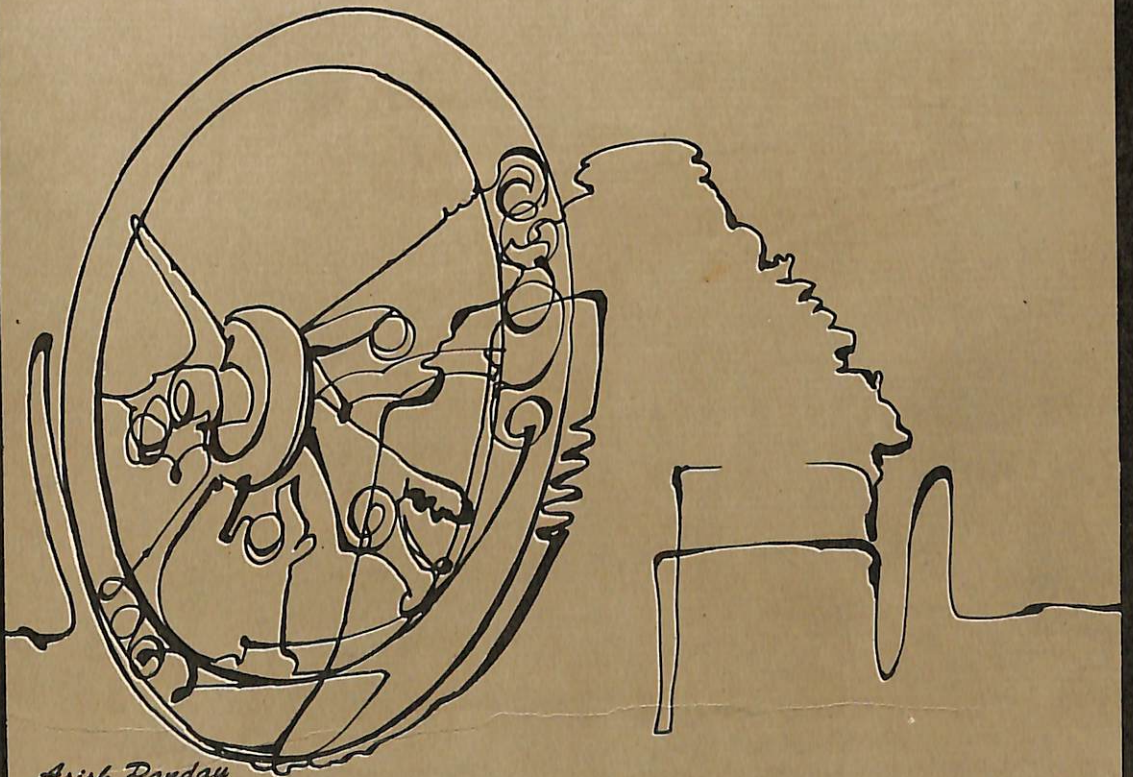




ISSN 0970-8669

# Orissa Review

DECEMBER 1992



*Asish Panday*



Hon'ble Governor Shri Yagya Datt Sharma addressing a huge rally of teachers and health workers for "Universalisation of Primary Education in Orissa and Health for all by 2000 AD", after receiving the "Gyana Jyoti" from the Chief Minister at Bhubaneswar on November 14, 1992 synchronising the celebration of Children's Day.



Hon'ble Chief Minister, Orissa, Shri Biju Patnaik and Hon'ble Minister of Information and Broadcasting Shri Ajit Kumar Panja in the inaugural function of T. V. Studio Centre at Bhubaneswar on 19-11-1992.

# ORISSA REVIEW

Vol. XLIX No. 5  
DECEMBER, 1992

## Editorial Board

**SHRI KALI KUMAR RATH**  
Director, I. & P. R.

**SHRI RAJ KISHORE MISHRA**  
Editor

Editorial Assistance  
Bhadrachandra Mishra

Cover  
Asish Kumar Panday

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.

Two Rupees/Copy  
Twenty Rupees/Yearly

Published by the Information & Public Relations Department, Government of Orissa, Bhubaneswar-751001 and Printed at Orissa Government Press, Cuttack-753010.

Composition :  
Phototypesetting System,  
Orissa Government Press

## In this issue...

- Address by Shri Biju Patnaik, Chief Minister, Orissa at the Chief Ministers' Conference on Administration of Criminal Justice. 1
- Vishwa Oriya Sammilani—Not a Hypothesis  
Prof. Trilochan Mishra 4
- Quit India Movement in Orissa : The Final  
Anti-colonial and Anti-feudal Agitation. ✓  
Dr. Brajabandhu Bhatta  
Prasanta Kumar Pradhan 9
- The Dathavamsa and its probable relation to Jagannatha and Orissan History.  
Dr. R. N. Dash 13
- The Suppression of Human Sacrifice in Chumusar  
Prof. Ganeswar Mishra 19
- Orissa's First Independent Government and Prison Reforms (1937—39). ✓  
Dr. Amarendra Mohanty 21
- Dhanu Jatra of Bargarh  
Dipti Prakash Nanda 25
- MAYURBHANJ : A Visitor's Vignette  
Janaki Ballav Dash 29
- Folklore, Women and Development :  
The case of a Folk Society.  
Ramesh Prasad Mohanty 32
- Politicization of Teachers—An Appraisal  
B. Pathak & B. Mohanty 35
- Monthly Progress Report of the Industries Directorate, Orissa, October, 1992. 40
- Ajodhya, A Jain site of Orissa  
Ganeswar Nayak 42
- Eco-Tourism and its Possibilities in Orissa  
A. P. Tripathy & S. K. Mishra 47
- State News in Brief 53
- Editorial Tailpiece :  
Odiyani of Princess Annapurna 62

Address by  
**Shri Biju Patnaik**

*Chief Minister, Orissa  
At the Chief Ministers' Conference  
on Administration of Criminal Justice  
November 13, 1992*



This conference, in my view, is not merely a conference to discuss administration of criminal justice; it provides us all with an opportunity to review the manner in which the Indian State is functioning. The basic function of the State is protection of the life, liberty and property of citizens and prevention of their harassment by any individual or group. The State has now come to acquire several other functions, but these are clearly not in lieu of its basic function. A society in which the security of life and property of its members is under frequent jeopardy is clearly not a well governed society. Such societies are characterised by the emergence of individuals and groups who assume to themselves the illegitimate and wholly mercenary authority to compel others to live in terror and deprivation and to punish what, according to laws fashioned in their impudent imagination, is deviant behaviour. The larger the extent of such wicked authority, the greater is the irrelevance of the State which, in course of time, becomes so feeble that assorted scoundrels and criminals, instead of dreading its instrumentalities, take control of them. Since the State is unable to punish crime, they coerce a hapless society into giving them the honour and status it used to assign to the wise, the brave, the honest and the industrious. The law-breaker is no longer afraid; citizens are afraid of the law-breaker.

Such a society is clearly reprehensible. All enlightened Governments have, throughout

history, endeavoured to ward off such distortions in the social process through installation of a system in which crime is quickly punished. Where they have succeeded, individuals have striven to realise their higher aspirations and have not been driven into diminutive cocoons by fear or insecurity. Societies that have ensured freedom and security have made remarkable advance in material and intellectual development; societies that have failed in this basic task have remained underdeveloped and have frequently had to surrender political sovereignty, for mercenaries and criminals who had acquired positions of pre-eminence were the most unlikely defenders of freedom.

We had, in this country, a reasonably effective system of punishing crime. It certainly had several drawbacks, but it had the merit of denying the criminals the sense of impunity they have lately come to acquire. Immediately after independence, we thought that the whole system was evil and started a romance with exotic concepts. Once such concept was the separation of the judiciary from the executive. We forgot to take note of the fact that this concept had evolved in an altogether different situation and was administered by altogether different people. In those societies, it is a functional distribution whereas, in ours, the judiciary is convinced that the entire authority of the State vests in it alone.

The overall result, as the agenda papers for this conference show, has been a disturbing rise in acquittals and a disturbing fall in convictions. It is significant that these trends became manifest after the new Code of Criminal Procedure, which effected the separation of powers and installed a new system of prosecution in Courts of Magistrates, came into force. Our first duty should be to contain this development and reverse these trends. We should give some time and thought to evolving implementable strategies so that no Indian citizen lies in fear and so that whoever transgresses the law is quickly and effectively dealt with. If these strategies requires a change in the law, we should be prepared to effect these changes without being hamstrung by shibboleths. The illustrative areas where the law may have to be changed are: the system of prosecution; empowering executive magistrates to try offences under certain chapters of Indian Penal Code and under some minor Criminal Act and Special Acts; and provisions relating to preventive arrest and bail. With regard to the prosecution system, I would like section 25 of the Code of Criminal Procedure to be amended so that the State Government can appoint a police officer to conduct prosecution subject to the condition that he has not taken any part in the investigation into a case under trial. This would go a long way towards eliminating lack of co-ordination between prosecution and investigation which has benefited criminals. Some States have amended several sections of the Code of Criminal Procedure. In order that we have a uniform Code of Criminal Procedure, these amendments, along with certain others which are found necessary, can be incorporated into a Central amendment which can become the law for the whole country.

Delay in completion of investigation is another major contributor to the worsening crime situation. It not only creates a public impression that nothing much is going to

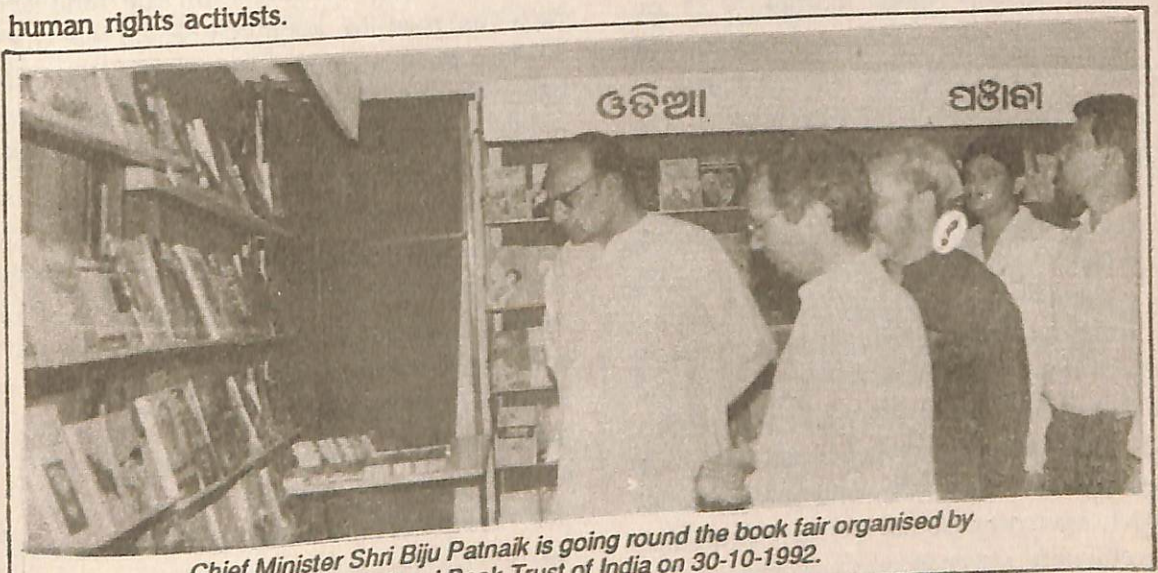
happen to a criminal, at least for quite some time, it also enables the criminal to tamper with evidence, win over or liquidate witnesses and in effect decide the case. There are three major reasons for delay in investigations. Firstly, the police manpower is inadequate. Secondly, the available manpower has several other pre-occupations, such as performing security duty for a horde of dignitaries who relish the illusion that their lives are in danger. Thirdly, investigating officers do not have adequate mobility or access to modern techniques of investigation. The first and third factors would require financial and technical collaboration between the Centre and States. If this collaboration materialises immediately, we should be able to register improvement in the immediate future. As for the second factor, demanding security cover has become a status symbol. It is time that self-appointed luminaries of our political firmament realised that, in the unlikely event of some madcap disposing them of, the only cost to the country would be a by-election.

I would reiterate that improving the administration of criminal justice should be the collective responsibility of the Union and the States and that it would be disastrous to leave resource-deficit State to meet the full cost of desired improvement. Cost-sharing should extend to enlarging accommodation in jails. There has been no significant enlargement of such accommodation which has been under great strain due both to the increasing number of convicts and of under-trial prisoners. A few days ago, we met here to discuss human rights abuse and, in particular, infringement of such rights in custody. Such infringement becomes inevitable when we have to pack 500 people in space meant for 50.

There are two further points I would like to make. An increasingly significant factor in the present crime situation is crime by organised

groups, whether subscribing to terrorism as a political activity or bound by a common criminal intent. The distinction between these two groups is very often a fiction since, for the first group, politics is a veneer for crime and the second group has little compunction in seeking political patronage when driven to a corner. I would like it to be understood that as long as organised crime is not effectively dealt with, no refinement in dealing with individual criminals would improve the crime situation. Individual and small-time crime is yielding place everywhere to organised crime. While the individual criminal offends an individual victim, criminal gangs offend society at large and challenge the authority of the State. Let us not, in dealing with them, be shackled by international prescriptions on human rights. Innocent citizens of this country and their society have certain rights and if conglomerates of criminals assault these rights, we have to protect the larger and superior rights. If necessary by abridging and indeed even extinguishing inferior and irrelevant rights. If we act otherwise, we would bring about a situation in which no true human rights exist, I have to say this because it is necessary that we are not overwhelmed by the latest inspiration doled out by human rights activists.

Secondly, some amount of introspection on the part of the community of politicians is overdue. Quite a few crimes occur because we ourselves organise agitations on a number of non-issues with a view to keeping ourselves in limelight. Since we have been in power and since it is not unlikely that we will come back to power, the law enforcing machinery is handicapped in dealing with our proteges in the manner they deserve to be dealt with. Let us be frank and admit that we ourselves have inducted into legislatures and endowed high offices on a number of persons whose legitimate place is in the jail. This criminal aberration afflicts all political parties and the result is that no political party today has the moral authority to suggest any reform. By far the larger part of my life is behind me. I would hope to see, in the remainder of my life, that the profession of politics does not admit persons who find in politics protection for their past and present criminality. This may cost us a few votes, but the voting system itself may cease to exist very soon if such persons enjoy the immunity and prestige they have come to enjoy for sometime past.



Chief Minister Shri Biju Patnaik is going round the book fair organised by National Book Trust of India on 30-10-1992.

# VISHWA ORIYA SAMMILANI— Not a Hypothesis

Prof. Trilochan Mishra

The Vishwa Oriya Sammilani, a conference of the Oriya people residing all over the world, is being organised for the first time in Orissa, at its cultural nerve centre Cuttack, from 3rd to 5th December 1992. The Convention is a modest but significant beginning of an important move to rouse and foster self-consciousness among the Oriyas, impressing upon them their distinctive identity in the Pan-Indian context and with a global perspective.

Orissa, though a comparatively modern name, is a very ancient land existing as a territorial and cultural unit from the pre-historic times. By the age of the epics, the *Ramayana* and the *Mahabharata*, its people had started playing vital roles in the Aryan polity. The latter epic enlists all the three martial races of Kalinga, Utkala and Odra as joining the belligerent armies; they perhaps belonged to three adjacent zones consisting the entire Orissa region. At the dawn of history Kalinga, which was then the name of the territory, was already a renowned kingdom in the Indian political system. It ranged roughly between the rivers Ganges in the north and Godavari in the south, from the Amarkantak hills in the west to the Bay of Bengal, the then Kalinga Sea, in the east. Thus it comprised the whole of modern Orissa with some outlying tracts to the northeast, north and west and a substantial portion lying to the south. As kingdoms and principalities are politically formed, their borders may vary and so also the names. So, in course

of time the aforesaid kingdom of Orissa or its substantial parts passed under different political names in different historical regimes—Utkal, Odra, Toshali, Kangoda and Kosala. However, in the writings of Muslim chroniclers and Buddhist scholars from the 10th century onwards, the territory is referred to as 'Udisa' and 'Udivisa'; respectively which are clipped forms of 'Odra Desha' or 'Odra Vishaya'. History has it that the name Orissa survived all others and came to be fixed through consistent use in official records by the 15th century.

The past of Orissa had been a period of sustained glory. During some two thousand years of history starting from the time when Kalingas rose to prominence till decline of Orissa's political power in 1568 A.D., Orissa under its rulers enjoyed political stability that accounts for its material prosperity and cultural excellence. At the outset Kalinga under the impact of spiritual teachers had prepared itself as a powerful force. No wonder if Emperor Asoka fortified with the formidable army of a whole empire made an edge over the single but spiritually strong country of Kalinga. His Pyrrhic, political victory which he opted to exchange for a strong, spiritual one redounds all the more to the credit of the losing side. In political history the immediate result of a war is not as significant as its effect. And what was the effect of the Kalinga war? It is an important turning point in human history.



It is a characteristic with the outstanding rulers of Orissa that they utilised their political pre-eminence for constructive activities in the country. The great king Kharavela after accomplishing the crowning act of his military career by way of restoring the seat of Jina back to Kalinga after defeating the Magadhan monarch, devoted the rest of his life to carving caves in the Kumari hill for the abode of Jaina ascetics. And such instances are galore. There were in Orissa a number of royal dynasties ruling over long periods with illustrious monarches achieving fame as conquerors. There success is to be measured not the extension of their kingdom, but the patronage extended by them towards religio-cultural and aesthetic activities.

Long-standing political stability in the land provided free scope to the people for pursuing economic activities. As the people of Orissa were by nature adventurous, many took to maritime trade and commerce with countries far off on the sea—Java, Sumatra, Bali, Borneo, Malayasia, Cambodia, China, Ceylon and the islands on the Pacific. The important sea ports that studded the Orissan coast in ancient times were: Tamralipti, identified with Tamluk in Midnapur district, then a part of Orissa, which carried on extensive transactions with Ceylon; Pipli on the mouth of the Subamarekha where the Portuguese, the Dutch and the English set up their factories successively; Chelitalo a famous emporium of oversea trade, supposed either to be Chandrabhaga or Puri; Palur-Dantapura, on the mouth of Rushikulya, that had strong trade ties with Karnasubarna, i.e. Malayasia; Ganjam on the mouth of a distributary of the same river ten miles to the north of Gopalpur, which used to export the famous 'palempores' or *pata* of Berhampur to England and European countries and Pithunda, identified with Kalingapatnam, which was then in Orissa. In the early centuries there were trades with the Roman empire, too. The

commodities exported included ivory, pepper, betel nuts, gems and stones, drugs and fine fabrics for which the land was famous. In course of time the ports got silted up and ceased to function, but what is next to incredible is that along with it the spirit of adventure in the character of the people dried up too. The custom of the bygone age is however retained in the form of a symbolic ritual *boita bandana* (ceremonial seeing off the sailing boat) and floating of paper boats in tanks and streams on the morning of Kartik Purnima.

Orissa is the stronghold of all great religions of India—Jainism, Buddhism, Saivism, Saktism and Vaishnavism. Each of these religions spread as a wave and was retained for centuries until assimilated or synthesized into some universal concepts. To cite instances, Jainism which was preached by Mahavira on the soil of Orissa was practised from the 6th century B.C. to the 7th century A.D. and then it waned leaving a generalised impact on other faiths. Buddhism was preserved and nurtured for a longer period and got imperceptibly merged in the Jagannath cult when Buddha was accepted as an incarnation of Vishnu. Orissa is a melting pot of different faiths, which have been assimilated into the cult of Jagannath with its cardinal tenets of amity and universal brotherhood. The people of Orissa are reputed to be highly religious; they are equally reputed for paying respect to all religions. Spiritual faith as distinguished from the material, equality of all men, nay all living things and unity of all religions—these seem to be the age-long religious principles accepted in Orissa.

Orissa has been cradle of Pan-Indian culture. In the history of civilisation, the coastal plains of Orissa had to serve as the corridor of passage between the northern and southern India cut off by the intractable Vindhya. As a very ancient landmass, it retains the primordial culture of its primitive people sheltered in the

hill-fastnesses, in its pristine purity. Its hallmarks are stark simplicity of style in dress and ornaments, language and expressions, attitude and interaction, relationship and style of living. At the same time Orissa is the wide shore for the cultural tides from the north and the south to surge up, roll in and break over it. Thus the culture of Orissa is rich and complex. It has the breadth and depth of the national mind, but an intensity of imagination all its own, expressing itself in a delicate and superb style of artistic character with a perfection rich and rare. Abounding with innumerable temple and monuments with sculpted figures, Orissa is a veritable museum of the country's sculptural heritage. The figures live and glance at the viewer with delicate nuances of changeable moods and communicate to him in a language that surpasses his own. While the broad conception of the figures is Indian, the delicate execution is entirely the art of Orissa. The same is true of the performing arts like dance and music and also of the artistic crafts.

Between the medieval Orissa vibrating with vitality and vigour before its decline set in and the gradually reawakening Orissa after the disastrous famine of 1866 there fell a shadow, dark and inscrutable. Could those who fought in the train of Kapilendra Deva or sailed the seas to Java or Indonesia be so self-forgetful as these modern counterparts? Surely some unsurpassable calamities overtook the land during these tears affecting their senses seriously.

The kingdom of Orissa around 1500 A.D. spread from the Ganges in the north to the Kaveri in the south. Dismemberment started in the sixteenth century when the Gajapatis lost a substantial portion from their southern dominion to Vijaynagar and Golkonda. In 17th century the districts north of Subarnarekha were annexed to the Bengal Subah. In 1751 the Marathas conquered the central and

western Orissa. In 1803 when they surrendered Orissa 'in perpetual sovereignty' to the British, the latter occupied Cuttack, Puri, Balasore and sixteen tributary mahals. The East India Company was apathetic to the welfare of Orissa and in fact the Naanka famine was an aftermath of that apathy coupled with the indifference of the officers of the British regime. The Orissa people suffered the injustice of dismemberment cumulatively for more than two centuries.

By the end of the 19th century the different parts of Orissa remained under different administrative divisions: Ganjam and other Oriya-speaking areas south of the Chilika lake remained under Madras Presidency; Midnapur under Bengal; Singhbhum, Sareikela and Kharaswan under Chhotanagpur division; Sambalpur and Chhatisgarh feudatory states under Central Province. The agitation to bring together all the Oriya-speaking tracts under one Province started in Ganjam early in 1903. In the meeting held for the purpose by the Ganjam National Conference at Berhampur that year, it was decided to hold annual conference to pursue the matter. It is learnt that Utkal Gaurav Madhusudan being unable to move a resolution at the National Congress, 1902, to the effect of unifying the Oriya-speaking areas lying outside Orissa, left the Congress permanently. He formed the Utkal Union Conference which began its work at Cuttack on 30th December 1903. The Conference went a long way in its mission and ultimately the new Province of Orissa was born on April, 1936. This is the first linguistic State in India. Though the major Oriya-speaking areas came years after to form parts of the State in free India, two Oriya-speaking states, namely Kharaswan and Sareikela had to be made over to Bihar on 18th May 1948. There are always a number of problems to be faced by the people speaking one language but residing in another State. It is quite likely that States may not get over narrow interests, which will give rise to

obstacles in the rightful way of using one's mother tongue. It is in such cases that the Vishwa Oriya Sammilani can use its good offices.

Vishwa Oriya Sammilani, which seems to be in the line of Utkal Sammilani or National Union Conference, has a much broader scope. Of course, it has yet to spell out its objectives in the first conference. However, it may be presumed that it would work in the direction of rousing self-consciousness among the Oriya people all over the world. Orissa has fallen behind many other States because it was neglected for long. Even now with railways, airways and telecommunication, many parts of Orissa are far from the Central Metropolis, Delhi. It should be the look out of the Sammilani to remove Orissa's backwardness. With the creation of Orissa as a separate State a feeling of self-pride is shared by the common man and inferiority complex has been completely removed. But feeling does one develop when he finds the number of Oriyas occupying important positions at the All-India level is next to nil ?

