



ORISSA REVIEW

MAULANA ABUL KALAM AZAD

KAVISURYA BALDEV RATH

NOBLE RAJAS OF THE GANGA DYNASTY

SOCIAL FORESTRY SCHEMES IN ORISSA

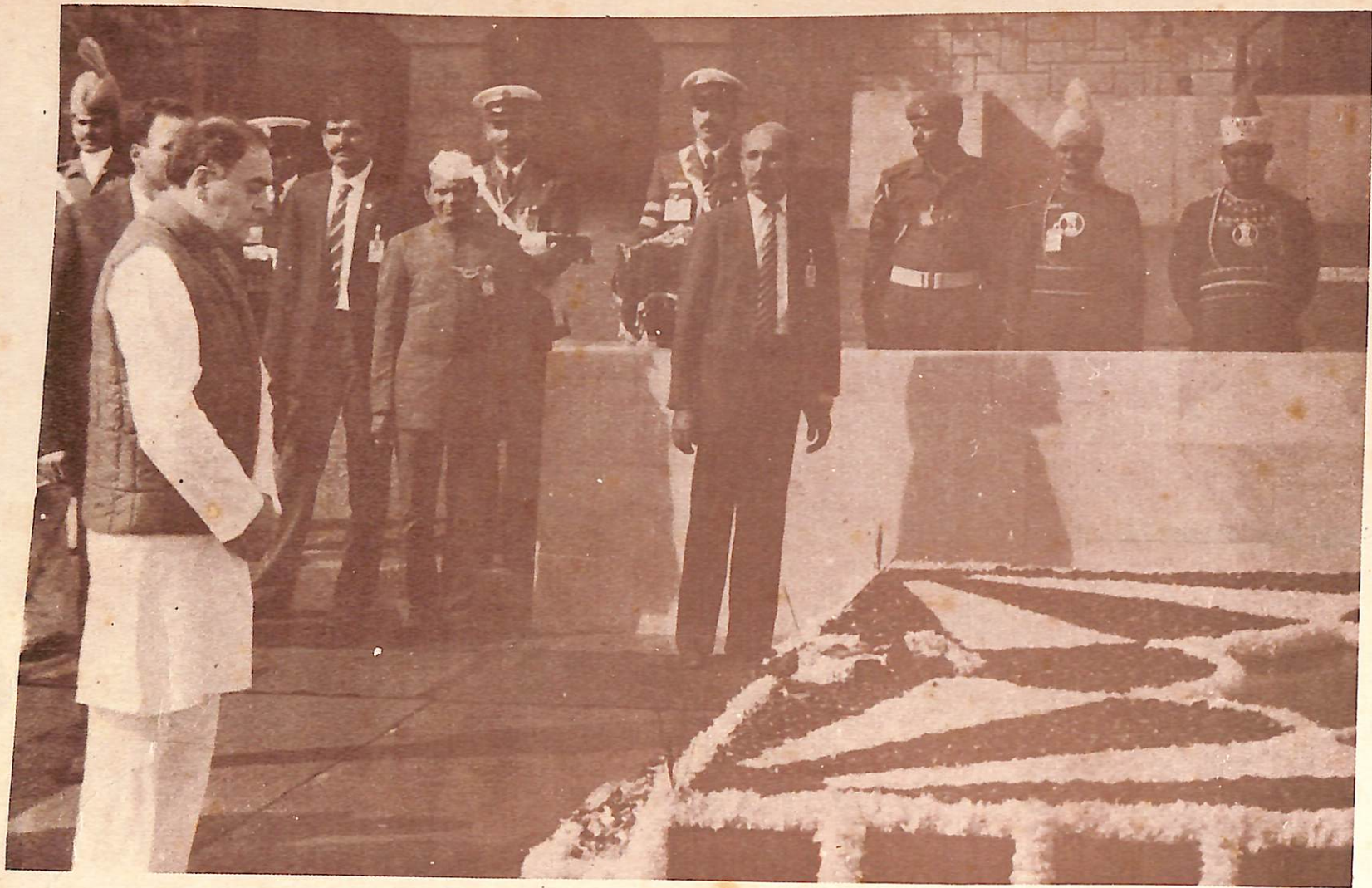
THE RUNAWAY CONVICT

NETAJEE JUBAK SANGHA: BALIPOKHARI

LANGUAGES OF INDIA

MARCH 1989





The Prime Minister, Shri Rajiv Gandhi paying homage to Mahatma Gandhi at Rajghat, Delhi on January 30, 1989.

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MAULANA ABUL KALAM AZAD

A powerful orator who could thrill and sway his audiences with his stirring speeches. An erudite intellectual with a never ending passion for learning. A relentless soldier in India's struggle for freedom. A journalist, radical in his writings. A visionary educationist and a champion of secular values- Maulana Abul Kalam Azad was all these and more.

Maulana Azad's was a life of dedication during which he sacrificed all that he could in the struggle for India's freedom. He had very little of the worldly possessions - wealth, prosperity, other homely or social comforts. He shunned family attachments, social affiliations that bring fame, and even honorary degrees from universities.

EARLY LIFE AND EDUCATION

Azad was born at the holy Mecca, on the 11th of November, 1888 as the second son of Maulana Khairuddin, a great spiritual leader and religious dignitary. Born with a silver spoon in his mouth he enjoyed a homely atmosphere where nothing was lacking in the sense of bliss and beauties. Commonly known as Muhiyuddin, parents named him Firoz Bakht (of exalted destiny) out of parental affection. While he was still a toddler, his parents returned to India and settled in Calcutta where his father became famous as a spiritual guide (Pir-o-Murshid). The education Azad received mostly from his father was traditional. He did not go to any madrasah, nor did he attend any modern institution of western education. Learning at home, he completed the traditional course of higher Islamic education at sixteen instead of the normal twenty or twenty five. About the same time he was exposed to the writings of Sir Sayyid Ahmed Khan whose ideas impressed him to the extent that he considered his education incomplete without the knowledge of western education.

Keeping it a secret from his father Azad started learning English and by his own effort acquired enough knowledge of the language to study advanced books on history and philosophy. In addition to his complete mastery over Arabic, Persian and Urdu, he was quite conversant in English and French whose classics he would often study. It is said he had also been to Al-Azhar University of Cairo to do higher learning in Arabic. He had the gift of a powerful memory. Whatever he would read once, it would be etched in his memory forever. He remembered thousands of couplets of Persian and Arabic poetry which he would very appropriately quote in his speeches and writings.

AN ORATOR AND WRITER

Possessing a peculiar style of expression in speech and the written word, Azad used to enthrall his audiences with captivating and stirring speeches even at the age of fifteen. His speeches and writings would create an aura of rare eloquence with the pointed usage of simile, metaphor, combined with brisk epithets and a combination of too simple or too pedantic words.

Suggestive symbolisms based on original thinking would dominate his expressions, whatever the subjects may be, philosophical discussion, exchange of political ideas or criticism of classical literature. Amongst his writings, the various write-ups contributed to the periodicals like the Alnadwah, Al-Hilal and Al-blag, if brought together would amount to a big volume of superb prose. His bigger endeavours like Tarjman-ul-Quram, Tazkara, Ghubas-e-Khatir and India Wins Freedom are highly erudite contributions, like landmarks in religious and political literature.

TURNING POINTS

He was trained and brought up in a strict religious family where any deviation from orthodox ways of life was unimaginable and all the conventions of traditional life were to be accepted without any question. The extra-curricular readings which Abulkalam had resorted to, led to a mental crisis in him. He pondered over religious tenets and gradually, in the matter of religion, Azad, a product of tradition, reached the point where he wanted to combine reason and revelation. This led him although unnoticed to the stage of atheism and sinfulness.

Azad remained in this stage of spiritual dilemma till the age of 22. However, after wandering for about nine years (1901-1910) he joined his destination. But as he could not describe fully the power which had pushed him into darkness, he also could not tell about the hand which pulled him into light.

About the same time, Azad's political ideas were also in turmoil. He wanted to see his country free from British rule. But his "quick-silver-heart" could not approve of Congress movement on account of its slowness; also he could not join Muslim League whose political goal he found unpredictable. Then he associated himself with the Hindu revolutionaries of Bengal in spite of their exclusive and indifferent attitude towards the Muslims. He managed, however in convincing them that the systematic exclusion of Muslims from the group would ultimately make political struggle much more difficult.

In 1908, Azad travelled abroad and visited Iraq, Egypt, Syria and Turkey. He could not tour Europe and had to return from France on account of his father's illness.

A SCHOLAR-JOURNALIST

Still in his teens, Muhiyuddin, using the pseudonym Abul Kalam Azad, acquired a high reputation among the Muslim intelligentsia through his writings mostly on subjects of religion and literature in the standard Urdu journal of the time.

For politicising his community, Azad started from July 13, 1912, an Urdu weekly, Al-Hilal from Calcutta. It was a brilliant paper, written in a new moving style, amazingly forcefully. It was illustrated and was printed. Its influence was prodigious, especially among the great. Azad was

politically and religiously radical. The paper shocked the conservatives and created a furore; but there were many Muslims ready to follow him. The paper was banned in 1914. From November 12, 1915, Azad started a new weekly, Al-Balagh from Calcutta which continued till March 31, 1916. It was also banned by the Government of Bengal and Azad was exiled from Calcutta under the Defence of India Regulations. Governments of Punjab, Delhi, UP and Bombay had already prohibited his entry. He could stay in Bihar and he went to Ranchi, a hill station where he was interned till January 1, 1920.

IN THE CONGRESS FOLD

After his release in 1920, he met Mahatma Gandhi for the first time in Delhi. He joined the Congress taking part in Gandhi's non-cooperation movement. From 1920 till 1945 Azad was in and out of prison, a number of times. After he was released from Ranchi he was elected President of All India Khilafat Committee (1920) and President of Unity Conference (Delhi) in 1924. In 1928 he presided over the Nationalist Muslim Conference. He was appointed in 1937 a member of the Congress Parliamentary Sub-Committee to guide the Provisional Congress. He was twice elected President of the Indian National Congress, first in 1923 when he was only 35 years old and the second time in 1940. He continued as such till 1946 for no election was held during this period as almost every Congress leader was in prison on account of Quit India Movement of 1942. After the leaders were released Abul Kalam Azad, as the President of Congress led the negotiations with the British Cabinet Mission in 1946. When India became free, he was taken in the Cabinet and was Education Minister till his death on February 22, 1958.

