

Orissa Review

MAY 1994





Chief Minister Shri Biju Patnaik is inaugurating the Collectors' Conference at Secretariat on 17-4-1994.



Hon'ble Speaker Shri Yudhisthir Das is addressing at the ceremonial parade held in connection with the Capital Foundation Day on 13-4-1994.

ORISSA REVIEW

Vol. L No. 10
May, 1994

SHRI SURASEN JENA
Director, I. & P. R.

Editorial Board

SHRI RAJ KISHORE MISHRA
Editor

PRAHARAJ SATYANARAYAN NANDA
Assistant Editor

SHRI BIBHU CHANDRA MISHRA
Editorial Assistance

Cover Design
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.

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

Two Rupees/Copy
Twenty Rupees/Yearly

In this issue...

- Management of Public Undertakings in Orissa—An Overview
Indu Bhusan Kar 1
- Towards an Effective PR System
Satyabrata Dash Chaudhury 3
- Employment potentials of the Stone Crushing Farm in Rural Area—A case study
Dr. Bharat Ch. Behera 6
- Salient Features of Panchayati Raj in Orissa
Smt. Anuradha Acharya 9
- Means and Ends Budget (The need for today's India)
George Benjamin 11
- Snake Charmers of Orissa
Dr. Hrushikesh Panda 14
- History and Culture of Nawapara District
Jitamitra Prasad Singh Deo 16
- Akshaya Tiritiya : A Summer Festival in Orissa
Er. Raghunath Patra 18
- In the Birth Place of Xuan Zang (Hiuen Tsang)
Dr. K.S. Behera 20
- A Devadasi in the Temple of Shiva
Dr. Ileana Citaristi 23
- A Bird's Eyeview on the Gitagovinda
Dr. Bhagaban Panda 25
- Jayadev's Dasavatar
Praharaj S. Nanda 28
- State News in Brief 31
- Editorial Tailpiece—
Kavisamrat Upendra Bhanja 37

Type Setting by—
Phototypesetting System,
Orissa Government Press

SEMINAR ON MANAGEMENT BY CHANGE INAUGURATED

A Seminar on management by change, organised at the annual function of Regional College of Management was inaugurated by Governor of Orissa Shri B. Satyanarayan Reddy at Hotel Prachi recently.

Inaugurating the Seminar Shri Reddy said Orissa was one of the less developed States of the country which needed special attempt to establish professional colleges to train the young men of Orissa in disciplines which changed the face of industrial society.

Prof. Sitakanta Mishra, Director, Regional College of Management gave the welcome address. H. Patihar, Seminar Secretary presented the annual report and among others Dr. P.K. Patsani, Minister; S. C. Bhadra; Dr. L.M. Mohanty also spoke on the occasion.

AMBEDKAR JAYANTI

The 103rd State-level Ambedkar Jayanti, co-sponsored by I&PR Department and the State Ambedkar Jayanti Committee, was celebrated at Sookhana Bhavan on April 14 with Chief Minister Shri Biju Patnaik as the chief guest and I&PR Minister Shri Bairagi Jena in Chair. Shri Patnaik paying glowing tributes to the memory of Ambedkar called for defeating divisive forces as problems like population explosion and financial stringency posed threat. While Adivasi and Harijan Welfare Minister Shri Ghasiram Majhi dubbed Ambedkar "beaconlight for downtrodden", School and Mass Education Minister Shri Prafulla Chandra Ghadei compared him with Bhagiratha and Manu who mitigated sufferings of masses by virtue of their knowledge that repelled prejudice and racial differences. Minister, Energy Shri Kalindi Charan Behera highlighted Ambedkar's determination to root out casteism.

COLLECTORS' CONFERENCE

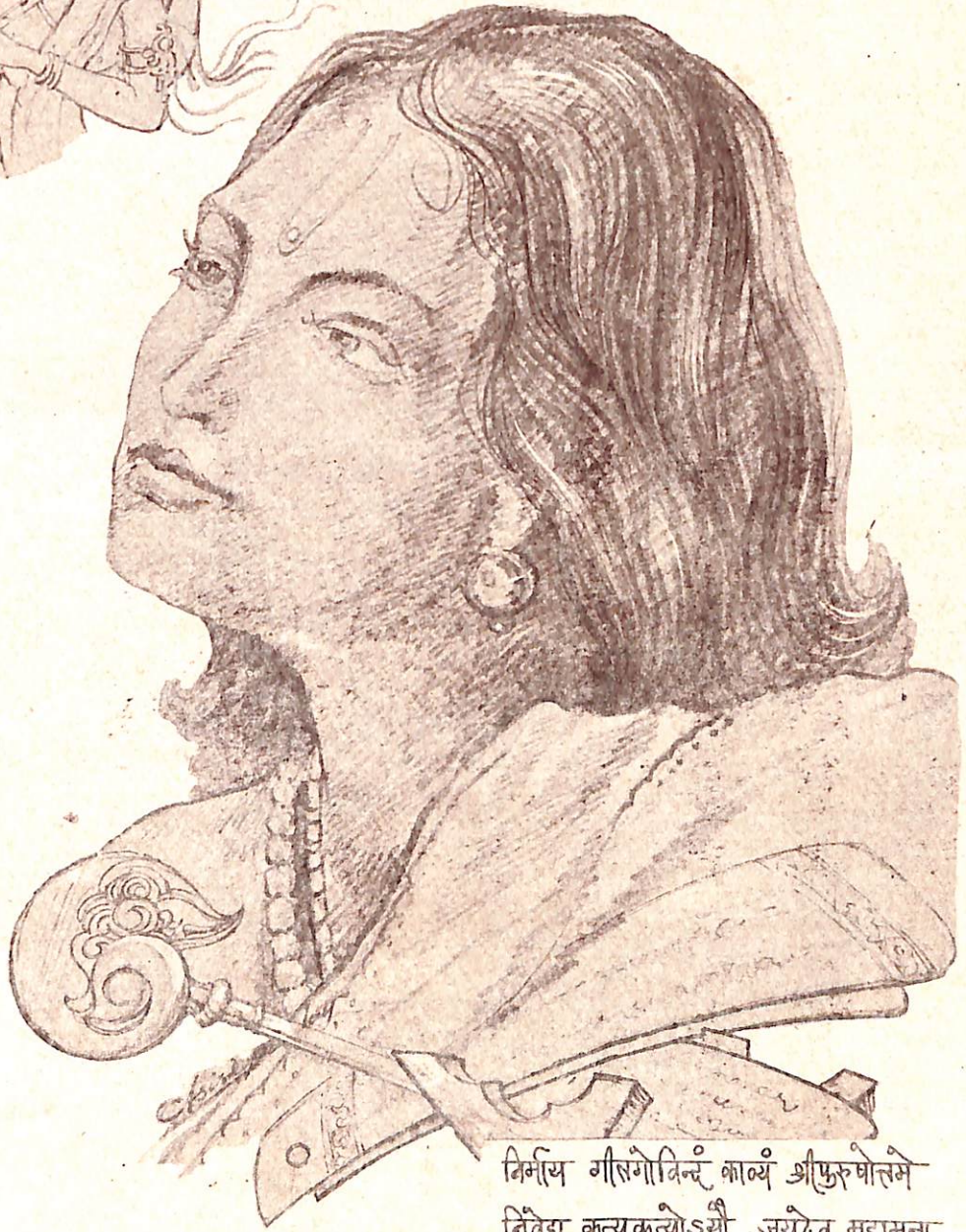
Chief Minister Shri Biju Patnaik urged the Collectors to reorient field officers to work in tandem with the elected representatives of Panchayati Raj institutions for greater benefit of the people.

Inaugurating a two-day Conference of Collectors held in the 3rd floor Conference Hall of the Secretariat on April 17, Chief Minister said that a number of developments have taken place in the State such as coming into existence of Panchayati Raj institutions with a number of women representatives drawn into the mainstream of administration. He said that the Collectors besides ensuring that the women representatives performed their roles smoothly would help them improve their capabilities.

Chief Minister said that the appointment of a group of tribal women from different parts of the State as advisors was done to ensure a direct feedback from interior areas of the State. "These advisors represent the faceless millions whose voice the Government wants to hear and act upon", he said.

Chief Minister said that a larger allocation has been made under JRY Programme to provide work to the rural labourers and marginal farmers. He insisted that the Collectors should take care to see that intensive rural work programmes were implemented in such a manner that durable assets were created for peoples' participation in the execution of work. He said that the rules have been changed so that the Vice-Chairperson and Naib-Sarpancha would countersign the bills along with the Chairpersons and Sarpanchs to ensure transparency in execution of the work and possible reduction in corruption including minimum wage to labourers. Laying emphasis on the intention of the Government to enforce the policy of prohibition with all sincerity and seriousness, Shri Patnaik said he wanted women to take part in this campaign in a big way. He indicated that giving police power to women to enforce prohibition was under active consideration. Decision on prohibition was taken at considerable cost to the exchequer in deference to the wishes of rural tribal women as sale and consumption of liquor were responsible for pauperisation of low-income people and oppression of women.

Chief Minister emphasised the intention of Government to increase agricultural productivity, horticulture and agri-exports while ensuring reduction in drudgery of men and women engaged in agriculture. Besides, in animal husbandry the State target was fixed at one million artificial insemination. This year, Chief Minister desired that the Collectors should play a key role in making administration more efficient and responsive to the needs of the people.



निर्मल गीर्गोविन्दं काव्यं श्रीफुल्लोत्तमे
निवेद्य कृत्यकृत्योऽसौ जयदेव महामना

କବିରାଜ ଜୟଦେବ
Kaviraj Jayadev
(An artist's impression)



କବିସମ୍ରାଟ ଉପେନ୍ଦ୍ର ଭଞ୍ଜ
Kavisamrat Upendra Bhanja

Management of Public Undertakings in Orissa—An overview

Indu Bhusan Kar

It has been felt necessary to increase productivity, efficiency and skill in both private and public sectors. The objectives of a welfare society in India can only be achieved by introduction of a new managerial culture which can lead the developing countries like India to the 21st century with heightened prosperity and happiness. Many States in India have developed their own administrative mechanism to reorient State Public Sector Undertakings to meet the new challenges of economic development:

The objectives of administration in the welfare countries have been changed from colonial pattern of the British Raj to egalitarian people-oriented development administration. After Independence, more stress has been given to render the benefits of the development to the common man residing in the remote corner of the country. Therefore the new challenges of executing the people-oriented welfare programmes have come up. So many corporations and public undertakings have been formed in the States after Independence to fulfil the needs of the people as well as to achieve the target of full-fledged development. In Orissa, many public undertakings have been established since 1956 in different spheres of the public administration. There are 33 Corporations in Orissa whose sound management has become an uphill task in promoting social and economic uplift. Taking into consideration of the working and annual reports of these corporations, Public Accounts Committee and study groups the following findings have baffled the public administrators as well as the common man because the sound managerial culture has not yet been developed on scientific manner. Majority of the Public Undertakings with total investment of 1264 crores are incurring huge loss to the extent of 306 crores and thereby public exchequer is depleted to a great extent.

THE MAJOR FINDINGS OF STUDY GROUP

If we carefully examine the major findings of the study group of these corporations, we find that these corporations are running without adhering to the principle of sound management theory. Some of the important findings are enumerated below :

1. The top heavy administration has incurred increasing expenditure on the establishment side and the managements of the Public Undertakings are slowly drifting towards static and dormant position. These 33 public sector undertakings are over staffed. There are nearly one lakh employees working in these Corporations without having a sound work-culture.

2. The evaluation reports reveal that in these Public Undertakings there is gross financial indiscipline leading towards misappropriation and defalcation.

3. Evaluation and seminars on overall performances of these public undertakings are not done as a result of which people's resentment is greatly increasing for their non-performance.

4. In some cases, ugly nature of trade unions has been spear heading instead of workers' full participation in the management.

5. The Board of Directors has a preponderance of official members, who have neither the time nor the entrepreneur's skill imperative for better management of corporations. Moreover the same person is appointed as a member of several Board of Directors. All these factors retard the working of the corporation and cause unnecessary uncertainty and drift in the correct and rational policy formulation.

6. These Public Corporations though apparently seem to be autonomous, are in reality treated as adjunct of Government departments. Such control and interference by departments has often a detrimental effect on the productive policy of the corporation as these have been subjected to redtapism and procedural delay.

7. Personnel Policy of most of the corporations is not sound. They have not evolved effective and realistic policy to recruit and train suitable persons for the managerial and other skilled jobs.

In order to improve the management of public sector undertaking it is high time to think of taking urgent steps to remove maladies.

Long back, Administrative Reforms Commission of India has suggested the following remedial measures to improve the management of the public sector undertakings.

REMEDIAL MEASURES :

1. The management/Board of Corporation should comprise a full time Chairman-cum-Managing Director, not more than two parttime representatives. No officer of the Ministry should be made Chairman of P.C. nor should a Secretary of a Department be included in the Board of Management.

2. The Bureau of Public Enterprises should be established and it should work out a model form for the annual Report of Public Undertakings. It should be strengthened and invested with authority appropriate to its responsibility.

3. A small technical cell should be set up in department concerned with Public Undertaking to assess the scrutiny and evaluation of feasibility studies, detailed project-reports, for the analysis and utilisation of progress report and returns received from Public Undertakings.

4. Each undertaking should prepare a comprehensive budget to embrace entire organisation. Internal audit should be made more effective.

5. There should be a systematic appraisal of performance of all Public Undertakings.

Debates are going on both at Government and academic circles towards privatisation of public sector undertakings. Some of Public Sector undertakings have been put to auction to private industrialists. Privatisation is the last resort. It is desirable that no hasty decision should be taken to sell out the public sector undertakings without taking steps to improve or giving chance to improve.

It is now necessary that in Orissa there is a greater need of establishment of "Bureau of Public Enterprises" consisting of management experts both in financial and administrative side in order to review, monitor and evaluate the performances of all the Public Undertakings in Orissa. This is a standard practice in almost all the advanced countries to develop a sound system of management in the administration of Public Undertakings. The necessity of such institution now is greatly felt in Orissa. The institution can be made an autonomous body, but it can be controlled by Finance Department as has been done in case of the Central Government. The overall merit of introduction of such a modern monitoring method is that it can develop ways and means to take these Public Undertakings to a greater height of efficiency and productivity. Besides, the newly trained young Oriya boys and girls in the different management faculties in Orissa as well as in other Institutions can be suitably employed for better management of the Public Undertakings of which there is no dearth.

*Secretary, Orissa Sahitya Akademi,
Museum Building, Bhubaneswar-14*



Chief Minister Shri Biju Patnaik addressing a workshop of Vice-Chancellors and Principals on introduction of Vocational Courses in Colleges and Universities at the Conference Hall of Panthanivas, Bhubaneswar on 27-4-94

Towards an Effective PR System

Satyabrata Dash Chaudhury

Casting aside the cynical mumbo jumbo from a good number of analysts afield multi-disciplines like "the interpolation of the same formula with a new algebraic dress" whether the clarion call of the Prime Minister can be translated into reality or not; the idea of "planning by the people and planning from below" has certainly caught much more prominence than before from the context of political and economic consequences in a federal polity with mixed economic frame-work. Reiterating the sarcasm of the late Prime Minister, Rajivji, one can visualise the bone of contention of the failure or success of such an old but landmark concept of decentralisation of administration and bureaucracy. As he talked on a placard, "The Planning Commission is talking about one thing, the State Government (s) of something else; the politicians are talking about many more things, the district administration is in its own way of handling but where is the battle cry.....on which they will all rely? It's of no use going to war without a common banner".

The Late Prime Minister's talks, in many States had of course resurrected the good old idea of decentralising the administration but drew a negative reaction from the then political and bureaucratic quarters in bringing a halt to the Sixty Fourth Constitutional Amendment Bill for a recasting. The revolutionary-cum-gigantic task of this sort, has recently been ceremonised in the Parliament with a consensus. This has led to Panchayat elections in many states like Andhra Pradesh, W.B., Orissa and installation of a Mahila Commission and reservation for women in the election seat-arrangement.

May the future observe and review the effects thereof but it's doubtless a system of more efficient economic functioning at the grassroots; thereby serving the greater interest of rural poor. 'Panchayati Raj' and 'Swaraj' go co-terminus with the uplift of the majority of rustic India, the heart and soul of the mother India.

Micro Level Planning vis-a-vis Panchayati Raj :

Till today 'Block' has been accepted as the micro planning unit, with a view to bringing area planning nearer to the target benefactors of the planned

programmes and expecting mass involvement in it. In reality, greater central bureaucratic control in a hierarchal pattern from district to central level has been retarding the growth. Some success has nevertheless been achieved unilaterally,

To Gandhi M. K., decentralisation of economic and political power was a natural corollary to exploitation, and economic exploitation was the essence of violence in society. Wars in future could be eschewed only by following a stringent policy of devolution through reorganisation and functional systematisation of ghastly self-reliant village communities thereby bringing up equitable local prosperity. This is to dissipate the socio-political man to power parade and to make the small villager politically mighty under the Directive Principles of State Policy (Art.40), so as to end corruption and eliminate power brokers and middlemen in politics.

While the Balwantarai Mehta Committee (1957) advocated the local leadership, enjoying confidence of local mass and the Government can well translate the Government policies into action, similarly Ashok Mehta viewed this system for supporting rural development and strengthening the planning process at the micro level. He further suggested that the people should also participate in developmental activities; recommending a two-tier system. The G.V.K. Rao's Committee's report advised to strengthen Zilla Parishads and district level planning; integrating block and lower level planning with lower level Panchayati Raj institutions. Similarly the Singhri Committee's recommendation was to make Panchayats closely involved in plan implementation of rural development programmes at grass root level.

On the contrary the current status of the Panchayati organisation has changed as its function covers rural upliftment and eco-planning to a possible extent. Still, such institutions are ill-fed and wrongly identified in the planning area and implementation process in the district mainly functioning to the area of routine administration, infrastructure and socio-economic welfare of the rural populacē. This does not amount to any clear-cut division of functional link with development administration. Reciprocally, how the weaker

sections are involved in functioning of PR bodies : specially in case of anti-poverty programmes the role of Panchayats are put into considerable confusion. While quantitative discussions are getting buttressed, especially regarding decentralisation what does happen actually ? Is this the functional aspect of decentralisation of political power to the district and local authorities ? Then what for are such a lot of central schemes being taken up? Despite these shortcomings, the potential need of this system is vitally felt within the process of eco-development and policy formulation of the country.

Panchayati Raj : Its potentials for Eco-prosperity :

The public-governance of the Raj may take shape by the propositions such as :

(i) Whether people influence decision making by taking part in policy matters, where and when their own interests are involved. Involvement in the process of voting and recall is made out directly either by franchise or indirectly by policy-making.

(ii) To take care of the routine administration of their area by allocating, mobilising and distributing finances and administering local facilities like : drinking water quantity, other sources of water, public utilities, services and recreation etc.

(iii) The plan formulation task will vest with villagers that will account for sectoral economies of agriculture, M.I.H.H. industries, animal husbandry, public enterprise input supply and output production with their distribution etc.

(iv) Infrastructure at physical, economic and social, levels will be developed, managed and controlled by them as to public demand. This will cover a "gamut of issues, directly involved in perspective development of roads, electricity, public health, sanitation, trade and commerce, banking, village industries, social welfare, nutrition, housing, adult education etc.

(v) Awareness building amongst the unprivileged target groups of about their duties, rights, plights and their role in rural upliftment.

Evaluation of the role of PR institutions :

Country-wide critical assessment of the system by scholars has shown the system to be faulty in the field of operation and hence, ineffective and problem creating. They argue on their state-wise observations as :

1. Instead of involving the mass (particularly the poor) to enforce their needs and demands before the PR their *bona fide* grievances are being

overruled/neglected by bureaucratic riddles. They complain about harassment and discrimination.

2. The system has rather contributed marginally at Block Plans due to deficiency in H.R.D. in the file processing and documentation procedure; indecisiveness or *mala fide* and motivational lingering of decisions for vested interest of higher political correlates and red tapism and also due to inadequacy of knowledge, *codified* relevant power and easier accessibility of the PR representatives to the decision making/ taking lobby in any form of the existing tier-system. Unless such malpractices are modified it will incur no benefit in future rather will create further chaos.

3. In the process/stage of implementation, physical, social and economic infrastructure is very limited and virtually has no newer impact. In contrast it results in contradictions to the stated objective of the system as :—

(a) PR serves the interest of big farmers, affluent landlords and rich traders; usually of higher economic castes.

