

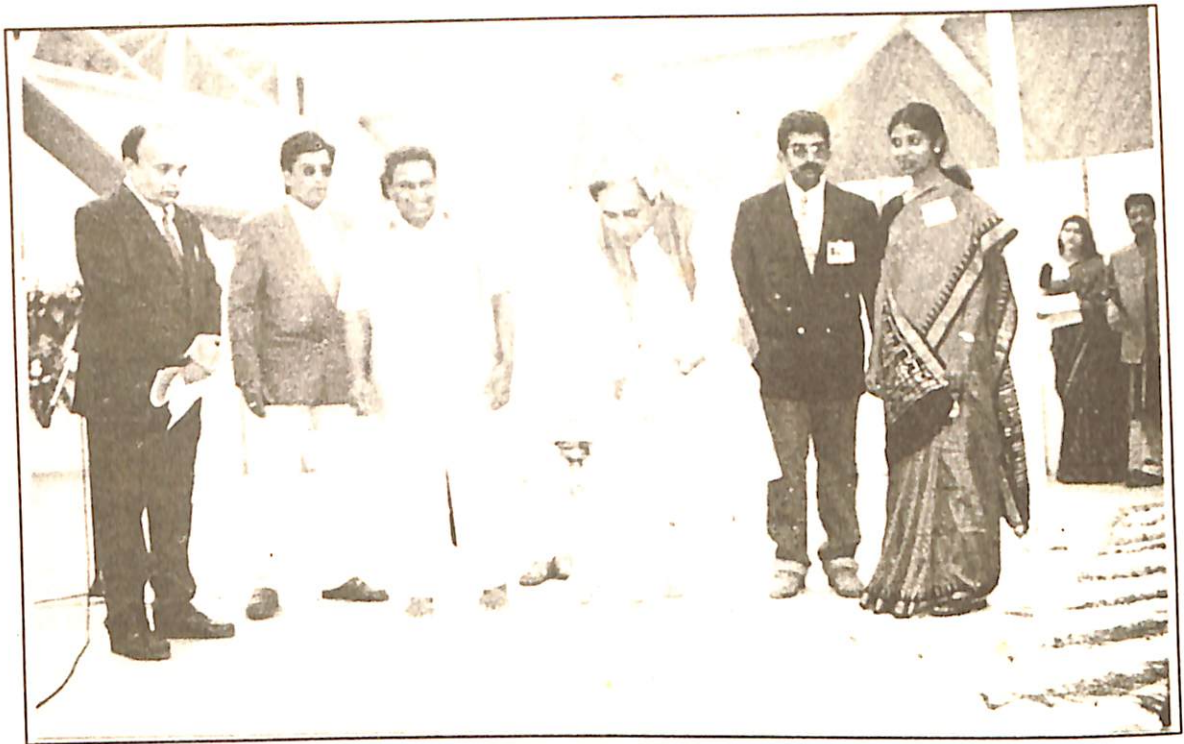
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ORISSA REVIEW

December 2000





Hon'ble Chief Minister Shri Naveen Patnaik inaugurating Orissa Day at the India International Trade Fair - 2000 at the Lal Chowk Theatre at Pragati Maidan, New Delhi on November 22, 2000. Hon'ble Minister for Information and Public Relations, Shri Duryodhan Majhi, Director Shri Durga Madhab Dash and other officials are present.



Hon'ble Chief Minister, Shri Naveen Patnaik awarding Trophy to the Indian Team at the one-day international cricket match between India and Zimbabwe at Cuttack on December 2, 2000. Hon'ble Minister for Urban Development and P.G. & P.A., Shri Samir Dey is present.

ORISSA REVIEW

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EDITORIAL



As AD 2000 draws to a close, we look back, and many incidents flash before our eyes.

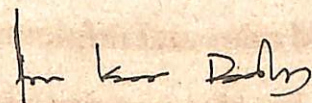
Elections to the Legislative Assembly at the beginning of the year led to the formation of a new government headed by Shri Naveen Patnaik. The popular government tried to mitigate the sufferings of millions of people, who were victims of the severest natural disaster of the twentieth century. Measures to rehabilitate them were vigorously pursued : houses were built under Indira Awas Yojana; school-cum-cyclone shelters were constructed; ration was provided at a subsidised rate; people's livelihoods were restored and ex-gratia payments were made to bereaved families. In order to co-ordinate reconstruction work undertaken by government agencies and non-government organisations, Orissa State Disaster Mitigation Authority (OSDMA) was set up. Utkal Biparjyay Prastuti Diwas was observed on the 29th of October 2000. A series of events including meetings, workshops and exhibitions were held jointly by the Government of Orissa and the United Nations with a view to finding ways to combat natural disasters as well as shaping a new vision of Orissa.

Orissa is now faced with yet another natural disaster : scanty rainfall has led to an unprecedented drought in several parts of the State. In order to deal with the crisis, Government has taken a number of steps such as supply of diesel pumps and non-paddy seeds at subsidised rates and implementation of labour-intensive programmes. Steps have also been taken for the construction of cross-bunds and operationalisation of non-functioning irrigation points.

Government is committed to providing the people of the State with a transparent, responsive and responsible administration. Effective measures have been taken to launch a massive drive against corruption. In a democratic set-up, citizens are expected to remain vigilant and play a significant role in establishing a healthy society. In order to make the people aware of their responsibility, Vigilance Awareness Week was observed from the 31st of October to the 4th of November 2000.

A new thrust has been given to agriculture and industry, and steps have been taken for the welfare of Scheduled Castes, Scheduled Tribes and other weaker sections of society. The Lower Indra Irrigation Project has been launched in Nuapada district; a 9 million metric tonne per annum Oil Refinery is being set up at Paradip; the Gramsat Pilot Project has marked the beginning of a new era in Information Technology. In order to encourage the growth of export-oriented industrial units in the State, an Export Promotion Industrial Park has been established at Bhubaneswar. The policy relating to Minor Forest Produce has been rationalised and the management 67 items of MFP including 7 tree-borne oilseeds of forest origin has been transferred from the Forest Department to Grampanchayats. Orissa Watershed Development Mission is constituted to co-ordinate the work of Watershed Projects; Krushak Bazars have been opened at several places.

The current issue of *Orissa Review* carries articles on the Total Literacy Campaign in Orissa, irrigation potential in Western Orissa and women in urban governance. It features two articles on two eminent persons of the state : Pathani Samanta and Bhima Bhoi. *The Review* also carries a classic Oriya short story entitled 'Magunira Sagada' by Godabarish Mohapatra in English translation. We hope, our readers will appreciate the effort.



WE REMEMBER THEM ON THEIR BIRTHDAY



Pathani Samanta



Maharaja Shriram Chandra Bhanja Deo



Rama Devi

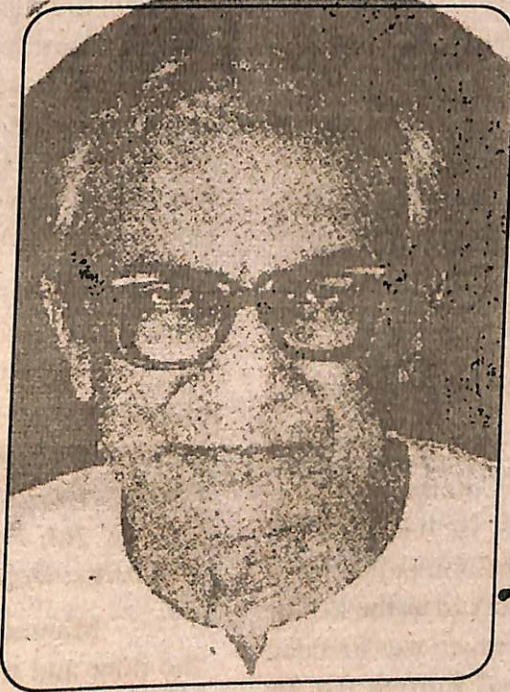
Manmohan Mishra : A Tribute

A prominent student leader in his day, a fiery orator, a veteran freedom fighter, the first editor of the Oriya daily, *Kalinga*, and a revolutionary poet, Manmohan Mishra, is no longer amidst us. He breathed his last at Kalinga Hospital, Bhubaneswar at 5.30 P.M. on November 19, 2000.

The eldest son of Harapriya Devi and Nilakantha Mishra, Manmohan, was born at Birapratappur in Puri district in 1918. His father worked in the court of the King of Boudh. He started school at Angul, and later, continued his education at Ravenshaw Collegiate School, Cuttack. He passed Matriculation in first division in 1934; he secured the third position in Bihar-Orissa.

Manmohan was admitted to I.Sc. class in Ravenshaw College. Although he was a student of science, he loved literature deeply. During these days he came in contact with the leftist poet, Bhagabati Charan Panigrahi. After passing I.Sc., he switched over to Arts and studied B.A. with Honours in English. After graduating in 1938 he took admission in the M.A. Class. However, he could not complete

his post graduate study time. He passed M.A. in 1942.



Manmohan composed a few poems in his student days. He loved to recite his poems. His speeches were inspiring. He was elected as the President of the Students Union. He became a member of the All India Students' Federation.

The 26th of January 1939 was a memorable day in the history of Orissa. On that day, the students of Ravenshaw College celebrated Independence Day in British India. They unfurled the national tricolour in place of the Union Jack. The authorities took it as a serious offence

and initiated repressive measures against the leaders. Students went on strike. The police arrested several of them. A rumour was spread that Manmohan had died in custody. Students assembled at the gate of the jail. The jailor was compelled to bring Manmohan to the gate, and this pacified the agitated students. Finally, all the student leaders were released and the agitation was called off.

The anniversary of the Jalianawalabagh massacre was observed at

Puri on April 13, 1940. Manmohan was the main speaker on this occasion. His rousing speech moved the public and, his appeal stirred the masses. He was arrested six months later, when his marriage had been fixed and when he was about to proceed to the bride's house. The marriage was called off.

Manmohan was released from prison in 1942; he appeared at his Masters. He was again arrested for participating in the Quit India Movement. He served a term in Berhampur jail from 1942 to 1945. On his release, he went to his village, where he lived under the watchful eyes of the police.

Manmohan married Nirmala Devi in 1946. By that time, he had already joined the Community Party of India; he continued to spread the message of communism and do party work. He became a member of the Executive Committee of the party. He also edited *Nua Duniya*. Mishra was a member of the All India Peace Council. As its delegate, he attended the World Peace Council in Russia in 1954. He travelled several countries in Europe.

After the split in the Communist Party, Mishra joined the Congress. He had been the Chairman of the Cuttack Municipality for a period of three years. He worked as the Editor of the Oriya daily, *Kalinga*, which was founded by Biju Patnaik. He visited Europe for the second time in 1960 as a member of Indian

journalists' delegation.

Later, Mishra took the leadership of the labour movement. Rourkela became the centre of his activities. He was very popular among the workers, most of whom were tribal people. His activities, on the other hand, were not to the liking of the management. Cases were registered against him and he was sent to Hajaribagh jail in 1974. After spending five months in jail, he was sent back to Orissa. The case against him did not stand and he was acquitted.

During the emergency in 1975, Mishra was arrested again. And this time he spent about 4 months in Bolangir jail. He had contested general elections twice, once as a candidate of the Communist Party from Puri, and the second time, as an Independent from Rourkela. However, he did not succeed in electoral politics.

Manmohan was, above all else, a poet. Most of his poems were based on a radical vision of the future. When he recited his own poems, he drew large crowds. His works include *Koti Kanthe Awaz*, *Nua Gapatie Lekha*, *Jibanara Jayagan*, *Chalanti Bhasar Prayog*, *Jati Prana Sindhura Adya Taranga*, *Manushya Daitya*.

Manmohan, the man, is no more. But the poet and the selfless political leader has achieved immortality.

Samuel Sahu : A Tribute

The legendary stage actor and cinema personality, Samuel Sahu, popularly known as Babi, passed away on November 19, 2000 at his residence in Chandi Road, Cuttack. He was laid to rest at Gorakabar on the banks of river, Mahanadi.

The son of Ghanakeshi and Prabodh Chandra Sahu, Babi, was born on March 22, 1918. He passed Matriculation from Mission School and obtained a Diploma in Engineering from the Orissa School of Engineering. He started his service career in Chhotnagpur Industries, Chakradharpur, Bihar in 1938. He returned to Cuttack in 1940, when the factory was closed due to World War II.

Babi's first stage appearance took place in 1938, in the play *Mandir Prabesh*. He took to professional acting after he joined Odisha Theatre, a couple of years later. His outstanding performance in *Poshyaputra* staged by the YMCA club led Kali Charan Patnaik to take him into his theatre company. Babi played the role of a villain in *Girls School*, the first play staged by Odisha Theatre. Later, he was chosen to play lead roles in several other plays including *Ahuti*, *Youban*, *Bhata* etc. He left Odisha Theatre in 1944 and joined Annapurna Theatre 'B'. He acted in about two hundred stageplays between 1940

to 1970. His acting in Oriya plays such as *Mulia*, *Manikajodi*, *Bhanumatira Khela*, *Bhai Bhauja*, earned him great acclaim. He received the President's Award in the year 1961.

Babi, the stage actor, entered the world of cinema with *Shri Jagannath* in which he played the role of Galamadhab. His performance in *Shri Loknath* won him the President's Award. *Bhaibhai*, *Laxmi*, *Sadhana*, *Abhinetri*, *Bhaibhauja* were some of the films which showed him at his best. The quality of his acting in Oriya films such as *Manikajodi*, *Jibansathi*, *Bandhan*, *Adinamegha*, *Ghara Bahuda*, *Yajabar* and *Abhimana* set high standards for future generation of actors. He has also acted in the Hindi film *Bhigi Palkein* and the telefilm *Bargad Dada*.

Babi also received 'Jayadev Puraskar', the highest honour of the State for performing artists, in 1984 and Kabi Samrat Upendra Bhanja Puraskar in 1990. He has also received central Sangeeta Nataka Akademi Award and Cine Critic Association Prize. He has also been honoured by the All India Radio and Doordarshan for his contribution.

The death of this great artist is moved by millions of his admirers and he will live for ever in their hearts.

Early Christianity in Orissa and Sadhu Sundar Das

Sarat Mohapatra

Missionary work in Orissa

Christian missionary work began in Orissa in the early part of the nineteenth century, after this part of the country came under the East India Company in June 1803. In those days Orissa consisted of two parts: the coastal areas were known as Mughalbandi and the hilly states as garhjats. Initially, British laws and regulations were not applied to the princely states, but gradually the British began to enjoy some nominal control over these states. Finally the princely states came to be known as feudatory states and British Government deputed a political agent to each of these states to assist the ruling chiefs.

Before the beginning of organised missionary work in Orissa in 1822, Jaleswar, Balasore and Ganjam had developed as maritime trade centres for the Europeans. There were evidences of a Catholic Church at Jaleswar and a Wesleyan Church in Ganjam in the eighteenth century. In the beginning of the nineteenth century, missionary work in Orissa was regulated from Serampur in Bengal. Some parts of the New Testament translated into Oriya had been distributed to the natives in the area between Calcutta and Puri by two persons, Krishna Pal and Sebuckram in 1810. A preacher named John Peter came to Balasore and he was later assisted by Krishna Das in missionary activities. The English clergyman, Rev.

Claudius Buchanan visited Puri in 1806 and cherished the idea of establishing a Christian station in Orissa. The missionaries of various groups such as the General Baptists, the American Freewill Baptists, the Evangelical Missionary Society and the Roman Catholics started to set up stations in various parts of Orissa. They started their preaching at first in places close to Calcutta. Subsequently, they came to Balasore and then moved to Cuttack and Puri. They preached in fairs and festivals, because many people congregated there. They also chose the regular 'hats' (market places), where people generally assembled.

In 1800, A British Baptist Missionary, Rev. W. Carey established Serampore Mission. Rev. Carey, the pastor of General Baptist Church at Malton, Northhamptonshire, was the founder of the Baptist Missionary Society in 1792 and had led a mission to India in 1793. The Serampore missionaries had set up a Christian Oriya Library. The first missionary station in Orissa was established at Cuttack, the principal town of the province and a military station. Stations were also established at Balasore (1827), Berhampur (1837), Sambalpur (1836), Ganjam (1840), Pipili (1849), Padripalli, Russellkonda (1861), Loisingha (1893), Telanpali (1897) and Aska (1899).

In 1836, American Free Will Baptists joined the British Baptists in Orissa. Stations

were opened at Balasore (1838), Jallasore (1840), Chandballi (1887) and Bhadrak (1900) with resident missionaries. The Roman Catholic Missionaries of Orissa, who worked under the jurisdiction of the diocese of Vizagpatnam and Arch-diocese of Calcutta, opened their stations at Cuttack (1845), Balasore (1866) and Nagalakata (1879). They also had centres at Surada (1853), Dantililingy (1854), Berhampur (1855), Kattingia (1883), Gopalpur (1896) and Mondasoro (1900). The Canadian Baptist Telugu Mission had centres in South Orissa, particularly in Ganjam and Gajapati districts. The German missionaries known as Schleswig - Holstein Evangelical Lutheran Mission established their stations at Koraput (1882), Kotpad (1885), Jeypore (1886) Nowrangpur (1889) and Parvatipur (1889). The Danish Missionary Society, the Anglican Church Mission, the Evangelical Missionary Society and the Menenite Mission started their work in different parts of Orissa.

