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WE REMEMBER



Pathani Samanta

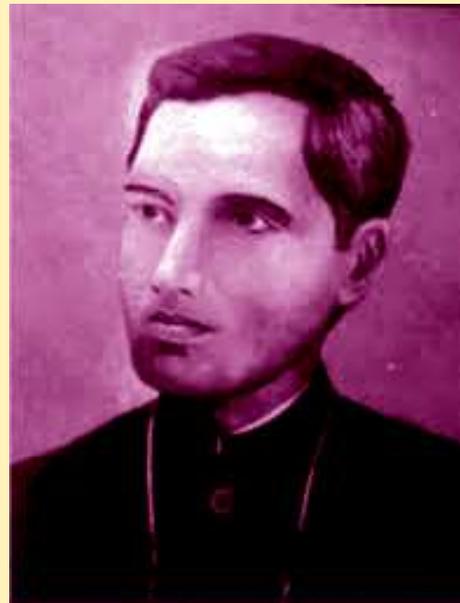


Kantakabi Laxmikanta Mohapatra

WE REMEMBER



Maharaja Sriram Chandra Bhanja Deo



Pandit Nilamani Vidyaratna

Odisha's Heart Beats for Hockey



Thanks to Hon'ble Chief Minister and the State administrative machinery which gave enough reasons to every Indian to be proud of our State Odisha. The world witnessed how an Indian State not just showcased its ability to host a World Class Tournament but also endorsed our national game - Hockey. The narratives have changed. It is worth-mentioning that in every nook and corner of Odisha, one can feel the enthusiasm centering Hockey. It was an opportunity for Odisha to organize Men's Hockey World Cup at Kalinga Stadium of Capital City Bhubaneswar which is today known as the Sports Capital of India.

With the arrival of all the 16 Hockey teams and final day rehearsal for the mega inaugural show, Odisha was all set to script sports history on Tuesday, the 27th November, 2018. There was an air of pure excitement and enthusiasm everywhere. As a part of the sporting spirit, the State Government declared one day holiday in all educational institutions in the city and a half day closure in Government offices, schools and colleges located outside Bhubaneswar. The State Government also announced that all educational institutions and Government offices in Cuttack to remain closed on Wednesday after 1.30 P.M. in view of the Hockey World Cup celebrations scheduled to be held at Barabati Stadium in Cuttack. This enabled all the sport-loving persons to enjoy each and every moment of this grand gala extravaganza.

The State Police made adequate security arrangements for the players, the staff, the spectators, organisers and media persons. Over 50 senior police officers, more than 300 Inspectors, S.Is. and A.S.Is. were deployed at different strategic points. About 75 platoons of Police, 5 QRTs and 2 Special Tactical Units (STUs) were deployed to prevent any untoward incident outside the stadium. 260 CCTV cameras at about 60 locations in the city and about 180 cameras inside the stadium were installed to keep surveillance on the mischief-mongers during the event. 'May I Help You' Kiosks were set up at 60 locations in the capital for helping the visitors. The traffic movement was also restricted during the event.

As a tribute to hockey, walls, roads and other open spaces were painted with pictures of star players and hockey sticks and balls. Restaurants, hotels, shopping malls, popular hangouts and markets were decked up to host guests from within and outside India. To ensure



that people residing in other parts of the State get a glimpse of the cultural extravaganza, the Sports Department made arrangements for the installation of large LED screens in all the District Headquarters and Municipal areas of the State. Bhubaneswar Development Authority and Odisha Tourism jointly organized .FEST for 16 days during this mega event.

Before this mega event Chief Minister Shri Naveen Patnaik met and wished captains of the 16 participating teams at the Mukteswar temple, Bhubaneswar on Monday, the 26th November.

And finally Odisha put up a spectacular show on 27th November, 2018 to mark commencement of the Men's Hockey World Cup. The

Odisha Hockey Men's World Cup was inaugurated by Chief Minister Shri Naveen Patnaik at the newly refurbished Kalinga Stadium amidst much fanfare and gaiety. The Chief Minister declared the 18 day sports extravaganza open which was followed



by a splendid lighting and firecracker show. He said “I am very happy as the State is organizing this grand event. I hope you all must also be very happy. It represents the hopes, ambitions and reflects brilliant hospitality of all Odias. The Chief Minister further said, “We welcome everybody for the World Cup and I am looking forward to a great 18 - day hockey festival.” The President of International Hockey Federation (FIH) Shri Narinder Batra thanked Odisha and Chief Minister for hosting the World Cup. “There is real craze for Hockey in the State and the hosting of the grandest event of hockey with such intensity reflects it. Kalinga Stadium is one of the best three Stadiums in the world. With this beautiful hosting, Odisha has set a standard for other

countries on how to organise a World Cup”, Shri Batra stated. All the 16 Captains were then brought on to the stage. Thereafter a short film demonstrating the ‘Heart Beats for Hockey’ was screened throughout the country. It was a mesmerising moment for the spectators when they witnessed Shahrukh Khan entering the grand stage on a decorated vehicle with the popular Hindi Film tune of ‘Chak de India’ playing in the background. He gave his famous “Woh satta minute” dialogue from Chak de India. All the anchors including Gaurav Kapoor, Kuna Tripathy and others spoke in Odia much to the delight of the audience. It was a frenzied moment for the spectators as Hindi Film actress Madhuri Dixit began her act of “The earth song”. She played the role of Mother Earth with 1,100 artistes moving around the Stadium in unison. After Madhuri’s enthralling act, Oscar and Grammy Award winner A.R. Rahman presented popular Hindi songs one after another as fireworks went off. The official song and tune of the world cup composed by Gulzar exemplified the spirit of oneness and harmony of the country. Earlier, the members of the only Hockey World Cup winning team – the 1975 squad led by Ajit Pal Singh graced the stage and reminisced about their memory. The whole team was given a standing ovation by a full capacity of 15,000 audience.

After the spectacular inauguration of the Men’s Hockey World Cup in Bhubaneswar, now it was the turn of the Millennium City Cuttack to witness a grand ceremony for the mega sporting event at Barabati Stadium on Wednesday, the 28th November, 2018. More than 30,000 people thronged the Barabati Stadium to witness a colourful ‘Promotional Show’. Music maestro A.R. Rahman enthralled the Cuttack crowd with his soulful renditions. But it was Bollywood superstar Salman Khan who stole the show. He greeted thousands of his fans and lavishly praised Chief Minister Shri Naveen Patnaik for the ongoing spectacles in the twin city for the hockey fever.

Earlier, Chief Minister Shri Naveen Patnaik felicitated members of 1975 title – winning Indian Hockey Team with mementoes and shawls. “I welcome the 1975 Indian Hockey World Cup team and hope their presence will inspire everyone,” the Chief Minister said. The Chief Minister also felicitated A.R. Rahman and Salman Khan with silver filigree miniature Hockey mementos made by national awardee differently abled craftsman Pankaj Sahoo.

Hours before the commencement of the first match of the Odisha Men's Hockey World Cup at the Kalinga Stadium Chief Minister Shri Naveen Patnaik unveiled commemorative postage stamps based on the sporting event at Secretariat. Five postage stamps depicting players with hockey sticks, ball and a replica of World Cup were released. The stamps were prepared and designed by the Department of Posts on the request of Odisha Government to mark the mega sporting event.

The Municipal Corporation, along with its empanelled artists painted the boundary walls of various Government offices and quarters across the city. These art works include recently introduced 'Mo Bus' and 'Mo Cycle' programmes of BMC and showcased a number of heritage monuments and treasures of Bhubaneswar such as Rajarani Temple, Parsurameswar Temple and Lingaraj Temple. The city was indeed transformed for the Hockey World Cup.

After years of planning and months of preparation, the Men's Hockey World Cup finally came to an end on Sunday, the 16th December. It was memorable especially for the people of the State, who thronged the newly built stadium every match day. The final match between Belgium and the Netherlands was attended by the master blaster cricket legend Sachin Tendulkar, Chief Minister Shri Naveen Patnaik, Hon'ble Governor Shri Ganeshi Lal, Union Minister Shri Dharmendra Pradhan and hockey legend Dilip Tirkey and so many senior Government officials. In his tweet, Sachin wrote "Crazy atmosphere at the Kalinga Stadium, Bhubaneswar for the Men's #HWCFinal 2018 ! Loving the energy and the passion for hockey in this stunning stadium ! Kudos to @Naveen_Odisha & @The HockeyIndia for putting up this world class event !" "I am speechless and the atmosphere is incredible. World Cup would not have been possible without Odisha Government and Hockey India," Sachin said in his reaction.

Shri Naveen Patnaik tweeted, "Heartening to see the unprecedented enthusiasm and sporting spirit shown by sports lovers and common people, turning #HWC2018 an epic event. The vivacious support from millions of fans for #hockey has given the rightful tribute that the game deserves."

Belgium defeated former champions the Netherlands in sudden death in a thrilling summit clash to win their maiden Men's Hockey World Cup title at the Kalinga Stadium. Olympic silver medalist Belgium also created history by eking out a 3-2 win in the penalty shoot-out after the final match. It was a great day for Belgium Hockey as the country registered its second biggest international title after the Olympics silver in Rio in 2016.

Last edition's champions Australia secured a consolation bronze medal after mauling England 8-1 at the Men's Hockey World Cup third-fourth place play-off match at the Kalinga Stadium in Bhubaneswar.

To ensure that the champions should take lovely memories from Odisha, the State Government presented mementos of the famous Konark Wheel along with the medals to the players. A dazzling pyrotechnics after the presentation ceremony stole the heart of the spectators present in the Stadium.

Individual Awards :

Best Player & Fan's choice player – Arthur Van Deren (Belgium)

Best Goalkeeper – Pirmin Blaak (The Netherlands)

Best Young Player – Thijs Van Dam (The Netherlands)

Top scorer Award - Blake Govers (Australia) and Alexander Hendrickx (Belgium)

Fairplay Award – Spain

Maximum team goals – Australia

Best team goal celebration – India

World Cup Hockey winners :

Team	Titles	Years
Pakistan	4	1971, 1978, 1982, 1994
Netherlands	3	1973, 1990, 1998
Australia	3	1986, 2010, 2014
Germany	2	2002, 2006
India	1	1975
Belgium	1	2018

Beautiful Place, Good People

- Naveen Patnaik
Chief Minister



In the last few weeks, Odisha has played host to some of the best known people from different walks of life - captains of the global Indian industry who came here for Make in Odisha, leaders of not for profit organisations, cultural icons, world champions in sports, artists of global fame, Ambassadors of countries, top officials and players from 16 Nations of the world. Recently, the Odisha Men's Hockey World Cup, after a spectacular opening ceremony, has successfully come to a close. In the course of all these events, as I have received these great people on behalf of the State, I have been struck by one common sentiment echoed by everyone. "Such a beautiful place and such good people." It has set me thinking.

Being in contact with good people, is refreshing, it is cleansing. It makes a person feel at ease, it brings out the best in that individual. People who come to Odisha are touched by our goodness so deeply, that they often contrast this with its growing deficit elsewhere. That deficit is leading to the loss of the human touch.

I think there are four elements of behaviour that go into the idea of goodness. It begins with being respectful. Our ancestors were deeply respectful of living and non-living things. This did not come from intellect or erudition. It came from a spiritual realisation that we must relate to everything around us with respect.

Next comes humility. In fact, without humility one cannot be respectful. Unfortunately, humility is sometimes confused with timidity and submissiveness. To me, humility comes from deep self confidence. In fact, it is a higher power. Without humility, we lose the power to receive. As it is said - however high and mighty, the mountain top may be, it cannot hold even a drop of rain. Only the lake in the valley can hold the water.

The next element of being good is simplicity. Odia people are simple people. Being simple is not to be confused with being a simpleton, someone who is gullible and unsophisticated. At the core, great people have the power of simplicity. Simplicity attracts. Sophistication distances. Beyond all this, I also believe that being good, essentially asks for a certain degree of forgiveness. Good people forgive more easily. Forgiveness has a cleansing ability. Humanity continues because somewhere, sometime we have forgiven. When we lose forgiveness, families, societies and nations fall apart.

I want Odia people to know that our goodness is being noticed. It is being valued. The world is beginning to discover it as a collective, pervasive, characteristic of an entire people. If you have money, you can build roads, skyscrapers, ports, factories and shops. But goodness is not easy to replicate. This is not because of any individual or specific to any time period. It is our collective inheritance distilled over centuries. We are extremely fortunate that our ancestors have passed on through successive generations, the virtues of respectfulness, humility, simplicity and forgiveness. Together these make goodness a distinct Odia virtue - an identity, we should all be proud of.

Scheme for Farmers 'KALIA'

The sharpest decline in poverty levels in the country has happened in Odisha. Nearly 8 million people have been lifted out of poverty.

60% of our population is dependent on agriculture. With our intervention, from a rice deficit State we have become the 3rd largest contributor to the PDS.

Bagging a record 5 Krishi Karman Awards, we are the only State in the country to have doubled farmers income. In 2014 we promised additional 10 lakh hectares of irrigation and we are almost there. This target will be met by March 2019.

The Millet Mission is an example of an initiative having inclusion and equity—primarily targetting upland areas.

To further accelerate agricultural prosperity in the State and to reduce poverty, the State Cabinet has today approved, the historic “**Krushak Assistance for Livelihood and Income Augmentation**” – **KALIA** Scheme, amounting to over Rs.10,000 crores.

The **KALIA** scheme has 5 interventions :

(1) Support to cultivators for cultivation :

All the small and marginal farmers of the State (over 30 lakhs) will be covered under this scheme. An amount of Rs.10,000 per family @ Rs.5,000/- each for Kharif and Rabi seasons shall be provided as financial assistance for taking up cultivation. Farmers will have complete independence to take up interventions as per their needs. This will cover 92% of the cultivators of the State. This component is not linked to the extent of land owned. Thus it is progressive in nature. It will greatly benefit share croppers / actual cultivators most of whom own very small extent of land. Further this assistance is for 5 cropping seasons spanning three years from 2018-19 to 2021-22, so as to ensure comprehensive coverage.



(2) Livelihood Support for Landless Households :

Most of the schemes on agriculture bypass landless agriculture households. Under this initiative, 10 lakh landless households will be supported with a unit cost of Rs.12,500 to take up activities like small goat rearing units, mini layer units, duckery units, fishery kits for fishermen and women, mushroom cultivation and bee keeping.

The landless households will have the option of selecting any of the units. Among others, this will particularly benefit Scheduled Caste and Scheduled Tribe households. An amount of Rs.1250 crores will be utilised in 3 years.

(3) Financial Assistance to Vulnerable Agriculture Households and Landless Labourers :

Sometimes, farmers may not be able to take up cultivation and some of the landless agricultural labourers may not be able to avail livelihood options due to old age, disability, disease or other reasons. An annual financial assistance of Rs.10,000 per household will be provided to take care of their sustenance.

Deserving families will be identified and selected by Gram Panchayats.

About 10 lakh households will be covered over 2 years under this scheme at a cost of Rs.1000 crores.

(4) Life Insurance Cover :

Life Insurance cover of Rs.2 Lakhs and additional Personal Accident cover of Rs.2 lakhs will be provided to both cultivators and Landless agricultural labourers covering about 57 lakh households.

(5) Crop Loans up to Rs. 50,000 will henceforth be interest free :

Under **KALIA** an amount of Rs.10,180 crores will be spent over a period of 3 years till 2020-21. The scheme will be reviewed in 2020-21 for further modifications.

KALIA scheme is historical in the sense that it covers almost 92% of the cultivators in the State and almost all landless agricultural labourers. There are about 32 lakh cultivators in the State. Out of this, about 20 lakhs people have availed crop loans, leaving a balance of 12 lakh farmers who have not availed crop loans. Out of the 20 lakh loanee farmers, about 60% have regularly repaid the loans. Further, the entire gamut of share croppers and landless labourers will not be covered under a loan waiver scheme.

In this context, **KALIA** Scheme covers 92% of the cultivators, loanee, as well as non-loanee farmers, share croppers and landless agriculture labourers. It also specifically takes care of vulnerable agricultural families identified through Gram Panchayats, and crop loans are made available at 0% interest.

KALIA is progressive, inclusive and will make a direct attack on poverty by way of massive investment in this sector and making benefits reach the most needy through Direct Benefit Transfer (DBT) mode.

"Senior Citizens are like the Trees of Wisdom in our Society"

- Naveen Patnaik
Chief Minister

I am delighted to be here today to attend the Foundation Day celebration of the Federation of Senior Citizens Association of Odisha. I convey my warm greetings to all of you on this happy occasion.

Senior citizens are like the trees of wisdom in our society. Their wisdom does not come from any book or scripture; it comes from their deep understanding of life. No society can grow or move forward by ignoring its senior citizens. They are the source of immense knowledge and experience that can guide the younger generation to handle the situations better. We must appreciate their wisdom and value their contribution to society.

My Government has always been sensitive to the needs of senior citizens of our State. We are providing monthly pension to more than 27 Lakh senior citizens under different schemes.

In 2016, the State Government had put in place Odisha Senior Citizens Policy. The Policy envisages a number of welfare provisions for our senior citizens. We are setting up 200 bedded Old Age Homes in all districts in a phased manner. We are also setting up Geriatric Care Wards and Counselling Centres at all district level hospitals. Giving utmost priority to the security of senior citizens, we have opened Senior Citizen Security Cells in all Police Stations. Besides, State Awards are being conferred upon individuals and institutions for making outstanding achievements in different fields especially in geriatric care.

Apart from socio-economic and healthcare needs, senior citizens do also have religious needs. Keeping this in mind, my Government has been running Baristha Nagarika Tirtha Yatra Yojana since 2016. Thousands of Senior Citizens have availed the facility under this popular scheme to visit several religious places across the country.

I thank the Federation of Senior Citizens for their endeavour to unite and lead a healthy social life, and for making constructive contribution to the society. I wish all of you a healthy and happy life.