Although education was on the State List, Azad insisted that Centre must share the responsibility with State Governments in its promotion. He appointed the University Education Commission (1948) and the Secondary Education Commission (1952). He was also instrumental in the establishment of the University Grants Commission. The various academies like the Lalit Kala Academy, Sahitya Academy and Sangeet and Natak Academy as well as Indian Council of Cultural Affairs were also the inherent results of Maulana's secular thinking and cultural leanings. In this way he raised the annual budget for education from Rs.20,000,000/- in 1947 to Rs.300,000,000 in 1958.

CHAMPION OF SECULAR VALUES

From his political debut in the national struggle he rose to be an uncompromising believer in the composite Indian Nationalism. In fact, he was among those few who were not shaken in their faith in composite nationalism even by the partition of the country. An ardent orator and a matchless writer, he was yet too aloof to concern himself with persons, too intellectualised for selfish political small talk, too proud to think in terms of alliances, affiliations or opposition. He was a statesman who would not accept the normal functions of a politician. He had to be taken for what he was with no credentials other than his personality of a true patriot and of a high ranking intellectual and of a votary of India's composite nationalism and culture.

KAVISURYA BALDEV RATH

Dr. Purna Chandra Mishra

Kavisurya Baldev Rath, one of the most eminent writers of the post-medieval period of Oriya Literature was born in the last part of 18th Century in the district of Ganjam. His father Ujjala Rath was an eminent Sanskrit scholar. The king of Badakhemundi designated him as 'Kabiraj Brahma' and appointed him as the Pandit of his royal court. The poet Baldev was so named because he was born under the blessings of Lord Baldev.

With the guidance and direct supervision of his father, Ujjala Rath, Baldev learned Sanskrit. When the mother of Baldev died, he began to stay with his grandfather Tripurari Ota, the eminent Sanskrit scholar of Athagarh, in the district of Ganjam. Tripurari took care of his studies and taught him Sanskrit grammar and Kavyas with special emphasis on the kavyas of Kabisamrat Upendra Bhanja.

The legend goes that by the blessings of Devi, Baldev got his eminence. He married a beautiful girl named Ratnamani, the daughter of Ramakrushna Mishra of Baselisahi, Puri district, at the age of fifteen. After six months of his marriage, he lost his father. Owing to some unpleasant situations, he left Badakhemundi and stayed at Jalantar in the district of Ganjam. At that time Ram Chandra Chotaraya was the king of Jalantar. He not only encouraged but also patronised a large number of Brahmins as well as literary persons to pursue the paths of art and literature. Getting help from the Raja Ramachandra Chotaraya, Baladev and his family stayed in Jalantara. The poetry that he created proved his literary genius and the king of Jalantara designated him as "Kavisurya". He was also designated as 'Rayaguru' by Gajapati Mukundadev of Puri.

Baldev wrote a poem 'Chandrakala' in Jalantara. There was a legend behind this incomplete poem. There was an orphan child namely Chandrakala staying in the palace of Ram Chandra. She was very beautiful to look at. Seeing this pretty girl Baldev was inspired to compose the poem 'Chandrakala'. But unfortunately before the completion of this poem, Chandrakala died of smallpox. When the heroine of this poem died, Baldev abandoned the poem without completing it.

Owing to his scholarly activities, he was rewarded by the king of Puri, Athgarh, Parala etc. He was a poet from the beginning of his youth and kept aloof from the filthy amours of his time. He wrote Hasyakallola, Kishore Chandrananda Champu, Ratnakar Champu or Choupadi Ratnakara, some devotional poems, choupadis, Chhandas, Sangita Kalpalata and Kabita Kallolini etc. Within the span of his life he wrote an appreciably vast number of chhandas, choupadis and devotional poems. He was a devotee of Lord Krishna. In his famous Champu Kavya, he gave the psychological analysis of a lover and a beloved. In this masterpiece, he described his enchanting poetical romances. He used some typical Ganjami words and Telugu words in his poems.

Baladev Rath lived only for 65 years. In the last part of his life he was appointed as Manager of Mahuri by the then Collector of Ganjam.

He performed his duties most efficiently. But when he had some difference of opinion with the king, he resigned from his post of manager and stayed at Balajipentha of Berhampur. In his old age he was blessed with a son, namely Biswanath.

Lastly the king of Athagarh requested Kabisurya to stay at Athagarh permanently. Kavisurya went there. But suddenly he suffered from smallpox. So Raja Balukeswar, the king of Athagarh, sent him to Berhampur ensuring a better treatment by a sabari. At Berhampur, he breathed his last on Akhyaytrutiya, the third day of the bright fortnight of Baisaktha, 1845 A.D.

Lecturer,
Department of Oriya

Berhampur University,
Berhampur-760007. (Ganjam)



Chief Minister Shri J.B. Patnaik inaugurating Indira Abas Project at Debiqhat in Koraput district on January 22, 1989.

NOBLE RAJAS OF THE GANGA DYNASTY

Dr. Harihar Kanungo

Kapilendra Deo became the famous king of Orissa, otherwise known as Utkal during the later-half of the 15th century. When he installed his illegitimate son Purushottam Deo on the throne as his successor, his other sons headed by Narashimha Deo left Cuttack and came in search of a kingdom for themselves.

The Kalinga kingdom at that time comprised of the vast area from the Ganges to the Godavari; the central region there-of being the fertile soil of the Mahendra hills. The chiefs in these areas refused to support Purushottam Deo in his having supplanted his brothers. Narasimha Rudra Yavana Chief Hammi found this area to be a suitable country for him and his brothers that came along with him. (1) They first established themselves at Gudari and made it as their capital which is now in the Jeypore Taluk of Koraput district.

Narasimha Rudra Deo married one of the daughter of Jambukeswaraya of the Chola dynasty then ruling over the Telugu country. He remained there and re-established the Khimedi kingdom; while the other brothers went to different parts of this land and carved out kingdoms for themselves. Purushottam Deo sent his forces against the Cholas because they allied themselves with his brother Narasimha Deo and not with him. The armies of the Utkal King were engaged in the suppression of the rebellious chieftains of South Kalinga. Just at this time, the people of Utkal also rose in revolt. Purushottam Deo had to conciliate the people of Utkal before he could march against the Cholas to retrieve his fortunes. It is said that when he was on the expedition against the Cholas, Goddesses Manikeswari, his family deity, advised him in a dream to make peace with Narasimha Deo and take him alongwith on this expedition. Accordingly, the two brothers met in Kalinga and were re-coinciled with each other and Purushottam Deo agreed to give up a portion of Kalinga to his brother. Needless to say that the combined armies marched against the Cholas to victory.

The Chola king of Canjeevaram, who refused to give his daughter in marriage with Purushottam Deo, was killed in a battle and the maiden having been brought a captive eventually became his queen. (2) After his return from the war, Narasimha Rudra Deo adopted Manikeswari as his family deity and from that day onwards, the kings of the Khimedi country have been worshipping this goddess during Dasahara everyyear.

The Khimedi country has had its individual existence since then. It is clearly mentioned in the "Dirghasi" inscription of the 10th century. At this time, this Khimedi country might have included the present Estates of Bustar, Kalahandi, Jeypore, Sonpur and some other regions of the Central provinces.

Narasimha Deo built a temple of Neelakantheswar at Gudari. He ruled from 1305 to 1320 A.D. After Narasimha Deo his son Madan Rudra alias

Purushottam Bhanu ruled from 1320 to 1339 A.D. His eldest son Indra Deo died young. This Puroshottam Deo was known as 'Sarvajna'- the all knowing, which speaks of the vast learning of this king. After his the following kings ruled Khimedi country in succession:

Narayan Rudra Bhanu	From 1339 to 1353 A.D.
Ananda Rudra Bhanu-I	" 1353 to 1354 A.D.
Ananda Rudra Bhanu-II	" 1354 to 1367 A.D.
Jaya Rudra Bhanu	" 1367 to 1399 A.D.
Lakshminarasimha Bhanu	" 1399 to 1418 A.D.

While Lakshminarayana Bhanu was ruling over the Khimedi country, Nissanko Bhanu, the last Ganga king of Orissa, sent a large army against the Khimedi country and caused much havoc. The king of Khimedi sought the help of Mahammud Shah of the Bahamani kingdom who promised help on the condition that the Khimedi king should support the Muslim power in establishing their autonomy. Mahammud Shah sent his forces and with their help the Khimedi kings drove away the Utkal forces. But, sometime afterwards the Khimedi kings discovered that they had to pay tribute to the Mahammadans, which they considered a disgrace and therefore, they thought of reconciling themselves to the Utkal kings. They accordingly sent an ambassador stating that some parts of their kingdom in Telingana were occupied by the Mahammadans and they would assist the Utkal king in recovering those lost parts. It proved to be a golden opportunity as the people were very much displeased with the rulers for, they did not protect them during the severe famine then raging in the country. The Orissa King was glad at this and set out with ten-thousand infantry and eight-thousand cavalry being accompanied by many feudal chiefs. The Khimedi kings joined these forces with a view to recovering the portions of the Telingana previously occupied by the Bahamani rulers. The Bahamani sultan sent an army consisting of twenty-thousand soldiers. The Orissa and the Khimedi armies got combined fought and were defeated. The armies of the Utkal King were prevented from retreating rapidly. Meanwhile, the Bahamani sultan attacked Orissa. The Orissa King had to make peace with the Bahamani Sultan and Khimedi kings also had pay heavily to the Bahamani Sultan to make peace with him.

