

ODISHA REVIEW

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CONTENTS

APRIL - 2021

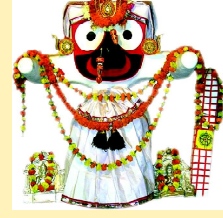
Odisha State Emblem	v
Bande Utkala Janani	<i>Kantakabi Laxmikanta Mohapatra</i>	...	vi
From Orissa to Odisha	...	...	vii
Makers of Modern Odisha	...	...	ix
Weaver and the Woven	<i>Roopa Roshan Sahoo</i>	...	xx
Review of COVID-19 Pandemic Situation	...	...	xxvii
Messages on Utkal Divas	...	...	...
Geography of Odisha	...	...	1
Flora and Fauna of Odisha	...	...	3
Wildlife of Odisha	...	...	7
Language Agitation in Odisha	<i>Balabhadra Ghadai</i>	...	12
His Majesty's Order-in-Council and Making of New Odisha	<i>Dr. Janmejy Choudhury</i>	...	16
Nandankanan of Odisha : Wonder of the World	<i>Prof. Prafulla Ku. Mohanty</i>	...	18
Living with the Violence: Women Suffering throughout Pandemics with a special reference to Fakir Mohan Senapati's Rebati	<i>Dr. Nibedita Das</i>	...	31
Cities and Towns in Early Odisha: A Historical Appraisal	<i>Sarita Nayak</i>	...	37
"Bathudi" Folk Literature : A Bird's Eye View	<i>Dr. Chittaranjan Mishra</i>	...	53
The great Saivite traditions of Bhubaneswar with special reference to Lord Lingaraja	<i>Umakanta Moharana</i>	...	60
Recalling the Works of a Nation Builder: Maharaja Krushna Chandra Gajapati	<i>Dr. Sarat Parida</i>	...	67
Eco-Tourism and Biodiversity	<i>Dr. Manas Ranjan Senapati</i>	...	71
Biju : A Dynamic Personality	<i>Sarat Kumar Kar</i>	...	74
Mahatma Gandhi and Sustainable Development	<i>Satya Narayan Sahu</i>	...	76

DASHAVATAR (TEN INCARNATIONS)



Shree Shree Jagannathastakam

Shri Shankaracharya



KADACHIT KALINDITATAVIPINA - SANGEETA KARABO
MUDAVIRI - NARI - VADANA KAMALA SWADA - MADHUPAH
RAMA - SHAMBHUR BRAHMASURAPATI GANESHARCHITAPADO
JAGANNATHAH SWAMI NAYANAPATHAGAMI BHAVATU ME (1)

BHUJE SABYE VENUM SHIRASI SIKHIPUCHHAM KATITATE
DUKULAM NETRANTE SAHACHARA KATAKHYAM - VIDADHATE
SADA SHRIMAD VRUNDAVANA BASATI LILA - PARICHAYO
JAGANNATHAH SWAMI NAYANAPATHAGAMI BHAVATU ME (2)

MAHAMBODHESTIRE KANAKARUCHIRE NILASIKHARE
VASAN PRASADANTE SAHAJA VALABHADRENA VALINA
SUBHADRA MADHYASTHAH SAKALA SURASEVA VASARADO
JAGANNATHAH SWAMI NAYANA PATHA GAMI BHABATU ME (3)

KRUPAPARABARAH SAJALA JALADASRENI RUCHIRO
RAMAVANIRAMAH SPURADAMALAPADMAKHYAN MUKHOUH
SURENDREI RARAADHYAH SHRUTIGANASIKHA GITA CHARITO
JAGANNATHAH SWAMI NAYANAPATHAGAMI BHAVATU ME (4)

RATHARUDHO GACHHAN PATHI MILITA BHUDEVAPATALEIH
STUTI PRADURBHAVAM PRATIPADA MUPAKARNYA SADAYEH
DAYA SINDHUR BANDHUH SAKALA JAGATAM SINDHUSUTAYAH
JAGANNATHAH SWAMI NAYANAPATHAGAMI BHAVATU ME (5)

PARAMBRAHMA PIDAH KUVALAYADALOTPHULLANAYANO
NIBASI NILADRAU NIHITA CHARANOANANTASIRASI
RASANANDO RADHASARASABA PURALINGANASUKHO
JAGANNATHAH SWAMI NAYANAPATHAGAMI BHAVATU ME (6)

NA BAI JACHE RAJYAM NA CHA KANAKA MANIKYA BIBHAVAM
NA JACHEAHAM RAMYAM SAKALA JANA KAMYAM BARA BADHUM
SADA KALE KALE PRAMATHAPATINA GITA CHARITO
JAGANNATHAH SWAMI NAYANAPATHAGAMI BHAVATU ME (7)

HARATWAM SANSARAM DRUTATARA MASARAM SURAPATE
HARATWAM PAPANAM BITATIMAPARANG JADAVAPATE
AHO DINANATHO NIHITAMACHALAM NISCHATAPADAM
JAGANNATHA SWAMI NAYANAPATHAGAMI BHAVATU ME (8)

JAGANNATHASTAKAM PUNYAM JAHA PATHET PRAYATAA SHUCHIH
SARBA PAPA VISUDHATMA VISHNULOKAM SA GACHHATI (9)

STATE EMBLEM

No. 20634-IE.-1/64-Pol.

GOVERNMENT OF ODISHA

HOME DEPARTMENT

RESOLUTION

The 3rd August 1964

SUBJECT—State Emblem

The question of adopting a separate State Emblem for this State in place of “Ashok Pillar” was under consideration of Government. On the advice of the Sub-committee appointed by the Council of Ministers it was decided to adopt the design of the “Konark Horse” symbolizing discipline, strength and progress as the State Emblem.

The final design approved as the State Emblem for Odisha is imprinted below :—



By order of the Governor

AMAR SINGH

Additional Secretary to Government

BANDE UTKALA JANANI

Kantakabi Laxmikanta Mohapatra

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

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

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

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

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

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

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

ସୁନ୍ଦରଶାଳି-ସୁଶୋଭିତ-କ୍ଷେତ୍ରା,
ଜ୍ଞାନବିଜ୍ଞାନ-ପ୍ରଦର୍ଶିତ-ନେତ୍ରା,
ଯୋଗୀରଷିଗଣ-ଉତ୍ତଜ-ପବିତ୍ରା
ଜନନୀ, ଜନନୀ, ଜନନୀ ॥

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

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

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

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

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

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

Source : Kanta Sahitya Mala

From Orissa to Odisha

**"Of all countries India is the best
And of all states, Odisha"**

- Kapila Samhita

ODISHA, the most captivating region of India, is often referred as an attractive treasure house of cultures and customs, religions and traditions, languages and literature, art and architecture, scenic beauties and wildlife. Exquisite temples and historic monuments, abundant greenery, virgin beaches, serpentine rivers, mighty waterfalls, forest-clad blue hills of the Eastern Ghats with rich wild life, makes Odisha an unforgettable destination of India. Visitors to the state feel the bounty and strive always to return for more. The land, while retaining its pristine glory in all its hues, offers the most modern amenities in tune with its great tradition of hospitality.

A visual feast of colours, values and varieties, a cultural journey into one of the oldest civilizations in the world, Odisha promises wonderful experience.

PEOPLE OF ODISHA :

Odisha accounts for 3.47 per cent of the total population of country. The population density of the state is 269 as against the national average of 382 per sq.km. The sex ratio (Females per one thousand Males) of the state encouragingly stands at 978 against the national ratio of 940. However, urban sex ratio in Odisha remains lower at 934 as against the rural ratio of 988. The total decadal growth as per 2011 census is 13.97 per cent while 2001 census reflected it at 16.25 per cent.

LITERACY : Literacy in Odisha has increased from 63.08 in 2001 to 73.45 in 2011 census. The female literacy rate stands at 64.36 whereas the male literacy rate is 82.40.

LANGUAGE :

Proven facts of 2500 years testify the glory and opulence of Odia language. It is one of the oldest languages in the country having Sanskritic origin and is spoken by about 84% of the people of the state and its outlying tracts. Odia became the first language from Indo-Aryan linguistic group, the sixth classical language of India. Although Odia is the

official language of the State, English, Hindi, Urdu, Bengali and Telugu are widely understood and spoken as well. Odisha may be described as a polyglot state without any instance of linguistic intolerance.

FROM ORISSA TO ODISHA, ORIYA TO ODISIA

According to the historians the name of Odisha has been derived from the word “Odra” or “Udra”. The then 'Udradesh' which was flourishing in every sphere, through the passing of time, it came under the colonial rule with its name changed to Orissa. It is needless to mention here that the people of Odisha are intimately and emotionally attached to the pattern of writing and utterance of the name of the State. Every name has a meaning and glorious history behind it. Only for the sake of uttering it to their convenience, the British India Government changed the name of the State and its language. At that point of time the Odisha province was scattered. Some illustrious sons of the soil tried to unite the dismembered tracts of the state and to form the State on the basis of language. With the consistent efforts and sacrifices of some towering personalities, at last, on 1st April of 1936, the dream of the people of the state became a reality and it was accorded the status of a State. It is the 1st State in the country to be formed on the basis of language. But since then the people of this province were unhappy with the pattern of writing and pronunciation of the name of the state and its language.

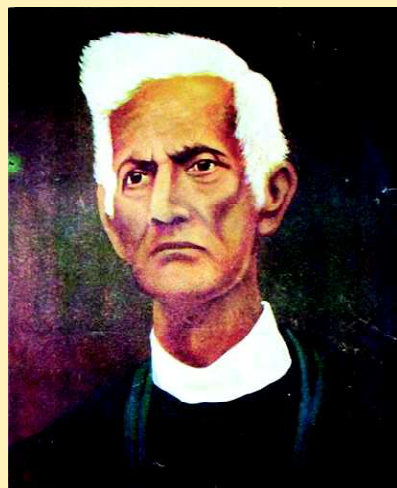
Time rolled on. Unfortunately this predicament continued despite emotional intimacy of the people to their state and their language. The Naveen Patnaik's Government pragmatically approached the issue and an all-party meeting was convened to discuss regarding the change of the name of the State. It was unanimously decided to change the name of the state from **Orissa to Odisha** and its language from **Oriya to Odia**. After a prolonged deliberation in the Orissa Legislative Assembly, a unanimous resolution to this effect was passed in the year 2008 which later received the nod of both the houses of the Parliament in 2010. On 24th March, 2011, Rajya Sabha passed the Bill to change the name of our State from Orissa to Odisha amending the Constitution to rename our language as Odia. On 1st of November, 2011, the Government of India came out with the Gazette Notification on the passing of the Orissa (Alteration of name) Bill, 2010 and the Constitution mentioned that the change of names came into effect from the *1st of November 2011*. Hon'ble Chief Minister expressed his gratitude to Hon'ble President of India for according assent and congratulated the people of Odisha for such an historic achievement. This is a milestone both in terms of enthusiasm and retaining the historic value of the State. The people of Odisha finally retained their true identity. This passage of time ushering such a change will perennially be inscribed in golden letters in the annals of the History of Odisha.

From Orissa to 'Odisha', and Oriya to 'Odia', it has been a memorable historic journey, taking the people of Odisha back to their basics, something which they all along emotionally and intimately cherished.

Makers of Modern Odisha

FAKIR MOHAN SENAPATI

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



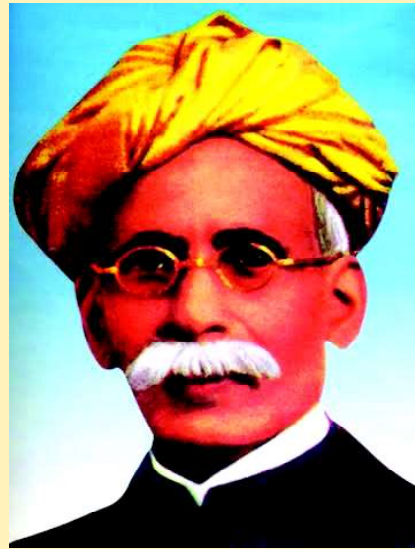
He is aptly called as Thomas Hardy of Odisha. The four novels of Fakirmohan, written between 1897 and 1915, reflect the socio-cultural conditions of Odisha during the eighteenth and the nineteenth centuries. While the three novels, *Chhamana Atha Guntha*, *Mamun* and *Prayaschita* explore the realities of social life in its multiple dimensions. *Lachhma* is a historical romance dealing with the anarchical conditions of Odisha in the wake of Maratha invasions during the eighteenth century. He has written quite a few memorable short stories, such as ‘*Rebati*’, ‘*Patent Medicine*’ and ‘*Randipua Ananta*’. Fakir Mohan is also the writer of the first autobiography in Odia, ‘*Atma Jeevan Charita*’.

Fakir Mohan’s first original poem ‘*Utkala Bhramanam*’ (Tours of Odisha) appeared in 1892. It is not really a travel book but rather an unusual and humorous survey of the contemporary personalities prominent in the then public life of Odisha. His other original poems published are *Puspamala* (The Garland), *Upahar* (Gift), *Puja Phula* (Flowers of Worship), *Prarthana* (Prayer) and *Dhuli* (Dust-grains). Fakir Mohan Senapati translated single-handedly

the whole of the 'Ramayana' and the 'Mahabharat'. For having translated both the 'Ramayan' and the 'Mahabharat' single-handed and his wide versatility in the word of letters, he is popularly known as 'Vyasakabi' in Odisha. He was also conferred the title 'Saraswati' by the king of Bamra, the then feudal state. A great lover and a creator of new era in Odia literature he was the founder of an organization called 'Utkala Bhasa Unnati Bidhani Sabha', which was started in 1867 to create a new awareness among the people of Odisha and to propagate Odia language. Died on June 14, 1918.

UTKAL GOURAB MADHUSUDAN DAS

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



Madhusudan organised Utkal Union Conference to form the channel for discussion and negotiations with the authorities to solve the problems and open avenues for a new era of unification and integration and played a piloting role in engineering the plans and programmes, pioneering the aims and objectives and championing the cause of the Odia movement. "Utkal Sammilani" came into existence in the year 1903 with the extinction of "Utkal Sabha", it spearheaded the movement of the unification of Odia-speaking units under one administration with right earnestness, disciplined plans and programmes.

Due to the ability and inspiration of Mr. Das, people of all categories and sections conglomerated under one political banner. It inspired people with a surging up feeling of oneness of culture, tradition and language and a rare sense of nationality. This impact thundered the sky of Odisha. It went up to such an extent that "freedom movement" and the Odia movement got inter-linked under the stable leadership of Mr. Das and Utkalmani Gopabandhu Das. Sometimes the two movements were lacking harmony on the issue of priority. This situation impelled people

to join hands with Mr. Das in the forum of Odia movement, then the Congress. Utkal Sammilani or the Utkal Union Conference maintained its separate identity from the Congress.

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

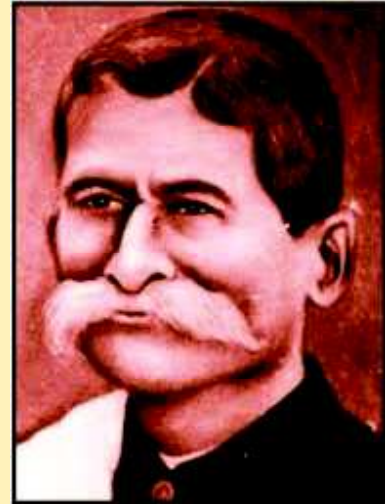
He was a leader of versatile performance and could arrest appreciation and love of the people and the Government during the tenure of his ministry. In spite of his popularity, he resigned in 1923 on a matter of principle. It speaks of his integrity.

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

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

GANGADHAR MEHER

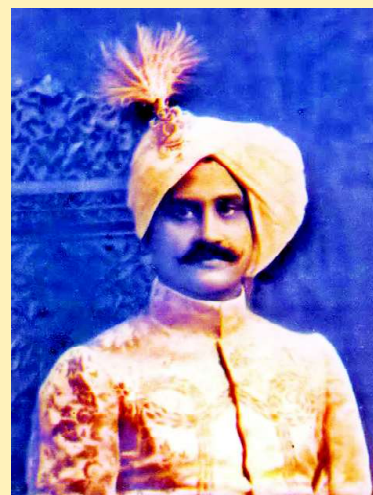
Born on August 9, 1862 on the day of Sravana Purnima at Barapalli, Sambalpur in a weaver family. Educated up to 5th class. Dr. Mayadhar Mansingh has high esteem for Gangadhar Meher and in his History of Odia literature he has opined "All told, Gangadhar Meher is one of the rarest personalities and poets in the whole range of Odia Literature". His poetic creation includes 'PRANAYA-BALLARI', 'KICHAKA BADHA', 'INDUMATI', 'UTKAL LAXMI', 'AYODHYA DRUSYA', 'KABITA KALLOLA', 'ARGHYA THALI', 'AHALYA STABA', 'MAHIMA BHARATI BHABANA', 'KUMARA JANMOTSAV', 'BHAKTI UPAHAR', 'PADMINI', 'KABITA MALA & KRUSHAKA SANGITA'. His prose creation include 'ATMAJEEVANI', 'SHRINRUPARAJ SINGH', 'PURANA KABI FAKIR MOHAN', 'SWARGIYA KASHINATH PANDA', 'EHAKI PRUTHIBIRA SABDA?', 'SIKSHIT', 'ASIKHSIT & SIKSHYABHIMANINI'.



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

SRIRAM CHANDRA BHANJA DEO

Born on 17th December 1871 in a royal family of princely state of Mayurbhanj, Sri Ram Chandra ascended the throne on 15th August 1892. He worked for the all-round development of Mayurbhanj state and implemented various benevolent measures for the welfare of the people. Pandit Utkalmani Gopabandhu became the friend, philosopher and guide of this ruler. Sri Ram Chandra brought about significant changes in the spheres of language, health and administration. A narrow gauge railway was commissioned between Rupsa - Baripada during his reign. He constructed two major reservoirs at Haldiha and Haladia with an expenditure of Rs.6 lakh from royal treasury. Similarly in the educational sector he raised the number of primary schools from 44 to 400 in his royal jurisdiction.



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

UTKALAMANI PANDIT GOPABANDHU DAS

Born—9th October 1877

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

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

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



Recognising the noble standings of Gopabandhu, Acharya Prafulla Chandra Ray on 28.6.1924, the veteran scientist and patriot of Bengal assigned the title of Utkalamani, (Jewel of Utkal) to his name. In 1909 he had started Satyavadi (M.E. National) school with Pandit Nilakantha Das and others in which Pandit Godavarish and Acharya Harihar also joined little later. The school soon became popular, for its qualitative and character building values. Along with Madhusudan Das he continued his struggle to arouse the people of Odisha to press their demands for the separate Odisha province through Utkal Union Conference. He gave it a new image by his practical works to keep up the cultural, literary and linguistic affinity and independent identity of Odias then living in Bihar, Bengal and other Provinces. At Bahadaguda of Dhalbhum he also started an Odia M.E. School. Then in order to spread the Odia language and literature he started weekly ‘ Samaja’ on the 4th October 1919.

His immortal words still inspire the younger generation.

“Let my body mingle with the dust of this Land,
And let my countrymen walk along my back.

Let all the holes in the road of freedom be filled with my blood and bone,
And let my life be sacrificed when my people awake into freedom.”

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

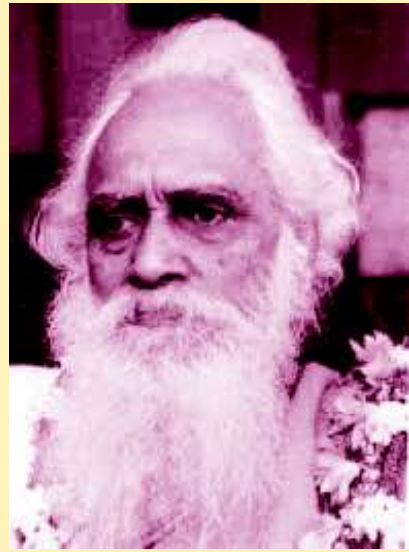
“ The Indian-lotus blooms in the world- pond
And the Holy Nilachal is like pollens in one lotus,
And whenever I am in India I am always in my room,
In my eyes the Indian stone is a holy stone,
And every place is as beloved as my Puri,

And all water is as holy as the water of fine holy rivers,
And every holy place is my Nilachal”.

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

PANDIT NILAKANTHA DAS

In the early part of the twentieth century, those highly qualified youths who wanted to bring renaissance in the field of education and culture on Odishan soil, Pandit Nilakantha Das is one of them. The others were Pandit Utkalamani Gopabandhu Das, Acharya Harihar Das, Pandit Godabarisha Mishra and Pandit Krupasindhu Mishra. These five comrades are popularly known as “PANCHASAKHA OF SATYABADI ERA”. At the prime of their youth these five comrades had taken a vow not to enter into Government Service and serve the country and ensure its prosperity.



This illustrious son of Odisha was born on 5th August, 1884 in the family of Ananda Das at Sri Ramachandrapur village in the district of Puri. He had his early education at the village school. In 1899 he was admitted to Puri Zilla School. In 1909 he passed his B.A. and had been to Calcutta to continue his M.A. and B.L. studies. In 1911 after returning from Calcutta Pandit Nilakantha joined as a teacher in Satyabadi School. He then continued as a Headmaster of the school for a large period. Later he joined as a Professor in Odia and Philosophy but relinquished his service in order to join non-co-operation movement. He was elected as a working member of Utkala Pradesh Congress Committee and also a member to All India Congress Committee. He edited a newspaper titled ‘Seba’ from Sambalpur. After staying nine months at Sambalpur he returned to Sri Ramachandrapur. He was arrested in 1922 for anti-British activities and put to Hajaribag Jail for six months. In consultation with Pandit Gopabandhu Das he decided to contest for General Assembly. In 1923 he was elected as a member of Central Assembly. He participated in Simla Conference in 1926. In 1928, after the death of Pandit Gopabandhu he took up the leadership of Congress in Odisha. As per Lahore Congress decision he resigned from Central Assembly and joined ‘Salt-Satyagraha’ movement and was imprisoned for 6 months. He started untouchable movement and served for the depressed class. For the second time he was also elected as a member to Central Assembly. In 1933 he edited a monthly Odia Journal titled ‘Naba Bharat’. In 1934 after the death of Madhusudan the entire burden fell on his head and the first phase of Mahatma Gandhi’s tour to Odisha was arranged by him.

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

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

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

MAHARAJA SHRI KRUSHNA CHANDRA GAJAPATI NARAYAN DEO

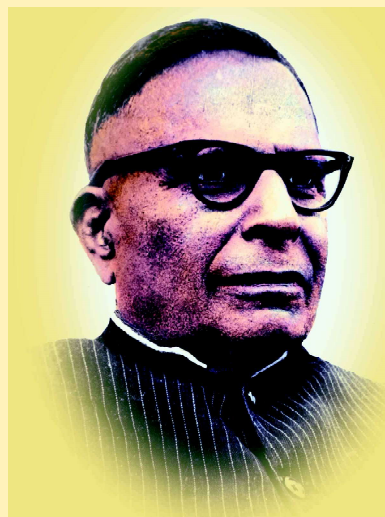
Maharaja Shri Krushna Chandra Gajapati Narayan Deo of Paralakhemundi, the son of Late Goura Chandra Gajapati Narayan Deo was born on 26th April 1892, educated in Madras, assumed rulership in 1913, an enlightened and benevolent ruler; a patron of education and culture organised the annual session of the Utkal Union Conference at Paralakhemundi in 1914. In 1916, he was nominated by the Government to hold the post of Honorary Commissioner of the Land-Force of the Defence of India, laid a light railway through his Estate connecting Naupada with Paralakhemundi; set up a big library in his palace for research scholars, an important member of the justice party of Madras, member of the Royal Agricultural Commission in 1927, member of the Madras Legislative Council, represented the case of Odisha at the Round Table Conference, London, 1930-31, deposed before the joint Parliamentary Committee for the union of Paralakhemundi with Odisha in 1934, placed the printed Memorandum before the authorities and strongly advocated for inclusion of the Odia portions of Paralakhemundi in Odisha and Odisha for a separate province; formed the non-Congress Ministry in Odisha in 1937, the Government conferred on him the title of Maharaja in 1936 in recognition of his honour and merit. In 1941 November the Maharaja was invited to form the Ministry and assumed the Chief Ministership. Member of the Constituent Assembly of India 1947-50, life member of the Royal Society of Arts and Royal Asiatic Society, London; Life



Member of Utkal University, Utkal University conferred on him the degree of LL. D. This worthy illustrious son of Odisha passed on 25th May 1974.

DR. HAREKRUSHNA MAHTAB

Dr. Harekrushna Mahtab was the son of Krushna Charan Das and Tohapha Debi. He was born on 21st November 1899 at Agarpada in undivided Balasore district. After matriculation from Bhadrak High School, he joined Ravenshaw College, Cuttack for his higher studies, which were left incomplete as he was irresistibly drawn to the National Liberation Movement in 1921. Thereafter his life was a saga of struggle and dedication to the cause of country's freedom. He started weekly Prajatantra in 1923 at Balasore. First imprisonment on charge of sedition in the year 1922. He was the member of Bihar and Odisha Council in 1924. He joined Salt Movement and imprisoned in 1930. He participated in Harijan Movement in 1934 and opened his ancestral temple to Harijans for the first time in Odisha. He was the President of State People's Enquiry Committee in



1938 and recommended cancellation of Sananda of Rulers and merger of Ex-State with Odisha Province. He participated in Non-Co-operation Movement and courted imprisonment in 1941 and "Quit India Movement" in 1942. Dr. Harekrushna Mahatab was the Chief Minister of Odisha from 1946 to 1950, Union Minister of Commerce and Industry from 1950-52, Secretary General, Congress Party in Parliament 1952, Governor of Bombay from 1955-56, resigned from Governorship in 1956 and again became the Chief Minister of Odisha from 1956 to 1960. Dr. Mahatab has been rightly recognised as the architect of modern Odisha for his pivotal role in the merger and integration of former princely States, founding the State's Capital at Bhubaneswar and the sanction and construction of the multi-purpose Hirakud Dam Project.

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

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

by Sagar University.

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

Dr. Harekrushna Mahatab was a political leader par excellence. He towered over the time and events to lead the people of the State through years of transition during independence and thereafter. This illustrious son of this soil passed away on 2nd January, 1987.

RAJA BAHADUR RAMACHANDRA MARDARAJ DEO

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



As a child, he was nicknamed Eric. He was brought up under the guidance of Governess Mrs. F. Harvey Dunn. He lost his father Raja Harihar Mardaraj Deo on 20th July 1909. Then he was sent to Madras for schooling at Newington. He studied at Christian College upto the age of his eligibility to take charge of his own estate. He came to the throne of Khallikote on 14th January 1921.

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

However, the O'donnel Commission which was constituted later on gave a very discouraging report. But, Ramachandra Mardaraj debated against it in Madras Legislative

Council. Inaugurating a special meeting of Utkal Union Conference on 21st August 1932, he emphasised on the merger of Odia tracts as per Philip-Duff Committee recommendations.

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

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

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

BIJAYANANDA PATNAIK

Bijayananda Patnaik popularly known as Biju Patnaik—Born on 5th March, 1916—Son of Late Laxminarayan Patnaik—Education : B. Sc. standard; Married : Shrimati Gyan Patnaik, two sons and one daughter; Prior occupation : Business; Hobbies : Aeronautics and Industry; Travel Abroad : U. K., U. S. A., U. S. S. R., Paris, Indonesia and several other countries; Political activities. Since boyhood fond of adventurous life; During student life set out on cycle from Cuttack to Peshawar ; joined Indian National Airways and became its ace pilot, During “Quit India” Movement collaborated with underground leaders; Imprisoned for thirty months ; At the risk of his life he brought the Indonesian Premier Mr. Sultan Siharir to New Delhi by plane at the time of Indonesian Freedom Struggle. First Indian plane was landed by him in Kashmir in 1947, when Pakistan attacked India ; on returning to Odisha took interest in Industries and established many; President, U.P.C.C. for one term; Member, A.I.C.C., In 1961 Mid-term election under his leadership brought unprecedented absolute majority for Congress Party; Became Chief Minister 1961–63 and resigned under “Kamraj” Plan; Kalinga Airways is one of his creations. Donor of 1,000 pound prize to UNESCO as Science Award;



Elected to the Odisha Legislative Assembly 1952, 1957, 1961 from Jagannathprasad, Surada (Ganjam) and Choudwar (Cuttack) respectively; again elected in 1971 and 1974 from Rajnagar (Cuttack); Chairman, Planning Board, Government of Odisha from 1971 to 1972 June. Took active part and rendered valuable service to the people of Rajnagar area in particular who suffered from the havoc caused by the cyclone in October, 1971. Elected to Parliament in 1977 and Cabinet Minister of the Central Ministry 1977 to 1979. Elected to Lok Sabha from Kendrapara Constituency in 1980. Again Shri Patnaik was elected to Lok Sabha from Kendrapara Parliamentary Constituency in 1984 Lok Sabha election. He was also elected from Bhubaneswar Assembly Constituency to Odisha Legislative Assembly in 1985 General Election. He resigned from Kendrapara Parliamentary Constituency and became the Opposition Leader in Odisha Legislative Assembly. Again he was elected to Odisha Legislative Assembly in 10th Odisha Legislative Assembly Election from Bhubaneswar Assembly Constituency. In 1990 under his dynamic leadership the Janata Dal secured more than three fourth majority of the Odisha Legislative Assembly which is quite unprecedented. He was unanimously elected as the Leader of the Janata Dal in Odisha Legislative Assembly and on his birth day he was sworn in as the Chief Minister of Odisha on 5th March, 1990. Again he was elected from Bhubaneswar Assembly Constituency in March, 1995 and became Leader of Opposition. Later he contested for Lok Sabha Election held in June, 1996 from Aska and Cuttack Constituency. He was elected from both the Constituencies. He resigned from O. L. A. and joined as Parliament Member from Aska Lok Sabha Constituency. This veteran leader passed away on 17th April, 1997 at Escort Hospital, New Delhi.

Weaver and the Woven

A pursuit to discover meanings of motifs

Roopa Roshan Sahoo

“Things are not what they seem”, is the first wisdom, any sociological pursuit should have.

Social reality that we live has layers of meanings.

To engage in the act of deciphering art, consciously and unconsciously, perception of the art has to be guided by training. One element of this training is to understand the conditions that made the art, to relate to the experience of the people who created it.

To be able to recapture the work through the artist’s intention and beholders perception is a spiritual journey.

I have in a limited way attempted to decipher the meaning and conditions of motifs used in handlooms weaves (Ikat) in Odisha. This article attempts to bring to the reader the ‘weave’ as a cultural good. As a work of art that is a social reality constructed by a particular society in a given time.

Thus, it allows me to explore the meaning attached to the work.

I see the weaver as seeking for a meaning of Life, seeking an experience which is reflected in the woven, in his design, in choice of motifs.

Each motif, each design, pattern, hence will have the resonances of the reality, of the weavers socio-cultural milieu.

On a visit to Barpalli, Surendra Meher and his family extend undescribable warmth and affection. They with a magnanimity beyond words, take me as daughter. I am handed, a treasure beyond measure, which is

“ବାନ୍ଧଶିଳ୍ପୀର ସାଧନା”
କୁଞ୍ଜ ବିହାରୀ ମେହର

Padmashree Kunja Bihari Meher’s book is a celebration of the weave and the weaver’s life.

The woven piece of fabric is the mirror to the minds chamber, to the thought processes of the weaver.

Weaving was a medium for him to pour his abundant creativity. The exploration of his inner consciousness woven with the weave he has created, excites the mind, dares the imagination of a scholar.

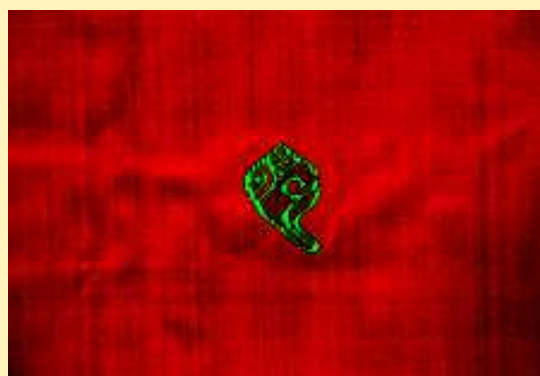
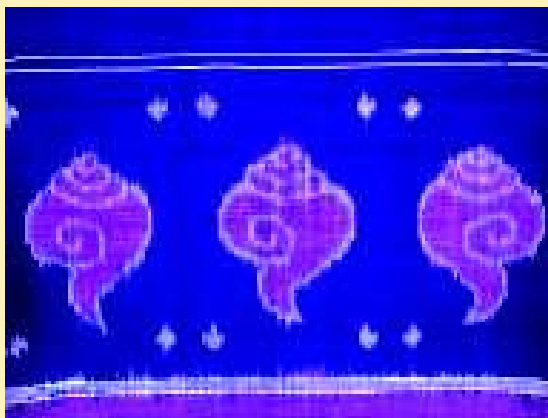
ଶଙ୍କା :-

“ଶଙ୍କା କମ୍ବର ତାପ୍ତର୍ଯ୍ୟ ଶୁଭ ସୂଚକ ହୋଇଥାଏ।”

The conch symbolises something auspicious. From being used in temple for, “aradhana”, of Gods and Goddesses to auspicious occasions such as marriage, the Sankha is a sacred symbol of religious significance.

In the case of ‘Sankha’ Motif the craftsmans experience plays a vital role in the way it is represented. It is the skill of the craftsman that comes to decide on the way threads are tied to bring out the ‘Sankha’, it also reflects his thought.

Plat



ମାଛ —

The fish motif is woven on the fabric that women wear.

ମାଛ ବାନ୍ଧ କମ୍ ନାରୀମାନଙ୍କ ପରିଧେୟ ବସ୍ତ୍ର ଉପରେ ବୁଣାଯାଇଥାଏ ।

Women have been adored with having physical attributes similar to the grace of a fish. ‘Meenakshi’ fish eyed goddess has been often used to eulogise.

Fish also represents the unconscious, of a higher-aware self, as a metaphor of thought-processes that are representative of the realm of deeper knowledge.

“ମନ ମାନ ଓ ଚୈତନ୍ୟ ଏକତ୍ର.... ଦୃଢ଼ ଜିଜ୍ଞାସୁଙ୍କର କର୍ମ ଫଳପ୍ରଦ ହୁଏ।”

*Matsyah kurmo Varahas-cha
Narasimhas-Cha Vamana.
Ramo Ramas-cha Ramas-cha Buddha
Kalki-cha te dasa.*

Sanctum entrance,

Adivaraha cave (7th century)
Mahabalipuram.

In the order of the ‘Dashavataras’ which describe the evolutionary cycle, Matsya symbolizes the beginning.

“ଭଗବାନଙ୍କର ଦଶ ଅବତାର ମଧ୍ୟରେ ପ୍ରଥମ ଅବତାର ମାନ ।”

As George M. Williams, in his “Handbook of Hindu Mythology” would write, “there are many versions of the Myth of Matsya in the Puranas, with many interesting paradoxes and twists in the storyline.”

The essence in all but remains as the Matsya as all incarnations (avataras) of Vishnu as the saviour, to save the earth from deluge and from being engulfed in spiritual darkness.

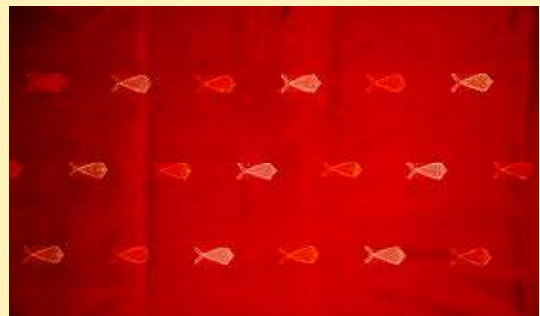
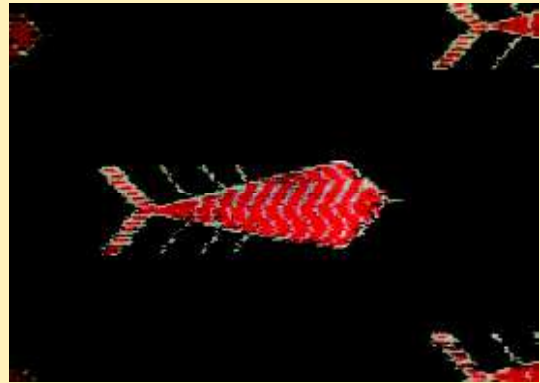
The word used by Padmashree Kunja Meher to describe the symbolism inherent in the fish motif, is ‘tattva’. This suggests that the use of the motif has been thus, to indicate a much higher level of the

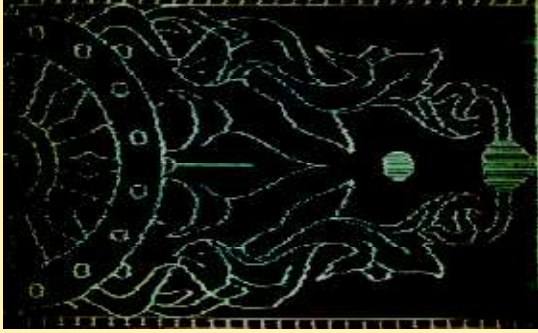
aspect of reality. Of duality, life, consciousness, liberation, abundance and saviour.

