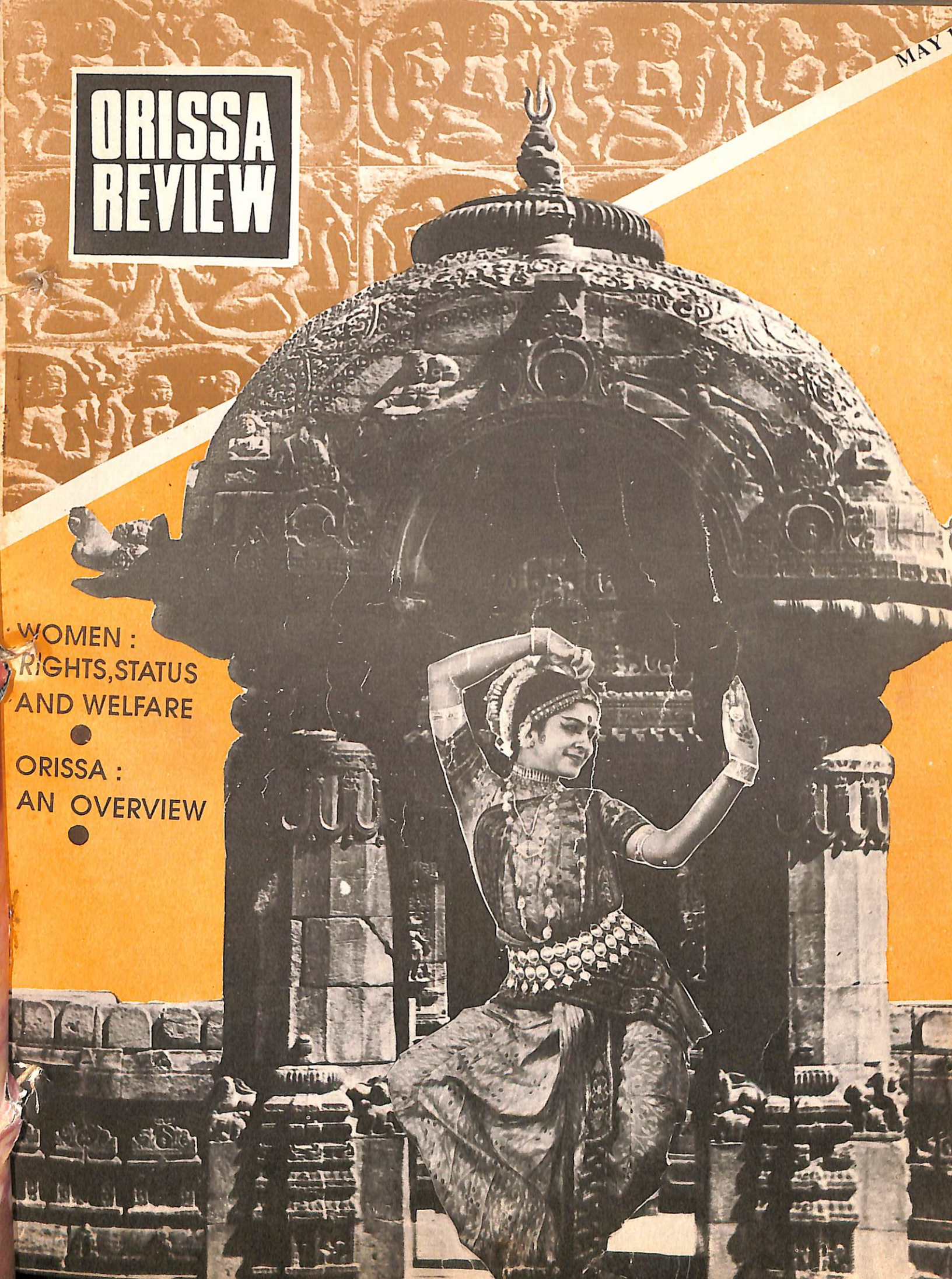




ORISSA REVIEW

WOMEN :
RIGHTS, STATUS
AND WELFARE

ORISSA :
AN OVERVIEW



KOYA TRIBAL DANCE



ORISSA REVIEW

MAY - 89

VOL. XLIV. -10

CONTENTS

Where Women are Adored
Sri Janaki Ballav Patnaik

ORISSA : An Overview

Women's Welfare for Social
Change
Sri Bhupinder Singh

Socio- Political Awakening of
Women in Orissa
Bina Sharma

Achievement Under 20 - Point
Programme in Orissa
Sri N.K.Panda

Kalingan Link with Countries of
South East Asia
Ashutosh Prasad Patnaik

EDITORIAL BOARD

Sri Ajit Kumar Tripathy, IAS
Director, I&PR, Orissa

Sri Satyananda Champatiray
Chief Editor

Dr. Jitendra Narayan Patnaik
Editor

Editorial Assistance:
Sri Bibekananda Biswal

Cover & Layout:
Sri Pradyumna Dash

The ORISSA REVIEW aims at disseminating knowledge and information concerning Orissa's socio-economic development, art and culture. Views, records, statistics and information published in the Orissa Review are not necessarily those of the Government of Orissa.

**SINGLE COPY : ONE RUPEE
ANNUAL SUBSCRIPTION : TEN RUPEES**

Published by the Information & Public Relations Department, Government of Orissa, Bhubaneswar-751001 and printed at Orissa Govt press, Cuttack-753010

**Typesetting by MEDIA WORLD
Bhubaneswar.**



*We talk of revolutions, political and economic.
And yet the greatest revolution in a country
is the one that affects the status and
living conditions of its women. It is in so far
as our revolution has affected our women that it is basic.*

- Pandit Jawaharlal Nehru



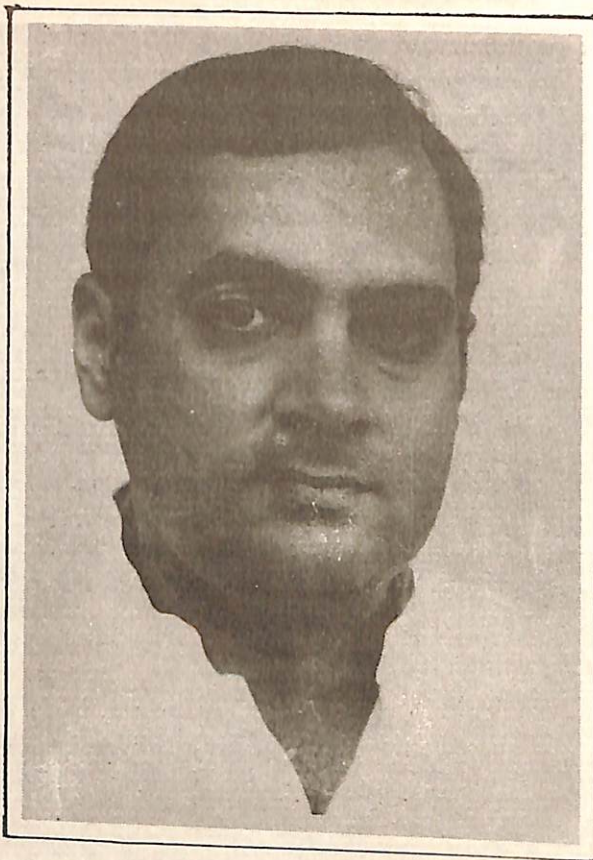
* An uneducated woman becomes a helpless dependent on her parents, her husband and her children. She considers her own life a burden. Education gives a feeling of self-respect, expanding her range of options. She can work, make a mark in the profession and earn recognition of her parents.

* I do not think that any society can progress if half of its members do not have equal opportunity and their talents and capabilities are ignored. This is my interest in the women's movement.

* It is through education that women can stand on their own feet and contribute to the nation and to society in many different ways

* Women are women, they do not want to imitate men, they have distinctive personalities and those personalities should be given full play, full opportunity without any discrimination because of sex or race or religion or caste or creed.

- SRIMATI INDIRA GANDHI



WOMEN MUST FIGHT FOR THEIR RIGHTS

- SRI RAJIV GANDHI

The Prime Minister, Shri Rajiv Gandhi, announced in the valedictory function of the two-day national conference on "Panchayat Raj and Women" on May 4, 1989 that the Government would devise strategies to help Women in three ways. First, it would like to bring about legislation to change laws so that Women are benefited. Second, at the administrative level, it would be ensured that programmes for Women were properly implemented with responsibility. Finally, the Women have to be made self-reliant to make them strong.

The Prime Minister said that Women must stand up and fight for their rights.



WHERE WOMEN ARE ADORED

SRI JANAKI BALLAV PATNAIK
CHIEF MINISTER, ORISSA

The rise of women's power is essential for the resurgence of our nation. No country can ever progress without the participation of women in the process of development. The **Puranas** speak of the **Ardhanariswara**. The word **Ardhangini** is frequently used in literature. The great poet Kalidas says in his epic **Raghvamsa** that men and women are as closely related as the sentence and the meaning. Neither of them can exist without the other. If half of the body is neglected or afflicted, the whole society will be crippled. Any disease, even in the small corner of the nail, causes pain to the entire body. Thus one can imagine the amount of suffering that might be caused when half of the body is afflicted. All this is common sense and this is why there is the talk of women's liberation today.

Mahatama Gandhi, the Father of the Nation, not only brought about the freedom of the country, he was also the voice of the silent underprivileged masses. He had immense sympathy for women. His Non-Cooperation Movement inspired thousands of women to come out of the dark corners of their homes to participate in the Freedom Struggle. Women, who hardly ever saw sunlight, came out and led the mass movements.

The constitution framed after Independence, embodying the dreams of Mahatma Gandhi, avowedly declares its objective of restoring the rights of women in the society. Those who speak of the **Sastras** today are indulging in irrelevant interpretations without any consideration of the changing times and the dynamic nature of society. Wrong examples and distorted interpretations of the **Sastras** are projected in an effort to revive the superstitions that existed 500 or 600 years ago. What are the **Sastras**? What is religion? The basic relevance of the **Sastras** or the religion is its ability to be meaningful in the context of present needs and aspirations. The **Sastras** contain many mutually contradictory ideas. It is said that where women are adored, there gods are worshipped: **Yatra naryastu Pujyante, Tatra Pujyante Devatah**. It is also said that the men of royal family and the women must not be trusted: **Viswasahnaiba Kartavyah Streeshu Rajakuleshu cha**. Thus without being enthusiastic over stray examples from the **Sastras** for the sheer purpose of satisfying our selfish motives, we should accept our responsibility of providing equal status to women. Our Constitution has guaranteed equal rights to all citizens irrespective of caste, creed and sex. To

translate this noble concept of equality into concrete reality is the most important challenge before the free India.

The society in which the **Vedas** were composed was a free society. In various verses, women have been given very high status. The **Vedas** speak of the mother, the father, the teacher and the guest as gods : **Matrudevo Bhava, Pitrudeva Bhava Acharyadevo Bhava, Atithidevo Bhava, Devo** is in the masculine gender. But the mother too is described in the same gender as the father. There are innumerable instances of this kind in the **Vedas**, which are the embodiment of Indian religion and culture.

Jayadeva, in his very first **Sloka** has given a high position to women. In the intense darkness, Radha is guiding Krishna towards the destination which is his home. Similarly, in the dark and difficult path of life, woman is the true guide. In pursuance of the Constitution and the Laws of our country, we should ensure equal rights to women as well as genuine respect for them by dispelling all the superstitions of the society. Though stringent laws against dowry have been enacted, there are still some people who choose to be blind to the laws and try to continue the evil system. Laws are not enough to eradicate superstitions from the society. We also need to educate and generate mass awareness. To achieve this end, both men and women must work in collaboration.

The government has taken up a large number of programmes for the development of women. Chief among them is women's education. Higher education was introduced in this country during the British rule. At that time, i.e. between 1875 and 1881, two Indian women from Bombay had applied for taking the matriculation examination. But they were not allowed to do so by the university authorities. The picture has radically changed today. As a sequel to the Freedom Struggle led by Mahatma Gandhi, there have been unprecedented development in the sphere of women's education. But unless we accelerate this process of development, we will not achieve our desired objectives. According to the 1981 estimate, the rate of literacy in Orissa is 45 per cent among men and 22 per cent among women. This means, the percentage of female literacy is about half of the male literacy percentage.