Look at the Central Cabinet, the different Commissions at the Centre like Finance Commission, Planning Commission, U. G. C., U. P. S. C., etc. and the Corporations or Boards of Directors of Nationalised Banks, etc. and you will not find any one from Orissa. Again there are a good number of Oriya students, scholars, scientists, doctors, professionals, businessmen staying abroad in America, Canada, or U. K. They have gone by their own merit without anybody sponsoring them. If they want to get settled in their home State, has the Sammilani any duty towards them ? And there are any number of low-paid workers, the wage earners who expose themselves to exploitation and death for sake of daily bread. Can the Sammilani assure them safety ? One feels happy that now there is an All-world organisation to ponder over such problems. We look upon Orissa's dynamic Chief Minister, Shri Biju Patnaik to further and broaden the mission ushered by the UTKAL SAMMILANI ninety years back.

*A/316, Sahid Nagar,  
Bhubaneswar.*



*Chief Minister Shri Biju Patnaik is being introduced with the players in Kalinga Cup final on 28-10-1992.*

TABLE OF ALL ORISSA PERFORMANCE PROGRAMME 1991-92

TARGETS AND ACHIEVEMENTS

| Sl. No. | Point No. | Item                                 | Unit                       | Target   | Achievement | Percentage |
|---------|-----------|--------------------------------------|----------------------------|----------|-------------|------------|
|         |           |                                      |                            | Annual   | Annual      | Annual     |
| (1)     | (2)       | (3)                                  | (4)                        | (5)      | (6)         | (7)        |
| 1.      | IA        | IRDP                                 | No. of families benefitted | 1,08,538 | 1,11,712    | 103        |
| 2.      | IB        | J.R.Y.                               | 000                        | 34,644   | 34,886      | 101        |
| 3.      | IC        | S.S.I. Unit                          | No.                        | 2,000    | 2,238       | 100        |
| 4.      | 5A        | Surplus land Distributed             | Acres                      | 500      | 2,25,845    | 452        |
| 5.      | 6         | Bonded labour Rehabilitated          | No.                        | 73       | 82          | 112        |
| 6.      | 7A        | Drinking water problem covered       | No. of Villages            | 5,681    | 3,762       | 66         |
| 7.      | 8A        | C.H.C. Established                   | No.                        | 35       | 35          | 100        |
| 8.      | 8B        | P.H.C. Established                   | No.                        | 40       | 13          | 33         |
| 9.      | 8D        | Immunisation (Polio)                 | No.                        | 795      | 736.12      | 93         |
| 10.     | 9A        | F.P. Sterilisation                   | No.                        | 2,03,000 | 1,36,137    | 67         |
| 11.     | 9B        | (i) Equi. of sterilisation (IUD)     | No.                        | 1,74,000 | 1,47,608    | 85         |
|         |           | * (ii) C.C. Users                    | No.                        | 3,12,000 | 2,64,966    | 85         |
|         |           | * (iii) O.P. Users                   | No.                        | 57,000   | 58,297      | 102        |
| 12.     | 9C        | ICDS Block sanctioned (Cumulative)   | No.                        | 134      | 134         | 100        |
| 13.     | 9D        | Anganwadi (Cumulative)               | No.                        | 8,867    | 11,999      | 135        |
| 14.     | 11A       | Scheduled Castes                     | No.                        | 40,000   | 52,011      | 130        |
| 15.     | 11B       | Scheduled Tribes                     | No.                        | 60,000   | 75,382      | 126        |
| 16.     | 14A       | House-Sites Allotted                 | No.                        | 6,000    | 7,833       | 289        |
| 17.     | 14B       | Construction Assistance              | No.                        | 7,833    | 6,068       | 77         |
| 18.     | 14C       | Indira Awas Yojana                   | No.                        | 12,110   | 17,028      | 141        |
| 19.     | 14D       | E.W.S. Houses provided               | No.                        | 1,500    | 1,662       | 111        |
| 20.     | 14E       | L.I.G. Houses provided               | No.                        | 3,000    | 2,770       | 92         |
| 21.     | 15        | Slum Population Covered              | No.                        | 11,600   | 13,059      | 113        |
| 22.     | 16A       | Farm Forestry Seedlings (Tree Plant) | Lakh No.                   | 558.14   | 427.54      | 77         |
| 23.     | 16B       | Coverage of Area                     | Hects.                     | 64,342   | 50          | 91         |
| 24.     | 18        | Fair Price Shops Opened              | No.                        | 50       | 58,409.80   | 1,140      |
| 25.     | 19A       | Villages Electrified                 | No.                        | 1,000    | 570         | 57         |
| 26.     | 19B       | Pumpsets Enrgised                    | No.                        | 5,300    | 1,011       | 101        |
| 27.     | 19C       | Improved Chullahs to be installed    | No.                        | 60,000   | 6,272       | 118        |
| 28.     | 19D       | Bio-Gas Plants Set up                | No.                        | 10,000   | 99,890      | 166        |
|         |           |                                      |                            |          | 8,386       | 84         |

# **Quit India Movement in Orissa : The Final Anti-Colonial and Anti-Feudal Agitation**

*Dr. Brajabandhu Bhatta  
&  
Prasanta Kumar Pradhan*

The last phase of Gandhian struggle started on 9th August, 1942 when Gandhi started the historic 'Quit India Movement'. Gandhi declared it as the last and final battle of independence and asked the Congress workers to utilize their entire strength to make it successful. Unlike the previous movements revolution was clear, bold and direct which urged the colonialists to quit India permanently. In Orissa, as in other parts of the country, people joined the movement in large numbers. In intensity and magnitude, Quit India Movement in Orissa was the most successful mass-based agitation in the region because of its anti-colonial and anti-feudal nature.

The success of Quit India Movement in Orissa was the product of many factors. The systematic socialization of the ignorant people in different ideas of Gandhi since 1920, growth of consciousness in them in the line of self-respect and dignity, the participation of the people in different Gandhian experiments, impact of various social constructive programmes, all prepared a salubrious soil for the 'August Revolution'. This was the final war of Gandhian movement to demand Independence boldly and directly.

Not only this, there were other factors also. In Orissa the success of Salt Movement in 1930 was very high<sup>1</sup>. The areas which were involved in this agitation also became the main centres during Quit India Movement. Participation of rural common people was very

large<sup>2</sup>. Even a large number of women and children had joined it. This mass-based agitation was followed by peasant<sup>3</sup> movements. Birth of socialists<sup>4</sup> in Provincial Congress organisation and their activities in mobilising and organizing the Oriya peasants enhanced the sphere of Congress influence. Common people had identified their class interest in Salt agitation. But when the Congress leaders highlighted their agrarian problems and exploitation, they en masse supported the Congress. The victory<sup>5</sup> of the Congress in 1937 election and its many pro-people<sup>6</sup> agrarian measures made the peasantry strong supporters of the Congress. The years of Congress in power up to 1939 saw the mammoth growth of primary membership<sup>7</sup> in Orissa. States<sup>8</sup> people became bold and confident when the ministry extended a moral support to them. The sacrifice of the Congress leaders in these states also widened the Congress influence. The Provincial Congress organization had a strong standing army spread over in different areas. By 1940 the atmosphere was quite ready for a grand finale. This situation became more aggravated with the out-break of the Second World War when the prices of essential commodities<sup>9</sup> scaled up high and people's discontent grew. Meanwhile, repeated efforts by the British authorities to get the support of the Congress leaders created a sense in the people that the time had come to bring the British to its knees. Moreover, success of Japan in Wars made the Asiatics surprise and hopeful. For the common workers

of the Congress, concept of British invincibility was no more strong.

In other provinces, all provincial Congress leaders were taken to custody. The Government of Orissa declared all Congress bodies, their offices and other allied organizations unlawful and the police took possession of those notified places as quickly as possible<sup>10</sup>. The arrest of the important leaders of Orissa caused a strong resentment among the people. Local Congress workers became free to choose their own way of action. Gandhian way of non-violence was no longer strictly followed. Anguish of the people was at its zenith. It also became difficult on the part of the local leaders to control them. Brutal police atrocities in villages on the common people made the people more violent. Large number of people congregated in different places and set the Government institution on fire under the leadership of local leaders. The bravery and boldness of the people, who were once very submissive and inert, could prove the success of a Gandhian technique of mass-mobilisation. Even a large number of tribals openly joined the movement and endured police atrocities.

The students of Ravenshaw College launched a strike and declared the College independent. They set the college office on fire and the professors threw ties in it<sup>11</sup>. The district of Koraput became agog with patriotic excitement. Carrying Congress flags the Satyagrahis circulated inflammatory pamphlets. The most daring incident took place at Mathili Police Station when a mob under the leadership of Laxman Naik tried to capture the Police Station. But the mob was mercilessly beaten up. During the scuffle, a forest guard was killed and the police opened fire killing 5 on the spot. Laxman Naik was falsely accused of beating the guard to death. Later on, he was sentenced to death and was hanged. In Papadahandi also police shot dead 15 persons. Many more were wounded.<sup>12</sup>

The entire district of Cuttack, Puri, Balasore and Ganjam rose to rebellion during the movement. At Kaipada-Kalamatia of Jajpur, police opened fire. Even an aeroplane dropped tear gas shells. 3 people died on the spot in police firing.<sup>13</sup> In Nimapada of Puri district one man was killed by the police while the mob gheraoed the Police Station.<sup>14</sup> In Balasore, at Lunia,<sup>15</sup> 7 persons were killed. At Tudigadia and Kahiradiha also two persons were killed. But the most ghastly and barbarous act of police happened at Eram where the police killed 27 and injured 55 persons.<sup>16</sup>

At Cuttack Surendra Nath Dwivedi started underground activities. He circulated revolutionary bulletins which surcharged the atmosphere with high patriotism. But he was spotted soon and was arrested.<sup>17</sup>

The most important aspect of the movement was that when in 1922, Gandhi unilaterally suspended the non-cooperation movement, he did not condemn the people for resorting to violence, rather held the Government responsible for it. The clarion call 'Do or Die' made the people very bold and Gandhi's silence made them violence-prone. The deep anguish of the people now flooded out against their oppressors.

Another important fact of the movement was the emergence of parallel Governments. Many areas declared themselves independent of the British rule.<sup>18</sup> Areas of Eram, Lunia, Raibania declared independence. The students of Ravenshaw College declared their college independent.

In Garhjats (princely states) of Orissa the Quit India Movement had its impact. The agitations of previous years had made these people organized. Local leadership in collaboration with provincial Congress leaders had successfully aroused the people. In Talcher, the people gave up nonviolence and started guerilla fighting against the ruler's force. In Dhenkanal, the Satyagrahis started armed

skirmishes with the police. Jails, Police stations and institutions were burnt. The people of Nayagarh, Athagarh, and Mayurbhanj started agitation. These movements though, followed violence, were more or less Gandhian in nature. Gandhi's photographs were taken out in processions and the war cry was "Mahatma Gandhiki Jai".<sup>19</sup> These Garhjat people were fighting against two enemies at one time—the rulers and the British. As the call Quit India was a final challenge to the very basis of British presence in India, the sympathisers of the English too became very oppressive and hostile to the Congress movement.

Even in the non-Garhjat areas, the landlords who were once supporters of the Congress, did not involve themselves in Quit India Movement as it was openly meant to end the political, social and financial dominance of the feudal lords. The Oriya Communists, though were in a dilemma, in many respects supported the movement. The revolutionary feeling of people was heightened by the patriotic songs of Banchhanidhi Mohanty and Birakishore Das. In spite of the presence of groupism and power politics in the provincial Congress Organisation, all left aside the differences and made the movement a grand success in the region.

Though the tempo of Quit India Movement was subsided by unprecedented police brutalities, the awakening of the masses was proved beyond doubt. This was the important achievement of Gandhian Movement. In 1920 he gave the common people a scope to participate in a political movement to which they were never thought eligible. But Gandhi kept faith in them unlike other Indian leaders who could not realise the importance of the participation of common people in political agitation. The movement started with an aim to achieve independence but it also achieved a success in the other field—freedom from direct feudal exploitation. It helped for the integration of a Greater India.

FOOTNOTES—

1. *Samaj*, 19th February 1930, 5th March 1930, 2nd April 1930, Utkal Dipika, 17th May 1930, Purusottam Singh, Swadhinata Sangramre Banarasena, Cuttack 1986.  
S. N. Patnaik, *Odisare Swadhinata Andolana*, Cuttack, 1972.
2. Interview-Harekrushna Biswal, Balikuda, Cuttack, Annapurna Moharana, Sarat Chandra Moharana.
3. S. N. Dwivedi, *Mo Jivan Sangram, Odisara Ardha Satabdira Andolana*, Cuttack, 1984, pp. 50-60.
4. *Ibid.*, p. 134.
5. J. N. Mohapatra, *Orissa, 1936-37 to 1938-39*, Cuttack, 1941, p. 7.
6. *Ibid.*, pp. 8-50.
7. *Asha*, 21st November, 1938.
8. P. M. Pradhan, *Muktipathe Sainik (O)*, Cuttack 1949, pp. 50-80.
9. *Navin*, 17 March, 1947.
10. *A. B. Patrika*, 10th August 1942.
11. S. N. Patnaik, *op.cit.*, pp. 180-201.
12. H. K. Mahtab, Sadhanarapathe, Cuttack, p. 129; N. R. Patnaik, Swadhinata Andolanare Odissara Adivasi 'O' Sahid Laxman Nayak (Bhubaneswar, 1990) pp 95-101.  
P. Mukherjee, S.C. Dey, S. Patnaik (ed), *History of Freedom Movement in Orissa*, Vol. V. Cuttack, 1959, p.67.
13. Interview-Sarat Chandra Moharana.
14. Questionnaire-Lokanath Senapati.
15. *Prajatantra Saptahiki*, 1st July 1989.
16. Report on the Joint Enquiry by The Revenue Commissioner, Orissa and Inspector-General of Police, Orissa into the Eram Firing on the 28th September 1942, Superintendent Orissa Government Press, Cuttack, 1942.
17. G. S. Das, (ed), *History of Freedom Movement in Orissa*, Vol. IV, Cuttack, 1957, Appendix, pp. 1-15.
18. *Ibid.*, pp. 180-181 :  
*Prajatantra Saptahiki*, 1st July 1989.
19. P. M. Pradhan, *op. cit.*, pp. 98-140.  
Sadasiva Pradhan, *Agrarian and Political Movement, States of Orissa, 1931-49*, Delhi, 1986, pp. 154-162.
20. R. C. Ram, *Sangrami*, Cuttack, 1986, pp. 60-64.

Senior Research Fellow,  
P.G. Department of History,  
Utkal University, Vani Vihar,  
Bhubaneswar-751004

## PROGRESS REPORT ON FAMILY WELFARE IN ORISSA FOR THE MONTH OF JULY, AUGUST AND SEPTEMBER, 1992

### A. Family Welfare Methods :

|              | JULY  | AUGUST | SEPTEMBER |
|--------------|-------|--------|-----------|
| 1. Vasectomy | 328   | 454    | 873       |
| 2. Tubectomy | 6,997 | 5,053  | 10,979    |
| Total        | 7,325 | 5,507  | 11,852    |

### B. Spacing Methods :

|                               |           |           |           |
|-------------------------------|-----------|-----------|-----------|
| 1. I.U.D. Inserted            | 10,036    | 10,243    | 13,951    |
| 2. No. of Oral Pill cycles    | 43,571    | 32,052    | 30,859    |
| 3. No. of Nirodhs distributed | 14,50,684 | 13,30,440 | 15,82,118 |

### C. Immunisation :

|                                       |        |        |        |
|---------------------------------------|--------|--------|--------|
| 1. T.T. (Pregnant Women benefited)    | 58,889 | 51,483 | 57,071 |
| 2. D.P.T. (Infant benefited)          | 49,663 | 47,102 | 61,080 |
| 3. Polio (Infant benefited)           | 49,735 | 46,595 | 61,324 |
| 4. B.C.G. (Infant benefited)          | 62,396 | 58,778 | 74,951 |
| 5. Measles (Infant benefited)         | 40,086 | 41,200 | 57,395 |
| 6. D.T. (5 Years Children benefited)  | 33,122 | 45,502 | 86,059 |
| 7. T.T. (10 Years Children benefited) | 20,323 | 30,031 | 56,748 |
| 8. T.T. (16 Years Children benefited) | 12,773 | 19,248 | 33,227 |

### D. Prophylaxis Treatment :

|                            |          |        |          |
|----------------------------|----------|--------|----------|
| 1. Nutritional Anemia :    |          |        |          |
| (a) All Women              | 71,010   | 66,718 | 73,487   |
| (b) Children               | 86,516   | 88,027 | 1,02,555 |
| 2. Vitamin 'A' to Children | 1,02,401 | 87,677 | 86,184   |



# The Dathavamsa and its probable relation to Jagannatha and Orissan History

Dr. R. N. Das

"The Dathavamsa" is a work of the Sri Lankan (i. e. Ceylonese) origin relating to Buddha's tooth-relic (Law: 1925). It was written in Sinhalese language during the early part of the 4th century A. D. i. e. 310 A. D. (Turner: 1837:105). Since it is essentially a narrative about the Buddhist tooth relic and its worship the text does not celebrate on various historical aspects. Moreover, it was written just before the commencement of the Gupta rule, which starts from 320 A. D. and anything stated in the same must be indicating to the events prior to that date. Pandit Nilakantha in his article "Hints on the significance and History of Jagannath" (Das: 1958 :1-36) and in an unpublished note on "Buddha's tooth relic in Kalinga" has dismissed the accounts of Dathavamsa as myth and story. However, in close analysis we can find elements of history underlying in them.

"The Datha Vamsa" relates to the legend of the transportation of the tooth-relic of Buddha from Kalinga or Orissa by Danta Kumar and Hemamala to Ceylon soon after the demise of Guhasiva, the king of Kalinga. This work was translated by Thera Dharmakirtti or Dharmakirtti, the Buddhist scholar into Pali. Written about eight hundred years after Buddha's Nirvan this work contains the account and the prevailing tradition and belief relating to his tooth-relic. Coming to the Orissan reference incorporated in this work it is interesting to note that some of the Orissan historical facts have been depicted in this traditional legend highlighting

the origin of the Buddhist and to some extent of the Jagannath Trinity.

The Dathvamsa notes that in the night before the death of Buddha he did three specific deeds. These are "dhamma" preached to the Mallas, causing Subhadda to acquire Nirvan, and instructing 'bhikkhus' to be strenuous probably for the cause of the Samgha. That might be the earliest to be remembered as his relic for the trinity. Soon after the Nirvana of Buddha his relics were received by different persons among whom Thera Khem was one of the foremost. Thera Khema gave the tooth relic to Brahmadata, the king of Kalinga, at Dantapura. But there is little evidence to the distribution of Buddha's mortal remains prior to Asoka's rule. Again the Theravadins accelerated their missionary activities during the time of Asoka, i. e. after 261 B. C. and his son Mahindra took the Pali *Pitaka* to Ceylon. Thus the Theravadins were active prior to or during his rule since his conversion to Buddhism by Upagupta. But it is admitted by many that Asoka tried to send relics of Buddha to different regions and built *stupas* on the same. The "Vaibhajyavadins, one of the Theravadin sects, sent out missionaries to all parts of India and outside and succeeded in converting a multitude of people "during the time of Asoka (Bhattacharya: 1924 : P. X). We know that in the time of Asoka the mortal remains of Buddha were sent to 84,000 selected places in and outside India. Hence, it might be during that

December, 1992

period Thera Khema received a tooth of Buddha for Orissa.

If it is accepted that Brahmadata, the king of Kalinga ruling Dantapura, received the tooth relic from Khema then it could be surmised that Asoka after his conquest of Kalinga placed Brahmadata, a Buddhist king after his conversion by Khema (Law: 1925: 16, V-58), on the throne of Kalinga by the advice of the Theravadins. Hence he encouraged sending of the Buddhist literatures and relics from Kalinga to Ceylon from the time of Asoka. Further, the recent recovery of the Buddhist relics from Lalitgiri in the caskets (I. A.—1985-86-A: Review, P. 62 corroborate to a great extent about the installation of the mortal remains of Buddha in Orissa.

Again, when Khema handed over the tooth-relic he instructed Brahmadata 'to put his faith in three excellent gems (Law: 1925:16) i. e. Buddha, Dhamma and Samgham (Law:1925:16 F. N.) The Dathavamsa further mentions that, "The king made a temple for the tooth-relic which was adorned with garlands of pendant pearls bedecked with gold, surrounded by the 'kutagaras (pinnacled house), difficult to be seen on account of the lustre of various gems attractive to the eyes, which was vehicle to heaven and *nirvan* and which brought about pleasure, and he made a stool for the relics as bright as gems (Law:1925 V. 61-63). Putting the tooth relic of the great sage there he worshipped (it) with various objects of worship throughout the day and night strenuously" (V-64). Thus Brahmadata placed the tooth-relic on a stool or platform inside a newly built chaitya or temple and started worshipping day and night. Subsequently other kings of Kalinga continued worshipping as such where upon the place grew into a town or city with prosperity.

The worship pattern continued till the reign of Guhasiva when he came in conflict with the

Niganthas i. e. Jainas. He ordered all the *Niganthas* to be driven out from the kingdom. This invited his conflict with the Jains who complained before king Pandu of Pataliputra the overlord of Guhasiva about his anti-religious behaviour. Thus Pandu sent Cittayana, a subordinate king as the general to bring Guhasiva to Magadha with the tooth-relic. Cittayana came to Kalinga and visited Dantapura with his soldiers to have a view of the tooth-relic. He saw the city prosperous with alms-houses, decorated with walls, towers, buildings, palaces and valuable paintings (V. 101). He visited the temple or chaitya containing the relic of Buddha at Dantapura (V. 109). The jewelled stupa was decorated with golden garlands, jewelled small bells, door panes of sapphire, hanging pearl garlands, coral garlands, and with door frames decorated with sandal wood (V. 110-111). Then the casket of relic decorated with gems, under a white canopy, he being pleased, saw the temple of relic with the stool as bright as gem, high, having the roof adorned with lapis lazuli and having the tower with picture of fish and he was astonished (V. 112-113). Then the Lord of Kalinga opening the casket prayed with folded hands (V. 114-115). Probably the city was named Dantapura in honour of the sacred tooth or "Danta". Since the king and the people worshipped the relic it became a shrine of the kingdom.

After this Guhasiva alongwith the shrine went to Pataliputra. The journey was made by a chariot. For this journey Dantapura was decorated with banners, flowers, incense and towers. The king carried the casket placed over his head under a big canopy to the chariot. The country and town people were following the king with tearful eyes. The chariot was decorated with a carpet and was looking beautiful like the morning sun. Probably it was decorated with a red cloth. A white umbrella

was also placed on the chariot. A large army was following it.

After reaching Pataliputra the relic was worshipped by the overlord i. e. Pandu. The king Pandu alongwith his officers were converted into Buddhism and became worshippers of the tooth-relic. This infuriated the Jains who planned an invasion of Pataliputra through the neighbouring king Khiradhara. But he was defeated and Pandu sent back Guhasiva to Kalinga with the relic.

During the period when Guhasiva returned to Kalinga, Dantakumar, the son of the king of Ujjain came to Dantapura to worship the tooth relic. Guhasiva gave his daughter Hemamala in marriage to the prince of Ujjain. Soon after the nephews of Khiradhara invaded Kalinga. They stayed at Malayavana, a town near Dantapura and demanded the relic. So Guhasiva sent away the relic through Dantakumara and Hemamala to Mahasena, the king of Ceylon from Tamralipti. The king of Ceylon was a friend of Guhasiva. So he told his son-in-law and daughter to go to Ceylon with the relic and himself went to fight the enemy and died fighting in the battle field. Hearing this news Dantakumara disguised himself as a Brahmin and fled with the relic.

On the way to Ceylon he went to the southern country crossing a big river. There he concealed the relic in a heap of sand and went to bring Hemamala. After returning he was staying concealed in another bush but worshipping the relic as usual.

There after, a Thera going by the sky and finding various rays continually coming from the heap that concealed the relic got down and worshipped it and after conversing with Danta Kumara went away. After him the king of the serpents (Nagaraja) Pandubhara came over there. He could recognise the relic of Buddha and after worshipping the same took it away with the casket to keep it concealed at Ratnagiri. By the help of the Thera, Dantakumara got back the casket and set out

for Tambalitti (i. e. Tamralipti) to sail away to Ceylon. Since the rest of the story has nothing to do with Orissa it is not considered to relate the same here.

Now making a review of the story which contained essential germs of Orissan history we can come to certain possibilities.

