

## Integration of Princely States Under Dr. Harekrushna Mahtab

*Balabhadra Ghadai*

The Constitution of Orissa Order-1936 got the approval of the British king on 3rd March, 1936. It was announced that the new province would come into being on 1st April, 1936 with Sir John Austin Hubback, I.C.S. as the Governor. On the appointed day in a solemn ceremony held at the Ravenshaw College Hall, Cuttack, Sir John Austin Hubback was administered the oath of office by Sir Courtney Terrel, the Chief Justice of Bihar and Orissa High Court. The Governor read out the message of goodwill received from the king-emperor George VI and the Viceroy of India Lord Linlithgow, for the people of Orissa. Thus, the long cherished dream of the Oriya speaking people of years at last became a reality.

Despite staunch opposition to Government of India Act, 1935 election to the Provincial Legislatures were held from 18th January to 23rd January, 1937. One of the objectives of the Congress was to fight against the Government of India Act, 1935 and to replace it by a constitution made by the people of India themselves. This encouraged the people of the new province to agitate for Civil Liberties and responsible Government.

In the year 1938 the Congress had declared at the Haripur Session that the goal of Purna Swaraj also included the independence of Princely States. There was unrest and chaos in

different parts of the Princely States in Orissa. In 1938 Praja Mandals (People's Association) were formed and under their banner, struggle began for securing democratic rights. In the Princely State of Talcher a movement against feudal exploitation made significant advance. There was unrest at Dhenkanal also where the Ruler tried his best to suppress it. In October 1938, six persons including a 12 year old boy named Baji Rout died as a result of firing. In Ranpur there was an out-break of lawlessness and the situation became serious in January 1939 when the Political Agent Major R.L. Bazelgatte was messacred by the mob on 5 January, 1939 at Ranpur. The troops were sent to crush the people's movement. There was unrest in Ranpur State in April, 1939, which was ruthlessly subdued.

An enquiry committee was constituted in 1937 under the chairmanship of Dr. Harekrushna Mahtab to investigate the condition of the native states and it submitted its report in July, 1938. It was mentioned in the report that in most of the states people suffered from worst oppression. One of the important recommendations of the committee was to cancel the Sanads granted to the ruling chiefs and merge their territories with the province of Orissa. The States Enquiry Committee report was submitted to Lord Linlithgow, the Viceroy, during his visit to Orissa

in 1939. The Viceroy remarked that there was no precise geographical boundary as such between the province of Orissa and the Feudatory States and the people were closely linked in various ways. The idea of integration of states was implicit in the enquiry report.

Prior to the transfer of power, H.K. Mahtab the Premier of Orissa Province had made serious attempts to solve the problems of Orissa. He met the members of the Cabinet Mission on 6th April, 1946 and placed a memorandum before them in which he pleaded strongly for amalgamation of the Garjats with province. On 26th April 1946 he wrote to Stafford Cripps : "You know I am very much interested in the amalgamation of the 26 Orissa States with the Province of Orissa. I hope you will continue to exercise your influence with the authorities concerned to bring this about as immediately as possible. It seems to me none is willing to get out of the route he has put himself in, I think voluntarily or under pressure of circumstances. I think a vigorous push is necessary to get the entire thing out of route. Where we say independence we mean this kind of vigorous push. I hope you will be able to supply this to India this time "As there were so many important matters before the Cabinet Mission it would not look to the specific problem of Orissa. In the statement of Cabinet Mission issued on 16th May, 1946, it was however contemplated that a satisfactory solution to the problem of the Indian States would be achieved by mutual negotiations. Mahtab tried his best to convince the rulers of Orissa States about the benefits of mutual co-operation and wrote to them personal letters on 10th May, 1946 and again on 29th June 1946. He was convinced that the amalgamation of the states with the province on terms agreed upon by the parties concerned would best serve the interest of both the province and states. Therefore, he appealed to the rulers

to join with the province and bring about a common administration.

The rulers of the Orissa States did not show any interest to merge their states with the province. On the other hand, in July 1946 they met in a conference at Alipore and decided to form a feudal union of the Chhatisgarh and Orissa States. But Mahtab did not give up the hope of some understanding and again met the Orissa rulers on 16th October, 1946 at Sambalpur and initiated a discussion with them in the presence of the Political Agent about the necessity of one administration for the states and the province. During the discussion which lasted for about six hours Mahtab emphasised on administration of law and order, food and cloth, control of river system, development of communication, organisation of Public Health, development of Education etc. But the long discussion yielded no satisfactory result. The rulers of Orissa States were bent upon maintaining their separate identities and did not like to amalgamate with the province.

With the attainment of independence there emerged two opposing forces in the feudatory states of Orissa. While one demanded merger of the states with the province, the other demanded the formation of popular ministries under the aegis of the Rulers. The Regional Council of the A.I.S.P.C. amply aided by the provincial government of Orissa, championed the cause of the merger. H.K. Mahtab, the Premier of Orissa sincerely tried to stop the activities of the anti-merger group.

On 20th November, 1947 a meeting was held in Delhi in the official chamber of the Secretary to Government of India, Ministry of States, to discuss on the problem. In this meeting Mahtab and the Regional Commissioner of Sambalpur were present. In the meeting three tentative conclusions were reached : first, the

Eastern States Union should not be recognised by the Government of India. Secondly, that the 'B' and 'C' class states should be asked to agree to common administration of certain subjects by the provincial government and thirdly, the Ministry should call a meeting of the rulers of 'B' and 'C' class states at Cuttack sometimes in December, 1947.

Sardar Patel, the Minister of States, V.P. Menon, the Secretary of the States Department and others reached Cuttack on 13th December 1947. They met the rulers of Orissa States on 14th December. The Minister exhorted the Rulers to voluntarily relinquish all power and authority, as they had no resource to build up a stable government. After hesitating initially 25 Rulers affixed their signatures in the merger document. Only Mayurbhanj was left out of the agreement on the ground that the ruler had then set up a government composed of popular representatives and so could not make any commitment without consulting his Ministers. The Government of India then delegated to the Government of Orissa the

power to administer the Orissa states in the same manner as the district in that province. The merger of the 25 states came into force from 1st January, 1948. The only state that was left out of the scheme of the merger was Mayurbhanj. But in the course of a year, the Ruler himself got disgusted with his own Government and pleaded for a take over of the state. On 1st January, 1949 the state was merged with the province of Orissa. The two states of Sareikela and Kharasuan which were originally integrated with Orissa were finally transferred to the Government of Bihar through the arbitration of the Government of India. Thus Dr. Mahtab's leading role in the field of integration of Princely States has made his name uneffaceable in the minds of millions of people of Orissa for all time to come.

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# Madhubabu - The Great Personality

*Dinakrishna Joshi*

Madhusudan Das was born on 28th April 1848 just twenty years after the birth of Leo Tolstoy. He was a modern thinker of India and champion of Liberty and profounder of Legal Aid. Madhusudan Das played vital role as legislature, as a social worker, political reformer as well as a lawyer. His life history is the history of half century of Orissa. Born at the remote village of Satyabhamapur in the district of Cuttack Madhusudan lived a full epoch-making eventful life. After his long cherished dreams being fulfilled on attaining eighty sixth year of age, he left his mortal body on 4th February 1934. His works can be summarized as follows :

## **1. Role in Co-operative movement**

He organised the first multifacet cooperative enterprise of the country 'The Cuttack Cooperative Store' as early as 1898, after completion of his highly rewarding memorable journey to European countries. The Cuttack Co-operative Store came into existence on 11th June, 1898 with Madhusudan Das as the honorary secretary and Jankinath Bose, the father of Netajee Subash Chandra Bose as the treasurer.

During the first phase of his continental tour, on reaching London in the month of May 1897, Madhusudan was deeply struck by the amazing

manners and highly evocative ways in which the giant cooperative enterprises and stores were running, by closely pursuing the cardinal and benign principles enunciated by the Rochdale pioneers. He was thrilled with inquisitiveness which had overpowered him. He soon visited Manchester, the headquarter of the Central Wholesale Co-operative Store and was taken away by surprise, observing the proficient and dextrous ways of running the store with great deal of ingenuity and alacrity and at the same time holding the price line, thus bringing the lasting improvements to the toiling masses. In fact, the Central Cooperative Wholesale Store with its wide ranging diverse activities, embracing the remote corners of the earth was practically laying down the comprehensive conceptual basis for "Co-operative Commonwealth". With an eye for unerring details, Madhusudan studied with an enterprising zeal about the intricacies and subtleties of running the co-operative endeavours. After the highly exciting and enlivening tour he reached his home town Cuttack, the then capital of the state of Orissa, during the last part of the year 1897. In fact during the entire sojourn of the continental tour, he was taken over by a spirit of wanderlust and at the same time was overpowered by an indomitable urge of spearheading and shaping the economy of Orissa

on co-operative lines. The idea of cooperative commonwealth had its mooring in his visualisation. With a view to translate his innovative contemplations into a concrete reality, from the month of February, 1898 onwards, he invited in every weekend to his residence people from every walk of life. On these occasions he kept the audience enthralled and spellbound by narrating the enviable and heart rendering accounts of highly specialized and sophisticated co-operative enterprises functioning in the European countries. During these highly communicative deliberations, he visualised the organisation of a National Agricultural Co-operative Bank for Orissa, thus bringing agricultural pursuits, indigenous rural industries and highly remunerative diversified plantation farming under its preview wherein cooperative would remain as the main structural pattern.

## **2. Orissa artware :**

In fact as the torch bearer in the Swadeshi movement in the country, Madhusudan had established a chain of indigenous industries under the banner of "Orissa Art Wares" from the year 1898-99 onwards and launched a determined and well organised campaign for committed use of country made goods.

## **3. Utkal tannery :**

Ultimately, as the vanguard and the path finder for the rehabilitation of the forlorn and dejected Dalitas in the economic front, Madhusudan started from the year 1905 the export oriented giant venture of "Utkal Tannery" in close association with subjugated untouchables. The Tannery was practically running on Co-operative lines in which shares being held by the Dalit workers with the allotment of specific seats to them in the management of undertaking. During the first World War, Utkal tannery despatched

consignments of shoes, which were worn by the British militia.

Mahatma Gandhi was overwhelmed on visiting the Utkal Tannery on 19.08.1925. He was spell bound and deeply moved in observing, how with a parental care of infallible affection Madhusudan was treating Dalita workers with filial bond of deep attachment tied among them. Paying glowing tributes to Madhusudan Das, Mahatma Gandhi said "Madhusudan Das had opened my eyes to the great crime against a part of humanity. He sought to make reparation by opening what might be called an educational tannery". Mahatma Gandhi while addressing the momentous National Educational Conference on 20.10.1937 at Segoan stated that "the late Madhusudan Das was a lawyer but he was convinced that without the uses of our hands and legs, our brain would be atrophied and even it worked, it would be a home of satan. Tolstoy has taught the same lesson through many of his tales."

## **4. Utkal Sammilani :**

The representatives of the Oriya-speaking tracts of Madras and the Central Provinces of Bengal met in a conference at Cuttack on 30th and 31st December 1903. It was the historic gathering of 'Utkal Sammilani' which met amidst unprecedented enthusiasm and spearheaded the Oriya Movement till the formation of a separate Province on 1st April, 1936. The first Conference was presided by Sriram Chandra Bhanja Deo, the Maharaja of Mayurbhanj, and was attended by a number of feudatory chiefs. Rajendra Narayan Bhanj Deo, the Raja of Kanika was the Chairman of the Reception Committee and Madhusudan Das was the Secretary and in fact, the moving spirit behind such an organisation. The Conference discussed many socio-cultural and political problems of the Oriya-speaking people, and adopted resolutions on all important matters

pertaining to them (Utkal Dipika, 2nd January 1904). Of course, the primary purpose of the conference was to build an organisation to fight for the amalgamation of the Oriya-speaking tracts. In this regard, the first resolution of the conference welcomed the proposal of the Government of India outlined in the famous Risley Circular regarding territorial adjustment. The socio-political awakening of the people of Orissa was quite evident from such a Conference held at Cuttack. The Oriya movement, which thus begun in 1903, was the first and pioneering attempt in India to create a province on the linguistic basis. The people made sustained efforts for long thirty years for acceptance of their demands by the alien rulers. Under the leadership of Utkalgaurav Madhusudan Das, the Utkal Sammilani (Utkal Union Conference), continued to meet year after year in different places of Orissa and ultimately succeeded in making Orissa a separate province.

After his return from Calcutta as an M.A., B.L., he associated himself with Utkal Sabha of Cuttack, an association which was formed in the year 1882, to carry on movement for the introduction of elective local self government, as envisaged by the Viceroy Lord Ripon. In December, 1886 he attended the second session of Indian National Congress held in Calcutta, as one of the representatives of Utkal Sabha.

The basic objective of Utkal Union Conference was the merger of Oriya speaking tracts. In this conference, the Oriyas were defined as a separate nation in the following words: 'Those who have become permanent inhabitants of Orissa, i.e., those who have made Utkal their home are to be treated as Oriyas even if they belong to different nationalities. We give the name 'Oriya to those who have migrated to Orissa long before, adopted and acknowledged Orissa as their motherland and consider it a national duty to

promote the welfare of Oriyas". While defining Oriyas, Madhusudan observed : "Oriya nation means those who call themselves the children of Utkal feel proud of the past glory of Orissa and yearn for its glory in future". He further observed - "Those who are born in the land of Utkal, and wish their bodies to take rest in the lap of mother Utkal after death, whether they are Bengalis or Musalmans or Brahmins or Karanas or Punjabis, are the children of Utkal". Those who spoke Oriya as their mother tongue whether they lived in Orissa or outside Orissa, and those who had adopted Orissa as their motherland coming from outside Orissa were treated as Oriyas. No distinction of nationality, religion or caste was recognised in the forum of Utkal Union Conference. Madhusudan observed:

"The conference has been set up for the union of Oriyas and awakening of national consciousness among all Oriyas. It has not been set up for the welfare of any community. In this conference such matters will be discussed by which the welfare of all Oriyas can be promoted".

Madhusudan wrote a number of articles on industrialization and economic regeneration such as "Industrial Development", "Industrial Awakening", "War is Business and Business is war", and "Freedom from Industrial Captivity" which were published in his English mouthpiece 'The Oriya'.

Madhusudan was the pioneer of industrialization and economic nationalism in Orissa. In 1897 he founded Orissa Art Ware Works, and in 1905 he established Utkal Tannery. He viewed development of indigenous industries as the key to economic regeneration and real self-rule. He observed : "We have expressed our desire for Home Rule, but we do not realize to what extent we depend on other nations. It should be understood that a country which supplies raw

materials to other countries for production of industrial goods is industrially very backward. We cover our bodies with clothes, produced in other countries. The luxuries and necessities which we need everyday are supplied by other countries. Still, we want self rule. What is the meaning and purpose of this self rule ? Madhusudan promptly responded to the Swadeshi agitation of Bengal in 1905. He addressed the Swadeshi meeting, held at Cuttack on 20 August 1905 under the chairmanship of Janakinath Bose. While asking the people to use Swadeshi goods he cited two examples, one of General Togo of Japan who used shoes, made only in Japan, and the other was of an Englishman buying English shoes at a higher cost instead of buying German shoes. He addressed Swadeshi meetings in other places asking people to boycott foreign goods, specially Manchester cloth and Liverpool salt.

The struggle for the formation of the province of Orissa continued nearly for 70 years without respite. The battle was fought with great deal of sagacity and fortitude against the fierce and biting opposition by the representatives of the neighbouring provinces. The creation of the

province of Orissa as the first linguistic province in the entire country aroused igniting aspirations and enduring sentiments among the other linguistic groups of people. And his dreams fulfilled on 1st April 1936 proudly announced as Swatantra Utkal Pradesh'.

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## Amalgamation of Scattered Oriya Speaking Tracts

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The territorial dismemberment of Orissa had begun even before the fall of the Hindu kingdom. The Bhois of Khurda, the Bhanjas of Ghumsar and Mayurbhanj and the Chouhans of Sambalpur gradually assumed political prominence. The sway of either the Mughals or the Marathas failed to restore the political unity of Orissa. Orissa was conquered by the East India Company in a piecemeal manner; first the southern part, then the coastal region and lastly Sambalpur and the adjoining tracts. It is on account of this piecemeal conduct that the British rule could not be imposed upon a united Orissa. For administration, its southern part was tagged with Madras Presidency, the coastal region with Bengal and the western part with the central provinces. This way the political dismemberment of Orissa was the outcome of an accident of history in the 19th century. Such political dismemberment of Orissa had numerous disadvantages. So the Oriya movement in 19th century precisely aimed at safeguarding the Oriya language and culture. The memorials of the Oriya-speaking people and their leaders, the agitation in the Oriya press and the suggestions of top ranking British bureaucrats failed to yield any beneficial results.

The Montague - Chelmsford reform scheme which proposed constitutional changes and provincial autonomy stimulated great public

interest in Oriya-Speaking tracts.<sup>1</sup> On behalf of the Utkal Union Conference a small delegation consisting of Madhusudan Das, Gopabandhu Das, Rajendra Narayan Bhanj Deo, Braja Sunder Das, Sudam Charan Naik and Harihar Panda<sup>2</sup> waited upon Montague to present a memorial. The memorial contained four appendices;

Appendix - A was a map showing the distribution of the Oriya-speaking areas as per the survey report of Grierson;

Appendix-B contained arguments for the creation of an Oriya province;

Appendix-C was a list of the Oriya speaking tracts proposed to be united together into a province.

Appendix-D quoted relevant portions from the Risley circular.