Education is the only way to achieve liberation of women. it is our duty to ensure universal

education. With this end in view, Orissa is the first state in India to provide free education to women upto the postgraduate level. Women's colleges are given some special facilities. For the tribal children, a boarding school has been established in each panchayat and there are proposals to start another boarding school in each panchayat. This will lead to the enrolment of greater number of girls in the schools. During the last eight years, the number of girls' high schools has more than doubled. While there were only eleven Women's Colleges in the state only a few years ago, today, there are more than fortyfive. It is interesting to find that there are more girls than boys in the Utkal University. This has been possible because of various progressive measures of the Orissa government concerning women's education. We have to be particularly keen on educating the rural women and this would be possible through the people's awareness of its importance.

The government has taken up a programme relating to the employment of educated women. Women would be given priority consideration in the appointment of teachers in primary schools. In course of time, it is proposed to extend this priority consideration in the appointment of teachers in the secondary schools. Since it is believed that women take better care of children, only women are appointed as teachers in the primary schools of the civilised and advanced countries of the world. By 2000 A.D., almost all the primary schools of Orissa will have only women teachers.

We are today living in the age of electronics. Both the central and state governments have decided to give priority to the electronics industries. There is a proposal to set up a software centre at Bhubaneswar. It is the desire of the government to give priority consideration to women in employment in the electronics industries. 10 per cent of the jobs in all the industrial units of the state are being earmarked for women. Women would also be appointed in all new hospitals and ANM centres.

Right from the beginning of the Indira years, the poor are being looked after through various poverty amelioration programmes. The government of India has advised that at least 30 per cent of the beneficiaries of the IRDP and EARP should be women. The Orissa government has decided to include 60 per cent women in the

Harijan and Tribal dominated areas and 30 per cent women in other areas among the beneficiaries of the various poverty amelioration programmes.

The state government has made provisions of pension to the widows. But despite pension benefits, there are women who need greater financial assistance. Therefore many destitute women are given assistance upto one thousand rupees. This would enable them to earn their livelihood by starting small trades. By 1988-1989, about three lakhs of such poor women have been benefited.

It has been decided to close down liquor shops in the tribal villages. No one will henceforth be allowed to prepare country-made liquor from the Mahula. The remarkable success of women in a village in Phulbani district in persuading the men to give up drinking should inspire the women everywhere to organise themselves against social evils.

There were only six hostels for the working women in the state. In the meantime, six more hostels have been established. The state government has decided to build as many working women's hostels as are felt necessary.

Special attention is being given to the programme of training women for gainful employment. At present, there are one hundred polyvastra units in 100 blocks of the state and they have employed 3000 women. This programme is being further expanded. It is the responsibility of the society to ensure that women are self-dependent. To achieve this, special efforts have to be put in to generate potential for employment and self-employment. If we can organise women's power through education, training and employment, we can truly achieve our objective of giving equal rights to women.

All movements for the establishment of women's rights and dignity would certainly have salutary effect on the society.



Image of Baruna at Rajarani Temple



SRI BHUPINDER SINGH

MINISTER OF STATE

INFORMATION & PUBLIC RELATIONS AND IRRIGATION
ORISSA

Pandit Jawaharlal Nehru once said, "One of the truest measures of a nation's advancement is the state of its women. For out of the women comes the new generation, and it is from their lips and from their laps that it begins to learn." Pandit Nehru strongly believed that "Women play the most important part in the social revolution."

Despite quite a number of legislations as well as an increasing awareness among women about their rights and social significance, the Indian women by and large still remain backward. Superstitions and ignorance retard their progress. Most of the women are not yet economically self-reliant, without which they can never become really free and equal partners with men.

Realising that the future of the nation is directly linked with the upliftment of women in the society, there has recently been a revamping of policies and programmes relating to women in India. A special Ministry at the centre has been set up to look into the welfare of women. A major break through in this direction is the recently declared National Perspective Plan for Women. Prime Minister Sri Rajiv Gandhi, under whose guidance this Plan has been prepared, has time and again emphasised on the urgency of restoring to the women their

WOMEN'S WELFARE FOR SOCIAL CHANGE

rightful place in the society. In a recently concluded conference on "Panchayat Raj & Women", Sri Rajiv Gandhi has assured of a thirty per cent reservation for women in the Panchayats.

The Government of Orissa has adopted a number of programmes to help women in various ways. There has been a considerable expansion in the field of women's education. In Orissa, Women's education has been made free up to the postgraduate level. A scheme is in operation for the economic rehabilitation of distressed women through vocational training in different trades. Working Women's hostels have been established in different towns and income-generating activities for women in rural areas are being promoted through the IRDP and DWCRA. It has been decided to appoint only women teachers in the primary schools of the state and to provide for reservation of jobs in the industrial establishments. Helpless widows are given pension and special financial assistance is provided to the poor and destitute women for their economic rehabilitation. These are only a few examples of the many steps the State Government has taken for the welfare of women and the deep concern for women it has reflected in its various programmes and schemes for their socio-economic development.

As Sri Rajiv Gandhi has rightly suggested women themselves must come forward to fight for their right and to assert their status in the society, so that they can play a significant role in India's march towards the 21st century.

ACHIEVEMENT UNDER 20-POINT PROGRAMME IN ORISSA.

Shri N. K. Panda
Chief Secretary &
Development Commissioner
Orissa

The 20-Point Programme, 1986 lays special emphasis on realisation of specific goals which would show immediate tangible results for various segments of population. The programme is a part of our overall development strategy and it has been fully dovetailed into the State Planning Process. In the words of the Prime Minister "it is intended to redouble our efforts to eradicate poverty, raise productivity, reduce income inequalities and remove socio-economic disparities as well as improve the quality of life. This programme also envisages special programmes for ensuring equality for women and justice to the Scheduled Castes and Scheduled Tribes. Many of the items in the programme will benefit these two important groups in our society." The 20-Point Programme is the Core Sector of the plan, as it embodies all the poverty alleviation programmes. These programmes have been rejuvenated and restructured to benefit the rural poor through creation of infrastructural support.

2. During the year 1987-88 achievements of the State have been highly impressive under almost all the items covered under the programme. In certain items like distribution of house sites to house-siteless persons, construction of houses for the low income group, coverage of Scheduled Caste families and setting up of SSI Units, distribution of Ceiling Surplus Land, providing Drinking Water to problem village, establishment of health Sub-Centres, Immunisation, setting up of ICDS Blocks and Anganwadies, coverage of Families belonging to scheduled Tribe, providing Construction Assistance, construction of house under Indira Awas Yojana and for the economically weaker sections, coverage of the Slum population, Rural Electrification and providing improved Chullas, our performance has ex-

ceeded the target. In respect of Rehabilitation of Bonded Labour, Tree Plantation and Energisation of Pump Sets, we have achieved more than 90% of the target.

3. In view of the aforesaid performance the State has secured the second position in the Country in the rating made by the Ministry of Programme Implementation, Government of India.

4. Compared to 1986-87 and 1985-86 when this State had secured 7th position the performance during 1987-88 is no doubt remarkable. The number of items coming under 'A' category increased from 13 during 1986-87 to 19 during 1987-88.

5. This was possible on account of effective monitoring not only at the district level but also by the Chief Secretary and Development Commissioner at the State level at regular monthly intervals. During these reviews the Chief Secretary & Development Commissioner used to identify the constraints and issue directions indicating the remedial measures. On account of this the field functionaries could go ahead with execution of the programme in full speed.

6. For the current year also a similar strategy has been adopted to secure the top position in the country in the assessment made by the Ministry of Programme Implementation.

7. The points are relevant as indices in improving the quality of life of the people. All Governments are committed to this goal including ours. In a recent survey of poverty amelioration programmes, Orissa has been rated as one of the best. There is, however, no room for complacency and as Robert Frost said "miles to go before we sleep."

ORISSA

Situated on the eastern coast of India, Orissa is bounded by West Bengal on the north-east Bihar on the north, Madhyapradesh on the west, Andhra Pradesh on the south and the Bay of Bengal on the east. Famous in history as Kalinga and Utkal, since ancient days, modern Orissa took its present form on April 1, 1936, the first state in the country to be formed on linguistic basis.

Orissa has a geographical area of 1,55,707 square kilometres and constitutes 4.7 percent of the total area of the country.


Orissa's population is 26.37 million and accounts for 3.85 per cent of the country's total population. The density of population in the state is 169 persons per square kilometre.

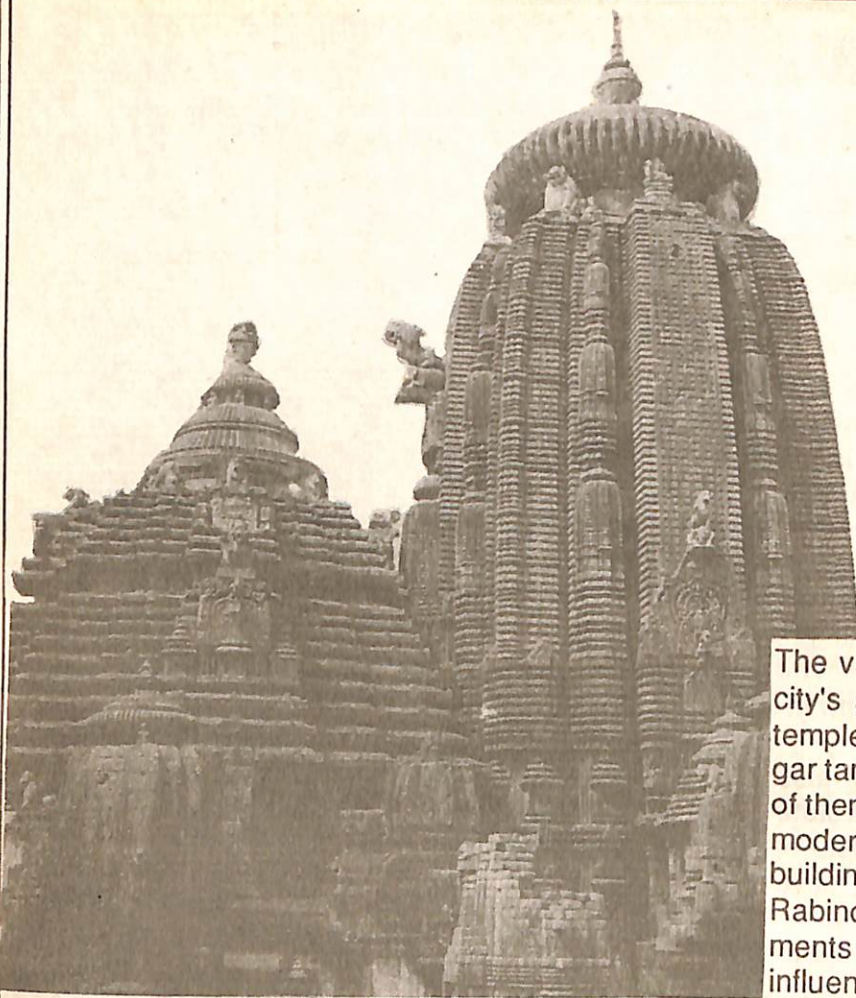
There are 62 scheduled tribes in the state and they constitute 22.43 per cent of the state's total population. The state has 93 scheduled castes who account for 14.66 per cent of the population.

The average annual rainfall in the state

is 144.22 cms, and the average number of rainy days per year is 72. The mean annual temperature varies between 21.4°C and 26.6°C.

Orissa has a rich cultural tradition. Its ancient monuments and sculptures are a glorious part of India's heritage. It has a long tradition of folklore, painting, music and dance. Odissi is one of the leading classical dance forms of India. The Konark temple, which is only recognised "world heritage monument" in eastern India, draws thousands of domestic and foreign tourists round the year. In addition to the two major religious shrines of Jagannath at Puri and Lingaraj at Bhubaneswar which attract a large number of pilgrims and tourists, Orissa is also full of ancient Buddhist, Jain and Hindu shrines and monuments.

Orissa abounds in the bounties of nature. It has long beaches, wide rivers, waterfalls, hot springs, natural lakes as well as wild animals, forests and hills. The state is rich in mineral resources with inexhaustible deposits of coal, bauxite, dolomite and  ore.



