 Cr. has been made during the last three years.

Funds amounting to Rs.9.81 Cr. have been placed with the Collectors and Superintendents of Police of the migration prone districts to initiate activities like:

Voluntary Registration of migrant workers at GP. Level in 1513 GPs and engagement of Special Police Officers (SPOs), Intelligence collection, and Rescue activities in 06 districts namely Bolangir, Bargarh, Kalahandi, Nuapada, Ganjam and Gajapati.

### IEC activities

During the last two year, 2253 numbers of Odia migrant workmen have been rescued from other States and 423 numbers of seasonal hostels have been opened and 15,915 children of the migrant families were enrolled.

A Collector's Conference was held on 4th and 6th October, 2016 at Bolangir and Berhampur respectively involving Collectors and SPs' of 11 Districts i.e. Bolangir, Bargarh, Kalahandi, Nuapada, Ganjam, Gajapati, Koraput, Rayagada, Subarnapur, Nabarangapur and Khurda to discuss issues related to prevention of distress migration and activities of Construction Board.

### **5. Elimination of Child Labour**

State Action Plan for elimination of Child labour has been implemented onwards.

Earlier NCLP was operational in 24 districts of Odisha. The remaining 06 districts namely Boudh, Kandhamala, Bhadrak, Kendrapara, Jagatsinghpur and Puri have been covered under NCLP in the meantime.

Survey to identify Child Labour is going on in all 30 districts of the State, during this year.

The Child Labour Act, 1986 has been amended on 30.07.2016 by Government of India. In pursuance of the amended Act, the proposal for amendment of Rules is being taken up.

Preparation of Comprehensive Communication Plan in association with UNICEF for elimination of child labour is in progress.

### **6. Enforcement of Labour Laws**

During last 3 years the following achievements have been made in enforcement of various labour laws.

Total 92,777 numbers of inspections under various labour laws in different industries and establishments including agricultural sectors have been conducted to protect the legal right and privileges of working class.

Rs.213,56,18,653/- have been disbursed to 4439 applicants/ dependents towards compensation who faced accidental death/ injuries under the Employees Compensation Act, 1923 in 3826 cases.

300 Gratuity cases have been disposed of directing payment of Rs.74,51,575/- to the applicants under the payment of Gratuity Act 1972.

Total 127 claim cases have been decided and 547 employees were paid Rs.48,20,642/- towards differential minimum wages.

311 cases for non-registration of establishments under OB&OCWW (RE&CS) Act have been decided in the court of Labour Commissioner, Odisha with collection of fine amounting to Rs. 2,04,600/-.

The minimum wages of employees have been revised to Rs. 200/-, Rs.220/-, Rs.240/-, Rs.260/- per day for unskilled, semi-skilled, skilled and highly skilled categories respectively w.e.f 24.07.15 in addition VDA @ Rs.7.20/- per day has been notified w.e.f 01.04.2016.

Total 4089 numbers of complaints have been disposed of by way of extending pecuniary benefits of Rs.11,21,32,121/- to 7477 employees.

### **7. Industrial Relations Scenario**

Due to active intervention of industrial relations machinery of Labour Department, the industrial unrest like strikes, lockouts could be reduced to considerable level i.e. only 02 numbers of strikes and 02 nos. lockouts in 2014, 03 nos. of strikes and 02 nos. of lockout in 2015, whereas only 03 nos. of lockouts and absolutely no strike in 2016 is recorded.

## ACHIEVEMENTS OF CULTURE DEPARTMENT

Release of a commemorative postage stamp on 17.07.15 on Nabakalebara 2015.

National Artist Camp named “Neela Kandar” organised on the occasion of Nabakalebara.

“Nabakalebara — An archival document” has also been released.

An Odia Chair has been setup at J.N.U New Delhi in the name of Adikabi Sarala Das on 22.02.17 at New Delhi. For the first time, an Odia Chair has been established in a University outside Odisha.

Establishment of Odia Chair in Banaras Hindu University is in progress. Proposals for establishment of two Odia Chairs- one at Central University of Gujarat and one at Central University of Hyderabad have been sent to Ministry of HRD, Government of India.

Odia Virtual Academy has been established and the web portal has been hoisted by the Hon’ble Chief Minister, Odisha in Odia Naba Barsha i.e on 14.04.2017.

Detailed proposal has been sent to CIIL (Central Institute of Indian Languages) for establishment of Centre of Excellence (Central Institute of Classical Odia) at erstwhile campus of Utkal University of Culture.

The Odisha Official Language Rules, 2016 for successful implementation of Odisha Official Language Act, 1954 has been passed.

Odisha Sahitya Academy has translated as many as 14 Odia creative writings into different languages like, Telgu, Bengali, Hindi & English. It has got released around 25 books of different writers in the seven day special cultural programme organised on the occasion of Odia New Year.

For the first time Hindi Translation of the Odia Mahabharat by Adikabi Sarala Das was released by Odisha Sahitya Akademy on 17.9.2015 at New Delhi.

Two publications one “Prasasana Sabda Kosh” and another “Odia Bhasa ra Itibruta” have been done by Odia Bhasa Pratisthan.

National Seminar at Viswa Bharati, Shanti Niketana was organised on 27th and 28th March, 2016 by Odisha Sahitya Academy.

“Bhasha Bhattika Swatantra Odisha Pradesh Gathan” Vol — II and III and Bhubaneswar: The Capital of Odisha were published and released by Odisha State Archives.

Archival publications on ‘Na-Anka’ and ‘Quit India movement’ were released.

Two books — one on Madhu Babu and one on Biju Babu were released by State Museum.

Release of Commemorative of coin of Rs.100/- and circulation coin of Rs.5/- of Late Biju Patnaik, Ex-Chief Minister and freedom fighter on 5th March, 2016 on the occasion of his Birth Centenary.

Kalamandal Project is in progress. An amount of Rs.10 crore has been placed before IDCO for construction of this ultra modern auditorium.

In last three years, Culture Department has allotted Rs.9 crore to revive Bhagavat Tungis in the State.

Indigent Artist pension amount has been raised from Rs.1,000 to Rs.1,200 and the number of artist beneficiaries has increased to 5000 from existing 4000.

The first Art Gallery named Buddha Art Gallery, at Niladri Vihar was inaugurated on Dt. 16.07.2015 by Hon’ble Chief Minister with exhibits of eminent artists.

Harekrushna Mahtab Museum has been set up at Swaraj Ashram.

As part of Artist Federation Scheme, Nagar Kala Sanskruti Sangha (NKSS) and Rajya Kala Sanskruti Sangha (RKSS) launched by the Hon’ble Chief Minister on 2nd April 2017 during 7th State level Loka Kala Mahotsav in which State level folk dance and songs were organised. Folk dance troupes from Maharashtra also participated in the programme under the scheme “Ek Bharat Srestha Bharat” along with folk troupes of Odisha.

Corpus fund of Rs.4.00 Crore has been created for Rajya Kala Sanskruti Sangha (RKSS).

On the occasion of Bi-centennial of Paika Rebellion, a Paika Gallery was opened at State Museum. A documentary on Paika Rebellion has also been prepared.

The literal meaning of **Baliyatra** is “**Voyage to Bali.**” Bali is an island of Indonesia and the Baliyatra festival is generally celebrated in the coastal Odisha on the day of “Kartika Purnima” which falls in the month of November every year. It is a unique socio-cultural event with glorious history which commemorates the past association of the people of Odisha with Bali and the glorious maritime tradition of trans-oceanic voyages they undertook to South East Asian Countries.

and economic glory. Bali Jatra festival is also associated with legend ‘Taapoi’ and rituals like ‘Bhalukuni Osha’ or ‘Khudurukuni Osha’ and



## Baliyatra : A Festival of Odisha's Ancient Maritime Trade

*Dr. Rabindra Nath Dash*

The celebration of Baliyatra on the Bank of river Mahanadi takes us back to remember our ancestral cultural heritage and maritime legacy. During this period the traders of Odisha (Sadhava Puas) were undertaking voyages, along the sea trade route, on huge boats called “Boita” from this place on full moon day in the month of November. So Kartika Purnima is an auspicious day for the people of Odisha as the Sailors used to start their voyage to the places like Bali, Java Borneo, Sumatra in Indonesia and Srilanka for a successful trade. Baliyatra is not only a ritual of sailing of boats on Kartika Purnima day but it also represents the ancient maritime tradition of Odisha

‘Bada Osha’. ‘Taapoi’ is deeply associated with Bali Jatra festival, which reminds the traditional memories of a young maiden waiting for the return of her sailor brothers. To commemorate this glorious past of commercial Journey, this festival is celebrated every year from the day of Kartika Purnima according to Odia Calendar.

Baliyatra festival of Odisha has some parallel with ‘Masakan Ke Tukad’ festival of Bali where similar floating of toy boats in memory of maritime ancestors is made. Likewise ‘Loikrathong or LOY Brah Prahdip’ festival of Thaliand consisting of ritualistic floating of boats

in the month of December has similarity with Odishan custom. On Baliyatra festival of Kartika Purnima an Odia lyric is usually recited i.e. 'Aa-Ka-Ma-Bai, Pana-Gua- Thoi'. Aa-Ka-Ma-Bai connotes the month of Asadha, Kartika, Margasira and Baisakha of Odia calendar. While the period from Asadha to Kartika (July- September) was the season of outgoing voyage and Magha to Baisakha was considered to be the season of return voyage. Apart from other places of Odisha, Baliyatra is celebrated with much pomp and grandeur in the historic city of Cuttack for seven days from Kartika Purnima. Some opine, Odia Sadhabas (sea traders) were sailing off to Bali on this monsoon season for which it is named as such. Others say, Sri Chaitanya, the great Vaishnavite Bengali Saint, first landed on the soil of Cuttack after crossing the sand-bed (Bali) of Mahanadi River on his way to Puri on this auspicious day. Lakhs of people congregate on the famous Baliyatra festival of Cuttack city where innumerable varieties of goods are bought and sold. People also enjoy boating on the river Mahanadi with friends and relatives in the moonlit night during this festival.

Odisha province, known as Kalinga in ancient times, was commanding a very high position in the maritime activities of India in the past. Brave and adventurous Kalinga sailors were making daring voyages to different far-off lands of the world and had maritime contacts with Roman Empire, Africa, Persian coast, Arabian countries in the west and China, Japan, Siam, Champa, Burma, Ceylon, etc in the East. Besides, the countries with which the people of Kalinga maintained enduring commercial and cultural relationship were the islands of Java, Sumatra, Bali and Borneo collectively known as Suvarnadvipa or modern Indonesia. Odisha's

glorious maritime past has been proved from the excavated materials like Roman coins, Kushan coins, Chinese ceramic sherds found from different parts of Odisha in the recent past. Great was the fame of Kalinga as a maritime power in ancient times that "**Kalidas**" in his Raghuvamsa referred to king of Kalinga as the "**Lord of Sea**".

Kartika Purnima which falls on the 15<sup>th</sup> day of the Sukla Paksha (Waxing moon) of the Karttika month (November), is a day of reminiscence of Odisha's ancient overseas trade with far off South-eastern parts. The people of Odisha float small boats made of banana peels and Sola in nearby ponds and rivers to recall the glories of daring Sea Voyages of ancient Kalinga.

Sarala Das in the Mahabharata, Narasimha Sena in his Parimala Kavya, Yasowant Das in Tika Govinda Chandra mentioned maritime terms like Botia, Naha, Sadhava, Sadhavani, Manga, Nabika etc. and islands like Srilanka, Java, Bali, Suvarna Dvipa, Bramhadesh etc.

The ancient texts mention "Kalingah Sahasikah" while referring to the brave sons of Kalinga. The geographical position of Kalinga, with several rivers, sheltered ports and the ocean by its sides, provided an ideal environment for sea voyages (Samudra Yatra). The famous ports of Kalinga were Tamralipti, Palur, Pithunda, Chelitalo, Manikpatna etc. which were famous for sea voyage from India to South – East Asian countries. Among the ports of Odisha, Tamralipti (Modern Tamluk in the Midnapore district of West Bengal) served as the main gateway for ancient Kalingan innumerable sea-going traders, travellers and missionaries where the Royal household was of Kaibarta caste. Ptolemy in the second century A.D. called it as Tamalitis. King Tissa of Ceylon had sent for envoys to the

court of emperor Ashoka who came and went through this port. Ashoka arrived at the island of Ceylon and converted Tissa into Buddhism. Sanghamitra, the daughter of Ashoka sailed from this port to Ceylon with the sacred 'Bodhitree'.

Fa - Hien in the fifth century A.D. saw it a strong maritime settlement of the Buddhists and left for Ceylon from this port. He saw their 24 monasteries with rich libraries that he stayed there for two years copying out *sastras*. In the 7<sup>th</sup> century A.D. Hiuen - Tsang visited the place and saw about 50 Hindu temples and a few Buddhist monasteries. Though on the declining stage Tamralipti counted to be Buddhist centre till I-Tsing reached the port in 671 A.D. Thus Tamralipti was an important sea port on the east coast of ancient India from which people travelled to China, Ceylon and South East Asia. Another important port was Palur which is identified with modern village of Palur on the coast of Bay of Bengal in Ganjam district. The Greek author Ptolemy in the middle of the 2<sup>nd</sup> century A.D. refers to Palur as a flourishing port of Kalinga.

Dantrapura, mentioned in the Buddhist and Jaina text, is perhaps same as Palur since 'Palla' and 'Ur' the two terms in Tamil indicate the meaning tooth (Danta) and city (Pura). Gerini, the researcher on Ptolemy's geography further refers to a port, from where ships sailed to 'Suvarnabhumi' (Burma) and 'Suvarnadipa'. This port has been identified by scholars with Gopalpur, a sea resort in Ganjam District.

Pithunda was the next important port of Kalinga. The Jaina text Uttaradhyana Sutra mentions that being a famous centre during the day of Mahavir, merchants from Champa used to come to this place for trade. Kharavela's Hatigumpha inscription mentions Pithunda as

metropolis of Kalinga. Sylvain Levi located Pithunda to south of Pallur near Chicacola and Kalingapatanam. Che-li-ta-lo (Chhatra) as described by famous Chinese Pilgrim Hiuen - Tsang was another port town situated on the sea-coast of Odradesha (North Odisha). Manikapatna, located close to the present mouth of Chilika is regarded as a sheltered port of ancient Odisha. The discovery of celadonware and a coin of Sahasamalla, king of Srilanka shows trade relation with China and Srilanka in the early medieval period. Undoubtedly Manikapatna had an important role in the east-west maritime trade. Abul Fazl, the court historian of Akbar, mentions Manikapatnam as a large port where salt dues were collected during his time.

From the ancient times the people of Kalinga had commercial, colonial and cultural relations with islands like Bali, Java, Sumatra, Borneo and Malaya. During the period from 2<sup>nd</sup> century A.D. both Brahmanic Hinduism and Buddhism were two flourishing religions of Suvarnadvipa. The Kalinga influence in Suvarnadvipa reached its zenith in 8<sup>th</sup> century A.D. The Sailendra empire sprang up during this period which included Java, Sumatra, Malayan Peninsula, Borneo and Bali.

The contact between Kalinga and Simhala dates back to the 5<sup>th</sup> century B.C. Kalinga seems to have maintained contacts with Burma through sea routes. The ancient name of Pegu was Ussa. Most probably this name was derived from the word Odisha. The Chinese sources reveal that there existed close commercial and cultural relations between Kalinga and China. The sea-route from Kalinga to China passed through Simhala and Java. According to the Chinese sources a famous Kalingan scholar

named Subhakara visited the Court of the Chinese Emperor Husan-Tsung and translated the Buddhist text Mahavirochana Sutra into Chinese language. The discovery of Roman coins at Bamanghati in Mayurbhanj district and Vizagapatnam district which were within the boundaries of ancient Odisha, prove that Kalinga exported her goods to Rome and brought the Roman coins in return. Also in the body of the Sun temple of Konark, the picture of a giraffe is seen in sculpture. The giraffe being an African animal, it is believed that the Odishan merchants brought that animal from Africa.

Thus, Kalinga's contribution to the cultures of countries abroad and particularly to South-East Asia, is quite significant. Thus Odisha, now remembers its past maritime trade glory which also throws light on the history of maritime trade activities of the world.

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### 1. Introduction:

Conventionally the state finance in India has been neglected in literature of public finance, while the union finance has drawn a great deal of attention by researchers and policy makers. However, in recent years, research on state finance is gaining momentum due to the mounting importance of the states' fiscal operations relative to the size of central finances. It is well documented in the literature that a country's growth is closely connected with the fiscal health of the concerned nation. Considering the importance of fiscal health at the state level Dholakia (2005) developed a composite index

inducing properties, efficiency gains and social welfare of the states in India require a shift in expenditure patterns with fiscal prudence. In this context, performance of state finance plays a pivotal role. Taking cognizance of this issue the present study aims to measure the fiscal discipline of seventeen non-special category states of India by developing a composite Fiscal Performance Index (FPI) consisting of ten diverse fiscal indicators.

### 3. Methodology and Data:

Measuring of performance using composite index is traditional in the sense that UNDP publishes the Human Development Index

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## Measuring Fiscal Performance of Indian States with Special Reference to Odisha

*Dr. Bibhuti Ranjan Mishra*  
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of having eight indicators to measure fiscal performance of states. Das and Baig (2014) have also attempted to measure the fiscal performance of states by considering four indicators. Recognising the importance of multi-dimensional approach in measuring fiscal performance, Bhide and Panda (2002) evaluated the quality of Union Budget using composite index consisting of five indicators.

### 2. Motivation and Objective:

Fourteenth Finance Commission has abolished fiscal discipline as a criteria for central transfer to the states. But, it is still important to diagnose the fiscal health of the states. The growth

by taking three basic indicators. The relative distance method used to construct composite index is important because it is multi-dimensional in nature and covers various aspects of quantity as well as quality of diverse indicators. This study takes ten indicators in order to estimate ten minor sub-indices reflecting various facets of fiscal performance which are combined into five major sub-indices viz. Deficit Index, Revenue Efficiency Index, Expenditure Quality Index, Debt Index and Debt Sustainability Index. These five major sub-indices are combined to shape the Fiscal Performance Index. Each major sub-index is mapped by taking two minor-sub indices. The structure of FPI is depicted in the following table.

**Table 1. Structure of Fiscal Performance Index**

	<b>Major Sub-indices</b>	<b>Minor Sub-Indices</b>
<b>Fiscal Performance Index (FPI)</b>	a. Deficit Index (DI)	Revenue Deficit Index (RDI) Fiscal Deficit Index (FDI)
	b. Revenue Efficiency Index (REI)	State Own Tax Revenue Index (SOTRI) Non Tax Revenue Index (SONTRI)
	c. Expenditure Quality Index (EQI)	Developmental Revenue Expenditure Index (DREI) Developmental Capital Expenditure Index (DCEI)
	d. Debt Index (DBI)	Debt Servicing Index (DSI) Outstanding Debt Ratio Index (DRI)
	e. Debt Sustainability Index(DSI)	Debt Spread Index (DSI) Rate Spread Index(RSI)

**Major Sub-Indices of FPI:**

- a) Deficit Index (DI): It consists of two minor indices, (i) Revenue Deficit Index (RDI) calculated by the ratio of Revenue deficit to Gross State Domestic Product and (ii) Fiscal Deficit Index (FDI) represented by Gross Fiscal Deficit as a proportion of Gross State Domestic Product (FD/GSDP).
- b) Revenue Efficiency Index (REI) is constructed by taking two minor indices i) State Own Tax Revenue Index (SOTRI), calculated by taking the ratio of State Own Tax Revenue to the GSDP and ii) State Own Non Tax Revenue Index (SONTRI), formulated by taking the ratio of State Own Non-Tax Revenue to GSDP.
- c) Expenditure Quality Index (EQI): This index comprises of two minor sub-indices, viz. i) Developmental Revenue Expenditure Index (DREI), constructed by taking the ratio of Development Revenue Expenditure to GSDP and ii) Developmental Capital Expenditure Index (DCEI) formulated by taking the ratio of Development Capital Expenditure to GSDP.
- d) Debt Index (DBI) consists of two minor indices that are, i) Interest Payment to Revenue Receipt Index (IPRRI) represented by the ratio of Interest Payments to Revenue Receipts and ii) Outstanding Debt Ratio Index (DRI) constructed by taking the ratio of Debt Stock to GSDP.
- e) Debt Sustainability Index (DSI) made up of two minor indices, viz. i) Debt Spread Index (DSI) constructed by indexing the difference of Growth Rate of GSDP and growth rate in debt stock and ii) Rate Spread Index (RSI) measured by the difference of Growth Rate of GSDP and average cost of borrowing.

### 3.2 Relative Distance Method

To construct the sub-indices, from the identified fiscal parameters, Relative Distance methodology is adopted.

$$\text{Deprivation Index (D)} = \frac{\text{Max}(X) - X}{\text{Max}(X) - \text{Min}(X)} \times 100 \dots \dots \dots \text{Eq (1)}$$

$$\text{Improvement Index (I)} = \frac{Y - \text{Min}(Y)}{\text{Max}(Y) - \text{Min}(Y)} \times 100 \dots \dots \dots \text{Eq (2)}$$

Where, X refers to the actual value of the indicator for a given state. Max (X) and Min (X) are maximum and minimum value of the particular indicator across the states in a specified period. Similarly, Y can be interpreted like X with the condition  $X \neq Y$ . The value of “D & I” will lie in a 0 to 100 scale where 0 depicts worst performance and 100 implies the best performance.

RDI, FDI, IPRI and DRI are treated as “deprivation index” as adverse fiscal indicators such as revenue deficit ratio, fiscal deficit ratio, interest payment ratio and debt stock ratio are part of the index formulation. The Deprivation Index is constructed in such a way that, the lower the ratio for a state, a higher index value will be assigned to it. The Deprivation Index is

constructed in such a way that, lower the ratio for a state; a higher index value will be assigned to it. For the rest of the indices constructed out of various ratios, we followed “improvement index” which gives a high index value to a higher ratio. Therefore, four minor sub-indices and six minor sub-indices are taken for deprivation index and improvement index respectively. These minor sub-indices are assigned equal weights to form major sub-indices. Similarly, each major sub-index is given equal weight to form composite Fiscal Performance Index (FPI).

We collected data of the required fiscal variables for the period 2009-10 to 2014-15 from EPWRF (Economic and Political Weekly Research Foundation).<sup>2</sup> The entire study period is segregated into two sub- periods viz. 2009-10 to 2011-12 (Period 1), and 2012-13 to 2014-15 (Period 2). The simple average of three years for all the relevant variables are taken to compute the ratios for minor sub-indices. The maximum and minimum value of all the ratios across the states in a specified period are identified.

### 4. Results and Analysis:

The estimated five major sub-indices for seventeen major states of India for two different time periods are shown in Table-2 as follows.

**Table 2. Major Sub-Index**

States	2009-10 to 2011-12					2012-13 to 2014-15				
	DI	REI	EQI	DBI	DSI	DI	REI	EQI	DBI	DSI
A.P	57.6	43.4	49.7	70.4	33.0	59.5	48.6	22.6	76.0	43.7
Bihar	70.8	6.0	100.0	63.5	99.5	50.2	11.5	100.0	67.1	100.0
Chhattisgarh	92.1	51.5	78.4	97.7	34.8	78.8	62.0	78.3	100.0	48.8
Goa	58.6	65.3	62.0	66.4	81.2	57.6	76.9	44.8	71.6	10.8
Gujarat	47.0	28.6	28.8	53.0	35.6	77.6	41.0	36.9	44.2	13.0
Haryana	37.4	27.4	30.6	77.0	50.4	47.4	29.1	11.5	56.8	19.3

Jharkhand	63.1	24.3	71.5	82.5	36.3	92.0	35.2	56.3	70.3	31.8
Karnataka	55.9	54.1	69.8	81.4	14.5	67.7	54.8	46.8	73.8	46.6
Kerala	25.2	37.8	13.7	41.4	17.9	15.3	57.2	15.9	23.7	4.3
MP	78.4	54.9	75.8	69.3	49.1	45.1	47.8	59.5	71.8	87.1
Maharashtra	55.3	29.7	23.4	70.0	15.6	76.2	28.1	7.0	64.5	42.4
<b>Odisha</b>	<b>92.8</b>	<b>30.9</b>	<b>55.6</b>	<b>80.1</b>	<b>68.2</b>	<b>96.4</b>	<b>42.2</b>	<b>60.4</b>	<b>83.5</b>	<b>57.6</b>
Punjab	25.4	49.4	4.1	37.0	23.5	40.4	35.9	0.1	15.4	22.8
Rajasthan	53.6	29.7	39.8	51.8	87.5	61.9	42.8	50.7	52.4	61.3
Tamil Nadu	49.4	41.2	32.3	79.0	34.8	68.0	47.2	21.4	67.2	32.0
UP	56.3	38.5	71.7	52.9	39.1	86.3	46.8	68.2	53.0	48.7
WB	0.0	0.0	15.3	0.0	21.1	38.1	0.0	8.5	0.0	53.4

**Notes:** 1. DI- Deficit Index, REI- Revenue Efficiency Index, EQI-Expenditure Quality Index, DBI- Debt Index, DSI-Debt Sustainability Index. 2. Basic data is collected from EPWRF.

There is large variation in inter-state performance in terms of different sub-indices justifying the use of multiple indicators in assessing fiscal performance of states. For instance during 2012-13 to 2014-15, while Odisha is better off in controlling its deficit indicators and debt burden, Chhattisgarh performed well in revenue generation, allocation of development expenditure and reduced debt burden.

The composite FPI for all the states prepared by taking the simple average of the major sub-indices is presented in Table 3.<sup>3</sup>

**Table 3. Composite Fiscal Performance Index (FPI)**

States	2009-10 to 2011-12		2012-13 to 2014-15	
	Index	Rank (P1)	Index	Rank (P2)
A.P	50.8	10	50.1	10
Bihar	67.9	2	65.8	3
Chhattisgarh	70.9	1	73.6	1
Goa	66.7	3	52.3	9
Gujarat	38.6	14	42.5	13
Haryana	44.5	12	32.8	14
Jharkhand	55.5	6	57.1	7
Karnataka	55.1	7	57.9	6
Kerala	27.2	16	23.3	15
MP	65.5	5	62.2	4
Maharashtra	38.8	13	43.6	12
<b>Odisha</b>	<b>65.5</b>	<b>4</b>	<b>68.0</b>	<b>2</b>
Punjab	27.9	15	22.9	16
Rajasthan	52.5	8	53.8	8

Tamil Nadu	47.3	11	47.2	11
UP	51.7	9	60.6	5
WB	7.3	17	20.0	17

The above table suggests that during 2009-10 to 2011-12, Chhatisgarh, Bihar and Goa were the top three performers in terms of FPI, while Punjab, Kerala, and West Bengal remained at the bottom. During the recent period, i.e. 2012-13 to 2014-15, Chattisgarh retained its No. 1 spot, Odisha took the second position and Bihar placed in No. 3 position. Kerala, Punjab and West Bengal continued to remain in the bottom three. It can be seen that the rank of Odisha in terms of FPI has improved from 4 in period-1 to 2 in period-2. The improvement of fiscal performance of Odisha is explained by higher revenue efficiency, better expenditure quality and decline in deficit and debt burden. The most significant contribution came from the rapid increase of revenue efficiency index which grew at about 36.8% between this two periods. But there is a decrease in Debt Sustainability Index. Chhatisgarh remained at the top due to its continuous progress in raising the revenue, quality spending and reducing the debt burden. Though taking the No.2 spot for our economy is a happy movement for us, we are continued to lag behind in many respects. For instance in Period-2, the top performer in terms of revenue is Goa with 76.9 as index value, while Odisha has only an index value of 42.2. In terms of quality spending and Debt sustainability Bihar is at the top with an index value of 100.0 each, while it stands 60.4 and 57.6, respectively for Odisha.

### Conclusion:

This study attempts to measure the composite fiscal performance index of seventeen

major non-special category states of India. The FPI is constructed by taking five major sub-indices made up of ten fiscal indicators (minor sub-indices). It is observed that there are large inter-state variations in FPI. During 2012-13 to 2014-15, Chattisgarh, Odisha and Bihar took the top three position in ascending order. Kerala, Punjab and West Bengal are found to be low performers in terms of FPI. The study evinces that the combined FPI of all the states have remained constant during the two periods. Though Odisha is ranked 2, in its fiscal performance, it has to strive for better outcomes in raising revenue and spending it in developmental activity.

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**K**alinga or ancient Odisha, because of its conducive geographical location had played a pioneering role in the maritime relations of India. Being a great maritime power endowed with a number of all seasoned ports and port towns on its coast it had brisk contact with different transoceanic countries such as Sri Lanka, Indonesian islands of Java, Bali, Sumatra and Borneo, Burma, Funan (Cambodia), Siam (Thailand), Champa (Vietnam), Laos, Philippines, China etc. In course of its maritime interaction with those countries, Kalinga not only disseminated its own culture and civilization but also contributed significantly in the dissemination

(Cochin-China) with the exception of three northern districts of Than Hoa, Nghe An and Ha Tinh. It was situated between 18<sup>o</sup> and 10<sup>o</sup> north latitude. It was a long narrow strip of territory sandwiched between the mountains on the west and the sea in the east, and intersected by innumerable spurs of hills running in various directions.<sup>1</sup> The people of Champa were known as *Chams* (the term 'Cham' is derived from the name Champa). The Chams were actively participating in the maritime trade, and articles like camphor, sandalwood, porcelain ware, lead and tin etc., constitute their main items of export. However, the most significant aspect of Chams

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## Kalinga and Champa : A Study in Ancient Maritime Relations

*Dr. Benudhar Patra*

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of Indian culture there. It influenced the history, culture, polity, society and religious life of people of those countries to a considerable extent. Still the remains of that imprint are available in those faraway lands. Kalinga had close maritime contact with the ancient land of Champa. In the present paper, a sincere endeavour has been made to trace out the multifaceted contact of ancient Odisha or Kalinga with Champa in historical perspective.

The ancient Hindu kingdom of Champa comprised the present states of north and south Vietnam or old Annam (excluding Tonkin and

history is that in ancient times they were greatly influenced by the Indian culture though the adoption of some Cham features by the Indians cannot be ruled out.

The discovery of items like shouldered adzes, knobbed ware, glass beads etc., from different sites in India and modern Vietnam (ancient Champa) point to relations between the two regions in pre-historic times.<sup>2</sup> There was also commercial relationship between India and Vietnam in ancient times. According to R.C. Majumdar,<sup>3</sup> the Indians must have been acquainted with Champa by way of trade and

commerce, long before they established their political supremacy in that region. One of the major trade routes between India and China passed through the coast of ancient Champa. The early Indian voyagers and traders arriving on the Malay coast were crossing the Gulf of Siam to reach Oc Eo.<sup>4</sup> The Brahmanical Hinduism of India remarkably influenced the society, culture, religious institutions, literature, art and architecture of Champa. There are references to Vedic sacrifices and ritual practices in the inscriptions of Champa. The Hindu trinity (worship of Brahma, Vishnu and Mahesvara or Shiva) was well known in Champa. Icons of various gods and goddesses like Brahma, Vishnu, Indra, Surya, Kubera, Ganesha, Kartikeya, Lakshmi, Sarasvati etc., have also been found from different places of Champa. God Shiva, in Champa was worshipped in both the forms—the human and the *linga*, the later having been more popular in comparison with the image-worship as in India. A number of kings of Champa were well versed in the Vedas and other ancient Indian literatures like the *Dharmashastras*, *Dharmasutras*, the *Ramayana*, and the *Mahabharata* etc. The Chams were very familiar with the contents of the *Ramayana*. King Prakashdharma of Champa (c. 653- c. 670 CE) constructed a temple for Valmiki, the author of the *Ramayana* at Tar Ken, which is a very rare practice in India. *Wen-hsien T'ung-k'ao*, a Chinese work by Ma Tuan-lin gives a clear picture of the Cham society in the second half of the fourth century CE, when it had already received a large measure of Indian culture. From Ma Tuan-lin's accounts it appears that the royal dress, ornaments, the funeral customs and rites of mourning of Champa were similar to those obtaining in India.<sup>5</sup> Buddha images of Amaravati style pertaining to early centuries CE have also

been found from Dong-duong near Danang in central Vietnam.