First of all, the Buddhist relic which was handed over to Brahmadata by Thera Khema most probably took place during the rule of Asoka after he conquered Kalinga. Since then Brahmadata and his successors were ruling Kalinga as subordinates to the kings of Pataliputra till the rule of Guhasiva.

Secondly, the Buddhist relic in the form of trinity was probably being worshipped inside a shrine until they were shifted by Dantakumara to Ceylon after the fall of Guhasiva in a battle with the Jains.

Thirdly, during this period Ujjain (i. e. Avanti) was lost to the Jain rulers and Buddhism was being threatened in Pataliputra by the Jains.

Fourthly, from the reign of Brahmadata till the rule of Guhasiva, Kasiraja and Sunanda the descendants of Brahmadata and many other Buddhist kings of separate ruling families worshipped the relic while ruling in Kalinga. It may be that some kings were ruling between Sunanda and Guhasiva for very brief periods.

Fifthly, the nephews of Khiradhara were trying to remove the Buddhist relics from Dantapura and after defeating Guhasiva they became indirectly successful in it. Their descendants ruled in Kalinga till they were ousted.

Sixthly, the place of the tooth-relic concealed in the sands of the southern country is indicative of a place somewhere near the sea beyond a big river.

Seventhly, the identification of Dantapura having alms houses, palaces, etc. should be made to the north of the sand heap that

concealed the tooth-relic. Further on the way to Dantapura there was a Malaya forest from which the nephews of Khiradhara came near the city with the army.

And lastly, Nagraja Pandubhara who was instrumental in removing the casket from the sands of the southern country installed the same at Ratnagiri hills.

If we look to the history of India we find that Asoka's rule ended in 236 B. C. At a subsequent date between 187-151 or 184-148 B. C. , Pusyamitra, the Brahmin minister and commander in Chief of the Magadhan dynasty assumed full power and carried on relentless war against the foreign invaders as well as Buddhism. It has been stated that Pusyamitra was the commander in chief of Brihaspatimitra or Brihaspati of Divyavadana, the son of Samprati who was the grand son of Asok (Panigrahi :1961:30). Kharavela defeated Brihaspatimitra on 147 B. C. in the twelfth year of his reign soon after the demise of Pusyamitra in 148 B. C. Further, it has been mentioned that Kharvela was the third member of the Kalingan chedis, as independent ruling dynasty of Kalinga, and he ruled between C. 159-146 B.C. or for some more years (Panigrahi:1961:29).The beginning of the rule of the Chedis professing Jains religion is given as 180 B. C. (Mahapatra 1973:39). Thus after the rule of Asoka in 336 B. C: till the advent of the Chedi rule in 180 B. C. a period of fifty six years lapsed. Most likely the Buddhist king Brahmadatta, his son and grand son Kasiraja and Sunanda and some other Buddhist kings along with Guhasiva were ruling during these fiftysix years. Since the nephews of Khiradhara defeated Guhasiva and occupied Kalinga and we find an independent Chedi dynasty embracing Jainism were ruling after him the Buddhists had to flee from Kalinga with their tooth-relics. We further know that Maha-Meghavahan of the Chedi dynasty established their rule in Kalinga (Sircar: 1968:212). This

Mahameghavahana might be the nephew of Khiradhara who defeated Guhasiva and established his Jain rule in Kalinga. Since Dathavamsa is a Buddhist work it has not preserved the name of the Chedi invader adhering to an alien religion. Thus with the beginning of the rule of Maha-Meghvahana Orissa threw away the yoke of Magadhan overlordship and became independent in 180 B. C.

The plight of Dantakumara the prince of Ujjaini (i. e. Avanti) indicates that the Buddhist rule ended there by the Chedis adhering or patronising Jainism. The Chedis found it worthwhile to chase Dantakumara to foil the alliance of Ujjaini and Kalinga ruling powers, the adherants of Buddhism to make their position safe. Thus the tooth-relic was removed to Ceylon by Dantakumara around 180 B. C.

The Dathavamsa mentions that many more kings were ruling and worshipping the tooth-relic in between the reigns of Sunanda and Guhasiva. It indicates the end of the ruling line of Brahmadatta with Sundanda and other ruling chiefs, probably of the local origin who were fighting among themselves for the paramount power and in consequence ruled for small intervening periods in Kalinga. But it ended with Guhasiva who assumed power out of this turmoil ruled in Kalinga accepting the overlordship of Pataliputra over Kalinga but for the absence of which other chieftains could not survive for long.

Dantakumara concealed the tooth relic in the sands of the southern country. Sand dunes are found along the coastal strip from Chilka to Cuttack on the Puri sea coast. It is likely that Dantakumara anticipating the fall of Guhasiva built a temple near the Puri coast in hot haste to conceal the tooth relic inside. After, he took away the relic to Tamralipta to sail away to Ceylon the temple remained empty till it was to

be dug out by Galamadhava of the Nilamadhava legend. Since Dantakumara belonged to Ujjaini or Avanti it has been said in the same legend that the earliest temple was built by the king of Avanti.

The identification of Dantapura as per Dathavamsa should be made through archaeological excavations since it contained alms houses, palaces, precious stones, gems, sandal wood door-frames, paintings, etc. All these have almost been found from Sisupalgarh although other probable sites have not yet been explored. Besides, it should be located beyond a big river little away from the sand heap that concealed the tooth-relic in the south. Further, the place could be in the proximity of Malaya forest or Malaya Vana.

The installation of the tooth-relic temporarily by Nagraja in Ratnagiri indicates his Buddhist leaning. He was probably ruling around Ratnagiri. The identification of this Ratnagiri with the Ratnagiri of the present Buddhist remains in the Cuttack district may be considered. If we consider the Sitabinjhi paintings of Nagaraja and the Asanpat inscription of Satrubhanja in the Keonjhar district then we can conclude that probably Ratnagiri area was under the Nagas and they were the first to establish Ratnagiri as a Buddhist shrine.

The car journey of Guhasiva to Pataliputra with the tooth-relic and his return from that place might be the earliest Buddhist car festival of *Triratna* in Orissa which was a memorable event.

We know from Dathavamsa that king Pandu was ruling in Pataliputra. He was stated to have adhered to Jain faith (Panigrahi 1961:41—2). His descendants might be known as Panduvamsis and we find such a dynasty ruling in ancient Orissa. Pandu in our view was

neither a Buddha nor a Jaina. As such, he might be a Vaisnava or Bhagavata since he fought the Jainas to rescue Guhasiva. The tradition of Gayasura killed by Visnu fits well with our presumption, that the later Vaisnavite Panduvamsis helped uprooting the Buddhists from Jajpur or Viraja known earlier as Guhadeva or Guhasiva Pataka. Similarly we know that a remote ancestor of the Bhaumakaras was one Ksemakaradeva. It is difficult for us to equate him with the Khema the bearer of the tooth relic to Brahmadata of Kalinga since he was identified as a governor of the Assam king Harsvarman (Panigrahi:1961:75). However, further inference on the basis of factual history may clear the points surmised in this paper. Pandit Nilakantha said : It is a question of, big puzzle to find history from the legends; and this holds good to-day for the historians. But historians also reconstruct history from the fragmentary rubbles of facts.

#### BIBLIOGRAPHY—

1. Law, B. C., 1925; The Dathavamsa (Ed. and translated); Lahore
2. Turner, G; 1837; The Mahavamsa, p. 105, Ceylon
3. Bhattacharya, B. T.; 1924; Buddhist Iconography, P. X; Calcutta
4. Indian Archaeology-1985-86-A Review, p. 62
5. Mahapatra, K. N.; 1973; Sri Kharavela (Oriya), p. 39
6. Sircar, D. C.; 1968; History and Culture of the Indian People; Vol. II, p. 212.
7. Panigrahi, K. C.; 1961; History of Orissa, p. 22
8. Das, Pandit N. K.; 1958; Orissa Historical Research Journal Vol. VII, No. 1, pp.1—36.

Curator,  
Orissa State Museum,  
Bhubaneswar-14.

## INTERACT

*From the January 1993 issue of Orissa Review a new forum for readers, INTERACT is being introduced inviting impressions and constructive views of our esteemed readers.*

## New Advertisement Tariff of

# Orissa Review

With effect from December, 1992

1. Ordinary Full Page— Rs. 1,500
2. Ordinary Half Page— Rs. 800
3. Second and Third Cover Page— Rs. 2,000
4. Fourth Cover Page— Rs. 3,000

*15 per cent commission will be granted to the advertising agencies as commission for collecting such advertisements.*

*For further details, please contact—*

Information Officer (Headquarters),  
Information and Public Relations Department,  
Bhubaneswar-751001.

# The Suppression of Human Sacrifice in Ghumusar

(John Campbell's Report)

Prof. Ganeswar Mishra

Major General John Campbell was the Assistant Collector of Ghumusar (Ganjam, Orissa) in the mid-nineteenth century. He tried sincerely to suppress the cruel practice of human sacrifice (known as the Meriah), then prevalent among the Konds. He has vividly recorded his experience among the Konds in two books : *Narrative by major General John Campbell, C.B. of his Operations in the Hill Tracts of Orissa for the Suppression of Human Sacrifices and Female Infanticide* (London : Hurst and Blackett, 1861) and *A Personal Narrative of Thirteen years of Service among the Wild Tribes of Kondisthan* (London : Hurst and Blackett, 1864). The excerpt reproduced here (the title is mine) is from Campbell's first book (pp. 39—45).

Barbara M. Boal, who has recently written extensively about the Konds, has this to say regarding Campbell's expedition :

More conciliatory was the expedition made by Captain Campbell, Assistant Collector of Ghumsar, in January 1838. With a military escort of fifty men of the 17th Regiment—and these for protection only—along with a considerable number of armed local auxiliaries and the stipulated commissariat baggage—and the wagons, he climbed the Ghat to the Kond Maliahs to the Goomsur District, which were now under British control. January was always the high season for human sacrifice and, by his knowledge both of the districts and the chiefs, he gathered enough information to make them see the expediency of delivering up 100 Meriah

children. (Konds : Human Sacrifice and Religious Change, Warminster, Wilts : England, 1984, p. 41).

I sat under the shade of a tree, the Khond chiefs ranged in a semicircle in front, seated on the ground, and the others collected in groups around us. Through Sam Bissoi and another Ooryah chief of some influence, named Punda Naik, I explained to the assembly the horror with which we viewed the rite of human sacrifice. "In no part of our dominions did it exist, and now that they were British subjects they too must abandon it. The subjects of the state, whether Khond or Ooryah, are the children of the state, and wherever the life of one of her children was taken, then a life assuredly would be required. Was it not their own law—life for life. Ages past, we too sacrificed human beings, but we were then fools and ignorant, now we know better, and desire to give the same wisdom to our subjects, that they may learn the uselessness and sin of human sacrifices, may live at peace with each other, and be prosperous. The inhabitants of the plains, and even several of the neighbouring Khond tribes do not sacrifice human beings, and where are there stronger men or finer crops?"

Every argument I could think of, likely to make an impression on such minds, was used, and finally I requested that they would discuss the question among themselves, and let me know the result of their deliberation. The assembly then broke up, and I awaited their

December, 1992

reply in great anxiety, for a compromise had been proposed to me, of permitting one sacrifice annually for the whole of the Khonds of Goomsur. This proposal was at once sternly rejected.

The assembly again met, and after some preliminaries, five or six of the oldest and most influential of the Khond chiefs came forward to express the sentiments of the majority of the meeting, which they did with great self-possession and remarkable fluency, to the following purport :

"We have always sacrificed human beings. Our fathers handed down the custom to us. They thought no wrong, nor did we; on the contrary we felt we were doing what was right. We were then the subjects of the Rajah of Goomsur, now we are the subjects of the Great Government, whose orders we must obey. If the earth refuses its produce, or disease destroys us, it is not our fault, we will abandon the sacrifice, and will, if permitted, like the inhabitants of the plains, sacrifice animals."

It would be tedious to relate all that passed, and the long and exciting discussions which ensued, but in the end the assembly was dismissed with orders to meet again on a certain day, bringing with them all the victims intended for sacrifice. The result was most gratifying, and far beyond my most sanguine hopes. At the appointed time, nearly one hundred human beings, male and female, intended for sacrifice were delivered to me.

The Assembly was again harangued by myself as on the first day, and subsequently the people were addressed by several influential Khond speakers, who impressed upon them the necessity of obedience to the orders of the State.

The chiefs then took an oath peculiar to themselves. Seated on tiger skins, they held in

their hands a little earth, rice and water, repeating as follows :

"May the earth refuse its produce, rice choke me, water drown me, and tiger devour me and my children, if I break the oath which I now take for myself and my people to abstain for ever from the sacrifice of human beings."

My sword was then passed round from chief to chief, as a mark of submission on their part, and of protection on mine. Presents were distributed, and I then dissolved my second Khond Assembly, and they returned to their homes.

Some chiefs of the more distant villages had failed to bring their Meriahs, but seeing how their fellow chieftains had acted, soon followed their example; and thus one hundred and five Meriahs were, in less than one month's operations, rescued from a cruel death. They were of different ages. Many were restored to their relations on the plains, some were eagerly sought after for adoption by handicraftsmen, and others in the low country. The civil and military officers took charge of a few, and I had twelve instructed as domestic servants, and to be employed as interpreters in our future intercourse with the Khonds.

For four years I continued to watch over the Khonds of Goomsur, visiting them once, sometimes twice, every year, and during these visits settling all their important affairs. From their most serious differences, even blood feuds down to the simplest family quarrels, in which the fair sex bore a prominent part, I was their arbitrator; and by giving them at all times free access to me, and joining in their hunting parties, I acquired their confidence in no slight degree, and was enabled to exercise the influence thus obtained for the attainment of the benevolent objects of the Government.



# Orissa's First Independent Government and Prison Reforms 1937-1939

Dr. Amarendra Mohanty

On 19th July, 1937 a Congress Ministry was sworn in in Orissa headed by Biswanath Das as the Prime Minister. The Ministry lasted for about 28 months and finally resigned from Office on 4th November, 1939. Despite constraints of resources, the Ministry, did useful work in the field of civil liberties, education, public health, prohibition, tenancy reforms <sup>(1)</sup> and Jail reforms.

Alongwith the numerous freedom fighters, Biswanath Das underwent one year imprisonment for actively participating in the Salt Satyagraha. He was imprisoned in the Central prison, Vellore. His response to jail administration was less idealistic and more realistic. As a prisoner, he had varied experiences of the problems of prison life. Indian prisons that housed a vast population with divergent physical and mental conditions, were a matter of serious concern for him.<sup>(2)</sup> Jawaharlal Nehru while narrating his jail experiences in pre-independent India rightly remarked, "The general policy of the prison administration in the United Provinces (and probably in other Provinces) had absolutely nothing to do with the reform of the prisoner or teaching good habit and useful trades. The object of prison labour was to harass the convict. He was to be frightened and broken into blind submission, the idea was that he should carry away from prison a fear and a horror of it, so that he might avoid crime and a return to prison in future."<sup>(3)</sup> Thus it was mainly the idea of deterrence which influenced the prison policy in pre-independent India.

Before the province of Orissa was constituted, the districts of Ganjam and Koraput were with Madras (Madras Province) and the other districts were with Bihar (Bihar and Orissa Province). The Jail Manuals of those provinces were in application in the respective areas. These manuals were based on the old concepts of crime, punishment and detention in prison.<sup>(4)</sup>

Jail Administration in Orissa under Bihar & Orissa Provincial Government was not satisfactory. The prisoners lived in unsanitary conditions without minimum amenities. Most of the political prisoners of Orissa received rough treatments in the hands of the Government during their stay in jail. The treatment meted out to the Oriyas by the Government left very unhappy memories. Their welfare was overlooked by the Government whereas for the people of Bihar, it remained satisfactory. The Government expenditure on the maintenance and welfare of the prisoners was niggardly. The amount spent annually by the Government for jail population did not achieve tangible result for minimum amenities of daily life were not provided to them. A large number of prisoners were suffering every year from tuberculosis, cholera, dysentery and various epidemics. As a result, the death rate of the prisoners increased. Even lavatories and bathrooms were not available for them. The diet supplied to them was of poor standard. The jail authorities more often than not, violated the rules and deprived

the political prisoners of their entitlements and illtreated them.<sup>(5)</sup>

On the inauguration of the new province, the administration of jails was placed under the charge of Director, Health and Inspector General of prisons. There was no central jail in the province. The Cuttack jail started functioning since April 1936 as the Central jail for confinement of life or longterm prisoners.

The province started with four permanent district jails at Cuttack, Puri, Berhampur and Sambalpur. In order to relieve congestion the jails at Balasore and Angul were treated as district jails. At the outset, there were twenty seven subsidiary jails including two special sub-jails at the headquarters of Koraput district and Russelkunda in the district of Ganjam. The sub-jails at G. Udayagiri in Ganjam and at Padwa in Koraput were abolished and a new sub-jail was opened at Nawapara for the main part of the area transferred from the Central Provinces. The total number of sub-jails remained at 26 in 1937 and 1938.<sup>(6)</sup>

In South Orissa, out of the total number of sub-jails, 14 sub-jails at *taluk* and subdivisional headquarters were under the direct supervision of the District Magistrate. This system had come in for condemnation since, although a peon was nominally incharge of warder, the prisoners were to all intents and purposes in police custody. They had little opportunity for fresh air and exercise. There was no effective separation of male and female convicts and juveniles. In view of the inadequacy of the arrangements for keeping female prisoners in South Orissa Jails, it was decided to send such prisoners with sentence over one month to Cuttack Jail.

The province was short of several essential institutions. For instance, there was no special provision for juvenile offenders. Offenders under the age of 15 were sent to the reformatory schools at Hazaribag and others to go to the

juvenile jail at Monghyr. There was also no separate jail for habitual offenders like Buxer jail in Bihar.<sup>(7)</sup>

The newly formed Ministry tried its heart and soul for the improvement of prison administration in Orissa. It rightly devoted its energy to produce change in the outlook of jail authority and to diminish the rigour of rules that governed and controlled lives of the prisoners. It introduced innovations of far-reaching consequences. Having Biswanath Das as the Home Minister, the Ministry endeavoured hard to convert jails into centres of cottage industries, vocational education and moral reforms.<sup>(8)</sup>

The Government, soon after their assumption of office, released all political prisoners and withdrew all political prosecutions which were in actual operation or under contemplation.<sup>(9)</sup>

The gradations of political prisoners into 'A' 'B' and 'C' classes were also abolished and all such prisoners were classed as 'A' and were provided with all privileges except the item of food.<sup>(10)</sup>

The existing practice of oil pressing machines to be drawn by prisoners which was popularly known as the '*Ghani*' was abolished and the prisoners were no longer forced to stand in lieu of bullocks to turn the machine round.

There was another humiliating practice known as "*Sarkar Salam*"<sup>(11)</sup> for prisoners. This required a special kind of salute to every jail official or official visitors. This practice was discontinued.

All the surplus vegetables and milk after meeting the jail requirements were being sold to the public at the prevailing market rate.

"*Dhenki*" or hand-pound rice in place of milled rice was issued to the prisoners.

Brass utensils with small aluminium cups for curd and other sour preparations were introduced in place of iron utensils.

Facilities were provided for shaving the ordinary prisoners. Some of the day latrines attached to the jails were provided with shutters to keep privacy. Uniform patterns of prison clothing were made for North and South Orissa Jails. During the summer months, the prisoners were supplied hand fans. Facilities for reading newspapers were also extended to them.<sup>12</sup>

In the Cuttack Jail weaving department was extended. Three large looms were set up and a weaving instructor was permanently appointed. With the heavy increase of manufactures of liveries of all kinds for supply to the various departments of Government, the necessity for further additional staff was keenly felt and a tailor master was appointed. This jail showed the largest profit and won great public appreciation for the articles manufactured which included liveries of all kinds, dusters, cotton string, fly shuttle looms and prison garments. In Berhampur Jail cotton was woven and the principal articles of manufacture were bandage cloth, tennis nets, cotton bags, carpets and towels. Puri jail specialised in coir pounding and string making and Sambalpur in the manufacture of aloe mats. Attention was paid to the production of vegetables and milk for the prisoners.

The education of prisoners was not neglected. In the Berhampur District Jail, according to the Madras rules, compulsory education was in force for prisoners up to the age of 30 and the introduction of the same practice in other jails was under consideration. In Cuttack Jail coaching class started from October 1937 to impart education. Only illiterate prisoners were admitted and they were accommodated in a separate ward. In all larger jails arrangements were made for religious and

moral instruction and on their festive days, the prisoners were visited by religious preceptors.

The introduction of purchase of *Swadeshi* articles and *khaddar* cloth in all jails of the province was also among the outstanding events of 1937 and 1938 prison reforms.

With a view to bringing about uniformity in the administration of the jails the compilation of a Jail Manual for the province was taken in hand since 1938.<sup>(13)</sup>

Thus, better food, better medical attendance and better dress, etc. proceeded from new reforms. These changes were brought about to make prison life less intolerable and more humane. They were intended to call forth the best in the condemned prisoners. In other wards, the idea of reforming prisoners through an appeal to their better senses or finer instinct was at the bottom of the reforms.<sup>(14)</sup>

#### REFERENCES—

1. "Freedom Struggle in Orissa", *Orissa Review*, August 1987, Information and Public Relations Department, Government of Orissa, Bhubaneswar, P. 9.
2. Mohinder Singh, "Of His Years in Jail", *The Hindustan Times*, (Centenary Celebration), New Delhi, 14 November 1989, P. XV.
3. Jawaharlal Nehru, "*An Autobiography*", Allied Publishers, New Delhi, 1962, PP. 92—96.
4. Orissa Jail Reforms Committee Report, 1981, (Chairman—Harihar Mohapatra) (Unpublished), P. 6.
5. P. C. Panda, "*British Administration in Orissa*", (1912—1936), Inter Allied Publications, New Delhi, 1984, PP. 77—80.
6. Jadunath Mohapatra, "*Orissa in 1936-37 to 1938-39*", Superintendent Government Press, Cuttack, Orissa, 1941, PP. 96-97.
7. *Ibid.*, P. 97.
8. Lal Mohan Pattanik, "*Resurrected Orissa*", Cuttack, 1941, P. 94.

9. K. M. Patra and Bandita Devi, "An Advanced History of Orissa", Kalyani Publishers, New Delhi, 1983, P. 288.
10. Brajendra Narayan Pattnaik, "The First Congress Ministry in Orissa", 1937—39, *Orissa Review*, August 1989, Information and Public Relations Department, Government of Orissa, Bhubaneswar, P. 164.
11. "Sarkar Salam", was a very humiliating practice of a peculiar type of salute the prisoner had to offer to the jail official or official visitor. For offering such type of salute the prisoner was to undertake much physical strain.
12. *Annual Administration Report on Jails, 1938*, Government of Orissa, Government Press, Cuttack, 1939, P. 14.
13. Jadunath Mohapatra, op. cit., PP. 97—98.
14. Lal Mohan Pattnaik, op. cit., P. 95.

*Reader in Political Science,  
B.J.B. Morning College,  
Bhubaneswar.*



*Shri Padmanav Behera, Minister of State for Panchayati Raj and  
Shri Patitpaban Mohapatra, Collector at the Children's Day Festival, Phulbani.*

# Dhanu Jatra of Bargarh

*Dipti Prakash Nanda*

A "Jatra" is a public festival where entertainment is available absolutely free to rich and poor alike if they care to participate in it. There is no dearth of such festivals throughout Orissa. Some of them like "Rathajatra" and "Durga Puja" are observed throughout Orissa yet, some others are only localised to a particular place. The basic idea of entertainment and public participation remains the same.

Dhanu Jatra is localised to Bargarh town and some villages surrounding it. The central theme being borrowed from "Krishna Lila". King "Kansa" the maternal uncle of Lord Krishna, invites Krishna and Balaram to witness and participate in the festivity of the "Dhanujatra" which was being held in his capital Mathura. The real plot behind the invitation was to frame and assassinate the two brothers but as it happened Lord Krishna could surmise the plot earlier and killed "Kansa", the tyrant, freeing his subjects from his perpetual oppression. The drama ends on the death of Kansa.

There is nothing new in the drama but the uniqueness lies in the way it is enacted and the willing participation of the public en masse (be they Government servants, politicians, business men or mere spectators) to make it a grand success.