BHUBANESWAR
The city of temples

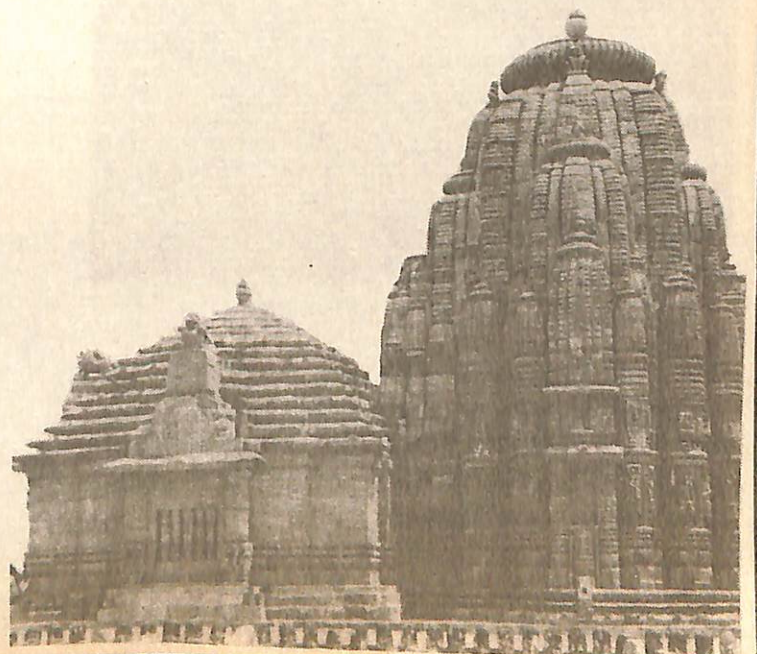
The vaulting spires of temples dominate this city's skyline. At one time, more than 7000 temples of various sizes stood around Bindusa-gar tank in the old city. Today, only about 500 of them survive. The new city is studded with modern architecture. Its towering government buildings, parks, state museum, university and Rabindra Mandap contrast with the monuments of the old city and occasionally echo their influence.

The largest temple here is the 11th century **Lingaraja temple** which exhibits temple art of several centuries. Shiva is the presiding deity but almost all the Hindu gods and goddesses are represented.



Mukteswara temple with its famous stone arch at the entrance, is the gem of Orissan architecture. This 10th century temple is richly sculpted. Tales from the Panchatantra, written by the Orissan pandit, Vishnu Sharma, occupy pride of place here.

The 11th century Raja Rani temple is an architectural delight. Set in picturesque surroundings, the temple is famous for its sculptural embellishments as well as for its unusual tower and the absence of a deity. The temple stands on a platform with three elegant mouldings, with intricate floral, animal and human figures. Here the feminine form is the subject of glorious celebration and incredibly seductive figures spring to life from every niche.



The Parasurameswara temple, close to Mukteswara, is one of the best preserved. A small but lavishly decorated Shiva temple of the 7th century, it has friezes featuring amorous couples, lions, crouching elephants, birds, human figures and floral motifs. Its ornate lattice windows, and busts of Shiva, are quite striking.

Svaranajaleswara temple is situated a little south of Parasurameswara. Although not well preserved it has some interesting and highly aesthetic depictions from the epic Ramayana.

Vaital temple is architecturally striking and its art mature and elegant. The presiding deity is the eight-armed Chamunda (Kali). The temple has an unmistakable tantric influence. The semi cylindrical upperportion shows south Indian influence.

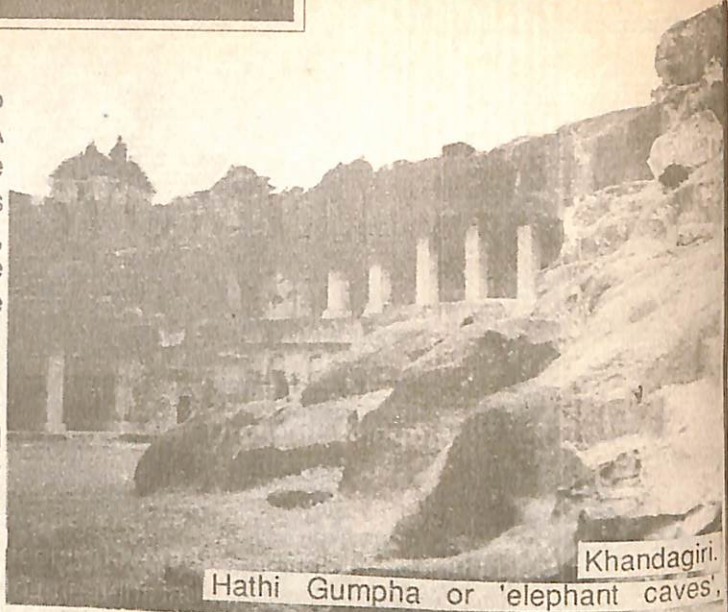
Apart from these temples, Bhubaneswar also has two very good museums. The Orissa state museum has a rich collection of sculpture, coins, copperplates, stone inscriptions, lithic and bronze-age tools, rare palm leaf manuscripts and traditional folk and musical instruments. The other is the handicrafts musium on Secretariat Road.



Dhaulagiri

Around Bhubaneswar

Bhubaneswar has an ancient history. At **Dhuli**, 8 km south of Bhubaneswar, one comes across the earliest rock-cut sculpture in India—the sculptured forepart of an elephant atop the Ashokan rock edict which immortalizes the historical event of Ashoka's conversion after his Kalinga victory. It has his famous declaration : "All men are my children".



Khandagiri.
Hathi Gumpha or 'elephant caves'

From the top of the **Dhaulagiri Hills** one can see the open fields beside river Daya, where the great Kalinga war was fought. The Vishwa Shanti Stupa, a Buddihist temple built by Indo-Japanese collaboration inthis century, has great aesthetic appeal.

About 8 km from Bhunaneswar are the twin hills of **Khandagiri and Udaigiri** honeycombed with caves cut from rocks. The two-storeyed Rani Gumpha or Queen's caves are specially important for their art and architecture. They are the largest and have the most ornate carvings, painstakingly and delicately done, displaying the highstandards of artistic achievements in eastern India.

The Hati Gumpha or 'Elephant Cave' is more austere in architecture. Recorded here on rock is the life chronicle of King Kharavela. Thirty-three rock-cut caves still stand.

A few kilometres south-east of Bhubaneswar ,on the way to Puri, the ancient township of Sisupalgarh has ben excavated. The fortified town had a natural moat around it, formed by the river Gandhavati and was probablythe capital of Kalinga in 2nd century BC.

About 20 km from Bhubaneswar lies **Nandan Kanan** or the 'pleasure gardens', a beautiful picnic spot witha natural lake. Both a botanical and a zoological garden, it is a haven for migratory birds in winter. It is especially known to shelter rare white tigers. Nandan Kanan is also the largest lion safari park in the country. Most tigers and other animals are not caged and live in a natural environment.

PURI

Golden beach and Lord Jagannath

Golden sunshine, miles of yellow sand, blue waves and white surf. Under an umbrella, sipping green coconut water. This is Puri beach. It is a pleasure to swim here as the sea is shallow for almost a mile. Very near the beach huge waves come rolling in-ideal for surf riding.

The city by the sea is one of the four main Hindu pilgrim centres in India and is famous for its Jagannath temple. Millions of devotees flock to this holy place every year to participate in the Rath Yatra or 'car festival'. This annual ritual spread over the entire summer and monsoon seasons making the most fruitful period to visit puri.

Jagannath, lord of the universe, is carried in a spectacular procession from this legendary temple bearing his name, in a gigantic chariot (whence the word Juggernaut) pulled by his devotees, preceded by his sister Subhadra and brother Balabhadra in their respective chariots.

This 65 metre high temple has all the richness



The Atri hot sulphur spring is about 42 km from Bhubaneswar and is situated in rural surroundings. Nearby is the famous Hatakeswara temple. A bathing complex has been set up for the convenience of tourists.

Situated in Hirapur village about 15 km from Bhubaneswar on the road to Puri, the Yogini temple is one of the five known Yogini temples in the country. There are 64 Yogini images beautifully carved from black chlorite.



Sri Jagannath temple,



Puri beach.



and plasticity of the Kalinga style of architecture. It was built sometime in the 12th century during the reign of Chodaganga Deva. Apart from the main temple, the smaller shrines of Vimala, Vishnu and Lakshmi, and the Ananda Bazaar—the biggest food market in the world—which are within the precincts, merit a visit.

Gundicha Ghar or the Garden House is about 2 km from the main temple. It is a much smaller sanctum, where Jagannath, Balabhadra and Subhadra are taken by chariot in great festivity, for a week's holiday every year, during Rath Yatra. It is also popularly known as the house of Jagannath's aunt.

Near the Jagannath temple is the Indradyumna tank with a small shrine to king Indradyumna on its left bank.

About 25 km from Puri is an impressive temple, Sakshi Gopal, with a charming life-size image of the child Krishna or Gopal. A legend relates that once Gopal came down from Vrindavan to give evidence in a dispute between two Brahmins. When he saw this beautiful place he fell in love with it and stayed on.

An engineering marvel of the ancient days is the Atharnala bridge over the Madupur stream. This 85 x 11 metre bridge was built in the 13th century and is still in use.



KONARK

The sun god's chariot

Splendidly alone amidst the sand dunes which rise from the bay, the Sun temple of Konark, also known as Black Pagoda, is the crowning glory of the temple architecture of ancient Orissa. Centuries of myth and legend shroud its history, legends as hauntingly beautiful as the smile of the celestial musicians standing against the sky at Konark to greet the sun's first ray with drum and cymbal, flute and string.

According to one colourful legend, Samba was afflicted by leprosy because of a curse by his father, Lord Krishna. After 12 years of penance, he was cured by the sun god in whose honour he built the temple. In another legend,



the son of Konark's master craftsman sacrificed his life in the waters of a neighbouring river to save his father's reputation.

The entire concept of architecture is striking. The design is the celestial chariot of the sun god pulled by seven exquisitely carved ornamented horses, strained on twelve wheels on either side. The huge monolithic wheels represent time, unity, completeness, justice, perfection and movement and each wheel stands for a fortnight and each horse a day of the week.

Although the main sanctum is in ruins, the 39 metre high audience hall, the dance hall and the ruined temple of Chhaya Devi still stand. Two horses and two monolithic elephants, also intact, exhibit the dynamism of the sculpture. A special character of the Konark temple is that the carvings cover both the inner and outer surfaces.

The temple was conceived to be a total picture of the world and without mithuna or union in love which is the fount of creation, it would not have been complete. A great part of the temple is, therefore, covered with erotic art.



Simlipal

The 2750 sq km national park in Simlipal is one of the nine Tiger Projects in India. At the Simlipal National Park, one can see talking mynas perched on branches, beautiful peacocks dancing in splendid gay abandon, roaring tigers and trumpeting tuskers. Herds of golden spotted deer shoot past like arrows.

The Barehipani waterfall, with a 400-metre drop, is another attraction of Simlipal. The Joranda (150 metres) waterfall with a shorter drop is beautiful, reflecting multiple vibrant colours.

Khiching

Khiching, the capital of the Bhanja kings in the 10th-11th centuries AD, provides interesting insight into another type of temple architecture of Orissa, quite different from that of Bhubneswar, Puri or Konark temples.

The presiding deity of the main temple (Bada Deula) is the goddess Kichakeswari. Life-size images of Shiva, Durga, the Buddha, and other deities can be seen here, suggesting an amalgamation of religion culture. A number of beautiful sculptures and pre-historic tools are exhibited in a museum nearby.

Near Khiching is a village of families of stone carvers who make beautiful statuettes from multi-coloured serpentine stone.

CHANDIPUR

A seaside resort

A quiet and peaceful seaside resort, Chandipur, about 16 km from Balasore, appears withdrawn, away from the bustle of city life. The sea here is shallow, the water coming near the beach only during the tides. Although it is amazing how untouched and serene this resort is.

GOPALPUR ON SEA

The luxurious beach

Once an ancient seaport and today a modern beach resort, Gopalpur is just 16 km from Berhampur. Early settlers to Java, Bali and Sumatra sailed from here. Today, only crumbling walls and some pillars of the old jetty remain. But the sleepy resort with its deep sea is becoming an attractive place for tourists.

Berhampur is the most convenient shopping centre for Gopalpur, and its silk sarees and handicrafts are famous for their craftsmanship.

The hot sulphur spring of Tapta Pani is about 50 km from Berhampur. It serves as a weekend health resort as well as a beautiful picnic spot. Overnight visitors can see wildlife from the tourist bungalow here.

Jaugarh, 35 km from Berhampur, is famous for its Ashokan rock edicts and other archaeological remains. Another 2 km from Jaugarh is Buddhakhol, reminiscent of Buddhist sculpture.

SAMBALPUR

Modern and ancient

Sambalpur is famous for the 24 km long Hirakud dam, one of the longest mainstream dams in the world. Its two tall towers, the Gandhi Minar and the Jawahar Minar, offer an excellent view of the large reservoir.

Ushakothi Wildlife Sanctuary

About 48 km east of Sambalpur is this densely forested wildlife sanctuary. Wild elephant, black panther, bison, leopard, tiger, wild boar, a variety of deer and many other animals roam freely in its 130 sq km area. Watchtowers have been erected at a number of vantage points for visitors to observe exotic wildlife in its natural habitat.