The delegation demanded; (1) the Oriya speaking tracts should be brought together under one separate administration. (2) If that is not possible, the united Oriya-speaking area be placed under one administration i.e., Bihar and Orissa for the time being, in such a set up they demanded equality of status for the Oriyas with the Biharis.<sup>3</sup>

The Utkal Union Conference at its Puri Session in 1919 had requested Rajendra Narayan and Sachidananda Sinha to move resolutions in the imperial Legislative council for the

amalgamation of the scattered Oriya tracts.<sup>4</sup> The above resolution got considerable support from the members including Rajendra Narayan whose views on the subject were clear to all. The Government of India was also sympathetic to the house. Sir William Vincent, the Home member called upon the concerned Provincial Governments to furnish definite information on the wishes of the people effected by the proposal and to prepare maps showing the areas inhabited by the Oriya speaking people on the basis of latest census statistics.<sup>5</sup>

The appointment of Philip and Duff Committee gave rise to great hopes among the Oriya inhabitants. The Commission visited Vizagpatam, Parlakhimedi, Mandasa, Ichchapuram, Chikiti, Berhampur, Aska, Dharakote, Sorada, Chatrapur, Khalikote, Rambha, Gopalpur and Russelkunda to complete their inquiry. They met both officials and non-officials, Rajas and their Ryots, the Oriyas and the tribals to ascertain the correct wishes and submitted to Government of India that :

"There is a genuine long standing and deep-seated desire on the part of the educated Oriya classes of the Oriya speaking tracts of Madras for amalgamation of these tracts with Orissa under one administration."<sup>6</sup>

The Phillip-Duff Committee Report was destined to be still born. Since the creation of a sub-province on the amalgamation of the scattered Oriya-tracts involved major territorial changes and constitution set up, the Government of India decided to wait for the royal statutory commission to visit India in 1929 for a decision in the matter.

The Royal Commission which visited India to examine the question of further constitutional reform was headed by Sir John Simon. The Sub-Committee consisted of major C.R. Attlee as the

Chairman, Dr. Subrawardy of the Central Legislature, Rajendra Narayan Bhanj Deo and Laxmidhar Mahanti of the Bihar and Orissa Legislative Council as members. They recommended the creation of a separate Orissa Province which should include the Orissa division, Angul, Khariar and the Agency of either Singhbhum area or the Vizagpatam tract.<sup>7</sup>

The British Government convened a Round Table Conference in November 1930 to discuss with Indian leaders the issue of constitutional reforms. On behalf of the Oriya-speaking people Maharaja Sri Krishna Chandra Gajapati went to attend the Conference in London. He made an impressive speech and presented a memorandum in favour of creating the separate Orissa Province. He appealed to the Government to reward the Oriya-speaking people for their ungrudging loyalty and protect their ancient glorious culture through a district political set up. Taking a favourable attitude to the long outstanding problem of the Oriyas, the Government appointed Sir Samuel O'Donnell, as the Chairman of the Boundary Commission to demarcate the boundaries of the proposed Orissa Province. Other two members of the Commission were H.M. Mehta and T.R. Phookan. Maharaja Krishna Chandra Gajapati co-opted members to represent the Oriya, Bihari and Telugu interests respectively. B.C. Mukherjee I.C.S. functioned as Secretary of the Commission and represented the Bengali interests. These co-opted members were authorised to take part in the proceedings but had no authority to sign the final report. Apropos the terms of reference, the Boundary Commission were to report (a) what should be the boundary line, (b) what would be the administrative, financial and other consequences of such a province and (c) What would be the administrative, financial and other consequences in the adjoining territories of British India.<sup>8</sup>

When the contents of the Boundary Commissions report were revealed to the public in the form of a white paper on 18 March 1933 there was a sharp public reaction in Orissa. They felt greatly injured at the non-inclusion of Midnapore, Singhbhum, Phuljhar, Parlakhemundi and Jeypore. It was apprehended that the proposed province would be truncated Orissa which would not be self-sufficient economically. A section of Oriya leaders wanted to reject the offer. They felt humiliated at the Commission's suggestion that as a measure of economy the new province should neither have a High Court nor a University. A protest meeting was held at Cuttack on 25th March 1933. Raja of Jeypore was unhappy over the decision of the Government to leave his estate with Madras. In Jeypore and Parlakhemundi large public meetings were held protesting against the white paper proposals. Maharaja Krushna Chandra Bhanja Deo, Raja of Khalikote, Lingaraj Panigrahi, Bhubanananda Das and Shyamasunder Gantayat proceeded to London to persuade the Home Government to reconsider the boundary issue. They met Sir Samuel Hoare, the Secretary of State of India and forcefully argued their case. The Joint Committee of the Parliament also allowed them to present their case. The Joint Select Committee under the chairmanship of Lord Linlithgow after a careful examination of the case recommended to the Government that the new province of Orissa would be formed with areas like the Orissa division, Angul, Padampur and Khariar, Oriya-majority area of the Ganjam district including Berhampur town, Jeypore estate, about 30% of Parlakhemundi estate including this town and the Maliahas of this and Jalantra. The Committee emphatically stated that the question of financial deficit must be made good by federal subvention. Thus obstacles for the separate province were changed.<sup>9</sup>

Lord Sifton, the Governor of Bihar and Orissa, suggested that the Governor of the proposed province be appointed promptly as a special officer for the above purpose. In addition the Government of India appointed an administrative committee under the chairmanship of Sir John Hubback to enquire into the administrative problems incidental to the creation of Orissa as a separate province. The Hubback Committee had eight members, Madhusudan Das, Laxmidhar Mahanty, B.N. Das, Dhira Narendra, N.R. Naidu, W.O. Newsam, Nilamani Senapati, Lokanath Mishra and Gour Chandra Deb with V. Ramaswamy as the Secretary. It had to consider and recommend measures on numerous issues; the location of the headquarters of the province, the cost of new accommodation required at the headquarters and the district, territorial changes and their headquarters, and whether the new province should have its own High Court and University, etc.

The report of the Administrative Committee was published on 20 December 1933 recommending Cuttack to be the provincial headquarter and Puri as summer capital. There should be a High Court, but no University. The Committee made some territorial arrangements for areas transferred from Madras and the central provinces. A new district for Koraput and two new subdivisions at Nawapara and Gunupur were created with their respective boundaries demarcated. Angul was split up into two divisions to be administered by the Collectors of Ganjam and Cuttack respectively.<sup>10</sup>

After a period of brisk activities to transfer necessary man power, records and documents and make budgetary provisions for the new province everything was set for the happy augury. The total area of the new province of Orissa was now raised from 21,545 to 32,695 sq. miles. Thus

Joint Parliamentary Committee gave final shape to the new province which emerged as one of the eleven units of British India by the Act of 1935. The order-in-council regarding the formation of the Province of Orissa was released both in England and in India on 21 January 1936. His Majesty issued the order on 3 March 1936 which was entitled as "The Government of India (Constitution of Orissa) Order, 1936."<sup>11</sup> The British Parliament's Constitution of the Orissa Order, 1936 got the approval of the king on 3 March 1936. It was announced that the new province would come into being on 1 April 1936 with Sir J.A. Hubback as the first Governor. Orissa emerged as one of the eleven units of British India in the 20th century. It was but a small portion of the past kingdoms of Kalinga, Utkal and Kosala.

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# I Worship Thee Mother Utkal

## (Bande Utkala Janani)

*Kantakavi Laxmikanta Mohapatra*  
*Trans. by Ramakanta Rout*

I worship thee, my mother Utkal,  
Thy smiling face and charming voice  
Make thee graceful and gracious  
Thy body is even bathed  
By sacred sea and inside  
The cold sweet breezes blow  
Rivers and streams flow  
Palm and cocoanut planks  
In rows on their banks  
I bow, mother, mother, mother !

The dense forests extended  
The blue hills resounded  
By the sweet sounds of birds  
Oh mother, mother, mother !

A Land of beauteous temples  
A place of visitors and pilgrims  
With sculpture, art and painting  
Oh mother, mother, mother !

Brave heroes born and boast of thee  
Sting enemy's blood with thy body  
Thou art loved and honoured in the world  
Oh mother, mother, mother !

Thy noble sons and poets sing to thee,  
The world unfolds thy glory  
Of wealth, virtue and regular refuge  
Oh mother, mother, mother !

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# Sir Basudev Sudhal Dev - The Pioneer of Modern Orissa

*Dr. Antaryami Behera*

## **Childhood and Early Life**

In the history of dynastic rule in the feudatory state Bamra, the reign of Raja Basudev Sudhal Dev is considered as a golden period. Raja Basudev Sudhal Dev, one of the leading socio-political thinkers of modern Orissa, was born on 16th May 1850 in the royal family of Bamra State. As his elder father Braja Sundar Tribhuban Dev was issueless, he adopted Basudev to succeed him. Raja Basudev was the twenty seventh ruler in the succession list of the throne. Basudev ascended the throne at the age of eighteen.

Basudev had his early education in the village Chatasali. He was both brilliant and plodding. Basudev had his ability and in a very short time he could finish the alphabet learning and writing. Apart from this he had to learn Sanskrit and Grammar from Pandit Ananda Brahma and he also acquired knowledge of various Kavyas, Dramas, Vedas and Upanisads from Pandit Purusottam and Pandit Bhubaneswar Barpanda. Before he ascended the throne he had achieved all above this.

## **Reforms in Agriculture and Administration**

After his accession to the throne the first step he took was to raise the state fund, because the economic status of the people of Bamra was not so good. So, he controlled over the forest goods and produces of the farmers. To improve the production of the land, he introduced land reforms. Measures were taken for the settlement

of lands in the name of Rayats. Land Revenue was fixed according to the category of lands. Scheduled rates of rent was fixed for each category and was collected from the rayats. During 1874-75, the income of the state was Rs.18000/- (Rupees eighteen thousand) only from land revenue. He was not only a good administrator in the land revenue system but also in judiciary and police administration. He had handled all the department intelligently and smoothly. He had taken reformative measures of all the departments and gave satisfactory salaries to the servants.

## **Progress in Education**

When Raja Basudev took over the reign of the state, there was only one primary school in Bamra. He increased the number of primary schools to 28, established one high school at Deogarh, the State capital of Bamra State in 1882 and it was affiliated with the Calcutta University. The king kept close contact with the veteran educationists of Bengal and recruited good scholars for the posts of teachers in the high school. He was also taking the advice of his friends Iswar Chandra Bidyasagar and Ashutosh Mukherjee, the veteran educationists of Bengal, for progress of education in the state. In this context the Administrative Report of 1892 mentioned as "Raja Sudhal Deo is a thoroughly competent enlightened ruler not only has he himself done a great deal to improve his state, but by giving his sons the excellent education both in

English and Vernacular he has done his best to secure the future prospective of his people."

### Development in Trade and Commerce

Geographically, Bamra was rich in natural resources like iron ore, limestone, and forest goods. So the king had keen desire to its proper utilization. During that period Cuttack was not only the capital town but also the main centre for socio-economic development of Orissa. Cuttack was also the main centre for trade and commerce. But there was no such road or route to Cuttack. Sudhal Dev introduced a route on river Brahmani for trade and commerce. Raja Basudev had also established a saw mill in his state for commerce. According to the Administrative Report of 1898 : "There are large saw mills in the state and a considerable business is done. This brings much profit to the inhabitants of the state, who are enabled to earn good wages by labour and by carting the timber to the Railway."

Raja Sudhal Dev displayed paternal care for the comfort and welfare of his subjects. Roads connecting to neighbouring Princely States were constructed in order to extend communication facilities.

### Use of Science & Technology

As a patron of Science and Technology, Raja Basudev established one 'Observatory' at Deograh. Besides huge amount was spent from the State Exchequer towards the purchase of X-Ray machine, telescope etc. In consultation with the Postal Department of India, Post Offices were opened at the central places of the States. Post Office and telephone connection were opened in Bamra State in 1894 and 1900 respectively.

### Patron in Sanskrit and Oriya Literature

Raja Sudhal Dev was a great patron of Sanskrit and Oriya literature. He opened Sanskrit Toles for learning of Sanskrit by the *purohits*. He established Jagannath Ballav Printing Press at Deogarh in 1886. Pandit Nilamani Vidyaratna a famous scholar, edited *Sambalpur Hiteishini* under the auspices of the Darbar of Bamra. This

uniting efforts kept alive Oriya literature. The king himself was also a poet and writer. He had also translated a number of books from Sanskrit and Oriya such as *Dashakarma Paddhati*, *Mundakopanishad* and *Kabi Kalpalata*. The poem 'Janhamamu' is his unique creation. His court was regularly visited by the celebrated Oriya poets and writers namely Gangadhar Meher, Radhanath Ray, Fakir Mohan Senapati and others, Raja Sudhal Dev was also a lover of art and sculpture. The capital town Deogarh was adorned with artistic sculptures.

### Social Reforms

He abolished child marriage and dowry system in his State. He was also donating or financially supporting to the orphan children and widows. These helps made him a benevolent monarch.

In recognition of his efficient administration, and the all round development of the people the title 'Knight Commander of Indian Empire' was conferred on him by the British Government on 6th March 1895 at Calcutta. Raja Sudhal Dev breathed his last in November 1903. His death 'brought to an end of his long and remarkable quest for people of Orissa'. For the suitable and many sided contributions he made during the pre-independent period, he will be remembered for generations to come.

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## Promotion of Education in Orissa by Ravenshaw

*Dr. Dinabandhu Dehury*

Thomas Eric Ravenshaw's memory is perpetuated in Orissa by the College which bears his name. He was an eminent commissioner-cum-educationist par excellence. Mr. Ravenshaw was a pioneer in the field of education in Orissa. Ravenshaw College, indeed, is a continuous process of synthesis between tradition and individual talent, between the poise of culture and vigour of adventure. Sir Jadhunath Sarkar, the doyen of Indian historians who taught in this esteemed college during 1919-1923, thus spoke nostalgically in 1958. "I passed some happy years in the College. It must be prospering as the epitome of all that was good and bright of Orissa". Ravenshaw, indeed, is all wisdom and happiness the institution that combines a Centurian's wisdom and the ardours of springtime youth.

Before 1840, the Government of Bengal neglected education in Orissa.<sup>1</sup> In May 1822, the Missionaries started an Anglo-Vernacular School at Cuttack for the education of the local converts. The Baptist mission at Cuttack could not manage the school because of financial difficulties, and handed over to the Government in 1841. William Wilkinson, Collector of Puri, started 'Puri Free Academy in 1835.

The Orthodox people, specially the Brahmans did not like English education, which, in their opinion, instilled hatred against the Hindu religion. The Cuttack School was made a Zilla School in 1851. Zilla Schools were also opened

at Puri and Balasore in 1853. The Zilla Schools taught up to the entrance standard.

The progress of education in Orissa was very slow due to the apathy of the people and of the Government. Active interest in vernacular education was taken by the Government only from 1844, when vernacular Schools were established at Hariharpore, Mahanga, Bhadrak, Remuna, Balasore and Kendrapara.

Poverty, caste prejudice and conservatism<sup>2</sup> stood on the way of the progress of education. Few copies of Oriya books were printed as there was not much demand and this accounted for high prices of the books.<sup>3</sup> At Bhadrak, 'respectable natives were 'sullenly determined not to pay one anna per mensem as School fee.<sup>4</sup>

The introduction of the grant-in-aid system gave incentive to the establishment of the vernacular Schools the number of which multiplied. A 'Training Class' was established in 1863.

In July 1865, T.E. Ravenshaw, Commissioner for the Suppression of Dacoity, was appointed Commissioner of the Cuttack Division. Unlike his predecessor, R.N. Shore, he had no previous knowledge of Orissa for 12 years. With a short break, No other Commissioner had such a length of Service in Orissa.

Beames who worked in the districts of Balasore and Cuttack as Magistrate, described

Ravenshaw as a man of mediocre personality. "I had no great respect for his abilities" he wrote, "nor had any one else, but he had much experience and he knew his Orissa and his Ooryas thoroughly<sup>5</sup>".

In his first Report on Education in Orissa to the Government of Bengal. Ravenshaw observed, "The great desideratum in this Division is the establishment of the collegiate class in which young men who have successfully completed the entrance examination may prosecute their studies of the 19 passed candidates, 10 from the Cuttack School and 1 from Pooree, only three - and these are Bengallees - have gone to Calcutta to prosecute their studies. Ooryas as a race have an indefinable fear of sending their sons to Calcutta, the climate they say being inimical to the health of the natives of this province. But the real cause appears to me to be their unwillingness to incur the expense that would attend to support their sons at a distance from home. I would most strongly urge the necessity of establishing a collegiate class in connection with Cuttack Government school. This would involve merely the salary of a fully competent master, an experience small in comparison with the benefit, I feel convinced, will result. The class may form the nucleus of a future Cuttack College.

I would lastly call attention of the Education Department to the almost entire neglect of the Oriya language. This may have originated in the want of proper Oorya text-books but many since have been printed.

The Oorya language possesses the same capacity as the Bengallee language being derived from the same source, and spoken over a tract extending from Midnapore to Ganjam.

In conclusion, he remarked "To this neglect of the Oorya vernacular, I attribute the small

success obtained by the native Ooryas. Moreover were the Oorya language exclusively used in Orissa Schools education would have found more favour with the people than at present. Measures should be taken for introducing wherever possible, Oorya books to the entire exclusion of the 'Bengallee'<sup>6</sup>.

In his next Report to the Government of Bengal, in 1866, Ravenshaw informed that there were 61 Anglo-Vernacular and vernacular schools in the Cuttack Division. There was also a School for the European and Eurasian boys. Ravenshaw again reminded the Government: "The little benefit which advanced students of the highest class attained after a prolonged period of study by passing the University examination is soon evaporated by their omission to keep up their reading. This is attributable to the unwillingness of their friends to send them to the colleges of Bengal for prosecution of higher studies. To remedy this I have suggested in my letter, the formation of a Collegiate class in connection with the Government School<sup>7</sup>.

There were 16 Anglo - Vernacular Schools including one unaided Anglo-Urdu School which was closed after a few years. In 1867, the number of vernacular schools of all grades increased to 64. But four of the Anglo-Vernacular schools were closed. Sixty-nine schools received aid from the Government.<sup>8</sup>

After the great Famine, some schools were going to be closed owing to the failure of local subscription. Consequently, the Government aid to these schools were withdrawn. Ravenshaw strongly protested in his letter to the inspector of Schools "I consider it necessary that the Government grants to all schools in Orissa should at any rate for the present be continued irrespective of local subscription, owing to famine conditions<sup>9</sup>.

He succeeded in keeping the schools open by securing local subscriptions with the help of officers<sup>10</sup>.

R.L. Martin, Inspector of Schools, South West Division, wrote to the DPI. : "Had this officer not shown so much interested, as he has been in the spread of education in his division, I would hardly feel myself justified in recommending a modification of the Grant-in-aid rules in Orissa."<sup>11</sup>

The Joint Secretary to Government in his letter "dated the 26th January 1868, intimated the D.P.I. that the grants to the Orissa Schools should continue as 'a special case'".