(b) Rich villagers have full control over the decision making process and this amounts to groupism and creation of small power groups. The opportunities or incoming new avenues are utilised for the personal profit at the cost of the real poor.

(c) So-called scheduled members of Constitution are being made representatives by money and influence of village erudites and able organisers and hence, they can not exert any effect in the PR administration.

(d) In toto real public participation is vague which neither incurs monetary profit nor any political or developmental awareness. So the real down-trodden remain oppressed and fallen but the affluent become richer.

Quotation of success stories of Gujarat, Maharashtra, A.P. and emphatic notation of Karnatak's case is being contradicted by the studies of George Mathew and Gurumurthy in two separate analyses as : (i) the poor man's interest is being sacrificed by strengthening district leadership (ii) the power groups belong to upper class (iii) Weaker sections are unable to feel the presence of Panchayats and their functions for their development (iv) the socio-economic power structure in rural areas does not allow the benefits to flow towards the weaker (v) this rather appears to be a legalised method of bossism and, beneficiary evasion and the traditional delegation of feudalism in a democratic form.

Factors behind its failure stories are many but an important point is defective structural framework like : (i) Definitional lacuna in the powers and functions of PR units in regard to a clear-cut relationship between block, district, state and central authority (ii) Management of local resources by State and Central authority makes it inoperative (iii) inadequacy of qualified staff for plan formulation, implementation has made it alien from intellectual and technical exploitation (iv) Ever-increasing centrally sponsored schemes, disbursed through district agency. Such a process of decentralisation is just not compatible with the centrally monitored plethora of rural programmes to be worked out within a time period (v) Fiscal powers are severely squeezed at PR level without having the intervention of Block administration.

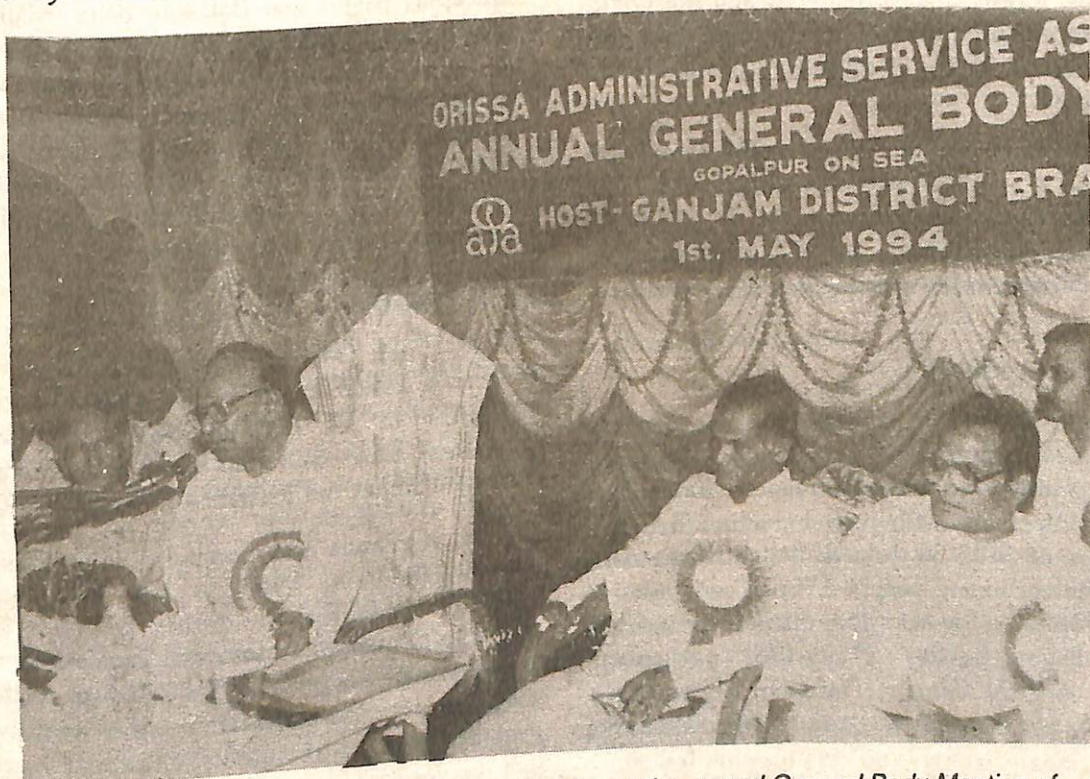
The success of planning from grassroot through Panchayati Raj may be a success on a backup from all citizens. Mass support is vital. It involves consciousness, a whole hearted commitment and patient perseverance. Every citizen must feel that to gain something, we have to lose something. The profits of growth must reach the underprivileged class and the most deprived be dealt with separate safeguard while the burdens incident upon affluent must be borne with a stout back. Dependency being a curse and common facilitation by community management being

sometimes euphoric; policy interventions must be individual target oriented with a cyclical analysis of household formation, mobility and dismantling of nucleus family for rural poor and urban villagers within the jurisdiction of block administration.

Next to mass participation in a widening process of decision making there is need to remove the habit of parasitism and symbiosis ... to power, that has been inherited since the history of Mughal and British exile. The rural people must be given their head and discouraged from looking to outside authority at any time. This may be a strategy of choice of best alternative and generation of finances on the basis of functional and progressive utilisation by the PR organisations on the part of the immediate sanctioning authority.

Obviously administrative management is inimical to any developmental initiation and completion yet if we achieve in our Eighth Plan in alleviating rural poverty, growing inequalities of income, employment and access to education, etc. and self-reliance should be the motto of representative local Government. Future will evaluate the operational success of PR system, already implemented.

A.E.-151, VSS Nagar,
Bhubaneswar-751004.



Chief Minister Shri Biju Patnaik is addressing at the annual General Body Meeting of OAS Association at Gopalpur on 1-5-94.

Employment Potentials of the Stone Crushing Farm in Rural Area-A case study

Dr. Bharat Ch. Behera

The Stone Crushing Farm (S.C.F.) is a rural industrial activity and its vital role in industrialising the rural economy is an imperative need today. Builders, large scale manufacturers and households require the products of these farm. Since India is a developing country, building up of huge, large scale industries may not be possible within its scanty resources. Thus, the first motive is to industrialise the under-discovered rural Sector with a view to providing regular employment to the unskilled unemployed work force living in the remote rural areas. Secondly to ameliorate poverty among rural masses through the S.C.F. is a right step of the hour. The reason however is that, the S.C.F. can be set up amidst the inadequate infrastructural facilities.

The rural areas of India in general and Orissa in particular are blessed with plenty of local resources : the quarries, forests, mines, minerals and the *ghats* are some of the bright instances. The local resources can be harnessed for the establishment of rural farms and industries.

The raw materials of S.C.F. come from the quarries and it is linked with all-weather roads and hence, they can supply raw materials to S.C.F. all through the year regularly. Contrary to it, quarries having fair weather road link supply only during busy season.

BALASORE—A PROFILE :

The entire east region of Balasore is bounded by the Bay of Bengal and the west region is covered with small and big mountains and natural forest. The climate is infact hot with high humidity. Balasore with an area of 6493 Sq. Kms. is the smallest among the districts occupying only 4.17 per cent area of State of Orissa. However the district consists of 4,325 villages having 27,96,000 population according to 1991 Census. The main workers¹ are 6,13,000 as per the reference year 1981. However,

2,622 SSI units and 94 registered factories² operate in 1989-90 and 1987-88 respectively.

Agriculture is the vital livelihood of majority of people. The percentage of agricultural cultivated³ area to the geographical area of the district is 72.18 per cent in 1989-90. The staple food of the district is rice, fish and betel and the total number of cultivators and agricultural labourers⁴ are 4,85,000. This obviously reflects the agricultural proneness of the economy. Thus, to withdraw the surplus labour force from agriculture and to rehabilitate them in the gainful employment in the farm and industry is the crux of the problem in the district.

Methodology :

The SCFs in the district are localised in the Mitrapur, Nilgiri and Balasore delta. Nilgiri being a hilly region is endowed with natural resources and it is the neucleus point of supplying raw materials to nearly one and half dozen of SCFs. The data are collected on the basis of questionnaire, discussion, massive interview and personal observation. Both primary and secondary data have been collected and analysed to draw the conclusions.

The Scenario :

All total sixteen SCFs are at work. The lone Stone Crusher viz. N. N. Panda & Co., Nilgiri does operate in the notified area council of Nilgiri, whereas other SCFs do work in the rural centres. Thus it fulfills the existence of rural characteristics.

N. N. Panda and Company Stone Crushing farm established in 1969 is the first largest and pioneering SCF in the district. Later on, these farms follow a mushroom growth. Eighties witnessed an unprecedented growth. Table I displays the number of units, employment potentials of men, women and skilled workers of various SCFs.

TABLE—I
Employment Potentials

Sl. No.	Name of the Farm	Year of establishment	Unskilled men workers	Unskilled women workers	Skilled workers	Total
1	2	3	4	5	6	7
1.	N. N. Panda & Company, Nilgiri	1969	50	44	6	100
2.	Balasore Chips & Metal Manufacturing Company, Kuruda.	1985	28	16	2	46
3.	Padmabati Stone Crushing Company, Kuruda.	1985	28	17	2	47
4.	Uma Stone Products, Mitrapur	1985	24	20	1	45
5.	Laxmi Stone Products, Kuruda, (Auto-tech.).	1986	2	0	1	3
6.	Janata Stone Crushing Farm, Bhadrak.	1986	28	20	2	50
7.	Konark Stone Crusher, C/o. Aditya Senapati, (Birunha).	1986	29	17	2	48
8.	Ganesh Stone Products, Nuapadhi	1987	56	30	4	90
9.	Orissa Bridge Construction Company, Mitrapur.	1987	45	30	5	80
10.	Orissa Stone Industry, Karanja	1988	22	20	3	45
11.	Sai Stone Crusher, Mitrapur	1988	23	20	2	45
12.	Konark Mining Works C/o. Gopal Sikaria (Birunha).	1988	27	15	3	45
13.	Jagannath Stone Crusher, Balgopalpur.	1989	26	20	4	50
14.	Baby Crusher Plant, Mitrapur	N.A.	22	20	3	45
15.	Kalinga Industry, Gadapokhari, Kupari.	N.A.	25	20	3	48
16.	Kupari Stone Product, Kupari	N.A.	28	15	2	45
			463	324	45	832

(Source : PMT Register, DIC, Balasore; 1979
N.A.—Not available)

It is evident from the table that employments of both unskilled men workers and women workers are more than their counterpart skilled workers. The minimum requirement of workers of a single Stone Crushing Unit having a single machine is fortyfive, however, additional labourers can be employed depending upon the optimal use of capacity, high demand from the market and availability of raw materials.

Technology :

At present, available technology in the SCF is appropriate and automatic technology. The former is a labour-prone one and the latter is capital intensive technology. Laxmi Stone Products, Kuruda, the lone SCF which makes use of automatic technology, and consequently requires merely three workers, whereas

a single appropriate technology needs fortyfive labourers in the short run and more in the long run.

Capital Investment :

The capital requirement of SCF can be managed by one's own fund : however the scheduled commercial banks and Orissa State Financial Corporation also finance them. As far as capital investment in plant and machinery is concerned the Industrial Policy Resolution 1991 has extended the limit from 2 lakh to 5 lakh⁵ and it comes under the purview of Tiny sector industrial activity. In fact, a crusher farm which makes use of appropriate technology requires Rs.7.35 lakh and its counter automatic technology Rs.10 lakh. The distribution of capital investment on various items of a stone crusher farm is as follows :—

Working Capital	.. Rs. 1 lakh
Land price	.. Rs. 1 lakh
Construction of machine & Motor rooms	.. Rs.2 lakh
Machinery	.. Rs. 2.65 lakh
30 HP Motor	.. Rs. 0.70 lakh
Grand total Rs. 7.35 lakh	

Thus, capital requirement of a SCF is within the reach of a promising rural entrepreneur.

Labour Welfare :

The welfare facilities available to the workers of SCF are either poor or non-existent. Two hundred unskilled workers and thirty skilled workers were interviewed. While interviewing, one hundred sixty respondents said against the non-availability of welfare provisions, fifty opined for and twenty remained silent. The fifty respondent opined in favour, are mostly skilled workers constituting of welders, operators and supervisors. Very few unskilled workers enjoy welfare facilities by staying at the good book of employers, though minimum wage⁶ is not paid to them. Surprisingly, not a single Trade Union exists in any of the SCF to uphold the interest of workingmen nor the employers pay attention to heal up the deplorable condition of the workers.

Exceptionally N. N. Panda and Co. provides housing facilities, septic latrine, urinal, pipewater supply, first aid like dettol and gauge cotton to its skilled and unskilled workers and bonus, provident fund, gratuity, compensation allowance to the skilled workers.

Work Environment :

The work environment of all the SCF in the district is examined neatly. It looks foggy, smoky and dusty and dust moves in the campus throughout the working hours. All the workers are smeared with dust and both the skilled and unskilled workers breathe the polluted air. Besides, noise pollution⁸ is another significant setback to workers' health. While crushers are at work, it produces noise like a steam engine and it is beyond the tolerable decibel of noise, however, the trees around the crusher complex are covered with dust and consequently, the luxuriant and natural growth is checked on account of the constraint in the process of carbon-assimilation. Excess decibels of noise do damage

the sensitive organ of workers' physique. While interviewing two hundred respondents, quite a good number of them expressed their inability to listen to slow voiced words and see distant objects.

No regulatory agency like Factory's inspector has taken any earnest initiative to detect the diseases they suffer from. The respondents interviewed are suffering from many a disease : sixty suffer from pharyngitis, sixty five workers from respiratory troubles, forty suffer from tonsillitis, fifty suffer from loss of appetite and twenty suffer from lungs trouble.⁹

Findings :

It is evident from the study that the SCFs are chiefly rural in nature, fifteen farm out of sixteen do operate in the rural areas. The lone SCF of Nilgiri operates in the N.A.C. area. Secondly, it is proved from the Table-I that majority of workers are unskilled. The SCF can run without making use of more skilled, super-skilled or semiskilled work force. Thirdly, the welfare facilities available to workers are very poor and inadequate. Fourthly, the economic units pollute air, water and environment. The peripheral trees do not grow due to its detrimental effect on the leaves. In fine, it can be said that if the regulatory agencies like Labour Department and Factory's Inspector and Boiler pay constant attention to the workers' health and work environment and at the same time trade union leaders play their constructive role, the lot of unorganised workers can be improved and employment potentials of SCF in the rural areas can receive a new dent.

REFERENCES :

1. *District Statistical Hand Book*, Balasore 1990-91, P-2. Directorate of Economics and Statistics, Orissa, Bhubaneswar.
2. *Ibid* P-4
3. *Ibid* P-3
4. *Ibid* P-2
5. *Economic Times* Dt. 7-8-91 Calcutta
6. Mallick, P. L., *Labour and Industrial Law*. Eastern Book Company, Lucknow, 1990.
7. Behera, B. C. *The working of a Stone Crushing Industry — a case study approach* P-95-1992.
8. Chaki S. M., *Economic Times* Dt. 5-6-90
9. *Disease at work* VOL II. P- C-1 *Participatory Research in Asia*, New Delhi-1989.

Salient Features of Panchayati Raj in Orissa

Smt. Anuradha Acharya

Since 1990, the State Government have taken steps to revive the 3-tier Panchayati Raj system in order to strengthen grass root democratic institutions. The Orissa Grama Panchayat Act 1964 and the Orissa Panchayat Samities Act 1959 were amended in 1991, 1992 and 1993. The Orissa Zilla Parishad Act 1991 was also enacted in 1991 to constitute Zilla Parishads at the District Level. This Act has been extensively amended in the last Assembly Session so as to bring it in conformity with the provision of the Constitution (Amendment) Act, 1992.

There are 5,264 Grama Panchayats in the State and after a lapse of 8 years, elections were conducted to Grama Panchayats in the year 1992. The salient features of the election to **Grama Panchayats** are as under.

1. The Sarpanch is directly elected by the voters of the Grama Panchayat.
2. The post of Naib Sarpanch is reserved for the women members, if the Sarpanch is a male.
3. Proportionate seats on the basis of population are reserved for Scheduled Caste and Scheduled Tribe candidates.
4. One third of the total wards are reserved for women candidates including SC and ST women candidates.
5. Regularity of election is ensured at the interval of 5 years and in case of supersession or dissolution of Grama Panchayat, reconstitution of Grama Panchayat is to be ensured within 6 months of the dissolution.
6. The term of office is counted from the date of the first meeting of the Grama Panchayat.
7. Constitution of a State Finance Commission is provided under the Act to review the financial position of Grama Panchayats.
8. Grama Panchayats have been vested with the power of supervision of Women and Child Welfare Programme, Social Forestry, Rural Housing, Small Scale Industries and Public Distribution System in addition to the other normal functions.

Panchayat Samities are constituted for each Block under the Orissa Panchayat Samities Act, 1959.

1. A person who is qualified and eligible is to be elected as a member of the Grama Panchayat or as a member of the Panchayat Samiti.
2. The reservation of seats for S. C. and S.T. members is done on the basis of their population to the total population in the Panchayat Samiti.
3. One third of the total seats are reserved for women members including women members of S.C. and S. T. category.
4. The Chairman is elected from among the elected members of Panchayat Samiti at their first meeting.
5. Provision has been made to reserve the office of the Vice-Chairman for a Woman in case the Chairman is a male.
6. Sarpanchas are ex-officio members, without any right to vote.
7. The financial position of the Panchayat Samities shall be reviewed by the State Finance Commission constituted under O.G.P. Act. Panchayat Samities do not enjoy powers to impose taxes and depend on the Government grant for different developmental activities.

The Zilla Parishad ceased to exist in the State with effect from 1968. The State Government enacted the Orissa Zilla Parishad Act, 1991 in order to transfer the power of planning, control and supervision of developmental activities to Zilla Parishads at the district level. After enforcement of the Constitution (Amendment) Act, 1992, it has become necessary to amend the existing provisions of the **Orissa Zilla Parishad Act**. The salient features are :

1. Members are to be directly elected on the basis of adult suffrage from a Zilla Parishad Constituency to the Zilla Parishad in conformity with the provisions of the Constitution.

It is enjoined in the Constitution (Amendment) Act, 1992 that Zilla Parishad Constituencies should be delimited keeping in view of the geographical contiguity and populations as far as practicable.

2. Reservation of seats for S.T. and S.T. members has to be done on the basis of their ratio to the total population of the districts.

3. One third of the seats are to be reserved for women members including S.T. and S.C. women.

4. All Chairmen of the Panchayat Samities are to be made ex-officio Members.

5. All M. Ps./M. L. As./Chairmen of Urban Local Bodies/ Cooperative Banks/District Level Officers are to be members of the Zilla Parishad having no right to vote.

6. The President and Vice-President of Zilla Parishad are to be elected from among elected members of Zilla Parishad.

7. The post of Vice-President should be reserved for the women if the President is not a woman.

8. Financial provision of the Zilla Parishads is to be reviewed by the State Financial Commission.

9. Provision has been made for appointment of a State Election Commissioner by the Governor to manage, supervise and conduct election to Zilla Parishads.

10. Provision has been made to constitute a State Council of Chairmen of Zilla Parishads under the chairmanship of Chief Minister so as to resolve dispute between two or more Zilla Parishads. They are required to aid and advise Government on proper functioning of Panchayati Raj Institutions.

11. The State Law has provided that no person having more than two children will be eligible to contest in the election to Zilla Parishad. Similarly persons having more than one spouse living have been disqualified from contesting in the election.

12. D.R.D.A. with poverty alleviation programme etc. will provide secretarial back up to the Zilla Parishads. The Project Officer, D.R.D.A. will function as Secretary to Zilla Parishad.

*Project Asst.,
Regional Institute of Panchayati Raj
and Social Welfare 'OSCARD',
A/58, Sahidnagar, Bhubaneswar.*

**A prize publication by I. & P. R. Department,
Government of Orissa
Eye To Orissa
by eminent authors**

Profusely illustrated, Eye To Orissa (1994) is an authentic and comprehensive introduction to Orissa's glorious heritage, rich natural resources, socio-cultural scenario and emerging modern profile.