Nrusinghanath

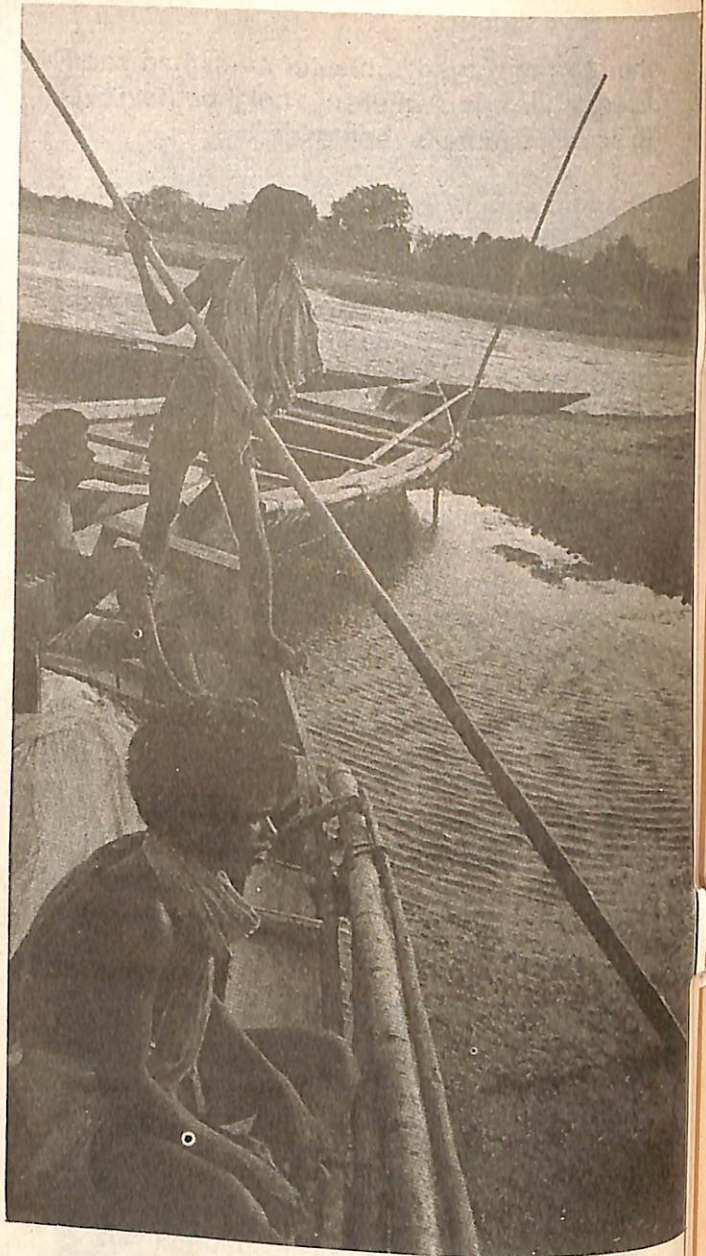
About 164 km from Sambalpur via Bargarh is Nrusinghanath, famous for its 15th century Vidyal-Nrusingha temple. Pilgrims from neighbouring areas gather here on Nrusingha Chaturdasi day.

Bargarh is famous for its textile work known as Sambalpuri.

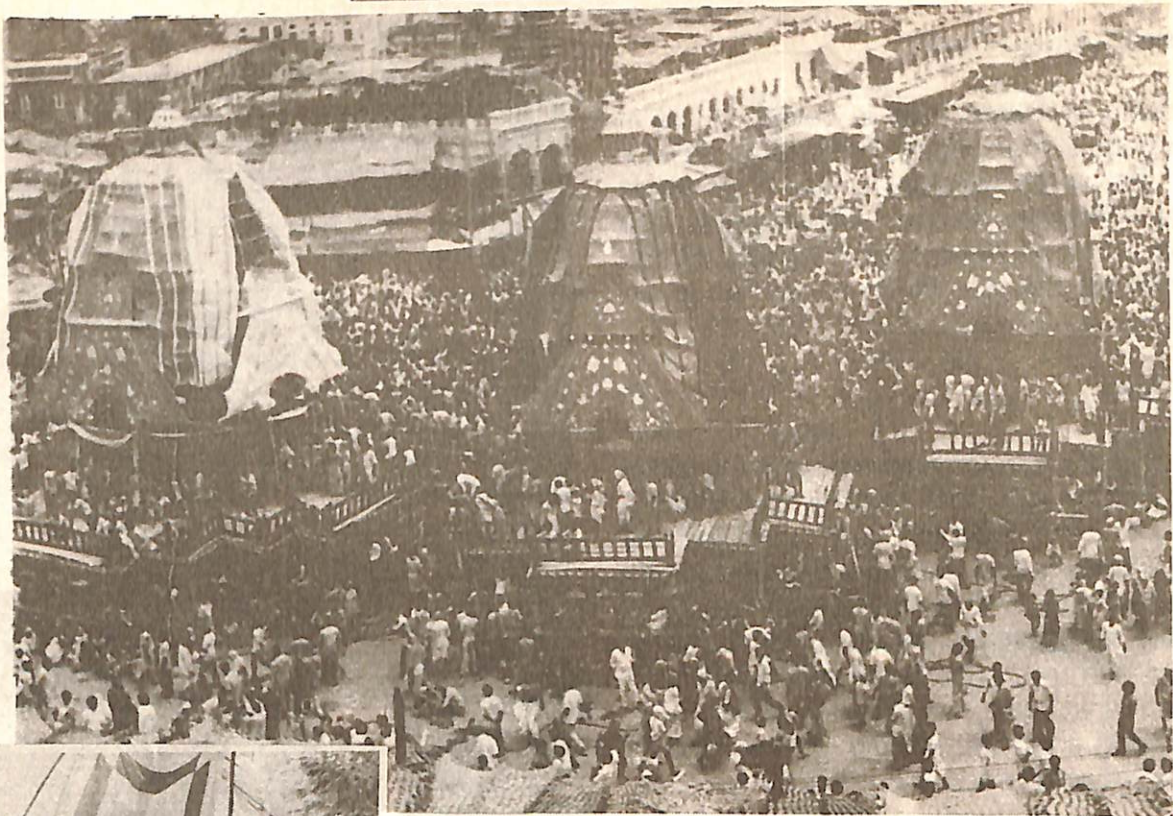
CHILIKA LAKE

Birdwatchers' paradise

About 100 km from Bhubaneswar on the way to Berhampur is the huge Chilika lake, studded with small islands and separated from the sea by a sandy ridge. Here sunrise and sunset present memorable sights.



Chilika is also a birdwatchers' paradise where ducks, cranes, ospreys, golden plovers, sandpipers, flamingoes, gulls and many other birds flock in winter. Also there are boating and fishing facilities. The excellent crabs and prawns of Chilika are a bonus.



The festival starts with the rhythmic clash of gongs, as the deities are helped on to the chariot by devouthands. Then the Raja of Puri



COLOURFUL FESTIVALS

Rath Yatra

Rath Yatra or the Car Festival of Puri, held in the month of June/July, is the most sacred and important of the festivals of Orissa. A large number of pilgrims from all over the country pour into Puri to witness this colourful festival.

Jagannath, Balabhadra and Subhadra are taken in chariots to the Gundicha Ghar for a week and then returned to the main temple. They go by three separate chariots led by Balabhadra's chariot, the 'adhwaaja.

comes, heralded by gaily decorated elephants. He ceremoniously sweeps the platforms of the chariots with a golden broom and sprinkles holy water, symbolising that all are equal before God.

Then to frenzied cries and music and the dancing of ash-smeared sadhus, the chariots start inching towards their destination, drawn by a sea of eager devotees. The journey of only a mile may take more than 24 hours. Virtually all other activities in the town come to a standstill during the festival.

Dussehra/Durga Puja

Dussehra or Durga Puja is celebrated, as in other parts of the country, in September/October. The main worship is that of goddess Durga, killing the demon Mhishasura. For four days the goddess is worshipped and then taken in long processions for immersion in rivers.

Bali Yatra

Held at Cuttack in October/November (Kartik) on a full moon day, on the bank of river Mahanadi, in memory of ancient traders who set sail to the islands of Bali, Java and Sumatra. Early in the morning, children and grown-ups go to the river for a bath and sail tiny colourful boats made of pith and paper. Some put candles and clay lamps in them. From daybreak till late in the evening a big fair is held on the bank of the river in front of the Barabati fort for four days.

HANDICRAFTS

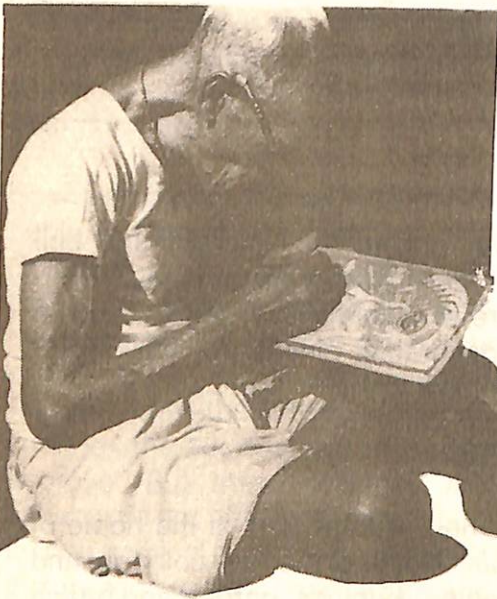


Shopping in Orissa is a joy. You don't look there for what the modern industry can give you, but for unique and exquisite handicrafts, made by those fingers whose forerunners had with such dexterity and skill created the magnificent Orissa temples.



Silver filigree

Few places in the world can boast of such delicate and fine silver filigree work. The wires are gossamer thin and designed to go through the eye of a needle. The products are light and elegant. Cigar boxes, jewellery, baskets of all sizes and decorative trays are a few things to pick up.



Pattachitras

The folk painting of Orissa, the Pattachitra, is another unique craft, and of great antiquity. Pictures of all kinds in folk art style, of animals, flowers, gods and demons, are painted on a specially prepared surface.

Silk and cotton handloom

The silk and cotton handloom products of Orissa especially saris for women, are matchless. The Sambalpuri and Cuttack saris are a class apart with their fine texture, unusual weaves and vibrant colours. The fabrics can be used to make beautiful dresses, bed spreads, table cloths and furnishing. Orissa paintings are also executed on tussar silk.





Stoneware

Of no less important is the stoneware of Orissa, particularly the black stone bowls and plates of Khiching, and multi-coloured serpentine stone statuettes. Beautiful and delicate soapstone statuettes are also available at Puri.

Metalware

Orissa is well known for its brass and bell metalware, widely used in eastern India. Various items are available all over the state, from utensils to decorative pieces like vases and candle stands.

Applique work

Pipli, village not far from Puri, is the home of applique work. Some of the most colourful and radiant canopies, awnings, garden and beach umbrellas are made here. Red, white, black and yellow fabrics are cut into various shapes of birds, animals and flowers and stitched artistically on coloured cloth.



Horn work

Most of Orissa's horn work is found in Parlakhemundi and Cuttack. One popular and striking item is the long legged stork which looks almost true to life.

SOCIO POLITICAL AWAKENING OF WOMEN IN ORISSA

Dr. Bina Sharma

Although the general sociopolitical awakening among the Oriya people and their fight for freedom can be dated back to the year 1766, when Southern Orissa was brought under British control, the involvement of women in these activities was almost nil. In Orissa lack of proper education, economic imbalances, social taboos and immobility explain why women were not active in Orissan politics in the pre-Gandhian era.

However during the second half of the 19th century, spread of education, activists of the Christian missionaries, efforts of the socio-religious reformers helped the British government to adopt a number of measures for the eradication of social evils, mostly related to women, from the Orissan society. With these changes the social status of women began to improve. But these changes in the social sphere did not help to bring about any change in their political outlook. As a matter of fact the picture registered a change only after Gandhi's call for women's emancipation in the 1920's. Thus women in Orissa had their first socialisation in the political sphere during the struggle for Independence. Their participation in active politics commenced with the visit of Gandhi to Orissa and continued till the attainment of Independence. Gandhi's visit to Orissa was eventful because it helped the women to leave the strategy of an indoor life and participate in the political movement in a large number. When the Satyagraha movement was started by Gandhi, the women could no more sit behind purdah. They gave a quick response to the call given by Gandhi. They took out processions, propagated the use of Khadi and courted arrest. Though the number of women who joined the movement was small, yet a beginning was made and an example was set. Being deeply inspired by the Congress ideas and ideals, they

were deeply devoted to their duty and joined in all the campaigns launched by the Congress in Orissa.