Speech of Hon'ble Chief Minister during the Foundation Day Celebration of the Federation of Senior Citizens Association of Odisha.

Editor's Note



From setting up of Odia University to the smooth conduct of 14th edition of Odisha Men's Hockey World Cup, there has been multitude of initiatives by the State Government which has made every Odia proud. The Biju Swasthya Kalyan Yojana and the State's own Food Security programme have redefined the concept of inclusive growth and overall wellbeing of the people of Odisha. The 'Make in Odisha Conclave' has been a huge success. More than 4 lakh crore investment interest has been shown with targeted employment facility for 5 lakh young men and women. Odisha tops in India in live manufacturing investments. 18 lakh *pucca* houses have been constructed and land titles for urban slum dwellers have been made available. Foodgrain production has been at an all time high and there has been sharp decline in Infant Mortality Rate. 30 lakh women have been benefited by Mamata Yojana and Mission Shakti has been able to empower 70 lakh women. The Odisha's Skill Mission has already trained 9 lakh youth. Odisha was selected for commendation award by Centre for 2016-17, under total food grains category-II. Our State has also secured second position in the country in achieving maximum improvement in OPD services in public health facilities. We have been ranked as the champion State in export having increased exports two and half times.

It has been a year of rapid progress, a year of sustained and inclusive growth for our State. The most defining moment was launch of Rs.10800 crore farmer's livelihood scheme Krushak Assistance for Livelihood and Income Augmentation 'KALIA' to accelerate agricultural prosperity in our State.

We are proud of our Hon'ble Chief Minister for paving the way for the whole country by launching the historic KALIA to enable the farmers to live with dignity.

A handwritten signature in black ink, appearing to read 'Keshin Kishorey'.

Editor, Odisha Review

Sri Jagannath Consciousness

Er. Raghunath Patra

Calamities, saline action of nature
Years since, crumbled descent temple
Islamic crazy iconoclast attacks
dehoused images to make faith feeble.

Principal deities left shrine often
In different places secretly sheltered
One hundred forty four years even
Buried near Sonepur, history revealed.

But culture could not be effaced out
The shrine evinced as Jagannath empire
Lord as Nucleus of integrated Ethos
from tribal to Vaishnavism, fair !

Jains claim, "He is our Rushavnath"
Samyak Jnana, Charitra, Drusti adored
Buddhist claim, Adi Buddha is He
Buddha, Dharma, Sangha, Triratna triad.

So claim tribals, Saivas and Saktas
Souras, Ganapatyas, Vaishnavas all
Streams of legacies intermingled in Jagannath
and made consciousness Oceanic, Universal.

Due to intermingle of cultures, legacies
Jagannath consciousness became liberal
highly democratic and constitutional
and generously pleases prophets and all.

The heritage manifests in social too
Political, economic and cultural sphere
Besides India, in foreign countries now
People rejoice festival with ecstasy, vigour.

Metaphysics says, body chariot, soul master
Intellect charioteer, mind rein of horse
Car in motion denotes progress, prosperity
Of spiritual attainment, all of us.

Why Lord Jagannath preferred Ashadha
for His magnificent Car Festival, say
for Rainy season is the herald of
Vitality and amusement, all pray.

From mundane to cosmic joy in life
Love Jagannath briskly as your own
Father, brother, friend, son or master
This poet loves Him as his son.

Brundaban Dham, Lokanath Road, Patanahata Sahi
Chhak, Puri-752001.

Contrary to usual accusations against Odisha as a poor, underdeveloped State, Odisha has always blazed the trail in many fields, leaving others to wonder and emulate. The latest signature addition to its chapter of glory is the World Cup Hockey to be played at Bhubaneswar. Organizing such an international event is a matter of grit and avowed commitment. This is going to be a significant chapter in the annals of Odisha's history. Kudos to the State Government for its undying zeal in making Odisha the site of action, not to mention the Make In Odisha Conclave held at Bhubaneswar recently. Hockey World Cup fever has already gripped the world, which is going to

studded Indian team has Virendra Lakra and Amit Rohidas, the pride of Odisha. What could be more joyous than this! And salute to Sundargarh, the cradle of Odisha's hockey players. Hockey is considered our national game. India has outshone others in many international competitions. Hockey has gained special position in India's sports history. Men's Field Hockey started in 1971 and India became champion in 1975 in the 3rd edition of the tournament at Malaysia. India won Bronze in 1971 and Silver in 1973. Asia has won highest number of times, the total being five. So far India has won 11 Olympic medals in hockey. India has the record of winning eight Gold Medals consecutively. It has won only one Gold,

Odisha and World Cup Hockey: A Trailblazing Act

Prabhudutt Dash

witness scintillating action of world-class players at Kalinga Stadium.

Sports has always been one of the priority areas of the State Govt. Sportspersons of Odisha continue to make a mark in sports and games and bring laurels. The list of such outstanding players is endless, but to name a few, we might talk of the sprinter Dutee Chand and Shrabani Nanda, the chess wizard Padmini Rout, athlete Anuradha Biswal, and Karate girl Valena Valentina. The 2018 Men's Hockey World Cup is the 14th edition of the field hockey tournament, scheduled to be held from 28th Nov to 16th Dec. Sixteen teams participate in the event. The star-

one Silver and one Bronze from World Cup Hockey. We await another dazzling display. The performance of great musicians and artists like A.R. Rahman, Shah Rukh Khan and Madhuri Dixit at the inaugural function will be simply captivating.

What is important to see is the State Government organizing this global event. It shows the self-sufficiency of our State. Customarily, international and national federations assist the organizing of any international sports event. Odisha Govt is single-handedly organizing this tournament with no assistance from the Centre. Such zeal and verve will culminate in success and

a Gold medal in the Olympics will not be a distant dream. Conducting such an event is not a mean achievement. Odisha's capacity to organize such an international carnival testifies to Odisha's strength. Odisha is now the cynosure of the world. Organizing this event will also be beneficial to our State in many other respects. It will open up possibilities of international exchange of ideas, cultures and know-how crucial to the development of the State. It will give a new identity to the State. This event will generate limitless possibilities and vistas of opportunities for Odisha and India as well, thanks to the State Govt for its vision of progress, a vision founded on a sense of fraternity.

As for Kalinga Stadium, it has successfully conducted World Hockey League Finals, Hockey Champions Trophy, Super Cup, Indian Super League, ITF Futures, Asia Athletic Championship, to name a few. It is an impressive international stadium. Oli, the official mascot of the tournament, is now a household name in Odisha. Named after Olive Riddleys in Gahirmatha, Odisha, the mascot appeals to all for its protection.

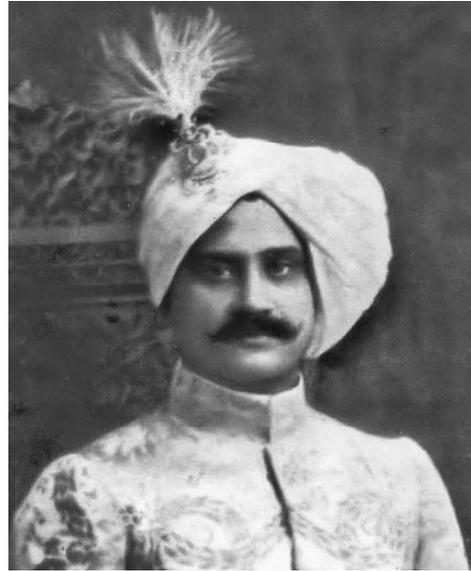
Oli will capture all with its mesmerizing appeal. Everybody's heart now beats for hockey. Hockey mania has gripped us all. Recently, the Hon'ble Chief Minister of Odisha requested the Centre to formally announce hockey as our national game. Steps are yet to be taken by the Centre in this regard.

For organizing the 2018 World Cup, tender was bid in which Australia, Belgium, India, Malaysia and New Zealand participated. But to our joy, India was lucky to host the tournament. It is both the pride of India and of Odisha. We again thank the commitment of the State Government to take our State to the pinnacle of glory. We look forward to witnessing more such carnivals in Odisha in future.

Prabhudutt Dash, Plot No.307, Haladipadia, Laxmisagar,
Bhubaneswar-751006, Email: dash_prabhu
@rediffmail.com

Maharaja Sriram Chandra Bhanja Deo, who ruled the erstwhile princely state of Mayurbhanj from 1882 to 1912 was an enlightened and benevolent ruler who, by his multifarious reforms brought unprecedented changes in all the branches of administration in the state for which his reign is known as the Golden Era of the Bhanja Dynasty.

Born on the 17th December 1871, Sriram Chandra Bhanja Deo was the eldest son of Maharaja Krushna Chandra Bhanja Deo, the illustrious king of the Mayurbhanj State. He was unfortunate enough to have lost his father, when he was barely 11 years of age and hence the



Remembering the Greatness of Maharaja Sriram Chandra Bhanj Deo

Balabhadra Ghadai

State came under the Court of Wards with Mr. P.V.Willy as its Manager. He assumed direct control of the state in 1890. As a ruler of practical wisdom Sriram Chandra brought with him Sri Mahini Mohan Dhar, M.A.B.L., who was his private tutor in the Ravenshaw College at Cuttack and appointed him successively as Asvisor, State Judge, Dewan and Vice-President of the State Council. Sri M. M. Dhar became the *defacto* Counsellor of the Maharaja in all matters.

Maharaja Sriram Chandra Bhanja Deo could trace out the main causes of speedy development of other states and he had taken up the same process to develop his state to compete

with or even surpass others. As an enlightened ruler he established State Council in 1893 to meet the requirements of democratic Government. It consisted of the Chief of the State as President and the Dewan, the State Judge, the Superintendent of Police, the State Engineer and two non-official gentlemen as members. All legislative measures were to be passed by the Council and the budget was discussed in the Council. The State Council had powers to hear appeals even against the orders of the Maharaja, with the Maharaja exercising his casting vote as President of the Council. Criminal, Civil and Revenue laws and regulations, including land Revenue Settlement, Forest, Excise and Land

Acquisition laws and rules, were enacted by the Maharaja in Council. The tenancy system was reorganized by Survey and Land revenue Settlement and the tenants were allowed for the first time, occupancy rights over their holdings. All *abwabs* were abolished and special protection was given to the rights of Adivasis. In order to administer the new laws and regulations the departmental machinery was elaborated and reorganized. For administration purposes the state was divided into three divisions, viz. (i) Sadar Sub-Division, (ii) Bamanghaty Sub-Division, (iii) Panchpir Sub-Division. A regular system of Thanas and out-posts was introduced as well as Chawkidari system for the interior parts of the State with assessment of Chowkidari tax by the village Panchayats. For smooth administration, Baripada Municipality was constituted on the 1st July 1905 under Mayurbhanj State Regulation 1 of 1905. The Municipal area of 2 square miles was divided into 6 Wards and the number of Commissioners was 14 excluding the Chairman, 5 of them being official and 9 non-officials. Pandit Gopabandhu Das was appointed to the post of State Pleader and Public Prosecutor of Mayurbhanj with effect from 10 January, 1910. He also accepted the post of Vice-Chairman of the Baripada Municipality. After taking over the charges, he enlarged the number of Municipal employees to improve the sanitary conditions and water supply system of the town. Arrangements were made for the widening of roads and lighting of the roads at night with kerosene oil-lamps erected on the road side. He persuaded the Maharaja to establish an orphanage where orphans, poor and meritorious students of the schools were accommodated. With some school boys, Gopabandhu founded at Baripada a Young Utkal Association. In their holidays members of the Association engaged themselves in various

social service activities. He was also instrumental in the establishment of a Dharmasala and a Mayurbhanj Brahmana Samiti at Baripada.

During the rule of Maharaja Sriram Chandra a network of roads was constructed for facilities of trade and as well of administration. In 1905 he planned for a road connecting the four Sub-Divisional headquarters towns of Baripada, Rairangpur, Karanjia and Udala. There was then a total length of 474.50 miles of roads out of which more than 100 miles were metalled. Mayurbhanj was the first among Odisha group of Princely States to have railways. In 1904, at the initiative of the Maharaja Baripada, the capital of Mayurbhanj, was connected with Calcutta-Madras line of the Bengal Nagpur Railway at Rupsa in neighboring Balasore. The Bengal Nagpur Railway also connected the three mining areas, Badampahar, Gorumahisani and Sulaipat within the state with Tatanagar. This helped further to develop the trade and commerce of the state and added to the welfare of the subjects.

Maharaja Sriram Chandra had a resourceful brain to promote cottage industries including tasar textile in his state. He encouraged the weavers and promoted the textile of *Tasar, Matha and Silk*. He also provided some upto-date machineries for improving the quality and quantity of this textile. In the Calcutta exhibition of 1910 the *Matha* clothes were immensely popular and many excellent products were rewarded. Mayurbhanj textile of *Matha* and *Silk* earned reputation at the national level and its sole credit went to the Maharaja himself. He also caused the establishment of two *lac* factories one at Asna and the other at Rairangpur.

Maharaja Sriram Chandra was quite conscious of the importance of forest resources

for ecological protection and economic growth of the state. In 1894 he created for the first time the Forest Department for preservation of forests and creation of new ones. This Department helped in protection and maintenance of forest resources in an area of 88 square miles at the first instance and subsequently expanded to the entire forest areas of the state. He was of the strong opinion that with the efficient management of the forest resources, the state exchequer will be enriched and with the adequate funds he could implement various development projects for public welfare. Prior to the Maharaja the state income from the forest was not more than Rs.25,000/- per annum, but due to his efforts it increased to Rs.2,00,000/- per annum.

During the rule of Maharaja Sriram Chandra the geological survey in Mayurbhanj was conducted in 1903. The eminent geologist Sri Pramath Nath Bose, appointed for the purpose, brought to light the extensive iron-ore deposits of high quality on the Gorumahisani and Sulaipat hills in the Bamanghaty sub-division. These deposits were considered to be almost inexhaustible and were pronounced to be of excellent quality, perhaps second to none in the whole of Asia by the famous American and English experts like M/S. Perin, Weld and Colonel Staddart, who visited the deposits during 1905-06. This discovery was a momentous one as the steel plant of the Tata Iron & Steel Co. at Jamsedpur was entirely based on the exploitation of these deposits.

Maharaja Sriram Chandra was a patron of Odia language and literature. Under his kind patronage two leading journals entitled "*Utkala Prava*" and "*Manorama*" were published monthly and weekly on 1st April 1891 and 23rd

October, 1905 respectively. These journals carried contributions from the leading writers of the Odia literature of that period. He also established a huge library called the Victoria Diamond Jubilee Library in the capital town in 1899 to provide the people with easy access to books, magazines and newspapers. In 1903 the Utkal Sahitya Samaj was established in Cuttack in his presence. In the year 1905 whenever the Utkal Sahitya Samaj celebrated the second anniversary of its foundation, Maharaja Sriram Chandra was the Chief Guest on the occasion. There he himself declared to bear the entire construction charges of a new building for which the building of Utkal Sahitya Samaj was named as Sriram Chandra Bhawan.

The Maharaja proved himself a great patron of education. In order to make the day laborers literate, he established Night Schools in the states. He established a High English School at Baripada, M.E. Schools in different parts of the state and a large number of Lower and Upper Primary Schools in big villages for spread of education. He extended financial support for remodeling the dilapidated parts of science department of Ravenshaw College, Cuttack by donating Rs.27,000/- in 1892. He also donated huge amount of money to the Medical College of Cuttack which was subsequently renamed as Sriram Chandra Bhanja Medical College.

The Chhau Dance of Mayurbhanj occupied a unique place among the folk dances of Odisha during the royal patronage of Maharaja Sriram Chandra. He provided all the facilities of Chhau Dance-costumes, musical instruments, and stage management-equipments with the remunerations to the dancers. With the help of his brother Routra Saheb and his cousin Bada Lal Saheb, he innovated a new dance, which was

famous as 'War Dance'. He spent a lot of money for the creation of this special dance and a magnificent show of it was presented before the British Emperor, George V and Queen Mary at a pageant at Calcutta in 1912. As a result of this, the fame of Mayurbhanj Chhau had crossed geographical limitations and had claimed worldwide fans for its beauty, vigour and marvel of the art.

Apart from administering the state with great care and foresight, the Maharaja had developed a keen interest in the unification of the scattered Odia-speaking people under one administration and revival of their glorious past. The amalgamation movement gathered momentum when the first Utkal Sammilani was convened at Idga in Cuttack town under the Presidentship of the Maharaja of Mayurbhanj, Sriram Chandra Bhanja Deo on 30.12.1903 and 31.12.1903.

The visit of Lord Curzon to Odisha to see the historical monuments at Bhubaneswar, Puri and Konarka and the restoration of Konarka temple in 1900-01 as a mark of respect to Odisha's glorious past, must have created an indelible impression in the mind of young Sriram Chandra. His deep interest in the glorious heritage of the state motivated him to appoint the eminent

Indologist Nagendra Nath Vasu in 1906 as the Head of the Archaeological Department to conduct an archaeological survey. Mr. Vasu conducted his research during the period from 1907 to 1909 with the support of the Maharaja and this resulted in the publication of a scholarly book entitled *The Archaeological Survey of Mayurbhanj* in 1911. In this work the author has presented a brief account of the rise and spread of different religious sects in the state supported by archaeological findings.

The premature death of Maharaja Sriram Chandra on 22nd February 1912 was a severe jolt for the state administration. It is no denying the fact that the rare combination of idealism and realism entitled Maharaja Sriram Chandra to the first place among the Bhanja monarchs of Mayurbhanj and his unflinching love for Odia nationalism, his sincere efforts for Odia language movement and his sincerity to build up a moral and spiritual character of Odia people will forever inspire generations to come.