**Hardbound Copy—Rs.125
Paperback —Rs.100**

ORISSA REVIEW

Rich in Orissa's profile

**A must for
inquisitive students, scholars
and general Readers**

Means and Ends Budget (The need for today's India)

George Benjamin

We have already seen the working orders of the "means and ends" budget in the first part of the article (published in the July 93 issue of Orissa Review). As we have already discussed that the theme of this budget is based on the BARTER ECONOMY, here everything is accurately measured, well balanced and exactly planned and aimed for a definite end. In that article we have seen how the "main ingredients" play the vital role in all its minute approaches and orientations. Thus main ingredients being rest with the sole authority of "people's concerned", here nothing is kept under their ignorance so as to achieve the dissatisfaction and its ultimate goal. In other words this goal rests fully on the objectives for fulfilling the total welfare of the people.

Now we shall discuss some important objectives with regard to the execution of this "means and ends" budget. These objectives basically rest with the following theoretical connotations such as mathematical and orientations of receipts and expenditure balances, commensurating with the basic needs of the people. Let us mark the impact of such two theoretical connotations having their ultimate utility under their proper execution. The same is explained in the following Mathematical Technicalities.

(A) MATHEMATICAL TECHNICALITIES :-

Sir Vonhaik Rudeemerha actually balanced these "means" with their "ends" deriving all their phenomenon from the "BARTER ECONOMY". As people at large are the sole authority of such kind of budget, here every little bit of its requirements is all considerably done by the people. Here facts and accuracy are given priority for the total execution of this budget.

Here, R = Requirement
 QR = Quantity of receipt
 QE = Quality of expenditure
 E = End goal of achievement

$$\frac{QR}{QE} = \frac{R}{E}$$

Here in one side :- Qr. i.e. Quantity of receipt is quite certain. But QE i.e. Quantity of expenditure is wavering while in the next side "R" i.e. Requirement is quite certain but the "E" i.e. End goal of achievement is quite wavering in character.

$$\text{Here } \frac{\text{Certainty (QR)}}{\text{Variable (QE)}} \text{ C i.e. constant } = \frac{\text{Certainty (R)}}{\text{Variable (E)}} \\ = C1 \text{ i.e. constant}$$

These constants i.e. C and C1 must tally with each other. Now if these constants do not tally with each other, the "Principle" achieved through "BARTER ECONOMY" gets imbalances and these causes of imbalances are measured in terms of more or less.

$$\text{Suppose:— } \frac{(QR)}{(QE)} = 4 \text{ but } \frac{(R)}{(E)} = 3$$

Here utility of money is not in commensuration with the need and fulfilment. "Utility of money" has to be considered again in order to balance the same with the purpose of need and its fulfilment. Here "requirements" are measured with the particular slab of work with the definite amount of expenditure and "End goal of achievement" is also measured with the "achievement of completion of the particular slab of work" with the "definite amount of expenditure".

These "slab of work" and the definite amount of expenditures are quite the same in both cases of "REQUIREMENT & THE END GOAL OF ACHIEVEMENT"

So, the question of imbalances or, wavering character is always avoided cleverly by this sort of measurement as calculated above.

Here why such formulative measures are taken, may be described in the following way :-

This method measures the "requirement" and the "end goal of achievement" with its definite purpose" in order to balance the same with the ingredients of receipts and expenditures side. In order to achieve a corrective measure, such formula is used as a media

to make the "Means and Ends" budget to be more accurate for the purpose of achieving the definite goal in order to achieve the fulfilment.

The purpose of accurate calculation is very much required for this "MEANS AND ENDS" budget, because as this has been discussed already that such kind of budget rests on the hypothesis of "BARTER ECONOMY". Sir Vonhaik Rudeemerha has established its formulation on the basis of legal balance of receipt and expenditure with regard to the legal equality of people's requirement and their (people's) fulfilment. Here the question of dissatisfaction or discontentment is always rooted out in view of such legal establishment of aforesaid factors.

This basic phenomenon of weighing all the objectives under the ground of legality makes this "Means and Ends budget" as "result oriented" by giving the considerations to all its theoretical sides. Hence the propounder of this "Means and Ends budget" Sir Vonhaik Rudeemerh, has given such accurate arrangements in order that the same may not rest on the guessing calculations on the basis of approximations which we commonly see in our common budgetary system. Hence this Means and Ends budget is completely result-oriented with correspondence to the total fulfilment of the people's need.

As we have already discussed in the 1st part of the means and ends budget (published in the July'93 issue of the Orissa Review) about the following factor (A) PEOPLE'S INITIATIONS (B) PEOPLE'S INVOLVEMENT (C) PEOPLE'S REQUIREMENT (D) PEOPLE'S FULFILMENT, which are to be balanced and scrutinized in a more accurate way in order to achieve the end result. So by such accuracy which is calculated as above, the schemes, for wastages or, misutilisations of different factors, in the side of labour, works and money can easily be avoided.

The political effects of this budget are the total outcome of the different economic issues emerged out of the various "PEOPLE'S RELEVANCES". But the two sides of such political efforts viz; the advantageous effects and disadvantageous effects are to be scrupulously judged for the fruitful purpose of people's benefit. Usually in such political effects we see there are too many opinions which always made the situation hazy leaving the same ultimately at a distorted end. The purpose of utilizing such political effect is totally meant for the "support". These "SUPPORTS" may be attributed to any types of variabilities. The same may be sometimes called in a word as "support" or Governmental support. But

basically the economic support is a boon for its total execution. Here the system of types of the Government plays the vital role. Out of all such types, democratic type is the supreme one, as the same is basically linked with the various purposes of the people. Hence the world at large must pave its way for a homogeneous democratic order that is saddled with such purposeful effects. Here results are the outcome of such effects. These are differently inter-related with the various analogous issues of "PEOPLE'S REQUIREMENTS"

The question may be raised whether the end and goal of the budgetary provision is in tune with the final achievement of people's requirement. The final achievement of such budget always rests with the accurate scrutiny initially started from the people's requirement. The MEANS AND ENDS BUDGET finally rests with the total results achieved as per the requirements of the people. Such RESULTS and REQUIREMENTS are the basic ingredients of such Means and Ends Budget.

The Means and Ends Budget always aims at achieving the target with relevance to the people's requirement. This is vitally necessary because of such diversifying needs. People with the main objective of such Means and Ends Budget and the variations analogous with the people's requirement must rest on the demand of different ingredients, controlled with such monetary necessities for fulfilling different objectives of the people. The *suomoto* changes are to be ignored and the main structure of vital requirements is to be balanced with the notion of achieving the final result. The outcome result is always balanced with the due scrutiny of the above ingredients vitally linked with the different factors of the people's objectives. We cannot assume here to know the achievement of the result by shere study of different results with relevance to the different objectives of the people. Here though we cannot force the finalisation of the result still then we can balance the merit of the final result by balancing the factors of different ingredients achieved by shere utilisation of different monetary provisions for such achievement.

The Means and Ends Budget is not at all rigid. It is as flexible as the budgetary provision which is made in our day to day household atmosphere. So "homely conduciveness" is always achieved with the Means and Ends Budget which is almost impossible in other budgetary provisions. That's why the Jews Sanheidrim adopted this kind of budget as propounded by Sir Vonhaik Rudeemerha. This budget is very much conducive for the purpose by

making the same "timebounds" of its provision. But in the other budgetary control, the provisions and the result orientation are glaringly bifurcated to the long range of time (at least one year). The Means and Ends Budget can be made from the grass root level touching conductively to the peakpoint without being eroded to the limits of different subordinations. That's why our common budgetary system is a thoroughly complicated document (which is commonly exercised by the present day Governments), when called for comparison to the Means and Ends Budget. As this is the simplest form of the budget this should be given due importance by different nations. Sir Vonhaik Rudeemerah has never given weightage for its objectives duly portioned out from the Barter Economy. Our highlights are not for the gorgeous procedure adopted for preparation of the budget but the same thoroughly rests at the complete fulfilment of people's different requirements. Sir Aruclive Dogarto has spoken in the following way:— "The Barter Economy gives total enjoyment to fulfil the needs of the people so as the Means and Ends Budget provides joy and gladness for fulfilling the needs of the people".

The Means and Ends Budget is not only a mere substitute for common budget, zero based budget, performance budget, but this is a budget achieved after proper weighment by the accurate balance to be thrown before the public for their proper judgement. Here the various economic goals made after the framework of such budget, are not achieved compulsion as induced by the Governmental phenomenon, but here the spontaneous flow is always achieved through the spontaneous outlets.

The Means and Ends Budget is never correlated with the factors to achieve arithmetical supremacies but is rest on the common data that is basically related to the people's requirement. Sir Vonhaik Rudeemerah gives his theory, based on the dictum of total output not necessarily saddled with the minute diversities as to be pointed out for the total outcome based suitable for the purpose of people's fulfilment. At length we have to ponder again on the following way:—According to Sir Hoklab Dortum of 17th Century economist "the goal of the budget never rests with the verdict of the autocracy but always flows in the smooth lines as designed towards the purpose of fulfilling the peoples needs". Sir Micyn Kindre the European philosopher of the 6th Century visualised his thought on the Means and Ends Budget in the following way. "The foals are always well directed not to be met with haziness creating distortion at the end but all the arrows of its thoughts are converged to the point where the same administer to rotate the circle smoothly by this single concentric point."

The merits of the Means and Ends Budget also get an endorsement from one of the propounders of the economic thoughts of the 9th Century viz; Sir Bertico Farariym of Britain, "the Means and Ends Budget is the best budget, where people are the important factor and finance is the ignored factor achieved with a beyond comparison status with the present day world's budgetary system, where we see finance is the first and last ingredient out of all the important factors and people are being the ignored factor".

Qrs. No. 26/4, Type-V-A, Unit-2
BHUBANESWAR—751009

Annual Higher Secondary Examination, 1994.

It is learnt from the Controller, CHSE, Orissa that 2,10,754 candidates have taken their annual examination in Arts, Science and Commerce streams at 713 Centres in the State. The examination commenced on March 16, 1994 and continued till April 23, 1994. Adequate arrangements were made for the smooth conduct of the examination. As many as 84 squads besides supervisors and emergency squads were pressed into service.

Snake Charmers of Orissa

Dr. Hrushikesh Panda

Padmakesarpur is a sleepy little village nestled in Patia forest area, along the outskirts of Bhubaneswar, the Capital city of Orissa. The village has a population of about 1.5 thousand comprising around 350 families. All of them belong to the community of Gypsies. The men-folk eke out their living by catching, keeping and charming the snakes. The women of the community go round the villages tatooing patterns on the bodies of other village-women. The community is also known as the community of snake-charmers ; for in the entire state of Orissa, this community alone is devoted to this profession. There has not been any systematic research into the origin or taxonomy of this community. Anthropologists, sociologists and historians have thrown no light on this. These charmers stay home only four months of the Rainy season. For the rest of the year they move around from one place to the other with their family and snakes. That is why they are often termed as nomads. The strands of various language, culture and ethos are interwoven into their life style.

But today their life style experiences tortuous turns and twists in tune with the overall social change. The struggle for survival has forced them to give up snake charming as a profession or an art. The community alongwith the art-forms like snake charming and tatooing is now threatened with extinction.

Sweta Chandra Biswal, a man with considerable research experience comments "the snake charmers of Patia have in fact migrated from Midnapore of West Bengal. Their ancestors were disturbed from there and came here and started clustering around the old fort of Patia and then gradually settled in this village".

Bairagi Jena, an old veteran of a nearby village opines "it was around 1935-36, we were all kids. In those days, the gipsy women mostly were devoted to tatooing and gipsy men were devoted to charming the snakes. They were going to Kanika area to catch snakes. Occasionally, they were catching a snake or two. This was the main profession. They stayed in this area for four months only. After these four months of rainy season, they moved out into places

inside and outside Orissa. They went to Calcutta, Midnapore and other areas of West Bengal. They were living here very comfortably for those four months. In those days, the standard of life in surrounding villages was very low. Therefore, their moderate comfort seemed to be affluent. Their women wore mod dresses they brought from Bengal. Our women could only envy them.

They move from village to village, from one place to the other showing feats of their snakes. Thus they have an unsettled nomadic lifestyle". This perhaps explains why there has been no serious investigation into their life, its ups and downs, its language, history, tradition and culture.

This gipsy settlement was not here previously. They were living at a short distance from Patia. They only had huts. Then the village had the name 'CHANDRASEKHARPUR'. Gradually they came here and changed the name to 'PADMAKESARPUR'. The land-lord of that time had appealed to king of Kanika for a plot of land for them. That is what they availed. Then they had no house. Only huts they had. The huts were made of throw-aways and they moved with throw-aways wherever they went.

Excepting the four months in the Rainy season, they go out snake-charming for the rest of the year. They come in contact with people of various caste, religion and language. They imbibe traits from them. Some gipsy-women move with men assisting in the snake shows. Others take to tatooing. The tatooing is not only a source of earning but also an art-form in its own merit.

The snake worship has a long venerable tradition in India. Oriyas still observe festivities like 'NAGALA CHATURTHI'. No one knows whether this has got any connection with the lifestyle of the charmer. It is not a matter of joke to play with the poisonous snakes.

In their community they had previously a headman known as Behera. He took care of the village and his word was the law. That was the index of their unity. They had no landed property unlike us, they did not have special auspicious days for marriage ; any day was as good as the other. But now they have one such day. Their marriage is an oral contract. Some

days of togetherness, mostly ending in separation. That's what marriage is for them. They have no dowry? After the partners get ready five people sit-down to give it a sanction. But the ultimate sanction comes from the Behera.

There is another problem with their marriage system. No girl is forced to stay with her in-laws. If any problem crops up between the couple, the wife just has to come out, take out a straw and then cut it into pieces with a sharp weapon. There it ends. The husband cannot claim her anymore. Practically there is no relationship with parents. Ladies are free to re-marry. This is quite evident in their customs and practices.

Belief-system and art-forms of such charmers are not often encouraged by the elites. A few things are

lost and few others are gained. A few things break and a few others are on the make when there is a clash between modernity and tradition.

Perhaps the guts to play with deadly snakes is no more. Even unrestrained zeal to play with the snakes has died down. Even the hand that artistically tattooed patterns has gone limp. The shards of a battered dream are clearly visible. In the wombs of future is perhaps a day when the songs of charming and tattooing will no more be audible except a lingering refrain from the Oriya *Padmatola* sung to the dexterous fiddling on an exotic Nageswara.

*Programme Executive
All India Radio, Cuttack*



Shri Chaitanya Prasad Majhi, Minister, Higher Education; Shri Ajoy Kumar Jena, Government Chief Whip; Shri Sursen Jena, Director, I&PR and Shri R.N. Mishra, Secretary, OLA paying tributes to Utkal Gourav Madhusudan Das in the OLA premises on 28-4-94.

History and Culture of Nawapara District

Jitamitra Prasad Singh Deo

The territory of Khariar ex-estate, which is the Nawapara district of Orissa, is situated within 82°/83° longitude and 20°/21° latitude and occupies an area of 14,089 square miles. The shape of the area is like the English letter "L".

The belt of this district is extended over Deccan plateau and the Eastern Ghat. The mountainous tract extending almost to the entire western part of Nawapara district from north to south, contains a broad Sunabeda plateau varying from 610 to 915 metres in height, cut off from the plains below; by a range of small hills. The highest peak of Sunabeda plateau is 882 meters in height. Among the notable peaks, mention may be made of Chaura Donger (933 metres), Guru Donger (734 metres), Godma Donger (784 metres) and few others.

Among the rivers, mention may be made of Jonk, Sundar and Udanti. The Jonk river starts from Sunabeda plateau and flows north, to meet Mahanadi river. The Sundar river owes its origin to Ghochki Donger, on the eastern side of Sunabeda plateau, near about Tarbod. Sundar falls into Tel river near Titilagarh. Udanti river takes its origin in the hills of Raipur district of Madhya Pradesh and enters Khariar region near Chitarama village and flows out to join Tel river.

Throughout the Khariar belt, numerous perennial streams are found. Ranidhas spring near Kholigaon and Patalganga in the village area of Kotgaon have perennial flow of water. During *Baishakh* (April-May) *Purnima*, large number of pilgrims gather there to take a dip in them. Another site famous for *Baishakhi mela* is Gaidhas fall (80 ft. fall), near Dharambandha village.

There are people of different Castes and Tribes living in this locality. They can be classified into three categories; Tribal, Scheduled and Arya :-

(a) Tribal (Adivasi) : Gond, Kond, Bhunjia, Kamar, Kol, Binjal, Lohara, Paharia and Sabar.

(b) Scheduled Caste : Ganda, Chamar (i.e. Satnami), Panica, Mungli, Ghasi, Pasi and Doma.

(c) Others : Brahman, Kshatriya, Karana, Paika, Gouda, Bairagi, Sunari, Kumbhara, Bhandari, Keuta, Dhoba, Teli, Mali, Bhulia (Tanti), Thanapati, Kultha, Marwari, Maharana, Kosta, Kurmi, Mahara, Agaria, Sundhi and Khatii.

HISTORY :

The early traces of Nawapara district are known from the Stone Age culture. Innumerable ring-stones are scattered throughout the Sundar river valley and the foothills of the mountains of Khariar belt. Two ring stones and two hand-axes discovered at Maraguda valley are preserved at 'Dr. N. K. Sahu Museum', of Sambalpur University, at Burla, while ring-stones of different sizes discovered in Sundar river valley are preserved at Khariar Branch Museum. One Stone CELT, used as plough in neolithic period has been discovered from Nehna site.

Two pre-historic 'Cave paintings of Yogimath Donger and rock shelter of Ghat Ghumar Stream, shows the expression of early men and brings this area into the map of pre-historic paintings of India.

This area formed a part of South Kosala State of ancient and medieval periods. Its historical period starts from the Nala dynasty occupation. In the 4th-5th century A.D. the Nalas of epic fame rose to prominence with their headquarters at Puskari, identified with modern Podagarh in Koraput district. The Nalas had occupied the whole of South Kosala. The Mahisasuramardini deity with its fallen temple structure, excavated at upper terrace of Trisul mound of Maraguda Valley is assigned to their period. There is one Podagarh in ruin, within the centre of the Chaura group of mountains and these prove the Nalas to have occupied the whole of Nawapara district region.

With the fall of Nala power, the Sarabhapuriya dynasty rose to power in later part of 5th century

A.D. Copper plates of Mahajayaraja and Mahasudevaraja are discovered at Amgura and Nehna sites. Gold coins of Sri Mahendraditya, Sri Kramaditya and Sri Prasannamatra are discovered at Maraguda Valley. Hoards of Sri Prasannamatra gold coins are found from Nehna site. These prove the Sarabhapuriya ruled in this area. Moreover, the present Maraguda Valley has been critically proved to have been ancient Sarabhapura Capital City in 5th-6th century A.D.

One Clay Seal of Sri Nanna has been discovered at Maraguda Valley. This shows the sway of Panduvamsi alias Somavamsi power in this area.

In 1114 A.D. the Kalachuris won the whole of South Kosala and established their Capital at Ratnapur, situated in modern Bilaspur district of Madhya Pradesh. Kalachuri coins have been discovered from Maraguda Valley, Kamkeda and Nehna sites. One Kalachuri King and one Kalachuri Queen sculptures have been found from Maraguda Valley. This proves, the Maraguda Valley to have been an administrative headquarter of the Kalachuri empire.

In early part of 14th century A.D. a direct descendant of Chauhan Chief Hatta Hamir, named Rama Deo alias Ramai Deo occupied Maraguda Valley complex and Sunabeda Plateau area. Archaeological sites like Manikgarh, Jumlagarh and Tannotegarh are the remnants of this Chauhan establishment. Gradually the Chauhan power occupied the whole eastern part of South Kosala and the Chauhan Capital shifted to the plain area of Patnagarh.

In 1590 A.D., a son of Patna Chauhan Raja, named Gopal Rai got the modern Khariar area as a share and started his administration from Komnagarh. After 9 generations of Chauhan rule there, Raja Ratan Singh shifted his Capital to there, Raja Ratan Singh shifted his Capital to there, modern Khariar area and named it as Khadiar, which came to be pronounced as Khariar in British period. In 1741 or thereabout Khariar came under Marahatta In supremacy and about 1829 under British rule. In 1865, the Khariar State was reduced to the status of an Estate, because the then Chief of Khariar, Raja Krishna Chandra Singh Deo supported the cause of Surendra Sai and gave him shelter in the hills of Khariar from 1858 to 1862. After Independence of India in 1947, the Estate (Zamindari) Abolition Act of Orissa was passed in 1952 and since then Khariar estate was abolished.