The emergence of Oriya women into political limelight coincided with the Noncooperation movement in 1921. Labanya Mayee Devi founded a women's association at Puri which was known as Mahaila Bandhu Samiti. It had the primary membership of a few eminent ladies from the elite class. This association gave recognition to women's talent of creativity. When the Noncooperation movement started in Orissa, the Oriya women met at Swaraj Ashram, Berhampur and founded the Utkal Women's Conference, which was presided over by Acharya Prafulla Chandra Ray of Bengal. The conference was attended by many celebrities like Madhusudan Das and Gopabandhu Das. This conference was the first of its kind where women belonging to different classes had gathered in large numbers. Thereafter Oriya women continued organising many public meetings for the discussion of socio-economic and political problems of the nation.

Into the Gandhian spell fell a large number of women activists. These pioneer women leaders were Smt. Rama Devi, Smt. Sarala Devi, Smt. Malati Choudhury, Janaki Devi, Godavari Devi and others. They were from reputed families with political connections. These women had great influence over the rest. They participated not only in the various activities of the freedom struggle but also in other constructive programmes such as spinning, cottage industries and other related programmes under the aegis of the National Congress.

From the very beginning Gandhi's Congress activities had a great impact on the women.

When he paid his first visit to Orissa in 1921, a meeting of women was held in the Binod Bihari Building premises at Cuttack. It was decided that the women should make gifts of their ornaments for the cause of the nation. The women present there made gifts of their ornaments whatever they had and some contributed in cash. It was also decided to observe National Week from 6th April to 13th April. The programme was to go on fast the whole day and take something after nightfall. Rama Devi, Sarala Devi and some other women observed fast for the whole week.

In December 1927, Gandhiji again visited Orissa which provided great incentive to the women leaders. Rama Devi, Sarala Devi, Janhabhi Devi, Kokila Devi, Sarojini Choudhury etc. attended the December session of the Indian National Congress of 1928 as delegates from Orissa.

In the All India Congress Conference of January 1930, a proclamation for complete Independence was unanimously adopted. Gandhi gave a call to break the Salt Law imposed by the British government. Thereupon the Salt Satyagraha was launched. The movement began with the celebration of 26th January as the Indian Independence Day. The Salt Satyagraha involved women activities like Sarala Devi, Malati Choudhury and others. They went from house to house inspiring the ladies to break the Salt Law. The village women came out in large numbers to collect salt. Even children joined the campaign. The women and students all over Orissa responded warmly to the agitation led by Acharya Hari Hara Das and Gopabandhu Choudhury. For a short time when the salt catching was stopped because of rain, the women workers were deputed to organise meetings, raise funds and collect volunteers for the Congress organisation.

The women political workers of Cuttack started their work at Balikuda. They went on procession on the public road. The patriotic songs composed by Birakishore Das were sung by them as they marched on the road, under the leadership of Rama Devi. Another group of women organised Civil Disobedience at Balasore. Thus the Oriya women joined the Salt Satyagraha wholeheartedly, courted arrest and made it a grand success. Kujang, in the district of Cuttack and Inchudi in the district of Balasore were the two important centres for Salt Satyagraha. The involvement of Rani

Bhagyavati Devi of the Kujang Raj family in June 1930 in this Satyagraha drew special attention. Following her lead, about 500 women came forward courageously to prepare the contraband salt. The former queen of Paradip along with Rama Devi also inspired the Satyagrahis at Gandakipur, Cuttack. About 1600 people had participated in the preparation of Salt, on 9th May 1930 under the leadership of Sarala Devi. About one fourth of the participants were women who enthusiastically joined the struggle. Rama Devi, Sarala Devi and Malati Devi were the first among hundreds of women who were arrested along with the male leaders. The Satyagrahis had to pay punitive tax and fines to the tune of rupees two lakhs to the British government. Such an effort to bring about a degree of political consciousness and a spirit of revolt among the women had not been witnessed in Orissa prior to the advent of Gandhi.

During the Salt Satyagraha revolutionary books were written by Kuntala Kumari Sabat, the celebrated woman poet of Orissa. It was through her patriotic writings like Ahwana, Sphulinga etc., that she infused a revolutionary spirit into the heart of the people. Her poems were recited in public by the student leaders in order to awaken people's consciousness and involve them in the freedom struggle. Many of her poetic works were so inspiring and revolutionary that they were banned by the British government.

The Civil Disobedience movement was called off by the Congress followed by Gandhi-Irwin pact on 4th March 1931. The Karachi session of Congress was held in the same year. Most of the Congress leaders from Orissa attended this national conference. Kuntala Kumari wrote a poem celebrating the martyrdom of Bhagat Singh. Her poem was circulated among the members at the time of the conference. Sarala Devi addressed the opening session of the Congress. On the part of the Oriya women, this was a historical achievement. In that conference Sarala Devi also persuaded Gandhi to use his influence in securing recognition for Orissa as a separate state.

During the Quit India Movement in 1942 also the women played an important role and were imprisoned for that. In course of Quit India movement in Orissa, the firing that took place at Eram in Basudevpur police station in the district

of Balasore may rightly be called the Jalianawalabagh tragedy of Orissa. A woman named Peri Bewa was among those who were killed and this was perhaps the only incident in India where a woman bravely faced the British police and died of firing for the sake of the country.

Through women's participation in Salt Satyagraha and other campaigns, Gandhi continued to exhort women to channel their political energies into constructive work. Thus the emergence of women in the political field not only influenced individual men and women but also eventually created an atmosphere for a new social order.

During Gandhi's Padayatra programme in 1934, women were called upon to fight the evils of liquor, boycott foreign cloth and discard untouchability. Gandhi's constructive programme had in its objective the training and education of women in the fundamentals of organised activity and propaganda. Moreover he had the impression that the participation of women in the constructive programme would enable men to organise social reform on a local plane. This programme included several social reform activities.

The Oriya women took active part in the Harijan movement which Gandhi started in 1932. They collected signatures from public to voice against untouchability. They organised meetings and established contracts with the Harijans in their dwelling areas. Rama Devi, Sarala Devi, Malati Devi, and Kiranabala Sen were pioneers of this campaign. An association called 'Nirbana Samiti,' was formed to work out the plan. Smt. Rama Devi was the Secretary of the Harijan Seva Sangha. For the Harijan students she opened a hostel in Cuttack. In 1934 when Gandhiji visited Orissa, he went to different places by foot for seven days. This was his Harijan Foot March. The organisation of this foot march was entrusted to Rama Devi. Gandhiji realising the organisational capacity of Rama Devi nominated her to represent the

Kasturba Gandhi Smarak Trust. Along with a band of dedicated workers, she moved into the remote Adivasi areas of Koraput to eradicate leprosy. From 1934 to 1942 she confined herself to her Ashram at Bari and devoted herself to different works like service to Harijans, imparting adult education, organising different centres for the development of women's education and basic education, promoting Khadi etc.

Inside the Congress there grew by that time a band of youngmen who, inspired by Marxist philosophy sought to channel the Congress movement along the lines of class struggle. Prominent among this group of leaders in Orissa was Smt. Malati Choudhury. She started the Kisan movement and alongwith other leaders formed the Utkal Congress Workers Communist League. A weekly paper christened 'Sarathi' was brought out, which was financed by Malati Devi. From 1936-38 the Praja Mandal Movement or the movement of the people in the states of Orissa was at its height. Malati Devi took the lead in this movement. She established the 'Baji Raut Chatrabasa' at Angul in the Dhenkanal district in order to provide shelter to the refugees who had come from the native states.

Thus the socio-political awakening of women had its genesis in the beginning of the Congress movement of Orissa. The Oriya women created a landmark in the history of Orissa by coming out to public platform and taking leading part in the freedom struggle. they were not only active in the political sphere but were also great social workers and were champions of the women's emancipation movement.

Lecturer in History
Berhampur University
Bhanja Vihar
Berhampur, Ganjam

KALINGAN LINK WITH COUNTRIES OF SOUTH EAST ASIA.

Ashutosh Prasad Patnaik

The expansion of Indian civilization to the South-east Asia during the early centuries of christian era is one of the outstanding events in the history of the world. As the product of this Indianization, a series of kingdoms were born that in the beginning were true Indian states like Cambodia, Champa and the small states of the Malay Peninsuls; the kingdoms of Sumatra, Java and Bali; and finally the Burmese and Thai kingdoms. Though each of these states developed according to its own genius through a process of interaction with the physical and social environment of the respective area their cultures never lost 'the family resemblance' that they owed to their common origin. This common origin could be India as a whole or a part of it, on the eastern coast, which with its typical Indian culture had predominantly influenced the people of the South east Asian countries at a very early period. The Chinese travellers and historians of the period have spoken of a people in South East Asia as 'Kun-Lun' whose civilising influence might have created this effect.

Interpretation of the term 'Kun-Lun'

The term Kun Lun has been interpreted by scholars in many different ways and a debate on the subject has so far not come to an end. While going through this exercise one comes across the views of Gabriel Ferrand who thought that the Chinese had grouped the diverse peoples of Father India together under the name 'K' un Lun' for their unity of culture.-1 Ferrand had neither explained the derivation of the term nor suggested any reason as to why Indians were labelled as 'Kun Luns'. George Coedes an unchallenged dean of South east Asian classical scholarship has questioned this view in the following words:

"This name, it is true, did not appear until after Indianization and we may well wonder if the unit of Indian culture explains the term. This opinion could be argued from the fact that the Chinese speak of "Kun-Lun writing" and writing was a basic Indian contribution. But when they speak of "Kun-Lun language" and of Kun-Lun merchants and Pirates" they seem to apply this term to an ethno linguistic entity. The work K'un-Lun has been interpreted in various ways. The researches of Gabriel Ferrand indicate that the word must have been used to transcribe many different indigenous terms that had become confused in Chinese usage. Sylvain Levi has interpreted the term as the equivalent of the Sanskrit expression 'Dvipantara', the people of the Islands. Nicholas J. Krom has indicated the possibility of equating Kun-Lun and Malaya; and the recent hypotheses of Ramesh C. Majumdar even if we allow for what is a little superficial in his comparisons, give some consistency to this view in that they assign a preponderant place to the "Maloy" element, that is, the Indonesian element developed in contact with the foreigners of Mongoloid origin, as the vector of Austro Asiatic Civilization."-2

In spite of his doubts, as expressed in a disguised form in the first few sentences of the above paragraph, Coedes in his discussion has finally accepted the views of Sylvain Levi and N.J. Krom and observed;

"We have seen that it was undoubtedly these Malays of the coast to whom the Chinese and Indian sea men applied the names Kun-Lun and Dvipantara.-3"

'Kun-Lun' as a Chinese equivalent of 'dvipantara'

Before proceeding further in this discussion it may be necessary to explain the term 'Dvipantara' as a sanskrit equivalent of 'Kun-Lun' or 'Kouen-louen' and examine how it could mean the coastal region of Malay. Sylvain Levi had located the term 'Kouen-louen' as a chinese equivalent of dvipantara in a sanskrit Chinese Lexicon Compiled by a Central Asian monk Li-yen of the kingdom of Koutcha.-4 Dr. P.C. Bagchi an expert on lexicon had accepted Levis restoration and had stated further -5 :

"We may add that the tradition localising the 'dvipantara' in Indonesia has persisted in India to this day. Even recently, while speaking of the Islands to which exiles are sent, people spoke not of the Andamans or of Tennasserim but of dvipantara."

This is a fact that the islands of Andamans were called 'dvipantara' by Indians till the end of British rule in India. Sylvain Levi had also shown the use of term 'dvipantara' in 'Kathasarit - Sagar' Manu 111.158 Baudhayana Dharmasutra 2.1.2.2. and the glosses of Kulluka and Govindasvami.

K.A. Nilakanta Sastri has further added to this theory by citing two passages from ancient Indian literature, one in Sanskrit 'Raghuvansa' (VI.57) of Kalidasa and the other in Tamil "Guruparamparai Arayirappadi, " one of the earliest hagiologies of Tamil vaisnavism, in which the work 'dvipantara occurs and which both go far to confirm the correctness of sylvain Levi's conception.-6

Though Prof. Sastri has explained the term 'dvipantar' by saying "India is one dvipa; Jambudvipa, Malaya is its sister; dvipantara across the sea," he has recognised "at least a pronounced tendency in Indian usage to localise dvipantara in the Malay Peninsula with some of the larger islands in its neighbourhood."-7

Similarities of culture in South Asian Countries as pre aryan traits."