After Lakshminarasimha Bhanu, the kingdom was ruled by Madhu Karna Bhanu from 1418 till 1441 A.D. During this period there was a revolution in Orissa. Kapilendra Deo of Solar Dynasty occupied the throne as the successor of Nissanko Bhanu who was treacherously murdered in his own palace through the machinations of Harichandan of Banapur. Orissa, after a state of turmoil was brought under Kapileswar Deo of solar dynasty. But Kalinga did not submit to him. The chiefs of Kalinga and the disaffected officers of the Utkal king brought Madhu Karna Bhanu from Khimedi and crowned him king at Nagarikataka near Mukhalinga and organised their forces for defence. Kapileswara invaded the country but was defeated by the force that gathered under Madhukarna Bhanu. Kapileswara was driven back as one commander of Khimedi named Ganga Raj pursued him upto Kakata Pallika (the modern Kakatpur in the Puri district). After that, Madhukarna Bhanu went to several joly-places and on his return encamped near Mukhalinga and Lord Madhukeswara appeared in a dream and told him to repair the temple. The

reconstruction work of Mukhalinga temple was undertaken by him.

After Madhu Karna Bhanu came Mrutyunjaya Bhanu who ruled from 1441 to 1461 A.D. The capital of this king and his successors remained at Nagarikataka only. During this time Kapileswara again invaded Kalinga and Mrutyunjaya Bhanu fought bravely against him and in the end a peace treaty was signed, as a result of which, Kapileswara got a part of Kalinga. Kapileswara became the king of Kalinga while Mrutyunjaya Bhanu remained only as a king of Khimedi. Gradually the two rulers, Kapileswara and Mrutyunjaya became close allies, helping each other in the time of trouble. In 1457 A.D. when Kapileswara had to fight against the Muhammadans, Mrutyunjaya Bhanu joined him with a large army and they defeated the Muhammadan army in the deccan and Kapileswara could regain the forts of Kondavidu, Vinnukonda, Bellamkonda, Nagarjuna Konda and others lost during the times of Nissanko Bhanu Deo of Orissa. Mrutyunjaya Bhanu was succeeded by his son Hamira Madhava Sundar Gajapati in the year 1461 A.D. This king was a great diplomat and a valiant warrior. He was known throughout southern India as 'Sarvajna'. This king occupied some portions of Kalinga-danda-Pala and the king of Orissa Purushottam Deo (son of Kapileswar Deo) kept quiet for many years. But, in 1490 A.D. he marched with a large army. But after a short time truce was made between him and Purushottam Deo. As a result of which the territory from Chhatigada (the modern Chhatipur near Khurda) up to Simhachala was given over to the Khimedi king. They were pledged to each other to give free passage along the coast for the armies of Orissa whenever they had to march south.

Madhava Sundar Gajapati ruled from 1461 to 1495 A.D. and he was succeeded by his son Chandramauli Gajapati who ruled from 1495 to 1520 A.D. No worth mentioning event happened during the reign of the king. After him his son Swarnalinga Gajapati ruled from 1520 to 1550 A.D., who was a contemporary of Krishna Debray of Vizianagara. In the year 1527 A.D. he had to fight against Prataprudra Deo son of Purushottam Deo of Orissa. But a treaty was reached where in Prataprudra was acknowledged as overlord of Kalinga and a passage was left along the coast for the armies of Orissa. After Swarnalinga Gajapati, came Sivalinga Gajapati who ruled from 1550 to 1568 A.D. This king was a great warrior and a good scholar. It is told that this king was a great admirer of the pandits living in his court. He established several Brahmin Sasanas near Mukhalinga. A copper-plate grant of this king is to be found at Mukhalinga with the Marwada family there. This king had a brother named Rama Chandra Ananga Bhima Kesari. These two brothers aspired to occupy the throne of Orissa as anarchy was prevailing there after Prataprudra Deo. They, therefore, could occupy a large portion of the country at the north and established a centre of Government at Khurda. But this lasted only for a few months. These two brothers divided the kingdom of their fore-fathers. The eldest Sivalinga continued to rule from Nagarikataka only, while his brother Rama Chandra Ananga Bhima Keshari became the ruler of the kingdom now known as Badakhimedi and Sanakhimedi. Sivalinga Bhanu conquered the Parla kingdom and annexed it to his dominion, and the territory under him was known as the Paralakhimedi kingdom. He was succeeded by his son Swarnakeshari Govinda Gajapati Narayan Deo who ruled from 1568 to 1599 A.D. During the reign of this king there was an unsuccessful attempt on the part of the Orissa kings who have

the Khimedi country under them. And the Khimedi kings remained independent of Orissa. The country under him extended from Mahendra upto Simhanchal in the south.

After him, came Mukunda Rundra Gajapati who ruled the country from 1599 to 1619 A.D. No historical importance is to be found during the reign of this king. His eldest son Mukunda Gajapati ruled from 1619 to 1636 A.D. During the time of this king there was a boundary dispute with the rulers of the Vizaynagara and the seat of Government was transferred from Nagari-kataka to Purunapatana or Pathapatnam. Simhanchal and Srikurma came under the sway of the Vizayanagar kings. The country on the southern bank of the Vamsadhara belonged to the Vizayanagara rulers. The river 'Vamsadhara' was accepted as the boundary line between the two kingdoms. During the time of this king, the temple of Neelakantheswar was built on the bank of Mahendratana, a tributary of the Vamsadhara river.

After him, his son Ananta Padmanav Gajapati ruled from 1636 to 1645 A.D. and was succeeded by Sarvajna Jagannatha Narayan Deo who ruled from 1648 to 1664 A.D. During the time of this king there were disturbances in the country caused by the Muhammadans. The king and his eighteen sons were killed by ruse played by the invading army. The surviving two sons raised fresh armies and Narahari Narayan Deo, the eldest of the survivors defeated Mullikan, the Commander of the Musalman forces and killed him. The sword used by this king is known "Mullick Mardana Khanda" and is still exhibited in Paralakhimedi in the Puja ceremonies during Dasahara. During the time of this king, some forts were built in his territories. He ruled from 1664 to 1691 A.D. His eldest son Verra Padmanabha Narayan Deo ruled from 1691 to 1706 A.D. He had no sons and was succeeded by his brother, Pratap Rudra Gajapati who was a great scholar. He ruled from 1706 to 1736 A.D. During the time of his predecessors the mineral sources of the country were worked and traces of iron smelting works are to be seen in the different parts of the Paralakhemundi Taluk. During the time of this king, Pratap Rudra Gajapati Narayan Deo, the Marahattas, the Pindaries and the Jats were creating a lot of troubles in the country. They were plundering villages and towns. The situation of Purunapatna (Pathapatnam) was not strategic enough to protect itself from the deprivations of the Marahattas. It was always prone to foreign aggression. The hillocks nearby were not high enough to enable the people to set a watch, who could from a distance notice the advancing Marahattas and give timely warning. Consequently, the capital was changed to the site near the present Railway-station of Paralakhemundi. The neighbouring Boyahill was high enough and there was a plain on the side of it, which was known as Matsyakanta on which there was placed a watch with a drum. Timely warning could be had of the marauding Marahattas. Several people could seek protection on the plain known as Matsyakanta, while the able-bodied remained behind to defend their own homes. This was the reason why the capital was shifted and even since the seat of the Government remained there only. This king, Pratapa Rudra Gajapati became a convert to the religion of Ramanuja and as a result of his devotion, he not only adopted Ramaswami as his family deity and built a mutt but began to rule the country as an agent of the God Ramaswami. On all ceremonial occasions, the image of Ramaswami is being taken in front of the ruler, who marched out on such occasions. Even if, the king does not come out on

account of some reason or other, the image of Ramaswami is to be taken out with all the royal insignia on all ceremonial occasions. This custom continues upto the present day. It is during the time of Pratap Rudra Gajapati that the big tanks now known as Ramasagar, Sitasagar, Laxmansagar and Bharat Sagar were excavated. These tanks supply water to nearly the whole of the Paralakhemundi Taluk. People call him Rajarshi. This king had no sons and he adopted Jagannath Narayan Deo, a member of a collateral branch of the same family and he ruled from 1736 to 1771 A.D. During his time the kingdom extended from Chehatti Gada near Khurda upto Simhanchal. Early in the time of this king, the Muhammadans raided the country of Kalinga and took as captives many feudatory chiefs. The king collected his army, fell upon the rear of the returning Musalmans, pursued them up to Rajamahendri, where he defeated them completely and released the captive chiefs. After this, he conquered Banapur and thence sent an embassy to the king of Orissa suggesting that both of them should join hands in checking the advance of the Marahattas and prevent their entry into Orissa. But the king of Orissa did not respond to it considering the proposal a commercial one. Thereupon, he invaded Orissa and there established a centre of his Government for three years. The ruler of Orissa sought the help of the Marahattas, who came with a large army and defeated him and he came away to Paralakhemundi.

About this time 1767 A.D. Mr. Cotsford who was appointed by the East India Company to strengthen the Company's interests in Ganjam and Vizagpatna Districts came in conflict with the interests of the ruler of Paralakhemundi who for purposes of self-defence had to fight with the servants of the company. A battle was fought at Jalmoore in the year 1768 A.D., in which the Khimedi king was defeated. But Mr. Cotsford put the son of the defeated king on the Khimedi throne so that the army of the company could remain safely in Khimedi until the affairs in the Vizagpatna district were settled. The kings of Khimedi supported the company in their attempt to reduce Seetaram Raju of Vizianagara and thus bring the Vizagapatna district under them. These incidents took place towards the end of the reign of Jagannatha Narayan Deo. It was during this period that he became convert to the cult of Sri Chaitanya Swami. During the time of this king Chaitanya Rajaguru was his Chief Minister, whose diary given interesting information regarding the country.

His son, Veera Gajapati Narayan Deo being put on the throne by the East India Company set sail on a pilgrimage and eventually died in 1773 A.D. His son, through virtually ruling the country from 1769 A.D. was crowned the king in 1773 A.D. after the death of his father.