“In seas that rage as the aeon of chaos Collapses. You keep the holy Veda like a ship straight on course. You take form as the Fish, Krishna, Triumph, Hari, Lord of the World !”

*The Gita Govinda of Jayadeva
Love song of the Dark Lord*

-Barbara Stoler Miller





ହଂସ :-

Swan, a symbol of discernment and detachment, the flight of the swan.

The swan motif is indicative of both spiritual and decorative elements.

It is the (Vahana) vehicle of Saraswati a goddess of learning, the arts and scholarship.

The swan is also the associate of Lord Brahma, the Creator, possessing the sacred knowledge of the Brahman.

The various attributes associated with Hansa and evoked through the usage as the Motif, speak of the perfect bliss, union and balance of elements, material and sacred.

Where there is no fear of pain, no longing for pleasure, where man forsakes material desire, no attachment to the pleasant nor to the unpleasant Man is firmly fixed in knowledge, the self is content.

*I quote the following lines from,
The wild Swans at Coole-
By-William Butler Yeats.*

“Under the October twilight the water
Mirrors a still sky,

Upon the brimming water, among the stones.
Are nine-and-fifty swans”

“Mysterious, beautiful;
among what; rushes will they build,
By what lakes edge or pool”.

The virtuous lady as she walks leaves auspicious marks, she is also destiny, powerful in her symbolism. This has been compared to the way a ‘Hansa’ moves, the grace personified.

From here emanates, the abundant usage of ମରାଳଗମନୀ in literature.

As the ମରାଳଗମନୀ – it symbolizes grace, elegance and strength.

“ପାଦଚାଳନା ହଂସର ଗମନ ଭଙ୍ଗୀ ସହିତ ସାଦୃଶ୍ୟ
ଲକ୍ଷଣାୟ ହୋଇଥାଏ । ତେଣୁ ତାଙ୍କୁ ମରାଳଗମନୀ ରୂପେ
କାବ୍ୟ କବିତାରେ ଚିତ୍ରଣ କରିଛନ୍ତି ।”





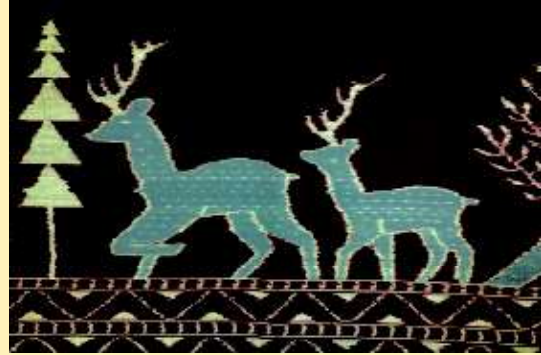
ମୃଗନୟନୀ :-

The deer in mythology has been an object of worship an animal of power, incarnation of deities, object of heroic quests and deeds, of disguise, enchantment, a mystical being, supernatural, a totem representing intuition.

The deer is a sacred animal with the spirit of gentleness and softness, a messenger, a shaman, maize and femininity personified. In cultures, the deer is a symbol of spiritual authority, also of femininity, and grace.

Thus, a deer related to tradition in both sacred ways and also for celebrating physical characteristics of stare, agility, speed. It thus suits the imagination in myriad ways through its metaphorical nature.

“ଚତୁରତା, ଚଞ୍ଚଳ ଚାହାଣୀ, ନୟନର ସୌନ୍ଦର୍ଯ୍ୟ, ମୃଗନୟନୀ...”



ଗଜଗାମିନୀ :-

ଗଜର ପଦଚାଳନା ମନୋରମା । ଗଜଗାମିନୀ ଥାଖ୍ୟା..... ଗଜବସ୍ତ୍ରଳୀ, ପୁଣି ଜନ୍ତୁରାଜାଙ୍କ ବାହନ ଐରାବତ ହସ୍ତୀ.....

ମାର୍ଗଶିର ମାସ ଗୁରୁବାର ଦିନ ଲକ୍ଷ୍ମୀଙ୍କ ପୂଜା.....

(Kalidas, Meghaduta, The Cloud Messenger.)

‘When with Asharha’s glooms the air was hung,
And one dark cloud around the Mountain clung,
In form some elephant, whose sportive rage,
Ramparts, scarce, equal to his might engage.’

Again,

‘The ponderous Elephant who prop
the skies’.

Here elephant features many times in ways more than one.

‘Gajagamini’, an image complex when compared to lived realities (the woman who walks like elephants!)

The colour of earth, strong, generous,
her gait, deliberate, measured each foot placed

before the other, powered by impeccable calculation, slow, swaying, in determined grace.

The strength, the power that makes her invincible, beyond reach.

Walk in silence indicating control, safe, deliberate, aware of the predator, in the jungle.

Then, **Airavata**, a white elephant who carries the deity Indra. Born when Brahma sang sacred hymns, also meaning, the ‘One who knits or binds the clouds’.

Also, “A fine elephant”. An elephant produced at the churning of the ocean, and appropriated by the god Indra. The derivation of this name is referred to the word Iravat, signifying ‘produced from water’.

Associated with god of rain. In poetic imagination, elephants look like clouds.

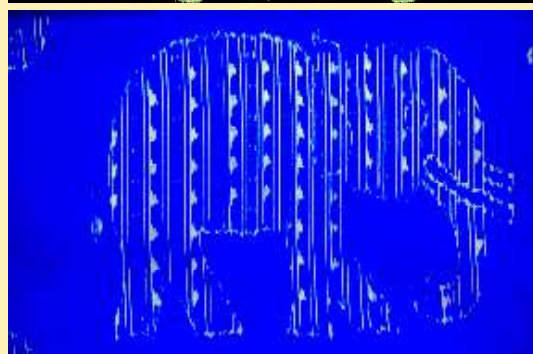
The elephant image is found in poems of renunciation, also embodies might and power. It has survived in the weaves, in religious and cultural lore. Its resonances in literature, art, sacred text, whose imagery as part of tradition continues to the contemporary times.

“The elephant washed my hearts sorrows and quelled the dust of sadness on my brow.

It’s body a cloud, it’s voice thunder, it’s gait lightning, its trunk is a spout for the rain of mercy.”

-Nimat Khan

(Courtier of Emperor Aurangzeb)



“To discover the source of this inspiration and to comprehend the inherent significance of the vast field of Indian Fabrics, they should be seen in context, against the social and historical background from which they have emerged and on the dark toned bodies of the people for whom they are made.

For in India, . . . garments have always been only one part of a complex ritual of life, one aspect of a pre-ordained milieu in which man is born, grows to stature, and dies.

- Pupul Jayakar

The “Bandha” of Odisha is an expression of its native identity, drawing inspiration, assimilating the folk and classical traditions, owned by people belonging to different social strata. It is a living tradition .

The above is the first in the series of Weaver and Woven.

The following are the Books and Journals referred to,

୧. ବାନ୍ଧଶିଳ୍ପର ସାଧନା

– କୁଞ୍ଜବିହାରୀ ମେହେର

2. **Sacred Animals of India**

– NANDITHA KRISHNA

3. **Handbook of Hindu Mythology**

– George M. Williams

4. **The Gita Govinda of Jayadeva
Love Song of the Dark Lord**

– Barbara Stoler Miller

5. **The Museum of Modern Art**

No. 27

April 12, 1955

Press Review

Textiles and Ornamental Arts of India on view at Museum of Modern Art.

6. **The Social Construction of Reality
A Treatise in the Sociology of
knowledge.**

-Peter L. Berger and Thomas Luckmann

7. **A Classical Dictionary of Hindu
Mythology and Religion, Geography,
History and Literature.**

- John Dowson, MRAS

Roopa Roshan Sahoo, IAS



Review of COVID - 19 Pandemic Situation

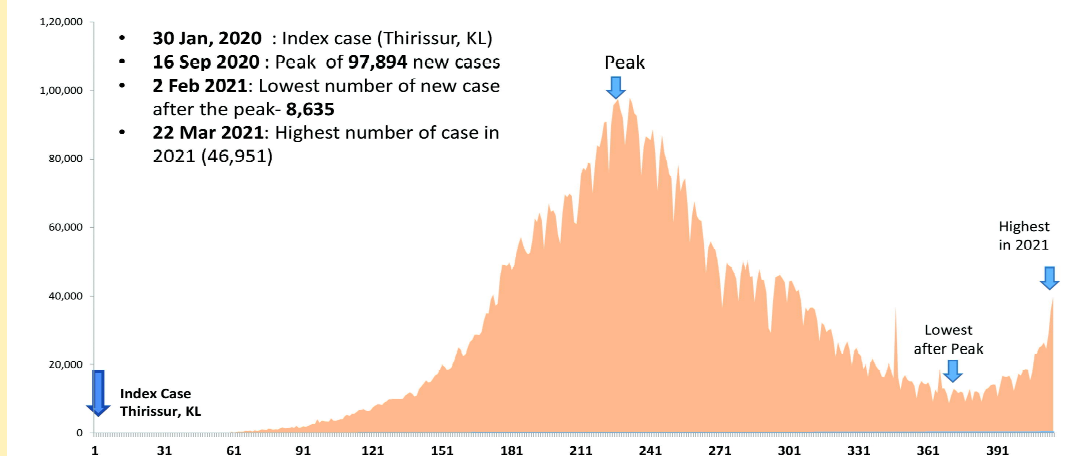
Bhubaneswar | 23 March 2021

Global Scenario

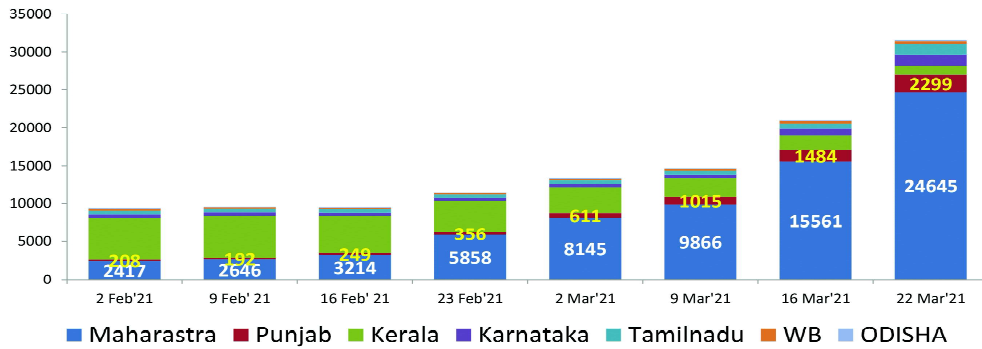
- Total confirmed COVID-19 cases – 123 Million
- Deaths due to COVID-19 - 2.71 Million
- No of new cases in high burden countries
- Resurgence in UK and USA has started decline, but its up surging in Brazil and India



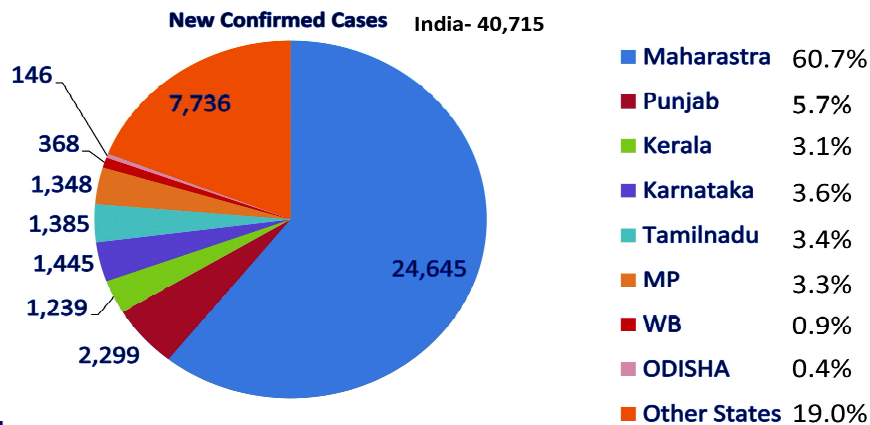
National Scenario: Epidemic Curve, COVID-19, India



Resurgence in Major States



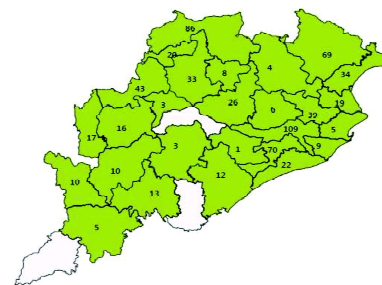
State Wise Contribution towards Resurgence in the Country



*As of 22 Mar'21

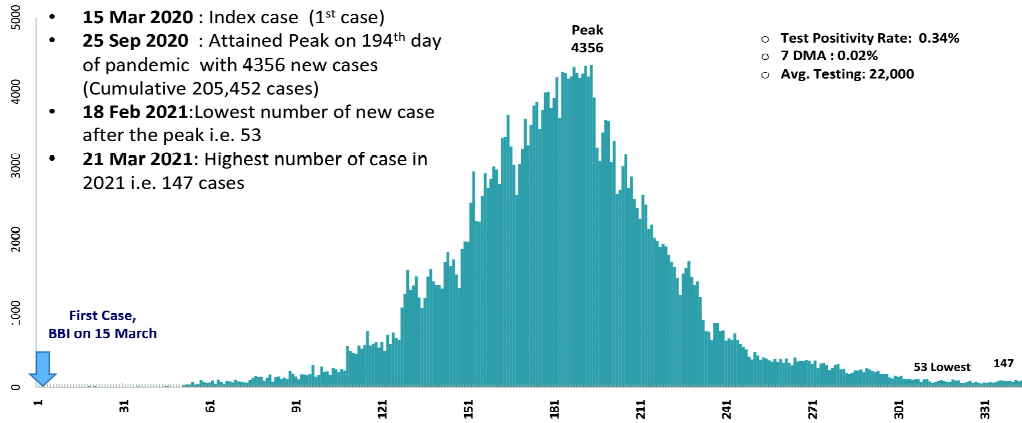
Case Comparison India & Odisha

Comparative Dashboard 22nd Mar, 2021	India	Odisha
Total Cases	11,686,864	339,076
Cases per Million	8787.1	7371.2
Active Case	342,657	898
Active Case per Million	257.6	19.5
Recovered	11,179,276	336,206
%Recovery Rate	95.66	99.15
Total Tests	235,413,233	8,835,551
Test per Million	177002	192077
Tests Conducted per day (22nd Mar)	967,459	21,392
Deceased	160,204	1,919
%CFR	1.37	0.57
Test Positivity	4.96	3.84

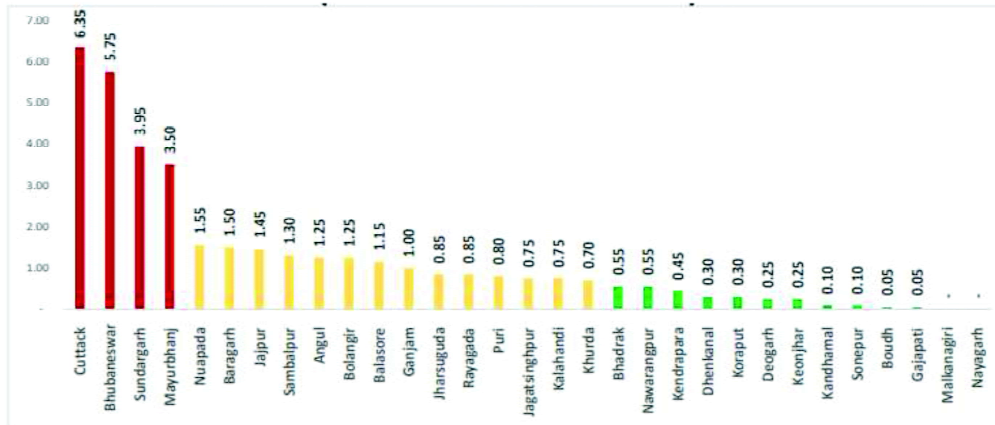


40% of cases contributed by four districts (Cuttack (13%), Khordha (10%), Sundergarh (9%), Mayurbhanj (8%))

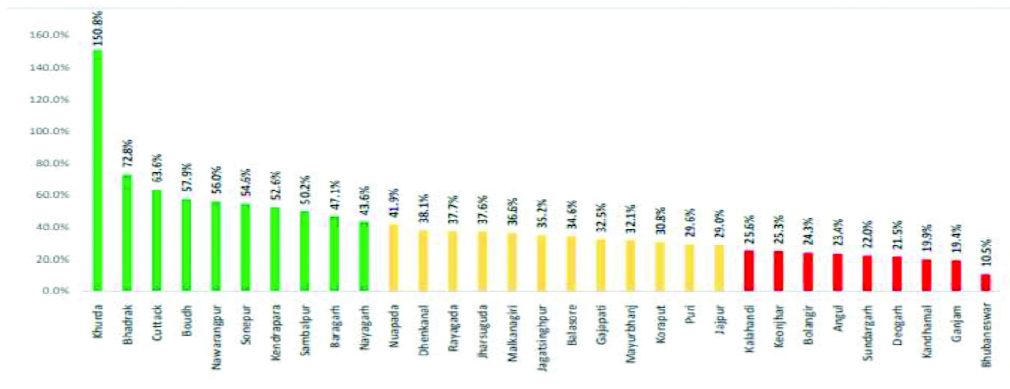
Epidemic Curve for COVID-19, Odisha



Average Daily COVID19 Positive Cases for last 15 days (06.03.2021 to 22.03.2021)



District wise RTPCR Test vs RTPCR Target for last 7 days (16.03.2021 to 22.03.2021)



ACTION POINTS FOR DISTRICTS - 1

- There has been a recent upsurge in COVID cases in some States and some pockets of Odisha, hence we need to increase our vigilance.
- All health facilities and community health workers are to step up surveillance of ILI/SARI cases and ensure their testing.
- The testing of returnees from Red Flag States is to be ensured as per H&FW Dept. guidelines.

ACTION POINTS FOR DISTRICTS - 2

- RT-PCR testing levels must be increased as per the targets communicated to districts. Samples should be dispatched to laboratories on the same day.
- Manpower required by districts and labs to achieve the recommended level of testing, is to be retained beyond 31st March.
- For all positive cases, contact tracing must be done and the guideline of Test-Track-Treat be followed.

ACTION POINTS FOR DISTRICTS - 3

- Wherever a cluster of cases is detected, mini-containment zones can be set up.
- Police is to give special attention to enforcing COVID Appropriate Behaviour in public places, especially in markets, religious institutions, wedding venues etc.
- Urban areas are more vulnerable to rapid spread. Enforcement and surveillance activities are to be keenly monitored here.
- All precautions are to be observed during the upcoming Holi festival, as per the guidelines issued by SRC.

ACTION POINTS FOR DISTRICTS - 4

- Advisory has been issued by SRC on Social gatherings for marriages, funerals etc. need to follow strict adherence of COVID-19 safety protocol.
- Hold official meetings over virtual mode until further orders. In case of physical meetings is necessitated physical distancing to be strictly maintained
- Order no 13365 issued on 8th June 2020 by GA&PG dept. on “Social distancing and COVID appropriate Behavior” is reinforced.
- In all Urban areas and in areas showing rise of positive cases, vaccination of elderly persons should be stepped up

Current availability of COVID Facilities and Utilization

*As on 21 Mar' 21

Facilities	Set Up	Current availability	Current Occupancy	% Occupancy
Hospital Beds (General)	Govt.	2845	39	1.37%
	Pvt	95	5	5.26%
ICU+HDU Beds	Govt.	174	10	5.75%
	Pvt.	115	48	41.74%
Ventilators	Govt.	85	2	2.35%
	Pvt.	125	2	1.60%

- As on date we have **898** active cases, out of that **102** are in COVID Facilities i.e. 11% of the total case
- In Private health facility **95%** of General beds and **58%** ICU/HDU beds are vacant
- In Government Health facilities **99%** of General beds and **94%** ICU/HDU beds are vacant

COVID -19 Vaccination, Odisha

Vaccination Status, 22nd March 2021

Sl No	Category	Target	Achievement	%
1	Health Care Workers (1 st Dose)	3,34,929	3,09,335	92.4
2	Health Care Workers (2 nd Dose) (Due for 2 nd dose vaccination)	2,89,187	2,49,245	85.9
3	Front Line Workers (1 st Dose)	2,24,220	1,80,543	80.5
4	Front Line Workers (2 nd Dose) (Due for 2 nd dose vaccination)	1,40,025	1,24,341	86.6
Age Appropriate Group of citizens (1st dose)				
5	45 to 59 years with Co-morbidity	-	54,281	
6	60 years & above	-	9,64,161	
Total Citizen vaccinated			10,18,442	

Total vaccine dosage given till date: 18,81,906

Milestones in Covid-19 Vaccination, Odisha

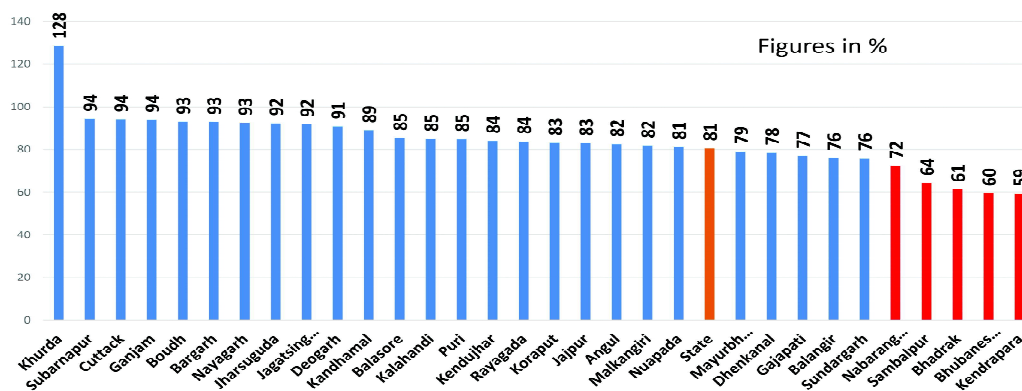
**1st 5 lakhs
doses
vaccines given
in 30 days**

**2nd 5 lakhs
doses vaccines
given in 15
days**

**3rd 5 lakhs
doses
vaccines
given in 06
days**

District wise Front Line Workers (1st Dose) Coverage

22nd March 2021

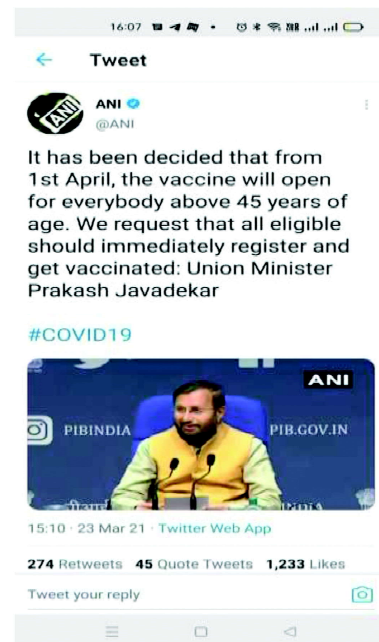


Vaccine Wastage

- The Vaccine Wastage Rate of the State is **0.24%**, which is one of the lowest in the country (much below the admissible norm of wastage is 10%)
- Districts with more than 2% Wastage Rate: -
 - Sundergarh: 9.5%
 - Kandhamal 6.4%
 - Nayagarh: 4.6%
 - Gajapati – 2.5%
 - Ganjam – 2.1%

Today's development on COVID-19 vaccination

- As per official tweeter by ANI, the COVID-19 vaccine will be open for everybody above 45 Yrs of age from 1st April.
- However, official communication in this regard is yet to be received from MoHFW



Odisha has set bench mark in COVID-19 Pandemic response, again we can successfully prevent the resurgence

-Bande Utkal Janani

NAVEEN PATNAIK
CHIEF MINISTER, ODISHA



LOKASEVA BHAVAN
BHUBANESWAR

D.O. No. **UM-32/2021-12** CM

22nd March, 2021

Dear *श्री: R. K. Singh Ji*

Sub: Talcher Thermal Power Station (TTPS) Expansion Project of NTPC – Stage III (1320 MW)

The Talcher Thermal Power Station (TTPS) is one of the oldest thermal power stations of the country. It was set up by Government of Odisha - Stage-I (240 MW) was commissioned in 1968 and Stage-II (220 MW) in 1982. Later, NTPC acquired it in 1995.

2. In 2010, NTPC proposed to expand the capacity of the station and install 2 units of 660 MW each. The State designated agency, GRIDCO Ltd. promptly signed Power Purchase Agreement (PPA) with NTPC in December 2010 for 660 MW.
3. The TTPS Stage-III Expansion project has already got the approval of the State Government, i.e., HLCA in February 2020. However, NTPC is yet to start the execution.
4. The closure of TTPS w.e.f 31.03.2021 will have severe direct and indirect impact on thousands of families and the local economy.
5. Hence, I draw your immediate attention and request you to direct NTPC to address the concerns related to closure of TTPS and take steps for early execution of TTPS Stage-III Project. I assure you all support from the State Government in this regard.

Yours sincerely,

(Naveen Patnaik)

Shri R.K. Singh,
Minister of State (Independent Charge)
of Power and New & Renewable Energy and
Minister of State of Skill Development
and Entrepreneurship, Government of India,
Shram Shakti Bhawan, New Delhi- 110001.

"My Government is totally committed to the Principles and ideals of Mahatma Gandhi"

- Naveen Patnaik

Odisha had a special place in the heart of Mahatma Gandhi, the Father of our Nation. Mahatma visited Odisha eight times and I am glad that this August Assembly, is commemorating the 100th anniversary of Gandhi's first visit to Odisha on 23rd March, 1921. During his visits to Odisha, Mahatma Gandhi had extensively travelled in different parts of the State and interacted with crosssections of the people. He took many *Padayatras* through which he became very close to the hearts of people of Odisha. His visits created greater awareness about various social issues apart from energizing the Freedom Movement.



Of all the things that this country has given the world, Gandhi's philosophy and his message stands out as one of its greatest contribution.

These are no ordinary times. As we battle the pandemic, one can't help but reflect on the collective nature of this challenge we face. The world has been strongly reminded that no bubbles of wealth and growth matter if large sections of the population live in poverty and vulnerability. We are all connected, and the Mahatma's life and its message is more important

than ever. His emphasis on the shunning of individual greed and his exhortation to think of the community is the reminder that the world needs.

There is also an increasing polarisation and divisiveness globally. Gandhi's commitment to pluralism and his message of tolerance and harmony is as relevant now as it was then. The Mahatma's non-violent resistance is a spark that ignited peaceful movement around the world.

And what better place to remember this eternal idea than on this land, the Land of Kalinga, that inspired the repudiation of war by Ashoka two millennium ago. I recall, Martin Luther King, JR once said. "If Humanity is to progress, Gandhi is inescapable... We may ignore at own risk" I consider this statement to be relevant for today's world as well.

When Mahatma came to Odisha for the first time in 1921 Odisha was not a separate Province. The aspirations of Millions of Odia speaking people became a reality in 1936. When Gandhi came to Odisha for the last time in January, 1946, Odisha was nearly a decade old, as a linguistic Province. How the people of Odisha judiciously blended their linguistic, regional aspirations with the National Goal was a brilliant case study.

I take this opportunity to say that my Government is totally committed to the Principles and ideals of Mahatma Gandhi. Renaming our Secretariat as "Loka Seba Bhawan" was not a symbolism. It is our Article of Faith. As this August House pays its tributes to Mahatma, with a sense of gratitude, let me conclude by reminding ourselves the Talisman, Gandhi gave to us. I quote:

"I will give you a talisman. Whenever you are in doubt, or when the self becomes too much with you, apply the following test. Recall the face of the poorest and the weakest man whom you may have seen and ask yourself, if the step you contemplate is going to be of any use to him. Will he gain anything by it ? Will it restore him to a control over his own life and destiny ? In other words, will it lead to *Swaraj* for the hungry and spiritually starving millions ?"

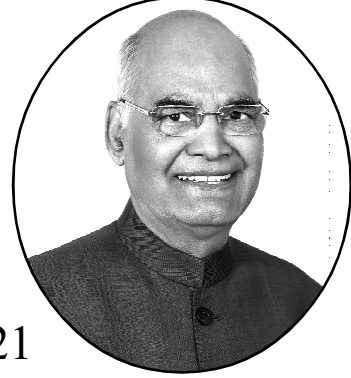


Message of

Shri Ram Nath Kovind

President of India

On the Occasion of Odisha Day - 2021



I am happy to learn that the Government of Odisha is celebrating Odisha Day or 'Utkala Dibasa' on 1st April, 2021.

Odisha Day is celebrated to commemorate the foundation day of the then State of Orissa carved out as a separate state on April 1, 1936. Odisha in fact symbolises excellence in architecture, music, dance, religion and philosophy since ancient times. The rich cultural heritage combined with the natural beauty in the form of long coastline, lush green mountains and mangroves give the state a distinct identity among other states in India. I am sure that the people and the Government of Odisha will strive to make the State an example of inclusive growth in the country.

I extend my warm greetings to the people of Odisha and wish the celebrations every success.

New Delhi

March 25, 2021.

Rn Kovind
(**Ram Nath Kovind**)



Message of

Shri Narendra Modi

Hon'ble Prime Minister of India

On the Occasion of Odisha Day - 2021



It is a pleasure to learn about Odisha Day being celebrated on the first of April 2021. Best wishes to my sisters and brothers of Odisha on Utkala Dibasa.

The state is blessed with nature's bountiful resources, thriving biodiversity and rich cultural and spiritual heritage. During its journey over eight decades, the state has been witness to many momentous changes.

Our government has been steadfast in its efforts towards all-round development of Odisha. Following the mantra of 'Sabka Saath Sabka Vikas Sabka Vishwas', comprehensive measures have been taken with the resolution of developing every corner and every person of Odisha.

The kind and industrious people of Odisha are constantly strengthening the nation's resolve to create a strong and Aatmanirbhar Bharat. May the occasion inspire everyone to work tirelessly to ensure that Odisha's development attains new heights.

Utkala Dibasa greetings once again to the people of Odisha. May the celebrations be a resounding success.

New Delhi

25 March, 2021.



(Narendra Modi)



Message of
Hon'ble Governor of Odisha
Prof. Ganeshi Lal



On the Occasion of Odisha Day - 2021

Dear sisters and brothers,

On the Odisha Day-2021, I convey my warm greetings to all of you. On this day in 1936, Odisha was formed as a separate province on linguistic basis. The relentless struggle rendered by the Eminent Sons and Daughters of our soil like Utkal Gourav Madhusudan Das, Maharaja Krushna Chandra Gajapati Narayan Deb, Maharaja Sriram Chandra Bhanjdeo, Byasakabi Fakirmohan Senapati, Utkalmani Pandit Gopabandhu Das, Bhaktakabi Madhusudan Rao, Karmaveera Gourishankar Ray, Swabhab Kabi Gangadhar Meher, Kabibara Radhanath Ray and many more dedicated personalities whose selfless sacrifice will be forever cherished by generations to come.

On this memorable day, we offer our humble tributes to them for giving us this unique identity of being the first State to be formed on linguistic basis in the entire country.

The movement for the amalgamation of the scattered Odia-speaking tracts began in the last quarter of the nineteenth century. Utkal Sammilani formed in the year 1903 by Utkal Gourav Madhusudan Das strived hard for the unification of the Odia speaking tracts. The historic gathering of the Utkal Sammilani which met amidst unprecedented enthusiasm and spearheaded the Odia movement till the formation of a separate province on 1st April 1936 will forever be a memorable chapter in the annals of history. Utkal Gourav Madhusudan Das

was the moving spirit behind Utkal Sammilani. Maharaja Krushna Chandra Gajapati Narayan Deb, the then Maharaja of Paralakhemundi, was a delegate to the First Round Table Conference and he had presented a memorandum to the British authorities for the creation of a separate Odisha province.

The glorious tradition of this land has immensely influenced the growth of the Indian civilization. Odisha is a saga of the spirit of tolerance, brotherhood and peaceful co-existence based on secular ideals. Odisha was in the forefront of India's struggle for Independence pursuing the path of "peace and non-violence".

Odisha's ancient art and sculptures, temple architecture, scriptures, classical Odissi dance and Odissi music, intricate applique works, filigree handicrafts, ornate handiworks, paintings and temple monuments, palm leaf manuscripts, pattachitras, skilfully designed exquisite textiles and handloom fabrics all speak volumes of the uniqueness of this land. Odisha possesses a magnificent heritage and an exquisite cultural tradition that speak of its glorious trade, commerce and maritime activities with distant countries. Our spiritual and ethical journey through time has been an unparalleled story of harmony and homogeneity coupled with positivity.

Our Government is committed to protect, promote and preserve this unique cultural legacy of Odisha and is spearheading all efforts to enrich and uphold the great tradition of our language and literature. State Government has taken numerous initiatives for promotion, research and enrichment of Odia language, literature and culture.

The States' proactive measures in successfully combating the spread of COVID pandemic, saving lives, minimizing deaths and curing record number of persons from COVID-19 been appreciated world over. The State Government's successful implementation of the mass vaccination drive now has also been very effective. Vaccine has successfully been administered to health workers, elderly citizen and frontline workers in Odisha. In spite of the pandemic, Odisha has been able to attract new investment proposals worth 1.25 Lakh

crores and the State has now become one of the leading “Investment destinations” of the Country.

With technology interventions, 5 ‘T’ initiatives of the State have now resulted in the timely delivery of public services in the most efficient manner to the public. All the Government departments have been brought under ‘Mo-Sarkar’, for improving governance measures through citizens’ feedback thereby maintaining transparency, accountability and effectiveness in the service delivery mechanism.

Odisha is a role model in Women Empowerment, entrepreneurship and leadership. 80 Lakh women have been brought under the Mission Shakti fold and have been empowered socially and economically.

Along with ‘Mo School’ Campaign, the State with the intention of connecting the Odia alumni globally to their alma-maters in Odisha, has recently launched “Mo-College” campaign. This mission will provide a platform for Odia Alumni across the globe to be a collaborative force in rebuilding their own institutions back home and give back in the most effective manner to the upcoming generation of students pursuing their future goals.

Transformation initiatives are underway for world heritage pilgrimage sites like Puri Srimandir, Lingaraj Temple and Konark Temple. Development work of Maa Samaleswari Temple at Sambalpur has also been taken up. Odisha is a leading State in ensuring universal coverage of piped water supply in the urban areas of the State. The State has achieved success in constructing record number of houses for the poor through a robust monitoring mechanism, provision of incentives to beneficiaries and by maintaining transparency in the process of construction.

Transformation of SCB Medical College, Cuttack into an AIIMS Plus institution, coupled with the Government’s resolve to provide quality healthcare infrastructure to all its citizen has resulted in achieving ISO-9001-2015 certification for another 21 Government Hospitals in Odisha. The State Government is committed to transform Odisha

into a World Class Sports destination. India's largest Hockey Stadium will come up soon at Rourkela and 2023 FIH Men's World Cup Hockey is to be hosted by Odisha at Bhubaneswar and Rourkela.

The integration of our glorious past with the present endeavours of development, transformation and empowerment imperatives differentiates us distinctively from others. Our culture, tradition and heritage have always been a motivating force of our systematic growth.

Let us resolve on this day to preserve, uphold and cherish this glorious tradition that bears the testimony of the selfless sacrifice and dedication of our great ancestors. Let us rededicate ourselves in our efforts to build a new Odisha with the next level transformation initiatives.

Bande Utkal Janani.



Message of
Shri Naveen Patnaik
Hon'ble Chief Minister of Odisha
on the Occasion of Celebration of
Odisha Day 2021



Today is the auspicious Odisha Day. On this occasion, I extend my best wishes to all the Odia brothers and sisters residing in Odisha as well as those staying abroad.

The dream of formation of a separate Odisha province turned into reality owing to the supreme sacrifice and struggle of great luminaries like Utkal Gourav Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Parla Maharaja Krushna Chandra Gajapati, Khallikote Raja Bahadur Ramachandra Mardaraj Deo, Pandit Godabarish Mishra, Fakir Mohan Senapati and Gangadhar Meher. On this occasion, I pay my homage to the great personalities. I also express my reverence towards those who have enriched Odia language, literature, dance, music and art.

The great sons and daughters of this soil had dreamt many things for our Odia race. They were determined that Odisha will have a distinct identity in the field of development and shall also safeguard the Odia language, literature and culture.

During that time Odisha had paved the way for the entire country for formation of the State on linguistic basis. Today also, we have become a model for the whole country being frontrunner in many spheres. Today we have proved ourselves as a model state in the country in various fields like women empowerment, disaster management, international Athletics Management and welfare measures for the poor. Today the reputation earned by Odia people in various fields has made us proud. The development index of the State is at higher level in comparison to the national level. We are self-dependent in agricultural production and also provide our surplus food grains to the granary of the country. Odisha is able to place itself at a better position in the entire country in the field of capital investment. We have experienced

visible development in the fields of education, health services and infrastructure. The implementation of programmes like 5 'T' and 'Mo Sarkar' for making the administration efficient, transparent and accountable has been fruitful in transforming Odisha to a responsive as well as model State in the country.