TEMPLES :

There are many mounds of fallen Temples located at Maraguda Valley, Dhulia Sikua, Rajna, Dharmimal, and Sandohel. Among the standing temples, the earliest temple is the Pataleswar Siva temple of Budhi Kemna. It is a temple with plan of two squares intersecting each other at 45°. This temple is dated within the period 7th-8th century A.D. It is a Somavamsi structure and is studied to be a temple of KOSALI STYLE of Rekha temple architecture as mentioned in the Agamas and *Bhubanapradipa*.

The Jagannath temple of brick structure at Komna and Siva temple of Tirbandha embankment at Khariar are studied to have been Kalachuri structures.

The Bada-Dadhivaman temple of Khariar has been built about 1780 A.D. on the ruin of a fallen Tantric temple of early medieval period. The temple of Patalganga was built by Raja Padman Singh. Raja Brajaraj Singh Deo had built the Siva temple at Dharamsagar. The rest temples of lime structure and plaster were built during Chauhan period.

CULTURE AND LITERATURE :

Besides Tribal culture, Khariar Darbar had patronised Oriya literature and the members of Chauhan house, themselves are poets. Raja Brajaraj Singh Deo had started "Khariar Sahitya Samiti" in 1883, which is the Oldest Sahitya Samiti of Orissa. It has celebrated its centenary in 1983. Raja Brajaraj Singh Deo was called as "Second Upendra Bhanj".

Raja Birvikram Deo is regarded as the third Oriya dramatist of Orissa. He had constructed one permanent Oriya Drama Stage at Khariar in 1895 and it is regarded as the first Oriya permanent Stage.

Lal Sibnarayan Deo, the second son of Raja Brajaraj Singh Deo of Khariar, was the first publisher of "*Radhanath Granthavali*" in 1902. There are many poets, Oriya writers, artists and musicians, who are receiving indigent artist pension of Government of Orissa, in Nawapara district.

At present, Folk Culture like Ushavati, Kalavati, Danda, Karama, Dalkhai, Rasalkeli, Baria games, Singha Baja and Ghumra are still prevalent. The Ghumra Dance team of Khariar region had represented their show at Delhi in ASIAD, 1982.

Khariar, Dist. Nawapara

Akshaya Tritiya : A Summer Festival in Orissa

Er. Raghunath Patra

Month *Chaitra* has been described in our ancient scriptures as *Madhumasa*, the month of flowers, and month *Vaishak* as *Madhav masa*, the month of fruits. The flower adorned Earth Mother of *Chaitra* bears fruits during month *Vaishak*. Third bright day of *Vaishak* is popularly known as *Akshaya Tritiya*, the imperishable or eternal tertian because the most significant deity, worshipped on this day is goddess *Akshaya* (*Shashti devi* or *Deva Sena*), the spiritual spouse of God *Kartikeya*. She is identified as one among sixteen divine mothers (*Shodasha matrika*). The house-wives of Orissa, particularly of *Puri District* offer sweets and fruits to goddess *Akshaya* in coloured earthen pots and distribute among children of the locality.

Further, *Bhudevi*, the Earth Mother has been adored as goddess *Akshaya* as envisaged in *Narad Pancha Ratra-Agama*. "*BHUDEVI VISHWA DHATRIMCHA AKSHAYA PARIKIRTITA*". So the cultivators of Orissa sow seeds in their fields worshipping mother Earth on this day.

Now, the question arises, why third day of *Vaishak* is identified as eternal or imperishable tertian (*Akshaya Tritiya*)? The following reasons refer to the sanctity of the Day.

1. Goddess *Akshaya* (*Shashti Devi* or *Bhudevi*) is being worshipped by house-wives of Orissa with an ambition of getting imperishable agricultural products (*Akshaya Phala*).
2. The cultivators of Orissa sow seeds in their fields on the said day and worship *Lakshmi*, the goddess of wealth and opulence to get imperishable or abundant harvest.

When this day, *Akshaya Tritiya*, gets conjoined or combined with star *Kritika* and *Rohini* it becomes more auspicious for charity, taking bath in the *Ganges*, and resorting to other sacred rituals.

MYTHOLOGICAL BACKGROUND

1. The dates of commencement of *Satya*, *Tretaya*, *Dwapara* and *Kali* are *Akshaya Tritiya* (the

Third bright day of *Vaishak*), bright ninth day of *Kartika*, thirteenth dark day of *Bhadra* and full moon of month *Magha* respectively. Lord *Narayan* made his appearance before *Brahma* on *Akshaya Tritiya* as *Satya Narayan* or *Satya Yuga* in the illustrious hermitage '*Badrikashram*'. So *Akshaya Tritiya* is popularly celebrated as foremost day of *Satya Yuga*.

DESCENT OF GANGES ON EARTH :

Goddess *Ganges* being satisfied with arduous austerities of sage *Bhagirath* descended on earth on the *Akshaya Tritiya* day. So this day is very much auspicious for bath in the sacred *Ganges* and worship of *Siva*, *Himalaya*, *Ganges* and *Bhagirath*.

WORSHIP OF GODDESS EARTH :

On second bright day of *Vaishak* i.e. a day before *Akshaya Tritiya*, cultivator gets all paddy seeds soaked in water. Next day he muffles his head with new cloth and takes seeds to the field in a silken cloth or new cane-measure sprinkled with turmeric, sandal and vermilion. The paddy field is worshipped thereafter as Earth Mother or Goddess *Lakshmi* with offerings of flower, incense, sandal and cakes prepared at home. The sowing starts from North-East corner of the field with three handful of paddy seeds. The cultivator or farmer stands facing East and prays Earth Mother and *Indra Dev* for a better yield.

It is said, the worship of Earth Mother or goddess *Lakshmi* drives away all vices on the way of cultivation. So *Akshaya Tritiya* is a memorable festival for every farmer of Orissa.

DISTRIBUTION OF AKSHAYA GHATA (Eternal Pots) :

There goes a legend in *Srikshetra* that Lord *Jagannath* has offered an eternal pot to his beloved wife *Lakshmi* to satiate one and all. None should remain hungry under his banner. In commemoration of the legend, the people of *Puri* distribute coloured earthen pots (*Ghadi* and *Pathuli*) filled with sweets and fruits among the children of the locality.

When *Pandavas* went on exile, *Brahmins* and their family-priest *Dhaumya* followed them to the

wilderness. Poverty stricken Yudhistira prayed Lord Krishna how to entertain them during his destitution. Priest Dhaumya could realise the difficulties of Pandavas. He sermonised Yudhistira to worship Sun-God with recital of "Aditya Hridaya" to get rid of scarcity of food and drinks during twelve years of banishment. The Sun-God was contented with Yudhistira for his fervent adoration and offered him an "Akshaya Patra", made of copper for their satiety. In commemoration of the past memory, "Akshaya Patra" is being worshipped in the houses of all on this day. Further, Maharaja of Puri worships Akshaya Ghata this day in his palace and prays for satiety of guests and devotees round the year.

"CHANDANOTSAV" OF SRI JAGANNATH :

From the Akshaya Tritiya onwards, Chandanotsav of Lord Jagannath continues for twenty one days. This is known as summer-pastime "GRISHMA RASA" of Lord Jagannath.

A day before this ritual i.e on second bright day of Vaishak, sandal paste is kept secured in silver pots in Bhoga Mandap of Srimandir. Next day i.e on Akshaya Tritiya, Mahasnana ritual is observed on Ratna Simhasan after morning Dhupa-Puja. Panda, Pati, Mudirasta and three Pashupalakas, altogether six servitors circumambulate Srimandir three times with Chandan or sandal paste in silver pots in a procession followed by gong, umbrella and trumpet and keep those on Ratna Simhasan thereafter. The divine trio get smeared with sandal paste before they get adorned with flower ornaments. They look quite graceful with golden ear-ings and Tadaka.

Soon after Mid-day Dhupa-Puja of Lord Jagannath Rama and Krishna, in decorated palanquin and Madanmohan, Sridevi and Bhudevi in a magnificent Viman set out for Narendra tank for this Chandanotsav in a procession. Five representations of Lord Shiva, such as Sri Lokanath, Yameshwar, Kapalamochan, Markandaswar and Nilakanthaswar participate in this summer pastime as five Pandavas. Sandal bathing and boatings are magnificently celebrated there amidst innumerable devotees.

CONSTRUCTION OF CARS IN SRI KSHETRA :

The construction of chariots for the ensuing chariot festival of Lord Jagannath commences on Akshaya Tritiya. Madanmohan, Sridevi, Bhudevi, Rama, Krishna and five Sivas (Pandavas), while on their way to Narendra tank for Chandanotsav, three Pandavas move ahead towards the palace of the king with garlands of order from the divine trio, in their hands. After the garlands of order issued, Homa is performed by the priest of Lord Jagannath temple. The construction of Cars commences thereafter in the space in front of the palace. So, Akshaya Tritiya is highly auspicious for commencement of Chandanotsav and construction of chariots for the famous Car Festival of Lord Jagannath.

Editor, 'Mahaprabhu'
Brindaban Dham,
Lokanath Road, Puri-1

A NOVEL ACCORD BETWEEN NATURE AND THE EXOTIC PURI SEA BEACH

The historic, golden sea beach of Puri that bewitches thousands of visitors everyday is soon going to be free from pollution hazards. Solution to the nagging pollution discomfiture is finally made. Thanks to the Chief Minister Shri Biju Patnaik and Shri Nalini Kanta Mohanty, Minister, Works, Housing and Urban Development for augmenting a novel scheme based on self-sustained natural technology for making the congregated pollutant watermass environment friendly. It makes use of oxygen present in the air to destroy the water borne deadly viruses and the surplus water is made to crawl on the sandy beach from which the casurina and eucalyptus plants drain out nitrogen and phosphorous nutrients—thus making the beach pollution free. The Chief Minister visited the site on April, 29. The scheme is expected to be fully functional by next month. It is unique of its type in the whole of India with regard to preservation of sea beach environs.

In the birth place of xuan zang (Hiuen Tsang)

Dr. K.S. Behera

Dr. K. S. Behera, Professor of History, Utkal University, recently visited China under the Distinguished Visitors Programme of the Government of India (Ministry of External Affairs) to participate in the First International Symposium on Xuan Zang (Hiuen Tsang) held from April 16-20, 1994 in Yanshi, Xuan Zang's native place, which is located in Luoyang, Henan Province. The concluding session of the conference was held at Xi'an, Shanxi Province, China. The following pages give the impressions of his visit and throw light on places of historical interest at Luoyang and Xi'an.

—editor

International symposium on Xuan Zang, 1994

The first international symposium on Xuan Zang was held in China from April 16-20, 1994. The conference, sponsored by the Centre of Xuan Zang studies in China, Centre for Buddhist Studies in Chang'an (Xi'an), and Centre for study of South Asian Cultures, Chinese Academy of Social Sciences, coincided with the 1330th anniversary of Xuan Zang's Parinirvana. The first part of the conference, with the opening ceremony and the reading out of papers was held in Yanshi, Xuan Zang's birth place which is located in Luoyang, Henan Province. The conference was attended by nearly 80 Chinese scholars, specialists



Sketch of Lokeshwararaja,
Longman Groltoe

on Xuan Zang studies and Buddhism, and 19 foreign delegates from India, Nepal, Sri Lanka, Taiwan, Japan, Korea, Thailand and Germany. The Indian delegation comprised Prof. Simadri, (Vice Chancellor, Nagarjuna University, Prof. K.S. Behera, Utkal University and Prof. P. Ray, Associate Prof. J.N.U.

The purpose of the seminar was to deliberate upon the contributions of Xuan Zang to Buddhism, disseminate his thoughts and academic achievements, carry forward his tradition of patriotism and internationalism and to exchange experiences in the Xuan Zang study in various countries. The language used in the conference was English and Chinese.

The presentation of papers was organised in three sections : (1) on Xuan Zang's philosophy of Buddhism and his translation of Buddhist literature, (2) Xuan Zang's life and contribution to Chinese Culture, History, etc., (3) Xuan Zang's contribution to cultural exchange between China and its neighbouring countries. The author contributed a paper on "Xuan Zang and Cultural Communication between China and Orissa in Eastern India". The second part of the conference was held at Xian on

Xuan Zang (A.D. 600-664), the celebrated Buddhist pilgrim, is famous both in China and India for his valuable contributions to Buddhism. He dedicated his life for the study of Buddhist teachings, translated Indian Buddhist texts and introduced into China the knowledge of the Buddhist *Sutras*, *Vinayas* and *Sastras*. He travelled in India, the birth place of Buddhism, from A.D. 629 to 645, to study the original texts. His *Records of the Western World*, is a veritable store-house of information for the study of Buddhism, society, culture and geography of India of the 7th century A.D. In course of his travels in Eastern India he has given an interesting account of Orissa. Although several kings of India implored him to stay in India, he declined and returned to China to bring happiness to his own people. Xuan Zang was honoured in India wherever he went. He also exercised a profound influence on China. In the words of Lu Xun, a literary giant of China, Xuan Zang was the "backbone" of China.

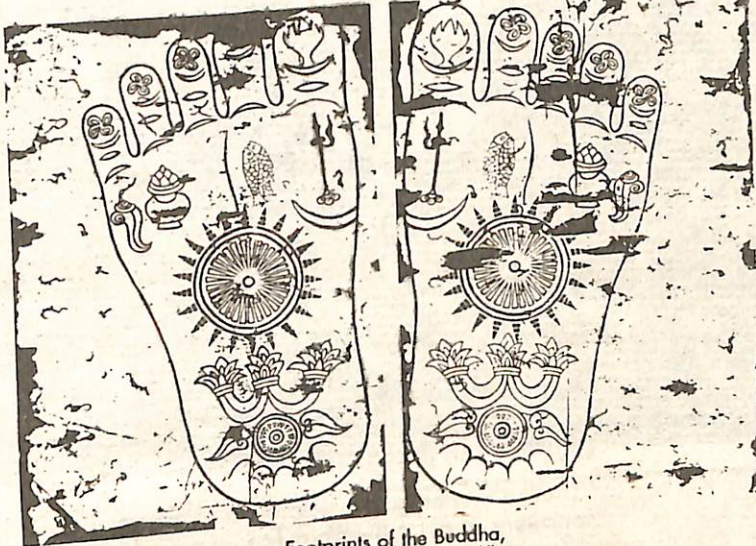
April 20, 1994 for presentation of papers and for celebration of the closing ceremony.

During the conference arrangements were made for visiting places of historical interest both at Luoyang and Xian.

China's First Buddhist Monastery :

China is one of the earliest countries to receive Buddhism with its twin pillars of *prajna* (wisdom) and *karuna* (compassion). About 12 kilometres from

Luoyang stands the **White Horse Monastery**, the first Buddhist monastery established in China in A.D. 68. It is here that the first Buddhist monks from India entered China on horseback, carrying the message of Buddhism. The first Chinese pilgrim, Fa Hien, visited India in the 5th century A.D., but Indian monks visited China



Footprints of the Buddha, Yuhua Monastery near Xian

in the 1st century A.D. In A.D. 67, Kashyapa Matanga DharmaRaksha, visited China during the reign of Emperor Ming Ti. Kashyapa Matanga settled permanently in Luoyang. The White Horse Monastery became virtually the launching pad for the spread of Buddhism not only in China but also in Korea and Japan. Even now, it is an important place for the followers of Buddhism. Candle lights still continue to glow and incense smoke incessantly fills the halls as the kneeling devotees offer their prayers. There is a great bell in the White Horse Monastery the sound of which could be heard kilometres away in the quiet night. The Great Master Hai Fa, who heads this monastery, is a great Buddhist. As an humble token of respect, we presented a silk *uttariya* of Orissa which evoked memories of close contact between India and China.

The **Shaolin Temple**, located on the slopes of the Songshan, one of the China's five sacred mountains, was originally built in A.D. 495 during North Wei dynasty. It is now one of the impressive Buddhist monasteries, and has seven courtyards. Its monks have been continuing the Temple's tradition of practicing *Wu shu* or martial art daily. The martial arts

gymnasium is visited by martial art groups all the year round.

The **Longmen Grottoes**, located about 13 km. to the south of Luoyang, are among the best known centres of Buddhism in China. These grottoes are included as one of the three gems of ancient Buddhist grottoe art of China, the two others being **Mogao Grottoes** in Dun Huang, Gansu Province and **Yungang Grottoes** in Datong, Shanxi Province. The excavations of the grottoes began in A.D. 474,

under the patronage of the Northern Wei Dynasty. Picturesquely located on the side of the Yi river, in complete harmony with nature, the cliff face is cut into a series of caves, recesses and niches sheltering 100,000 Buddhist images and carvings, ranging from 2 cm. to 17 metres high.

The gigantic statue of **Lokesvararaja Buddha** in Fangxian Temple is an outstanding specimen of Longmen grottoe art. Its construction dates back to A.D. 672, in the reign of Emperor Gao Zong of the Tang Dynasty. The central image of Lokesvararaja Buddha is 17.14 metres in height. The Buddha sits majestically on his Sumeru seat, and is flanked by figures of Ananda, two Bodhisattvas (of wisdom and benevolence), celestial guards and generals. With half closed eyes, delicately modelled thick lips, elongated earlobes, serene and spiritual expression on the face, and a sacred halo behind, the Transcendent Tathagata is a masterpiece of Chinese Buddhist art. It bears witness to the profound impact of Buddhism on China during the Tang dynasty (A.D. 618—907). It is said that at one time nearly ten thousand Indian monks and merchants lived in Luoyang which was the eastern capital of the Tang rulers. It is known from the Chinese sources that in A.D. 795 a king of the **Wucha (Orissa)** sent an autographed Buddhist manuscript to the Chinese emperor Te Tsung of the Tang Dynasty.

Chang'an (now called Xian), which was the western capital of the Tang dynasty has several



Xuan Zang



The Indian delegation with the high priest of the White Horse Monastery, the 1st Buddhist Monastery of China built in 68 AD.

places associated with Buddhism. The **Yu Hua Temple** in Fang Zhou, on Yu Hua Mountain, was built during the Tang dynasty. It was in this Yu Hua Temple Xuan Zang translated *Mahaprajna Sutra* from Sanskrit into Chinese and preached the doctrine of Yogachara. Xuan Zang also attained his *parinirvana* here in A.D. 664. At one time the Yu Hua Temple had a stone slab with the sacred footprints of the Buddha carved on it and an image of Buddha made by Xuan Zang.

The famous **Big-wide Goose Pagoda**, at Xian, was the Pagoda of Xuan Zang for preserving the Buddhist sculptures brought from India. Climbing the steps of the Pagoda one can get a good view of the city of Xian and appreciate the thoughts and legacy of Xuan Zang.

The **Famen Temple**, located about 100 km. from Xian, has the unique distinction of preserving the

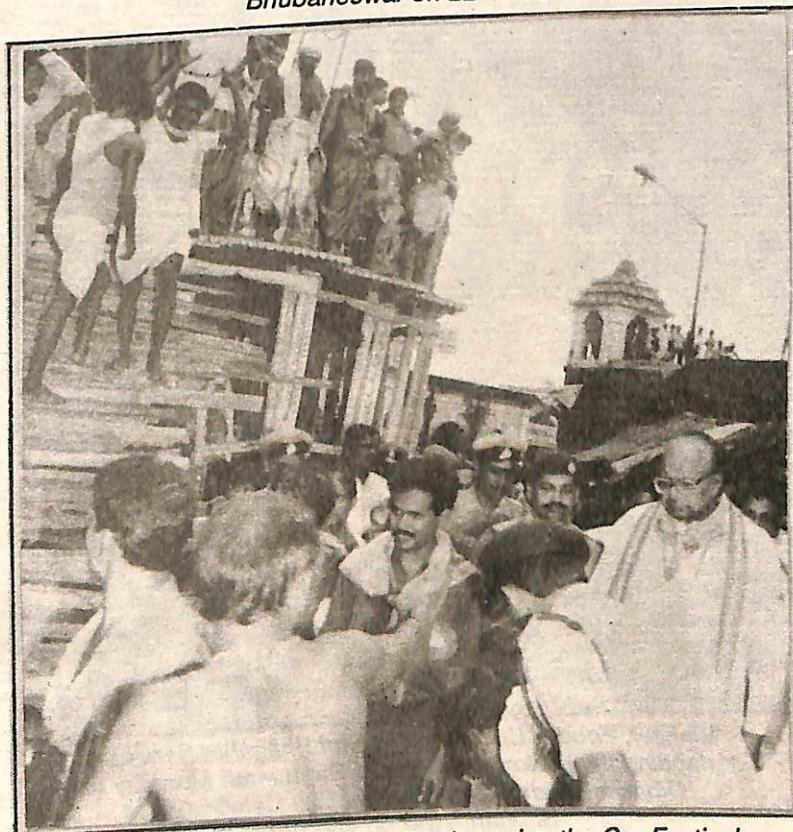
sacred fingerbone of the Buddha carefully preserved in seven successive layers of caskets of silver and gold. The construction of this famous *Saririka stupa* dates back to about 5th century A.D.