Kalinga being situated on the coast of Bay of Bengal had close maritime relations with the kingdom of Champa (modern Vietnam). The people of ancient Kalinga like other people of the east coast went to Champa and played there a significant role in the process of Indianisation. They influenced the political, social, economic and religious life of the Chams in a remarkable manner. Though there is no clear cut evidence to the political contact between the two regions it can be said that Simhapura, the capital of Champa was definitely named after the capital of Kalinga.<sup>6</sup> In the southern part of Vietnam, the Vo-Chanh Rock Inscription (on palaeographic grounds assigned to the second or third century CE) which is in Sanskrit refers to the first kingdom in Champa by the royal family of Sri Mara, who was supposed to be a Kalingan.<sup>7</sup> According to the Chinese chronicles, king Sri Mara was a Shaiva by faith.<sup>8</sup> He calls himself in the aforesaid rock edict to have been a Kalingan in origin and a descendant of the Varmas. The rock edict further describes how he showed great mercy and favour to his subjects at the time of his coronation. Thus, a Hindu dynasty was founded in Champa by Sri Mara [a Kalinga descendant] in the second century CE.<sup>9</sup> When there was no heir to the throne, the practice of letting loose an elephant to choose the successor, which was practised in the early medieval period towards the closing years of the Ganga rule in Odisha was also followed in Champa.

The Jain *Uttaradhyayana Sutra*<sup>10</sup> mentions the maritime contact between Kalinga and Champa. Pilgrims as well as traders of Champa, since the time of Mahavira, used to

come to Pithunda (a port of Kalinga) as it was a port town as well as a centre of Jain religion. This Pithunda of *Uttaradhyayana Sutra* has been identified with the Pithunda metropolis of Kalinga mentioned in the Hathigumpha inscription of Kharavela and the Pityndra metropolis of Ptolemy. The aforementioned Jain text further states that a merchant of Champa, named Palita came to Pithunda for trade and stayed there having married the daughter of a Kalingan merchant.<sup>11</sup> While returning to Champa his wife gave birth to a son in the ship during the voyage.<sup>12</sup> Hence, his son was named as Samudrapala.

The Brahmanical religion prevailed in Champa with the worship and great popularity of Hindu trinity (*trinath* or *tridev*). However, the prevalence of the worship of Vishnu Purushottama together with Lakshmi indicates that Kalinga and Champa were bound together with cultural and commercial ties in olden days. Vishnu was worshipped in Champa as Madhava, Vikram and Hari.<sup>13</sup> Various names of Vishnu like Purushottama, Madhava, Narayana, Hari, Govinda and Vikram are also very popular in Odisha from which it can be inferred that there was close religious and cultural contacts between ancient Odisha and Champa. A famous king of Champa named, Sriprakasdharmas of seventh century CE built a temple for Vishnu Purushottama at Duong-Mong. The worship of Purushottama Vishnu in the kingdom of Champa during the seventh century CE suggests a relationship with the worship of Purushottama Jagannath at Puri, which must have been in practice (though the present temple of Jagannath was not there) by that time in Kalinga.

In the Kautara region of southern Champa the prevalence of *shakti* worship was there during seventh and eighth centuries CE.

Bhagavati Kautaresvari or Devi Bhagavati, for whose worship a beautiful temple was constructed by Vicitrasingh in the eighth century CE was the presiding deity of Champa. On the other hand, it is worth mentioning that almost during the same period, goddess Bhagavati worship had started at Rankada or Bankada (present Banapur) on the coast of Kalinga.<sup>14</sup> Hence, from this it appears that there was a close cultural link between ancient Kalinga and Champa during that period.

The Chams being influenced by the Hindu culture did not eat beef, widows did not remarry and the queen performed *sati* after the death of the king.<sup>15</sup> However, from the analysis of Kalingan link with Champa, the important thing which catches our eyes is the use of other name for the Chams, i.e. *Kiu-lien*. It is evident from the Chinese records that in the year c. 137 CE, about 10,000 *Kiu-liens*, a barbarous tribe from beyond the frontier of their territories, attacked their southernmost districts, destroyed the Chinese forts and ravaged the whole country.<sup>16</sup> These people who seem to have possessed great military skill and organisation, ultimately formed the kingdom of Champa with the conquered territory of the Chinese empire.<sup>17</sup> These *Kiu-liens*, whom the Chinese recorded as 'a barbarous tribe', were not actually barbarous but a civilized people, otherwise how could they establish a kingdom capturing territories from the Chinese empire. They have left epigraphic records in Sanskrit. A.P. Patnaik<sup>18</sup> says that, these *Kiu-liens* were quite likely a branch of the *kula* people of Burma whom Gerini has described as people from Kalinga. According to Gerini,<sup>19</sup> the term *kula* now employed in Burma to designate western foreigners in general and the people from south India in particular. H.B. Sarkar,<sup>20</sup> a dedicated scholar on the history of South-East Asia, has

clearly identified the *Kula* people of Burma with the Kalinga people. It is quite possible that these *kula* people or *Kiu-liens* migrated from Kalinga in large number either by land route or through sea to Burma and to further lower regions of Indo-China, sometime during the first century CE or still earlier period. Now we find place-names like Kuliana, Kolipala (Kolapala), Kulisuta (Kulasuta), Pariakoli (Parikula), Kolidiha (Kuladiha) and Kanjakula etc., in the Mayurbhanja district of Odisha to indicate the ancient abode of *kula* people of Kalinga before their migration.<sup>21</sup>

The contact between Kalinga and Champa can also be established archaeologically. The discovery of bar celts from the excavated site of Sankarjang in the Angul district of Odisha revealed that this earliest musical instruments of Odisha was parallel to those unearthed in Vietnam.<sup>22</sup> It is also significant to mention that the *srivatsa* motif of the Hathigumpha Inscription of emperor Kharavela became later on enormously common in the coins of Oc Eo in Vietnam to Arakan.<sup>23</sup>

Like Bhubaneswar in Odisha, Mi-son in Champa was known as the temple city because of the construction of a number of Hindu temples. The Cham temple scheme, like the early Odishan temples consists of a main shrine in the centre and a secondary one. All the shrines of Champa were arranged on a square terrace and above these rose three towers. The window-openings were of exquisite design having 'baluster-shaped mullions' like the Rajarani temple at Bhubaneswar in Odisha.<sup>24</sup> The decorative motifs of Mi-son group of temples, particularly *makara torana* (crocodile shaped archways) reminds us one of beautifully carved *makara* heads in the archways in front of the Muktesvara temple of Bhubaneswar. The form of dancing Shiva

balancing on the back of the bull itself, a type very frequent in Odisha and Bengal is also represented on some monuments of Champa.<sup>25</sup> There is similarity between the script of Kalinga and those used in the fourth century CE Cho-Dinh and Hon-Cut inscriptions of king Bhadravarman.<sup>26</sup>

From the above discussion in the light of both literary and archaeological evidences, we can conclude that Kalinga or ancient Odisha had brisk commercial as well as cultural contact with the kingdom of ancient Champa.

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The powerful Kalinga Empire lost its independence and sovereignty in 1568. After fall of Kalinga Empire the portion from the river Godavari to Ichhapur went under administration of Golkonda Sultan, the vast area from the river Kathajodi to the river Hugli went to the control of Afgans and then to Mughals in 1592. Balance coastal area came under administration of Khurda Kings. From 1572 to 1804 December 5<sup>th</sup> for 232 years Khurda was the capital and cultural centre of Odisha. But prior to this, the capital Cuttack (Barabati Fort) was under the Control of Afgans followed by Mughals, Maratha occupied Odisha in 1751. Frequent attack and plunder by the horse-trotting Marathas devastated

September 1803 after 35 years Puri and Cuttack after defeating Marathas and Balasore at the same time went under control of the company. In 3<sup>rd</sup> phase in 1804 Sambalpur district etc. the western part of Odisha were captured and annexed to the Bengal presidency. Thus it took about 50 years for the British Company to occupy Odisha.

The revolt of 1817 is a significant landmark and turning point in the history of Odisha in which the epoch making “Paika (Peasant militia) Rebellion” against the oppressive British colonial administration was organised.

## Paika Rebellion of 1817 : The First Independence War of India

*Akshyaya Kumar Nayak*

the economic condition of Odisha. Collection of “Chautha” or a quarter of the expected income of the cultivable land without considering the crop failure due to drought or flood tormented the hearts of people.

Lord Clive laid the foundation stone of British Raj in India in the month of April, 1757. East India Company occupied Odisha in 3 phases. Southern Odisha (Ganjam District and adjoining areas) Known as “North Sarkar” was gifted to the British in August, 1765 by the Nizam of Hyderabad in exchange of the help received from them (E.I.Co.). In the 2<sup>nd</sup> Phase in

There have been a number of revolts, agitations, insurrections, protests in the 18<sup>th</sup> & 19<sup>th</sup> centuries against the British rule. In may, 1768 Parla King Narayan Dev had revolted against British administration, in 1806 Vellore, 1816 Bareli, 1824-Kolis of Gujarat, 1820-22, Munda tribes of Singhbhoom and Chhotnagpur, 1829-32 Roudis of Visakhapatnam, 1835-42 Naika Communities, 1849-51 Naga community; 1855-56 Santals of Bihar.

The Paika Rebellion of Khurda in 1817 can be classified in two categories. In the 1<sup>st</sup> Phase –the uprising was by the dispossessed elites and

in the 2<sup>nd</sup> phase by the people (peasants). Techniques have been undertaken by colonial historians fully western in character, tinged with imperialistic hue and have painted these uprisings minimizing importance of the rebellion as loyal in character of colonialism and the leadership was traditional and that there was no threat to the British power.

However, after the advent of the British in Odisha in 1803 the Khurdha Revolt took place was most formidable and unique in its strategic planning, character, duration, leadership and intensity than many revolts in contemporary Indian scenario.

The word Paika exclusively refers to the militia class of Odisha and in a perversion of the word “Padatika” or infantry wing of the military organization of Odisha. Prior to 1568 the Kings of vast Kalinga empire were sovereign powers. Customs of “Paikas” was a mechanism of defence of formidable mercenaries during the time of war and farmers during peace. Paika Regiments were formed for self defence at the time of attack by enemy. Because of their highly evolved skill kings of Kalinga were independent for a long period when a single empire did not exist. During the peace time the Paikas performed the duty of police as a result, crime was less for their sincere duty.

The vast Kalinga empire lost its sovereignty in 1568 and was disintegrated. Gajapati Ramachandra Dev was enthroned in 1572. Khurda became the capital of Odisha for 232 Years (from 1572 to 5<sup>th</sup> December, 1804). Cuttack-Barabati Fort – the traditional capital of Utkal Empire was to hands of Afgans and then to Mughals by the time Khurda Kingdom and Khurda fort were made. The vast Kingdom

contained 129 Killas having Zamindars and Hindu Sardars.

After conquest of Odisha Col. Harcourt and Meleville, the Superintendent of Police made an agreement with Mukunda Dev II the minor King for a clean passage through his Khurda territory to their destination and paid Rs. 10,000/- as advance. The condition of the verbal agreement was : (a) to return 4 Praganas Rahang, Serai, Chhabis-kuda and Lembai including Puri Shrikshetra which were under control of the Marattas (b) to pay rupees one lakh. Jayakrushna Rajaguru, the Regent and custodian of the minor King was unaware of this fact and got annoyed knowing that the Britishers did not fulfil the conditions. So being accompanied by 2000 armed force Rajaguru proceeded to Cuttack in March 1804 and submitted an application to Col. Harcourt requesting to restore the 4 Praganas with balance amount as per agreement. Col. Harcourt paid Rs. 40,000/- and assured to pay balance in near future but expressed “not a span of land could be given up”. Jayee Rajaguru returned with a heavy heart and disbursed the amount among the Paikas towards their dues. While expressing his anger and hatred for Britishers before the king the clairvoyant Dewan Rajaguru said, it was a wrong decision to allow them the safe passage through Khurda Kingdom. He could foresee the intension of Col. Harcourt to snatch whatever hereditary domain remained in possession of the king. Col. Harcourt’s obstinate attitude made the king hostile. The government prepared agreements defining in liberal terms of relationship and got signed by all tributary chiefs except the Raja of Khurda who delayed it for 9 weeks in 1803. The Vakeel of the king was withdrawn from Cuttack and the Raja closed the chapter of further discussion. The arrogance and insubordination of

the Raja and Rajaguru enraged Col. Harcourt who knew that Jayee Rajaguru was the root cause who plays the key role. He mentioned in one of his letters dated 23<sup>rd</sup> October 1804 “It appears the Raja himself is not inimical to us but his Dewan is extremely so and he controls everybody and everything at Khurda”.

Rajaguru induced other tributary Chiefs to fight for the common cause to oust the alien ruler. A confederacy of triple alliance was formed among Rajas of Kanika, Kujanga and Khurda including Zamindars of Harishpur, Marichpur and Bishenpur. Rajaguru’s attitude and action compelled Harcourt to take stern action as all attempts to mould him were failed. On 7<sup>th</sup> December 1804 the King of Khurda was by a proclamation deposed and his territories were annexed to company Govt. A dishonest Englishman, Maj. Fletcher was appointed to manage the estate of King Mukunda Dev – II who marched with his troops to occupy Khurda was resisted at several places by the Paikas of the King, but easily overcame by the superior army of the British. They surrounded the Fort at the foothill of Barunei hills and with much difficulty, after 3 weeks, occupied the Fort. The king fled to nearby jungle, Jayee Rajaguru was arrested. The king was captured in 1805 and sent to Midnapur as a state prisoner. Raja of Kanika was also sent there in July, 1805. On the strength of a petition throwing all blames on Rajaguru and making him responsible for the revolt. Jayee Rajaguru, the indomitable Bebarata and great patriot who fought till end to free the motherland from the alien ruler confessed his fault. He was given capital punishment – a punishment that crossed all limits of cruelty, binding his legs on two branches of a Banyan tree and releasing the same by which the body was splitted into two

pieces. Such an inhuman / brutal act of the Britisher spread everywhere like a forest fire. Mukunda Dev’s residence was fixed at Puri and was only given the management of the Jagannath temple who became an insignificant Maharaja of Odisha. This brought strong feelings among people of Odisha who retained the same reverence on Mukunda Dev as before. The rebellion was curbed but not fully.

Major Fletcher snatched away the Jagir land of Paikas who were hereditarily enjoying for generations. Some time over assessment / ever increasing assessment, frequent short term settlements adversely affected the Ryots and Zamindars. A new Currency System was adopted in 1808 which from the ancient times the medium of exchange was “COWRY” (a small sea mollusc) unlike the metallic coins was in vogue. Revenue collection was started in shape of rupee (One rupee = 5120 cowries) which resulted in increased misery of people. Monopoly of a defective Salt Policy was introduced in 1804 affecting the coastal area Salt producers’ right which also affected the common consumer at high prices. The Judicial System – it was not only complex but also baffling for common people who were ignorant of the system and were exploited by Vakeels or Amlas. Earlier Khandayats maintained Law and Order. But the new Govt. brought about radical changes in Police administration. The Darogas, Jamadars of the Police Stations were cruel, oppressive, caused resentment among people. All Odia experienced officers were replaced by outsiders. Bengalis and Muslims created discontentment. Amlas by utilizing their position acquired huge wealth and were engaged in private trade. The oppressive measure ruined the means of livelihood. The Paikas were to adopt one of the two ways - either

to sulk in silence and die of starvation or to struggle since they were borne of martial tribes requiring armed confrontation.

Bakshi Jagabandhu Bidyadhar Mahapatra Bhramarabar Ray was the Commander in Chief (General) of king of Khurda. He was holding the post hereditarily being the 12<sup>th</sup> Bakshi and enjoyed vast rent free landed properties apart from a small Killa “Rodanga” which was registered in his name in 1804 and 1805 settlements. At that time Sri K.C. Singh a Bengali was the Dewan of the Collector, Puri and his own brother Gaurahari Singh was Tahasildar of “Rahanga” estate. Sri Gaurahari Singh fraudulently recorded “Rodanga” in the name of a close relative of Gaurahari in a conspiracy in 1809 settlement. This was again purchased by the Gaurahari Singh after a year. Bakshi filed a protest petition with the Govt. of Bengal – the final authority and in 1814 he got a reply to fight it in the Court of Law. Since he had already become pauper and unable to fight against the dishonest Bengalis he did not proceed. He decided to revolt knowing the grievance of the distressed Paikas.

Jagabandhu was a great military leader, a seasonal strategist and far-sighted statesman. He planned to take people of all categories irrespective of caste, creed, religion into his confidence. The revolt was organised under the banner of former Raja of Khurda – the “Thakura Raja” to get obedience from Garjat Chiefs and people of Odisha. He sent letters on palm leaf to Ghumsar, Keonjhar, Mayurbhanj Rajas to join the revolt. When Paikas revolted Bakshi was their natural leader. In last part of March 1817 about 400 rebel Kandha Chohars equipped with their traditional arms reached Khurda. Paikas of Khurda and their leaders Dalabeheras joined them

under the leadership of Jagabandhu. On the First of April, 1817 the great Paika Rebellion was heralded in which they attacked the Police Station of Banapur, burnt Govt. quarters, killed 100 men and looted Rs.15000/- from Govt. treasury. Then they proceeded to Khurda. On way huge number of people joined them. They set on fire Govt. offices, looted Govt. treasury. On receiving this information at Cuttack two platoons of soldiers were sent to Khurda and Pipili. On 1<sup>st</sup> April 1817 the Collector Cuttack marched towards Khurda with 60 Sepoys. When they reached Gangapada on the way to Khurda the Paikas intercepted them with grenade attack. The Collector fled to Balakati and wanted to escape from there in the night. But being attacked by Paika rebels he escaped to Cuttack with an injury leaving all his tents, ammunitions with elephants. The force of army sent to Khurda were defeated and the leader was killed. Another despatch sent to Pipili was also defeated, the Police Station at Pipili was looted. On 9<sup>th</sup> April, 60 soldiers marched from Puri to Khurda who promulgated Martial Law. On 14<sup>th</sup> April, 1817 a batch of 500 rebels reached Puri, burnt the Court and Govt. quarters. The Gajapati king on request to assume leadership, out of fear he refused. The Pandas (Priests) of the temple joined them. The Zamindars of Harishpur, Marichpur and Golra with some Salt workers joined the rebellion. Ultimately the rebels proved to be no match for the alien force were driven away. Martial Law was proclaimed at Puri, Khurda and Gop and steps were taken to prevent the spread of revolt to the Tributary Mahals. The rebellion at Khurda, Puri and Pipili was suppressed by end of May, 1817. At Pipili the rebels tried to rescue the Raja from the custody of the troops but failed, 19 rebels were killed. The Paikas avoided frontal attack and resorted to guerrilla Warfare, hiding in forests.

When the Paikas captured Sarangagarh of Cuttack, the kings of Kanika and Kujanga had co-operated them. Narayan Paramguru and Bamadev Pattajoshi were the leaders of Paikas of Kanika and Kujanga. The British force proceeded to Kujanga in Sept. 1817 and occupied Paradeep and went to Nuagarh where they faced a fight of 2000 brave Paikas but lost. The king of Kujanga surrounded and was imprisoned in Barabati Fort for one year. Paramaguru and Pattajoshi were banished to Andamans. Bakshi wrote a letter on 18.07.1918 to Padmanav Chhotray (Dalabehera) requesting him to continue rebellious activities (Letter is in Odisha State Archives).

In the underground activities the rebels started arson, dacoity, murder and obstructed the collection of revenue. After proclamation of amnesty no rebel surrendered. Jagabandhu and his followers were forced to surrender. Govt. confiscated their properties in 1825. In absence of any logistic support, guerrilla Warfare that continued till 1826 was ceased. Jagabandhu felt convinced in a congenial situation, to enter into a workable compromise for the interest of all. The Govt. exempted him from all punishments and arranged for honourable stay with a pension of Rs.150/- per month at Cuttack. Mukunda Dev died in prison. Jagabandhu as a leader epitomized himself as the mouthpiece of the aggrieved people

having an extraordinary personality, wise guidance and strong determination kept British administration in serious anxiety for a long period of 7 years. Jagabandhu, the hero of the first great political upheaval of Odisha breathed his last on 24<sup>th</sup> January 1829 leaving behind his two wives and the only son Gopinath Bidyadhar of nine year of age.

Khurda revolt of 1817-1826 was the first great political upheaval in India though the geographical dimension was limited to the territory of Odisha. The objective of the movement, meticulous planning, economic analysis, participation of people of all categories with an idea of alternate Govt. i.e. to install the last independent Maharaja Mukunda Dev-II on "Gadi" and definite leadership was more intense and effective than the Revolt of 1857. It had programme to oust the Britishers. This Revolt stood supreme among the many regional struggles. As per the assessment of historians - "History must correct itself to record the Paika Rebellion (1817-1826) as the First War of Indian Independence which was fought 40 years before the Sepoys' Rebellion (1857)".

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Miniature Boitas are used today as children's toys during the Odia festival of Bali Jatra. Bali Jatra literally means a 'Voyage to Bali, and celebrates the ancient maritime tradition and the connection with Bali. During the ceremony, men, women and children dressed up in traditional costumes launch tiny boats made from banana peels, paper or Solapitha with lighted lamps inside, and Odia women perform the rite of 'Boita Bandana'. The festival is similar to the 'Masakapan Ke Tukad' festival of Bali, and to the 'Loi Krathong' festival of Thailand, both of which involve ritualistic floating of model boats around the same time of year. Lakhs of people



## Boita Bandana Festival and Water Pollution

*Dr. Manas Ranjan Senapati*

float miniature thermocol boats in the Mahanadi, Kathajodi, Bai, Budhabalang etc rivers including Bindusagar and Narendra religious ponds to celebrate Boita Bandana, giving a little thought to it that such practice would pose a threat to the water bodies. The non-biodegradable miniature boats could pollute the stagnant water bodies.

But, the Pollution Control Board does not have any provisions in order to curb the use of non-biodegradable materials in making of miniature boats for Kartik Purnima. Environmental activists want the Board to formulate a rule that would check the sale of boats that are not eco-

friendly. There is no regulation for sale of paper boats with thermocol has been formulated till date.

The tonne of non-biodegradable solid waste, lying scattered all over the rivers and water bodies, covers their surface area and checks the sunlight. This disturbs the oxygen cycle process and adversely affects aquatic flora and fauna. On the other hand, the celebrations on the occasion of Kartik Purnima have exposed the rivers to a grave pollution threat as the boats, which are all made of thermocol, are biodegradable objects that do not decompose easily. Papers also being soaked in water can cause green house gas methane emissions.

Earlier, eco-friendly plantains and Sholapith (a milky white sponge wood) were used. Over the years, these gave way to boats made of thermocol. The Sholapith, which was earlier used, is a completely natural alternative and does not contribute to water pollution. Shola is a plant that grows in marshy areas. The Shoalpith is the cortex or core of the plant. Experts would remove the outer hard brown skin to get the inner soft material which can be made decorative. But, thermocol is artificially produced in the laboratory. As Sholapith is not easily available these days, thermocol is widely used in making boats. We must ponder over this issue while celebrating our festivals.



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*Migratory Birds in Chilika Lake*

As queen of the east amidst bounties of sprawling unimaginable as well as unthinkable panoramic splendid heavenly surroundings in the lap of nature like flora and fauna, hills and dales gorgeous falling streams, sporadic hidden monuments and caves, lovely virgin beaches, towering tremendous temples decorated in architectural splendours ethnic touch of cultural synthesising colossal figures, glamorous dance, colourful fairs and festivals in multifarious adolescent serenity Odisha has become the most fascinating and captivating region of India, often referred to hidden treasure house of customs, traditions, languages, literatures, art, architecture,

Odisha three neighbouring states having Maiithili, Brajubuli, Odia and Bengali as mother tongue of their own. Assam is another State of India, its language has peculiar similarity with Odia and Bengali known as three sister languages, where we find the assimilation of language, literary semblances and religious synthesis.

Rich in minerals, diversified in religions like Buddhism, Jainism, Sikhism, Brahminism, Saktism, Christianity, Odisha plays a dominant role in establishing harmonious blending of fraternity, equality, integrational setup. Centuries old, temples, monuments, Buddhist stupas,

## Odisha Welcomes the World as Tourist But Bids Farewell as Friend

*Debadutta Rath*

religion, culture, land of quintessential charm. As the great saint Bharat Muni describes in his 'Natyasastram'

*Ánga Bang Kalingascha basna chadhau  
magadhi'*

*Paundra nepali kaschaiva Antargi Bahirgiri  
Anedhapi desa evyo ye purane samprakirgiri  
Tesa prajujyate dwesa prabruti  
sauchamagadhi.*

In the remote past Odisha was known as 'Udra', 'Kalinga' and 'Utkal' in various ancient scriptures literally we write Anga, Banga and Kalinga now identified Bihar, West Bengal and

*chaityas* and *viharas* spread and fantastically excavated at Lalitgiri, Ratnagiri and Udayagiri, Langudi, Tarapur, Kaima and Deuli, Boudh, Kandhamal and all other districts of Odisha in lavish manner.

From 3<sup>rd</sup> cent B.C. 261 to 7<sup>th</sup>, 8<sup>th</sup> Cent AD Kalinga had met the tremendous development of Buddhism historically connected with the first two Odia merchants 'Tapasu' and 'Bhallika', who were two harbingers of Buddhism. The history of our State Kalinga changed its course after the Kalinga War. 'Hiuen Tsang's' travel accounts speaks of spread of Buddhism and existence of Ashokan and post Ashokan stupas, bell capitals,

copper plates, discoveries of Buddhist relics from the remaining sites abundantly scattered all over the State.

During the reign of Bhaumakar dynasty in 8<sup>th</sup> to 10<sup>th</sup> Century AD Buddhism reached at the pinnacle of marvellous popularity and a king of this dynasty copied a Mahajana Buddhist text Gandabyuha and presented it to the emperor China. The scholars of Buddhism acknowledge the fact that Odisha was the great centre of Tantric Buddhism in various forms like Vajrayana, Kalachakrayana and Sahajayana, a very strong and intellectual group of that sect believed that Odisha had considerably contributed substantially to the growth of Tantric Buddhism and the State had also considerable interaction with Tibetan Tantric school and also in consequence 64 Yogini temple at Hirapur, 64 Yogini temple in Ranipur Jharial came into existence in the district of Khurda and Bolangir.

The different icons of Buddhism as Tara Aparajita, Padmapani, Dhayani Buddha, Jambala, Heruka, Avalokiteswar, as similar with our 64 Tantric deities and Dasamahavidya as in Indian Tanticism as propogated in the Indian scriptures. As thousands of rock, pillar and wall edicts of emperor Ashoka after great transformation from Chandasoka to Dharmasoka Odisha has two one at Dhauli and second one is at Jaugarh eight kms from Bhubaneswar and south part of Odisha Ganjam district. Like Saranath, Sanchi and Barhut at Dhauli there is a peace Pagoda having four corners represented by four poses of Lord Buddha in Dharmachakra Pravartan Mudra, Barada, Mudra, Dhyana Mudra (Bhumisparsa) Mudra, Sayana Mudra and varieties of tales and parables of Baudhajataka on the wall side.

Odisha is a State where the temple architecture has started during 4<sup>th</sup>, 5<sup>th</sup> cent AD, the Panchapandava temple on the gigantic hill top Mahendragiri is quite unique of its kind.

The temple group of Satruganeswar, Bharateswar and Laxmaneswar are of the contemporary period and 6<sup>th</sup>/ 7<sup>th</sup> cent AD is the Parsurameswar temple which has a flat Jagamohan, where a tourist and research scholar feels himself very confused to see the marriage ceremony of Lord Siva with Parvati, where Lord Ganesh is present secondly in the entry wall of sanctum there are eight planets, thirdly while going round the temple an icon Lord Ganesh comes into vision without mouse. The clarity of Buddhist figure in the temple wall symbolises its influence on the stony structures.

The 9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup> centuries have been demarcated in the pages of Odishan history and culture as the golden era for development of temple art and architecture. The Sun Temple, Jagannath temple, Lingaraj, Rajarani, Mukteswar, Bhaskareswar, Megheswar, Brahmeswar are of quite uniqueness in features of architectural joggleries and artistic splendour.

For a day visitor Odisha is a land of dreams, for a tourist it is the beautiful paradise of superb excellence in tribal art, life style, rural atmosphere, lofty greeneries in deep dense forestries, mines and minerals, dance and folk lores, vast meadows, mountains with sprawling fountains, sanctuaries and other colourful animals and birds, beaches and hilltops. The uniqueness in diversity of language, culture, life, status, tradition and religion of the people of Odisha is surprisingly known for all Odisha is the paradise of celestial beauties like Chilika lake in the winter,

where the tranquil silence breaks by the twittering and chirping of the migratory birds coming from Siberian, Ladakh, Kaspian and Europe regions millions and millions in number. Chilika is locally inhabited by 50 varieties of local birds and 150 species of migrants congregate in Nalban birds sanctuary and also fly on the blue water of the lake like cloud in the sky. Among the beautiful species of birds 1) Flamingo, 2) grey heron, 3) Ibis, 4) Whistlingtil, 5) Bar-headed goose, 6) Kestrel Brahmini Kite, 7) Cormorant, 8) Black-necked storks and so many others which draws the attention of the tourists.

Odisha has one national park named Similipal having 2750 sq.kms of area confined to flora and fauna of multi varieties. Ninety types of orchids are available in Similipal. More than 100 varieties of animals like wild elephant, wild dog, bison, wild boar, deer, munt jack, peacock, porcupine, sambars, gaurs, barsingha, chausingha, sloth bear, pithon, king cobra, talking maina, flying squirrel, royal Bengal tiger and black panther, leopard, hug deer are available for the tourists. Similipal is famous for costly wood like teak, sal, piasal, asan and kurum, etc.

No. of watch towers and wooden huts are there for night stay at Nahana, Chahala, Barehipani, Gudugudia where a tourist can view the gorgeous water fall and Meghasani hill top.

Apart from Similipal national park an international tourist destination is located in the district. Kendrapara constituting a delta region having flowing stream of three major rivers Baitarani, Brahmani, Khula, the place stands for echo system that is Bhitarkanika, the second largest mangrove forest having 273 acres of lands after Sundarban in West Bengal where the lover

of nature and environment gets amazed to realise transcend beauty of the deep dense mangroves. More than 1500 crocodiles live in Bhitarkanika. A crocodile more than 80 years which still lives in the Mahisadal more than 18 ft. in length is only world wonder and adding to this spectacular beauty of the place for watching the migratory birds Bagagahama ever also await the benign arrival of the world tourists.