This king, Gajapati Deo, accepted Ramajoyi, a nominee of Company as his Dewan. For his half-brother, Jagannatha Deo, the country fell into a disturbed condition from 1799 A.D. onwards.(3) In the year 1802 Gajapati Deo died and his son Purushottam Gajapati succeeded him and continued as a ruler upto 1805 A.D. After his death in 1805, Jagannatha Narayan Deo being only one year of age, the estate was managed by the British Government with Durga Raj as the manager. The country was in a very unsettled condition and it continued to be administered by the court of wards till the death

of Jagannatha Narayan Deo in 1851 A.D. This Jagannath Narayan Deo was a Poet. During his time, lived Gopal Krushna Pattanaik, Gaurahari Parichha, Padmanabha Parichha and Raghunath Parichha, the four great poets of Orissa. Jagannatha Narayan Deo was very fond of music and became proficient in it and wrote in sanskrit a treatise known as 'Sangeeta Narayana'. Besides this, he is the author of 'Sangeeta Kaumudi' and 'Sangeeta Ratnavali'. In the year 1851 A.D., he was succeeded the Raja by his son, Pratap Rudra Gajapati. This prince was so devoted to religious worship that he handed over the management to the court of wards, and led a life of tapasya. But when his eldest son, Gaurachandra Gajapati, the father of Maharaja K.C.Gajapati came of age he got the management of the estate. The construction of several buildings was undertaken by the estate. The English School was gradually raised to the status of a college. Two Girl's Schools were established. He constructed a Railway line from Naupada to Paralakhemundi in the year 1902. The idea to have a railway system from north side of Naupada station to Paralakhemundi a distance of about twentyfive miles in the district of Ganjam originated by the Gaura Chandra Gajapati, who after combining his labour skill and capital and after obtaining necessary permission from the Governor General in council by an order dated 12th May, 1899 constructed the narrow gauge railway known as Parala-Khimedi Light Railway. Thereafter his worthy son Maharaja K.C.Gajapati with the sanction of the Governor General in council constructed an extension of the said Railway from Paralakhemundi to Gunupur for a length of 32 miles bringing the total length of the Railway to 57 miles at his own cost. Padmanabha Gajapati, was also a good literary man. He wrote many dramas like 'Banadarpadalan', 'Danapariksha', 'Sangeeta Prallahad', 'Ahalyasapabimochana', etc and two other sacred books like 'Srimad Bhagabat Mahapatala' and 'Srimad Bhagabat Mahatmya'. Owing to the interest he took in dramas a permanent theatre was built in Paralakhemundi in his name. He helped many people in getting themselves educated. Scholarships were also granted to many poor boys from a fund known as the Padmanabha Charity Fund. During the time of Gaurachandra Gajapati, Mr. Taylor was the adviser & Manager of the estate. He was very much loved both by the Zamindar and the people of the estate. After his death, his savings bequeathed to the Raja was converted into a fund out of which scholarships are being granted to students for their higher and technical education. This kind of public work was very much appreciated by the Government, who conferred the order of C.I.E. upon the Raja.

At the time of the death of Gaura Chandra Gajapati which took place in the year 1905, his son Krushna Chandra Gajapati being young, the management was taken up by the court of wards. K.C.Gajapati was educated in Newton College at Madras. In the year 26th April, 1913, he assumed charge of the estate. During this quarter of a century (1913-1936) the town and the taluk have been improved in several ways. He not only improved and strengthened the existing institutions but organised and established many new ones. He started agriculture as a subject of study in the Arts College. He established a Sanskrit College and an Industrial school. He has helped the oriya literature and language by publishing the mass works of the ancient poets of Orissa in his press. He inaugurated new irrigational projects. He extended the Railway to the northern most extremity of his samasthana. He shaped the life in the town both by his patronage and by his influence.

It requires much longer account to fully narrate all that he had done for the welfare of the people of his estate. He was highly respected by the people as their real king and ruler. For the various public services rendered by him, he was honoured by the Government and held in high esteem by them. This was evident by his appointment to the membership of the Royal Commission on Agriculture. His deligation to the Round Table Conference held in London to settle the future Government of India in another indication of the great esteem in which the Government of India held him.

As a result of the Round Table Conference which was held at London, dated the 16th January 1931 under the leadership of the Vice-roy Sir William Jewett, he sincerely fought and established with humble submission that India should be declared as an independent country and that Paralakhemundi which comes under the Orissa Province should be declared as a separate territory on the basis of regional language and heritage. For this, Orissa came into existence as a separate province in the year 1936.

Maharaja K.C.Gajapati is one, among the many, who totally surrendered their active lives to the interest of the motherland. His interest was the interest of India in a broader sense of the term. The name Gajapati, in Ganga Dynasty, is really a befitting term as evident from the major works of Krushna Chandra Gajapati. Of the Ganga rulers K.C.Gajapati, who is recognised in India as one of the outstanding leaders in the creation of modern Orissa is indeed the noblest of the noble.

Lecturer in Oriya
S.K.C.G College
Paralakhemundi, Ganjam
Pin- 761200.



Shri J.B.Patnaik, Chief Minister of Orissa is addressing the Orissa's Panchayat Samiti Chairman in a conference on January 23, 1989 at Kalyan Mandap.

SOCIAL FORESTRY SCHEMES IN ORISSA

Dr. (Mrs) Santi Das

Forests are valuable gifts of nature. Unfortunately there are being exploited by human beings to subserve their selfish interests. As a result, man is not only destroying forests, he is destroying himself. Deforestation has become a menace that must be tackled on a war footing. People all over the world are now trying to protect the existing forests and to bring larger areas under forest cover.

In India as well as in the state of Orissa deforestation has posed a serious problem. It all started in the British period when the foreign rulers exploited the forests for revenue, for construction of railway lines and for movement of troops. Our people were no less responsible for such a problem which assured alarming preparations in course of time. People cut down trees relentlessly to meet fuelwood requirements and for other consumption purposes. Population explosion and limited employment opportunities have led to large scale deforestation. Refugees and an ever-increasing population required more land areas for housing. As a result, large forest areas were converted into dwelling plans. Furthermore, shifting cultivation by hill people, overgrazing by cattle, denuded forest area, rapid industrial development requiring more land area and exploitation of forests for raw materials contributed significantly to the shrinking of the area under forests. Construction of dams and canals required land that was previously under forest. Another factor was that the run-off from fields where pesticides were used harmed the trees. Due to all these factors the forest area which was 71.7 thousand square km in 1950-51 in Orissa was reduced to 51.8 thousand square km in 1985-86. Now the forests constitute only 36 per cent of the land area of the state against 46 per cent in 1950-51.

Denudation of forests created various problems. In addition to environmental problems it also created several economic problems. The contribution of forests to state domestic product came down from 2.03 per cent in 1979-80 to 1.5 per cent in 1985-86. The yield from forests was 527 thousand cubic metre of timber in 1971-72, while the same was 271 thousand cubic metre in 1985-86. Similarly fuel-wood production was 681 thousand cubic metre in 1971-72 against 458 thousand cubic metre in 1985-86. Kendu leaf was another important forest produce whose yield was 30 million metric tons in 1985-86 while the same was 50 million metric tons in 1971-72.

In view of such a crisis the National Commission of Agriculture (1976) recommended certain measures for the preservation of forests. These measures included reforestation of degraded forests, creation of new forests to meet fuel-wood requirements and creation of social forestry schemes. Accordingly, from the year 1983 the social forestry schemes came into operation with the help from Swedish International Development Agency (SIDA). Under the schemes, six districts were covered within the Sixth Plan. Nine districts are to be covered within the current plan.

The social forestry schemes have been adopted with the following objectives. Forests are to be created to meet the present and future requirements of fuelwood of rural people. The schemes aim at involving the rural people, especially the rural poor in this scheme. Compensation is to be given to those whose lands are utilised in these schemes. During the implementation of the schemes employment opportunities are to be generated. It was envisaged that the weaker sections comprising S.C., S.T. would be given ample employment facilities. Fifty per cent of the work was to be reserved for women. The produce would be equitably distributed among the rural poor.

The schemes have the following components; (1) Creation of village wood lot (V.W.L.); (2) Rehabilitation of degraded forests and reforestation of depleted forests (RDFRDF); (3) Farm forestry on private land including waste land and farm land with project assistance including planting of stock by project nurseries (FFPL); (4) Forest farming for rural poor (FFRP) analogous to E.R.R.P. programme on Government surplus land by the project assistance.

In this programme 5000 villages in 9 districts are to be benefited. In each village a Village Forest Committee (VFC) is to be formed consisting of weaker sections. A Joint Management Plan (JMP) is to be signed between the VFC and the project personnel for the management and distribution of the produce. The species of trees selected will be in conformity with the choice of VFC. The protection of the trees will be the collective responsibility of VFC. The VFC also works as a link between villages and project personnel. There is to be a social forestry wing within the Forest department. This wing and a group of independent institutions are entrusted with the task of monitoring and evaluation of the programme. There will be a review committee with representatives from SIDA, Government of India, and State Government. The Village Forest Worker (VFW) is responsible for contacting people and it is envisaged that large number of VFW would be women. There would be government nurseries and private nurseries supplying seedling to beneficiaries.

The trees planted under different projects must conform to a broad pattern envisaged in the schemes although VFC members are consulted in the matter. Accordingly, of the total number of trees planted, trees supplying firewood and timber would be 40 per cent each while fruitbearing trees, trees providing fodder and trees supplying minor forest produce must constitute at least of 5 per cent each of the total number of trees planted.

In order to assess the impact of social forestry schemes a case-study was undertaken in five villages of Mayurbhanj district. The villages were Gadagadia, Jugal, Radho, Tarana and Andharihari. All the projects were in operation in these villages.

One of the projects was the creation of V.W.L. Of the total effective area of the village 10 per cent was set aside for this purpose. On the whole 80 hectare area was covered under this project in these villages. V.F.C members were consulted in regard to the choice of species and the trees planted conformed to the objectives already mentioned. About 71% of trees

survived at the time of field study.

Another component of the scheme was RDFRDF. This project aimed at afforesting protected degraded forests and 'B' class reserve forests. This scheme recognised the necessity of rural people collecting fuelwood from such forests. The villagers were motivated in such a way that they considered themselves not only the consumers of forest produce, but also the producers as well. Under the scheme, FFPL, the aim was to assist individual farmer to plant trees on individually owned land or in leased-in land. The seedlings were also to be planted on the boundary of agricultural land. The Forest department would supply each beneficiary 500 seedlings free of cost. A beneficiary wanting more than this quantity would have to pay cost price for the additional ones. Under this scheme in the villages studied 12 hectare area was covered with trees conforming to the given pattern. Yet the survival rate was found to be low.