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The advent of Buddhism traces back to 6th century B.C. Siddhartha Gautama, a Sakya Prince left all the worldly pleasure in quest of the truth and reality of life. Though, it took some years to realize the reality of life, but when He was showered with the divine light of enlightenment, instead of keeping it to himself, Goutam Buddha preferred to enlighten others as well. The teachings preached by Gautam Buddha were warmly accepted by a large number of people and came to be known as a new school of thought, Buddhism which later turned into a major religion of the world and the kings, emperors, traders and commoners built monuments, kept relics and offered gifts to pay ovation to the Master Teacher. Odisha is fortunate to have received a good deal of monuments and

Kushanas and Guptas, down to Gangas and Gajapatis in 15th–16th century A.D.

The strategic geographical location of Odisha helped her in rising to great heights in respect of trade and commerce from pre-Buddhist period. Odisha was served as a bridge between the trans-oceanic and inland trade of India, causing migration of cultural traits along with trade and commerce. With the rise of trade and commerce in the historical periods it is but obvious; the growth of urbanization leads building of various monuments which now put together as resource for development of Tourism in the State.

With the archaeological spade in different parts of Odisha, a large amount of new materials

Buddhist Monuments of Odisha A Study of Forms and Patronage

Sunil Kumar Patnaik

relics throughout history at least up to 15th century A.D.

Odisha, the land on the eastern seashore of Bay of Bengal was known variously as Kalinga, Utkal and Odra in ancient times. Major portion of this extensive territory was known in ancient time as the land of Kalingas, a class of people who are referred to in Brahmanical literature, in old Pali canons as well as Asokan inscriptions. In its earliest history, Odisha had become a province and later even the centre of great empire under the two of the most important rulers of early India i.e, under Asoka (3rd century B.C.), and Kharavela (1st century B.C.). Then, the stratigraphy is very clear with influence of

have emerged in recent years regarding the trade and commerce and growth of Buddhist Monuments. Here, an attempt is made to discuss some aspects of the trade and urbanization that has its significant contribution to know the forms and patronage of Buddhist Monuments of Odisha during the historical periods which constitute a major resource material for our historical research that become our tangible heritage when we look to its monumental wealth and reuse it for area development through tourism. But, all that need is sincere researchers, well trained archaeologists and tourism promoters.¹

The excavated materials of Sisupalgarh, Jaugarh, Lalitgiri, Manikapatna and the existing

monuments such as Asokan Edicts at Dhauli and Jaugada suggest to some extent the fact that Odisha or Kalinga of 3rd century B.C, was a well populated geographical entity. The coins, coin moulds, some precious beads, clay and iron artifacts, structural remains and pot-shreds found at these places, indicate the existence of people of various professions, such as artisans, craftsman, masons and traders, suggesting urbanization based on a complex set of socio-economics. These urban centres must have depended on existence of villages producing an agricultural surplus. Ancient Odisha or Kalinga was good producer of rice, bajra, cotton fabrics, *samudra luna* (salt), elephant, silk, *dukula* (a kind of cloth), gems, pearls, oyster, perfumes, conch shells, ornaments, sugar, earthen pottery etc. Diamond was probably one of the valuable commodities sold at Kalinganagar. The mention of all these were found in the literary works viz, *Jatakas*, *Arthashastra of Kautilya*, *Mahabhasya of Patanjali*, *Charaka Samhita*, *Samyaktta Nikaya* and *Indica* of Meghasthenese. An examination of the wood remains from Sisupalagarh suggests that there has been no major climatic change in this part of Odisha during the last two thousand years. This evidence further throws much light on the present day productions which almost all the goods found in this region described above.²

During this period we have ample evidence of at least two metropolis, i.e, one at Tosali ? (Sisupalgarh/Radhanagar) and other one is Samapa at Jaugada. Both are located in the coastal tract. The fortification though little is available at Sisupalgarh and suggest status of a *mula-nagara* which most of the cities of this period in northern India was fortified which was also found at the excavations Aahichhatra, Rajghat, Kausambhi, Harsh-ka-Tilla, (Kurukshetra) etc. Now, these city centres were

well connected with roads and communication network and other rural pockets existed in and around these cities and were storehouse of different products as described above. Evidences are in hand that during Mauryan period an important route that led from Mathura to Vidisa, and Sanchi, joined with the southern route from the Ganges plain and its eastern branch led to the Sahajati sector on the Narmada. There was a trade route linking Tosali with Vidisa and Ujjain which is supposed to be the royal route that was extensively used during Mauryan period.³ The recent archaeological explorations in the places like Kankia (Radhanagar), Manamunda-Asurgarh, Boud on the Mahanadi belt and Sirpur, and Ratnapur substantiate to the fact. There are several terracotta inscriptional evidences found from Radhanagar partial excavation which all focus that there was an early urban centre. Further, on the coastal line Tosali had directly come in contact with Tamralipti in Bengal on the north-east and Kaveripattanam on the south-east, thus forming a trade circuit. By the second century B.C the entire east-coast seemed to have been linked in a single coastal network.⁵

By this time references in early Sanskrit and Pali literature indicate private ownership of land and rise of the very rich households of land owners – the *grahapatis* – in the middle Ganga valley. It was from the ranks of the *grahapatis* that the trading communities of *Vanijas and Setthis* arose and salt, metals textiles, and pottery were the standard items of trade.⁶ This growing long distance trade between the Ganga valley and the Deccan peninsula had its impact in the east coast. The existing coastal trade route, starting through the port towns Tamralipti, Palura, Pithunda (?) and down below Kaveripattanam made accessible these materials for transportation. On the whole ancient Odisha and its port town

had the market for inland commodities as well as to export the material to outside. Thus, the hinterland on the back, Odisha from 2nd c. BC to 2nd c. AD, was formed a very prosperous state of which we had evidence in the Hatigumpha inscriptions of Kharavela. Further, the evidence of Rouletted ware that is one of the indicator of this trade network in the sub-continent which was first identified by Wheeler at Arikamedu on the east coast. He assigned to it a date of the 1st-2nd century A.D. Since, then the ware has been found all along the east coast from Chandraketugarh and Tamruk in the east coast from in the lower Ganga delta to Sisupalgarh and Manikapatna and Radhanagar on the Odishan coast, several sites in the lower Krishna basin to Korkai of Srilanka. Thus, in the 2nd – 1st c. BC to 2nd AD., the east coast was linked in a single trade circuit with pockets of ruling elites.

Hoard of Kushana and Puri-Kushana coins have been unearthed mostly in the coastal district ranging in time between c. 1st and 4th centuries AD. Further, Roman coins from Bamanghaty in Mayurbhanj and Sisupalgarh and Roman clay bullas from Radhanagar, supplies the evidence to surmise the trade relations. To add more, recently inscriptions from Lalitgiri records donations by merchants and traders that can be linked with a similar donation found from Nagarjunakonda that mentions a guild deals in betel leaves. The importance of the eastern maritime trade to the later Satavahanas is evident from the issue of their ship type coins found along the Andhra coast, depicting double masted ships.⁷

By 3rd century A.D, Mediterranean trade had declined and many urban centres in the north and western Deccan underwent degeneration and decay which was also seen in the urban centres like Dantapura, Kalinganagar and Palura of Odisha coast which after 3rd – 4th century A.D,

little reference is available regarding the prosperity. Moreover, we have the Sisupalgarh (Tosali or Kalinganagar ?) – an urban centre of Odisha marked the decline and by fifth century AD, the entire settlement vanishes, perhaps due to decline of maritime trade?. The recent ongoing excavation at Kankia (Radhanagar) shows that there was an early historical settlement with fortifications and was existing from 4th - 3rd century B.C to early part of 5th century A.D. The city centre is surrounded by number of Buddhist settlements like Langudi, Kayama, Vajragiri, Tarapur and Deuli which form cluster like that of Buddhist settlements of Deccan.

The next phase of Odisha history with 4th century to 600 AD, when the minor dynasties like Matharas, Nalas, Manas etc ruled over different pockets of Odisha. The rise of several dynasties in different pockets of Odisha during this period, with most of them issuing land grants to Brahmanas and religious establishments implies large scale agrarian expansion, a process of which most have had important bearing on the social process and structure.

During this period though major trade declined to some extent still Tamralipti continued to be a famous port – through which copper of Simhabhum was exported in large quantities. Contemporary to Matharas of Kalinga, Nalas ruled over the Bastr.-Koraput region which was part of the ancient Atavika territory and later on, become well known in history as land of Trikalinga. Trade routes from Kalinga to Kosala as well as to central and northern India passed through their Kingdom and the rivers like Indravati and Godabari connected with Vengi and other territories in the south. The circulation of gold coins by the kings of dynasty testifies the prosperity of the Nala kingdom.

Again another contemporary dynasty known as Manas were ruling over the territory laying to the north of the Mathara, kingdom, beyond the river Mahanadi. Hoards of 147 coins of this dynasty have been discovered from the village Nanduru near Gandibedha in Balasore district. Paleographic ally according to S.N Rajguru dated to 5th century A.D⁸. The Manas is said to have originally a merchant family. Thus the Manas who were ruling over north – eastern part of Odisha during 5th – 6th century AD migrated to Chhotonagpur and south of Bihar in subsequent period. As the ruling dynasty itself is merchant so it can be surmised that there was brisk trade relations and trade was the principal activity of the people of the region in 5th – 6th century AD.

Further, the excavation at the Buddhist sites of Lalitgiri and Ratnagiri, Langudi and Udayagiri shows that during this period enormous growth were marked in these sites, although the royal patron of *Sri Chadraaditya Vihara, Ratnagiri Vihara, Singhaprasta Mahavihara, Madhavpur Mahavihara* of Odisha is not known. It is believed from the material evidences available on the site that the establishment received large chunk of donations from the merchant pilgrims or the merchant monks that was the style of that century, which are evidenced from the western India cave monasteries like Ajanta, Pitalkhora, Bagh etc⁹. Since, the above Buddhist establishments of Odisha had close relations with the Buddhist epicenters of Vaisali, Sravasti, Rajgrihia, Nalanda, Saranath, Tamaralipti to down Nagarjunakonda, Dhyna Kataka etc, are also known from literature, inscriptions and material remains.

The Buddhist sites were always developed in India during historical period with the patronage of traders, merchant community and

the ruling kings. Such patronization have seen in the Buddhist sites discovered at Kuruma, Lalitgiri, Ratnagiri, Udyagiri, Langudi, Kayama, Vajragiri, Tarapur, Deuli, Solampur, Ayodhya, Ganiapalli, Kurum, Boudh and many other places of Odisha. The Buddhist sites in common portray the array of development in art, religion, building technology and community life which otherwise called our Heritage. Heritage resources are now considered to look upon the cultural background of country.

The Lalitgiri site had its continuation from 2nd century B.C to 14th century A.D. It is a site having an ancient Maha Stupa which yielded bone Relic Caskets, wrapped in golden foil. It has a Maha Chaitya like Nagarjunikonda of Andhrapradesh and series of well built monasteries for the monks. The site as such has the continuous history of 1500 years. The development of Buddhism could be known from the existing monuments such as three number of well built monasteries, Maha Stupa, Chaitya and plethora of small Stupas. Besides, sculptures, inscriptions Kushana, Gupta and Post-Gupta periods indicate its continuity and patronage. The site singularly speaks volumes about the phases of Buddhism i.e Hinayana, Mahayana, and Vajrayana. One sealing revealed a name *Chandraditya Mahavihara*. The heritage conservation has taken up by Archaeological Survey of India and now is a major resource for Odisha Tourism.

So, also the Langudi Buddhist site which had brought to limelight number of inscriptions, a Maha Stupa date back to early centuries, Rock –cut Buddhist images and monastic sites that has clue to prove sufficiently that it was a site for Theravada Buddhist in the remote past and number of activates were developed during historical period at least from 3rd century A.D to

13th-14th century. The astonishing discovery of inscribed image of emperor Asoka is step forward for the richness of the site. The inscription on the image reads as *ami upasaka Asokasa samchiamana agra eka thupe*, meaning the lay worshipper Asoka had built a principal Stupa. Another inscribed image (bust portion) also discovered from this site which reads *chhikarena rajna Asokena* (B.N. Mukherjee) paleographically dated to 1st century B.C/A.D. Besides the terracotta Buddha images, rock-cut Stupa and images simply speak volumes about the rise of civilization in Eastern India. It was excavated by Odishan Institute of Maritime and South-East Asian Studies (OIMSEAS) during the last decade. Now the site is under control of ASI. However, Odisha tourism has taken up the site as one of the major resource for promotion of Buddhist tourism in the South-East Asian countries. OIMSEAS is taking research work, ASI is looking after conservation work and Odisha Tourism has taken steps by establishing an accommodation centre in the part of infrastructural development. Now, it is the responsibility of archaeologists and heritage conservators to take up research, preservation and beautification work, of course, with the help of Government and other funding agencies.

The nearby hillocks like Kayama, Vajragiri, Deuli, Tarapur etc have also Buddhist remains which are storehouse for culture and civilization of the Buddhist world. Kayama is a hillock known as *Gugulapahada* as that of Gandhakuti of Rajgriha. The symbolical elephant sculpture bears the symphony of early Buddhist art and the building materials discovered on the top of the hill speak enough about Buddhism. The inscription (*Sankhalipi*) of 5th-6th century A.D, found on a rock in this hill says the name of the hill. This inscription reads as *Betal Chaitya, Gugularaba and SriSri Buddha*. This site has

enough evidences to study the forms and patronage of Buddhism in ancient Odisha. Adjoining Kayama hill on the south there lies an important early historical fort site called Kankia (Radhanagar). This is the only settlement in the midst of cluster of Buddhist monuments. After two sessions (2010-11 to 2011-12) of excavation the site revealed its stratigraphy dated back to 4th-3rd B.C. It has its Mayurian level with brick structures, terracotta figurines, coins and black and red ware along with inscriptions read as *Sadabhu Tissa*. The next level is marked with some building activates and findings of *triratna*, terracotta ornaments, pots, herds, coins and terracotta moulds of Sunga-Kusan period. The whole site is 1200 mtrs x 1200 mtrs having deposit of 6 mtrs with solid fortification wall like that of Sisupalgarh. It could be certainly a walled settlement of Buddhist period. There are enough materials of trade relationship with other countries of South East Asia. The research is underway to reach the final stage. However it is an important early historical site of ancient India.

Vajragiri a nearby hillock contains wonderful rock-cut monastery and caves. This is the place where Vajrayana form might have developed. Although major portion of the area are inhabited by the people and little remained to be excavated. However the partial excavations revealed the stratigraphy of the site date back to 6th-7th to 13th-14th century A.D. This type of monuments are seen in Aurangabad cave sites near Ajanta.

Tarapur Buddhist Remains on N H-05 near Jaraka also revealed many inscripitional evidences of early and late period. These are *Bhikhu Tapusudanm Kesathupa, Kalinga raj* of 2nd century B.C and *Kilinga gadhanayakas, Klingadeusagadnayakasa* of 13th-15th century. The site had a Maha Stupa like that of Sanchi.

The archaeological remains found at the site with railing pillars and double storied cave points to its patronage during early period. Now, only the base portion and railing pillars are available. But this heritage site is the mute witness of rise of Buddhism in Kalinga.

Deuli hill near Jaraka is again another marvelous site which contains remnants of a Stupa/ Monastery at the top. There is enough materials available to know about the early spread of Buddhism. The scenic beauty often reminds us to the Gidhrakuta Hilltop of Rajagriha. Similarly the nearby Deulipal hills have the series of Buddhist Caves again a characteristics seen in the Deccan hills near Pitalkhora the hub of Mayurian Art. Along with the sites the early urban centre as said before Kankia (Radhanagar) substantiate enough materials for a trade centre which is seen in almost every large Buddhist sites in India. However, at the present state of research we are not sure to draw any conclusion (?). It is still in the scholars arena to disclose and conclude. But the conglomeration of such huge settlements in a radius of 25 kilometers qualifies to be a World Heritage Site like that of Nalanda or Ajanta/ Ellora or Borbodur. Odisha is fortunate to have such huge and varied Buddhist sites which reveals systematically leafs of Indian Culture phase by phase.

The sites like Ratnagiri and Udayagiri also laid bare ancient Stupas and well-built monastic sites. The Stupa at Udayagiri serves as benchmark for study of Vajrayana form of Buddhism so also the main Stupa at Ratnagri has closely built in spoke and wheel method which has resemblance with the Stupas of Mahasanghika sect found at Amaravati and Nagarjunikonda. The sculptural wealth at these places are overwhelmed ranging from Buddha and Boddhisattva images to variety of Vajrayana icons. Perhaps these two places

only house such kind of Buddhist images rarely found in other places of India. Further, the sculptural art provides close interaction with South-East Asian features¹³. Archaeologists of Archaeological Survey of India have done substantial research on these sites and have also undertaken conservation work. Odisha Tourism has also done some infrastructural facilities together with promotional efforts internationally. Some of the Buddha images at Lalitgiri are very similar to the images found at Borbodur. The historical and archaeological researchers should be encouraged to focus their research so that more and more new vistas will be opened and tourism could be worked upon by involving rural folks like that of wild life conservation projects so that local area development could be visible.

The Buddhist site Solampur in Bhadrak District is another major centre of Buddhist art. There are about 50 Buddhist icons found in the Raghunath temple and nearby area. It was known as Solampur Mahavihara in the historical records. The Buddhist images like Buddha having a panel of his life story carved unique in Indian Art. The standing Tara image, Avalokiteswara, Jambhala, Hariti and other images tell the story of flourishing state of Buddhism during 7th-8th centuries.¹⁴ It is a living museum now. We should take utmost care immediately to preserve such precious site. We should be thankful to village people that they have kept very carefully all the images. We should take a rural tourism project and link the site with major destination like Jajpur so that economic viability from archaeology could be seen.