The striking similarity of culture of Southeast Asian countries has been assumed by Coedes as Pre Aryan traits that had some elements in common with that of the Indians. So the Indians did not find themselves among uncultivated savages but organised societies endowed with a civilization.-8 In his thinking he has been

guided to a great extent by Nicholas J.Krom who in his Indo Javanese history has presented a picture of Malay Civilization, particularly of Javanese civilization before Indianization, that consists largely of hypotheses, as it is based chiefly on the present ethnology of the non Indianized Indonesians. He has pointed out a few characteristic elements of their material culture such as the irrigation of rice fields, the dyeing of fabrics by the process called batik, and the development of the gamelan orchestra and the wayang shadow theatre.-9

Coedes has further stated that the great prehistoric migration of different people of Southeast Asia had come to an end when Indianization of the area began around the beginning of the christian era. The migration was always towards the south for the attraction of the deltas and the sea. This explains the present distribution of ethnic groups in the Indochinese peninsula and to a certain extent, in the islands. As this "push to the South" was an ancient phenomenon, the ethnic groups situated farthest to the south are most likely to have lived in their present habitat longest.

So it has been assumed that the Indonesians who constitute the basis of island population have undoubtedly been there since Neolithic times. According to Jules Sion the Indonesians were the proto Malays, whose sojourn in the interior of the large islands permitted them to conserve their racial purity, inspite of mixture with the aborigines. The Malays were simply Indonesians of the coast who became much less pure racially because of very diverse cross breeding.....it is a 'mixed race', great in its diffusion and multiple in its Varieties.-10 These coastal Indonesians (Malayas) are regarded as vectors of Austro Asiatic Civilization and assumed to be 'Kun-lun' or dvipantara people by Coedes as well as a group of eminent scholars.

Coedes' statement a highly unsatisfactory proposition

Lately H.B. Sarkar, a leading scholar on Southeast Asian history has strongly criticised Coedes for his view in the following terms: "After almost finding a solution to the problem, he veered round to the view of Krom that the term refers to the Malay people. This is a highly unsatisfactory proposition, as the Malay people at that time or for many centuries there after had no writing of their own, it was Indian writing and the ethnic name Malay, if at all current at

that time, could never phonetically sound like K'un-Lun. The solution therefore lay elsewhere.-11"

This criticism is mainly based on the statement of Coedes where he has spoken of "K'un-Lun writing," "Kun-Lun language" and of "Kun-Lun merchants and pirates" and even believed that the Chinese have applied this term to an ethno-linguistic entity.-12

In spite of this his acceptance of Krom's view was undoubtedly a serious error. The people of Malay in those good old days are not expected to have developed a script of their own so similar to Indian writing. Prof. Sarkar has clarified this point further with support of evidence, gathered from an early Chinese text in the following words.

"There is hardly any doubt that this refers to the Kalinga script and the Kalinga people constituting an ethno-linguistic entity. This equation gathers support from a statement in an early Chinese tax bearing on the state of p'ang' an (in Malay), where live 'numerous Brahmins' and some important ministers with title beginning with K'un-lun. In other words, we find K'un-lun ministers, indicating an ethnic entity. After this statement, the same Chinese text reads. ".....in the vernacular K'un-lun and Ku-lung have the same sound, so that one can say either. "This statement establishes the point that Kun-lun can be used to designate an ethno-linguistic entity.-13

In this connection it is worth mentioning that during the early part of eleventh century AD., one of the admissible peculiarities of the Javanese language was the change of u to i.¹⁴ There was also change from u to e in the language.-15 So 'Ku-lung' then was transformed to 'Kling' and 'Keling' which were the usual designations of the Kalinga people in the ancient period. Due to their large number and importance in the island a large part of Java was known as the kingdom of 'Ho-ling', which is generally believed by scholars to be a Chinese transcription of Kalings.-16

K'un-Lun means only the people of Kalinga

From the above discussion it appears that the K'un-lun or Ku-lung of Chinese records and Kling or Keling of Javanese epigraphy mean only

one thing, that is the people of Kalinga. This Kalinga could be the Ho-ling of Java, which was actually the second Kalinga in the history of Asia, after migration of a large number of people from the first Kalinga to the very place and transplantation of Indian culture there. This Kalinga or Ho-ling could have grown in to a powerful state with a highly developed culture which might have spread in the islands and the archipelago through the hybrid Malay population and attracted the notice of Chinese. The pre-Aryan cultural trait like irrigation of ricefields, the dyeing of fabrics by the process called batic, ancestor worship and wayang shadow theatre etc, which Krom attributed to Malay people and which formed a common link in between various ethnic tribes of Southeast Asia, are still very much a part of ancient culture of Orissa, the land of ancient Kalinga.-17 Though it cannot be said now with certainty who got it from whom, this surely indicates an ancient contact between Kalinga and Southeast Asia.

'Dvipantara' is another name for 'Ho-ling'

Dvipantara might have been another name for Ho-ling or group of islands in Southeast Asia which had links with Kalinga. This point is very well established in the famous Sanskrit verse 'Raghuvansa' (VI.57) of poet Kalidasa whose knowledge of political geography of ancient India has baffled his commentators. While describing the virtues of assembled kings on the occasion of Svayamvara, Sunanda, the main mention to Indumati, the bride, the amenities she would enjoy, if she chose Hemangada, the king of Kalinga as her husband. The poet has put these words in Sunanda's mouth; anena sardham viharamburaseh tiresu talivana marmaresu/divipantara-nita-lavanga-puspaiḥ apakri-sveda-lava marudbhiih.

The bride is told by her maid that if she chose the ruler of Kalinga for her husband she could sport with him on the shore of the ocean in the midst of rustling palms, while the winds wafting the flowers of cloves from the 'divipantara' remove the sweat from her skin. - 18 In this stanza of Sanskrit poetry from Kalidasa, it may be observed that he highlights divipantara in case of Kalinga king, in order to show the importance of his association with the distant islands. So divipantara of Ho-ling was certainly frequented by the people of Kalinga in those days. A clear evidence to this effect, which has so far es-

caped notice of scholars of Southeast Asian history is found in Jain religious literature 'Nayadhammakaha' where 'Hatthisis' has been mentioned as a metropoly of northern Kalinga and a number of sea going merchants of this place are mentioned to have gone to kalinga dvipa for trade.-19 Though it is difficult to identify 'Hatthisis' now on the cost of Orissa, Kalinga dvipa to be more or less certain was the name given to a certain (or many) island in the eastern Archipelago.-20 'Ho-ling' of Chinese text and kalingadvipa of ancient Jain religious literature certainly mean the same island (or islands) which is most likely Java. There is also the story preserved in the chronicles of Java, that the Hindus from kalinga coast colonised the island.-21. Similar traditions of colonists from Klig or Kalinga country are preserved in many other islands.-22. So the kalingan link with Java and other islands of southreast Asia during the early part of Christian era is generally accepted by scholars.

Foot prints of Kalingan sailers in Burma

Leaving aside the islands, if we come to main land, Indochina, there also we find clear foot prints of kalingan sailors, traders, religious preachers and adventurers which find place in the pages of ancient history and legends of south east Asia. Burma, the biggest country in Indo-china was colonised by Kalinga people even before the christian era. Unfortunately, the beginning of Indian colonisation in Burma is shrouded in darkness and is merely expressed in local legends. In these legends there are adequate materials to indicate that people of kalinga had once colonised the country. According to the views of G. E. Gerini, before Ptolemy wrote his Geography in the second century A. D., the rule of the Kalingas centred around at least three places namely : 1. Kale, 2. the valley of the Arkan River and 3. Pegu proper around the gulf of Martaban. - 23 G. Coedes has also observed that in lower Burma there were colonies of Indians who had come from Orissa. - 24 It appears from the legends and the archaeological findings that two tribes namely 'Pyus' and 'Mons' formed the most powerful political units in lower Burma during the first millennium of the christian era. The establishment of Hindu colonial settlements like Utkaladesa, a powerful kingdom with 'Sriksetra' (modern Hmawza near Prome) as the capital and a flourishing colony like 'Sudhamavati' near Thaton are attributed to them. The pyus must have had Kalinga connections while the

Mons are called as 'Telangas' and considered to be the people of Trikalinga or Trilinga, a southern region of ancient Kalinga. The account of Hiuen Tsang in 7th century A.D. shows that the Pyu kingdom of Srikshetra was the first great Hindu Kingdom beyond the frontiers of East India. -25 However, some time in between 7th and 8th centuries A.D., the Pyus were defeated by Mons and the latter's power and prestige had greatly increased in lower Burma and North Siam. -26 Though Pyus are now an extinct tribe, they have left a lasting influence over the people of Burma through their rich culture and civilization which they must have derived from kalinga or Utkala. The Mons have also left their marks through their culture and religion over a larger area in Indochina covering lower Burma and Siam.

Kalinga's link with champa

If we look for kalingan links with Champa, the first and foremost thing which catches our eyes is the other name for Cham people, the 'Kiu-lien'. We learn from chinese history that in the year 137 A.D, about 10,000 Kiu liens, a barbarous tribe from beyond the frontier of their territories, attacked their southern most district, destroyed the chinese forts and ravaged the whole country -27 These people who seem to have possessed great military skill and organisation, ultimately formed the kingdom of Champa with the conquered territory of Chinese empire. These Kiu liens, whom the Chinese called 'a barbarous tribe' were actually a civilized people. Their Hindu king Sri Mara has left an epigraphic record in Sanskrit (the Vo-Chanh Rock inscription) which is the earliest one (third century A.D.) in the Southeast Asia n history.

These kiuliens are quite likely to be a branch of Kula people of Burma whom Gerini has described as people from Kalinga.-28 According to Gerini, the term 'Kula' now a days employed in Burma to designate western foreigners in general, more specially applies to natives of India, and above all the Dravidians. H. B. Sarkar has also specifically identified the 'Kula' people of Burma with the Kalinga people. -29 It is quite possible that these kula people or kuliens had migrated from Kalinga in large number either by land route or through sea to Burma and to a further lower region of Indochina, some time during the first century A.D. or still earlier period. Now we find place names like 'Kuliana (Kulina), Kolipala (Kulapala), 'Kolisuta' (Kulasuta), 'Pariakoli (Panikula) 'Kolidiha' (Kuladiha) and

'Kanjakula' etc in the Mayurbhanj district of Orissa to indicate the ancient abode of kula people of Kalinga, before their migration.

Kaundinyas and Mahendra Parbat of Funan

The most important kingdom of Indochinese peninsula was unquestionably the one the Chinese called Funan. According to Kang Tai, the first king of Funan was a certain Hun-tien, that is, Kaundinya, who came either from India or from Malay Peninsula or the southern islands.-30 The Chinese version of the dynastic origin of Funan has already been corroborated by a Sanskrit inscription of Champa which is regarded to be of third century period after Christ. Though scholars agree on the point that the kingdom of Funan came into existence some time during the first century A.D., after union of a Brahmin ((Kaundinya) with Liu-ye, the queen of the country (or Naga princess Soma), there is considerable disagreement on the home land of Kaundinya. This mystical union, which was still commemorated at the court of Angkor at the end of thirteenth century in a rite identical with that of the Pallava kings of Kanchi made some scholars believe that the Kaundinya probably belonged to the Pallava country.-31 On the strength of a Mysore inscription of second century A.D. which record grants of land, in connection with a Siva shrine to the Brahmins of the Kaundinya gotra, B. R. Chatterji has pointed out that the Kaundinya might have migrated from Mysore to Indochina.-32 H. B. Sarkar has rejected this view and proposed that the migrating clan of the Kaundinyas to Funan went from the 'Andhra Amraoti as the specimen of an Amaravati sculpture found at Dong-duong which was then under Funan.-33 though many scholars have admitted the important role of Kalinga in the Indianisation of Southeast Asia, and their major role in Java during early Christian era, none of them have so far taken notice of Kaundinya Brahmins who still continue to live near Mahendra mountain range of Orissa which is very close to sea. The main reason for the belief that home land of Kaundinya Brahmins of Funan could be Mahendra hills of Kalinga, arises from the fact that the name of Mahendra appears in the history of Funan in two important occasions. The history of the 'Southern Chi' states that during the reign of Jayavarman in Funan (5th century A.D.) 'the custom of this country was to worship the God Mahesvara (Siva). The God continually descends on Mount Motan.-34 This undoubtedly refers to a local mountain bearing

the name Mahendra and which had good Mahesvara on it. This is further confirmed by Jayavarman II of Cambodia who went to reign at 'mahendra parvat' and installed a miraculous Sivalinga there as Devaraja or Godking with the help of Brahman Hirayadama.-35 This Mahendra Parvata has been identified with Phnom Kulen, the sandstone plateau that dominates the northern part of Angkor Plain.-36 It appears from the fact that the mount Mahendra which was considered as 'Kula Parbat' (Phnom Kulen) and used as the abode of Debaraj was already there in Funan (Cambodia) before the reign of Jaya Varman II. So this could have been the mount 'Motan' of Chinese record in fifth century A.D. This indicates that the Kaundinyas of Funan were not only ardent Saibaites but also had intimate association with 'Mahendra Parbat' of Kalinga. From the history of Funan we learn a second Kaundinya also ruled the country in fourth century who enforced Hindu social and religious code with more vigour and contributed greatly for Indianization of the natives. The second Kaundinya had come to Funan from 'Pa an p 'an', a small state in Malay peninsula which was dominated by Brahmins.-37 All these evidences added together suggest that the first as descendants of their clan still live in that area even after two thousand years.-38 Leaving aside this Kaundinya element, there is also another indicator to establish an ancient link in between Kalinga and Funan. The river Mekong which flowed through the kingdom of Funan was called by the name 'Mahanadi' the main river of Orissa.-39 Mekong was also called 'Maganga' in some places.-40 Whatever we may think of this, there is hardly any doubt that Mekong played an important role in the history of Funan (Kambula) as Mahanadi and Ganga did in the early history and civilization of Kalinga and Northern India respectively. Naming of such an important river of Funan by Kalingan name indicates emigration of a large number of Kalinga people into that country.