Ekakula, Habalikhati, Dangamala are three major tourist destinations for watching the birds and reptiles, different animals also. In Odisha we come across 3 types of crocodiles gharials, estuarine (baula) and marsh crocodiles, plentifully available in the river Mahanadi, Satkosia, Bhitarkanika, Nandankanan zoological park and Ramatirtha Research Centre.

An eye can not believe unless see the nestling process of the Olive Ridley sea turtles in Gahirmatha, a place of confluence of river with Bay of Bengal besides this confluence of Rishikulya and Devi are also the places for nestling their eggs in the month of Jan and Feb in the full moon lit night. Odisha ever offers ample facilities for every tourist of a particular suitable choice may be lover of nature and environment, flora and fauna, beach resorts, plants and forests, animals and birds, rivers and lakes, mountains and hills, herbs and medicinal plants, fairs and festivals, life and customs, tribes, etc.

Odisha can be divided into five parts. 1) the coastal plains, 2) the middle mountainous country, 3) the rolling upland, 4) the river valley 5) sub deed plateaus and also based on the relief, rainfall, vegetation types, in the other hand the state Odisha where the forest is divided into four major regions 1) Northern tropical semi ever green

forest, 2) Tropical moist deciduous forests also known as monsoon forests, 3) Tropical dry deciduous forests and 4) Tidal Mangrove forests. Our ancient life, schooling and teaching was introduced in forest life.

No where in Odisha except two places of Odisha where we witness the black bucks one is at Balukhand located on Puri Konark marine drive road 36 kms and second one Bhetanai and Balipadar in the district Ganjam. Another tourist attraction in the State is the hot sulphur springs at Atri in Khurda, Tarabalo in the Nayagarh (largest in Odisha, second largest in India), Taptapani in the district Ganjam, Deuljhari in Angul district. Historically we come to visit two temple cities of Odisha one is at Bhubaneswar and secondly Sonepur in the western part of the State.

Incongruently visualising the religious scanting of one God, who is the representative of four Vedas and epitomic of the glorious achievements is Lord Jagannath, a history, a legend, a myth, the reality after all the supreme deity of supramental consciousness and superficial substance. The historic Odisha is studded with blood shed, transformation, events with moral ethics. A tourist after all he is a reader, lover observer and reviewer in one while wandering from corner to corner of the State.

Miraculous achievements, fabulous wealth, plenty of lovely food habitats like seafood, country food quite satisfy the taste and temperament of the tourist. Every type of tourist gets a friendly touch after visit to Odisha. Scenic, Serene and Sublime, the trio's offer heavenly comfort to a traveller, to a day visitor above all to a tourist in one. The rural life where a foreign tourist moves among the tribal people with drum

beating and dancing atmosphere gets immortal joy. The tribes are of 62 varieties occupies 33% of total population of Odisha.

The Bonda most primitive tribe who inhabit in the district of Malkangiri is still now quite away from broad day light of the modern civilization. Seen in their own traditional costumes, even today without prior permission of the Home Dept nobody has their entry into their area. Their language is very difficult for understanding for common people. Besides Bonda, Gadba, Santala, Kandh, Kolha, Papudi Bhuinya, Dhuruba bear their own testimony of language, culture and life style. Odisha has number of hill stations like Deomali in Koraput, Mahendragiri in Gajapati, Gonasika in Keonjhar, Meghasani in Mayurbhanj, Kapilas in Dhenkanal, Gandhamardan in Sambalpur district, Kiriburu in Keonjhar are not only the day dream but things to enjoy the real beauty and give their optimistic views.

No. of spots have been identified for Golf Course, Rope Way like in Karunei, Barunei hilltop, Kapilas and in other places. In consequence Odisha will welcome the world as tourists. The forestry, minerals, temples and monuments, cultural diversity among the different people signify the touch of ethnicity and vibrant wave of fraternity and sense of understanding always.

The district Cuttack the ancient capital of Kalinga and Utkal is ever memorable for the fort Barabati, Kadam Rasool (Footprint of Prophet Muhammad), Kathajodi embankment, Ravenshaw University, take us long back where we have to think deeply on history, archaeology and culture. The districts like Sambalpur, Baragarh, Deogarh are principally known as

storehouse of handlooms in the Western Odisha. Boudh, Kandhamal, Koraput are known as ancient treasure house of forest and Buddhist remains. The districts like Jajpur and Cuttack are internationally famous in the global Buddhist map as showcase of Buddhist relics.

Above all Puri, Bhubaneswar and Konark represented by gigantic towering temples like Jagannath Temple, Sun Temple and Lingaraj, where a tourist gets amazed to see the stunning beauty in stony structure, which have taken colossal stand up during dynasty made up Kalinga School of architecture. One among all quite unique in structure called Dravidian style prior to 9<sup>th</sup> – 10<sup>th</sup> cent AD the erection of Vaital temple.

The temple of Lord Jagannath the highest soaring structure is inconographically known as

‘Sribatchhakhandasala’ temple, where a tourist sees two boundary walls surrounded the temple from outer and inner side also called Meghanada and Kurma wall. A tourist can also watch from outer point if he is a foreigner.

The lovely forestry, virgin beaches extending over 480 sqkms, thousand temples, monuments, places and Buddhist remains still awake us about our ancient hoary past. Odisha ever believes in Atithi Devo Bhava, guest is our God.

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*Chandaka Elephant Sanctuary, Bhubaneswar*

**Abstract**

This paper focuses on the identification, analysis, documentation and interpretation of various myths, legends, oral traditions, folklores, cultural practices as well as scientific data that indicate the existence of river(s) around Konark, which lies on the east coast by the Bay of Bengal. While tradition talks of a holy river known as Chandrabhaga near Konark, currently there is no river. Did a river exist? Where was it located? What role did it play in community life? How did it possibly disappear? The paper attempts a comprehensive review of ancient and contemporary texts, oral traditions and folklores, epigraphic documentations, old illustrations and photographs and interviews with the elderly people of local communities to arrive at the conclusion that there is a very high probability that a river existed near Konark. This is supported by the existing scientific data. The challenge is to go through conflicting indicators, identify consistent components and to come up with a working hypothesis with the support of scientific evidences. This would both contribute to history and myth and to further some location-specific scientific explorations.

Keywords: *Myths, oral tradition, folklore, socio-cultural practices, cultural heritage, coastal heritage belt*

## **Exploring the Lost River(s) at Konark : A Multi-Disciplinary Approach**

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**Introduction**

Konark is a small town in Puri district in the state of Odisha and lies on the east coast touching the Bay of Bengal. It is well known for the 13<sup>th</sup> Century CE Sun Temple which is one of the most important structures epitomizing the vast cultural heritage and glory of the land. Many legends, myths and folklores indicate that the Konark Sun Temple was originally built on the mouth of a river named Chandrabhaga but in the course of time the river has dried up and been reduced to a small pond and the present shoreline is nearly about 3 km from the temple. In this study,

history, mythology as well as science play a vital role in attempting to decipher the past. The main objective of the study is to identify, analyze, document and integrate various myths, legends, oral traditions, folklores, and cultural practices associated with the Chandrabhaga River and the Konark temple and also to identify the palaeochannels around Konark through satellite images and remote sensing to emphasize the existence of the mythological river Chandrabhaga near Konark temple. In the future, further exploration along these lines may even throw light on the possible reason for the collapse of the temple.

## Methodology

The methodology proposed for the work is (a) identification and reviews of ancient and contemporary texts; (b) analysis and reviews of folk tradition and Hindu beliefs; (c) identification and analysis of socio-cultural practices; (d) identification and documentation of archaeological evidences, paintings and photographs; (e) and correlation of the findings that emerge with scientific evidences.

The textual exploration primarily focuses on identification, classification and analysis of myths and legends from various texts. Folk tradition plays an important role in reconstructing the past. It includes review of literature on myths and legends and field work. The socio-cultural practices comprise many religious practices, festivals, rituals and sacred ceremonies of a community. The visual references comprise archaeological evidences and carvings which have been excavated from the site. Some archeological sites having ruined temples and monuments along the channel can be helpful in finding the lost river. There are some old paintings and photographs which might be helpful for our study. Also, scientific evidences consisting of analysis and interpretation of satellite imagery and snapshot taken from Google Earth as well as data integration in the GIS platform are inter-related to trace the palaeo-channel of river(s) around the Konark region.

## Review of Literature

The Chandrabhaga River is considered to be the one of the holiest rivers of Odisha. Its name is mentioned in *Puranas* and many sacred scripts. We also find the name of the river associated with many rituals and festivals of Odisha. There are also many myths and stories

related to the river. River Chandrabhaga has been described as a sacred river in many myths and it is believed that whoever takes a bath in the Chandrabhaga will be cured of leprosy and barrenness.

The *Samba Purana* (500-800 CE) narrates the story of Samba who was cursed with leprosy by his father, Krishna and was advised by Sage Narada to worship the Sun God at *Maitreyavana* on the bank of Chandrabhaga River to cure his ailments. He meditated with devotion, after taking bath in the Chandrabhaga River for twelve long years and was finally cured. As a sign of obligation and reverence he constructed a temple dedicated to the Sun God in *Maitreyavana*, on the bank of the Chandrabhaga River and also brought eighteen *Magha* Brahmins from *Sakadwipa* to perform the daily rituals of the temple. This is a very important myth as it appears many times during different ages. The *Bhavisya Purana* (500-800 CE), *Madala Panji* (1078-1150 CE) and The *Kapila Samhita* (14<sup>th</sup> century CE) also narrate the same story of Samba and the holy river. Historians like R. L. Mitra (1880), Pandit K. S. Mishra (1919) and many others had also mentioned the same story of Samba in their works. The *Baya Chakada* (12<sup>th</sup> Century CE), the temple manual which constituted all the records of the Konark temple on palm leaves during its construction mentions that King Langula Narasimha Deva appointed Sivai Santara as the minister, for temple construction and ordered to construct a sun temple on the mouth of the Chandrabhaga River. The *Sarala Mahabharat* (15<sup>th</sup> Century CE) is a work by Odia poet Sarala Das and it states that a large number of people used to visit the *tirtha* of the Chandrabhaga in the Odia month of Magha on the Sukla Saptami day.

However, with the help of the above mentioned texts, it is quite possible to imagine that a Sun temple was built in the mouth of the *Chandrabhaga* River but the waterline receded with the course of time.

### Myths Associated with Oral Tradition

Traditional material on this exists in the form of oral literature which is communicated from one generation to another through stories, songs, compositions and verses. One such tale is that of Dharmapada, the twelve years old son of Chief architect, Bisu Maharana, who sacrificed his life by jumping from the top of the temple to the river Chandrabhaga to save his father and twelve hundred craftsmen. After thousand years, the Sun Temple is in a state of ruins but Dharmapada still lives in the folklore and in the aspiration for every young craftsman of the region.

One of the most notable folklore is of the story of Sivai Santara and the goddess in disguise of an old lady. As the temple was supposed to be built on the river mouth, many problems occurred and everyone was in distress. So, one day an old lady came and offered Sivai Santara some hot *Prasad* (rice pudding) of the village deity, but while eating he put his hand into the middle and burnt his fingers due to severe heat. The lady then suggested how to eat the pudding and from her words he realized his mistake and ordered his workers to close the side of the shoreline and then laid the foundation of the temple and started the construction of the great temple of Konark.

These folk stories are very popular among the local people. Even today, these stories are narrated by grandparents to children. On an initial inspection, they suggest at least the following few things: (a) existence of water body near the temple, and (b) difficulty related to the water body in building the temple.

### Rituals and Festivals Associated with the River

*Magha Saptami* and *Samba Dashami* are the most important festivals of Konark Sun temple. *Magha Saptami* falls on the 7th day of the bright half of the Hindu month of *Magha*. Every year on this day many pilgrims gather to take holy dip in the Chandrabhaga River that is reduced to a shallow pond and welcome the rising Sun with prayers. A fair also takes place on this occasion known as the *Chandrabhaga Mela*. The particular day is also known as *Ratha Saptami* and is marked as the birthday of Lord Surya. *Samba Dashami*, celebrated on the 10th day of the waxing phase of moon in *Pausha* month, as per traditional Odia calendar is also very significant. This day is dedicated to the worship of the Sun God and the legend of '*Samba Dashami Brata Katha*' is recited and prayers are made for the well-being of all family members. Another unique festival is the *Ratha Yatra/ Chaitra Yatra*. As per *Kapila Samhita* and *Brahma Purana*, it was a famous festival carried out in ancient times when the temple was in a functional state and was performed on *Chaitra Sukla Sasthi* day. Again, without going into the details, the presence of these cultural practices point to both the existence and purported holiness of the river.

### Pictorial Evidence

Visual evidence, especially from earlier times, can be historically very relevant. Some pictorial evidences were discovered which suggest the existence of water bodies near the Konark temple. The figure below show a painting by James Fergusson (1837 CE) in which a water body is clearly visible in the background and a part of the main sanctum is still standing; also some rare photographs by William Henry Cornish (1890

CE) are recovered from the British Gallery, where water body is visible in the background. A very relevant illustration of the Konark temple drawn in nine pieces of palm leaves is also retrieved which is currently preserved in Banaras Hindu University's Bharat Kala Bhawan. The masterpiece is a complete sketch of the temple and can be seen in the Alice Boner Gallery.



Fig 1: Painting by James Fergusson

### Study Area

During the initial exploration from a scientific perspective, based on the various cultural and historical evidences, the broad study area chosen was the Konark-Puri region from latitude 19°30'N to 20°30'N and longitude 85°30'E to 86°30'E.

### Exploration by the Research Team

Another less known temple has been identified by historians, testifies the existence of water way system in and around Konark. The archaeological heritage which provides sufficient evidences to corroborate the existence of Chandrabhaga river system is the *Gangeswari* temple situated in a small village named *Gop*, better known as 'Mini Konark' among the local people, strengthen our assumptions and hypothesis about the river system. The village is

20 km from Konark, and villagers have a saying that this was the campsite of the 1200 artisans who constructed the Konark Sun Temple. The temple is dedicated to the village deity *Gangeswari Thakurani* and has striking resemblance with the Konark temple in certain ways. The area where the temple stands is known as *Bayalisbatti*. Some patches of water bodies near the temple were also identified, which according to the villagers, are the remains of an ancient river (tributary) called *Patharabhasa Nai* which joined Chandrabhaga River somewhere near the main construction site of Konark temple and was a medium of transporting stones and sculptures to the construction site of the temple.

Even now there are huge blocks of stones beneath the water of the village pond, revealed in the dry months. While the rivers flow only during floods, palaeo-channels can be traced up to 2 km from Konark temple.

The most important geographical evidence is a pool named after the Chandrabhaga River; very close to the seashore, where people take holy bath/dip on the occasion of *Magha Saptami*. The pool is an enclosed portion of a larger water body where the *Chandrabhaga Mela* is held every year even today. Local people believe it to be the last remains of the glorious river Chandrabhaga and adore the purity and sacredness of the holy place.

Hence, an attempt has been made to corroborate the findings from myths, legends, folklores and other historical references with scientific evidences. This will give more confidence on the existence of past river system and heritage sites.

### Scientific Study

The study includes observation of the work area with the help of Google earth, and

satellite images; analysis and interpretation of satellite images and the processing of those images help to identify synoptic view of the lost river that cannot be easily identified through the field survey. An initial assessment by looking at the geology, vegetation, moisture content as well as relevant snapshots of the study area are taken from the Google earth suggest that traces of palaeo-channel or previously existing river systems, can be identified in and around Konark region.

### Conclusion

The exploration through various approaches, all point in one direction – the existence of water bodies near the temple and the possibility that the river Chandrabhaga and other smaller channels, very active at that point of time in history, were used to carry building material for the construction of the temple. While for the people of Odisha and for the pilgrims of the *Chandrabhaga Mela* that the existence of the river is a certainty, for both historians and scientists, it is important to procure evidence for such a claim and to map the path that the river(s) followed. Based on this first step, one will be able to retrace the history of the river, its decay and also explore why all this happened. It is also expected that this first step will help us answer the next set of questions that are all the more pertinent for us: Why did the river system dry up? Why did the temple collapse? Was the sea always this far away from the temple or have geological processes led to this state of affairs?

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## Bali Yatra

*Saileswar Sahoo*

Bali Jatra (or Bali Yatra) literally means “Journey from Bali” on Purnima Day in the month of Kartika of Hindu calendar month. This festival is celebrated in Odisha, an eastern coastal part of India (ancient name Kalinga) on the Purnima Day especially in all coastal districts with the rivers and sea connectivity and in particular in the city of Cuttack to mark the day when ancient Sadhabas (Kalinga sailors / Kalinga traders) would have started their return journey from the distant island “Bali” which was the main trading centre of all south-eastern island countries (Java, Sumatra, Borneo, Brahmadesh (Mynmar), Shyamadesh (Thailand), Champadesh (Cambodia) and other

nearby islands of south-eastern island countries) to Kalinga (ancient name of Odisha). This festival is known as Boita Bandhana Utsav (Boat festival) which has been celebrated from very ancient time to till now. The festival is held on Kartik Purnima (Full Moon Day of the Month of Kartika) which is usually varied in the month of October or in the month of November in English calendar. On early morning of this day, all the people of Odisha irrespective of caste and creed float toy boats made of colored paper, dried banana tree barks, and cork in the river Mahanadi and other rivers of Odisha, lakes, ponds, and water reservoirs to keep memorizing our ancestors

journey of sea voyages from Bali, Indonesia. It is just one type of reflective boat festival to wish their happy, safe and secure journey and to memorize our ancestors' journey of sea voyages which were actually departed from Bali Island to Kalinga (ancient name of Odisha). The real Boita (country-made swan shaped sea voyages) were departed from Bali on this day as we observe in Odisha on the same time and day with toy boats. These toy boats that are usually sailed before sun rise of the early morning of Purnima Day with small oil lamps or candles and some trading goods like betel leaf and nuts placed inside with humming the Boita song "Aa Kaa Maa Bai, Pana Gua Thoi ....." which provides a very attractive sight during the festival.

In ancient time, every good works started in a specific time and on an auspicious day like Purnima Day, Kartika Purnima Day is one of that. At the same time, the north-east wind was set in which helped the sea voyages to start their return journey from Bali to Kalinga (Ancient name of Odisha). At that time sea voyages started their journey with the help of direction of wind and the direction of ocean current. When Odia sea traders known as Sadhaba were on journey and the wives of sea traders known as Sadhabani were doing the different Bratas (fasting for the wellbeing of their husbands) and praying God for safe and secure return of sea voyages (Boita).

In Cuttack, we observed the reflective Bali Yatra and celebrated annually as a large,

open, fair near the Barabati Fort area of the river Mahanadi for a period of five to seven days right after the full moon day (Purnima Day). Apart from the tradition it also gives an amazing spectacle to the visitors as the scene of numerous boats lit with lamps floating in the river. There are several attractions for children, and food stalls selling Odia delicacies, and other vendors selling toys, curiosities, and other gifts.

This festival (Bali Yatra) is also celebrated with great fanfare in entire Odisha. Bali Yatra bears testimony to the rich maritime legacy of ancient Odisha (Kalinga).

The meaning of humming song "Aa Kaa Maa Bai", ..... is the time period of sea journey to south-east island countries. "Aa Kaa" indicates the sea journey from Kalinga (Odisha, India) to south-eastern island countries or from Sri Lanka to South-eastern island countries via Kalinga from the Hindu month Aashadha to Kaartika. "Maa Bai" indicates the time period of return journey from south-eastern island countries especially Bali to Kalinga or Sri Lanka via Kalinga from the Hindu month Maargashira to Baishakha.

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Saileswar Sahoo, 346/2614, Bomikhal, Govinda Prasad, Bhubaneswar.

**Introduction:**

Odisha being a coastal state and because of its geographical location, is prone to floods, cyclones and droughts. According to the Odisha State Disaster Management Authority (OSDMA), 95 out of the last 105 years, the state has been affected by disasters brought on by heat waves, cyclones, droughts, and floods. Since 1965, these calamities have become more frequent and widespread. Such disasters have affected millions of people in the state, but the poorest and the marginalised section of the society are the most vulnerable since they have least resources and capacity to cope and adapt to rapidly changing

The Government of India first outlined the strategies to meet the challenges of Climate Change through its National Action Plan on Climate Change (NAPCC) which was released in 2008. The National Action Plan advocates a strategy that promotes adaptation to Climate Change and Enhancement of the ecological sustainability of India's development path. The NAPCC recognizes the importance of gender in climate change. It states "*with climate change there would be increasing scarcity of water; reductions in yields of biomass, and increased risks to human health with children, women and the elderly in a household becoming the*

## Gender Analysis of Odisha Climate Change Action Plan

*Jasmine Giri*

climate (Anu Jogesh and Navroz K. Dubash, 2014). Women live in poverty and in disadvantaged conditions and are expected to be disproportionately affected with climate induced disasters. Women have maximum burden when it comes to managing households but limited access to education, employment, health care etc. They also have limited say on decision made on adaptation strategy both within family as well as at the policy level which limits the adaptation capacities of women as compared to men. Therefore it is essential for any action plan to mitigate the conditions arising of climate change from a women's perspective.

*most vulnerable. With the possibility of decline in the availability of food grains, the threat of malnutrition may also increase. All these would add to deprivations that women already encounter and so in each of the Adaptation programmes special attention should be paid to the aspects of gender".*

### **Odisha Climate Change Action Plan and Gender**

#### **a. Climate Change Action Plan 2010-2015**

Looking in to its climatic vulnerability the Government of Odisha came out with Climate Change Action Plan in 2010. It is one of the first

states in the country to do so. The purpose of the Climate Change Action Plan is to strengthen institutional capacities of different State Agencies to integrate environment and climate change issues in development planning, policies and sectoral programmes. The Climate Change Action Plan has identified 11 critical sectors for intervention- Agriculture, Coasts and Disasters, Energy, Fisheries and Animal Resources, Forestry, Health, Industry, Mining, Transport, Urban Planning, Water Resources.

The plan has highlighted the various vulnerabilities faced by women as an effect of climate change. The document notes that with increase in scarcity of water in several parts of Odisha and also the reducing yield of biomass, it would affect the women disproportionately, as they are traditionally responsible both for fetching water and biomass for cooking in rural households. Additionally, with changing climate, there is increased risk to human health especially during the period of pregnancy. The document highlights the role of Women Self Help Groups to augment social capital and make the community more resilient. The plan has also identified the high risk heat poses to vulnerable groups such as infants, elderly, pregnant women, disabled, farm labourers etc.

#### **b. Progress report on implementation of Climate Change Action Plan**

Analysis from a gender perspective of the progress report on 2010- 2015 Odisha Climate Change Action Plan, the following are observed:

##### **Health**

There are significant social, regional and gender disparities in accessing public health in Odisha. Interior regions in general and tribal districts in particular have poor physical and

economic access to health services. Children under five years and pregnant women are expected to be the most vulnerable. There are some initiatives taken in health sector such as strengthening approaches to deal with heat wave conditions exacerbated due to climate change, undertaking measures to manage water borne disease that have worsened due to climate change impact and strengthening approaches to manage vector borne disease. Women and Child Development Department of Government of Odisha played a key role in the planning and evacuation during the Phailin and it gave priority to pregnant, nursing women, and old women while distribution of relief items.

##### **Agriculture**

Agriculture sector is highly vulnerable to climate change. Some part of Odisha is facing flooding and cyclone; where as other parts of Odisha are drought prone. Due to these types of natural calamities, decline in crop yield is leading to shortage of food grains and it creates pockets of malnutrition in the state. Due to this situation, some adaptation and mitigation actions have been taken up in this sector such as adaptation of system of rice intensification( SRI) method in rice cultivation, developing micro irrigation system, increasing water use efficiency, creation of farm pond, capacity building of farmers and climate change related research.

##### **Forestry**

Forestry is also an important sector in both form of mitigation and adaptation point of view. People of the interior area and tribal are dependent on the forest for their livelihood. The women collect firewood and forest products from the forest. Some activities have been taken up in Climate Change Action Plan such as increasing

reforestation/ afforestation in degraded forest areas, increasing planting on forest land and also exploring where new and increased tree planting could create barriers to storms and cyclones in the coastal zones and capacity building of JFM (Joint Forest Management) and Panchayatiraj institutions to adapt to climate change. In order to protect the vulnerable community from floods and cyclones, mangrove plantations have been initiated.

### **c. Climate Change Action Plan (Draft) 2015-2020**

Odisha has introduced its second phase of Odisha Climate Change Action Plan. The Climate Change Action Plan is for the period of 2015-2020. It has 11 sectors, like that of the previous action plan, which are Agriculture, Coasts and Disasters, Energy, Fisheries and Animal Resources, Forestry, Health, Industry, Mining, Transport, Urban Planning, Water Resources.

A gender analysis of the Draft Odisha Climate Change Action Plan (2015-2020) has been done and some of the observations and suggestions are as below:

#### **Health**

Odisha Climate Change Action Plan under health sector states that the objective is to reduce maternal and infant mortality rates. The proposed activities include capacity building of health staff and personnel and integrate climate change aspects into the state health policy.

Hence it is suggested that to make it gender sensitive issues of maternal health and female infant mortality rates have to be taken up.

#### **Agriculture**

Agriculture is the main livelihood in Odisha and it shows that more number of women are working

as agricultural labourers. As per the Census, 2011, 48.4% women were working as agricultural labourers in Odisha. Under the Agriculture sector, the Draft Action Plan highlights the key priorities which include better land and water management, a greater reliance on rain-fed agriculture, expansion of agricultural markets, better technology, higher public and private investments, and effective implementation of the ongoing programmes in agriculture and allied sectors such as for crop and weather insurance. Access to credit, technology and other inputs for agriculture activities should be made easy for women particularly in the disaster and climate change areas, it suggests. Climate change related disasters will be factored into agriculture and the needs of the women in such instances should be accorded high priority. Women will be able to undertake appropriate adaptation initiatives in the context of climate change.

However, plan could have integrated watershed development programmes in rain-fed areas which are vulnerable to climatic variations having a component of women's participation. Women's participation in agricultural technology should be made disaster resilient as more women are affected by disasters.

#### **Forestry**

This sector recognises the importance of joint forest management so that people can participate in conservation, management, and regeneration.

Since the engagement of women is present in joint forest management the plan should include a mechanism whereby the participation of women is not only ensured, but institutionalised.

#### **Disaster Management**

In the Disaster management, one of the proposed activities is to set up an integrated

capacity building protocol covering shelter and a self help groups under the Community-Based Disaster Risk Reduction Framework (CBDRF), including college and school volunteers. This should mainstream the participation of women. As all self-help groups are formed by women, gender parity should also be in place in all community-based activities and strategies.

### Conclusion:

To sum up gender needs to be a cross cutting issue across all sectors. All adaptation strategies have to be gender sensitive as well as gender inclusive. However, in the 11 sectors, gender specific vulnerability mapping as well as gender specific intervention plan has to be an integral part.

### Need of gender aspect in Climate Change Action Plan

Women are more vulnerable and experience social inequities besides economic marginalization. They also lack information and resources. Moreover, they have restricted mobility, employment opportunities/ income generating activities, and property rights. This apart, even though their adaptive capacity is low, the disproportionate share of adaptation falls on women. Thus gender is important in Climate Change Action Plan.

There are specific methodologies which are useful to achieve gender sensitivity. These are:

- Gender Equality: Actions and policy aim to achieve gender equality
- Gender Balance: Enhance the representation of women in decision making, some with explicit goal of achieving gender balance on decision making
- Women as vulnerable Group: Recognize women as a vulnerable group
- Gender mainstreaming: Integration of gender norms, roles and relations in the development

of actions and policies and implementation, which supports gender mainstreaming

Women are particularly vulnerable to climate change because they are highly dependent on local natural resources for their livelihood. Women take the burden of securing water, food and fuel for cooking, and thus face the greatest challenges. Thus, it is important to identify gender-sensitive strategies that respond to these needs of the women. In the Odisha Climate Change Action Plan, the vulnerability mapping should be gender specific, and strategies should focus on capacity building of the women. All the sectors in climate change policy should identify the gaps related to gender and develop plans to minimize it. More women at all levels should be included in the decision making process in Climate Change Action Plan to integrate gender related knowledge into policy making and implementation.

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The Constitution of India upholds gender equality and empowers states to adopt affirmative action for the development of women. For ensuring equality of women rural development and alleviation of poverty have been accorded a top priority in the agenda of our economic policies and strategies of Five Year Plans. With a view of guarantee equity and social justice to the rural poor, various approaches and strategies have been adopted by the planners and policy makers from time to time. In the process of our economic development in the 1960's, to all round growth with focus on equity and social justice in the 1970's and to poverty alleviation under IRDP in

1990s there has been a paradigm shift in our approach and our focus has been to build up community based economic leadership at grass roots. The best example of such institution is the Self Help Groups (SHGs) and the provision of micro financing to strengthen the SHG activities for the empowerment of the poor. In later years focus is accorded to empower the women communities through the Self Help Groups by way on inducing them to actively participate in different socio economic activities of our society. Thus from 1992 onwards the Micro financing through SHGs had made a rapid progress in the country with

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## Odisha Marching Ahead Towards Women Empowerment Through SHGs

*Namita Patnaik*

the 1980s. The World Bank after acknowledging 1980s as a lost development decade had focused on poverty reduction in the 1990s and accordingly supported many scheme for the up-liftment of the poor. To add to it, the success story of the Grameen Bank of Bangladesh in 1980s under the leadership of Prof. Mohammad Yunus, who got the Nobel peace prize in the 2006 for these efforts in uplifting the socio- economic conditions of the poor masses and more particularly for the deprived women communities as well as the global and national developments prompted the Government of India to change its strategies towards poverty alleviation. Thus, from early

the backup from the apex banking institutions like the RBI and NABARD.

Historically women of Odisha have played a seminal role in the socio-cultural, political and economic spheres in the State. They continue to do so despite several overwhelming odds, contributing substantially to the growth and development of the state. The challenges for women are with regard to their well-being and development. Appreciating this fact Govt. of Odisha reaffirms its commitment to the realization of gender equality of women. It is further committed to put women at the heart of all development efforts. In recent years, several

affirmative action's have also been taken through numerous policies and programmes to ensure equitable access to resources and opportunities.

Odisha has a population of 41.9 million and is the eleventh longest state in the country. Overall the literacy rate of the state is 72.9 per cent with less per cent women being literate but the literacy rates of women vary widely from different districts. The share of women workforce in the organized sector has very less in comparison to men. It is all about only 16.08 per cent women in 2011. Now Odisha has huge potential of women strength. Not only Self Help Groups (SHGs) increase in numbers in the state but also the groups coming forward with the number of trades with bank linkage for promotion and development of women. Now-a-days women SHGs are taking up varieties of income generating activities such as piggery, goatery, pisciculture, dairy setting up PDS (Public Distribution System) outlets, Kerosene dealership, execution of labour intensive works, vegetable cultivation, floriculture, horticulture, carpet making, leaf-plate stitching, bee keeping, rope making etc. 760 SHG members have been trained on village industries activities like preparation of liquid disinfectants, Candle, Soaps, detergent, book binding, Agarbatti etc. All the major players like NABARD, SIDBI and CARE including Govt. of Odisha have realized the need and importance for promotion SHGs. Through Mission Shakti, Govt. have taken steps for forming state level trade based federations to assess the needs of SHGs and ensure marketing tie ups.