As I gather from Dr. Sradhakar Supakar, "Dhanujatra" in Bargarh started in the early facilities. He remembers having gone to Bargarh to pay his respect to King Kansa when he was the elected M. P. of Sabalpur. At that time according to him, started in a small way with the patronage of some rich and important

citizens of Bargarh whom he knew personally. In due course, it became so popular that it grew unconceivably big and vast within a very short period. The initial celebration of four days has now become almost fifteen days of festivity and celebrations.

During these fifteen days of celebration Bargarh town virtually becomes Mathura Nagar, the capital of King Kansa. Vehicular traffic is suspended inside the town for the entire period. The public-utility services like water supply, electricity and medical facilities are in absolute top gear. The total administration of the town and the people in it seems to have been taken over by King Kansa. Everyone in the town irrespective of his caste, creed or profession becomes a subject of Kansa and abides by his will. Inside the town one can move freely but on foot. Only Kansa moves on an well decorated elephant. The entire town becomes an open air stage pretty well decorated to become Mathura Pur. A nearby village in the name of Amapalli becomes "Gopapura" of the epic and the river JIRA flowing between the two places becomes the YAMUNA. There is a very big plot of land inside the town known popularly as "Dhanujatra field" which in normal time becomes the weekly market place. Here Kansa's "Darbar Hall" is erected at an height of 8'—10' from the ground level for the benefit of his subjects (the spectators). Microphones are suitably placed in the "Darbar Hall" so that Kansa can reach to all his subjects present at the same time. The pomp and grandeur of the decor of the Hall is

unforgettable. Some chairs are arranged on the ground for Kansa's officers (Government Officers) and the ten important subjects can sit or stand on the ground as they like it.

The main actors like Kansa, Krishna, Balaram etc, are chosen almost a year in advance, taking into consideration the looks, physique and the speech. The rehearsal goes on through out the year and a month before the final enactment main actors come out of their houses and stay in a temple fasting during the day time and cooking their "one meal a day" all by themselves.

The drama goes on in the form of Kansa's visit to different parts of the town for a few hours in the morning and the Darbar proceedings of six to eight hours every evening.

Kansa visits the different localities of the town with his entourage, on an elephant suitably decorated to match his regal attire. He is piloted and escorted by his royal police (Government Police). During his tour if he detects any wrong anywhere, the person responsible for it is immediately produced before him and dined in terms of thousands of rupees. Each time the offender ventures to argue, fine doubles itself. The fine is immediately realised and a proper receipt is given for it. Actually in practice the fine has to be divided by 1000 and the resulting amount paid goes to the public fund. Public servants, Judges, Political big bosses and even the local Dada's are known to have Kansa Maharaja's fines, meekly and have exhibited loyalty to the imperial authority.

I know of an interesting incident about Kansa Maharaja's encounter with a Hindi film making unit. The Hindi film "Safed Hati" has been shot in different locations in Sundargarh district. The actors and actresses including Orissa's leading stars Sadhu Meher were waiting in the location for the film unit with the producer to arrive by road from Bombay.

Bargarh is situated on the Calcutta-Bombay Highway. It was the time of Dhanuyatra and that day "Kansa" had gone on the National Highway for inspection.

Kansa always had the right of way. This film unit in three big motor vehicles loaded with men and equipment drove straight upto Kansa and blew their horns. Kansa's pilots immediately stopped them, dragged the producer and produced him before "Kansa" on the elephant. He was immediately fined two lakhs. The fine was doubled when the producer started arguing. Seeing all this the man patting both palms on his forehead sat down on the road, at this the man in charge of the receipt book came running to him and told him to pay Rs. 400 and get out of trouble. He was only too glad to do so. On getting the receipt he saluted "Kansa" thrice and went on his way. On reaching the location in Sundargarh he told Sadhu Meher that While coming from Bombay he lost his way to some other kingdom outside India and paid the fine for it. On seeing the receipt Sadhu Meher understood everything, smiled, and explained everything to him.

During Dhanuyatra on another occasion, the writer happened to pass through Bargarh and went to meet his class-mate who was posted as Executive Engineer, Electrical, Bargarh. We met after a long time and as such he forced me to stay back for the night as he was staying alone. Dinner, that night, was a real feast and open heart gossip followed and as we were preparing to go to bed, my friend was summoned by "Kansa" to the "Darbar" and he immediately left. On his return he told me that people had complained about irregular power supply and he had to explain about the problems and the measures taken by him.

These are a few examples of how "Kansa's" rule prevails during Dhanuyatra. Anybody is free to raise any question of public interest against anybody else in the Darbar. The most amazing

thing is the way the administration, Police, Engineers and the magistracy co-operate with the public for the common cause.

People from far and near come to Bargarh for this festival. Every household in the town overflows with quests. Exhibitions of different things are all around. Shopkeepers from Raipur, Nagpur and even Bombay and Delhi set up their temporary counters of business. Goods from different parts of India are exhibited and sold. Men, women and children dressed in their best of clothes roam about adding lustre and gaiety to the enchanted landscape. Food "As you like it," is available at reasonable cost from different counters. Medical help if need be is also easily available. Temporary amusement, parks, Music concerts are all organised in this period.

Lord Krishna comes to Mathura (Bargarh) from Gopapura (Amapalli) crossing the Yamuna (Jira) in a horse-drawn chariot. The chariot is really beautiful. I am told, craftsmen and decorators are hired from outside the State to do the job for Dhanuyatra.

In the crowd, I have seen Sikhs, Muslims, Christians and Jains light-heartedly enjoying the proceedings of the Jatra. One Sardarji from Sambalpur had invited his friends and relations from Delhi and Punjab to witness the proceedings of the Jatra at Bargarh. The outsiders had a very high opinion on the entire celebration.

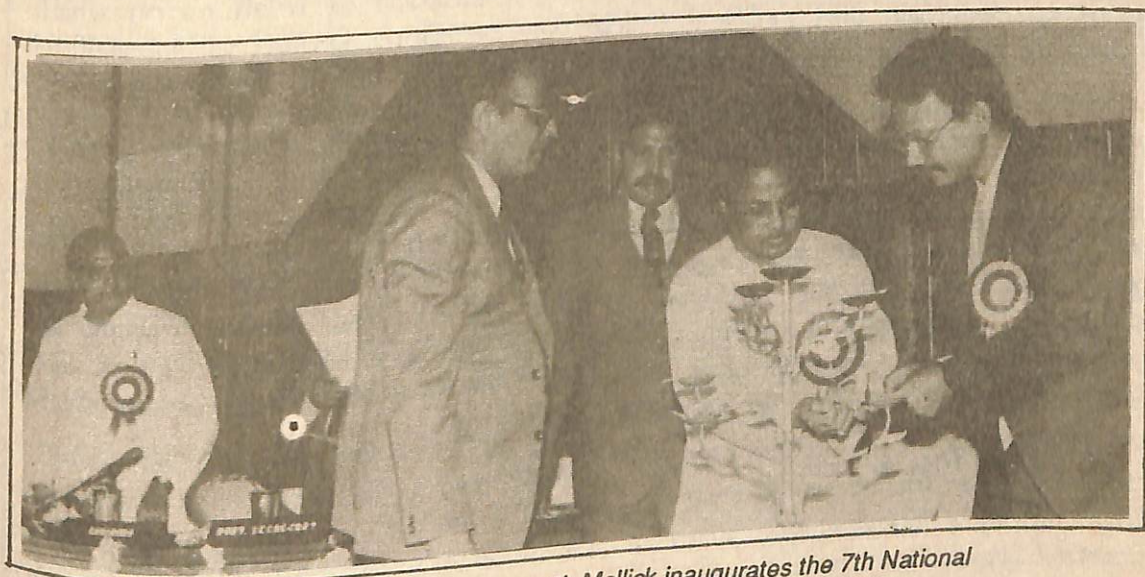
I have seen democracy working at its best in "Kansa's" Durbar-Anybody can be questioned about his actions, no matter, how important he is in the society.

The timing of the Jatra is also perfect as it is just after the harvest season when the ruralfolk have some extra money in their pockets to spare for enjoyment.

I think, it is the greatest drama with the largest possible cast of actors and actresses being enacted on a stage covering a few square kilometres.

Can there be anything bigger than this ?

*Modipara,  
Sambalpur*



*Minister, Agriculture, Shri Jagannath Mallick inaugurates the 7th National Convention of Agricultural Engineers at Institute of Engineers. Shri Sarat Kumar Kar, Minister I. & P. R. is also seen in the photo.*

# On the Eve of Voyage to Bali Expedition

*Harun Sudhirhusodo*

*Your excellencies,  
Distinguished ladies and gentlemen,*

It is really a great pleasure and an honour for me to be with you at this evening to attend this very important event of the ceremony or Kalinga Baliyatra. As you are aware that we Indonesia and India are among the founding countries of the non-align movement, the movement of the developing countries, which now has 100 member countries. Recently the movement held its summit meeting in Jakarta, Indonesia. One of the main results of the meeting is to advise a dialogue between its member countries or south-south dialogue in pursuing their national development. We view this Kalinga Baliyatra is exactly in accordance with the result of the non-align movement summit especially on south-south dialogue.

My government welcomes the holding of the Baliyatra and has rendered its needy co-operation and wishes this yatra resulted in great success. We regard the success of the Baliyatra will solidify the foundation of relations on which relations in economic and political fields can be more promoted, intensified and diversified for the benefit of both countries.

Your excellencies, distinguished ladies and gentlemen, since the people of India and Indonesia are imbued by the same teaching of Ramayana and Mahabharat, both people have the same beliefs on good and evil. I am convinced that the same beliefs and solid foundation will lead us to a bright future of relations. With what I have mentioned before I wish the Kalinga Baliyatra a smooth tail and success in achieving its aims. Before ending my words I once again repeat expressing my Government's high appreciation and thanks to H.E. Mr. B. Patnaik, now the Chief Minister of Orissa for his merit given to my country during the physical revolutions.

Thank You.

*Charge d' Affairs a. i  
Republic of Indonesia*



# MAYURBHANJ : A Visitor's Vignette

Janaki Ballav Dash

*Mayurbhanj—A tribal dominated feudatory State, was merged with Orissa in 1949; offers many rich landscapes, river, plateau, National Park—  
Interwoven with a unique tribal culture.*

Orissa symbolises the paradox 'poverty amidst plenty.' Its unlimited natural resources, river systems, minerals, forests and the thought-provoking hoary antiquities, sea and lake side resorts, protected forests with wild animals abounding and the sanctuaries, exquisite handicrafts, Orissan dance and music and above all the congenial climate constitute the tourists' paradise, called Orissa.

Mayurbhanj is one of the northern districts of Orissa, lies between 21°17' to 22°34' north latitude and 85°40' to 87°10' east longitude. It touches Bihar in the north, and West Bengal in north-east. The districts of Balasore and Keonjhar are situated to the east and south, respectively. Mayurbhanj covers an area of 10,416 sq. km. with a population of nearly 18 lakh according to 1991 Census. It has four subdivisions, viz. Baripada, Kaptipada, Panchpir and Bamanghati. Physiographically, it is divided into three units : central hilly region running in north and south directions, western highlands and plains and eastern plains.

The central region is covered by a group of ranges known as 'Similipal Hills'. From this high region, rivers and streams run in different directions. The most important of them are the Budhabalanga, Kharkhai, Salandi. Among the comparatively smaller rivers are Gangahara, Sona, Zambhira, Deo and Khairibhandan. The rivers are all rainfed and sometimes become wild and dangerous during pre and post monsoon

periods. The hills are densely forested with evergreen vegetation. These hills, rivers and jungles produce natural beauty spots of the district.

A drive from Baripada to Similipal hill via Bangriposi, Bisoi, Jashipur with its national park rising majestically over the Mayurbhanj plains, to about 1000 metres covering nearly 1030 sq. km. of the finest ever hill forests and possessing the rare winter-scenic grandeur matching only the Himalayan geography in parts. A complex dendritic drainage criss-crosses this landmass into numerous spurs and valleys, the turbulent hill streams murmuring their way down towards valleys in full bloom and all glittering under the mellow January morning sun.

A journey along the steeply ascending and descending rugged and winding hilly roads touching the fringes of precipitous cliff or gorges, the occasional growling of tiger, trumpeting of an elephant, twittering of swallows, chattering of monkeys, laugh of hyena and squeak of hare, from the observation towers of the national park would captivate a visitor. The beautiful waterfalls of Barehipani (399 metres in three stages), Joranda, leaping down 61 metres from the head of long tortuous gorges, amidst the thick Sal forest, the biggest one of Asia—all making the experience, a memorable one.

December, 1992



*A view of Joranda Fall*

From the thick forest shades of Meghasan, the mountain, (1157 mts.) a drive through National park towards Gudgudia, Chahla and Nayana, beautiful forest resthouses and orchidarium would give one immense joy. A nighthalt at Gudgudia during the winter months especially in December and January would bring a novel experience of freezing cold in tropical environment. A visitor fortunate enough may come across herds of elephants in

the paddy fields at night. Staying inside the Chahla Dak bungalow, one could see a tiger outside. At Nayana, a grandstand view of the distant mountain and valleys during day, and at night a spot-light would be a joy to carry, to behold the spectacular beauty of grazing deer, Sambhar, leopards and may be the king of the forest—the majestic Indian Tiger. At Lulung, a forest rest house has recently come up to cater to the needs of increased number of visitors.

A drive to Garh-Similipal would take one to a vast undulating plateau of old rocks. This has been termed as roof of Mayurbhanj. From there a drive to Makabadi, the dangerous place where tiger may grace an appearance even in broad day light. From Makabadi to Nayana, the road is sandy enough to give one a feeling, as though in an African safari. On the way to Joranda, a peep into the deep jungles leads one to the sources of the main river, Budhabalanga.

A straight drive from Nayana to Dhudruchampa via Jenabil, would take one to the hanging wooden bungalow, amidst pine plantation. Tadabandh and Bhimkund are, situated in the foot hills are also nice places for a visitor.

*Reporter,  
INDIAN EXPRESS,  
Baripada*



*Shri Biju Patnaik, Hon'ble Chief Minister, Orissa, laying the foundation stone of Orissa Damkal Bhavan on 17-11-1992 at Baramunda, Bhubaneswar.*



*Hon'ble Minister Sports, Culture, Youth Services and I. & P.R. Shri Sarat Kumar Kar inaugurating the Nation ABC Show—1992 "MY COUNTRY-MY PEOPLE" organised by Sunanda Pathy Foundation at Rastriya Lalit Kala Kendra, Bhubaneswar on 22-11-1992.*

# Folklore, Women and Development : The Case of a Folk Society

Ramesh Prasad Mohanty

Traditional beliefs and practices have deep rooted cultural values and occupy very significant place in human society, particularly in primitive tribal ones. These are interwoven in the social structure and are never violated. If it is done so, then the deviants may face trouble and their day to day life is severely disturbed.

The Bonda Highlanders, the most primitive as well as aggressive tribal people of Eastern India, who live at about 4000' above the sea level in Eastern Ghat ranges falling in the Malkangiri subdivision of the district of Koraput of Orissa, are not an exception to it. They have deep faith in their age old traditional beliefs and all their day to day activities are inextricably interconnected with it. Thus, they maintain their cultural homogeneity and any pressure from outside is not accepted.

The Bondas do not take bath for months and even years together. They do not also clean themselves in water after defecation. One of the most important striking features of these people is that the female folk keep themselves bald and are almost half naked or semi nude. They use what can be said as less than minimum to cover up their body. While a bunch of necklaces of beads are used to cover up the upper part of the body, a typical self woven rectangular piece of cloth known as *Nadi*, measuring about less than a foot in breadth and 2—3.5" in length is used for the lower part. Thus this piece of cloth hardly reaches the thighs and is even not of sufficient length to go round the waist to cover up the genital completely.

It is not that the Bonda people are semi-nude owing to their poor economic condition rather it is their tradition, the way of life. They do not have the sense of shame as they have been accustomed to this system and brought up in that environment. They have to follow up that dress pattern as they have been cursed by the Goddess Sita of Ramayan for their discourtesy towards her. They can not deviate from this set practice as trouble may befall them if they do so.

Goddess Sita who accompanied Lord Ramachandra and Laxman during their banishment for fourteen years, had taken shelter in the present day Bonda country for a few days. One day when Sita was taking bath in complete nudity in a perennial water stream, a group of Bonda women who were then wearing clothes came to fetch water and on seeing Sita naked, they laughed at her. Sita felt insulted and cursed them to remain naked which would also make them a laughing stock for others and any attempt to deviate from this practice, would bring disaster to them like scarcity of food, destruction of village settlement by storm, killing of cattle by wild animals, etc. They were also cursed to shave their head completely so that they would not be able to cover up their body or genital organs by long hair. The Bonda women realised their fault and begged to be forgiven. But as the curse could not be taken back, Sita tore off a piece of cloth from her saree and gave it to those Bonda ladies to conceal only the lower genital part. Since that

day, they have been using such small pieces of cloth to honour the words of Sita.

The water source where Sita had taken bath, is still present there at the bottom of Mudulipada Hill which is named after her as "Sita Kunda". At this place, her foot print is also still alive on a big stone slab as a mute witness of the incident where the Bonda people observe one of the most important festive occasions of the year, particularly in the month of February to recall their fault and to appease the deity.

The Bonda women were also cursed not to take bath during their life time, and in fact, they do not take bath. But whenever, they desire to do so, they take bath in complete nudity, that is too once or twice a year. However, the Bonda women are being provided with sarees by the Bonda Development Agencies (Micro Project) but a very few girls, only those who are being imparted different training programmes at the Project Office are found wearing sarees and keeping hair. But they are always discouraged and also threatened by their elders not to do so as it goes against their tradition. For this, they can not be deviated from the set practice. It is very remarkable to note that the young girls wearing sarees, face a lot of difficulty for their marriage. Because no boy likes to marry such a girl who deviates customary laws of their society. Thus the girls wearing sarees and keeping hair, become depressed and are forced to go back to their age old tradition by shaving their heads and wearing *Nadi*, soon after their training period is over. It is also observed that the girls who come to the Project Office for training, bring sarees with them and change on their way to the training centre. While returning to their villages at evening, some of them also again change to their traditional dress on the way lest they would be despised by their people.

But it is true that the Bonda women are very eager to get sarees from the Project Office but

certainly they do not take the sarees for wearing purpose. Either they sell or barter these in the local markets or store it for use in winter. So, when the Bonda women do not have the sense of nakedness and shame, they do not like to wear saree. Their traditional beliefs also forbid them from doing so and since each society has its own distinct cultural values, all their beliefs and practices are dictated by these deep rooted values. Any imposition from outside is not accepted by them. Thus, when the Bonda women do not feel the necessity of wearing sarees which goes against their custom, mere supply of sarees bears no fruit.

So, to bring the Bondas into the main stream, awareness generation programme is felt to be the most important step which must be imparted before clothing is provided to them. It is needed to create a sense of shame among themselves and thereafter they may ultimately feel the minimum need of clothing in the real sense. But though this process would take a little long time, it can quickly be achieved if the girls of the younger generation are given opportunity to go on excursion to different city areas or to the places of tourist interest in their own natural traditional dress pattern in different time phases, they may feel the differences between the modern people and themselves and ultimately the need of clothing also. But while doing this programme, there must be sufficient availability of sarees of different colours as per the choices of those girls and they should also be free to use any saree at any place they want.

The Bonda female folks are quite expert in weaving their traditional clothes in their self-made simple loom known as *kunup*. Even the girl children are found to spend most of their leisure time in framing toy looms and making *Nadi* out of the locally available fibres and grasses. However, the quality of their product is no doubt better than other similar varieties of clothes available in the local markets and since they know weaving from their childhood, they may be easily motivated to set up modern loom

units to produce varieties of clothes according to the need of the local plains people. So, instead of providing training for weaving of carpets at the training centres they should be imparted training to weave sarees and other varieties of clothes they need and which can also be easily sold out either through the local markets or LAMPS, on priority basis. Training for weaving of carpets is though a noble attempt to bring them into the main stream, it has less importance at the preliminary stage of development. Because, when the Project Authorities themselves face difficulties for producing the raw materials for weaving of carpets (raw materials are generally brought from outside the state), how these simple Bonda people who are allopatric in nature can have it and dispose of the products after the project is withdrawn from the areas in future? So, it is very important to impart awareness generation programme first than to motivate them to weave modern carpets.



A Bonda girl with traditional costume

ARTICLES/PAPERS —

- (1) Differential Growth Pattern between parental and filial generation in a tribal population.

Bhubaneswar, ADIVASI, Vol. XXIX, No.324, 1989.

- (2) Untouchability : Persistence and Change : The Case of Bauris in a fringe village of Bhubaneswar city, Bhubaneswar. ADIVASI, Vol. XXXI, 1, 1990.
- (3) Deforestation in Eastern Ghats and its Bio-Social impact on the Tribal Population of Orissa; Bhubaneswar, ADIVASI, Vol. XXXI, No. 324, 1991.
- (4) Beliefs and Practices in Liquor Preparation among the Bonda High Landers, Calcutta, MAN & LIFE, Vol. XXI, No. 3, 1992.
- (5) Profile on Bonded Labour System in India with special reference to an Allopatric Tribal group of Orissa, Bhubaneswar, VISION, Vol. XI, No. 34, 1992.
- (6) Some Encounters and Experiences on the Issues of Environmental Degradation of Eastern Ghats and Alternate ways of Living. Bhubaneswar, BANAFULA, Vol. May-August, 1991 issue (under print).
- (7) The Kondhs of Orissa and their Changing Food habits—The Impact of deforestation and Acculturation, Bhubaneswar BANAFULA, Vol. September-December, 1992. (under print).
- (8) Environmental Degradation : The Issue of Today, Bhubaneswar, Orissa Environmental Society, 1992, (under print).
- (9) An Anthropological Approach to Tribal Development with special reference to some socio-cultural and economic aspect of Bonda Society, produced to ISCA, 1993.
- (10) Women and Development—A Case Study among Bonda High Landers, submitted to Man and Life, Calcutta, (Joint Paper).
- (11) Child Labour among the Slum Dwellers of Patharbandha, Bhubaneswar, submitted to MANAV, Vani Vihar, (Joint Paper).
- (12) Birinda—The Case of a Lanjia Saora, submitted to MANAV, Vani Vihar, Bhubaneswar (Joint Paper).
- (13) Games Vis-a-vis Socialisation—A Case study among Kondh Children, submitted to ADIVASI (Joint Paper).

H/205, AG Colony  
Unit-IV  
Bhubaneswar.

# ***Politicization of Teachers— An Appraisal***

*B. Pathak &  
B. Mohanty*

The role of the teaching community in bringing about social change has been widely recognized from time immemorial. Teaching community has been entrusted with the greatest responsibility of channelising human resources in such a way so as to bring about development in different fields and directions. This is an onerous responsibility. If we examine very closely their role in Indian context it becomes clear that they have been the architect of the nation. It has generally been assumed that the fate of the nation is directly linked up with the quality of the teaching community and its capability to provide the leadership to the nation as a whole in different directions. In ancient times the teacher's home was regarded as 'Gurukul'. The conception of Guru-shishya relationship used to receive highest recognition. But now that teaching has become an open profession for acquiring skills to secure occupational goals the relevance of the entire educational process has to be judged in terms of the objectives that it has to fulfil. But the people of the society in general continue to view the teacher's image and especially the teacher-student relationship in the traditional sense of the term. This has generated lot of frustrations among the wider public while examining their present performance and passing final judgements. The result is widespread cynicism in the attitude to education on the part of the elders which percolates to the young as well. The nostalgic comparisons between the present and past systems of education are an indication of

despair and of inability to analyse the present situation in realistic terms. However, the role of the teaching community in the present context is to be viewed in realistic terms that is to what extent a teacher is capable in the dissemination of ideas and developing a critical outlook among the students to prepare them to meet the challenges of life-situations.

The present educational system in India, neither has its commitment towards the age-old and time-tested notion of 'knowledge for knowledge sake' nor does it subserve the ideals of the western education which emphasizes merit and efficiency to bring about material welfare of the nation. There is a turmoil and transition all around. Our present economic and social system appear to have lost the moorings and have not yet been able to transform itself among the western lines. As a result there is a total confusion with regard to the objectives of the educational system. This destabilised situation has further accelerated the process of politicization where each individual seeks to find out his own meaning and purpose. Universities which are supposed to be the citadels of rationality and shrines of learning often appear to be highly politicized institutions characterized by intrigues, opportunism and a struggle for power and consequent decline in standard and erosion of values. The teaching community which constitutes the most crucial input of the academic fabric has, by and large, lost its commitment to academic values. Edward Shils

*December, 1992*

has perceptively remarked that the Indian academic community has shown its incapacity to do hard and persistent academic work to build up an intellectual tradition and to meet the demands of contemporary society. Neither it is creative nor innovative to contribute to the well being and fruitfulness of profession and to the integrity of national culture. It is the uncreative role of dominant group of teachers in our educational system and their consequent non-involvement in the professional and academic goals that leads to the politicization of teachers.