At that time both Oriya and Bengali text-books were used in the Schools in Orissa. Ravenshaw suggested the exclusion of Bengali. R.L. Martin, Inspector of Schools agreed to the teaching of Oriya exclusively in the lower Classes. He proposed that the teaching through the medium of either Oriya or Bengali be continued in the Zilla School classes, on the ground that all the text-books are not available in Oriya. "It would require at least 20 years" he observed "with a Vidyasagar to develop Oriya". Ravenshaw did not agree with him. In his letter to the Government, he pointed out that almost all the teachers in the schools in Orissa were Bengalis. "There will be, if option permitted, a constant leaning towards the Bengallee language, which will be detrimental to the fundamental point to be kept in view, viz., the education of the Ooryas". He argued "So long as Oorya is not recognized as the language of all and every grade of Orissa Schools, it is not to be expected that very material improvement be made in Oorya literature and efficient or earnest efforts be made to put in hands vigorously and completely the work of preparing good translation of all the best Bengallee works for immediate adoption in Orissa Schools. This being once decided on,

books will be translated from Bengallee and new works in Oorya prepared, and time need not be long before the language be as rich in literature as Bengallee. I would leave Bengallee as an extra language, if preferred to be taken up in addition to Oorya, but in no case in supercession of it. Very few Ooryas, as a rule leave their Country to obtain. Public employment in Bengal but a very great many Bengallees are employed in Orissa and may be said to have usurped the best and most lucrative employments in the country which would fallen to the indigenous Ooryas, had they been afforded an opportunity of advanced education in their own language. So far, the Ooryas have not received fair play and have been kept in the background.

I believe nothing is likely to encourage the progress of education in Orissa, as the adoption of its national language in all classes of the Schools<sup>12</sup>. Ravenshaw also advocated for a separate Inspector of Schools for Orissa. At that time the Office of the Inspector of Schools, South-West Division, was located at Midnapore. He pointed out that the Inspector of Schools, if posted in Orissa, would be "able to devote his whole time and attention towards the province, introducing Oorya as the medium of instruction. He concluded his long letter, referred to above with the remarks that "Oriya literature is not so deficient as supposed" and that the Government should give assistance to print good text-books in Oriya. W.S. Atkinson, the D.P.I of Bengal, supported W.L Martin. He pointed out for the present Oriya text-books, which were few in number and more costly than the Bengali, books, cannot be exclusively used.<sup>13</sup>

Rivers Thompson, Secretary to the Lieutenant Governor of Bengal, forwarded the minute of the Lieutenant Governor to the D.P.I. His Honour praised the Commissioner for drawing

the attention of the Government, to the almost entire neglect of Oorya in the advanced classes of the schools in the districts within his jurisdiction." The minute added that the Commissioner of Orissa was exclusively in favour of establishing Oriya as the recognized language of all the schools. To secure the object, he suggested the appointment of separate inspector of schools, preference to the natives of Orissa in all educational appointments, and Government aid for approved translations in Oriya. But the D.P.I advised the Government to allow the present system to continue and to wait for further development of higher literature in Oriya.

The Lieutenant Governor in his minute pointed out that the object of the Government was promotion and advancement of Oriya education in Orissa, though it might not be possible to all that the commissioner wanted, due to the scarcity of Oriya text-books.<sup>14</sup>

Ravenshaw did not give up the attempt. After four years, he again wrote to the Lieutenant Governor suggesting that the adoption to the Oriya language as the only medium of instruction in Orissa.<sup>15</sup>

#### **The assistant secretary to Government intimated him:**

"The Lieutenant Governor accepts your view in regard to the adoption of the Oriya language in the schools in Orissa. His honour authorises you to use your discretion about the exclusion of Bengallee.<sup>16</sup>

Ravenshaw wrote to the magistrates of the districts of Balasore, Cuttack and Puri stating that persistent and potent exclusion of the Bengallee language and of teachers who are not familiar with the Oorya vernacular is expected for the popularity and progress of education in Orissa".<sup>17</sup>

In 1871, the system of payment by results was introduced to encourage vernacular education. In 1875, Nandikishor Das, Deputy Magistrate, was appointed joint inspector of schools. But as he asked for reversion, Radhanath Rai was appointed to that post in December 1877. Ravenshaw established a number of vernacular schools in moffussil places<sup>18</sup>.

We will now refer to higher education. In January 1867 the DPI., Bengal, recommended addition of collegiate class to the existing zilla school at Cuttack.<sup>19</sup>

The Government accorded sanction to the proposal to start collegiate class at the Cuttack Zilla school, to be named as Cuttack High school. On the 20th January 1868, the collegiate class was started with six students. Radhanath Rai was one of them. In January 1870, Jadumani Ghosh alone and in 1871, January, Gopimohan Sen alone passed the F.A examination. In 1872, Chaturbhuj Patnaik, Samson Raut, Balaram Das, Madhusudan Rao and two Bengali students passed the F.A. examination. A law class was opened in January 1869. The class was held in one hour each day in the morning. It was closed after a few years but was started again in 1880.

In the beginning of 1875, Sir Richard Temple, Lieutenant Governor of Bengal, visited Orissa. Representation was made to him to convert the high school into a college. The Lieutenant Governor agreed to raise the high school to the status of a degree college. But he was not prepared to meet the entire nonrecurring expenditure as the number of students would be few. In his minute, dated 27th April 1875, His honour asked for a contribution of Rs.30,000 from the public.

Ravenshaw immediately took up the matter. He wrote to the Secretary, Government of

Bengal. As matters now stand, I am in a position to guarantee that a sum of Rs.30,000 shall be forthcoming, and claim the fulfillment of the government promise to assign Rs.500 per month for five years". He pointed out that eleven students were reading in the second year class out of which six were reasonably expected to join the new third year class. Ravenshaw concluded: "The establishment of a college at Cuttack is an object of personal interest to myself and also of greatest importance to the spread of higher education in Orissa. The Bengal Educational Department, located in Calcutta, is incapable of affording immediate supervision and is alien, if not antagonistic, to local peculiarities. If, therefore, Government will assign Rs.500 per month and place the organization of the new college in my hands, I am prepared to submit a definite scheme for approval."<sup>20</sup>

Ravenshaw recommended Samuel Ager, 'a man of exceptional character' for the post of the Principal.<sup>21</sup> He submitted a scheme to the DPI for a Grant-in-aid College.

The Secretary to the Government informed the DPI that the Lieutenant Governor entertained some doubts as to Mr. Ager's qualification for the post of the principal, and suggested nomination of some better man, either European or Native. It was pointed out that Lieutenant Governor's Minute conveyed no pledge that Government would give Rs.500 a month for the maintenance of the college. What was said that the additional cost would be about Rs.1,000 a month and that if the people would give half of this, the Lieutenant Governor would endeavour to convert the High School into a college. He added, "The Commissioner appears to suggest to make the institution a kind of grant-in-aid College, interference of Government being limited to the payment of a contribution of Rs.500 per month

and it being apparently intended that the college fees should be credited in aid of the college funds. But this would not be, the Lieutenant Governor thinks, be practicable to engraft a grant-in-aid college upon a Government High School. It was Sir Richard Temple's intention that the college should be in every respect a Government institution, the fees as in other Government Colleges, being credited to Government."<sup>22</sup>

Ravenshaw wrote to the DPI in support of the appointment of Ager: "The appointment of any native of Bengal as principal of the Orissa College would be exceedingly undesirable and I earnestly hope that such a course may not be thought of."<sup>23</sup>

H. Woodrow, the new D.P.I. wrote to the Government: 'As the college is due to Mr. Ravenshaw's indefatigable efforts, I would recommend that the nomination of Mr. Ager for the post of the principal be accepted on a salary of Rs.350 a month, to be increased to Rs.400 at the end of two years if the college is successful. An Assistant Professor on Rs.250 and a science teacher on Rs.200 will be immediately necessary."<sup>24</sup>

H. Woodrow again wrote to the Government: "The Commissioner of Cuttack wishes to start at once the College. The success of this year was slight. Four only passed the First Arts but this is the very number that had passed in Duff's great Calcutta College."<sup>25</sup>

In 1875, J.J. Reynolds, Secretary, Government of Bengal wrote to the Government of India to sanction the creation of the post of the principal of the College on a salary not exceeding Rs.450. It was explained that the scheme of the Lieutenant Governor provided that half the additional charge should be raised by subscription. That had been done "to provide one

half of the additional outlay for a period of at least 5 years."<sup>26</sup>

The College was opened in January 1876.<sup>27</sup> Ravenshaw wrote to the Government on 25th February 1876 seeking a grant of Rs.3,000 for the purchase of books on Botany and chemical apparatus. The expenditure was sanctioned - "The Government of Bengal having acceded to the wish of the commissioner of Cuttack to change the High School into a college."<sup>28</sup>

Ager was appointed principal with effect from the 23rd February 1876 on probation. The selection of Ager was unfortunate. He proved to be a failure as a teacher.<sup>29</sup>

In 1878, five students and in 1879, four students were sent up. They went to Calcutta to appear in the B.A. Examination. But they all failed. In 1880, Durga Charan Sahu alone passed the B.A. Examination, and was placed in the Third Class.<sup>30</sup> In 1881, Janaki Ballabh Ghosh alone passed the B.A. Examination, securing third class. In 1882 Janaki Ballabh Bose passed the B.A. examinations. He was placed in the second class.<sup>31</sup> In 1883, Brahmananda Das, Gokulananda Chaudhury, Gopal Ballabh Das and two Bengali students passed the B.A. Examination from Ravenshaw college.

In July 1870, Dr. W.D. Stewart became Civil Surgeon of Cuttack. Towards the end of 1874, Stewart submitted a scheme to start a Medical School 'for training Oriya youths into native doctors in their own languages'. Ravenshaw forwarded the scheme to Government. "I long had in view the desirability of establishing a class for training a few young men of Orissa in surgery and medicine" he wrote. In conclusion of his letter he observed : "The school itself will form a subject of deep interest in the success of which, my best endeavours shall not be wanting".

The Lieutenant Governor of Bengal in his minute remarked: "The foundation of a local Medical School is a matter in which the Commissioner has frequently pressed upon the attention of Government and he has much pleasure in according his sanction to a scheme, which is likely, in Mr. Ravenshaw's opinion, to contribute materially to the benefit of Orissa."<sup>32</sup>

The Medical School was opened on the 15th February 1875. When the Maharaja of Mayurbhanj visited Cuttack to attend the proclamation Durbar, Ravenshaw persuaded him to place at the disposal of the Commissioner an endowment of Rs.5,000 for Scholarships in the Cuttack College and the Medical School<sup>33</sup>. In March 1877, Rai Bahadur Syamananda De of Balasore offered to found two Scholarships to be called the Princes of Wales Scholarships, amounting to Rs.100 each, tenable in the Cuttack College. Ravenshaw accepted the offer and cordially thanked the donor.

A Survey School was established at Cuttack in 1876. A normal (Training) School was established there in March 1869. In 1876, the Government decided to reduce the grants to the Normal Schools in Bengal and Orissa to the extent of Rs.38,000 and Rs.3,000 respectively. Ravenshaw wrote to the D.P.I., Bengal : "I must strongly and earnestly deprecate the reduction which strikes at the root of all prospects of improved primary education."<sup>34</sup> He rather wanted to increase the Government grant.

Ravenshaw left Orissa on the 5th April 1878. One of his last official functions was to preside over the prize distribution ceremony of the Medical School. He worked as the Commissioner of the Burdwan Division till 1881, when he retired.

In December 1878, the Government decided to construct a permanent building for the

Cuttack College. In February 1879, the Maharaja of Mayurbhanj made a donation of Rs.20,000 to the Cuttack College, which was renamed Ravenshaw College at his suggestion by the Government<sup>35</sup>. The College was made permanent in 1881. In March 1886, Ravenshaw wrote a letter to Charles Metcalfe, Commissioner, regarding affairs of Orissa. He had spent the best part of his life in Orissa, he wrote, and he tried for the welfare of the people, the memory of whom he still cherished in his old age.

Madhusudan Das met Ravenshaw in England. Ravenshaw talked with him in Oriya and said "I am very fond of your people". Ravenshaw died in August 1899.

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## The Outstanding Contributions of Orissa Towards Buddhist Culture

*Pabitrāmohan Barik*

The outstanding contributions of Orissa towards the Buddhist culture is uncountable. In past Buddhism occupied a great position in religious history of Orissa. Lord Buddha is rightly said the light of Asia. The great Vaishnav poet Jayadev of Orissa of twelfth century A.D. described Buddha as an incarnation of Lord Vishnu. Buddhism had influenced the social, cultural and political life of Kalinga. The relation of Orissa with Buddhism is very ancient. The early Buddhist text Nikaya and Jatak mention the names of two merchants of Utkal: Tapassu and Bhallika who become the first devotees of Lord Buddha. They had also received the sacred hairs of Buddha and enshrined the "Kushadhatu" at Kalinga. In this way the Buddhism entered in Orissa. During that period "Akiria bad" was established in Orissa and the followers of this ideology were strongly protesting the Buddhism in Orissa. When Buddha defeated the religious faiths of Akariabzad, then after Buddhism became very popular in the soil of Orissa. According to Buddhist "Mahaparinirvana sutta" Kalinga was one of the kingdoms to obtain the tooth-relic of Buddha after his Cremation at Kusinara. Bhikkhu Khemathera had brought the sacred tooth relic of Buddha to Kalinga. This tooth relic was enshrined and worshipped at Dantapure, the capital of Kalinga. The text Dathvamsa of Ceylon states that Danta Kumar the Pince of Ujjain

had married Hemamala the daughter of Guha Siva, the King of Kalinga who ruled in the third century A.D. Princess Hemamala carried the tooth relic in her well laid hair to Ceylon accompanied by prince Danta kumar.

The Historic Kalinga war of 261 B.C which was fought on the bank of river Daya near Bhubaneswar is one of the memorable event in Buddhism. After Kaling war emperor Ashok had extended his heartily support for the spread of Buddhism in Kalinga. Ashokan rock edicts at Dhauri and Jaugada have helped increase the Buddhist culture in Orissa very rapidly. During the time of great emperor Ashok, Buddhism became very popular in Orissa. Buddhism was divided into nineteen groups at the time of Ashok. Among them Jheravada, Mahasanghika, and Sarvastivada were vary popular among common people. During the time of Ashok, Buddhist monks of above groups had come to Kalinga and stayed here. Ashok built a monastery for the Theravadin monk Tissa, who was his younger brother living in Bhojakagiri near Delanga in Kalinga. Acharya Mahadeva a great scholar of Mahasanghika had visited Kalinga and established his association here. Bhikkhu Dhitik Kumar and his disciple Kalanka had spread the culture of sarvastivada in Kalinga. Acharya Posadha had played vital role for growth of sarvastivada Buddhist culture in

Kalinga. The section saravastivada of Buddhism became very popular during that period. Some Buddhist remains are still found in Bhubaneswar. According to well-known historian K.C. Panigrahi the Sivalinga of Bhaskareswar temple is originally an Ashokan Pillar but another famous scholar N.K.Sahu rejects the opinion of K.C. Panigrahi with strong argument.

After the decline of Maurya empire the downfall of Buddhism started in Kalinga . Kharavel in 1st century B.C. offered royal patronage for growth of Jainism in Kalinga. Buddhism was divided into two groups named Hinayan and Mahayan. From early 1st century A.D to seventh century A.D. both Hinayana and Mahayan schools were prevalent in Orissa. Hiuen-T Sang, the Chinese traveler stated about the controversy of Hinayan and Mahayan in odro in his account. Mahayan which took its origin in 1st/2nd century A.D. in Kalinga by Acharya Nagarijuna and king Kaniska. Many eminent Buddhist Acharyas, teachers, scholars and saints visited Orissa during this period and they made Mahayan Buddhist culture popular in Orissa.

By sixth century A.D. a number of Buddhist centres and academies were developed. Among, them Puspagiri, Suravagiri, and Parimalagiri were famous at national level. In the Birupa- Chitrotpala valley archaeological remains of great Buddhist monasteries are found at Ratnagiri, Lalitagiri and Udayagiri.

The great Buddhist Vihar Puspagiri which Hiuen-T sang mentioned in his account has not yet been identified properly. Lalitagiri the oldest of the three monasteries was known as Chandraditya vihar. Ratanagiri and Udayagiri monasteries were known as Ratnagiri Mahavihar and Madhavapur Mahavihar respectively. It is known from the Buddhist text "GandBruha" that there was a Buddha Vihar at Tosali in Suravagiri

in third century A.D. now known as Dhauligiri. There, Acharya Sarvagami was the renowned monk who popularized Buddhist culture in Orissa. Another important Buddhist centre was Parimalagiri, identified as the present Gandhamardana hills of Balangiri district. Famous Buddhist scholar Nagarjuna was the Acharya of this holy centre. Aryadev, the disciple of Nagarjuna was the citizen of Singhpur, the capital of Kalinga. He became the principal of Parimalgiri vihar after the death of his teacher. Buddhism started to decline in the last part of third century A.D in Orissa. In Gupta period Brahmanical culture enjoyed royal patronage. Buddhism did not able to contest with them. Dr N.K. Sahu states that Muchalindha Buddha vihar in Ganiapalli of western Orissa was another Buddhist centre in third century A.D.

In fourth century A.D Acharya Dignaga was the teacher of Bhorasaila Buddha vihar of Delanga in Puri district. He was a famous logician and author of "Pramana Samuchaya". According to N.K Sahoo 'Delanga' derived from the name of 'Acharya Dignaga'. Acharya Dignaga was the contemporary of Mahakabi Kalidas. There was a great difference in between them. But their contribution to the Indian culture is remarkable. Vadra Palita the secretary of Kalinga king was the disciple of Dignaga and by the order of his teacher he had constructed sixteen Buddhist Vihar in Kalinga. By early seventeenth century according to Hiuen-T-sang's account, Buddhism was predominate in the Odra country. According to him there were one hundred Buddhist monasteries and ten thousand Mahayan monks.