So also the Kupari of this district has monumental remains. This site again has the remnants of Monastery on a rock bed and number of Buddhist pantheon found in the present Parvati temple. There are evidences of number

of monastic establishments. The remains presently available are pillars and base of monastery area.¹⁵

In the field of art and Buddhist religion the above sites were in close contact with Buddhist epi-centers of Sanchi, Saranath, Bodh Gaya, Amravati and cave sites of Deccan *Sartvahapatha* (Maharashtra). It needs urgently to study and document the monumental remains and use it for the Tourism Promotion which is undertaken by Odishan Institute of Maritime and South-East Asian Studies. So that the basic charter of the Buddhist remains will be exposed and could be used for greater cause. The Buddhist Heritage as known from the above sites and the living Buddhist villages like Maniabandha, Nuapatna, Sarsara, Jirang etc. are unique in the whole of eastern India. Forms and patronage could be known from the associated materials like architecture, sculpture, inscriptions, terracotta as well as pottery study. The Heritage could be known from the living tradition as well as from the standing conserved monuments and Tourism could be bank upon as a whole from cultural link with other sites of India and South East Asia. Now, some of the Buddhist monuments like Ajanta, Nalanda, Sanchi, Bodh Gaya, Tawang near Bomdilla and the living monastic life style of Arunachal Pradesh, Sikkim, Dharmasala of Himachal, and of Odisha like Jirang, Nuapatna, Sarsara, Maniabandha are the attractions that draw tourists from worldwide. Here, we could see heritage tourism as a form of specialty travel, based on nostalgia of the past and the desire to experience diverse cultural landscapes with the different forms of monuments.

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13. OIMSEAS has undertaken a project to document the Buddhist remains of Solampur and all the photographs are available with Buddhist Heritage Project Cell.
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15. S K Patnaik, *Buddhist Heritage of Orissa*, Bhubaneswar, 2000.

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The 19th Century is generally a period of renaissance as a host of socio-religious reform movements originated during this time. During 19th century an indigenous 'Mahima Dharma' or 'Alekh Cult' made its base with particular emphasis on 'One God, One Religion and One Caste.' It is to be noted that Dharma stands for something very much different. Plainly speaking Dharma means quality or attribute. It is derived from the root *dhar*, which means to bind or sustain. Dharma has a profound human significance. Thus it does not stand for any dogmatic belief. In Odisha, the people believe in different *dharmas*. In this context, Gandhi's remark that the beauty of Hinduism lies in its all embracing inclusiveness

and Mahima, the respective use of both these words became the main focus of attraction and a new religious trend in the name of Mahima came up in 1826 under the careful supervision of Mahima Gossain. But with the induction of Bhima Bhoi, a humanist par excellence, regarded as the Adikavi of Mahima Dharma, it started getting the real momentum and boost. [Panigrahi, S.C. Bhima Bhoi and Mahima Dharma (O), Cuttack, 1998.

The main preacher of Mahima Dharma is the celebrated poet metaphysician Bhima Bhoi. He is the pioneer of this spectacular religious movement called Mahima, which is noted for its deviation from the traditional Brahmanical religious

Mahima Dharma and Bhim Bhoi

Rabindra Kumar Behuria

is quite significant. [Young India. Sept. 17, 1925]

Nirakar, Nirguna, Niranjan on Mahima Philosophy championing the cause of Sunyabada all the while for the worship of Sunyabrahma, thus attaining the climax, the path of Bhakti mixed with Jnana alone thereafter. The writings of Chaitanya Dasa, mainly Vishnugarva Puran and Nirguna Mahatmya, extolling all the time the importance of Anadi/Alekha in the abode of Sunya made a clear dent on the religious line of thinking in the later mediaeval Orissa. The saint philosophers like Dwaraka Dasa and Arakshita Dasa further supplemented it through their contributions like *parache Gita* and *Mahimamandala Gita*. Alekha

practices. He is an uncommon in the common, a man among the multitude. His philosophical poetic expression focuses a superb vision and world view. Commenting on the poetical achievement of this saint poet, Prof. B.C. Mazumdar wrote in 1923: "I have selected only a small number of his doctrinal poems but the readers will see that though Bhima Bhoi was not educated in any school, his language is good and his style is elegant... It is a pity that his works are all in manuscripts and the country which should be proud of him has not appreciated his merit. In my humble opinion, he is a genius, and for his moral courage and clearness of thought, he is a unique personality in Orissa."

A follower of Mahima Cult Bhima Bhoi led the second phase of the movement from 1976, while the first phase of this movement was led by its founder Mahima Gossain himself.

Bhima Bhoi flourished against all adversities of his life and ultimately became the path-finder of a unique cult. He was indeed a lotus flower which emerges from the muddy water. It is indeed difficult to give a proper account of this great saint due to lack of a systematic biography. It is still shrouded in mystery. Born to a poor Kandha parents Danar Bhoi and Maharagi some times between 1845-1876, an interior part of Orissa (Rairakhol). It is said that Kandha family got the child from the vicinity of a pond on one fine morning. Bhima Bhoi lost his father at a very early stage. Poor mother brought up the child by any means. By the age of 16 Bhima had acquired considerable fame and prominence in the Mahima circle on account of his poetic skill and his developmental composition were first sung at the Mahima Dharma Convocation held at Khuntuni in 1865. During this phase of his career Bhima met his most important disciples and life long companions - Hari Panda and Basudev Panda, who hailed from the village Bahahara near Sambalpur. Hagio-graphic accounts suggest that these two learned Brahmin pundits were sent by the founder Mahima Gosain to function as Bhima's scribe [P.M. Nayak 2001. 102].

Since the Childhood days Bhima Bhoi was in search of enlightenment. His poverty could not deter him from the quest of truth and light. The Bhagabat Tungis of the village helped Bhima to arouse his interest. In fact, the Odia Bhagabat of Jagannath Das which read, recited and discussed by the villagers every evening in those days was a source of inspiration for Bhima Bhoi in his search for ultimate reality.

During the tender age of 14, Bhima was engaged in the job of cattle grazing for earning his livelihood. Some scholars argue that he was a born-blind which others have disputed this. It is said that his surrender to the supreme self Who he addressed as Mahima Swami was reflected through his Bhajanas, the song composed in praise of Lord. The first of such Bhajan was

*Vandana Pada Padmaku Dhyayi Guru
Payaraku*

Some followers of Mahima Dharma say that Mahima Swami was another name of Baba Mukunda Das. But it is admitted by A. Eschmann on reference to the Jagannath temple correspondence No. 131 that this statement (Mahima Swami was called previously Mukunda Das) is not corroborated by any other sources. Mahima Swami's mission in Odisha was to liberate the downtrodden - men and women from the bondage of superstitious beliefs and traditional rituals, idolatry predominance of priest and especially caste system. Like Charles Darwin, Raja Rama Mohan Ray, Dwarkanath Tagore, Devendranath Tagore, Keshab Chandra Sen, Madhab Govind Ranade, Swami Dayananda Saraswati, Iswar Chandra Vidya Sagar, Swami Vivekananda and others Mahima Goswami also tried to set aside the fatalistic blind beliefs, interpreted, Hinduism in tune with Vedanta and stress emphasis to the Shunya Brahma and brotherhood. He not only questioned the values and necessity of icon worship but also tried to put an end to all such abominable practices.

There is a simple but significant saying in Mahima Dharma, -

*Jati Khojile Mukti nahin
Mukti Khojile Jati nahin*

Mahima Dharma came into existence in Odisha in 1826, prospered and gained momentum as a strong religious force to reckon with. The concept of Alekh and Mahima became the central theme of Mahima Religion preached by Bhima Bhoi. A Scholar like Chittaranjan Das observes that the Mahima Dharma took the concept of *nirgunatattva* expounded by the Pancha Sakha to its Zenith. The distinct feature of the religious sect lies in its deviation from the traditional Hindu (Brahmanical) worship of many deities. According to the Mahima belief, Mahima Gosain, the supreme being of the cult ascends all the boundaries of Saguna and Sakalopasana and the ultimate reality or Alekh or Sunya Brahma. Even, the Mahima Dharma preaches that Lord Jagannath worshipped by the Hindu as the absolute, descended from a great citadel and came down to Kapilas Hill to take shelter as a disciple under its banner.

Bhim Bhoi authored many a celebrated work like Stutichintamani, Bhajanamala, Brahma Nirupamagita, Astabihari Gita, Nirveda Sadhana, Srutinisedhagita, Chautisa etc. Bhima Bhoi used to compose four Bhajanas in one *raga* at a time. From his Bhajanamala, it is apparent that they were composed in group of four. In one Bhajana Bhima Bhoi says, "In one *raga* I composed four songs. I am the helpless Bhima, but my God is all powerful, under His fearless banner I have taken shelter and drink the nectar from His feet."

He felt that in the way of achieving social equilibrium, the great restraints were the Brahmanical hegemony, idol worship, caste - hierarchy, untouchability, marginalised women, performance of ceremonial rites, rituals and unnecessary importance to superstitions, blind - beliefs, orthodoxy etc. In his magnum opus, Stutichintamani (The Jewels of spritual Hymn) he

is found not to denounce the existence of Gods and Goddesses rather he admitted that they were the creation of Mahima Swamy like other animate and inanimate beings.

The 35 Kulas, or 52 Patakas are not to be considered as the caste, "If you roam around the three world, you will find every individual constitute a caste within himself. And this would make them hundreds of Jatis. He admits the castes are manmade. Virtually, there is no three Jatis but of two in this world. God has made only man and woman as two Jati in this world.

*Stiri purusha duhinku -
gadhiachhi Jodie swarap dekha,
Dvitya Jatiru tinijati -
nahin sujane kara bibeka.*

Bhima Bhoi tries to justify that one who is the follower of Mahima Dharma must believe that they are the creation of the God and they are His children. So he tries to develop a social integration and unity breaking the societal distinction based upon caste, creed, religion, knowledge and wisdom, beauty and background, wealth and professions etc. So he advised the people to take refuge with Param Brahma renouncing the parochial outlook based upon caste and community, high class and low class. He gave a clarion call to all people -

*Chhatis kuli bauna je pataka je pataka je
achha stiri purusha
Uchha nicha boli barnana na kari
Namare sarana pasa.*

He does not debar the persons following hereditary professional occupations rather he told that they should follow their professions. If he would not perform his own duties, then by whom it would be done. If reciting the name of Guru he would do his duty, he must get the redemption by

the Brahma :

*Tahara Vritti se narakhib jebe
Ke kariba sehu karma
kukhe jebe guru nama japuthiba
Uddhara Kariba brahma*

Boli in the Ninety First - Stutichintamani, Bhima Bhoi clarifies that everyone be he a learned man, practising his teaching profession or an ascetic (tapasul), or a kind man acquiring merit through donation of *satra* i.e. offering rice and water, or a virtuous man following virtue or a hunter slaughtering animal for his livelihood, or a fisherman fishing fish or a cobbler tanning the skin from the dead animal, or a sweeper (Hadi) sweeping road and houses, must absolutely dedicate their devotion through reciting the name of Mahima and praying Him, which would ensure them the cherished desire of salvation. So also in the 90th Boli of the said book, he recommends that a man in his present situation must perform perfectly and professions assigned to him by the society taking refuge with Guru Dharma, i.e. Mahima Dharma. May he be a king practising politics or a Kshatriya wielding arms and ammunitions to win over the enemy, or a Brahman performing his duties like *homa* and *jajna* and through reciting four Vedas etc.

Though Bhima Bhoi feels the presence of transcendental Brahma in animate and inanimate being like earth, stone, creeper, herb etc. but he was dead against the idol worships. He believes that a "human body is the repository of Guru Brahma. He would get the redemption if he would recognise their presence within himself, i.e. if he would wish to visit the idol of a linga, he must find him in his self."

*Achhi pratima linga Jana
E ghate Kara Darashan
Nischaya Mukati Labhibu.*

Bhima Bhoi seems to adopt simplicity in his writings. But in the simplicity lays down the ambiguity with a dubious meaning. His sincere appeal to the masses to pay absolute devotion to the Brahma without discrimination of caste for releasing themselves from the material bondage of the world suggests the establishment of social harmony among the masses.

** Sehi Brahma bhakti kara dibasarati
Dhara Ana bibara Nahin -Jati - Jati
Bhaba sagaru jebe heba Udhar.*

In the 8th Boli of Stutichintamani, he renders, devotion to Lord Jagannath of Puri and says that his beauty is not comparable even to brightness of millions of suns put together. There is a paradox that in Nirveda *sadhana*, Jagannath is described as a Manab Vishnu (Human Vishnu) whose sins of incarnations were burnt by Brahma.

*Munab Vishnu Bhagawan
E Charijuge abatirna
se papamana ebe tora
padila Brahma Je Anala.*

Another contradictory statement is found from Sruti Nishedha Gita. Bhima Bhoi describes in his book that the importance of Nilgiri (The abode of Lord Jagannath) was reduced by Mahima who gave birth to Jagannath in the incarnation of a man.

*Jagannathanku Janmakali -
Manaba Abatara deli
Tenu katili Nilgiri-
Ambhara Ajnati Prachari.*

In Bhima Bhoi's concept, Nirmalya means pure knowledge and wisdom and one who digests it would obviously achieve success.

In the 11th chapter of the Brahma Nirupama Gita, Bhima Bhoi clearly admits that

there is no distinction between men and women, the Parama Brahma has created male and female as two principal jatis and there is no existence of third jati in this great universe. Both man and woman are called *dasa* and *dasi* respectively due to their service to the Guru. As there is no distinction between the air and water, the woman could go to that extent as man does.

The practices of Mahima Dharma are simplest but most rigid. In the words of Bhima Bhoi,

*“Prate Karili Snahan
Ude asile darashana
Ratrare nahin bhojana mukhe
Bhaju achhi nama”*.

The protestant and reformist attitude of the poet can be acquired from his Bhajanas which also depicted a vivid picture of the prevalent social conditions. To remove the misrule, misconduct and oppression he expressed in these words :

*“Belubela mahi utapata hoi
Papa hoilani Pruthivi
Mada mansa Khai mahasukhapain
Na Janile Kehu divasa rati.”*

In Astaka Behari Gita, Bhima depicted an awful picture of the Kaliyuga infested with social evil and injustices. He raised voice against prevalent malpractices and advised the people to lead a pure life under the saga of Satya Mahima Dharma to attain salvation.

The caste dominated society with the idolatrous practices must have been shocked to Bhima Bhoi. It leads to a human society whole and indivisible. Being amazed by this protestant movement of revolutionary challenges Mayadhar Manasingh speaks of the founder of the cult, “The unfavourable environment out of which this

iconoclast and heretic sprang up and the success with which he tried to establish a new moral order on earth through self culture and ethical discipline sternly eschewing the worship of any external object make this obscure, illiterate man out of the jungle lands of Orissa. One of the most daring thought leaders of Orissa.” The cult was spread not only in Orissa but also in different parts of our country. There is also much demand for Mahima Literature in English from abroad and on response to this, Biswanath Baba’s Sarba-Beda Vedanta, Saratatwa Shiromanih Alekha Param Brahma in two volumes in the process of publication in English.

The most distinct feature of Bhima Bhoi’s writings is their human appeal. In Stutichintamani Bhima Bhoi has expressed his earnest desire for the salvation of the entire humanity from the clutch of the eternal suffering at the cost of his own life.

*“Praninka arat dukha apramita
dekhu dekhu keba sahu
Mo jibana pachhe narke Padithau
Jagat Uddhar heu”*

(How can one bear watching the countless agonies of the suffering lives ! Let my life perish in the hell but allow them to be redeemed.)

“There is no doubt that Mahima Dharma championed the values of equality, dignity, and had an ambiguous stance towards political power. One can also argue that certain conceptions of justice were also embodied in its early practices. Are these all dead now ? Or is it the case that we are not looking at the right places where radical promise still survives ? May be the old radical visions are muted and appear in different garbs today, and that our conventional social science

methodologies are unable to decipher them. May be some of the institutions of Mahima Dharma appear like the institutions of dominant Hindu religion, but that does not mean that its ordinary followers, particularly from dalits and tribal communities, are entirely hegemonized. Despite the assimilatory pressure of a dominant religion, the survival of spaces where people reflect on equality and dignity is worth investigating. The fundamental challenge is to listen to the voices of the marginalised groups within the Mahima Dharma discourses and their hidden transcripts of contestation and resistance. What I am trying to suggest is that depending on what is our conception of decline, the answer to the question whether or not Mahima Dharma has declined in Odisha would vary. On some parameters, we can say that it has declined and on some others, we may find it to be alive and thriving.” [Mohapatra, B.N. study of the Decline of a Movement of Mahima Dharma : Past and Present edited by P.K. Pradhan, 2010. P. 46 - 7]

Bhima Bhoi in this way dreamt of an egalitarian society free from the rigidities of casteism, ritualism, idolatory. The full name of the religion is Satya Mahima Alekha Dharma or Satya Sanatan Mahima Dharma. It is believed by the scholars that this might be a neo - Vedanta movement. In short Mahima Cult is a revivalism of the Vedant thrust and a reformist movement of Odisha within the Sanatan Hindu fold.

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The topic of our day “The Future of Novels Now” itself throws more questions than answers. The fact that we are even discussing such a topic, suggests there is a doubt somewhere lurking in our minds: Is there a future for our novels? If yes, then what should the future of novels be like ; and if no, is novel a thing of past?...A dead and decrepit idea that has already reached its ultimate climax, something that has lost its utility and purpose, and moving on the inexorable downhill decent to meet its tragic end. And then what does this hold for our languages like Assamese, Hindi, Bengali, Malayalam and Odia.

So as we sit here and try to extrapolate the future of anything, the first and foremost

and cultural progress than we have today. The same can be applied to novels as well.

If we think novels in terms of a pre-determined style, a structure, a convention or a standard, well they may not be the same again, or may be death has already started creeping in. But the broader “Idea of a novel” will always survive-humans will always find a medium to self express in a manner and format of their choice. So the question of survival of novel does not hold much cheese, it’s just a pompous question with no pompous answer.