Similarity in names of places and rivers

Throughout Southeast Asia, we come across many place names and names of rivers and valleys that are actually Indian in character. Such names in Pali or Sanskrit have been given by the emigrants to their new places of habitation. While choosing names for particular place or river, the nationality of the emigrants, their number, their importance in the new community, their earlier familiarity with different place names and relative importance of such places

etc. must have been the deciding factors. In other words, only the dominant and powerful groups of the emigrants must have been successful in naming the places according to their likes and dislikes, which must have been accepted by the rest of the emigrant community and indigenous population. When we accept this criteria of naming places as have been in operation in Southeast Asian countries and classify all the Indian names on regional basis, we find Kalingas place names outnumbering the rest of the Indian names. Leaving aside, Utkala Desha, Srikshetra, Holing, Mohanadi and Mahendra Parbata which have already been discussed, there are a series of Kalingan names which we come across in the early history of southeast Asia, and to our amazement many of them are still current in Orissa with or without a little distortion. A table of such names found in Ptolemy's Geography are given Annexure-I along with similar names from Orissa and her history.

From the list of names given, it appears that by the time Ptolemy wrote his Geography in the second century A.D., the people of Kalinga had spread in to almost whole of Indo-china and far eastern islands. There may still be a large number of names of places in Southeast Asia having similarity with Kalingan place - names which escape our notice now due to factors like distortion in pronunciation, change of language, gradual migration of natives to the south and emigration of different tribes in to the community during the last two thousand years or more.

Questions to be answered :

Many important questions arise in this connection, that are; why did people of Kalinga go to such distant places in such a remote period in history/ What propelled them to under take this hazardous task ? How could they cross the ocean ? How could they make their own ship ?

From where did they learn the elements of sea faring technology ? Did they have their own infrastructure for maritime trade ? What were their points of departure ? What were the commodities on which this trade was base ? At what point of time did these people take up seafaring and made voyages to distant islands?

Satisfactory answers to these questions are not available. Who ever have tried to answer these

questions i a general way as the cuases of Indian expansion, have put forward a few hypotheses that are no acceptable to a majority of scholars. For example, causes have been sought in the bloody conquest of Kalinga by Asoka in the third century B.C. and the exodus of population it presumably provoked. -50 As archaeological evidences suggest presence of Indian emigrants only in first century A.D., question arises why did they wait for three hundred years ? In this connection coedes has observed : 'At most, we can suppose that the fustives, if there were any, opened the way to a more important later emigration. -51

Various theories on migration of people from India to Southeast Asia

Another theory is that pressure was exerted on the mass of the Indian population by the invasion of the Kushans in the first century A.D. and as the result some of them might have left for distant islands.-52 Though this idea appears to be chronologically acceptable, it is not supported by precise facts. However, Coedes argues that there are a number of indications that the Indian expansion in the first centuries A.D. was commercial in origin.-53

According to some scholars, the contact that was established between the Mediterranean world and India after the campaign of Alexander the great was strengthened following the foundation of the empire of Asoka and subsequently that of Kanishka in India on one hand and the birth in the West of the Seleucid and the Roman Empires on the other. This caused an increase in the luxury trade in between east and west which was deplored on economic grounds. -54 The spices, sandal wood and fragrant resins (Camphor, benzoin) were the main products of Southeast Asia which were very much on demand in Europe. This might have triggered a deive for Southeast Asia in India durin the first century A.D. and Kalinga being placed on a privileged position among the eastern states might have taken lead on the matter. But sylvain Levi has expressed that the drive for Dvipantara on the part of Indian was a drive for the fabulous metal - gold and that was why names like Kanakpuri, Subarnabhumi, and Subarnadvipa were given to Dvipantara. 'the names of rivers and streams recorded by ptolemy in his tables evoke the fabulous metal which the sands of Indonesia still bear. the multiple dialectic alteration of these names may

reveal the origins of the seekers for gold. it was gold that attracted India to the Eldorado of the far East. -55' The folk tales of Orissa, from which we learn things of ancient times also speak of gold, silver, diamonds and other precious stones which Sadhabas used to bring from the Far east in exchange of their merchandise and there is little mention of spices. - 56 There are also other circumstantial evidences that point to the above conclusion.

India used to bring gold from Siberia by way of caravans that crossed Bactria, but the great movements of the tribes of central Asia in the last two centuries before christian era-57 had cut this route and deprived India of the gold it needed badly. India therefore depended on the Roman Empire for gold coins in the first century A.D. and many such coins have been found in Indian Soil including Orissa. The Roman rulers ultimately succeeded in arresting this flight of currency, which posed a great threat to their economy. As the result, it is possible that the desire to find another source of the fabulous metal propelled the Indian adventurers and seamen to ward the subarnabumi and Subarnadipa in the Far East.-58.

Circumstances that helped distant voyage abroad :

There were a few more circumstances which might have helped Indian in their distant voyage abroad. Following a technique in use in the persian gulf, construction of seaworthy junks, capable of carrying 600 to 700 passengers were taken up in India and China. -59 Besides, India and Chinese Navies were also developed.-60 A reference to Indian Navy is very much there in Kautilya's Arthasastra. We further know that during the middle of the first century A.D., the Greek Pilot Hipalos discovered the periodic alternation of the monsoon, which the Arabs probably knew from Indians but had kept secret. From this it appears, that people of Kalinga must have had the know-how of ship making and knowledge of periodic alternation of monsoon before the first century A.D.

There was another moral circumstance which helped Indians in seavoyage, that was, the development of Buddhism. The obstacles previously placed on the maritime voyage by the fear of being polluted by contact with barbarians were removed by this new religion. -61

Buddhist seamen as well as merchants had a great devotion to the Buddha Dipankar 'calmer of the waters. - 62' A good number of jataktales of period have dealt with maritime adventures. This clearly indicates that sea and seafaring occupied an important place in the lives of people of India.-63

As Kaling is the pioneering state in Indianization of Southeast Asia, her ancient history and culture need to be explored in detail for testing the validity of conclusions already arrived at in the light of circumstances prevailing in this part of the country during the first century or a little earlier period. Till now in our search for the history of Southeast Asia, in which the Dutch and French scholars were the pioneers, our focus has been more on the Indianized people, than the Indianizers, whose transplanted had started the process. In other words, so far no attempt has been made to trace the earlier history of K'un-lun or Kling of kulien people and the circumstances that made them emigrants in southeast Asia. In order to make a correct assessment of the history of Southeast Asia, it is necessary to explore the ancient history of Kalinga to find out whether both ends meet or there remains a gap which is incompatible.

ANNEXURE - i

Place names in Ptolemy's Geography of Eastern Asia

Coast of Airrhadol -41

- * Triglypton or Trilingon
- * Pentapolis (Panca-Palli)
- * Katabeda

Argya (Arakan) -42

- * Barakura (a mart)

- * Sambra (a city)

Country of the Zamirai and Dabasai (upper Burma)

- * Mount Maiandros -43

Gold country (lower Burma)

- * mareura or Malthura

(a metropolis) - 44

Coast of Besyngeitai and Sarabakie Gulf
(Coast of Pegu; Gulf of Martaban) - 45

* Sabara

* Be synga (a mart)

Golden Khersonese (Malay Peninsula) -46

* Berabai (a city)

* Khrysoana River

* Perimula

* Balongka

Country of the Doanai
(Northern Siam and Laos-47)

* Doanas River

* Rhingiberi (a city)

* Dasana or Doana (a town)

Similar names in Orissa

* Trikalinga or Trilinga

* Panchapalli (District of Puri)

* Kottobara (A port noted by Ptolemy on Kalinga coast. There are several Kottabararas or Kothabararas in Orissa)

* Badakula (a place on the coast of Chilka lake near Balugaon)

* Sambal (an ancient city and river port on the bank of Mohanadi river and present Sambalpur)

* Mount Mahendra (Ganjam)

* Ancient kingdom of 'Mayur dynasty' and present Mayurbhanj district

* Savaras of Orissa are referred to by Ptolemy as Sabarai

* Baisynga (a small town in the district of Mayurbhanj near the coast)

* Berabai (a big village near Delang in the district of Puri)

* Kharsoan river

* Bermula (an old village on the bank of Mohanadi)

* Balanga (Budha Balanga, a river in Mayurbhanj district)

* Daianai (a river near Bhubaneswar)

* Rahnabeli (a village near Chilika lake)

* Dasarna 48 (Dosarence of Periplus on the coast of Orissa; Ptolemy also mentions a river by name 'Dosaron' in Orissa) 45

* Bareukora or Bareuathra (a city)

Region of the Great Gulf
(Annam and Tonkin)

* Balonga (a metropolis)-49

Badakula (as indicate above)

* Balanga (an old village in Puri district on the bank of river Bhargabi)

REFERENCES

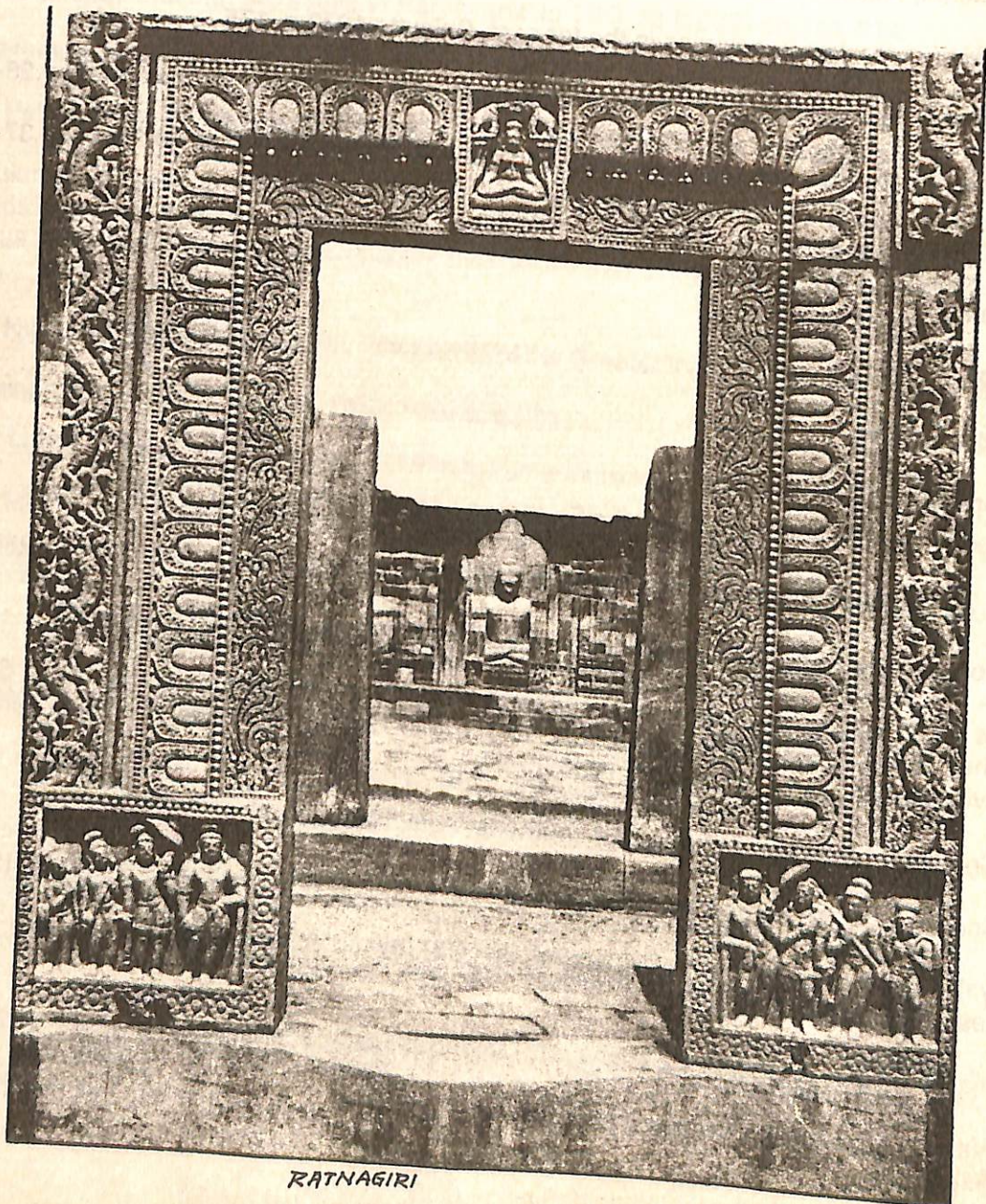
1. Ferrand, 'Le K'ouen - louen et les anciennes navigations inter Occaniques.' Quoted from Coedes, G, 'The Indianized states of southeast Asia' (Honolulu, 1967) p.9
2. G. Coedes, 'The Indianized states of Southeast Asia.' (Honolulu, 1967) p.9
3. Ibid, p.12.
4. Bijdr. Kon. Ind. Vol.88, pp. 621-7, Quoted from K. A. Nilakanta Sastri, The Journal of the greater India Society Vol. IX, Jan. 1942, No. 1, p.1.
5. Deux Lexiques Sanskrit - Chinois, time II (1937) p. 349 n.28, Quoted from K. A., Nilakanta Sastri, The journal of the Greater India Society, Vol. IX Jan, 1942 No. 1p. 1.
6. K. A. Nilakanta Sastri, The journal of the Grater India Society vol. IX. Jan, 1942 No. 1p3
7. Ibid.