Therefore the strengthening of women's participation in all spheres of life has become a major issue in the development discourse. Socio-economic development cannot be fully achieved without the representation of women in decision

making at all level, in the family as well as in their social life. The empowerment of women through decision making deserves a special emphasis in this context. Several studies reported that the more you participate in decision making process the more you empower and it has a positive impact in bringing the change in their lives by enhancing their understanding level, enhancing the ability to appreciate their potential risk and benefits of her own situation and condition and increasing their reasoning process and ability to express their choice. Since women's participation in decision making a major indicator for women empowerment is of state. At the rural sector the rural local Govt. is playing important role in the process of democratic decentralization. It has been in operation since early years of independence with greater responsibility to satisfy the local needs and aspiration of the rural people. It is a system of direct and active involvement of the people of a local area into the administration of local affairs for the satisfaction of local needs through SHGs. The success of a democratic system largely depends upon active involvement of women of rural area.

The goals of human development are closely interlinked with development and empowerment of women. Through SHGs the Govt. thrust has been on the areas of promotion, capacity building, and enhancing marketing opportunities for women entrepreneurs that would enable them to enhance their income generation opportunities. The target is to cover all revenue villages of the state. Now there are very limited experimental studies on empowerment of women of rural Odisha. Hence there is a need for systematic study on it, which will fulfill to some extent in this direction. There have been limited attempts made in Odisha to map the potential of

rural women to make use of the incentives, created by the state Govt. and Central Govt. Hence the present study is a step forward in this direction to measure the empowerment in terms of decision making capacities of rural women.

The concept of SHG turns women in to responsible citizen of the country achieving socio-economic growth. Involvement of women in all stages of both family and community affairs has been an added significance to them, women led SHGs in many parts of the country have achieved success in bringing the women to the mainstream of decision making. They are empowered in so extent that they are being consulted in all the decision making like education and marriage of their children, owning property, expenditure, taking loans etc. In many cases the women have proved themselves to be as active agent in the community development.

While we are discussing the progress of Self Help Groups in different states in India the top five performing states in terms of number of groups linked to banks are Maharashtra, Odisha,

Tamil Nadu, West Bengal and Andhra Pradesh as shown in table – 1.

Table – 1

**Top five states in SHGs linkage**

Name of the state	No. of New Groups Linked	% share
Maharashtra	1,00,569	18.2
<b>Odisha</b>	<b>73,140</b>	<b>13.2</b>
Tamil Nadu	54,498	9.9
West Bengal	49,832	8.5
Andhra Pradesh	40,098	7.3

In states with potential for micro credit promotion like Bihar, M.P., Rajasthan, U.P. etc are not progressing as expected because of the non-availability of capable NGOs. This causes serious constraints for a faster spread of the programme. However states like Odisha, Maharashtra, Assam have done well in terms of linkage of SHGs when seen in the context of proportion of poor in these states.

Table – 2

**Table No. 2. Growth of SHGs linked with banks in 13 priority states**

Sl. No.	Name of State	2004	2005	2006	2007	2008	Growth rate in 2008
1.	Assam	10,706	31,234	56,449	81,454	1,07,098	51
2.	Bihar	16,246	28,015	46,221	72,339	93,410	29
3.	Chhattisgarh	9,796	18,569	31,291	41,703	60,763	46
4.	Gujarat	15,974	24,712	34,160	43,527	46,526	7
5.	Himachal Pradesh	13,228	17,798	22,920	27,799	31,899	15

6.	Jharkhanda	12,647	21,531	30,819	37,317	42,605	14
7.	Madhya Pradesh	27,095	45,105	57,125	70,912	83,336	18
8.	Maharashtra	38,535	71,146	1,31,470	2,25,856	3,26,425	45
<b>9.</b>	<b>Odisha</b>	<b>77,588</b>	<b>1,23,256</b>	<b>1,80,896</b>	<b>2,34,451</b>	<b>3,07,591</b>	<b>31</b>
10.	Rajasthan	33,846	60,006	98,171	1,37,837	1,73,192	26
11.	Uttar Pradesh	79,210	1,19,648	1,61,911	1,98,587	2,36,929	19
12.	Uttarakhand	10,908	14,043	17,588	21,527	24,679	15
13.	West Bengal	51,685	92,698	1,36,251	1,81,563	2,28,395	26
<b>Total</b>		<b>3,97,464</b>	<b>6,67,761</b>	<b>10,05,272</b>	<b>13,74,917</b>	<b>17,64,856</b>	<b>28</b>
<b>% of Growth</b>		<b>59</b>	<b>68</b>	<b>51</b>	<b>37</b>	<b>28</b>	

Among the 13 priority states where there are substantial numbers of poor, Odisha had a satisfactory growth rate of 31% in the number of SHG linked to banks for credit and stood in the third top of the list.

### OBJECTIVE

The following objective of women Self Help Groups have been set as follows ;

1. To inculcate a habit of thrift among the women community and to encourage small saving habit among them.
2. To enhance the socio-economic condition of women through different income generating activities.
3. To mobilize the women groups for other developmental work of the community.
4. To empower the women groups to take decision for their income utilization.

5. Enhancement of the power of dignity and self reliance.
6. To improve the overall standard of living and empowerment.

### HYPOTHESES

The following hypotheses are to be tested.

1. Want of education is the main bottleneck towards women empowerment.
2. If the family size is small, then they are more active in decision making.
3. The more involvement/participation in SHGs enables them in every field.
4. The more they expose to mass media or electronic media, more they get the ideas of empowerment.
5. Involvement in SGHs brings their identity as responsible citizen.

6. Women can easily get to share and discuss their problems and issues through SHGs.

## METHODOLOGY

The methodological approach in this study uses the following steps :-

### A) Selection of Self Helps Group

Random sampling method was used to select the sample. Four numbers of Gram Panchayats from each block were chosen randomly and from each Gram Panchayat, 16 numbers of Self Help Groups were selected randomly. Therefore, total number of Self Help Groups selected as sample for the present investigation was 64 (4 GPs x 16 SHGs)

### B) Selection of Respondents

President, Secretary and Six members from each SHG i.e.  $16 \times 8 = 128$  in number of respondents were selected. Then a list of participants who had undergone skill development training by the Govt. in different fields such as Chhatua, Agarbati, Candle, Masala, Badi, Pampad, Goatery, Terracotta, Applique, Rope making, spice etc. was found with the help of district Industries officer. Total number of respondents found to be undergone training in the above said fields were 100.

### C) Techniques

A structured interview schedule and guidelines were developed keeping in view the objectives of the study. Primary data were collected from questionnaire, survey interviews and focus group discussion and key informant survey.

Secondary data were collected from review of related documents, articles and books. Survey with interview was done to collect the data from the respondents. For measurement of empowerment i.e. decision making capacity of women in personal and family matter, attempts were made through survey and interview to understand the situation of women.

### D) Analysis of Data and interpretation of the results

Statistical methods for data analysis were used to draw meaningful interpretation of the obtained results. Mean, standard deviation, coefficient of variations and percentage of the collected data were calculated using the general statistical formula to determine the relationship between the observed variables.

## CONCLUSION

Thus SHGs emphasis the quality of status of women in rural area as participants, decision makers and beneficiaries in the democratic, social and cultural spheres of life. The SHGs have inculcated a great confidence in the mind of rural women to succeed in their day to day life. They generate self sustainable growth which promotes them to make their own rights and controlling over their resources. Since they assumed their responsibilities, they take part in the decision relating to the community as well. Evidence is there that they through this process involve and participate in community development activities. At the same time they try to challenge all the conditions which barricade their personal and social growth. In toto it can be said that SHGs are playing a major role in social inclusion of women who are marginalized in the society in all

the avenues as because they are women as they hail from the marginalized community.

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*The leaning temple of Huma, Sambalpur*

**Abstract**

Kalahandi a western district of Odisha is a glaring example of a rainfed region with a fragile ecosystem and dominated by large section of underprivileged classes (SC, ST & landless). It was once one of the most backward districts of India due to its repeated dry spell and crop failure in the past and its subsequent poverty got it the distinction as Ethiopia of India. In 1980s, its association with backwardness, starvation death, baby sell was used as symbol by many social activists, planners and politicians and called Kalahandi syndrome. Construction of Indrabati project was a saving grace to the people of the

Turpi (lat. Ext. -20 06'5"N to 20 05'06"N) and long. Ext.-(83 05' 3"E to 83 03'06"N) and Pastipada (lat. Ext.-20 0'5"N to 20 1'57"N) and (long. ext. 83 6'15"E to 83 6' 25"E) located in the Bhawanipatna block of the district Kalahandi.

**Abbreviations:**

DRDA- District Rural Authority, MGNREGA – Mahatma Gandhi National Rural Employment Guarantee Act, NGOs – Non Government Organization, NHM- National Horticulture Mission, NRHM- National Rural Health Mission, NTFP – Non-Timber Forest Product, RWSS – Rural Water Supply And Sanitation, SC/ST-

## Concept and Principle of Watershed Management : A Case Study

*Smita Rani Nayak*

region and helped to revive agriculture to large extent. However there are a large section of the region where irrigation facilities are still inaccessible. Rich in forest resources, gemstone, and bauxite, off late face problems of decrease in water table, excessive erosion, unchecked exploitation of common pool resources, low productivity of agricultural land. A centrally sponsored programme called Integrated Watershed Management Programme (IWMP) has been launched for the period 2010-11 to 2016-17 with an objective to combat several issues and to bring sustainable development. The study is a case study of two micro-watershed viz.

Scheduled Caste & Scheduled Tribes, SHG- Self Help Group.

**Introduction**

Agriculture plays a vital role in the Indian economy. Major chunk of rural households depend on agriculture as the principal means of livelihood and also an important means of food supplier to the entire population of the country. As per estimate by the Central Statistics Office (CSO), the share of agriculture and allied activities was 15.55%. during 2015-16 at 2011-12 prices. The major problem in India is that agriculture is highly rainfed. In fact, 60% of arable land is rain

fed (Wani et. al.). Absence of irrigation facilities in most part of the country makes the matter further worse. Most part of the country reel with problem of water scarcity. Monsoon, an important source of rainfall to the entire nation, ironically is highly irregular in time, amount and distribution. Hide and seek of the monsoon coupled with absence of proper irrigation facilities have left the predicament of the farmers very precarious and vulnerable. Insufficient water supply during the cropping period cause moisture stress often leading to crop failure. In fact, rainfed agriculture is characterized by low productivity, low income, and low employment. These regions are hotspot of poverty, malnutrition and food insecurity. Inadequate rainfall give rise to serious problems like unemployment, large-scale migration, indebtedness and case of homicide has also been come into limelight.

Therefore conservation of water and controlling surface runoff has become popular demand. A watershed approach solves multiple purpose of water recharge and soil erosion control, control in downstream sedimentation, flood control etc. It also gives priority to socio economic development of a region and encourages public participation. In order to enhance the efficiency of the public it works towards capacity building and educate the dwellers on protection and natural resource conservation.

There are many successful watershed management projects all over India. The best examples are Ralegan Siddhi in Maharashtra, Sukhomajri in Haryana, Myrada in Karnataka.

### **Methodology**

The preparation of article heavily relied on secondary information. The DPR prepared by

the PIA was of immense help. In addition several published and unpublished information prepared by both government and non-government organizations was profusely utilized. Online information was also very useful. Primary data was also collected by focus group discussions and by direct conversations with the residents of watershed. Maps were collected from the ORSAC.

### **Watershed and Watershed Management**

Watershed is a geo-hydrological unit where water from the region drains into a common point by a system of channels. In fact it is a basin like land area that captures rainfall and drains into an outlet in the main flow channel. Thus watershed is the land and water area which contribute to a common point. It represents a region of land and water bounded by drainage divide within which the surface run and flows out the watershed through a single outlet into a large river or lake. Hence watershed is a unique blend of climate, geology, hydrology, soil vegetation and the human community.

On the other hand, watershed management refers to planning within watershed boundaries. It has emerged as an important paradigm of planning. The principal objectives of watershed management are to alleviate the conditions of inhabitants, residing within its domain with optimum utilization of its natural resources. In fact, it has become a new tool of regional planning to obtain sustainable development of natural resources like land, water and biomass so that the benefits shall trickle down to the inhabitants within the purview of a watershed. As a matter of fact watershed management is a way of looking at relation among land and water in a watershed to realize optimum production with minimum distribution of the environment.

A watershed is classified depending upon the size, drainage, shape and land use pattern.

- 1) Macrowatershed (> 50,000 Ha)
- 2) Sub-watershed (10,000 to 50,000 Ha)
- 3) Milli-watershed (1000 to 10000 Ha)
- 4) Micro watershed (100 to 1000 Ha)
- 5) Mini watershed (1-100 Ha)

The concept of watershed development is an integrated nature with multi-disciplinary activities in the area. At present Ministry of Rural Development and Department of Land Resources, Government of India are funding watershed development programmes under different schemes. These programmes are intended to be taken up in rain-fed and drought-prone areas especially predominated by SC/ST population and preponderance of wasteland. There are six major projects/programs in watershed development programme namely.

- National Watershed Development Project for Rainfed Areas (NWDPA)
- Watershed Development in Shifting Cultivation Areas (WDSCA)
- Drought Prone Areas Programme (DPAP)
- Integrated Wasteland Development Project (IWDP)
- Desert Development Programme (DDP)
- Integrated Wasteland Development Project (IWDP)
- Employment Assurance Scheme (EAS)

Watershed development programme is people centred programme and people's participation in the programme has been made

mandatory. The people have to form a watershed association and watershed committee for each watershed project comprising all adults residing within a watershed project area. The association and committee are responsible for planning and development of watershed project for its area while developing the plan for the area. These organizations have to take technical assistance from project implementation agency. Besides, the beneficiaries of the programme have to give voluntary donations/ provide contribution in terms of labour, raw material, cash etc. for development activities and for operation and maintenance of assets created.

#### **Implementing Agency**

The watershed programme is being carried out in desert, drought-prone and rainfed areas. DRDA/Zilla Parishad selects the villages for development of watershed projects. Project implementation agency is also selected by DRDA / Zilla Parishad. Besides, DRDA / Zilla Parishad, there are other institutions through which this programme is being implemented like agricultural universities, research institutions, government undertakings, non-governmental organizations etc.

#### **Beneficiaries**

- i) Local resident of the watershed area.
- ii) Poor families specially SC/ST persons in rainfed areas where economic condition of the people is relatively less due to problems of less production, scanty rain and degradation of land.
- iii) Members of SHG and UGs.
- iv) Usufruct right given to landless persons out of common resource management.

### Objectives of Watershed Management

1. To control damaging runoff and degradation and thereby conservation of soil and water.
2. To manage and utilize the runoff water for useful purpose.
3. To protect, conserve and improve the land of watershed for more efficient and sustained production.
4. To conserve and enhance the water sources within the purview of the watershed.
5. To check soil erosion and to reduce the effect of sediment yield on the watershed.
6. To rehabilitate the deteriorating lands.
7. To moderate the floods peaks at downstream areas.
8. To increase infiltration of rainwater.
9. To improve and increase the production of timbers, fodder and wild life resource.
10. To enhance the ground water recharge, wherever applicable.
11. To mitigate the adverse effects of drought on crops and livestock.
12. To encourage restoration of ecological balance.
13. To promote economic development of village community.
14. Control desertification.

### IWMP

It is a centrally sponsored scheme namely; Integrated Watershed Management Programme (IWMP) introduced as per Common Guidelines for Watershed Development Projects, 2008 of Government of India for the period 2010-11 to 2016-17. The unit cost for all projects

is Rs.12000/- per ha. The funding pattern is in the ratio 90:10 (Central Share: State Share). Government of India approved 65 projects (610 micro-watersheds) for treatment of 3, 35,979 ha with a total project cost of Rs.403.178 crore over a period of four to seven years. The new approach to watershed development provides a paradigm shift in the traditional approach where the role of the government is from that of governance to facilitation. It envisages a bottom-up approach whereby the users' group themselves decides their work programme.

The basic objective of this scheme is integrated wastelands development based on locally available low cost technology on village/ micro watershed plans. The highlights of the scheme are:

- Development of clusters of micro watersheds in a holistic manner rather than piecemeal treatment in sporadic patches.
- Decentralization of decision - making process by involving local panchayati raj institutions, NGOs, government departments and watershed community at the grassroots level. The people given actual decision making powers in terms of project implementation and fund disbursement.
- A three-tier approach addressing hilly/forest regions, intermediate tier or slopes and lastly, plains and flat areas.
- The scheme also aims at creating rural employment opportunities.
- The scheme promotes locally available low cost technology.

### Major reasons for selection of watershed:-

- The project areas suffered from acute shortage of drinking water during summer due to decreasing water table.

- There were no assured irrigation facilities in the project areas.
- 40% of the population of both the region constitute ST population having very poor socio-economic conditions.
- Poor household who depended on the NTFP collection for their livelihood, need value addition.
- The project regions constituted large tracts of wasteland, which needed development.
- Lacked proper soil and water conservation measures.
- Region witnessed high degree of seasonal migration.
- Suffered from poor agricultural production.
- Facing large scale deforestation.
- The areas were not covered under any other scheme of treatment, hence it is high time to take care of natural resources of the area and so selected under this scheme for development.

### Stages of Watershed Management:

Operating under 2008 guidelines the process of IWMP accomplished phasewise giving due importance to bottom up approach and public participation. The implementing agencies play the role of facilitator with the help of WMT. The different stages of watershed management are discussed below.

#### Preparatory phase:

It is the first phase of watershed management whose prime objective is to make ground for implementation of participatory approach and encourage and empower the local institutions (watershed committee, self-help group)

and user group). It emphasizes not only on active participation of users but also encourages decision making. The Watershed Management Team (WMT) plays the role of facilitation. Some of the important activities during this phase are as follows:

Entry Point Activities (EPA)

Participatory Rural Approach (PRA)

Preparation of Detail Project Report (DPR)



*Animal health camp*

**Entry Point Activities:** This is the first formal project intervention which is undertaken after selection and finalization of the watershed. Community mobilization process is the key in participatory planning process. Effective community mobilization ensures active participation of the villagers in all stages of the project. It is not easy for the WMT to get full participation of the community at the first instance, as the villagers may be sceptical about the external activities. Therefore it is essential to win the faith of the locals and build proper rapport with them. EPA is an activity of benefit in order to win the faith of the community. The activities which were essential and urgently demanded by the locals

were given first priority. A budget provision has been made in this regard. Some of the entry point activities taken up in the watershed regions prior to the watershed programme are the following:

- Construction of bathing step
- Drying yard
- Repairing of government well
- Construction of road to river
- Drain construction
- Tube well platform repairing
- Construction of welcome pillar
- Wall painting
- Human health camp
- Animal health camp etc.



*Tube well platform repairing*



Drying yard

<b>Entry Point Activity</b>					
<b>SL. NO</b>	<b>ACTIVITIES</b>	<b>UNIT</b>	<b>UNIT RATE</b>	<b>PHY</b>	<b>FIN</b>
1	Welcome Pillar	No	0.03	2	0.06
2	Wall painting	Sq.ft	0.00025	400	0.1
3	Street play/rally	No	0.03	3	0.09
4	Animal Health Camp	No	0.04	2	0.08
5	Human Health Camp	No	0.04	2	0.08
6	Sanitation Camp	No	0.02	2	0.04
7	Tent Materials	Set	0.235	1	0.235
8	Kitchen Item	Set	0.144	1	0.144
9	Bathing step	No		3	1.3
10	Bathroom	No	0.05	2	0.1
11	Tube well platform repairing	No	0.05	1	0.05
12	Drain construction	No	0.1447	2	0.2894

13	Repairing of govt.well	No	0.15	1	0.15
14	Road to river	Mt	0.001	200	0.2
15	Drying yard	No	0.7296	1	0.7296
<b>Sub-Total (Entry Point Activity)</b>					<b>3.648</b>

### Participatory Rural Appraisal (PRA):

It represents a social action process to bring the locals of the watershed to a common platform, share their views and problems, their capacity and encourage them to participate in the developmental work. The objective of the PRA is to infuse the feelings of greater degree of ownership and responsibility into the rural people for better result and social acceptance of the programme. During the PRA process the following activities were conducted in watersheds during the project period

- Meeting with the villagers
- Social mapping
- Households survey
- Transact
- Resource mapping
- Problem identification
- Focus group discussion
- Discussion with existing Self-help groups

The PRA in the studied watersheds were conducted for two months with regular intervals. Most of the villagers attended the PRA and participated in the discussion. All the events were recorded in different PRA sheets separately with own signature. Some photographs of the events were also attached for memory.

### Preparation of Detail Project Report (DPR):

The DPR in fact is a comprehensive report of aims and objectives, the budgetary allocation, the agendas and priorities to be carried out during the project period. Preparation of the DPR includes details of activities to be carried out; selection of beneficiaries and work sites and designs and expenditure of the works. In the DPR, the community problems, need of the people, strategies of developmental intervention, duration of the projects and financial break up against each activity are clearly mentioned. The DPR is prepared on the basis of the baseline information collected prior to the project implementation and PRA information.

### Watershed Work Phase

This phase is the most crucial phase of the watershed management programme. It is the crux of the project phase where the DPR is implemented. Some of the important activities carried out as per the guidelines, watershed development 2008 in the studied region are as follows:

- a) Ridge Area Treatment involves revival of the health of the catchment area by reducing the volume and velocity of surface runoff, plantation and afforestation, staggered trenching, contour and graded bunding, bench terracing etc.
- b) Drainage Line Treatment with combination of engineering and vegetative work such as

- earthen checks, gully plugs, loose boulder checks, gabion structures, underground dykes.
- c) Development of water harvesting structures like ring well, well, farm pond, percolation tank and other measures.
  - d) Raising nursery giving priorities local varieties for the purpose of fodder, fuel, timber and horticulture.
  - e) Land development by controlling soil erosion and retaining soil moisture *in situ* by taking drainage measures like field bunds, contour and graded bunds, fortified with plantation, bench terracing in hilly terrain etc.
  - f) Promote innovative agriculture like crop intensity, crop diversification, introduction of water saving technology etc.
  - g) Promotion of pasture development, backyard poultry, small ruminants and other ruminants (goatery, piggery), mushroom cultivation, backyard gardening and other micro enterprises.
  - h) Veterinary services for livestock and other livestock improvement measures.
  - i) Fisheries development in village ponds/tanks, farm ponds etc.
  - j) Promotion and propagation of non-conventional energy saving devices, biofuels, plantations etc.



Loose boulder check dam



Farm Pond



Ring Well



Gabion structure

According to the norms during “WatershedWorks Phase” 56% of the total allocations under field activities will be spent for “Watershed Development Works” including drainage line treatment with different suitable soil conservation measures, which was decided during PRA exercise with the villagers. Similarly 10% of the allocation shall also be spent on production system and micro enterprise including establishment of nursery, production of seeds, crop diversification, adoption of proven/ new technologies, agriculture and horticulture activities including livestock management, goatery, poultry etc., which is an important aspect in the watershed development programme. Besides, 1% of the total allocations have to be spent for monitoring and 1% for evaluation.

#### **Consolidation and Withdrawal Phase:**

In this phase the resources augmented and economics plans developed in Phase-II are made the foundation to create new nature-based, sustainable livelihoods and raise productivity levels. The main objectives under this phase are:

- Consolidation and completion of various works such as building capacity of the community based organisations to carry out the future agendas during post project period.

- Sustainable development of natural resources.
- up-scaling of successful experience regarding farm production system/off- farm livelihoods.

#### **Convergence**

There are host of development activities under watershed project which has to be carried out on the basis of priorities and popular demand for the common cause. Often the project is marred by paucity of funds. In order to combat such situations there is provision of convergence with different other schemes and organisation for successful implementation and to maintain transparency of all developmental work. In fact convergence literally means interlinking with different schemes for successful implementation of developmental work. A convergence programme is essential for successful sustainable economic development in the entire village. As per guidelines under convergence programme the district administration has to carry out different development activities as per importance and priorities felt. During the project period in the watersheds, convergence was carried out with different schemes like NRHM, MGNREGA, NHM, RWSS and many development activities.

#### **Convergence :**

<b>Names of Departments with Schemes converging with IWMP</b>	<b>Name of activity/ task/structure proposed under convergence</b>	<b>Phy No.</b>	<b>Estimated Fund Proposed Under Convergence (in lakh.)</b>	<b>Level at which decision for convergence was taken</b>
NREGA	Farm Ponds	10	10.00000	DPC
NREGA	Construction of Check Dam	2	8.00000	DPC

NREGA	Repair of WHS	3	3.00000	DPC
NREGA	Percolation Tank	6	6.00000	DPC
NHM	Mango/ Cashew plantation	20	16.00000	DPC
RWSS	Construction of latrines	20	2.00000	DPC
<b>Total</b>		<b>61</b>	<b>45.00000</b>	

### Guiding Principle of Watershed Management:

- 1- **Concept of inclusion:** Priority is given on participation of all sections of the society. Particularly participation of poor, women and SC and ST in the project development work is more stressed.
- 2- **Decentralisation:** Focuses more in decentralisation in the entire process of management, where power shall be delegated to the states, empowering the community and community organisation. The government organisation shall play the role of facilitation.
- 3- **Facilitating agencies:** Organisation may be government or non-government agencies or voluntary organisations should be selected on the basis of adequate competency and must have required skill and expertise to mobilise and organise community and build capacity and ensure equitable distribution of benefits.
- 4- **Emphasis on community participation:** Participation of the villagers and local institutions in the entire process of management is made mandatory.
- 5- **Capacity building and technological input:** Time to time capacity building is emphasized to enhance knowledge and skill

of all functionaries in order to discharge their role and responsibilities more effectively. Considerable stress on use of advanced technology, remote sensing techniques are given.

- 6- Monitoring, Evaluation and Learning given importance to get necessary feedback to undertake time to time improvement in its functioning.
- 7- **Organizational Restructuring:** Proper co-ordination at national, state, districts and project levels are emphasized with developing effective functional partnership among project authorities, implementing agencies and support organisation.

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*Ratnagiri Buddhist Monastery, Jajpur*

The sword is worshipped with utmost respect and sanctity by the Rajputs all over India and its lively description is found in different books. In Odisha too, the Khandayats are found worshipping the sword. But one is astonished to hear about the custom of sword-worship among the primitive tribes and it is true that the Patakhanda festival of Bonda tribe is a rare instance of the sword-worship which affirms the self-respect of the Bondas and also establishes their relationship with the tradition of Rajputs or Kshatriyas of ancient times.

Mudulipada at a height of 3500 ft. from the sea level in the district of Malkangiri is a much discussed village of Barajangar state of Bonda

efforts with which this festival is celebrated that the Bondas have a heroic mindset similar to that of the Rajputs and the Khandayats. Today also this sword is the symbol of the presiding deity of the locality known as Lord Patakhanda.

Lord Patakhanda of the Bondas is the moving god of twelve Bonda villages or Barajangar state. Sometimes the Lord vanishes from the hollow of the tree at Mudulipada and goes on a tour to regions like Godavari, Bastar, Nandapur, etc. And then epidemic diseases break out in Barajangara area. The legends corroborate this statement. There are a lot of legends and historic allusions to the origin of Patakhanda and matters related to it, but they are still uncertain. It

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## Lord Patakhanda of the Bonda Tribes

*Dr. Debashis Patra*

tribes. There is a huge banyan tree on the summit of the green mountains, and in the hollow of the tree lies hidden a very ancient sword since long which is taken out and worshipped once in a year on the last Monday of Magha (January – February). This double edged weapon of iron of 3 ft. length and 6" wide must be a royal sword; hence it is called 'Patakhanda' (the best/excellent sword). 'Patakhanda festival' celebrates the custom of worshipping the sword. A similar kind of Patakhanda festival is also celebrated during Dussehra by the Nandapur royal family, and hence lies the importance of Bonda's Patakhanda from a psychological point of view. It is clearly understood from the persistent and laudable

accounts for its mysterious and enigmatic nature. As per a Bonda myth, the five Pandavas of the *Mahabharata* during their exile in the forest had come to this region of Dandakaranya and before they had left for an exile incognito, they had hidden a lot of arms and ammunitions in the hollow of this tree. After the expiry of their term of exile incognito, they had taken away all their arms and ammunitions from the hollow of the tree and left this sword by mistake, which miraculously came to the notice of the Bondas, and they accepted the sword as Lord Patakhanda.

Barring the mythology-based folktales there are so many folktales based on history about Patakhanda. May be partly true, it is clearly

evident from a study of the rock inscriptions of Barasur (1060AD) and Kurashapali (1074AD). According to the rock inscriptions, after the assassination of king Jagdev Bhusan of the kingdom of Chakrakota by his army- chief Madhurantak, the latter became the king of Chakrakota. Consequently, the queen Gundi Dei along with her son Someswar absconded to the Bonda region and established her relationship with them. She changed her name from Gundi Dei to Bundi Dei and won the confidence and co-operation of the Bondas during her stay with them. With their help and services she conquered and regained the kingdom of Chakrakota; and at the time of leaving for her own kingdom, she presented a royal sword to the chief of the Bondas which has been worshipped as Patakhanda long since. But some argue that the king of Jeypore, being pleased with their loyalty and devotion presented this sword to the Bonda chief as a royal acclamation. But whatever may be the underlying story, Patakhanda is not simply an ordinary sword; it is worshipped as the symbol of the Lord and this shows the immense and invincible faith of the Bondas.

One day when the first Bonda man Ramo was spending the night with his wife Gorvei under the azure sky on the summit of the hill in Barajangara, he came to know about Lord Patakhanda. At midnight Gorvei was frightened to see a dazzling light appearing on the top of the banyan tree and she reported it to her husband. While they looked at the light in fear, it turned into a lustrous man and then vanished into the tree. That was the full moon day of Magha (January – February). In the early dawn, the Bonda man came to know about Patakhanda in his dreams and received the direction to worship him near the banyan tree. The Lord assured him that his married life would be of peace and prosperity if he worshipped him. From that day onwards the celebration of Patakhanda festival has become

an integral part of Bonda rites. Seventy years ago, while carrying his research on the Bonda tribes, the anthropologist Verier Elwin had come across a folktale regarding the origin of Patakhanda. With this it is believed that Lord Patakhanda hailed from Nandapur area where he lived with his sister. One day after the Lord went out for hunting, his sister felt terribly restless with the scorching heat and took off all her clothes and carried on the household chores, completely naked. When the Lord returned from hunting, he was embarrassed to see from a distance his sister winnowing the husks from the grains in bare body. He first shot an arrow which fell at a little distance from her and then shot an arrow with thorns that fell just before her. Devi realized that her brother had already arrived from the forest. She went underground out of fear and shame. Beside her were there a broomstick and a 'sila' (two pieces of stones, one flat and the other cylindrical used for grinding). The Lord hurried towards that place and pulled her up holding her hairs. The hairs were uprooted; he threw them on the ground which later on grew as a long grass in the Bonda area, used to make broomsticks. Devi walked in the underground and reached near the stream 'Kingu Bodaka' (Seeta Kunda) and then further moved towards Gumma mountains. As the people came nearby, she turned into a stone in shame. This stone is still there on the bank of the stream which flows from Mudulipada to Gumma. On both the sides of the stream are a different kind of shrubs (from which broomsticks are made) and the rocks.

The Lord was observing all these from the top of a big banyan tree on the Mudulipada ghats. When he saw his sister turning into a stone, he himself turned into a sword. But it is really surprising that this folktale is buried in the sands of time and does no more exist. Because during my visit to different places of the Bonda region in the last ten years i.e. from 1999 to 2009 I had

never heard this folktale. But we have to accept that the custom of worshipping Patakhanda has prevailed on the basis of legends and beliefs.