My Government is persistently making efforts for the development of Odisha. But the characteristic of the development should not only be based on Governmental approach. Now, the general public are not only the consumers; they are also the part of the development process. We have to convert the process of development into a mass movement for our actual progress. I wish for the participation of our people in all the development processes. Our programmes like 'Mo School' and 'Mo College' have become a successful model in this direction. Today, 5 lakh alumni of our State have come forward for extending cooperation for the development of their schools. This is not a small achievement. If we work in this spirit, Odisha will be at the forefront of all pro-people activities.

In 2036, we will celebrate completion of 100 years of formation of a separate State Odisha. It should be our aim that 2036, our State Odisha shall be transformed into a developed as well as a model state in every sphere in the entire country and the world as well. Hence, we have to march ahead with world class ideas and thoughts in every sphere. As a result, our dream for a new Odisha as well as an empowered Odisha will become a reality.

We all are passing through an unprecedented situation for the last 2 years. With cooperation of all of you, we have successfully combated the COVID-19 Pandemic till now. But at present, it seems there is a 2nd wave of spread of Corona virus. Therefore, I request all of you to abide by the mandatory restrictions to contain the spread of Corona. Till today, we have been successful in combating the dreadful virus. I firmly believe, in the near future we will come out successful in containing the spread of Corona virus.

Bande Utkal Janani.



Message of
Shri Raghunandan Das,
Hon'ble Minister, Water Resources,
Information & Public Relations
on the Occasion of Odisha Divas - 2021



Dear brothers and sisters,

I convey my heartfelt greetings to all of you on the auspicious occasion of Odisha Day-2021.

1st April-1936 is an important chapter in the history of Odisha. On this day Odisha got its identity as a separate State on linguistic basis.

Our forefathers like Utkal Gourav Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Maharaja Krushna Chandra Gajapati Narayan Deb, Maharaja Sriramchandra Bhanjadeo, Raja Harihar Mardaraj, Byasakabi Fakirmohan Senapati, Swabhaba Kabi Gangadhar Meher, Kabibar Radhanath Ray, Karmaveer Gourishankar Ray, Pandit Nilakantha Das, Pandit Godabarish Mishra, Acharya Harihar Das and many more who have dedicated their lives for formation of a separate State Odisha on linguistic basis will be remembered forever for their supreme sacrifice, dedication, perseverance and nationalism.

The historic pride and glory of Odisha has always been memorable and inspirational. Odisha is the land of "Sarba Dharma Samanwaya".

Odia people were always known for their bravery since bygone days. Once, the geographical boundary of Odisha, the erstwhile Kalinga was spread from the Ganges to the Godavari. The intricate art work of our Odia sculpture and the maritime glory enriched Odisha. Our Presiding deity Mahaprabhu Sri Jagannath has inspired all religions. Our lush green forests, hills, rivers, temples, tourism potentials, vast mineral resources and long stretch of golden beach and coastline have created a separate identity for all of us. Odissi Dance and music, handlooms and filigree work has stunned the entire World. The contribution of Odisha to the socio-cultural and economic stream has been acknowledged by all.

During the struggle for formation of a separate Odisha province, our forefathers have faced two challenges i.e identity on the basis of language and allround development of the State. Today after eight decades of formation of separate Odisha State, our self identity has been strengthened considerably. There has been massive scale of development in our State in multiple sectors.

Natural disaster is common to Odisha. Our efficiency to mitigate this has gained us international recognition. With the dynamic leadership of our Hon'ble Chief Minister Shri Naveen Patnaik, our preparedness and with the cooperation of the people of Odisha, we have been able to manage and face the unprecedented COVID-19 challenges successfully. The steps taken by the State Government for COVID vaccination has been praiseworthy. But the effect of Corona virus has not withered away. It is, therefore, my appeal to everyone to continue to strictly adhere to COVID protocols, guidelines and advisories of the State Government such as wearing of mask and maintaining social distance etc.

It is a matter of assurance for all of us that inspite of COVID pandemic, the financial status of our State is better in comparison to other States. Odisha has been able to become a major investment hub in the entire Country. The State is focussing on different development

sectors like Health Services, Agriculture, Education, Irrigation, Industries, Women Empowerment, Sports and Social Security and many more. The State government has prioritized on preservation and development of heritage and tourism sites. Availability of best facilities at cultural heritage sites and tourist spots will not only ensure in attracting large number of pilgrims and tourists but will also enrich our culture and strengthen our economy. Our efficient, capable and skilful human resources "Skilled in Odisha" brand, has been acknowledged all over the World. For development in every sector, priority on infrastructural development has ushered in new hopes.

Satyabadi Bakula Bana Bidyalaya was an ideal institution in the field of education once upon a time. Three years ago, there was a remarkable decision taken by our honourable Chief Minister to set up an Odia University and to realise this dream, the design of the University has been approved recently. This will definitely help in the enrichment of our Odia language and will also be a befitting tribute to our Panchasakhas of Bakula Bana Bidyalaya for their immense contribution to our Odia language and Culture.

Recently we have celebrated the 105th Birth Anniversary of Legendary Leader Biju Patnaik. The contribution of Biju Babu for the Freedom Struggle as well as for the development of our State, his dreams and vision for progress of Odisha will forever inspire generations. Based on his ideology and thought, Hon'ble Chief Minister has prioritized welfare of the common people keeping them in the forefront and has taken steps one by one to take our State to new heights for achieving inclusive growth which has become praiseworthy.

Similarly, this year we are celebrating the centenary year of the first visit of the Father of the Nation, Mahatma Gandhi. Gandhiji had his first visit to Odisha On 23rd March, 1921. From 1921 to 1946 he had visited Odisha eight times. He had deep love

and compassion for Odisha. Gandhiji was committed towards the self respect and interest of the Odia people. Odisha was his laboratory of experiment in connection with the formation of an Independent India. Today on the eve of 85th year of formation of Odisha as Separate State and on the eve of 100th year of Gandhiji's first visit to Odisha, we pay our deep tribute to this eminent personality.

I appeal everyone to work unitedly in strengthening our solidarity and in transforming our State into a more vibrant Odisha in the coming days to fulfill the dream of the great sons of our soil.

Bande Utkal Janani.

Editor's Note



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

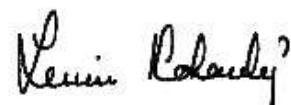
Odisha was known to have a place of glory as Udra, Utkal, Kalinga in the Mahabharata, Kapilasamhita, Manusamhita and Vishnupurana. There is no ancient literature and no regional literature where the name of Kalinga does not find a place. At a point of time the empire of Kalinga extended from the Ganges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

Odisha was the last province which came under British Rule in 1803. But it was the first province where the national protest movement originated in 1817 famously known as “Paika Rebellion”, the first nationalist movement in India. It sowed the seeds for the growth of national consciousness across the country. To weaken Odisha, the British Rulers dismembered it and different territories were annexed to neighbouring provinces. However the demand for amalgamation of Odia speaking tracts into a single administrative unit and formation of a separate

province for Odias grew louder. Towards the end of 19th Century the Odia movement was intensified. The prominent Odia leaders like Jayee Rajguru, Buxi Jagabandhu, Veer Surendra Sai, Maharaja Krushnachandra Gajapati, Maharaja Shree Ramchandra Bhanjadeo, Utkal Gourav Madhusudan Das, Utkalmani Pandit Gopabandhu Das, Vyasa Kavi Fakirmohan, Kavibar Radhanath Ray, Pandit Godavarish Mishra, Maa Ramadevi and lakhs of Odia citizens created political awakening which resulted in formation of a separate Odisha province on this historic day.

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

Bande Utkal Janani.



Editor, Odisha Review

Geography of Odisha

Odisha is a littoral state on the eastern coast of peninsular India located between the parallels of 17° 49' N to 22° 34' N latitude and the meridians of 81° 27' E and 87° 29' E longitudes. While the Bay of Bengal swirls along its eastern and south-eastern boundary, on the land front it is wedged between the neighbouring states of West Bengal on the North East, Jharkhand on the North and Chhatisgarh on the West, Andhra Pradesh on the South. The geographical area of the state of Odisha is 1,55,707 sq.km. It was finalised on 1st of January 1949 when Mayurbhanj, the last among the Princely States, merged in it.

The eye-catching beauty of this land is enhanced by the diversity of the natural regions. Morphologically Odisha is divided into five parts- the coastal plains, the middle mountainous country, the rolling upland, the river valleys & the subdued plateaus.

The coastal plains of Odisha stretch from the Subarnarekha in the North to the Rushikulya in the South. They are narrow in the North, widest in the middle, narrowest in the lake Chilka coast and broad in the South.

The coastal plains are the gift of six major rivers, which bring silt from their catchments, has

reclaimed this area from the depths of the Bay of Bengal. The rivers from North to South are the Subarnarekha, the Budha Balanga, the Baitarani, the Brahmani, the Mahanadi and the Rushikulya. The coastal plains can be termed as a land of 'six deltas' of the Subarnarekha and the Budha Balanga, the middle coastal plains the combined deltas of the Baitarani, the Brahmani and the Mahanadi and the South coastal plains (The Rushikulya plains).

The mountainous region of Odisha covers about three-fourths of the area of the State. This region is a part of Indian peninsula. Here deep and broad valleys are cut by the Baitarani, the Brahmani, the Mahanadi, the Rushikulya, the Vansadhara and the Nagavali rivers. They are fertile, well-drained and thickly populated. Morphologically this region can be divided into the following units (a) the Simulia and the Meghasan mountains, (b) the Baitarani and the Brahmani interfluuous, (c) the watershed between the Brahmani and the Mahanadi, (d) the watershed of the Rushikulya and the Vansadhara. The elevation ranges from 610 to 1,068 meters.

The rolling uplands are lower in elevation than the plateaus. They vary from 153m. to 305m. They are the products of continued river action, are rich in soil nutrients, and are situated in the

Koelsankh basin of the upper Brahmani in the IB, the Suktel and the Tel of the middle Mahanadi and the Sabari basins. The rolling uplands may be grouped as follows : the Rajgangpur uplands, the Jharsuguda uplands, the Bargarh uplands, the Bolangir-Titilagarh-Patnagarh uplands, the Bhawanipatna uplands, the Malkangiri uplands and the Rairangpur uplands.

River valleys are net product of the action of rivers. They are fertile and at times present an undulating topography. The major river valleys of Odisha are associated with the Brahmani, the Mahanadi and the Vansadhara rivers.

The subdued plateaus (305–610m.) reveal all the peculiarities of peninsular tablelands. They are almost flat and the monotony of orography is interrupted by the river valleys. These features are commonly met within the upper Baitarani and the Sabari basins of the Keonjhar and Koraput Districts, respectively. In these uplands sheet erosion is most common while gullying is confined to the river valleys. These plateaus can be divided into the Panposh-Keonjhar-Pallahara plateaus and the Nawrangpur-Jeypore plateaus.

Flora and Fauna of Odisha

FOREST

According to the 11th State of Forest Report, 2011 (Odisha Forest Status), the State has a recorded forest area measuring 58,136 sq.kms. This includes 26,329 sq.kms. (45.2 per cent) of reserve forests, 15,525 sq.kms. (26.70 per cent) of protected forests and 16,282 sq.kms. (28.01 per cent) of un-classed forests. The total recorded forest area of Odisha was 37.34 per cent of its total geographical area.

The actual forest cover of Odisha in 2009 was 48,903 sq.kms., which constitutes 31.41 per cent of the State's geographical area in terms of forest canopy density classes. The Corresponding Figure for 2007 was 48,855 sq.kms. Thus, the actual forest cover increased by 48 sq.kms. from 2007 to 2009. This increase in Forest Cover is due to conservation measures and improvement in scrub area.

The Forest Department has been constantly endeavouring to protect the forest areas and regenerate the degraded forests. This is attributed to both afforestation and protection of forest through the successful participatory Forest Management efforts. Based on the relief, rainfall and vegetation types, the forests of Odisha are divided into the following types:

- (i) Northern Tropical Semi-evergreen Forests : These occur in the lower hills and valleys above 600 m elevation in the forest divisions of Mayurbhanj, Dhenkanal, Athgarh, Puri, Nayagarh, Parlakhemidi, Koraput and Kalahandi. While the top storey trees are deciduous and remain leafless for a short time, the second storey is evergreen. The important tree species are: Arjun, Mango, Mankar Kendu (*Diospyros embryopteris*), Champak, Rai, Manda and Nageswar.
- (ii) Tropical Moist Deciduous Forests also known as Monsoon Forests : These occur in the lower elevations in Mayurbhanj and Keonjhar districts and the districts bordering on Madhya Pradesh and Andhra Pradesh. The top canopy is formed by Sal (*Shorea robusta*) and its allies Asan, Piasal, Kurum, Kangra and Dhawra and Daba bamboo (*Bamboosa arundinacea*).
- (iii) Tropical Dry Deciduous Forests : They occur in the drier central and western areas in parts of Balangir, Kalahandi, Sambalpur, Khariar, Deogarh and Gobindpur divisions. Teak instead of Sal, and *Salia* bamboo (*Dendrocalamus strictus*) instead of Daba bamboo predominate in these forests.

(iv) Tidal Mangrove Forests: These are limited in extent, scattered and confined to the sea-coast, especially in Bhitarkanika (Balasore) and the Mahanadi delta. The characteristic tree species are Karika (*Bruquiera*), Sundari (*Heritiera*), Bani (*Avicennia*), Rai (*Rhizophora*), Guan (*Exocaria*), etc. As Hental (*Phoenix paludosa*) grows here abundantly in clusters, the mangrove forests are locally called 'Hental van' or Hental forests.

Forests are a major constituent of the state's natural resources in the form of timber, firewood and a large number of profitable forest products like sabai grass, lac, resin, catechu, tassar silk, honey, natural dyes, etc. The valuable timber species are Teak, Seasmum or Rose wood, Piasal, Kassi, Kurum, Arjun, Gambhari, Giringa and such other varieties of polishable wood that are used for furniture, and Sal, Asan, Dhau, Bandhan, Kangra, etc. which are hard and utilised in various construction works. Kendu (*Diospyros xylocarpus*) leaves which are used for wrapping bidi constitute a profitable source of revenue as they are largely in demand all over the country. Bamboo is of extensive utility not only in the life of the common man but also as essential raw material for paper industry. It is used in the paper mills of the state and supplied outside, especially to West Bengal. Sabai grass is also used for making paper pulp, but mostly for rope making. Sericulture, undertaken in the forest areas, provides a good source of income to the people. Certain parts of the forest, for example the Gandhamardan hill in Balangir, abound in medicinal plants and herbs. *Nux vomica* which grows widely in most forests and *Rauwolfia serpentina*, which grows in the jungles of the south are common examples.

WILDLIFE

In 1967 a wild tigress of the jungle named Kanan managed to creep into the zoo at Nandankanan, climb up a concrete wall and leap into its tiger enclosure as if to opt for a membership by way of choosing a mate. In the seventies another female tiger named Khairi made history by leading a domestic life as a tiger-daughter in the home of a forest official in Similipal. Such romantic instances are there in wildlife. In fact, the wilds and forests of Odisha are vibrant with animals, the beauty and variety of which are amazing.

Animals

Living in the deep, dense forests are a few tigers confined to their natural habitats. However a natural habitat is improvised for the species in the Project Tiger, Similipal, which was launched as a part of the national programme in 1973 with only 17 inmates to start with; today their number stands at 101 wildlife census 2005. The Project Tiger covers an area of 850 sq. km in the heart of the 2750 sq. km wide Similipal Reserve Forest. The Odishan tiger belongs to the race of panther (*Panthera tigris* —Odia, Badabagha), the other reported species like leopard (last reported in 1960 from Dhenkanal) and cheetah are by now extinct. The Nandankanan Biological Park is famous for its white tigers.

A large number of carnivores inhabit the forests in almost all districts. They (with their local names given in brackets) are the common wolf (heta), sloth bear (bhalu), honey badger or ratel (gada bhalu), hyaena (gadha or nekeda bagha), jackal, wild dog (balia kukura), leopard cat (baghata), jungle cat (bana bilei), civet cat (katasha), otter, teddy cat (saliapatini) and the

common mongoose (*hatia neula*). The wolf of the species *Canis lupus pallipes* is occasionally seen in the jungles of Deogarh, Angul and Koraput.

Historically, the pride of place among the wild animals of Odisha goes to the elephant. In the past Odisha used to have an elephant wing in its army and the historic royal dynasties took pride in calling themselves ‘Gajapati’ or the lord of elephants. Odisha’s famed elephants are found in the jungles of Mayurbhanj, Keonjhar, Dhenkanal, Puri (near Balugan), Ganjam and Sambalpur districts. The Wild Life Sanctuary at Chandaka provides a natural forest abode to elephants. There are elephants in the Mahanadi Baisipali Sanctuary near Nayagarh and Ushakothi Sanctuary on the National Highway No.6 some 40 km from Sambalpur. The latter offers shelter to bisons (*gayala*) in particular and any visitor to the sanctuary is sure to meet a herd of them.

Other animals found widely in forest areas include: the wild bear (*barha*), spotted deer (*chital*), sambar, the barking deer (*kutra*), the black faced langur or Hanuman monkey, the pink-faced bandar (*patimankada*), several species of bats, the tailed hare and pangolin (*bajra kapta*), porcupine (*jhinka*), the giant squirrel and palm squirrel. Found in the restricted areas are the wild buffaloes (*arana mainshi*) traceable in Balimela and Sunabeda areas; four-horned antelope *charisinga* in the isolated corners of Cuttack, Puri, Dhenkanal, Sambalpur and Mayurbhanj districts and the black buck (*krushnasara* or *baliharina*) in Bhetanai near Aska in Ganjam district. The Irrawadi dolphin (*bhuasuni machha*) and the gangetic dolphin (*sisumara*) are found in the Chilika and the rivers respectively.

Birds

The bird kingdom of Odisha, vast, varied and colourful, offers a most attractive sight. Here is a list of some typical birds representing different orders of the bird families, with their local names given in brackets:

Grebe (*hansarali*), cormorant and darter (*pani-kua* and *panikoili*), grey heron and pond heron (*badakanka* and *kantibaga*), white-necked and black-necked stork (*gendalia*), flamingo (*marala/era*) and ibis (*bajeni*), brahminy duck (*chakua-chakoi*), bar-headed goose (*kaja*) and whistling teal (*sarali*); king vulture (*phula shaguna*), tawny eagle (*chhanchana*), kestrel (*baja*), brahminy kite (*sankha chila*) and pariah kite (*matia chila*), peacock (*mayura*), partridge (*titir*) and quail (*punduki chadhei*), crane (*sarasa*) and waterhen (*dahuka*), jacana (*pani dahuka*), plover (*tentei*), sandpiper (*cha-chadhei*), snipe (*kadua-khurnpi*) and tern (*machhakhia*); rock-pigeon (*deuli para*), green pigeon (*harada chadhei*), spotted and ring doves (*kantikiri*, *kapta*); parrot (*sua*) and parakeet (*madana*); cuckoo (*koili*) and crow pheasant (*kumhatia*); owl and barn owl (*lakshmi pecha*); nightjar (*bhuin chhapuli*); horn-bill (*dhanesh*); kingfisher (*machharanka*); copper barbet (*tukura basanta*) and woodpecker (*kathahana*); drongos (*kajalapati*) and oriole (*haladibasanta*); jungle and common myna (*bani*, *ghukalika*, *sari*), bulbul (*gobara chadhei*), weaver bird (*baya chadhei*) and babbler bird (*satabhaya*), etc. in addition to the types commonly observed like crows and sparrows. Odisha has an almost inexhaustible treasury of folk songs and folk lore poetising most of the birds listed above. Birds constitute a befitting accompaniment to the rhythm

of rural life along with the soul stirring song birds that put up the daily rounds of morning and evening choirs.

Reptiles

Among the reptiles the most endangered species today is the crocodile on account of the high price offered for its skin. Odisha has all the three species of crocodile, namely the Gharial, the estuarine crocodile (Baula) and the marsh crocodile and sanctuaries have been set up for their preservation and growth. The Gharials which are found only in the Mahanadi and its tributaries are reared in the sanctuary at Satkoshia on the river Mahanadi covering an area of 795.5 sq km. The other two types have their resort in Bhitarkanika covering an area of 161.76 sq. km of water encompassed with mangrove forests. To each of these sanctuaries is attached a

corresponding Crocodile Research and Conservation unit. There is also a small crocodile sanctuary at Ramirth inside the Similipal forest.

There are two important species of turtle commonly found in Odisha—the Green Turtle, a big marine species attaining a length of 1.2 metres and weighing between 135 to 180 kg each found in the Chilika and the Pacific or Olive Ridley Sea Turtle (*Lepidochelys olivacea*), a migratory species. The latter come in thousands from far off parts of the Pacific coasts during winter to lay their eggs at Gahiramatha and Satabhaya in Bhitarkanika. The place where these turtles lay eggs has come to be known as ‘Arribada’ (a Spanish word meaning breeding ground).

As usual there are the snakes and frogs of different species as in any other part of the country.

Wildlife of Odisha

The State of Odisha has a geographical area of 155,707 sq km. The recorded forest area is 52,472 sq.km. but the actual forest cover is 47,033 sq.km. as per the State of Forest Report (SFR 1999) of Forest Survey of India. In order to provide proper protection to the wildlife and their habitat, a total of 18 sanctuaries (Protected Areas) including Gahirmatha (Marine) Wildlife Sanctuary, one National Park (Bhitarkanika), one proposed National Park have been notified under the provisions of Indian Wildlife (Protection) Act, 1972. These Protected Areas constitute 10.37% of the total forest area and 4.1% of the total geographical area of the state. Besides, one Tiger Reserve (Similipal), one Biosphere Reserve (Similipal), one closed area (Chilika), one Game/Wildlife Reserve (Balipadar - Bhetnoi), one Zoological Park and 8 Deer Parks (mini zoos) have been notified for both in-situ and ex-situ conservation and management of wildlife. The state has the singular distinction of having 3 mass nesting beaches of endangered Olive Ridley sea turtles including world's largest nesting ground of olive ridley sea turtle, *Lepidochelys olivacea*. It has many natural wetlands including largest wetland of Asia (Chilika) now designated as a Ramsar site. A total of 19 species of amphibians, 110 species of reptiles including three crocodilian

species, 473 species of birds and 86 species of mammals have so far been recorded in the state which include 54 species of threatened animals (17 species of reptiles, 15 species of birds and 22 species of mammals) as per the definition of IUCN Red Data Book. The state is implementing several research and conservation projects viz; the Project Tiger (1972-73), Integrated Crocodile and Sea Turtle Project (1975-76), Project Elephant (1991-92), Aquatic Bird Project (1992-93) and Blackbuck Project (1994-95).

NATIONAL PARKS AND WILDLIFE SANCTUARIES OF ODISHA

Similipal Wildlife Sanctuary

Located in the Mayurbhanj district Similipal with its dense green forests, hilly terrain, broad open valleys, plateaus, grass lands and rich bio-diversity has the unique distinction of being a Tiger Reserve, a National Park (proposed), a Wildlife Sanctuary, an Elephant Reserve and a Biosphere Reserve. Semi-evergreen to dry deciduous forest types (1076 species of plants including 94 varieties of orchids) provide suitable home for a variety of fauna (42 species of mammals, 231 species of birds and 29 species of reptiles). Important and rare wildlife include tigers (98 nos.) against the total nos. of 194 tigers

in the entire state as per 1998 census), elephants (565 as per 1999 census), leopard, sambar, spotted deer, barking deer, mouse deer, gaur, hill myna, hornbills, peacock, python, cobra, lizards etc. Similipal is the richest watershed in Odisha feeding several perennial rivers such as Budhabalanga, Khadkei, Khairi-Bhandan, Westdeo, Salandi etc. Gorgeous Barheipani (400 mt.) and Joranda (150 mt.) waterfalls are of great attractions. The rich bio-diversity, the physical and topographical features of Similipal constitute a unique and delightful destination for scientists, nature lovers, students and tourists.

Bhitarkanika Wildlife Sanctuary

Located in the district of Kendrapada, Bhitarkanika harbours rich and unique bio-diversity which has been declared as a wildlife sanctuary and also a National Park. The area is surrounded by rivers such as Brahmani, Baitarani and Dhamara and is criss-crossed by several creeks and creeklets. The area supports rich bio-diversity including dense mangroves (63 species), largest population of estuarine crocodiles (1098 as per 2000 census), the rare white crocodile (sankhua), largest Indian lizards (water monitor), poisonous and non-poisonous snakes like king cobra and python, varieties of resident and migratory birds (217 species) and a number of mammalian species (spotted deer, sambar, wildboar, fishing cat, jungle cat, otter etc). The sea beach, bordering the sanctuary attracts thousands of olive ridley sea turtles for mass nesting/egg laying during the winter months (January to April). Bhitarkanika mangrove ecosystem is unique of its kind and it is a best reptile refuge in the entire country.

Satkosia Gorge Wildlife Sanctuary

Satkosia gorge is a unique feature in geomorphology in India. Here Mahanadi has cut

right across the Eastern Ghats and has formed a magnificent gorge. Located in the districts of Angul, Cuttack, Nayagarh and Boudh, Satkosia Gorge Sanctuary (795.52 sq. km.) with sylvan beauty and excellent natural features is an attractive destination for scientist and nature lovers. The major attraction of the area is 22 km. long gorge (known as Satkosia Gorge) of the river Mahanadi which divides the area into a two distinct parts accessible respectively from Angul and Nayagarh or Boudh. The area supports moist deciduous forest, dry deciduous forests and moist peninsular sal forests and is stronghold of tiger, leopard, elephant, gaur, sambar, spotted deer, mouse deer, nilgai, chousingha, sloth bear, wild dog etc., varieties of resident and migratory birds and reptilian species (gharial, mugger crocodile, fresh water turtle, poisonous and non-poisonous snakes etc.). Major attraction of the sanctuary is the gorge, river Mahanadi, the Gharial Research and Conservation Unit at Tikrapada, hill slopes, various tracking routes and boating.

Hadagarh Wildlife Sanctuary

Hadagarh sanctuary in the district of Keonjhar and Mayurbhanj is close to Hadagarh reservoir of Salandi dam. The area is rich in mixed deciduous forests and wildlife which includes tiger, leopard, fishing cat, jungle cat, hyena, elephant, langur, pangolin, a variety of birds and reptiles. The Baula hill range lying on the east and west of Salandi river, the valley occupied by the reservoir and its catchment are the main features.

Nandankanan Wildlife Sanctuary

Amidst lush green forest along the banks of Kanjia lake, lies Nandankanan Zoological Park which together with lake and Botanical garden is declared as sanctuary (4.4 sq. km.). The park is set in a beautiful natural setting and is one of the

finest parks in the country with natural enclosures unlike other conventional zoos. It has an open Lion Safari and first zoo in the world, where gharials have bred in captivity, it boasts of a beautiful botanical garden too. Other items of tourists attractions, nocturnal animal house, reptile toy train ride, rope-way ride across a natural lake and facilities for boating in the lake. As it is located in just 15 km. away from Bhubaneswar, it remains crowded throughout the year.

Baisipalli Wildlife Sanctuary

Adjacent to Satkosia gorge and located in the Nayagarh district, the Baisipalli wildlife sanctuary is having similar and contiguous habitat features as the Satkosia gorge sanctuary. The panoramic view of the Satkosia gorge along with the forests is most scenic.

Kotagarh Wildlife Sanctuary

Kotagarh wildlife sanctuary located in the Baliguda subdivision of Kandhamal district is rich in bio-diversity. Major wildlife species are tiger, elephant, gaur, sambar, spotted deer, peafowl, red jungle fowl and a variety of reptiles. The dense lush green forests with sylvan and serene picturesque beauty is the major attraction. A wooden bungalow at Belghar attracts many nature loving visitors.

Chandka-Dampara Wildlife Sanctuary

Twenty kilometers from the centre of temple city of Bhubaneswar lies Chandka-Dampara Sanctuary (175,79 sq.km.). This small and attractive sanctuary with undulating topography presents a fascinating rejuvenated forest and rich bio-diversity. The mixed tropical dry deciduous and moist deciduous forests with miscellaneous species, bamboo and planted teak provide ideal habitat for elephant (83 nos.),

leopard, hyena, spotted deer, wild dog, wild boar, ratel, pangolin, pea fowl, red jungle fowl, white ibis, dab chicks, open bill stork, egret, python, monitor lizard etc. The natural water body and forests provide suitable nesting ground for 82 species of migratory and resident birds.

Khalasuni Wildlife Sanctuary

Khalasuni's undulating topography ranging from 223 mt. to 750 mt. offers a wide ranging scenic beauty of wild virgin forests. There are a variety of wildlife like tiger, leopard, elephant, gaur, sambar, spotted deer, barking deer, pea fowl, horn bill and a number of reptilian species. It is an ideal place for nature lovers and tourists.

Balukhand-Konark Wildlife Sanctuary

This sanctuary is situated at convenient location along sea coast between Puri and Konark. The flora of the area includes casuarina, anacardium, neem, tamarind, karanja, etc. The prominent fauna includes blackbuck, spotted deer, monkey, squirrel, jungle cat, hyena, jackal, mongoose and variety of birds and reptiles. Puri is located just 3 km. from entry point of the sanctuary and the Puri-Konark marine drive passes through it.

Kuldiha Wildlife Sanctuary

This sanctuary is located in the district of Balasore and is blessed with a charming forest and a variety of wildlife such as tiger, leopard, elephant, gaur, sambar, giant squirrel, a number of bird species like hill myna, peafowl, hornbills and various reptiles. The sanctuary is linked with Similipal through Sukhupada hills and Nato hill ranges. A trek from Nilgiri amidst Kuldiha forests is worth enjoying. Two rest houses at Kuldiha and Jadachuan and the perennial streams are treat for the visitors.

Debrigarh Wildlife Sanctuary

The combination of dry deciduous mixed forests with rich wildlife, Hirakud reservoir, attractive topographical features are the important features of Debrigarh wildlife sanctuary. The Hirakud reservoir attracts large number of migratory birds during winter. The forest area is ideal habitat for Chousingha. Other prominent fauna includes tiger, leopard, gaur, sambar, spotted deer, sloth bear, resident and migratory birds, monitor lizards, chameleon etc. The sanctuary entry point at Dhodrokusum adjoining Hirakud reservoir is 40 km. from Sambalpur and 60 km. from Baragarh.

Lakhari Valley Wildlife Sanctuary

This sanctuary, located in the district of Gajapati is rich with tropical mixed deciduous forest, hills, perennial water sources and a variety of wildlife such as tiger, hyena, elephant, deer, sambar and a variety of birds and reptiles. This sanctuary can be approached from Berhampur, Taptapani (famous for its hot water spring) and Chandragiri.

Chilika (Nalaban) Wildlife Sanctuary

Chilika, the largest brackish water wetland (1000 sq. km approx.) in the country is situated in the east coast of the state in the district of Puri, Ganjam and Khurda. A vast and picturesque lagoon/lake is famous for rich biodiversity including the migratory birds and has been acknowledged as a "Ramsar site". This vast lagoon studded with small fascinating islands and sandy beaches interspersed with casuarina grooves along the Bay of Bengal. Over 167 species of resident and migratory (94 species) birds including flamingo, white bellied sea eagle, brahminy kite, spotbilled pelican, barheaded goose, openbilled stork, spoonbill, brahminy

duck, wigeon, pintail, shoveller, ibis, stilt, heron, egret, avocet, gull, tern, kingfisher etc. find their winter abode in this wetland. Besides this wetland provides home for endangered Irrawaddy Dolphin but their population is under much pressure. The sunrise and sunset in Chilika are unforgettable scenes.

Badarama Wildlife Sanctuary

Badarama sanctuary also popularly known as Usakothi, located in the district of Sambalpur, 48 km. from Sambalpur on the NH-6 under Bamra Forest Division. Its prominent and attractive location in western Odisha with hilly undulating areas and rich dry deciduous mixed forests and wide variety of fauna including tiger, leopard, elephant, hyena, wildboar, spotted deer, sambar, bear, porcupine and a number of birds, reptiles etc. make it very beautiful.

Sunabeda Wildlife Sanctuary

Located close to the boundary of Chhatisgarh state on the western fringe of Odisha in the newly created Nuapada district, this sanctuary covers 600 sq. km. of dry deciduous forests. The plateau on the hill top holds a slightly undulating flat land with good edible grass. Eleven beautiful waterfalls and seasonal streams which dry out during summer leaving few deep pools of water. These are very fascinating attractions. Major wildlife species are : tiger, leopard, hyena, barking deer, chital, gaur, sambar, sloth bear, varieties of birds such as hill myna, pea fowl, partridge and a number of reptilian species. This sanctuary is considered as an ideal habitat for Barasingha (locally extinct).

Karlapat Wildlife Sanctuary

This small but beautiful sanctuary is located close to and about 12 km. from the district

town of Bhawanipatna in Kalahandi district covering a dense patch of lush green dry deciduous forest. A beautiful waterfall near this river on the outskirts of this sanctuary called Phulljharan has been developed as a picnic spot for the local visitors and draws large number of visitors from far off places. The undulated topography of the sanctuary, with hills, valley, perennial streams and deep water pools give it an unique charm. This sanctuary is rich in wildlife such as tiger, leopard, gaur, sambar, nilgai, barking deer, mouse deer, a wide variety of birds and reptiles.

Gahirmatha (Marine) Wildlife Sanctuary

Gahirmatha is the only marine sanctuary of Odisha adjoining Mahanadi delta which extends from Ekakula Nasi Islands in the N.E. to Telanga Muhan in the SW. The sanctuary limits extend 20 km. into the sea. It has been created to protect the endangered olive ridley sea turtles, dolphins and other marine fauna. Gahirmatha is known in the world oven as a unique mass-nesting site (rookery) of the olive ridley on the calm sandy shores of the Bay of Bengal.

Language Agitation in Odisha

Balabhadra Ghadai

With the defeat and demise of Gajapati Mukunda Dev in the battle field of Gohiritikira, Odisha was annexed by Suleiman Karani, the Sultan of Bengal in 1568 A.D. The independent existence of the Hindu kingdom of Odisha came to an end and a long gloomy chapter began in the annals of Odisha. Odisha was ruled from time to time by the Afghan, the Mughal, the Maratha and finally the British.

The British conquest of Odisha was accomplished in three different phases leading to her political dismemberment. Since the southern portion was first to be occupied by the East India Company, Ganjam and its adjacent tract formed a part of the Madras presidency in 1766 A.D. The coastal districts of Balasore, Cuttack and Puri and the adjacent Garjats were ruled from 1803 by the Bengal Government, and the Western district of Sambalpur including some feudatory states were administered by the Chief Commissioner of the Central Provinces. Thus, the political dismemberment of an ancient and powerful nation having a distinct language and glorious cultural heritage in the form of art, architecture, music and literature was an accident of history.¹ In all the three provinces (i.e. Bengal, Madras and the Central Provinces) Odia became the minority language and suffered for apathy and

neglect. It had to compete with more powerful languages like Bengali, Telugu and Hindi for survival.

The Famine of 1866 or the Na-Anka Durbhiksha was one of the worst famines of the world which had led to social stagnation, economic deterioration and political unrest in Odisha. To fight against starvation, the Odias left their villages and migrated to different places in search of food and jobs. It was a great opportunity for the outsiders. They occupied all government posts and settled in Odisha. In course of time the number of Bengalis increased. Because of the deficiency of the Odia teachers in schools, mostly the Bengali teachers got appointment in different schools in Odisha. So the schools were staffed by the teachers who could teach in Bengali medium on the plea of the dearth of Odia textbooks. Further more, Rajendra Lal Mitra, an eminent historiographer from Bengal who came to Odisha to compile a book titled 'The antiquities of Odisha', was a great champion of the Bengali cause. In a meeting held at Cuttack on 9th December 1868, a paper was read on 'patriotism'. Dr. Mitra delivered a speech in which he stated that as long as Odia language was not abolished, the progress of Odisha would be a far-fetched issue. Reiterating further he mentioned

that it was unnecessary to keep a separate language which was spoken by barely twenty lakhs of people. He asserted that if the Bengali could successfully replace Odia in Midnapore district, it would be quite possible in other districts of Odisha. All these remarks of such a learned person created a sensation in the camps of both Odias and Bengalis. So the Bengalis were emboldened enough to try to replace Odia by their own language. The Odias on the other hand came forward to protect their own language at any cost.

The Odia-Bengali language dispute came to open. 'Utkal Hiteisini', strongly supported the Bengali cause in Odisha. In its issue of 1st July, 1869, Rajakrishna Mukhopadhyaya, Law Adviser of Cuttack School, supporting the Bengali cause stated that Utkala was a mixed language and that Utkala Bhasa is a corrupt form of Bengali language. Similarly, Uma Charan Halder, a Bengali Deputy Inspector of Schools advocated the necessity of using Bengali as the medium of instruction in the schools. Since there was an acute shortage of Odia textbooks, he felt that Bengali textbooks available in plenty could be used to overcome the paucity of Odia textbooks. In July 1869 he went a step further to suggest that Odia language should be written in Bengali script. In 1870, Kanti Chandra Bhattacharya of Balasore High School published a booklet entitled 'Udiya Swatantra Bhasa naye'.