China had an extremely rich cultural heritage in the fields of the Buddhism, and visiting some of the monuments one can get a feeling of the past glory. Orissa is equally rich in Buddhist heritage. Buddhism continued in Orissa as late as the 16th century when it had disappeared in many parts of India. It will be proper to establish in Orissa a research centre on Buddhist studies and it may be named after Xuan Zang, the devout Buddhist pilgrim of China.

Professor of History
Utkal University
Bhubaneswar.



*Hon'ble Governor Shri B. Satyanarayan Reddy is offering
prayer to Lord Sree Ram at Andhra Cultural Society,
Bhubaneswar on 22-4-1994.*



*Chief Minister Shri Biju Patnaik witnessing the Car Festival
of Lord Lingaraj on the occasion of Ashokastami
on 19-4-1994.*



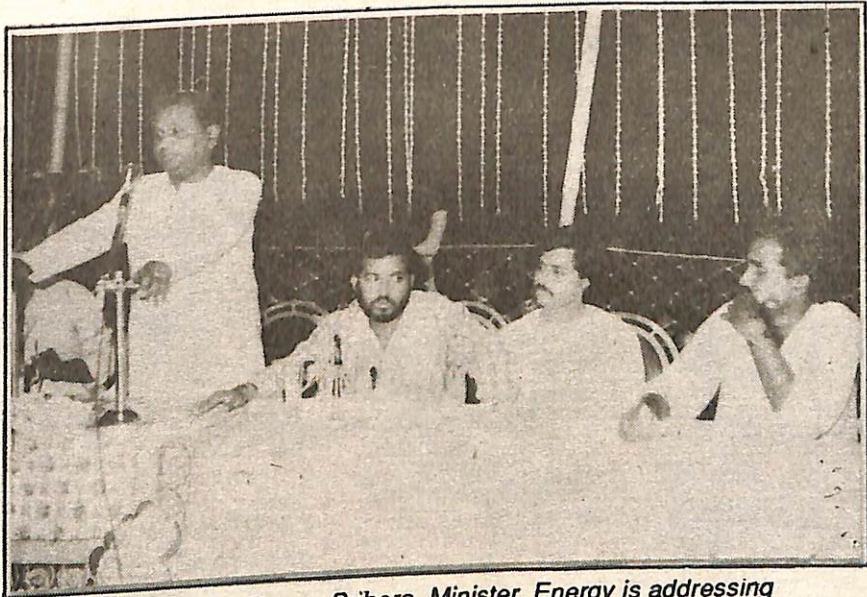
Hon'ble Chief Minister Shri Biju Patnaik is addressing at the State Level Function of 52nd Martyrs Day of Saheed Laxman Nayak. Hon'ble Ministers Shri H. C. Buxipatra, Shri Ghasiram Majhi, Shri Chaitanya Prasad Majhi, Shri Bairagi Jena and Director, I & PR Shri Surasen Jena attended this function.



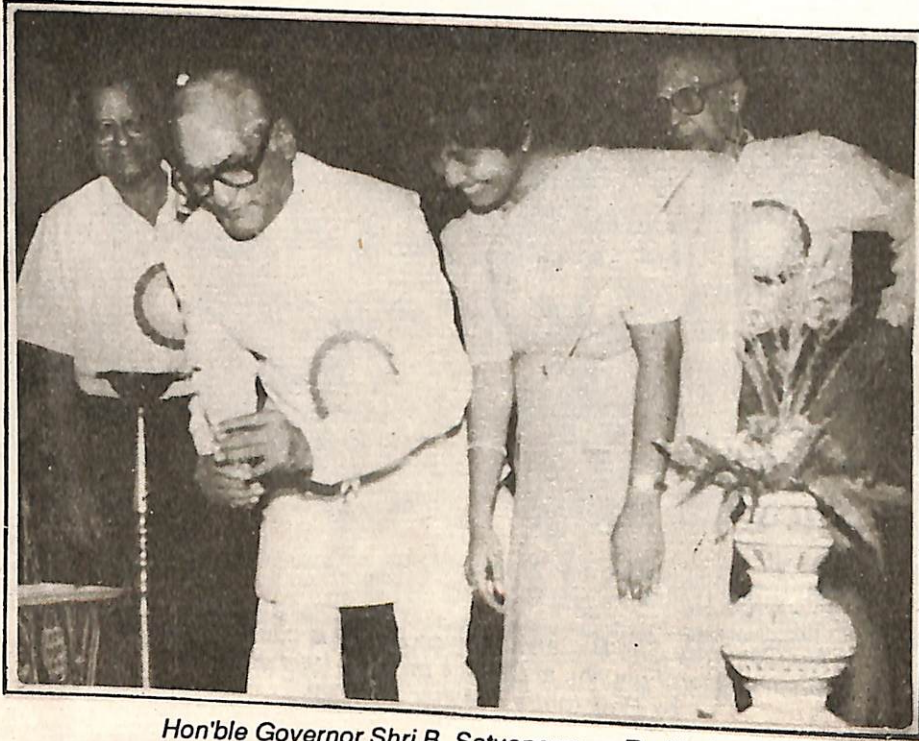
Minister, Food & Civil Supplies Shri Bhagabat Behera is garlanding the portraits of Saheed Raghunath Mohanty and Dibakar Parida on the Saheed Day Celebration at Bhubaneswar on 4-4-1994.



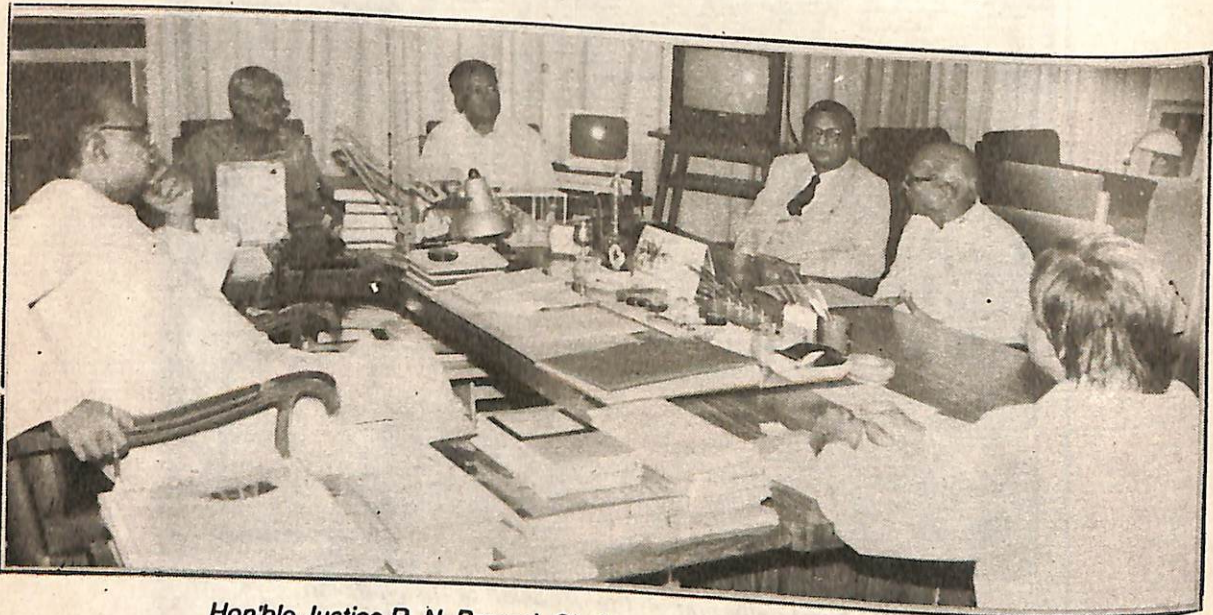
Hon'ble Governor Shri B. Satyanarayan Heddy is addressing at the Bisuva Milan Function at Cuttack on 14-4-1994 organised by Prajatantra Prachar Samitee.



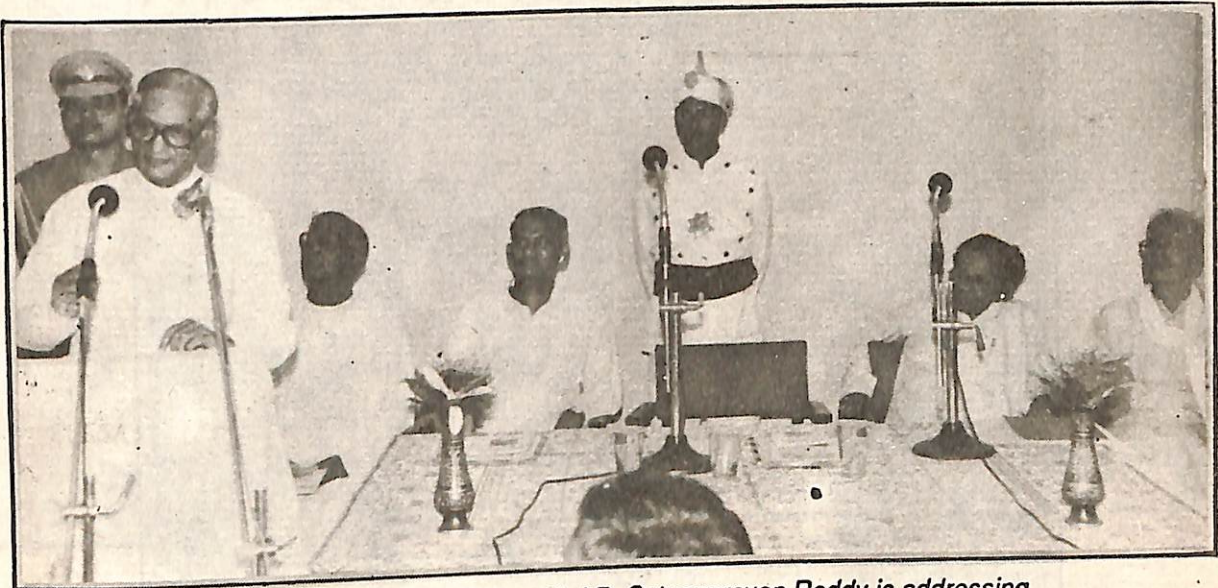
Shri Kalindi Charan Bèhera, Minister, Energy is addressing a cultural gathering on the occasion of Bisuva Milan at Barpada of Cuttack district on 15-4-1994.



Hon'ble Governor Shri B. Satyanarayan Reddy is inaugurating the 8th All India Zoology Congress at Vani Vihar on 21-4-1994.



Hon'ble Justice R. N. Prasad, Chairman, National Commission for Backward Classes is discussing with the Chief Minister Shri Biju Patnaik at Secretariat on 27-4-1994.



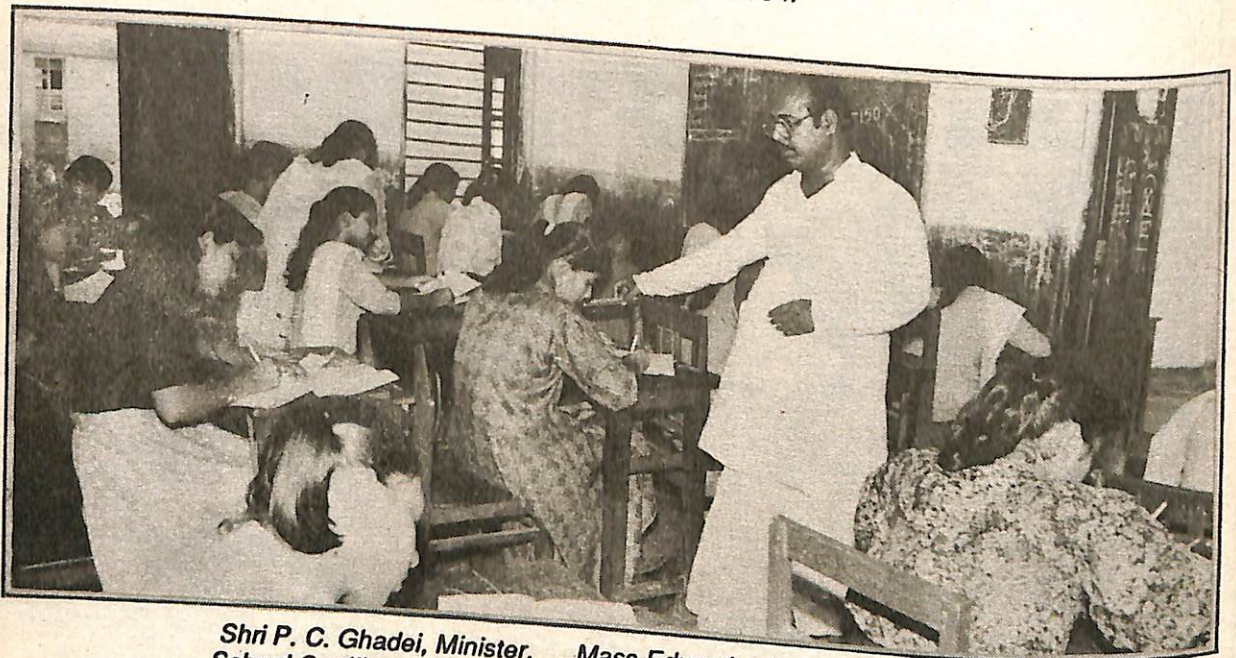
Hon'ble Governor of Orissa Shri B. Satyanarayan Reddy is addressing on the occasion of 106th Birth Day Celebration of Late Biswanath Das at Bhubaneswar on 24-4-1994.



Shri Biju Patnaik, Chief Minister is awarding prizes to the eminent artists at Sookhana Bhawan on 25-3-1994 organised by Orissa Sangeet Natak Academy.



Chief Minister Shri Biju Patnaik is inaugurating the 8th All India Zoology Congress at Vani Vihar, Bhubaneswar on 22-4-1994.



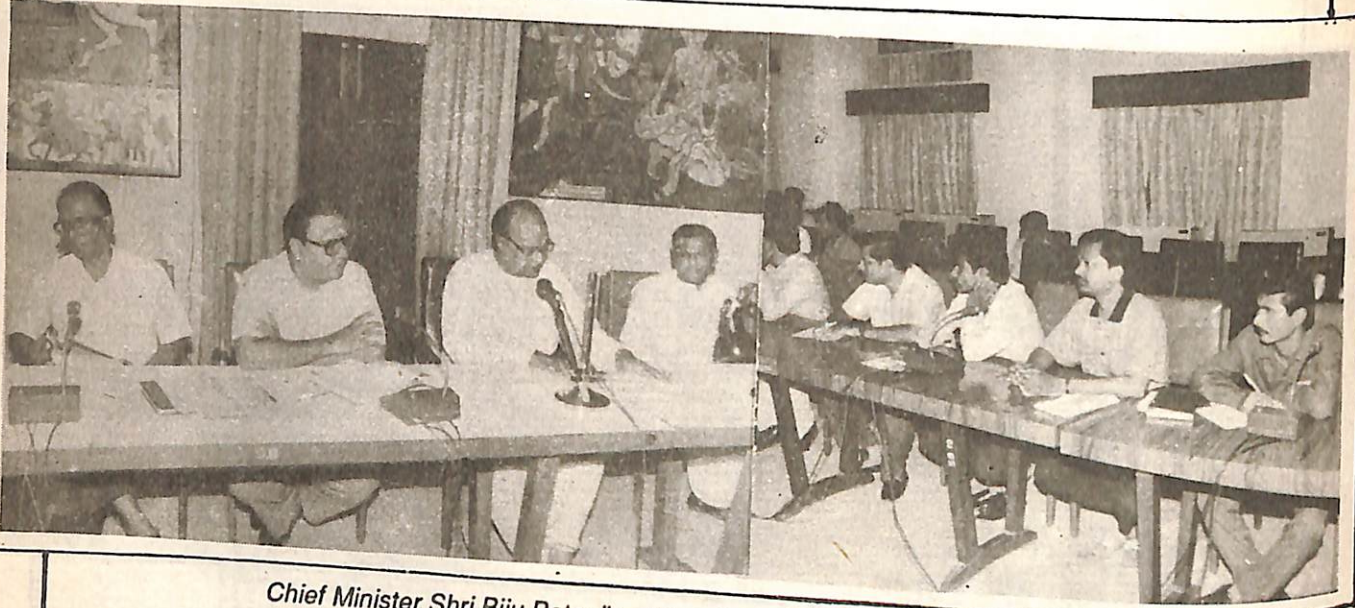
Shri P. C. Ghadei, Minister, Mass Education is supervising High School Certificate Examination centre at Bhubaneswar on 6-4-1994.



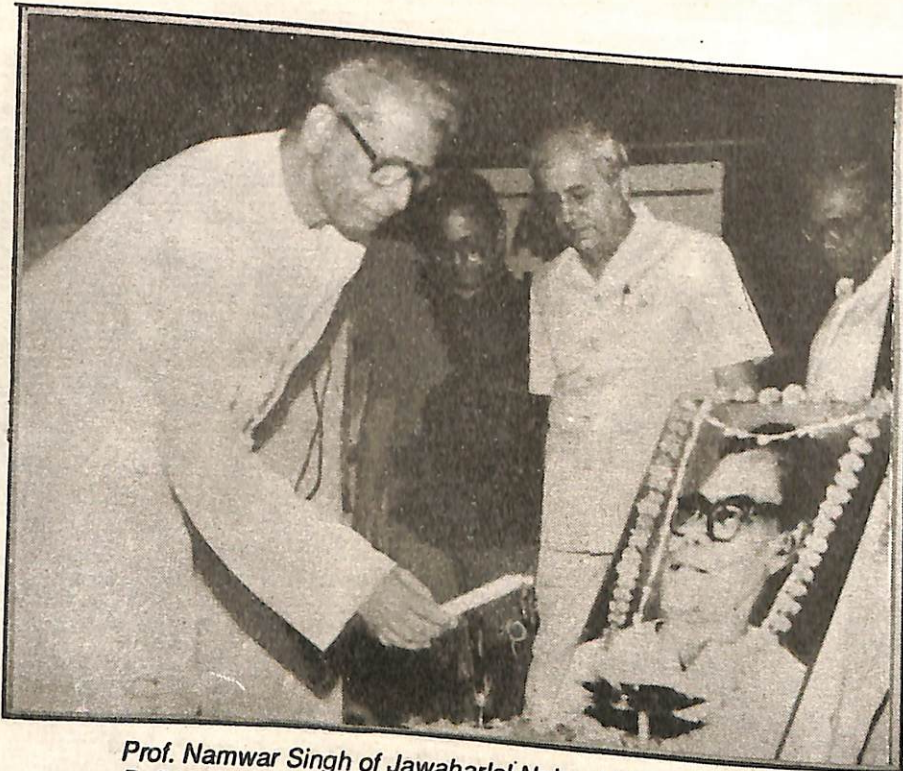
Chief Minister Shri Biju Patnaik is giving Red Cross Award to handicapped persons at the State Level Orissa Day function at Bhubaneswar on 1-4-1994.



Director, Information & Public Relations Shri Surasen Jena is addressing at the meeting organised on 21-4-1994 at Bhubaneswar in connection with the All India Public Relations Day.



Chief Minister Shri Biju Patnaik addressing a Press Conference in 3rd Floor Conference Hall of the Secretariat on 15-4-1994.



Prof. Namwar Singh of Jawaharlal Nehru University, New Delhi is inaugurating the 3rd Gopinath Mohanty Memorial Lecture at Bhubaneswar on 20-4-1994

A devadasi in the Temple of Shiva

Dr. Ileana Citaristi

The many people which everyday walk in and out from the four 'gopurams' of the holy temple of Chidambaram don't notice any more the presence of the silent little figurines in stone which since centuries have been captured in one or the other of the 108 'karanas' or dance poses as are described in the classical text of dance, the 'Natyashastra'.

The differences between them are subtle : cross feet which open up into an asymmetrical pose; slightly unbalanced position of the torso caught in the middle of a shifting movement; highly acrobatic bending of legs and torso; upturned calf and open arms suggesting the impulse towards the sky. It is only when somebody with a camera in her hands points again and again the lens towards each of them in the attempt to capture each and every details of the frozen poses that the natives suddenly rediscover their presence.