The goal of all these missionary organisations was the same. They wanted to preach. The General Baptists had chosen Cuttack as their main centre of activity, because of its political importance as the Capital of the Orissa Division. Puri had been chosen as their next important centre because of its religious importance. Other missionary groups also realised the importance of Puri. Thousands of people visited the place every year. The missionaries preferred to preach gospel during festival times. Balasore was chosen for its commercial importance.

The first printed book in Oriya was the translation of the New Testament. The first printing press was brought to Orissa by Lucey in 1837 and was set up in Cuttack in 1838 as the Mission Press.

The missionaries provided the people with the facilities of education and health care.

Medical schools were set up at Balasore, Jaleswar and Pipili, besides the one at Cuttack. They also established industrial units at Balasore and Berhampur, where they imparted training in trades such as carpentering and sewing.

The missionaries had contributed a lot to the Orissan society. The first printing press was established by them, which led to the spread of literacy and education. They established schools and provided the people with medical facilities. All these helped in modernising the society.

Kujibar Ashram

An atheist guru named Sadhu Sundar Das (1720-1838) of Kumarpur village under Athagarh Estate had left his job in the King's militia, and set up an Ashram at Kujibara near Cuttack. It was rather a school for the study of Vedanta. The guru was a staunch moralist and a great scholar of the Vedas, Vedanta and the Upanisadas. He had set a code of conduct for his disciples such as telling the truth, non-violence and not resorting to stealing and adultery.

His ashram at Kujibar became famous because of the personality of the guru. Lessons from the old scriptures were taught, and the morals had to be strictly adhered to by the disciples. Students from all over Orissa came to him and stayed there. The guru as well as the Ashram slowly gained momentum due to the publication of a manuscript newspaper called *Kujibar Patra*. It dealt with the socio-religious problems and matters relating to administration. Social problems were prominently published. This was probably the first-ever newspaper published in Orissa. The manuscript newspaper was handwritten either on palm leaves and on Haritali papers which was manufactured at Padmapur village near

Cuttack. Its publication was irregular; sometimes it was published monthly, sometimes weekly and at times daily depending on the circumstances. The disciples like Gangadhar Sarangi and Ram Chundrajai Jachuck, who afterwards became the early converts into Christianity, greatly assisted him in preparation of the bulletins.

Sadhu Sundar Das was an educationist and a great reformist. He asked the British Government to open Vedic schools to impart proper Vedic education to the Brahmins. The Baptist missionaries in Orissa had consulted the guru in connection with the opening of rural educational institutions in Orissa.

He had requested the British Government to draft rules and regulations, not only for better administration of the country but also for the moral improvement of the people. He did not believe in caste system and respected all religions. Though he was a staunch Hindu, he explained to his disciples the doctrines of other religions. This Hindu scholar also had a great love for Christianity.

At Kujibar math, the guru used to perform the great annual festivals, where people irrespective of caste, creed and religion gathered in large number. His invitation to the

missionaries to one of the festivals on the 10th of October 1826 was a landmark in the history of Orissa mission.

Sadhu Sundar Das showed no inclination to embrace Christianity. The missionaries, tried their best in their effort, but failed. Das was against conversion under any kind of pressure or allurements. He disapproved of the conversion of two ladies, Komlee and Dombee, during those days.

Sadhu Sundar tried to achieve a harmony between Hinduism and Christianity. He did not approve of conversions for material benefits. But, however, he liked the virtues of Christianity and was greatly impressed by their world view.

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Sarat Mohapatra writes short stories in Oriya. At present he is the Additional CTO, Cuttack-I East Circle, Jobra, Cuttack

BIRTH ANNIVERSARY OF BIRSA MUNDA

The 125th birth anniversary of the martyr, Birsa Munda was celebrated on November 15, 2000. A state-level function was arranged jointly by the Information and Public Relations Department and Paschima Odisha Agranis Sangathan at Sookhana Bhavan, Bhubaneswar. Hon'ble Minister for Co-operation, Handloom and Textiles, Shri Arabinda Dhali was the Chief Guest on the occasion and Shri Mahesh Sahu, M.L.A was the Guest of Honour. The meeting was presided over by Hon'ble Minister for Labour and Employment, Shri Bimbadhar Kuanr. The meeting was followed by a cultural programme.

Meaning of Bada Dina

Arun Kumar Upadhyay

Bada Dina is the Indian name of the Festival called Christmas, which is observed on the 25th of December. There is no clue to the popular Indian term 'Bada Dina' which literally means 'Great day'. This is not a translation of 'Xmas' nor is it related to date or year of birth of Christ. An attempt is being made in this article to explain the meaning and origin of this term.

The Calendar

Since 25th December is a date in a calendar, it is useful to quote its origin from *History of Calendar* (page 168) :

"What is known as the Christian Calendar, and used all over the world for civil purposes, had originally nothing to do with Christianity. It was, according to one view, originally the calendar of semi-savage tribes of northern Europe, who started their year some time before the beginning of Spring (March 1 to 25) and had only ten months of 304 days ending about the time of winter solstice (December 25), the remaining 61 days forming a period of hibernation, when no work could be done due to the onset of winter and were not counted at all. The city-state of Rome also had originally this calendar, but several corrections were made by Roman Governments at different epochs and the final shape was given to it by Julius Caesar in 46 B.C.; the calendar so revised is known as the Julian Calendar"

"Caesar wanted to start the new year on the 25th December, the winter Solstice day. But people resisted the choice, because a new moon was due on January 1st, 45 B.C. and some people considered that the new moon was lucky. Caesar had to go along with them in their desire to start the new reckoning on a traditional lunar land mark".

Thus the Julian calendar is not Christian. On the other hand, Jesus Christ was crucified in Roman Empire shortly after inception of this calendar. After the visit of Julius Caesar to Egypt in 44 BC, he was advised by Egyptian astronomer, Sosigenes, to introduce a leap year to make the mean length of year equal to 365 $\frac{1}{4}$ days with normal year of 365 days and an extra day every fourth year.

The history of calendar records in page 170 :

"The present Christian era came into vogue much later. About 530 AD the era beginning was fixed from the birth year of Christ which was fixed after a certain amount of research by the Scythian Bishop Dionysius Exiguus and Christ's birth day (Christmas) was fixed on December 25th which was the Julian date for the winter solstice day and the ceremonial birth day of the *Persian God Mithra* in the first century BC. The discovery of a Roman inscription at Ankara shows that King Herod of the Bible who is said to have

ordered the massacre of innocents was dead for four years at 1 AD, and therefore, Christ must have been born on 4 BC, or somewhat earlier."

This calendar was revised in 1582 by Pope Gregory XIII to make the year length 365.2425 days. October 5, Friday of that year was counted as October 15, Friday, thus omitting ten days. Century leap years were omitted for this purpose except years divisible by 400. This gives an error of 1 day in 3300 years. Due to this correction, winter solstice day now falls on 22nd or 23rd December.

This calendar was adopted by different countries in different years.

Epoch of Year

For a non-specialist of calendar, starting points of years need some explanation. There can be four points to start a day :

- a. **Midnight** : This is used for astronomical calculation, as length of day/night varies according to latitude, and sunrise will not be fixed on same longitude.
- b. **Midnoon** : Shortest shadow length at that time is used for finding sun's south declination or latitude of the place.
- c. **Sunrise** : People wake up at that time and this is the start of civil day.
- d. **Sunset** : Start of sky observation of moon and stars.

Thus, mathematical day in India starts at midnight, but civil day at sunrise. Geogorian calendar starts at midnight. Day in Jewish and Islamic calendar starts at the evening.

Similarly, the appraent north-south motion of Sun on earth's surface in a year gives 4 points to start the year.

- a. **Vernal equinox day (on 22/23rd March now)** : On this day, the Sun crosses the equator

on its northward journey. Day and night are equal at all places on the earth, so this day is called equinox, (noct = night) and the line is called equator. In India this is Vishuva Sankranti, when the Sun used to cross 0^o Mesha in sky in 285 AD. Now it crosses Mesha on 14th April. This shifting of equinox day is in a cycle of 25000 years and is called precession of equinoxes. In 46 BC at the start of Julian Calendar. It was in March, so March was first moth before Julian system (march - to start). Then September, October, November and December were 7,8,9,10th months (Sept=7, Octo=8, Nova=9, Dece=10).

- b. **Summer solstice day (23rd June)** : On this day the Sun is the northern most. In 285 AD, sun used to enter Karkat (Cancer) sign in sky. So it is called Karkat Sankranti (*sayana* means place of Sun on original date of 23rd June) and the latitude line is tropic of cancer. Then Sun starts southward motion and the *Dakshinayana* starts. Vikrama smavat in Kathiawar (57 BC) and Simha era (1113 AD) start with Ashadha sukla 1st in which month Karkat Sankranti occurs.

- c. **Autumnal equinox (23rd Sept.)** : The Sun crosses equator in Dakshinayan (south ward motion). Following years start around that time : 1. Amali of Orissa from Bhadra Shukla 12th, 2. Fasali of Bengal from Bhadra Krishna 1st (both starting in 1362 AD), 3. Chedi of 248 AD from Ashvin Shukla 1st.

- d. **Winter solstice (23rd December)** : Then Sun is southernmost on tropic of Capricorn or in Capricorn (makar) sign in sky. On this day days are shortest. Roman calendar was intended to start on that day, but due to public pressure it started 7 days later with start of lunar month. So this day was termed as an important day Christmas. Vira-nirvana (Mahavir death) era of 527 BC starts on Kartika shukla 1st. then the solstice was in Kartika month.

4. Christmas in Indian Calender

In India also December was called Krishna-mas (Dark month), as nights were longest in the north hemisphere. Corresponding to December, Indian month is called Margashirsha. In *Gita* (10/35), Krishna has called himself Margashirsha among months or the dark month.

(B) Death of Bhishma

Even after Bhishma fell in war due to arrows of Arjuna he didn't die, as Christ didn't die after crucifixion. He waited when Sun started its northward journey on 25th (now 23rd) December. This day is Bhishma-nirvana day according to Mahabharata.

Astrologers of the East (may be India, Magi=Magadha) had predicted birth of Prophet by a star, this links it with an astronomical event.

(C) Start of the year

Balgangadhar Tilak in his book *Orion* (=Mrigashira star) has explained that in 3138 BC (year of Mahabharat war), vernal equinox was in Margashirsha masa so this was start of the year. Hence it was called 'Agrahaya' (first in year). In that sense, Krishna had called himself originator of year in *Gita* (10/25). The Sun has 12 names corresponding to 12 months.

For Margashirsha month, his first name is Mitra, which has been described as Iranian God.

Two paths of Sun (north and south) cross each other on this day. Crossing is indicated by letter 'X', for which, some believe that it is called X-Mas.

From winter solstice (Makar Sankranti), the day of the devas starts. After six months, their night starts. Hence Makar Sankranti is a festival. This point is start of Divya-dina (grand day) and in that sense, it is called Bada-dina. Twilight period in India is considered 1 hour i.e. 1/24 of day. When year itself is called a day, its twilight will be $365/24=15.2$ or 16 days. Thus, 16 days before start of Margashirsha month, Bada-Osha is observed in Orissa.

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BIRTH ANNIVERSARY OF LAXMAN NAIK

The birth anniversary of the noted freedom fighter, Laxman Naik was celebrated on November 22, 2000 at Soochana Bhawan. A state-level function was arranged jointly by the Information and Public Relations Department and Sabari Cultural Association. Justice Radhakrushna Patra, who was the Chief Guest on the occasion, recalled the bold and courageous leadership of Laxman Naik during the freedom struggle. The meeting was presided over by Hon'ble Minister for Co-operation, Handloom and Textiles, Shri Arabinda Dhali and was attended among others, by Shri Bishnu Charan Sethi, M.L.A, freedom fighters and intellectuals.

Final Day of the Konark Festival 2000

Tuesday 05 December

John Creyke

As a day time visitor – ten years ago now – to the Sun Temple at Konark, I found it on the whole a new experience, but with some moments of *deja vu* to arrive there at nightfall and take my place in the grand stand overlooking the floodlit stage of the Konark Festival of Dance. I had been warned of damage to the historic site caused by last year's cyclone and flooding, but the combined effect of the darkness and the very striking Festival decorations – neon tubes glowing greenly through the leaf branches of palm-trees (which, if partly artificial, were good replicas) meant that hardly any of this was noticeable. The image of Lord Jagannath at the front of the stage presided benignly over the first (Odissi) item, although removed later in the programme, and the speech delivered by Mr. Patnaik, Chief Minister, referred gratefully to the fact that despite the cancellation of the 1999 Festival, the last five days had borne witness to the continuity of Orissa arts and crafts and of domestic and foreign interest in them. I wasn't sure whether I was one of the 265 foreign tourists referred to as having attended the 2000 Festival – I suspected that like certain voters in the United States election, I had turned up too late to be included in the count. Some of these fellow-travellers from abroad were visible present in the seats around me, and I felt some relief that a television crew, evidently seeking an interview for a recording they were directly making at the corner of the stage, picked on a young lady at the end of my row to speak to the camera, rather than on myself. I must admit too to the fear—which one also has often enough at both pop and classical concerts in Europe if one only visits these infrequently – of applying too much too little or in inappropriate places, although my Indian friends were obviously able to give me some guidance on this point, and the helpful

introductions to the items, delivered by one Oriya—and one English speaking compere saved me from the disgrace of not knowing when items began and ended. The Oriya and English commentaries were spoken by Ms. Sareeta Mohapatra and Mr. Frederick Wright respectively, and I was interested by their account of the renewed interest in the Odissi dance form since the 1950s and the work of some eminent teachers and practitioners in Bhubaneswar and elsewhere. After the opening invocation to Devi Saraswati, a series of Odissi items were performed : I was impressed by the formation dance of five female and four male artists, and by the 'Radha Krishna' dance in which the Gopis followed a Krishna (blue-scarved rather than blue-skinned) who mimed, with grace and agility, movements already familiar from painting and sculpture. Members of the Jawaharlal Nehru Institute, Imphal, then performed a dance-drama dealing with the courtship flights between Manipur and Burma and persecution by hunters of two migratory birds. The female soloist, her features visible through a light veil and highly expressive, and the male lead with his blue turban were able to evoke the movements of birds without needing to imitate their appearance with masks or fake wings—a few feathers in the head-dress were the only reminder one needed.

It was regretted by our party that we could not stay to the end, but had to go to our car after the Manipuri item, and with only a brief glance at the stalls by Orissa Tourism and other agencies. Altogether, it was an evening to remember and greatly reassuring to anyone who had wondered how the cultural life of Orissa was surviving recent events.

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Maguni's Bullock Cart

Godabarish Mohapatra

Translated by Aurobindo Behera

Birth and Death are daily occurrences among the two hundred thousand inhabitants of Khallikote. Many are coming into the world, at the same time as many others are bidding it farewell. News of either is of interest only to family members or at the most to neighbours; but the day Maguni left this world, the news travelled to every nook and cranny of Khallikote. Whoever heard the news, could only express shock and sorrow after moment's silence – "So sad, poor Maguni is no more."

Who was this Maguni? Certainly not the king of Khallikote. Nor was he a leader. Not even a party worker. He had never participated in any 'satyagraha' movement for the country's independence, nor was he an important tax-payer. He was never greeted with garlands, nor did he have to pay his respects to anyone. He was not famous for giving fiery speeches to applauding crowds nor did he worship the gods and goddesses to attain salvation. He was simply someone who did his job everyday and struggled to survive in a pitiless world. His struggle was not for the good of the country or of the nation, but to make both ends meet. Yet strangely enough, when the news of Maguni's death spread, the reaction was everywhere the same – "Poor Maguni is no more."

In the small town everyone knew Maguni. He was no stranger to the people

living in the small villages at the edge of the forest. He was not a prominent citizen of Khallikote, but only a man with a bullock cart. He and his pair of bullocks had forged a common bond. Theirs was an extraordinary association which touched the hearts of two hundred thousand men and women.

Maguni never missed a day with his cart, just as the sun never forgets to rise and set. When the sky was covered by dark clouds, people would measure time by Maguni's movements. When the cold winter months forced everyone else to stay indoors, Maguni would drive his cart beside the hills, humming a happy tune. It may not be possible to predict the rains and the temperature in summer, but it was predictable when Maguni's cart would pass by. Maguni would say that the palace may have motor cars but not skilled engineers like him, comparing his favourite pair of bullocks to the wheels of the cars. If he started humming the tune, "Ram and Lakshman went on the hunt"...a spring would come to the hooves of the bullocks just as the ignition starts a motor car. The song would echo over the green hills and valleys. A half-asleep rooster would return the call, and startled dogs in a village would create a raucous. The old rattling bullock cart would set off for the railway station.