For providing benefits to the landless families FFRP scheme was introduced. These families would use government surplus land that existed in the villages or that lay in the vicinity of the village. It was calculated that after four years the trees would start yielding produce and supplement the income of the beneficiaries. These families would be given assistance in the form of seedlings, fertilizers, pesticides and wages for soil preparation. This scheme covered an area of 23 hectare in these villages. The types of trees planted conformed to the objectives already mentioned with the approval of VFC and beneficiaries.

In all these villages mandays of work generated due to implementation of these schemes was to the extent of 17,505 of which the share of S.C and S.T varied between 92 and 96 per cent. This rate of participation by S.C and S.T is more than this proportion to the total population in these villages since they constituted nearly 64 per cent of the total population. During this period about 60 per cent of the beneficiaries could lift themselves above the poverty line. The increase in this net income was between Rs.350/- and Rs.600/- per month.

The distribution of produce did not start since the seedlings were too young to yield any output. However some problems surfaced gradually. People did not know the manner in which the produce was to be distributed in the case of VWL and FFRP. Therefore they did not have the incentive to take care of the trees. It is, therefore, obligatory that they must be made aware of the method of distribution to increase the rate of participation.

The local people could not distinguish between project plantation and government forests. This distinction should clearly be brought home to the local people to enable them to be more vigilant and watchful of project plantations since in government forests there were government employees to keep a watch on the forests.

During the time of interview it became evident that the local people were not conscious of ecological imbalance and its disastrous consequences. It is, therefore, suggested that they should be given proper education on this aspect.

The beneficiaries also felt that they did not have sufficient information and training to look after the plants. Thus steps should be taken to remove these bottlenecks so that the rate of survival would be higher. People did not know who were responsible for protection of plants. It must be made clear to them that they were responsible for the protection of plants so that they would take greater care of the plants in future.

The schemes aimed at involving more women in the work. It was believed that since a woman know how to take proper care of the child, she was also preeminently suited to the task of taking care of the seedlings. Thus it was envisaged that the women should contribute at least 50 per cent of total mandays of work generated. But in these villages women's participation came to about 40% of the total work. Hence in future, care should be taken to involve more women in the additional work to be generated. Similarly women's participation in VFC was inadequate. In future, more women should be included in VFC.

Thus it may be said that the schemes have become successful to a great extent despite certain problems mentioned in this paper. Removal of these problems will go a long way to make these schemes really effective.

Reader
Postgraduate Department of Economics
Ravenshaw College
CUTTACK 753003.



Chief Minister Shri J.B. Patnaik inaugurated the Minor Irrigation Project at Kanijoda in Koraput district on January 21, 1989.

THE RUNAWAY CONVICT

Sri Jadunath Das Mahapatra

The wind is blowing loudly.

The rain is coming down in torrents.

It began to rain before evening and it is going on all night. All the streets are deserted. Branches of trees and electric poles have broken here and there. The wind has severely damaged thatched cottages, tiled and asbestos houses and is blowing at two hundred kilometres an hour.

The whole town is in fear and panic. Will the Bay of Bengal, only five kilometres away, flow in ?

Once it had overrun its bounds. Twenty two years ago. That was also a sinister night. In the middle of the night the flood had come roaring with tides as high as palm trees. There is no record of how much life and property was drowned. One could not imagine how many rotten corpses the flood carried and left beside the highway which ran very near to the town.

Near the railway booking house lay huddled, Rickshaw puller Nabina. He has shoved his rickshaw against that wall of the booking house where the wind is weak. If the rickshaw were on this side of the booking house, the wind would have broken and blown it away since long. It has already torn the hood into pieces on his way to station. Poor Nabina had fixed the hood only seven days back. Two questions had come to his mind while fixing the hood-will he fix the hood ? Or will he buy a saree for Paria, the bride he brought home a year ago ? Paria's saree is torn. She has been keeping indoors with the torn saree on her. No more can that saree save her from shame. But then the hood is fully damaged and he will get no customers if he does not fix a new one before rains set in. He needs it both for sun and shower. Nabina had said that night 'Buying a saree may wait for seven days. If we fix the hood first, it will draw customers. We can earn a few bucks more. I shall get you a new saree from the wages I collect in this period.' Paria has not objected. She knew Nabina was telling the truth. How can they manage without repairing the rickshaw that fed them ? So let it be ready, she thought. She will confine herself within these four walls for these seven days. Today after lunch Nabina had left home with the promise that he would be back by eight at night. Under cover of its darkness and hiding her behind curtains he would take Paria in his rickshaw to the clothes shop and buy her a saree of her choice. He will attend the night train at seven and will come back to rest for the night.

But how could he expect the unexpected this evening ?

No lights anywhere. The whole town is dark. The seven O' clock train has not arrived as trees have fallen on railway lines. Telephonic links at the station are also cut off.

Night of the great deluge it was. Nabina is looking again and again

at the clock visible in the booking office lamp light. It is already 11 p.m. The storm kept raging on.

The picture of his cottage home is coming before his eyes several times. She must be shivering in fear this awful night. Her youthful body is drawing his manhood towards her. If he were at home now, Paria would have him nestle in her bosom and would love him. Come what may, he must go. His home is at least two kilometres away from station. He cannot but go to enjoy Paria's irresistible body. He will risk his life but can he risk his rickshaw? If he does not take it home all its parts would be stolen by next morning. Thieves are never choosy.

Nabina's body is slowly losing heat in the cold wind.

What would Paria be doing in that ruined cottage? Tension in him is mounting. Once or twice he came out to brave the rain. A look at the charged clouds above, and again he ran back in fear.

The clock struck twelve. The ticket collector is asleep and snorting on the table. Anxiety kept rising in Nabina. The night became more and more fearful. Anxiety is racking his brain.

Presently his neighbour Ghania flashed on him. Ghania is a rogue of the first water. He drinks like a fish in the evening and eyes women with desire. For this roguery people have beaten him black and blue a couple of times. But he has not changed. Blak will take no other hue.

Ghania is also a Rickshaw-puller like Nabina. His desire for Paria is common talk. If he takes advantage of her loneliness at this moment the idea made Nabina shudder. He has not been on terms with Ghania since long. Only fifteen days back he had entered into old Rickshaw-puller Ramia's cottage in his absence and was molesting his young daughter. Nabina was passing by with his rickshaw. He went in and struck him violently with a piece of firewood. Ghania cannot have forgotten it. If he takes this chance and forces into his cottage to avenge himself? Clearly did he hear Paria shriek for help.

Will he risk his life and run home? Let the rickshaw be here. Come what may. He cannot hide in the dark like an effeminate when Paria is in danger. He will prove his manliness.

The storm has not subsided, has become violent instead. He came out of shelter. He felt he would be blown and flung away by the storm.

He ran in the dark like a ghost, past the station square, past the police out-post, past the temple. He was to run past so many crossings.

All are running, not he alone--in this black, stormy night--some for love irresistible, some to satisfy the devil in them, some in fear, some with pride, some in joy, some in sorrow.

Nabina too is running on the road, now flashing in lightning, now

lost in deep darkness. Far away is there a bright star-Parbati Alias Paria. He is fighting tooth and nail to touch it.

There appeared before him his tiny cottage--his home. He could dimly see it looking like a heap of garbage from the distance.

He is out of breath. Fully tired. Can he reach the destination? But reach he must.

He fell at the door with a crash and lost his sense. The storm was over at close of night. He regained consciousness. A terrified shriek from inside fell on his ears. There is something serious inside.

He burst into a rage. He leapt under the low thatch into the cottage. Scuffling in the dark. Paria perhaps could smell his body. She shouted, 'this son of a bitch is going crazy in my house.' At the sight of Nabina the fellow left Paria and pounced on him. Nabina felt a giant's strength within him. Man can release boundless energy to protect womanhood. He flung the fellow down when he jeered, 'you scoundrel, I'll see your end now.'

It was Ghania's voice. The strength of a giant welled up in Nabina. He would kill him today. Paria put a grinding stone in his hands. Nabina struck his head with all his might and crushed it. Blood streamed down. The limbs jerked a couple of times and he died.

Nabina sat down dazed. His body was no longer strong. As if Ghania's death had sapped out all his energy. Before clear daylight both Nabina and Paria left the slum and the town without trace. At the railway station is found even today the scrap of a rickshaw. The two are wanted by the police. If caught, they would be hanged.

(Translated from original Oriya by Sri M.S.Rao, Lecturer in English, Rayagada College, Rayagada, Koraput District).

**YOUTH FOR RURAL DEVELOPMENT:
NETAJEE JUBAK SANGHA : BALIPOKHARI**

The organisation was established in 1971 and got registered in 72-73. It is situated at Paramanandapur in Bhandaripokhari Block under Balasore district. From the inception, the organisation is engaged in socio-economical developments of the rural people.

After the promulgation of revised 20 point programme by our popular Prime Minister Mr. Rajiv Gandhi, the XIII point of the said programme encouraged this organisation. Simultaneously the popular Chief Minister of our state took keen interest for involvement of voluntary agencies of rural areas in socio-economical development.

As a result the organisation was identified by the State Social Advisory Welfare Board to manage a vocational Training centre for 20 women of rural areas, and a Creche Centre for 25 children of mothers working in agricultural field.

The Vocational Training Centre on 'Tailoring' was organised in village Balipokhari and yielded 20 tailoring trained women. Then out of them four were rehabilitated under I.R.D.P. scheme on persuasion of the organisation and these four are now self employed. Other women are now self reliant in respect of preparing their own garments with the help of sewing machine supplied by the organisation. By this programme the organisation enabled the rural women for part-time engagement and earning and this induced social development in village Balipokhari.

The running of Creche Centre not only helped the mothers to work freely in agricultural field but also saved these poor neglected children from mal-nutrition and epidemics. This this centre has helped a lot in social upliftment like protecting the poverty stricken children from neglect.

Then with the assistance of the Government of Orissa the organisation propagated the utility of protection of natural environment through Gramya Yatra in rural areas and this yielded a very good result in the Balipokhari Gram Panchayat with attracted the people for low cost sanitation and plantation.

A fifteen days youth leadership training camp was organised by the Sangha for the local youths. This has encouraged the youths to work for the interest and development of the nation.