Every year on Monday just preceding 'Magha purnima' (full moon day of Magha) the Patakhanda festival is celebrated in Mudulipada with much pomp and pleasure. The circumference of the huge banyan tree in whose hollow lies the Patakhanda (the sword) with utmost secrecy is more than fifty metres. Its boughs and leaves spread over an area of minimum two thousand square feet. At the foot of the banyan tree are laid a lot of stones (big and small) arranged in a holy design. The arrangement looks like a big platform. The area under the leafy boughs is shady and very cool. It is believed that no tree adjacent to this sacred place ever dies or dries up in the scorching heat.

The chief priest of Lord Patakhanda is Sisa. As he carries the 'mana' (a small bamboo container with paddy or any other grain believed to be goddess Lakshmi or Bhudevi) in the puja, he is also called Manadora (Manadhara). In addition to the chief of Mudulipada, the chiefs of other eleven villages accompanied by their followers also attend the function in the presence of the Manadora. They come with gifts. They discuss how their posts and positions will be safe and secure in the days to come. The notable thing about the festival is that here before Lord Patakhanda are decided the persons and the posts they are going to hold in the coming year.

Though the custom has a little bit changed with the advent of modernity, some Bonda men attend the festival with a bandage around their cropped head. The girls wear new 'ringas'. They bring with them different kinds of flowers and sacrificial things. At the beginning of the puja, the Sisa sanctifies the 'Sila', 'Silapua', 'Chaki' (the grinding stones) with the oil and then they are bathed with the water of Seeta Kunda (Kingu

Bodak) fetched in a gourd container. Then the priest prepares the 'Charu anna' (the rice prepared out of the oblation fire) for the puja. After keeping the rice, turmeric, dried fish, chilly, salt and water into a bamboo pipe, its opening is closed tightly and is put in the fire. After sometime the above mixed rice called 'Charu anna' is taken out of the bamboo pipe and is offered to the Lord. 'Jhoti' (a rangoli) of three colours is drawn before the Lord; the water mixed with turmeric and the 'charu anna' is sprinkled over the animals like goat, hen, lamb and duck brought for sacrifice. Then various kinds of crops and seeds procured from different villages are placed before the tree. Sisa pays his obeisance to the banyan tree and then climbs up on it to bring the hidden sword lying at a height of about forty feet in the hollow of the tree and gets down with the sword in the right hand. Then it is sanctified with the water of 'Seeta Kunda'.

After the chief priest (Sisa) sacrifices a duck at first, the other priests offer the goats, lambs, hens as sacrifice. The sacrificial blood is smeared on the sword. The villagers rush in to smear the same blood on their head. The chief priest chants the *mantras* for the Lord Patakhanda in the second phase.

*Ayi Mapru! Sata Ye na  
Barjangara, Barmutana  
Patakhanda, Pata Bhairav  
Mudulipadya devta  
Deng Dingnal, misang kukusag  
Misang gimesham, sunar sine  
Sunar inang, naagam bunabarat  
Demse bireb, kuruthaba  
Sumu sarai, pakna gaja Demta!  
Maprunan satare manek  
Na duiman denata.*

(O, Lord! If you are really the benevolent god Patakhanda of Barajangara, Barmutha, Mudulipada, cultivate the vast rocky field with a

tiger on one end of the yoke and a bear on the other and tied to the golden ploughshare with a cobra and sow the seeds on it. The seeds may fall on a creeper, on a rock or on a pole, but it will certainly sprout. With your blessings and grace a paddy of one 'mana' ( a unit of measurement of grains) will be of two 'manas' i.e. the produce will be doubled. The procured seeds are distributed amongst all after performing the puja with the above mantra. It is clear from the ritualities that Patakhanda festival is purely an agriculture- based festival celebrated for initiating the process of sowing the seeds. With our minute observation of each and every step of the celebration we came to the last phase of the festival.

In the last phase Sisa, praying for the welfare of all, supplicated before Lord Patakhanda, "O Nandapur Lord, O Patakhanda Bikram, O Nandapur Budha Bhairava, O Dular Dei, O Siri Maoli! Your presence is everywhere and at every moment, may be the night of Nandapur or the day of Barajangara. I offer you *bel* leaf, dhupa (incense), turmeric and ragi. We offer you the sacrifices of black cocks, black goats. May our family and children be safe and sound! May there be peace and happiness in the country and in the world! May there be a good harvest! Let the trees be laden with flowers and fruits! Let there be no problem, or danger. O Lord Patakhanda! May good prevail over the province, country and the world!" After finishing the 'mantra', Sisa with the sword in the right hand climbed up the banyan tree and put it back in the secret place. Mudulipada resonated with the beating of 'Madala', trumpet and drums. Bondas were almost mad in excitement and began to dance to the rhythmic beat of the 'madala' and then started the other programmes of the festival. However, the festival of Patakhanda came to an end within two hours but the sound of the 'madala' never stops in Mudulipada and lingers on even to the next day in anticipation of another festival.

The Patakhanda festival of yesterday (Monday) was really a memorable occasion in the religious and cultural life of the Bondas. And today is Tuesday- the festival of Damaldei at the sacred place of Damaldei in Khairaput. The Bonda man descends down to this place from the mountain-top. He believes that this Damaldei happens to be the energy of Lord Patakhanda. Some people say that Damaldei is his sister. The fire and fervour of this festival reverberate with the beat of 'madala' and play of trumpet, the earth is soaked with the sacrificial blood. Again the Bonda man returns to the same place from where he came out.

Except in the Patakhanda festival of Mudulipada, this Patakhanda is also worshipped by Nandapur royal dynasty (now in Jeypore) in Dussehra. But Patakhanda is not taken there from Mudulipada because the handle of the sword has been there being worshipped long since. But there is an interesting legend as regards how this handle had gone to Nandapur, after having been separated from the body of Patakhanda.

Long ago a certain king of Nandapur had gone to Balimela region for hunting (the ancient state of Kambudri); when the Bondas came to know of it, they blocked all the roads of the region in fear. In addition to this they built a stone barrier at the main entrance. After the king returned, his desire unfulfilled, the Bondas hoisted the flag in joy on this barrier wall which is famous as 'Banapacheri'. When this news reached the king, he ordered his army to wage a war against the Bondas and add their territory to their kingdom. The army laid their tent at a place (now called Patraput) on the basin of the river Machhakund. On this side the Bondas also prepared for war. They camped in a bamboo jungle at a distance and started cooking before the day- break. After preparing the ragi, when they cooked fish, dry fish and bamboo mushroom, they marked that the fishes were jumping out of the cooking pot

and moving towards the river. In fact this miraculous event happened only because the bamboo parasitical plant was ground with bamboo mushroom. It still prevails in the people's belief even though it is beyond imagination from a rational point of view. All are plausible in the folktales.

When the soldiers of Nandapur marked this secretly, they formed the idea that all this happened because of the power of the Bonda gods. So they tried to steal Lord Patakhanda and take him to Nandapur at the king's order. After a lot of struggles and efforts the hilt of the sword came out and the hiltless sword was left behind in the hollow of the tree. At a later period the king of Nandapur was instructed in dreams, and accordingly he paid his obeisance to the hilt and worshipped it in Dussehra. This tradition has been prevalent since long.

That this incident belongs to seventeenth century is quite acceptable. Because the king of Nandapur, Raja Bikram Dev (1641-1669) shifted his capital to Jeypore, a few years after the beginning of his reign. So this is an earlier incident. Moreover, Bikram Dev annexed several 'dangara' areas to his kingdom during his reign. Hence the custom of worshipping the hilt of Lord Patakhanda in Dussehra must have started during his reign. Because in the last *mantra* of this god it is addressed as Patakhanda. In the opinion of the chief priest, the hilt that is there in Nandapur is made of bronze but not of iron.

During this puja at Nandapur, a lot of Bondas along with their chief priest attend the function. They take the turmeric mixed rice and a cloth made of keranga thread from the original sacred seat of Patakhanda to Nandapur, and after they are offered, sacrifices in the name of Lord Patakhanda are made. The Bondas return to Mudulipada after the puja is over. On that day all the Bondas of Barajangara wash their heads, clean and cleanse their traditional weapons and

then offer sacrifices in the name of Patakhanda. This is known as 'Mundadhowni' festival. Besides this, *pujas* are performed in every Bonda house in the name of Lord Patakhanda on other festival days also like Tanku festival, Pousha festival, Chaiti festival but Lord Patakhanda is not brought down from the hollow of the banyan tree on these occasions.

We took farewell from Mudulipada after a collection of a lot of facts and findings about Lord Patakhanda. Patakhanda appeared to be a mysterious god to our imagination. Whatever may be the basis, the same Patakhanda might belong to the period of the *Mahabharat* (5000 years ago), or to the time of Gundi Dei (1000 years ago) or the time of the king of Nandapur (400 years before). Whatever may be the truth, that the same Lord is so integrally a part of Bonda life and culture has to be accepted. But the only truth here is that Patakhanda is not merely a Bonda god but their past, present and future.

Mudulipada fell behind. The beating sound of '*madala*' was gradually receding from us. On our way back we thought when the *madala* would be struck again in Mudulipada and the Bonda man would be picking up the mystery of the festival, looking at the fourteenth day moon (one day before the full moon) in the sky.

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If we just take a look around, from ‘casual’ violence happening in front of mute spectators to ethnic cleansing taking place in our neighbouring countries. From men raping and then killing a five year old child, to a beggar dying of hunger; simply because he could not collect enough money to buy food. From an entire community being cast aside because of the stigma attached to their names to powerful men taking undue advantage of their power and reach; one can see burning examples around oneself. What leads to this? Why am I fixating on it ?

Empathy, can be defined as, “*the ability to understand and share the feelings of*



ordinary people to carry it out. And what you find is that, generally speaking, people offered rationalizations like, “I just drive the trains” or, “If I didn’t do it, I’d lose my job.” That’s not the sort

## Lack of Empathy : Is it really the root of all evil ?

*Siddharth Mohanty*

*another.*” It is a key element of Emotional Intelligence, the link between self and others. It is what sets us apart in this world, the ability to experience someone else’s pain. Lack of which, I believe, can almost every time lead to problems. Experience tells the author that lack of empathy can, more often than not, lead to violence, cruelty and oppression. But is it always the case? It certainly doesn’t seem like it.

It’s hard to explain mass acts of genocide as the result of an entire country losing its empathy towards a certain group. Take the Holocaust, for example, this required a huge infrastructure of

of thing a person with no empathy says — it’s the sort of thing that a person who is struggling with an action says. These people were not lacking empathy; they were just suppressing it in some way and offering rationalizations for themselves. Calling it a necessity. The so-called, good Germans.

Take a look at the on-going genocide taking place in Nobel Peace Prize awardee, Aung San Suu Kyi’s Myanmar. Where thousands upon thousands of Rohingya Muslims are either being slaughtered by Rakhine Buddhists and the army or, are left with no options but to flee from their



homeland and face an uncertain, cruel future. Such is the gravity of the situation in our neighborhood country that the situation has drawn global condemnation. Over a dozen Nobel laureates have even written to the UN Security Council demanding action to stop the “human tragedy amounting to ethnic cleansing and crimes against humanity” in northern Rakhine. According to the UN, the authorities are denying at least 130,000 men, women and children access to humanitarian aid — food, nutrition and health care. Thirty thousand are likely displaced in the blackout zone. An estimated 3,000 children suffer from severe acute malnutrition. And these are just estimates.<sup>1</sup> Without urgent aid, these people will most likely die.

Reason for this maddening bloodlust? Pure and simple hatred of one human being towards another. Labeling them as a faction of degenerates and criminals; someone who have come from a foreign land and thus, must either be pushed out or, be eliminated from their homeland. In short, de-humanizing someone, in order to make it easier to eradicate them.

In this case, it is not coming out of a person who is struggling with an action or, someone struggling to put food on the table. What justifies the mute-spectator like behaviour of

countries like India in this case? When, she has always been a shining example of an all-accepting host. Do we call it a momentary lapse of empathy? It is happening due to mass propaganda, and generalization of an entire section of population and pure detestation. Simply put, a necessary evil.

One can also look inside the deep, dark alleys of their own cities and towns. Sweat shops, small factories and *kaar-khane*, the local garage or your friendly neighbourhood grocery store, they are all over the place. More often than not, these become one of those places where children lose their childhood; working endless hours when they should be attending schools and playing games. Making the bangle you wear, or that branded t-shirt you love so much. Or, one can just take any random tea shop or eatery. Almost every street in India has one, and most likely, you will always find a *chotu* over there; cleaning the utensils or wiping the tables. More often than not, we simply choose to ignore this believing that they do it because their parents cannot feed them and thus, they have to start earning a living from such a tender age. Sometimes I do it too.

Does this mean I lack the feeling of empathy as well? Or, perhaps I also tend to label it as something which is a necessary evil or, simply a necessity? Making this gross violation of child rights seem like a normal, acceptable and palatable thing to you and me.

I do not boast any expertise in psychology nor do I have a host of degrees to talk about it. But, as someone who sees and feels such atrocities taking place almost on a daily basis, it just makes one wonder. What makes a person feel ‘sorry’ for another human being? At what point do we depart from our conscience and start seeing the person in front of us as mere objects in order for us to see their hardship as something

inevitable or just, hack that person to death? Why, how and when do we become so blinded by hatred, prejudice and ignorance that we simply cannot see that the thing which I am sticking a knife into or shooting a bullet at, that thing is a living, breathing, loving, may be even a God-fearing human being ?

Whilst I ponder upon these questions, I cannot stop myself from imagining that while a person with low levels of empathy can go on killing people without any feeling of remorse, another person, on the other hand, who has low empathy yet somehow carves out a lifestyle for themselves where it doesn't impact on other people and it doesn't interfere with their everyday life. Let's take someone who's very gifted at physics and they're focused on doing physics. They might not be interacting very much with other people but they are interacting with the world of objects. They might have low empathy but it's not interfering. They have found a perfect fit between their mind and the lifestyle that they have.

This raises the question, is empathy even that important? Does it even matter or, do we simply weigh the option of violence and oppression as a conscious decision and a necessary evil. Or, even a necessity. Making killings easy, making injustice seem normal in some cases and not so much in some? Does it all just depend on how we see things and decide to act upon it rather than how we feel about it?

The answer is yes. Empathy is still important. I like to believe that it is extremely important. But, what lacks in us is the urge to do something about it. To simply act if we see injustice. More often than not, we rush to justify gross violations of human rights as a necessity or a necessary evil. Labeling it as something they 'deserve', as something which have to go through anyway. Or, like most of the time, as something which we can't spare our time and efforts for. Empathy is important, more so in this day and age. That's what makes us humans and sets us apart in this whole wide world. Justifying my lack of action or even the lack of feeling a person's pain as I lack of empathy in me or simply as a lifestyle choice simply cannot be an option in this day and age. It never has been, it never will be. But the truth remains, empathy has got nothing to do with evil. We do those evils which we are able to justify to ourselves. Nothing less, nothing more. How, you ask ? Just look around you, you will find the answer.

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*“Jeevanam gatimuktischa saranam  
bibhupankajam  
gati-mukti prajayatam jeevamukti  
vidhiyate.”*

*The onward march is the music of life the  
sun-god is never tired of performing his  
duty ceaselessly for the greater benefit of  
the creation.*

*jatjnatwa neha bhuyoh anyajnatavyam  
avashisyate (chapter-7. Verse-2)*

Towards the end of Dwapar Yuga, Lord Krishna advised His youngest son Shamba to practise penance in ‘Arka Kshestra’, Konarka

for body, and conceive of the immortality of the soul.

*vasamsi jeernani yatha vihaya navani  
grihnati naroparani  
tatha sareerani bi haya jeerna nyanyani  
samjati navani dehee.*

(The Gita chapter-II, vers-22)

As a man wears new dresses, giving up the worn clothes, the ‘jiwatma’ also wears a new body leaving aside the old one. Human relationships are also such. Besides conclusion is irresistible that the Mysterious Controller of the

## **The Sunrise in Chandrabhaga and the Sunset in Dwarika : Serene, Sublime and Scenic Interface with Colourful Traditions**

*Dr. K.C. Sarangi*

at Chandrabhaga. A question arises in the mind that when the Cosmic Father is the Ocean of Knowledge and Power why did He send His youngest, affectionate child to practice austerity at Chandrabhaga in Odisha situated at such a great distance from Dwarika. There are many questions which beg for an answer. The answers may also vary as per the contextualities and response of the heart. One possible answer is that the Divine Master was aware that Dwarika is the place of the Setting Sun and Chandrabhaga at Konark, Puri is the place of the Rising Sun. The Lord indirectly suggested Shamba that he should welcome the Rising Sun, get rid of the attachment

Universe, perhaps intended to preach the principle of detachment to his youngest child. Like two logs floating in a flood, we meet each other. A time comes when one log has to part with the other. Hence we should not get attached to any sort of relationship. The approach is like a drop of water floating on the lotus leaf ‘padmapatramivamvasa’; sacrificing all fruits of actions before the Divine ‘yogasayastakanmanam’. May be due to a mysterious design, Shamba committed the blunder of seeing the Prakriti and Purusha in their isolation. As a result of receiving the radiation emanating from the cosmic glory, he became susceptible to an incurable disease. For a pretty long time,

Chandrabhaga was believed to be a place of natural care. The rays of Sun, the enriched plantation nearby, the high waves of the sea may be factors for a natural cure. At least, the sacrifice made by Chandrabhaga has taught a lesson to the gods in heaven and the humanity on the earth below. To become quite in mind, 'prasantamanasa', it is absolutely necessary to withdraw the mind from the worldly attachments and make it concentrate on the Lotus feet of the Paramatma, the Cosmic Soul. The Lord held in the Gita:

*yat yat nischarati manahc hanchalam  
asthiram  
tatah tato niyamai etat atmanyeva vasam  
nayet*

(The Gita, Chapter.II verse. 26)

The mind is agile. It has to be withdrawn from the worldly attractions which enthrall making it susceptible to Rajasik or tamasik desires. Instead, it has to be conquered and all doubts and confusions are to be dispelled by virtue of conscience or cognitive liberation as the modern linguists call it. Then only one can become jnanasanchhinasamsayam (chapter-4 verse-41) and concentrate the mind on the Lotus feet. I Love all, serve all' is the Principle to be adopted. Then only we get eternal bliss as 'samatwa' is the real yogic practice. The Lord, the Purusha is detached. The creation runs as per the dictates of the Prakriti. It is Prakriti who decides the isolated time for her sublime union with the Purusha. That is why in the world of language, Purusha stands for the words i.e. extension of the ekakshara 'Om' whereas Prakriti stands for grammar (time, period and essence). Bereft of grammar, language is reduced to naught. Bereft of language, grammar lacks lustre. In the Vedic Prayers, we find in the hymn of the Sun, the prayer for Lord Narayana,

sitting in a Lotus flower inside the solar system (Corona). He is highly effulgent in His glorious image. His complexion is golden. In one hand, He holds conch, in the other, the disc. The Vedic prayer runs:

*Om ! dhyeya sada  
savitrumandalamadhyavarti  
narayana sarasijasannasannivishtha  
keyuuravan makarakundalavan kiriti  
haaree  
hiranmyavapu dhrita sankhachakrah.*

Meditate to Lord Shree Narayana who is seated on the lotus leaf inside the solar system. He wears beautiful ornaments and the peacock-blue. In one hand, He holds conch and chakra (disc) on the other. Similarly, the Divine Mother Lakshmi, as our script uses reveal, is the princess of the Ocean King. Though the Trailokya, 'earth, heaven and patala', all are her abode and she is the controller of all wealth, destroyer of poverty, arupa, ananta, chinmayee, Param brahma rupinee adishakti, yoga – sambhuta, sarvada yogarata (sharana panjara of Sri Achyuta P.59). She is traditionally believed to be the princess of the Ocean- King. The Sunrise and sunset, in a way, indicate therefore, that the Lord Sri Krishna-Narayana takes permission from the Divine Mother when He starts for His day's work, His self-assigned duty (Karma Yoga). He maintains highest discipline and highest respect for womanhood and returns only when the Mother also creates a time for His return. The Sun and the Ocean are instruments only. From the sunrise to the sunset and then again up to sunrise, it is the divine *leela* of Prakriti and Purusha, inexplicable and inscrutable, for the human child, lest he would be thrilled and burnt by the splendour. May be, he will be completely destroyed by the radiation, Shamba, the youngest and dearest child of Sri

Krishna was born in the lap of Chandravati, Lord Krishna's youngest queen. She is the embodiment of Prakriti. Shamba was required to practise penance for years in Chandrabhaga as he had seen Prakriti and Purusha rather together compelled to do so by the angry command of sage Durvasha who wanted to meet the Lord immediately. Samba's body was totally ravaged by the Divine effulgence. Shamba was no more the earlier handsome prince but a diseased person. The cure was however allowed by the Merciful Lord, if Shamba would practice penance at Chandrabhaga. Shamba did it successfully and was cured. By the observance of penance he also became 'Vigatakamasah' i.e. purged of the sins (Ch.9. Verse. 31) and attained eternal peace-saswatshanti. He partook of the science of wisdom, long with the essence of wisdom knowing what nothing remains to be known yatjnatwa neha bhuyoenajjnataavyam avastisyate (chapter. 7, verse-2)

The setting Sun in Dwarika and the Rising Sun at Chandrabhaga are famous in the entire world. Shamba desired to see the Rising Sun and take sacred ablution in Chandrabhaga to cure his disease through years of penance. It is known to all Odia traditions that each year tens of thousands of people assemble at Chandrabhaga, on Magha Saptami to have their sacred ablutions in the river and see the Rising Sun. There is a strong faith that by these ablutions all sins are purged. At least one point is widely believed that after the sacred bath in Chandrabhaga on that auspicious moment, a new inspiration prevails. Even on days other than Magha Saptami a little stay near the sea-shore at Chandrabhaga is experienced as a healer of anxiety and worries. This is a place which has inspired poets, philosophers and artists all over the world. The waves of the Bay of Bengal are

more torrential here and the water is darker than the sea-water at Puri. It is felt as if a strong message is given to be virtuous and truthful in life: protest against the evils and injustice and keep up one's honour even if at the cost of one's life. One of the wisdom of the Gita, i.e. sambhavitasya ca akirti maranat, ati ricyate (Chapter II. Verse. 34) Chandrabhaga, a Rishi-kanya, who is believed to be the incarnation of an angel, proved the essence of Lord's above advice in the Gita and affirmed that chastity of a woman is more important than living a luxurious life with sins, and defame. Even death in such case is preferable, for death is always better than defile. She further proved that mighty gods in heaven are also powerless before the determination of a virtuous and chaste woman.

India is the country where such traditions are held in high esteem and not rare too, a country where the nature is the best teacher, where wisdom is not only derived from mere reading of books but also from Nature. This is clearly perceptible in the decision taken by Chandrabhaga. She was a 'Karmayogi' whose concept was clear show as decisive and was guided by her conscience. Which asserted, 'tatah swadhama keertimca hitwa papamavapsyasi' (Chapter-2 verse 33).

There was another hidden message in the Lord's advice to Shamba. The Lord knew that in the *kaliyuga* people will run after material pleasures only. He wanted to preach the principle of equanimity and also 'the principle of onward march to the humanity through Shamba, the representative of the erring humanity 'sukhe dukhe samekritwa labhalabhau, jayajyou (Chapter-2 verse-38).

*Sukhe dukhe samekritwa labhalabhaujajyou (The Gita Chapter-2, verse-38) buddhiyukto jahateeha ubhe*

*sukrutaduskrate, tasmad yogaya jujyasya yogah karmasu kausalam (The Gita Chapter 2. Verse. 50)*

The person with equanimity leaves both virtues and vices in this world. He is emancipated. The yogic equanimity is the only way to get rid of the cycle of birth and death. The principles of “karmayoga” teach us to be undisturbed in happiness or unhappiness, loss or gain. One who fights against the evils of this world, adopting these principles will never partake of the sins. In Rig Veda, the beautiful advice for onward march, is symbolized by the Sun, ‘the god of light and wisdom’:

*caran vaimadhu vindati, caran  
swadumrudumvaram  
suryasya pasya sremanam  
yo na tandrayate caran  
caraivati caraivati (Aitteriya Brahman)*

Marching ahead we get the honey of wisdom. The onward march is the music of life. The sun-god is never tired of performing his duty ceaselessly for the greater benefit of the creation. The famous English poet Longfellow writes:

*“Onward, onward may  
we pass through the path of duty  
Virtue is true happiness,  
excellence true beauty.”*

This onward march is possible only when we perform our duty with a pure thought i.e when the mind is conquered by intelligence and intelligence is controlled by conscience.

Viewed from a sociological angle, acculturation is an inevitable phenomenon in social process. We always need an acculturation i.e. a cultural integration. ‘Lord Krishna standing in his yogic posture in Dwaraka, Lord Jagannatha in

his sublime Yogic *mudra*, the Universal Father with heavenly smile, the embodiment of Om Tat Sat, the Nirguna Nirakar, (Brahman), the Saguna Nirakar (Paramatma) and Bhagavan (Saguna Sakar) amalgamated at Puri. Lord Srinivas giving the message of discipline and concentration at Venkatadri and Lord Neelamadha at Kantilo conferring protection upon His devotees with the assurance that He would always support and restore the virtue while destroying the vices’ the Almighty in all forms reassures us of the universal Fatherhood of the Omnipotent-Almighty. He is One. He is Omnipotent, Omniscient and Omnipresent. Arjuna is right in addressing Him as ‘*pitasi Lokasya caracarasya*’ i.e. the Father of this Universe and all living beings, ‘*adrushtapurvam*’ (not seen anytime earlier) *jagannivasa* (all-pervading) (Chapter-XI verse-43 and 45)

*Pitasi lokosya caracarasya  
twamascha pujiyasya gurugariyan  
twatsamah asti avi adhikah kuto anyah  
lokatrayepi apratimabhavah*

*( The Gita, Chapter XI. verse-43)*

Descending back to the world of Nature, the world of scenic beauty and colour, when the Sun rises in the East at Chandrabhaga, it appears as if the Sun jumps from the lap of the Ocean Mother to the lap of Sky-Mother. Legends of Chandrabhaga are primarily woven around the life history of a virtuous young woman of breath-taking beauty. She was the daughter of sage Sumanyu, and preferred death to losing her morals. May be it is the play of the Divine Child, the embodiment of the Sishu-Veda. The scene is serene and sublime conferring blessings from an unseen potent Divine’s the *abhaya mudra* symbolized by OM percolating to each heart that communes with the Cosmic Spirit.

On the other hand, the beauty of the setting Sun at Dwaraka. As viewed from the Makar Sankranti platform, Dwarika, the scene reflects an amalgamation of colour with colourful traditions. It appears as if the fabric of such union and its timing too are very carefully woven and chalked out by some Divine Sculptor. Unless the Nature (the ocean) opens up, the Purusha (the Sun) cannot enter her heart. Until the Ocean says 'yes,' the Sun God cannot set in and enter into the beautiful world of the ocean. However, when the Purusha (the Sun) approaches in the scheduled time, the Nature (the ocean) gives indication of her happiness. It is not a wearisome look. It is an elegant sign of a hearty welcome. The meeting is designed. The movement is slow, but steady, systematic and disciplined. It is a moment to moment advancement and acceptance too. The entire process is natural, scenic and extraordinary. It appears, as if, the Earth Mother, the sky, the cloud, all are thrilled. Surely the process is designed by the dexterous hands of the Artist of the most sublime order. There is no trace of doership. Instead it is ego-lessness on both sides, an example of 'tadartham kurute karma' (we are performing duty only to please you, O Divine Master) At the same time, it depicts the sublime love, (saswata prema), love that is infinite as the ocean is; as endless as the sky is, pure as the nectar is. It is, as if Sri Krishna Vasudeva meeting Sri Krishna Vasudeva, 'ardhanariswar', both the sides, one and integral: no duality. The viewer's view-point is however, important "Vasudevahsarvamiti sa Mahatma Sudurlavah", says the Gita (Chapter-7, verse-19). This is, indeed, a scene of real integration; the Sky, the Sun, the cloud, the Arabian sea, the Indian ocean all mingling with each other in Dwarika, Lord Krishna's holy empire. Again merging of the Arabian Sea with the Indian Ocean is

distinguished here by a marked colour distinction. Indian Ocean is conspicuously blue in colour and the Arabian sea is brighter, symbolizing the existence of Sri Krishna and Sri Radha in different forms. Indian Ocean representing Lord Krishna and Arabian sea Sri Radha. The Sun, merging in the Arabian Ocean symbolizes as if Lord 'Srikrisha hiranyagarbha' seated inside the Solar System has entered into the celestial empire of the Divine Mother, Sri Radha, the embodiment of Sublime Love (Prema swarupa). The entire scene becomes living with Nature's all-pervading existence and glory touching the very core of the heart and soul. The viewer becomes spell-bound, sans questions and sans answers.

As the pillar inscription in the platform duly certified by the then Collector of Jamnagar District, Sri Krishna Chandra Sagar, IAS, recorded on 22.10.1974, the Makar Sankranti platform was constructed by Sri M.M. Upadhyaya, Overseer with the help of ACC Dwarika. India receives the last ray of Sun at Pachhima Dwaraka, at the western-most point of our country. Indeed, this Pachhima Dwaraka symbolizes a unique example of colour and colourful traditions both. The beauty of our rich Indian culture and our natural resources reveal itself from the scene of heavenly beauty at Dwaraka interface with the exquisite beauty and child like innocence at Chandrabhaga, the eastern point.

There is another hidden essence. Chandrabhaga stands for determination to ways virtue and chastity, the determination of a Savitri followed by princess Chandrabhaga true to the philosophy preached in the Gita:

*Sreyam swadharmo bigunah paradharmat  
swanusthital*

*Swadharme nidham syeyah, paradharmo  
vayabahah*

(Chapter-3, verse-35)

(The religion and ideal of self even if bereft of splendor is always more beneficial than the religion and ideal of others observed with much pomp and gusto. While observing one's own ideal, it is better to die, but following others ideals is highly disastrous and suicidal). On the other hand, Dwaraka stands for sublime love, love that is the result of patience and affection, love that crosses the boundaries of body, sense, mind and intellect and equates at a platform of soul only. Try to boss over Prakriti (nature), the result is dangerous. Treat her with harmony and elegance you are reciprocated with all benign affection. Lord Krishna was not a simple individual. He was the Embodiment of Chetana (consciousness). So was the historical Boddhisattva, Jesus' as Holger Kerston regard-fully addressed. Both taught tolerance at all times. Both were ambassadors of peace. The world half recognized them, deified them more than following their principles and ideologies; their care for the welfare and benefit of others (human and animal), giving and sharing, self-lessness in helping others to carry the burden of their suffering and unconditional love for all. (Jesus lived in India P-233). The universal love is 'the way of perfection' yhat Lord Krishna demonstrated in His life so did Jesus. He addressed 'Love' as 'Paramatma'. He asserted, 'Love means trust, Love means affection, Love means acceptance, Love means welcome and this welcome is so vast that it makes the infinite sky our friend. The distance of love is reduced, the mis-understanding is wiped out, the illusion is dissolved, the spark of the Divine is seen'.