As the fifty year-old Maguni and his bullocks, friends for twelve years, carried their

loads, stories of seven decades would come alive. First Maguni would narrate his own tale – starting from his sheltered childhood and his dotting parents, to his marriage and after. He would talk about conjugal bliss, a castle of dreams which he had built for his sweet heart, about the nectar of her lips, the aroma of her breath and the flowers that bloomed on the path she trod. But that bliss had been shortlived. His sweet heart had passed away after only a few days. Maguni's daily trips from the village to the railway station were an effort to somehow live out his life so that he could rejoin his wife in the next.

Maguni's stories were enough to bring tears to the eyes of his passengers. He himself would wipe away tears with the ragged end of his cloth. The bullocks would plod on and another story would start. Thus the passengers would reach the end of their trip, but not the stories.

Maguni was confident that almost everyone in the entire area had used his bullock cart. Maybe the king of Khallikote was the sole exception. But the rest of them, the dewan, managers, lawyers, moneylenders and even the disciples of Mahatma Gandhi – had all travelled by his cart. While telling his tales, he would sometimes get so excited that he would forget to spur on the bullocks, even though they had come to a standstill. Regaining his senses he would say, "Even these animals are keen to hear my stories."

Maguni's bullock cart may not be all there is to the history of Khallikote, but it certainly constitutes a few of its pages. According to this history, the cart knows everyone in the area. Many child widows returned from their in-laws' houses to their parents' house to their parents' houses to their in-laws' places by the same cart. The day Gada Raula of Mandal

village went to jail because he had not paid the land tax, all his household articles were transported that same day to the King's court by Maguni's bullock cart. Madhu Rath of Bendalia village had travelled by this cart after his conviction in a murder case. Whether it was lawyers for the prosecution or the handcuffed leaders of farmers being carried to the court, all had travelled by his cart. It had witnessed both joy and sorrow, tears drenching the bed of straw and peals of laughter shaking the cart.

From all this it would appear that Maguni was a living legend. Another temple like that at Konark could be built if a dozen such legends were compiled.

One day Maguni heard that people would no longer have use for his bullock cart, because the Singh family was getting a motor-bus. Maguni scoffed at the absurd idea that the bus could replace his time-tested mode of conveyance. Though people laughed at him, Maguni was not at all concerned.

A few days passed. The bus arrived. Now the threat was becoming real – Could Maguni's bullock cart compete with Singh's bus, which could carry twenty odd passengers and travel at a speed of forty miles per hour ?

For the first time an unknown fear gripped Maguni, when he saw the demon-like bus. He remembered the rally at Kodala where a speaker had vaunted the superiority of hand-made articles over mill-made-products. In that case his bullock cart would certainly score over mechanical forms of transportation. Why should he worry? If no party worker helped him, he would go to Mahatma Gandhi, he thought. The Mahatma would certainly come to his rescue.

Maguni's cart plied alongside the Singh family's bus from the railway station to the town. The bus was full, but the bullock cart empty. Maguni positioned his cart at the railway station well in advance; laid out a new jute mattress; and yet people still preferred the bus. One day passed, two, and so on. Maguni's earning dwindled. He had to miss lunch. The hearth was not lit for three days at a time. The bullocks looked emaciated. When Maguni cried over them, people thought he had gone insane.

One day the villagers had to break open the door to Maguni's hut to take out his corpse.

He had closed his eyes peacefully, the prod under the tattered mattress. The flames rose on the cremation ground. A few birds flew though the smoke. Two hundred thousand people on this earth sighed on receiving the news: "So sad, poor Maguni is no more."

Godabarish Mohapatra was an eminent Oriya poet and writer. He was a recipient of central Sahitya Akademi Award.

Aurobindo Behera has translated into Oriya *I, Regoberta Menchu*. He lives at 5RF 10, Unit-II, Bhubaneswar.

BIRTH ANNIVERSARY OF DR HAREKRUSHNA MAHTAB

A meeting was arranged on Soochana Bhawan premises on November 21, 2000 on the occasion of the birth anniversary of the eminent freedom fighter, veteran politician and statesman, reputed historian and writer, Dr Harekrushna Mahtab. Hon'ble Chief Minister, Shri Naveen Patnaik was the Chief Guest of the function, which was presided over by the Hon'ble Speaker of the Orissa Legislative Assembly, Shri Sarat Kumar Kar. Hon'ble Minister for Revenue, Law, Fisheries and Animal Resources Development, Shri Biswabhusan Harichandan, was the Chief Speaker on the occasion. It was announced that, in recognition of the contributions of Dr Mahtab to history and literature of Orissa, Mahtab Chair would be founded in Utkal University. A life-size statue of Dr Mahtab would be set up at Rajmahal Square, Bhubaneswar. Moreover, a Mahtab Centre would be established in Bhubaneswar.

Those who paid tributes to Dr Mahtab included Hon'ble Ministers, Shri Samir Dey and Shri Duryodhan Majhi, veteran freedom fighter Shri Gangadhar Mohapatra, former Chief Justice of the Supreme Court and M.P. Shri Ranganath Mishra, M.P. Shri Bhatruhari Mahtab, and MLA Shri Suresh Kumar Routray. An exhibition of photographs of Dr Mahtab was also arranged on the occasion.

Pathani Samanta

Rajkishore Mishra

Chandrasekhara Simhasamanta Harichandana Mohapatra, most popularly known as Pathani Samanta, was a prodigious astrophysicist of Orissa. Born in Khandapara, a tributary State of Orissa in 1835, Chandrasekhara carved out a new graph of his life by turning to the skies, stars and luminaries right from his teens. His nephew was the ruling chief, who despised the queer avocation of Chandrasekhara. But Chandrasekhara showed no zeal for pelf and power, yet chose to remain indifferent. He found immense interest in measuring shadows, altitudes, expansions and gazing at the stars winkless out of irresistible curiosity. His knowledge of Sanskrit and Classics, blended with a passion for star gazing, made him a renaissance rebel and his psyche was fully prepared to commune with the blooming nocturnal sky. He studied the Hindu astronomy, i.e., the *Samhitas* and *Siddhantas* of Aryabhatta, Ganesa, Varahamihira, Satananda, Brahmagupta, Bhaskara, Kamabhatta and others and found that some of the computed figures therein about the zodiac and the *Panchanga* were not in consonance with what he observed for himself by gazing at the sky. This was the beginning of his research. He questioned the texts and decided to augment an observatory of his own. With the help of crude, unsophisticated implements he succeeded in locating the areas of errors that had crept into the laudable texts authored by previous scholar-astronomers. For

an example, while determining the *tithi*, *yoga*, *karana* and the exact placement of the moon he found the discrepancy was about more than five and a half hours. Years of endeavour helped him find out the reason of such discrepancy which was due to the strange motion of the moon. He brought down the difference to 48 seconds in case of the *tithi* and 1 minute 12 seconds in case of the determination of the stars. Still, this solution did not satisfy him. He carried on intensive research and finally came out with success. He had devised various globes, patent telescopes, astrolabes and contrivances to make his observations free from even the slightest error. Those instruments were in a way an improvement upon the old ones as devised by early masters and some were quite new, i.e. *Bahukaksha Yantra*, *Golardha Yantra*, *Mana Yantra*, *Chakra Yantra*, *Kapala Yantra* and *Swayamvaha Yantra* etc. The materials which he used in manufacturing these Yantras were bamboo posts, bottle gourd, wooden planks, iron nails, steel arcs, mercury, glassware, wooden posts and pipes etc. By using his Mana Yantra he could reckon the height of the Mahendragiri and the Sapatasjya hill with an ease.

It was Sri Jogesh Chandra Ray, Professor of Physical Science, Cuttack College (now renamed as Ravenshaw College), who brought Samanta Chandrasekhara to limelight. When he showed his telescope (having a refractor of 3 1/4" diametre) Chandrasekhara

expressed his thrill. He immediately recognised that the lens was magnified about hundred diametre (it was infact adjusted with a power of 80) and regretted that he had not had the advantage of such instrument in his younger days.

It is unfortunate that Chandrasekhara was not aware of Jai Singh's observatory and his patent Yantras of the 18th Century, Jai Singh's 'Samrat Yantra' (90x147), 'Shashtamsa Yantra' (sextant instrument), 'Rasivalaya Yantra' (ecliptic instrument), 'Kapala Yantra' (hemispherical instrument), 'Digamsa Yantra' (azimuth instrument) etc. would have supplemented to a great extent to Chandrasekhara's findings.

However, Chandrasekhara by dint of his assiduous study could rectify anomalies pertaining to precession of equinoxes (*ayanamsa* as 57.615 seconds per annum), difference between the parallaxes of the sun and the moon (56' 6"), Moon's inclination as 5'9" (in modern astronomy it is 58'48") and Mars' 1.51°. His major contribution to world astronomy is his findings about the irregularities of the moon which he pointed out as Tungantara (Evection), Pakshika (Variation) and Digamsa (Annual Equation) which are 2.4°, 38° 12' and 12° respectively. The Greek astronomer Hipparchus detected moon's evection in 150 B.C and the 16th Century Danish astronomer Tycho Brahe had observed both evection and annual equation of the moon but not the variation. Chandrasekhara's calculations of forthcoming lunar eclipses on 22-4-1901, 17-10-1902, 11-4-1903 and the solar eclipse on 31-10-1902 were conveyed to Edward VII through Prof. Ray on 18th December, 1901. He had his own theories regarding the determination of the meridian, the obliquity of the ecliptic etc. While reiterating the apparent motionlessness of the Earth Chandrasekhara tried to explain

the dynamics of the motion of a two-body system which is similar to modern classical mechanics. The 'centre of mass' of the Sun-Earth system actually lies close to Sun's centre whereas of the Sun-Jupiter system the 'centre of mass' or the *bharakendra* is quite outside the Sun which partly accounts for Chnadrasekhara's theory. But the real problem was that Chandrasekhara's 'Mana Yantra' was not highly sensitive to detect parallaxes of stars (i.e. apparent motion of the distant stars). Anyway, mathematical determination of the Earth-Sun motion would be the same if the Sun is taken to be moving round the fixed Earth.

His magnum opus, *Siddhantadarpana* was completed in 1892. It contains 5 principal sections (*adhikara*) and 24 chapters (*prakasha*) in 2500 Sanskrit verses (inclusive of 216 verses as quotations from early texts; i.e. *Surya Siddhanta* and *Siddhanta Siromani*). It took the author long 23 years (the date of commencement being April 14, 1869-three years after the Great Famine in Orissa). The then Maharaja of Ahthamallik kindly provided financial assistance for printing of the book in Devanagari script at the Giris Vidyaratna Press, Calcutta under the direct supervision of Prof. Jogesh Chandra Ray who wrote an elaborate introduction in English running over 66 pages and a two-page note in Sanskrit. The book was printed in 1897 and it reached the scholars two years after in 1899.

The printed book soon created a stir among scholars of international fame. The British Government was actively considering to confer the distinguished title of *Mahamahopadhyaya* on Chandrasekhara. In this regard, Shri K.P. Gupta, Collector, Puri first recommended to the higher authorities which was further pursued by Mr. Superintendent Cooke. The Government released a Sanad on 3rd June 1893 signed by

the Viceroy & Governor General of India (Mr. Lansdowne) in Simla where it would have been conferred upon Samanta Chandrasekhara. Since he could not make it convenient to go to Simla, the official conferment was deferred to 20th March 1894 and the venue was fixed at the Conference Hall of Belvedere Palace, Calcutta. Chandrasekhara also failed to go to Calcutta and subsequently a special *darbar* was fixed at the Barabati Fort, Cuttack where Commissioner Cook would administer the highest honour on Chandrasekhara on 29th August 1894. Fate was playing truant. This time too, Chandrasekhara could not attend the *darbar*. He was finally felicitated at the Barabati Fort, Cuttack on 3rd September 1894 which was witnessed by important celebrities of Orissa including poet Radhanath Ray.

His monumental work *Siddhantadarpana* drew acclaim from the international Press. "The Knowledge", a magazine of Science, Literature and Art published from London spoke highly of the book in its volume (1899) No. XXII at Page 257. Another weekly, a journal of Science, "The Nature", (9th March 1899) published from London paid a tribute in its Vol. 59 (page-436).

The future Newton or Einstein of India was probably destined to wade through life's multiple trammels. Had he been affluent and blessed with a healthy life he would have made lasting contributions in the field of spherical geometry, astronomy and space science. Thanks to Shri Mahendra Dev, the Raja of Athamallik for his munificent help, otherwise *Siddhantadarpana* would not have seen the light of the day. Late Gourrishanker Ray made many a futile attempt in drawing the attention of the rich in "Utkal Dipika" in 1887 for raising funds for the printing of *Siddhantadarpana*. Long before the book was

published, the Oriya almanac, the 'Utkal Panjika' was being published by Cuttack Printing Company under the direct supervision of Samanta Chandrasekhara and his pupil Harihara Khadiratna of Khurda and after the latter's death, by his son Sadasiva Khadiratna. When Sadasiva could not assist properly on account of his poor eyesight Chandrasekhara banked upon Rajaballabha Mishra, assistant teacher of Khandapara School who was also Chandrasekhara's student. But the Goddess of Fortune was always hostile to Chandrasekhara. Sadashiva Khadiratna and Rajaballabha withdrew their loyalty from their teacher and in 1896 three dissimilar almanacs were found to have been published in Orissa which created immense confusion. These three were published by the Cuttack Trading Company, Arunodaya Press (Cuttack) and Sitanath Ray Press (Balasore).

Chandrasekhara experienced acute financial crisis during his old age. The Superintendent of the Tributary Mahals of Orissa wrote a letter to Bengal Government on 16th July 1903 for a grant of pension to the author of *Siddhantadarpana*. Lord Curzon, T. Raleigh, E.F.G. Law, E.R. Elles, A.T. Arundel and Denzil Ibbetson sent a joint petition to His Majesty's Secretary of State for India, Lord George Francis Hamilton, G.C.S.I. on 17th September, 1903 for the grant of a literary pension to 'Mahamahopadhyaya Chandrasekhara Sinha Hari Chandana Mahapatra Samanta' and stated therein :

xxx "The Pandit is an old man of 68 years of age, in poor circumstances and extremely feeble health, whose whole life has been consistently devoted to the study of science. The Bengal Government consider that the circumstances are exceptional, the case being a curious and interesting one of devotion to learning for its own sake and the Lieutenant Governor believes that the Government in

honouring such a student would honour itself. The Government is also of opinion that, in view of the high social position of the Mahamahopadhyaya, the grant to him of a pension of Rs.50/- per mensem would be suitable.

We consider that the grant of a pension to such a student would be entirely in consonance with native feeling and would find a precedent in the policy under which we support many indigenous Sanskrit Schools where instruction is given in subjects hardly more profitable than the pursuit of astronomical methods without the aid of modern instruments. Moreover, we regard the Pandit's work as by no means devoid of interest, and even value, since it throws light upon the beginnings of Astronomy by showing what can be done by primitive instruments. xxx " Chandrasekhara continued to receive the pension till his death.

Samanta Chandrasekhara was a staunch devout of Lord Jagannath. *Siddhantadarpana* opens with an invocatory to the darkblue seraphic effulgence of the divine Septemvir (i.e., Laksmi, Bhu Devi, Madhava, Sudarshana Chakra, Sri Jagannath,

Balabhadra and Subhadra) crowning the Ratna Simhasana in the sanctum sanctorum at Nilachala (Puri). Each Chapter of his book contains an eulogy to Lord Jagannath which precedes the colophone. The 23rd chapter (*Prakasha*) is exclusively devoted to Lord Jagannath that runs over 56 verses. Chandrasekhara had intently desired to breathe his last in Srikshetra (Puri) and accordingly spelt out his death-wish to Lord Jagannath and conveyed it to his family at Khandapara :

(O Jagannatha) ! This humble self beseeches Thee to grant him a place (for breathing his last) somewhere between the Kalpa Bata and the Mahodadhi. xxx Let my physical remains rest in the holy land of Purusottama Ksetra.

On the scheduled day, Samanta Chandrasekhara was given a doleful ceremonial send-off at Khandapara and the old, decrepit devout-astronomer set out for Puri where he died in 1904.

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Bhima Bhoi : The Saint, Mystic and Poet

Shubhendra Mohan Srichandan Singh

As Homer to the Greeks, Milton to the Britons, Sur Das to the Hindustanis, so is Bhima Bhoi to the Oriyas. They all were great poets in their own climes and languages. All of them were blind. All of them wrote on divinity. All of them were poor, minstrels of first order. And all of them much outlived their time, becoming great heroes of the whole of humanity. They have become the symbol of national pride.

Bhima, the saint and mystic poet of Orissa, is the modern one of the above four and he led a very humble life. The story of his birth is shrouded in mystery. It is said that a Kondh couple were leading their lonely tiresome life in a small village called Jatasinga in Rairakhol. Kondhs are poor tribals and this family was working hard to earn its daily bread. They were Danar (or Janardan), Sevati (Gurubari, by another legend). They were dying for a child, and had none even at the later half of their life.

They were simple, innocent and honest and had an unflinching faith in the mercy of god. Once, in the midnight, thier soulful prayer was responded. Both of them had as sweet dream, which directed them to rush to the palm-grove on the embankment of the village pond and receive divine blessing.