Bhaumakar rulers have given royal patronage to Tantrik Buddhism. Sivakaradeva-I of this dynasty sent a Buddhist Manuscript named 'Gandavyuha' to the Chinese emperor To-tsong by the hand of Prangha, a well known Buddhist

Acharya who had learned about meditation at Ratnagiri Mahavihar. The Tebetan historian Taranatha and Tibetan text mentions a place called Oddiyaan (Orissa) as a great centre of Mahayan Buddhism and also the birth place of Tantrik Buddhism. Bodhisi, a tantrik monk practiced Yoga at Ratnagiri. According to Taranatha, Rahulaa tantrik monk belonged to Orissa became the Chancellor of Nalanda University early in the 9th century A.D. Tantrika Buddhism gradually trifurcated to Bajrayana, Kalachakrayana, and Sahajayana. Indrabhuti, the king of Sambal (Sambalpur) is said to be the founder of Bajrayana. His foster son and disciple Padmasambhava carried this culture to Tibet. Acharya Pitopado of Ratnagiri is said to have introduced the culture of Kalachakrayana. Another renowned Saddhika Laxminkara the sister of king Indrabhuti is known as the founder of Sahajayana. Majorities of Siddhas among eighty-four saints in Buddhism were from Orissa. Some of the well known siddhas of these schools were born in Orissa. They are Naropa, Sarahapada, Sabaripada, Luipada, Kambalapada, Anangavatra, Birupada, and Kannhupada.

No doubt Orissa had valuable contribution towards Buddhist culture. Buddhist past of Orissa was colourful and glorious. The contribution in the field of art and architecture of Buddhism is far-reaching. Buddhism also provided valuable contribution for the growth of Oriya language. Many scholars opined that doctrine of Sunyata of Vaishnavism, Nathaism, and Mahima culture

of Orissa had come from tantrik Buddhism. It is proved Gorekhanatha the Siddha of Nathaism was at first a Buddhist Siddharth. Basic principles of Mahima dharma has come from Buddhism that Biswanath baba a prominent siddha of Mahima culture has admitted. Temple city Bhubaneswar is an ancient Buddhist centre. Bhubaneswar was the another name of Lord Buddha. An Ashokan pillar which was collected from Ashok Jhara, is now in the State museum. The name of the place of Bhubaneswar like Mancheswar, Budheswar colony, Pandara and nearby Chandaka has similarity with Buddhist God and Goddess. A great controversy for the birth place of Buddha continues till now. Some scholars are saying the village Kapilaswar near Lingaraj temple is the birth place of Lord Buddha. Tri-ratna of Buddhism-Buddha as Dharma and Sangha are compared, Jagannath, Balabhadra and Subhadra. Scholars like Professor Wilson, James- Fergusson, and general Cunningham have referred to the Buddhist origin of Jagannath. Some scholars believe annual bathing ceremony (snana yatra) and the car festival (Rathayatra) are Buddhist practice. The term Jagannath was applied to Adi Buddha by Raja Indrabhuti of Sambal in his work "Gyanasiddhi". The people of Orissa show there devotional high respect to Lord Buddha and Buddhist culture.

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## Orissan Palaeography

*Dr. Harihar Routray*

The scientific study of old script is called "Palaeography". It is not confined to the study of the shapes of letters but endeavours to go beyond the mere shapes and search for the different traditions on account of particular techniques. The study of Orissan palaeography is a part of the study of Indian palaeography which grew out of necessity for deciphering the large number of inscriptions found in this subcontinent. The present state of Orissa which lies along the east-coast of India and is bounded by north latitudes 17°49' and 22°34' and east longitudes 81°29' is comparatively rich in epigraphic materials for the study of Orissan palaeography from the time of Asoka to the dawn of the Surya Vamsi rule in about A.D. 1568. The Oriya script, which is traceable to the earliest decipherable alphabet of India, called Brahmi,<sup>1</sup> passed through different stages of development from about the 3rd Century B.C to about the 14th Century A.D. of the Christian era when it assumed the shape of cursive Oriya script with curves forming at the top of letters and then finally came to the present form. The evolution of Orissan script can be traced by the study of large number of inscriptions ranging from the earliest historical period up to about the 16th Century A.D. which have been discovered from different parts of Orissa.

### **From 3rd Century B.C. to 3rd Century A.D.**

The earliest epigraphic records of Orissa are dated back to the time of Asoka. Two sets of

Asokan Brahmi edicts have so far been discovered, one at Dhauli on the southern bank of the river Daya near Bhubaneswar and the other at Jaugada on the bank the river Rusikulya in Ganjam district.' The letters used in these two rock edicts do not show the regional variations because such type of scripts are found in the far-flung areas of North, South, East and Western India. The letters are cut but chiselled only the lines drawn by the writer. Each letter is definitely formed and no cursive writing in the way of continuous drawn outlines is noticeable. The free movement of hand resulting the round forms and the letters are not having any serif on the top. As studied from the Dhauli<sup>2</sup> and Jaugada<sup>3</sup> rock edicts it is known that dirgha i, dirgha u, ai, au, s' and sh are absent. In some of the letter it has many more forms which suggests the scribes attitudes towards the writing either on raw materials or to what to develop another form of the same letter as in, a, a, kh, t, th, n and y. In some cases two reversible varieties are noticed as in o and dh. The changes are found in the Hatigumpha inscription of Kharavela<sup>4</sup> out from the Asokan mode of expression. The provincial Brahmi<sup>5</sup> script developed in about the 1st C. B.C like in other regions of India. On the basis of technical achievement and introduction of new writing tool the archaic form optionally met here. The vertical of k is lengthened while the lower curve of p, s and h changed into an angular form. The letters

used in the minor rock inscription<sup>6</sup> at Udayagiri hill became more angularised in comparison to the Hathigumpha inscription of Kharavela. The letters such as k, kh, g, ch, chh, t, th, d, n, p, b, n, y, r, l, v and s are found to be similar in form with the Nanaghat Inscription of queen Nayanika.<sup>7</sup> The tendency of predilection for cursive forms in the 2nd and 1st century B.C. epigraphic records dictated by the swift flow of the hand.

The triangular head mark developed here. The letters used in this record reasonable those of the so-called Eastern variety of the Gupta-Brahmi alphabet. The letter n and h are almost developed as in the Allahabad pillar inscription of Samudragupta<sup>8</sup> k, n, and s show the pre-Gupta forms. In some cases the form of n is found in the Northern Gupta form of the 4th Century A.D.

#### **From 4th Century A.D. to the 7th Century A.D.**

From about the 4th Century A.D. onwards we have more and more epigraphic records incised both on metal and stone. The ruling families which had sway over the different parts of ancient Orissa claimed to belong the Vasishta, Mathara and Pitrbhakta families. They ruled the region comprising Srikakulam, Visakhapatnam district in Andhra Pradesh and southern region of Ganjam and Gajapati districts. The system tended to become localized and affiliated to the various cultural regions in the sub-continent. The growing influence of the stylus in Southern India in the 5th - 6th Century A.D. resulted - the letters became more rounded and have waves on their arms and these waves were probably due to the nature of the palm leaf on which stylus was used.

The ruling families of Western Orissa such as the Nala, Sarabhapuriya and Panduvamsis used the so-called box-headed<sup>9</sup> variety of the central Indian alphabet with southern peculiarities. The characters of their inscription evince the tendency towards elongation and angularisation

in a considerable more accentuated manner. The equalization of all the verticals turning of all the curves into sharp angles and the contraction of the breadth impart a peculiar appearance of this alphabet. All the letters show box-heads except i, e, n, j, n, b, and l. The peculiarities of the southern alphabets are to be seen in a stereotyped manner in the left ward curves at the bottom of the initials, a, a and the consonants k, n, and r. The solid square growing into abroad rectangle and this head mark is placed centrally over the verticals. In some cases the small horizontal bar added in the left top of the letter as seen in a, k and t of the purple plate of Indravarman. The copper plates of the early Gangas of Kalinganagara show a fundamental difference from the style of writing seen in the earlier groups. Their inscriptions reveal borrowings from the proto-Kannadi scripts or the Rastrakutas. The Canarese influence is seen in the letter t, ch, n, th, d, dh, n and bh.

The use of different type of tools for writing had a marked influence on the letters of Northern Orissa. The use of pen throughout Northern India gave a definite head mark for the letters. From the 5th Century A.D. onwards the pen leaves behind a blot at the foot of the verticals which shows the new forms of the letters as exhibited in the records of the Vighrahas, Dattas, Mudgalas as well as Naga families of Northern Orissa. Though the regional styles might have differentiated but the use of common language Sanskrit help for the easy movement of literates and scribes from one region to another. Although later kingdoms had to adopt uniform style of writing within their jurisdiction but some similarity are also marked.

#### **From 7th to 10th Century A.D.**

From the last quarter of the 6th century A.D., another tendency is marked in the Sailodbhava record of Northern Orissa. The chief characteristic of their letters is that the right vertical limbs of the letter became slightly bent inwards.

At the same instances because of this bending the vertical makes an acute angle with the base line, which show the acute angle at the lower ends. The top of the line or the vertical invariably bear small wedges and their end show some ornaments on the right. Their character of the whole group is called "acute angled".<sup>10</sup> Further the term "nail-headed"<sup>11</sup> was frequently applied to them and possibly the Indian term "Siddhamatrika" and "Kutilla"<sup>12</sup> might have been used. From the first half of the 8th Century A.D. to the middle of the 10th Century A.D. the Bhaumakara are in Tosali rose into eminence. They follow the Sailodbhava formulae but the scripts are generally taken to be of the Eastern variety of Northern Indian alphabets. The common palaeographic peculiarity noticed is the confusion between v and b. The Nagari and Bengali form is also exhibited in the letter "U" of the Neulpur plate of Subhakaradeva<sup>13</sup> and in some case the characters of bh, t, tt, and h is very difficult to distinguish.

However the Svetaka Ganga as ruled over the northern part of Ganjam district of the time when the Sailodbhava were in power. Their records are found not only from Dhenkanal and undivided Ganjam district of Orissa but also from Srikakulam district of Andhra Pradesh. Their inscriptions show fundamental differences from the style of writing seen in the earlier periods. Their square headed letters betray some influence from the Northern Deccan and their inscriptions reveal borrowings from the proto-Nagari and proto-Kannadi scripts of the Rastrakutas. However the northern variety showing signs of southern features as seen is the Gautami plates of Ganga Indravarman.<sup>14</sup> The admixture of northern and southern types is found in the Vishamagiri plates of Indravarman while the complete northern variation is found in the Svalpa-velura grant of Ganga Anantavarman.<sup>15</sup> The proto-Nagari influence is seen in the form of initial i with two dots above and a line below, the looped form of k, the open mouthed n and t with its arms meeting

in a top curve. The proto-Kannadi influences is detected in the peculiar form of 9 in which the lower half of its right vertical is doubled and the left hook in assimilated to the loop on this side. Though the letters from the 7th-10th Century A.D. show the regional difference on northern and southern but in some instances their co-relation is also observed.

### From 10th to 14th Century A.D

The palaeography of Orissan inscriptions from the 10th to the 14th Century A.D. shows all round development of Nagari, Gaudiya and Proto-Oriya characters. The north and central parts of Orissa were ruled by a series of Kings of the Bhanja dynasty. From the available copper plate inscriptions of this dynasty it is known that Mayurbhanj, Keonjhar, Angul, Baud, Daspalla, Sonepur and Ghumuser regions of Orissa comprised the dominions of the Bhanjas. The Kalinga script influenced by the Northern alphabet is seen in the Russelkonda plates of Nettabhanjadeva.<sup>16</sup>

The eastern variety of Northern alphabet is altogether used in the plates of Silabhanja Tribhuvanakallasa.<sup>17</sup> The proto-Oriya style was developed in the Bhanja records of the 12th -13th C. A.D. In the Adipur copper plate grant of Durjayabhanja Deva<sup>18</sup> the Oriya characters were in the process of assuming their present forms. This is evident from the form of t, th, p, pt and shth and t which definitely look like the modern Oriya characters. Besides the development of this character the Bengali form is also observed.

In the 11th -12th Century A.D. large parts of Northern and Central Orissa was ruled over by the Somavamsis who seem to have displaced the Bhanjas of Khinjalimandala from their original territory. The character used in their records belong to the Nagari alphabet. It was from this script that the modern regional alphabets were used in Bihar, Bengal, Assam, Nepal and Orissa.

The script bears a close resemblance to their modern Nagari counterparts.

The period from 1076 A.D. to 1435 A.D., Orissa was ruled over by the imperial Gangas the records of which were not only found from Orissa but also from Visakhapatanam district of Andhra Pradesh. Although Nagari and Gaudiya<sup>19</sup> alphabet predominated but in some instances the modern Bengali and Oriya forms are also adopted. In some other instances as in the Siddheswara temple inscription of Narasimha IV<sup>20</sup>, the Oriya characters were also applied. So in the process of gradual modification of the alphabet in the Orissa inscriptions the early Oriya character developed.

#### In 15th and 16th Centuries A.D.

The Suryavamsi Gajapati, the successors of the imperial Ganga dynasty ruled from A.D. 1435 to A.D. 1568 for about a hundred years in Orissa. The copper plate and lithic records produced by them have been found not only in Orissa but also in Bengal and different districts of Andhra Pradesh and Tamilnadu. As a result, the letters are influenced both by the Southern characters as well as Bengali formation. So a mixture of Nagari, Telugu, Bengali and Oriya characters are developed and finally the letters assumed the roundish shape.

The proto-Oriya has been gradually transformed into the modern Oriya alphabet. The initial a, u, e, ai, au, k, kh, ch, gh, t, n, t, bh, r and s are found in proto-Bengali form. The influence of the Nagari is noticed in the case of letters such as a, k, g, gh, ch, j, t, th, d, dh, n, p, ph, b, y, sh which may be called the archaic or early transitional Oriya script. However it is reasonable to think that the Oriya letters have come down both from the influence of the Nagari, Bengali and southern alphabet.

#### References:

1. The Indian script running from the left to the right is an invention of Brahma. This is termed so as the same is initially and locally called as Brahma lipi.
2. CII. Vol.I., pp. 84- 97 ff, and plates.
3. Ibid; pp. 101 -15 ff and plates.
4. EI, Vol. XX, pp -71-97 ff.
5. A.H. Dani, Indian Palaeography, Delhi, 1986, P. 57.
6. A number of short Brahmi inscriptions have survived in the Udayagiri hill due to the short nature in comparison to that of the Hathigumpha inscription.
7. SI. Vol.I, pp. 186-206 ff.
8. CII., Vol. III, pp -6-10 ff and plate.
9. It is called box-headed because the top of the letters give the appearance of small square boxes which are formed by sinking of four short strokes in the form of a square.
10. From the last quarter of the 6th Century A.D. on the North Indian inscriptions, the right vertical makes an acute angle with the base line and Buhlers termed of "acute angle" alphabet.
11. The use of pen throughout Northern India from 5th Century A.D. marked a definite change of the head mark to the letters. It assumed the shape of a solid triangle called "wedge" or "nail headed".
12. The name "Kutila" is probably given on account of the flourishing *matras* and the left word slant of the verticals of the letters.
13. EI, Vol. XV, pp. 1-8 ff and plates.
14. EI, Vol. XXIV, pp. 180-83 ff and plates.
15. EI, Vol. XXIV, pp. 129 -37 ff and plates.
16. EI, Vol. XXVIII, pp. 272- 78 ff and plates.
17. Ibid, pp. 272- 78, ff and plates.
18. EI, Vol. XXV, pp. 276- 79, ff and plates.
19. It is also called Gauri which is said to have been used in Purvadesa or the Eastern India.
20. EI, Vol. XXIX, pp. 105 -08 ff and plates.

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# Maharaja's Contribution to the Development of Agriculture, Industry and Forests

*Prof. (Dr.) Jagannath Mohanty*

## **Introduction**

The Maharaja Ramachandra Bhanja Deb was an eminent and foresighted ruler. His keen interest in the well-being of the people, his great competence as a statesman and his vision of a happy and prosperous state impressed not only the then English Government, but also amazed the erstwhile rulers of other Indian States. He dreamed of an ideal state for Mayurbhanj in all directions. He even surpassed the British administration in many respects and introduced a good number of innovative plans and programmes for the all-round development of his state.

Sri Bhanjadeb travelled widely in the world and got new ideas about the latest systems of administration in Agriculture, education, industry, commerce etc. as prevalent in various advanced countries and gained first hand experience in implementing new projects in all these areas. He realised very well that both human and material development should go hand in hand and in the absence of one, another development would be lopsided. He therefore not only laid emphasis on the expansion of education and health services, improvement of cultural activities of the state, but also worked out a large number of schemes for developing agriculture, industry and forestry. He tried his best to exploit the rich physical and natural resources of his state and utilise the outcomes for the benefit of the people.

He spared no pains to streamline the state administration and to effectively implement different developmental plans and projects with the help of competent persons, latest know-how and great missionary zeal. Both human and material resources of his state brought development to great heights under his whole-hearted support and patronage and Mayurbhanja achieved progress and prosperity which many princely states of India emulated and got inspired by his unprecedented achievements. It is rightly said that his able father Sri Krushnachandra Bhanjadev laid the foundation of a modern Mayurbhanja on which Sri Ramachandra Bhanja Deb raised the pinnacles of glory and opened a new chapter of the Golden Era of Bhanja Dynasty.

## **Agriculture**

Sri Ramachandra Bhanjadev made all endeavours to bring about the Green Revolution through provision of irrigation facilities, adoption of modern means of cultivation or plantation and starting model farms and orchards. The king could very well understand that without sufficient water the farmers of his state could not improve the agriculture and thereby their lots which should ultimately improve the agriculture and thereby their lots which should ultimately improve the destiny of his land. He therefore initiated projects of different shapes and sizes for providing water facilities throughout the years in many parts of Mayurbhanja. He dug new wells and ponds and

innovated old ones for the purpose and in the hilly regions he built embankments joining hills thereby creating big water reservoirs. Having spent more than 6 lakhs of rupees he constructed such water reservoirs near Balidiha, Haldia and Olamara (Now in the Balasore district).

The length of the main canal attached to the Balidiha water reservoir was more than 12 kilometers and was intended to supply water for irrigation of 2360 acres of land. Similarly the length of the canal connected to Haldia water reservoir was nearly nine kilometers and was irrigating 2243 acres of land. On account of this agriculture flourished in Mayurbhanj as thousands of acres which were deprived of any kind of irrigated water have now become green with rich crops. The financial condition of the people improved to a great extent. The king even had the dream of creating a very big reservoir constructing a strong embankment at the source of the river Budhabalanga. But before the realisation of this dream, the king breathed his last untimely.