Therefore the next pertinent question that crosses our mind is, then what should be the

The Future of Novel Now

(In Relation to Odia Novels)

Prof. Santosh Tripathy

question that strikes our mind is, can there be a definitive answer to any of our futuristic propositions ? Well the answer is both yes and no. No, simply because forecasting future has many a humane limitations. And yes because, may be not the exact unfolding of future, but we can always intelligently guess a broad picture of what the future holds in stock for all of us. Despite many short and medium term aberrations, we cannot deny the definitive march of human civilizations towards progress, freedom and individual assertion, all throughout history. So, we may never know what exactly will be our civilization a hundred years from now, but we must be assured that our future generations will have much higher scientific, philosophic, literary, social intellectual

novels of the future or for that matter the successor of novels be like. In order to find this out, we have to go through what novels have been in the past; and at the same time, we need to intelligently predict what the future would look like in a broader context. It was 1945, two years before Independence, when the milestone Odia novel Paraja written by the legendary writer and Jnanapith Awardee Gopinath Mohanty was published. Here we encounter one of the most prominent dark characters of Indian literature, Ramachandra Sahukara, the quintessential moneylender known for his inhumane cruelty and predatory skills, one who always deceived people through treachery and intrigue, who snatched the land of innocent tribesmen, who ensnared the

tribal patriarch Sukru Jani into bondage and exploited her innocuous daughters. He was described variously as a “monstrous character”, “a gigantic frog that pauses every now and then between bursts of ungainly movement”, “a hideous hallow like a black cloud floating behind the moon” and so on.

If we move another fifty years back in time, we find another such dark character with similar attributes and incidentally, the same initial, Ramachandra Mangaraja, in the landmark novel *Chha Maana Aatha Guntha* of Fakirmohan Senapati. Mangaraj was a deceitful landlord who used every dirty trick to make the life of Bhagia and Sharia miserable. We find similar Characters like Chintei Swain in Kanhucharan Mohanty’s novel *Shasti* and Hari Mishra in Kalindi Charan Panigrahi’s iconic novel *Matira Manisha*. I am sure there would be many such dark characters in novels and literary creations across all Indian and other languages. But most of these characters were somewhat linear and unidimensional, there darkness could not move beyond the conventional concept of good and evil.

Today’s characters can’t be typecasted into the same mould of good and evil, there are grey zones in all our lives and a linear portrayal of characters can hardly give justice to the nuanced realities of life. Today even the darkest of characters has much vulnerability. The protagonists are no more unidimensional infallible heroes, they are multidimensional, they are simultaneously powerful and vulnerable and they too commit mistakes like every ordinary mortal. Earlier the oppressor was an eternal oppressor and the oppressed was a helpless character, who somehow submitted to her fate, until all hell broke loose. Today we realize that an oppressor is as much an oppressed and that the oppressed can also be an oppressor on people lower in the

history-traditional hierarchy. And I am sure future novels will capture this multi-dimensional aspect and the nuances of life in a much visible and profound manner and go to the root of these paradoxes of life.

Any work of art, including literature in general and novels in specific can be classified into two broad categories. The first category of novels mirror the society and its aspirations, its insecurities, its vulnerabilities, the feeling of nostalgia about the past, the fear of an impending disintegration of social values, the celebration of status quo and so on. The second category belongs to those who lead the society to greater clarity and vision, rather than helplessly mirror the contemporary world. These novels, though rare, sets a trend in our society by breaking status quo and guides society in a decisive and precise manner. If we want, Indian literature in general and novels to thrive in the future, its only pertinent that we predict the broader future of tomorrow and set the trend accordingly, rather than just helplessly mirror the achievements, aspirations and insecurities of the past and the contemporary world.

So what are the things that our future generations, say thirty years from now, can relate to. As I said earlier, It is humanely impossible to specifically pinpoint how the future would unroll from today, but certain things are inevitable. The march of technology and modernism in our lives is unstoppable; our literature needs to be wedded to this inevitable reality of our future. The idea of a physical book will only decline in the future, only to get replaced by electronic and digital books. With tabloidization of literature, the idea of “difficult” reading, the use of ambiguity as a strategic tool to give a multi-layered structure to literature, the open display of theatrics, of metaphors, and of allegories and allusions, will all

give way to more concise, emotive, invocative, lucid and exact expressions. Odia or for that matter all our languages, need not only assert their presence in the digital world, but also pre-empt and adapt to the tastes of an ever-increasing digitally consuming audience. This doesn't mean in any way taking away the emotional intensity of what we write, in fact human emotions will continue to remain the only constant in an ever changing world.

Another important aspect of the future is the rise of individual assertion over group standards and the voice of individual freedom, life and liberty. Increasing number of marginalized and unheard voices would start asserting themselves in a more unapologetic and unabashed manner. The voice of equity and equality, the assertion of individual over the collective psyche, the voice against cultural conformism and social judgements will only increase with time. In such a scenario, our novels can play the role of a safety valve that allows individuals to assert in a responsible manner. Our novels can explore hitherto unconventional issues that will play a major role in the future, and give us a definitive narrative on such issues like sustainable development, equitable distribution of resources, increasing role of automation in our lives, artificial intelligence, gender parity, social, economic and climate justice, the question of equity, climate change, and environment to name a few. I am glad that a small but significant beginning towards futuristic novels has already begun. In Odia, we find novels like *Magnamati* of Pratibha Ray, *Dharitrira Kaanda* of Shantanu Acharya, *Chaayasoudha ra abasesha* of Gourahari Das, *Madhyabita* of Amaresh Biswal, *Satadina ra Sati* of Kishori Charana Das, *Aakaashara Ishaara* of Manoj Das, *Bishadeshwari* of Sarojini Sahoo, *Prapti* of Paramita Satapathy, *Chandraayana* of Shriram

Das, *Buddu* of Ajay Swain, *Aakrant* of Padmaja Pal, *Da'anra* of Pabitra Panigrahi, *Campus Campus* of Mamatamayee Chowdhary to name a few, that can build a bridge to connect novels to the future.

Novels need to overcome their standard themes and look beyond conventions and the various reference points of the past. They need to be relevant to the present and the future, both at an individual and collective level. Novels can't be just about beauty, romance, communism, ideology, history, historical romances or nostalgia only; they need to encompass all aspects of the individual, the local, the national and the global. They need to connect the dots between the various forces operating at each of these levels and ultimately give us a path or solution to overcome our difficulties. Unlike the past, when it was more of an intellectual challenge to the reader to relate to the author's work of creation, today it's the other way round. It's more of a challenge to the novelists to come out of their detached and isolated shells and create something that not just caters to an audience in a seamless manner so a readers can relate it to his day-to-day life experiences, but also builds an enthusiasm in the reader and silently guides him towards a more positive and definite future. In the words of famous Italian playwright and Nobel Laureate Dorio Fa: "A theatre, a literature, an artistic expression that does not speak for its own time has no relevance".

There are nearly 1870 numbers of novels written in Odia from 1948 to 2000. The subject matter as well as the narrative style of these novels was based simply on story-telling method and heavily drawn from Gandhian philosophy, romantic realism, socio-political degradation and individualistic psyche. Some anthropological and history-ethical novels that foregrounds and feeds

the emotive factor of mass nostalgia are in no way contribute to elevate the readers' mind. On such instances, they prioritize the regional superiority which hinders the emergence of novel in the national and global arena. It is not only applicable to novel writing realm of Odia but to most of the regional writings in India. We have also some mega novels and meta fictional works with epic art forms (*Matimatal, Chapalchhanda. Magnamati, Janmastami, Garbakaribara Katha, Punarnnarba, etc.*) the structure of these novels is an organic whole by the commixture of plot, theme, tone, atmosphere, vision, idealistic approach but they were not able to feed the readers with illustrative and enlightening medication.

Nearly 520 novels have been written during the years between 2000 and 2017. From Bibhuti, Santanu, Manoj and Pratibha to Ramachandra, from Sarojini, Padmaja, Satyapriya, Gourahari, Paramita Saratha, Kamalakanta to Bibhuti Bhusana-all stalwarts and rising stars of Odia novel world are related to this. Most of the novelists have explored the colonial structure of Odisha and attempted to historicize India. These works reflect the various post colonial, economic and political problem of our times. From communism to *dalit* consciousness to feminist ideology-everything has entered into the body of Odia novel. The thematic ideology of most of the novel is to show the ebb and flow of modern lifestyles but they are in need of sensible humanitarian solution for betterment of the individual as well as the society.

The future of the Odia novel is awaiting a de-mythic approach of humanitarian values which should not just bounded with the local or the regional rather in amalgamation or interaction with the national and global arena of novel writing.

Once the Czech writer Milan Kundera, responding to the traditional rule in Russian novels, established a remark on the novel. "We are going to face the death of the novel", because novel is not able to transcend and transform the human belief to a swollen high. Most of the novels are too weak to project the glory of fair adjustments and likeness in our greed-ridden planet. Finally, do we have any prescriptive formula to create and analyze a good and readable novel? If you ask the academic scholars, taking their Panditocratic in concern, they will present innumerable ways of definitions and characteristics. Here let me bring in an example, in Odia, a novel entitled *Stree* by Prasanna Mishra is written in 1800 pages. Henry Darger wrote a novel *Story of Vivian Daughter* in 15,145 pages. These two books have no impact due to the lack of depth in regard to conditions of human life with all its misery. On the other hand, there are two novels within just six and nine words written by Fidgeai and Augusto Monterossa, as follows.

For Selling: Child's Sandal; Not Used
As she wakes up, the Dinosaur is still there.

These lines will stand as a testimony and in nut shell fulfils and shows us the best way in which every writer should conceptualize their work. The text constructs a world which is immediately felt with depth by the readers. Is it that the text stands outside or within the reader? The way in which these lines take hold of its reader proves the very achievement of the writer's work. And I am sure future novels will capture the multi-dimensional aspect and the nuances of life in a much visible and profound manner and go to the root of these paradoxes of life. Thus the possible the future of the novel as I argued earlier will be strong if it fulfils the conditions and direction hence shown in the paper.

So in a fairly dynamic and fast changing protean environment, it's important to ask what does this hold for the future of novels in Indian languages, say for example Assamese or Hindi or Odia ? In today's world when we have new things coming up every second day, say like hypermedia that digitally combines a novel with pictures and videos and dance and music, or say the advent of the social media genre of novels, it's only appropriate to fast integrate our literature with modern technology and that too in a very organic and frictionless manner. Our creative world cannot afford to see technology from a distance or view it as an unnecessary infiltration or a threat to our traditional inward looking aspect of literature. It's high time to adapt technology as a medium to express ourselves in our languages, before its too late. Apart from the medium, there are two important aspects that our novelists can't ignore if they truly want to carve a niche for themselves in a fast changing world and they are the structure and the content of the novel. As far as structure of a novel is concerned, it is important not to stick to conventional boundaries and to be experimental all throughout.

But more than structure, it is the content that will determine the robustness and the longevity of our novels. It is important for our future novelists writing in Indian languages to create original and relevant content, so that these novels not just succeed in catering to our home audiences, but also sets a trend for others to follow. Walt Whitman, one of those late nineteenth century literary giants who steered American literature from transcendentalism towards realism had said it quite succinctly "Keep your face always towards the sunshine, and shadows will fall behind you". In order to

be original, our language novelists need to imbibe a sense of courage with conviction, who can simultaneously connect the individual desires, longings, aspirations, emotions, frustrations, tribulations and insecurities of the time to the greater universal desires, longings, aspirations, emotions, frustrations, tribulations and insecurities; and at the same time, challenge social conservatism, cultural conformism and steer us towards greater clarity & freedom. Our novelists can no longer afford to innovate just for the purpose of novelty and bringing something new, they need to have some vision and purpose, and imbibe a certain sincerity and a sense of responsibility into their art. In a time, when people increasingly look after creativity for the twin purposes of gratification and assertion, our future novels need to move beyond the traditional concept of entertainment and beauty, and have some utilitarian value and purpose. They need to break stereotypes and challenge status quo. They need to reclaim their position as the vehicles of change. In the words of Simone de Beauvoir, "The writer of originality, unless dead, is always shocking, scandalous; novelty disturbs and repels."

There is one more significant challenge for Indian language novels in the future, the challenge to reach out beyond the targeted audience. And here translation plays a significant role. While we have many thought provoking novels written in our languages, they are unable to reach out simply because of a lack of good translation in other languages. While we have few exceptionally well translated works, most of the translations are not up to the mark. But instead of asking questions like "where are our translators?", we need to understand that such a situation only reflects a kind of general disinterestedness in knowing each others

literature. If we overcome our inward looking insular attitude and crave for original, futuristic and relevant literature having a utilitarian purpose, the general disinterestedness can be removed to some extent. Novels can also be integrated with other mediums like cinema, theatre and Television series. In this way a much larger audience can be targeted. If a novel has something universal or something that future generations can relate to, they will always look for it.

Finally I would like to state that we have reached at a crossroad where taking solace from past glory won't suffice, our creative writers and novelists need to overcome their post-liberalization sense of nauseating defeatism, and prepare themselves for the future. Our novelists need to let go all their insecurities and apprehensions regarding the future, and whole-heartedly embrace the inevitabilities of future, because a secured self is a creative self. If our novelists remain two steps ahead of time, rather than helplessly follow two steps behind it, our novels will set the trend for all other languages rather than we helplessly following the others. Change being the only constant, if our creative world changes with a trajectory faster than the society itself and plays the role of leading society to its broader future, rather than just mirror past achievements and present insecurities, no one can snatch the future glory of our languages and our novels. I would like to conclude by quoting the words of Mark Twain: "Twenty years from now you will be more disappointed by the things you didn't do than by the ones you did. So throw away the bow lines. Sail away from the safe harbour. Catch the trade wind in your sails. Explore. Dream. Discover."

Future Novels need to overcome their standard themes and look beyond conventions and the various reference points of the past. They need to be relevant to the present and future, both at an individual and collective level. Novels can't be about beauty, romance, communism, history, historical romances or nostalgia alone; they need to encompass all aspects of the individual, the local, the national and the global. They need to connect the dots between the various forces operating at each of these levels and ultimately give us a path or solution to overcome our difficulties. Unlike the past, when it was more of an intellectual challenge to the reader to relate to the author's work of creation, today it's the other way round. It's more of a challenge to the novelists to come out of their detached and isolated shells and create something that not just caters to an audience in a seamless manner so that a reader can relate it to his day-to-day life experiences, but also builds an enthusiasm in the reader and silently guides him towards a more positive and definite future. So far universal point, our Indian as well as Odian Novelists must be able to damage the Utopian Raj, and Indianization must be established as a humanistic common appeal through novels. I, we, you and he : all types of readers will face the death of idealistic emotive literary narratives and they will relate themselves with an evocative appliance. Oh my dear Indian Neo Novelists come to our Indian appealing breath, humanistic reality as ecumenical geophagist not as Jim-crack narrator or exciting entrapper.

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The tribes constitute 57 per cent of the total population of the district of Mayurbhanj. Though the population of Mayurbhanj is only 6 percent of the state's total population, the tribal population share a 15.42 per cent of the state's total ST Population. The tribals are popularly known as "Adivasi". The major tribes in the district are the Santals, the Kolhas, the Bhumijas, the Bathudis, the Bhuyans, the Gonds (rare now), the Sauntis, the Kharias and the Savaras. They live scattered throughout the district. Their concentration is more in Saraskana, Khunta,

settled cultivation bearing a segment of the tribals who draw their substance from hunting, collecting minor forest produce and others being landless are engaged as labourers in mines and small industries etc.

The significant features of tribals in Mayurbhanj are that they practice the usual customs of the caste Hindus. The only difference being that the bride price is given to the bride by the groom. Hence, the females assume greater importance in tribal society. Both men and women engage themselves in agriculture and other means

A Profile of the Tribes of Mayurbhanj

Sudhansu Sekhar Das Mangaraj

Bangiriposi, Bijatala, Jamada, Tiring and Thakurmunda Blocks. The tribal population in those blocks varies from 70 per cent to 80 per cent of the total population of respective Blocks. There are different tribal groups found in the district and they differ in their skills, aptitudes, habits, culture and customs. So the socio-economic panorama of the tribals of the district is extremely complex.

Though they are socially, economically and educationally backward they have their own distinctiveness. They are almost dependent on

of production. The Santal and Bhumija have taken the most advantage of government schemes meant for tribals and they have adequate representation in the state level executive and legislative bodies as well as in the local bodies.

The social, cultural and religious life of Mayurbhanj has been considerably shaped and influenced by tribal tradition. The tribal societies are valuable parts of our heritage. They are economically poor and educationally backward. In spite of such hostile existential thrust. The tribal zealously guard and protect their

culture, tradition custom and heritage. There is a declining trend of tribal population from 1981-1991. There is a little increase in the percentage of tribal population.

The tribals of Mayurbhanj have never lived in isolation from the surrounding society. Tribal communities lost the feudal percentage exposed to non tribal infringement on their customary right to land and forest. However 8 number of national and state level legislations have been enacted to project the traditional entitlement of tribals and also to protect them from exploitation by the non-tribals.

MAJOR TRIBES OF THE DISTRICT

Mayurbhanj is a tribal dominated district. Out of tribal categories in Odisha, Mayurbhanj alone houses 45 categories. They are widely different from one another in terms of their numbers. According to 2001 census the total tribal population of the district stand at 1258459 which come to 56.6 percent of the district's total population. The district rank first in terms of density of tribal population of this state. The major tribes found in Mayurbhanj with distinctive features are as follows :

Santal

According to 2001 census, the total Santal population constitute the 3rd largest tribal community of Odisha. Their main concentration in Odisha is the district of Mayurbhanj where the total tribal population is 565268 and out of which Santal males are 284661 and females 280607 as

per 2001 census. They are also equally found in the neighbouring states like Bihar, Jharkhand and West Bengal.