They work up and talked to each other about the dream. The morning star was brightly shining in the eastern sky. They offered their humble prayer, smiled at each

other and went to the place as instructed to them in the dream.

What a wonder ! There was a baby son crying for help! Their joy knew no bounds. With little hesitation, they picked up the child as a divine blessing.

This boy was Bhima Bhoi.

The baby boy proved to be very unlucky from the beginning of his life. He was born blind. No one knew who his real parents were. The village folk didn't take it easy. They raised their fingers to them. The poor family had to face social ostracization. They fled from place to place to avoid social scourges and earn their livelihood. They were daily labourers depending wholly on their sweat for a handful of rice.

Another legend had it that the baby was found floating on a thousand petalled lotus at the middle of the pond. Danar got a boat, to the flower and lifted the baby.

When the boy was hardly seven, lost his father. The widow mother then moved to a distant village. There they received the protection from Dhaneswar Bhoi, Danar's younger brother. But bad days awaited him. Little Bhima Bhoi had to leave his uncle's house in search of a livelihood.

The boy went to a village, called Kankanapada, in Rairakhol. Here he met a kind and pious man. He was Chaitanya

Pradhan, the village headman. Chaitanya took pity on the hapless boy, offered him food and shelter. Bhima had to do odd jobs. He was engaged in husking paddy in the pound. Afterwards, he became a cow herd-boy. He used to take the cows to the nearby forest for tending. We find a vivid description of this hard time in his book, *Stuti Chintamani*: "Buluthai Vane Niti Pradidine/ Bachhanku Sangate Ghene/ Kshudha Trusha Kale Jivan Vikale/ Piuthai Jhara Pani." (I used to wander in the forests with the cows and calves, I simply drank water of the hilly streams to satisfy my hunger and thirst). He further sings "I was beaten black and blue and yet I survived, Rebukes and hot words many bore I, what life next be !"

It is here, while coming from the pasture-jungle, he slipped into an unprotected well. The villagers heard this and came to his rescue. Bhima humbly and gratefully turned down their request. He told that he would only be lifted by Him, who had made him blind. This was a strange argument, but one with conviction. No amount of coercion worked. Ultimately, they left him there to his fate.

It's said that he stayed there two long nights. On the third night, there descended a Divine power and lifted him up. The Divine power offered him a pair of eyes, which he humbly refused. People all marvelled seeing him in the thin hours of the third morning, moving and singing quite hale and healthy.

Bhima Bhoi had no education, formal or informal. In every evening the holy scripture of Srimad Bhagabat, written by the saint poet Jagannath Das in Oriya (fifteenth Century A.D), was being recited at Chaitanya's house. The little boy never missed it listening. He even remembered hundreds of lines of this holy scripture and sang whenever he liked.

Things moved quickly. The deserted most neglected blind boy too grew in age. He

attained the age of sixteen. He now wondered that words came to him spontaneously. They were no ordinary words: words of poetry.

Thus he writes :

At the age of sixteen I make the rime,
Two pairs they came all at a time.

He had four writers. They used to sit encircling him. The poet would dictate each one a line. Then he would dictate the second line to each on the second turn. In this way, he got all his works recorded on palm-leaf *pothis* with a stylus.

His poetic talent was simply superb. Lines and stanzas came to him in a natural flow. It again reminds us how Vedvyasa got the holy Mahabharat written by Sri Ganesha.

Brahma Nirupana Gita, Nirveda Sadhana, Poorna Sanhita, Shunya Rahas, Adi Sanhita, Nirguna Mahatmya, Bhabisaya Guptamalika. Stuti Chintamani is the most popular of his works. His works express his mystic experiences. *Stuti Chintamani* contains hundreds of wonderful lines breathing in strong empathy for the suffering humanity. His off-quoted lines are : "Praninka Arata Dukha Apramita / Dekhu Dekhu Ke Ba Sahu/ Mo Jeevan Pachhe Narke Padithau / Jagata Uddhar Heu."

[My God, endless are the woes and sufferings of the creatures of this world. How can a blood and flesh stand such a sight of sufferings !

Throw me into the abysmal depth of hell / But let the world be free from that suffering].

Besides these hymns, the poet has composed several hundred lines to humour the village people. Very simple in language, they sing of the thoughts, ideas, experiences, desires and aspirations, worries and anxieties of the rural Orissa, in Dalkhai, Rasarkeli, Chautisa and Jaiphul forms. These songs are

endeared by women of the villages, who sing them while they work in the fields or attend to domestic work. Thus he was a poet of the people.

The poet has composed a large number of Bhajanas and Jananas in different metres and musical trends. They are very popular among the village folk. At every evening they recite them individually or in groups.

Bhima Bhoi was a front-ranking revolutionary and reformer. He championed the cause of the downtrodden, helpless ones and challenged the prevailing ethos of the society. He had the vision of a casteless and classless society where would be no exploitation. He challenged the priestly the ruling classes. This landed him in troubles and he was tortured.

That was the hey day of social reformation in this sub-continent. Raja Rammohan Roy, Gouri Shankar Roy, Maharshi Dayananda many such great thinkers in different parts of the country were tried to bring about a social change. The poet, without knowing what was happening in other parts of the country, carried on his mission against superstitions. His words 'Mere repetition of Ramanam would never make one sinless / As mere utterances of rice and rice do not fill the belly !' constitute a grove challenge to the blind tradition-ridden.

Bhima Bhoi followed the Mahima cult. Mahima Dharma is termed as Satya Sanatan Dharma. The followers of this cult worship the *Shunya* or the void. They shun idolatry. They don't believe in *Chaturvarna* and are against untouchability. They attach higher importance to the emancipation of women and

are strong advocates of karma or performance of one's duty sincerely. They follow strict celibacy in their day to day life and are against corruption.

The cult preaches universal brotherhood, non-violence, good neighbourliness, peaceful co-existence, freedom from greed, kindness to all including birds, animals and insects. We feel, it is a fine synthesis of rudimentary Buddhism and the Jagannath cult. The followers usually put on saffron dresses and take their meal before sunset.

Endowed with such rich human values, Bhima Bhoi considered life to be a challenge. One must meet the challenge with courage and conviction. The fine art of living is living for others. His whole life was one of sacrifice. He says: All that I have, my body and soul, do I offer to you. The only thing I pray you for the wellbeing of this suffering humanity. My heart is bleeding. My eyes are full of tears at the sight of the suffering millions. If you fail to save your creation, the O creator, allow me to commit suicide which will amount to the crime of (killing a poet). The poet was so much perturbed at the sight of the sufferings of mankind that, he didn't like to live any more.

Bhima Bhoi's (1850-1895) life proves that that great persons are also born and brought up in poor and humble families. They rise to the pinnacle of success by sheer dint of talent and virtues. We are proud of him.

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Total Literacy Campaign in Orissa : A Critical Analysis

Taradatt

The National Literacy Mission (NLM) was set up by Government of India in 1988 to expedite eradication of illiteracy through a mission mode. The approach followed for spreading functional literacy through formal education in past had been found fragmented and inadequate. The Literacy Mission defined objectives to be achieved within a specified time frame. The thrust was to give another opportunity to the large sections of illiterates who did not have access to the formal education during the formative phase of their life and had crossed the schoolgoing age.

The Total Literacy Campaign (TLC) with mission mode received a greater attention in 1990-91 after achieving 100% literacy in Ernakulam District of Kerala State. The literacy programme in this district had been implemented in a campaign mode with direct involvement of public, officials and non-officials, particularly leading NGOs. The experience of Ernakulam was tried to be replicated in other districts and indeed in the whole country. The "Bharat Gyan Bigyan Samiti", a leading NGO formed with the objective of sensitizing general masses to create conducive environment for literacy campaign was involved intimately besides other various NGOs in implementing the Total Literacy Campaign in a phased manner in the entire country. The District Magistrate was identified as the key-administrative functionary to co-ordinate and implement the T.L.C. in each district.

With the passage of time, the implementation of T.L.C. got routinized making it almost a ritual. The lacking logistics and infrastructural weaknesses of areas to be covered under the literacy programmes were ignored and a standardized uniform approach started emerging in planning and implementing TLCs. The universalisation of Primary Education which was a key and most critical element of Ernakulam experience was rather lost sight of. Ignoring the grass root realities, the TLCs were planned, approved and implemented anywhere and everywhere, uniformly. The National Literacy Mission became happy and remained complacent with approving action plans and providing funds most liberally as the target was to spend "Rs.one crore a day" for implementation of TLCs and PLCs (Post Literacy Campaign) without learning from the accumulated experience. The critical assessment during project formulation and implementation got relegated to the background with expenditure and target oriented approach occupying the front space. This implied inclusion of as many districts as possible within the T.L.C. fold in a short period of time irrespective of results to be achieved.

In Orissa, the implementation of the TLC was started with districts having inadequate infrastructure and thus less suitable for implementing the programme. The weaknesses that have been witnessed and

described in brief in this article affected the TLC, adversely. It would be desirable to ponder over these problems to make the implementation of TLC more effective and result-oriented :

* The Total Literacy Campaign is being implemented without assessment of ground realities and visualizing difficulties likely to be faced in course of implementation. The Campaign at times is being reduced to a "publicity blitz" in the name of environment building, which no-doubt creates some excitement at the initial stage, at certain level, but evaporates when the labour pain (actual work needing selfless dedication) starts. The manifestation of frustration and cynicism among volunteers and learners, which is evident in the increasing rates of their drop-outs is indeed a cumulative effect of absence of requisite infrastructure and logistic support for launching the TLC, lack of understanding about the complexities of implementation, non-adherence of prescribed time schedule and ineffective monitoring system etc. It is virtually impossible to find female volunteers in districts having extremely low rate of female literacy. The existing social structure does not allow grown-up female learners to be taught by male volunteers not belonging to their families. The complexities of caste ridden Society can be seen in villages, where the upper caste volunteers remain indifferent towards teaching needs of learners belonging to lower castes. It is a well known fact that the SCs and STs taken together constitute 50% to 76% of the population in most of the educationally backward districts. The rate of literacy among tribals in Koraput, Nawarangpur, Rayagada, Gajapati and Malkangiri districts, who constitute above 55% of total population is around 8% according to 1991 Census report. The rate of female literacy among these communities is

less than 2%. It is difficult to find volunteers in such districts covered under the TLC to implement the programme. The surveys conducted for identification of learners in these districts proves the point :

Name of the District	Total literacy % (1991)	Male literacy	Female literacy	No. of Male learners (in lakhs)	No. of female learners (in lakhs)
Koraput	19%	28%	11%	1.56	1.87
Malkangiri	16.23%	24%	8.20%	1.23	1.47
Kalahandi	30.05%	46.85%	15.28%	1.27	1.74
Bolangir	35.06%	51.90%	19%	1.60	2.80

* The number of female Learners should have been 2 to 3 times higher than the number of male learners considering that the literacy rate among males in these districts is 2 to 3 times higher than females. Similar mistakes have been made in identification of learners in other districts too. There is a big gap between the learners and volunteers identified and actually engaged. For the purpose of Literacy Campaign, instead of taking the whole district, each habitation has to be considered as a unit after analyzing the ground realities and available infrastructure. These facts do not seem to be receiving attention of National Literacy Mission.

* Integration with primary education has to be a necessary pre-condition for successful implementation of TLC. In tribal districts, the vacancy position in primary schools is acute. Absenteeism and drop-outs among teachers and students is as high as ever. TLC cannot succeed and sustain if it does not go hand in hand with the formal elementary education. The fact remains that existing infrastructure for elementary education in tribal districts, is grossly inadequate and is the main cause of low rate of literacy in these districts. The higher rate of literacy in educationally advanced districts is attributable to the better amenities for elementary education, as would reveal :

District (undivided)	Literacy Percentage (1981)	Average area covered under each institution (sq. kms)		
		Primary school	M.E. school	High school
Koraput	22.66	5.20	46.10	101.90
Kalahandi	30.05	4.90	32.00	48.20
Cuttack	63.28	1.80	5.20	9.10
Puri	63.82	3.00	9.10	15.10
Balasore	58.78	2.20	4.80	8.90

* One of the objectives of the TLC is to raise demand for primary education in rural areas. The Campaign is leading to frustration and cynicism as the expectations and demands raised are not being fulfilled due to lack of corresponding infrastructure for the primary education.

* Maintenance of records including monitoring mechanism is poor in TLC districts due to lack of motivated and trained manpower and reluctance of National Literacy Mission to sanction any post. A massive difference between the recorded achievements and actuals is difficult to hide during the field visit. Some TLC districts are not able to furnish information regarding number of males/females, SC and ST learners against their reported cumulative achievements, though such an information is required by the NLM, through monthly progress reports. No mechanism is there for cross verification of monthly progress reports submitted by field functionaries to the Zilla Saksharata Samities.

* Environment building exercises have failed to convey the message of TLC, by and large. These exercises have remained 'entertainment oriented' which dilute the message and relegate it to the back-ground. Unfortunately, NLM approves funds for writing of slogans on wall etc. in the name of environment building, which, in fact, has no effect or has reverse effect on the environment. Meetings and processions organised and publicised are being considered as indicators

of success, though such activities only give some satisfaction or sense of importance to the publicity hungry officials' and 'non-officials' flagging the TLC. Unfortunately, NLM approves expenditure for these activities. Once approved allotment is spent, these exercises are discontinued.

* Lack of proper training is another cause of poor performance of volunteers. Instead of identifying committed volunteers and explaining duties and responsibilities assigned to them, they are being selected without proper scrutiny. It is difficult to find volunteers in field, engaged in teaching, following IPCL guidelines. Large number of volunteers start deserting centres, after some time, stating that they cannot call the learners every day for attending classes and have no money to buy lanterns, Kerosene oil etc. Many of them withdraw after some time, as their hopes of being rewarded do not materialize. Functioning of Non-formal Education (NFE) centres in TLC districts has further discouraged volunteers as their counterparts under NFE scheme receive remuneration.

* Regulatory attitude and lack of accountability are the other major defects of TLC implementation. Instead of aiming at "Institution building" at the village level, the campaign is being planted with a "Top down" approach. The campaign has produced some positive results only in villages having strong community organisations with committed workers. Even though, TLC has been conceived as a 'community programme', it is being perceived as 'Collector's show', Govt. functionaries at Block and Sub-divisional level remaining involved, as if reluctantly, till the individual Collector responsible for grounding the campaign remains at the helm of affairs. The campaign collapses after his transfer as the functionaries pretending to be involved withdraw and the successor Collector does not

pay much attention as if to avoid the blame for the failure of the TLC, adequately publicised as a success by his predecessor. Diffusion of accountability has become a hallmark of the TLC affecting its implementation, most adversely.

* The experience and achievements of voluntary organisations in TLC are hardly different. Large number of NGOs have received funds directly from the Government of India including the NLM for implementing Literacy Campaign and Non-formal Education Centres in different areas and districts. Nowhere, their performance is different from that of Government agencies. One can only be disappointed to see in some places the negative effects of the so-called Awareness Generation Programmes mounted by the NGOs without any legitimacy and accountability. Despite tall claims, villages adopted by NGOs, under literacy programme for many years continue to rank at the top illiteracy, particularly in tribal districts. The role of voluntary organisations, particularly the so-called professional NGOs also needs to be analysed dispassionately, when we find them in conflict with the elected bodies such as Panchayati Raj Institutions. Whether we should implement community programmes involving Panchayati Raj institutions or otherwise by creating and approving a sub-system, which goes against the system, needs to be understood clearly.

* Another difficulty faced at the operational level is the excessive importance attached to the role of the District Magistrate. While his involvement undoubtedly helps in publicising literacy campaign, it must not be forgotten that this most important functionary at the district level symbolises regulatory authority of Government. Community development, considered to be a participatory process, had to be separated from the

regulatory administration by organising 'Community Development Blocks.' The 3-tier Panchayati Raj System is the logical end of the same process. The NLM's insistence to see the TLC 'D.M. centred', makes it a programme implemented in a regulatory manner, in popular the perception.

In the situation analysed above, it is necessary to look into the strength and weaknesses of the TLC and reorient the implementation with a more focussed manner to consolidate the gains while avoiding setbacks in future. The TLC instead of being expanded indiscriminately needs to be implemented selectively. There is no point in conveying the illusion that we are going to achieve the target of total literacy, ignoring the serious setbacks received so far. The TLC in each district must be evaluated, externally, before sanction of the Post Literacy Campaign or the continuing education projects. The NLM should examine 'Action Plans' taking into account the forward and backward linkages and other necessary pre-requisites without being in hurry of spending Rs. 1 crores, a day'. It is better to spend TLC grants meant for tribal districts in introduction of scheme like incentives to teachers and boarding/lodging facilities etc. to more positive results rather than conveying a deceptive perception of mass literacy through the campaign. The revised guidelines for funding of TLC projects in tribal districts having extremely low literacy rate with relatively higher unit cost and bigger share of the NLM, will not make much difference without realising the facts and causes of non-enrolments, drop-outs and forced outs in primary schools of tribal areas.