### **Industries**

Due to the presence of rich forests particularly the 'Tut' and 'Asan' trees, the king visualised to promote cottage industries including tasar textile in his state. Having encouraged the weavers, Sri Bhanja Dev promoted the textile of 'Tasar' 'Matha' and 'Silk'. He also provided some upto-date machineries for improving the quality and quantity of this textile. This helped improving the economic standard of the weavers' families. The poor weavers were given loans with little interest under the royal patronage.

In the Calcutta Exhibition of 1906 and Jajpur Exhibition of 1910 the 'Matha' clothes were immensely popular and many excellent products were rewarded. Mayurbhanja textile of matha and silk earned reputation at the national level and its main credit went to the king himself.

The king established a Technical School at Baripada for providing modern facilities of

carpentry, blacksmithy, weaving etc. The latest equipment and techniques were introduced for modernising these trades and industries. During his time, lac industry flourished as he started two lac industries near Bamanghati. People could get employment in this industry and in the cultivation of Barakobi trees.

He set up a saw-mill at Bangiriposi where a large number of wooden goods could be produced for railways and furniture manufacturing industries. The king encouraged the local and even some Calcutta artisans to produce crockery and craftwork in stone some of which were also exported to different parts of India and even abroad. The artists and artisans not only got employment opportunities, but also gained great recognition outside the state.

Under the royal patronage the costly metal and mining resources could be exploited for augmenting the state income and various industries could be promoted for improving the financial condition of the people. Many precious stones could be utilised for making ornaments, which were sold like hotcakes inside country and exported outside for accruing the benefits to all concerned.

According to S.N. Sarkar - In 1906 a prospecting licence for building and ornamental stones, lime stone, Ochres and Kuolin was granted to Messers, B. Barooab and Patrick Gow. This farm exhibited a number of samples of these minerals at the Calcutta Industrial Exhibition and was awarded a gold Medal for ornamental granite and a Silver Medal and certificates for the other exhibits.

With the help of British Engineers Maharaja made attempts to make surveys of the hydropower facilities available and the feasibility of some schemes. Even in 1908 he formed the British Westing House and Electric Manufacturing Company for implementing the different hydroelectric power projects in Mayurbhanj.

Having set up a works Department separately under the charge of Mr. J.N. Martin as the State Engineer, he not only constructed many buildings for officers, Inspection Bungalows, Hospitals etc., he also laid down many roads and railways in his state. The railway from Baripada to Rupsa of about 50 kilometres was a bright testimony of his interest in public works.

### Forestry

Prior to R.C. Bhanjadev there was no control over the commercialisation of timber or wood and interest in afforestation. People were cutting trees indiscriminately, as a result of which there was no due income to the state exchequer and forest was getting reduced day by day. The Maharaja of Mayurbhanja was quite conscious of the importance of forest resources for ecological protection and economic growth of the State. In 1894 he created for the first time the Forest Department for preservation of forests and creation of new ones. This Department helped in protection and maintenance of forest resources in an area of 88 square miles at the first instance and subsequently expanded to the entire forest areas of the state.

For proper protection of the Forestry and transportation of forest products, the Maharaja decided to extend the Rupsa - Baripada Railway to Similipal. But this could not be materialised due to sudden death of the king. He was of the strong opinion that with the efficient management of the forest resources, the state exchequer will be enriched and with the adequate funds he could implement various developmental projects for public welfare. Prior to the Maharaja the state income from the forests was not more than Rs.25,000/- per annum, but due to his efforts it increased to Rs.2,00,000/- per annum. The king Sri R.C. Bhanja Dev also ensured that there should not be indiscriminate cutting of trees and new forests be grown with care and support of the State Administration.

### Conclusion

The Maharaja Sri R.C. Bhanjdev was really a benevolent monarch with deep insight into the problems of the people and unique foresight for the bright future of the land. He made all kinds of efforts for the development of both human and material resources of the state. His competency as an administrator and his proficiency as a statesman is proved by the fact that the state income increased from less than four lakhs to more than fourteen lakhs annually. But this income did not increase his personal income nor his personal expenditure., viz luxurious living or purchase of precious ornaments of the royal ladies. The then Viceroy of India rightly observed. "He exists for the benefit of the people, His people do not exist for him. He is intended to be the typical leader and example". He was actually the Ramachandra and his kingdom was in fact the Ramarajya in miniature.

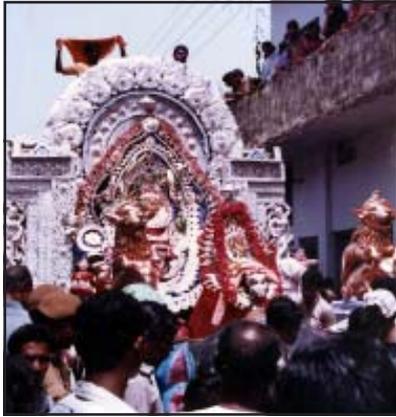
By his untimely death, many of his dreams for people's welfare were left unfulfilled and his vision for an all-round development of his dear Mayurbhanja unrealised. His distinctive contribution to the growth of the Orissan art and literature, education and culture must be remembered for ever and his yeoman's service for unity and integration of the Oriya people is a landmark in the history of modern Orissa. We must endorse the statement given by S.N. Sarkar on his sad demise, "By his death Mayurbhanja lost her most brilliant ruler, Orissa lost her brightest jewel and India one of her most worthy sons."

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## Sitala Sasthi Yatra

*Dr. Chitrasen Pasayat*

Religion has always played a very crucial role in setting the pattern of life of the populations in different parts of our country as well as state of Orissa. In olden days, different kings and religious leaders used to take the help of local tradition or Little Tradition for spreading religious message. In this paper, we will discuss this aspect.

Siva cult of Hindu Great Tradition has influenced many forms of folk dramas in different regions of Orissa and India. In this context, mention may be made of Sitala Sasthi Yatra, which represents the tribal and folk Little Tradition of Sambalpur. It is a folk drama, which indicates downward devolution of cultural elements of Great Tradition and their integration with the elements of local or Little Tradition. For centuries, the organizers have been directing their energies for preservation of this Puranic tradition and propagation of this folk drama tradition. Sambalpur is the headquarter town of Sambalpur district in Orissa. It is located on the bank of the river Mahanadi. The remnants of old Sambalpur Garh are also visible in some places even today. Sambalpur is on the National Highway i.e. NH-6 and NH-42. It is situated about 317 kilometers away from the state capital Bhubaneswar.

Though the origin of West Orissan folk drama is yet to be ascertained, the rich folk tradition of Sitala Sasthi Yatra of Sambalpur town is one of the major folk drama forms which still

hold ground in the cross section of the society in Sambalpur. It is a distinctive and matchless form of folk drama wherein the two divine characters namely Lord Siva and Goddess Parvati become two human characters and their marriage ceremony is celebrated as per the local custom and tradition by the people in Sambalpur. It has got a special place in the cultural map of Orissa.

As per the myth, Daksa arranged a Yajna. He invited all the deities and relatives to be present at the function. But, he did not call his own daughter Sati an son-in-law Siva, for the reason that Sati married Siva against the desire and wish of Daksa. When Sati came to know about it, tears rolled down her face. When she settled down she got own at her father's residence to attend the ritual ceremony without invitation. Unfortunately, Sati was received with dishonor and disgrace. She protested and accused her father for his neglect and disregard shown to her husband. Daksa broke into anger and cursed Lord Siva as a beggar, Ashman, Yogi, king of goblins and so on. Sati could not put up with such abuse and insult; she jumped into the Yajna-Kunda. Consequently, Lord Siva became furious and started his Tandava bearing the corpse of Sati on his back. It was terrible and the destruction of the universe was imminent. So, Lord Visnu came out to protect the universe. When Lord Siva became conscious, he retired alone to his abode Kailash Mountain.

Subsequently, Sati took rebirth as Parbati in the house of Kailash Mountain. She performed Tapasya to get Siva as her husband. Siva was pleased with her vigorous Tapasya to marry Parbati. Sitala Sasthi Yatra of Sambalpur is based on the marriage ceremony of Lord Siva and Goddess Parbati.

The most significant feature of this folk tradition is that, the human beings become the parents of these deities. This couple performs the role of Parbati's father and mother during the sanctified marriage ceremony of Lord Siva and Goddess Parbati. They also perform the ritual of Kanyadan, which is considered to be very auspicious and sacred for the Hindu parents.

Sitala Sasthi Yatra has had a hoary past. It speaks volumes about the past glorious religious tradition of Sambalpur. Besides mythological origin, it has a historical origin too. Undoubtedly, organization of this Yatra keeps the flame of tradition and history alive. Though the Saiva cult has influenced the Sitala Sasthi Yatra, its historical beginning in Sambalpur is yet to be determined. However, certain historical facts indicate that this folk tradition is in vogue since seventeenth century.

It is believed that, this ritual festival was started during the reign of Raja Baliar Singh (1660-1690), Chauhan Raja of Sambalpur. He was one of the most successful rulers of Sambalpur kingdom. He was a great warrior. He extended the territories of Sambalpur kingdom by many successful campaigns against the neighbouring kingdoms. He conquered eighteen Garhs. He declared himself as the lord of eighteen Garhs. It is also understood that, Gajapati Maharaja of Puri was very pleased with his bravery and courage. He awarded him the honour of Hirakhand Chhatrapati Maharaj (Senapati and Mahanti, 1971: 63).

It is said that, Baliar Singh once went to Puri on pilgrimage. He was invited by the

Dowager Queen who was his mother's sister. After having a Darsan of Lord Jagannath, Raja Baliar Singh visited the palace of Gajapati Maharaja. The Queen wanted to assess his strength and intelligence. When the Queen Dowager found him alone and unguarded inside her palace she challenged him to show how he could defend himself if captured in that unguarded moment. In an isolated closed room, Baliar Singh was asked to fight with eight Mallas. Surprisingly, Raja Baliar Singh revealed his Samaleswari Khanda from his waist-band and defeated all the eight Mallas. The Queen Dowager was satisfied with his heroic behavior and performance. She persuaded her son the Gajapati Maharaja to bestow on Baliar Singh the high title of Hirakhand Chhatrapati Maharaj i.e. the great lord of the country of diamonds.

On this occasion, on the request of Raja Baliar Singh, Gajapati Maharaja sent eighteen Brahmin families from different Sasanas of Puri to Sambalpur. Raja settled them in various places. He also employed them in various positions in his court. Notably, Raja Baliar Singh's court-poet Pandit Gangadhar Mishra, the author of the Kosalananda Kavya was an Utkaliya Brahmin. This Kavya throws much light on the administration of the Chauhan kings of Sambalpur. These Brahmin families first settled in Nanda Pada. These Utkaliya Brahmins used to celebrate Sitala Sasthi Yatra in their native Sasani villages. After their arrival in Sambalpur, they started this tradition in Samia Gudi i.e. Somanath temple inside the Sambalpur fort. It was possibly a diplomatic move taken by the outsiders like Brahmins in a tribal dominated land like Sambalpur to maintain and preserve their dominant social status quo. It is understood that these Utkaliya Brahmins, otherwise known as Udia or Odia Brahmins had initiated Sitala Sasthi Yatra first in the Samia Gudi i.e. Somanath Temple at Balibandha, which was then inside the Sambalpur Garh or fort. It is

pertinent to mention that the Utkaliya Brahmins are mostly Siva worshippers whereas the Aranyaka Brahmins are mostly Paramarthis or Vaishnavas (Senapati and Mahanti, 1971: 112). Raja also extended his royal patronage to this Yatra. It was a case of Brahminisation or sanskritization in Sambalpur area.

Subsequently, these Utkaliya Brahmins requested Raja Ajit Singh (1725-1766) to construct a Siva temple at Nanda Pada. Raja Ajit Singh was a very powerful and efficient ruler during the early part of his reign. He was a patron of Brahminical culture. He also established Ajitpur Sasan. From about 1760, however, he became indifferent and was indulged in luxury and pleasure. The administration of the kingdom was completely entrusted to the Dewan Dakshin Ray who exercised unrestricted power and committed excesses. Raja Ajit Singh directed his Dewan to construct the Balunkeswar temple situated on the bank of the river Mahanadi. The construction of this temple was started during the reign of Raja Ajit Singh (1725-1766). Due to political turmoil in Sambalpur, it could not be completed. Raja died in May 1766. His son Abhaya Singh (1766-1778) became the Raja of Sambalpur at the age of sixteen only. But the Dewan confined the new Raja in jail, where he died after twelve years in 1778. The Dewan was the de-facto ruler of Sambalpur during this period. He had completed the Balunkeswar temple, where Sitala Sasthi Yatra was celebrated. Thereafter, this ritual festival was started in the adjacent Lokanath temple of Jharua Para and later at Jageswar temple of Mudi Pada. Lokanath temple was constructed by one Behera family of Jhadua Pada. It may be mentioned here that Jharua Pada is inhabited mostly by the Aranyaka Brahmins, who are locally known as Jhadua Brahmins. Temple of Jageswar Baba at Mudi Pada was constructed in 1816 by one Danei Patel. Sitala Sasthi Yatra started in this temple in the year 1976. But Nagara Parikrama or procession of this festival started in 1985.

It is believed that during the reign of Raja Ajit Singh (1725-1766) of Sambalpur this festival received massive support. Traditionally, the Utkaliyas are mostly Siva worshippers whereas the Aranyakas are mostly Paramarthis or Vaishnavas. These two classes of Brahmins have a spirit of rivalry and competition in observing religious rites particularly the Sitalasasthi Yatra, one of the biggest festivals of Sambalpur district (Senapati and Mahanti, 1971: 112). The Aranyaka and Utkaliya Brahmins fight with each other on the issue of their social status. In the caste hierarchy, the Utkaliyas are the highest and next to them, the Aranyakas. An Aranyaka can take the cooked food in the house of Utkaliya Brahmin but an Utkaliya shall not accept cooked food from the Aranyakas. However, the Aranyaka Brahmins do not accept this. Interestingly, these two classes of Brahmins are two separate endogamous groups. Inter-marriage is forbidden between them although several cases of inter-marriage have taken place in recent years. These two classes of Brahmins have a spirit of rivalry and competition in observing religious rites particularly the Sital-Sasthi Yatra (Senapati and Mahanti, 1971: 111-112). In the year 1762 this rivalry took such a serious turn that, the matter went to the court of Raja Ajit Singh. The clash between the two groups during the Yatra became a common phenomenon. The fights in 1940, in 1945 and in 1954 were some recorded severe incidents of Sambalpur Sitala Sasthi Yatra. So, in the year 1980, the District Administration allotted different routes for procession of these two groups. Today, however, their traditional rivalry revealed in the form of competition in decoration and arrangements during Sitala-Sasthi Yatra.

Raja Ajit Singh was a great devotee of Lord Jagannath and for this reason; he used to spend a lot of time in Puri. Raja Ajit Singh had also invited Utkaliya Brahmins from different Brahmin Sasanas of Puri and established the village Ajitpur Sasan, which is known today as only Sasan.

Now, this village is situated about 15 kilometers away from Sambalpur town. It is located on National Highway towards Jharsuguda. Rent-free lands were donated by the king as a measure of patronage to the Brahmins. It would not be out of place to mention that, except Bimaleswara temple at Huma the remaining seven Siva temples out of the famous Asta-Sambhu of erstwhile Sambalpur kingdom had been constructed during the reign of Raja Ajit Singh. Asta-Sambhu include Bimaleswara at Huma Kedarnath at Ambabhona, Biswanath at Deogaon, Balunkeswara at Gaisama, Mandhata or Maneswara at Maneswar, Swapneswara at Sorna, Bisweswara at Soaranda and Nilakantheswara at Niljee.

In view of the above analysis, it may be said that the Saiva cult has influenced the Sitala Sasthi Yatra. It is originally a tradition of Sasani Brahmins of Puri, transported later on to Sambalpur during the Chauhan rule. Even today, it has not lost its religious elements and spiritual contents. In due course of time, it has acquired a wider social base and has touched the culture of this area. It has assimilated the local marriage custom, which will be discussed subsequently. This is why; this form of folk drama has attracted the common people of Sambalpur. There is no denying the fact that it has become very popular. Consequently, it has enjoyed its sovereignty in Sambalpur where it is socially as well as culturally rooted firmly.

As per the Hindu tradition, Sitala Sasthi Yatra is observed on Jyestha Sukla Paksha Sasthi Tithi i.e. on sixth day of bright fortnight in the Hindu month of Jyestha (May-June). However, preparations for this festival are initiated one month before i.e. in the Hindu month of Baisakh (April-May). In other words, Baisakh indicates the beginning of gaiety, enthusiasm and happiness for the people of Sambalpur because the land of Sambalpur begins celebrating its most famous, popular and colourful Sitala Sasthi Yatra in this

month only. First Niti of Sitala Sasthi Yatra is performed on Akhsya Trutiya Tithi as discussed below. Since then the whole land of Sambalpur feels the vibration of Sitala Sasthi Yatra. It has carried out a niche among the lovers of traditional drama forms.

As it has been pointed out above, first Niti of Sitala Sasthi is performed on Baisakh Sukla Trutiya Tithi which is otherwise known as Akshya Trutiya i.e. on third day of bright fortnight in the Hindu month of Baisakh. This Niti is called Thali-Utha. It is an important Niti which marks the beginning of Sitala Sasthi Yatra. This Niti is significant in the sense that after this Niti the human parents of Lord Siva or organizers of this festival start searching for the human parents of Goddess Parvati. These parents act as human father and mother of Goddess Parvati and perform the most pious ritual of Kanyadan. In other words, it may be said that parents of Lord Siva starts looking for a suitable bride for their son after the Thali-Utha Niti.

Also, after the Thali-Utha Niti, the organizers start collecting Chanda i.e. public contributions or donations visiting door to door for organizing this grand festivity. There is no denying the fact that, Sitala Sasthi receives patronage from the masses in a very high scale. Notably, the landed property assigned for the performance of the daily and special Puja of these deities have been converted into personal property by the unscrupulous persons. This has been possible, most probably during the British rule, either by hiding or destroying the grants. Any how, the priests are now managing the Seva-Puja of these deities. Since long, it has not only entertained the people of Sambalpur but also acted as an emotional bond of unity among them. Once the human parents of Goddess Parvati are decided, the remaining Nitis or rituals associated with the marriage are followed.