Politicization of educational system implies the process by which the educational structure is influenced and coloured by politics. Rudolph and Rudolph make a distinction between politicization and political influence. "Politicization" refers, generally, to the appropriation of educational structures and resources and the displacement of educational goals by organised political and community interests. The effect of politicization to subsume the educational goals and process of particular educational institutions to those of organized extra-educational interests. Political influence in the context of the relationship between the educational and political systems refers, in a sense, to the reverse of the process of politicization; it is the use of political skill, influences and strategies to insure public decisions and allocations which are favourable to education generally and to the needs and interests of particular institutions.

The politicization process has its deep impact upon the teaching community of our country. In the past teachers were known and respected for their academic excellence and humility. Today, it is generally observed that the goal of the teaching community is not oriented to intellectual pursuits and academic excellence alone, rather a sense of status-enhancement is prominently visible among them in order to

acquire power and influence in the social system. They have come to realise that this can only be possible when they align themselves with the sections of society who wield political power. The politicians no less are in need of the support of these teachers. They realise that it is only through them that they can control the youth which is a key factor in either stabilising or destabilising the political position that they occupy.

Thus there is a continuous interaction between the teacher-politicians and the party in power to further their respective interests. An average teacher in India knows it pretty well that effective teaching or for that matter, research can only provide him psychic satisfaction. But he is a normal human being with various social needs and necessities which can only be materialised by his status-enhancement. But the key to status-enhancement lies with the party in power. As a result he prefers to sacrifice the institutionalised means and indulges in making equations with the persons who matter in order to rise in the social ladder. Added to this the Government's policy in matters of recruitment, transfer and promotion tends to accelerate the process of politicization of teachers.

Furthermore, at the institutional level politicization process is being reflected in the formation of the teachers' wings of various political parties. The reason for the formation of the teachers' wings is not the ideological concern but the pragmatic thinking on the part of the teachers to further their interests whereas the political parties' interest lies in consolidating its position at the different sub-systems level to gain an effective control over the system as a whole. M. S. Gore points out that an important aspect of the politicization of teachers relates to the relationship of senior teacher-administrator relationship on the one hand and the relative standing of the senior and junior teachers in the academic field as a whole.



At the college and university levels particularly, the academic achievements of teachers and more especially the relative achievements of senior and junior teachers can be sources of strain. The eagerness to claim credit for academic work done by others and the denial of opportunities to juniors are two of the common failings attributed to senior teachers. Such relationships based on jealousy or rivalry among teachers involve in many instances the students as well and consequently they affect the teacher-student, student-student and teacher-administrator relationships. The jealousy and rivalry among teachers has often a basis in the nationality, religion, region, language and caste of the teachers. Not uncommonly the so-called 'schools' of thought are off-shoots of these inter-personal jealousies of teachers.

Various factors are responsible for the politicization of teachers. Rapid changes are taking place in Indian society. Changes in family, marriage and ideals of life have undergone vital transformation. Rapid industrialization and urbanization have affected religion, economics, political life and recreational tendency of the people. Unfortunately this process of change has entailed change of idealism. Certain sections of people have grown rich by adopting means which were objectionable in value-oriented societies. Apart from all these, developments over the last quarter century have witnessed a large number of sub-standard recruits entering into the teaching profession. As such, teacher leadership is not consecrated to scholarship, inventiveness and innovation rather it is very much governed by the considerations of self-seeking impulses and vested interests. In such changing conditions, ideal teachers of value-oriented system have found it difficult to play in the society the roles expected of them.

The 'tactful' section among them have adopted themselves to the changed

circumstances and have invited politicization. Their social and economic profile arising out of inferior salary-structure and the social segregation and cultural alienation following it, have contributed to accelerate this process of politicization. Increasing politicization leads to the expansion of the sectors of politicization and, thus, politicization becomes absolute and complete. Philosophy and purpose of teaching, duties of teachers, qualification of teachers, their duty and performance evaluation, their achievement criteria, posting and transfer, promotion and morale: all are politicized.

It cannot be denied that there are some strong negative values associated with power-seeking and use of power. "Teacher-politician has come to be a "dirty" word. As B. R. Vithal points out : "A teacher politician can be either a teacher who takes part in outside politics or a teacher who creates politics within the university out of matters which are purely parochial and are of no larger significance. The teacher taking part in outside politics in a democracy is a common phenomenon in other democratic countries. Nor does there seem to be anything inherently harmful in this. The real danger to the university is the other type of teacher-politician-a teacher who dabbles in politics outside merely to acquire influence for purposes internal to the University or the teacher who creates factions and politics within the university not on ideological grounds, not even on party lines, but on petty individual considerations which ultimately are exaggerated to become university functions. This is the real base of some universities."

Amar Kumar Singh in his discussion of the Ranchi University case views the university as "one part of the network of organisations that the dominant elite uses for its political advantage." Politicians see the university as a colony and exploit it to promote their political power. Singh opines blatantly that the teachers

indulge in the intoxication of politics by using the students to secure power in the university in particular and society in general. Students also form a clique with teachers to further their parochial concerns. S. P. Ahluwalia points out that the phenomenon of teachers' clique also goes a long way in understanding the knotty problems of the politicization of teachers. Teachers' cliques, obviously, cannot function in a vacuum and they affect all those elements concerned directly or indirectly with the cliques. The impact of the cliques can be felt in the following areas.

**(i) Administration of Education :**

So far as administration of education is concerned, teachers' cliques, very often, subvert the administrative machinery. They are generally governed by the considerations of religion, localism, regionalism, etc. in formulating rules and regulations to govern education. Such considerations may be against the cannons of efficient and sympathetic administration.

**(ii) Teacher-Teacher relationships:**

In the context of teacher-teacher relationships, cliques exert a decisive influence upon the behaviour and attitudes of the members. Cliques based on caste may take a stand which may differ sharply from locality oriented cliques. The result is irreparable damage to educational structure.

**(iii) Teacher-parent relationships :**

Teachers' cliques can result in role conflicts against the parents. This, in turn, may mar the serenity of educational process.

**(iv) Teacher-Student relationships :**

At present, there is either very little or no rapport between the teachers and the taught. The teacher is not answerable to the students or principal or even the Vice-Chancellor except in the wider context. Nothing like the feeling of

lack of mutual answerability occurs at the scale at which it exists in the Indian Universities. This has significant implications for politicization because the teachers now avail ample time to indulge in academic politics which is primarily party, faction and personality-oriented. Furthermore, there are some refractory teachers who very rarely engage classes. Their level of integrity is notoriously poor.

David Riesman opines that in U.S.A. the universities have become pacesetters in the promotion of meritocratic values. In Talcott Parsons terms, they are "universalistic", ignoring "particularistic and personal qualities in their professions and students". This means that they choose professions almost entirely on the basis of their 'output' and professional reputation. Students are selected by similar criteria : by their ability to write good examination and do good academic work.

The claims of localism, sectarianism, ethnic prejudice and preference, class background, age, sex and even occupational plans are largely ignored.

But in Indian universities and colleges, teachers are more often recruited according to the "push-pull" criterion and also on political grounds and regional considerations than their competence and ability in exclusion of their brilliant counter-parts who fail to fulfil this extra-legal requirement.

Usually teacher-politics operates at two levels : at the institutional level and at the state or national level. A teacher politician dabbles in politics to acquire influence in the university and allied structures. He creates factions and builds up his political base within the university mostly on petty individual considerations devoid of ideological touch. The 'politics' of teachers is also the product of group rivalry, jealousy and insecurity arising out of differences and

disagreements between various faculties and departments. This is known as teacher-politics at the institutional level.

The improvement of faculty demands that the teacher should keep himself abreast of the new trends and developments in his chosen field through regular reading, joining seminars, refresher courses, etc. Research, (though not necessarily leading to M.Phil. or Ph.D.) is required for any good teacher, for enlivening him and keeping him alert by preventing him from repeating fossilized ideas. But the research activity of the teachers receives a severe setback because of structural constraints. The workload of a college teacher is heavy. He has to take 21—25 classes per week. This leaves him little time to do any other professional work of his own. His vacations are of course free. But these he tends to fill up by accepting the work of correcting examination scripts for one university or the other. This additional work brings in much needed money for an otherwise ill-paid teacher. But in spite of such constraints, committed and professionally competent teachers pursue their research activity and make it a regular feature of their professional career. However, they fail to achieve any position in the college or university constellation. They necessarily remain frustrated and sometimes their frustration takes active form and brings in its train the emergence of the phenomenon of "parties" among college teachers.

Politicization breeds irregularity, illegality and favouritism. These entail denial of justice and result in bad morale for the law-abiding

politically neutral teachers. They lose zeal and incentive. They feel demoralized and alienated. They are in the grip of 'identity crisis' and are apathetic to the process of change and modernization. Inferior persons entrenched in authority and position control fairly more brilliant and senior people. The result is the tragic and deplorable problem of "brain-drain" which serves as an eye-opener for others to follow the same line. In this way, intellectual catastrophe, morale degradation, sense of humiliation and alienation, chaotic indiscipline become the natural consequence.

REFERENCES—

- (1) M.S. Gore : Indian Youth : Processes of Socialization. Bombay : Lalvani Publishing House, 1972.
- (2) S. P. Ahluwalia : "Teachers' cliques and their impact on Education of Children" in Satya Pal Ruhela (ed) Sociology of the Teaching Profession in India, PP.64—70.
- (3) Amar Kumar Singh : "Academic Politics and Student Unrest : The case of Ranchi University" in Philip G. Altbach(ed), Turmoil and Transition, PP. 204—235.
- (4) Edward Shils : The Intellectual Between Tradition and Modernity (The Hague Mouton and Co., 1961).
- (5) B. R. Vithal : "University Autonomy and Internal Democracy", in Journal of University Education, December 1962, PP. 90-91.
- (6) N. Grant : Soviet Education : Penguin 1964.

*Dr. B. Pathak, Reader in Sociology,  
Utkal University, Bhubaneswar,  
ORISSA.*

*Dr. B. Mohanty, Lecturer in Sociology,  
Govt. College, Bhawanipatna,  
ORISSA.*

# Monthly Progress Report of the Industries Directorate, Orissa, October, 1992

## Incentives and Facilities :

During the month under report, recommendation for E. D. exemption was made in favour of one S.S.I. unit. Deferment certificate on sales tax was issued in respect of 2 S.S.I. units.

During the month under report 2 S.S.I. units were granted State Sales Tax exemption and another S.S.I. unit was granted central sales tax exemption.

## Reconstruction and Rehabilitation of sick S.S.I. units :

During October, 1992 two sick S.S.I. units were sanctioned with margin money assistance

of Rs.50,000 each and one sick S.S.I. unit was sanctioned with Soft Loan of Rs.60,000.

As regards disbursement, one sick S.S.I. unit was disbursed with margin money of Rs.50,000.

The 20th SLIIC meeting was held on 17th October, 1992 in the Conference Hall of the Orissa Secretariat, Bhubaneswar wherein progress of package implementation in respect of 39 sick S.S.I. Units was reviewed.

## Raw Material Assistance :

During this month, cases of the following S.S.I. units were recommended for allotment of different raw materials as noted against them.

| No. of S.S.I. Units                                | Name of the raw-materials with quantity     | Authority to which recommendation is made                |
|--|---|--|
| 1. 6 Nos. of Paraffin wax consuming Units.         | 11.100 M.Ts. of Paraffin wax                | Chairman-cum-Managing Director, O.S.I.C.                 |
| 2. One S.S.I. Unit                                 | 50 M.Ts. of used/rejected fire clay bricks. | Chairman-cum-Managing Director, O.S.I.C.                 |
| 3. 4 Nos. of S.S.I. Units                          | 1400 M.Ts. of Iron & Steel scrap materials. | Manager, Order Department, Rourkela Steel Plant.         |
| 4. 3 Nos. of Non-edible Oil Seeds consuming Units. | 5,600 M.Ts. of Non-edible Oil Seeds.        | Managing Director, M/s. Utkal Forest Product, Sambalpur. |
| 5. 2 Nos. of S.S.I. Units                          | 2,190 Ltrs. of De-natured Spirit.           | Excise Commissioner, Cuttack.                            |

During the month under report, the following grades of coal/coke were recommended for release to different authorities for 1992-93.

| Grade of Coal/Coke    | No. of S.S.I. Units | Quantity recommended (in M.T.) | Name of authority                                 |
|-----------------------|---------------------|--------------------------------|---|
| 1. Slack Coal Grade-F | 1                   | 200 M.T.                       | Mahanadi Coal Fields Ltd., Sambalpur.             |
| 2. Grade E/F          | 1                   | 1950 M.T.                      | Ditto   |
| 3. B. H. Hard Coke    | 1                   | 80 M.T.                        | G. M. Sales, CIL, Calcutta/<br>B.C.C.L., Dhanbad. |
| 4. Mixed Coke         | 2                   | 1500 M.T.                      | Coal Controller, Calcutta/<br>Vizag Steel Plant.  |

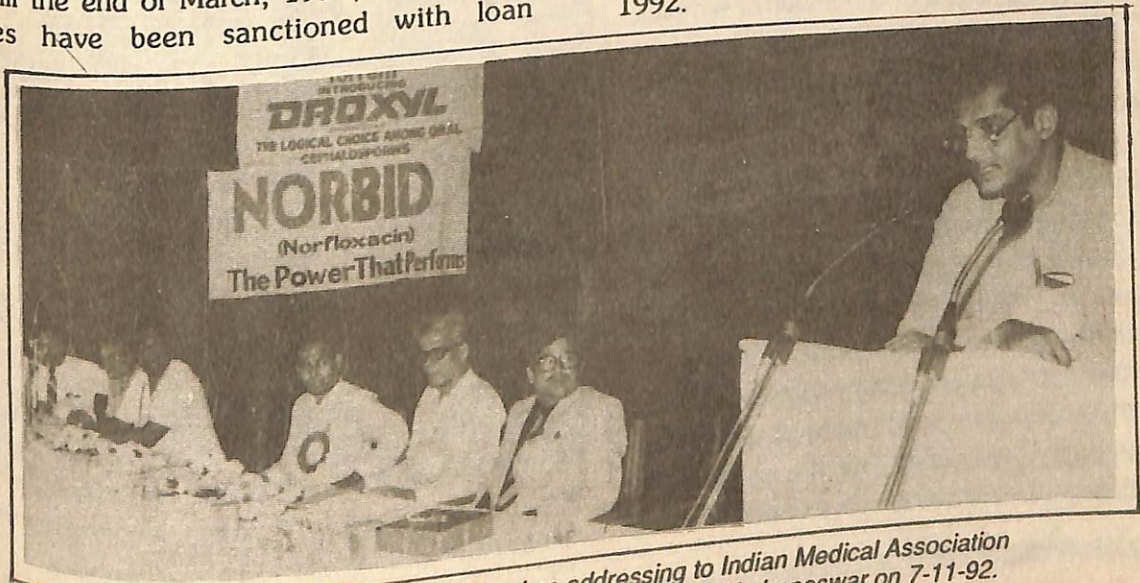
**SEEUY Achievement :**

For the year 1991-92, a target of 4,600 was allotted to the State under SEEUY Scheme. As against the target the D.I.Cs. have received 15,840 applications and till March, 1992, 5,982 numbers of cases have been recommended to various Commercial Banks including back-log cases of 1990-91 for sanction of loan.

Till the end of March, 1992, 4347 Nos. of cases have been sanctioned with loan

amounting to Rs.1149.40 lakhs. Disbursement has been effected in favour of 1784 Nos. of cases involving an amount of Rs.296.13 lakhs till the end of September, 1992.

For the year 1992-93, a target of 3,500 has been allotted to the State under SEEUY Scheme. As against the said target, the D.I.Cs. have received 17,468 Nos. of applications and have recommended only 31 backlog cases to the Commercial Banks till the end of September, 1992.



Shri A.U. Singh Deo, Minister, Tourism addressing to Indian Medical Association on the occasion of 44th Annual State Conference at Bhubaneswar on 7-11-92.

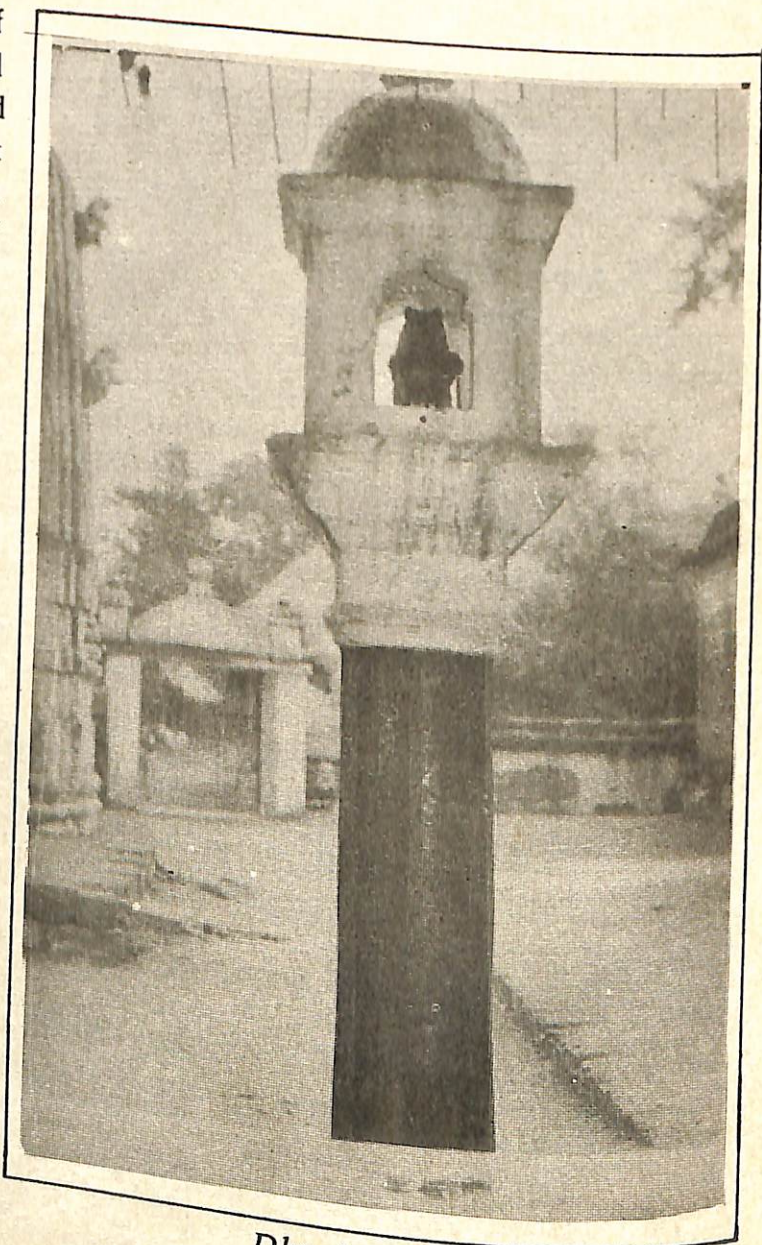
# Ajodhya, A Jain Site of Orissa

Ganeswar Nayak

Washed perpetually by the three rivers of Sona on the north, Gharghara on the east, Sindhu on the west and fringed in the east and south by the picturesque Swarnachuda and Patna range, Ajodhya has the unique distinction of being a store-house of various religious antiquities. Situated 25 kms. to the west of Balasore town, this place has been named after the celebrated Hindu *Tirtha* of Northern India as surmised by renowned historians like K. C. Panigrahi, N. N. Vasu and N. K. Sahu. Prof. P. Mukherjee says "At Ajodhya in Nilgiri state there was the vast ruin of a town, where there were large number of Hindu, Buddhist and Jaina temples. But not a single temple is there with its former grandeur. "Like Bhubaneswar Ajodhya was once a city of temples" and ruins of more than 1,000 shrines can now be counted in this place.

Extensive ruins of Jaina relics have been found at Ajodhya. The ruins of this place were earlier examined by N. N. Vasu, P. Acharya, K. C. Panigrahi, P. Mukharjee, Biswarup Das and R. P. Mohapatra. Ruins of a number of temples, earth mounds, abandoned walls, etc. are noticed near about the village. These priceless archaeological objects are occasionally traced while ploughing the field for agricultural operations, renovating silted tanks, deserted wells and digging houses, etc. The local people had a brisk trade on such activity in the past. Discovery of dilapidated walls and foundations of ancient temples seem to be a matter of frequent occurrence and local people out of fear of legal complication cover them up again and destroy them completely for the purpose of cultivation or construction of houses. Still a

large number of stone slabs, decorative fragments, *Amalaka sila*, are lying scattered in the entire village<sup>2</sup>. It may be reasonably believed that this place in the past was a prominent place for Jaina monuments. The present temples are found to have utilised the dressed stones of earlier temples and *stupas*<sup>3</sup>.



Dhvajastambha

A 16-sided monolithic *dhvajastambha* is installed in front of the present Marichi temple<sup>4</sup>. It is not known, where it was originally located. The present Marichi temple was constructed about 1860. It is about 12' in height. Its circumference was 3'. Similar pieces of half *dhvajastambha* have been located in the southern part of the village. It is 3' in height. The type of construction of these two *dhvajastambhas* is quite similar. Peculiarly enough, the *dhvajastambha* is crowned by a lion, the vehicle of Mahavira and Sasanadevi Ambika of Jaina pantheon.

Inside the Maninageswara temple two loose sculptures have been kept near the Shiva Linga<sup>5</sup>. One of them is the figure of *Rsavanatha* and the other sculpture is of *Yaksha Gomedha* and *Yaksini Ambika*. A beautifully carved *Parswanath* image is fixed on the outer wall of the temple<sup>6</sup>.

This two-armed *Rsavanath* image is standing on a double-petalled lotus pedestal in *Kayotsarga* posture. His vehicle, the bull is carved below the pedestal. *Chauri* bearers, eight-planet umbrella, *kevala* trees, flying *Gandharvas* with garland in the hand, and a decorative arch are all carved along with the image. The height of the image measures 70 cm. x 40 cm. The image has been found by the local people from the river bed of Sona which is flowing in the Northern part of the village<sup>7</sup>.

The image of Ambika and Gomedha seated on a common pedestal with their *tirthankara* Neminath. Ambika is seated in *Lalitasana* in *Varada Mudra* and her left hand is holding a baby on her lap. Similarly, Gomedha *Yaksa* exhibits *Varada Mudra* in his right hand. A number of kneeling devotees in *Anjali Mudra* are seen depicted in the front side of the pedestal. His left hand is placed over his folded thigh on the pedestal. A seated Neminath carved at the top, is associated with the *Chauri* bearers, flying *Gandharvas* with garlands in hands,

umbrella and heavenly magic played through cymbals.

The temple of Ambika was located in the northern part of the village<sup>8</sup>. But there is no sign of any temple in the northern part and the image is under the possession of Hadibandhu Raj of Ajodhya<sup>9</sup>.

The images of *Rsabhanath* and *Mahavira* are now in the custody of Hadibandhu Raj of Ajodhya<sup>10</sup>. This image has been found in his own garden<sup>11</sup>. This image is carved on two lotus flowers flanked by *Chauri* bearers in the pedestal and flying *Gandharvas* with garlands on the top. Trilinear Umbrella, *Kevala* trees, circular halo and cymbals played in the hands are also carved along with the figures. The slab containing the images measures 0.35 x 0.19 cm. The two devotees are in kneeling pose and in folded hands.

#### PARSWANATH

The image of *Parswanath* stands on a lotus pedestal in *Kayotsarga* pose with a canopy of seven-hooded snake over the head. Coils of snake are shown at the back. The pedestal containing *Naga Kanya* in folded hands, is supported by lions. *Chauri* bearers and folded *Tirthankaras* in seated position are represented on either side of the relic. Flying *Gandharvas* with garland in hands, palm beating cymbals, drum, lotus and *champali* flowers are noticed on either side at the top. The snake canopy is partially damaged.