There was a sharp reaction against this book in Odisha. Also in response to Kanti Chandra's polemic against Odia, John Beams had written in the Asiatic Society of Bengal in 1882, "The legends of the Odia race render it probable that they came into the province through the hills and down the Mahanadi and the characteristics of the language lead me to believe that they broke away from the mainstream of Aryan immigration

somewhere about Shababad or Gya (Gaya). That they are not an offshoot of the Bengali is proved by the fact that their language was already formed as we now have it at a period when Bengalis had not attained a separate existence, and when the deltaic portion of Bengal was almost uninhabited. So that in fact they could not have sprung from the Bengalis, simply because there were then no Bengalis to spring from..... The similarity between the languages is not by any means as great as some Bengali writers have sought to make out, and what is similarity there is, is due to the fact that they both are dialects of the eastern or Magadhi form of Prakrit." Likewise, Bhudeb Mukhopadhyaya, an eminent Bengali writer refuted the arguments of Kanti Chandra Bhattacharya and Rajendra Lal Mitra.

It was by this time that Gourisankar Ray, a domiciled Bengali, the editor of the 'Utkal Dipika' criticised the statement of Rajendra Lal as totally misleading and motivated. Moreover, Kalipada Banerjee in the 'Orissa Patriot' argued in favour of Odia language. Pyari Mohan Acharya wrote the first History of Orissa in Odia language inculcating a sense of pride in the past history and glorious culture of Odisha. The other domiciled Bengalis who supported the cause of Odia language were Shyamananda De, Jaganmohan Roy, Gokul Chandra Bose and Baikuntha Nath Dey. Consequently the Commissioner of Odisha, T.E. Ravenshaw emphasised that Odia language was to be officially adopted as the medium of education in all classes of schools in Odisha. He further argued that an Odia person should be appointed as Inspector of Schools for Odisha. Radhanath Roy was appointed as Inspector of Schools in Odisha in 1877. He persistently worked hard for the increase of the number of vernacular schools. In 1890, the Committee took

initiative for publication of Odia textbooks of high quality.

The language agitation spread to Ganjam, where the Odias, pitted against stiff competition from the Telugu community, were eager to maintain their cultural identity. As a bilingual district, Ganjam was beset with complicated administrative problems for the authorities. The Odias living there had a strong desire for union with their main stock in the Odisha Division. In 1870 an appeal from Janardan Das of Ghumsur was published in the Utkal Dipika against the harsh treatment on the Odias by the Telugus. Das called upon the Odia people to organize themselves to prevent such maltreatment and urged upon the Madras Government to use Odia language faithfully in official works. The same year a public meeting was held at Russelkonda (modern Bhanjnar) under the leadership of Dinabandhu Patnaik of Ghumsur to submit a memorandum to the Government for protection of Odia language. They demanded to receive applications and maintain records in Odia. Their demands were for employment of the Odias in Government services, to open Odia classes in schools and to conduct examinations in Odia language. A large number of people from Khallikote, Aathagada, Birule, Palur, Huma, Ganjam, Dharkote, Sorada, Katigaon, Badagada, Seragada, Sana Khemundi, Chikiti, Mohuri, Jarada, Jalantara, Surangi, Terala, Tekkali, Paralakhemundi Zamindari attended the meeting. Their agitation was partly successful when in 1873, the Madras Government recognized Odia as the official language and medium of instruction. In 1876 William Mohanty in his Odia Weekly Paper 'Swadeshi' projected the miseries of the Odia speaking people of Ganjam.

In 1873 the Utkala Hitabadini Sabha was started at Berhampur and in that meeting William

Mohanty delivered a speech against the attempt of the Telugus to abolish the Odia language. For the welfare of the Odias, Aparna Panda, a leading personality of Ganjam founded Utkal Hitaisini Samaj at Paralakhemundi with Shyamananda Rajguru as its President. In 1888 the leaders of Ganjam collected signature of the Odias and submitted them to the Viceroy of India for the introduction of Odia in place of Telugu as a court language. At last the Madras Government issued an order in 1890 that Odia should be used as official language.

The linguistic movement gained momentum in Sambalpur when the Chief Commissioner of Central Provinces, John Woodburne in his order dated January 15, 1895 abolished Odia as the official language of Sambalpur and introduced Hindi in its place in order to facilitate the Hindi speaking officials in the district. With the implementation of Hindi as official language, orders were made to maintain all registers and records in Hindi. Training was given to the school teachers. Hindi became the medium of instruction in schools. Leaders like Madan Mohan Mishra, Braja Mohan Patnaik, Balabhadra Supkar and Sripati Mishra championed the cause. Through meeting, propaganda and sending memorials they convinced the Government about the grievances of the Odias of Sambalpur and persuaded to replace Odia in place of Hindi.

Sambalpur Hitaisini under the editorship of Pandit Nilamani Vidyaratna became the mouthpiece of the language agitation in Sambalpur region. Pandit Nilamani Vidyaratna called upon the local people to take strong measures against such an arbitrary decision of the Government and observed that if a change of language was imperative for good administration, the district

should be transferred from the Central Province to the Odisha Division of the Bengal Presidency. It was the first recorded statement expressing the desire of the people for amalgamation of Sambalpur with the Odisha Division. The newspaper in its subsequent issues bitterly criticized the language policy of the Government and thus became the main instrument to form and influence the public opinion of Sambalpur on this issue. Similarly, in the Utkal Dipika also a sustained struggle was waged by Gourishankar Ray and other leading public men supporting this just demand of the people of Sambalpur.

The appointment of A.I. Fraser in 1901 as Chief Commissioner of the Central Provinces created favorable ground for the language agitation. One Young Odia, Baikuntha Nath Pujari was then working as Assistant Commissioner. The census was carried out in Odia with his help. According to the census report in 1901, it was found that the entire population of Sambalpur was 7,96,423 out of which the Odia-speaking population was 5,95,601. In other words, Odia-speaking persons constitute 75 per cent population of the district.

On 29 July, 1901 a delegation consisting of Madan Mohan Mishra, Balabhadra Supkar, Mahant Bihari Das and Brajamohan Patnaik met the Chief Commissioner of Central Provinces Sir Andrew Fraser at Nagpur and presented the grievances. He assured them to forward the Memorial to Lord Curzon. A strong delegation

of some leading men of Sambalpur proceeded to Simla in the last week of August, 1901 to pressurize the Government about the solution of their problem. Madhusudan Das sent a lengthy telegram to the Private Secretary to the Viceroy on 2nd September drawing the attention of Lord Curzon to the impractical order of the Chief Commissioner substituting Odia by Hindi as the official language of Sambalpur and to the just demand of the memorialists for the restoration of Odia.

On 26th September, 1901 Andrew Fraser paid a visit to Sambalpur and took an interview from Brajamohan Patnaik who explained the difficulties that the Odias faced due to the imposition of Hindi. Then in his report on 15th October, 1901 he ordered the restoration of Odia as the official language in Sambalpur which came into effect in 1903.

Thus, the language agitation which started as a cultural movement very soon transformed itself into a political movement in the form of amalgamation of Odia-speaking tracts under one province or administration.

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His Majesty's Order-in-Council and Making of New Odisha

Dr. Janmejay Choudhury

With the death of Mukunda Deva, the last independent ruler of the Hindu kingdom there followed a long period of political confusion and territorial disintegration in Odisha. Under the rule of the Afghan, Moghuls and Marathas, there were a number of princely rulers who enjoyed a semi-independent status. Under the British they continued to maintain their existence as the rulers of tributary Mahals, paying annual tributes to the Paramount power. Southern Odisha was conquered by the British from the Nizam of Hyderabad in 1759, and thereafter remained a part of the Madras presidency till 1936. Sambalpur, annexed by the British in 1849, remained a part of Central provinces till 1905. Balasore, Cuttack and Puri districts, conquered by the British from the Marathas in 1803, remained parts of Bengal till 1912 and thereafter became parts of the province of Bihar-Odisha. As a result of this dismemberment, the Odia-speaking territories virtually became appendages to four provinces – Bengal, Madras, Central Provinces and Bihar, and being reduced to the status of linguistic minorities in all these provinces, the Odias felt neglected and dominated by the linguistic majorities, and particularly felt distressed at the deliberate efforts to abolish Odia language. The new elites that emerged in Odisha in the latter half of the nineteenth century for the unification of Odia speaking areas.

The intellectual luminaries of Odisha were Radhanath Ray, Pyarimohan Acharya, Fakir Mohan Senapati, Gauri Sankar Ray, Madhusudan Das, Rajendra Narayan Bhanjdeo. The Odisha branch of All-parties Conference sent a memorandum to the All-parties National Convention, which was being held at Calcutta on 22 December 1925, for the creation of province of Odisha. It may be noted here that in October 1928 on the occasion of the Dussehra festival, the Odia nationalists of Cuttack worshipped the Mother Utkal in the form of an image, calling her 'Chhinnamasta' Utkal i.e., dismembered mother Utkal. They brought out a procession, led by Madhusudan Das, which included all sections of population high and low, educated and uneducated.

In November 1930, the Round Table Conference was held by the British Government in London to hold discussion with the representative Indians on the constitutional reform. Shri Krushna Chandra Gajapati, the Maharaja of Parlakhemundi was nominated to the Conference by the British Government. He raised the question of the amalgamation of Odia tracts in the Round Table Conference. He circulated among the delegates of the first session of the Round Table Conference a pamphlet, titled "The Odias, Their Need and Reasons for a Separate Province."

In March 1931, the Odisha Congress delegates raised the amalgamation question in the Karachi Session of the Congress. At Karachi, Mahatma Gandhi was reported to have promised the Odisha Congressmen that he would raise their problem in the second Round Table Conference. On 3 May, 1931 the Utkal Pradesh Congress Committee unanimously passed a resolution for the establishment of the separate province of Odisha. The UPCC appointed a Committee, consisting of Pandit Nilakantha Das (chairman), Gopabandhu Choudhury, Lingaraj Panigrahi, Shashibhusan Rath, Niranjana Pattanaik, Mukunda Prasad Das, Bichitrananda Das and Laxmi Narayan Mishra to deal with the question of formation of separate province. In September 1931, the Government appointed the Odisha Boundary Committee to demarcate the boundary of the proposed province.

But the report caused disappointment among the Odias because it had excluded some Odia-speaking tracts to be included in the proposed province. The special session of Utkal Union Conference, held at Berhampur on 21 August 1932, protested against the exclusion of such Odia speaking tracts as Manjusa, Singhbhum, Phuljhar and South-west Midnapur. In March 1933, the British Government brought out the White Paper caused deep discontent than the O'Donnell Committee. A Odia deputation, headed by the Raja of Parlakhemundi, met Sir Samuel Hoare, the Secretary of State for India in London on 3 July 1933 and presented their demand for the reconsideration of the boundary question. In the meantime the Telugu representatives also arrived in London to counteract the move of the Odia deputation. On the basis of the views of the Madras Government and the Government of India, the British Government then agreed to transfer Jeypore estate from Madras presidency to Odisha but refused to transfer Parlakhemundi. On 11 February 1934, in a meeting of the Utkal Union Conference, at Cuttack, Maharaja of

Parlakhemundi proposed that his estate be divided between Madras presidency and Odisha, and that Odisha portion was to include the Parlakhemundi town. With this partition plan the Raja approached the Secretary of State for India in London. But the plan could not receive the approval of the authorities in England due to the opposition of the Government of Madras and the Viceroy.

Fortunately for the Raja of Parlakhemundi, and the people of Odisha, the Joint Select Committee that was appointed on the Government of India Bill under the chairmanship of Lord Linlithgow gave a sympathetic hearing to the Raja of Parlakhemundi and recommended the addition of the following territories to the proposed province of the White Paper – a) that portion of Jeypore estate which O'Donnell had recommended for inclusion in Odisha, b) Parlakhemundi and Jalantar Maliahs, c) a small portion of Parlakhemundi estate including the Parlakhemundi town. Consequently the area of Odisha was increased from 21545 to 32695 square miles. In the meantime, the nine-men Administrative Committee, consisting of Sir John Austin Hubback (Chairman), Madhusudan Das, N.R. Naidu, W.O. Newsam, Nilamani Senapati, Lokanath Mishra and Gauri Chandra Deb, appointed in June 1933, thrashed out various administrative problems connected with the creation of the new province such as provincial headquarters, the facility of High Court and University and organization of districts.

On the basis of Joint Select Committee's report, provision was made in the Government of India Act 1935 for the creation of the new state of Odisha. According to His Majesty, the King Emperor's Order-in-Council, dated 3 March 1936, the province was inaugurated on 1 April 1936. The same day, Sir John Austen Hubback took over as the first Governor of new Odisha.

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Nandankanan of Odisha : Wonder of the World

Prof. Prafulla Kumar Mohanty

Nandankanan : the nature's paradise

Nandankanan is the name of a biological park of Odisha. The literal meaning of Nandankanan is “garden of pleasure” or the “garden of Gods”. The very name of “Nandankanan” in mythology delineates the ecstatic, but imaginary beauty of the celestial garden. It also indicates the real beautiful spots par excellence on the planet earth, where one can see the panoramic views of nature and appreciate the glamour and audience that exist in featural architecture of plants and animals. Nandankanan biological park is a protected area which enjoys a spectacular position in India for its inimitable amalgamation of in situ (in place or in natural or original position) and ex situ (outside the natural habitat or off site conservation) conservation endeavours.

Geography and topography of Nandankanan

Amidst the natural scenic beauty of natural forest adjacent to Chandaka-Dampara Wildlife Sanctuary, Nandankanan maps in the vicinity of Kanjia Lake. This site covers a portion of Krishnanagar and Jujhagarh Demarcated Protected Forest (DPF) and close to Baranga Railway Station on Howrah-Chennai route. Geographically it is located between 200 48' 09"

to 850 48' 13" East longitude (Survey of India Toposheet No. 73H/15 NW).

Nandankanan Zoological Park is one of the premier large zoos recognized by the Central Zoo Authority (CZA), Government of India. Unlike conventional zoos, it covers over vast 3.62 sq. km (362.1 ha) of undulating topography with natural moist deciduous forest, water bodies and attractive landscape that provides the zoo inhabitants an appropriate natural ambience to live in harmony with the nature. Nandankanan Zoological Park (includes Kanjia Lake of 66.1 ha) comprises of 362.1 ha and Nandankanan Wildlife Sanctuary covers 437 ha (4.37 sq. km). The Zoological Park is a part of Nandankanan Wildlife Sanctuary.

The State Botanical Garden spreading over an area of 75 ha adjoining the Zoological Park was handed over to Nandankanan Management in August, 2006. Two important wetlands namely Kanjia Lake of 66 ha and Kiakani Lake of 25 ha are included under Nandankanan. The former is the main water source of Nandankanan Zoological Park and State Botanical Garden. The Zoological Park with the Kanjia Lake and the Botanical Garden has been declared as Nandankanan Wildlife Sanctuary over an area of 4.37 sq.km on 3rd August, 1979.

The wetlands support rich diversity of flora and fauna (plants and animals) which is practically a veritable laboratory for wetland education and training. So, it is listed as wetlands of national importance by the Ministry of Environment, Forest and Climate Change, Government of India in 2006. Most of the animals of Nandankanan live in open, large moated areas surrounded by natural jungle and vegetation. This offers a natural feeling of living close to their natural habitat. Nandankanan was dedicated to the public on 29th December, 1960.

Nandankanan Wildlife Sanctuary is located in the north eastern region of Khordha district of Odisha. This sanctuary, in fact, includes Zoological Park, Botanical Garden, Kanjia Lake and some adjoining swampy areas (Fig.1). It is a unique sanctuary as it is one of the few protected areas with conservation programmes blending together. It provides the quality standard housing, husbandry and health care facilities to the captive wild animals and contributes towards enriching our knowledge on wild flora and fauna, their biology and breeding, particularly on endangered species.

Nandankanan is 17 km from Cuttack and 15 km from Bhubaneswar, the state capital of Odisha by road. The nearest railway station is Barang which is less than 1 km from Nandankanan. Cuttack railway station is about 15 km and Bhubaneswar railway station is 18 km. The nearest airport is Bhubaneswar which is about 20 km distance. This indicates that road, railway and airport connectivity to Nandankanan is excellent. Accommodation for tourists is available only during day time on prior reservation from the office of the Deputy Director, Nandankanan Zoological Park.

Visitors or tourists can witness both Zoological Park and Botanical Garden comfortably since both the areas are separated by Kanjia Lake. This Kanjia Lake has been included in the list of wetlands of national importance in the year 2006 due to its rich biodiversity.

Background history of Nandankanan

The history of Nandankanan is interesting and surprising. A few number of wild animals were collected initially from different parts of Odisha for the World Agricultural Fair organized at New Delhi during January and February, 1960. After the fair, the animals were brought to Odisha in May, 1960 and were kept near Khandagiri to exhibit to the people. Because of water scarcity and improper housing, it was thought to have a zoo where the animal could be safe. Further, at that time, no zoos were there at Odisha.

Keeping this in view, the then Chief Minister Dr Harekrushna Mahtab and the Minister of Development Dr Radhanath Ratha along with senior forest officials ventured to have a suitable site for the establishment of a zoo where water source must be there. Then the famous Chandaka forest having Kanjia Lake was traced and decided to have construction work to keep the animals in captivity.

Sri SK Patil, the new Minister of Food and Agriculture, Government of India inaugurated the Biological Park named Nandankanan on 29th December, 1960. Then a Botanical Garden came up adjoining to the Biological Park in the other side of Kanjia Lake. The park along with the adjoining forest has been notified as Nandankanan Wildlife Sanctuary as Nandankanan Zoological Park in 1980 on recommendation of the Odisha Legislative Assembly Committee.

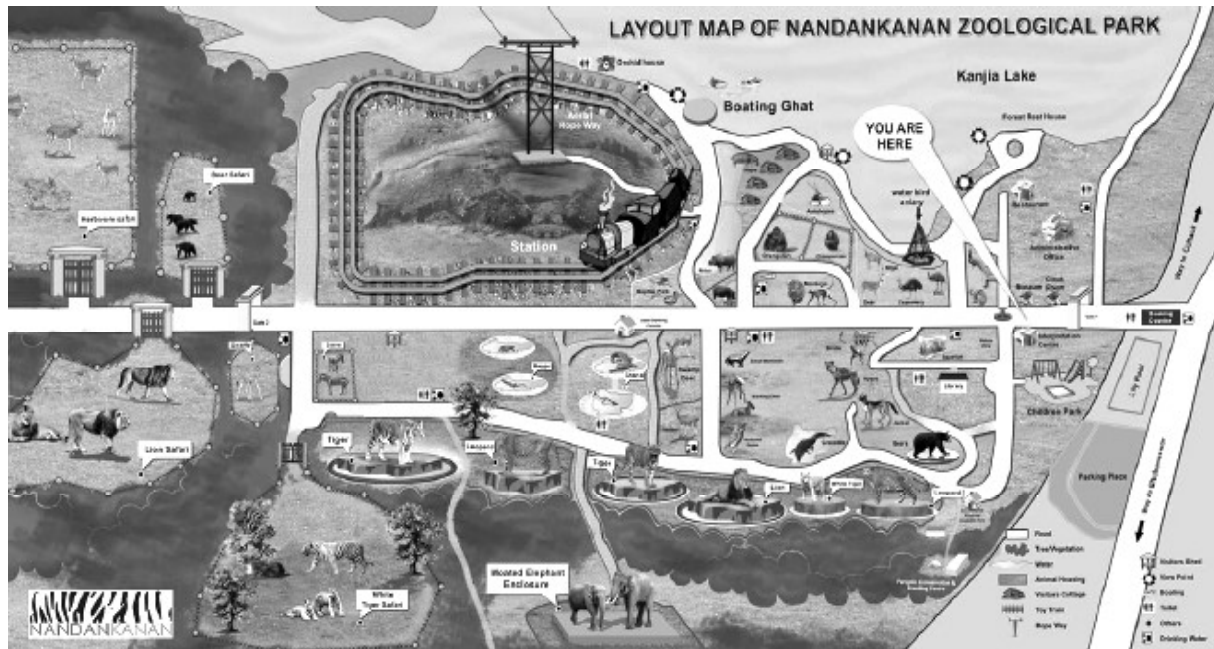


Fig. 1 Map of Nandankanan.

Gradually the structure of the sanctuary got expanded and the first tiger was introduced in 1964 from the Alipore Zoo, Calcutta (presently Kolkata) along with a pair of African lions, a puma and a pair of muggers during the session of All India Congress Committee held at Bhubaneswar. The first open air tiger enclosure was built up in 1967 and it surprised everybody that the last surviving tigress in Chandaka forest was lured on 4th January, 1967 into this enclosure, where a male tiger “Pradeep” by name was already housed. She was named “Kanan”.

With passing of time, Nandankanan achieved distinction in first ever breeding of the gharial which was brought from Frankfurt Zoo on breeding loan on 7th May, 1980. In the same year, two normal colored tigers “Deepak” and “Ganga” gave birth 3 white offsprings namely “Debabrata”, “Alaka” and “Nanda” on 8th January, 1980. By this Nandankanan opened its

own family of white tigers and a separate gene pool. On 20th January, 1984 a lion safari over 20 ha was inaugurated inside the zoo. Subsequently, the first white tiger safari covering 12 ha was also created in 1991. Two more safaris such as “herbivore (plant eating) safari” of 21 ha and “bear safari” comprising 5 ha were established in 2011 and 2012, respectively.

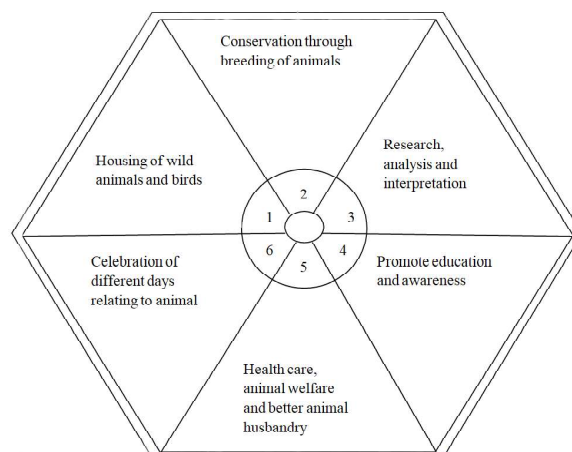
Apart from the introduction of several species of animals and birds, an aquarium was developed on the February, 2008 by the Chief Minister of Odisha. In course of time, many facilities and amenities namely electronic entry gate, battery operated vehicle (BOV), reverse osmosis (RO) drinking water kiosk, interpretation centre, zoo museum, life feed rearing centre etc. were created and added for attracting and facilitating tourists and visitors of the world (Table 1).

Table-1 Facilitation for tourists at Nandankanan

SI No.	Name of the facility or amenity available
01	Reverse Osmosis (RO) water Kiosks
02	Toilets at convenient locations
03	Special toilets, wheel chairs and rams for differently abled persons
04	Rest areas, sit-outs, visitors' shed at different points
05	Tourists' Cottage
06	Restaurant and Snacks Bar
07	Cloak Room close to entrance gate
08	Perambulator for children
09	First-aid (Zoo Hospital and Administrative Office)
10	Library
11	Baby Care House
12	Emission free Battery Operated Vehicle (BOV)
13	Guide Maps
14	Publications
15	Nature Shop (Souvenir shop)
16	Childrens' Park
17	Polythene Exchange Counter
18	Trained Guide
19	Picnic Spot
20	Zoo Museum
21	Interpretation Centre
22	Transport for visiting safari

Planning and objectives of Nandankanan

On development, growth and success, Nandankanan defined its vision, mission and objectives for betterment of the society. The vision is to strengthen the efforts in conservation of biodiversity of the region through ex situ conservation coupled with in situ methods. The mission is to achieve the distinction of an outstanding zoo through world class conservation, education, research and connecting people, students and researchers to biodiversity conservation and protection (Fig. 2).

**Fig. 2 Objectives of Nandankanan Zoological Park.****Fig. 2 Objectives of Nandankanan Zoological Park.**

However, in a nut shell, the objectives of developing Nandankanan Biological Park are as follows.

1. Housing of wild animals and birds with appropriate emphasis on research and education on their ecology, behavioral biology, physiology and enrichment in a semi-natural ambience.
2. Conservation breeding of the endangered species in captivity with least human imprints and to release them in nature to recoup their status in the wild.

3. To facilitate research and scientific analysis on animal behavior, enclosure enrichment, feed, nutrition and reproductive biology.
4. To promote education and awareness amongst visitors towards conservation of wildlife.
5. To ensure housing of captive animals and birds with emphasis on health care, animal welfare and better animal husbandry.
6. To observe outreach activities regularly including celebration of the following days (Table 2).
 - i. World Wetlands Day
 - ii. World Pangolin day
 - iii. World Wildlife Day
 - iv. World Environment Day
 - v. International Tiger day
 - vi. International Vulture Awareness day
 - vii. Wildlife Week
 - viii. World Elephant Day
 - ix. Foundation Day of Nandankanan
 - x. World Veterinary Day
 - xi. Zoo Lovers Day
 - xii. International Hyena Day
 - xiii. International Leopard Day
 - xiv. International Biodiversity day
 - xv. International Turtle Day
 - xvi. World Giraffe Day
 - xvii. World Snake Day
 - xviii. World Lion Day

Table-2 Different days for observation and awareness

S1 No.	Period of observation	Name of the day for observation
01	January 10	Save the Eagle Day
02	January 20	Penguin Awareness Day
03	January 21	Squirrel Appreciation Day
04	January 31	International Zebra Day
05	February 02	World wetlands Day
06	February 15	National Hippo Day
07	3 rd Saturday of February	World Pangolin Day
08	February 16	World Whale Day
09	February 21	International Save the Bear Day
10	March 3	World Wildlife Day
11	March 14	Learn about Butterfly Day
12	March 14	Save Spider Day
13	March 20	World Frog Day
14	March 20	World Sparrow Day
15	March 21	World Forestry Day
16	March 22	World Water Day
17	First Saturday of April	National Birding Day
18	April 8	Zoo Lovers Day
19	April 14	National Dolphin Day
20	April 22	World Earth Day
21	April 25	World Penguin Day
22	April 27	International Hyena Day
23	May 3	International Leopard Day
24	May 11	International Migratory Bird Day
25	May 14	Endemic Bird Day
26	May 17	Endangered Species Day
27	May 17	World Crocodile Day

28	May 22	International Biodiversity Day	54	October 2-8	Wildlife Week
29	May 23	International Turtle Day	55	October 4	International Zookeeper Day
30	June 5	World Environment Day	56	October 4	World Animal Day
31	June 8	World Oceans Day	57	October 21	Reptile Awareness Day
32	June 16	World Seaturtle Day	58	October 23	International Snow Leopard Day
33	June 17	World Day to combat Desertification and Drought	59	October 24	International Day of Climate Action
34	June 21	World Giraffe Day	60	November 6	International Day for Preventing Exploitation of the Environment in war and Armed Conflict
35	June 21	International Climate Change Day	61	November 12	World Birds Day
36	July 1-7	Van Mahotsav	62	November 29	International Jaguar Day
37	July 3	World Seabird Day	63	December 4	International Cheetah Day
38	July 14	World Chimpanzee Day	64	December 4	World Wildlife Conservation Day
39	July 16	World Snake Day	65	December 14	International Monkey Day
40	July 26	International Mangrove Day	66	December 29	Nandankanan Biological Park Foundation Day
41	July 29	International Tiger Day			
42	July 31	National Tree Day			
43	August 04	International Owl Awareness Day			
44	August 10	World Lion Day			
45	August 12	World Elephant Day			
46	August 14	World Lizard day			
47	August 18	National Honeybee Day			
48	August 19	World Orangutan Day			
49	August 30	International Whale Shark day			
50	First Saturday of September	International Vulture Awareness Day			
51	September 5	International Red Panda Day			
52	September 19	International Snakebite Awareness Day			
53	September 22	World Rhino Day			

Excellence of Nandankanan in national and international level

Nandankanan is the one of the excellent Biological Parks not only in India but also in the world. This spells the class of excellence owing to initiative, creative, innovative and germinative ideas of several cross section of personnels like forest officers, biologist, education officer, veterinary officer, veterinary assistant surgeon, live stock inspector and allied personnels associated with animals and their management. Nandankanan is unique because of following characteristics.

1. It is the first zoo in the country to become an institutional member of World Association of Zoos and Aquarium (WAZA).

2. It is the first zoo in the world where endangered gharials were born in captivity during 1980.
3. It is the first zoo in the world where melanistic tigers (tigers with broad black stripes) were born in 2014.
4. It is the host zoo for white tigers which were born to normal colored parents in 1980. This is a spectacular event in the world.
5. A unique white tiger safari was established in Zoological Park in 1st October, 1991.
6. It is the first zoo in the country where endangered ratel was born in captivity.
7. It is the first zoo in the country after which an express train bearing number 12815 and 12816, Puri New Delhi Express is named as “Nandankanan Express”.
8. It has a captive fodder farm over 33 acres and a slaughter house to cater to the dietary needs of animals housed in the Zoological Park.
9. Kanjia Lake inside the park has got a recognition of a wetland of national importance in 2006.
10. It has “Pangolin Conservation Breeding Centre” which is the only conservation breeding centre for the endangered Indian pangolin (*Manis crassicaudata*) in the world. This was established in 2009.
11. It has conservation breeding centre of long billed vultures.
12. It has the largest enclosures to house gharials and hippopotamus.
13. It has got credit being the second largest heronry for Asian open bill storks in Odisha.
14. It itself is an amazing centre for wildlife conservation and education where one can experience integration of ex situ and in situ conservation of wild fauna and flora.
15. It is the only zoo in India to have an open-top leopard enclosure.

Nandankanan and its animals

The foundation of Nandankanan was initiated from the exhibited animals for the World Agricultural Fair organized at New Delhi in 1960. At that time, 16 types of animals and a total of 23 animals were collected from different parts of the state for display. These animals are two spotted deer, two barking deer, two blackbucks, one mouse deer, one leopard cat, one flying squirrel, one r-tailed drongo, one hornbill, two parrots, two hill mynahs, one peacock, one mongoose, one pangolin, two porcupines, a pair of wild boars and a python.

Currently the vast zoo encompasses 158 species of amphibians, reptiles, birds and mammals. The natural forest ambience of Nandankanan is now enjoying free-living wild animals which includes 13 species of mammals, 15 species of reptiles, 179 species of birds, 20 species of amphibians, 96 species of butterflies and 51 species of spiders.

Apart from these, there are safaris namely tiger safari (12 ha), lion safari (20 ha), herbivore safari (21 ha) and bear safari (5 ha). Furthermore, nocturnal house is specially designed for nocturnal (night) animals of regional importance in spacious naturalistic enclosures simulating their natural habitat with species specific enrichment to fulfil their biological needs.

Walk through aviary for exotic birds is a unique exhibit of its kind in the country. The inmates of the aviary are an assemblage of

arboreal (tree dwelling), terrestrial (land dwellers) and aquatic (water loving) birds.

A reptile park with a gigantic life size dinosaur namely Tyrannosaurus at the entrance gate with an interpretation centre houses some reptiles. This is an attraction of visitors from a distance.

Moreover, another added beauty of Nandankanan is aquarium in which both freshwater and marine species of fishes are exhibited. The aquarium unit is maintained systematically through regular aeration, change of water and maintenance of salinity in case of marine species of fish. The interesting observation lies with the sucker fish bearing sucker on the dorsal side of the head.

Nandankanan is the first premier large zoo to exhibit amphibians (frogs, toads etc.).

Finally, besides living animals both in natural and artificially made natural condition, the museum of the zoo displays stuffed specimens by taxidermy, formalinised specimens of early developmental stages of animals, eggs of animals and eggs of flightless birds. The chronological breeding success of different animals of Nandankanan is highly noteworthy (Table 3).

Table-3 Chronological breeding success of different animals of Nandankanan Zoological Park

Sl No.	Name of the animal	Year of successful breeding
01	Indian pangolin	1971
02	Mouse deer	1972
03	Malayan giant squirrel	1974
04	Sloth bear	1978

05	Birth of white tigers from normal colored tiger	1980
06	Mugger crocodile	1982
07	Himalayan black bear	1982
08	Lion tailed macaque	1983
09	Brow antlered deer	1984
10	Salt water crocodile	1985
11	Indian porcupine	1986
12	White necked stork	1986
13	Caiman crocodile	1990
14	Water monitor lizard	1996
15	Swamp deer	1998
16	Chimpanzee	1999
17	Grey heron	2000
18	Siamese crocodile	2010
19	Ratel	2012

One more excellence of Nandankanan is the enclosure for non-indigenous flightless birds namely emu and ostrich. It houses 11 emus and 4 ostriches (2 male and 2 female ostriches) which are very large birds who cannot fly, but can run very fast. The eggs of emu are dark green and that of ostrich is white. This is how Nandankanan is proud of. This record is as of 2nd February, 2021.

Nandankanan and its botanical garden

Plants and animals are completely integral part and two sides of the nature. Both are interdependent and maintain a harmony in our ecosystem. Nandankanan is not only contributing to faunal diversity but also to floral diversity. The botanical garden is named as State Botanical Garden which spreads over an area of 75 ha. It

is situated in the sylvan surrounding of the moist deciduous forest of the sprawling greenery between two wetlands.

This garden was established in the year 1963 which was initially under the management of Horticulture Department, Government of Odisha. Subsequently, it was transferred to Nandankanan on 1st August, 2006. Now this botanical garden is one of the pioneering plant conservation, nature conservation as well as

interpretation centres of the state. It is educative, informative, attractive and knowledge productive unit. This garden is located inside Nandankanan Wildlife Sanctuary. With an area of 25 ha, Kiakani Lake is situated inside the State Botanical Garden. The garden is kept open on all public days except Mondays from 7.30 AM to 5.30 PM from April to September during summer and 8.00 AM to 5.00 PM from October to March during winter season. Botanical Garden is beautiful and colorful by having 26 varieties of gardens (Table 4).

Table-4 Satellite gardens of State Botanical Garden

Name of the garden	Area	Speciality
Glass House	2013 sq. ft	Succulent plants, Bonsai ornamental plants from November to March
Cacti House	1080 sq. ft	Varieties of cacti and succulent plants (More than 1,200 cacti)
Dry Garden zone	0.65 acre	Designed with loose stone work to look like a dry zone
Green House	5,200 sq. ft	60 species of indoor plants are housed
Children's Park	-	Facilities for kids with ornamental plants
Buddha Park	12,000 sq. ft	Located in Kanjia Lake having Buddha statue at the centre and ornamental flowers at periphery
Artificial Zoo	-	Models of different animals are available
Butterfly Park	36,590sq. ft	6,400 butterfly dependent plants having water fall with 170 sq. ft, fountains and artistic bridge. 58 species of butterflies are here being open on February, 2014
Butterfly Interpretation Centre	800 sq. ft	Opened in March, 2015. Colorful pictorial board on various aspects of butterflies. A short documentary on butterflies is other attraction
Rosarium	1.5 acre	Collection of 1,200 rose plants belonging to 55 varieties

Orchid House	5,000 sq. ft	More than 1,000 orchids of 57 varieties belonging to 37 species
Medicinal Garden	2.26 acre	225 species of herbs, shrubs, creeper, climber and trees
Japanese Garden	0.5 acer	Developed in Tsukyama-niwa style with floating streams in Japanese style
Mughal Garden	1.01 acre	A cascade of flowing water and flowering plants both seasonal and perennial giving a look of Mughal era
Evolution Garden	0.77 ha	Shows evolution of plant kingdom
Heritage Garden	1.2 acre	It is with natural rock and old Banyan trees. Tulsi garden with six varieties of Tulsi with models of monk, live size cow and tribal hut
Arboretum	4.0 ha	234 species from 49 families found in Eastern Zone forest
Landscape Garden	1.6 acre	Lawns, trees and shrubs. 1,000 trees of different species
Palm Garden	15,000 sq. ft	Common and rare palms. 29 varieties with a designed water body with 15,000 sq. ft grass carpet
Bougainvillea Garden	21,400 sq. ft	More than 1,000 Bougainvillea plants of different colors with 8 varieties. A series of creepers is raised on the back of the garden
Hibiscus Garden	11,000 sq. ft	More than 130 plants of 27 varieties
Carnivorous Plant Garden	800 sq. ft	Nandankanan is first of its kind to display carnivorous plants of 4 species
Hydrophytes Garden	0.1 acre	Collection of 23 varieties of aquatic plants

Scientific research and development of Nandankanan

Nandankanan has been playing a role in scientific research on animals to promote growth, development, longevity and reproductive ability in captive condition. The institution is extremely careful about housing, enclosures, feed, nutrition, faecal matter analysis, blood testing, pathogen and

parasite (both ecto and endoparasites) testing which are undertaken by inhouse zoo veterinary doctors along with the assistance of the College of Veterinary Science and Animal Husbandry (CV Sc and AH), Bhubaneswar, collaborating scientists of other institutes like the Utkal University, CIFA, CARI, CPDO and allied institutions.