Next Niti is called Ganthli-Hita. The literary meaning of this term is opening of the knot. This Niti breaks up the human relationship or social tie between Parbati as daughter and her previous human parents. Father (generally the temple priest) of Lord Siva with the organizers visit the house of Parbati's previous human parents and performs this Niti. Thereafter, the parents-daughter relationship is dissociated or disconnected. Though entirely religious in nature, this is a very emotional event. This Niti is however, essential to establish the new parents-daughter relationship for that year's Yatra.

Above Niti is based on a local custom of Sambalpur. As per the tradition prevalent particularly among the non-Brahmin castes and communities of Sambalpur, at times parents sale or donate their child to some one else irrespective of his caste, creed and religion. After this Niti, the parents who accept the child gain the social status and rights of becoming parents of the child. In other words, they become the social father and social mother of the child. It is a social custom which does not require the child to leave his/her biological parents and stay with social parents.

When the child attains the marriageable age and his/her biological parents wants him/her to marry, in that case they have to break the social ties of the child with his/her social parents. They perform a simple Niti and get back the child from the social parents. Followed by this ritual only the child is acceptable for marriage in the caste of the biological parents and after that only the biological parents get back their lost social rights as well as status of becoming social father and social mother of the child to perform all the social responsibilities of marriage of their child.

Where infant mortality rate is very high or child mortality is a very common phenomenon, this social custom is prevalent there. Parents sale or donate their child to others with a hope that the child will be protected from evil forces and

misfortunes. They believe that Yama will not visit their house, because they have already left the child; the child is departed from them. So Yama will come for what ? Here, one can visualize the importance of social parents in the society, which recognizes the social father and social mother only.

Ganthali-Hita Niti is also influenced by the child marriage custom prevalent earlier in the tribal dominated Sambalpur area. As per the tradition of child marriage, the bride remains in her parents' house till she attains adulthood. When the bride gets maturity, the Ganthli-Hita ritual is performed. This means that, the bride severs her relationship with her parents. After this ritual, she is sent to her parents-in-law's house with her husband. In case of Sitala Sasthi Yatra, this ritual means Parbati severs her relationship with human parents of previous year.

Thus, this idea is borrowed from the prevalent local customs at the time of Ganthali-Hita Niti of Sitala Sasthi Yatra because then only Parbati is socially acceptable to other parents who get the social status and rights of becoming Kanya-Pita (father) and Kanya-Mata (mother) of Parbati and carry out all social responsibilities of marriage including Kanyadan of Parbati.

Next Niti is known as Patar-Pendi, which is performed on Jyestha Sukla Dwitiya Tithi i.e. on the second day of bright fortnight in the Hindu month of Jyestha (May-June). Family members and relatives (organizers) of bridegroom (Siva) visit the house of the Kanya-Pita i.e. the house of the bride (Parbati) with a holy procession with the marriage proposal of their son. Bride's family welcomes them happily and asks them the reason of their arrival. Bridegroom's family replies that they have come to know about their Kanya or daughter Parbati. Hence, they have come for negotiation. Bride's family asks about the Guna or nature of their son Siva. Then the bridegroom's family narrates the characters accordingly. Thereafter, the marriage is fixed.

Bara-Pita i.e. Siva's father (generally temple priest) presents one Sala-Patra Binda (a bunch or bundle of Sal leaves) to the Kanya-Pita (human father of Parvati). This indicates the consent for the marriage between Siva and Parvati. This is supposed to be a tribal custom borrowed and assimilated in the Sitala Sasthi Yatra of Sambalpur.

As per the local prevailing tradition, this Niti is called Pindhani or Nirbandha (negotiation). After this Niti, marriage is considered to be fixed and any deviation after that is regarded as a social crime. Any divergence and disagreement consequently brings dishonor and disgrace to both the families and also creates social tension. So, it becomes the duty and responsibility of the society and community to see that the marriage is performed easily and smoothly.

On the occasion of Patar-Pendi Niti, Chudi (bangles), Sindur (vermilion), Anga-Bastra (saris and other clothes) and fruits etc. meant for Parvati are presented to Kanya-Pita. Thereafter, the auspicious Tithi (day) and Lagna (time) are calculated. Since the Tithi of holy marriage between Siva and Parvati is already prescribed in various Hindu religious scriptures, Lagna of the marriage is calculated and intimated to the Kanya-Pita.

Thereafter, follow the Niti of Gua-Gunda which is associated with invitation. This ritual is observed on the following two days i.e. on Trutiya Tithi and Chaturthi Tithi. This is an important Niti, because it means invitation to all the deities of Sambalpur town to attend the holy marriage between Lord Siva and Goddess Parvati. This is in fact an important event when the organizers visit each and every temple of Sambalpur town with an impression procession and give Gua-Gunda. This is the traditional mode of invitation to the deities. This is also the conventional approach of marriage invitation prevalent in Sambalpur. Most probably, Sitala Sasthi Yatra has borrowed this idea from the local society and

incorporated in its rituals. The literary meaning of Gua is betel nut and Gunda means Haldi (turmeric) powder. Thus, Gua-Gunda consists of Gua, some Haldi powder, some flowers and fruits preferably coconut and banana etc. on behalf of Balunkeswar Baba of Nanda Pada, Nrushingha Mahaprabhu goes to invite the deities. On behalf of Lokanath Baba of Jhadua Pada and Jageswar Baba of Mudi Pada, Hanuman goes to invite the deities. This is called Niuta Yatra.

Every year a couple becomes the parents of Goddess Parvati, who is taken to their house before the date of marriage. However, Siva remains in the temple. On Panchami Tithi i.e. on the fifth evening, Siva proceeds to the house of Parvati i.e. the residence of the Kanya-Pita sitting on his Vahana (Carrier) i.e. Brusava (bull named Nandi) with an exciting procession. The carrier or chariot is decorated accordingly. As per the Lagna, marriage is performed. Baratis are treated as usual. After marriage, Siva along with his newly wed wife Parvati returns to his residence i.e. temple on his Vahana with a magnificent and luxurious procession. This is the main festival which continues for more than ten to twelve hours. It starts at about mid-night and ends at the temple i.e. the house of Siva at about noon.

Earlier, the procession was confine to San Sadak and Bad Sadak, which in fact the old Sambalpur. It was believed that after marriage, Lord Siva and Goddess Parvati had gone for an earth trip or tour. This idea of tour or Yatra is incorporated in the post marriage Yatra or procession in the Sambalpur town. Traditionally, the periphery of San Sadak and Bad Sadak is believed to be the earth and the procession takes place in this route. However, time has changed. Sambalpur town is being expanded. Law and order problem has increased due to tension between the organizing groups and increasing numbers of visitors on this occasion. So, district administration has interfered and made some

alterations in the traditional route of procession. Now different deities have different routes for procession, which is decided in the Coordination Committee meeting taken up by the District Administration in the presence of different organizing groups. These changes have, however, widened the area of celebration, which was earlier confined to San Sadak and Bad Sadak only.

Sitala Sasthi Yatra reveals that there has been a constant interaction between the cultural elements of Saivism and local culture at the grassroots level in Sambalpur. Seen in this context, the elements of Hindu Great Tradition have percolated downward. Moreover, it is believed to be helpful in promoting Saivism in Sambalpur area. The popularity of Sitala Sasthi Yatra is growing and there is tremendous amount of enthusiasm within Sambalpur and outside to witness this enchanting folk drama form. Various folk dances like Dalkhai, Rasarkeli and dancing and cultural troupes add to the colour and glamour of Sitala Sasthi Yatra in Sambalpur. Bai-Nach is the important attraction of this Yatra. Professional lady dancers from Kolkata, Raipur, Nagpur and the like are hired. Separate wooden Rathas are made for them. These attractive and appealing dancers with other accompanists or musicians sit on these Rathas dragged by the human beings. It is not known when this tradition of street dancing on Ratha has been introduced in Sambalpur Sitala Sasthi Yatra. But, this attracts people from far and wide. It is believed that Bai-Nach and Mai-Nach are integral parts of Sitala Sasthi Yatra. 'Mai' means eunuch. They dance before the deity on this occasion for 'Mukti' or salvation. This tradition of Bai-Nach is also prevalent during Ratha Yatra in Sambalpur town. Organizers should be thanked for their selfless devotion and dedication in continuing and flourishing this great folk tradition in Sambalpur.

The popularity of this folk drama has attracted the people from diverse areas of Orissa

and neighbouring state of Chhattisgarh. Everybody attending this festival feels it the rare privilege to share the happiness of the people in celebrating Sitala Sasthi Yatra. All India Radio (AIR) and Door Darshan (DD) give recognition to this majestic folk drama. They do not hesitate and lose time to make all arrangements for its live commentary and live telecast. RDC, Sambalpur comes forward with a token gift of one day local holiday for the Government servants of Sambalpur on this occasion.

District Administration takes all possible measures to provide safe drinking water and maintain hygienic condition of Sambalpur town for large number of visitors on this occasion. Also in order to maintain law and order situation huge police personnel are deployed during on this occasion. It may be noted that Sambalpur is easily approachable by roadways and railways. There are reasonably good hotels for accommodation. Visitors can also stay at Bargarh (50 kilometers from Sambalpur) and Jharsuguda (50 kilometers from Sambalpur) for this purpose.

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## Largest Siva Linga of Orissa, The Bhusandeswara

*Nikunja Bihari Sahu*

Our State, Orissa, to her credit, is gifted with an array of temples and monuments. Although these belong to myriads of deities, yet the most abundant amongst them are probably those devoted to Lord Siva. The Lord is believed to be extremely pious who used to bestow his devotees fabulously with fortune and wealth, This possibly explains the unusually large number of Siva temples all over the state. Traditionally, Lord Siva is represented by a piece of cylindrical stone commonly known as the Linga that adorns all these temples. While some of the Lingas are believed to have natural origin, others were purposely established by the devotees mostly the kings and Zamindars. The Lingas vary widely in their size and location which adds further to the glory and glamour of the Lord. Starting from a small pea sized Linga, dimension up to several feet are found and the location varies from the high altitude hill tops to the submerged basins of gushing streams and fountains.

The largest Siva Linga of our state, and possibly of the country, is the Lord Bhusandeswara, located on the coastal bank of the river Subarnarekha in the northern part of Balasore district. This massive Linga consists of a huge monolithic stone of nearly 10 feet height or more with a diameter not less than 8 feet. The priest has to climb on-to a specially designed

platform to come in level with the Linga in order to worship. One even cannot grasp the Linga with one's fully stretched arms which further testifies its colossal dimension.

This rare monument stands in a desolate country-side far from the din and bustle of human activity and not even a single hamlet or human habitat is found to exist nearby. Vast tracts of plain fields is seen to stretch in all directions. The Linga has been lying below the open sky for years until a concrete roof was built very recently. It is a pity that there is no approach road connecting this site with parts of Balasore district. The site can be approached either from the south via Baliapal or from the north through Bhogarai. Travelling from Baliapal, one has to cross the mighty river Subarnarekha on the way by country boats. From the other bank one has to take a monotonous walk by foot of nearly 7 Kms under the scorching Sun amidst the dull paddy fields on either sides. There is no rest house or even shady trees on the way for the pedestrians to retreat and dissipate their tiredness of the journey. However, one can hire a 'bhut bhuti', a country boat fitted with engine, to travel some distance down the Subarnarekha and then move upstream in one of its tributaries that flows at a stone throw distance from the Linga. However, such journey is possible only during the tides when the water

swells up considerably allowing smooth navigation.

As the place belongs to a topography of well fertile soil with rich humus content, it is very unlikely to come across rocks or stones or even pieces of pebbles nearby. Hence it is amazing how such a colossal stone Linga, entirely unknown and uncharacteristic of the geography of the region, could find its place at Bhusandeswara. There are several stories to explain this.

One of the stories says that Bhima, the Pandava brother, was once flying in the sky carrying a huge stone. Upon urge for urination he descended to the earth and placed the stone on the ground and never took it back. And the stone left there alone since then, surviving the onslaughts of time and weather, the story adds, has become the sacred Linga of Bhusandeswara.

Another story believes the stone to be the native of the place which was lying unnoticed for years within the thick mangrove forest that was once abounding the swampy tracts of coastal Balasore with wild animals and snakes freely moving about. The stone was discovered and installed to the present place by a rich Marwari devotee of the nearby town Jaleswar upon instruction of Lord Siva in dream. The Lord also refused the luxury of a temple habitat proposed

by the same devotee and volunteered to rest below the open sky under the scorching rays of the Sun.

These are some of the stories heard about the source of origin of this mysterious stone. However, notwithstanding these commonly held beliefs one will be logically inclined to believe the stone to be extraneous in origin which might have been transported to the present place by the swift flowing river Subarnarekha from its upper mountainous range. The river, known for its speed and perpetual change of course, originates from the mineral rich mountains of Bihar and flows through the plains of Balasore to open up at the Bay of Bengal at some distance beyond Bhusandeswara. A large piece of stone moved by the river from its upper mountainous tract many years ago and transported downstream all the way towards the sea might have been thrown out of the bank during one of the floods. This might have been transformed into the present Linga at Bhusandeswara with the passage of time.

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# Our Poisoned Futures

*Dr. P.K. Rana*

## **Introduction**

A healthy environment sustains our lives. If our environment goes polluted all living things including man will have many fatal diseases and health hazards. A healthy environment is the best gift of nature. Nature never neglects to keep up the requisite standards of our environment. But human beings torture and destroy nature to satisfy his greed. That the ultimate greed of man is threatening the healthy and diverse biological order beyond the replenishment levels threatening the sustainable growth of future generation.

Industrialisation and urbanization are the twin factors responsible for environmental pollution to a great extent. The growth of industrial and commercial activities in cities like Ahmedabad, Mumbai, Bangalaoe, Kolkata, Delhi, Chennai and Kanpur have opened up employment opportunities for which a large part of our population has moved to these cities. This has led to a massive demand for housing, transportation and socio-economic facilities. It has also spawned with its disastrous effects on health. Pollution, which covers the quality of air and water, noise levels and traffic congestion has been singled out as the biggest complaint among expatriates living in Asia, according to a survey conducted by the Political and Economic Risk Consultancy Ltd. (PERC). Rating for each

category were averaged into an overall grading scale from zero to 10, where zero was the best. India emerged the worst over all, with a score of 8.31. China follows with 8.03, Vietnam with 7.63, Philippines with 7.55, Indonesia with 7.33 and Hong Kong with 7.28. From the survey it is contended that Asia's poor and most populous countries are perceived to be the most polluted while Singapore, Malaysia and Japan are the cleanest.

## **II. Urbanisation and Environmental Pollution**

Viewed from a global perspective the biggest threat to the environment in the urban areas of India is the emission of auto fumes alongwith other obnoxious gases like sulphur dioxide (SO<sub>2</sub>) and nitrogen oxide (NO<sub>2</sub>). Thus many cities of India are becoming gas chambers due to the toxic smoke emitted by growing number of four wheelers, two wheelers and running up factories. According to an official statistics, the estimated vehicular pollution loads for the metropolitan towns per day are : Delhi over 1000 tonnes, Mumbai 660 tonnes, Kolkata 293 tonnes, Chennai 226 tonnes and Hyderabad 202 tonnes. Air Pollution causes respiratory diseases and nervous disorders apart from congenital defects, cancer etc. The Central Pollution Control Board (CPCB) has identified some twenty four cities as the most critically polluted areas in India.

Najafgarh Drain (Delhi), Singrauli (Uttar Pradesh) Dhanbad (Bihar), Chembur and Tarapur (Maharashtra), Durgapur and Howrah (West Bengal), Digboi (Assam), Govindgarh (Punjab), Parwanoo (Himachal Pradesh), Pali and Jodhpur (Rajasthan), Ankaleshwar and Vapi (Gujarat), Korba (MP), Talcher (Orissa), North Arcot (Tamilnadu), Bhadravati (Karnataka), Visakhapatnam and Patanchru - Bollarm belt near Hyderabad (Andhra Pradesh) are some of these places which deserve focused attention of the policy maker, administrator and civil society activities for improving the quality of life.<sup>1</sup>

Increasing population and increasing unplanned urbanization further add to pollution with poor levels of infrastructure development for basic needs like safe and adequate drinking water and sanitation. Neglects of civic disposal have been adding to the burden of diseases. There have been several outbreaks of water-borne diseases and diseases spread through the oro-faecal route, viz. Cholera epidemic in 1988 in slum colonies of Delhi. Outbreaks of Hepatitis A, Hepatitis E, typhoid, paratyphoid, gastroenteritis have been reported from time to time from different parts of the country whenever there has been breakdown of civic amenities.