The image of *Parswanath* is now under the custody of Hadibandhu Raj<sup>12</sup>. It measures : 2', 2". It has been found while digging a house site for construction purposes.

#### PADMAPRAVA

This image has been standing on a lotus flanked by *Chauri* bearers displaying *Chauri* in one of their hands and resting the other on their thighs. They are standing cross legged over separate lotus pedestal and decked with

rich costumes and ornaments. The upper part of the figure is flanked by representation of lotus flower, flying figures with garlands, cymbals played in hands, umbrella over head beside the *kevala* tree. A faint trace of the decorative halo is also visible.

The image of Padmaprava is missing from the village<sup>13</sup>.

### AMBIKA

The image of Ambika seated in *Lalitasana* pose on a lotus pedestal below which her *lancharas* is visible. She displays a *Varada Mudra* in her right hand and holds a baby on the left lap. The two female attendants are standing on her sides with noose in hands in addition to devotees in kneeling posture. An elliptical halo is depicted behind her head. A mango tree studded with leaves is seen providing shade to the deity. Above her head is found *Tirthankara* Neminath.

The image of Ambika is now in the Maninagaswara Temple of Ajodhya<sup>14</sup>. But the real place of exploration of this image is not known. It measures 2'3".

### MAHAVIRA

The fifth image of this category is Mahavira, now under the possession of Shri Hadibandhu Raj. It is carved seated in *Yogasana* pose on a throne supported by lion<sup>15</sup>. Below the lion throne are noticed the four-headed Sasanadevi, the *lancharas*, *siddhyas* and devotees in kneeling posture. The Sasanadevi seated in cross legged, displays *varada*, a circular object, *parashu* (battle axe and shula) spear in her four hands. Hair on the head of *Tirthankara* is arranged in curled knots. *Chauri* bearers are in her two sides. An auspicious *Srivatsa* mark (?) is noticed on the chest of the figure. The circular halo behind the head is elegantly decorated with lotus petal enclosed in beaded borders. The umbrella overhead is shown with its staff and ribbed top knobs surrounded by the branch of *kevala* tree<sup>16</sup>. In addition, hands

beating drum, flying *Gandharvas* with garland and representations of elephants are engraved on the top of the slab. It measures 0.80 X 0.45 cm.

### CHAKESWARI

Chakeswari was found half-buried under earth inside a separate shrine. It is carved with sixteen hands displaying mace, sword, trident, disc, loop in the right side and spear, shield, arrow, dagger and a conical object in the left. Other hands are either damaged or missing. The crown over the head is fashioned in conical shape, and the decorative *prabhamandala* behind is designed in a circular pose<sup>17</sup>.

The image of Chakeswari is removed from its original place in the western part of the village.

### ROHINI

The second Sasanadevi of the place is the figure of Rohini carved seated in *Padmasana* on a pedestal supported by lions. She is associated with Ajitanath the second *Tirthankara* of Jaina Pantheon. A similar Rohini image of Jaina pantheon is noticed in the cave No.8 of Khandagiri hill near Bhubaneswar is twelve handed which displays *vajra*, sword, disc, arrow in the right and vessel, shield, bell, trident and bow in the left. One of the right hands is broken and the rest two are kept palm over palm, a feature associated with her sitting posture. Her *Tirthankara* Ajitanatha is in *yogasana* pose with elephant as *lancharas* and *chauri* bearers are depicted on the top. The *tirthankar* image is also provided with trilinear umbrella overhead flanked by flying figures with garlands. The *keval* tree spreads its branches over both sides of the umbrella. Rohini is profusely decked with ornaments and costumes like crown (in conical shape) set with Jewels, necklace fitted with locket, bangles, a central locket with lotus petal enclosed by beaded borders. A series of devotees have been depicted below the pedestal in folded hands and in kneeling position. The slab including the pedestal measures 29 X 0.52.



One large image of Parswnath has been found in the river bed of Sona near Puandal<sup>18</sup>. The place is famous for Jaina monuments. Images of Jaina pantheon are scattered here and there<sup>19</sup>. There at Puandal still remains a fine specimen of Jaina art<sup>20</sup>. This was probably thrown to the river by the priest to save it from the hands of iconoclasts.<sup>21</sup> The image is designed in *Kayotsarga* pose on a double petalled lotus. The pedestal is flanked by *Chauri* bearers. A snake whose coil is visible behind, is spreading its seven hooded canopy over the head of the figure. Seven devotees holding musical instruments and offerings in hands are seen below the lotus pedestal. On the upper part of the figure, close to the trilinear umbrella and branches of *kevala* tree, are fairies and below them, *Gandharvas* and *kinnaras*, while still below them are figures of eight planets in the position of meditation. Measurement of the complete figure is 1.37 X 0.65 m. The image has lost its artistic excellence. N. N. Vasu gives later date to the figure in comparison to the Parswanath image of Kainsari and Ajodhya.

In addition to the above, a few Jina Sculptures are still found in private possession of the local people. Late Hadibandhu Raj possessed four sculptures out of which two appear to be Jain relics<sup>21</sup>. One has been identified with Parswanath, the 23rd Tirthankara which measures 0.70 X 0.40 X 0.40 and is carved standing on a double petalled lotus pedestal in *Kayotsarga* pose. Devotees with *chauri* bearers, *Astagraha*, *Naga Kanya*, flying *Vidyadhari*s with garlands in hands, umbrella canopy of hooded snake and cymbals played in the hands are other features of the image.

Shri Bhagabata Behera, another villager, preserves in his residence an image of Mahavira, the 24th Tirthankara of Jaina pantheon<sup>22</sup>. He informs that the image was recovered from a tank in the village Nuagan, a few years back and since then it is with him<sup>23</sup>.

It stands on a double petalled lotus pedestal in *Kayotsarga* pose. The pedestal is supported by two spirited lions. In addition to kneeling devotees with offering hands, *Chauri* bearers, elephants, decorative arches, musicians with cymbals and drum in hand and trilinear umbrella are other attributes carved alongside the image.



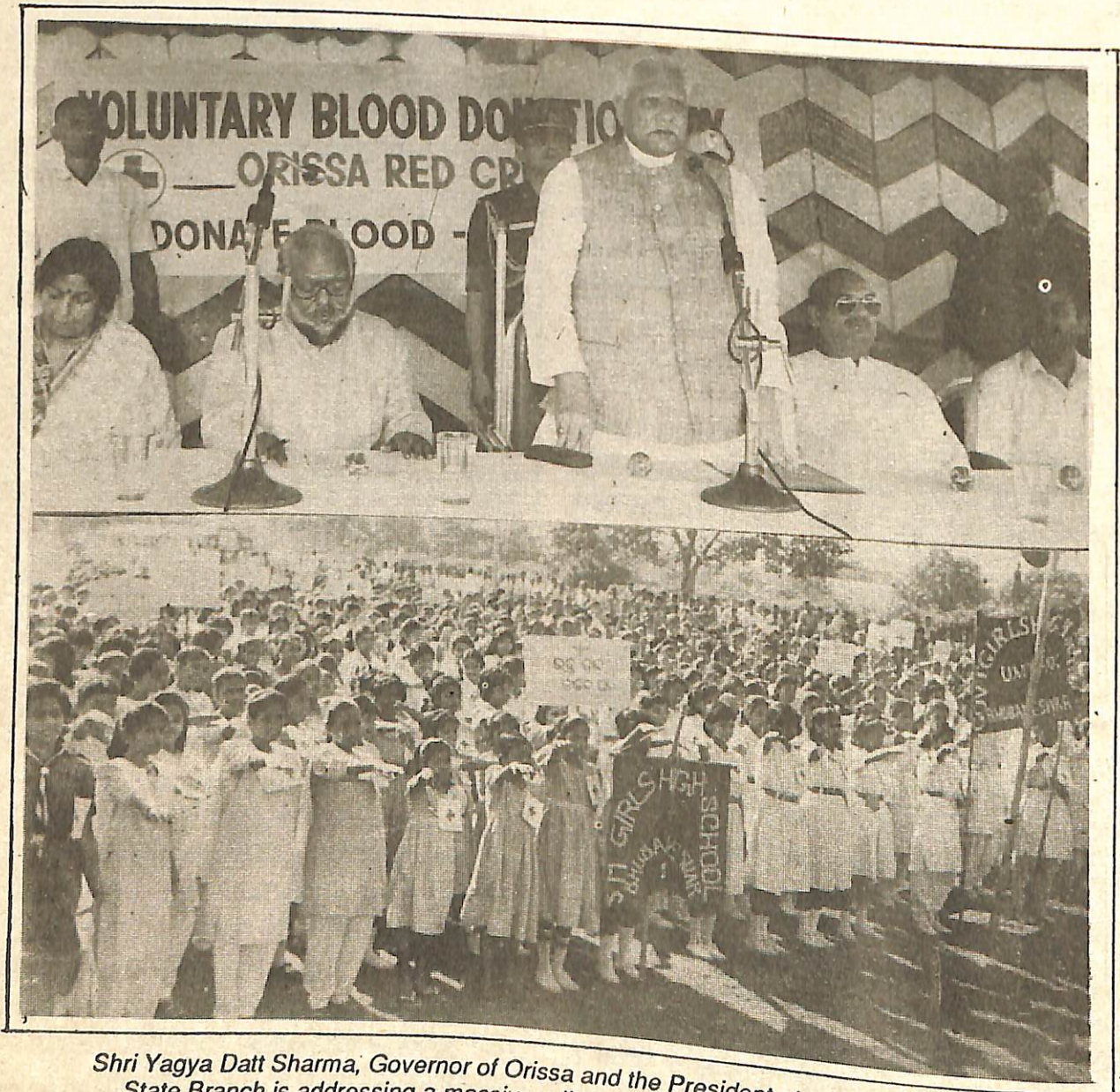
Left—Uma-Mahesvara  
Right—Jain Tirthankara

#### REFERENCES—

1. N. N. Vasu, *Archæological Survey of Mayurbhanj*. P. X/ii.
2. R. P. Mohapatra, *Op. Cit.*, P. 167
3. *Ibid*, P:108
4. *Ibid*. P.108

5. *Ibid.* P.109
6. N. N. Vasu, Op. Cit, X/iii
7. Jnanamruta, P. 12
8. R. P. Mohapatra, Op. Cit. P. 218
9. *Ibid.* P.218
10. *Ibid.* P.218
11. R. P. Mohapatra, Op. Cit. P. 109
12. N. N. Vasu, Op. Cit, 11/iii
13. R. P. Mohapatra, Op. Cit, P. 109
14. B. Bhattacharjya, Jaina Iconography P. 211
15. *Ibid.*, P. 212
16. *Ibid.*, P. 213
17. N. N. Vasu, Op. Cit, X/ii
18. *Ibid.*, P. X/ii
19. *Ibid.*, P. X/iii
20. *Ibid.*, P. X/x
21. *Ibid.*, P. iii
22. *Ibid.*, P. 111

C/o. P. C. Nayak,  
D. M. School,  
Bhubaneswar, Orissa



*Shri Yagya Datt Sharma, Governor of Orissa and the President of Indian Red Cross State Branch is addressing a massive rally over 5000 Students at Nehru Park on 31-10-1992 to arouse consciousness for voluntary Blood Donation.*

# ***Eco-Tourism and its Possibilities in Orissa***

*A. P. Tripathy*

*S. K. Mishra*

**E**cotourism is both travel, outdoor recreational activity and observation undertaken to promote one's understanding and appreciation of nature and natural objects under conditions that would not disturb their nature and natural functioning. It is tourism with focus on ecology and natural history.

Pristine nature, which should have escaped human intervention is difficult to find these days. However, our sanctuaries and national parks are the places, which by and large, are repository of wild flora and fauna in a near natural landscape and setting. These protected areas are managed as living museums; the management being limited to the extent of habitat repairs for restoration and enhancement of lost attributes or qualities of these lands. In the Indian context, the primary goal of sanctuaries/parks is to protect, propagate and develop wildlife and their environment. However, the concept of non-consumptive use is inherent in such areas. The only control is that, the quantum and mode of visitation is sized to the carrying capacity of the area to prevent site deterioration. Thus, planned and managed with imagination, our protected areas can serve well the object of eco-tourism.

Our wilderness and wild flora and fauna are being lost at alarming rates because of unprecedented rates of population growth and consequent demands for their products. Our ecosystem or life-support system is seriously

threatened. The need of the hour is to enhance ecological perception and build up awareness. We must realise our place and relation to all living things. Once this realisation comes, the natural resources will be saved and our future shall be secured. This realisation will not come with powerful oratory. Exposing our people particularly, the children and youth to nature itself shall bring that realisation more effectively and more permanently. Hence, the need of eco-tourism.

Traditional concept of tourism is sectoral in its approach; it confines itself to sight seeing, recreation and acquisition of material objects/mementos. It provides partial satisfaction and leaves a longing desire for something not seen, not done or not acquired. In contrast, eco-tourism has to offer not only sight seeing but wholesome recreation, space, solitude, a feeling of isolation and sublime union with nature. Sylvan landscape and its attraction and magnificent, awe inspiring wild animals are important components of ecosystem and hence, the principal targets of eco-tourism. However, these are not the end of it. It has a holistic approach to the entire ecosystem; the landscape, biota and the people, who have stayed with nature and not fallen apart from it with the march of time.

In rich bygone era, we were a forest oriented people. Our tradition has been peaceful co-existence with wild plants and animals. We

worshipped various natural objects and held them in reverence. Breaking away of community life and development of materialistic attitude shifted us away from nature. Rapid industrialisation also served our age old contact with nature. The present day retreat to wilderness in a way, can be viewed as an attempt to re-establish that lost contact.

The din and bustle of city life, maddening crowd and tension in routine work in this fast age leaves one mentally rundown. The natural outcome is to travel and escape outdoors for recreation and relaxation. With the increase in per capita income, faster modes of travel and the available leisure time, the demand for outdoor recreation has registered a phenomenal growth. More and more urban people, both workers and students are coming to the countryside to renew, restore and revitalise their mind and spirit. Ecological awareness and man's insatiable quest to unfold the mysteries of nature or just a carving to get lost in the woods has to an extent, open up this novel pursuit of eco-tourism. There are very many possibilities in our state.

Orissa has a perfect geo-morphological setting. With nearly 480 Kms. of unpolluted coastline, sky blue lakes, throbbing estuaries, rolling hills, cascading streams, gorgeous, towering cliffs, sprawling meadows, dense and vibrant woods, bewildering variety of wildlife in harmonious setting and above all, her serene climate and tranquil atmosphere has but few parallels. These await to be seen, heard, perceived and admired. Perception enhancement of each area is what is desired to be done. This is truly an art, application of which should be subtle and discreet; not loud and out of place. This can be achieved by proper layout of nature trails and winding road, placement of appropriate signages, having enchanting interpretation modules, conducted tours in jeeps, boats and elephants. For adventurous

youth, trek to a towering peak or down a gorge, sailing in the lake, river, mountaineering on a cliff can be organised. Those fond of companionship and eager to practise self reliance, accommodation in tents and overnight's stay in house boats or watch towers and hide outs can be arranged. A wildlife photographer can be guided to place of maximum sighting success. A researcher interested in the study of eco-compatibility of tribal life-styles can be given a satisfying day by proper guidance and interpretation services. Planning in this direction has already begun. One essential ingredient of all these activities is that, you do not have to run about consuming much fuel, taxing your pocket and of course, losing the precious little vacation, for which you had planned since long, to be lost in extraneous activities. The moment you arrive in a sanctuary/park, you get a rousing reception. The fresh air, change of scene and sylvan vista soothe your physique, while the captivating jungle song will take over your psyche and start their invigorating work. You get much more value for what you spend. The people are rationed; not the space, not the experience.

Rudimentary grades of tourism spoil the very resource base and make this unfit for subsequent visitors. The eco-tourist is an enlightened nature lover, a seasoned conservationist and a dedicated soldier. With his support, we can save and perpetuate many wild things and conserve bio-diversity. In fact, many examples can be cited, where eco-tourists have brought cases of violation of wildlife and forest rules to the notice of management and have directly lent support to policing duties at the cost of their time and enjoyment. To encourage more and more students to visit our net-work of protected areas low tariff dormitory and hutments are in priority list.

Eco-tourism can be a big business. It can open up new avenues of employment. Hopefully,

it will also reduce the incidents of illicit feelings in the parks by absorbing the unemployed local youth in some tourism activity. Tribal people are irreplaceable resource persons about the natural history and uses of a wide array of species and their products. Their intimate knowledge can be profitably utilised in conducting ecotourists. They can work as park interpreters/guides with a little training. Other employment avenues may be as transporters/travel agents, camp helper/cooks, as hotel and restaurant operators, language interpreters, handicrafts/curio shop keepers and so on. Once the local people have a steady income from eco-tourism and they have a stake in the nature and natural objects, protection will ensure automatically. Being a specialised subject, it should be handled by trained park managers to serve the interests of park.

Let us now examine the potentialities of eco-tourism in our state. We have diverse topography, from coastal plains to hills of 1100 metres and above. The climate, likewise ranges from equable east to not so equable west, while hills present their special micro-climate. The state is well connected with rail, road and flights. This is a land of rivers and there is no dearth of water. The setting is unforgettably picturesque. We are one of the few states to have more than one-third land area under forests. Already 4 per cent land area has been set aside for nature and wildlife conservation in two national parks and 16 sanctuaries, which provide a safe abode to a variety of life forms. Other tourist attractions include the golden beach of Puri and the silver beach of Gopalpur-on-sea. The golden triangle of Bhubaneswar-Puri-Konark, of course, stands apart as great marvels of Kalinga style of temple architecture. There are many other temples, site of Buddhist culture and learning, hot springs handicrafts and Orissan delicacies. People are simple, fun-loving and hospitable. Our tribals are as colourful as varied. All these combined makes

Orissa a great package and a rewarding tourist destination.

Major cities of internal tourist origin in our state are Cuttack-Bhubaneswar, Berhampur, Sambalpur, Rourkela, Angul and Jeypore. The protected areas are well distributed. Bhitarkanika, Chandaka, Chilika are in the east, while Ushakothi, Debrigarh and Sunabeda are in the west. Simlipals reign in the north while, Lakhari valley and Mahendragiri are distinctive in south. The popular ones in Central Orissa are Satkosia, Baisipalli and Kotagarh. Depending on the composition/ size of the group, available leisure time, orientation and expectation, visitors can be suitably guided. Visitors are assisted through selection of proper packages. Let us now have a cursory look of some of the different protected area and what they have in store for enquiring tourists.

#### **SIMILIPAL :**

Situated in northern Mayurbhanj district, Simlipals are described as the epitome of tropical forests of the country. This is also a land of exceptional natural beauty and scenic grandeur spread over 2,750 Sq. Kms. The forest-bitten wolf trees, extensive meadows, awe inspiring cliffs and gorges lend a special appeal to the landscape. This area still has patches of semi-evergreen forests in Orissa. The tree species comprise Sal, Bija, *Terminalias*, Champa, Kadam, iron-wood and Ashok. The eastern half of the area is so moist and forest is so thick, that hardly, there is any sun on the sylvan floor. There are sixty and odd species of orchids here. These hills also support variety of animal life. Tiger and elephants are indicator animals of the area. Other common animals are leopard, leopard cat, wolf, hyena, wild dog, gaur, sambar, barking deer, chital, four horned antelope, ratel and flying squirrel. Hill myna, pea fowl, jungle fowl, spur fowl, painted partridge, horned owl and sahin falcon are important birds. Reptile fauna include mugger, land

tortoise, python and king cobra, These hills shelter primitive nomadic tribe Khadias and settled cultivators, Santals, Mundas and Hos. Similipals are described as nature paradise of its biological diversity.

### **BHITARKANIKA :**

Situated in the Bramhani-Baitarani deltaic region of Cuttack district, lie the mangrove forests or littoral swamps of Orissa. It is a miniature Sundarbans. A botanical authority has remarked that the species diversity is much more than that of Sundarbana. *Heritiera*, *Cerriops*, *Bruguiera*, *Exoecaria*, *Avicennia* *Sonneratia* and *Phoenix* are indicator species. The main animal is of course, salt water crocodile in river/creek system. The mangrove forests are very rich in bird and reptilian fauna. This being the ecotone zone of sea and freshwater, is a rich habitation for both marine and brackish water fish. Prominent mammals comprise panther, fishing cat, smooth Indian catter hyena, chital and wild pigs. The bird life is represented by pelican, storks, king fishers, parakeets, osprey, honey buzzard, white bellied sea eagle. Migratory ducks and geese also visit the estuarine waters. There are variety of snakes including the python, king cobra, saw scaled viper and the like. Mass nesting of 2.5 lakhs sea turtles (Olive Riddleys) during January every year on Gahirmatha beach is a unique feature of this sanctuary.

### **CHANDAKA :**

Situated close to the capital city of Bhubaneswar Chandaka is a classic example of restoration of degraded forest and rehabilitation of a problematic elephant population. The floral composition includes extensive thorny bamboo brakes. *Strychnos*, *Xylia*, *Diosporos* *Buchanania*, *Careya*, *Sterculia*, Jamun, patches of Sal and exotics like Teak. Besides elephants, chital, wild boar, hyena, mouse deer, common mongoose, wild dog and porcupines are

present. Bird life is represented by pea fowl, painted partridges, minivets, shikra, white eyed buzzard and spotted owlets. The ruins of two forts, Gualigarh and Churang are preserved in the area.

### **CHILIKA :**

This is the largest brackish water lake in India, now listed as a 'wetland of international importance'. Chilika is famous for migratory waterfowl. Teals, Brahming duck, Pintail, Grey duck, Ferruginous duck, Shoveller, Pochards, Tufted duck and gadwel represent the ducks and Greylag and Bar headed represent the geese. In Chilika, 93 migrant species have been recorded. Major waterfowl concentration areas are Nalban, Gerasar, Bhusandpur-Kalupada-Soran side and Parikud. Aquatic vegetation (algae) *Chaetomorpha*, *Enteromorpha*, *Ulva*, *Cladophora*, *Chara*, *Gracillaria* distributed on the northern and north western parts of Chilika are the mainstay of waterfowl.

There are 158 species of fishes and shell fishes listed in Chilika. Mulletts, Khanga, Bhukti, Catfishes are important. Some seven prawn varieties and two crab varieties are found in the lake. Irrawady dolphins are found in Satpada-Magarmukh area.

### **BALUKHAND :**

The sand-dune bordering the sea from Devi river mouth to Konark and up to Balukhand with its Casuarina and cashewnut plantations forms this sanctuary. The native vegetation consists of thorny scrub of *Carissa spinarum*. The animal life consists of spotted deer, black bucks, fishing cat and the small Indian civet. Bird life is represented by the osprey and white bellied sea eagle.

### **USHAKOTHI :**

A portion of Bamra hills, 20 Km. from Sambalpur town on N.H. 6 has been protected

as a sanctuary. With adjacent Khalasuni sanctuary, this makes a viable unit. Sal-Sahaj-Koim-Salia Bamboo forms the association of moist deciduous forests here. Elephant, Gaur, Sambar, Chital and Barking deer among the herbivores and Tiger, Panther and hyena amongst the carnivores represent wild animals. Flying squirrels and racket tailed Drongo are other attractions.

### **KOTGARH :**

Dense Sal-Bamboo forests of some 400 Sq. Km., the area is centrally situated in Balliguda sub-division of Phulbani district. The area has Tiger, Panther, Elephant, Chousinga, Chital, Sambar and Nilgai. Tribal culture and life style is one important attraction in this area.

### **LAKHARI VALLEY :**

This is a small sanctuary of 118 Sq. Km. in Parlakhemundi subdivision of Ganjam district. Sal-Bamboo forests harbour tiger, leopard, sambar, wild pigs and chital. Some 60 elephants are present.

### **MAHENDRAGIRI :**

Although not constituted as a sanctuary, the hills of Mahendragiri are floristically rich. There is an isolated population of 20 elephants in this area besides other animals like chital, barking deer, nilgai, etc.

### **SUNABEDA :**

This is a plateau in Komna-Nawapara belt of Kalahandi district. The area is well connected with rail and road to Raipur and Sambalpur. This 400 Sq. Km. of sanctuary falls in the transition zone of sal and teak. Tiger, leopard, hyena, sambar, chital and nilgai are other animals.