Funding for research is provided by the Central Zoo Authority, New Delhi and the Government of Odisha. To encourage and facilitate the process of research and analyses, one biologist and one education officers are posted. Apart from routine testing and examination, research on following animals is strengthened and emphasized for preservation, conservation and breeding status of the endangered species.

1. Indian pangolin conservation breeding programme is being monitored through the infrared sensitive CCTV cameras which is unique in world.
2. Conservation breeding of long-billed vultures is another programme through vulture conservation breeding centre to fulfil the objective for captive management and breeding of the long-billed vultures.
3. Since gharials are critically endangered, seven gharials bred and reared at Nandankanan which have been rehabilitated in the river Mahanadi during 2019-20 for a sustainable population.
4. Realizing the gravity of forensics, a wild life forensic laboratory has been developed in the park for scientific investigation of wildlife crime. The requisites are purchased from CAMPA fund.

Visitors' attraction for Nandankanan

As a Biological Park, Nandankanan is projected as one of the best parks in India which is being reflected through the achievements, numerical strength of the visitors, maintenance,

management, research and more specifically facilities for the visitors or tourists. Following facilities cater to the need of the visitors because of which our guests of Nandankanan fail to face problems and appreciate the amenities meant from kid to old (Table-1). But, free facilities are available for aquarium, cloak room, baby care house, entry of differently able persons, entry of children below 3 years, digital still camera, perambulator for children, walk through aviary, RO drinking water, toilets and wheel chair for differently able persons.

Animal exchange and procurement of Nandankanan

To encourage, attract, stimulate and accelerate the number of visitors to Nandankanan, the Zoological Park houses both indigenous and exotic species of animals. Different animals have been brought and procured in different periods (Table-5). The amazing story and history of the zoo or Biological Park is the introduction of animals from other countries and other states through animal exchange programme which is stated below (Table-6). This not only strengthens the relationship between countries and states but also amplifies the affinity of the tourists to view the animals and birds of other places. The remarkable example of interesting animals and birds are Giraffe, Lion, Tiger, Lion-tailed macaque, Nilgiri langur, Indian pangolin, Porcupine, Melanistic tiger, Four horned antelope, Manipuri deer, Leopard, Different varieties of colorful birds, Emu and Ostrich etc.

Table-5-6 Exchange of animals and procurement, 2019-2020

Sl No.	Name of the animal	Nature of the zoo	Place	Period of procurement
01	Black Tufted Marmoset	AFAZ Farm	Madurai	15.02.2019
02	Indian Fox	Kamala Nehru Sangrahalaya	Indore	08.08.2019

03	Indian Grey Wolf	Kamala Nehru Sangrahalaya	Indore	08.08.2019
04	Tufted Capuchin	Jai Farm	Chennai	03.10.2019
05	Squirrel Monkey	Jai Farm	Chennai	03.10.2019
06	Nile Crocodile	MCBT	Mahabalipuram	22.10.2019
07	Yellow Anaconda	MCBT	Mahabalipuram	22.10.2019
08	Asiatic Lion	Kanan Pindari Zoological garden	Bilaspur	17.03.2020
09	Indian Fox	Kanan Pindari Zoological garden	Bilaspur	17.03.2020

Animal adoption scheme of Nandankanan

There is a general concept that Nandankanan Zoological Park is the property of the government to take care of the animals and birds, to maintain the same, to manage and to increase the population through proper feeding, breeding and housing protocols. But, time has come, general public have realized the importance and significance of the animals of nature or our surrounding.

So a peoples' movement towards conservation and preservation of both plants and animals has brought a different momentum. Zoos across the world have thought of adoption scheme with an objective of involving general public in the conservation, preservation and protection of rare, threatened and endangered fauna. In this scheme, individual, corporate, organizations and philanthropists can adopt an animal or animals by way of contributing the cost of feed of individual animal along with its maintenance and health care as per the schedule and rule framed by the Nandankanan Biological Park.

To expedite smoothly or quickly, this process is undertaken through online mode and

even through the introduction of mobile android App. The adoption charges are defined by the authorities of Nandankanan under four different categories such as (i) Annually, (ii) Half yearly, (iii) Quarterly and (iv) Monthly. Moreover, the persons who will adopt the animals of Nandankanan can avail privileges which have been proposed systematically. The privileges are categorized into eight types namely (i) Level-I (Rs.500-Rs.10,000), (ii) Level-II (Rs.10,001-Rs.25,000), (iii) Level-III (Rs.25,001-Rs.50,000), (iv) Level-IV (Rs.50,001-Rs.75,000), (v) Level-V (Rs.75,001-Rs.1,00,000), (vi) Level-VI (Rs.1,00,001-Rs.1,50,000), (vii) Level-VII (Rs.1,50,001-Rs.2,00,000) and (viii) (Rs.2,00,001-Rs. 2,50,000).

Nandankanan : the pride of the world

Nandankanan Biological Park has been marching ahead with progressive ideas, housing of animals and birds almost exactly in natural congenial condition, providing nutrition to animals as per their natural food from the environment including the supply of fresh and hygienically processed buffalo meat for the carnivores through

captive slaughter house and different types of grasses and fodders to the herbivores from captive fodder farm of the zoo along with seasonal food and enriching the strength of faunal diversity by the regular introduction of animals and birds of different places and different species of the state, country and world at large.

The horizontal and vertical expansion reflects the growth, development, achievement and success of such a zoo which has drawn the attention of the world. The most touchy point is that the park has a vermicompost unit located inside the fodder farm where the organic waste of the zoo is being converted to natural fertilizer using earthworms (vermicompost). Not only that, drinking water part of animals is also well taken care of. The park has its own chlorination plant to ensure the supply of purified drinking water and thereby the spread of waterborne disease is regulated or controlled. Since health care is observed, health is regularly checked up and monitored, the mortality rate of captive animals are significantly less. These are the strengths of Nandankanan for standing erect and occupying a crystal clear position in India as well as world. The support of the visitors, tourists and public at large would certainly magnify the strength, beauty and longevity of such an amazing natural floral and faunal diversity of Nandankanan Biological Park.

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Living with the Violence: Women Suffering throughout Pandemics with a special reference to Fakir Mohan Senapati's *Rebati*

Dr. Nibedita Das

The pandemic will come and go, but in the course of action, it battered all the socio-political-economic systems into dust and setting forward new dimensions and patterns into force. This ongoing Coronavirus pandemic is also collapsing every foundation of our lives and times; snatching away our normal order and pricking us into the saga of creeping uncertainty and chaos. Crawling over the mountain of dead bodies, putting social and educational institutions into rest it is baring all the fractured and fault lines of social norms and discriminations into open. The enforcement of lockdowns and shutdowns might have succeeded in flattening curve of the spread of virus, but it has erupted a vast epidemic of gender inequality and discrimination into forefront. The underlying social structures and constraints are pushing boundaries of the gender-specific vulnerability of the pandemic. The super spreading surge in cases of domestic violence, sexual abuse around the globe is making the life of women and girls in this pandemic more bizarre and nightmarish. Amplifying the social standing and position of women downwards it raises concern about gender issues and dimensions. The patriarchal architecture of the society twice marginalized the position of women in the family, burdening them both mentally and physically in this gloomy time. This paper will focus on the women suffering as part of this faulty social norms and prejudices. The women suffering and the pandemic have a long history, which worsen their place and position more backward. This paper aims to introspect pandemic literature to understand the gender dimension to the pandemic, with a special reference to Fakir Mohan Senapati's short story 'Rebati'.

Keywords: Gender, Pandemic, Women Suffering, Education, Gender Inequality

In this age, when we are talking about the blurring lines between genders, this coronavirus outbreak has proved that the gender role divide is still there. The UN WOMEN's declaration of 'shadow pandemic', growing violence against women in the pandemic is pushing us to rethink about the gender roles, prejudices and gender dynamics at home and work. Whether as frontline workers, or homemakers or working folks; women are facing the brunt of the gender discrimination to the most in this unprecedented time. The rising violence against women in this

pandemic is the warning signal of existing gender inequality which is aggravated with the contact of the virus. The upward surge of domestic and sexual violence against women at the time of the pandemic and epidemic triggers us to think about human behavioral patterns which work at a mixed ways. Though it is believed that humankind come together when their lives are at a stake, but it is a matter of concern that rather than standing united, we stand divided, act more inhumanly or heinously in case of gender discrimination. Studies show that domestic, sexual, and gender-based violence

upsurges during pandemics and epidemics; whether it's Ebola and Zika epidemics, Spanish Flu or Swine Flu pandemic. This COVID-19 crisis is not only the trying time for health, economic, political and educational, but for social and humanitarian point of view. Especially we should be more concerned about the gender inequality which is there despite constitutional declaration of equality.

Gender inequality of treating person differently according to their gender, is all-pervasive in the society; which needs to be addressed. Despite gender equality as a human right, it is hardly in practice. The institutionalization of patriarchy putting normative femininity into force, imprint a clear gender role divide in the society. This gender inequality hammered the progress of women, but of the whole human improvement. Women are assigned with unpaid caretaker jobs; and adding more to it, institutionalized motherhood and fixed private space debase women identity, deteriorate their self-image and confidence and devalue their talent and skills, displacing them to a secondary place in the society for generations. The status of women deeps down in the graph of power, hierarchy and inequality in the society, burdened by housework and childcare and this pandemic is exposing the gender inequality into forefront. This gloomy situation teaches us to think about the traumatic condition of women who are struggling hard with the physical and mental torture due to existing gender discrimination being accelerated by this pandemic.

“One is not born, but rather becomes, woman. No biological psychic or economic destiny defines the figure that the human female takes on in society: it is civilisation as a whole that elaborates this intermediary

Product between the male and the eunuch that is called feminine. Only the mediation or another can constitute as individual as another.” (Beauvoir, 330)

Women always have been the prey of gender discrimination constructed by deep-rooted patriarchy. Right from their birth they face discrimination in terms of nourishment, care, education and other career privileges. Pressurized marriage and compulsory motherhood further spoiled their position in the society, depriving them from all the basic rights as a human being. Patriarchal society is designed to subordinate women pushing them to the margin by depriving them from their basic human rights. Fixing the domestic space for them, making them economically dependent, and above all deprived them from all the basic rights to equality and education, women are structured to be dominated and silenced. Institutionalized patriarchy works in subtle ways towards normalization of subordination women to men.

“Women’s general subordination was essential at the stage because it was only then that the mechanism of control upon women’s sexuality could actually become effective. Both in terms of economic autonomy through a denial of control over productive resources, and autonomy in law, women are made appendages of men. Indeed women themselves were the property, both in terms of their reproductive and their productive labor, of men. Even in terms of performance of major domestic rituals women did not have autonomy—they were part of the domestic rituals women but could not perform rituals by themselves or for themselves. Only fasts for the benefit of their husbands, sons or brothers were to be undertaken by them on

their own. The general subordination of women was thus the basis of the specific controls that the patriarchal structure placed upon them." (Chakravarti, 73)

In this period of depression and uncertainty, literature or more particularly pandemic literature gives us a new way to look at it to understand human and humanity in the pandemic. Turning to literature is not merely to escape the cruel reality but to have an insight into human experience, learning from the past, to know human nature and conditions, and how people from the past cope with similar tragedies.

"Literature is the brain of humanity. Just as in individual, the brain preserves the record of his previous sensations, of his experiences, and of his acquired knowledge, and it is in the light of this record that he interprets every fresh sensation and experience; so the race at large has a record of its past in literature, and it is the light record alone that its present conditions and circumstances can be understood. The message of the senses is indistinct and valueless to the individual without the co-operation of the brain; the life of the race would be degraded to a mere animal-existence without accumulated stores of previous experience which literature places at its disposal."(Goodman, 9)

Literature reflects human experience, life, society and contemporary reality, which shaped society and human civilization. Life, literature and society are the connecting dots of human behavior and experience. It not only transmits knowledge, events, experience but life through its discerning exploration into human psychological arena. Invading into the reality, literature teaches,

motivates and transmits; and exploring the imaginary world, literature relives, entertains and uplifts human and its spirit. Literature is a way of life which provides meaning to our life and the world in which we live in. It not only interprets life, mirrors the essence of life, but also revolts and reforms life and society.

"Hence, with regard to literature, our idea or its value depends on the extent to which it has been able to express the changing conditions of social life; the emergent truths that supersede the discredited falsehoods of the past. Great literature always grasps and reflects these emergent truths that rise triumphant over the wreckage of the past. Indeed, literature as its deepest has a revolutionary content, and is violently condemned by unreasoning orthodoxy." (Goodman, 8)

Human civilization has survived many a pandemics and literature captures the trauma and devastation of past pandemic. Seeing pandemic through literature is not only sense the fear and chaos of that period, but deep and insightful look at human and humanity in their social and psychological fronts. The outbreaks of deadly disease like Cholera, Plague, Smallpox and Black Death are depicted in literature for generation. Giovanni Boccaccio's *The Decameron*, John M. Barry's *The Great Influenza: The story of the deadliest Pandemic in History*, Daniel Defoe's *A journal of the plague year*, *The Last Man* by Mary Shelley, *Love in the Time of Cholera* by Gabriel Garcia Marquez and Albert Camus's *The Plague* are some of the best works on the pandemic and epidemic which depicts the essence of life in those dark periods. The havoc of these outbreaks of disease in the community, the mental trauma, the pain and human suffering of the deadly

contagion; the then society and human condition are portrayed in these pandemic literature. *Pahighar* by Kamalkant Tripathi, *The Calcutta Chromosome: A Novel of fevers, Delirium and discovery* by Amitav Ghosh, *Twilight in Delhi* by Ahmed Ali, *A Ballad of Remittent Fever* by Ashoke Mukhopadhyay, *The Soiled Border* by Phansihwar Nath Renu, *Vasoori* by Kakkanadan and *Rebati* by Fakir Mohan Senapati are some of the best known works on portrayal of pandemic through literature by Indian writers.

***Rebati* by Fakir Mohan Senapati**

“Rebati” is not only a text of pandemic literature, but as a social text about 19th century Odia society, its values and culture, its prejudice and superstitions, its social discrimination towards gender. It acutely details social behavioral patterns and deigns towards gender keeping the Odia sensibility of 19th century. It can be read as a rich text of folk Odia literature with typical Odia colloquial language and Odia idioms. When female education is considered as a sin, this story is a social reform on female education. This story stands at the crossroad of the east-west confrontation leading female education and emancipation towards a balanced and progressive society. This story can be read as a text of women emancipation through education.

Being in 21st century, female education is still an issue and ‘Rebati’ is still relevant. Education is the first step towards women empowerment. The educated woman can only break the age old belief system on female subordination and it is through education she can gain confidence and lead a financially and socially independent life on her own. A well informed and educated woman can only question the deep-rooted social system like Sati, Purdah, child-marriage and gender

discrimination. Education gives them voice to speak about all types of gender discriminations, exploitation and social biases. Education awakes them about their rights and equality and to claim their individual identity. And ‘Rebati’ has inspired many girls to stand against all odds for education. Though, at the end of the story, Rebati died, but she is still inspiring and will inspire the generation to come, to pursue their passion despite hurdles and devastation. Rebati will be the eternal lighthouse for girls to get education as their basic rights as an individual.

As a strong proponent of female education, Fakir Mohan Senapati immortalizes ‘Rebati’ as the symbol of female force to claim the right to education against the backdrop of orthodox and superstitious 19th century Odisha. Rebati shines as a ray of hope for female emancipation, desire to learn and to dream in the age of severe gender discrimination and prejudice. The story depicts the blind beliefs, superstitions of the then Odia society. This story can be read as a text of tradition and modernity, a wonderful power play of contrasting ideas by two opposite strong female characters. Rebati is inked as the new woman who dares to dream about education living in the world of tradition and age-old orthodox value system, where education of a girl child considered as a taboo. Her character is contrasted with her grandmother who holds on all the traditional prejudice and superstition to its core, and holds Rebati responsible for all the misfortune that befalls on their family as the result of rebati’s desire for forbidden thought of learning.

‘Rebati’ is considered as the first Odia short story by one of the great writers of Odia literature, Fakir Mohan Senapati. The story revolves around the protagonist Rebati who is

passionate towards learning. Shyamabandhu is the father of Revati, who is influenced by liberal attitude, encourages her to study. But on the other hand, the idea of educating a girl child is opposed by Rebati's grandmother who thinks education is not meant for girls and it will bring ill omen for the family. But her father decides to get Rebati educated through a tutor, Basudev, a young man is a school teacher in the village. Basu is an orphan and a regular visitor to the family and well received by the family. Rebati is excited to receive education from Basu, whereas her grandmother is never happy about it. And in the course of action, Basu and Rebati grow inclination towards each other. When Rebati finds the wings of happiness through education, her life turns devastated when the village is hit by the Cholera and her parents died out of it. Rebati underwent unbearable pain after her parent's death by the Cholera epidemic. And no one in the village ready to help the family because it is believed that if they will help them, they will also affected by this disease. And the only hope of the family is Basu who helps them, without caring about the opinion of the villagers and not believing in the superstition relating to the epidemic. But to the utter dismay, the last hope of the family, Basu also died due to this disease. Rebati and her grandmother suffered a lot as there was no one to help them at this crucial point. Rebati is also died coming under the grasp of the cholera epidemic, leaving her grandmother alone.

Rebati suffered miserably as everyone from the village including her grandmother blame her desire to get education as the root cause of all this tragedy. Rebati is mentally tormented by her grandmother's blaming and taunting her rigorously for her passion towards education and the disaster it fetches. It acutely depicts the social taboo relating to women education in that period

of time. Women are not meant to be educated nor independent. They should be in the four walls of the home, should learn to cook and they are not allowed to be educated. And the idea to educate women is considered to be evil and it will bring misfortune for the entire community. It depicts the social prejudice against women education in the rural society of Odisha.

'Rebati' tells the tale of female education and along with tells the sage of female suffering at the hand of biased society and societal system. She suffered throughout the story because of gendered society and its perception towards female education. She faces heavy criticism from her grandmother for her desire to get education. She tolerated all her verbal abuse and false accusation, who made her responsible for all the misfortune happened. After her parents death to her own death she was distressed mentally for the sin she has not committed and silently endured all her scolding. Not only her grand-mother, but the entire society blamed Rebati's desire to learn as the root cause of the Cholera epidemic. Till the end she was mentally tormented with the sense of sorrow, guilt and discrimination. It reflects women suffering at the hand of social prejudice and biased norms as the result of still prevailing gender discrimination.

As pandemic is not new to the human civilization, similarly women suffering is also has a long history. Whether it's pandemic or any other natural or human crisis, women suffered more, which proves that gender inequality is still the core question which society and individual should address. Women are tormented physically and mentally more at the time of crisis, exposing the asymmetrical gender divide into the forefront. Violence against women at the time of pandemic

is the alarming bell for all to look into gender issues as a major social crisis. Despite many generation of strive towards equality of gender, the gender gap is still here as threat to human progress. In every time of distress, be it pandemic, recession, war or any other crisis women suffered more both mentally and physically. Rebati's suffering at that Cholera pandemic and rising violence against women around the globe in this coronavirus pandemic is the proof that we should think afresh about gender issues and gender inequality. Gender equality in every aspect and prospect should be prioritized for the progress of human race.

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Cities and Towns in Early Odisha: A Historical Appraisal

Sarita Nayak

In the long journey of historical interlude of India at least from sixth century BCE, we see the emergence of states, regional kingdoms and local chiefdoms having their principal city centres and capital cities and provincial headquarters. Though, the Early Historic is said to have begun as early as 1000 BCE in North India and the Ganga valley in particular (Allchin, 1995), the South Indian Early Historic is often defined little later – during the 3rd century BCE. (e.g. Morrison *et. al.* 2005). However, from recent excavations (2017-18) at Keeladi near Madurai pushed back the emergence of urban life around 6th century BCE in South India. (Balkrishnan, 2019)

The beginning of second urbanization and emergence of large number of cities and towns are marked in sixth century BCE, which was the turning point in the history of India. It is during the early centuries of the first millennium BCE that *Janapadas* start evolving into political and cultural units. *Arthashastra* (II.1) defines *janapada* is a

territory occupied by immigrants from other regions or by surplus population of the ruler's own country. It is through such a process that new territories occupied and developed. (Tripathi and Singh 1991-92,). A *janapada* is simply a land or

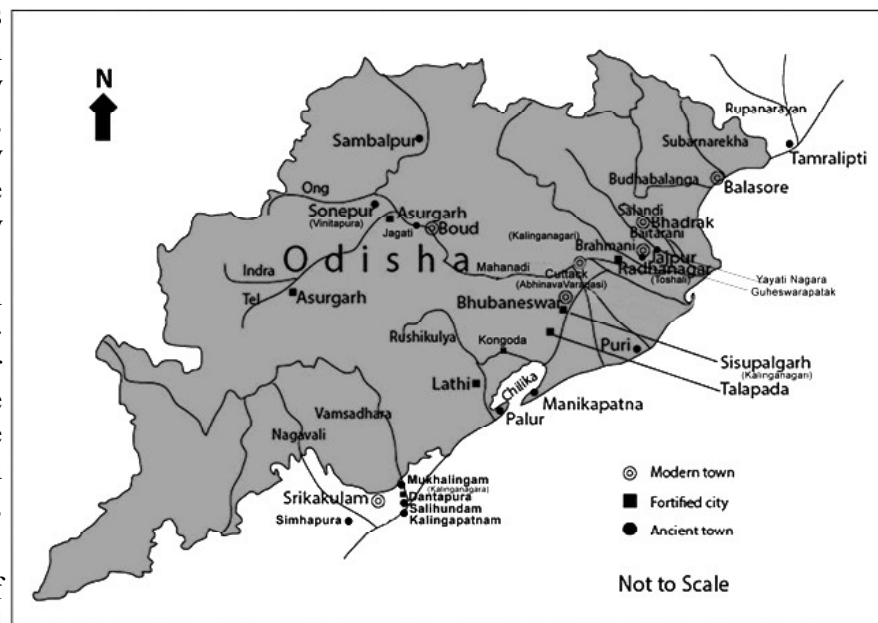


Fig 1. Ancient Settlements of Odisha

region inhabited by people which finds mention even in the Vedic literature. It is during the early centuries of the first millennium BCE that *Janapadas* start evolving into political units identified as *Mahajanapadas*. Magadha, Kasi,

Mithila, Anga, Kalinga, Avanti, Chedi etc were home to the clans contemporary to the Kuru-Panchal people of the Upper Ganga Plain. (Tripathi Vivha, 2019). During this phase many sources have been found on the dynastic history of kings or on the history of religious movements and their leaders. The religious movements of Buddhism and Jainism emerged in the Gangetic Valley during this period. The writings of the devotees of these two religions provide principal information on the settlements and brief descriptions of small and capital towns. During the time of Gautama Buddha, Champa, Rajgraha (Rajgir), Sravasti, Kausambhi, Vesali, Varanasi, Dantapura etc., were the capital cities which were centres of urban settlement. This phase as the historians termed it second urbanization first being the Mahenjodaro-Harappa. Toynbee says that a city should have a genuine community, defensive city wall, temple and a public hall. Mumford and Soberj have emphasized the role of political authority in emergence of towns. (Mumford 1961). Braidwood and Adams have given stress on cultural growth and cultural process respectively (Brainwood, 1950). Some of the literary sources like *Rigveda* and *Dharmasastra*, refer some capital cities. The *Arthasastra* of Kautilya, *Mahabhasya* of Patanjali, *Manusmriti* and the Epics and Puranas as well as Buddhist canonical texts and *Jatakas* refers to the capital cities and towns. (Sarao, 2010). The principal source for the study of towns in South India came from Tamil *Sangam* literature composed in between 500 BCE to 200 CE. When towns and cities emerged at the earliest phase of our historical period, we see capital cities were very famous with their kings and rulers. Kalinga *janapada* on the eve of Mauryan Emperor Asoka's invasion in 261 BCE was not only extended from the Ganges to the Godavari but also included the Vindhya region. The origin had a distinct identity of its own as Kalinga which once covered not only coastal Odisha but also the adjoining tracts of present West Bengal and Andhra Pradesh i.e major part

of Eastern Coastal region of India from the lower Ganges to the Godavari. Historical references as we know from Pliny, the royal city of Calingae was called Parthalalis which "had 60,000 foot soldiers, 1000 horsemen, 700 elephants keep watch and ward in precinct of war". (Thapar, 2002). In the Puranic Literature, the traditional western boundary of Kalinga was fixed at Amarakantaka hill. In the *Matsya Purana*, it is stated that the river Narmada drains the Amarakantaka, situated in the Western part of Kalinga. This account is supported by the later Puranas like Kurma and Skanda. It thus, appears that the Puranas refer to the extent of Kosala-Kalinga at the time when the two territories organized themselves as a strong confederacy against Magadha. (Sahu, 1964)

In recent times particularly in the last two decades number of early historical sites were subjected for archaeological excavation particularly after 1990 by different Agencies in Odisha. Now, many new evidences emerged with antiquities of much earlier period dating back to Mauryan era. There are certain cities discovered with archaeological spade and the town planning is also ascertained. Township was emerged in Odisha with Sisupalgarh, Radhanagar, Talpada, Samapa (Jaugarh), Dantapura (Dantavartanikota) which had the elements of town planning in grid system as known from excavations. Many major ancient towns were discovered and documented in India, some of them are Kaushambi, Rajghat, Sravasti, Mathura (UP), Eran, Ujjain, Vidisha (MP), Rajgriha or Rajgir (having 40 kms in circumference), Vaisali, Pataliputra (Patna) and some others. In the south, ancient cities like Kanchipuram, Madurai were also referred to. With coming of Mauryan Empire and the successive dynastic rule in India under Kushanas, Chedis, Satavahanas and Vakataks contributed towards rise of a number of capital and provincial cities. In the early medieval period again under Harshavardhan and Sasanka emergence of regional dynasties all over India gave birth to

number of historical cities. Very limited research has been made so far on the history of rise and growth of urban centres, cities and towns in Odishan context, since it requires field survey and study. Scholars in the past like Lal (1948), Mohanty and Smith (2007), Mishra (2019), Patnaik (2015, 2016) and few others have contributed and streamlined the area of research of Urbanisation taking together archaeological field data. Here, an effort is made to place the sites in historical context so that historical development could be ascertained so far history of Odisha is concerned. This paper is outcome of our field research work on Early Historic Settlements of Odisha during the year 2019-20.

Major cities were fed by a trade and luxury goods or hard commodities and by intangible services provided by a large number of professionals. In this context, we may see cities as indicators of economic growth and social change; different things in different historical periods and in regional context. When, we look into capital cities of the early historical period, the perception is to find out the archaeological remains in the form of fortifications, layout of the settlement pattern, building materials, drainages, and the usable objects such as pots, terracotta objects, coins, mould, weapons, scripts etc., as has happened in the discovery of all ancient cities in India and elsewhere. Similarly, medieval major cities are also looked upon on the references in the literature, inscriptions and the monumental remains on the sacred or profane spaces. In this context, an exploratory study is being undertaken to locate and redefine with historical geography and recent archaeological discoveries of some of the important major cities of ancient and medieval Odisha.

A parameter of thriving of these cities centers with ups and downs related to the spread of trade routes which was reflective of recurrent movements of circular migrations involving traders, pastoralists and pilgrims, who moved on

these routes for their own purposes. The assertions of authority were as apparent on these routes as they were in the settlements. These routes were well recognized by itinerants as well as the states through which they passed, and were referred to as *marag* in the records. This route in Eastern shore was connecting Kalinga with Pataliputra in North and Paithan in South and dotted with a number of Early Historical Settlements starting from Tamralipti, Moughalmari, Jayarampur, Radhanagar, Lalitagiri, Dhauli, Aragarh, Jaugarh, Salihundam, Kalingapatna, Ghantasila, Bhattiprolu. That Konda, Bhavikonda, Guntupalli connecting Krishna-Godavari valley up to Amaravati. The Ancient Odisha was in trade circuit and connected with royal routes of North and South India. This route is further connected to Suvarnabhumi or Southeast Asian countries with its maritime link which is termed as *Purviyapatha*. The *marag* had a life of its own, dotted with check posts as well as the resting places, monasteries, *sarais*, temples, shrines, water posts and often just a bit of shade for the odd traveller. (Patnaik and Nayak 2020) N.K.Sahu remarks that “The Sonapur-Titilagarh region appears to have been connected with towns like Dantapura and Pithunda in the coastal region of Kalinga on the one hand and Kausambi and Kasi in ancient Kosala (North Kosala) on the other hand” in 5th – 4th century BCE. (Sahu, 1964). The *Mahavamsa* speaks of the port of Tamralipti, from where Asoka gave farewell to his daughter Thero Sanghamitta when she sailed to Sri Lanka with the sapling of the sacred Bo-Tree. It seems that during his campaign against Kalinga and Kosala region the Maurya monarch marched from Pataliputra along the Ganges to Tamralipti and then after defeating the Kalingas, he proceeded up to the present Kalinga-ghat beyond which there was the land of the Atavikas. In 4th century CE., Samudragupta took an altogether different route during his South Indian campaign. He marched along the river Sone in to the present Madhya Pradesh and then after

entering Kosala took the course of the Mahanadi. After this, he proceeded up to Sonepur along the Mahanadi and then taking the course of the river Tel got into the Kantara Kingdom of Vyaghraraja. From there, he marched towards south-east and crossing the Kalinga-ghat entered Ganjam. But, with recent researches on archaeological explorations and decipherment of inscriptions and copper plate charters which all shed new light on these city centers. Accordingly, a fresh appraisal is made to get an overview of the cities and towns of ancient and early medieval Odisha.

Radhanagar

Radhanagar in Dharmasala area of Jajpur district is located on the right bank of the river Kelua, a tributary of the river Brahmani, about 90 kms to the north of Bhubaneswar. The site is spread over an area of 9,02,500. Excavations were conducted in two phases, 1997-2007 and 2010-2013 by OIMSEAS. This is the first city center of Odisha excavated systematically for three sessions (2010-13) and brought to limelight the construction pattern of ancient city of India together with socio-economic life of ancient people of India in general and Odisha in particular. The city was flourished from 4th-3rd century BCE to 3rd-4th century CE almost around 800 years. It is an example by itself so far South Eastern India is concerned. It yielded large number terracotta objects, coins and inscriptions of Maurya, Kushana period, the streets and residential houses and almost all related material culture of religion and trade. It is appropriate to identify as the Toshalinagar of Asokan period as referred to in the Edicts of Dhauli. The cultural sequence is as follows :

Period I is assigned to circa 4th-3rd to 1st century BCE. During last part of this period, the settlement entered into a stage of urbanization. In the early phase of this period morrum rammed floor levels have been found in the core area. A number of inscriptions, potsherds like NBP,

Rouletted ware, Knobbed ware have been recovered from this level. Seven numbers of silver Punch marked coins were retrieved. A conch pendent inscribed with three letters in Pre-Mauryan/Mauryan Brahmi read as 'Vijaya' is recovered from this level.

Period II started from 1st century BCE to 2nd century CE which was the most prosperous phase of the site. The most important feature of this phase is the remarkable progress in clay modeling, which was noticed in the discovery of a clay mould of a Buddhist image. Number of terracotta beads, iron implements, coins and potsherds like knobbed ware, rouletted ware, Red slipped ware etc. were collected. A pendent inscribed in Brahmi script reading as "Sadabhu Tissa" with swastika marks along with terracotta objects have been recovered.

Period III is dated from c. 2nd-3rdCE to c. 5th-6thCE. During this phase coarse grey pottery was used by the people at the site. (Patnaik, 2015). The antiquities and structural remains discussed above enlightened about the fortified site to be an important urban settlement that developed in the beginning of historical period in Odisha.

Sisupalgarh

Sisupalgarh is one of the focused early historical fort site of the country and is the largest and best preserved early historic fortification in India. The interior measures 1125 x 1115 meters i.e. 125.4 hectare. The deep section shows a deposit of 8 meter. The site was excavated first by B.B. Lal (1948-49) and later by R.K. Mohanty and M.L. Smith (2004-07). This site is so vast and encroached leaving little scope for archaeological research and still excavated by Archaeological Survey of India and Deccan college. The result of the excavation is pushed back to 700 BCE to 350 CE. The structural remains such as gates, moats, pillars standing *in-situ* witness a fully urbanized culture. The findings of

knife, blades, daggers, arrow and spearheads, nails, sickles, ferrules of iron and exotic pottery like knobbed ware, NBP ware etc. which make us to understand about the demographic profile of the site. The reference of Hatigumpha inscription regarding Nanda's attack on Kalinga was also true. So the city of Sisupalgarh might have existed at that time. The town planning is unique with influence of Greek technology. Considering the antiquity with all traits of urbanization, this settlement proves to be the ideal choice of Kalinganagari as referred in Hatigumpha inscription of emperor Kharavela of first century BCE and continued till 4th century CE. This was one of the significant early cities of India and we still need more scientific research to unfold the historical truth.

Talapada

Talapada is an early historic fortified urban site located 42 kms south of Bhubaneswar near Ramesvara in Khurda District. The site is a smaller version of Sisupalgarh. The site measures 25 hectares in size and is surrounded by a rampart measuring up to three meters in height. The excavation carried out during the season 2013-15, directed by R.K. Mohanty, Monica L Smith and P.P. Joglekar. Deep soundings enable archaeologists to get a "slice" of the complete occupational sequence of a site. The earliest levels of Talapada contain abundant examples of high-fired reduced and oxidized slipped pottery with designs such as circular ridged bowl bases and knobbed ware bases, some with graffiti on the underside. From the archaeological and structural remains of the site, it is clear that Talapada was an urban centre with all traits of urbanism and social formation during the period contemporary to Sisupalgarh from 3rd century BCE to 3rd century CE. Although, extensive excavation is felt necessary and so far, it could be a middle town in between Sisupalgarh (Kalinganagari) and Jaugarh (Samapa).

Jaugarh

Jaugarh (known as Samapa of Ashokan Edict) situated near Purusottampur about 35 km north-west of Berhampur city in Ganjam District. It was one of the provincial fortified headquarters of Kalinga during 3rd century BCE. P. Yule (2002-03) made an extensive survey of the fort and published it in the year 2006. The fortification around the town consisted of an earthen rampart reaching to an average height of 25ft and breadth of 70ft. It was square in plan, each side tiered by two gateways, approximately half a mile in length. The rampart is well preserved on its western side although in 1956 D. Mitra reported that the glacis measure 23.75 m extent maximal height. The excavation brought to light a number of materials such as plain pottery, painted pottery, knobbed vessels, iron implements, beads of shell, bone, agate, crystal, carnelian, quartz, etc. of remarkable workmanship. The punch-marked coins of the Mauryan age and Puri-Kushana coins were also collected from the site. The royal city lay out with fortification and inside the fortification the Asokan Rock Edict was engraved which otherwise points a town that attracts people from far off places might be a through fare since all the Edicts of Asoka was engraved on a strategic place of a royal highway. It is one of the provincial cities of 3rd century BCE and again continued up to 3rd century CE.

Narla-Asurgarh

Asurgarh, as the name suggests, appears to be the most important Early Historic settlement in the hinterland Odisha, located near Rupra Railway Station, about 2 km from the Narla village. The fort, square in plan, each side measuring 1200 m, had four wide gates in four cardinal directions, and at each gate was installed one guardian deity. The river Sandul flows by the western side of the fort encircled by a moat on three sides which is fed by a huge tank still existing

today. Perhaps, the palace was constructed at the centre of the fort.

The site was subjected for a limited excavation by the Department of History, Sambalpur University (Sahu 1982: 1-8), which revealed interesting results. The excavation at the site consisting of two small trenches, have revealed paved house floors, an array of ceramic types such as Black and Red Ware, Black Slipped Ware, Fine Grey Ware, Red Slipped Ware, Northern Black Polished Ware, and most probably Rouletted Ware, iron implements of war and peace, beads made of semiprecious stones, punch-marked silver and copper coins, terracotta figurines, glass bangles, amulets and ornaments. A hoard of 539 silver coins, belonging to the 3rd century BCE. to the 5th century CE. and collected by the King of Kalahandi furnished considerable cultural data. The first group of coins (69) are assignable to the pre-Mauryan period, the second group (272) to the Mauryan epoch and to the Guptas. The coins found at the site indicate that there was probably a mint at the site for fabrication of punch-marked coins. The similarity of some coins of the punch-marked coins of Asurgarh with those found at Bijnor and Paila near Koushambi, and the similarity in texture of fabric of some pottery types of Asurgarh with those at Ahichhatra further indicate that there was a brisk trade during the Mauryan period between Asurgarh and prosperous towns like Koushambi and Ahichatra in North India as also with Sripura, Vidisha and Ujjain.