In the same way devotees which every morning take a darshan of the Lord's 'abhisheka' inside the 'garbhagriha' accompanied by the sound of an orchestra of percussions, cymbals and bells in the middle of a feast of lamps of each and every dimension, would certainly not expect to see these frozen dance poses coming alive in the form of a full decorated 'Bharat Natyam' dancer dancing in ecstatic rapture accompanied by her team of musicians just in front of the 'Nataraja' murti.

This is part of the magic which since the last 13 years characterizes the Natyanjali Festival organised in Chidambaram commencing in the Shivaratri day and continuing for 5 nights after that.

A busy schedule for the many dancers who from the different parts of India assemble in this sacred town of the South in a sort of dancing pilgrimage.

The organisers, a mixed fare of local and Madras based 'rasikas'. Temple priests and Government officers, besides the travelling expenditures and local well-coordinated hospitality, offer the unique opportunity in the life of a dancer to dance not only in the precincts of the Temple walls during the night, in front of a huge crowd and three telecameras of Madras Doordarshan but also, the next morning, in the sacred atmosphere of the innermost enclosed space of the Temple, something which, upto 40—50 years back had been the prerogative of the privileged community of temple dancers.

Common to the traditions of both South and North India Temples, the service of the 'devadasis' in honour either of Shiva or Vishnu, used to be considered an essential part of the rituals from the V-VI cent. A.D. upto the beginning of this century.

Their 'seva' used to start from the early age of 7, when with a simple marriage ceremony their life would be indissolubly linked to that of the divinity whom they would offer their dancing and music skill upto the end of their life.

In spite of all the upheavals they had to face due to social and historical pressures, it is undoubtedly that it is because of their dedication and talent that dancers and organisers are now a days able to hold dance and music festivals in each and every corner of India as part of its natural and cultural heritage.

All this was particularly felt in Chidambaram this year in the

presence of a minute and highly charged little woman of 72 years, Shashimani Devadasi, the last surviving exponent of the Puri Jagannath tradition of Temple dancers.

By the time the organisers wrote me a letter asking to come to Chidambaram to read a paper on 'Temple dancers tradition' possibly accompanied by



Shashimani Devadasi (72) in the service of Lord Jagannath at Puri. She presents a demonstration at Chidambaram during the Natyanjali Festival on March 10, 1994

one of them, the one whom I contacted first, Kohila Prabha, passed away, only one month back. With her the 'seva' of singing the 'Geeta Govindam' inside the 'garbhagriha' at the time of Jagannath going to sleep, came to an end; it seems none of the surviving ones belonging to the same category of 'bhitar gauni' are eligible for this privileged 'seva'. Shashimani devadasi was a revelation; she turned out to be a storehouse of knowledge as far as 'sangeeta' and 'kavita' were concerned. Not able to be on her own due to poverty and scarcity of food and means, she has been staying for the past 30 years in the house of a 'panda', helping them to provide 'betel pans' to the temple as a daily 'seva' to Lord Jagannath.

The strict rules of the house where she lives together with her poor health prevented her to pursue a career as music and dance teacher all these years.

Although she stopped to perform the dancing 'seva' in the temple more than 30 years back, she is still very proudly maintaining the 'seva' of the role of Yasoda during the enactment of Krishna's birth as it is performed at the Janmashthami celebration.

But it all came back once again the moment she started singing the traditional Odissi and Champu

songs learnt in her childhood; the hands and feet started moving the way 'Mohan master' had thought her and we could have a glimpse of how the dance was when it was meant to be for Jagannath and not for the public.

Hers was certainly the most appropriate presence to dance in front of Nataraj murti during the Natyanjali Festival, a sort of cultural envoy between two powerful gods.

In a sort of collective fraternization all the participating dancers in her presence felt the same feeling of reverence and respect as if towards a common mother; for Shashimani herself this sudden revival of energies for so long kept dormant was an electrifying experience which she immediately referred to as Jagannath's will accomplished through her.

The spontaneous gesture from the part of the chief guests of the concluding evening of the Festival to raise a collection among themselves to present her with, contributed in giving the Festival a fitting finale. One hopes that the many 'Shashimani' who may still be alive not only in Orissa but also in Andhra, Tamil Nadu, Kerala and so on, could receive the same kind of respect and recognition in such a tangible way from the part not only of the dance community in particular but of the all society as well.



Shri Padmanav Behera, Minister of State, Panchayati Raj is giving away prizes to successful competitors on the occasion of the Orissa Day at Phulbani.

A Bird's Eyevuew on the Gitagovinda

Dr. Bhagābān Panda

The monumental literary work of Kaviraj Jayadev is named as Gitagovinda or the Song of Govinda. It is designed to sing the glory of Govinda, the saviour of the world. Shri Govinda is no other than Lord Jagannath, the Lord of the Universe and has been prayed as Jagadisa, Madhava, Kesava and Krsna in this work. Among the thousand names of Visnu, the name of Govinda had attained a great admiration and popularity by the time of Jayadeva in the Hindu society due to wide circulation of various literary works namely *stotras*, *astakas* composed by the great philosopher Jagadguru Shankaracharya whose tutelary deity was Gopal Krsna. The glory and glamour of the name of Govinda had inspired the poet Jayadeva to choose it for the name of his immortal work which was meant to be sung before his tutelary deity Jagadisa or Jagannath.

In the "*Samgrahadipika*" commentary of the Gitagovinda, the word Jagadisa has been interpreted as Jagannatha. In the "*Dasavatarastuti*", Kesava, Jagadisa, Hari all have been proclaimed as the manifestations of Srkrsna, the god of his devotion who was the veritable supreme deity and originator of Ten Incarnations or "*Dasakrtikrt*".

I

The Gitagovinda has been interpreted by the scholars as a secular love poetry, a religious book, a mystical work, a sacred allegorical work of divine love. Some other scholars say that this is a work of profane dimensions of love according to the traditions of Indian literature. Many others have expressed divergent opinions on its form, structure and style and say that it is a pastoral poetry, a melodrama, a *stotra* and so on. It is observed that the ambiguity in language of Gitagovinda reflects the psychological correlation and interpretation of sacred and profane dimension of love as this idea has been clearly hinted in the work. The poet himself says that the Gitagovinda is a devotional, erotic and literary work.

In spite of the various interpretations and opinions as stated above the Gitagovinda is neither pastoral or melodramatic nor a *stotra*, but basically a

Prabandha Kavya. According to the science of music (*Samgitasastra*) *Prabandha* means Gita. A *Prabandha* contains four *dhatu*s (*Udgraha*, *metapaka*, *dhruva* and *abhoga*) and six *angas* (*Pada*, *tena*, *viruda*, *pata*, *suara* and *tala*). The work containing *prabandas* is called *Gitakavya*. It is also named as "*Sandarbhā*" which is a combination of all the good qualities of a *Kavya* composed in appropriate *raga*, *tala* and *laya*. So the Gitagovinda is a *gitakavya* not a *gitikavya* or lyric as has been pronounced by many scholars. It is composed in Odisi musical style and in prevalent form of Oriya "*Krsnayatra*" or "*Gitinatya*" which by now in the name of *Gitinatya* or *Gitabhinaya* has gained wide popularity throughout Orissa.

II

In the history of Sanskrit literature Gitagovinda is a novel creation. It is divided into 12 cantos like other traditional Sanskrit *Kavyas* of India and depicts love, separation and union of lover and beloved—the standard theme of Indian *Kavyas*. It contains 24 songs instead of being composed entirely in verse. The work makes poetic use of all the conventions and traditions of Sanskrit love poetry as has been described in the characteristics of *mahakavya* by Visvanatha Kaviraja. While the introductory connective, narrative verses of each of the twelve cantos of Gitagovinda are the typical verses of a *Kavya*, the twentyfour songs metrically and content-wise reflect a composition of folk songs and *prabandha* tradition of Orissa.

The Caryapadas or old Oriya songs composed between 700-1200 AD are composed in moric (*matra*) metres like *Prabandha* songs and contain *dhruvapada* (*ghosa*), *bhanita*, *raga* and *tala*. It is presumed that the songs of Jayadeva are Sanskrit reproductions of such Oriya songs that were very popular among the common people of Orissa long before the composition of the Gitagovinda.

The verses of Gitagovinda indicate the theme and progress of the subject matter. But there is a great controversy over the number of verses it contains. Various commentaries and different editions of the work put the number of verses into 72,75,77,92 and

113. According to the tradition of Orissa, Gitagovinda contains 24 *gathas* (songs) and 72 verses in all. But the *Sarvangasundari tika*, the oldest available commentary on the Gitagovinda, by Kaviraja Narayana Dasa (1300-AD) of Orissa contains 77 verses which include five verses (IV-3, X-4, XII-6, 9 and 10) that were incorporated into the text before the time of the commentator. Later on, about 36 verses were interpolated into the Gitagovinda by the commentators beginning from the middle of the 14th century AD.

The following thirteen metres have been used for seventy seven verses of Gitagovinda. They are (1) *Anustup* (III-1, IV-1, XI-7, XII-6) (2) *Arya* (VI-1, VII-2, IX-1, XII-10) (3) *Upendravajra* (VI-4, VII-4) (4) *Drutabilambita* (I-3, VII-5) (5) *Puspitagra* (IV-6, V-1, VIII-1, X-4) (6) *Prthvi* (X-7) (7) *Malini* (I-8, VII-2, XI-1) (8) *Vamsastha* (I-10, III-2, VII-7) (9) *Vasantatilaka* (I-2, 6, III-7, VII-1, 9, X-1,3, XI-4,5) (10) *Sardulauikridita* (I-1,4,5,9,11,12, II-3, III-4-6, IV-3-5, V-2,4,5, VI-3, VII-3,6, IX-2, X-6, XI-2,3,6, XIII-2-5) (11) *Sikharini* (I-7, II-4, VIII-2, XI-8,9) (12) *Sragdhara* (XII-9) and (13) *Harini* (II-1,2, III-3, V-3,6, VII-8, X-2,5, XII-1,7,8,).

The songs of the Gitagovinda excepting number one and ten which contain 11 and 5 stanzas respectively, all other songs are divided into eight stanzas each for which it is called in the name of "Astapadi". There is also a great controversy over the name of the ragas in which the songs of the Gitagovinda are composed. But the *Sarvangasundari tika* mentions following twelve ragas which are (I) *Karnata* (song No. 8) (II) *Gujjari* or *Gurjari* (2,5,7,11,15,18) (III) *Gundakiri* or *Gundakari* (6 and 12) (IV) *Desavaradi* (10) (V) *Desakhya* (9) (VI) *Desi* (19) (VII) *Bhairava* or *Bhairavi* (17) (VIII) *Malava* (1) (IX) *Malava gauda* (13) (X) *Ramakeri* or *Ramakiri* (4,23 and 24) (XI) *Varadi* (16,21,22) and (XII) *Vasanta* (3,4, and 20). The mention of the *talas* is a later addition. They are *Attatala*, *Ekatata*, *Nisari*, *Rupaka* and *Yatitala*.

III

The Gitagovinda opens with a benedictory verse which indicates the love affair of Radha and Madhava on the bank of Yamuna (Canto-I, Verse-I). This is called *Mangalacarana* which contains three types (benedictory, salutary and thematic) of *mangala* generally incorporated at the beginning of a literary work in India. Then the poet introduces himself and mentions the name of his wife, the aim and object of the work and names of the some other poets who are inferior to him (Canto-I, Verse-2-4). After the prayer to ten incarnations of Jagadisa, Jagannatha and Krsna (P-1,2, V-5) the story of the Gitagovinda

begins. A companion of Radha describes the beauty of the spring season before the love-stricken Radha and tells her that Srikrnsa is dancing joyfully with the young Gopis in the Rasanrtya (P-3-4, V-6-12).

Radha remembers the past occasion when she was first united with Krsna and requests her friend to advice the needful (canto-II, p-5-6, v-1-4). Srikrnsa gets disenchanted with the other Gopis without Radha and feels deep pangs of separation. So he proceeds to the bank of Yamuna and gives vent to his anguish in a creeper house (canto-III, P-7, V-1-7). A lady messenger meets Krsna there and tells him about the miserable condition of Sri Radha (canto-IV, P-8-9, V-1-6). The messenger being requested by Sri Krsna goes to Radha and narrates before her about the distressed condition of Krsna (canto-V, P-10-11, V-1-6).

Radha was too weak to move. Her friend comes again to Krsna and describes Radha's anguish of separation and also requests him to meet Radha early (canto-VI, P-12, V-1-3). The moon rises in the sky. Radha again becomes angry with Krsna, who delays and does not come to her. So she laments a lot (canto-VII, P-13, V-1-3). Radha sees her friend return back without Krsna and imagines that he is in love with other Gopis. Radha feels pain from separation and scolds the god of love and his friend Malaya (P-14-16. V-4-9).

Somehow the night passes away waiting for Krsna. At dawn Krsna comes and bows down before Radha. But Radha scolds Krsna who leaves the place immediately (canto-VIII, P-17, V-1-2). The friend of Radha scolds Radha for her pride and vanity and appeases her (canto-IX, P-18, V-1-2). Srikrnsa comes again to appease and prays her to save him from the fire of desire (canto-X, P-19, V-1-7). The friend of Radha again describes the anxiety of Krsna and advises her to proceed quickly to the grove (canto-XI, P.20, V-1-6).

Sri Radha decorates herself with the ornaments and wears a thin blue sari (*Satika*) and proceeds to the creeper house where she meets Krsna. (P-22, V-7-9). The lover Krsna and beloved Radha unite and pass the night enacting various love plays. In the morning Radha prays Krsna to decorate her properly in order to appear as before the union. Krsna complies as desired by Radha (Canto-XII, P-23-24, V-1-7). With this description the theme of the Gitagovinda ends. The poet then requests his learned persons to read and discuss his Gitagovinda, a devotional, erotic and literary piece of work if they have any desire to know the art or science of music, literature and devotion at the same

time in the body of a single work (V-8). The work ends with complimentary notes mentioning the names of the father, mother and friend of the author (V-9 and 10).

IV

According to the theme of the Gitagovinda the Cantos are named in the following manner. (I) *Samodadamodara* (II) *Aklesakesava* (III) *Mugdhamadhusudana* (IV) *Snigdhamadhusudana* (V) *Sakanksapundarikaksa* (VI) *Sotkantha-Vaikuntha* (VII) *Nagara-Narayana* (VIII) *Vijaya Laksmipati* (IX) *Mugdhamukunda* (X) *Chatura Chaturbhuj* (XI) *Sananda Govinda* and (XII) *Suprita-Pitambara*. Sri Radha is depicted as Abhisarika, Vasakasaja, Vipralabha, Khandita, Kalahantarita, Manini and Svadhinabhartrka nayika in the Cantos 5-10 and 12 respectively. The names of the Cantos have also been mentioned variously in different commentaries and editions of the Gitagovinda.

V

The Gitagovinda is a Gitakavya. But according to the *Sarasvati-kanthabharana* of Bhojadeva it can be treated as a traditional Kavya, Mahakavya or Chitrakavya. It is treated as a religious work, because the poet Kaviraja Jayadeva sings with devotion to Krsna and expresses his desire to serve and remember him and take refuge under his lotus feet. He hopes that this will spread happiness, delight, joy, prosperity and destory all the evils of Kaliyuga. If one desires to know the curiosity of the amorous pastime, should go through the sweet, melodious and charming lines of Gitagovinda. Because it is a confluence of the rivers like art, literature and devotion.

The Vaisnavas regard it as a sacred book, because by reading this Kavya one recites, at a time, the glory of names and sportive activities of Sri Radha-Krsna. The poet at the beginning of the work also indicated that the Kavya deals with the mysterious act of Radha and Madhava. Though the names like Vasudeva, Hari, Kesava, Jagadisa, Garudasana, Murari, Madhusudan, Govinda, Kamsari, Vanamali, Madhuripu, Yadunandana, Pitambara, Narakavinasana, Bhavakhandana,

Bhavamochana of Krsna find mention in Gitagovinda, yet the poet had inclination in depicting repeatedly the name of Madhava or lord Jagannatha, the presiding deity of Orissa. Besides the religious thought, Gitagovinda is a novel Kavya full of love and relish. It is a genuine, successful piece of work as declared by the rhetoricians.

To write such a small but brilliant work like Gitagovinda Kaviraja Jayadeva had received a great inspiration from the Madhava worship in Orissa which was popular during his time. He was influenced by the *Bhagavata* and *Brahmavaiivarta Purana* and *Charyagitas* which were composed in different ragas. To choose the topic of Gitagovinda he was inspired by the love story of Radha-Krsna which was popularised by the previous poets of Orissa and the poets of other parts of India in their Sanskrit works. But as he was a scholar-poet, he composed his work in his own way following the then "Yatra" form of Orissa.

The Gitagovinda is designed as a traditional mahakavya. It has contained most but not all the characteristics of it. The work has been written in a mixed style of Gaudi and Vaidarbhi centering around the sentiment (*Rasa*) *Sringara*. The *vipralambha* (separation) and *Sambhoga* (enjoyment) which are the prime divisions of *Sringara* have successfully been depicted in it through different acts of heroine (Nayika) Radha.

The poet has adopted a new device in the Gitagovinda to win the hearts of the devotees as well the minds of the culturally and literary conscious people in a single work and has materialised his idea quite efficiently. Besides, *Ragas* and *Vrttas* have been used appropriately for the songs and verses (Slokas) which can also be sung musically by a master singer. So Gitagovinda is a unique embodiment of love, devotion, music, drama and literary art. The work had a tremendous influence over the saints and poets of India especially on the Sanskrit and Oriya poets, devotees and artists of Orissa through the ages.

Editor,
Directorate of Culture,
Orissa, Bhubaneswar

MODERN AGRICULTURAL IMPLEMENTS FOR EACH BLOCK

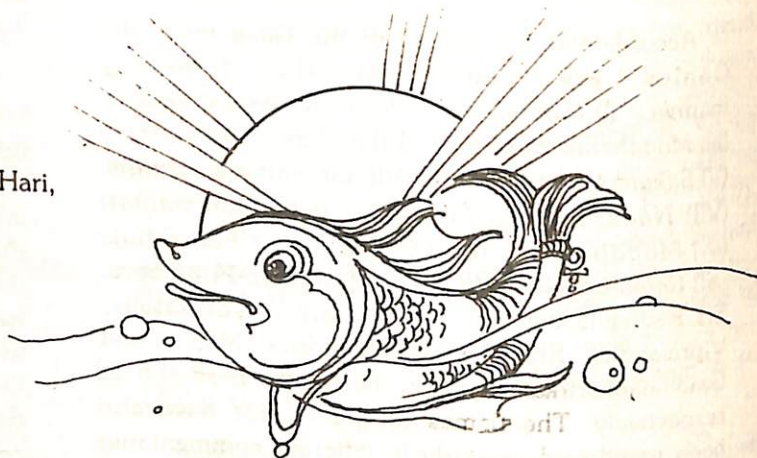
During the ensuing session each block in the State will get modern agricultural implements at the cost of 15 to 20 lakhs to boost agricultural produce, said the Chief Minister on 29-4-94 while inaugurating a workshop at Bhubaneswar sponsored by the Orissa Productivity Council. Others who participated in the discourses were Shri Ajit Mohapatra, Chairman, O.P.C., Shri P. K. Patnaik, Vice-Chairman, State Planning Board, Additional Chief Secretary, Shri R. K. Bhujabal, Shri I. J. S. Khurana, Secretary, Industry, representatives of nationalised banks and entrepreneurs.

Jayadev's Dasavatar

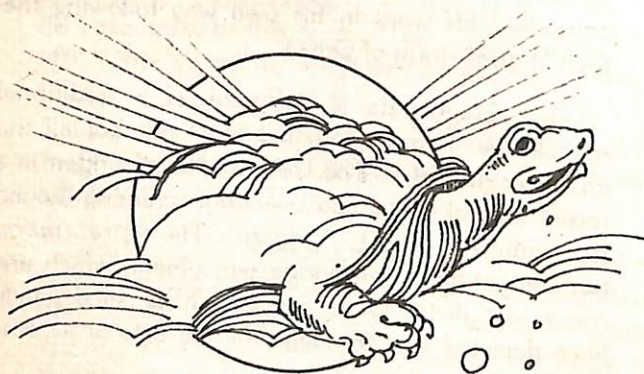
Praharaj Satyanarayan Nanda

-1-

Deluge spells havoc and whirl the seas
Mounting waters snarl and rise,
O the Vedas you save, the chaos you stave, O Hari,
You bloat like a boat sans grief
as the tales of your taintless life.
The Fish is the shape, you embody yourself,
O Kesav, we sing your glory,
O Lord of the Universe,
May you revel in the realm of victory, O Hari.