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Women in Urban Governance

Amrita Mishra Patel

The World Habitat Day was observed on the 2nd of October 2000 (the First Monday of the month of October). This year the theme was "Women in Urban Governance."

Urban governance means the local governance in urban areas. Due to rapid urbanisation and industrialisation urban life is fast changing. In this changing context, the role of women assumes great significance. Governance at the local level has to be gender sensitive by increasing the participation of women at various stages of planning and implementation of programmes so that urban governance becomes effective. Women have a multi-dimensional role to play and thus it is pertinent that they get adequate representation in local bodies and are associated with man at different stages of planning and implementation of various programmes.

Municipalities, Notified Area Councils and Municipal Corporations are governed by the Acts of the State Government. They enjoy limited autonomy in certain fields; they often suffer from irregular elections, prolonged suppression, insufficient representation of weaker and underprivileged sections of the society, inadequate devolution of powers and lack of financial resources, etc.

The 74th amendment to the Constitution which came into force on June 1, 1993, empowered the Municipalities to perform as vibrant and effective units of self-

governance in urban areas. A new chapter, Part IX- A was added to the Constitution. Municipalities thus acquired a Constitutional status.

The Constitution had laid down the basic definitions, constitution, composition of Municipalities/wards, reservation powers/authorities, constitution of Finance Commission, etc.

Reservation of seats

With respect to the reservation of seats the Amendment states that –

1. Seats shall be reserved for the SCs and STs in every Municipality and the number of seats so reserved shall bear, as nearly as may be, the same proportion to the total number of seats to be filled by direct election in that Municipality as the population of the SCs in the Municipal area or of the STs in the Municipal area bears to the total population of that area and such seats may be allotted by rotation of different constituencies in a Municipality.
2. Not less than 1/3 of the total number of seats reserved under Clause 1 shall be reserved for women belonging to the SCs or the STs.
3. Not less than 1/3 (including the number of seats reserved for women belonging to the SCs and the STs) of the total number of seats to be filled by direct elections in every Municipality shall be reserved for women and

such seats may be allotted by rotation to different constituencies in a Municipality.

4. The offices of Chairpersons in the Municipalities shall be reserved for the SCs, STs and women in such manners as the legislature of a state may, by law, provide.

Powers, authorities and responsibilities of the Municipalities are enumerated as follows :

Subject to the provisions of this Constitution, the Legislature of a State, may, by law, endow-

1. the Municipalities with such powers and authority as may be necessary to enable them to function as institutions of self government and such law may contain provisions for the devolution of powers and responsibilities upon Municipalities, subject to such condition as may be specified therein, with respect to

(a) the preparation of plans for economic development and social justice

(b) the performance of functions and the implementation of schemes as may be entrusted to them including those in relation to the matters listed in the 12th schedule.

2. the Committees with such powers and authority as may be necessary to enable them to carry out the responsibilities conferred upon them including those in relation to matters listed in the 12th schedule.

The 12th schedule referred to above is a list of activities numbering 18 as follows :

1. Urban planning including town planning.
2. Regulation of land use and construction of buildings.
3. Planning for economic and social development.
4. Roads and bridges.

5. Water supply for domestic, industrial and commercial purposes.
6. Public health, sanitation, conservation and solid waste management.
7. Fire services.
8. Urban forestry, protection of the environment and promotion of ecological aspects.
9. Safe guarding of the interest of the weaker sections of society, including the handicapped and mentally retarded.
10. Urban poverty alleviation.
11. Slum improvement and upgradation.
12. Provision of urban amenities and facilities such as parks, gardens, play grounds.
13. Promotion of cultural, educational and aesthetic aspects.
14. Burials and burial grounds, cremation.
15. Cattle ponds, prevention of cruelty to animals.
16. Vital statistics including registration of births and deaths.
17. Public amenities including street lighting, parking lots, bus stops, public conveniences.
18. Regulation of slaughter houses and tanneries.

It is very important to understand the involvement of women in the issues listed in the 12th Schedule. Women have different priorities from men, for example with respect to transport or urban amenities. Thus policy makers as well as planners whether women or men have to be sensitive to the needs and interests of the women. The list of activities covers the full gamut of activities in urban areas and it is the responsibility of the elected

members, planners as well as the society to approach the issues in a gender sensitive way.

Orissa Scenario

Before the 74th Constitution Amendment came into force in 1993, elections to the Urban Local Bodies (ULBs) in Orissa had been conducted in February 1992. The Orissa Legislative Assembly in exercise of its power dissolved the existing Municipalities in 1995 and elections to these bodies were held in 1997. The Orissa Municipal (Amendment) Act, 1994 came into force to amend the Orissa Municipal Act of 1950 after the 74th Constitutional amendment.

Some features of the Orissa Municipal (Amendment) Act, 1994

- * The words 'Chairman' shall be replaced by 'Chairperson'.
- * Where the office of the Chairperson of a Municipality is not reserved for women or where the Chairperson elected is not a woman, the office of the Vice-Chairperson of the Municipality shall be reserved for women.

Total number of Urban Local Bodies in the state - 102

Total No. of wards in the 102 ULBs - 1664

No. of ULBs where elections were held in April, 1995 - 5

No. of ULBs where elections were held in July, 1997 - 97

Total no. of wards in the 97 ULBs where elections were held in July 1997 - 1582

Total no. of electorates in the 97 ULBs - 26,95,000

The representation of women in the ULBs is given below :

	WARD	CHAIRPERSON
SC	146	8
SCW	91	4
ST	112	4
STW	44	2
BCC	231	14
BCCW	113	7
RW	299	19
UR	546	39
TOTAL	1582	97

SC - Schedule Caste, ST - Schedule Tribe, BCC-Backward Class, RW-Reserved Women, UR- Unreserved.

(Source - State Election Commission, Bhubaneswar)

Power to the people is the soul of democracy. Institutions per se do not automatically deliver the goods. It is the persons who man the Municipalities can honour the people's choice. Ultimately, the institutions of Government including the Municipalities are intended to function for the benefit of the people.

Democracy at grassroot level is a continuous participative process - not a periodic exercise. Making laws and holding elections is one thing and making these grassroot urban institutions work as vibrant units of self-governance is another matter. What is important is the realisation of the constitutional mandate.

Gender Perspective

Sex is biologically determined, while gender is culturally and socially constructed. As such, we find two sexes (male and female) and two genders (masculine and feminine). This difference is mediated by cultural, social and economic attributes. Accordingly, the women are ascribed specific personalities and a gender identity through socialisation.

Women are often scheduled from public activities due to their confinement or restriction in the private domain of the home. Not only is the work in this private domain of home undervalued and thought to be inferior but the freedom of choice of going to the outside world is almost absent. Women are allocated inferior and typically degrading activities (particularly in developing countries). Women also have to encounter the stereotyped ideas that they are weak and emotionally dependent on men. Availability of resources, access to education, health and other services can change the equation.

However, the move for equality should not mean that men and women become the same in all respects, but that the opportunities and chances should not depend on sex. Gender equality envisages equal rights and responsibilities in all spheres.

The Constitution which guarantees equal opportunities to all irrespective of sex, caste, creed or religion, has to be understood in its totality. Making laws is one thing and making institutions work is another. Reservation for women, giving powers to people at grassroot level local governments will be effective if the overall social system is changed. Gender Equality and Gender Equity are emerging as major challenges in the field of social development. Discrimination on the basis of gender is the most widely prevalent form of deprivation. Development processes have to be gender sensitive so that economic, social and political empowerment will bear fruit.

Participation of women in a democratic process can be primarily in two ways: one, as responsible voters and secondly as responsible elected members. We need education, awareness and information at both

these levels. As voters we have to be fully informed about the candidates, political parties so that we can make a choice. As elected representatives the women members have to be informed about their rights, duties and responsibilities.

A general impression seems to prevail in the minds of the people is that husbands, sons and other male members of the family can easily influence the women members in taking decisions. It is also believed that the women themselves depend on the male members while taking decisions. Women themselves have to break from this power structure which was created by men for their gains. On the other extreme, there is a perception that women, who break out of the restrictions to join public life, have a dominating nature or are characterless or they do not have a family life, etc. We have to come out of the rigid power structure and use the existing laws and legislatures and Acts to bring in a change ourselves.

Capacity building, confidence building of the women are much more important than enacting laws. Development of leadership qualities, training programmes, women networking are a few ways in which the women in local bodies can function in an effective manner. Real empowerment will come when the women themselves have the freedom and capacity to make and exercise their own choices without fear, dependence and hesitation. One has to prove the notion wrong that women are inferior. One should realise that women along with like minded men can cleanse the social system corruption and help the smooth functioning of local bodies.

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Irrigation Potential in Western Orissa

U.K. Mishra

Orissa comprises 4.74% of India's total land mass. According to 1991 census the population of the state is 31.66 million, which accounts for 3.74% of the total population of India. Nearly 87% of its population lives in rural areas and depends solely on agriculture. In spite of abundant natural and water resources the State lags behind other states of India. According to the estimate of the Central Ground Water Board, 10.12% of ground water resources have been harnessed till 1992. The total cultivable land of the State is nearly 65.59 lakh hectares, of which only 24.69 lakh hec. were irrigated by the end of 1998-99.

So far as Western Orissa is concerned, the total geographical area is estimated as 47,913.00 sq.km out of 1,55,707.00 sq.km. of the State. It accounts 30.77% of the land of the State. Similarly its entire population size as per the 1991 census comes to around 75.79 lakh, which is 23.94% of the entire State population. It is a region having 18 Sub-divisions, 42 Tahasils, 84 Blocks. Its literacy is estimated as 43.24% against the State average of 49.09%. As per the surveyed BPL list for 1992, its BPL population is estimated as 9.65 lakh against 41.10 lakh of the State. The region is endowed with vast natural resources which needs to be exploited to revamp its saggy but poor economy. Considering the magnitude of the problems to harness her untapped natural resources, the formation of Western Orissa Development Council stands as a light-post for

emanipation of the plight of the downtrodden people.

The irrigation potential of the 9 districts of Western Orissa - Baragarh, Bolangir, Deogarh, Jharsuguda, Kalahandi, Nuapada, Sambalpur, Sonepur and Sundargarh shows - a poor picture compared to the other 21 districts of Orissa. Let us examine the irrigation scenario of the Western Orissa in the context of the State as a whole.

As per the Economic Survey report (1999-2000) published by Planning & Co-ordination Deptt., the net irrigation potential created by the end of 98-99 from all sources for Orissa was 24.69 lakh hecs. which is 41.85% of the total irrigated area of the State. Out of 24.69 lakh hecs. of irrigated area, 11.42 lakh hecs. of land are irrigated through major and medium irrigation projects, 4.39 lakh hecs. through Minor (Flow), 3.32 lakh hectares through Minor (Lift) and 5.55 lakh hecs. through other sources which include private tank, ponds, dugwells and water harvesting structures.

Due to lack of irrigation facilities the agricultural potential of the region has hardly been exploited. So far as the total Agricultural land of Orissa is concerned it accounts 6420 thousand hecs. against which the total Agricultural area of Rest of Orissa (21 districts) is 4388 thousand hecs. which works out 68.35%. Similarly the total agricultural area of Western Orissa is estimated as 2032 thousand hec. which is only 31.65% of the total agricultural area of the state as a whole.

As regards irrigated area, the total irrigated area of rest of Orissa during Kharif is estimated to be 1507.02 (thousand hectares) which accounts 34.34% of total agricultural area of the rest of Orissa. The rest of Orissa covers 559.59 (thousand hectares) during Rabi which accounts 12.75% of the total agricultural area of the rest of Orissa.

The total agricultural land in the Western part of the State is only 2032 thousand hectors. During Kharif it irrigates an area of 447.19 thousand hectors which accounts only 22.01% of the total agricultural area of Western Orissa. Similarly during Rabi, the irrigation potential is only 165.81 thousand hectors which is 8.16% of the total agricultural land of the Western Orissa.

Let us make an analysis of the irrigation facilities available on the 9 Western districts. The irrigation potential of the State during Kharif is estimated to be 1954.21 thousand hectors against which the rest of Orissa's irrigation potential during Kharif is 1507.02 thousand hectors which is 77.12% of the Orissa as a whole. Similarly the State's irrigation potential during Rabi is estimated to be 725.40 thousand hectors and the rest Orissa's irrigation potential during Rabi is 559.59 (T.H.) which is 77.14% of the entire state.

So far as Western Orissa is concerned the total irrigation potential during Kharif season is only 447.19 (T.H.) which accounts 22.88% of the total state share during Kharif. The irrigated area during Rabi is only 165.81% (T.H.) which accounts 22.86% of the total area of the state during Rabi irrigation.

The statistical cell of Western Orissa Development Council worked out a comparative picture of highest and lowest area of Orissa and Western Orissa in terms of irrigation potential created.

Irrigation has the unique distinction of having maximum facilities. Taking both major

and minor irrigation facilities, this district can irrigate 186.19 thousand hec., which accounts 11.13% against the entire state. In the minor irrigation side, Ganjam stands at the top having an aycut area of 103.73 (000' Hec) which is 20.59% of the State share. So far as the Lift Irrigation is concerned Balasore district occupies the top position having an irrigation potential of 54.48% (T.Hec.) which accounts 10.52% of total state irrigation potential.

Bargarh district claims maximum irrigation potential having 142.87 (T.Hecs) in the major irrigation side which is 8.54% of the total state irrigated area. So far medium irrigation is concerned Sundargarh district claims the top position having an irrigation potential of 20.96% (T.Hect.) which accounts 1.25% of the total state irrigation potential on Medium Irrigation side.

As regards Minor Irrigation, Kalahandi District claims first position having 24.55 (T.Hect.) of land irrigated which works out 4.87% of the state irrigated area in the Minor Irrigation side.

In the Lift Irrigation side, Kalahandi district also claims first position having 15.71% (T.Hect.) which accounts to be 3.03% of total state.

At times the land through tanks and streams/nalahas of nearby places have been taken into account. One can come across defunct L.I. Points and M.I. projects in the western Orissa specially in summer season. The Irrigation is only possible during rainy season for Kharif. The water supply project from Sonapur to Bolangir is yet to be revamped. Proper attention should also be paid for making drinking water available to people of this drought-prone region sincere endeavour of the people with timely support of the Government and different funding agencies can change the face of western Orissa.

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Coasting Trade at the Gopalpur Port during the British Period (A.D. 1858-1936) : An Appraisal

*R.C. Misro &
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Gopalpur port which lay at $19^{\circ}3^{\prime}$ North lat and 85° East longitude, worked as the chief port of Ganjam district under the British raj. It was situated at a distance of 9 miles by road from Berhampur. The port of Gopalpur was an open roadstead similar to the other ports on the eastern coast of the Madras Presidency. It called for the steamers of the British India Steam Navigation Company. Merchandise and other goods were landed on the beach close to the godowns owned by F.J.V.Minchin.¹ The custom-house was not far away from this place. There was a Port Officer exercising power to collect sea customs, and to maintain law and order. He exercised magisterial powers as well as the powers of the Justice of the Peace for cases occurring on the ships as well as in and around the port area. A Lighthouse was maintained from where light was exhibited at night time from its Flag-staff, which was visible up to a distance of 13 miles. The limit of the port on the north-east or Mansurkota side was at a distance of 1160 yards from the custom-house, and on the south-west side at a distance of 600 yards from it. To seaward the boundaries of the port extended upto a depth of 12 fathoms. No ballast was discharged by the ships within a depth of 12 fathoms. The depth of water in the anchorage varied from $8\frac{1}{2}$ to $9\frac{1}{2}$ fathoms at low water. The rise and fall of the tides were about 6 feet. During the months of April, May and October, the surf was frequently so high that communication between the ships and the

shore was interrupted for days together, but it was generally possible to communicate in the early part of the day.

The port of Gopalpur had a good commercial contact with various other countries. Though there was the movement of ships between the Gopalpur port and the ports of United Kingdom, Straits Settlements, Ceylon, Germany Free-ports, France, Italy, United States of America, Belgium, Burma, Rangoon etc., yet in this paper an humble attempt has been made to examine and analyse the coasting trade and coastal transportation at the Gopalpur port from 1858 A.D. to 1936 A.D.

The Gopalpur port in the Madras Presidency had good commercial contact with other ports of the Madras Presidency and also with the ports of other Presidencies and various other British ports in India. A large number of principal articles of produce and manufactures were exported from the port of Gopalpur to various ports in India. Similarly certain important articles were also imported not only from other ports of the Madras Presidency but also from various ports of other Presidencies including the British ports. The principal items in the coasting trade at the Gopalpur Port and their quantity and value have been shown in a series of tables mentioned in the following pages.

The following table² explains the total value of merchandise and treasure, exclusive

of Government stores and treasure, imported to and exported from the port of Gopalpur, in

each official year, from 1877-78 A.D. to 1881-82 A.D.

Table No.1
IMPORTS

(In Rs.)