To check the vicious effect of mass illiteracy, at present fifty non-formal education centres along with thirty Adult Education centres are being managed by the Sangha. The organisation has kept its eye open for total eradication of illiteracy from the 5 Gram Panchayats: 1) Balipokhari, 2) Nerada, 3) Ranajit, 4) Tesinga and 5) Malada, by 1990 and for this the help of Union Government is praise worthy.

The organisation has tried to reach the rural women, children, youth and public of Balipokhari Grampanchayats and has worked for enhancement of their awareness and upliftment of socio-economic condition. For this the help of Social Welfare Board, Orissa and State Government is praiseworthy.

DOLA YATRA: THE VERNAL SWINGING FESTIVAL

Er. Raghunath Patra

'DOLA YATRA', the vernal swinging festival is known as Charcheri (Chacheri) in sanskrit. Charcheri means the festival of good fortune 'SUBHAGYOTSABA'. Holi is the most popular name of this festival.

It comes at the juncture of benumbing cold and scorching sun amidst vernal beauty and delight of Mother Earth with sweet scented blossoms of jasmine, beauties of foliage, sprouts and twigs, humming of bees in the arbour, chirping and cooing of birds and cuckoos.

Dola Yatra carries several names in Orissa such as Raj Dola Pancha Dola, Sata Dola, Na Dola and Dasa Dola etc depending on the period of observance. Raj Dola is being celebrated from bright tenth day to full moon of Phalguna and Pancha Dola from full moon day of Phalguna to fifth day of Chaitra.

LEGENDS

There are many legends in connection with this festival. (a) With the advent of spring, Holika, the sister of Hiranya Kashipur was spreading boils and poxes in the guise of a sheep among the hermits and sages by her demonic devices. She was an obstacle in the Rasotsaba of Radha and Krishna. Lord Krishna killed her by His Vaishnavite valor, participating in Charcheri festival. In most of the places of North India, Holika in the shape of a sheep is burnt on Phalguna Chaturdashi.

(b) Prahlad, since his childhood, was very affectionate towards Holika, the sister of Hiranya Kashipu. When Hiranya set fire on Prahlad, Holika in disguise entered the fire and took innocent Prahlad on her lap to prevent him from being burnt. Prahlad survived no doubt but the affectionate Holika breathed her last. Holi is celebrated every year in commemoration of Holika.

(c) According to Haribansha Puranam of Bhakta Kabi Achyutananda, the cowboy of Brindaban celebrated Phalguna Purnima as the birth-day-ceremony of Cow-mother with pomp and pleasure.

(d) Dola festival is described as the vernal Rasotsaba of Radha and Krishna. Radharani once had desired to play red powder 'ABIR' with her love, Srikrishna. This was fulfilled during spring days, in the month of Phalguna.

(e) The giant Herika was reproached all over for infanticide. She was killed by Lord Shankar and her mammoth body was set on fire by Gods with ecstasy. 'Aighara' or 'Holi' is celebrated in commemoration of this bon-fire.

(f) Some of the historians opine that Vikramaditya, the Emperor conquered Sakas on full moon day of Phalguna and celebrated Holi as a day of his victory.

According to Dr. R.L.Mitra, the author of 'Antiquities of Orissa', this festival dates from vedic times. The word 'Arya' means agriculture. So the peasants, in the ancient days, worshipped Sun-God with the advent of rapturous spring with ecstasy of song, music and dance. Even Dasaratha, the king of Ayodhya played on a cradle, daintily decorated, encircled by damsels as described in 'Raghubansha'.

The vernal festival is mentioned in Padma Purana, Brahmada Purana, Linga Purana, Skanda Purana, Haribhakti Vilasa and Satananda Sangraha etc. Many references to this Holi festival are found in Ratnabali of Sriharsha, Dashakumar Charita of Dandi, Kadambari of Banabhatta, Karpura Manjari of Raja Sekhar and Kama Sutras of Batsayana.

Some of the historians opine that the vernal swinging festival relates to pre-Gupta dynasty. 'Ain-E-Akbari' of Abul Fazal reveals Emperor Akabar's participation in this festival.

Albaruni, the foreign traveller of eleventh century was attracted by the melody and dance of vernal swinging festival. He has given indications of fire-ceremony of Holi. Nikoli, the historian after Albaruni, has described that the people of Vijayanagaram sprayed coloured water to way-part in this festival. The historians like Hamilton and Terumundi had high appreciation of the celebration. A living portrait of Holi festival of nineteenth century can be seen in the description of Colonel James Tod. The young civilians and soldiers sprayed coloured water to each other as a token of love. Mr. Tod has brought about an analogy between Holi festival of India and 'Satir Nalia' festival of Rome.

As remarked by some writers, the Gajapati king of Puri was celebrating this festival in his palace. The royal dancing girls were swinging on a multi-coloured swing inlaid with pearls. A stone-work kept preserved in Delhi museum reveals that the king Narasinga Dev, the Sun-worshipped was engaged in amusement with his damsels in a decorated swing.

Some of the historians infer that this festival is of Non-Aryan origin because of its slang songs and dances. The encyclopaedia of Bengali literature describes this festival as capricious and most unrestrained one.

According to Joannes Boemus Aubanus, a festival very akin to Holi was celebrated in Germany. The inhabitants moved nude, hueing their bodies red and black with masks on their faces. They enjoyed the entire day with wine and meat. In the festivals of Europe like 'Lupercalia Feste', 'Festum Stultorum' and 'Matronalia Festa', the young men more nude. The festivals providing laughter such as 'The Carnival', 'The Pass-over', 'Abbot of Unreason' and 'the day of all fools' were celebrated in the remote parts of continent. In European festivals of Naegeorgus and Carnival, slang songs and dances were profusely used.

To-day, in some parts of the continent, the people celebrate 'May Fool'. The songs and dances of 'Kirtan Mandali' with musical instruments recall the Roman festival 'Phallic orgies', 'Corybantes' or 'Phrygian priests

of Cybeli'. In India, the ancient vernal festival has been transformed to Dola Yatra of to-day.

NATIONAL CELEBRATION

In some parts of Gujrat and Malhar, women dance singing erotic encircling the bon-fire of vernal festival.

Maharastrians to sing and dance surrounding the fire with a belief that they are the legal heirs of warriors who breathed their last in the war. They believe that the dead warriors appear in the fire in disguise. They take their bath with the hot water brought from the sacred fire.

In remote rural places of Madras the women sing mourning song of Ratidevi at the death of Kandarpa caused by Lord Siva. In some rural places, this concludes in jokes and competitions between men and women. The women climb up the trees with bundles of straws and men go up chasing them. The women show all pranks to get the chasers defeated in their attempts.

Prabhu families of Bombay send rice and cakes to the sacred fire arranged by the village people and take bath with the hot water brought from sacred fire.

In Indore, people celebrate the festival by erecting a huge image of forty feet height made of straw and earth. As described in Ratnabali, the women drink profusely in vernal festival and spit at the root of Bakul for better flower and foliage.

In some other places castor is planted in front of every house with fire around and spraying of coloured water on one another goes on throughout night. Some throw coconuts, cakes and sheep to the fire.

The Santal and Munda tribal people collect sal flowers during spring and celebrate vernal festival.

CELEBRATIONS IN ORISSA

During this festival, every temple of Sri Radhakrishna in Orissa get resounded the tenth bright day to full moon of Phalguna for, the Gopis of Brindaban played coloured water with their love Srikrishna during spring days. The deities of Radha Krishna move round the village from door to door in a chariot and the inhabitants there worship with their offerings. The coconut branches are planted in front of houses and the huge heap collected at the end of the village are set on fire when the chariot reaches the end of the village. This is popularly known as 'Aighara' in Orissa. In Maharastra it is known as 'Holacha', in Bengla 'Medhar Ghar Padan' and in some other parts of India 'Danda Rakshashi.'

The cattle are decorated with turmeric, sandal, flower and saffron etc in the cattersheds. The cow boys wear new clothes and play on sticks. The villages get througed with love songs of Radha Krishna and rhythmic sound of sticks.

In 'Melan Padia', the meeting ground of deities, there is a huge get-together. Opera, songs and dances from a joyful atmosphere. This festival is celebrated with pomp and pleasure at Odagaon Raghunath, Sri Dadhibaman jew of Asureswar, Govindji and Binod behari of Kendrapara, Dolagopinath of Jagatsinghpur, Tamal Dadhibaman of Pattamundai, Shyam Sundar of Bala-sore, Khirchora Gopinath of Remuna, Sakhigopal and Tota Gopinath of Puri etc.

RITUAL IN THE JAGANNATH TEMPLE:

Before 1560 A.D., the prime deities of Jagannath temple such as Balabhadra, Jagannath and Subhadra were participating in the said ritual on the sacred swinging altar at South East Corner of the temple. In 1561 A.D., during the regime of Gaudia Govind Dev, the ropes of the swing gave way and the arm of Balabhadra was broken as a result. Dolagovind, Lakshmi and Saraswati, the metal-made deities are being worshipped since then in lieu of the prime deities. In the opinion of some others, the mishap relates to 1560 A.D. instead of 1561 A.D. The swing gave way causing fracture to the arm of Jagannath instead of Balabhadra. The present swinging altar 'Dolabedi' was erected at the North East Corner of Jagannath temple years after. The devotees offer red powder 'Abir', fresh mangoes, fried grams and sweets to the deities and play with 'Abir' throwing and smearing to each other with ecstasy on full moon of the month of phalguna.

Besides, the prime deities in Jagannath temple get dressed with red clothes (Charcheri-dress) and golden ornaments from bright tenth day to full moon of Phalguna. Daily from tenth day to thirteenth day of the month, Dolagovind, Lakshmi and Saraswati travel in a chariot carried by Sevakas (Bimanbadu) to Jagannath ballabh, the garden-shrine of Jagannath. The red powder-game goes on among Mudirasta, the male representative of Lord Dolagovind and Samprada Mahari, the lady representative of Lakshmi and Saraswati. (Now-a-days Samprada Mahari does not attend the function and the ritual is being observed by Mudirasta). The sacred chariot-journey of Dolagovind with Lakshmi and Saraswati followed by Panchapandavas (five sivas) namely Yameswar, Kapalamochan, Loknath, Markandeya and Nilakantheswar in separate chariots, is known as 'Basant Gundicha'. On fourteenth bright day all the three deities participate in bon-fire (Aighara) function with Panchapandavas at North-East corner of the temple. The swinging ritual is observed next day on full moon.