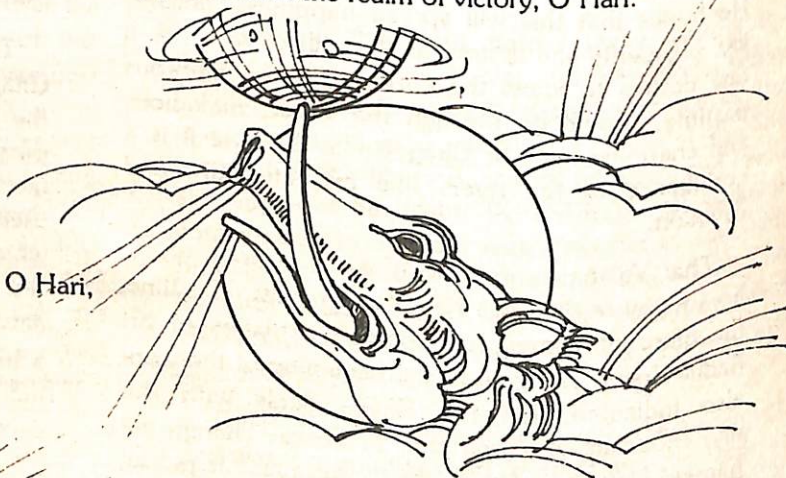
-2-



-3-

On the tips of the tusks you lift
A sinking world from the waves swift.
It looks painted with black dust
As appears in lunar crust,
The Boar is the shape, you embody yourself, O Hari,
O Kesav, we sing your glory,
O Lord of the Universe,
May you revel in victory, O Hari.

All the world with its vast expanse,
On your huge back you balance,
And the burden prints the crooked corns
of circular shape, O Hari,
The Tortoise is the shape, you embody yourself,
O Kesav, we sing your glory,
O Lord of the Universe,
May you revel in the realm of victory, O Hari.



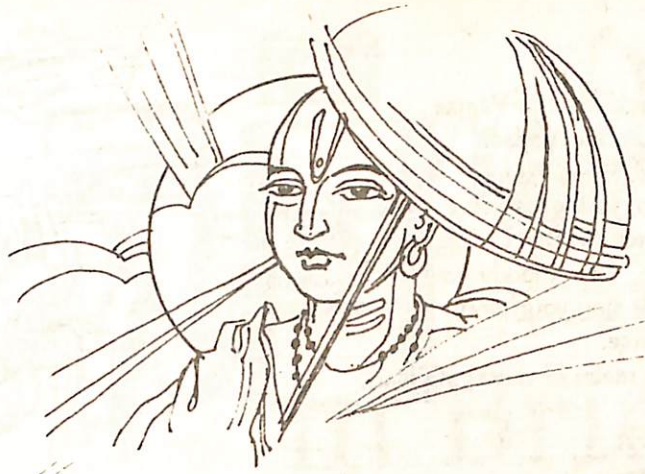
-4-



Your hands like the lotus dazzle,
with the amazing nail-cliffs you trample
The black-bee body of Hiranyakasyapu, the demon,
Half-man and half-lion,
Sri Narahari is the shape, you embody yourself, O Hari;
O Kesav, we sing your glory,
O Lord of the Universe,
May you revel in the realm of victory, O Hari.

-5-

In the valour you feign
Entrap Bali to reign
In the nether world, O amazing Dwarf :
From your toenail rim
springs a holy stream
That cleanses the earth all of dirt.
Vaman is the shape, you embody yourself,
O Lord of the Universe, O Kesav, O Hari,
We sing your glory.



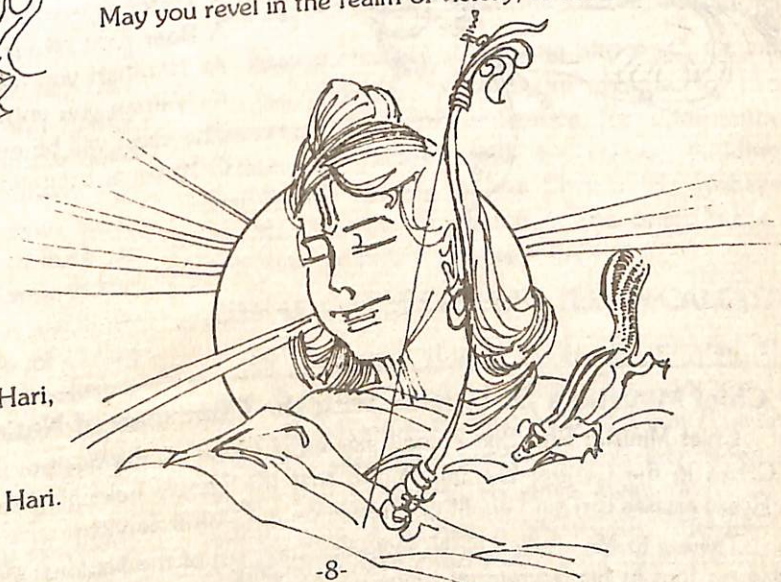
-6-

In anguish and anger
To avenge the death of your father,
You steep the earth in Kshatriyas' blood,
Purging it of all her sins
You quell temper that grins;
You restore the rule of Peace, O Hari !
Bhrugupati is the shape, you embody yourself,
O Kesav, we sing your glory.
O Lord of the Universe,
May you revel in the realm of victory, O Hari.



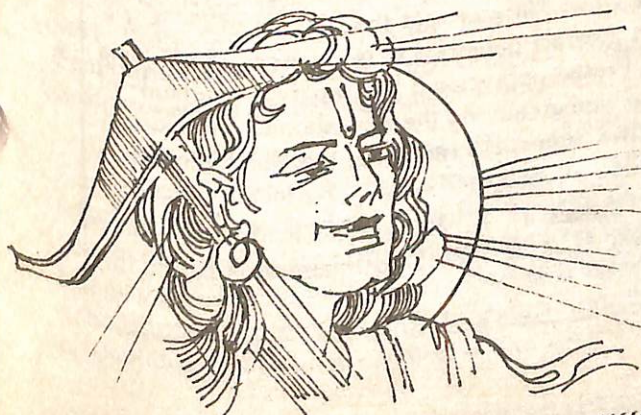
-7-

Ravan's ten heads you severed
And to the Diggals offered
O Kesav, listening to their prayer,
Like oblation to fire
Slaying the ogre does glare;
Rare is the grace you shower.
Rama is the shape, you embody yourself, O Hari,
O Kesav, we sing your glory,
O Lord of the Universe,
You revel in the realm of victory, O Hari.



-8-

The cloud blue apron
Your body does adorn
When you stand on the bank of Yamuna,
The dark blue waters
Rolling in fears
of your plough's strike in ripples shiver,
Balaram is the shape, you embody yourself, O Hari,
O Kesav, we sing your glory.
O Lord of the Universe,
May you revel in the realm of victory, O Hari.



-9-

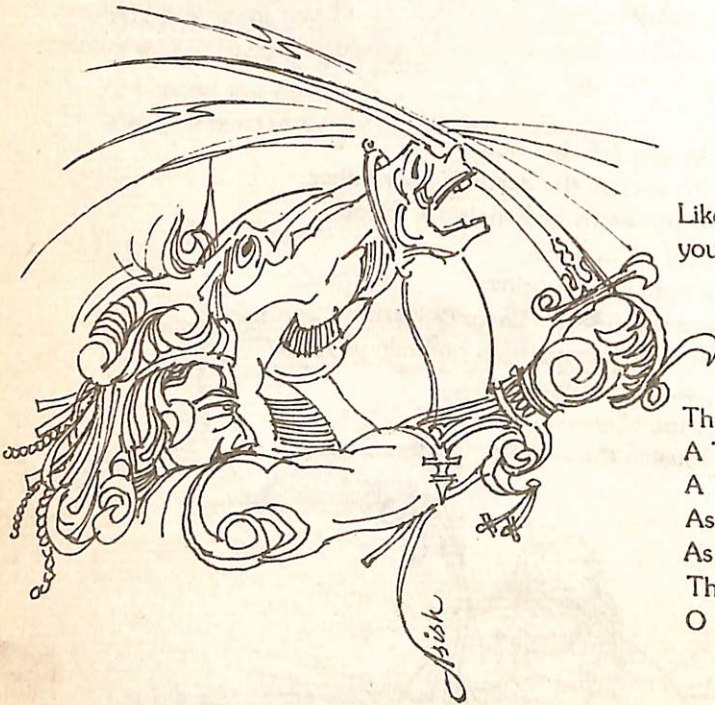
When the rules of the Yajnas
prescribed by the Vedas
Are assailed off and on,
The sight of killing beasts .
Quickens heartbeats

Buddha is the shape, you embody yourself in compassion,
O Hari, O Kesav, we sing your glory.
O Lord of the Universe,
May you revel in the realm of victory, O Hari.



-10-

For killing heinous sinners
you will wield sword brandishing
Like the star-tailed blaze of the comet,
you will turn terrible at the right moment, O Hari.
O Kesav, we sing your glory,
O Lord of the Universe,
May you revel in the realm of victory, O Hari.



The Vedas you save assuming the Fish form,
A Tortoise, you bear on your back the earth;
A Boar, you lift up the sinking world,
As Narahari you tear into pieces the fiend;
As Vaman you entrap Bali in nether region,
The vilest will be enamoured till you come as Kalki,
O Krishna, salutations to you for embodying the Ten Forms.

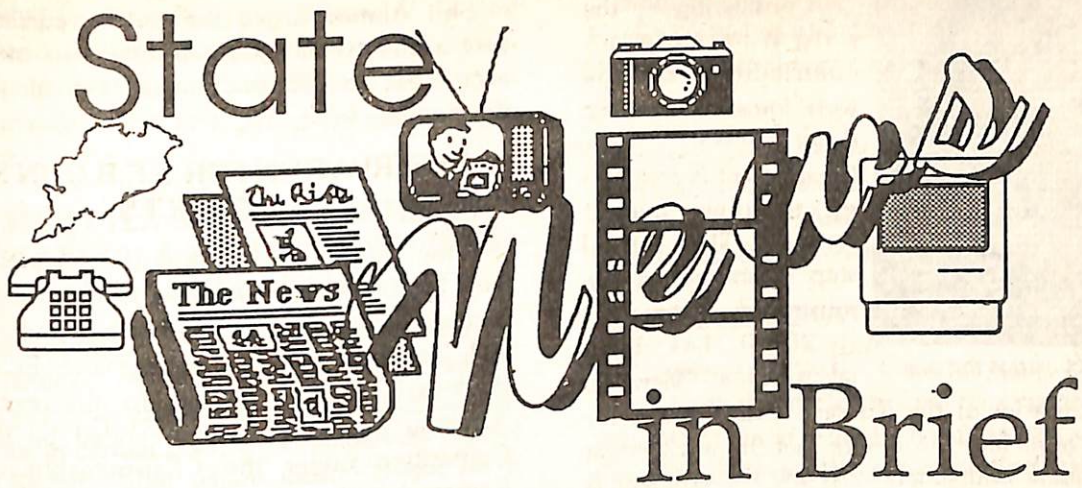
Assistant Editor,
I & PR Department:
Bhubaneswar-751001

Chief Minister's Discussion with the Chairman of National Commission for OBCS

Chief Minister Shri Biju Patnaik has emphasized on the need to include the castes belonging to O.B.C. in Orissa in the Central List quickly, so that the people belonging to these socially and and educationally backward classes can get benefit of reservation in Central Services.

Talking to Mr. Justice R. N. Prasad, Chairman of the National Commission for Backward Classes, who called on him in his Secretariat office on April 27, 1994, the Chief Minister said that the list of O. B. Cs. prepared on the basis of Justice N. K. Das Commission's Report (extract published in November, 93 of Orissa Review) should be included in the Central List quickly. Justice Prasad appreciated the progressive attitude of the State Government in reserving 30% of the vacancies for the women among the Educationally and Socially Backward Classes and said that it is worthy of emulation by other States. He requested the Chief Minister to strengthen the State machinery in charge of the Welfare of the Educationally and Socially Backward Classes.

Minister, H.W. & T. W., Shri Ghasiram Mahji, Mr. Justice P. K. Mohanty, Chairman of State Commission for Backward Classes, Shri M. K. Purkait, Secretary, H.W. & T.W. Department took part in the discussion.



ORISSA DAY CELEBRATION AT NEW DELHI

Orissa Day celebration was organised at Talkatora Indoor Stadium, New Delhi by Government of Orissa and Utkal Sammilani, jointly. Attending as the Chief Guest, Governor of Orissa, Shri B. Satyanarayan Reddy addressed to a mammoth gathering and said, "1st April, 1936 is a glorious day in the history of Orissa". On this day, Orissa was recognised as a separate State, he said offering his reverential homage to the great sons of Orissa like Utkalmani Gopabandhu Das, Utkal Gourav Madhusudan Das, Maharaja Krushna Chandra and others. Shri Reddy said "non-violence, tolerance, universal brotherhood and goodwill are the values that epitomised the ancient culture of Orissa which survives even today in the Jagannath Cult. The glorious culture of Orissa not only converted the war-like Ashok to the path of Dharma but also inspired the maritime traditions of Orissa, in which the people of Orissa displayed their courage, endurance and adventurous spirit. He also called upon people to safeguard the rich culture, heritage through tolerance, goodwill and universal brotherhood.

Chief Minister, Delhi Shri Madan Lal Khurana, Union Minister, I&B Shri K.P. Singh Deo, M.P. Shri Braja Kishore Tripathy and Shri Pravat Samantray and Minister Shri Harish Chandra Buxipatra spoke on the occasion.

Earlier addressing a meeting of Orissa Sanskritika Parishad of the J.N.U. in the social sciences school auditorium, Shri Reddy said, Orissa Day imbibed the spirit of man reflected in seeking an identity in modern India. The creation of a separate province reaffirmed values of tolerance, universal brotherhood and cultural tradition of the land.

Prof. Santosh Kumar Sahu, Prof. Aswini Ray and Prof. Mathur also highlighted several chapters of Orissa's glorious past.

Attending as the Chief Guest on the occasion of Orissa Day organised by the Jagannath Cultural Centre at Faridabad (on its annual day) in Haryana, Governor Shri Reddy said Orissa was known as Kalinga, the land of warriors; Utkal, the land of art and Jagannath influenced her culture through ages.

Energy Minister of Haryana Shri A. C. Chaudhury in his address, assured the people to provide necessary financial assistance for completion of Jagannath Temple and a school building at Faridabad. Among others Shri S. S. Mohapatra, B. M. Das, Dr. D. Kanungo, the office-bearers of this cultural centre also spoke.

UTKAL DIVAS CELEBRATED IN CALCUTTA

Dr. Prasanna Kumar Patasani, Minister, P. G. and P.A. attending as Chief Guest in the Utkal Divas Celebration meeting held at Utkal Bhavan on April 1, called upon people to draw inspiration from hoary Indian values. He gave away prizes to the winners in a debate competition organised by Upendra Bhanja Vidya Peetha at Khadadaha.

Minister, Labour, West Bengal inaugurated the Utkal Divas celebration by lighting up a lamp at Konark Pathagar.

MAY DAY WISHES

On the occasion of May Day I convey my greetings and good wishes to millions of workmen and women of my State.



Chief Minister, Orissa

"Considering the significant contribution of the work force to economic development, my Government is committed to their overall welfare. The radical step of increasing the minimum wage to Rs.25.00 has been taken with a view to

improving the lot of the workers. I have asked for sharp vigil at all levels to ensure that the workers get their legitimate entitlements. As my Government is alive to different problems involving the interests of workers, their participation in the management of industries and more beneficial security schemes for them are high on our agenda."

"I trust and believe that our huge work-force will play a major role in taking Orissa forward on the path of progress."



Shri Prafulla Samal
Minister of State, Labour & Employment

"On this historic occasion of "May Day" I wish to convey my deep sense of appreciation to the community of workmen engaged in different spheres of activities in our country for their contribution in the process of nation-building. I would like to reiterate that the State Government are firmly

committed to the goal of formulation and implementation of progressive labour policies for all round development and welfare of the labour force.

Let the coming years be the years of progress and prosperity for the working class people".

WORLD HEALTH DAY MESSAGE

Health Minister Sayed Mustafiz Ahmed in his message released on the occasion of the World



Health Day, April, 7 said "Care for mouth cavity is essential for healthy living". He called for extra vigilant measures like keeping the mouth cavity clean, giving up smoking and taking nutrient food for deriving calcium and vitamin D as required by body.

Shri Ahmed urged the public, particularly the youths and voluntary organisations to create public awareness in Orissa for success of the WHO programme.

RESERVATION FOR S.E.B.C. IN STATE SERVICES

The State Government vide Resolution No. 25455-TW., Dated 10.9.93 declared that vacancies in Civil posts and services under the State will be reserved for Socially and Educationally Backward Classes subject to the exclusion of "Creamy layers" as recommended by the Expert Committee under the Chairmanship of Justice Ramnandan Prasad and duly accepted by the State Government in initial and direct recruitment subject to revision of such percentage in the context of change in the percentage of reservation on the basis of 1990-91 Census Report limiting such reservations in favour of Scheduled Tribes/Scheduled Castes and S.E.B.Cs to 50%. The State Government has, in the meantime, issued instructions on 29.1.94 to all competent authorities like District Magistrate, Subdivisional Officers, Tahasildars and others for issue of certificates in favour of SEBCs. The Government has also issued instructions to all Departments of Government and Heads of Departments vide Harijan Welfare Department Memo. No. 943, Dated 21.3.94 for strict observance of the reservation policies of the Government for the S.E.B.Cs. Now the Government have fixed detailed roster points according to which the S.E.B.Cs will be appointed in Civil posts and services under the State. In a cycle of 80 points model roster the S.E.B.Cs have been given 9 posts out of which three posts have also been reserved for women belonging to S.E.B.Cs in keeping with the declared policy of the Government to reserve 30% of such posts for women.

ORISSA GOVERNOR RECEIVED KIRTI BHARATI AWARD

Orissa Governor Shri B. Satyanarayan Reddy received Kirti Bharati Award for his immense contribution towards all-round development of the society and promotion of Hindi language. The award was presented to Shri Reddy in a writers convention organised by Hindi Prachar Samiti, Kanpur on 10.4.1994.

STATE-LEVEL MARTYRS' DAY

The State-level Martyrs' Day, co-sponsored by the I. & P. R. Department and Raghu Divakar Smruti Committee was celebrated at Soochana Bhawan on April 4 last. The speakers, including Food and

Supplies Minister, Shri Bhagabat Behera, P. G. and P. A. Minister Dr. Prasanna Kumar Patsani, Shri Gangadhar Paikray, Shri Braja Paikray and Shri Nityananda Mohapatra paid glowing tributes to the martyrs.

SHRI PRAFULLA SAMAL, MINISTER OF STATE, LABOUR & EMPLOYMENT VISITS ANDHRA PRADESH

Minister of State Shri Prafulla Samal visited a few sites in Andhra inhabited by the Oriya labour community. He enquired about the welfare of the Oriya labour in certain pockets of Rangareddi District including Sardar Nagar where mostly Oriyas were engaged in brickwork.

Mr. Samal met Shri Lakshminarayan, Labour Minister of Andhra, Labour Commissioner, Shri Hridayranjan, Labour Secretary and other high officials and had a discussion about various welfare measures to be effectively introduced for the Oriya labour community there which included registration of contractors, providing formal and nonformal education to the labourers and their children, supply of ration and creation of awareness of better workmanship through media etc. He discussed the need of revising the existing labour laws so as to solve various problems faced by the employees in different industrial units with Shri Madhu Dandabate, Shri Jayapal Reddy, Smt. Kamala Sinha and Shri Surendra Mohan. He addressed a public meeting organised by the Hind Majdoor Sangh at Godavari Mines in Ramagundam, inaugurated a cultural meet at Ajmabad, visited Apollo Hospital and ESI Hospital at Visakhapatnam and enquired about the scope of treatment for Oriya labour community.

DOCTORS MEET

"A noble profession like yours will retain the regard and respect of society only by preserving its altruism. Nevertheless I am sure that recognition and regard will come your way if you pursue a career of selfless devotion to the service of humanity", said Governor of Orissa Shri B. Satyanarayan Reddy to the medical teachers after lighting the inaugural ceremony of two-day 3rd annual conference of the Orissa Medical College Teachers Association at S.C.B. Medical College, Cuttack on April 17 last.