Gopalpur Port	1877-78 A.D.	1878-79 A.D.	1879-80 A.D.	1880-81 A.D.	1881-82 A.D.
Merchandise :					
Country	4,53,729	4,16,335	7,30,615	7,05,590	7,75,379
Foreign	6,49,483	4,27,351	4,03,794	3,28,374	5,34,138
Total	11,03,192	8,43,686	11,34,409	10,33,964	13,09,517
Treasure	7,44,581	22,900	46,500	2,69,855	1,21,000
Grand Total	18,47,773	8,66,586	11,80,909	13,03,819	14,30,517

EXPORTS

Merchandise :					
Country	24,58,603	11,32,057	11,58,628	12,30,166	19,23,631
Foreign	17,718	13,821	9,024	10,194	7,323
Total	24,76,321	11,45,878	11,67,652	12,40,360	19,30,954
Treasure	7,000	5,000	-----	1,00,000	7,25,000
Grand Total	24,83,321	11,50,878	11,67,652	13,40,360	26,55,954

The following table³ exhibits the quantities and value of the principal articles of Indian produce and manufactures as well as foreign merchandise imported from Calcutta to the port of Gopalpur in the official year 1881-82 A.D.

Table No. 2
Articles of Indian Produce and Manufactures

Name of the Imported Articles from Calcutta Port to the Port of Gopalpur	Quantity	Value in Rupees
Living Animals	6 nos.	20
Chemical products and Preparations-Khari salt	3,442 cwt.	9,040
Various sorts of chemical products and preparations- Coal	---	222
Coal		
Cotton, Twist and Yarn	43 tons	506
Drugs and Medicines (excluding chemicals)	1,50,100 lbs.	76,701
Dyeing and Colouring Materials -Indigo	---	1910
Turmeric and other sorts	3 cwt.	450
	2 cwt.	40

Various sorts of Fruits and Vegetables	---	456
Wheat	3 cwt.	11
Pulse	3 cwt.	28
Other sorts of grain and Pulse	15 cwt.	43
Raw Jute	33 cwt	215
Gunny bags (power loom)	1,94,900 nos.	53,799
Rope and Twine	25 cwt.	330
Leather manufactures	---	120
Brass-metals	34 cwt.	1,295
Various sorts of Provisions (fruits and vegetables, salted or preserved and dried)	2 cwt.	12
Ghee	84 lbs.	30
Salted fish and other sorts of provisions	9 lbs	71
Teel or Gingelly seeds	6 cwt.	35
Other various sorts of seeds	153 cwt.	936
Various sorts of Manufactured piece goods	2,757 lbs.	15,036
(Spices) - Betel nuts	51,856 lbs.	5,395
Cardamoms	224 lbs.	100
Ginger	20,868 lbs.	2,178
Pepper	5,198 lbs.	1,773
Various sorts of spices	280 lbs.	100
Refined Sugar	3 cwt.	60
Tea	925 lbs.	719
Unmanufactured tobacco	1,092 lbs.	130
Manufactured cigars	10 lbs.	10
Various sorts of tobacco	392 lbs.	40
Manufactures of Wool	---	250
Various unmanufactured articles of merchandise	---	13,207
Various manufactured articles of merchandise	---	12,953

Articles of Foreign Merchandise

Apparel (including haberdashery, millinery etc. but excluding hosiery)	---	7,539
Gun Powder	142 lbs.	189
Various sorts of Arms and Ammunition	---	348
Various sorts of candles	1,965 lbs.	936
(Cotton goods) Twist and Yarn	1,02,900 lbs.	76,466
Manufactured piece goods, Grey (Unbleached)	76,715 yds.	2,825
Manufactured piece goods, white (bleached)	95,120 yds.	19,160

Coloured, Printed or dyed cotton goods	39,956 yds.	8,382
Various sorts of manufactured piece goods	---	920
Drugs and medicines (excluding chemicals)	---	1,060
Hardware and cutlery (including plated ware)	---	3,320
(Liquors) Ale, Beer and Porter	1,631 galls	4,480
Spirits - Brandy	163 galls	2,118
Other various sorts of liquors	149 galls	1,353
Wines and Liquors	424 galls	4,409
Machinery and Mill work	---	2,702
Brass - metals	39 cwt.	1,574
Copper	1,853 cwt.	82,880
Iron	2,856 cwt.	15,263
Lead	47 cwt.	522
Steel	107 cwt.	1,212
Tin	306 cwt.	18,393
Zinc or Spelter	1,136 cwt.	15,472
Paper and paste board	---	20
Spices	3,752 lbs.	1553
Woollen Piece goods	2,646 yards	3,467
All other unmanufactured articles of merchandise	---	4,718
Various manufactured articles of merchandise	---	33,227

The following table⁴ exhibits the quantities and value of the principal articles of Indian produce and manufactures as well as foreign merchandise exported from the port of Gopalpur in the official year 1881-82 A.D.

Table No.3

Articles of Indian Produce and Manufactures

Name of the Exported Articles from the Port of Gopalpur to Calcutta Port	Quantity	Value in Rupees
Apparel (including haberdashery, millinery etc excluding hosiery)	---	65
Manufactured piece goods, Grey (unbleached)	72 yds	30
Turmeric	1,603 cwt.	8,679
Rice not in the husk	1,415 cwt.	2,341
Raw Hides	4,762 cwt.	1,12,158
Dressed or tanned hides	33,849 nos.	
Raw skins	19 cwt.	848
	304 nos.	
Dressed or tanned skins	98 cwt.	10,520
	10,989 nos.	
	1 cwt.	49

	66 nos.	
Raw Jute	3 cwt.	16
Gunny bags (power-looms)	120 nos.	30
Lac-stick	50 cwt.	1,300
Manufactured Leather	--	25
Liquors, spirits - Rum	1,060 galls	6,363
Other various sorts of liquors	1,495 galls	8,970
Ghee	4,500 lbs.	1,350
Various sorts of provisions	22 cwt.	610
Refined sugar	23,507 cwt.	4,25,874
Manufactured wool	---	30
Various unmanufactured articles of merchandise	---	327
Various manufactured articles of merchandise	---	91

Articles of Foreign Merchandise

(Cotton goods) Twist and Yarn	1,440 lbs.	1,252
Hard ware and cutlery (including plated ware)	---	5
Various sorts of liquors	2 galls	27
Machinery and mill work	---	250
Iron	2 cwt.	30
Various unmanufactured articles of merchandise	---	500
Various manufactured articles of merchandise	---	855

The following table⁵ exhibits the quantities and value of the principal articles of Indian produce and manufactures as well as foreign merchandise imported from Bombay to the port of Gopalpur in the official year 1881-82 A.D.

Table No.4

Articles of Indian Produce and Manufactures

Name of the Imported Articles from the Bombay to the port of Gopalpur	Quantity	Value in Rupees
Coffee	2 cwt.	93
Cotton-Twist and Yarn	7,06,400 yds	3,35,441
Handkerchiefs and Shawls in the piece	1,200 nos.	300
Drugs and medicines (excluding chemicals)	---	1,427
Various sorts of Fruits and Vegetables	---	34
Brass-metals	27 cwt.	1,206
Various sorts of Provisions	1 cwt.	20
Various sorts of seeds	166 cwt.	2,902
(Spices) Betel-nuts	2,156 lbs.	271
Cardamoms	7 lbs.	21
Ginger	784 lbs.	109

Pepper	5,652 lbs.	1,783
Manufactured cigars	19 lbs.	25
Various unmanufactured articles of merchandise	---	490

Articles of Foreign Merchandise

Candles of all sorts	50 lbs.	19
Manufactured piece goods (grey, unbleached)	61,730 yds	14,931
Cotton Manufactured piece goods (white, bleached)	18,935 yds	4,492
Coloured, printed or dyed cotton manufactured piece goods	9,683 yds	2,168
Cotton Handkerchiefs and Shawls in the piece	4,046 nos.	755
Drugs and Medicines (excluding Chemicals)	---	599
Dyeing and Colouring materials	---	30
Hardware and cutlery (including plated ware)	---	195
Apparel (including haberdashery, millinery etc. but excluding hosiery)	---	2687
Brass-metals	80 cwt.	3,977
Copper	82 cwt.	3,637
Iron	1859 cwt.	7,838
Steel	7cwt.	84
Zinc or spelter	2 cwt.	20
Paper and Pasteboard	---	4,241
Spices	1,710 lbs.	1,184
Woollen goods	939 yds.	969
Various sorts of Woollen goods	8 lbs.	28
Various unmanufactured articles of merchandise	---	6,654
Various manufactured articles of merchandise	---	14,211

The following table⁶ exhibits the quantities and value of the principal articles of Indian produce and manufactures as well as foreign merchandise exported from the port of Gopalpur to Bombay in the official year 1881-82 A.D.

Table No.5

Articles of Indian Produce and Manufactures

Name of the Exported Articles from the port of Gopalpur to Bombay.	Quantity	Value in Rupees
Turmeric		
Rice not in the husk	4,524 cwt.	23,610
Various sorts of liquors	5,044 cwt.	12,878
Refined Sugar	300 galls.	1,800
	1,514 cwt.	20,820

Articles of Foreign Merchandise

Various manufactured articles of merchandise	---	200
--	-----	-----

The following table⁷ exhibits the quantities and value of principal articles of Indian produce and manufactures as well as foreign merchandise imported to the port of Gopalpur from other British ports within the Madras Presidency in the official year 1881-82 A.D.

Table No.6
Articles of Indian Produce and Manufactures

Name of the Imported Articles from British ports within the Presidency to the port of Gopalpur	Quantity	Value in Rupees
Various sorts of chemical products and preparations	---	36
Coffee	51 cwt.	1,973
(Cotton) Twist and Yarn	81,800 yds.	37,310
Manufactured piece goods, Grey (unbleached)	20,320 yds.	3,634
Coloured, dyed or printed piece goods	6,452 yds.	1,423
Various sorts of cotton	2,400 lbs.	1,300
Drugs and medicines (excluding chemicals)	---	18
(Dyeing and Colouring materials) Indigo	33 cwt.	7,221
Various sorts of Fruits and Vegetables	---	830
(Grain and Pulse) : Gram	79 cwt.	141
Pulse	1017 cwt.	1,893
Gunny bags (power loom)	2,49,919 nos	57,603
Manufactured leather	---	213
Brass - Metals	7 cwt.	1
Provisions (fruits and vegetables-dried, salted, or preserved)	13 cwt.	136
Ghee	1,81,876 lbs.	58,701
Various sorts of Provisions	13 cwt.	217
Castor seeds	4,722 cwt.	18,909
Rape seeds	44 cwt.	218
Various sorts of seeds	855 cwt.	4,865
(Spices) Betel nuts	40,271 bls.	5,909
Cardamoms	806 lbs.	486
Ginger	1,456 lbs.	130
Pepper	4,607 lbs.	1,175
Tea	20 lbs.	14
Unmanufactured tobacco	48,592 lbs.	6,620
Manufactured cigars	1,921 lbs.	1,688
Manufactured wool	---	397
Various unmanufactured articles of merchandise	---	15
Various manufactured articles of merchandise	---	9,344
Articles of Foreign Merchandise	---	12,024
Apparel including haberdashery, millinery etc.	---	

but excluding hosiery		
(Arms, Ammunition etc., excluding military, accoutrements) Fire-arms, and parts thereof	---	380
Gun powder	223 lbs.	224
Various sorts of Arms and Ammunition	---	504
(Cotton goods) Twist and Yarn	1,00,620 yds.	63,495
Manufactured piece goods, Grey (unbleached)	1,31,780 yds.	19,778
(Cotton piece goods), White-bleached	1164 yds.	250
Coloured, printed or dyed cotton piece goods	69,406	12,338
Drugs and medicines (excluding chemicals)	---	34
hardware and cutlery (including plated ware)	---	1,170
(Liquors) Ale, Beer and Porter	575 galls.	1,576
(Spirits) Brandy	262 galls	2,888
Various sorts of liquors	37 galls.	450
Wines and liquors	221 galls.	2,338
Machinery and millwork	---	160
(Metals) Copper	5 cwt.	180
Iron	1,720 cwt.	8,125
Lead	12 cwt.	80
Steel	2 cwt.	30
Tin	23 cwt.	1,150
Spices	504 lbs.	350
Woollen Goods	2,780 yds.	2,190
Various unmanufactured articles of merchandise	---	293
Various manufactured articles of merchandise	---	9,981

The following table⁸ exhibits the quantities and value of the principal articles of Indian produce and manufactures as well as foreign merchandise exported from the port of Gopalpur to other British ports within the Madras Presidency in the official year 1881-82 A.D.

Table No.7
Articles of Indian Produce and Manufactures

Name of the Exported Articles from the port of Gopalpur to the British ports within the Presidency	Quantity	Value in Rupees
Living Animal		
Apparel (including haberdashery, millinery, etc. but excluding hosiery)	1 no.	250
Various sorts of Chemical Products and Preparations	---	2,240
Cordage and Rope of Vegetable Fibre (excluding Jute)	---	80
Turmeric	125 cwt.	633
Grain and Pulse - Gram	3,685 cwt.	16,812
Rice not in the husk	7 cwt.	9
	1,68,329 cwt.	3,75,881

Wheat	2,599 cwt.	7,858
Pulse	154 cwt.	387
Gums and Resins - Cutch and Gambier	4 cwt.	45
Raw Hides	9,070 cwt.	2,02,635
	97,640 nos.	
Raw skins	55 cwt.	5,633
	5,628 nos.	
Gunny bags (power loom)	3,850 nos.	838
Rope and Twine	6 cwt.	46
Liquors, spirits - Rum	50 galls.	300
Various sorts of liquors	19,309 galls	77,004
Various sorts of provisions	26 cwt.	85
Salted fish and other sorts of provisions	40 cwt.	155
Rape seeds	94 cwt.	435
Teel or Gingelly seeds	229 cwt.	1,279
Various sorts of seeds	3 cwt.	30
Manufacture piece goods	3,015 yds.	1,634
Refined sugar	1,216 cwt.	20,950
Unrefined sugar	2 cwt.	8
Various unmanufactured articles of merchandise	---	8,835
Various manufactured articles of merchandise	---	1,126

Articles of Foreign Merchandise

Apparel (including haberdashery, millinery, etc. but excluding hosiery)	---	1,974
Hardware and cutlery (including plated ware)	---	37
Machinery and mill work	---	90
Brass-metals	1 cwt.	20
Iron	3 cwt.	20
All other unmanufactured articles of merchandise	---	300
All other manufactured articles of merchandise	---	1,733

The following table⁹ exhibits the quantities and value of the principal articles of Indian produce and manufactures imported and exported from the port of Gopalpur to Pondichery in the official year 1881-82 A.D.

Table No.8

Name of the Article Imported and Exported from the port of Gopalpur	Quantity	Value in Rupees
Imported from Pondichery		
Wines and Liquors	246 galls.	782

to the port of Gopalpur	Manufactured Articles of Merchandise	---	15
Exported to Pondichery from the port of Gopalpur	Turmeric	632 cwt.	2,630
	Rice not in the husk	6 cwt.	16

The following table¹⁰ exhibits the quantities and value of the principal articles of Indian produce and manufactures as well as foreign merchandise exported from the port of Gopalpur to Rangoon in the official year 1881-82 A.D.

Table No.9

Names of Exported Articles to Rangoon		Quantity	Value in Rupees
Articles of Indian	Living Animals	23 nos.	60
Produce and Manufactures	Cordage and Rope of Vegetable Fibre (excluding jute)	16 cwt.	100
	Cotton manufactured piece goods	360 yds.	150
	Turmeric	1,936 cwt.	9,725
	Raw skins	201 cwt.	4,975
	Liquors, Spirits - Rum	1,675 nos.	
	Other various sorts of liquors	2 galls.	12
	Brass-metals	20 galls	120
	Refined sugar	1 cwt.	60
		1,486 cwt.	23,808

The following table¹¹ shows the value of silver coins imported to and exported from the port of Gopalpur to various other ports in each official year, from 1877-78 A.D. to 1881-82 A.D.

Table No.10

IMPORTS

Name of the Port from which Imported to the port of Gopalpur	Name of the Article	Value in Rupees
Calcutta (Private Port)		
British Ports within the Madras Presidency (Private ports)	Silver Coins	1,00,000
	-do-	21,000
Total Imports		1,21,000

EXPORTS

Name of the Port to which exported from the port of Gopalpur	Name of the Article	Value in Rupees
Calcutta (Private Port) (Government Port)	Silver Coins	3,25,000
Rangoon (Government Port)	-do-	4,45,400
British Ports within the Madras Presidency (Private Port) (Government Port)	-do- -do-	5,40,000 1,00,000
Total Exports		18,10,4000

From 1895 A.D. to 1902 A.D. supplies of large timber were sent to the Ordnance Department, Madras, by the Forest Department; from Russellkonda, via Berhampur and by sea from Gopalpur, which was in those days a flourishing sea port.¹²

The following table¹³ exhibits the supply of 'sal' timber to the Ordnance Department of Madras by the Forest Department of Russellkonda in Ganjam district since 1895 A.D. through the port of Gopalpur.