Similar is the case in Lingaraj temple at Bhubaneswar where Lord Harihara participates in the vernal swinging festival. The ritual is celebrated on Dolabedi erected outside the temple with worship, offerings and red powder-game.

SIGNIFICANCE:

As per 'Bamdev Samhita' and 'Niladri Mahodaya', prostration to south facing Govind with offerings of red powder and mangoes is extremely

holy and virtuous. 'BANANTE AGNI SEVANAM' i.e. one should sit by the side of fire during spring i.e. from full moon of Magha to fourteenth day of bright fortnight of Phalguna. Burning of Holika or Aighara is in harmony with Ayurvedic science discovered by our wise fore-fathers. The Abir or red powder prepared out of Satabari (Asparagus Racemosus), Palua (Indian Arrow root), Mutha (Grass root), Ankaranti (Solanum frutescenes) and Vermilion acts against boils, scabies, poxes and other skin diseases and kills viral germs from the atmosphere.

Editor 'MAHAPRABHU'
Brindaban Dham
Lokanath Road, Puri-752001.



Sri Bhupinder Singh, Minister of State, Information & Public Relations and Irrigation inaugurated a workshop of journalists at Dhenkanal on February 3, 1989.

RURAL WOMEN'S INITIATIVE FOR SOCIAL ORGANISATION

SAMAGRA BIKASH PARISHAD

Samagra Bikash Parishad, a voluntary organisation, came into existence in the year 1979 in Baliapal Block, with philanthropic and patriotic objectives. The organisation had launched a detailed micro study and survey of the social status of fisheries folk areas and other backward villages of Baliapal Block. After survey, fisheries folk villages of coastal area of Bala-sore district and other backward villages were selected as a target villages for implementation of 1) Fisheries, 2) Awareness building, 3) Welfare Programme, 4) Relief Rehabilitation Programme.

The programme were implemented among the men and women section. The villages, Basudevpur, Khaladiha and Madhupura were surveyed and the intrinsic skill, potential efficiency needs and requirement of the women section of these three villages were assessed. The organisation identified these villages as target villages in implementation of programmes.

The villages Basudevpur, Khaldiha and Madhupura are only 3 km away from Baliapal Block headquarters. These villages are scheduled caste, backward caste and poorer section based villages. It was found out by the survey that the women of these villages led their day to day lives as daily labourers and daytime workers in the households of richmen or money lenders. They lived a miserable life without enough means of livelihood.

The organisation kept in touch with them and implemented Mat Industry Programme among the women of three villages.

LAUNCHING OF MAT INDUSTRY

The women of these three villages had potential skill of simple matmaking. After long talks and discussion with them the mat Industry programme was launched among the women. In the initial period 10 (Ten) numbers of women got involved in this Industry. Gradually other poor women of scheduled caste and backward classes were involved in the mat Industry programme. In the initial period Samagra Bikash Parishad invested funds for the preliminary management of mat Industry materials and tools for the smooth running of Industry. Samagra Bikash Parishad engaged two instructors to impart training to the matmakers women. After one year the mat makers Basanti Das and Basanti Biswal acquired profound skill and efficiency in mat making activity. They were able to impart training to other mat makers and they were engaged as instructors.

STRATEGY OF MANAGEMENT:

In the beginning, a female workers of Sangram Bikash Parisad looked after the programme and she organised long talks, discussion and meeting among them. An awareness building programme was implemented among the mat makers group. All the women of these three-villages participated in

the meeting and group discussion. The numbers of mat makers is rising day by day and till now 60 mat makers have got involved in this programme. They have constituted a Mat Industry Union. The union has been bearing all expenses and management of mat Industry. The union meeting takes place twice a week and the mat makers get together in the meeting. In the meeting they discuss about their problems of mat Industry, family planning, plantation of trees, health care, saving, child care, social problem and literacy. They have elected their president and secretary.

ECONOMIC PROGRESS:

The economic progress of the mat makers of the mat Industry are satisfactory. Their achievement in this Industry is commendable. The mat makers prepare mats after doing their domestic work, at their leisure periods. The skilled and efficient mat makers can prepare 4 to 5 mats successfully within a month and they can earn Rs.200.00 to Rs.250.00 in the month, which supplements their family income. The average skilled and well trained mat maker can prepare 3 mats and can acquire Rs.150.00 within a month. They have supplied the mats to Calcutta market, and other places outside Orissa. A yearly economic progress is given below:

Year	No.of beneficiaries	Per month production in Rs.	Wages	Margin	Saving
1988	60	24000.00	9000.00	2400.00	1500.00

The mat Industry union has opened a community passbook. The mat makers have deposited the 10% margin amount from the mat sale price towards the saving. They have invested their saving amount towards the purchase of materials, assistance to the union members in times of dire need. Till now their total saving amounts to RS.1500.00

SOCIAL DIMENSION:

The social impact on these three villages is really revolutionary. A radical transformation has been generated by means of awareness building programme. The women of different castes assemble in one place without any feeling of untouchability or social distinction. They have displayed their sincere attempt to attain social rights and raise their voice against social injustice, oppression and exploitation. The fraternity, oneness and friendliness have developed among the women of different castes. They celebrate different kinds of social festivals with tremendously conscious of their children's education and health care. They have availed the facilities of family planning.

LANGUAGES OF INDIA

Sri Sambit Patnaik

A number of languages and dialects are spoken in India. Of these, 15 languages have been specified in the eighth schedule of the Constitution.

The Indian languages of today have evolved from different language families corresponding more or less to the different ethnic elements that have come into India from the dawn of history. The languages of India may be grouped as (i) Negroid, (ii) Austric, (iii) Sino-Tibetan, (iv) Dravidian, (v) Indo-Aryan and (vi) other speeches.

Among the major groups, the Aryans and Dravidians are dominating families. As Aryan and Dravidian have been influenced by Austric and Sino-Tibetan tongues, it is, therefore, easy to spot Sino-Tibetan and Austric borrowings in the Aryan and Dravidian languages and mutual borrowings of the Aryan and Dravidian groups.

The important languages of the Aryan group are- Western Punjabi, Sindhi, Eastern Punjabi, Hindi, Bihari, Rajasthani, Gujurati, Marathi, Assamese, Bengali, Oriya, Pahari, Kashmiri and Sanskrit. Of all these important languages of Aryan group, Sanskrit represents the highest achievement of the Indo-Aryan languages.

Dravidian languages form a group by themselves and unlike the Aryan, Austric or Sino-Tibetan speeches, they have no relations outside the Indian Subcontinent. The Dravidian language came into India long before the Indo-Aryan. It split into three branches in the Indian subcontinent. They are-

(i) The northern branch comprises of Brahmi, spoken in Baluchistan and Kurukh and Malto spoken in Bengal and Orissa.

(ii) The central branch is comprised of Telugu and a number of dialects spoken in central India- kui, Khond, Holani, Konda, Gondi, Naiki, Parji Koya and others.

(iii) The southern branch is made up of Tamil, Kannada, Malayalam, Tulu, Badaga, Toda, Kota and Kodagu.

The outstanding languages of the Dravidian group are-Telugu, Tamil, Kannada and Malayalam.

With Independence, the question of common language came up. The Constituent Assembly could not arrive at a consensus in the matter. The question was put to vote and Hindi won on a single vote-the casting vote of the President.

The Constitution therefore recognised Hindi in Devanagri script as the official language of the Union and the regional languages as the official languages of the states concerned. English was recognised as the official legislative and judicial language. A schedule-the 8th schedule- was added to the Constitution to indicate the statutory recognition of all regional languages. The schedule now contains 15 languages as follows -

ASSAMESE -

It is an Indo-Aryan language. It is the official language of Assam State. More than 57% of the population of Assam speak Assamese. Assamese has developed as a literary language from the 13th century.

BENGALI -

Bengali is also an Indo-Aryan language as well as the official language of West Bengal. It is spoken by 86 million people, including those who are now in Bangladesh. Bengali, as a separate language emerged around A.D. 1000. Now Bengali is among the most advanced languages of India.

GUJRATI-

This language is a member of the Indo-Aryan family. It is the official language of Gujrat state. Gujrati started out as an independent language around A.D. 1200.

HINDI -

Numerically, Hindi is the biggest of the Indo-Aryan family and official language of the Government of India. Among the various dialects of Hindi, the dialect chosen as the official language, by the Indian Constitution, is Khariboli, written in Devanagari script. From the literary point of view, Hindi also covers early Mamari of Rajasthan and the Maithili and Bhojpuri speeches of Bihar. The high patronage and support that Hindi is receiving today, as the official language of India, has encouraged the development of Hindi as a great literary language.

KANNADA -

Kannada belongs to the Dravidian family and is also the official language of Karnataka. In Karnataka, more than 65% of the population speaks Kannada. Kannada, as an independent language, dates from the 9th century. It has rich literary traditions.

KASHMIRI -

It is one of the languages of the Indo-Aryan group. It is often mistaken as the state language of Jammu and Kashmir. In Jammu and Kashmir, about 55% of the total population speaks Kashmiri. Kashmiri literature goes back to about A.D. 1200. At present, Kashmiri is written in the Perso-Arabic script.

MALAYALAM -

Malayalam is a branch of the Dravidian family. It is the official language of Kerala. Malayalam struck out on its own by the 10th century A.D.

MARATHI -

This language belongs to the Indo-Aryan stock. It is the official language of Maharashtra. Its literary career began in the 13th century.

ORIYA -

Oriya is a branch of the Indo-Aryan family and is the official language of the Orissa State. Of the total population, the oriya speakers in Orissa comprises some 82%. Oriya is found recorded as far back as the 10th century. Its proper literary career began around the 14th century.

PUNJABI -

This language belongs to the Indo-Aryan family and is the official

language of Punjab. Punjabi turned literary in the 15th century. Punjabi is written in the Gurmukhi script.