While narrating the historicity of the fort, Sahu (1982: 1-8) opines that Asurgarh bears a special importance as far as the Atavika people are concerned. These people find mention in the Ashokan Edicts and are considered to be constituted the fighting forces of Kalinga against Ashoka in his famous Kalinga war. The Atavika land comprised roughly the present districts of, Kalahandi, Bolangir and Boudh-Sonepur regions of Central and Western Odisha and Bastar in

Madhya Pradesh. It was an important recruiting ground for the veteran army of Kalinga even as early as the time of the Mahabharata war. Asurgarh seems to be the capital city and the most important centre of Atavika territory and the excavation amply indicates that the area was not underdeveloped during the days of Ashoka and the people had a high standard of civilization characterized by well-polished potteries of the Northern Black Polished fabric. No doubt, Asurgarh was an important political and commercial centre situated on the highway joining South Kosala and Mahakantara with Kalinga. In the 4th century CE, the fort of Asurgarh appears to have belonged to king Vyaghraraja of Mahakantara whom Samudragupta claims to have defeated in course of his south Indian campaign. The excavation indicates that the fort area was deserted after 5th/6th century CE. and as such, it may be said that Tusti was probably the last known ruler of Asurgarh.

The ceramic industry at the site comprises of dish, bowl and vessels. The dishes are in burnished Black Slipped Ware with inverted simple rim, thin wall, the vessels are in burnished Black Slipped Ware with complex externally projecting short beaked rim; in Red Slipped Ware with narrow mouth, concentric corrugation at the interior body and grey core. All types are of fine core. However, the site was further taken for archaeological spade by Archaeological Survey of India in the year 2018 -19. Some silver and copper rings and punch marked coins have been recovered and the ceramic industry remain same as discussed. But the cultural sequence is date back to pre-Asokan Period. The detail report is yet to publish.

Dantapura(Dantavakatrunikota)

The capital Dantapura is mentioned in the Buddhist texts of *Dighanikaya*, *Mahavastu* and in the various Jatakas such as Kalingabodhi, Chulla Kalinga, Kumbhakara, Kurudharamma Jatakas. The Kurudhamma Jataka states that

Dantapura the capital of Kalinga was once badly affected by drought. The Pali text *Dathavamsa* (Tooth chronicle) states that a disciple of Buddha named Thera Khema, acquired the tooth remains from the funeral pyre of the Gautama Buddha and handed over to Brahmadata, the king of Kalinga. Brahmadata enshrined it in his capital city, which was known as Dantapura. In the Mahabharata, the city is known as Dantakura. Pliny described Dantapura as Dandagula or Dandagola (fortified town). The *Mahagovinda Sutta* of the *Dighanikaya* mentions Dantapura in Kalinga as one of the six famous cities of contemporary India. The Jaina works *Sutrakritanga* speaks of this capital city and its king Dantavakra, “the best of the Ksatriyas”. This *nagara* was the *rajdhani* (capital) of Kalinga country. Kings called Sattabhu, Kalinga, Nalikira and Karandu reigned from Dantapura. The references to Dantapura appear to be Mauryan and post Mauryan period. Perhaps earliest references whatever we got says that the city was the strong hold of Kalinga from earliest time up to 3rd-4th century CE and lost its importance during Asokan period when Tosali emerges as one of the major provincials of Mauryas. But in later period, we again get a large number of references to the city in the copper-plate charters of the Eastern Ganga kings in the later period of about 7th century CE which seems that the old citadel was served for defense purpose under Eastern Gangas.

There is a site under the present name Dantavakatrunikota or Dantapura, well within the ancient geographical region of Kalinga. Dantavakatrunikota is located on the right bank of the river Vamsadhara near Rottavalsa in Srikakulam District. The archaeological mound still, some part is intact spread over an area of about 5 kms between two villages Rottavalsa and Ravivalsa in the Surbujilimandal of Srikakulam district. We have explored the site with a team of archaeologists from OMISEAS in the year 2016 and in March and October 2020. The site is

square in size with openings on four sides marked with gates. The circumference is almost 2 kms and surrounded by moat. The mud fort covers an area of 500 acres of land and the existing habitational deposit is of about 4 to 5 meters. The fortification wall raises about 35 ft high with thickness of about 60 ft. all around. Inside, the fortification several high mounds are marked. It appears that the site had four entrances on the four cardinal directions of which only western gate could be traced.

However, a small-scale excavation was conducted by the Department of Archaeology, Andhra Pradesh in the year 1998-2000. The excavation revealed a row of Buddhist stupas and ruins of brick structures as well as an earthen rampart surrounding the site. To know the foundation details of the stupa, the stupa was dug up to a depth of 5.60 mtrs and exposed 39 courses of bricks. At the foundation level, a circle of granite blocks were planted with a view to avoid dislocation of circular brick structure. Associated materials with brick structures of various kinds and pottery of that includes plain, decorated, single incised and stamped type, usually of wheel turned and well fired. The pottery includes northern black polished ware, rouletted ware, grey ware, dull red ware, red slipped ware and knobbed ware and the shapes are storage jars, vases, vessels, lamps-on-stand, dishes, lids deep bowels etc.

The site and excavated materials are very much akin to the early historical site Radhanagara of Dharmasala area of Jajpur District, Odisha. The cultural sequence is equally matching. The series of fortified ancient sites excavated in the last decade ranging from Radhanagara, Sisupalgarh, Talapada, Lathi and Dantapura and in between Jaugarh (Samapa) are in a single line and mostly located in the coastal area of Odisha or in the same the geographical orbit ancient Kalinga. The city planning with such a mud

fortification on the bank of the navigable river Vamsadhara supported by near port site Kalingapatnam and Salihundam presents an unique culture complex. The Archaeological exploration and excavation prove that it is fortified capital city Dantapura of ancient Kalinga and continued to be under occupation till 3rd-4th century CE. It is the earliest most capital city of Ancient Odisha or Kalinga. Again we are getting reference of the city in the later periods under Eastern Gangas towards 7th century CE.

Several suggestions have been advanced in regard to the identification of this ancient city (EI, XXX,) but R. Suba Rao's identification of the 'ruined fort of Dantapura situated on the southern bank of the river Vamsadhara seems more probable (S. Tripathy, 2010). After the early period when Dantapura was the earliest capital of Kalinga even in pre-Asokan period but continued up to 3rd-4th century CE as that of Radhanagar chronology. Dantapura was the ancient most capital site and its chronology must have pre-Mauryan and it was well described in the literature which confirms with the present location.

Now, let us concentrate the historical towns where we are getting information from copperplate grants and inscriptions. We are trying to locate these city centres on the basis available sources so far published. Since very few analytical works have been done so far to locate these urban /city centres, of course, our dynastic history is replete with long narration of about them. Here, an effort is made taking to gather all discovered materials from exploration, excavation, textual and oral and trying to identify them on historical method.

Simhapura

Simhapura or Vijayasimhapura has been referred to as a capital city of Kalinga in ancient literature under the Matharas who ruled over the area in the modern district of Ganjam in Odisha

and Srikakulam in Andhra Pradesh. *Mahavamsa* stated that Simhapura, capital of northern Kalinga, was founded by Simhavahu⁶⁷. In the Tamil work *Manimekhalai*, Simhapura and Kapilapura are described as two capitals of Kalinga. *Mahavastu* relates the story of the Kasyapa brothers who ruled in the city of Simhapura. According to *Culavamsa*, Vajravahu the king of Ceylon (1054-1109 CE), who married Triloka-Sundari of Kalinga came to Ceylon from Simhapura. A rock inscription at Dambula (Sri Lanka) of Nissanka Malla, also known as Kirti Nissanka or Kalinga Lanakesvara (1187-1196 CE), claims his ancestry from Kalinga dynasty in India. Nissanka Malla was a powerful king of Sri Lanaka and founded the capital City Poolunaruva (now a world Heritage Site) ruled almost 10 years and declares that non-Buddhist should not be placed in power in Sri Lanka to which the Kalinga dynasty was the rightful heir as mentioned in his rock inscription at Golopotha. He was born at Simhapura of Kalinga (Schober Juliane 1997). From the epigraphical sources, it is known that Simhapura was the capital of Kalinga during the rule of the Matharas. The city was under Satrudamanadeva, a feudatory of the Eastern Ganga king issued his Pedda-dugam plates from the city of Simhapura. A lithic record dated Saka 1100 (1178 CE) describes a gift for perpetual lamp to god Madhukesvara by the donor Erakammanayakuralu, wife of Vanapati Peggada of Simhapura. Hultzsch identified Simhapura as Singupuram, situated between Srikakulam and Narasamapeta. However, during early historical period from 6th-7th century, it was a capital city of Kalinga. The identification so far made to identify the Simhapura inferred from the sources discussed is convincing.

Kalinganagara

Kalinganagara was the capital city of Eastern Ganga dynasty, which is the modern Mukhalingam on the river bank of the Vamsadhara, in present Srikakulam district of Andhra Pradesh bordering Odisha which was

earlier part of Ganjam district of Odisha. The regions speaks the earliest historical paradigm of Odisha.

Hastivarmana (577 CE), the third known Ganga ruler of Trikalinga, wrested away north Kalinga from Vighrahas and conquered south Kalinga from Prithivi-Maharaja of Pistapura and thus founded the Ganga kingdom of Kalinga. He built the new capital of Kalinganagara on the bank of the Vamsadhara and assumed the title of *Sakala-Kalingadhipati*. Hastivarmana, in fact was considered to be the real founder of Ganga-kingdom of Kalinga. The Early Gangas or Eastern Gangas established their capital at Kalinganagara identified with modern Mukhalingam in Srikakulam district only 30 Kms from Paralakhemundi and around 60 kms from Mahendragiri. Scholars also opine that the Gangas had a secondary capital at Dantapura identified with Dantapurakota near Kotavalsa (the same site of ancient capital of Kalinga), again on the bank of Vamsadhara. The region of Gangas was around the present Srikakulam-Gajapati District, otherwise known as the Eastern Gangas or Early Gangas and ruled from 496 CE to the middle of 11th century CE. The Chicacole plates of Indravarmana (Ganaga Era 146), states that “hail from the victorious city of Kalinganagara” which is the ornament of all the land of Kalinga that is embraced by the fingers of the waves of the water of the ocean, the Maharaj Sri Indravarmana, who has had the stains of the kali age removed by unceasing obeisance to Gokarnasvami, the sole architect for the formation of the universe, who has full-moon for (his) crest-jewel, (and) who is clothed with the coils of great serpents, (and) who dwells on the summit of the mountain Mahendra” and goes on narrating kings personal eulogy. It seems that Mahendragiri had already got its due importance in the cultural life of Kalinga people from the days of Eastern Gangas. After the accession of Anantavarmana-Vajrahastadeva in 1038 CE, the Gangas of Kalinga rose up to follow

a policy of aggressive imperialism followed by Chodagangadeva (1077 to 1147 CE), the grandson of Vajrahastadeva V. The Ganga empire extended from the mouth of the Godavari to the Ganges. They also shifted their capital from Kalinganagara (Mukhalingam) to Avinava Varanasi /Cuttack or Choudwar Cuttack to check the Kalachuri king Jajlladeva I's further eastward advance. The expansion of Kalachuri kingdom towards east might have prompted Chodagangadeva for shifting the capital from Kalinganagar to Yayatinagara or Varanasi-Kataka to check the advance of the Kalachuris. The transfer of the capital might have been affected in or before 1114 CE because by that time the western portion of the country was already occupied by Jajlla. K.A.M.Sastri also opines that Chodaganga had transferred his capital from Kalinganagara to Utkala territory by 1114 CE.

Kongoda

The capital town of the Sailodbhavas was known as Kongoda. The name Kongoda was probably derived from the conjunction as well as the contraction of the words Kalinga and Odra. According to Hiuen-Tsang, who visited Kung-yu-to or Kongoda in about A.D.638, “the country was above 1000 li in circuit, and “contained some tens of towns which stretched from the slopes of the hills to the edge of the sea”. By the time of the visit of the Chinese pilgrim Kongoda had just emerged as an independent kingdom and was bidding for a mighty political career. We find reference of to the term the Buguda plate of the Sailodbhaba king Madhavavarman and in the eighth line of the Ganjam plate of Madhavaraja. Kongoda the earliest reference to this town is found in the Khandiapada-Nuapalli plates of Chharamparaja. The Ganjam grant of Madhavaraja reveals that Kongoda was located on the bank of the river Salima which has been identified with the modern river Salia. SnigdhaTripathy locates the town of Kongoda in the area around Banapur which is

now situated on the bank of the Salia four kilometers from the Chilika. She points out that “the township is now noted for several ancient temples and sculptures and other antiquities of great historical importance.” Scholars give different explanation to justify this name.

From the Ganjam copper plate grant of Madhavaraja II we get *prasasti* "*Caturdadahisalila vici-mekhala-nilimayamsa-dvipa-giripattanavatyam* " which suggests that Kongoda probably had influence over the islands (*dvipa*) of Eastern Seas. S.C. Chandra observes that the Sailendras of Suvarnadvipa are supposed to be the Sailodbhava emigrants of Kongoda (Behera 2007: 195). Historians are of opinion that it is likely that the Sailodbhavas being hard pressed between the Bhaumas of Utkala and Early Gangas of Kalinga would have migrated to Indonesia. The Mahayan Buddhist Art of the Sailendras of Java has strong affinities with the early medieval Odishan art particularly of Bankada and Ratnagiri. The art and architecture developed under the Sailodbhavas now scattered around Banpur area. The archaeological remains that found at Bankada, Punjiama, Achutarajpur, Niladriprasad testifies the fact that the landscape on the bank of the river Salia was once a capital with forts, ports, palaces and temples.

Guhadevapataka

Guhadevapataka is the capital city of Bhaumakara dynasty. Guhadevapataka or Guhesvara Pataka or Viraja or Abhinava Yayatinagara, situated on the bank of the river Vaitarani has a glorious antiquity since the time of the Mahabharata. This place is identified with Guhira Tikra which is about 5 miles from Viraja or Jajpur and the immediate neighbourhood of Khadipada (Buddhist sites). Tikra, the second part of the name *Gohira Tikra*, means a mound and the first part of the name Gohira seems to be a corruption of Guhesvara. Guhadevapataka or

Guhesvarapataka was most likely associated with Guha or the Guhas mentioned in the puranas and the Mahabharata as the rulers of Kalinga, Mahisya (Midnapore) and the Mahendra mountain. From the Buddhist chronicle *Dathavamsa* that a king named Guhasiva was ruling over Kalinga during the 3rd century CE. The name of Guhasiva was retained by the capital city of the Bhaumakaras known as Guhadevapataka or Guhesvarapataka which is located in Jajpur.

The origin and inference of the name of the capital from Guhasiva as advocated by the scholars seems feasible as the term Guhasiva, Guhadeva, and Guhesvara are identical. The identification of Guhadevapataka or Guhesvarapataka with Jajpur is supported by the, Badakhemandi Plate of Jayavarmadeva of Svetaka. From this copper plate, it is known that the donor was a feudatory of the Bhauma-kara ruler Sivakaradeva I Unmattasimha who had his residence at Viraja or Jajpur. It is again corroborated by the Chaurasi Plate of Sivakaradeva-II which states that the grant was written and heated by Harivardhana, a resident of Viraja. K.C. Panigrahi has established its identification at Gohira Tikra, situated about five miles to the north of Jajpur. The Hanisesvara temple inscription of Madhvidevi, queen of Subhakaradeva I, provides some evidences for setting the exact location of the Bhauma-kara capital. The temple inscription reveals that the queen built the Madhavesvara temple, dug a tank and established a market at a nearby place.

All the copper-plate grants of the Bhaumakara rulers were issued from this place which is called Guhadevapataka in the earlier inscriptions and Guhesvarapataka in the later. The place is described in these inscriptions as a Java-skandhavara, means a camp of victory, has often been used in medieval lexicons in the sense of a capital. The place is generally identified with present Jajpur. According to B. Mishra, the name Guhadevapataka owes its origin to a non-Aryan

is named Guha, reputed in the Puranas as the savior of the peoples, including the Kalingas, Mahisyas and Mahendra Bhaumas, inhabiting the Mahendra mountain. In the Mahabharata, the sanctity of the Vaitarani river mentioned a place fit for pilgrimage. The *Gayasura Mahatmya* section of the Vishnu Purana alludes it is the famous Nabhigaya where lies the naval portion of the demon Gaya. K.C. Panigrahi records a Sanskrit verse, which is still recited at Nabhigaya at the time of offering *pinda*, mentioning that the Somavamsi king Yayati Kesari celebrated ten *Asvamedha* sacrifices at Jajpur with the help of ten thousand Brahmanas, brought from Kanauj. A quay, called *Dasasvamedha ghata* may be noticed even now at Jajpur. Hence, Jajpur and its vicinity is the appropriate location of the capital of Bhaumakaras.

Vinitapura (Binika)

Vinitapura has been identified with Binika on the river Mahanadi in Subarnapur District. Vinitapura is regarded by some scholars as the headquarters of the Somavamsi kings of South Kosala in early 10th century CE. The Somavamsis had been forced to shift from their earlier capital from Siripur (Chhatisgarh) to south Kosala (modern Sambalpur, Balangir, Sonepur Districts) after occupation of Kalachuris. The earliest known record of the dynasty was issued by Janmejaya from Suvarnapura or modern Sonepur. The Gopalpur charters of Janmejaya I, describe Suvarnapura on the bank of the river Tel as *Mahakatka* decorated with conch-shells, sea-shells, pearls, gems, corals and gold. It was here that Janmejaya was coronated as king in the midst of Indradhvaja festival. Suvarnapura continued to be Janmejaya's *Vijayakataka* from where he issued the copperplate grant of his tenth regnal year, donating village Jollamara in Luputtura khanda to Mahabhataraka Sadharana in favour of Lord Jalasayana Narayana, the only Somavamsi charter known to have contained a

Vaisnavamantra. King Janmejaya elevated Suvarnapura as his capital. The Kalibhana plate of Janmejaya was issued in his 34 regnal year and the place of issue of the grant is mentioned as *Suvarnapura-Vijayakataka* which indicates Suvarnapura-Kataka only.

King Yayati I, the son of Janmejaya made Vinitapura his capital and resided there up to his 15th regnal year. This Vinitapura has been identified with Binika which was prosperous capital town on the bank of the river Mahanadi near Suvarnapura. The Maranjumura plates of the third year of the reign of Mahasivagupta-Yayati discovered from the village of Dungri in Sonepur state and charter was issued from the Royal camp at Suvarnapura. The first part of this inscription states that Mahasivagupta-I was the conqueror of Karnata, Lata (Gujrat), Gurjara, Kongada, Utkala, Kosala, Gauda and Radha and perhaps Dravida; that he had conquered Kalinga, Kongoda, Utkala, Kosala, Gauda and Radha and that he had earned the title *Tri-Kalingadhipati* with his own arms. The second record of the king is the Patna Plates of the year eight; they were issued from the Royal camp at Vinitapura and record the grant of some village of Talakajja with a river named Turadassanariya in Kosala country to a Brahmana named Kamadeva of Kasyapogotra. The third record of this king, the Kataka plates of the ninth year refers place names. The first part of this inscription is in verse and name of the place from which the charter was issued is introduced in prose after the fourth verse as *Tasmat Sri-Vinitapurat* 'from Vinitapura'. The next three verses devoted to Janmejaya and his son Yayati. The king's name is given towards the end of the inscription as Yayati. The most important point established by this inscription is the fact that in the ninth year of his reign Mahasivagupta-Yayati had obtained possession of a portion at any rate of the flat plains of Odisha. Yayati- I was successful ruler and became master over the entire Bhauma kingdom of Tosala mostly

north and coastal Odisha towards 945 CE and the newly acquired territory came to be known as Utkala. Further he shifted his capital from Suvarnapura to Vinitapura, identified with modern Binika, but later on he made Yayatinagar his capital by his 24th regnal year in 949 CE. According to some scholars (E.I. Vol. XI) Yayati-I renamed Vinitapura after him; yet some others identify Yayatinagara with modern Gandharadi (Jagati) near Boudh where twin temple of Siddheswar and Nilamadhav with Siva and Vishnu housed in one platform. It is perhaps Vinitapura was renamed as Yayatinagar. Yayati-I was referred to re-establishment of Jagannath temple at Puri which became another provincial religious town. K.C. Panigrahi remarks "Yayati's work at Puri was both Political and religious and meant to be spectacular. Yayati I, united Kosala and Utkala politically and culturally and can be regarded as the father of modern Odisha.

However, after 15th regnal year Yayati-I shifted his capital to a new place and named it after him as Abhinava Yayatinagar (Jajpur) after occupation of Utkala which was also known as Tosali. The kingdom of Tosali was divided into large administrative units viz., Uttara (North) and Dakshina (South). The country of Utkala was under the rule of Bhaumakaras before it was merged with Somavamsi kingdom. Under Yayati II the kingdom of Utkala and Kosala were united under one scepter. From the Sonepur plates of Kumara Somesvaradeva, we know that the united kingdom of the Somavamsi kings was divided into two parts namely Utkala and Kosala during the time of Udyotakesari. He had appointed Abhimanyu probably his grandfather to rule over Kosala from Vinitapura and he himself ruled over Utkala from Yayatinagara.

Yayatinagara

It is strange in Odishan history that Yayatinagar was regarded as the capital of Somavamsi both Binika and Jajpur. Yayatinagara

is the earliest known capital of Utkala during the Somavamsi dynasty. From his 15th year Yayati I shifted his capital from Vinitapura to Yayatinagara. Hiralal and R.D. Banerjee are of the opinion that Vinitapura was renamed as Yayatinagara during the reign of Mahasivagupta-Yayati I. Fleet considers Yayatinagara to be a fanciful name of Cuttack and is critical about its location at Jajpur, the inscriptions imply that Yayatinagara stood on the Mahanadi river, whereas Jajpur is situated on the Baitarani, about 50 miles away from the river. Even N.K. Sahu also supports this identification with location of a village called Jakatinagara and locates Yayatinagar between Gandhatapati mandala and the right bank of the river Mahanadi.

B. Mishra opined that, Yayatinagara was in the vicinity of Sonepur where from abundant archaeological materials have been unearthed. The king Mahasivagupta Yayati III Chandihara founded this city and named it after him. The place has been identified with places by different scholars. Some have suggested its identification with Binka in the old Sonepur State.

But B. Sharma (p.26.) concludes that Yayati-I in his 9th regnal year granted the village Chandragrama in the Marda visaya of Dakina Tosala. Now, writes Sharma Yayatinagar may be identified with Choudwar in the district of Cuttack. She further states Yayati might have chosen that place because of its natural location. Enemies had to reach the capital crossing the Mahanadi which was a principal natural barrier. The Kudopali plate of Mahabhavagupta II, discovered from the village Kudapali in Bargarh district was issued from Yayatinagara. The charter issued by a feudatory of Mahabhavagupta-II, named Mandalika and Ranaka Punja, son of Voda, of the Mathara family. Punja the feudatory of Mahabhavagupta II allies Bhimaratha is mentioned as being resident of Yayatinagara.

Dr. Sircar says, Jajpur seems to be a corruption of the name Yayatipura, which is again practically the same as Yayatinagara. Yayatinagara

figures as the capital of the Somavamsi kingdom in the 24th regnal year of Yayati's reign. Jajpur is taken to be a Yayatipattana or Yayatinagara on account of Yayati II. Scholars like K.C Panigrahi, B. Das opined that when the Somavamsi kings succeeded the Bhaumakaras they transferred their capital from Vinitapura to Viraja and renamed it as Abhinava Yayatinagara which seems more appropriate. Some scholars say Yayatinagara is located in South Kosala. Tirumalai inscription of Rajendra Chola refers that the capture of Yayatinagara, the Somavamsi king led to the conquest of *Oddavishaya*. From this it becomes clear that Yayatinagara was not situated in Kosala, as Rajendra Chola moved to Kosala after the capture of Yayatinagara through Odra. Dhoyi, a court poet of king Laxmana Sena of Bengal had given a beautiful description of the city of Yayatinagara where tall *Gauvaka* trees were found entangled by creepers of betel leaves in his *kavya*, *Pavandutam*. On the basis of his description also Yayatinagara could be identified with Choudwar, a place of strategic and archaeological importance.

Literary evidences also prove as K.C.Panigrahi refers that the existence of a Yayatinagara in Odisha. *Madalapanji*- Sree Jagannath temple chronicle mentions Abhinava-Yayatinagara, in connection with events stated to have taken place during the reign of the Ganga king Anangabhimadeva III. The context in which writes K.C. Panigrahi, this place name has been used, and leaves no doubt that by Abhinava-Yayatinagar, the chronicle means modern Jajpur. Jajpur has been described as Yayatinagar in the Odia literature even up to eighteenth century, notwithstanding the fact that in all Muslim sources the name had long been changed into Jajnagar. The Chola record, indicates that Dharmaratha was appointed to rule over Odisha with his capital at Yayatinagar or Abhinava-Yayatinagar, is proved by several evidences. The Somavamsi kings Uddyotakesari and Karnadeva issued their

copper-plate grants from Yayatinagar which cannot be taken to Yayatinagara of Kosala country, because when these grants were made, the former had assigned Kosala to Abhimanyu, probably a prince of the Somavamsi Dynasty, to rule over it and the latter had lost Kosala. It appears that after the occupation of Odisha Yayati-I established 'secondary capital in Odisha and this capital was also known as Yayatinagar situated in Kosala, but appointed viceroys, generally the princes of the same dynasty, for Odisha to rule from Abhinav (new) Yayatinagara. This arrangement appears to have lasted up to the reign of Yayati II when the position became reversed. Since his reign the Somavamsi kings lived in Odisha and ruled from Abhinava-Yayatinagara and appointed their viceroys for Kosala, who ruled not from old Yayatinagara, but from Suvaranapura, which states that Kosala country had been assigned to Abhimanyu by Uddyotakesari.

Odia Mahabharata written by Raja Krishna Simha in 18th century mentions that anybody who visits Yayati-pattana, gets the same merits as accrued from performance of the *Asvamedha* sacrifice. There is a tradition still current in Odisha, particularly at Jajpur, that Yayati-Keshari brought ten thousand Brahmins from Kanauj and performed ten *Asvamedha* sacrifices. There is still a *ghat* on the Vaitarani river at Jajpur known as *Dasasvamedha Ghat*. A group of *Sapta-matrika* images enshrined in a temple on this ghat and under worship still.

Abhinava-Varanasi Katak

Chodagangadeva succeeded in occupying Utkala by defeating the Somavamsi king before 1108 CE as known from Mukhalingam inscription. (Epigraphia Andhrika, Hyderabad, IV.) However, he allowed the Somavamsi king to rule over Utkala after reinstating him as a vassal. Chodagangadeva annexed Utkala permanently to the Ganga

kingdom, transferred his capital from the ancestral capital Kalinganagara identified with Mukhalingam to Kataka (Cuttack) which they called Varanasi Kataka. (Panigrahi 1981). Not only he proclaimed hegemony of the Gangas, but also united Kalinga and Utkala under one authority. The Ganga rule lasted for over three centuries with 14 generations from the capital Avinava Varanasi Kataka. The Gangaswer also built strong forts at Jajpur, Amaravati (near Chatia), Choudwar, Cuttack and Sarangagada or Chudongagada (near Barang) known as pancha-Kataka.

Abhinava Varanasi Kataka was the nerve centre of political and economic activities under the imperial Gangas and Gajapatis. According to tradition found in the Madalapanji, one day the king crossed the river Mahanadi to offer worship in the temple of Visvesvara Siva, situated in the village of Barabati. There he saw that a hawk was killed by a heron. The king was struck by this unusual sight and he decided to shift his residence (Kataka) from Choudwar to that village. Because of the presence of the temple of Visvesvara Siva, he renamed the place new (Abhinava) Varanasi. P. Mukherjee, "The Barabati Fort, Cuttack, 1990" in Cuttack One Thousand Years, Vol. II, section III, p.55. The Madalapanji informs that Anangabhimadeva III constructed a fort at Barabati village and established his new capital there. It was named Abhinava Varanasi Kataka. Varanasi-Kataka is mentioned in an inscription at Simhachalam belonging to the time of Chodagangadeva dated Saka 1035 i.e. 1113 CE. So Varanasi Kataka was famous since the time of Chodagangadeva. Anangabhima III probably rebuilt the fort and the royal residence. It was renamed as Abhinava Varanasi Kataka. Thereafter the capital was known in its new name. (Mishra and Samal, 2010). The Nagari Copperplate describes that Anangabhima Deva III (1211-1238 CE) transferred his capital from Choudwar to Abhinava Varanasi Kataka.

According to the land grant of 1230 CE by Anangabhima III, the occupational group inhabiting the township covering *thirtyvati* (375 acres) were perfumer (*gandhika*), dealer in conch shell (*sankhika*), goldsmith (*suvarnkara*), brazier (*kamsakara*), seller of betel leaf (*tambulika*), maker of jiggery (*gudika*), weaver (*tanturvaya*), fisherman (*kaivarta*) etc. The palace at Varanasi-Katak was divided into two parts, the inner part and outer part. There was a temple of Lord Jagannath in the inner part of the palace. The king held audience in this part in a grand pavilion adorned with figures of maidens. Anangavimadeva might have transferred his capital from Choudwar to Varansi-Kataka after building the Barabati fort. There are two sets of Copper Plate of Narasimha Deva IV refers Srinavara (Royal –Palace) at Varansi-Kataka. The king used to grant audience to his ministers and high officials on a grand decorated and terraced pavilion. There were many attendants in the inner palace controlled by an attendant –in-chief. Entrance to the inner palace was regulated and checked by superintendent. (K.B.Tripathy, 1990)

The excavation of the Barabati fort also has yielded remnants of a temple, pillars of a palace, cannon ball, arrowheads and other associated structures pointing towards the existence of a city in the second and third decade of thirteenth century. (B.K. Sinha, 1990) Madalapanji also reveals same evidence therefore it can be said that Cuttack town as capital of a Kingdom was founded by Anangabhimadeva in 1211 CE (Joshi, 1979). Simachalam Temple Inscription, Saka 1377 (1455 A.D.) and Madalapanji, the Temple Chronicle of Lord Jagannath, records it as Varanasi Kataka. (Mukul Rao, 1987). Abhinava-Varanasi or Abhinava-Varanasi-Kataka, mentioned in some of the Imperial Ganga records, which has been identified with present Cuttack. It is bounded by the Mahanadi in the north and the Kathajodi in the south. One of the land grants of Anangabhima III helps us confirming the location of the city, while

staying at Abhinava-Varanasi, the king took a sacred bath in the Mahanadi between the temples of the gods Citresvara and Visvesvara in the Saka year 1151 (1230 CE). D.C. Sircar observes, 'As the contraction of the name Varanasi-Kataka was both Varanasi and Kataka (Cuttack).' Varanasi-Kataka is mentioned in the Nagari plates of Anangabhima III as the seat of government of Imperial Ganga kingdom. Anangabhima III is the earliest known king among the Imperial Gangas to have issued charters from Cuttack. The Madalapanji states that Anangabhima, who dedicated his kingdom to the god Purusottama-Jagannatha, resided at Chaudwar-Kataka on the Mahanadi river, whereas, his younger brother and successor, also called Anangabhima, transferred his residence to Varanasi-Kataka, where he built a village called Barabati, on the southern bank of the Mahanadi. It is known from his land grants that Anangabhima III installed the god Purusottama at Cuttack in 1230-31 CE. D.C. Sircar observes that, 'the idea underlying the installation of a substitute of the god Purusottama-Jagannatha of Puri at Cuttack is apparently the same that inspired Sivaji to install a substitute of his patron deity, the goddess Bhavani of Tuljapur near Osanabad in the present Hyderabad State, in his newly built fort at Pratapgarh near Javeli. Apparently, the Ganga king wanted to live constantly in the company of his patron deity at his residence at Cuttack.' Kamarnava VII, son of Chodagangadeva who ruled about 10 years and performed *Tulabharam* ceremony. He is known to have built a temple named Jatesvara identified with modern Jhotesvara temple at Choudwar.

The first inscription engraved at Arual Perumal temple was engraved in the 19th regnal year of Anangabhima III. This inscription records the donation of the village Udaiyakamam in the Anatarudravisaya for the worship and offerings to the lord Allalanatha. The donation was made by Somladevi, the queen of Anangabhimadeva

III while staying at Abhinava-Varanasi-Kataka. The date of this inscription according to Mahalingam is 20th March 1230 CE. The commenter of the famous Sanskrit literary epics (*Mahakavyas*), Mallinath (1400-1537 CE) wrote a commentary on *Ekavali* written by Vidyadhara at Varanasi Kataka. The work glorifies the achievements of king Narasimhadev. The Kandavidu copper plate of Gandeve refers the capital city Kataka on Mahanadi and is vied with Indra's Amaravati. Next, we come across an inscription of Purushottam Deva of the Gajapati dynasty corresponding to 1485 CE found on the right side of the Jaya-Vijaya doorway of Sree Jagannath Temple, Puri which refers that this was promulgated before the dignitaries by the king on 18.08.1485 during his principal audience at the building to the south of 'Gopalpriya' shrine in the Royal Palace at 'Varanasi Kataka'. Another bilingual stone inscription of Mohammad Takki Khan, the Muslim Governor at Cuttack c.1730 CE on the inner side of a big well in village Vidyadharpur near Cuttack. This epigraph records the construction of a big well for the benefit of pilgrims to Puri near the pilgrim's road on the occasion of Ratha Yatra. The reference from Ain-i-Akbari clearly denotes that Cuttack was a flourishing capital city during the time of Mukunda Deva. On the eve of Afghan occupation, Cuttack was found to be a well-guarded and heavily fortified capital. The Afghans however were not destined to rule Odisha and they were soon ousted by the Imperial Mughals. Cuttack continued to be the capital of Mughal Odisha and Abul Fazal clearly mentions that Mughal Governor was residing in that city.

During the rule of the Marathas, Cuttack greatly prospered as an emporium of trade and commerce and became a central market for exchange between the Marathas of Nagpur and the English merchants of Bengal and Northern Sircar. As per the treaty of Deogaon, Cuttack came under British occupation in 1803 and the English set themselves to the task of consolidation

and land revenue administration. As an after effect of the devastating famine of 1866, the government gave serious consideration to remove the isolation of Cuttack from the outside world and at the same time to prevent the recurrence of such calamities in future. Along with several water ways, roads were also opened during the later part of the 19th century to provide Cuttack with internal communication. Then towards the last decade of the 19th century, railway line of BNR connected Cuttack directly with Madras and Calcutta. From this day onwards Kataka or Cuttack remained as capital of Odisha till first half of 20th century.

The history and heritage of Odisha is revolving all with these cities which shed the romantic life of Odisha State. The cities as discussed not only our witness to the socio-economic-political and religious upheavals but say about of our journey from great cities of 6th century BCE (Dantapura) to Abhinav Varansi Cuttack in 20th century. Once one visit, the city centers and just have a look to the archaeological remains and epigraphical evidences one, could very well understand the whole of Odisha from Kalinga to Utkala, from Kongoda to Kosala, from Odra to Odisha. The journey of our history is the reflection of the march of civilization as is visible from ancient settlements scattered around the geographical orbit of modern Odisha and only history and historians of our past and modern time can able to tell the truth and this is the relevance of history in modern times.

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“Bathudi” Folk Literature : A Bird's Eye View

Dr. Chittaranjan Mishra

Folk literature is one of the important traditions of the tribes of Odisha transferred from generation to generation orally or literally. Bathudi tribe has also its own distinct folk literature. They have songs for children, Changu Geeta (Dhap song), Doli Geeta (song of swing), riddles and short stories.

The Bathudi are an ethnic group found mainly in the north western part of Odisha, such as Mayurbhanj, Keonjhar and in the Nilgiri subdivision of Balasore district. Some of them however migrated to neighbouring states of Jharkhand and West Bengal. The 2011 census showed their population to be around 2,17,395. They are classified as Scheduled Tribe by the Government of India. They are Hinduised tribes of Odisha and are settled agriculturist and wage labourers in their main occupation. Their chief God is “Badaam Thakur” worshipped in ‘Athara Deula’ situated amid the reserve forest of Similipal. They use to speak local Odia as their language as they have no mother tongue of their own. They were the original inhabitants of Mayurbhanj and some families of their community were placed in the position of Zamindars of Adipur, Karanjia, Jashipur and Similipal by the then rulers of Mayurbhanj. Their socio-cultural life is so interesting that it attracts a number of the scholars to research on them. This article deals

with the folk literature of Bathudi community of Odisha.

Folk literature of Bathudi

One of the famous literary creations of Bathudi tribe is Trilochan Bipra’s “Aadya Sunya Gupta Puran”. It is an unpublished script, in the form of Palm leaf bundle, found in Gokul Chandra Dalei’s house at Haladibata village of Saharapada Block. It is worshipped as a sacred literature by this family and Gokula Chandra’s son spreads the message of the poet by singing and performing “Palla.” It is written in the form of ‘Nabakshari Chhanda’ (each line contains nine alphabets) like Odia ‘Bhagabat’. It contains a myth on evolution theory of the earth, origin and growth of Bathudi tribe.