(Akhanda Jyoti, March, 2013, P-5) Scholars like the eminent historian of Russia, Nicholaya Aleksandrobit Notovit in his 'The Unknown Life' of Jesus Christ, has depicted the profound relationship of Lord Jesus with Bhagavan Buddha (ibid, P.6). Spencer also was of the opinion that the most important event in the life of Jesus was his travel to India (ibid). Religion, according to Spencer evolved in India. Spiritualism was spread in India. India is the sacred soil of virtue and spiritualism. On coming in touch with India, Jesus spontaneously accepted austere penance. This Indian soil gave wisdom to Buddha and Mahavir who attained emancipation in this soil. Similarly Jesus also experienced the effulgence of Truth on this soil. He was a sacred soul of The Himalaya and descended on earth with the message of the Divine to eradicate the vices and exploitation. The Divine is One. He is the Mysterious Controller. The world is His playground. He will be happy if truth, peace, love and harmony prevail every where. Every body is, tied with the sacred thread of 'Universal Love and Brotherhood'.

The mingling of the Arabian Sea with the Indian Ocean once again reveal that philosophy is always one, be it Oriental, be it occidental. The position is not parallel but like the inverted 'V' mingling on one point and that is area of Truth and Sublime Love represented through Colour and Colourful Tradition. All over the world the wheel of knowledge as Kersten suggests, must take care of this unity in diversity and it is possible if we perform our duty with education as a cognitive liberation without any attachment to fruits of action, without having any gullibility to sense and mind, 'yogasthah kuru karmani sangam tyaktwa Dhananjaya' (The Gita, Chapter-2 verse.48).

Whether it is Prophet Mohammed, Lord Jesus or Lord Krishna, Sri Buddha or Sri Sai, the inner soul power ‘encompasses everything external and internal of the Universe with “unfathomable love for humanity’ as Prof. J. Sashidhar Prasad, Ex-Vice Chancellor, University of Mysore writes in his article, ‘A University Nonpareil, “To mould and train generations of youth as torch bearers of spiritualism, Human values such as Satya, Dharma, Shanti, Prema and Ahimsa with a mission to help human beings to understand and experience the divinity in them and elevate them from the state of mere humans to the state of super human beings”. ( Divine vision, P.117).

As a matter of fact, the Divine pervades the entire cosmos. The Chhandogya Upanishad explains, ‘sarvam khalwidam brahman’ (3/14/1). The Mundaka Upanishad, says, ‘brahmaivedam viswanidam varistham (2/2/11). This means,

except one sublime essence ‘the Cosmic Soul’, there was no other existence, there will be no other existence; there cannot be any other existence. One who is blessed to know that ‘Divine pervades everywhere’ also is a replica of the Divine because in Him, there is nothing like I, you and He. As long as you feel that you have a separate existence, please realize that the essence of thought, Vasudevasarvamiti’ has not been perfected in you, (Sri Ramsukholasji, Bhagawan and Bhagvatbhakti, P.71).

In this world, conscience is the most valuable asset, but the thought that God pervades every where is more potential a genius in the spiritual world. (Bhagawan and Bhagawatbhakti, P.72)

To summarise, the scenic beauty at Chandrabhaga and the colourful tradition at Dwaraka are only His reflections.



*Gahirmatha Marine Sanctuary*

The Langudi hill with its archaeological remains as a Buddhist site needs no introduction. On and around the Asia hill range of undivided Cuttack district, a good number of Buddhist sites were developed at different epochs of history in an extensive area of which the Langudi monastery then renowned as Puspagiri Vihar was the oldest. In what follows, I have made an attempt to outline the tourism potentials of Langudi and other sites in its vicinity and also suggested a development plan thereof.

In the early 50s, just after the abolition of Zamindari system, the Langudi hill got deforested deliberately by the local people on the pretext of menace of the wild beasts that abounded the hill.

of Motte's visit, Langudi hill was included in the village Aurangabad. Anybody's claim to have stumbled upon the Langudi site as an explorer in the last part of 20<sup>th</sup> century is nothing but travesty of truth.

Apart from the rock cut *stupas* and images, portable images of Dhyani Buddha and mother goddess, votive *stupas*, some fragmented rock inscriptions, burnt bricks, terracotta objects, broken pottery etc. have been unearthed from the site. A many Buddhist artefacts have also been recovered from the site as a result of limited excavation. Buddhist activities dating back to 2<sup>nd</sup> century B.C. till 10<sup>th</sup> century A.D. flourished here. Almost all the low lying hills in the area were

## Tourism Prospects of Langudi Puspagiri

*Akshaya Kumar Jena*

The top of the hill which houses the vestiges of the Puspagiri Vihar as well as the later Aurangabad Fort was bare opened. Except for a mound that had concealed the Mahastupa beneath, the rock cut *stupas* and images of Buddha in various postures were completely exposed. Then, villagers knew about the existence of this site. The five big *stupas* among all the 34 rock cut *stupas* were revered by the villagers as "Pancha Pandav". Also a part of the complex came to be known as "Sunivedi". T.S. Motte, British national en-route to Sambalpur on East India Company's job in 1766 had observed the site from a distance and had made a mention of the military activities of the Aurangabad fort in his travelogue. At the time

dotted with Buddhist monuments most of which lie in dilapidated conditions. Four of them namely, Ratnagiri, Udaygiri, Lalitgiri and Langudi have acquired global reputation.

The Buddhist site at Langudi has become the centre of attraction for the tourists for its uniqueness in many respects, like (i) The Buddhist monuments here were the earliest in Odisha. (ii) The rock cut technique used here was the first of its kind in Odisha. (iii) Xuan Zang, the Chinese Buddhist scholar and traveller had visited the place and mentioned its name as 'Puspagiri'. (iv) The Mahastupa at this place is one of the illustrious 10 *stupas* that emperor Ashoka had erected.

From excavation of this site some fragmented rock inscriptions in Brahmi script have been recovered. As per the inscriptions, the name of the Vihar was "Puspa Sabhargiriya" which denotes "flower filled hill". This has ended the quest for identification of the Puspagiri Vihar. An inscription found here suggests unequivocally that the *stupa* was erected by "a lay Buddhist worshipper called Ashoka". Therefore it can safely be deduced that the Langudi Stupa happened to be one of the ten *stupas* the king Ashoka had erected. (v) An image of King Ashoka has been found here. (vi) The Mahastupa built with laterite and Khondolite stones is of rectangular size which is not very common. Its size is 65'X60'.

The significance of the place lies, from tourism point of view in its uniqueness as well as its proximity to some other unique sites. The nearby Tarapur hill houses the 'kesh stupa' as indicated by its rock inscription where locks of hair of Buddha bestowed to Tapasu and Bhallika by Buddha himself were stored and worshipped. There are two caves here besides the *stupa* which are marked in Brahmi script as Tapasu and Bhallika caves. Needless to mention that these two Odias Tapasu and Bhallika were the first two disciples of Buddha. The Deuli hill in close proximity has been honey-combed with Buddhist caves. Another very important site is the Kaima hill where apart from Buddhist caves and *stupa* a full bodied monolithic elephant image of the height of 3'6" and length of 4' has been sculpted out of the rock and stands erect and proud. The stone inscriptions here identify the image as Gajaraj. Judging their tourism potentials, such nearby places as the Radhanagar fort and the abandoned gigantic stone bridge at village Sankha deserve special mention. All these account for huge tourism potential of Langudi and nearby sites. Not to speak of Indian Buddhist sites, very few sites in the world can boast of such a Buddhist complex

so extensive in area as this complex comprising the Buddhist sites from Langudi to Lalitgiri. The potential of the place need be harnessed in a well-planned and concerted manner. It may not be lost sight of the fact that in the face of rising resistance against the environmental pollution mainly due to mining and industrial activities, the future world economy would largely depend on prospective sectors like tourism. The sooner a well thought plan to exploit tourism potentials is in place the better. To develop the Langudi site to its full potential, some suggestions are hinted below.

#### Development Plan for Langudi:

1. **Excavation :** Excavation at the site had been conducted in slow and sluggish manner and now has come to a stop albeit, the entire site has not been excavated. A big mound locally called 'Suniabedi' and remains of some chambers need be excavated to bring it to full view.
2. **Restoration:** When Langudi-Puspagiri aspires to be the face of Odishan Buddhism, it does not behove well that the Mahastupa here stands testimony to the utter apathy and negligence of Government towards this site. It needs immediate restoration to its full glory.
3. **Preservation:** The portable images and other artefacts unearthed at the site have been taken from here. Those should be put to exhibition in a building at the site. Now the rock cut *stupas* and images remain exposed to vagaries of monsoon and nuisance of street dogs. At least roofs should be provided over the images and rock-cut stupas for protection.
4. **Site development:** (i) Connectivity- A Buddhist circuit be delineated with Langudi at one end and Lalitgiri at other. A four lane pilgrim road /Buddhist circuit road may commence from NH 16 (formerly NH 5) at Neulapur to Lalitgiri touching the Buddhist sites on the way like Langudi, Bajragiri, Ratnagiri, Udaygiri and Lalitgiri.

The road may run along the existing road and wherever necessary roads need be straightened avoiding the clumsy settlements. The road from Neulapur on the N.H should proceed straight to Langudi with acquisition of land if need be. The divider line of the road should be wide enough for installation of Buddhist images and plantation of flower shrubs/trees and flower plants of seasonal varieties. It will be appealing to the visitors.

(ii) **Plantation:** All these low lying hills of the area have already been partially covered with green foliage thanks to social forestry schemes. Plantations should be taken up for the remaining parcels of land in these hills.

(iii) Each Buddhist site particularly Langudi, Ratnagiri, Udaygiri, and Lalitgiri should have specific development plans. A model may be evolved for Langudi which may be replicated at other sites with variations in consistency with the physical conditions of those sites.

#### **A development plan:**

1. Landscaping of the site
2. An open air theatre with gallery to stage Buddhist functions
3. To develop a theme park with images of Buddha from birth to *nirvana*
4. Development of Japanese style garden
5. Children park
6. Fountains
7. A Buddhist temple in the style of Bodhagaya's
8. A meditation hall
9. A tall Buddha statue in standing position
10. Reading hall
11. Internal path connecting various sites

12. A motorable path to the hilltop
13. Cafeteria/Restaurant
14. Convenience
15. Wifi facility
16. Picnic site
17. Parking site
18. Light connection
19. Drinking water facilities
20. Accommodation for Buddhist monks/priests
21. A tower with extremely bright light to revive the ancient system
22. Growing Lily/Lotus in the existing ponds at the foothill
23. Rope way connection on hilltop
24. To plant a sacred sapling of banyan trees of Bodhagaya.

The Govt. and private lands from Langudi to Bajragiri hills turn into a virtual lake during the rainy season. It may be developed into a permanent water body to enhance the beauty and marketability of the place.

The local people may be sensitized to become culture conscious and tourist friendly and to keep their environment clean. Buddhist festivals may be arranged from time to time including Tripitaka reading.

#### **Priority:**

At every site full excavation, restoration, preservation and beautification should be given primary importance.

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Akshaya Kumar Jena, At- Jarka, Dist. -Jajpur.

**INCREDIBLE**

Kalahandi, Hospitable people, rich cultural heritage, the land is very rich in terms of water fall, forest and wild life, natural and scenic beauty, tribal life, mountains, agriculture field, historical sites, diverse cultural heritage and handicrafts. Every celebration centers on the ritual of prayer, seeking blessings, exchanging goodwill and gift, decorating house, wearing new clothes, music, dance and feasting. Kalahandi derived from 'Kala' and 'Handi', Kala mean art and Handi means pot. The pot full of art and culture, it is the sacred place of art.

and Eastern Ganga dynasty. Kalahandi merged with the state of Odisha on the 1st January 1948.

**GEOGRAPHY:**

Kalahandi lies in between 19.3 N and 21.5 N latitudes and 82.20 E and 83.47 E longitudes and occupies the south western portion of Odisha, bordered to the north by the Balangir district and Nuapada district, to the south by the Nabarangpur district, Koraput district and Rayagada district, and to the east by the Rayagada district, Kondhamal district and Boudh district. It has an area of 8,364.89 square kilometers. Tel is the main river of

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## Tourism Potential in Kalahandi District

*Amit Kumar Sahoo*

**HISTORY:**

The history of Kalahandi goes back to the primitive period where a well-civilized, urbanized and cultured people inhabited on this land mass around 2000 years ago. The world's largest Celt of Stone Age and the largest cemetery of the megalithic age have been discovered in Kalahandi. This land was unconquered by the great Ashoka, who fought the great Kalinga War. In medieval period the region had played a prominent role to link South India, Eastern India and Central India region and witnessed the battle ground for Somavamsi, Chola, Kalachuris

Kalahandi. The topography of Kalahandi consists of plain land, hills and mountains. Kalahandi is surrounded by hills.

**PLACES OF INTEREST IN KALAHANDI DISTRICT**

**MANIKESWARI TEMPLE:** Manikeswari temple in Bhawanipatna is well recognized in Odisha. Manikeswari is also the primary deity associated with the royal family of Paralakhemundi in Gajapati. Manikeswari was brought from Gadapur (Phulbani) around 1200 A.D and it was located in Kalahandi.

Manikeswari was also popularized by Suryabamsi Gajapati in 15th -16th century in Puri region. Purushottam Dev Gajapati considered Manikeswari as consort of Lord Jagannath and made a shrine of Manikeswari at Chilika, now doesn't exist. Manikeswari is royal family deity of Parlakhemundi. Manikeswari was installed in Bhawanipatna much later around 1849 AD during shifting of the capital from Junagarh.

**CHATRAJATRA:** Observe the Saradiya Puja of the goddess known as Chatra Yatra (Vijaya Utsav) with much pomp and gaiety. The name Shakti is used for the supreme goddess herself. Thus shrine of Maa Manikeswari is a major Shakti Pitha. The Khond ritual practice of renewal of post-worship (Nabakalevara) has been also practiced in Manikeswari worship in a modified manner. Manikeswari has been believed to be "Chhinnamasta" a goddess of Dasamahavidya Group. Kalahandi being the storehouse of ruby stone (Manikya) the name of the deity Manikeswari or Goddess of Ruby is justified. Maa Manikeswari comes out from the Garbhagriha on Mahastami mid-night to Jenakhal, which is 3 kilometers away from the alma mater. On Maha Navami auspicious morning Chatra Yatra starts with Nagarparibhramana. The effigy of Manikeswari is installed on a bamboo and covered with black spotted cloth. At the top on silver plate Dasamahavidya Yantra is installed as a deity of Tantric Hinduism. On the way devotees of bounteous Mother Goddess Manikeswari, with their folded hands and delighted hearts offer prayers with offerings of flowers, rice, and coconut, etc.

**NUAKHAI:** Nuakhai is typically a local festival prevalent in Western Odisha including Kalahandi. It is inspired from harvesting of new crops and

historically came from tribal. But now everybody irrespective of caste, creed and religion celebrate it. There are many kinds of Nuakhai according to tribal culture, out of which Dhan (Rice) Nuakhai is most popularly celebrated.

**GHUMURA DANCE:** Ghumura Dance is the most sought folk dance in Kalahandi. It is classified as folk dance as the dress code of Ghumura resembles more like a tribal dance, it was a War dance in ancient India and used by Ravana in Ramayana. Ghumura dance is depicted in Sun Temple of Konark confirming this dance form is since the medieval period. Ghumura dance has evolved from a war dance to a dance form for cultural and social activities. The dance is associated with social entertainment, relaxation, love, devotion and friendly brotherhood among all class, creed and religion in the present days.

**PHULARIJHARAN:** Phularijharan is perennial water fall of about 30ft. in height. The multicolor rainbow created by the sun rays falling on the scattered water particles of the fall in an amusing sight to be seen. The evergreen dense forests around the fall provide ample opportunity leisure and recreational tourist.

**DOKARICHANCHARA WATERFALL:** Here, in the Madhumadhaba temple Ram Navami is holding every year from Ram Navami up to Purnima. The Dokaridhara falls from a height of 200ft. which is surrounded by beautiful stoned hills. Maa Dokari Devi is worshipped at the place since a long time.

**HELLO POINT:** Hello Point is a picnic spot and valley view point 75 km from Bhawanipatna. It is present on the top of the eastern *ghats* from where half of the Kalahandi district is visible including Junagarh, Kalampur Block etc. One can

receive signal from all telecom services for mobile, therefore it is named as Hello Point.

**JAAKAM :** A natural environment with an old wooden Bungalow, a stream of water and also various medicinal plants are to be seen.

**KARLAPAT :** Nearby, there is a Water fall called “Khandual” fall at the foot of a hill the top of which is the abode of a female deity called “Khandua”. The fall was formerly utilized in some indigenous manner of operating a crushing mill.

**GHUSURIGUDI :** Ghururigudi is perennial water fall. The evergreen forest around the fall provides ample opportunities to group picnickers.

**ASURGARH :** Asurgarh is a small village situated in Narla Police Station area and is known for the remains of old fort. Between the tank and the river Sandul lie the ruins of a fort called Asurgarh. The fort in its original shape was rectangular covering a wide extent of land encircled by a boat. It has four entrances one each on the East, West, South and North where the deities Ganga Devi, Kalapahad, Vaishnavi and Budharaja are respectively being worshipped. Inside the fort, there is a small hamlet where Goddess Dokari (Literally means “Old Lady”), the presiding deity of the fort is worshipped. The central part of the fort has a higher elevation with a round on it, which is supposed to be the ruins of a palace. Local people believe that the fort was the seat of a demon king called GOSINHA DAITYA.

**AMPANI :** The charming Ampani hills present a panoramic view of nature. A frolicking valley called “Haladigundi” in this hill range exhibits some peculiar features due to the reflected rays of the sun. The whole area abounds in spotted deer,

Sambar and Black Panthers who can be seen at the Behera reservoir.

**BELKHANDI :** Situated on the confluence of the river Tel and Uttei, two tributaries of the river Mahanadi, Belkhandi has gained prominence as a centre of religious activities and archaeological importance with a picturesque. Among the sculptures unearthed images of Sapta Matraka (Seven Mother Goddesses) and Uma Maheswar are note-worthy. The ruins of Belkhandi are preserved in a small museum adjacent to the temple premises.

**GUDAHANDI :** In the Gudahandi hills some ancient caves are there bearing pictographic paintings of remote antiquity. Three small hills, all of curved length, are together known as the Gudahandi hills. Gudahandi in Kalahandi District, Bikramkhol and Ulapgarh in Sambalpur District and Naraj in Cuttack District also possess some writings resembling pictographic paintings, a fact indicative of pre-historic man’s habitation in Odisha. The name Gudahandi, meaning a pot, for molasses, may have its origin in the impression its shape apparently conveys. A rivulet named Behera flows past the village. There are remains of a very old dam across this rivulet; local people call it the work of Bhima, the second of the Pandavas.

**JUNAGARH :** The old Capital of the Ex-State of Kalahandi Junagarh was a well built fort; the fortified area has a number of temples with Odia inscriptions. This is a place which has sculptural evidence of the “Sati-Rite” which was prevalent in medieval India and was stopped during the British Rule by Lord William Bentick. The sculptures are identified as Sati Pillars which can make interesting study.

**LANJIGARH** : Lanjigarh was the headquarters of Lanjigarh Zamindari under Kalahandi Ex-state. It contains the temples of Gopinath and a female Deity called “Dokari” greatly revered in the area. The local Jhami Yatra or Jhamu Yatra in the month of Chaitra (March - April) is an occasion when thousands of people gather and witness the walking on burning charcoal by a number of devotees.

**MOHANGIRI** : Mohangiri is a village in Madanpur-Rampur Police Station close to Boudh-Kondhamal District border in the North-East corner of the district. It is 35 K.Ms from Madanpur-Rampur. The village is near a hill stream called Kali Ganga. A dilapidated Siva Temple stands on the Bank of the stream. There are a few short epigraphic records on its walls and pillars.

**RABANDARH** : Rabandarh is a place of great scenic beauty. It is named after a small water fall inside a mountain gorge. The panorama around provides some delightful contrasts of scenery, in mountains and overlooking dales, in bore rocks and thick forests and in the eternal calmness of the surroundings broken by the music of the fall.

**MARDIGUDA** : Here from a mango tree’s bottom, making a 3 rows the Indravati river has been outdated which is a beautiful gift of nature.

**KADHEL** : Jagannath temple is situated which is famous of Kalahandi district; this is named as karunda shrikshetra.

**AMATHGARH** : Here, in the Brajapahad an ancient temple of Siva is to be seen.

**SHANKUSGARH** : Here, the place called Kurupadar Gram Shankusgarh is set on the confluence of *Rahul* and *Uttei* River which is a

beautiful scene to see and also famous Siva temple is located beside.

**URLADANOI** : Urladanoi is the birthplace of the freedom fighter Rando Majhi, there is a Saheed Stamba in Urladani.

**THUAMUL RAMPUR** : Thuamul Rampur is known as Kashmir of Kalahandi. Here the worship of Goddess Manikeswari is prevalent and is felt by the people.

**SINDHAR WATERFALL** : This is small but beautiful one and having its scenic beauty.

**BUDHIDHAR WATERFALL** : It is situated near Junagarh.

#### **Parks and Ecological Gardens**

- Bhagirathi Park- Present near Shirdi Sai Mandir on SH-44 is a place of tourist attraction.
- Gandhi Pramod Udyaan- Situated near Statue Square.
- Children Park- Present near Govt. Hospital.
- Ecological Park- One of the oldest parks present on the outskirts of the city on NH-26.

And also so many other tourist interesting places are Kusurla, Sapagonda (Siva and Chandi temple), Deoundi (Astasambhu Siva temple), Mukhiguda (production of electricity), Talgud (Maa Dokaribudi), Behera (Danteswari temple), Dharmagarh (Pardeswar Siva Temple), Churapahad (Siva, Ram, Gayatri temple, Ram Khal and Bhim Khal), Badpur (11<sup>th</sup> century Nilakantheswar Siva Temple), Budhipadar (Siva and Jagannath temple) and Deypur (Jagannath temple worshipped by local tribal people).

**ACCOMMODATION:**

Hotel Bhagirathy, Hotel Sagar Sangam, Hotel Mid Town, Hotel Binayak, Hotel Hind Plaza and Hotel Venus.

- The best time to visit Kalahandi region is from October to March.

**How to Reach:**

Kalahandi, the nearest airport is located in Raipur (200–250 kms. Vishakhapatnam airport is located in 300 km and Bhubaneswar airport in 450 km. Kesinga is the gateway of Kalahandi for rail connectivity. All weather road connectivity to reach Kalahandi.

These are the culture, historical, natural and manmade tourist destinations of interesting in Kalahandi district. These destinations have made

so important and its own charm by natural scenic beauty, which attracts the tourist from Kalahandi and outside the district and also outside the state as well as foreign tourist.

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*PHULARIJHARAN WATER FALL*

**Introduction:**

Odisha is famous for its traditional arts and crafts since time immemorial; its other name “Utkal” signifies the significance of the same. Because the etymological derivation of the term i.e. “Ut” and “Kala” roughly refers to excellence of art. Hence, the term Utkal is aptly appropriate for this state. The famous temple of “Konark” is full of artistic sculptures, the forms of which are uniquely beautiful. Not only in stone works but also in other fields of handicrafts the ancient artisans of Odisha had advanced abundantly and reached the peak of quality and beauty in producing varieties of excellent articles of utility

and the adjoining territories of Cuttack district, they are very popularly known as the “Thattaries.” In the Puri district, they are popularly ascertained, the Bell Metal Artisans or the Kansa-Karigaras or the “braziers.” In Sambalpur district the “Kansari” or the “Kansa Karigaras” are popularly designated as the “Kharuras.”

In Bolangir district, the artisans or the Karigaras those who are engaged in the Brass and Bell metal work are ascertained as the “Khaduras.” In Phulbani district, the Kansari dominated belt i.e. the Kansari Padas or the Kansari residing villages are Phiringia, Gutingia, Khajuripada, Sarangada and numerous other

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## A Study on Brass and Bell Metal Industries of Odisha

*Manas Chandra Behera*

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and of decorative value<sup>1</sup>. The study of Brass and Bell-metal Industry in Odisha is a part of Odisha’s handicrafts) of the artisans or part of Odisha’s art and craft.

The people those who are engaged in the profession of bell metal work are normally known as the *Kansaries*. But the nomenclature “Kansari” has also different names in different places of Odisha. For instance, in some districts like Puri, Cuttack and Balasore, the artisans engaged in Brass and Bell metal work are popularly designated as the “Kansari”, while in the districts like Jajpur, Jagatsinghpur, Kendujhar

villages, whereas in the Boudh district the Kansari dominated belt is Guduvellipadara, near Manamunda. It is however 8 Kms. far from Manamunda. But in both the districts (Phulbani and Boudh districts) the *Kansaries* or the Kansa-Karigaras are popularly entitled as the “Kharadas.” On the contrary all the artisans or the Kansaris those who are engaged in the Brass and Bell metal work are popularly known as the “Thattaries” in the Kendujhar district only and no other nomenclature has been entitled so far.

However, all the artisans or the “Karigaras” or the works comprehending in the

Kansari community, are popularly known as the “Kansyakaras” in the Ganjam district. In this district the people belonging to Khandara, Sunari or Bania and Kamara (blacksmith) are also engaged in Brass and Bell metal ware/work. The people belonging to the Kansari community here are however known as the “Tameras” they are popularly known as the “Tamra Karigaras” or “Copper Artisans” or “Tamba Karigaras.” Here “Tamera” means “Tamra” or in Odia it is called Tamba (name of a metal) roughly indicates to copper.

Initially the Kansari were inhabiting at Kanyakubja or Kanauj, on the river bank of Ganga. It was however the metropolis or the city capital of Harsha-Vardhana, the last independent ruler of the Hindus, in ancient India. He belonged to the famous Pushyabhuti dynasty. But in the later phase, the Kansaris had hailed from the Ganges to Srikshetra Puri, at the invitation of Gajapati Kapilendra Dev (of the Suryavamsi dynasty). The proximate purpose of the king to greet the Kansari was to manufacture the Brass and Bell metal utensils of the “Lord of the Universe/Lord Jagannath” for His worship. Simultaneously, the perpetration of Brass-bands and Brass-Turis of the Lord was yet one of the other reasons to greet the brazier community to Odisha and since that day (hitherto) the Kansaris at first spread to Kantilo and subsequently to other parts of Odisha.

**Brass and Bell-metal Industries of Odisha:-** From ancient time, the artisans of Odisha knew the scientific process of preparing an alloy of zinc and brass known as bell-metal. The daily utility utensils are produced in artistic designs. It is a custom in Odisha to give some utility utensils of Bell-metal during the daughter's marriage. These utensils are also considered as

assets of a family. Utensils of various sizes and different designs cover all sorts of articles a man uses in day-to-day life. The artisans follow two processes of production – one by way of casting in moulds and the second by constant beating to get the required size and shapes. Besides utensils the artisans produce different kinds of statues generally the statues of Gods and Goddesses in Balakati and Kantilo of undivided Puri District, Bhuban in Dhenkanal District, Baidyarajpur in Cuttack District, Bellaguntha in Ganjam District, Remuna in Balasore District<sup>2</sup>.

The nimble fingers of the craftsmen turned every article they touched into a thing of joy. The living generations of Odisha still carry the old traditions. The traditional designs and processes are recorded in the old palm-leaves and they still guide the craftsmen now. With the help and aid received from the State Government, the handicraft artisans have developed their arts and crafts both in quality and quantity. Filigree work, Brass work, articles of Golden grass Art, Textiles, Horn work, Stone carvings and many other items are now produced in innumerable varieties. Most of the handicrafts brought under the Co-operative Societies for handicrafts-artisans have been organized in the different parts of the State. A regular and well organized system of marketing of handicraft articles has been evolved by opening Emporia of Puri, Cuttack and Bhubaneswar<sup>3</sup>.

**Brass and Bell-metal Industries of undivided Cuttack District:-** The artisans of this industry are concentrated at Baidyarajpur (Jeypur), Bindhanima (Tigiria), Bhatimunda, Ganraba and Kanpur village. They produce Bell-metal utensils and decorative items in their traditional style and sell the products in the local market. The Bell-metal Industrial Co-operative Societies have been organized in the district and

about 1,500 artisans are now engaged in the craft. The industry provides employment to the artisans throughout the year<sup>4</sup>.

**Brass and Bell-metal Industries of undivided Boudh-Kandhamal:-** The only Brass and Bell-metal utensil manufacturing unit in the small scale sector has been established under co-operative fold at Gudvelipadar. It has invested Rs.9,000/- and provided employment to 11 persons<sup>5</sup>.

**Brass and Bell-metal Industries in undivided Puri District:-** Proficiency in the working of non-ferrous metal is one of the most ancient handicrafts of the district. This metal craft reached a high level of perfection during the rule of the Ganga Kings from the 11<sup>th</sup> century onwards. The types and varieties of Brass and Bell-metal products cover a vast number of objects. Among the more popular products mention may be made of household utensils and pots, temple accessories, ornaments and decorative wares and curios. Kantilo, Khalisahi, Pratapsasan(Balakati), Bhainchua and Muktepur are the important centres of this industry in the district. During 1961, there were 711 establishments in the district and 1,370 skilled artisans were engaged in this trade. The traditional caste of braziers is Kansari, but persons belonging to many other castes have also adopted this profession. Co-operative Societies have been formed to give the artisans better financial stability. At present there are 15 Co-operative Societies in the district having 517 members.

The Industry has to face stiff competition and has to survive against many new rivals like aluminium, stainless steel and ceramics. Yet it has not declined due to the conventional association of Brass and Bell-metal with the social and cultural life of the people of this country<sup>6</sup>.

Brass and Bell-metal utensils were manufactured by the Kansaris of Kantilo abundantly and these were reckoned as the primary sources of livelihood, in the vast village of the undivided Puri district and else the newly formed Nayagarh district as well<sup>7</sup>.

**Brass and Bell-metal Industry of undivided Dhenkanal District:-** Bell-metal industry is a vital part of cottage industry. The cottage industries played an important role in the rural economy of the district. However, Bhuban is famous for the manufactures of Brass and Bell-metal utensils known throughout Odisha for the beautiful craftsmanship and fine finish. This industry dates back to pretty old time and quite a large number of persons are engaged in this trade.

On 1<sup>st</sup> August, 1953, a Co-operative Society was started at Bhuban to give the artisans better financial stability and help. Another Co-operative Society was organized at Indupur in 1962. During 1965 a new Co-operative Society was started at Bhuban. Thus at present there are 3 nos. of Co-operative Societies in the district having 250 members. During 1967 the Bhuban and Nua-Bhuban Societies alone produced goods worth one lakh of rupees<sup>8</sup>.

**Brass and Bell-metal Industries of undivided Balasore District:-** So far as the trade centres of Balasore District are concerned, the chief commercial centres of the district are Balasore, Bhadrak, Chandbali, Nilagiri, Baliapal, Remuna and Chandipur.

But out of the 7 trade centres of the district, Remuna is the most noteworthy trade centre, which is profusely famous for its production of Brass and Bell-metal works. It is situated in the Balasore sub-division at a distance of 8 kms. west of Balasore. It is an important

trade centres, containing one of the largest markets in the northern part of the district. There is considerable trade in brass utensils and vegetables from its neighbourhood. The famous shrine of Khirachora Gopinath is located here and a religious fair is held here in February. The fair lasts for about thirteen days and large quantities of commodities are sold here during this occasion. A daily market sits herewith a few shops to meet the needs of the local people<sup>9</sup>.