Table No.11

1895-96 A.D.	6,100 cubic feet at Re. 1-0-0 per cubic foot, delivered at Gopalpur
1896-97 A.D.	5,300 cubic feet at Rs. 1-0-0 per cubic foot delivered at Gopalpur
1897-98 A.D.	6,000 cubic feet at Rs. 1-2-0 per cubic foot delivered at Gopalpur
1898-99 A.D.	6,990 cubic feet at Rs. 1-2-3 per cubic foot delivered at Gopalpur
1899-1900 A.D.	4,000 cubic feet at Rs. 1-2-0 per cubic foot delivered at Gopalpur
1900-01 A.D.	Nil
1901-02 A.D.	2,160 cubic feet at Rs. 2-0-0 per cubic foot delivered at Gopalpur

The following table¹⁴ shows the total value of merchandise and treasure, exclusive of Government stores and treasure, imported to, and exported from the Gopalpur port of the Madras Presidency, in each official year, from 1903-04 A.D to 1907-08 A.D.

Table No.12

Gopalpur Port	<i>in Rupees</i>				
	1903-04 A.D.	1904-05 A.D.	1905-06 A.D.	1906-07 A.D.	1907-08 A.D.
Merchandise :					
Country	1,73,031	98,570	66,827	84,956	1,82,735

Foreign	55,891	14,457	40,401	23,181	95,176
Total	2,28,922	1,13,027	1,07,228	1,08,137	2,77,911
Treasure	20,000	---	75,000	---	45,000
Total	2,48,922	1,13,027	1,82,288	1,08,137	3,22,911

Export

Merchandise :					
Country	7,39,459	9,24,336	3,21,710	1,65,140	1,18,316
Foreign	1,994	800	991	733	362
Total	7,41,453	9,25,136	3,22,701	1,65,878	1,18,678
Treasure	---	---	---	---	---
Total	7,41,453	9,25,136	3,22,701	1,65,878	1,18,678

Quantities and value of chief articles imported to and exported from the port of Gopalpur in the average of five years ending 1925-26 A.D. have been explained in the following table.¹⁵

Table No.13

IMPORTS

Name of the Article	Quantity	Value in Rupees
Fruits and Vegetables - dried, salted or preserved	4 tons	775
Rice not in the husk	129 tons	17,039
Matches	820 gross	1,660
Provisions - Ghee	42 cwt.	3,232
Textiles - cotton twist and yarn	320 lbs.	320
Piece goods, coloured, printed or dyed	1,120 yds.	340
Cotton manufactures	---	160
Other articles	---	5,481
	Total	29,007

EXPORTS

Animals, living	1,569 nos.	33,521
Coconuts	23,100 nos.	1,675
Gram	159 tons	16,154
Pulse	27 tons	2,623
Rice in the husk (paddy)	211 tons	18,518
Rice not in the husk	1,252 tons	1,76,507
Sesamum seeds (till or gingelly)	14 tons	4,004
Other articles	-	6,667
	Total	2,59,669

Quantities and value of chief articles imported to and exported from, the port of Gopalpur in the average of five years ending 1932-33 A.D. have been explained in the following table.¹⁶

Table No.14
IMPORTS

Name of the Article	Quantity	Value in Rupees
	--	3,209
Fruits and Vegetables of all kinds		
Grain, pulse and flour :	38 tons	4,096
Gram	108 tons	13,795
Pulse	23 tons	2,741
Other sorts of grains and pulses	94 cwt.	4,956
Provisions	9 tons	4,270
Essential seeds	428 cwt.	7,526
Betel nuts	1,64,847 lbs.	1,09,793
Cotton-twist and yarn	9,872 yards	2,876
Cotton piece goods (coloured, printed or dyed)	---	14,411
Other articles		
	Total	1,67,673

EXPORTS

	671 nos.	17,037
Animals living	1,504 cwt.	12,818
Turmeric	89 tons	6,443
Oil seeds	---	13,073
Other articles		
	Total	49,371

The following table¹⁷ exhibits the volume of merchandise imported to and exported from, the port of Gopalpur in each official year 1921-22 A.D. to 1938-39 A.D.

Table No.15				
Gopalpur Port	Merchandise imported	Merchandise exported		
Official Years	Value in Rs.	Value in Rs.		
1921-22 A.D.	69,126	14,785		
1922-23 A.D.	690	1,08,469		
1923-24 A.D.	21,983	8,41,114		
1924-25 A.D.	16,926	1,63,743		
1925-26 A.D.	35,391	1,05,513		
1928-29 A.D.	86,005	56,139		
1929-30 A.D.	54,875	38,711		
1930-31 A.D.	2,25,565	46,594		
1931-32 A.D.	1,35,486	9,280		
		1932-33 A.D.	3,36,434	96,133
		1934-35 A.D.	7,25,634	41,367
		1935-36 A.D.	8,05,717	3,83,042
		1936-37 A.D.	4,94,287	3,62,680
		1937-38 A.D.	4,31,629	2,35,770
		1938-39 A.D.	2,53,037	1,60,770

In the conclusion it can be pointed out that the coasting trade of the port of Gopalpur was very unique. There was regular transportation of a large amount of goods between the port of Gopalpur and other ports of Bombay, Calcutta, Rangoon, Pondichery and other British ports within the Madras

Presidency. The vessels of British India Steam Navigation and Co. Ltd. and the Scindia Steam Navigation and Co. Ltd. had regular services between Gopalpur and Rangoon for carrying cargoes and passengers. The chief articles exported from the port of Gopalpur to other ports of India were apparel, cotton piece goods, raw hides, raw skins, dressed skins, manufactured leather, liquors, raw jute, gunny bags, timber, lac-stick, sugar, ghee, paddy, turmeric, salt, coconut, essential seeds, hardware and cutlery, machinery, living animals etc. The articles imported from other ports of India to the port of Gopalpur were coffee, handkerchieves, drugs and medicines, brass metals, betel-nuts, cardamoms, ginger, pepper, manufactured cigars candles, iron, steel, woollen goods, various chemical products, gunpowder etc.¹⁸ Of all the articles turmeric was exported more to different ports within the Madras Presidency and also outside this Presidency.¹⁹

However, the ports of south Orissa including the Gopalpur port which provided an ample scope for carrying not only the coasting trade but also trade with the overseas countries gradually declined towards the middle of the 20th century A.D. The decline was invariably noticed both in the value of imports and exports. It was due to the competition of railway companies which offered special low rates for the transport of goods by rail. The railways monopolised the export and import trade of south Orissa. After 1930 A.D. imports and exports were practically confined to the coasting trade between Madras and, Gopalpur, Baruva and Calingapatam only. In this way the port of Gopalpur and other ports of Ganjam lost their past glory in the middle of 20th century A.D.

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Archaeological Glory of Mayurbhanja

R.C. Rout

Mayurbhanja had interested geologists and minerologists for a long time. But it also promises even a richer field to archaeologists and historians. The archaeological glory of the place has been discovered by Nagendranath Vasu, who conducted his research during the period from 1907 to 1909, with the support of the Maharaja of Mayurbhanja. It resulted in the publication of the book entitled *The Archaeological Survey of Mayurbhanja* in 1911. The author had presented a brief account of the rise and spread of different religious sets in the state supported by archaeological findings. He had also given description of individual sites. The book was reprinted by Rare Reprints, Delhi in 1981, this time with a Preface by R.P. Mohapatra.

The present hardbound volume contains four sections : (i) Introduction I, (ii) Introduction II, (iii) Reports, and (iv) Appendix. The third part presents the survey proper. Several plates have been appended to the volume.

The Archaeological Survey of Mayurbhanja is a rare work of archaeological research on a historically dark region. But the author has demonstrated rare distinction in establishing the identification of idols with deities, with the help of ancient Sanskrit works of authority. He has also established the rich Buddhist, Jain, Shakta, Saura and Ganapatya heritage of the region spread over a period of

centuries. Introduction-I is devoted to tracing the rise of various religious sects that flourished in the region in different ages starting from the hoary past. His findings were authenticated by archaeological material collected from the vast tracts of the ex-state.

Introduction II offers an analysis of different schools of Buddhism in Orissa from the 1st century B.C. to the 15th century A.D. An attempt has also been made to explain esoteric Buddhism during the period from 16th to 18th century and its revival in present form in Mahima religious sects.

The Panchashakha Poetry in its extricate splendour and mystic depth has defined cunyata or void. Vasu has not missed the subtle nuances of the Oriya language and poetry, while interpreting and commenting on the philosophical intricacies the doctrinal excellence of the Panchashakha poetry. These poets have excelled in marvellous allegorical display of cunyata or void at place surpassing Madhabacharya's concept of cunyata.

Section-III, the survey proper, brings to us the result of his hard work - a discovery of a gold mine of archaeological materials scattered in abundance all over the region in jungles river banks, remote and inaccessible tracts. He succeeded in realising his long cherished desire to have a share in the exploration of the picturesque and historic land of Orissa, from where the Sadhabs sailed not only to Java and other islands of the Indian

Archipelago, but also to Africa and other far off regions, with the torch of Indian civilization. He did not have the opportunity to have exploration work in the whole of Orissa, but what he found during his exploration odyssey in Mayurabhanja state was hundred times more than his expectations.

Temples, caves, chaitas, gadas, hillocks, rocks, totally or partially ruined monuments of the region provided a feast to the eyes. Hundreds of icons of gods, goddesses, deities were lying scattered in ruins and invaluable archaeological materials were strewn on the dusty ground. Ayodhya in Nilgiri alone is an exemplary case of such historic ruin. It is said that other than Bhubaneswar there is no other place in India which will stand a comparison to this place, so far as the number of temples found in one place is concerned. The remains of hundreds of temples lay scattered here. Apart from the celebrated sites at Khiching and Ayodhya, there are about 100 more such spots of archaeological significance in Mayurabhanja, which can be identified as interesting tourist spots. Exploration proper is of course an epic achievement of the distinguished author. But beyond this

achievement, it can be doubtlessly said that this preliminary work would open the flood gates of research for the future archeologists. Mayurabhanja, Keonjhar, Singhbhoom (Sareikala-Kharasuan) and parts of the undivided Balasore district are to be taken as one archaeological unit for exploration. If Singhbhoom-Sareikala, Kharsuan, Mayurabhanja, Upper Keonjhar and Nilgiri (Balasore) are the hinterlands of this heritage, the area from Anandapur to Soso and from Kupari to Jaleswar constitutes the gateway to this civilization. From Tamralipti (Tamluk) to Kupari (Kaupuri) and Bancho the entire stretch of land had links with Ceylon, Indonesia and other islands.

In future, scholars are to work on these aspects basing on the findings of this wonderful work. The book is an archaeological wonder. It can also be treated as an authentic treatise on literature, esoteric Buddhism, tantric practices and the growth and decline of Buddhism in Orissa for more than 2000 years.

R.C. Rout is a wellknown educationist. He lives at 368, IRC Village, Bhubaneswar.

Armed Forces Flag Day and Its Significance

1. Historical background

Prior to Independence, collections from general public for the welfare of Ex-servicemen used to be organised on Remembrance Day, the 11th November each year. This day was also known as "POPPY DAY". On this day paper "Poppies" were distributed to the public, in return for donations. These collection were primarily intended for the benefit of British Ex-servicemen. However, a portion of donation so collected was given for the benefit of the Indian Ex-serviceman.

2. After Independence :

As this practice became inappropriate, after Independence, the Defence Committee of Cabinet in July, 1948 and on 28 August, 1949 decided to observe Armed Forces Flag Day on 07th December each year from 1949 onwards. Token Flags and Car Flags were distributed amongst the public and school children throughout the country and our Missions abroad.

3. Aim :

The Armed Forces Flag Day is observed on 07 December to enlist the public cooperation and support for three basic purposes- "Rehabilitation of battle casualties, Welfare of serving personnel and their families and Resettlement and welfare of Ex-servicemen and their families in general".



4. Role of Soldiers :

In peace-Defence personnel are doing yeoman service, not only in times of conflict but also during peace time. They guard our land, sea and air frontiers round the clock under extreme difficult conditions and maintain a constant vigil on our adversaries. They also render valuable service in the event of natural calamities like floods, earthquakes, cyclone etc. On a number of occasions, they have rendered aid to civil authorities in maintaining peace in different parts of the country. Defence personnel sacrifice best part of their life for the Nation.

5. Role of the Community :

The Central Government and the State Government have taken a number of measures for the welfare and rehabilitation of battle casualties and resettlement of Ex-servicemen. The Government of Orissa have also given a

large number of benefits to Ex-servicemen. These are, 3% reservation in State Govt. jobs, exemption of Holding Tax, reservations in Medical / Engineering Colleges, Govt. Colleges, Engg. Schools / ITIs, Teacher's Training School and B.Ed. Courses for the children of Ex-servicemen, allotment of land to landless ex-servicemen, preference in allotment of Fair Price Shop/Milk Booth, reservation in Housing schemes, monitoring cell for Ex-servicemen at District Hqrs. and in case of War Widows concessions given are Ex-gratia grant to War Widows, a Govt. job to one eligible NOK of Martyrs, one residential plot at Bhubaneswar or at the choice of NOK within the State of Orissa and grant of special pension to the NOK against a fixed Deposits made by the State Government.

The Government effort alone, however, is not enough. The community has to play its part also not only to supplement the Governmental effort but to generate an atmosphere in which the entire community. From psychological point of view, the participation of the community in the Welfare Programmes of service personnel is very important. It is the duty of each citizen to ensure that the serving personnel and their families are well looked after.

6. Orissa's Contribution to Defence Forces

In the earlier days, not many young men from Orissa were opting to join the Armed Forces. However, after 1962 Chinese operation a large number of youngmen and women have been keen to service in the Defence Forces. At present annually about 3 to 4 thousands youngmen are recruited in the Armed Forces. A good number of girls have also joined the Armed Forces in officer Cadre. There are about 25,000 Ex-servicemen, War Widows, widows of Ex-servicemen in our State. Many Oriya soldiers have sacrificed

their lives in the defence of the country. During and after Kargil operation, 20 soldiers have laid down their lives in various operations for the Nation. Valour of Oriya soldiers have also been recognised in different wars and military operations and soldiers from Orissa have received Gallantry and non-Gallantry Awards i.e. Maha Vir Chakra-1, Vir Chakra-1, Kirti Chakra-3, Sourya Chakra-4, Sena Medal-17, Nousena Medal-5, Vaya Medal-1, PVSM-2, AVSM-6, VSM-16, which speaks very high of our State.

7. Duty Towards Ex-servicemen

The requirement of keeping our Armed Forces young and active necessitates release of service personnel at a comparatively early age from service. Each year about 60,000 servicemen, Viz-soldiers, sailors and airmen between the age 35-40 years are released or transferred to the reserve. About two to three thousand of Defence personnel from Orissa retired each year. These men are still young, physically and mentally agile and have qualities of discipline, drive and leadership. Since compulsory retirement is done in the interest of the Nation, resettlement of Ex-servicemen becomes a National responsibility. Proper rehabilitation of released personnel contributes to a large extent towards the maintenance of a high level of moral of the young men who are attracted towards a career in the three services when they know that all assistance is provided to the retiring Ex-servicemen in their resettlement. Hence each citizen has a moral responsibility to contribute his bit towards welfare and resettlement of these young Ex-servicemen.

8. Observance of the Flag Day

Token Flags and Car Flags in red, deep blue and light blue representing the three Services are distributed by the Ministry of Defence, New Delhi to public through the State Government in return of donation from

the general public. The focal point organisation of Orissa State Armed Forces Flag Day Fund in Orissa is the office of the Secretary, Rajya Sainik Board, Orissa. The Fund is operated by a managing - committee whose Chairman is His Excellency the Governor of Orissa. The Committee lays down the general policy regarding various schemes connected with the welfare of ex-servicemen and their families, War Widows and their dependants. The fund is generally used for the following purposes :

- a. To award stipends to Ex-servicemen for technical, managerial education or agricultural training at recognised training institutions.
- b. To sanction expenditure on special measures of a collective nature for the maintenance of old destitute Ex-servicemen or widows of Ex-servicemen.
- c. To sanction scholarships, grants to dependents of Ex-servicemen for higher studies in India beyond High School or Higher Secondary stage in technical / educational / agricultural education etc.

- d. Daughter's marriage grant to widows of Ex-servicemen.
- e. Self marriage grant to widows.
- f. To meet the expenditure in connection with other schemes for the welfare of Ex-servicemen with the specific approval of the managing Committee.
- g. Organising Ex-servicemen Rallies.

9. Exemption from Income Tax

Donations made by the public towards the Flag Day Fund are exempted from income tax vide Ministry of Finance (Revenue Division) Govt. of India letter No. C.No.69(12)-17/54 dt. 06 March, 1954 as amended under section 292(2)(k) of the Income Tax Act, 1961.

10. Conclusion

For the welfare and rehabilitation of the Ex-servicemen of Orissa, Rajya Sainik Board, Government of Orissa is the nodal agency. Donations made may be remitted in the form of Bank Draft in favour of "Flag Day Fund, Rajya Sainik Board, Orissa, Bhubaneswar" payable at Bhubaneswar.