Evolution theory of the earth and origin of Bathudi tribe

As per the “Aadya Sunya Gupta Puran” before the creation of this earth, there is a rule of void and darkness. The earth was drowned amidst the water. The formless God (Nirakaar) floated himself on a banyan leave. Then he created the Adimaataa (mother Goddess). Once God scrape inside of his ear by putting finger to get relief from itching and brought out some ear wax. He threw it towards his leg. Aadimaataa made it two parts

and threw it in to the water. With the touch of Aadimaataa these two parts of ear wax got life and came out from the water as demons. They were named as Madhu and Kaitabh. They demanded food to mitigate their hunger and drank half of the whole water. They became avaricious to get marry Aadimaataa. To escape from them Aadimaataa made a condition that if they kill almighty Niraakaara then she will marry with both the demons. Demons attempted to kill Niraakaara but failed. Niraakaara beheaded two demons with help of Sudarshan Chakra and threw the flesh and bones of the demons in to the water. One man and a woman were born out of two piece of flesh of the demons and were named as Basuki and Basumaataa. Seven islands were created from other seven pieces of the demons. These are the seven continents of the present world. Bathudi tribe worships Basuki and Basumaataa as their first ancestors (Aadipitaa and Aadimaataa).

Formless God (Niraakaar) directed both Basuki and Basumaataa for creation of the universe having all living and non-living things (biotic and abiotic components). Both of them (Basuki and Baasumaataa) engaged themselves into deep meditation to know the truth behind it for a longer period. So Aadimaataa adorned herself into Mohini (the most beautiful and attractive woman) to fascinate Niraakaar. Niraakaar became irresistible and his sperm leaked spontaneously. He tried to hold by the hand but it flew in three drops through finger gaps and out of these three important Gods got their birth. They are Brahma, Bishnu and Maheswar. This is written in the “Aadyasunya Geeta” as:-

“hoile maayaa je mihini
Niraakaaranka thakuraani
Hoina Mohini murati

Kaame mohile anaadinki
Se murti chahina anaadi
Hajilaa taanaka gyana buddhi
Lingaru birjya je skhalita
Huante prabhu padmanetra
Hastare dharante se reta
Tatkshane padilaa galita
Hasta muthiru gali galaa
Tiniranddhre se bahilaa
Tribindu tridev janam
Hoile suna nruparaan
Brahma Bishnu je Maheswar
Naama bahile aadiswar”

Niraakaar advised Brahma to create the universe having biotic and abiotic components. Brahma created this beautiful earth. Baasuki and Basumaataa became angry and gave birth to twelve sons (Baasukiputras), ordered them to destroy the earth. When Basukiputras were going to do this job by using their Bow and arrow, Treedev (Brahmaa, Bishnu and Maheswar) praised Basukiputras and requested them not to create any harm to this earth as:-

“Aadya srustire tumeeka
Biramaananka madhye srestha
Tenu naayak boli naama
Bahilu atu tini dian
Baasuli bolina ama bahi
Thila je tame baara bhai
Aajun ‘Baathuli’ bolaaiba
Jagate kirati rakhiba”

The word ‘Baathuli’ was later on misspelt as ‘Baathudi’. This is a myth, which speaks the origin of the ‘Baathudi’ tribe. Basukiputras became calm and withdrew their effort but their arrows did not calm. They beg advice from their mother. Their mother advised to collect some pieces of earth from Sapta Dwipas (seven Islands)

and construct a pot. Fill the pot with the water of Sapta Sindhu (seven seas), then drown these arrows in to this water. The situation would be normal. From that day Bathudi community used to observe a tradition that day after the marriage the groom pointed seven arrows (drowned in the water of a pot on the head of the bride) to the front.

“tenu mun kahuchhi tamaku
Bibaaha sesara belaku
A Karma karibe samaste
Chandra surjya thibaa jaake”

“Badaam Puraan” and the myth:

“Badaam Puran” is a sacred book of Bathudi community. It is regarded as the ‘Jeevan Veda’ of this community. We find another myth from this book on the origin of this community. A son was born to Baasuki from his arm (bahu) and named ‘Bahubali’, he married a girl born to Pravati from her chin (thodi) named ‘Uthuli’. ‘Baahubali’ and ‘Uthuli’ were blessed with a son and named ‘Baathudi’.

Pitaa naama Baahubali maana Uthuli
Tenu taanka putra naama rahuje Baathuli
Sehi dinathaaru naama Bathuli rahilaa
Baathuli name sansre prakhat hoilaa”

(Badaam Puran-p- 39)

‘Badaam Puran’ was written by Chakradhar Mishra in 1340 A.D. It is written on the basis of ‘Kuraal Puran’.

According to the renowned archaeologist Nagendranath Basu “in beginning there is nothing but cunya (sunya) and from the arms of the sunya, Mahaprabhu sprang into existence the founder of their tribe and it was for this (the origin from the arm or baahu of the creator) that the tribe came to be known as Bahuri or Bathuri”. (Archaeological survey of Mayurbhanj)

According to Badaam Puraan as Baathudi became young he got married to Duhlei, the daughter of Kasyapa Risi. He came to know that he cursed to death at the age of eighteen. So he went away to Similpaal forest to meditate. Duhlei was also gone with him. In the forest Badaam Thaakur in the guise of an old man came to them and advised to chant the name of Badaam Thaakur, then goddess Sahan Dei advised to chant both the names i.e Badaam Thakur and Sahan Dei. They chanted the names by biting their chest and thigh as a drum and danced in the jungle. Again Bathudi was advised to invent a drum but he made a one side drum, which is famous as ‘Changu’ among their community. Bathudi played this one side drum and dance with the name of God. By hearing this song all the Gods and goddesses came down to this earth and danced with Bathudi and Duhlei. In the meantime Jama Raja, the God of death came to take away Bathudi from this earth. God Niraakaar of Sunya created an illusion and added a zero on the right side of 18 and it became 180. Jama Raja extended the life span of Bathudi from 18 to 180 years. Bathudi was blessed with all sorts of prosperity by Gods and Goddesses. Then they established a number of stones as the symbols of different Gods in the forest. It is famous as Athara Deula in the Similipala forest. Later on they left Similipal forest region due to increase of their number and attack of wild animals.

ORAL FOLKLORE

It is like the ballads. Oral literature of this community was very heart-touching and interesting. It has its origin with Lories. It transfers orally from generation to generation. Children’s play songs, ridiculous songs, changugeeta, festive songs, marriage songs, death songs, Doli Geeta

(swing songs) etc. are the different types of oral songs.

Children's play songs:-

“Inti Katia kulei
Neijaa megha bulei”

When it is about to rain at the time of play, children request the cloud to pass away without raining.

Sometimes it is seen that sun shine and rain plays hide and seek game. They come one after another. By seeing this situation bathudi child sings:

“Kharaa dauchi barsaa dauchi
Budaam budhaa baahaa hauchi”

Another song related to the same situation is at the time of child play is:

“Megha dauchi jhapur jhaapar
Chataa tale kiare
Mui naai chheinbar kuliaa
Kaniaa dekhei diare”

Children always like to visit their maternal uncle's house. It also reflects in their play songs:

“Iliri milirij hiliri kantaa
To mamu gharke pakhataa”

Another song related to the food of Uncle's house:

“Aasu dhaanar pithaa khaaine naagai mithaa
Mamu ghar bhujaa khaaine naagai majaa”

Changu Geeta:

Bathudi folklore has a song on the origin of Changu or one side drum i.e

“Chapudaa maarian garubaadya kalaa jaata
Tenu kari baadyaama chaangu helaa khyataa”

It has been described earlier that Bathudi chanted the name of Baadamthakur and Salai Debi by biting his hand on the chest to create a

rhythm. Then he invented a drum and it is named after his act of rhythm. That is chapudaa (biting of hand on chest) + angaru or angu (from the body) = Changu.

They use to sing another song of Daaliparba or Daali festival, which begins on Kumar Purnimaa or the full moon day of Odia month Aaswin (September- October). They presented branches of different trees to Badaam Thakur on these days.

“Siriraam Raamje Govinda Raama Raama
Sital baula mule dande birisaam
Odishaar Jagannath Jhadakhande Badaam”

They described the incarnations of Badaam Thakur as

‘Satyajuge Hari Hari je
Tretayaare Ram
Dwapare Srikrishna
Kalijugare Badaam’

Picture of their socio economic life has been reflected in the following changugeeta:

“patra khande tuluthini khadi khande bhangithini
Sujuna saagare naani hala dimisaani
Tote naagai bada saradhaa
Chandra badani Raadha”

Epic literature:- (songs related to the Puranic stories):

“ebe paahilaa rajani syaam chhaad lugaa kani
Dibasare priti karaa purusanka hani
Indra je duhita tule ahalyara sange bhule
Gautama saapa dele sahasreka joni
Syama chhaada lugaakaani”

Description of the beauty of the rural women is also seen in Changu Geeta:-

“aakhire kajalgaara disuacchi ki sundar
Purnami chanda pari mukha taahaar

Mathaare baandhichi beni
Phulakantaa ante puni
Taahaaku dekhile duhkha hare mohar”

Romantic song:

“Mathaaku ta mathaamani
Aanibi jatane kini
Godaku debi jhuntiaa
Baajuthiba kinikini”

Doli Geeta (song for swing):

Bathudis composed a lot of songs for this purpose. They use to sing all these songs since time immemorial. It is sung by both boys and girls, sometimes competition is going on among the boys and girls through songs. Following are some Doli songs of this community.

(I)

“chirili baaunsa bataa
Upare banduchi Surya debataa
Tale bande Basumaataa”

(II)

“Naibaali dhasa-dhasa
Aasa naanimane dolire basa
Dolire basa nakari mana birasa”

(III)

"Hanu gelaa dale dale
Barasake raja aasichhi thare
Aasichhi thare
Doli jhulibaa saangare”

Badi Geeta competition:

Boys and girls sing humorous and ridiculous songs with questions against each other like:

Boys:

“Phutilaa naali palaasa
Baasa naahin khaali rupa sarasa

Rupasarasa
Khande dhuru thaai hasa”

Girls:

“naipaani hala-chala
Kaathaare tamar nahin ta mula
Nahina ta mula
Tameta simili phula”

Song with questions:

“Nua taatiare paana
Jahinre janama tahinre marana
Kahibaki taara naama”

Boys answering the question:

“Paaniru janam luna
Paanire huai taara maran
A ate satya bachana”

Romantic songs to own the heart of a girl:

“Jamukoli kalaa kalaa
Tui abhalaaku muina bhalaa
Chaal jibaa ghini palaa”

Girls:

“Resuna khaailaa puka
Dine hansidele jibaki dukha
Jete hene paranuka”

Boys:

“Aambagachha aabu aabu
Mari haji gene paunsa habu
E bhaba kanhu paaibu”

Girls:

“Baadiri baalia gaba
Tahmara aamara dekhaa hoiba
Jibanare jebe thiba”

Song on the origin of Swing or Doli:

“kansaa taatiaare paana
Siaali nataaru duli janam

Dulijanam
Kheluthile bhagabaana”

Baathudis use a number of idioms, phrases and riddles in their day to day life such as:

Riddles:

“Inti katiya maakala
Bhiniki maarai chaapala”

Answer- (answer- kodaal or spade)

“Khaauthili khaauthili
Bhuka naagibaaru pakeideli”

Answer- (Danta Kaathi or tooth cleaning stick)

“nai sepatu aasilaa jhane
Taa pithier khesu pane”

Answer- (panasa or jackfruit)

“baara haata kaakudi tera haata munji
Aailaa mahaajana heigalaa bandi”

Answer- (dangaa o kata or boat and stick)

“paribaare paribaa
Je gachhara patara naahin
Se tarakaari karibaa”

Answer-(chhatu or mushroom)

Idioms and phrases:-

“Sabu bhangaa juaali badaam saalare thuaa”

Meaning- all broken so to say tired person takes the shelter of BaadamThaakur.

“Jaati aagare haati jaai pare naahin”

Meaning- community is greater than a person.

Kaandana Geeta :-

Marriage is a part of social reforms. When a girl leaves her home, family and friends after marriage, she cannot control her emotion and weeps or cries through songs by remembering the love and affection of the family and friends.

There are a number of songs related to this situation. These are:-

(I)

“baadire nagaani begunaa taati mo maa
Kia karidaba tora paaiti mo maa
Karine kariba mothaaru saan mo maa
Sia ki hoiba mo samaan mo maa
Sakaal khiaa ta sanja hoiba mo maa
Khaai naahin boli kia kahiba mo maa”

Meaning: - Addressing to her mother she sings ‘oh mother! Who will help you in your works? Younger sister was not so perfect to do all this. Your lunch will be late and who will take care of you’

(II)

“sahe belapatra Mahaadebanku a maain
Koti namaskaar maamaananku a maain
Maamaane mote kara kalyaan a maain
Tama paada tale jaaujeeban a main”

Addressing to the maternal aunty she begs blessing through this song.

(III)

“Jhadi barasaare pitaa kakei mo saanga
Kede hasa khushi heu thilei mo saanga
Tuma hasa khela puri rahichi mo saanga
Mora hasakhela sari jaaichi mo saanga”

Addressing to the friends she expresses her worries for her new responsibility of life.

(IV)

“Baali baaigana pukaa a bhaai
Dari paaliaata baaigana bikaa a bhaai
Bhala baaigana biki dianti a bhaai
Pukaa baaigana raandhi khaaanti a bhaai”

Addressing to her brother she speaks that farmers sell their good quality vegetables and eats bad vegetables, like wise you handed over me to other.

Folk story:-

Like all other people Bathudi people also use to tell stories to coexist. They have a number of folk stories but let us discuss some interesting stories.

Story of two rivers

Khairi and Bhandani were two sisters. They visited to their maternal uncle's house on the full moon day of Odia month Shraban (July-August) popular as Gamha Purnima, a festive day. At their arrival they saw that their uncle was absent. They felt disappointed as their aunty was not affectionate. Aunty sent them to the field to work. They worked there till lunch time and felt hungry. Their aunty did not send them food in time. They found two eggs inside a hole and ate these eggs as they were hungry. To their surprise they transformed into two snakes as these eggs were of a snake. At the late hour their uncle came with their food and did not find these two sisters. After some time he found two snakes were roaming there. He asked about these two sisters. Snakes replied that they were the unfortunate two sisters and told all things that happened to them. All are wept there feeling sad and undone. These two sisters flow there as two rivers as there was no way to return into human body. There are two rivers flowing near Jashipura in the name of these two sisters Khairi and Bhandani. People gather to see high waves of these two sisters (rivers) on every Gamha Purnima. This story is also found in the swing songs.

Story of two sisters

Suni and Puni were two sisters. Suni was step daughter to the mother of Puni. She lost her

father and mother at an early age and lives with her step mother. She was physically and mentally tortured a lot by her step mother regularly. One day she decided to leave home and went into the thick forest. Sitting on a rock she cried loudly and requested the wild animal to eat her. One tiger heard it and took her to its cave. On the way the body of the Suni was scratched and she felt pain. Tiger asked, niece! How do you feel? Out of fear she replied its ok, I am feeling fine. Tiger placed her in front of its cave and asked about the smell of its mouth. Suni replied it has a pleasant smell. Tiger was very happy and he went to the nearby market and brought sweets, different beautiful dresses and valuable ornaments for Suni. Suni lived happily there. After some day tiger said, niece! I think your family would be worried on your absent. So let's go to your home. Suni went to her house with all these valuable ornaments and beautiful dresses. Her mother and sister surprised seeing all these and desired to know the story. Suni narrated all happened to her in the forest. After some days her sister Puni desired to pretend like her sister with the tiger to get all these valuable things. She left home and cried loudly inside the forest like Suni. The tiger came and took her. On the way she was asked same questions by the tiger but Puni's reply was very harsh and unpleasant so tiger killed her in front of the cave.

Baathudi folk literature is very amazing and heart-touching. All sorts of tastes of life are reflecting in their songs, poems and short stories. Social customs, traditions, natural beauty, religious beliefs and faiths are also getting a special place in their literature.

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The great Saivite traditions of Bhubaneswar with special reference to Lord Lingaraja

Umakanta Moharana

Bhubaneswar (Lat.20' 15' N.; Long. 85' 50' E.) being the capital city of the state of Odisha is well known with a cluster of magnificent temples almost constituting a complete record of Kalingan architecture from its outset to the culmination in the cultural map of India. It is situated on the Howrah- Madras main railway line as well as the National Highway-5. Its proud sculptural and architectural heritage, coupled with its sanctity as *Ekamra kshetra*, one of the five great religious centres in Odisha since early medieval days, attracts thousands of visitors from all corners of the world throughout the year¹. However, there is a complete record of stone working tradition in Bhubaneswar from the pre-historic past which found its maturity in temple building activities during the medieval historic period.

Saivite traditions and legends of Bhubaneswar

Ekamrachandrika, an orthodox text states about the geographical situation of Ekamrakshetra (Bhubaneswar) that, this Kshetra starts from Khandagiri to Kundalesvara Mahadeva and from Balahadevi to Bahirangeswara Mahadeva and formed a circle and gives auspicious result and placed different types of sacred tirthas famous as an incomparable

Saiva Kshetra in the world. The shadow of this mango tree of the Kshetra is extended up to one mile. The branches of this tree are extended from Sundaresvar (the Siva installed in modern Sundarpada village) to Meghesvar Mahadev (near Brahmesvara Patna) and formed a *Mandala* like shape.²

The name Bhubaneswar was well known from the Ganga period; although other names were also attributed to this Kshetra during that phase.³ During this period Bhubaneswar was known as *Ekamraka*, *Kirtivasa-Kshetra*, *Tribhubaneswar*, *Svarnakutagiri* and *Lingaraja-Kshetra*. There are also literary descriptions contained in the classical and regional literature, which state that, Bhubaneswar was previously known as *Ekamra Kshetra*, (Kananvana), *Svarnadri*, *Hemakuta*, *Krittivasa or Kirtivasa Kataka* and Gupta Kasi or Varanasi.⁴ Inscriptions of the Ganga period unmistakably refer to Kirtivasa as the presiding deity of the Kshetra as well as the name of the Kshetra. Also, during this period, the name *Ekamraka* the ancient most name of Bhubaneswar was well known. It is first of all necessary to know why the name Ekamraka was given to Bhubaneswar in ancient time and subsequently other names (Krittivasa,

Tribhubaneswar and Lingaraja- Bhubaneswar) were given to that sacred site.

Many eminent and renowned historians and archaeologists like; W.W. Hunter, M.M Ganguli, A. Stirling, J. Ferguson, R.L. Mitra, M.M Chakravarti, R.P Chanda, Percy Brown, A.K. Coomarswamy, P. Acharya, D.C. Sircar, K. C. Panigrahi, Debala Mitra, V. Dehija and Walter Smith and others have done their research and presented a very good trustworthy account from their stand points. There are four *Upapurans* in Odisha describing about the *Ekamrakshetra* or morden Bhubaneswar. These are *Ekamra Purana*, *Kapila Samhita*, *Swanadri Mahodaya* and *Ekamra Chandrika*. Among those '*Ekamra Chandrika*', and '*Swanadri Mahodaya*' are small in comparison to others. Though *Ekamra Purana* was published in 1928 by Ratnakara Gargabatu, it had some printing mistake. So after some years Prof. Upendranath Dhala, the former Professor of department of Sanskrit, Utkal University edited this with English preface and published it in 1986. This book was published by Nag Publication and it is praised by many Sanskrit scholars of the world. Similarly, '*Kapila Samhita*' was published by Ratnakara Gargabatu in 1928. Subsequently it was published by Chaukhamba Publication, Banaras in the name of '*Kapila Purana*'. '*Swanadri Mahodaya*' also published in 1912 by late Ratnakara Gargabatu. '*Ekamra Chandrika*' was published by Sri Radharaman Book Store, Cuttack, written by Ratnakara Gargabatu in 1931. Now it is available in some old library in Odisha. In 1995 Sri Nilamani Mishra translated '*Ekamra Chandrika*' in Odia by the patronisation of Kedarnath Gabeshana Pratisthan, Bhubaneswar.

Though regarding the naming of '*Bhubaneswar*' is not found in any archaeological evidences till now but it described as '*Ekamrakshetra*' in different *Puranas*, *Upapuranas* and inscriptions of ancient and medieval period of Odisha. There is mention of "Ekamra" in Anugul copper plate grant of Shantikaradeva, the Brahmeswar temple inscription of Somavamsi queen Kalavati Devi and Ananta Vasudeva temple inscription of Ganga princess Chandrika Devi. Subsequently Lord Kirtibasa- Lingaraja in the name Tribhubaneswar popularised this place as 'Bhubaneswar'.

The uniqueness of the city of Bhubaneswar is that it has continuous history from pre-historic period to modern present days capital of Odisha. The temple towns like Aihole, Mahabalipuram and Khajuraho can boast of possessing a number of historical monuments, but they cannot boast of possessing a history as varied and wide as that of Bhubaneswar. Such places of culture as Pataliputra (Patna) and Baranasi (Banaras) can claim to have a long and varied history, but they cannot boast of possessing such a remarkable series of ancient monuments as Bhubaneswar⁵ can do.

Traditionally it is believed that, in the *Treatayayuga* Siva wishing to retire from the hubbub and sin of overcrowded Banaras sought the advice of Narada and at the suggestion of that sage took up this quiet, secluded, delightful retreat for his abode.⁶

Lord Lingaraja or Tribhubanesvara or Krittivasa;

The Lingaraja temple (circa. A.D 11th century) occupies the central position and is also the centre of all social and religious activities of

the place. This temple was enclosed by vast compound wall (520 feet X 465 feet) comprising the area of 4.595 acres of land. The height of its main tower (*Deula*) is 45.11 mts while the succeeding hall of pyramidal type (*jagamohana*) is 28.96mts high.⁷ Of these other two structures like, *Natamandira* and *Bhogamandapa*, all four are in the same axial alignment appear to have been added at a subsequent date. The present Lingaraja temple consisting of the *Deula* and *jagamohan* possibly belong to the Somavamsi King Uddyota Kesari.⁸ Inside the vast compound, there stand more than 100 temples of small and big size apart from other structures, viz, platforms, wells and kitchen which were added throughout the past centuries.

The Lingaraja temple began during the period of the Gauda king Sasanka. The *Ekamra Purana* clearly refers to Sasanka's temple building activity in the Ekamra Kshetra and this appears to contribute to the fame of the sacred centre as Saiva Pitha.⁹ Sasanka made Lord Tribhubaneswar, the presiding deity of the place. We accept the view of K.C. Panigrahi in this context which states that the Saiva temples existed at Bhubaneswar before the 7th century A.D and that from the period of Sasanka the shrine of *Tribhubaneswar* became the supreme structure.¹⁰ The period of Sasanka in Bhubaneswar witnessed an extra-ordinary popularity of Saivism in Ekamra Kshetra.

The name *Kirttivasa* attributed to the Lord of *Ekamraka* as the presiding deity needs a close study in this respect. Ekamraka became celebrated Saiva centre, the seat of Tribhubaneswar atleast from 7th century A.D. the place was then also known as Kirttivasa-Ksetra. All records from the 7th century A.D. to 14th

century A.D. either refer to Ekamraka or to Kirttivasa-Ksetra. The *Sukla Yajurveda* refers to the meaning of Kirttivasa¹¹. According to the text Kirttivasa is a compound word *krtti* (hide) and *Vasa* (clothing) one who is clad in hide. This name of Siva reminds us of the story about the slaughter of a demon named Gajasura by Siva who dressed himself with the former's skin at his request at the time of his death¹². Even if this interpretation is well known the traditional accounts in Orissa do not seem to accept it. Our traditional accounts provide another reason for the attribution of the name Kirttivasa to Siva in the Ksetra of Ekamraka. The composers of the accounts (*Ekamra Purana* and *Svarnadri Mahodaya*) must have been aware of this tradition on the name of Kirttivasa. But they had a question about its attribution to Siva of the Ekamraka Kshetra. They might have wanted to know the real secret of the name Kirttivasa, the presiding deity of Ekamraka, not of Kasi. Out of this eager investigation a new legend emerged. The *Ekamra Purana* gives another interpretation of the name of Kirttivasa;

There was a king of the demons named Matanga and his son was Drmila. Drmila had one hundred sons of whom Pruthuloma or Pruthula was the eldest and *Krtti* and *Vasa* were the strongest. The king Dramila propitiated the Brahmins and so they conferred on him a boon that his two sons *Krtti* and *Vasa* would never be killed by any male. *Krtti* and *Vasa* grew with brutal and planned the destruction of his brothers. One day *Krtti* took brothers to the forests on the cause of hunting wild animals, but when they grew tired, hungry and thirsty, he killed ten of them. On second occasion he took the remaining brothers to the forest and killed ten of them. This process was repeated by him. When his broken-hearted

mother asked him about the whereabouts of rest his brothers, he gave her an evasive reply. King Drmila suspected Krtti of having killed his sons and so he ordered his army generals to kill him. But his two generals-Ugrasharma and Kuvula fought bravely against him and they were killed. When king Drmila found his generals killed he and his eldest son Pruthula followed Krtti and Vasa with an army and left them at a great distance from their kingdom. Kirtti and Vasa wondered here and there and at last they came to Ekamra. At the time they came to Ekamra Kshetra Parvati according to the desire of Siva, was living in the guise of Gopalini (milkmaid) and was regularly worshipping the *lingam* of the Gosahasresvara shrine. The two brothers accidentally met Gopalini and being attracted with her beauty wanted to make her their wife. Gopalini at once informed Siva of the evil intention of the demon brothers. Siva told her that according to the boon obtained by their father they would not be killed by any male member and so he should render a great service to the gods if she could kill them. He instructed her to request the brothers to carry her on their shoulders and while being carried by them to press them to death. Siva's instruction was carried into effect and both the demons died being pressed under the feet of Gopalini. Water sprang up where they died and that spot is now represented by the Devipada-Hara tank¹³. K.C. Panigrahi who is inclined to find the real historical secret form this traditional account has stated.

Another tradition says that, many of the names given in the story like those of the Chalukya kings. The original names have either been corrupted or purposely distorted to suit the exigencies of a mythological story. We can hardly expect from a mythological story of the order or chronological sequence in which the Chalukya

kings appear in their inscriptions but those corrupted names indicate that their activities at Ekamra, when they occupied or attempted to occupy Odisha, descended to posterity as distant echoes which have formed the basis of the mythological story.¹⁴

This analysis of a traditional account on the name of Krttivasa as recorded in the Ekamra Purana does not help us in the attribution of the name Kirttivasa to Siva (as according to the account Siva was called as Kirttivasa for cleverly manipulating the death of Krtti and Vasa) at Ekamraka. Even if we accept the view of K.C. Panigrahi that, the author of the *Ekamra Purana* was conscious of a historical event in Bhubaneswar in 7th century A.D. We definitely like to differ from him on this ground that his analysis does not discover the real secret of the name Kirttivasa. While analysing this legend from a historical point of view, Panigrahi was not conscious of the name Kirttivasa given to the presiding deity of the Kshetra of the Ekamraka. His conclusion has been divorced from the solution of the real problem attribution of the name Kirttivasa to supreme deity of Ekamraka. The analysis also does not give us any clue regarding the necessity of the attribution of the name Kirttivasa to the Lord of Ekamraka. One should not underestimate this aspect. The main aim of the legendary account is not to present the triangular conflict (Chalukyas and others) in Bhubaneswar in the 7th century A.D. It aims to present the real cause behind such an attribution of the name Kirttivasa to the Lord of Ekamraka. Moreover, the name Krttivasa was overwhelming popular for centuries as the supreme deity of Ekamraka. Hence there is necessity to study the legendary account more carefully to arrive at the door of the truth.

The legendary account might have presented symbolically the phase when the site of Ekamraka was acquired for Saiva worship and the manner in which a particular famous zone inside Ekamraka was acquired for making it a centre of the supreme deity. The legendary account refers to conflict between Parvati (in the guise of Gopalini and Kritivasa the two demon brothers). Probably Ekamraka became a celebrated centre of Siva partly due to a conflict between the Buddhist-Shakta cult and the non-Vedic tribal cults. Saivism got the benefit of acquiring the zone easily due to the conflict of the two groups. The legendary account refers to the fact that Siva himself was not a party to conflict; but when the Shakta cult won over the non-Vedic tribal cults, the Saivites got it easily and the non-Vedic zone (the area of Kritivasa) became the main centre of the Saivites. The area was probably original under a tribal group and it may be contended that within that tribal zone there was the natural stone which the Saivites accepted as *Svayambhu Lingam*; but the tribal group had full control over it from the beginning. Efforts were undertaken by the different religious groups (mainly Buddhists and the Shaktas) to occupy this zone in ancient time. The Saivites might have been conscious of the existence of the natural stone (which was rare in that zone) and they might have been eagerly waiting to capture the zone for converting the natural stone (*Svayambhu Lingam*) the object of worship. They got the opportunity of acquiring the zone when there was a conflict between the tribal cult and the Shakta-Buddhist cult. The Saivites were clever and the outcome of the conflict was their success in establishing full control over the zone. This is an interesting example of Ksatraization in ancient India. Probably this earlier conflict in Ekamraka and silent effort of the Saivites to control the zone

continued in popular memory and the legendary account was formed when Siva was well worshipped there after the conflicting phase of the Chalukya king, Gauda king and the Kamarupa king in the beginning of the 7th century A.D. Later on the story of the slaughter of the demon Gajasura by Siva was symbolically used in the traditional account. Even if Tribhubaneswar was the name of the deity of the Kshetra during the time of Sasanka, the name Kritivasa became very popular and prominent.

The *linga* is a natural stone, Saivites accepted it as Svayambhu Lingam and declared it as Kritivasa. The name became more popular after 7th century A.D. when the place was completely under the Saivas. It may also be contended that the place was called Kritivasa for the growth of the Kritti trees and there was the natural stone an object of worship of the tribals¹⁴. Hence the Saivites got a point for the attribution of the name Krtivasa to the name of the deity of the zone after it was acquired by them easily. In course of time the shadow of the defeat of the demon Gajasura by Siva and the conflict of the religious groups in Ekamraka led to the formation of a legendary account on Kritivasa which was incorporated in Ekamra Purana. The Ekamra Purana refers to a tribal priest in the Lingaraja temple called *Badu* (born from Sabara mother and Saiva father)¹⁶. It refers to the unmistakable indication of the tribal domination of the area originally for which even after the Ksetra came under the Saivites they were bound to accept a set of the original worshippers of the natural stone (Saivite *Svayambhu lingam*) in their system of worship. The attribution of the name Kritivasa to the presiding deity of Ekamraka and the right of the Badus in the daily worship of the deity clearly indicate that once worshipped by the

Sabarasa the Kritti-clad natural stone at Ekamraka became famous as the *Krttivasa-Tribhubaneswara*. The Ekamra Purana contains the shadow of that interesting part of the deity. Krittivasa was the chief centre of worship at Ekamraka and the deity Krittivasa became well known as Krttivasa Bhattaraka/ Krttivasesvara. During the reign of the imperial Ganga king after A.D. 1278 this Ekamraka Saiva Kshetra became famous as Bhubaneswar by that time Saiva Pithas were erected in the whole area of the Ekamraka Bhubana.¹⁷ The Ganga-Gajapati inscriptions, Ekamra Purana and Sarala Mahabharata refer to this Bhubaneswar.¹⁸

The story of Lord Lingaraja-its Shape and Size:

The temple dedicated to Lord lingaraja at Bhubaneswar dominates the landscape for miles together. Built in about the middle of the 11th century A.D. it rightly denoted as the best representation of Kalingan type of Architecture. It consists of a high curvilinear tower (Vimana), an assembly hall (Jagamohana), a dancing hall (Natamandapa) and hall of offerings (Bhogamandapa). Each structure increasing in the height to its predecessor. It has several smaller shrines gathering around.

The Linga of Lord Lingaraja is not like the common vertical column but a huge piece of granite having a ridge at centre. Its diameter is 8 feet. The line at the top separates the black colour of Vishnu and the white colour of Siva. The dust colour represents the presence of holy rivers Ganga and Yamuna. A popular legend as regards to the formation and present shape of the *Linga* is narrated by the temple priests. It runs like this;

Originally there used to be a *sphatika Linga*¹⁹ with inherent power to turn all metal objects into gold or costly jewels. This caused immense scramble for possession among the priests. When the matter was brought to the notice of the king, he arranged a stone covering over this linga. This not only preserved the efficacy of the linga for a pretty long time but also prevented the greedy Pujakas (priests) from putting everything metal over it to turn in to gold. What we find at present is nothing but the stone covering over it. It is believed that, when Kalapahada invaded Odisha and destroyed Hindu monuments in the entire coastal tract, the priest with a view to save the deity from the hands of this religious bigot covered the linga with a large quantity of straw so that Kalapahada would think that there is nothing except a huge quantity of paddy stored therein. The trick produced desired results. Kalapahada entered the temple, saw the heavy stock of straw and turned his attention from the Garbhagriha to the minor deities and Parsvadevatas placed around the main shrine. The infuriated mind of the religious bigot thus caused immense damage to the priceless image of Ganesh, Kartikeya and Parvati. The minor shrines within the premises and the large number of *alaskanyas* on the outer faces of the main shrine were not spared. But the main deity could survive his destructive hands which worked with a feat of vengeance. Thus, Kalapahada left the place leaving the Sivalinga covered huge quantity of straw.

Therefore, it is clear that, Bhubaneswar had been a place of cultural continuation from pre historic to modern day capital. It has rich heritage with its valued legends and tradition match with archaeological evidences. The Saivite religious tradition which is general in Ekamra Kshetra or

Bhubaneswar and made a culmination in Lord Tribhubaneswar or Lingaraja.

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Recalling the Works of a Nation Builder: Maharaja Krushna Chandra Gajapati

Dr. Sarat Parida

Odisha became a separate province independent of Bihar on 1st April 1936 due to the untiring effort and endeavour of some great sons of the soil of Odisha. Among those great men, one distinguishing figure, christen as one of the makers of ‘modern Odisha’ and hailed for his multifarious works for the public was the former Maharaja of Parlakhemundi, Krushna Chandra Gajapati Narayan Deo. A champion of Odia identity, language and culture, a path finder for the Odia people in the crucial phase of nation building, he channelized the discontent and demand of the people of Odisha for a separate province on linguistic lines and acting as the vanguard led the struggle to a successful conclusion. In fact, his indomitable will, persuasive nature and leadership helped a great deal in giving a final shape to the dream and desire of people for a separate province. After the formation of the province, he assumed the mantle of administration of the nascent Odisha Province and working within the limits of colonial control endeavoured his best to serve the people. A life orientated for the good of the public, he was instrumental in the setting up of the Utkal University, the SCB Medical College, and the Rice Research Institute at Cuttack, all institutions of repute and reminiscent of his far-sighted personality.

Krushna Chandra Gajapati Narayan Deo was born on April 26, 1892 at Parlakhemundi, in the ruling family of Parlakhemundi estate, one of the prominent zamindari estate of the then Ganjam Agency. He received his early education at a local school but was unfortunate to have lost his father Goura Chandra Gajapati Narayan Deo at the age of twelve. He pursued his higher education in Newington College, Madras; a college meant for the education of the sons of the landed aristocrats of Madras Presidency. Completing his studies, he returned back to Parlakhemundi in September 1912 and assumed the charge of affairs of his zamindari estate on 26 April 1913, the day coincided with his birthday. Prior to his assumption of charge, the Parlakhemundi zamindari was under the Court of Wards owing to the death of his father.

To his utter dismay, the Maharaja found that the Odia territories had been dismembered and scattered in different neighbouring provinces under the British for administrative convenience. Deeply moved by the plight of the Odias in the outlying areas, he realised the need of amalgamating the Odia-speaking territories. Encouraged by the enchanting idea of unification of Odia-speaking territories and the creation of a separate province on linguistic basis, an idea

espoused by Madhusudan Das and others, he joined the mainstream of Odia Movement spearheaded by *Utkal Sammilani*. With a crusading zeal, he worked for realising his cherished objective; the unification of Odia-speaking tracts especially transferring Ganjam from Madras Presidency to Odisha.

In 1913, he invited Lord Pentland, the Governor of Madras to Parlakhemundi during the latter's sojourn to Ganjam and urged him through a memorandum for merging the Odia-speaking territories, including Parlakhemundi with Odisha. The 10th annual session of the Utkal Union Conference was held at Parlakhemudi, the home town of the Maharaja for two days in the last week of December 1914. The conference was organised under the personal care and supervision of the Maharaja with the intended objective of giving a lease of life to the Odia movement in the region. The conference was attended by the leading figures of the Odia movement including Madhusudan Das, Gopabandhu Das, Fakir Mohan Senapati, and several others. The conference reiterated the demand for creation of a separate province by unifying the Odia-speaking areas under one administration. The leaders also extolled Krushna Chandra Gajapati for extending all help and cooperation in organising the conference. Like Mahatma Gandhi who extended his cooperation to the British during the First World War, Krushna Chandra Gajapati Narayan Deo also helped the British during the war and for his service the British conferred on him the title of 'Raja Saheb', a title that was made hereditary in 1922. To the good fortune of the Odia people, in the wake of the demand for formation of provinces on linguistic lines, the Montague-Chelmsford Committee nodded the idea in affirmative and Mahatma Gandhi too preferred such arrangements.