**Brass and Bell-metal Industries of undivided Sundargarh:-** Brass and Bell-metal utensils for domestic use are being made by the Kansari caste. They make also the brass ornaments, anklets, bracelet, rings, etc. worn by women of the poorer classes. Tangarpali is one of the important centres of Brass and Bell-metal production in the district. At present the cheap aluminium and plastic products have almost replaced the use of bell-metal utensils by the common men. The use of stainless steel utensils is gradually becoming popular among the richer section of the society<sup>10</sup>.

**Brass and Bell-metal Industries of undivided Mayurbhanj:-** Some of the tribal people exhibit skill in casting toys and cult images from bell-metal. In order to encourage this art two Co-operative Societies have been organized at Baisai and Muruda and about 62 families are engaged in the work of casting. The products of these societies have earned good reputation outside the State<sup>11</sup>.

**Brass and Bell-metal Industries in undivided Sambalpur:-** A large bell-metal industry existed in Sambalpur town during the first decade of the present century, where a number of Kansaris (from Kansa which means bell-metal) worked only in bell-metal and at Tukra (or Kultatukra), a village near Kadobahal in Bargarh

sub-division. A number of artisans were also found in Remenda, Barpali and Bijepur and a few at Rampela and Katapali. The artisans were Kharuras and Kansaris and the articles most commonly turned out were lotus, howls basins, plates, saucers, drinking-mugs, water-cans, lamp-stands and pipes, besides the curious boat-shaped anklets worn by many women. Brass cooking and water-pots (Kalsis) were usually imported, but were being made locally to a small extent, for during the famine of 1900 some brass-workers migrated from the south and settled in Tukra, and the local workmen were trying to acquire the craft. The old brass-work of the district was often curious and much superior to anything then attempted, but it was melted without regard to its artistic superiant down<sup>12</sup>.

**Brass and Bell-metal Industries in undivided Balangir District:-** A large number of Kansaris work in bell-metal which constitute an important industry in the district. A number of artisans belonging to Khadura and Kansari castes concentrate Balangir, Bairasara, Tarabha, Bhainsa and Khumsamala. The articles most commonly turned out are bowls, basins, saucers, drinking mugs and lamp stands. Curious boat-shaped anklets worn by many women in the district are also prepared by local artisans. The total produce is greater than the local demand.<sup>13</sup>

**Brass and Bell-metal Industries in Keonjhar District:-** Brass and Bell-metal Industry in the district is chiefly concentrated in Kendujhargarh, Mujupur, Anandapur, Kalimati and Pitalanagar. About few families of Bell-metal artisans are engaged in this trade. These workers are popularly known as Thattari (Kansari) by caste. They make brass and bell-metal utensils, brass ornaments, anklets, bracelets, rings etc. Apart from this, they also make aluminium utensils

with the peculiar process of heating and beatings. They usually use tin-ingots, copper and zinc as raw-materials. There are eight Brass and Bell-metal Co-operative Societies functioning in the district<sup>14</sup>.

**Brass and Bell-metal Industries in undivided Ganjam District:-** Brass and Bell-metal are the two earliest known alloys of India. Large consumption of these two alloys is believed to be the reason for depletion of ores like zinc, copper and tin in this country. Kamara, Kansari, Khandara and Sunari or Bania are some of the professionally distinguishable castes engaged in metal ware. Metal ware can be best described as the result of a classical tradition where art and profession are ideally married<sup>15</sup>.

The flexible brass fish and snakes of Belaguntha and Nuapada are popular in the country. This is an exclusive craft of the district. The metals used for these products are brass, white-metal, silver and occasionally gold. Fish manufactured in this area is generally sold outside the district whereas brass snakes are sold locally which people buy for Siva temples<sup>16</sup>.

The Central Co-operative Banks at Barhampur and Aska and the Bhanjanagar Branch of the State Bank of India provide financial assistance in the shape of loans to all the artisans Co-operative Societies. Apex marketing Society is also rendering necessary assistance for the marketing of goods of the Societies<sup>17</sup>.

There were 110 Co-operative Societies in the district dealing with various industries.

**A general survey of some vital Brass and Bell-metal Industries:-**

**Nayagarh:-** So far as the Art and Craft is concerned, Nayagarh also has a matchless tradition of crafts. Brass and Bell-metal works of

Kantilo in Nayagarh district are well known throughout the State. The precious places, for producing Brass and Bell-metal works are Kantilo, Banigochha (Daspalla), Belapada (Gania), Khalisahi, Itamati, Sarankul, Sunakhala, Ranpur etc.

**Khurda:-** In Khurda district the vital venues may be cited as Muktapur, Balakati, Bhainachua, Chandapura.

**Puri:-** In Puri district, Dandamkundapur is well known for producing Brass and Bell-metal articles.

**Cuttack:-** The vital venues of Cuttack district for producing Brass and Bell-metal works are Kanpur, Badabhuin, Bhatimunda, Bindhanima, Rasikanagara, Kalapathar, Jagatpur, Bhutmunde etc.

**Jajpur:-** In Jajpur district the places which produce Brass and Bell-metal articles are Jafarpur and some other places, Jafarpur is a small village which is located 8 kms. from Jajpur town and its Post Office is Mugudiha. However Mugudiha is 2 kms. far from Jafarpur.

**Balasore:-** In Blasore district, Remuna is famous for producing Brass and Bell-metal works.

**Ganjam:-** In Ganjam district Belaguntha is the chief centre of Brass and Bell-metal production.

**Phulbani:-** In Phulbani district, Phiringia is famous for producing Brass and Bell-metal works.

**Balangir:-** In Balangir, the places famous for producing Brass and Bell-metal works are Tarabha, Titilagarh, Bairasar, Balangir town, Sudapada etc.

**Sambalpur:-** In Sambalpur district, the places which are famous for producing Brass and Bell-metal works are Rairakhole, Ainthapali, Rengali, etc.

**Angul:-** In Angul, it is Tube, which is famous for producing Brass and Bell-metal works.

**Dhenkanal:-** In Dhenkanal Aukhama is famous for yielding Brass and Bell-metal commodities<sup>19</sup>.

### **Brass and Bell-metal Industry at Kantilo:-**

Kantilo, a village in Khandapara Tahasil, is situated in 85° 11' 30'E, and 20° 11' N. It stands on the bank of river Mahanadi and is 15 Kms. far from Khandapara with which, it is connected by road. The road from Cuttack to Sonapur that runs close to the right bank of the river Mahanadi passes through this village Kantilo has earned a good name and fame for the manufacture of Brass and Bell-metal Co-operative Society and an aluminium factory.

The temple of Lord Nilamadhava, who is believed to be the earlier form of Lord Jagannath of Puri stands on a hillock close to the river Mahanadi. In the same compound of the Nilamadhava temple, which is a miniature of the Jagannath temple of Puri, Siva is also worshipped. He is popularly known as Lord Siddheswar. Most of the festivals of Lord Jagannath at Puri are being observed here of which the Bhauma Ekadasi is celebrated on grand scale. On this occasion thousands of people congregate to witness the festival. The magnificent natural scenery of the place is worth seeing.

There is a Revenue Rest shed, Government Dispensary, Middle English School, Dharmasala, Homoeopathic Charitable Dispensary and a daily market at the place.

The population of the village in 1971 was 7, 3, 39<sup>20</sup>.

Kantilo is one of the prominent pilgrimage places else popular picnic spot in the entire State as well. However, it is 80 kms. far from the State

capital Bhubaneswar, 33 kms. away from the district headquarters Nayagarh and 14 kms. far from Khandapara Assembly Constituency. As the biggest village in the Khandapada Tahasil, also in the entire district of Nayagarh, the 2<sup>nd</sup> biggest village of the State, next to Bhubana of Dhenkanal district. It is situated 85°11'E and 20°21'N.

However, Kantilo is also located in the south bank of river Mahanadi. It is merely 14 kms. far from Khandapara Block. The road from Cuttack to Sonapur, the Khurdha-Balangir National High way runs close to the river bank of Mahanadi, passes through this village<sup>22</sup>.

Kantilo is one of the prominent religious and cultural places of Odisha. It is famous for the Vishnu Shrine Nilamadhava on the bank of river Mahanadi in Nayagarh District, called *Padmakshetra*. Siddheswar Siva Temple is located nearby, within the temple premises. It is a scenic spot for worth seeing<sup>23</sup>.

The principal deity of Nilamadhava temple is Madhava or Lord Nilamadhava. It is a deity who is universally designated as the former form or incarnation of Lord Vishnu with discuss in hand. Lord Nilamadhava is said to be worshipped by the Savara chief Viswavasu. However, several Madhava images are enshrined in the Madhava temples of divergent parts of Odisha like Niali, Gandharadi, etc.<sup>24</sup>.

**Issue of Identity Card to the Artisans (Karigara Parichaya Patra Anumodana):-** The Central Government has undertaken initiatives for the issue of Identity Card (Karigara Parichaya Patra) to the artisans of divergent communities, like people engaged in pottery, brass and bell-metal industry, weaving, pattachitra, jhoti, wall-painting, etc. for the upliftment of their socio-economic condition in the country since 2007.

However, the Government has provided about 1,500 Artisans Identity Card to the people engaged in brass-metal work in the district of Nayagarh. These people comprehend to the divergent villages like Kantilo, Khalisahi, Kainphulia, Khalisahi, Itamati, Ranpur, Belpada(Gania), Bhapur, etc. So far as Kantilo is concerned about 1000 Artisan Identity Cards (Karigara Parichaya Patra) have been issued. But a few days before the Central Government has enunciated a law for the linkage of Aadhaar Card Number, Pan Card Number, with the Artisan Identity Card (Karigara Parichaya Patra) so that, novice Artisan Identity Cards were to be promulgated by the Central Government. As a matter of fact, Novice Artisan Identity Cards were mandatory on the part of the artisans. Hence, some people have applied, whereas some others are yet to apply and receive the novice Artisan Identity Card (Nuatan Karigara Parichaya Patra). The artisans are to apply these cards through the District Industrial Centre (DIC) in their respective regions. So far as Kantilo is concerned the artisans rush to the district headquarters Nayagarh where the District Industrial Centre (DIC) issues the Identity Cards<sup>25</sup>.

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By the time of Natyasastra was written, Odisha might have experienced two types of dance style, one 'Daibiki' [earmarked only for Debata or God], the other is 'Manusi' or of general mass. Bharat Muni, therefore has said in his theatrics in 26th stanza of 6' canto-

'Daibiki Manusi Chaiva Sidhisyed Dwibidheiba Cha'. In Abhinaya Chandrika it is mentioned in Udra country the performance of dance has always reached the zenith.

During passage of time the emperors of Odisha have made this dance as a part of rituals of Lord Jagannath. The Gotipua tradition, at least

none for Pancha Mahadev, though Lord Siva is the cosmic actor and dancer. He brought it to the notice of the then Maharaja and thus was born Gotipua tradition, a form that was performing before Lord Siva and Radha Krushna.

In Odia Bhagabata, Atibadi Jagannath Das has mentioned that Lord Jagannath is very much pleased if dance is performed and offered to him. The tradition of boys dressed as girl dancing on religious festivals goes back to the 16th century. Around that time the wave of Vakti cult, the path of devotion swept over Odisha, and Saints and seers, like Chaitanya influenced the masses as well as received Royal Support. Ramananda

## Gotipua Dance : A Tradition of Odisha

*Bimal Ghosh*

more than 500 years old, is known from historical records that the Udra dance was first introduced in the holy shrine of Lord Jagannath in the 5th century A.D. being patronised by the rulers. The three major festivals at which Gotipua dance performed are Chandan Jatra, Jhulan Jatra and Dola Jatra.

In the period of Pratap Rudra Deva [1497-1540], Baisnov Saint Chaitanya Mahaprabhu was arrived at Puri during the period of Chandan Jatra. He discovered that most traditional dance were an offering to Lord Jagannath or Lord Krushna, while there were

Roy, the minister of Gajapati was a follower of Chaitanya. It is believed that during their first meeting Chaitanya described to him 'Madhura Rasa Upasana', the mode of devotion to Lord Krishna through conjugal love, giving first place to the Shakhi Vaba. The cult of Sakhi Vaba propagated Bhakti by offering oneself as a Gopi to the Lord. Believers say that Krishna alone is the male and the devotees are all His consorts, even male followers consider themselves to be Krishna's female attendants [Sakhi Vaba].

The culture of dance and music in Akhada was a tradition in Odisha. In Sata Sahi Akhada of Puri, along with physical culture, Gotipua dance

and music was being taught by the eminent Gotipua Gurus. The boy dancer below 12 years only attached to the Akhada were known as Akhada Pila, these Akhada served as nurseries for a variety of cultural activities.

Girls were kept out of Gotipua dance because their bodies are impure for a few day in a month, obviously they can't step into the temple in such a stage. Boys in the age between six to twelve were picked up, they pressed into the service of the Lord. However, they were prohibited from dancing when they turned 12, for about three years because that is the time they attain puberty. The aim and objective of the dance is to render happiness to Lord Siva and Lord Jagannath.

The Mangalacharan or Istadeva Bandana and Moksha Nrutya of Gotipua is Bandha Nrutya, which part is completely dedicated to Lord Siva, the icon of world dance. These lines are in line with Vedic tradition. Gotipua dance is mainly a Lasya dance. Its musical tuning is controlled by less vibrating instruments like Pakhauja, Flute and Kartal or Gini. The musical composition used in dance are attributed by eminent Vaisnav Odia Poet like Gopal Krishna, Banamali, Kabi Surya Baladev Ratha, Upendra Bhanj, Dinakrushna and Kabi Jayadeb etc.

In the Abhinaya part of its performance the tragic element of 'Biraha' on the line of 'Sahajia Vaisnav Dharma' has been introduced during the reign of Pratap Rudra Dev is its Vaisnabite theme like 'Geeta Govinda'. Earlier Gotipua used to perform the whole night, in special festival occasion, patronized by traditional Zamindar and Matha established, celebrating the divine myth of Radha Krushna Love.

With the slow disintegration of Mahari dance [Daibiki dance] due to various reasons,

the class of these boy dancers carried out the tradition with subsequent introduction of 'Bandha' [symbolic representation of mythological tales through acrobatic posture], the present day, all legendary Odissi Guru and exponents were Gotipua dancers in the early days. Even though the dance has similarities with Mahari dance style. Nevertheless crucial difference exist in technique and style.

Bandha or Moksha Nrutya, the dance through acrobatic movements became an essential feature of Gotipua dance. This piece of acrobatic dance was fully discarded and it developed the feminine grace and charm. Like Mahari dance, Gotipua dance is associated with worship. The picture of the dance that emerges has the poetic charm and delicacy of Medieval Odisha painting and sculptures. The affinity between Gotipua and Odissi can be noticed in their basic stances, Chauka and Tribhanga.

Young boys of tender age, dress up as girl [in saree], sing devotional love songs of Radha Krushna and perform Gotipua dance. The present classical Odissi dance evolves from this centuries old traditional dance form. Most former Odissi Gurus in their adolescence performed as Gotipua. The Mahari Seba was in vogue till some decade ago. They used to dance at the appointed hours in side the temple in front of the idols. But the Gotipua perform both within the precincts of the temple and outside of it.

Udra dance is more unspoilt, more ancient, more primitive form. These qualities may be attributed to Gotipua dance also. This dance is acrobatic, faster and more straight forward dance concentrating on beautiful postures, charming gestures and sensuous bands rather than on a detailed hand finger explanation of the song text, as in Bharata Natya, though these also exist

in Gotipua. This Gotipua dance brought up and developed with so much royal care and nourishment could not prosper further in the absence of royal patronage after the independence of India. The great art, Gotipua dance would have been lost for ever had No.1 Guru Sri Maguni Das with the active support and advice of his spiritual Guru Sri Abhiram Paramahans, tried to keep this culture alive by organizing a Gotipua troupe named 'Dasabhuja Gotipua Odissi Nrutya Parishad' in the year 1941, before six years of the independence. He started his own Gurukul Gotipua dance institute.

This institution is situated at Heritage Raghurajpur Village in his residence as a residential school, where he was born on 5th August, 1921. The boys stay with Guru in his residence for atleast six years and complete the course of training. Legendary Guru Maguni Das was trained from eminent Gotipua exponent of that time Guru Balavadra Sahu of village Raghurajpur. Noted that Padmabibhusan Kelu Charan Mohapatra, Padmasri Maguni Das, Dr. Jagannath Mohapatra are few among his Gotipua boys. When Kelu Charan Mohapatra [junior fellow of Maguni Das] activated himself with the new classical Odissi dance, Guru Sri Das dedicated himself with Gotipua dance revival and promotion with preservation sake. Over the years it has painstakingly sophistication and acceptance.

In the present form the Gotipua dance has become more precise and systematic in its conception and adopted a repertoire for the modern stage worthiness. It is now performed as a group dance of six to ten boys, choreographed in the traditional style. Musical accompaniment is

provided with Mardala or Pakhauja, Gini, Harmonium and Flute.

Guru Sri Das trained more than 100 Gotipua dancers in his career, who have become Odissi Dancers. His residential Gurukul Ashram also provides the boys with formal schooling upto Class-X. The Parishad, literally on its own, by virtue of the dance performance by these boys everywhere and anywhere, has revived this traditional dance culture of Odisha and made it well known among the people of India and abroad. Guruji has also participated in the International Workshop with his twinkle troupe in Paris, France in the year 1993 and 2003 sponsored by S.J. Rajiv Sethi's organization, Sarathi and also participated in the Edinburg Mela, Scotland in July 2002, India Mela at Japan in 2004 and Humberg, German in 2009. For his noteworthy performances and contribution towards the Gotipua dance he was conferred the Tulsi Award from Madhya Pradesh Govt. and felicitated by Odisha Sangeet Natak Academy in the year 1991. Not only as a Gotipua dancer, his rhythmic flow on Pakhauj had spellbound the audience last of his breath. He was conferred the Padmasri Award from Govt. of India in 2004.

While busy to promote Gotipua dance he suddenly fell ill and succumbed to his ailments on 4th December, 2008. He will be always remembered for his Noble Contribution to the traditional Gotipua Dance style of India.

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Bimal Ghosh, Gotipua Odishi Nrutya Parishad.

Pandit Jawaharlal Nehru made a number of significant contributions to India as a freedom fighter, as a leader of the common people, as a champion of forces of justice, freedom and peace in the internal arena and as an author. His contributions have been many and varied in all these roles. This article deals with his sense of social justice and development which found expression in his attitude towards the tribes. Pandit Jawaharlal Nehru, while addressing a conference in 1952 said "I am not at all sure which way of living is better, ours or theirs. I am quite certain, that theirs is better. A great deal of things can be learnt from their culture."<sup>1</sup>

of attachment for rivers, trees and hills and led their life in its lap. So they cultivated a life of quite withdrawal. This habit is often misinterpreted for isolation or aloofness. It has long been recognized that some of the traditional views of tribal people 'as tiresome savages who caused troubles or as colourful and picturesque folk engaging themselves in sexual orgies, human sacrifice and head hunting or as backward, mired in superstition and squalor were unjust and unreal and needed to be changed. But tribal people are always treated as an inseparable part of our civilization and culture. Every aspect of their socio-cultural life be it religion, language, art, painting, dance, drama,

## Tribal Philosophy and Pandit Nehru

*Dr. Chittaranjan Mishra*

There are hundred million tribal people inhabiting in nucleated villages all over India. To them, life means living in harmony with one's environment. This has given them a deep sense

of music, fairs and festivals or literature bear a stamp of tribal identity. The motley crowd of tribal communities living across the length and breadth of India has enriched the cultural heritage of the state by their cultural diversities.<sup>2</sup>

**TABLE-I**  
**TRIBAL POPULATION IN INDIA.**

Year	Tribal Population	% to total population	Decadal Growth Rate.
1951	19,111,498	5.29	41.19
1961	30,130,184	6.86	33.84
1971	38,015,162	6.94	24.80
1981	51,628,638	7.83	24.69

1991	67,658,638	8.08	23.79
2001	84,326,240	8.20	22.7
2011	10,43,000,00	8.61	23.7

(Source: Census of India from 1951 to 2011, Government of India.)

Pandit Nehru's attitude towards tribals was based on following principles viz. (1) Philosophy of social-economic justice, (2) National reconstruction and right to equality and freedom. All these principles were the integral part of the freedom struggle and a hallmark of Gandhian philosophy. As a leader of the Indian National Congress, Nehru was committed to this concept.

Nehru was fascinated by the spontaneity of tribal culture and their capacity of joy and heroism inspite of their appalling poverty, destitution, and ignorance. To him, the protection of tribals from exploiters, the safeguarding of tribals' age old customs and free and enchanting in their societies and culture and bring them in to the mainstream of development process were important tasks. Nehru always tried to introduce development plans with a careful handling of challenges come across the tribal life and culture in a thinking that tribes had as much right to their own culture and religion as anyone else in India. In Nehru's view, the process of modernization must not be taken as forcing a sudden break with the tribals past but help them build upon it and grow by a natural process of evolution. This did not imply preserving everything of the past. As Nehru wrote in "An Autobiography" "We cannot stop the river of change or cut ourselves adrift from it and psychologically, we who have eaten the apple of Eden cannot forget the taste and back to primitiveness".

Nehru built up a relationship with tribals based on sympathy, affection and sincerity. He addressed to a gathering on Bastar district of Madhya Pradesh in 1955 and declared "you should live in your own way. This is what I want you to decide yourselves ... your old customs and habits are good. We want that they should survive but at the same time we want that you should be educated and should do your part in the welfare of our country." Undertaking of mining projects and the setting-up of large-scale industrial units like steel plants, aluminium companies in the tribal belts in Odisha, Bengal, Bihar and Madhya Pradesh led to large scale displacement of tribal population. The monetary compensation did not always help them. According to a survey:- "with cash in hand and many attraction in the nearby industrial towns, tribal funds were rapidly depleted and in the course of time they were without money as well as without land." So they were left at the mercy of the new economic system and easily became victim of exploitation.<sup>3</sup>

Attempts and adequate steps have been taken for socio-economic development of the Tribes in post-independence period. It envisages a shift in the principles from 'isolationism' to 'assimilation' in to the mainstream of the national culture. Attempts made for their development can be discussed under two heads such as: - (a) Development Intervention, (b) Protective Legislation.

### Protective Legislation and Constitutional Safeguards:

In our constitution several provisions are made to safeguard the interests of the Scheduled Tribes, to mention a few:

- a. Article 15: Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.
- b. Article 16: Equality of opportunity in matters of public employment.
- c. Article 16(4): Reservation of appointments or posts in favour of backward class citizens.
- d. Article 17: Abolition of Untouchability.
- e. Article 19(5): Protection of certain rights regarding freedom of speech, etc.
- f. Article 29(5): Cultural and educational rights-protection of interest of minorities.
- g. Article 46: Directive principles of state policy- promotion of education and economic interest of Scheduled Castes and Scheduled Tribes and other weaker sections.
- h. Article 164: Appointment of a minister in charge of Tribal Welfare in the states of Bihar, Madhya Pradesh and Odisha.
- i. Article 275: Grants from the Union for the purpose of promoting the welfare of the Scheduled Tribes and raising the level of administration of the scheduled area.
- j. Article 330: Reservation of seats for Scheduled Castes and Scheduled Tribes in the house of the people.
- k. Article 332: Reservation of seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the States.
- l. Article 335: Claims of Scheduled Castes and Scheduled Tribes to services and posts.
- m. Article 338: Appointment of special officer for Scheduled Castes and Scheduled Tribes etc. Appointment of a National Commission for the Scheduled Tribes by the President of India.
- n. Article 339: Control of the Union over the administration of Scheduled areas and welfare of Scheduled Tribes.
- o. Article 336(25): Definition of Scheduled Tribes.
- p. Article 244(1): Administration of Schedule areas and Tribal areas. Fifth Schedule of the Constitution. Governor of each state having scheduled areas is required to submit a report to the President annually regarding administration of such areas in the state.<sup>4</sup>

### Tribal Development Programme in Five Year Plans:

Pundit Jawaharlal Nehru, the main architect of the five year plans had given emphasis on Tribal Development policies. Tribes should enjoy the advantages of modern medicine, education, agriculture and economic growth. He laid the foundation of such development programmes in the **First Five Year Plan (1951-56)**. The community development programme in Tribal areas was supplemented initially in 1954 by some 43 Special Multipurpose Tribal Blocks (SMPTB) and by introducing the concept of Tribal Development (TD) blocks in the **Second Five Year Plan (1956-61)**. Each was planned for about 25000 people as against 65000 in a normal block. An amount of Rs. 15 lakh per SMPTB was contributed by the central government. The committee of SMPTB was set up under the chairmanship of Verrier Elwin in the year 1959 and studied the working of these blocks and found that they were providing very useful

services. **Third five year plan (1961-66)** advocated for greater equality of opportunity and to bring about reduction in disparities in income and wealth and a more even distribution of economic power. While appraising the programmes of the Third Plan the Shilu Ao Study Team remarked that 'if progress is to be judged by what remains to be done to bring the tribes on par with the rest of the population, the leeway is still considerable. In the meanwhile Pandit Nehru passed away on 27th May 1964 but Nehru legacy is still continuing in the five year plans. In the **Fourth Five Year Plan (1969-74)** aimed at supplementing the diet of Tribal infants to save them from malnutrition through the Crash Special Nutrition Programmes and Crash Employment Programmes. It proclaimed that the 'basic goal was to realize rapid increase in the standard of living of the people through measures which also promote quality and social justice'. An important step was setting up of SIC pilot projects in Andhra Pradesh, Bihar, Madhya Pradesh and Odisha in 1971-72 as central Sector Scheme with the primary objective of combating political unrest and left wing extremism. A separate Tribal Development agency was established for each project. The fourth plan outlay for each plan was Rs. 1.50 crore for the core programmes of economic development and Rs. 0.50 crore for arterial roads. These agencies were later merged with Integrated Tribal Development Projects during the Fifth Plan. In the **Fifth Five Year Plan (1974-79)** the areas having a tribal population of 50% or more are underlined as the Tribal Sub-Plan Areas (TSP) for special care. Formation of the Large Agricultural Multi-Purpose Societies (LAMPS), Tribal Development Corporations (TDC), and Tribal Cooperative Marketing

Development Federation of India Limited (TRIFED) in 1987 are in **Seventh Five Year Plan**. The administration of Tribal Development was streamlined with the emergence of the Integrated Tribal Development Projects (ITDPs), as the units of administration in the Tribal Sub-Plan areas. In Odisha Integrated Tribal Development Agencies (ITDAs) are worked, headed by a Project Administrator. In the **Sixth Five Year Plan**, the excluded tribal pockets from ITDPs, were placed under Modified Area Development Approach (MADA), with the following goals - (a) Raising the productivity levels in the fields of agriculture, animal husbandry, forestry, cottage industry etc. (b) Developing human resources and upgrading education, (c) Development of adequate infrastructure, (d) Elimination of exploitation of Tribals in the field of the alienation of lands, money lending, debt, bondage, trade, excise, forests etc. To create an economic impact on the Tribes which will enable a targeted numbers of families in the TSP area to cross the poverty line (working group records, 1980-85:15). The **Ninth Five Year Plan (1997-2002)** focused on the issue of social and economic empowerment as well as social justice.

The Fifth and Sixth Five-Year Plans have marked the turning points in the history of the Scheduled Tribes. It was for the first time that anthropologists, development administrators and policy makers joined together to review the earlier policies and programmes and devised ways for the welfare of the tribals.

The provision of funds for these programmes rose from rupees 39 crores in the First Five Year Plan to 327 crores in the Fifth Plan.<sup>5</sup>

**CHART-1**  
**PLAN PERIOD STRATEGIES<sup>6</sup>**

<b>Sl.No.</b>	<b>Plan Period.</b>	<b>Tribal Development Programme.</b>
1	1 <sup>st</sup> five year plan	Community development approach(Tribal Development Projects)
2	2 <sup>nd</sup> five year plan	Special multipurpose projects for tribal people(creation of TD blocks)
3	3 <sup>rd</sup> five year plan	Improvement over the general CD approach (improvement of TD blocks)
4	4 <sup>th</sup> five year plan	Administrative frame programme implementation and protective measures (Tribal Development Agencies ITDA)
5	5 <sup>th</sup> five year plan	Total and comprehensive view of the tribal problems and coordination of sectoral programme (Tribal Sub-plan and creation of LAMPS)
6	6 <sup>th</sup> five year plan	Integrated approach and large financial allocation(expansion of TSP)
7	7 <sup>th</sup> five year plan	Mix-up of beneficiary oriented programme and infrastructural development (Intensive Tribal Development)
8	8 <sup>th</sup> five year plan	Plan considering the need of the people and participation (District/Regional planning and participation of voluntary organization and elimination of exploitation socio-economic upliftment)
9	9 <sup>th</sup> five year plan	Empowerment of women to act as agents of socio-economic change and development in their area, social justice.
10	10 <sup>th</sup> five year plan	Sustainable development equality and social justice, increasing literacy rate to 75%.
11	11 <sup>th</sup> five year plan	Inclusive growth, physical infrastructure expansion of MGNREGS in tribal area.
12	12 <sup>th</sup> five year plan	Administrative strengthening of implementing different programmes in the areas, need based, area based and specific tribal communities (most vulnerable) and their overall development.

TABLE-II

DETAIL PLAN WISE FUND ALLOCATION FOR TRIBAL WELFARE.<sup>7</sup>

Plan Period	Total Fund Allocation	Allocation for Tribal (in crores)	Percentage Development Programmes
1 <sup>st</sup> plan (1951-56)	2069.00	13.93	0.06
2 <sup>nd</sup> plan (1956-57)	4800.00	49.92	1.08
3 <sup>rd</sup> plan (1961-66)	7500.00	50.53	0.06
Annul Plan (1966-67)	2081.54	32.32	0.48
Annul Plan (1967-68)	2246.00		
Annul Plan (1968-69)	2359.00		
4 <sup>th</sup> plan (1969-74)	15901.47	79.5	0.5
5 <sup>th</sup> plan (1974-79)	38853.24	1157.67	3.0
Annul Plan (1979-80)	12176.00	855.16	
6 <sup>th</sup> plan (1980-85)	97500.00	3640.25	3.7
7 <sup>th</sup> plan (1985-90)	180000.00	6744.85	3.8
Annul Plan (1990-91)	65714.50	N.A	N.A
Annul Plan (1991-92)	73482.15		
8 <sup>th</sup> plan (1992-97)	434100.00	22409.65	5.2
9 <sup>th</sup> plan (1997-2002)	859200.00	32087.26	3.7
10 <sup>th</sup> plan (2002-2007)	1618460.00	1481.00	0.09
11 <sup>th</sup> plan (2007-2012)	3644718.00	3633.00	0.09
12 <sup>th</sup> plan (2013-17)	35, 68, 626, 00		

**Eighth five year plan (1992-97).** A review of tribal development in early nineties revealed that 'Though the TSP strategy has yielded results, yet were not in a position to commensurate with the efforts put in and investments made.' However the allocation for development of Scheduled Tribes was increased during this plan period also. This plan emphasized elimination of exploitation and

also paid attention to the special problems of suppression of rights, land alienation, non-payment of minimum wages and restrictions on right to collect minor forest products etc. attention on priority basis, continued to be paid for the socio-economic upliftment of Scheduled Tribes. Efforts were intensified to bridge the gap between the levels of development of the Scheduled Tribes

and those of other sections of the society. **Tenth Five Year Plan** (2002-07) adopt eradication of deprivation and exploitation of Tribes as the central point in its approach, while pursuing simultaneously the Ninth Plan commitment of empowering the tribes.