### **DEBRIGARH :**

It is situated on the right bank of Hirakud reservoir. The vegetation confirms to moist and

dry deciduous forests of Sal, Sahaj, Panjan, Koim, Kendu, Siddha and Salai. Chital, sambar, wild pigs, nilgai and leopard are some of the wild animals found here. Chourasimal, overlooking the reservoir is a scenic spot.

### **SATKOSIA GORGE :**

With Baisipalli sanctuary, this Mahanadian forest extends over 1,000 Sq. Km. on both sides of the river Mahanadi. It is approachable via Angul, Nayagarh or Boudh. Sal, Sahaj, Koim, Kendu, Gamhar, Sisso, Mango, Karia and both Salia and thorny bamboos represent the moist deciduous forests. The land is famous for Elephant, Gaur, Sambar, Chital, Barking deer, Nilgai and Chousinga. The river is the home of Muggers, Gharials, turtles and terrpins and variety of fish including the rare freshwater Ray. Among birds, Malabar pied hornbill, crested serpent eagle, Great stone plover and pea fowl are the indicatives. Tikarpara, Labangi, Baghmunda Barmul and Padmatola are scenic spots.

### **NANDANKANAN BIOLOGICAL PARK :**

This 426 hectare natural forest has 1,600 exhibits belonging to about 160 species. With adjacent botanical garden and beautiful Kanja lake, the park is much popular with visitors and ranked as 'A' class zoo of the country. Natural forests consist of *Strychnos nuxvomica*, *Diosopyros montana*, *Calamus guruba*, *Zanthoxylum rhetsa* and thorny bamboos. Chital, wild pigs, hyena, jackals and python are some of the free living animals. The park has a well maintained library. For enhancement of park value, there are chartered guides, thoughtful signages and daily film shows. The park is famous for its white tigers.

Biodiversity of natural tropical forests is most valuable resource to the entire mankind. Some species may serve as 'Keystone species' in the complex structures and diverse functions of

these forests. If accidentally or negligently lost, the damage will be irreplaceable, affecting the entire system. However, under careful and knowledgeable management, within a tourism zone and limits of carrying capacity, eco-tourism

should be able to provide not only healthy recreation but wisdom as well.

**A. P. Tripathy,**  
*Conservator of Forests,  
Working Plan Circle and  
Director, Nandankanan  
Biological Park, Bhubaneswar.*

**S. K. Mishra,**  
*Divisional Forest Officer,  
Chandaka Wildlife Division,  
Bhubaneswar.*



*Shri Biju Patnaik, Chief Minister of Orissa inaugurating the 2 days State Level Convention on reservation of seats in the Educational institution at Bhubaneswar on 22-10-1992.*



# State



# News



# in Brief

## **SPEECH DELIVERED BY SHRI DILIP RAY, INDUSTRIES MINISTER IN THE WORKSHOP ON "ENTREPRENEURSHIP DEVELOPMENT"**

Shri Dilip Ray, Industries Minister while inaugurating the Workshop on "Entrepreneurship Development" at Angul, organised by the Rotary Club recently, said that liberalised Industrial Policy of Central Government had been working against the interest of industrially less developed States like, Orissa. Quoting the figures of Industrial Entrepreneurs Memoranda filed with the Department of Industrial Development of Government of India up to the month of July, 1992, the Minister said that 50 per cent of the total units proposed in the Memoranda, were in States of Maharashtra, Uttar Pradesh, Gujrat, Madhya Pradesh and the rest half were in the other parts of the entire sub-continent. Total share of 15 States and Union Territories together came to 4.8 per cent and each one of them individually had less than 1 per cent of the total share. He pinpointed regional disparities created due to the liberalisation of the licensing policy of the Union Government.

He further stated that Orissa in spite of its mineral resources, fertile land, adequate rainfall, perennial rivers of vast tracts of forest, long coast rich in marine drives was continuing to remain backward for the defective policy of the Central Government. No emphasis is given by the Central Government to provide adequate major infrastructure facilities like rail links, road link, international air port, well developed ports, etc., which a poor State like Orissa cannot afford. Quoting the figures from census taken up by the SSI Board, he said that out of 13,892 small scale industries registered upto March, 1988, 8,287 only were in working condition and the rest were either closed or not traceable. Though many

factors were responsible for this scenario, lack of entrepreneurship, and problem of working capital were the main reasons for this unhealthy atmosphere. He further said that till 1990 the cumulative loss of O.S.F.C., was Rs.19 crores and still there were about 200 units seized under section 29 of the O.S.F.C. Act, which had not yet been transferred as no entrepreneurs were coming forward to take up these units. To overcome this problem, Shri Ray stated that in the progressive Industrial Policy of 1992 transferred units have been made eligible for incentives.

While highlighting the attractive incentives under IPR, 1992 Shri Ray stated that intention of Government for disposal of industries to rural areas had been well reflected in it. The State has been divided into 3 zones taking into consideration the industrial backwardness of the subdivisions instead of the district as a whole as done earlier. He said that under 89 policy, Dhenkanal district was kept in B zone; whereas in 92 policy 4 backward subdivisions like Pallahara, Athamallick, Hindol and Kamakshyanagar have been kept under A zone, with the intention to attract industrialists to put industries in these backward subdivisions.

The Minister expressed his displeasure as the major industries like NALCO, NTPC, OSL, FCI were purchasing a negligible quantity of their requirement from the local SSI Units. He said that out of annual purchase of 150 crores NALCO had purchased only 3 crores from the local SSI Units which was only 2 per cent of their annual purchase. He urged to enhance the pace of purchase to 20 per cent minimum. He also urged the major industries to promote ancillarisation and implement peripheral development scheme for the allround development of the area. As the local people are suffering a lot for

December, 1992

environmental pollution caused by these industries, adequate step to control pollution should be taken immediately. The Minister also urged mother industries to identify the items reserved for ancillary industries and promote ancillarisation in consultation with the Director of Industries and the General Manager, District Industries Centre. He requested the NALCO authorities to finalise the rate contract of 67 items identified by them and 7 items identified by the General Manager, D.I.C., Dhenkanal.

### **NEW EDIBLE OIL REFINERY UNIT IN KALAHANDI DISTRICT**

A new edible oil refinery unit has been set up at Dumuripani village in Kalahandi District at a cost of Rs.252.50 lakhs. Industries Minister, Shri Dilip Ray inaugurated the unit on 23 November, 1992.

Inaugurating the unit, Shri Ray said that Orissa is having vast potential for Agro-based Industries like Sugar and various food processing units and Government is taking vigorous steps to utilise the potentiality. He stated that seven more Sugar Industries are being set up in backward pockets of this state. These units will be set up at Nowrangpur in Koraput district, Dharmagarh in Kalahandi district, Boudh in Phulbani district, Bhanjanagar in Ganjam district, Bhadrak in Balasore district, Bolangir and Dhenkanal. Work in respect of the units is in progress. Each unit will have the crushing capacity of 2,500 tonnes of Sugar per day. Most of the units are expected to go for commercial production during 1993-94. Each unit will generate direct employment to 750 persons and opportunity for indirect employment to 3,000 persons. He hinted that, establishment of these Sugar Industries will create the scope for growth of downstream Industries like alcohol, papers, news print, etc. in the vicinity of the Sugar Industries. He said that, implementation of a large scale Sugar Industry is in full swing in village "Goudasargiguda" in Dharmagarh Subdivision of Kalahandi district at a cost of Rs.47 crores. M/s. Western India Sugar and Commercial Ltd., are the promoters for this unit. The cane growing area will be around 3,000 hectares. It will provide direct employment to 750 persons and indirect employment to 3,000 people. He also indicated that a large scale Aluminium Plant in the border area of Kalahandi and Koraput districts is proposed to be set up by M/s. Larson and Tourbo Company utilising bauxite deposits of Suzimali and Kutrimali mines. The first phase of mining exploration is over and the second phase is likely to be completed soon. The plant is expected to come up during 1994-95. He expressed his happiness for completion of Utkal Solvent Extraction Plant within

one year, the foundation stone of which was laid by Shri Ray on 26th October, 1991.

The inaugural function was presided over by Shri Ghasiram Majhi, Minister, Harijan & Tribal Welfare. Minister, Finance, Shri Beda Prakash Agarwala, Minister, Excise, Shri Prasanna Acharya and Minister of State for Works and Housing and Urban Development, Shri Kiran Chandra Singh Deo, addressed the gathering as guests of honour.

Utkal Solvent Extraction Plant is an edible oil refinery unit set up by a private Ltd. Company at a project cost of Rs.252.50 lakhs. Out of this, IPICOL has sanctioned Rs.90 lakhs as term loan, and Rs.5 lakhs as soft loan. The OSFC has also sanctioned a loan of Rs.60 lakhs. Set up over an area of 7 acres, the unit has the capacity to produce 15,000 M.T. of refine vegetable oil per annum. It has provided direct employment to 97 persons and indirect employment opportunity to about 200 people. More than 16,000 M.T. of Rice, Bran oil, Soyabin and Rap-Seed oil are required per annum, being major raw material.

### **SCOPE OF PLASTIC INDUSTRIES IN WESTERN ORISSA**

Shri Dilip Ray, State Industries Minister while inaugurating a seminar on scope of plastic Industries in Western Orissa, at Rourkela recently said that the Synthetic material, plastic is playing a very significant role in the economic development of our country. Plastic materials have proved to be an important substitute of conventional materials like metals, wood, glass, ceramic etc. The application of these materials has started with simple commodity items and grown to the extent of application in specialised areas like Engineering, Automobiles, Electronics, Telecommunication, Space Research and defence. Plastic Industries are such a field in which both large and small scale sector of the industries have to be developed in an integrated manner. While raw material manufacturers are mainly in the large scale sector because of the requirement of high investment, the processing units are mainly in the small scale and cottage industry sector. Low investment, high employment to capital ratio and utilisation of skilled and unskilled labour has made the Plastic Processing industry ideally suited for India. The Plastic Processing industry in India has created a number of first generation entrepreneurs and the potential is very high with the conversion industry penetrating into the rural sectors. The Plastic Processing sector occupies an unique and key position within the plastic industry and has played a pioneering role in converting enormous quantity of materials into diverse end products. Presently, there are around 250 processing units in

Orissa predominantly in the small scale sector. There has been also a growing demand for sophisticated and hightech application for larger and more intricate industrial mouldings. The trend indicates that by the end of this century the processing sector in the eastern region of the country will be divided into three segments namely—(1) Medium or large scale units to cater to sophisticated applications (2) Small scale units to cater to low technology segments of the market and (3) Cottage/tiny units to serve in the rural/semi-urban markets. The Government of Orissa particularly puts a lot of importance and takes timely steps for the growth of Plastics Processing industry in Orissa which is still lagging behind the main stream. In the event of actual shortage of raw materials the Government of Orissa has extended its assistance to processing units by making arrangement for importing the raw materials through 'Orissa Small Industry Corporation' (OSIC), a Government of Orissa undertaking. The OSIC is playing a significant role in the distribution of plastic raw materials produced within the Country. A lot of plastic processing industries have come up in areas like Chandka Industrial Complex (Bhubaneswar), Jagatpur Industrial Estate (Cuttack), Balasore Industrial Estate (Balasore) and Kalunga Industrial Complex (Rourkela). Recently, Central Institute of Plastics Engineering and Technology (CIPET), Bhubaneswar has been set up jointly with the Government of India and Government of Orissa assistance. CIPET, Bhubaneswar as a principal organisation brings general awareness to the people about the usage of plastics in Eastern India. Every year, CIPET is bringing qualified trained manpower for the industries. It extends services to the industries by conducting entrepreneur development courses and tailor made courses, offers consultancy, technical services, undertakes development activities, testing and quality assurance of plastics as per Indian and International standards. As a whole CIPET, Bhubaneswar is playing an active role for the growth of plastic industries in eastern region and it is committed to take more active part for the development in the years to come. The plastics industry in India, with its strong base in commodity plastics and with a promise of increasing domestic availability and growth through new petro-chemical complexes, i.e., aiming to reach about one million tonne consumption by the end of this century. There is immense scope for the use of plastics in agriculture and irrigation. The development in automobile, electronics and telecommunications sectors will also boost the consumption of plastics and thereby enhance the production of plastics. According to the projections made by the Apex Committee, the per capita consumption of commodity plastics would increase from 0.64 kg. at the end of the Sixth plan to 1.6 kg at the end of the Eighth

Plan and 2.10 kg at the end of 2000 A.D. In terms of total consumption a compound growth of 12 per cent and 17 per cent per annum during the eighth and ninth plan respectively has been projected to reach the level and 14.50 lakh tonnes and 21.31 lakh tonnes respectively. With great potential of oil availability and proposed plans for the manufacture of commodity as well as engineering plastics in this part of the country, the plastics industry will emerge as a vibrant segment of the Indian economy. It is also estimated that the number of processing units will go up from 10,000 to approximately 40,000. The supply of commodity plastics has been projected at 14.80 lakh tonnes leaving a gap of 0.5 lakh tonnes.

The Seminar organised jointly by CIPET, Bhubaneswar with co-sponsorship of OSIC and O.F.I.C., Orissa, was presided over by Chairman-cum-Managing Director, O.S.I.C. A number of local entrepreneurs participated in the discussion. Welcome address was given by Director CIPET and vote of thanks by General Manager, D.I.C. Rourkela.

#### AGREEMENT BETWEEN PARADEEP PORT TRUST AND S.E. RAILWAY TO BOOST UP RAILWAY-BORNE TRAFFIC

An agreement has been made between S.E. Railway and Paradeep Port Trust on October 28, 1992 to boost up railway-borne traffic. As a result of this, Paradeep Port Trust will be able to handle 30 more rakes carrying 1,00,000 empty TNB coal per month. This will fetch an additional revenue income of Rs.1,92,000.00 per month.

#### GOVERNOR ADDRESSES THE JUNIOR RED CROSS AND YOUTH RED CROSS WINGS

As many as 500 youth belonging to the Junior Red Cross and Youth Red Cross Wings assembled at the Nehru Park near Master Canteen in the morning of 31st October to participate in a massive rally and take a pledge. Shri Yagya Datt Sharma, Governor greeted the young multitude whom he termed as the rising sun and the vital prop of the nation. The Governor called upon the youth to be initiated into service and sacrifice through which they would be able to redeem the nation from violence, rivalry and bloodshed. The nation in its helpless state is now terribly banking upon the army of young boys and girls and it is high time that the youth should be infused with sublime spirit of service, sacrifice and compassion. The morning session was presided by Shri Chaitanya Prasad Majhi, Minister for Education. Shri Bhagabat Behera, Minister, Commerce and Transport in his brief speech highlighted the importance of voluntary blood donation. Shri Jateswar Das, 35, a Government Official who to his credit has so far donated blood

for 58 times administered oath on the Red Cross Volunteers. A grand rally with festoons and placards commencing from the Master Canteen reached the

Soochana Bhawan where a number of youth donated blood at the Blood Donation Camp. The rally was followed by eloquence test and essay competition.

### ORISSA YOUTH RED CROSS SHINE IN THE LAND OF SHIVAJI

The Youth Red Cross contingent of 20 persons was hailed at the National Integration-cum-youth Red Cross training camp held under the aegis of the Maharashtra State Branch of Indian Red Cross Society held at Pune, from the 30th October to the 7th November 1992. The camp was organised in the premises of Abasaheb Garwara College of Pune.

The Orissa team led by Dr. S.C. Mishra, the Youth Red Cross officer of the State, Shri B.S. Patnaik and Ms. A. Samantary (YRC Counsellors) exhibited various skills and achieved excellence in

all competitions, viz Group song, Paper presentation, Elocution, Flag post area decoration, Exhibition, Story telling etc., (depicting Red Cross ideals). The Orissan team won prizes in all the seven competitions. Varities of cultural performances were arranged by the students of R.D. Womens' College, B. K. College of Art. B.J.B. College Bhubaneswar, and S.C.S. College, Puri and were applauded by all. The Y.R.C. Volunteers received training in first Aid, fire fighting and lezim and were enlightened on antidrug addition operations.

### MAHILA VIKAS NIGAM MARKETS GREETING CARDS

The Mahila Vikas Samabaya Nigam, Bhubaneswar has released exclusive and hand-made greeting cards with a separate design on every card alongwith other ordinary cards on November 12, 1992 at Bhubaneswar. The cards were released by Dr. (Smt.) Kamala Das, Minister of State, Education,

Dr. Damodar Rout, Minister, Panchayati Raj and Chairman, Mahila Vikas Samabaya Nigam presided over the function. The Director, Special Welfare, Director Panchayati Raj, Chairman, Orissa Handicraft Corporation, Chairperson, State Social Welfare Advisory Board, Women artists, Women



entrepreneurs, Dealers and Traders in greeting cards, women activists and other dignitaries have graced the occasion.

This activity will support about 50—100 poor women while facilitating the women artists to demonstrate their artistic skill through this venture.

The cost of hand-made greeting cards will range from Rs.600 to Rs.1,000 per 100 cards. The cards are being marketed by the Mahila Vikas Samabaya Nigam, A.G. Square, Bhubaneswar in the State as well as other States. Some of these cards are being displayed and sold in the IITF, Delhi.

## VOYAGE TO BALI FLAGGED OFF

A 15 metre naval yacht, 'INSV-Samudra' with seven crews was flagged off from Paradeep Port on the November 10, the Kartika Purnima day at the early morning to retrace the 1700 year old maritime route between ancient Kalinga and Indonesia, the 'golden archipelago'. Shri Biju Patnaik, Chief Minister gave a hearty send off to the adventurous voyage amidst a multitude of excited spectators. The crew headed by Cdr R. S. Gill of the Indian Navy comprised four naval personnel, Sri M. M. Mishra and Miss Nivedita Acharya, a daring post-graduate student of Orissa. The Yacht is scheduled to sail over a long distance of 6000 nautical miles in about four months.

The gaily decorated blue and white yacht, escorted by a flotilla of ten boats sailed out of the harbour while a naval helicopter hovered displaying the naval flag. Thousands of people were stationed at wet basin to witness the historic occasion.



Kelucharan Mohapatra and staged by the Odissi Research Centre. There was also a special cultural nite on the eve of the expedition where exciting items like Odissi, Sambalpuri and Chhau, featured. An evocative 'National Integration Dance' programme organised by Orissa Women's Adventure Club, Bhubaneswar received wide applause.

The Chief Minister, Shri Biju Patnaik and his cabinet colleagues, i.e., Shri A. U. Singh Deo, Shri Sarat Kumar Kar, Shri Damodar Rout, Vice-Admiral B. Guha of Indian Navy and the charge-de-affairs of Indonesian embassy in Delhi, Harun Sudhirohusodo wished the voyage all success.

The Tourism Minister, Shri A. U. Singh Deo presided over the ceremony. The expedition was jointly sponsored by the Orissa Government's Department of Tourism, the Government of India, Indian Navy, Paradeep Port Trust, the Indian Tobacco Limited (ITC) and the Tata Iron and Steel Company.

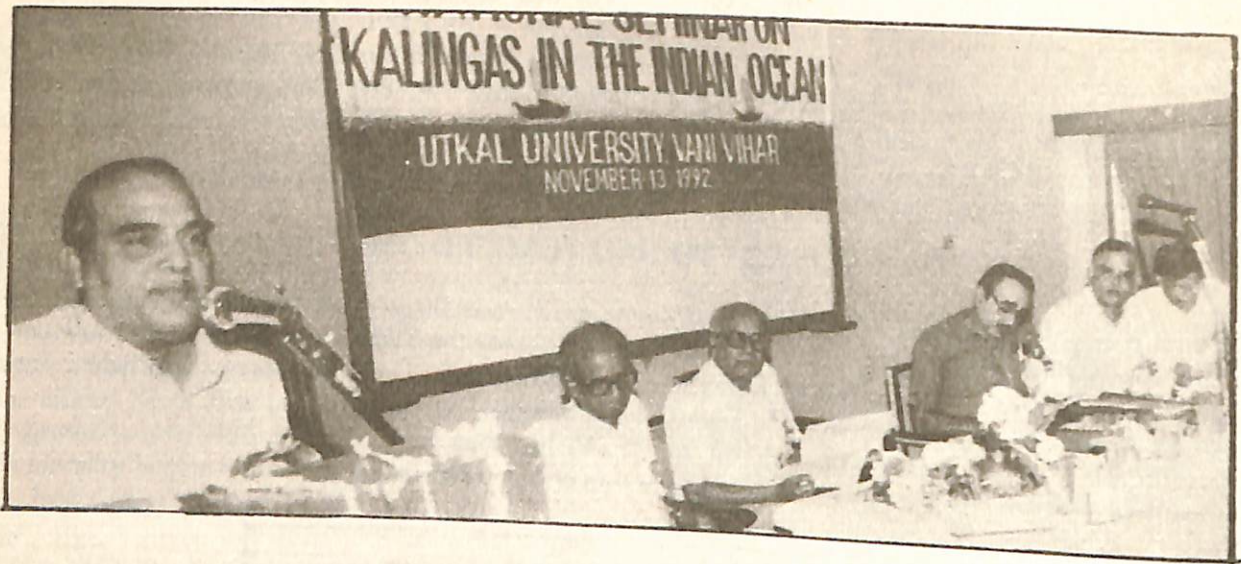
The ceremony was witnessed among others by the counsellors in the Indonesian embassy, Mohammad Hasan Ilyas, the Chairman of the Welcome Group, Shri Ashok Bhatia, Chairman of the Paradeep Port Trust, Shri Ashok Kumar Patnaik, Secretary I. & P.R. Shri A. K. Mishra, Director, Tourism Shri S. C. Panda & Director, I. & P. R. Shri K. K. Rath. The flagging off was preceded by a colourful ballet 'Boita Bandana' composed by Guru Padmashree

The yacht was received at Gopalpur Port on November 11, afternoon by a cheering crowd followed by a public meeting and a colourful cultural programme. The meeting was graced by Shri Sarat Kumar Kar, Minister, Culture, Shri Suryanarayan Patra, Minister of State, Shri Ashok Kumar Mishra, Secretary Culture, Shri J. N. Panda, Collector, Ganjam and the Chief Engineer of Gopalpur Port.

## NATIONAL SEMINAR ON "THE KALINGAS IN THE INDIAN OCEAN"

An inter-disciplinary National Seminar on "Kalingas in the Indian Ocean" was organised at Utkal University, Bhubaneswar on 13th November, 1992 to assess the role of Kalinga in the navigation of the Indian Ocean. Dr. K. S. Behera, Professor of History, Utkal University welcomed the delegates and spoke about the objectives of the Seminar.

The Seminar was inaugurated at 9.30 A.M. by Shri Sarat Kumar Kar, Minister of Culture, Orissa.



The Hon'ble Minister highlighted the rich maritime heritage of Orissa and spoke about the efforts of the Government of Orissa to revive cultural links with South-East Asia through the launching of voyage to Bali. The Minister also released the November Bali Yatra issue of the Orissa Review. Dr. B. V. Subbarayappa (Bangalore) spoke about the objectives of the CSIR National Project on 'Indigenous Traditions of Navigation in the Indian Ocean'. Dr. B. Arunachalam University of Bombay gave the keynote address. Dr S. Acharya, Vice-Chancellor, Utkal University presided over the function.

The Seminar attended by delegates from different universities of India dealt with five basic themes relating to Orissa's maritime traditions. These include geographical, geological, archaeological, historical and ethnological aspects. Papers on the above areas were presented by different researchers and discussed. The participants were drawn from disciplines such as History, Sanskrit, Geology, Geography, Anthropology, Archaeology, Marine Archaeology, Remote Sensing, Engineering, etc. The Seminar has contributed immensely to the knowledge on the subject.

### UNIQUE EXPEDITION

Official spokespersons feel that the Bali expedition is "unique" as a lady member from the state, Nivedita Acharya is part of the crew. The team is well trained in ocean yachting, astro navigation, amateur radio, marine engineering, applied medical and fine art of cooking. The other members of the crew are Lt. R. Sharma, Lt. P. Panda, Lt. N. K. Grover, Lt. V. S. Gulia and M. M. Mishra.