8. G. Coedes, The Indianized states of southeast Asia (honolulu, 1967) pp 8-13.
9. Ibid
10. L'Asie des moussons, 11, p.483. quoted from G. Coedes, The Indianized states of Southeast Asia p.12.
11. H. B. Sarkar, Cultural Relations between India and southeast Asian countries, New 1985, p. 172.
12. G. Coedes, The Indianized states of Southeast Asia p.9.
13. H. B. Sarkar, Cultural relations between India and Southeast Asian countries, New Delhi, 1985 p.173.
14. Poerbatjaraka, 'Het oud-Javaansche Ramayana' in TBG 72 (1932) pp.151-214.
15. For example 'churika' (dagger) becomes 'Ceriga' 'Sutra' (thread) becomes 'Setera' etc.
16. Vide Pelliot, Deux itineraires, p. 265; and chanvannæs, les religieux eminents p.42, n.2.
17. Irrigation of rice fields is practised in Orissa (kalinga) since ancient times. Dyeing of fabrics and threads before weaving are undertaken by weavers in the state in many places and Sambalpur is famous for this art in India. Shadow puppet theatre is a part of folk culture in Keonjhar district of the state.
18. K. A. Nilakanta Sastri, 'Dvipantara', The journal of the Greater India society, vol. IX Jan. 1942 No.1.
19. Nayadhamma Kaha Ed, Vaidya, 1940, Poona, p.201.
20. Amar chand Mittal, An Early History of Orissa, Banaras Hindu University, 1962 p. 121.
21. R. C. Mujumdar, Hindu Colonies in the Far East Calcutta, 1973 p. 13.
22. Ibid, p.23.
23. G. E. Gerini, Researches on Ptolemy's Geogrophy of eastern Asia, London 1909, p.34
24. G. Coedes, The Indianized states of Southeast Asia, Honolulu, Hawaii, 1967, p. 63
25. R. C. Majumdar, Hindu Colonies in the far East, Calcutta, 1973 p. 229.
26. Ibid. p. 13.
27. R. C. Majumdar, ancient Indian Colonies in the Far East, Vol.I CHMPA, Lahore, 1927, p. 34
29. H. B. Sarkar, Cultural relations between India and Southeast Asian countries, New Delhi, 1985, p. 109
30. Pelliot, "Quelques textes pp 246-49, Quoted from G. Coedes, The Indianized states of southeast Asia p.37.
31. G. Coedes, The Indianized states of southeast Asia, Honolulu, Hawaii.
32. H. B. Sarkar, The Homeland of Kaundinya I of Funan and Traditions about his marriage Journal of the Institute of Asian studies, Madras, INDIA p. 22.
33. Ibid. p.25

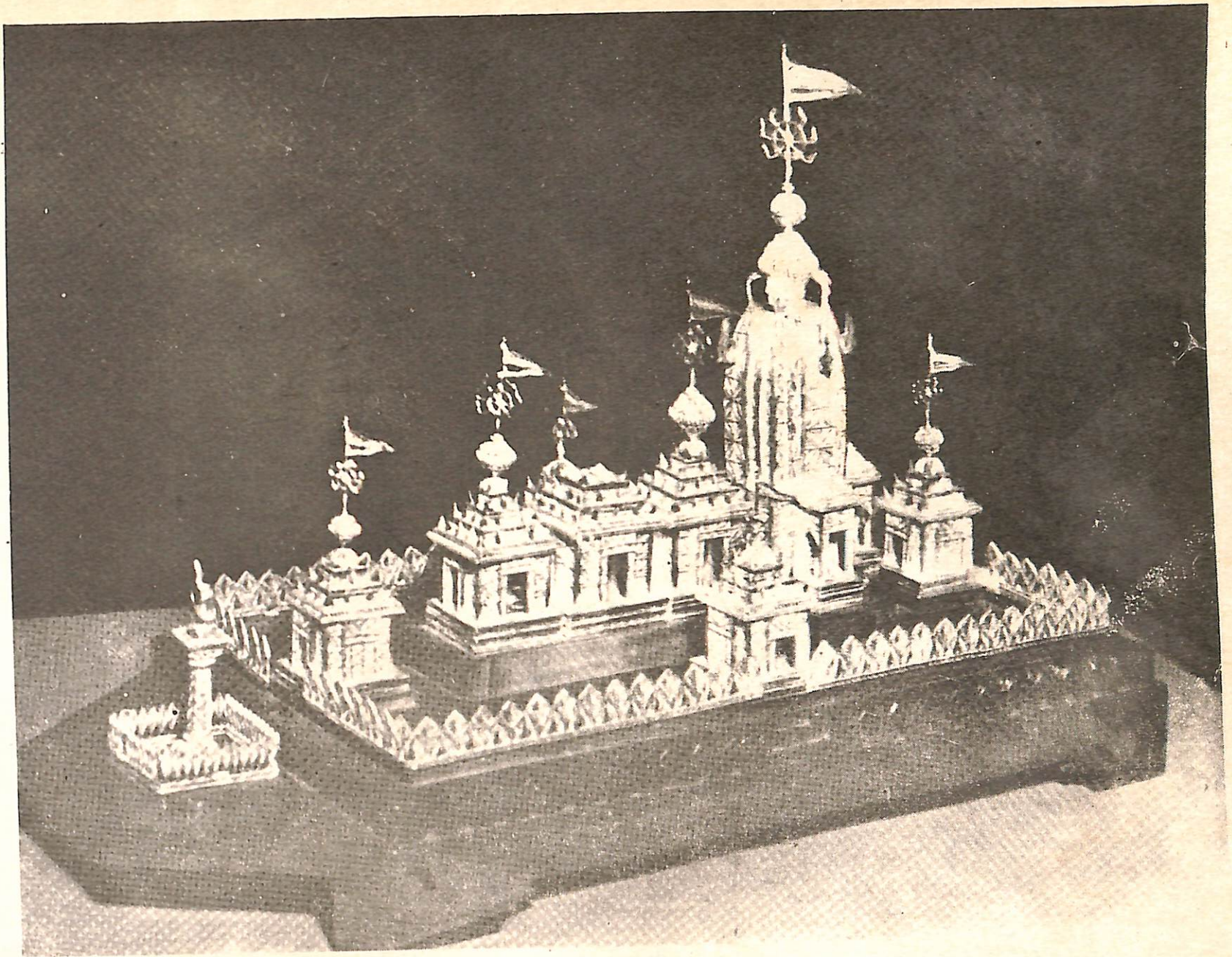
34. Pelliot, 'Le Fou-nan' p.260 Quoted from G. Coedes, The Indianized states of Southeast Asia p.61
35. G. Coedes, the Indianized states of Southeast Asia, Honolulu, Hawaii, p.99
36. Ibid. p. 100.
37. H. B. Sarkar, Cultural relations between India and Southeast Asian countries, New Delhi, 1985 p. 152.
38. A good number of kaundinya brahmins live in Ganjam district of Orissa, particularly in Parlakimedi sub-division, near Mahendra hills.
39. G. E. Gerini, Researches on Ptolemy's Geography of Eastern Asia London 1909, p. 136.
40. R. C . Majumdar, Hindu colonies in the far east, Calcutta 1973 p. 175.
41. G. E. Gerini, Researches on Ptolemy's Geography of Eastern Asia London, 1909 pp.28-37
42. G. E. Gerini, Researches on Ptolemy's Geography of Eastern Asia London 1909, pp.37-45.
43. Ibid. p.52
44. Ibid. p.66
45. Ibid. pp.70-76.
46. Ibid. pp. 77-105
47. Ibid pp. 116-155
48. Wilfred H. Schoff, The periplus of the Erythrean sea, New York, 1912, p. 253.
49. G. E. gerini, Researches on Ptolemy's Geography of eastern Asia London, 1909 p. 268.
50. G. Coedes, The Indianized states of Southeast Asia, Honolulu, Howaii 1967 p. 19.
52. Louis de La vallee - Poussin, L'Inde aux temps des Mauryas et des barbares, crecs, Scythes, Parthes et yue-tehi, Histoire due Monde, Vi, I (Paris, 1930) compare sylvain Levi, 'Kanishka et satavahana' JA (January - March 1936) p. 94.
53. G. Coedes, The Indianized states of southeast Asia, Honolulu, Howaii, 1967 p. 19.
54. K. Sridharan, A. Maritime History of India Govt. of India Press, Faridabad, 1965 pp. 13-20
55. Sylvain Levi, K'ouen - Louen et Dvipantara, BKL, 88 (1931) p. 627 Quoted from G. Coedes, Indianized states of southeast Asia p. 20.
56. Kunja Bihari Das, Lokagalpa Sanchayan, Oriya Sahitya Academy, Bhubaneswar, 1977.
57. La Vallee - Poussin, L'Inde aux temps des Mauryas, Quoted from Goedes, Indianized states of S. E. Asia p. 20.
58. G. Coedes, Indianized states of Southeast Asia, Honolulu, 1967 p. 20.
59. Paul Pethot, "Textes Chinois concernant l'Indo chine hindouisee', Et. Asiat EFEO, IIP. 261 Quoted from G. Coedes, Indianized states of Southeast Asia p. 21.

60. K. A. Nilakantha Sastri "The beginnings of Intercourse between India and China" *IHQ*, XIV (1938 pp. 380-87).
61. G. Coedes, *The Indianized states of southeast Asia*, Honolulu, Hawaii, 1967 p. 21.
62. Sylvain Levi, "Les' merchants demer et leur role dans le bouddhisme Primitif " *Bulletin de l' association Francaise des Amis de l' Orient* (Octorber) 1929 pp. 19-39.
63. "manimekhala, divinite de la met", *Bull. Lettres Acad. Belgique* (1930) p. 282 See *IHQ*, VII (1931) pp. 173, 371 Quoted from G. Coedes, *The Indianized states of S. E. Asia*.

Plot No. 83, Surya Nagar,
Bhubaneswar



RATNAGIRI



FILIGREE WORK OF ORISSA



ORISSA ON THE WHEELS OF PROGRESS



For the first time since its formation on April 1, 1936, the state has seen political stability after the new government came to power in 1980, with a massive mandate of the people. The people again re-affirmed their confidence in this government in 1985. The **NINE** years between 1980 and 1989 have been a period of spectacular growth, stability and peace.