TABLE-III

## LITERACY RATE OF SCHEDULED TRIBE POPULATION DURING 1961-2011

YEAR	MALE	FEMALE	TOTAL
1961	13.83	3.16	8.53
1971	17.63	4.85	11.30
1981	24.52	8.04	16.35
1991	40.65	18.19	26.60
2001	59.17	34.76	47.10
2011	71.07	64.0	63.1

(*Source:* Selected Educational Statistics 2004-2005, Ministry of Human Resource Development, Government of India.)

Location of Assam had a great attraction for Nehru. He paid his visit to this land just after the end of Second World War in December 1945. On his return to Calcutta (Kolkata) on 21<sup>st</sup> December 1945, he wrote:-

“Assam has the look of great reserves of strength and potential power. . . I have no doubt that great highways by road, air and rail will go across her, connecting China with India and ultimately connecting East Asia with Europe. Assam will then no longer be an isolated far-away province but an important link between East and West.”

Again the finest expression of Nehru on tribal philosophy is recorded in his preface to Verrier Elwin’s Treatise a Philosophy for NEFA.

“We cannot allow matters to drift in the tribal areas or just not take interest in them in the world of today. That is not possible and desirable. At the same time we should avoid over-administering these areas and in particular sending

too many outsiders into tribal territory. It is between these two extreme positions that we have to function development in various ways. There has to be communications, medical facilities and education and better agriculture. These avenues of development should, however be pursued with the broad framework of the following five fundamental principles in the name of **Tribal Panchasila**.

1. People should develop along the lines of their own genius and we should avoid imposing anything on them. We should try to encourage in every ways their own traditional art and culture.
2. Tribal rights in land and forests should be respected.
3. We should try to train and build up a team of their own people to do the work of administration and development. Some technical personnel from outside will, no

doubt, be needed especially in the beginning. But we should avoid introducing too many outsiders in to tribal territory.

4. We should not overadminister these areas or overwhelming them with a multiplicity of schemes. We should rather work through, and not in rivalry to their, own social and cultural institutions.
5. We should judge results, not by statistics or the amount of money spent, but by the quality of human character that is evolved.”<sup>8</sup>

The Constituent Assembly was entrusted to provide institutional framework to this vision. The Constituent Assembly viewed the problems of tribals from two broad perspectives. (1) Those related to the tribal in general and (2) those related to the tribal population concentrated in India’s North-East. Special provisions were made in the Constitution to reserve seats for the scheduled tribes in the state legislatures and in the National Parliament and in the field of appointment for services and posts of both union and the states.

The Constituent Assembly formed the North-Eastern Frontier (Assam) Tribal and Excluded Areas Sub-committee and worked under the chairmanship of Gopinath Bordoloi with four other members including J.J.M. Nichols Roy, a hill tribe leader from Shillong and Rupnath Brahma, a plains tribal leader from the Brahmaputra valley. Nehru stated in the Constituent Assembly: “there are tribal people and others who require very help. It is no good for us to say that we have given a vote to the member of a tribal folk and we have done our duty to him by giving him a vote we consider ourselves absolved of our all other duty. Therefore, we have to think always in terms of raising the level of all those who have been denied opportunities in the

past. I do not personally think myself that the best way to do that on the political plan in reservation of seats and the rest. I think the best way, and the more basic and fundamental way, is to advance them rapidly is the economic and educational spheres and then they will stand on their own feet.”

The Committee found that (1) the fact the hill people have not yet been assimilated with the people of the plains of Assam has to be taken in to account. (2) the assimilation process was least advanced in the Naga Hills and the Lushai Hills and the policy of seclusion has tended to create a feeling of separateness and (3) the various tribes in the foot hills under the administrative jurisdiction of one frontier tract or the other were closer to the plains tribes through family as well as economic bonds. The committee wished to safeguard tribal institutions, so that new political organizations could be built on the old foundations. The district features of tribal way of life pertaining to land, forest and Jhuming and settling disputes were sought to be preserved, changes would emanate as far as possible from the tribe itself.

Keeping in view all these considerations the Bordoloi Committee recommended that (1) Khasi and Jaintia Hills (excluding Shillong town), the Garo Hills, the Lushai Hills, the Naga Hills, the North Kachar Hills, and the Mikir Hills (excluding certain plains areas) be made autonomous districts with wide-ranging powers vested in the district councils for the administration and development of these areas. (2) The Sadiya and Balipara Frontier Tracts, the Tirap Frontier Tracts, and the Naga Tribal areas should be non-autonomous areas and responsibility for their all-round administration and development should be vested in the Governor of Assam and (3) the plains tribals of Assam should be recognized as a minority and

be entitled to all the privileges of a minority, including representation in legislatures and in the services and that their land should be protected. The district council was an administrative innovation which found its place under the sixth schedule of the Constitution. It was a democratic framework in which seventy five percent of the councilors were directly elected. It was also significantly traditional as twenty five percent of councilors would be nominated by the Government from among ex-tribal chiefs. All these bear testimony of Nehru's great love and affection for the tribes and to his vision of creating institutions to safeguard and promote interests of the tribals in a fast-changing world. It became clear that tribals are no longer be neglected or ignored.

With regard to the tribal development and welfare, Pandit Nehru observes that our duty which comes "first is to preserve, strengthen, and develop all that is best in tribal society, culture, art and language. The second is to protect the tribal economic right. The third is to unite and integrate the tribes in a true heart unity with India as a whole, so that they may play a full part in their life. And the last is to develop welfare and educational facilities so that every tribesman may have an equal opportunity with rest of the fellow citizens who work in the fields, factories and workshops in the open country and the plains."

After independence certain group of Naga tribe demanded for an independent country. An armed revolt was started by the Naga revolutionaries. So in the second half of the 1950s a fierce armed conflict took place between the underground Nagas and the security forces of India. Nagas did not cooperate and participate in the first general election held in February 1952. In the year 1953 Nehru visited Burma and Assam,

where Naga tribes inhabited, to find out the cause of such demand and came to know that from the days of legendary Ahom rulers of Assam and the British, this tribe of tough people had received a great deal autonomy and consideration. So in fear of losing these things (facilities) they had demand for separation. There Nehru made it clear that "we are willing to accommodate the *Nagas* in every possible way but not at the cost of national integrity. Violence would be met with force."<sup>9</sup>

According to Kautilya, the legendary Prime minister to Chandragupta Maurya and the author of *Arthashastra* "The acquisition of the help of local communities is better than the acquisition of an army or profits." After a long discussion with the *Nagas* an amicable solution came out and on 11<sup>th</sup> December 1963 Nagaland was carved out of Assam (Administration of Naga hills at the time of independence was the responsibility of Assam of which it formed a part) and made in to a state eventhough it then had a population of only 0.3 million. The first election to Nagaland Legislative Assembly and for a Parliamentary seat was held in January 1964. N.N.C. a party close to the Indian National Congress party and Democratic party candidates competed for forty six assembly seats and one parliamentary seat. But N.N.C. party led by Zapu Phizo boycotted the election. In this election N.N.C. party led by Shilu Ao got its majority and formed the government. But the forces of insurgency continued to command over the valley. Again in 1964 with Nehru's approval, Jayaprakash Narayan, Michael Scott and B.P. Chaliha went to Nagaland with a peace mission and signed an agreement with the underground Naga leaders that led to a cessation of hostilities and beginning of peace. The idea that the power can be turned to utilitarian goals in a democracy is well accepted. The democratic process has since taken root in Nagaland. India can be

reasonably proud of a stable constitutional culture in Nagaland.

Nehru's sharp intellect, his empathy for the tribals, his life-long contact with the oppressed, neglected, humiliated, imbecile, poor and downtrodden people and his philosophical bent of mind enabled him to think and act in an effective manner. The practice of caste syndrome and untouchability found irrational and totally wrong to Nehru's scientific mind. Placing himself vis-à-vis a tribal he once stated:

"If I may say so, in many ways they are far better as human beings than non-tribal people like me. Because they have not developed their economy in the conventional way, they are called tribals. They are a democratic people; they are fine men and women and possess many cultural qualities which we do not possess."

"Above all they are a people who sing and dance to enjoy life, not people who sit in stock exchanges, shout of one another and think themselves to be civilized." Nehru wanted the range of extremely limited choices of tribals to be widened through education and state intervention through the instrumentality of planning and community development programmes. He was also well aware of the pitfalls. He wrote: "It has often happened in other areas of the world that such contact has been disastrous to the primitive culture and gradually the primitive people thus affected die out... I am alarmed when I see not only in this country but in other great countries too high anxious people are to shape others according to their own image or likeness and to impose on them their particular way of living." It is true that different societies have different social and cultural realities and face specific problems of harmony between social justice and economic development. What methodology is to be

adopted to strike a balance between conflicting claims of social justice and economic development would vary from one society to another. The basic approach that Nehru laid down is, however, of intrinsic value. As he put it:

"It is obvious that the tribal areas have to progress. Nobody wants to keep them as museum specimens. It is equally obvious that they have to progress in their own way. They do not like something alien to be imposed upon them, no individual can grow in alien surroundings, habits or customs. How are we going to reconcile these two considerations? There are two extreme approaches; one is the museum approach, keeping them as interesting specimens for anthropologists to discuss. The other may be called the open door approach. Both are equally bad. The second approach attracted all the undesirables from outside who exploit these people economically and otherwise and take them out of their moorings. We have to find a middle course that can succeed any if there is no element of compulsion about it. That attempt has in fact to be made through their people."<sup>10</sup>

Equality with plainsmen in the fields of education, job and political representation of tribals was due to Nehru's tribal philosophy. Nehru wanted to create a new group of people with self-confident and capable engineers, civil servants, and public leaders along with other Indians.

It is difficult to sum up Nehru's tribal philosophy and his contribution to tribal culture and progress. In the words of Verrier Elwin: in to our thinking about the tribes he has brought science, humanity and respect; and I liked the man who once remarked to me that 'the whole of the Prime Minister's tribal policy can be summed up in one word-humility.'

Nehru was a great humanist of the kind rarely seen in the present day world. As Rabindranath Tagore says, Nehru was a person 'greater than his deeds and truer than his surroundings.' Nehru's mind was 'impregnated with the deep pathos of human life, he felt for sorrows of others and a man of empathetic attitude.'<sup>11</sup>

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*Filigree works of Odisha*

The essence of archaeology is that it makes our world much more meaningful. It deepens our understanding of humanity and society. We sense the continuity of the human life when we confront with the material remains of the ancient civilization. The archaeological monuments stand as mute example of the people who lived hundreds and thousands of years ago. Archaeology may be simply defined as the systematic study of antiquities for reconstructing the past<sup>1</sup>. The past is not dead but it lives with our customs.

Odisha is a veritable storehouse of archaeological treasures dating from the Pre-



#### About This Site :

The archaeological mound locally known as Bharatihuda (Lat 20° 06' 50" North Long 86° 05' 02" East) lies in the Jallarpur village of Niali

## Bharatihuda, a newly discovered pre-Historic Site in Prachi Valley

*Purna Chandra Das*

historic times. It was Valentine Ball, a geologist who laid the foundation of pre-historic studies in Odisha, he reported Paleolithic artifacts from four places such as Angul, Talcher, Dhenkanal and Bursapalli. Then Paramananda Acharya reported Neolithic artifacts from Baidapur in Mayurbhanj, northern Odisha. He explored the Paleolithic site of Kuliana in Mayurbhanj, which was subsequently excavated by the Calcutta University under the direction of N.K. Bose and D. Sen (1948). The site is the first excavated lower Paleolithic site in India<sup>2</sup>.

Tahasil in Cuttack District, the left bank of river Prachi. Strategically it is located between two rivers (Prachi and Tanla) at a distance of 1km from Jallarpur bus stand, Niali-Phulnakhara road State-Highway No 60.

#### Typology:

This mound is covering approximately 250 x 250 square meter area has revealed in circular shape and cultural deposit about 4 meter high. This mound is under the ownership of private individuals. In the north direction about 500 mtrs of this mound there are other two small archaeological mound located locally known as

*Patapurahuda* and *Padmahuda* located near the Mahaveer temple Kula Jallarpur. There is a small stream, known as Potapokhari flowing on the west to east direction. Above the surface of the mound there are clear visible many varieties of artifacts such as potsherds, burnt clays, fragments of rubbing stones and bones.

### The Ceramic Industry:

The surface finding above the mound have yielded potteries of redware, red slipped ware, Chocolate ware, dull redware blackware and



some of grayware. Majority of the potsherds belong to the red ware, variety and show medium thickness. In certain cases the specimens were applied with red wash, through a solitary example bears a thin red slip. Shapes are dish, bowl, vessels, lids, miniature bowl, knobbed bowl etc. Some potsherds are decorated with incised designs like oblique lines, wavy lines, elongated dots and incisions over appliqué hands. The designs are executed on the lip of the rims or on the waist of the pots. All are wheel made pottery.

### Antiquities:

The intensive surface exploration on 23.10.2016 at this site, I found several cultural



artifacts such as Celts, Iron slag, charred bone, and terracotta objects. Five complete Neolithic celts have been collected from the surface. According to their cultural typo technology, shapes and size all tools categorized under Neolithic industry. Technologically speaking, the Neolithic period was characterized by the ground and polished stone tools having smooth and round surface for better cutting edge<sup>3</sup>.

### Conclusion :

The pre-history or proto-history of mankind has evidently proved how a river valley had been rightly chosen for availing of its water, one of the basic necessities of life, for domestic use, irrigation, trade and commerce through navigation etc. Historically speaking, Odisha in the past has most often been geographically identified with the rivers as her boarder lines. At times, the extension of the state had spread from the Ganga to Godavari and sometimes from the Rusikulya to Vaitarani.

The river Prachi falls just at the centre of the coastal belt of Odisha. This river is considered

as the most sacred river of the state. The Prachi river originated from the Mahanadi somewhere between Baranga and Naraja of Cuttack District. The river flows eastward and meets the Bay of Bengal between Konark and Astaranga.

Some scholars believed that the present Prachi was simply a canal dug by the Nanda rulers, which was gradually buried by the silt deposit or sand blow. This Nanda Canal was reconstructed by Kharavela during 2<sup>nd</sup> century B.C. (173 B.C.). The reference to “Prachi” in the “Elephant cave Inscription” of Kharavela, throw some light on the most controversial issues regarding the capital of Kalinga or Kalinga-Nagara. The lines “*Ubhayapracitater-ajanivasamkarayati*” mean that Kharvela built his palace on the both sides of the Prachi. A peep into the history thus shows how the civilization of the valley can be traced back to the Pre-Christian era, 2<sup>nd</sup> century B.C.)<sup>4</sup>

The Prachi valley is famous for geographical, historical, architectural, religious and monumental wealth. In the present day of their preservation reveals a variety of Buddhist, Jaina, Shiva, Shakta, Vaishnava and some Muslim monuments. The present discovery Bharatihuda mound has brought to light a numerous and diverse implements typical of lithic culture and

evidence of domestication of animals. Eye witness finding, archaeological artifacts show cultural Typo-technology, shape and size into a broad human activities from Neolithic to Early Historic period.

Based on the findings it seems that a detailed excavation of the mound of Bharatihuda will definitely throw new lights on the emerging pattern from Neolithic to Early historic culture of Prachi valley on coastal Odisha.

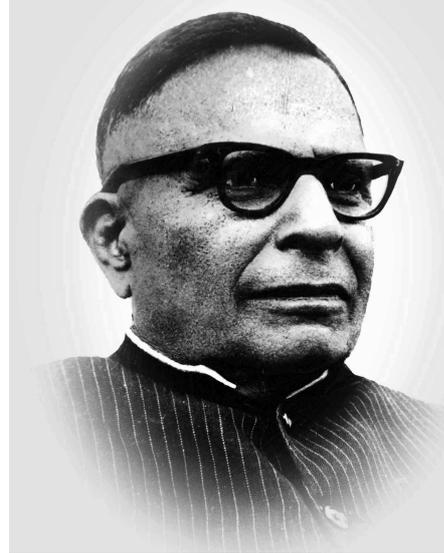
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**U**tkal Keshari Dr. Harekrushna Mahtab, was a great freedom fighter, politician, administrator, historian, writer, social reformer, journalist—all harmoniously blended in one. His entire life, beginning from the school career till his last breath, is a saga of his courage of conviction, inexorable tenacity of purpose, his unswerving self confidence and dogged determination. Being profoundly influenced by many eminent persons like Vivekananda, Mahatma Gandhi, Gopabandhu and Madhusudan he began his eventful career and he was not only an inspired person himself, but a source of inspiration for thousands of others.



## **Dr. Harekrushna Mahtab : A Multi-Faceted Personality**

*Balabhadra Ghadai*

It was during his study at Revenshaw College Cuttack that Dr. Mahtab was associated with 'Bharati Mandir', an organization formed at Bakharabad, Cuttack in 1919 for disseminating nationalist ideas. The Bharati Mandir sent three delegates namely Jadumani Mangaraj, Bhaghirathi Mohapatra and Harekrushna Mahtab to attend the Calcutta Session of the Indian National Congress in 1919. In response to Gandhiji's clarion call for non-cooperation in 1921, he left his studies at Revenshaw College and devoted to organizational work in Balasore.

During the visit of Gandhiji in December, 1927 Dr. Mahtab arranged for his stay at

Charbatia in Balasore district. He availed of the opportunity to discuss with Gandhiji about the once flourishing salt industry of Odisha, which had provided employment to thousands of families and how the monopoly policy of the British Government subsequently reduced them to utter impoverishment. In 1924 at its Lahore Session, the Congress Party resolved to launch Mass Civil Disobedience Movement. Like Dandi on the West Coast, Inchudi on the Balasore was selected by the Utkal Pradesh Congress Committee for breaking the Salt laws. The Committee under the presidency of Dr. Mahtab decided to launch the Civil Disobedience Movement. A batch of

21 volunteers were selected to proceed from Cuttack on foot to Inchudi with Gopabandhu Choudhary as the leader. Mahtab and Gopabandhu Choudhary were arrested at Balasore and convicted for one and half a years imprisonment. From the Government fortnight report for the first half of May, 1930, it is known that in Balasore the Salt Campaign continued. Two processions with 500 men in each were intercepted by the police when conveying contraband salt to Balasore town. In the second case, the aid of the military police was sought before the cordon could be broken through and the salt seized. However, the manufacture of salt continued ceaselessly in the Balasore coast till the advent of the rainy season in spite of the brutalities committed by the police and the soldiers. Even the Government admitted that the campaign has been pushed more energetically in Balasore than it has been in Bihar.... Next to Dandi, Inchudi was the most important storm centre of Salt Satyagraha in India.

At Karachi Session of the Indian National Congress, Gopabandhu Choudhary and Nilakantha Das proposed to host the 46<sup>th</sup> Annual Session of the National Congress at Puri. For the next Congress Session at Puri, a reception committee was formed with Nilakantha Das, Gopabandhu Choudhary, Jagannath Mishra and Harekrushna Mahtab as Chairman, General Secretary, Treasurer and Sena Nayak (Chief of Volunteer Corps) respectively.

Gandhiji attended the Second Round Table Conference held in London in September, 1931. As his visit was futile, he had to come back in despair. Dr. Mahtab and his wife Smt. Subhadra Devi were arrested. As the Government took the sternest measure to crush the movement

in arresting most of the leaders, unleashing barbarous repression, censoring the press, outlawing the Congress Party and seizing the Congress office and property. The Annual Session could not be held at Puri.

In the year 1938 Dr. Mahtab was elected President of Utkal Congress. He had an ample opportunity to lead the Congress Working Committee by his sincere efforts. The Congress Working Committee passed a resolution asking the British to quit India on 8<sup>th</sup> August 1942. Gandhiji gave a call to the British in a mammoth meeting at Mumbai to quit India. He called upon the people of India irrespective of caste and community to do or die to make India free. Dr. Mahtab was arrested in Mumbai along with Pandit Nehru, Sardar Patel, Maulana Azad, Govind Ballabh Pant and other members of the Congress Working Committee and they were imprisoned in Ahmednagar Fort. After being released Dr. Mahtab conducted the Orissa Assembly Election 1946 and led the Congress to get absolute majority. He was unanimously elected as leader of the Congress Legislature Party and became the Premier of Odisha. Dr. Mahtab's first Premiership from 1946 to 1950 and again from 1956 to 1961 were eventful for the province. It was during his Chief Ministership that the decision to make the historic city of Bhubaneswar as the Capital of Odisha was finalized. Dr. Mahtab ignoring all other considerations got the following resolution unanimously passed in the Odisha Legislative Assembly on 30<sup>th</sup> September 1946. 'That the capital of the province be located at Bhubaneswar and steps be taken to construct the building of the capital as early as possible.' Accordingly, the capital was shifted to Bhubaneswar on 10<sup>th</sup>

October, 1949 when the Legislative Assembly started functioning in a temporary building.

Dr. Mahtab's keen interest in the industrialization of Odisha resulted in the establishment of the Odisha Textile Mills and Kalinga Tubes at Choudwar. In this effort the dynamism of Bijayananda Patnaik (Biju Babu) was immensely helpful. The Odisha Mining Corporation, the Refractories at Rajgangpur and Belpahar, the Ferro Manganese plant at Rayagada and Joda, the Kalinga Iron Works at Barbil, The Aluminium Plant at Hirakud and the large scale exploitation of the mineral resources of Odisha were Dr. Mahtab's significant contributions.

During Mahtab's Chief Ministership from 1946 to 1950 he pleaded with the Centre, particularly with the last two Viceroys - Lord Wavell and Lord Mountbatten for giving special attention to Odisha in view of the fact that economically Odisha had been neglected throughout the British rule. Lord Wavell who considered Dr. Mahtab to be a reasonable and rather attractive person, has made the following observation about Dr. Mahtab's concern for Odisha's economic development in his journal on 8<sup>th</sup> April, 1946, 'Later came the Premier of Odisha, Mahatab, to plead in rather a simple engaging manner, for benefits for his poor province, a grant-in-aid of 5 crores for development and education was the chief items, for which he seemed almost to expect me to write him out a cheque on the spot.

He was the Secretary of the Congress Parliamentary Party from 1952-1954. He was the Governor of the erst while Bombay Province from 1955 to 1956 and an elected member of the Parliament from 1962 to 1967 and also acted during 1962- 63 as the Deputy Leader of the

Congress Parliamentary party. In 1967, Dr. Mahtab resigned from the Congress and formed the regional party called 'Jana Congress' and in the same year he was elected to the Odisha Legislative Assembly from both the Bhubaneswar and Basudevpur Constituencies. In the Assembly Election of 1972 and 1974 he was elected from Bhubaneswar Constituency.

In order to spread patriotism among the Odias he published a weekly paper named 'Swaraj Samachar' from Balasore. Hereafter he published an Odia daily 'The Prajatantra' in 1923 but this paper was stopped on account of his imprisonment in 1930. In 1941 he published another Odia weekly named "Rachana." He patronized culture, history, literature, journalism and sports. He founded 'The Prajatantra Prachar Samiti' in 1947 which served as a socio-cultural museum of the Odias. On the eve of independence on the 9<sup>th</sup> August 1947, he revived his daily mouth piece 'The Prajatantra' whose publication had ceased long back. Then he published the Eastern Times (the then English daily) and the Odia monthly 'Jhankar.' Every year 'Vishubamilan' is held on the day of Vishuba Sankranti. It became a great literary annual event in Odisha in which he used to attend this function to exchange views with writers and poets. Different branches of Prajatantra such as Minabazar, a children's magazine, Nari Jagat meant for women and the weekly literary editions of the Prajatantra and Mahtab's own serial writings under the title 'Gaon Majlis' have created literary, intellectual and political ferments in the public life of Odisha. He won the prestigious Central Sahitya Akademi award in 1983 for his collections of essays, 'Gaon Majlis'.

Dr. Mahtab's contribution to the literary renaissance of the State was as significant as his

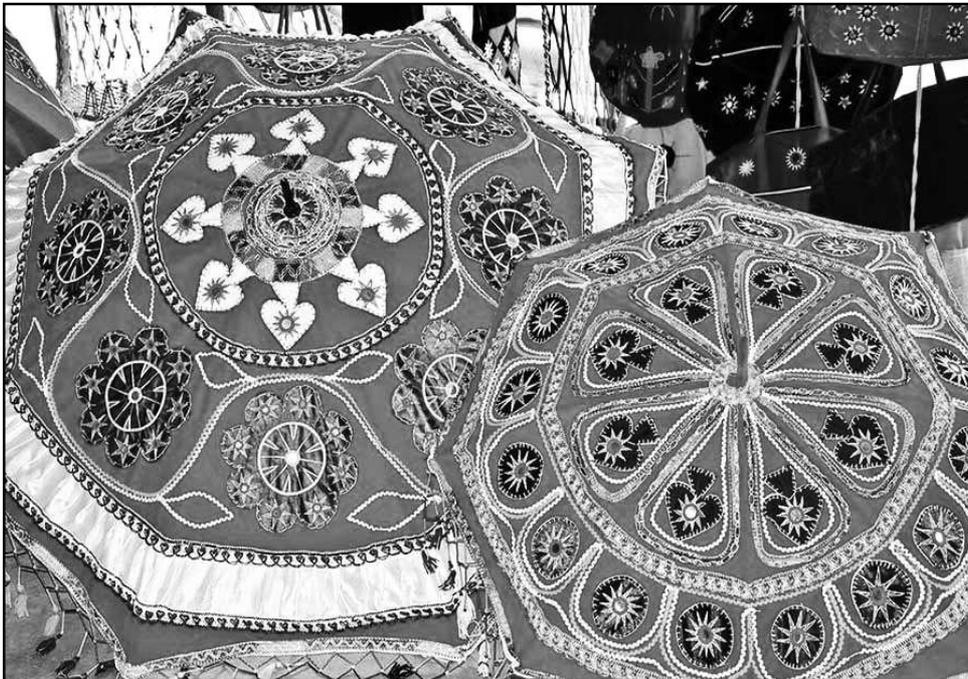
role in the political upheaval of Odisha. He was an eminent poet, novelist, essayist, historian and journalist. He was the first Odia to have written authentic Books on History of Orissa both in English and Odia. His other books in English are Gandhi, the political leader, The beginning of the end, call to Action, towards serving the Nation. Among the novels Prativa, Toutar, Abyapara, Nutana Dharma, Trutiya Parva and '1975' are important. In recognition of Mahtab's literary and intellectual achievements, the Andhra, the Saugor and the Utkal Universities conferred on him doctorates, honoris causa.

Mahtab was more than an individual. He was an institution. Sardar Patel, greatly enchanted by the Himalayan personality of Mahtab, wrote on his fifty-first birth day, "While history will

always remember you as maker of Modern Odisha, country will cherish you as one of its brave and dutiful son." Truly speaking, Dr. Mahtab was the greatest personality with his splendid qualities of strong determination in the pre and post- independence days of Odisha.

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*Appliqué Work, Pipili*

The measurement of political participation is essential to make India a democratic success. Hence it is essential to make a special drive to enroll young voters in between 18 to 19 years of age group. India has understood the need to record statistics on political participation since its independence. The process of capturing young voters participation at the state and local level is an evolving area and efforts are being done to improve the present development in the society.

India is the largest democratic country in the world with a three layers governance structure: Central Government, State Government and city/

called Vidhan Sabha and Vidhan Parishad. Data of successive central and state elections show that Indian democracy is not truly representation of men or women when it comes to participation of young voters in election. Nearly 40% of the country's mainly eligible voters in the 18-19 years age group (mainly college students) are currently enrolled as voters. In fact, in big states like U.P and Bihar, 75 lakhs and 46 lakhs young people have completed 18 years of age but are yet to enlist themselves as voters.

As per statistics given by the Election Commission as a part of its special enrolment drive

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## Need to Encourage Young Voters to Make our Democracy Success

*Rajalaxmi Das*

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village Government. The election to all these three is done by an independent body of Election Commission which is constituted separately at state and central levels.

At the national level, the head of Government, Prime-Minister is elected by the members of Lok Sabha, the lower House of Parliament of India. All members of Lok Sabha except two, who can be nominated by President of India are directly elected through general elections which take place every five years, by universal adult suffrage. Similarly structure is in place in various states of India with two bodies

focused on young voters, 3.36 core people in the 18-19 age groups in the country have not registered themselves in the voters' list. The difference between electors and projected population in the 18-19 age groups is most prominent in states like U.P., Bihar, Maharashtra and Madhya Pradesh even as Kerala, Punjab and Andhra Pradesh and many smaller states are better off.

It is precisely this large difference between eligible young voters and actual voters that has prompted the Election Commission to launch a special month long drive to reach out to

unlisted voters and persuade them through popular modes like social media to sign up.

The main focus of the Election Commission is mainly on young voters as we noticed that young voters are enrolled much less in number. In fact, 5-6 years ago, the registered youth as percentage of eligible youth used to be 10% in successive years; we have increased this enrolment percentage to 40% and so. But still a large number of youth are not registered.

In U.P. close to 75 lakhs eligible young voters are yet to be enrolled likewise for many other states. So the Election Commission is launching a special campaign for enrollment of these young voters. Now-a-days we are making use of Facebook because young people are on Facebook. Facebook will issue reminders to all young voters whether they are registered or not registered. If they are not registered, it will direct them to the National Voter Service Portal to enroll their name by filling the online application. At the same time the Election Commission have written to all political parties seeking their co-operation to ensure its success. The 61<sup>st</sup> Amendment Act

(1986) reduces the voting age from 21 year to 18 years in order to encourage young voters to participate in the election and at the same time to ensure all young men and women about to turn, 18 are aware of the need to enroll themselves as voters. In India 40% are considered as youth voters and their participation decide the future of India.

In democratic countries, people are the source of political power. The people are expected to actively participate in the political affairs and such vigilance on the part of the citizens make democracy a success.. If they are not politically conscious, there will arise many evils in the administration. This is why there is approximately only 50 percent voting in different parts of the country for non-participation of the people especially young voters.

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## I Don't Need no More

*Sonril Mohanty*

The recent food crisis in Congo, bomb blasts in Somalia and the havoc being wreaked by Al-Shabab in many parts of the continent have stirred something deep in me - the mad desire to change the way this world works. This desire makes me write this poem, in which I, through the thoughts of the eldest child of a starving family of seven children, bring forth the suffering of our unfortunate fellowmen and sincerely hope that it fuels us all to do something for the good of the world.

No Mother, I'm full...

I don't need no more.

Do I not need no more?

When the tentacles of raw hunger,

Claw at my throat,

Rip across my stomach,

That rumbles as loud,

As a thundering, grey cloud,

On a black sky, equally void.

But, no Mother, I'm full...

I don't need no more.

Half a loaf is left,

And six left to feed,

Crying for the stale crust,

Turned green at the edges,

So dry as crumpled foil.

We see the yellow of butter now,

Only on our parched rags,

And the white of sugar,

But only in our hollow eyes.

But, no Mother, I'm full...

I don't need no more.

And our plunderers gorge,

On freshly slaughtered meat,

And drink our blood, content,

Tomorrow they will return,

To burn our day to ashes,

Why does God give stomachs,

If He gives not the power to fill them,

And why does God give Life,

If He gives not the power to live?

But, no Mother, I'm full...

I don't need no more.

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Sonril Mohanty, Buxi Bazaar, Cuttack.