### ORISSA DAY CELEBRATED IN I.I.T.F.

A largely attended glittering cultural function marked the Orissa Day function at Lal Chouk in Pragati Maidan at New Delhi on November 16, 1992 during the India International Trade Fair. Inaugurating the function Shri Sarat Kumar Kar, Minister, Information & Public Relations and Culture outlined the glorious cultural heritage of Orissa and welcomed the people from various parts of the Country to visit the State. Shri Jadav Majhi, Minister of State, Industries attended the function as the Guest of Honour. Shri D. P. Bagchi, Resident Commissioner delivered the welcome address and Shri K. K. Rath, Director, Information & Public Relations proposed a vote of thanks.

The items presented in the cultural function included Odisi dance, Sambalpuri Dalkhai dance, Danda Nacha and Chhau Dance presented by eminent artists of Orissa. Shri Pranab Kishore Patnaik and Smt.. Shantilata Barik also presented Oriya Songs on the occasion.

## GRAND CULTURAL HERITAGE OF ORISSA

"The Oriya language and the cultural heritage of Orissa are unique. The people of Soreikela should make all out efforts to preserve this grand tradition", said Shri Bhagabat Behera, Minister for Transport on November 21 at Sareikela while addressing the 24th anniversary of Utkalmani Adarsa Pathagara. He urged upon the local writers to spearhead the new campaign of disseminating Oriya Culture and Tradition among the people. The drive would definitely enthuse the young students of the region.

The function was presided by Shri Bhabani Shankar Kabi. Among others who spoke on the occasion were Shri Kalpataru Das and Shri Sarangi, president of the Utkal Samaj Parisad.

## THE 4TH ANNUAL KONARK FESTIVAL CELEBRATED

The annual weeklong Konark Festival was celebrated from 24-30th November against the majestic back-drop of the 13th century Sun Temple. Evenings were charged with glee when internationally famous Indian classical dancers, musicians and folk artists, i.e., Mochiram Muni, Meenakhi Sesadri, Dr. Manjusree Chakhi Sarcar, Geeta Mahalik, Basant Sridhar & sisters, Sangeeta Das, Swapna Sundari, Braja Bhanu Singh Deo & troupe, Priyambada Ray, Ramji Sisters, Sandhyadipa Kar, Debajani Majumdar, Kavita Dwivedy, Smt. Sanjukta Panigrahi, Dr. Padma Subramaniam and other famous cultural units like the Odissi research Centre, Bhubaneswar, Radharani Sanskrutik Parishad, Mahavir Sanskrutik Anusthan, Mayur Art Centre, Manipur & Gujrat Cultural troupe transported the sandy beach to an exotic arena. A glamorous crafts mela, a food festival, an inter-state tourism exhibition and a 160 K.M. long coastal trekking for the adventurous youth provided added attractions.

The festival was inaugurated by Shri Anang Uday Singh Deo, Minister for Tourism and graced by Shri Sarat Kumar Kar, Minister, Culture & Shri Surendranath Nayak, Minister, Revenue on November 24, 1992. Shri A. K. Mishra, Secretary, Culture I. & P. R. and Tourism graced the valedictory function on November 30, 1992.

## COMMEMORATIVE POSTAGE STAMP ON FAKIR MOHAN SENAPATI

Shri Sarat Kumar Kar, Minister, Culture, Information and Public Relations has requested the Government of India to release commemorative postage stamp on Vyasakabi Fakir Mohan Senapati on the occasion of his 150th birth anniversary. It is

learnt that it is now under the consideration of the Central Government.

## STATE LEVEL CELEBRATION ON MARTYR LAXMAN NAIK CELEBRATED

A State Level celebration on Martyr Laxman Naik was celebrated on November, 23 at the Rabindra mandap under the Presidentship of Governor, Shri Yagya Dutt Sharma. Among others who spoke on the occasion were Shri Sarat Kumar Kar, Minister, Culture; Shri Harish Chandra Buxipatra, Minister, Forest, Dr. Damodar Rout, Minister, Panchayati Raj and Shri Jadav Majhi, Minister of State for Harijan and Tribal Welfare. A biography on Laxman Naik written by Dr. N. R. Patnaik was also released on the occasion.

## NEW STUDIO COMPLEX AT THE CITY CAPITAL

Shri Ajit Kumar Panja, Union Minister of State for Information & Broadcasting inaugurated the New Studio complex at the capital city, on November 19, 1992 in a special afternoon gathering of elite and enthusiastic spectators. The meeting was presided over by Shri Biju Patnaik, Chief Minister of Orissa.

The new studio complex is located at a site measuring approximately 5.05 acres of land, adjacent to the Institute of Physics. The site was taken over on 26th April 1985 alongwith 1.69 acres for staff quarters. An additional land of nearly 3.31 acres will be provided by State Administration for staff quarter in near future. The Studio is located in a single storeyed building but the equipment rooms of the studio are double storeyed and office blocks are three storeyed building. The Microwave tower is of 60.3 metres. The entire studios and technical areas are centrally air-conditioned with the help of 4 nos. of 80 tons Air-conditioned plants and 7 nos. of air handling units. The various power requirement of the complete studio complex is met out by a 1,000 KVA Transformer and another standby transformer along with 33KVA/400 volt HT switch gears dualfeeder system. The entire building is protected by providing fire deduction alarm system.

### Main Studio :

The main studio is set up in the area of 371 sq. metre having 3 side covered by cycleorama of 7.5 Mtrs. height, which is one of the biggest studios in India. This studio is employed with four Microprocessor controlled level-I cameras which is latest camera in the world and Bhubaneswar studio is 2nd Doordarshan Network. This is also equipped with CD680 video production switcher which can mix different video source at a time.

As far as the audio facilities are concerned, this Studio is provided with 16 channel audio console

with 31 Microphone channels alongwith console audio tape dock and console audio turn table which facilitate to play back the pre-recorded audio tapes and Disc. The ultra modern lighting facilities like various types of light fittings, light dimmer control facilities with mimic display have been provided in this studio. These light fittings are hanged in the movable grids for facilitating proper lighting.

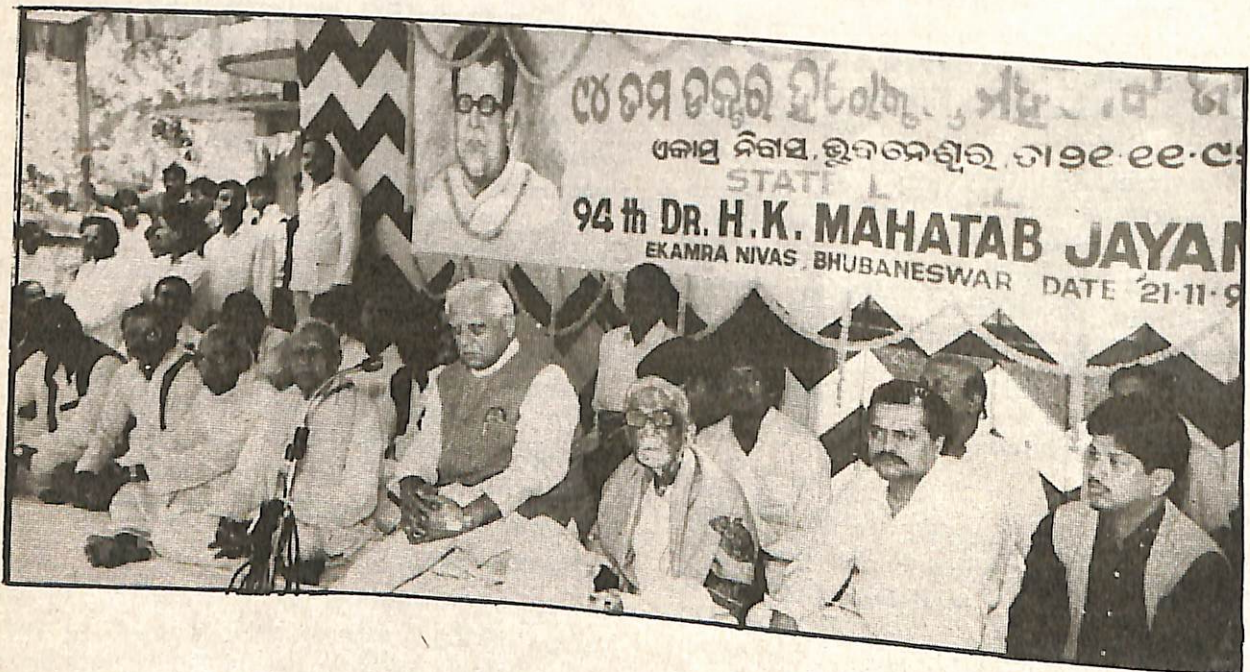
### Continuity Studio :

This studio is provided with two KCA 110 level-II colour cameras, CD 680 programme production switcher and 12 channel Audio mixer alongwith other required facilities for production. This will be normally used for small programme production News and Transmission.

### 94TH BIRTH ANNIVERSARY OF DR. H. K. MAHTAB CELEBRATED

Shri Yagya Datt Sharma, Governor while paying his tribute to Dr. Harekrushna Mahtab on the occasion of his 94th birth anniversary held at the Ekamra Nivas on November 21 praised Mahtab's profound sacrifice during the Freedom Movement and considered him a unique personality in India. "He was an eminent historian, a sound parliamentarian, a veteran politician and an able administrator. During his Chief Ministership, Dr. Mahtab made earnest attempts to boost up Orissa's socio-economic progress. As an architect of modern Orissa and founder of the capital city Dr. Mahtab's contribution will remain on record", said the Governor.

"The history of Orissa without Dr. Mahtab will remain incomplete. As the first Chief Minister & erstwhile Governor of Bombay, and founder of the Oriya daily, the Prajatantra. Dr. Mahtab was honoured throughout Orissa as the most endearing leader of the masses", spoke Shri Nalinikanta Mohanty, Minister, Works & Housing and Urban Development. Among others who paid their tribute were Shri Gangadhar Mohapatra, Shri Soumya Ranjan Patnaik, Shri Raghunath Patnaik, Shri Satyapriya Mohanty, ex-minister and elderly freedom fighter presided over the meeting.



### THE HOLY TRINITY SHIFTED

The three idols—Jagannath, Balabhadra and Subhadra of Puri Temple were shifted on November, 29 in the afternoon to *Anavasara pindi*, about 50' from the *Ratnasimhasana* in ceremonial *pahandi* amidst ritualistic prayer. The sanctum sanctorum would now remain accessible for undertaking extensive repair work.



## ADVANCED COACHING IN SPORTS

Advanced scientific coaching drive to Orissa players has been augmented by the Sports Directorate. A three-week coaching by a Chinese coach is being imparted to badminton players at the Indoor Stadium, Cuttack. Coaching in rhythmic gymnastic & table tennis is likely to commence soon. Under the cultural exchange programme attempts are being made to invite foreign coaches to Orissa for imparting higher training to native sports persons.

## ASSISTANCE PROVIDED FOR REPAIR AND RENOVATION OF M.I. PROJECTS IN GANJAM DISTRICT

A sum of Rs.2.66 crores was provided by the State Government for repair and renovation of 98 derelict minor irrigation projects in Ganjam district.

## EFFECTIVE URBAN SERVICES THROUGH PRIVATE INVESTMENT

The State Government have decided to tap non-Governmental sources of funds for creation of permanent income generating assets for the Urban Local Bodies. This new scheme is assured of steady flow of fund to enable the Urban Local Bodies to provide better service to the urban population as well as help implement programmes satisfying the requirements of the citizens. The role of the private investment in execution of scheme is to supplement the efforts of the State Government and other Governmental agencies. The developer is allowed for construction on lease basis and has no right over the land or over the space created. The persons who pay privilege amount to the developer, become occupants from whom the Urban Local bodies get rent or taxes.

This has been commended by the Chief Minister and he advised to adopt the said policy in the State. The development through private developer ensures return to the investors and at the same time enables the local authority to earn a steady income. This decision of the Government will facilitate the Urban Local Body to improve its resource base permanently in the form of rental income from the assets created by the private developers.

## USE OF WOOD SHALL BE BANNED IN THE STATE FOR CONSTRUCTION PURPOSES

Keeping in view of the gradual dwindling of forest wealth the Government have decided that from January 1993 wooden logs would be banned for use of building purposes. A directive has been issued to the State Housing Board Development Authorities, Special Planning Board and local municipalities.

xx xx xx

13. 11. 92 ;—State Government fixes enhanced price of Sugar-Cane at Rs.500 per Tonne.

xx xx xx

22. 11. 92:—A Painting Exhibition captioned "My Country and Countrymen" organised by the Sunanda Pathi foundation inaugurated by Shri Sarat Kumar Kar, Minister of Information and Public Relations at Bhubaneswar.

xx xx xx

30. 11. 92:—State's Chief Secretary Shri Ramakanta Rath retires from service and Shri Rabi Narayan Das takes over as the new Chief Secretary of the State.

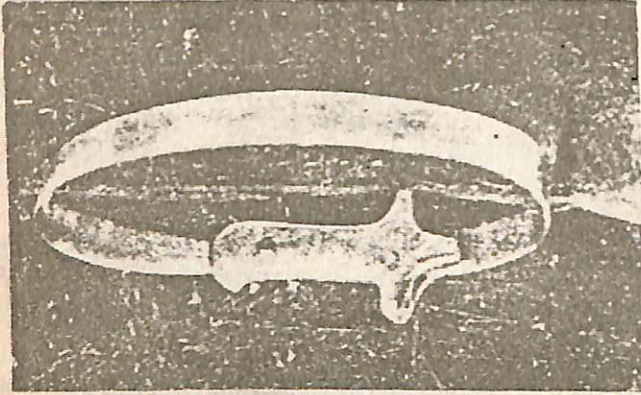


Minister, Pension and Public Grievances, Dr. Prasanna Kumar Patsani is delivering his speech on a State Level function organised on 253rd birthday celebration of Late Jai Rajguru. Among others are seen Shri Harish Chandra Buxipatra, Minister, Forest, Prof. Jagannath Patnaik, Shri K. K. Rath, Director, Information & Public Relations on 3-11-1992 at Soochana Bhawan.

## ODIYANI OF PRINCESS ANNAPURNA

Princess Annapurna alias Jaganmohini, second daughter of Gajapati Prataprudra Dev (1497-1534 A.D.) is a legendary character. She was a musician of first order and well versed in Sanskrit, Prakrit, and Telgu languages. She was exceedingly beautiful and had all the commendable traits inherited from her grandmother, Padmavati. Her elder sister, Rachiraju was married to Pusapati Madhav Barma who was often living with his brother-in-law Prince Birabhadra in the fort of Kanakagiri, south of Bezawada. In fact, Prince Birabhadra and Pusapati were in charge of administration of the Southern tract during the regime of King Prataprudra Dev.

Krishna Dev Ray, illegitimate son of Narasingh Dev Ray (born to his father's maid servant Nagamba) was the ruler of Vijaynagar. He grew up with a complex of his lowly origin and desired to mitigate it by marrying a Princess of royal blood. Providentially he chanced to steal a glimpse of Princess Annapurna and perched all his hopes on her. The marriage could not have materialised had Prataprudra not been trapped to rescue his daughter-in-law from the captivity of Krishna Dev Ray on a contractual obligation to marry off his daughter to Krishna Dev. The Princess of Kalinga had to honour her father's words. She marched to her husband's harem at Malayakuta on Tungabhadra decked in native Oriya jewellery. Woe betide ! The Queen-bride refrained her husband from touching her person. Her husband was the erstwhile arch enemy of her father. How could she overcome that anguish so soon ! Krishna Dev Ray mistook her solemnity of purpose and thought it to be somewhat evasive bashfulness natural to young virgins. During the overtures of his cajoling, the *Odiyani*, worn as sword-belt around the waist of Annapurna got loose and fell down to the shocking horror of Krishna Dev Ray. There transpired no further word, the nuptial was over in a jiffy. The King left the bridal chamber abruptly. Annapurna was abandoned in the Fort of Vizianagram away from her husband.



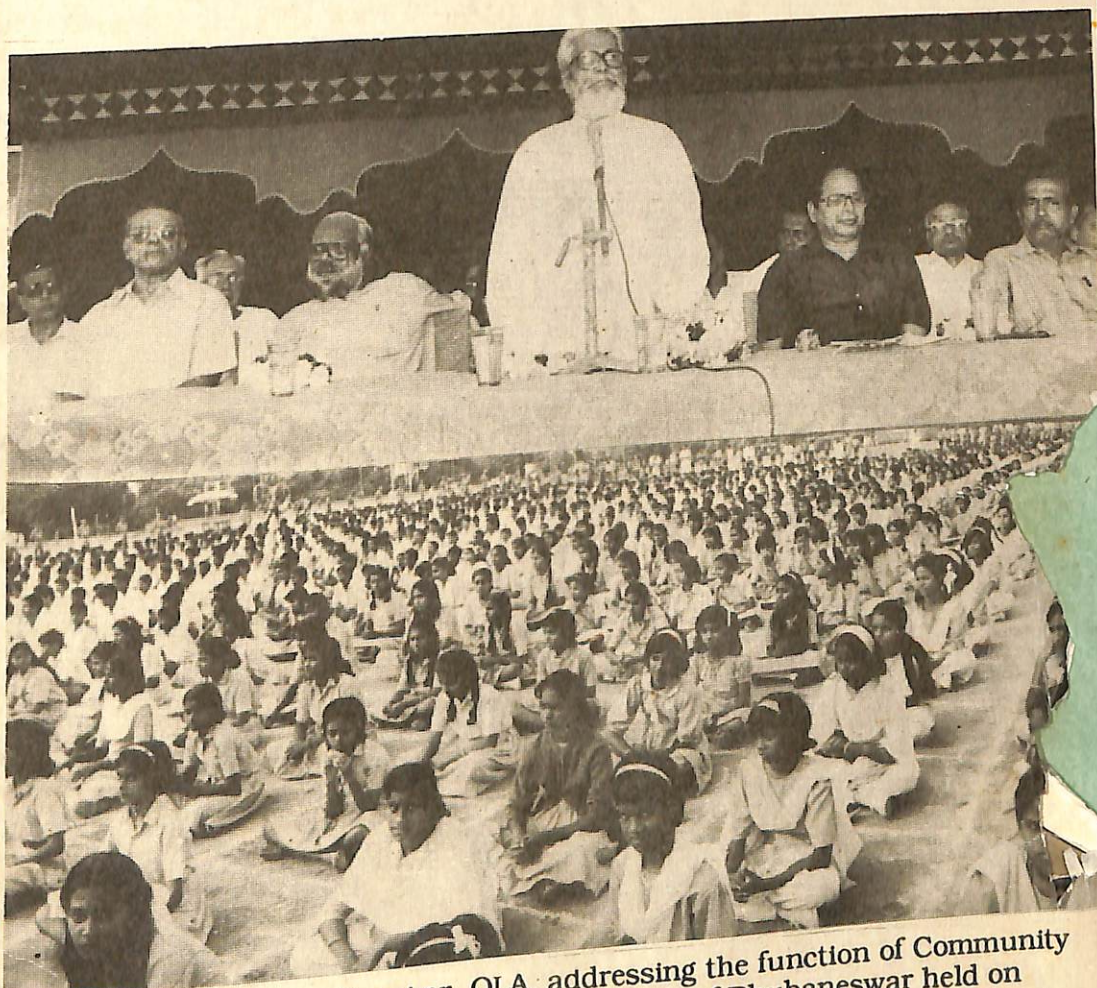
(*Odiyani* or the sword-belt of Princess Annapurna now preserved in the fort of Vizianagram, Vizagapatam, Andhra)

seclusion at the Vizianagar for where she was variously known as Tuka (Tukha), Barada and Raja Jema. The *Panchaka* (i.e. five couplets in Sanskrit) centres round the stupidity of a drone bee beguiled by ordinary flowers while missing the spritely and aromatic ones. The bee is none but Krishna Dev Ray and the Queen-bud is Jaganmohini or Annapurna, the Princess of Kalinga.

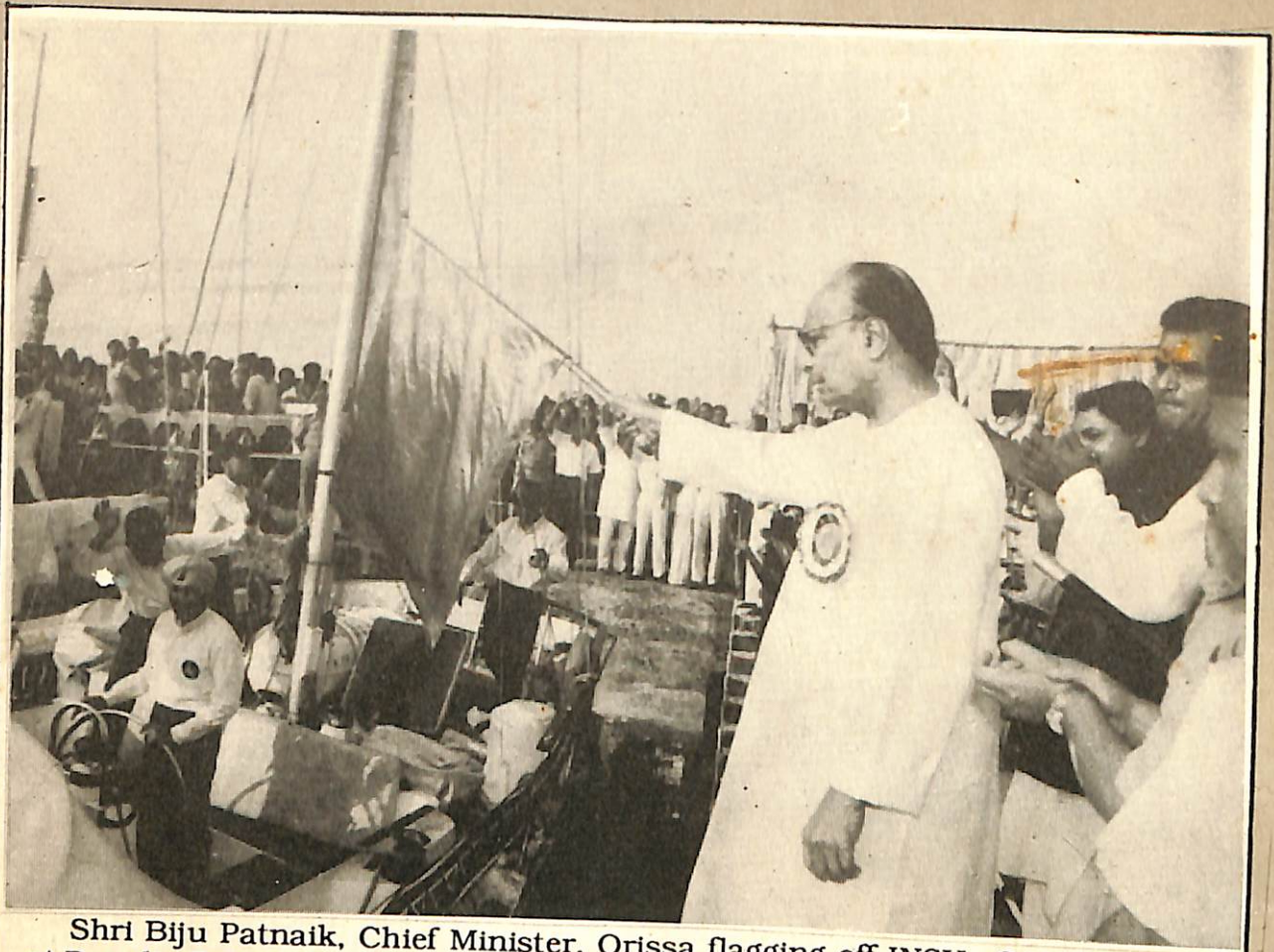
Rajkishore Kishwa



Chief Minister Shri Biju Patnaik delivering his speech on programme on Industrial Development of Orissa, organised by confederation of Indian Industry held at hotel Prachi on 11-11-1992.



Shri Yudhisthir Das, Speaker, OLA, addressing the function of Community Singing ceremony by High School Students of Bhubaneswar held on November 14, 1992. Shri Chaitanya Prasad Majhi, Minister, Education is also seen in the photo.



Shri Biju Patnaik, Chief Minister, Orissa flagging off INSV—SAMUDRA at Paradip Port on November 10, 1992 on its voyage to Bali of Indonesia in the programme of Kalinga Bali Yatra, 1992.



Hon'ble Speaker Shri Yudhisthir Das and Hon'ble Minister Sports, Culture, Youth Services and I. & P. R. Shri Sarat Kumar Kar with the winner Nrusinghnath football team after Football tournament at Kishan Nagar on 20-11-1992.