The inadequately planned development processes have resulted in creation of mosquitogenic and malariogenic conditions. Examples of these are dams, canals, road side ditches, construction sides and particularly in low line areas of the cities are the breeding center for the aforesaid diseases. Dengue Haemorrhagic Fever (DHF) in Delhi in 1996 reflect the increasing environment for disease and the steady collapse of the public health system.<sup>2</sup>

The worth of water, the vary life of all living creatures, can be appreciated only when it's scarce.<sup>3</sup> Unfortunately the seas, rivers and the

coastal areas of our country have become highly polluted. It is due to all those big mills, factories which stand proudly on river banks and discharge their liquid toxic refuges without purifying same, causing injury to public health. Another important industrial waste is heat. Heated effluents can drastically alter the ecology of a stream or lake.<sup>4</sup> There is no denying the fact that domestic sewers run through Municipalities carry four times greater pollutant bodies than the industrial effluents. The extent of water pollution in India is too obvious from the fact that all the 14 major rivers are highly polluted. The Ganga river basin from the Haridwar to Kolkata, being the largest in the country occupying about 26 percent of the total geographical area is regarded as one unending sewers which is fit only to carry urban liquid waste, half burnt dead bodies, pesticides and industrial wastes. Nearly 312 industrial units along with 27 cities are dumping their discharge of 902 million tones waste water to the river Ganga every day which contains high concentration of iron, lead, nickel, zinc and sulphate.<sup>5</sup> Similarly the fate of other rivers are even worse in the country. The pollution directly affects about 80 percent people living along the basins or coastal areas of our country. The World Health Organisation (WHO) and the World Bank have reported that infection through hook-worms and other allied diseases like gastroenteritis, diarrhoea, dysentery, jaundice are leading causes of childhood and maternal disability in India.<sup>6</sup>

### III. Rural Scenario and Indoor Air Pollution

It is to be no wonder that pollution and its adverse effects are not confined to urban India alone, rural India, which often designated as "annadata" is also suffering from the fall out of pollution. Bio-fuels such as wood, cattle dung and crop residues are the mainstay or at the 'bottom of the energy ladder' in the majority of

the Indian households for cooking and heating purposes. Burning of these unprocessed bio-fuels in traditional and inefficient stoves generate large amount air pollutants like carbon monoxide alongwith formaldehyde, benzene and benzopyrene, pollutants released indoors are far more hazardous (one thousand times WHO estimates) than those released outdoors. It is due to the close proximity that rural women, adolescent girls and moreover children (cooking combine childcare) are exposed to the pollutants from the bio-fuels for which in India the most important diseases with indoor air pollution are acute respiratory infection (ARI), obstructive pulmonary disease (Lung Cancer), blindness, tuberculosis, cardiovascular disease (asthma).<sup>7</sup> It has been estimated (WHO) that about 10 lakh women and children face premature death in each year because of the use of electricity, natural gas or Liquefied Petroleum Gas (LPG) and other modern applicances like pressure cookers, mixies, ovens which can provide a safe working environment in the kitchen are beyond the reach of most rural households in India.<sup>8</sup>

Apart from this, India has a domesticated animal population of nearly 500 million. Considering that only 3.5 percent of the land area are under grass, the population is supported by the forest and agricultural residues which are thereby diverted from agricultural land. Out of the total cultivable land, 175 million ha are degraded, needing special treatment to restore productivity. Of the 75 million ha designated as forest land, only 35 million ha are closed forests. Despite all efforts, India has continued to lose forest cover. The deforestation causes loss in biodiversity. Over 1,500 species of plants and animals are on the endangered list. However the rapid growth of rural population has placed inexorable burden on farm as well as on other land resources, on forestry, on water resources and worsened the quality of

life of the rural poor in respect of housing, health, ecological surroundings and other essentials.<sup>9</sup>

#### **IV. Land Pollution**

Land pollution usually results from the disposal of solid and semi-solid wastes in agricultural practices and insanitary habits. Rapid urbanization with consequent of increasing the conversion of agricultural land to the homestead land has resulted in the reduction of land for the wastes to be disposed. Dumping of industrial wastes (sludge) and municipal wastes in low line area and adoption of land-fill technique has caused severe toxic problem which affects the ground water course. Agricultural pesticides, fertilizers and manures has polluted the land heavily day by day causing desertification of farm land and accumulation of injurious chemical constituents like phosphates, nitrates and potassium in the soil. The nutrients escape from the field and are found in excessive quantities in rivers, lakes and coastal waters in India. Land pollution caused by indiscriminate disposal of solid and semi-solid wastes from the industrial houses in urban areas poses a great threat to human health. Huge piles of garbage at the disposal sites and littered around in the towns remain a dwelling place of flies, rats, bacteria, mosquitoes which carry pathogenic organisms cause diseases such as dysentery, diarrhoea, spreading of plague and other infectious diseases.

#### **V. Challenges of Global Warming**

Our mother earth looks as if it is about to overheat. Temperatures are rising, ice sheets are melting and all the evidences points to a green house future. Human emissions of ozone-depleting gases like carbon dioxide, carbon monoxide methane nitrous oxide, chlorofluorocarbons (CFCs), chlorine and bromine have steadily eroded the ozone content in the atmosphere, widening the ozone hole over the Antarctica. Many

household articles air conditioners, refrigerants fire extinguishers emit CFCs which are insoluble in water and mix freely and quickly into the air and manage to reach the stratosphere regardless of their weight. Chlorine released from the breakdown of CFCs remains in the stratosphere for several years where it destroys ozone molecules.

Toxic carbon dioxide emission from vehicles and sustained burning of fossil fuels like coal, cause green house gas emissions and these gases not only erode the ozone layer, but they are also largely responsible for global warming.<sup>10</sup> A marginal rise in atmospheric temperature due to climatic change may seriously upset the ecological balance. What is more threatening is the prospect of sea level rise and the possible submerging of many coastal and other low lying areas such as Bangladesh and Maldives.<sup>11</sup>

With the Himalayan glaciers melting, its eastern islands sinking and freak rain flooding deserts, environmentalists say global warming is already taking its toll on India.<sup>12</sup> A sharp rise in the sea levels could have considerable impact on our country. The United Nations Environment Programme (UNEP) included India among the 27 countries that are most vulnerable to a sea level rise. About a quarter of India's population lives within 50 km of the coastline. The Mega cities of Mumbai, Chennai and Kolkata with large and growing populations and huge investments in infrastructure are located on the coast. Besides much of the coastal region has fertile agricultural land. Low-level areas, such as those in West Bengal and Orissa<sup>13</sup> could be vulnerable to inundation. An increase in sea level could also lead to salt water entering the ground water aquifers on which people depend for drinking water and to irrigate their fields.<sup>14</sup>

The Sunderbans in West Bengal and the Gahirmatha coast in Orissa are what could be called stars of mainland India's coastal and marine ecosystems. They are biologically rich and diverse, have a special status under the law for wild life conservation and are also recognised internationally for their ecological importance. A study conducted by the Schools of Oceanographic Studies, Jadavpur University (Kolkata) has indicated that if the present rate of sea level rise continues, at least 12 islands in the Sunderbans could completely be submerged by 2020. Thereby, 70,000 people could be turned into environmental refugees, if the problem is not recognised and importantly, collective action is not taken to deal with it. Sagar Island, one of the most thickly populated could lose 15 per cent of its land mass along with 30,000 people could be forced to move from this island.<sup>15</sup>

Similarly the forest officers have noticed and pointed out large-scale erosion of the nesting beaches of the Olive Ridley turtles in the famous Gahirmatha coast. The sea has moved in by nearly half a kilometer in last one and half year. The causes could be many and while it would be difficult to pinpoint the real reason, there could/should be no denying that global warming would only make this process faster. If this continues unabated, we could be watching the decimation of one of the most spectacular natural events experienced on the surface of the earth—the mass nesting of the turtles on these remote beaches.<sup>16</sup>

## VI. Remedial Measures

### (A) " Protection of Biodiversity should be the 'mantra' of this century."

The unlimited greed of man is threatening the healthy and diverse biological order that needs immediate correction. Over the year, the man is exploiting biological and other precious natural resources beyond the replenishment levels besides

polluting them badly, thereby it is posing greater danger to the future generation's smooth survival. It is time to make realise the negative impact of over-drawing the natural resources and over exploiting the nature and remind the man to act as "trustee" or "conservator" in true sense. Otherwise, a day may not be far off when our future generation would be compelled to face several risks including shortage of food and other basic amenities.<sup>17</sup>

#### **(B) Power generation from waste/garbage**

The time has come to reap the benefits from the generation of wastes. The unused waste, dung, garbage etc. are being converted into vermicompost which can be sold and used against chemical manure. The post-harvested agricultural wastes/residues, municipal and domestic wastes could be converted into gas and compost through community compost or gas units. Such degradable waste can be collected from the various sites such as tourist centres, temples of importance, schools and colleges, vegetable and fruit markets, slaughter houses, oil mills, big hotels which would be able to meet most of the compost demand and fuel demand of the community neighbourhood.<sup>18</sup>

#### **(C) Bio friendly methods of insecticides and pesticides**

There are number of plant varieties in our universe which could be effectively used against plant diseases. Extracts of neem, calotropis turmeric plants, tobacco plants, dry chillies could be used as bio-friendly methods of insecticides and pesticides which could be produced without much expenditure having no hazardous elements.

#### **(D) Adoption of Bio-fuel Technology**

India continues to pay much amount on oil bills because its domestic production is only about 1/3rd of the requirement. This situation could be

significantly changed if our country could be adopted bio-fuel technology, which could be easily extracted from the post harvest session on agricultural wastes such as sugarcane waste. The post harvest wastage could be processed to extract fuel, grease, gashol, ethanol and such bio-fuel product (gashol) could be mixed with petrol and diesel, thereby our country can save a lot of money on foreign exchange.

#### **(E) Battery Run Public Transportation**

Battery run public Transportation should be planned to avoid vehicular pollution and this must be emphasized by the urban development authorities. Experiments ought to be conducted to run solar battery cars particularly in urban area. Decentralisation of urban activities in the small and medium towns to divert traffic and transport movements would go a long way in reducing pollution effects.

#### **Conclusion**

On paper, India was supported in most international conventions relating to environment. There is a full-fledged Ministry of Environment at the centre and there is a Central Pollution Control Board (CPCB) as well as State Pollution Control Boards (SPCBs) that are supposed to monitor and implement the various laws relating to protecting the environment. It is also clear that what little has been achieved in the field of environmental protection has been the result of vigilant civil society groups that have moved the media and the courts to create awareness and demand changes in the law. In spite of this, a major area of concern for the coming century and beyond is the fragile ecology on the verge of a breakdown. We hold this dear earth in trust on behalf of unborn generations. We have no right to "sell the family silver" and leave an empty shell for our children.<sup>19</sup> An obsessive consumerism and reckless plundering of natural resources should

yield place to commitment to sustainable development. From the shambles of today, my vision for the future may have an unreal and dream like quality. But we must dare to dream and dare to act. Otherwise we will have lost our future even before it is born.

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2. Dr. Sarala Gopalan and Dr. Mira Shiva. National Profile on Women, Health and Development, India, 2000.
3. See the Sunday Express, Bhubaneswar dated 13.01.02 at p.28, see also The Hindu, Visakhapatnam, dated 15.02.09 at p.11.
4. N. Manivasakam "Environmental Pollution", National Book Trust, India, 2006, pp.38-96.
5. 14 major rivers are Brahmaputra, Brahmani, Cauvery, Ganga, Godavari, Indus, Krishna, Mahanadi, Mahi, Narmada, Pennar, Sabarmati, Subarnarekha and Lapi.
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14. See The Hindu, Visakhapatnam, dated 5.2.2007 at 10.
15. See The Hindu, Sunday Magazine, Visakhapatnam, dated 10.12.2006 at p.4.
16. Ibid.
17. See Kurukshetra, Vol.55, No.2, December 2006, at P.4.
18. Ibid. See also The Statesman, Bhubaneswar dated 15.01.07 at p.6.
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## Structural Approach to a Bhunjia Myth

*Pradyot Mohapatra*

The contribution of the distinguished French anthropologist Claude Levi-Strauss to structural anthropology has remained seminal. Structuralism has been defined as a combinatory game independent of consciousness. Its implications for the study of myths are obvious.

Myths are obviously created by many persons. But this doesn't prevent them from being scientific. Additions to an existing myth follow a rigorous procedure so that in the end the myth remains free from inner contradictions. This procedure is known as bricolage.

We examine below a myth on the origin of the marital tie between the Chuktia Bhunjias and the Gonds. The myth has been quoted in the book *Life in Sonabera Plateau* by Nityananda Patnaik et al (1984):

"There lived a Mathiar or the worshipper of Goddess Mata in Sonabera area. A group of seven brothers of Gond community came from the west in search of wild games and shot a Shambar by means of bow and arrow. The Shambar ran away for life and fell dead at the outskirts of Sonabera village. The brothers followed and found the Sambar dead. They divided the hunt into seven shares. But surprisingly

they found that the seven shares became nine. They thought that there must be someone nearby and called for him. The Mathiar came out and took the eighth share. Thereafter the brothers shouted for the unknown inhabitant to take the last share. Lastly, a Gond came from the Gatibera village and received the last share. Since he came at the last he was called Patdharu. After the shares were distributed the brothers found out seven young girls in the house of the Mathiar who was their father. The brothers expressed their desire to the Mathiar to marry his daughters. The Mathiar gave his consent under certain terms and conditions that they should identify themselves henceforward as Bhunjias and not as Gonds, and live in the place where the Mathiar lived. The Gond brothers agreed to follow the terms and conditions and became the Markam, the *bandhu barag* which can have affinal relationship with the Netam group of Bhunjias to which the Mathiar belonged".

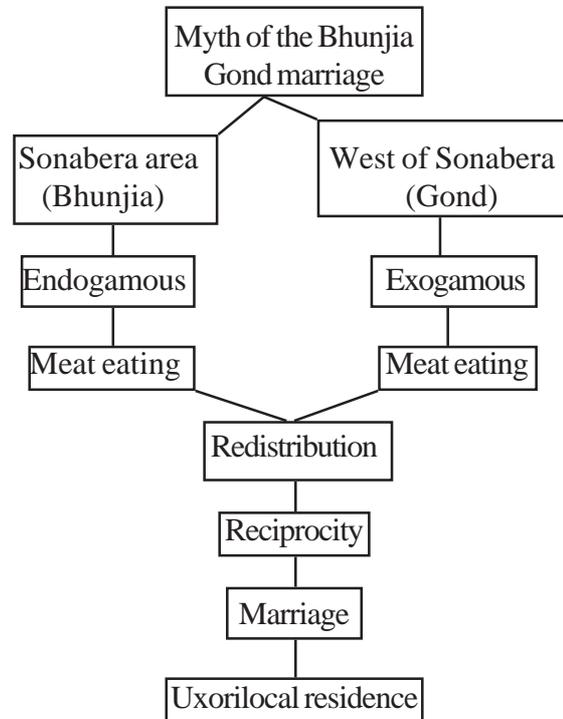
We can give a columnar shape to the story, and trace the sentences in opposition. When the seven brothers decided to give a portion of the killed to strangers, they engaged in "redistribution". When the Mathiar agreed to the marriage proposal by the seven brothers, he 'reciprocated' to their

gift of meat. It is believed that until the seven Gond brothers arrived on the scene, the Bhunjias were an endogamous tribe. "Exogamy" began with the arrival of the Gonds. When the Mathiar asked the seven brothers to stay in his neighbourhood, he introduced the uxori-local' form of residence.

- Seven Gond brothers killed and followed the slain Shambar to the Sonabera area.
- They divided the meat into seven shares which became nine.
- They shouted for the nearby people who could take a part of the kill (redistribution).
- A Mathiar of Bhunjia origin having seven daughters and a Gond of Gatibera village came out and took their shares (endogamous Bhunjia).
- The seven Gond brothers saw the seven daughters of the Mathiar and asked for them in marriage (exogamy).
- The Mathiar agreed to the proposal but asked the brothers to live near him (reciprocity) and (uxorilocal residence).

The columns give meaningful information if they are read from top to bottom, not from left to right. Column 1 speaks of redistribution of meat; it is in opposition to Column 4, where the girls are exchanged for the courtesy shown by the Gonds a matter of reciprocity. In Column 3 it is implied that the Bhunjias until the Gond brothers came to their village were an endogamous unit. Exogamy (in Column 2) began with the arrival of

the Gonds. In the form of equation, Column 1: Column 4 and Column 2: Column 3.



In the above self explanatory diagram we have shown the elements in conformity and opposition that finally led to marriage alliance between the Gond and the Bhunjia. The myth therefore contains scientific truth regarding endogamy, exogamy, redistribution, reciprocity.

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# Climate Change and Agriculture in Orissa

*Prof. Surendranath Pasupalak*

## 1. Introduction

Climate is the primary factor influencing crop choice in a region. Weather as a single factor could be responsible for as much as 50% of variation in yield which occurs from year to year, the remaining 50% being due to production factors like irrigation, manuring, plant protection. Precipitation, temperature, humidity, dew, wind and sunshine are the important weather factors that influence right from the land preparation to the harvest and post harvest processes. While the average weather values have their importance, but their range, extreme values, duration and frequency are considered more important for biological processes that influence growth and development of crop plants, animals, insects, pests and micro-organisms. There is little doubt that agricultural systems in the state of Orissa have adapted to a range of weather conditions prevailed over long history of human settlement and land-use change. So far both environmental change and adaptation of plants to the environment are evolutionarily progressive. When the environmental changes are sudden and faster, it is doubtful that such resilience of the adapted species can continue to sustain the productivity. Recent global climate change is such a stress, which is projected to have a great impact on food production, and hence, requires special

agricultural measures to combat with. Knowledge on extent of climate change and its potential impact on agriculture of the state are considered useful to formulate the required adoption measures for sustained production and productivity.

## 2. Global Climate Change/variability

Significant climate changes are taking place worldwide. The major cause of climate change has been ascribed to global warming, which is unequivocal, as evident from the 11 warmest years out of 12 years between 1995 and 2006 and 0.74°C increase between 1906 and 2005. Increased level of greenhouse gases (GHG), such as carbon dioxide, nitrous oxide, methane and carbon monoxide, has led to the global warming. Uncontrolled human activities, such as burning of fossil fuels, use of refrigerants and changed land use patterns and related practices are the major sources of GHGs.

There is high confidence that recent regional changes in temperature have had discernible impacts on many physical and biological systems. Precipitation pattern has changed with decreased rainfall over south and south-east Asia. More intense and longer droughts have occurred since 1970s. Perpetual snow cover has declined on both area and depth of snow cover. Projected scenarios of global warming indicate that the

global average surface temperature could rise by 1.4 to 5.8°C by 2100. The projected rate of warming is unprecedented during last 10,000 years. Global mean sea level is projected to rise by 0.18 to 0.59 m by the end of current century. Gross per capita water availability in India will decline from 1820 m<sup>3</sup>/yr in 2001 to as low as 1140 m<sup>3</sup>/yr in 2050.

### 3. Climate change/variability in Orissa

Both trend analysis and projected scenario show that the annual rainfall of the state as a whole has the increasing trend. However, trend analysis does not agree to the projected scenario of uniformly increase over the entire state. Trend analysis suggest that six coastal districts, namely Balasore, Bhadrak, Cuttack, Khurda, Puri and Nayagarh, interior districts of Mayurbhanj and Kandhamal and possibly one western district of Kalahandi are expected to receive more rainfall, while all other districts would get less rainfall. Following are some other 'more likely' effect of climate change.

- o Late monsoon onset and more pre-monsoon rainfall.
- o Reduced post monsoon and winter rainfall.
- o Less rainfall in February, June and October.
- o More number of cloudy days.
- o Increased day and night temperatures in all the months except July.
- o Maximum increase in temperature in post-monsoon followed by summer.
- o Extended summer up to June.
- o Increased number of hot, humid summer days in coastal areas.
- o Warm and short winter with fewer cold nights in western Orissa.