The physical characteristics of the Santal are their skin colour which varies from dark to dark-brown, coarse black hair occasionally curly. They speak a language known as Santali which comes under the Austro-Asiatic group. Pt. Raghunath Murmu, a Santal pioneer had developed the Santali Script known as "Ol Chiki" for the promotion of Santali language and culture. Books are being published in Ol Chiki script for promoting Santal culture and language.

The socio-economic profile of the Santal is found to be remarkably developed in comparison to the other tribes of Mayurbhanj. In the field of tribal literacy they have occupied the foremost position. The ordinary occupation of these tribes is cultivation and they work as agriculture labourers.

Kolha

The Kolha tribes belong to Austric family and are the prime tribes and they do have their own mother tongue. The total population is 218886, out of which 1641 live in urban areas and 217245 in rural areas comprising the second largest tribe of the district as per 2001 census. This type of people are found in the south-west corner of the district. The Kolha tribe has given its name to the territory where it has made its home and to the Kolorian family of tribes and languages. They have a strong fighting spirit and had

organized rebellions number of times. The community is divided into many septs and sub-septs which are exogamous. They worship Kali, Khichingeswari, etc. though their own Gods are Mareng Bunga Hambokes and Dwarsuni. Widow marriage and divorce are allowed and either party can divorce the other.

Bhumija

This type is found in the central part of Baripada sub-division. As per 2001 census there were 153308 Bhumija population out of which 77154 were males and 76154 were females. In some locality intercept marriage takes places with the Mundas and they are known as Bhumija Munda. These types of people are cultivators or agriculture labourers. These people are adopting Odia language as their mother-tongue. They accept cooked food from the Brahmins and other high castes and accept water from Kurmis. Bhumijas also have taken advantage of government schemes meant for the tribals.

Bathudi

These people occupy an inferior position in the society, but still they are conscious of their self-respect and prestige. According to 2001 census, the number of people of this tribe was 107129, of which 53441 were males and 53688 were females.

The people of this type are mostly found in Panchpir Subdivision. Their distribution in Baripada and Kaptipada sub-division is however, not small. In Bamanghaty, the population of

Bathudis is low. Gait has described the Bathudis as one of the Sub-castes of the Bhuyans, while according to Russell, the Bathudis although a sub-division of the Bhuyans are regarded as inferior to them in social status.

Bhuyan

According to 2001 census, the Bhuyans numbered 57328 in the district of which, 28944 were males and 28384 were females. The members of this tribe are scattered over the large tract of the state and are found mostly in Mayurbhanj, Keonjhar, Bonai, Baudh, Kalahandi and Dhenkanal. The Sadar Sub-division of Mayurbhanj is the homeland of this tribe. Economic life of the Bhuyans mainly centres around shifting cultivation which is the primary source of their livelihood. Collection of minor forest produce, dry and wet cultivation, hunting and fishing also supplement their wage earnings. The people of this type have a resemblance with the people of Bathudi tribe in their food habits, clothing and also in social manners and customs. The socio-cultural life of the Bhuyan of Mayurbhanj is extremely backward like that of other tribes. There prevail many irrational and superstitious practices among them. Like other tribes they take keen interest in festivals and are fond of music and dance.

Gond

As per 2001 census there were 24616 Gond tribals, out of which 12025 were males and 12591 were females in the district. The Gonds

are the principal tribe of the Dravidian family. It is an important non-Aryan or forest tribe in India. They are marked for their simplicity, sobriety and honesty. These people are chiefly found in Panchpir Sub-division.

Besides these important tribes, other tribes are also found scattered in the dense forest of Similipal and Suliapada. Most of them are immigrant from Chhotanagpur, Midnapore and Singhbhum, but all the tribes prefer to be called permanent inhabitants of Mayurbhanj. They believe that Mayurbhanj is their original home where they still have their relation and kinsmen with whom they freely unite. In spite of their diverse traditions and languages, there is a

common socio-cultural bond which unites them. At the time of Makara Parva, Car Festival and Chaitra Parva, they not only get scope to be united among themselves but also avail opportunities to mix with non-tribal people.

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Sweet potato (*Ipomoea batatas*) a nutritious root crop belonging to the plant family *Convolvulaceae* is known as 'Kandhamula' in Odia. It is, along with Irish potato (*Solanum tuberosum*) that belongs to *Solanaceae* family, finds a regular diet of the rural India. Being a tuber, sweet potato is rich in carbohydrate (energy), which accounts to about 70-80% of the dry weight of roots. In Indian history of agriculture, it has been recalled at times as a foreign crop that established in tropical foods overtime mainly due to its year-around growing pattern. Nevertheless, sweet potato is factually dominant in many growing areas; it is obviously a promising crop for the growers with its shortest growing cycle

consumed during the religious fasts of rural areas. Each part of the crop is of particular significance; roots and tops are the materials for food, feed and industrial products (**Figure 1**). The potential biochemical constituents in the crop that entitles its position over other nutritional leafy vegetables included: starch, phytochemicals (e.g., polyphenols, beta-carotene and anthocyanin), enzymes (e.g., can be sporamine and beta-amylase), and vitamins (such as A, C, E and B₆) and minerals (predominantly iron, zinc, potassium and manganese). The combined bio-constituents possess antioxidant and anti-inflammatory effects, offering the potential to cure many diseases like colon cancer and night blindness.

Sweet Potato : An Untapped Rural Food

Vithu Prabha,
M. Nedunchezhiyan

(hardly 4 months). However, a better knowledge on the nutritional, health and agricultural uniqueness of sweet potato can inspire the growers in earning extra income through its effective value addition for food and industrial products.

Nutrient reserve and health benefits

Roots serve as a good source of starch, and form an integral part of traditional foods

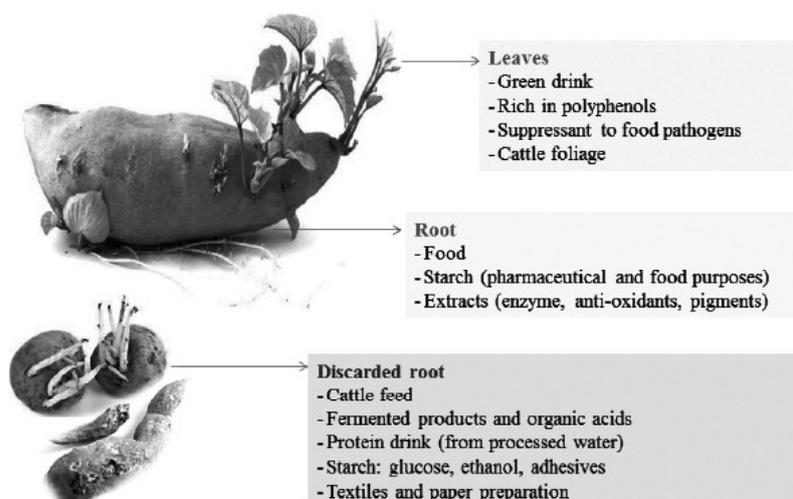


Figure 1. Uses of various parts of sweet potato

A significant amount of vitamin B₆ accounts to a good heart health when it breaks the *homocysteine* responsible for hardening of the blood arteries. Again, minerals like potassium offers certain substantial effects in reducing the blood pressure by maintaining a fluid balance in the body. The low relative glycemic index uplifts the use of sweet potato as an energy source with less blood sugar rise. Likewise, polyphenol (e.g., *chlorogenic acid*) present in leaves serves as antioxidant and anti-inflammatory agent when consumed as a green drink is perhaps the highest among other leafy vegetables. Starch a main by-product of root processing, is bio-processed (by means of microbes and enzymes) to obtain glucose, citric acid, ethanol and adhesives in various industries.

Production aspects

Over the past years, an annual production scenario of around 1.1 million metric tons of sweet potatoes has been reported in India; Odisha stands as the top producing state owing to its tribal groups' participation. Sweet potato is cultivated during monsoon season (*kharif*) in hills and plateau and post monsoon season (*rabi*) in plains and coastal areas. It needs sunny days and cold nights for higher storage yields of roots. Excess moisture in the soil damages roots. Tuber or commonly vine cuttings (with 4-5 nodes) are used for propagation. A well-drained sandy loam soil with enough soil aeration and appreciable humus content with a pH 5.5-6.5 is most suitable. During sweet potato cultivation, some of the core advantages for the growers are the minimum requirement of weeding, herbicides and supplementary water as it can tolerate draught and other soil stresses. However, areas where the cropping season varies, proper managements

to prevent water logging (affects the soil aeration), temperature (favorable is around 25°C), heavy soil (affects the tuber size) and frosting (susceptible to frost damage) is indispensable.

The maturity to harvest is based on the average root size and weight examined after around 3.5 months of cultivation. Vines are removed prior to the harvesting of roots; roots are dug with a fork (or using mechanical diggers) on the basis of market demands and reasonable prices. Cultivars varies in colour, shape, size and tuber flesh; in general, orange fleshed is rich in beta-carotene and purple fleshed is rich in anthocyanin. Hybrids and high yielding cultivars (some of which include *Sankar, Gouri, Kishan, Kalinga, Sree Bhadra, Sree Nandini, Sree Vardhini, Sree Arun and Sree Varun*) are nowadays propagated over the local cultivars (e.g., *Kanjagad*) for higher yields.

Post-harvest management

Post-harvest losses are high for perishable vegetables; susceptibility to weevil attack and sprouting are the two main causes of post-harvest loss in sweet potato. Conventional practices that assure the quality of root intended for a final use involves curing, grading, storage, and processing. The wounds or cuts in roots during the harvesting and handling are healed by a low temperature-high humidity condition (30-35°C and 80-95%) for 4-7 days maintained by spreading of roots and covering them insulated with paddy straw or grass mats (the entire process is called as curing). Roots are graded for the least damage and decay, for better appearance (firm, smooth or shaped), for better weight (100-200 g) and for appreciable size (10-15 cm) and the inferior quality are discarded or used for subsidiary utilisation (e.g.,

as cattle feed). Handling in containers or fibre boards with smooth inner surfaces are increasing acceptances than the nylon sacks that scrape the root surface. The roots are stored in traditional structures if it is not processed within 2 weeks of harvest. Ice-water cooling is often included to restrict the sprouting and respiration of roots in storage atmospheres. Underground structures such as pits and clamps, equipped with various layers of bamboo or paddy straw line insulations are used to keep the roots for months. Proper ventilations in storage structures prevent the detrimental changes in the root as the carbon dioxide level increases. Table 1 presents a concise summary of harvest and post-harvest managements involved in sweet potato.

Processing of foods products

Sweet potato is usually consumed in the form of raw and boiled or roasted chunks, often

with a chutney or onion sauce; selected sweet potato based ethnic cuisines are shown in **Figure-2**. Commercially, roots are processed through various operations as demanded by the consumers, and are used for isolating functional ingredients as well. Starch, a popular food thickener is a main by-product in sweet potato processing, and is the white granules discharged in water when the roots are cut, crushed or grinded. Principally, sweet potato foods products in the market can be classified as, traditional foods (such as mashed, dried or roasted cuisines), conventional foods (such as dried flakes and chips, flour, fries, frozen and canned products), fermented foods (such as beverages and pickles) and formulated foods (such as infant foods with added supplements). Generally, typical food preparation methods involved in the processing improves the nutritional and sensory quality of a food; the bio-constituents accessibility is more in

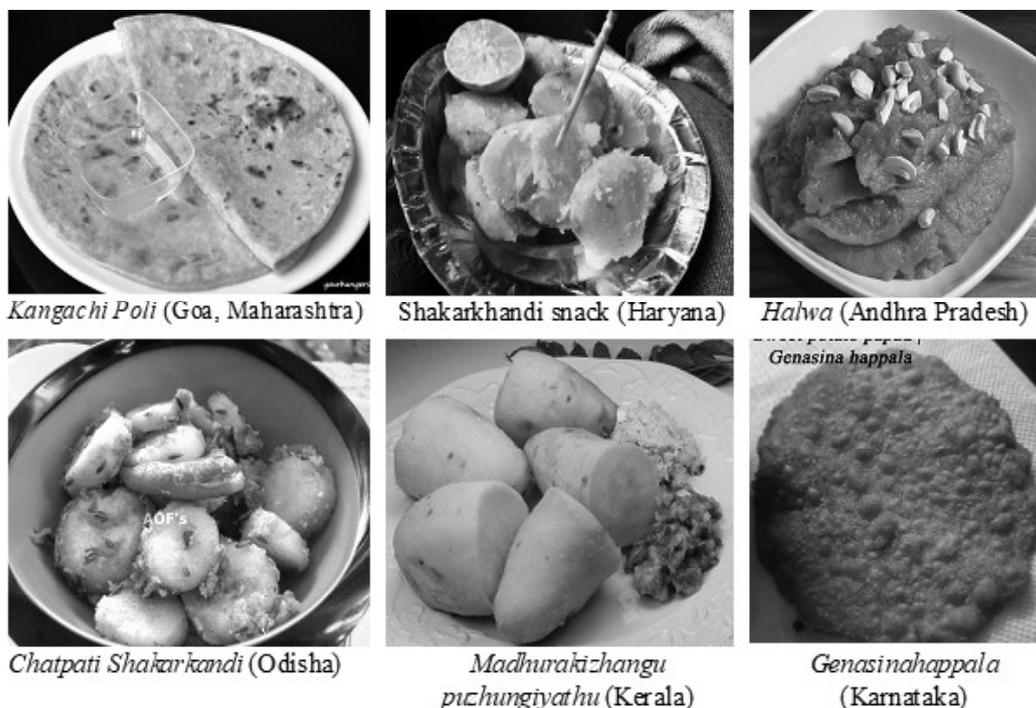


Figure 2. Selected sweet potato based ethnic foods in India

boiling as compared to that in baking or roasting due to the differences in thinning of cell walls in the latter methods. However, primary processing operations such as washing, cleaning and drying are common in all the major market foods mentioned previously, and setting up of small industries for any one product may be prospective to other products as well.

Basic processing operations

Washing of roots by dumping them in water tanks (or chutes) with proper disinfectant such as chlorine removes the adhered dirt, insect eggs, pesticide residues etc. Clean roots are peeled to get rid of the undesired peel that has characteristic fibre and pigments unfavorable in food preparations. The common way of doing this is with knives (and in abrasive machines), after which the peeled root is dipped in water to prevent oxidative colour changes. For better results and a reduction of drying time, chemicals such as 1% citric acid, is also used as a pre-treatment to drying. However, boiling in water and steaming (technically called as blanching) is also practiced in peeling of sweet potato roots while inactivating the colour changing enzymes. Further, modified traditional methods such as dry peeling involving higher pressure steam to peel off the skin are also familiar.

Sweet potato root is dried under the sun for 4-5 days to reach to a low moisture level (6-10%) spread on polythene sheets or jute bags; however, care should be taken in the aspects of availability and exposure to sunlight, and losses due to the insects and birds. When dried in mechanical dryers (commonly slow air convection driers at 50-80°C temperatures for 4-12 hours), a pre-soaking treatment in 8-10% salt solution prevents the growth of mold during

drying. Dried products such as chips, flakes and flour are shelf-stable and are readily available in markets. However, vacuum fried French fries and liquid type products have also been started engaging in the markets recently. For home preparations, minimally processed sweet potato (such as slices, shreds or pulp) are extended by modified packaging (~5% oxygen and 4% carbon dioxide), and the commercial extension for up to 1 year is using cold chambers (13°C and 85 to 95% relative humidity) that work by restricting the metabolic and physiological activities.

Constraints, prospects and concluding remarks

Sweet potato is often regarded as a 'poor man's diet' and its cultivation is thus largely confined to small growers who follow subsistence agriculture (like tribal groups). Though the harvesting can be extended as required after the maturity, the competition with winter vegetables (during the *rabi* season) occasionally makes it relevant to produce as a seasonal commodity. It is evident that sweet potato can substitute other common energy foods that possess inherent bad effects on long consumption, for e.g., Irish potato is a potential diabetes crop. In rural agriculture, ethnic foods particular to an area that relies on other crops such as cereals, can be prepared out of sweet potato and enrich the taste and nutrients. Moreover, a clean processing is possible in sweet potato industry, which includes the utilisation of waste and by-products. Further, as of now, there is a long visible gap between the growers and the food technologists in processing sweet potato and making it available to a more population. However, with the proper technology transfer and encouraging the small growers for value addition, the utilisation of this rural food as a multitude crop is in the vicinity.

Table 1. Sweet potato harvest and post-harvest managements

Management operation	Practices	Notion	Chances of spoilage
Harvesting	· Fork, pick (conventional) · Single or multiple row diggers (commercial)	Digging the root before insect or rodents attack	Skinning, mechanical damage
Grading	· Visual inspection (conventional) · Sliding rolls (commercial)	Based on colour, size and external features (such as cut, bruise and insect damage)	Sunburn damage, mechanical damage
Curing	· Ground structures (conventional) · Humidity-temperature chamber (commercial)	Preventing of moisture loss from wounds within 12 hours after harvest	Sprouting, moisture loss
In-field handling	· Reed basket, wooden crates (conventional) · Fibre boards with ventilated (commercial)	Stackable, clean and sanitisable transport of root	Mechanical damage, sunburn damage
Storage	· Underground structures (conventional) · Cool chambers (commercial)	Keeping out the roots from physiological, biological and physical spoilages	Respiration, sprouting, cold damage

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The tourism and travel industry is expected to grow at a rate of 5% every year up to 2020, whereas the sports tourism is expected to grow at 10% per year. Standeven and Paude Knop (1999), defined 'Sports Tourism' as, "All forms of active and passive involvement in sporting activity, participated in casually or in an organised way for non-commercial or business/commercial reasons, that necessitate travel away from home and work locality". Sport is seen as some form of activity that can be both formal and informal, active or passive or competitive or recreational and it involves people in every activity. In a similar way the process of tourism involves people either

and an increasingly popular tourism product. The common goals of Sports and Tourism are:-

- Building bridges of understanding between different cultures, lifestyle and traditions
- Promoting peace and goodwill among nations
- Motivating and inspiring young people
- Providing scope for enjoyment to receive the pressures of daily life for large sections of the population.