Orissa News

KALINGA BALIYATRA 2000

Kalinga Baliyatra festival was inaugurated by Hon'ble Chief Minister, Shri Naveen Patnaik at Biju Maidan, Paradip on November 11, 2000. In a meeting arranged on the eve of the Kartik Purnima, Shri Patnaik recalled the glorious past of Orissa and called upon the people to work for building a prosperous and self-reliant State. He mentioned that the setting up of the Mega Oil Refinery and the Special Economic Zone at Paradip were two significant steps in this direction. The meeting was presided over by the Collector of Jagatsinghpur, Shri Sarbeswar Mohanty and was addressed by Hon'ble Minister for Health and Family Welfare, Dr Kamala Das, M.L.A. Shri Damodar Rout and Chairman of Paradip Port Trust, Shri Santosh Kumar Mohapatra. Shri Mohapatra handed over the key of 16 cyclone shelters constructed by the port to the Chief Minister. Shri Patnaik also inaugurated the handicrafts exhibition and the newly built entrance to the town.

XIII STATE-LEVEL SPORTS MEET

The 13th State-level Sports Meet was organised by Siksha Vikash Samiti at the Saraswati Vidya Mandir, Hirakud. Smt. Draupadi Murmu, Hon'ble Minister for Commerce and Transport, was the Chief Guest of the closing ceremony. In her speech, she laid emphasis on the necessity of games and sports for the all round development of students.

NATIONAL PRESS DAY

A state-level function was organised jointly by the Information and Public Relations Department and all the press organisations at Soochana Bhawan, Bhubaneswar on November 16, 2000. Hon'ble Minister for Information and Public Relations, Shri Duryodhan Majhi, who was the Chief Guest of the function, called upon the press to bring the problems of the people living below poverty line to the notice of the Government and the people. Special Relief Commissioner, Shri Ajit Kumar Tripathy, who was the Chief Speaker on the occasion, laid emphasis on the vital role played by the press in preparing the people at the mental level to face the natural calamities. Shri Tarun Kanti Mishra, Commissioner-cum-Secretary, Home and Information and Public Relations, who was the Guest of Honour, spoke on the role of the media in several fields of activity including education and administration. The meeting was presided over by a senior journalist, Shri Ramachandra Dash. A vote of thanks was proposed by Shri Durga Madhab Dash, the Director of Information and Public Relations Department. An exhibition of the newspapers published from different places of the State was arranged on this occasion.

SIGNBOARDS IN ORIYA

Government of Orissa has directed all business establishments to display their signboards in Oriya. In a notification issued by the Department of Labour and Employment, the establishments have also been instructed to maintain their registers and issue their notices in Oriya.

CAMPAIGN AGAINST AIDS

Dr Kamala Das, Hon'ble Minister for Health and Family Welfare, called upon the youth to come forward to make the society free from the menace of Aids. She addressed a meeting held at Soochana Bhawan, Bhubaneswar on the occasion of the World Aids Days on 1st December 2000. Smt. Meena Gupta, Principal Secretary to Government in the Department of Health and Family Welfare, and Smt Arati Ahuja, the Project Director of the State Aids Cell, also addressed the meeting.



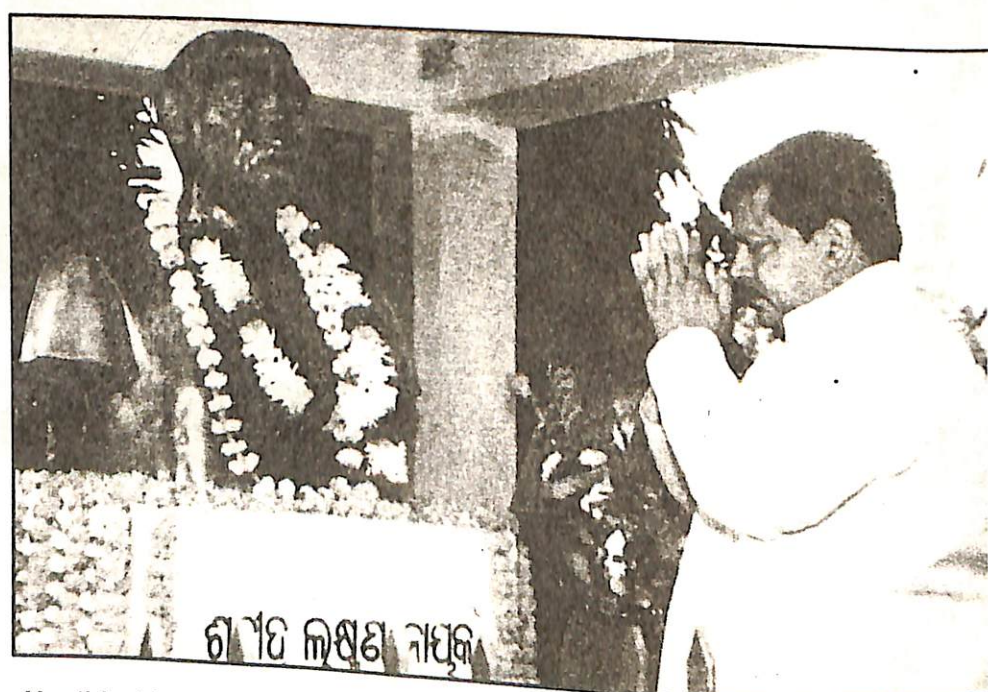
His Excellency the Governor, Shri M.M. Rajendran addressing the officers and workers on the occasion of launching the website of the State Election Commission on November 17, 2000.



Hon'ble Minister for Information and Public Relations, Shri Duryodhan Majhi inaugurating an exhibition of newspapers on the occasion of National Press Day on November 16, 2000.



Hon'ble Chief Minister, Shri Naveen Patnaik inaugurating the closing ceremony of Dr Harekrushna Mahtab Birth Centenary held at Soochana Bhawan, Bhubaneswar on November 21, 2000. Hon'ble Speaker of the Orissa Legislative Assembly, Shri Sarat Kumar Kar and Hon'ble Ministers, Shri Biswabhusan Harichandan and Shri Samir Dey, M.Ps Shri Bhartruhari Mahtab, Shri Ranganath Mishra and M.L.A Shri Suresh Kumar Routray and veteran freedom fighter Shri Gangadhar Mohapatra (not seen in the picture) are present.



Hon'ble Minister for Co-operation, Handloom and Textiles, Shri Arabinda Dhali offering floral tributes to the martyr, Laxman Naik at his statue in the Adibasi Exhibition Ground, Bhubaneswar on November 22, 2000.



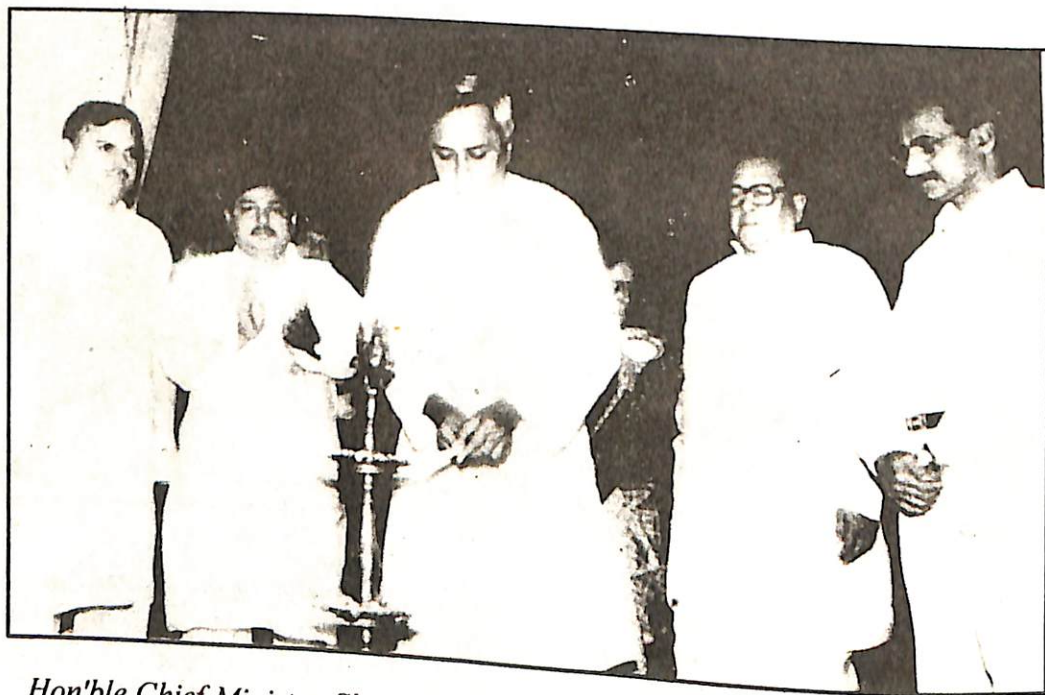
Hon'ble Chief Minister, Shri Naveen Patnaik addressing the audience after laying the foundation stone of a bridge over the river Kelua at Kaema in Dharmasala on November 13, 2000.



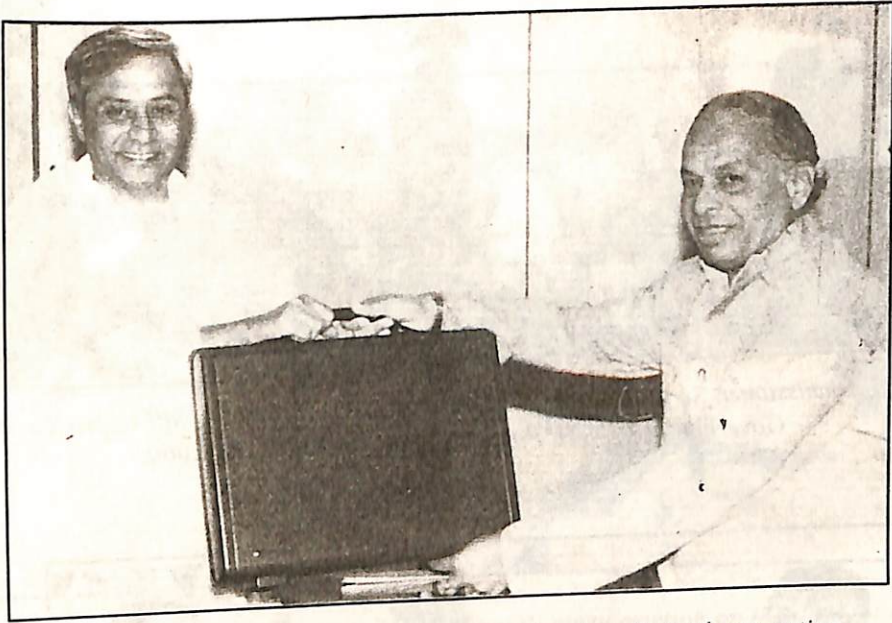
Hon'ble Chief Minister, Shri Naveen Patnaik releasing the Souvenir of the Nehru Youth Centre at the Children's fair and exhibition at Nehru Park, Bhubaneswar on the occasion of Children's Day on November 14, 2000. Hon'ble Minister for Health and Family Welfare, Dr Kamala Das is present.



Hon'ble Chief Minister, Shri Naveen Patnaik visiting an exhibition of painting by children at the Sishu Pratibha - 2000 festival arranged by S.I.E.T. at Rabindra Mandap, Bhubaneswar on November 14, 2000.



Hon'ble Chief Minister, Shri Naveen Patnaik inaugurating the 47th All India Co-operative Week organised by the State Co-operative Union at Soochana Bhavan, Bhubaneswar on November 15, 2000. Hon'ble Ministers, Shri Biswabhusan Harichandan and Shri Arabinda Dhali are present.



Hon'ble Minister for Finance, Shri Ramakrushna Patnaik presenting a copy of the first supplementary budget to Hon'ble Chief Minister, Naveen Patnaik in his Assembly Chamber before presenting the same in the Assembly on November 29, 2000.



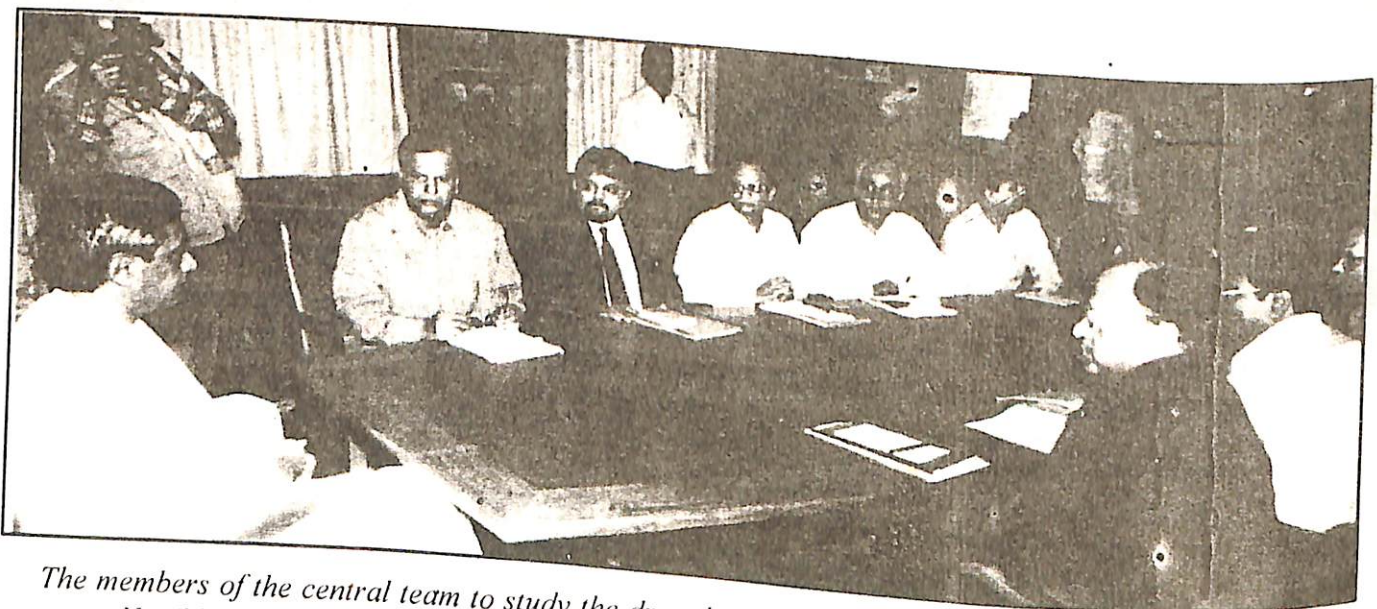
Hon'ble Chief Minister, Shri Naveen Patnaik, Hon'ble Minister for School and Mass Education, Shri Bhagabat Behera and Hon'ble M.P. Dr Prasanna Patsani at the Diamond Jubilee Celebration of Dasarathi Govt. High School on November 26, 2000.



British High Commissioner, Sir Rob Young, K.C.M.G. paying a courtesy call to His Excellency the Governor, Shri M.M. Rajendran on November 30, 2000.



British High Commissioner, Sir Rob Young paying a courtesy call to the Hon'ble Chief Minister, Shri Naveen Patnaik on November 30, 2000.



The members of the central team to study the drought situation in the State holding discussion with Hon'ble Chief Minister, Shri Naveen Patnaik at the Secretariat on November 30, 2000.



Hon'ble Chief Minister, Shri Naveen Patnaik at an all-party meeting on the drought situation in the State at the Conference Room of the Secretariat on November 20, 2000. Hon'ble Ministers, Shri Biswabhusan Harichandan, Shri Bed Prakash Agrawalla, Shri Samir Dey, Shri Prasanta Nanda, Shri Surendra Nath Naik, and Dr Kamala Das are also present.



Hon'ble Chief Minister, Shri Naveen Patnaik and British Deputy High Commissioner, Dr John Mitchiner at the inaugural function of 'Best of Britain : Focus Orissa - 2000' at Hotel Oberoi, Bhubaneswar on November 20, 2000.



Hon'ble Chief Minister, Shri Naveen Patnaik taking the salute of the N.C.C. Parade at 120 Battalion Ground, Bhubaneswar on November 26, 2000.



Hon'ble Minister of State for Agriculture, Shri Amar Prasad Satpathy and Hon'ble MLAs, who had toured Andhra Pradesh to study the functioning of Water Users' Associations there, are meeting the Press on November 27, 2000.



His Excellency the Governor, Shri M.M. Rajendran inaugurating Konark Festival - 2000 on December 1, 2000. Also present are Hon'ble Minister for Tourism and Culture, Shri Bijoyshree Routray, Hon'ble Minister for Panchayati Raj, Shri Surendra Nath Naik and Commissioner-cum-Secretary, Tourism and Culture and Information and Public Relations, Shri R. Balakrishnan.



Hon'ble Chief Minister, Shri Naveen Patnaik at the closing ceremony of Konark Festival - 2000 on December 5, 2000. Also present are Hon'ble Minister for Tourism and Culture, Shri Bijoyshree Routray, Hon'ble Minister for Panchayati Raj, Shri Surendra Nath Naik and Commissioner-cum-Secretary, Tourism and Culture and Information and Public Relations, Shri R. Balakrishnan.