"It is necessary today for a teacher in a medical college to impart not only the most sophisticated and modern technical and professional education to the students but also to mould their attitude to inspire them with a deep sense of pragmatism and service", Shri Reddy added.

Former Lok Sabha Speaker Shri Rabi Ray in his brief address as the Chief Speaker expressed his deep anguish over the GATT AND Dunkel Proposal.

Among other dignitaries Prof. S. C. Pattnaik, Principal S.C.B. Medical College gave the welcome address, Dr. S.N. Mishra presented the presidential address and Dr. I.B. Kar gave a vote of thanks.

INDIAN RAILWAYS—SYMBOL OF UNITY

Governor Shri B. Satyanarayan Reddy who flagged off the cycle procession organised by the Bharat Scouts at Khurda Road on the occasion of the 39th Railway Week Celebration held recently called upon people to remember the role of Indian Railways in fostering national unity.

ACCENT ON CHARACTER-BUILDING :

Addressing the 71st annual meet of Radhanath Training College, Cuttack, Governor Shri B. Satyanarayan Reddy called upon the trainees to devote more time to character-building. Shri Rabi Das, Managing Director, Pragativadi also spoke on the occasion.

CLUB BUILDING INAUGURATED :

Minister, Transport and Commerce, Shri Harish Chandra Buxipatra who attended as the Chief Guest at the inaugural function of Budhi Jagulai Club at Panchu Pandav in Kendrapara district on April 8 last cautioned youths against infiltration of foreign funds into India. Minister, Food and Civil Supplies Shri Bhagabat Behera exhorted youths to take up nation building work to ensure economic progress. Shri Kulamani Rout, MLA was in chair .

THE PRAWN CULTURE AND BREEDING OF PRAWNS ACCEPTED AS INDUSTRY

The Department of Industry have accepted prawn culture and breeding of prawns as industry and promoters of such industry will be entitled to government loans and subsidies etc. This has been done at the request of Minister, Fisheries and Animal Resources Development, Shri Suryanarayan Patra, who made a request to the Department of Industry on 29th January, 1994.

SUPPLY OF PIPED DRINKING WATER IN THE RURAL AREAS

In a special function for augmenting supply of drinking water in Chudamani, Bideipur, Nahakanidihi

in Bhadrak District on 10.4.1994, Shri Prasanna Kumar Acharya, Minister, Rural Development had informed that 278 piped water schemes had been taken up during the last 3 years for which more than 50 crores have been set aside as subsidy. By the end of the current year nearly 120 schemes would be completed.

14 DISTRICT LEVEL TREASURIES OPENED FROM 1ST APRIL

14 new District level Treasuries have started functioning at Kendrapara, Jajpur, Jagatsinghpur, Bhadrak, Khurda (Special Treasury No. 1, Bhubaneswar), Nayagarh, Sonapur, Angul, Nuapada, Baragarh, Rayagada, Nowrangpur, Malkangiri and Gajapati (Parlakhemundi) from April 1, in the interest of the people.

SUB-TREASURY AT BHOGARAI

A sub-treasury will function at Bhogarai from April, 30 to benefit the public and pensioners and all its transaction will be through the local United Commercial Bank.

12,10,000 VISITORS AT ZOOLOGICAL PARK (NANDANKANAN)

In 1993-94 as many as 12,10,000 visitors paid their visits to the Zoological Garden at Nandankanan. A sum of Rs. 34,60,000 was collected as revenue.

KENDU LEAF WAGE

The representatives of the Orissa Kendu Patra Karmachari Sangh had a cordial discussion with the Chief Minister who more or less, agreed with the demands of the Union on April 16 last at

Bhubaneswar. The Chief Minister agreed to implement Baidyanath Mishra Commission Report if the quality production would register a hike by one lakh quintal in this season. The Chief Minister has asked the Union to formulate a scheme within 10 days suggesting methods how to raise production and new scheme of result-oriented wages to revamp the trade.

IRRIGATION DEPARTMENT RE-NAMED

The State General Administration Department has renamed Irrigation Department as Water Resources Department and this will be effective from April 1, 1994.

POLL POSTERS ON WALLS BANNED

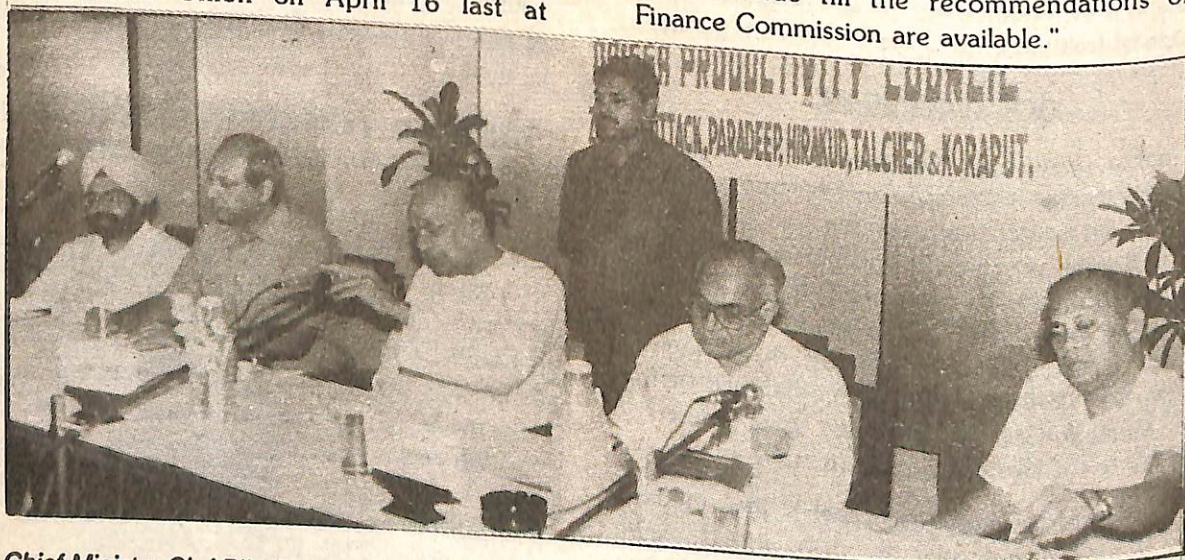
The display of election posters on compound walls or writing of election slogans on Government, non-Government office buildings has been banned by Election Commission, according to a pressnote.

NEW FIRE BRIGADE UNIT

A Fire Brigade unit has been set up at Mohana on April 10, to fight fire accident in nearby villages.

MORE STIPEND FOR ADIVASI STUDENTS

A decision has been arrived at the advisory body meeting to enhance the stipend amount of Adivasi students residing in Orissa. While Adivasi boys will get Rs.200 for prosecuting their school education, the girls will get Rs.255 per month. Chief Minister Shri Biju Patnaik who chaired the meeting held at State Secretariat on April 8 said "this interim hike will continue till the recommendations of 10th Finance Commission are available."



Chief Minister Shri Biju Patnaik is addressing at the workshop on Agriculture implement popularisation policy at Bhubaneswar on 29-4-1994.

1—MAYURBHANJ (ST) PARLIAMENTARY CONSTITUENCY

No. and Name of Assembly segment.	Total No. of Electors after Summary Revision, 1991			Total No. of Electors after Summary Revision, 1994			No. of Polling stations in 1991 Mid-term Elections	No. of polling stations set up in 1994	No. of service voters in 1994												
	Men	Women	Total	Men	Women	Total			Men	Women	Total										
(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)										
2. Jashipur (ST)	53,494	53,363	1,06,857	56,329	56,197	1,12,526	127	165	36	24	60										
3. Bahalda (ST)	54,326	55,589	1,09,915	57,119	57,357	1,14,476	133	157	70	26	96										
4. Rairangpur (ST)	56,952	56,384	1,13,336	58,515	58,541	1,17,056	139	161	81	38	119										
5. Bangiriposi (ST)	59,252	58,093	1,17,345	63,277	61,571	1,24,848	153	183	30	14	44										
6. Kuliana (ST)	60,320	58,547	1,18,867	64,612	62,530	1,27,142	150	182	60	19	79										
7. Baripada	72,906	66,175	1,39,081	77,693	71,415	1,49,108	162	211	49	30	79										
10. Udala (ST)	61,061	57,236	1,18,297	64,020	61,622	1,25,642	147	183	26	1	27										
Total											4,18,311	4,05,387	8,23,698	4,41,565	4,29,233	8,70,798	1,011	1,242	352	152	604

The 1—Mayurbhanj Parliamentary Constituency is going to elect a member belonging to the ST to fill up the vacancy (caused by the death of Bhagey Gobardhan) vide Notification No. 100/OR-HP/2/93 (I) dated the 26th April, 1994 issued by Election Commission of India.

Last date for making nominations—3-5-1994

Scrutiny of nominations—4-5-1994

Withdrawal of candidature—6-5-1994

Date of Polling, if necessary—26-5-1994 (Time—7.00 am—5.00 pm)



Chief Minister Shri Biju Patnaik going round the Waste Water Treatment Plant at Puri on 28-4-1994

BACKGROUNDER

LOK SABHA ELECTIONS IN MAYURBHANJ (ST) CONSTITUENCY

(9th Lok Sabha Election—1989)

B.	Constituency Number and Constituency Name	.. 1—MAYURBHANJ (ST)
C.	Total Electorate	.. 8,15,806
D.	Total votes polled	.. 3,23,590
E.	Total invalid votes	.. 9,787
F.	Total valid votes	.. 3,13,803

Sl. No.	Name of candidate	Party Affiliation	Valid votes polled	Remarks
1.	Domon Majhi	IND.	381	
2.	Narayan Majhi	IND.	2,643	
3.	Paran Majhi	IND.	1,798	
4.	Basanta Kumar Majhi	IND.	3,786	
5.	Brundaban Marandi	IND.	16,165	
6.	Brajmohan Hansda	IND.	7,719	
7.	Bhagey Gobardhan	Janata Dal	1,45,867	— (Elected)
8.	Mirja Majhi	IND.	1,251	
9.	Samar Singh	IND.	555	
10.	Saraswati Hembram (w)	I.N.C.	1,23,279	
11.	Sudarshan Murmu	IND.	1,342	
12.	Suresh Chandra Nayak	IND.	1,490	
13.	Leba Chand Tudu	IND.	7,527	

Name of the candidate elected : Bhagey Gobardhan (Janata Dal)

10TH LOK SABHA ELECTION-1991

Total Electorate	..	8,23,698
Total votes polled	..	3,98,446
Total invalid votes	..	9,662
Total valid votes	..	3,88,784

Sl. No.	Name of candidate	Party affiliation	Valid votes polled	Remarks
1.	Shri Chaitanya Prasad Majhi	Janata Dal	90,687	
2.	Shri Narayana Majhi	Doordarshi Party	1,039	
3.	Shri Purusottam Naik	BJP	47,415	
4.	Shri Prabhakara Naik	Ind.	2,427	
5.	Shri Budhuram Hembram	Ind.	1,396	
6.	Shri Bhagey Gobardhan	INC	1,40,182	—Elected
7.	Shri Sudam Charana Marandi	J.M.M.	40,318	
8.	Shri Sarbeswara Naik	P.B.I.	607	
9.	Shri Samara Singh	Ind.	2,380	
10.	Shri Sankha Majhi	Ind.	14,771	
11.	Shri Sunarama Majhi	Ind.	1,190	
12.	Shri Subrata Murmu	Ind.	45,931	
13.	Shri Hemasagar Naik	Ind.	441	

Kavisamrat Upendra Bhanja

(1685—1725?)

Kavisamrat Upendra Bhanja was a towering poet of Orissa in the 18th century. He is said to be the trendsetter of the *Reeti* or ornate school of Oriya poetry. Though born in the royal Bhanja dynasty of Ghumusar in South Orissa, Upendra showed no weakness for royal powers. His grandfather King Dhananjaya Bhanja was an erudite scholar, a poet and a great lover of art and music. It is said that there were 140 women dancers at his command for entertainment of the king and the court. Upendra was fascinated by his granddad and cherished the dream of becoming a great poet in future. His assiduous study of lexicons which included *Amara Kosa*, *Trikanda*, *Yadava*, *Saswat*, *Medini* and *Visvaparakash* during his formative years helped him acquire proficiency in vocabulary and synonyms. He was proud to declare himself 'Upendra Bhanja sailed across the ocean of words'. He read extensively the works of famous rhetoricians and stylists like those of Bhojaraj, Biswanath Kaviraj, Dandi, Mammata, Bhatta and Anadavardhan. He had also acquired proficiency in different modes (*raga*, *ragini*) which were in use in Oriya songs and music and particularly in Jayadeva's famous work, the *Gita Govinda*.

Providentially Upendra was denied of lasting matrimony. He lost his first wife (Princess of Raja Binayak Singh of Nayagarh) prematurely and his second wife (Princess of Raja Achyuta Harichandan Ray of Banapur) too, within a short spell. Intrigues in the royal family for the throne, broken conjugal life and anguish forced Upendra to leave Ghumusar for Nayagarh. He stayed there in a village called Malisahi for the rest of his life, often repairing to the adjacent Siddha gumpah for meditation where it is said he accomplished *Siddhi* on the *Ramataraka mantra*. It is learnt that he installed his presiding deity, Raghunath at Odagaon and spent most of his time there in offering his prayer to the deity.

After achieving *Siddhi*, he composed a *Kavya*, *Vaidehisa Vilasa* with each line of the verse starting with the Oriya alphabet 'ba'. Other important works which followed were *Koti Brahmanda Sundari*, *Lavanyavati*, *Subhadra Parinaya*, *Kalakautuka*, *Rasapanchaka*, *Suvarnarekha*, *Shashirekha* etc. numbering around sixty.

Except a few *Kavyas* on didactic/puranic theme, Upendra's major works were secular in treatment with heavy sensuous leanings. With such thematic variation he struck a departure from the medieval writings in Oriya which were mostly puranic and glorifications of the divinity. A bulk of writing prior to Upendra was devoid of proper poetic grace and embellishment. Some of them were also lacking musical flourish. Bhanja emerged as a master craftsman in portraying the innate and earnest feelings of young men and women, touched aglow with love and passion. As a devoted artist he made use of all his poetic tools to monitor the birth of love in a young couple, its gradual flowering and ultimate consummation—all set in a patterned mosaic of artistry. The sensuous missive composed by the hero-prince of *Prema Sudhanidhi* to his beloved princess is a modest example of cute and heightened sublimity. In *Lavanyavati*, the faithful portrayal of love of the young couple during the initial days of their mutual fascination puts Bhanja at his best both in his perception and art of celebration. His excellence lies in stringing words in supple rainbow threads with multiple

designs of love, passion and anguish delicately embroidered. The words he employed were highly charged and sensuous which helped build up varying situations and word-pictures and provided necessary dimension for the treatment of the key passion running through the poem. Behind his aureate craftsmanship and verbal gymnastics there flows a suave and subdued undercurrent of a deeply felt emotion that often overcomes the artificial exterior. In *Chitra Kavya Bandhodaya*, his employment of pyrotechniques often stymies the non-serious readers. This Kavya contains nearly eightyfour pictorial poems. In each pictogram, i.e. a lotus, a chariot, a fish, a serpent, a tortoise or a musical instrument etc. artfully drawn by the poet contains letters of a verse—line carefully juxtaposed. When they are read with the provided key, they become meaningful. His another long poem, *Avana Rasataranga* contains no vowels. Upendra has amply made use of all rhetoriacal devices such as alliteration, repetition of words, similies, metaphor, hyperbole, ambiguity, onomatopoeia, pun, irony, conceit, *vakrokti* and various figures of speech.

Kavisamrat or the emperor among poets', by which honorific the poet Upendra Bhanja is known through out Orissa has left a glowing imprint on his successors. Later poets like Abhimanyu, Bhakta Charan, Bhupati, Brajanath, Gopal Krishna, Radhanath, Gangadhar, Padmanav Srichandan, Raghunath Bhanja and Sadananda Kavisurya etc. have been greatly influenced by Upendra . Utkalmani Pandit Gopabandhu Das while paying a glowing tribute to the poet sings :

Chant thy Songs the erudite in councils,
The jolly travellers on their ways
Farmers in fields, housewives at homes,
The dancing girls sing thy lays. (trns. Prof. T. Mishra, Orissa Review 5/93).

In the words of Dr. Mayadhar Mansinha, "And it has to be emphasized again that Upendra was not a mere virtuoso. He is the only poet in the old Oriya literature who took to poetry as a mission in life. He not only wrote as he understood poetry to be or as his contemporary world demanded, but he took deliberate pains to perpetuate his style of poetry in Oriya..... For two centuries Upendra Bhanja has been also the main stock-in-trade of the wandering 'Palawalas' of Orissa, who keep audiences spell-bound by the exposition of Upendra's extraordinarily clever manipulation of words, and display the grand rhythm of his lines by full-throated singing, revealing the enchanting world of romance which Upendra's poetry generally evokes. (*History of Oriya Literature*, Sahitya Akademi, 1962)

It is gratifying to note that Upendra Jayanti is being observed in the month of May every year throughout Orissa and in the Oriya concentrations of other States as a token of loving respect to Orissa's rare celebrity. Even after three centuries, the Bhanj magic still works terribly upon the rural folk and metro-meets during many a spiced vernal evening in Orissa.

Rajkishore Mishra



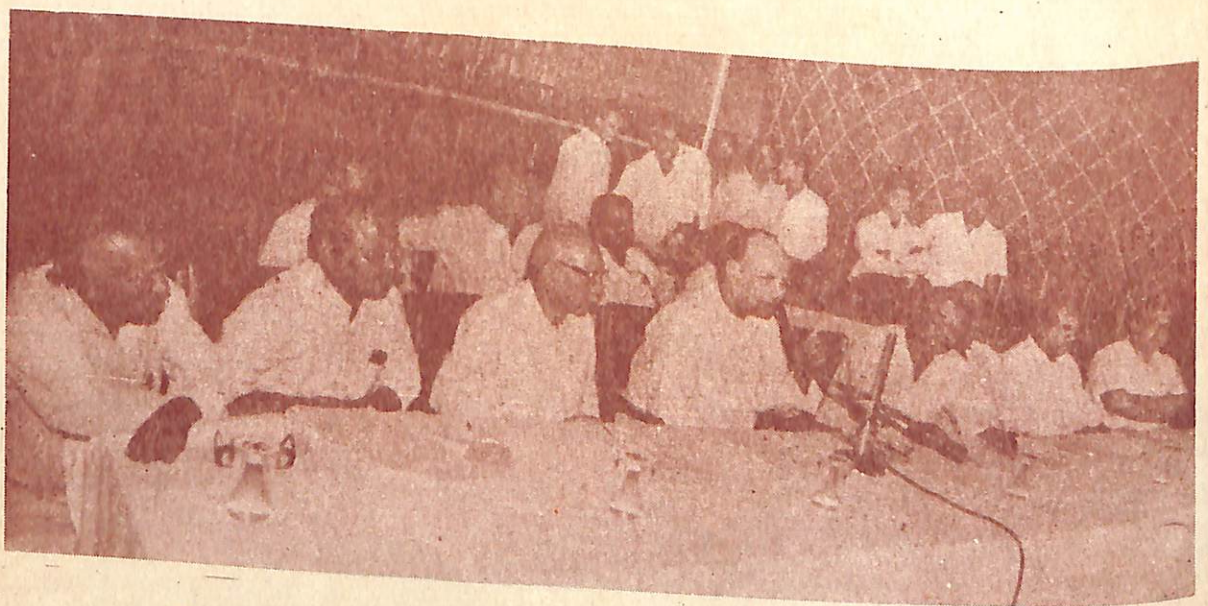
Hon'ble Governor Shri B. Satyañarayan Reddy is inaugurating the World Health Day at Soochana Bhawan on 7-4-1994.



Chief Minister Shri Biju Patnaik inaugurating the Water Sports Complex at Chilka on 26-3-1994.



Shri T. N. Shesan, Chief Election Commissioner addressing the Collectors on Photo Identity Cards to voters in Collectors' Conference on 18-4-1994. Chief Minister Shri Biju Patnaik is present.



Chief Minister Shri Biju Patnaik speaking at the 103rd Birth Anniversary of Dr. B. R. Ambedkar held at Soochana Bhawan, Bhubaneswar on 14-4-1994.