Event Sports Tourism : A Case Study on Odisha

*Dr. Himanshu Bhushan Rout
Shruti Mohanty*

as hosts or travellers. Lay *et.al* (1978) have conceptualized that sport is a subset of games which in turn is a subset of play. Young-Shim (2004) described sports as, "a professional amateur or leisure activity that involves a considerable amount of travelling to play and compete in different destinations and countries". Hinch and Hingham (2006) describe, "Sports Tourism as a far broader concept that embraces sport as being both recreational as well as competitive, both institutionalised and transitory". Gibson (1989) highlighted that the concept of Sports Tourism has become more prominent in the few year as both an academic field of study

The following table illustrates the diversity of the Sports Tourism Market given by Hinch and Hingham (2006) :

Sports Motivation

One of the major factors behind Sports Tourism is the diversity of the same. The motivations associated with sports tourism niche markets raise intriguing questions for Sports events organizers and promoters, sports associations, managers of sports venues, destination managers and tourism marketers. According to Gibson (1998) , Sports tourism can be divided into three categories: active sport, event sport and nostalgia.

Classification	Examples
Sport activity holidays: Single-sport activity holidays Multiple- sport holidays	skiing, cycling, trekking sports camps, holiday clubs (e.g. Club Mediterranee)
Holiday Sport Activities: Organized holiday sport activities independent holiday sport activities	golf, rafting, cruise ship sport activities adventure activities (e.g. bungee jumping)
Passive sports on holidays: Connoisseur observer Casual observers	Olympic Games, Masters golf, Wimbledon tennis championship, Kentucky Derby, museums, halls of fame, stadium tours hurling (Ireland) Bull fighting (Spain), Thai boxing (Thailand)
Active sports during non-holiday time	training camps, recreational sport during business and conference travel
Passive sports during non- holiday time	dragon boat racing spectatorship while in Hong Kong on business

Active sport tourism consists of several activities including skiing, bicycle touring, adventure tourism and active participation events or other sporting tournaments. The most widely researched examples of event or other sport tourism include the Olympic Games, the Soccer World Cup, the Rugby World Cup, the Formula One Grand Prix and major or local sporting events as defined by Ritchie and Adair (2006), whereas, when it comes to Nostalgia, it can be described as something as a longing for the past or more precisely a past that is simpler and thus preferable to a complex present. Rooney (1992), described that nostalgia sports tourism is an unique form of tourism in which tourists search for sporting sports experiences associated with earlier periods. It provides sports tourists with the opportunity to connect to place in a way that seems to be increasingly difficult in the modern world.

The Sports Tourism Participation Model by Weed and Bull (2004) give a

description about the sports tourism participation against the importance placed on sports tourism activities and trips. In the model, the levels of participation increase along the scale indicates the amount of importance attached to the sports tourism trip by the individuals. The model also illustrates that towards the left of the scale the level of importance, or even negative importance. At the right of the scale, both the importance and participation are high. This further creates a triangle of participation, the size of which corresponds to the number of sports tourism at each particular level. This refers to the number of participants rather than levels of activity, as those towards the right of the scale will generate a much higher level of activity per participant than those on the left of the scale.

So, through this model it can be seen that just the existence of sports tourism is not sufficient for sustaining it, participation of the tourists or people also play a significant role.

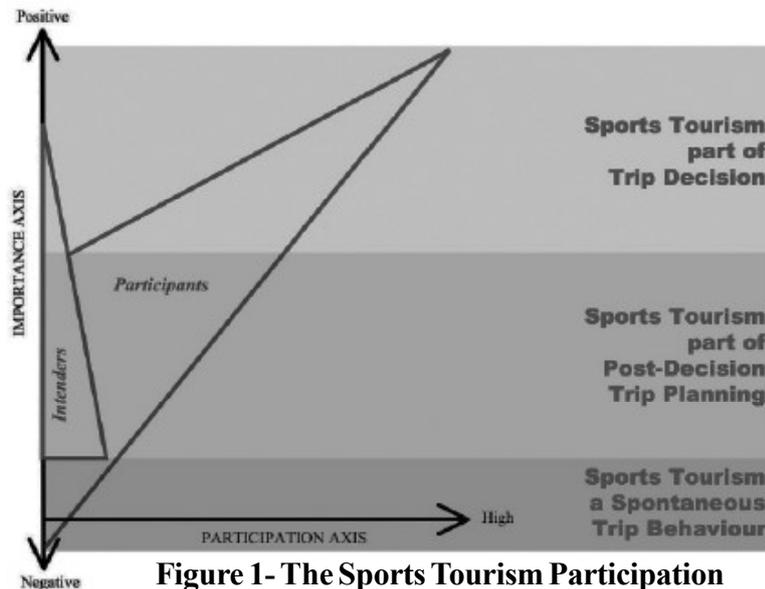


Figure 1- The Sports Tourism Participation Model by Weed and Bull (2004)

Odisha- A hub for Sports Tourism

Odisha has always been known for its pristine beaches, heritage sites and enthralling wildlife which add beauty and colour to the Odisha's tourism potential. But, in the present day, it is emerging as a hub of sports tourism and especially event sports tourism. The state is known for setting the trend for the rest of the country. Hosting sporting events and building athletic talent has become the moto for the State, that is an evidence of Sports tourism industry being set up and is slowly being converted into the hub for sport tourism. The State journey in terms of sports started in the year 2013, where it had sponsored the Hockey India League. Kalinga Lancers was the league team that is jointly owned by the Odisha Industrial Infrastructure Development Corporation and Mahanadi Coal fields Ltd. The concept of Active Sports has attracted fans to witness and to travel to the destination to watch their favourite team or player

play. In the iconic Barabati Stadium, that is located in Cuttack, Odisha is a regular venue for international cricket. The stadium has seen many cricket players and legends. The land of Puri is a treasure house for all beach lovers. Apart from being famous as a religious centre it showcases sun, sand and surf, and has emerged to be a surfing destination at Ramchandi. During the last five years, it has been hosting the India Surf festival where surfers from India and abroad have been gathering to compete with others along the sandy shores. The capital city, Bhubaneswar, has successfully

hosted major international sports events like the FIH Champions Trophy 2014, 22nd Asian Athletics Champinships 2017, Hockey World League Final 2017 and Hero Super Cup 2018. Recently, it has hosted the International Men's World Cup Hockey.

International Men's Hockey World Cup

The International Men's Hockey World Cup 2018, was held from 28th November to 16th December 2018, which was hosted in the capital city of Bhubaneswar. The inaugural ceremony was one of its kind, that showcased the biggest ever drone flying show in India. In fact, Odisha was the first state in the country to organise such an event through which it has created history and has come to the limelight for doing so. There were around 16 participating teams, which competed with each other in the tournament. The 16 teams from all over the world were India, England, Malaysia, Canada, Pakistan, China, Belgium,

Germany, New Zealand, Spain, Ireland, France, Argentina, Netherlands, Australia and South Africa. The various teams were drawn into four groups, each containing four teams. Each team then played with each other in its group once. The first placed team in each group advanced to the quarter finals, while the second and third placed teams in each group went into the crossover matches. From there on a single-elimination tournament was played. Due to this Odisha witnessed many tourists both international and domestic tourists that served as a boost for the Odisha Tourism and it also helped in enhancing the destination's image.

FEST- Food, Entertainment, Stories and Trails

As the capital city of Bhubaneswar hosted the Hockey World Cup 2018, there were other series of events like the .FEST to attract and entertain the tourists and visitors. FEST signifies Food, Entertainment, Stories and Trails that involved creativity and fun, and to offer visitors from across the globe. It provided a wonderful opportunity for the tourists to interact and engage with the resplendent culture and history of the city. The local residents were equally excited about the extravaganza. Celebrities from the bollywood industry like music composers Vishal and Shekhar, singers Shreya Ghoshal, Shaan, Siddhant Sharma, Sona Mohapatra, Rituraj Mohanty, Nooran Sisters, Krishna Beura, Farhan Akhtar, Shankar Ehsan and Loy, and dance group of Prince academy were the part of the gala event every evening for the sixteen days. Apart from that, local bands from universities, colleges, and schools performed under the theme, 'Bhubaneswar Bandwidth' and artist line 'Drumming up for the Glory'. The venue for the fest was the IDCO

Exhibition Ground at Unit III, Bhubaneswar. The food festival there laid for the residents and tourists to indulge in the culinary delights of Bhubaneswar, where leading hotels, restaurants, and hotel management colleges participated to let people have a national, global and regional cuisines. Around 20 eat-outs from the city lured the tourists with the relishing delicacies. The Mayfair Group of Hotels served dishes from Andhra Pradesh, Ireland, France and Odisha, while Swosti Group of Hotels served cuisines from Spain, Gujarat and Odisha. The School of Hotel Management under SOA at Bhubaneswar served Mexican and Odia delicacies. Stories about the cultural preservation and moral values, with some improvisation from drama, theatrics, for enticing, the audience were told by well known story tellers from around the world. The trails around the city gave a chance to explore the various facades of the place, ranging from heritage to nature and museum trails. People indulged into the intricate architecture of the temple city, along with the detailed manifestations of the variety of handicrafts and arts of the state. There was also an opportunity for the museum trail for the people interested in history that took the tourists from the natural history to the origins of the science. This was a really creative step that was jointly taken by the Odisha Tourism Department and the Bhubaneswar Development Authority, that showcased Odisha as an unique destination attracting more tourists.

Future Prospects

Sports has always been an important part of the culture of Odisha, where it directly plays a major role in the development of the state. In the state of Odisha the popular sports are Field Hockey, cricket, rugby, athletic football and tennis. The state of Odisha is also called as the

'Sports Capital of India' due to its world class infrastructure. In the future plans Bhubaneswar may get converted into an international sports city with major sports complexes from different corners of the world. Moreover the budget for sports has increased from Rs.60 crores in 2016-17 to Rs.350 crores in 2018 for numerous schemes and for building infrastructures. Many athletes of Odisha like Amiya Kumar Mallik, Srabani Nanda, Dutee Chand are being encouraged by sponsored programmes especially the ones in top 20 rank, with Rs.50 lakhs each where they are trained overseas in countries like US, Jamaica and the Netherlands. There is another scheme for the coaches, where they get the opportunity to train the foreign athletes. Under this scheme, so far 90 coaches across 11

disciplines have participated. Moreover, the state has plans to host the Asian Women Rugby Championship and the National senior Athletics Championship in the near future. From the above scenario, it can be clearly seen that Odisha is truly developing into a hub for sports tourism.

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ABSRTACT

Odisha is a last state occupied by the British in 1803. Then, Odisha became land of English. With the advent of British, Missionaries entered into this land to propagate Christianity through preaching, teaching, distributing tracts, providing health services and educating the poor illiterate people. Having this intention this group came into Ganjam district. Missionaries of different denominations choose this area as their land of work. They preached Christianity among the people of this region and converted into Christians. This Christian group faced lot of problems like social ostracism by their own people. To overcome difficulties Christians of that time settled separately. For this Missionaries acquired land and provided them support for establishment of separate community or village life to them. Then Christians gradually developed 'Christian Social life' which is known as the 'Christian Society'.

Early History of Christian Society in Ganjam District

Dr. Sadananda Nayak

Society is a part of a community that is a unit distinguishable by particular aims or standards of living or conduct: a social circle or a group of social circles having a clearly marked identity. Society is the complex of organized associations and institution within the community. Society is an intangible; it is a process rather than a thing, motion rather than structure. The important aspect of society is the system of relationships, the pattern of norms of interaction by which the members of the society maintain themselves.¹ It is better to understand that the society and culture on its own terms and according to its own cultural code. Odishan Society was a tribal society in early time. Through slow and steady evolution process

this society has been changed its forms and features time to time. D.D. Kosambi has rightly attributed that Indian Society developed most by religious transformations.² Religion plays vital role for formation, creation and running of society. Odishan society also being formed and runs with the religious faith and beliefs of the people. After the disintegration of medieval Odisha in 1568 A.D Muslims came to this land and merged in this society. Odisha is one of the holy places where the major religions of India have flourished at different times.³ Odisha attracted the attention of the Christian Missionaries soon after its conquest by the British in 1803 A.D.⁴ Christianity entered the land of Odisha, where the people were

suffering from the Hindu socio-religious evil customs.⁵

Christianity declares that the man would enjoy the bliss of that heavenly kingdom when he tries to work the will of God and repent for his sins. In the Christian Empire there is no place of human ego, pride and pelf for vanity of power, no domination of the weak by the strong. It aimed to embrace friends and foes, saints and sinners all alike. Love your enemies, 'bless them' that curse you, do good to them that hate you and 'pray for them; that despite fully use you and persecute you; were the mottos of Christianity. Hate the sin, not the sinner, was the slogan of this faith.⁶ With the intention to propagate this, missionaries have been marched every corner of this World. And after the occupation of Odisha in 1803 by the British, it became very easy to missionaries to come to Odisha for missionary work. From 1808 A.D. onwards Serampore missionaries had taken some steps for missionary work in Odisha but they could not succeed fully up to 1817 A.D. Thus, between 1806 A.D to 1817 A.D., the Serampore Missionaries made effort to preach Christianity in Balasore through native preachers carried them little success.⁷ Thus, from 1818 A.D. to 1822 A.D., there were no missionaries or mission stations in Odisha due to the grave situation emerging out of the Paik Rebellion.⁸ After the Serampore Missionaries, the General Baptists of England started their activities in Odisha in Feb. 12, 1822 A.D.⁹

The first Missionaries Messers, Bampton and Peggs reached Cuttack in 1822 A.D, where they started their first mission station of Odisha. Cuttack was chosen as the first missionary station and has remained a station ever since.¹⁰ The missionaries purchased a bungalow at the

Cantonment Road, Cuttack and afforded accommodation for habitations and public worship of God. The first Christian chapel was built at Tinikoniabagicha of Cuttack for the worship of the Gospel on 6th Nov. 1822. The first Odia convert was Gangadhar Sarangi, the chief Disciple of Sadhu Sundar Das. His Baptism took place by Lacey on 23rd March, 1828.¹¹ But due to some social torture the converts of different places could not meet themselves for the congregational works. This was quite difficult in the part of the converts to meet themselves for their congregational works due to the conservatism of the Hindu Society. So to alleviate in some degree and to render them mutually helpers of each other, the foundation of Christian centres was laid at the vicinity of Cuttack and outside the town also. In 1833 A.D the first Christian Village was established at Buxibazar, Cuttack containing sixteen families.¹²

The second Christian Village was established in 1833 A.D at the western side of the Mission Road, which was named as societypore, otherwise also known as Katakachandi Sahi with eight families of 39 population. The next village named Lacey nagar or Lacey Cie (Sutahat) established in 1833 under the supervision of Mr. Lacey. Thirty four villagers were there in this village. The above mentioned Christian villages were established one after another within a year. In 1861, another village was developed at Meriah Bazar of Cuttack Town named Petton Cie. After the retirement of judge Petton, he offered his residence bungalow to the Mission work and some Christians were established there.¹³ Makarbag was another Christian village where the youth of the orphan Asylum got shelter. In 1903, there established one chapel. Tulsipur Christian village which was one

branch of Katak chandi village, established at same time. But in 1927, it became a separate village. Stuart Patna and Sidheswar Cie were two small Christian villages. Kesharpur was another village which was one part of the Christianpore from the very beginning.

In 1833, two disciples of Sadhu Sundar Das namely Hari Pani and Bamadeva came to Cuttack for spreading the Ten Commandments of Bible. At their leadership and efforts one Christian village was established at Chhoga in 1843. Forty four Christian families comprising one hundred inhabitants were there to form the village.¹⁴ Christian missionaries established one village at Udayapur in 1840. At Parbatia, near Udayapur, another Christian village was developed in 1840 taking sixty converted Christians. Two other Christian villages were established at Kapatikiri and Arakhatanagar in 1860, near Parbatia and Udayapur. In 1839, the Khundittar or Beechnagar Christian colony was established with thirty- nine family.¹⁵

Other stations were Balasore (1827), Berhampur (1837), Sambalpur (1836), Ganjam (1840), Padripali and Russelkonda (1861), Khondstan and Loisingha (1893), Telanpali (1897) and Aska (1899).¹⁶

The German missionaries famous as the Schleswig-Holstein Evangelical Lutheran Mission started a bit late in 1882, amongst the Odia speaking people of Karaput,¹⁷ with stations at Karaput(1882), Kotpad (1885), Jeypore (1886), Nowrangpur (1889) and Parvatipur(1889).¹⁸ Its pioneer missionaries Rev.H.Buchannan and Rev.E.pohl occupied Karaput in 1882.

Establishment of Christian Centres in the Southern part of Odisha was undertaken making

the town of Berhampur as the chief centre by the British Missionaries. In the Annual Report of the Society for the year 1837, it was stated that in Berhampur independent of the Cuttack people's a small church of ten members was formed. Mr.Sutton a member of American Missionary Society visited Berhampur in 1825. Subsequently this town was visited by Mrs. Bampton in 1834, Lacey and Brown in 1836 and Mr. Stubbins in 1838. The mission station was fairly begun here in 1837 and was most efficiently maintained. But in 1836; a small Christian chapel was opened for the congregational work. In 1840, one orphan asylum was also opened by the Christian Missionaries. In 1827, the first baptism had taken place. A native named Erun was baptized by Rev. Bapton. Mrs.Cardogan was baptized by Rev. Goadby in 1834. In the first year of the permanent occupation of Berhampur as a mission station seven natives were baptized. Purusottam a convert and an evangelist of Berhampur had stated- 'I have seen many different places, and preached the gospel in many different parts, but in none have I seen such general interest as in the neighbourhood of Berhampur.' Between 1838 and 1858; one hundred and forty members were converted to Christianity here. Christian villages were developed at different places of Berhampur town and outside also. Mr. Stubbin and William Belly, two Christian preachers, established two Christian villages namely Invalid Peta known as (Puruna Sahi) and Hilpatna (Nua Sahi) in 1854 at the Berhampur town.¹⁹ The Berhampur station saw the growth of Christianity and Christian villages in its outlying regions. A few of them were in Aska, Chatrapur, Narayanapur Jampalli, Padripalli and Russelkonda.