SANSKRIT

It is the classical language of India. Perhaps, it is one of the very oldest languages to be recorded. It starts with Rig Veda, which appears to have been composed around 2000 B.C. Early Sanskrit is known as Vedic Sanskrit and covers the period between 2000 and 500 B.C. Classical Sanskrit covers the period between 600 B.C. and A.D. 1000.

SINDHI

It is a branch of the Indo-Aryan family. It is spoken by some 7 million people, of whom 5½ million live in Sind (Pakistan), and the rest mostly in India. Sindhi uses the Perso-Arabic script in Pakistan and the Devanagari script in India.

TAMIL -

Tamil is the oldest of the Dravidian languages and is the state language of Tamil Nadu. Tamil literature goes back to centuries before the Christian era. It represents certain new literary types which are not found in Sanskrit or in any other Indo-Aryan languages. Tamil is spoken by about 30 million people of the total population of India.

TELUGU -

Numerically Telugu is the biggest of the Dravidian languages and is the state language of Andhra Pradesh. Telugu is found recorded from the 7th century A.D. But it was only in the 11th century that it broke out into a literary language.

URDU -

Urdu is the state language of Jammu & Kashmir, and according to the 1981 census, Urdu is spoken by more than 28 million people in India. In the 19th century, when Delhi Sultanate disappeared and the British became the rulers, Sir Sayyid Ahmed Khan (1817-1898) started the revival of Urdu as the language of the Muslims in India. Modern Urdu was thus born. An extensive literature has been produced in Urdu. Muslim speakers of Urdu use the Perso-Arabic script while the Hindus use the Devanagari script.

Of these 15 languages, Sanskrit, Kashmiri and Sindhi are not regarded as the official language of any state.

The languages listed in the Constitution remain the official languages in the respective states, while Hindi and English continue to be used for inter-state correspondence and for all-India use generally.

D-5/3, Unit 9 Flats
Bhubaneswar 751007

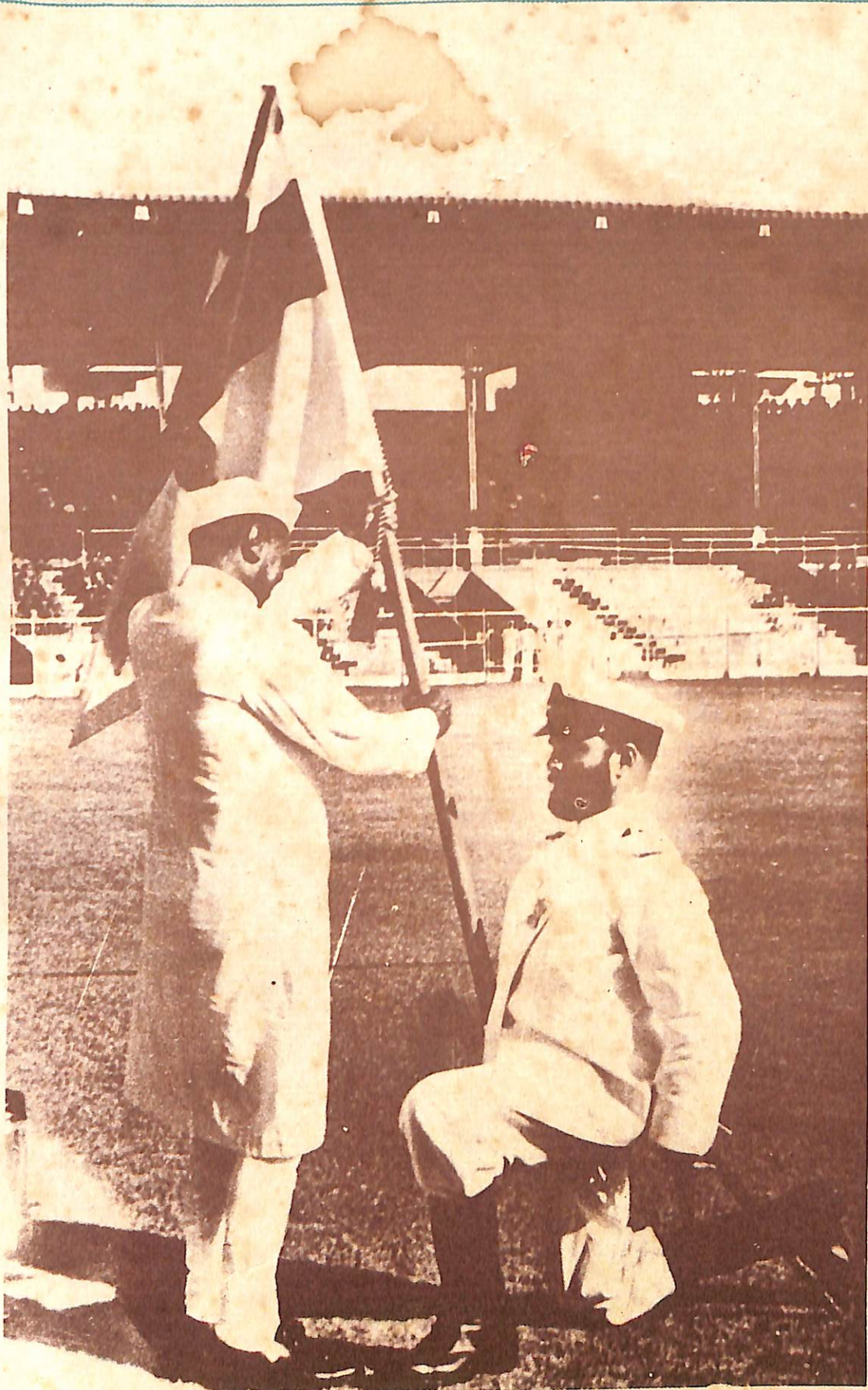
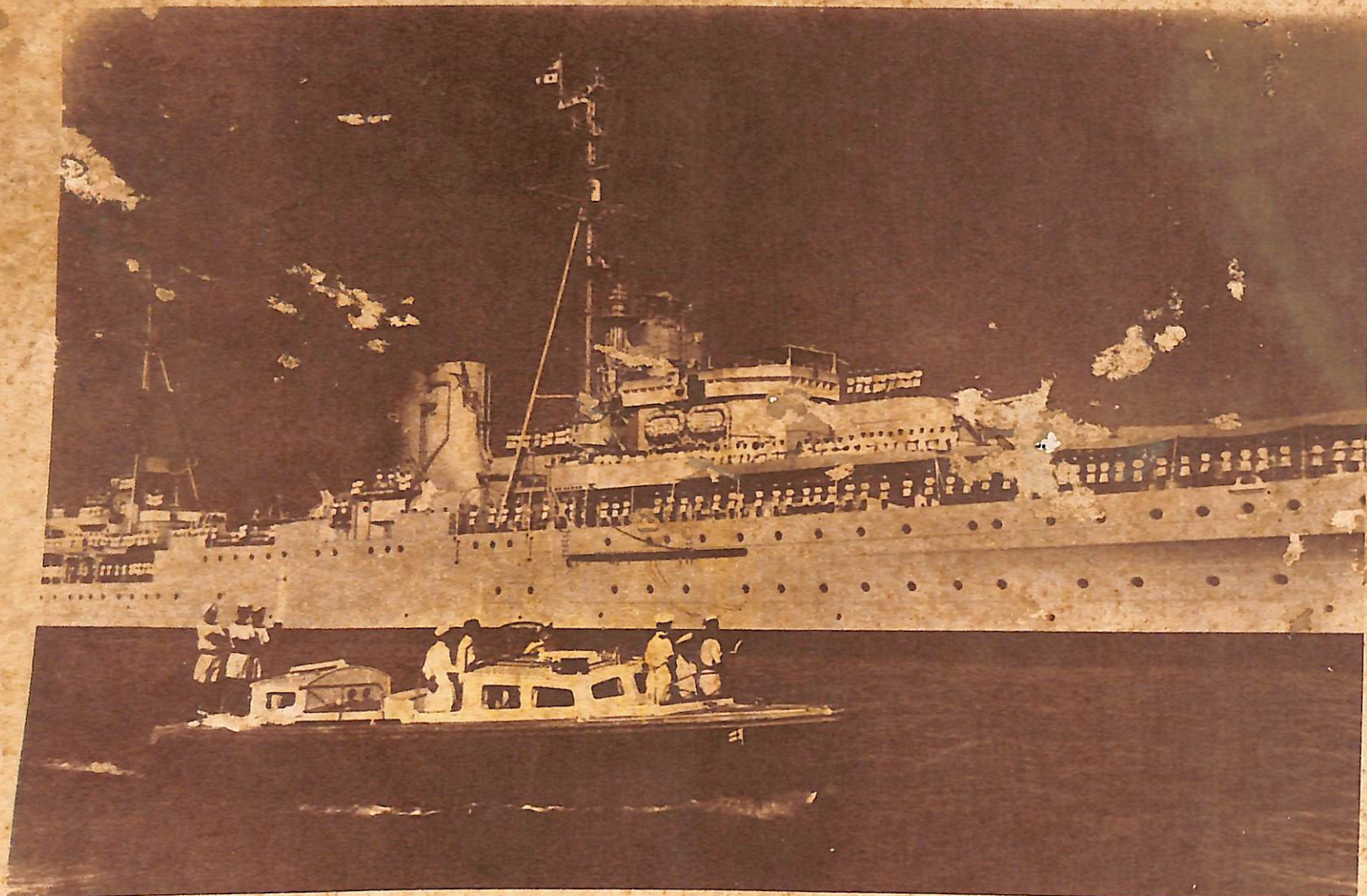


Photo shows the first President of India Dr. Rajendra Prasad presenting colours to the Navy as a service in 1951 at Bombay. The four decades of Independence has seen Navy having grown from a non-existent Navy of 1947 to a three dimensional force which enjoys the reputation of being the 8th largest in the world and the only of its kind East of Suez



The Fleet Review was held by the Supreme Commander, the President, Shri R. Venkataraman. Photo shows INS Delhi undergoing an anchorage inspection just a few days before the "Review of 1953". This was the first full scale Fleet Review of Independent Indian Republic.