In 1924, a two man committee consisting of C. L. Philip and A. C. Duff known as the Philip-Duff Committee was appointed to conduct enquiry regarding the attitude of the Odia-speaking people in the Madras Presidency on the question of their merger with Odisha. At the behest of Krushna Chandra Gajapati Narayan Deo several delegations of Odia people representing different regions met the committee and placed their views in favour of union with Odisha. In fact, the Philip-Duff Committee gleaned the impression that there was a genuine desire on the part of Odia people in Odia-speaking areas of Madras for amalgamation with Odisha.

The visit of Simon Commission in 1928 created great controversy and uproar in the country as it was an 'all white commission'. The commission was appointed to review the working of the Government of India Act, 1919 but it was boycotted by the Indian National Congress. In line with the decision of the central organization, the Odisha unit of the Congress party too maintained its distance from the commission. However, to convince the commission regarding the genuine demands of the people Madhusudan Das and Krushna Chandra Gajapati Narayan Deo, the two front leaders working for the Odia movement met the commission at Patna and Madras respectively, and appealed for the formation of a separate province. The Maharaja also appealed to the Odias to put up their case before the commission and to cooperate with it.

On the basis of Simon Commission report, the British Government convened the first Round Table Conference at London in 1930 to solve the Indian problem. The conference was boycotted by the Indian National Congress but unperturbed by the development the Maharaja travelled to London and tried his best to impress

the delegates and the British authorities for the creation of a new Odisha Province. In London, he met Sir Samuel Hoare, the Secretary of States for India and convinced him about the genuineness of the demand of the Odias. The O' Donnell Boundary Committee that was appointed in September 1931, to demarcate the boundary of the proposed province was the product of his labour during the Round Table Conference. However, the report of the committee was not to the liking of the Maharaja as it excluded Jeypore and Parlakhemundi from the proposed province.

In the aftermath of O' Donnell Boundary Committee report, the Odia movement became more orientated towards amalgamation of Parlakhemundi and Jeypore with Odisha. The 23rd session of Utkal Union Conference met at Berhampur under the presidentship of the Maharaja and demanded the integration of estates of Parlakhemundi and Jeypore with Odisha. A deputation of Odias under his leadership met the Viceroy, Lord Wellington at Simla and drew his attention to the injustice done to the Odias in the O' Donnell Committee report. On the basis of discussions at the Round Table Conferences, the British government published the 'White Paper' on 17th March 1933 containing the proposal for creation of two new provinces viz., Sind and Odisha. However, it excluded the estates of Jeypore and Parlakhemundi from the proposed Odisha Province.

The 'White Paper' was referred to the Joint Parliamentary Committee for consideration. Krushna Chandra Gajapati again travelled to England to plead for the inclusion of the estates of Parlakhemundi and Jeypore with Odisha. Heading a delegation of seven members, he met the Secretary of States on 3rd July 1933 and

submitted a representation. The Joint Parliamentary Committee finally recommended the constitution of new province of Odisha, but enlarged the boundaries of the proposed province by the addition of Jeypore and Parlakhemundi estates. Basing on the report of the Joint Parliamentary Committee, the British Parliament passed the Government of India Act, 1935, and Odisha got an independent administrative status as a province under this Act. Thus, the new Odisha Province emerged comprising of six districts viz., Cuttack, Puri, Balasore, Sambalpur, Ganjam and Koraput. This was largely due to the ceaseless work of the Maharaja who reminded the Odias not to be complacent with the achievement but to work hard for the development of the state.

Following the formation of the province, the scheme of provincial autonomy as provided in the Government of India Act, 1935 was put in to practice. The Maharaja got elected to the Provincial Assembly and on 1st April 1937, at the invitation of Governor of Odisha, Sir John Austin Hubback formed the ministry, and thus became the first Prime Minister of Odisha. His ministry resigned on 13th July 1937 after the Congress party decided to allow Congressmen to accept offices in the provinces. The Maharaja heading a coalition ministry assumed office for the second time on 24th November, 1941 after the Congress ministry resigned in protest against the British decision of making India a party to the Second World War. He remained in office for more than two and half years but resigned on 30th June 1944 owing to internal differences within the ministry. During his short tenure in office he adopted certain epoch making measures. The Utkal University established on 27th November 1943, later emerged as a premier institution in the field of higher education in the state. In fact, showing rare

example he donated his entire salary drawn as the Prime Minister to the Utkal University Fund. The fruits of his labour and initiative culminated in the setting up of Odisha High Court on 26 July 1948.

Besides working for the unification of Odia-speaking tracts, he devoted his time and resources for the promotion of Odia language, literature and culture. He made generous contribution for the development of Sakhigopal School founded by Pandit Gopabandhu Das, and the Utkal Sahitya Samaj, an institution for promotion of Odia literature. He made monetary contribution for the publication of *Purna Chandra Odia Bhasa Kosha* of Gopal Chandra Praharaj. He also established a printing press named as Gajapati Press for disseminating awareness among the people. A champion of female education, he converted his palatial mansion into girl's school. He was not only an acclaimed leader and organiser in Odisha but had considerable clout in the politics of Madras Province. In 1930, he was elected to Madras Legislative Assembly from the Ganjam Constituency. He was a member of the Royal Agriculture Commission which was appointed in 1927 under the chairmanship of Lord Linlithgow. Krishna Chandra Gajapati improved the irrigation system by planning and digging many water reservoirs, such as Ramasagar, Sitasagar and Krishnasagar etc. Far-sighted and progressive in his outlook, he realised the necessity of improving communication facilities and constructed 57 mile long railway track from Nuapada to Gunupur. The Viceroy and Governor

General of India, Lord Willingdon as a mark of distinction awarded him the title of 'Maharaja' in 1936.

Maharaja Krishna Chandra Gajapati Narayan Deo remained at the forefront of the movement for unification of Odia-speaking areas and the formation of the province of Odisha. On many occasions, he travelled to England to convince the colonial authorities the genuineness of the demands of Odia people. In his eventful career, spanning from assumption of charge of Parlakhemundi zamindari in 1913 to his death in 1974, he dedicated himself in the service of the state and its people. He was an able organiser, a good administrator and a philanthropist par excellence. Indeed, he was a multifaceted personality.

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Eco-Tourism and Biodiversity

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Biodiversity, the variety of living things makes the world the more beautiful and amazing place to live. Biodiversity is a major asset for tourism. It is important that it is protected as a resource for tourism, as well as from the negative impacts that inappropriate or excessive tourism has on biodiversity. To enable better coordination between biodiversity management and tourism, biodiversity considerations, as set out in national biodiversity plans and strategies, need to be taken fully into account in national and local sustainable tourism plans, both by revision of existing tourism plans, and by incorporating biodiversity considerations into preparation of future tourism plans and strategies; and in planning decisions on proposed tourism development. Many countries and destinations already have strategies and policies for tourism and for biodiversity. However, the integration between them may often need to be strengthened. There is a need to focus on the linkages between biodiversity, ecosystem services and the economy.

INTRODUCTION

Biodiversity, at the level of species and ecosystems, provides an important foundation for many aspects of tourism. Recognition of the great importance to tourism economies of attractive

landscapes and a rich biodiversity underpins the political and economic case for biodiversity conservation. Many issues addressed under the Convention on Biological Diversity directly affect the tourism sector. A well-managed tourist sector can contribute significantly to reducing threats to, and maintain or increase, key wildlife populations and biodiversity values through tourism revenue. Because ecosystem services and biodiversity are vital for tourism, it makes sense for destinations and the tourism sector to protect them as valuable assets that contribute to the long-term success of tourism; furthermore, tourism can provide a positive stimulus for conservation when biodiversity is an important attraction. Climate change is affecting biodiversity and economic activities, including tourism. As tourism adapts to climate change it is important to avoid shifting tourism to new and potentially more sensitive areas which would create additional pressures on biodiversity.

GLOBAL INITIATIVES

Biodiversity, the variety of life on Earth, is a large part of what makes tourist destinations such as tropical forests, beaches and national parks so attractive. At the same time, visiting nature serves to heighten awareness among

tourists of its intrinsic value and also provides local people with an income and an incentive to preserve their natural environment. The varieties of organisms and complex ecological relationships give the biosphere its unique, productive characteristics. About 1.5 million species have been identified by biologists. According to taxonomists there may be 3 million to 50 million different species alive. Most of the World's biodiversity concentrations are near the equator, especially tropical rainforests and coral reefs. Biodiversity is vital for tourism. Coasts, mountains, rivers and forests are major attractions for tourists around the world. Tourism in the Caribbean, Mediterranean and much of Southeast Asia depends strongly on the recreational opportunities provided by their coastal environments.

With international tourism involving 1.2 billion tourists and generating US\$1.5 trillion a year – while also accounting for about 9 per cent of global employment – the potential of tourism to help promote and sustain biodiversity is colossal. Biodiversity is the major tourism attraction in a number of biodiversity hotspot developing countries, including: Madagascar, Uganda, Tanzania, South Africa, Costa Rica, Ecuador and Belize. Their rich biodiversity is a major factor in the choice of visitors coming to these destinations, even though only a proportion of them may come primarily to view wildlife.

Tourism has positive and negative impacts for biodiversity. It can be a way of protecting areas from other more detrimental forms of development and of providing an economic basis for investments in conservation and ecosystem restoration, and for generating local employment in areas where there are few other employment options: the value

of national parks for tourism and the development of private game parks in South Africa are examples. Tourism also has serious negative effects on the environment arising from land conversion for tourism, inappropriate siting of tourism, pollution and wastes, overexploitation of natural resources, and disturbance of wildlife. It can also create negative social impacts linked to conflicts over resource use, clashes between tourists and local cultural norms and values, or associated with working conditions and opportunities for local people to work in tourism businesses.

Tourism contributes to human-induced climate change and to the effects that climate change is having on the distribution of biodiversity as a consequence of changes in rainfall patterns, water availability, temperature and related factors. The tourism sector accounts for around 5% of global carbon dioxide emissions into the atmosphere.

DISCUSSION AND CONCLUSION

In assessing the value of biodiversity for tourism, it is important to recognise that ecosystem services support multiple economic and livelihood activities, and that the value for tourism is therefore only a part of the total economic value of biodiversity. For example, coral reefs support fisheries as well as tourism, and protect the shoreline from damage by extreme events. The value of coral reefs for tourism is just part of the total economic value of reefs. Just as tourism can impact on the value of reefs for other economic and livelihood activities, those activities can also affect tourism. Reduction of carbon emissions remains a priority in the tourism sector, both by using energy more efficiently and by augmenting the use of renewable sources of energy. Pollution

from wastewater, including sewage effluents, and solid wastes produced by tourism, and by use of fertilisers and pesticides on tourism facilities, such as sports grounds and landscape areas, can have adverse impacts on biodiversity. Pollution control measures and solid waste management need to be monitored. With the international recognition of the need to halt and reverse biodiversity loss, the time is right for all those involved in tourism – governments, at national, local and destination levels, the private sector and other stakeholders – to implement and strengthen policies and actions to help achieve sustainability. Sustainable tourism products and activities linked to biodiversity conservation and protection of biodiversity assets, help to demonstrate the value of biodiversity for tourism and to generate income that can be invested back into biodiversity and maintenance of ecosystem services.

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Biju : A Dynamic Personality

Sarat Kumar Kar

Biju Patnaik, though a house-hold name in Odisha yet there was a time, when he was rather lesser known to Odisha and Odias but better known to the British Indian Rulers. As a dare-devil ace pilot of the British empire, he was being trusted the most from among the natives. Paradoxically, he was equally trusted and better known to the underground freedom-fighters like Netaji Subhash, Jayaprakash, Lohia and Aruna as their most daring patron of under-ground activities.

At last the cat was out of the bag when his art of camouflaging was detected and he was detained along with the top freedom fighters. Not as a political prisoner but as a most dangerous traitor of the British Empire, he was chained hand and foot like an Andaman (Kala Pani) detune. He was forced to drink urine when he asked for water in jail. One can't imagine such misery and plight of a person who was enjoying his life with choicest drink, dance, mirth and laughter as one of the ace pilots of the British empire.

The decision of British to free India, at last, ended his jail life which otherwise would have ended his life like that of any other national martyr.

He came back to Odisha on the advice of national leaders specially of Pandit Jawaharlal Nehru to strengthen the Indian National Congress

in Odisha. He helped the then Odisha Congress leaders like Shri Biswanath Das, Dr. H. K. Mahtab and Nabakrushna Choudhury in building the state of Odisha. In every important steps of Odisha Government, he had a major role to play, including establishment of the first industry in Odisha like O.T.M. Even great projects like the Hirakud Dam and Rourkela Steel Plant were granted to Odisha by Mr. Nehru due to his persuasive initiative and drive.

During the dawn of freedom he was entrusted with many epoch-making secret parlours and consultations by the then Prime Minister Mr. Nehru including Azad Kashmir aggression and the Nepal insurgency by the democrats. He was entrusted with the most adventurous task of rescuing a few important national leaders of Indonesia from the clutches of the Dutch and bring them to New Delhi for participation in an international conference. This won him the most prestigious title of honour "BHUMI PUTRA" of Indonesia.

During the Indo-Chinese war, though he was the Chief Minister of Odisha, he virtually acted as the adviser of Prime Minister Nehru in response to his invitations, in all important matters relating to defence. He was sent to the U.S.A. as the Prime Minister's special envoy to discuss with

the American military authority regarding the situation arising after the Sino-Indian war. Thus he was enjoying the utmost confidence of the first Prime Minister of India, in matters of administrative, diplomatic and defence strategies though he was not a member of his cabinet. He was elected as the most popular leader of Odisha, and as its Chief Minister was entrusted with the task of building a new Odisha. In addition to that he was helping and advising the most powerful Prime Minister as and when needed by him. This evoked the jealousy of many national and state leaders and politicians. He was the victim of a series of political anger from many quarters. But nevertheless his strength, stamina and will power as a Statesman helped him to withstand everything and created fear and respect for him among many leaders.

He was tall and physically well built as a sportsman and since his young days was bestowed by nature with a strong will power and sportsman's spirit. This in politics made him taller than any compelling counterparts and adversaries in dealing with the issues and affairs of the State and Nation. But he is the tallest among Indian politicians probably with three exceptions (i.e. Mahatma Gandhi, Pandit Nehru and Netaji Subhash). The combination of Mr. M.K Gandhi, Mr. Subhash Chandra Bose and Mr. Jawaharlal Nehru, can be termed as a three-in-one combination.

He liked Mahatma Gandhi, who was a humanitarian, benevolent and a broad visionary with a mission to raise the poor, the neglected, the women communities, the untouchables and the unprivileged minority.

He was daring, adventurous and ardent fighter for India's freedom with legendary skill like that of Netaji Subhash and even risked his life and career for that purpose.

He was an able administrator, advisor and a man full of vision to build the nation with a statesman-like zeal and ability like that of Nehru. In fact, he was extremely close to him and co-shared his ideas in building a modern India. Nehru had immense confidence in him for which he sent his daughter Indira and Biju together to execute some of his exclusive ideas concerning party and government into action. This enviable position and relation with Nehru cost him very dearly after Nehru's death.

So he had the requisite quality and charisma of Nehru which made him widely known in India and lovable in Odisha in spite of hostility and adverse propaganda against him by different parties having their self interests.

I have described the many unknown facts and legendary achievements of his career in many public meetings and have replied to the adverse comments of his adversaries and their prejudices propaganda. But, precisely, in conclusion I have no hesitation to record that in his personality he combined the noble quality of Gandhi, the daring adventure of Subhash and the vision and statesmanship of Nehru. He is thus a colourful personality, a unity of three-in-one. Such a gem of India, Biju Patnaik, who had been honoured by the Indonesian Government for his role in the Indonesian freedom struggle and honoured by the Russians for his services in the Second World War against the Nazis, has been conveniently forgotten by Indians.

I therefore have made a humble endeavour through this article, to resuscitate this august name 'Biju Patnaik' to make the world aware of his dynamic and towering personality once again on his Birth Centenary.

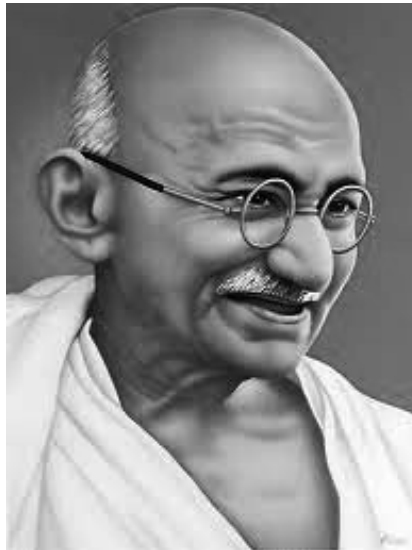
Mahatma Gandhi and Sustainable Development

Satya Narayana Sahu

The theme of sustainable development has evolved with the evolution of human civilization. The very beginning of human society and its onward march is woven critically around this concept which has assumed significance for the survival of the modern civilization and planet earth. Whenever human civilization receded from the path of sustainable development the danger to its survival was ensured.

With the advent of industrial revolution in Europe began the era of unsustainable development. The unleashing of creative energies of people during that period led to the spectacular progress in the field of science and technology. The tapping of energy from coal and the application of new methods of production gave rise to unprecedented productivity.

While industrial revolution released humans from the fetters of feudalism and bigotry it put new chains around them in the form of materialism and materialistic appetite. The mind which became free from bondage of bigotry and



exploitative feudal mode of production became subservient to machinery and greed. Driven by the credo of mass production the modern western civilization chose the path of violence subjugating the territories of the peoples of Asia, Africa and

Latin America and appropriating their resources. Conquest and exploitation of the human and material resources beyond the boundaries of Europe became the guiding aspect of that civilization. The policies and values associated with that path led to the indiscriminate consumption of energy and resources of the planet earth and gave birth to an imperial mindset.

By 1980s it was realized that such an approach would degrade the environment beyond repair and cause unimaginable consequences to the very existence of the planet. An institutionalized approach in the form of The World Commission on Environment and Development under the Chairmanship of Harlem Brundtland was set up to find remedies to the problem. It produced a report in 1987 entitled “Our Common Future” which stressed on the

ability of mankind to make development sustainable.

It understood sustainable development in terms of “the limits imposed by the present state of technology and social organizations on environmental resources and by the ability of the biosphere to absorb the effects of human activities.” A pertinent question exercises our mind. Why was the Commission established in 1983 and not before? A provisional answer was that by the beginning of the 1980s it was painfully realized that the western world was living beyond the limits of the planet earth. “The Living Planet” a report of the World Wild Life Foundation released in 2006 clearly stated that in 1980s it was realized that the ways of life followed by the western societies disturbed the subtle balance of the planet earth. The Human Development Report 2007-08 on the theme Fighting Climate Change : Human Solidarity in a Divided World also critically looked at the modern development and wrote “Climate change calls into question the enlightenment principle that human progress will make the future look better than the past.”

It is indeed tragic that it took so many centuries to realize that the mode of life of the western people and their path of development was unsustainable and therefore an attempt was made to search for the ways and means to rectify the course. There is in fact a desperate search for methods to decarbonise the environment and reestablish the atmosphere prevailing before industrial revolution.

It is in this context that one is struck by the approach of Mahatma Gandhi who in the first decade of the twentieth century understood the unsustainability of the modern civilization based on multiplication of wants and desires. He launched the first Satyagraha in 1906 which lasted

for eight years and ended in 1914. Based on truth and non-violence it stressed on simplicity of life, unity of all religions and of the entire mankind. The Common Future which Europeans understood through Brundtland Commission in 1987 was understood by Mahatma Gandhi in the end of 19th century itself. Through his book “The Hind Swaraj” he outlined the threat to common future of humanity caused by relentless quest for more material goods and services. He described the civilization driven by endless multiplication of wants as Satanic and defined civilization in terms of performance of duties, adherence to morality and exercise of restraint. Any approach which puts limitations on passion and greed and which aims at fulfilling the fundamental needs remain central to the concept and practice of sustainable development. The Hind Swaraj became a manifesto of sustainable development. Even though it did not refer to nature or environment in any of its passages it exposed the predatory instincts of modern civilization and thereby became an important publication critically scrutinizing the modern civilization which was at its zenith. It prophetically stated that modern urban industrial civilization contained in itself its own seeds of destruction. Hind Swaraj was a remarkable outcome of the first Satyagraha. Therefore his first Satyagraha launched for restoration of the democratic rights of Indians became a Satyagraha against the exploitation of the modern western civilization. In a much broader sense it was a Satyagraha which had the challenging and compassionate vision of saving the planet earth.

It is of paramount importance to note that sustainable development implying harmonious existence of mankind with nature and ecology presupposed an approach based on equity and justice and coexistence of all cultures and

civilizations. An unsustainable path of development centering around domination and conquest of other peoples and their natural resources give rise to an imperial world view which detects “fault lines” along nations and cultures and views the existence of different races in antagonistic terms. Towards the end of the twentieth century the celebrated American Scholar Samuel Huntington came out with the theory of clash of civilizations. His hypothesis in its expanded form assumed that diverse civilizations in the world would clash substituting the wars among nations. The dangerous thesis is a byproduct of the modern civilization which emerged after the industrial revolution and which contemptuously treated the civilizations and cultures of peoples of Asia, Africa and Latin America. What Samuel Huntington wrote towards the end of the twentieth century was advocated by General Smuts in the beginning of the same century. When Indians fought non-violently against the restrictions imposed on them for their entry into Transvaal, he wrote to Mahatma Gandhi “South Africa is a representative western civilization while India is the centre of oriental culture. Thinkers of the present generation hold that these two civilizations cannot go together. If nations representing these rival cultures meet even in small groups, the result will only be an explosion.”

The incompatibility of the oriental and western civilizations outlined by General Smuts underlined the incompatibility of approaches of the two civilizations – the former stressing on simplicity and restraint and the later on extravagant consumption pattern. He in fact wrote in so many words that people of the oriental culture with their simple habits and contented life have an outlook which run contrary to the outlook of people

belonging to western culture which taught them to have and possess more and if necessary to shed blood for achieving that goal. What General Smuts wrote to Gandhiji was nothing but a gross and unabashed manifestation of an extravagant life style unmindful of its consequences on nature and other sections of humanity.

Mahatma Gandhi through his first Satyagraha in South Africa and subsequently during our freedom movement was engaged in criticizing the colonial modernity which went beyond the carrying capacity of the planet earth and exploited peoples and resources across the planet. Therefore our freedom struggle under his leadership was in a way the first ever struggle in history for sustainable development. There are many statements of Mahatma Gandhi which can be quoted to substantiate this point. One particular statement he made in the context of Europeans is of abiding relevance for the whole mankind. He wrote in 1938:

“The incessant search for material comfort and their multiplication is such an evil and I make bold to say that the Europeans themselves will have to remodel their outlook, if they are not to perish under the weight of the comforts to which they are becoming slaves.”

In fact the Europeans are gradually listening to the ringing words of Mahatma Gandhi. It is evident from the approach of some British citizens who have taken measures to simplify life so as to reduce their dependence on energy and resources. They have established a zero-energy (fossil) development system which enables them to run a housing society in London. At the entrance of the Society there is a line written which reads as follows:

“If everyone on the planet consumed as much as the average person in the U.K. we would need three planets to support us.”

These words recapture thoughts of Gandhiji who eight decades back wrote that if India followed the western model of development she would require more than one planet to achieve the progress they had attained.

The residents of the Housing Society in no way belong to the movements launched to protect climate and environment. They pursue diverse professions and services and are a part of the vibrant middle class. What distinguishes them is their remodeled outlook which eschew excessive consumption and production and follow in practice the methods of simple living.

They have resolved not to eat food which come from distant places. They are convinced that when items are transported from long distances a lot of energy is used for transporting, preserving and packing them. The growing consciousness that dependence on food from far off places would lead to excessive use of energy which in turn would lead to emission of more carbon dioxide and green house gases persuades them to use resources available within a few kilometers.

The Nicolas Stern Committee Report from the U.K. on Global Warming and Global Economy also underlined the same point when it observed that at the current rate of consumption of resources and energy of the planet, mankind would require more than one planet for survival. The Stern Committee Report therefore stressed on reduction of green house gas emissions by remodeling life style and by transiting from a carbon economy to a non-carbon economy.

What is being done in the ZED Housing Society and what is being recommended by the Nicolas Stern Committee Report was highlighted by Mahatma Gandhi during his first Satyagraha and our freedom struggle. He wrote on numerous occasions that failure on the part of human beings to satisfy their material needs by using resources available with fifteen or twenty kilometers would disturb the economy of nature. His usage of the phrase “economy of nature” in 1911 brings out his sensitivity and deeper understanding of human action vis-à-vis ecology.

In the Hind Swaraj he wrote against the annihilation of distance and time. While doing so he did not refer to the danger of excessive energy consumption. Yet with his remarkable intuitive understanding of the danger of modern technology on society and nature he advised mankind to simplify life. His critique of modern civilization, his condemnation of attempts to annihilate distance and his own life of simple and restrained living constituted refreshing attempts to establish a non-carbon and non-exploitative economy in the world.

In earlier paras we had argued that Mahatma Gandhi through our freedom struggle was going beyond the issue of independence and critically evaluating the colonial modernity which violently appropriated the resources of the planet and caused untold misery to the peoples in Asia, Africa and Latin America. The imperial rule and mindset was a byproduct of unsustainable development which was based on exploitation and injustice. He wanted India to avoid that path for the sake of not only Indians but for the whole mankind. Today people in Europe, as mentioned above, are realizing that their style and pattern of life cannot be sustained by utilizing resources available in our own planet. Their life style is a

continuation of the colonial mindset based on their presumption that nature and planet earth has limitless resources and they have the right to use them to the exclusion of the rights of others. The world view which excludes others and exploits their resources for the benefit of chosen few is a dangerous and unsustainable world view. As early as 1894 Mahatma Gandhi had written that the policy of exclusion has become obsolete. In subsequent decades he outlined the pain and misery caused by such a world view and cautioned that if India followed that approach it would spell incalculable danger to the whole mankind. His insights were reflected in a small passage on Industrialism which he authored in 1928. He wrote,

God forbid that India should ever take to industrialization after the manner of the west. The economic imperialism of a single tiny island kingdom, England is keeping today the world in chains. If the entire nation of 300 million took to similar economic exploitation, it would strip the world like bare locusts.

The world of twenty-first century is reaping the adverse consequences of the industrialization process which was set in motion by the western nations after industrial revolution. It has become vulnerable to unimaginable destruction due to a development process which brought severe pressure on natural resources and which is almost depleting the finite reservoir of energy derived from hydrocarbon. Mahatma Gandhi's early warning in the form of the above statement of 1928 sounds so contemporary for a world confronting the unprecedented danger of global warming and climate change.

As mentioned earlier Mahatma Gandhi's outstanding leadership during India's struggle for independence was a leadership for a sustainable world order. He spoke, wrote and put into practice many ideas which brought out his leadership qualities for the cause of sustainable development. We are familiar with his historic Dandi March of 1930. The very reference to that March stirs our mind in grasping his unprecedented method of asserting the right of common people over natural resources of which salt is the most basic and primary one. The British empire thrived in monopolizing resources and depriving their legitimate owners access to them. Denial of access of common people to the basic resources is part of a strategy for unsustainable development. Mahatma Gandhi by breaking the salt law and asserting the rights of ordinary people to make salt was empowering the common people which is central to the issue of sustainable development.

After Dandi March was over, he outlined its larger goal by stating that the aim of the March went beyond the independence of India and encompassed in its scope the much broader objective of freeing the world from the monstrous greed of materialism. It was a powerful statement which in combination with his criticism of the greed based modern civilization made Mahatma Gandhi one of the greatest exponents and practitioners of sustainable development. In fact Joseph Stiglitz in his latest book 'Making Globalisation Work' wrote that in a globalised world the western nations give precedence to material values over environmental values. Mahatma Gandhi was once told by a British correspondent that in a materialistic world non-violence would not be effective. In responding to that observation Gandhiji wrote that when non-violence reigned

supreme materialism would take a back seat. Through Dandi March and indeed through his path-breaking non-violent work beginning in South Africa and culminating with his martyrdom he wanted non-violence to reign supreme. Creatively interpreting non-violence and non-violent mass action in its broadest sense he stressed, among other things, on communal harmony, economic equality, eradication of untouchability, progressive amelioration of the toiling people, social enfranchisement of women, free and compulsory primary education and overhauling of the system of higher education so as to meet the requirements of the ordinary people instead of the middle class. It is striking to note that most of these issues form integral part of Agenda-21 of the Rio Summit which gave a blueprint for sustainable development.

One of the defining features of modern civilization is the annihilation of distance by excessively using motorized transport. Proliferation of cars and airplanes to make communication easier for enhancing mobility and making the world smaller have choked peoples across the globe with air pollution and emission of green house gases. Joseph Stiglitz in his book 'Making Globalisation Work' has written that 80% of the global warming is caused by hydrocarbons and 20% is caused by deforestation. Increasingly more and more people are possessing cars which are symbols of status, individuality and mobility. The threat posed by growing number of cars to environment is well known. Now it is being asked if planet earth can cope up with the toxic emissions from 4 billion cars possessed by peoples in America, China, India and Europe. The ability of people to have cars and provide fuel to them does not augur well for the climate. Combined with refrigerator and air-conditioning it will cause irreversible damage

to the ozone layer and carrying capacity of the earth. Annihilation of distance coupled with pursuit of comfort will further contribute to unsustainable development.

The craze for car began in 1930s when the President of America Mr. Hoover outlined his plan for two cars and two radio sets for each American family. Mahatma Gandhi was informed about it by an American correspondent and requested to outline his future vision of Indian society. He in his characteristic way replied that if every Indian family would possess a car there would be so many of them resulting in lack of space to walk. Adding further he stated that in his vision of Indian society possession of a car would not be considered a meritorious thing.

Again during the Dandi March when some people brought oranges in a motorized transport he disapproved of it and said, "The rule should avoid the car if you can walk." There are many European countries where congestion tax is imposed for cars to enter certain key areas to keep them free from vehicular pollution. There are several other countries in Europe which are adopting a car less day. They have realized the demerit of possessing too many cars. In other words the utterances of Mahatma Gandhi concerning cars are being realized with added poignancy.

Going beyond the terrestrial sphere we find that the civil aviation sector is growing in an unprecedented scale and thriving by introducing cheaper fares for passengers. It is contributing to the greater integration of different parts of the country and world. Annihilation of distance through airplanes is not an unmixed blessing. The London Economist in its issue of 10th June, 2006 carried a cover story under the caption "The Dirty Sky: Why Air Travel will be the Next Green Battle

Ground”. It observed “Put frankly, air travel makes a mockery of many peoples attempts to live a green life. Somebody who wants to reduce his “carbon footprint” can bicycle to work, never buy aerosols and turn off his air conditioner - and still blow away all this virtue on a couple of long flights.”

Writing in the Observer of 12th May, 2006 Joanna Walters states “Can you still call yourself green at 30,000 feet? Frankly, no. Air travel is choking our world faster than any other form of transport”. Stating that “Air transport is the fastest growing source of green house gas emission but so far sparked relatively little concern among Governments and international bodies” she wrote “One return flight to, say, Miami, and you are responsible for more carbon dioxide production than a year’s motoring”.

These grave concerns expressed in foreign press starkly remind us about Mahatma Gandhi’s reservations about annihilation of distance. In Hind Swaraj, he described railways a necessary evil. All other faster means of communication can indeed constitute necessary evil. The necessary evil stretched beyond a point will overwhelm mankind and the planet earth. It is in this context that his wise counsel not to subordinate human interest to machine assumes paramount significance.

While dealing with Mahatma Gandhi and Sustainable Development one would inevitably deal with the question of poverty which is the worst source of pollution. Fight for eradication of poverty by using appropriate technology and non-violent means is nothing but a fight for sustainable development. Mahatma Gandhi wrote in Hind Swaraj not only to criticize modern civilization but also to eradicate poverty in India. Smt. Indira Gandhi, former Prime Minister of India in her

speech in the first ever U.N. Conference on Environment organised in Stockholm in 1972 declared that poverty is the worst source of pollution. Mahatma Gandhi by addressing the issue of eradication of poverty in Hind Swaraj was addressing the core issue of sustainable development. Almost eight decades after Mahatma Gandhi did deal with the issue of poverty The Brundtland Commission on “Our Common Future” wrote “A world in which poverty is endemic will always be prone to ecological and other catastrophes”.

Adoption of a comparatively simple life style by the western people will be a major factor for eradication of poverty. In fact the life style of the people of the advanced countries have gravely endangered environment. They have given priority to their own interests over the interests of nature. Prof. David H. Bennett in an insightful article “The Cinderella Syndrome : Ecologically Sustainable Development and Ecological Competence – A Second Precautionary Tale” wrote that aborigines in Australia during 40,000 to 80,000 years have done much less damage to the continent than the non-aborigines inhabitants in the last 200 years. He holds that the technological imperative of the non-aborigine inhabitant contributed to the damage of the ecology and exhorts them to learn the lessons of restraint and ecological competence from the aborigines to adopt a sustainable way of life. At the end he captures the spirit of Mahatma Gandhi by writing “Dominant western cultures must learn to live simply so that others can simply live.” It is this simple living which can go a long way in addressing the issue of poverty eradication and promoting the cause of sustainable development.

The discussion of Mahatma Gandhi and Sustainable Development would be incomplete

without referring to the burning issue of water scarcity in the world. Twenty first century has been described as the most water stressed century in the world. Water scarcity across the world may cause conflicts among nations. If not controlled and dealt with in a fair and equitable manner the water scarcity problem may give rise to another world war reminiscent of other world wars over resources and other trading and commercial interests. It is in this context that Mahatma Gandhi's ideas need to be recollected and put into practice.

During our struggle for independence he referred to the water famine occurring in the Kathiawar region of Gujarat ruled by many princes. To address the issue of acute shortage of water he advised all the princely States to form a confederation and take long term measures for planting trees in vast tracts of land. He opined that afforestation on a large scale constituted the most effective step to face the water crisis. The twenty-first century world need to follow his words with utmost seriousness. The British rulers who treated forests as a source of revenue hardly understood their relevance from the point of view of ecology and sustainable development. Their approach was a byproduct of the exploitation of natural resources regardless of its consequences for the common people and environment.

Tuning himself with the common people whom he called "the dumb millions" he also suggested in a prayer meeting in Delhi in 1947 for harvesting rain water and using it for irrigational purposes to avoid famines and food shortages. The M.S. Swaminathan Commission for Farmers in its report submitted to the Prime Minister in 2006 recommended to harvest rain water for addressing the problem of irrigation affecting our farmers.

Mahatma Gandhi was far ahead of his times in grappling with challenges to planet earth arising out of a life style which multiplied wants and desires and left no stone unturned to satisfy them. At a time when mankind is facing the dangerous prospects of getting annihilated due to accelerating pace of global warming it is important to rediscover Gandhiji's ideas and put them into practice. It is heartening that in many parts of the world people are getting inspired by his ideals and taking appropriate action. It was best reflected in the initiative taken in Germany to establish Green Party and pursue policies consistent with nature and ecology. One of the founders of Green Party Ms. Patra Kelly admirably summed up the impact of Mahatma Gandhi in forming the party when she wrote the following:

In particular area of our work we have been greatly inspired by Mahatma Gandhi. That is in our belief that a life style and method of production which rely on endless supply of raw materials and which use those raw materials lavishly, also provide motive force for violent appropriation of raw materials from other countries. In contrast a responsible use of raw materials as part of an ecologically oriented life style and economy reduces the risk that policies of violence will pursue.

Such a vision provides the remedy to create a new civilization the foundation of which is based on discipline, restraint and morality. It is heartening to note that the recent literature being brought out in the western world is eloquently following the vision of Mahatma Gandhi. A book "Surviving the Century : Facing Climate Chaos" edited by Professor Herbert Girardet and brought

out by the World Future Council stresses on measures suggested by Mahatma Gandhi in the beginning of the twentieth century. The book argues for an approach which would speak for the earth community. It suggests that such an approach can be devised if we become non-violent, respect nature, follow the path of sustainable development and ensure justice to the poor. All those aspects remained central to Mahatma Gandhi's life and work. There is slow but sure realization that by following Gandhiji's ideals we can survive the century. The line of argument which attempts to speak for the earth community essentially recaptures the immortal and eloquent words of Mahatma Gandhi that earth has enough for fulfilling everybody's need but not anybody's greed. These words constitute the sum and substance of sustainable development. There is no alternative to such a world view. The Time

Magazine in its 29th April 2007 issue came out with 51 Global Warming Survival Guides. The 51st Guide earnestly suggests to share more, consume less and simplify life. In other words the Time Magazine, one of the mouth pieces of the western world, is turning to Mahatma Gandhi to save the world from the danger of extinction caused by global warming. It is a measure of Mahatma Gandhi's enduring and deeper significance in the context of attempts to protect the planet earth. It is therefore indispensable to rediscover his writings and comprehend them to further the cause of sustainable development.

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