The Berhampur station had a sizable Telugu speaking population. Therefore it was

desirable to have a separate church for them. On 8th Nov.1903, the Telugu Church was established. In 1923, the Odisha Missionary Conference decided to hand over the work of the mission to the native members and preachers of the Church. In 1934, Saheb Robert Sahoo constructed a church named 'Helen Worship House' in memory of his deceased wife.

Ganjam, which is formerly the headquarters of the Ganjam District, had become another attractive Missionary Station in Southern Odisha. The Baptist Missionary Society Report of 1841 considered Ganjam as a regular station of Odisha. Mrs. Wilkinson opened one orphan Asylum which began with one poor child and some meriah boys (boys seized by Kandhs for Meriah sacrifice). As per the statement of the Annual Report, 1841, of Berhampur Christian Mandali, sometimes thirty to forty enquirers visited Wilkinson, the chief Christian preacher at Ganjam, to receive the new Testament.²⁰

Christian centres were established at different places of Ganjam district to preach and teach Gospel. As a result of this, the members of Christian converts were increased considerably. It became difficult on the part of the Berhampur Missionaries to settle the converts and the Meriah boys. In 1849, the Padripalli Christian village was established seven miles away from the Berhampur town. The Padripalli Christian Centre was a branch of Berhampur Christian Mandali upto 1856, later on it became a separate Mandali. In 1861, there were seventy seven Christian families at this Padripalli Village and it became a well-known Christian Centre of the Berhampur Christian Society.²¹ It was set up to provide new means of livelihood to the rescued Meriahs with a view to catering their need.

William Baily, one of the Christian missionaries visited Russelkonda in 1859 to preach the message of Jesus Christ. He settled there in 1861 and he established Christian Mandali permanently there with looking the interest of the non-Christian in 1877. In course of time there developed one Christian village comprising the meriah boys and orphan boys from Berhampur. A number of non-Christians from village Jilundi were converted to Christianity and one small Christian village was developed at Jilundi by the Christian Missionaries.²² As per the statement of the Annual Report of Berhampur Mission Centre, in 1899, a Christian village was developed at Aska with twenty-five converted families.

The British and American Missionaries were successful in establishing a number of Christian Centres at different places of Ganjam. From 1st decade of 19th century A.D to the end of the century, Missionaries work increased along with the establishment of Christian Villages which are the centres and foundation of the Christian Society in Ganjam.

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Introduction:

One of the key lines of global power struggle scenario is the constant effort made by the people to rule the world, to prevent access and availability of right information at the right time. Keeping that statement in mind it is important to observe when the allegations of crimes are made against people. For example: Allegations of being a witch. Practices of such allegations are made by people with vested interests who create various labels, bringing under their fold the traditional beliefs of the people or manipulating the same as per their needs. It is crucial to understand the nature and connotation of witches and witch hunting in different societies. For, the construction of

believes any man or woman is a witch and if on this account he burns [the alleged witch], he shall be punished by capital sentence". The English Confessional of Egbert (975 A.D.) states, "If a woman works witchcraft and enchantment she shall fast for twelve months and if she kills anyone, she shall fast for seven years". The fasting in such cases involved consumption of bread and water only (Robinson N.P.).

Various international legislations have existed from those days until now. They all have probable links to addressing witch hunting phenomenon in existing times.

Witch Hunting and Rule of Law

Sashiprava Bindhani

characteristics leads to a common consequence: violence and crimes based on allegations. These alleged crimes are not new. They are evident in the pages of human history. Famous in the case of witch-huntings, are the Salem Witch Trials. To keep the historical review brief, the diversity and intensity of such crimes has not been adequately looked into or understood to prevent the perseverance with which it operates and take the perpetrators and instigators to task.

Numerous laws have been framed to curb witch hunting. These laws have existed prior to Ninth century as well. During 775-790 A.D., one such law was drafted which said, "if anyone

Some of these legislations in the International context are as follows:

- The Universal Declaration of Human Rights (UDHR), 1948
- The International Covenant of Economic, Social and Cultural Rights (ICESCR), 1966
- The Declaration on the Protection of All Persons from Being Subjected to Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, 1975
- The Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), 1979

- The Convention Against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment (CAT), 1984

Some of these laws and legislations in the national context are as follows:

- The Indian Penal Code (IPC), 1860
- The Constitution of India
- The Drugs and Magic Remedies (Objectionable Advertisements) Act, 1954
- The Code of Criminal Procedure (CrPC), 1973
- The Legal Services Authorities Act, 1987
- The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989
- The Protection of Human Rights Act, 1993; The Protection of Human Rights (Amendment) Act, 2006
- The Prevention of Witch-Hunting Bill, 2016 India

Some of the other legislations related to Witch hunting are as follows:

- Karnataka Prevention and Eradication of Inhuman Evil Practices and Black Magic Bill, 2017
- West Bengal has come up with guideline; based on this writ petition; Unknown vs State of West Bengal and Others on 2nd August, 2016

State Legislations related to witch hunting, which are already in place:

- The Prevention of Witch (Daain) Practices Act, 1999, Bihar
- The Prevention of Witch-Hunting Practices Act, 2001, Jharkhand

- The Chhattisgarh Tonahi Pratadna Nivaran Act, 2005, Chhattisgarh
- The Odisha Prevention of Witch-Hunting Act, 2013, Odisha
- The Maharashtra Prevention and Eradication of Human Sacrifice and other Inhuman, Evil and Aghori Practices and Black Magic Act, 2013, Maharashtra
- The Rajasthan Prevention of Witch-Hunting Act, 2015
- The Assam Witch-Hunting (Prohibition, Prevention and Protection) Bill, 2016.

In the context of Odisha, Prevention of Witch Hunting Act came into force in February 2014. The Odisha government and state machinery had a crucial role in enforcing this Act. According to Crime Branch Report of Odisha, a total of 210 cases were filed with the police from 2014 to July 2017. On 7th April 2017, Odisha came up with a Composite Action Plan to prevent Witch-Hunting through the home department's direction.

In the context of Assam, after the draft Bill some responses towards the Bill are as follows:

“In the draft, the police play an important role in combating witch-hunting. They are mandated to respond to information immediately. Any refusal to accept a First Information Report, says the draft, shall be considered abetment of the crime. Neglecting an investigation or withholding facts and evidence would be deemed a cognizable offence, it adds. At the same time, the draft provides immunity by proposing that no lawsuit would be entertained against the government or an officer under its authority or any person for acting in “good faith”. (source: <https://scroll.in/article/737038/witch-hunts->

in-assam-criminalising-the-practice-wont-magically-end-it.)

“THE PREVENTION OF WITCH-HUNTING BILL, 2016, India

A BILL: To provide for more effective measures to prevent and protect women from ‘witch-hunt’ practices to eliminate their torture, oppression, humiliation and killing by providing punishment for such offences, relief and rehabilitation of women victims of such offences and for matters connected therewith or incidental thereto.

There is a need to highlight the main features of the National Bill so that we can educate on the required common understanding of the policy and law makers for drafting Bill to curb violence pertaining to witch hunting.

The main features of the national Bill are as follows:

Definition (h) “witch” means any woman who has been branded as witch by person or persons in belief that such woman has the power to harm anyone or that she allegedly has such intention or is having the belief that she has bad eyes or evil eyes or could do black magic or that she, by Mantras can harm people or society at large, in any manner; (source: <http://164.100.47.4/BillsTexts/LSBillTexts/AsIntroduced/4572LS.pdf>)

The punishments that have been defined under CrPC and IPC are as follows:

- Punishment for labeling a woman as witch.
- Punishment for intimidating a woman for practicing witchcraft.
- Punishment for use of criminal force against a woman and labeling as witch.

- Punishment for assault or criminal force against woman.
- Punishment for torturous or humiliating acts on pretext of performing witchcraft.
- **Duties of the Government as prescribed in the Bill are:**
- Obligation to report about the commission of offence.
- Rescue of victim.
- Free medical assistance to the victims.
- Rehabilitation grant to the victims.
- Free legal aid to the aggrieved women.
- No application of section 360 of the Code or the Probation of Offenders Act to persons guilty of an offence.
- Non-application of section 438 of the Code to persons committing an offence.
- Application of certain provisions of the Indian Penal Code. Act to override other laws.

Present day context of witch hunting: Facets

Apart from these legislations across India, there are customary laws and many such norms and dictations which are verbally communicated. They are arbitrary in nature, but very effectively followed and adhered by people in different communities and regions. Such is the state of affairs that, violence like witch hunting seems to grow more brutal over time. Exhibits of which is visible on any form of media in present day; print and electronic both. There is news related to witch hunting floating in the market and these are not only limited to remote areas but also from urban

India. Even in spaces like schools and educational institutes, kids have been alleged of crimes like “becoming a cat in the night and sucking blood of fellow mates in school hostels, using a paddy straw. There are cases of alleged crimes reported from highly educated and socially placed families of urban India, but not exactly in the name of witch hunting. These cases are more subtly put as, a woman with bad eyes or someone who is considered as “manhoos”. The mere sight of such a person’s face turns things more evil or bad, is what the allegations are about. More specifically the elders in a family are victims of such subtle allegation which not only isolates them, but also pushes them into being tortured mentally, eventually ending up in mental health institutes as patients. Many a times, young women are branded as witches because of not bringing dowry in marriage and some cases are related to landed property in the name of a woman. (Refer to the case of Kuni Sahoo of urban Berhampur, Odisha in December 2013).

It is also a fact that, the practice of witch hunting prevails in the guise of vigilance justice, where the abettor of the alleged crimes escapes from legal action or punishment. These abettors incite people against women who are further labeled as witches. The mob targets these women after branding them as witches. Further they spread violence and threat in the name of vigilance justice, by stripping these women naked, beating them, inflicting mental and physical injury, lynching and forcibly feeding them with human excreta. Such fear propagates in the minds of the victim’s kin and relatives that they hesitate to approach the law enforcement officials for help. In many cases, even if a case has been registered, they are subsequently withdrawn because of the threat that has unfurled and created more fear in the minds of people.

Witch Hunting and Rule of Law: Present day context

The Constitution of India intended for India to be a country governed by the Rule of Law. It provides that the Constitution shall be the supreme power in the land and the legislative and the executive derive their authority from the Constitution. It refers to *"a principle of governance in which all persons, institutions and entities, public and private, including the state itself, are accountable to laws that are publicly promulgated, equally enforced and independently adjudicated, and which are consistent with international human rights norms."* (Report of the Secretary-General: The rule of law and transitional justice in conflict and post-conflict societies (S/2004/616). However the system of common law justice delivery has been adopted by India and has its inception during British jurisprudence and is based on the Rule of Law.

The fundamental theory of the Rule of Law is justified by the “Access to justice”. When this principle/theory of access to justice is limited by various factors, people are rendered inept in voicing their concerns, exercising their rights and challenging discrimination or holding decision makers accountable. The justice seekers are majorly burdened by the cost (fees for legal advice, process and representation in the Court of Law) borne by them, so as to facilitate a process towards their grievance redressal.

However it is seen that, Rule of Law in India lags behind in terms of its implementation and is rather a theoretical concept. The effectiveness of Rule of Law’s procedure on ground is highly flawed pertaining to the present context. Owing to the fact that this was devised

back in British era suiting the then environment, there is a need to make amends to enhance the procedural effectiveness on ground to suit present context and need. However, the presence of ambiguity in understanding of these provisions leads to misinterpretations which further make its implementation all the more a grueling experience. Thus with these modifications, the legal system and its facilitation may provide a smoother experience to the justice seeker and thereby revamp accessibility.

India has come up with the Legal Services Authorities Act, 1987 to develop and reform the national policies and frameworks on legal aid and further support capacity building of State and non-State actors. Thus this framework incorporates the inclusion of expert human resource to provide legal aid services in civil, criminal and family matters.

Witch-hunting and other superstitious practices are perhaps the best example of the absence of the Rule of Law in the more remote parts of India. In the absence of enforcement authorities and with no established tradition of adherence to state enforced laws, customary laws often still hold sway. It reflects traditional hierarchies in each society and is often most cruel to women. This is reflected in the witch hunting practices in these areas. It must be remembered that witch hunting is not only a violation of several international commitments and charters but also a direct violation of a person's Fundamental Right to live with dignity under the Constitution of India. Today, some twenty states in India experience or report some form of witch hunting related crime. The victims are often women, almost always tribal or marginalized communities, and the venue of such incident being usually remote. Several states

in India have taken cognizance of the prevalence of such practices and have enacted laws to combat them. However, the actual enforcement of these laws and their impact on the ground has not been up to expectations, even as the said witch hunting traditions continue to exist. There are several reasons for this. One reason would be the absence of a culture that prioritises Rule of Law over that of customary traditions. The lack of sufficient enforcement capacity in remote areas is also a major factor. A third factor that has been mooted after analysis of the several state legislations would be the absence of clear triggers in each and the consequent difficulty of prosecution. Further, given the strong cultural factors at play, it is interesting to note that no state legislation makes an attempt to institutionalise mechanisms to bring about changes at a cultural level. For example, no state legislation defines a clear threshold after which a person can be said to have been identified as a witch. Limited understanding amongst law enforcement officials about the violence related to witch hunting and its nuances is also a factor in the lack of impact of these laws. The fact that the failure of these laws rest upon such a wide variety of reasons, means that any attempt at reform must address each of these issues individually and jointly. In that light, the first two issues that must be addressed would be the lack of a culture of Rule of Law and the limited understanding amongst law enforcement officials. These can be addressed through briefing sessions with the vulnerable groups together with law enforcement officials to encourage the formation of information and outreach networks.

Despite such situation for further improvement in implementation of laws related to violence against Witch Hunting, it is pertinent to understand the limitation in accessing justice

by such victims of alleged crime (against women, children and the marginalized).

Limitations/barriers in accessing justice

In the context of laws related to women and children and thereby of victim of witch hunting, the limitations are as follows:

- Hefty amount of fees towards filing court cases, litigation and other expenses creates a barrier in accessing justice by women and children.
- Communication barriers (or the medium of information delivery) render a justice seeker helpless and stranded when the language used to provide certain legal information (either spoken or written) isn't understood by them.
- The time taken and the distance travelled to arrive at the court of law or government offices from one's native place, creates a barrier as the official hours are stipulated. Such geographical inaccessibility also is a deterrent factor. Physical inaccessibility also creates barriers (disability or immobility of an individual due to any reason).
- The process undertaken to accomplish simple tasks are put across to the justice seeker in a complicated manner. This further demotivates them when too many referrals are made, thus making them feel defeated.
- Ambiguous method of providing instructions to undertake any official process or to complete documentation creates a major barrier in accessing justice.
- The service providers often exhibit the gate keeper mentality towards the justice seekers by not helping them in facilitating a certain legal process. Rather they restrict justice seekers and thus create a barrier for them in order to access justice. For example: The Police must help a justice seeker in filing of FIR rather than discouraging them to not file any at all.
- Law school curriculum must incorporate engagement with the stakeholders and their related issues. So that a new space maybe created for law makers and law facilitators to address this issue in their already expansive course curriculum.
- Summary advices or brief solutions maybe provided to justice seekers when in case of any conflict of interest to further alleviate the issue.
- In terms of addressing legal culture, Public interest must be top most priority further being followed by self protection.
- Access to justice can be amplified by faster justice delivery and quicker response by the legal system on the whole.
- Many intermediary service providers do not possess sound legal knowledge to guide a justice seeker in resolving an issue in an appropriate manner.
- Limited understanding about how the legal system works and what kinds of solutions and outcomes are achievable also act as a deterrent.
- The under staffed legal system, lack of apt technology to address the issues of justice seekers also acts as a barrier in their accessibility.

- Dependence on non-profits to address the issues of justice seekers makes it difficult for them to find pro-bono lawyers who are willing to fight their case in the court of law.
- Hefty law school loans are a limitation for new lawyers who acquire social justice positions to prefer a placement in rural areas or any remote locations. Thus, rendering them inept in facilitating and delivering justice to people in those disadvantaged areas.

Conclusion:

The details of the incidents stated in this document reflect that the relationship between victim and perpetrator; instigator and economic and social structure/ conditions are topics of prime importance. The presence of belief in witchcraft and deliberate constructions of the characteristics of a witch and their rituals to identify and hunt a witch isn't brought under the purview of law. These circumstances thus lead to an atmosphere of confusion as well as control; by using the existing hierarchies and to sustain the same by using the incidents as proof. The adjudication of

the cases where the victim is the witch (as alleged) thus limits justice only to sentencing the perpetrator and not understanding and analyzing the different factors that sustain and reinforce such practices.

The PIL which has brought out the "Prevention of Witch Hunting Act, Odisha, was filed with the intention of identifying these factors and to investigate how it plays in the layman's psyche and understanding their use of 'common sense'.

Awareness and reformation cannot and should not necessarily wait for literacy levels to increase to facilitate a layman's understanding of the nuances and intricacies of how belief is maneuvered for the purposes of power and control. It is here that there is an aspiration to build a body of literature and the myriad complexities and translate the same through a pedagogy that incorporates common sense. Thus, a better understanding of the people's environment and approach to their problems and issues can be achieved.