- o More frequent extreme weather events, such as hot extremes (maximum temperature above 45°C) and prolonged heat waves.
- o More number of very heavy rainy days (>125 mm per day).
- o Prolonged dry spell due to most rainfall over few days.
- o More number of low-intensity low pressures at the Bay of Bengal.
- o More intense tropical cyclones with larger peak wind speeds and heavier rainfall.
- o Increased risk of drought and flood during monsoon.
- o Intense storms resulting in loss of the rain water as direct runoff resulting in reduced groundwater recharging potential.

### 4. Projected effect on Agriculture of the state

Future climate change is likely to adversely affect agriculture, livelihood, food security and water resource. Some effects of the climate change on agriculture are as follows.

- o Reduced yields of crops due to warm days and nights.
- o Decreased grain yield of rice (9%) by 2020 due to accelerated senescence and higher chaffyness.
- o Less elongation of rice grain and lower quality of rice due to warm nights during post flowering period (October).
- o Direct sown rice a more risk due to extended summer and less rainfall in June.
- o Substantial yield losses in winter crops. For example, 0.5°C rise in winter temperature would reduce wheat yield by 0.45 t/ha.

- o More crop loss, waterlogging and difficulty in cultivation due to more heavy rainfall events.
  - o More crop loss and land degradation due to increased drought occurrence.
  - o Increased risk of soil damage and erosion due to soil wetness, waterlogging and flooding.
  - o Increased salinisation of the coastal areas, particularly Mahanadi delta.
  - o Long-term loss of soil carbon stocks.
  - o Increased crop water requirement due to accelerated evapotranspiration.
  - o Decreased use efficiency of nitrogenous fertilizers.
  - o Higher pest incidence such as increasing infestation of rice crop by swarming caterpillar, hispa, stem borer and bacterial leaf blight.
  - o Loss of cultivated land by inundation and coastal erosion in low-lying coastal areas.
- c) New rice culture: Cultivation techniques such as SRI method of rice cultivation during summer and in well drained medium lands during kharif under assured water supply. Wet method of direct sowing.
  - d) Preference to rice transplanting: Going for the transplanting of rice instead of dry method of direct sowing for more assured yield.
  - e) Altered sowing time: Dry sowing of rice only after sufficient monsoon rainfall recharging soil profile and early sowing of rabi crops to match warming February.
  - f) Efficient fertilizer use: Optimum fertilizer dose, balanced fertilization, split application of nitrogenous and potassium fertilizers, deep placement. use of *neem*, *karanja* products and other such nitrification inhibitors, liming of acid soils, use of micronutrients such as zinc and boron, use of sulphur in oilseed crops, integrated nutrient management.
  - g) Efficient water use: Frequent but shallow irrigation, drip and sprinkler irrigation for high value crops, irrigation at critical stages.
  - h) Integrated pest management: Measures to control increased incidence of polyphagous insects like swarming caterpillars and accelerated life cycles of stem borer in rice.
  - i) Drought and flood management: Preventive measures for drought that include on-farm reservoirs in medium lands, growing of pulses and oilseeds instead of rice in uplands, ridges and furrow system in cotton, growing of intercrops in place of pure crops in uplands, land grading and leveling, stabilization of field bunds by stone and grasses, graded line bunds, contour trenching for runoff collection, conservation furrows, mulching and more application of FYM. Recommended contingent measures for drought and flood are to be ready in stock for adoption depending on

### 5. Suggested agricultural measures

Climate change requires two types of measures : adaptive measures and mitigation measures. A range of adoption measures are available to reduce vulnerability to climate change by enhancing adaptive capacity and increasing resilience. Some of such suggested measures are as follows.

- a) Crop diversification : Growing non-paddy crops in rainfed uplands to perform better under prolonged soil moisture stress in kharif.
- b) New crop varieties : HYVs and hybrids of vegetables tolerant / resistant to alternating temperature regimes and warm winters, improved rice varieties resistant to flashflood in low lands, salinity tolerant rice varieties in coastal areas.

emerging scenario of drought, time of occurrence and land situation.

j) Land management: Contour ploughing, contour planting, terracing, close spacing crops, and other recommended practices of soil conservation in sloppy lands to minimize soil erosion.

k) Catchments management: An increased risk of water shortages at times will require greater consideration to be given to the need for better catchments management planning and technical interventions on the watersheds.

A large number of technologies developed for sustainable agriculture have strong mitigation potential. The practices having mitigation potential can collectively make a significant contribution to increasing soil carbon sinks, reducing green house gases emissions, and by contributing biomass feedstock for energy use. Considering that the per capita GHG emissions in India is negligible and the nation has to feed the growing population, no mitigation measures should be adopted at present (at least up to 2012) that will hamper the agricultural production and productivity. However, following are some suggested measures having GHG mitigation potential.

a) Improved land management : These include technologies to increase soil carbon storage. Examples are mulching, minimum/zero tillage (also less GHG emission), FYM application, intensive cropping, growing of legumes as sequence or inter crop, green manuring, *in situ* application of residues instead of burning.

b) Restoration of waste and degraded lands: Reclamation followed by crop growing in waterlogged low lands, horticulture and agro-forestry in cultivable uplands and saline coastal areas.

c) Improved composting : The idea is to reduce CH<sub>4</sub> and N<sub>2</sub>O emissions from the conventional method compost heaps. Improved composting not only reduces the GHG emissions, but also increases nutrient value of the manure. Vermi-composting is another recommended practice.

d) Improved nitrogenous fertilizer management : The idea is to adopt techniques to reduce N<sub>2</sub>O loss from nitrogenous fertilisers. The technologies include use of urea super granules, slow release fertilisers, nitrification inhibitors including use of *neem*, *karanja* and other such indigenous products.

e) Integrated nutrient management: The idea is to reduce the inorganic nitrogen fertilizer requirement by a crop. Generally, 50% of recommended nutrient through inorganic fertilizers and rest 50% through organic source is the thumb rule, although it differs with the crops. Green manuring and use of bio-fertilizers like *Azospirillum*, *Azotobacter*, Phospho-solubilising bacteria and *Rhizobium* cultures are highly beneficial.

f) Growing of energy plants : Growing of crops like *Jatropha* on the wastelands and marginal lands are remunerative.

g) Efficient agricultural machinery: These measures include better designs of water pumps and agricultural machinery with reduced use of fossil fuels. Use of threshers, winnowers, etc. that require alternative energy sources such as biogas and wind energy is another option.

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# Fresh Light on the Tourism Development of Dhenkanal District

*Prof. Nityananda Mishra*

## **Introduction**

Tourism at the district, state, national and international levels has acquired greater significance now-a-days because it (a) promotes economic growth (b) earns foreign exchange (c) promotes trade and commerce (d) caters to the sports and adventure interests (e) provides entertainment and (f) highlights the cultural glory and social excellence.

## **Concept of Tourism**

The concept of tourism changes from time to time. It embraces traditional items, such as (a) cultural tourism relating to temples, shrines, heritage sites, royal palace and architectural marvels and (b) eco-tourism relating to sea beach, river mouth, hill stations, landscapes, gardens, waterfalls. Modern tourism has many faces such as (a) entertainment tourism, (b) sports and adventure tourism, (c) science tourism (science centres, Planetarium, natural history parks), (d) knowledge tourism (relating to museum, archive, library and IT park), (e) health tourism (relating to sanatorium, super specialist hospitals, nature cure centres and meditation resorts), (f) trade and business tourism (relating to craft mela, trade fair, handicraft exhibition), (g) patriotic tourism and (h) conservation tourism (relating to national parks, animal sanctuary and bio-diversity parks).

## **Tourism Background of Dhenkanal District**

Tourism development of Dhenkanal may be discussed in its geographical and historical contexts.

### **Geographical Background**

The District of Dhenkanal, situated in the central part of Orissa provides a link corridor between coastal Orissa and western Orissa. The district shares common borders with Cuttack in the south, Jajpur in the east, Angul in the west and Keonjhar in the north. It is connected by road (NH-42) with Cuttack and Sambalpur and by rail (East coast) with Cuttack, Bhubanewar and Sambalpur. The District is unique for its land and climate, flora and fauna, ethnic varieties, eco-systems, scenic beauty of lush green and sylvan forest, hills and mountains and rivers and springs. It is famous for its igneous and metamorphic rocks of the Eastern Ghats and for its Gandawana deposits such as sandstone, boulder beds and red clay.

### **Historical Background**

Dhenkanal District has rich tradition and history from Paleolithic times. It saw the evolution of modern state craft out of the tribe-clan-administration of the non Aryan people and the rules of the royal dynasties and princely rulers. It witnessed powerful resistance movement (1780)

against the Marathas and peoples movement (Praja Mandala Movement, 1938-1948) against the despotic rule in order to secure freedom and representative government. Tides of religious movements (Saivism, Saktism and Vaisnavism) swept through this land, leaving behind a number of temples, architectural and cultural beauties and famous religious shrines. The district gave to the world of religions and philosophy an indigenous religious reform movement called Mahima Dharma which preached fundamental human values.

In short, the history and culture of the district represent finer aspects of life such as song and dance, music and drama, art and craft, architecture and sculpture as well as education and literature, both at the classical and folk levels.

#### **Action Plan for Tourism Development**

The tourist wealth and tourist infrastructure inherited from the pre-independence times has been considered to be good by scholars. The pace of tourism development during post independence era has been viewed as tardy and slow. In order to make good of the hosts an integrated action plan envisaging in it a vision document is the demand of the time. The vision document has to make a simultaneous drive in three directions as discussed below.

#### **(A) Upgradation of the Existing Tourist Destination**

The existing tourist destinations of the district are (a) Kualo in Kamakhyanagar sub-division (b) Kapilas and (c) Joronda - both in Sadar sub-division. These destinations need upgradation by adding new and innovative tourists interests such as : Kualo - This destination needs (a) Pantha Nivas (b) A small museum (c) A park Kapilash - It needs (a) Light and sound systems (b) Rope way (c) A trekking institute (d) A bio-diversity park (e) A herbal garden.

Joranda - It needs (a) Panthanivas (b) A research centre on Mahima Dharma (c) A small museum.

#### **(B) Identification of Potential Tourist Complexes :**

An attempt has been made in this paper to identify some of the potential tourist destination of the district. They are discussed below :

#### **1. Saptasajya - Chhadesh Tourist Complex.**

It may comprise (a) Saptasajya group of temples (b) Eco-system (c) Its natural sites (d) Tala Matha (e) Sadei Berini craft village (f) Chasa Pada Paschimeswar Temple group (g) Kumbheswar Temple of Deopada (h) Brass and bell metal work of village Aukhama (i) Rama Navami Fair at Saptasajya. Some new facilities such as a bio-diversity park, a small zoo, a horticulture and flori-culture resource centre and a Pantha Nivas may be added to upgrade this beautiful tourist complex.

#### **2. Dhenkanal Town tourist complex.**

It may include all the temples in and around Dhenkanal town, royal palace, IIMS, Regional Science Centre, Sports Complex, District Museum and Bhagirathi Sagar. New provisions such as a swimming pool, a lawn tennis court, an Institute of Tourism and Heritage Management and an Academy of Martial Art (Paika Dance) may be added to the complex.

#### **3. Nadhara tourist complex**

It may include the famous shrine of Ramachandi, Harihara Statue, Hadagada Old fort area, Bhim Nagari old fort area, the nearby gorge of Brahmani river, the Saanda village group of temples on the other side of the river Brahmani and Jivan Khol a nice picnic spot. A children entertainment park of the type of Bhubaneswar Nicco Park may be added to this complex.

#### 4. Nagana - Annakotiswar Tourist complex

It may comprise Annakotiswar temple (Latadeipur), Naganatheswar temple (Nagana), Daudeswar ruined temple, Karmul old fort area, Ahsawkhola and Ganesh Khola.

#### 5. Ladagada - Hindol Tourist Complex

It may comprise temples and shrines in and around Hindol town, Nandinia forest - hill range, nearby minor irrigation dam site and Karanda spring. A bio-diversity park and a bird sanctuary may be developed in this complex.

#### 6. Bhuban - Ramial tourist complex

It may include temples in an around Bhuban, Nilakanthapur Baji Rout memorial, Balada Jatra Festival of Bhuban and famous brass and bell metal works of Bhuban Village.

#### 7. Kamakhyanagar - Parjang Tourist complex

It may include temples at Tentulisingha, Sundarakhola mountain peak, Sinduramundi water fall, Dandadhara medium irrigation reservoir, Dadaraghata minor irrigation project site, Ramiala project dam site and Saranga Anantasayi Bishnu statue. The Anantapur forest range may be developed as an animal sanctuary for the protection of the elephants.

Dandadhar reservoir may be developed as a bird sanctuary. The tribal art and the tribal folk dances of Kankadahad - Patharakata areas may also figure prominently in this complex.

#### (C) Development of a Tourism Hinterland

Apart from the upgradation of the existing tourist destination and identification of potential tourist complexes, a third front may be opened for the development of tourism. This front is to create a wider tourism hinterland at the grass root level. This may be developed with the support of the sister departments as discussed below.

Soil conservation Department - It has to develop scenic spots like Shyamali and Haladiabahal.

Forest Department - It has to develop beautiful forest sports such as Biradia and others.

Department of Culture - It has to provide support to Paika dance, Laudi dance and tribal folk dances.

Horticulture Department - It has to develop plant and floriculture resource centres.

Endowment Department - It has to develop the shrines of the major and minor deities.

The Panchyatiraj Department - The Grampanchyats have to develop the shrines of the village deities in rural areas upto tourist standard.

#### Conclusion :

The development of tourism has to take place with the confluence of nature and culture and with the synergy of old world charms and new world glammers. Connectivity of roads, rail has to be developed upto national standard. A helipad may be developed near the headquarter town of Dhenkanal in order to promote tourist traffic coming from outside the state. Package tours to different tourist destinations shall have to be promoted for internal tourists. The funding agencies such as state and central govts., shall have to take along with themselves private players such as enterprising businessmen, generous public, benevolent trusts and NGOs in the process of investments in the tourism sector of the district. Above all, the proactive roles of a constructive public opinion (to place demands on tourism developments), a dynamic and responsive district administration as well as a strong political leadership of the district must combine together to work vigorously for the tourism development of the district.

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## Folk Elements in Sarala Mahabharata

Dr. Satyabrata Das  
Dr. Lalit Kumar Lenka

Life, culture and heritage of a nation or a country get invariably reflected in its folk literature. Folk literature and the life of common man are intimately related. They are like the two sides of a coin. Oral folk culture is the other name of folk literature. The stream of folk culture gets manifested in folk literature. Literature, as such, is the best medium through which cultural consciousness gets finer and mature before it takes its verbal shape. With the progress of the individual, culture and literature also flourishes. The social life of man in community and his consciousness pass from oral to oral till it gets crystallized itself in a written verbal shape. Literature, at no point of time, can alien itself from the mainstream of social and cultural life of man. Both life and literature enrich themselves and remain complementary to each other. Folk elements, as such, remain the main feeding channel for the literary Pump House.

The present discourse is a modest attempt at tracing the very cause of the massive popularity of Sarala Mahabharata in Oriya and identifying the role of folk element in it. It is loud and clear that Sarala Mahabharata had had a telling effect on the life-style of the Oriyas for centuries on end. As the matter stands Sarala Mahabharata is not a mere translation of the Sanskrit original. In more than one ways it is a re-creation of the same. Sarala has infused a new life and spirit into the Epic. And this new life and spirit of Sarala Mahabharata emanates from the typical Oriya background. Folk

tradition, life-style, belief, taste and behaviour of Oriyas get into every cell and membrane of Sarala Mahabharata. As the record stands there was hardly anything in Oriya before Sarala to claim itself as literature. The fact is amply established from Sarala's profuse use of Oriya folk tales and folk tradition.

The scope of an epic is vast. It seems Sarala has made full use of his imagination and genius to give the Mahabharata an exclusive treatment of Oriya folk tales and tradition. In the process, all aspects of Oriya life (social, cultural, religious, political) get neatly reflected in Sarala Mahabharata. More fascinating is the fact that Sarala, at no point of the epic, has made any attempt to violate the main story-line and the schemata of the Sanskrit Mahabharata. He rather brings about a unique artistic synthesis of the two.

We may examine a few angles to show the effectiveness and brilliance of Sarala's craftsmanship. As we notice, Sarala has drawn heavily on the popular folk tradition in the marriage rituals all through the epic. He gives an elaborate account of such rituals like the matching of horoscope, fixing of *lagna*, the *anukula*, *mangana*, *dosa-dosa ksyama* (asking forgiveness for any omission or commission). We may take for example the grand royal wedding of princess Uttara, the daughter of King Virata. In the process we find the father of the bride (king Virata) asking forgiveness (*dosa-dosa Ksyama*)

to king Yudhisthira (the father/ guardian of the groom). And the above high-profiled wedding follows meticulously each and every step or ritual of Oriya marriage.

Yet another example of Sarala's innovativeness is manifested in the marriage of the Sahada tree. This is an age-old Oriya custom being practised seriously to ward off evil or misfortune in case of a male who loses his spouse and wishes to marry again. Marrying a Sahada tree was an indispensable ritual for every widower in Orissa before going for the second or the third, or the fourth (as the case may be) marriage to reverse the bad luck. Sarala has made use of this ritual in the wedding of King Dhritarashtra with Gandhari. As they say, any match for Dhritarashtra was fixed, the bride died before the wedding. To ward off any further tragedy, Dhritarashtra was advised to marry the Sahada tree before going for his wedlock with Gandhari. If we see a bit critically, we notice yet another angle to it. The very first marriage of Dhritarashtra to Sahada or Golaka tree (both are same) causes complications that eventually leads to the devastating Kurukshetra or Mahabharata War.

Similarly, the Oriya tradition prohibits receiving any help or hospitality at the married daughter's home. This is shown in the case of Sarasa Jackal in Sarala Mahabharata. After giving away its daughter in marriage the jackal leaves the State without touching food or water. Such tradition largely prevails even today across the interior Orissa. We may reflect briefly upon two such rituals that Sarala introduces in the marriage institution in the Epic. First, the Dosa-dosa Ksyama or the ritual of asking forgiveness, as the Oriya tradition continues till to-day, the father or the guardian of the bride asks forgiveness to the father or guardian of the groom for any act of omission or commission. Further, he apologizes in advance (on behalf of the bride) to forgive her in case she does anything wrong inadvertently. If we look a little deep into this ritual, we see an ocean of magnanimity and good sense that has

been contributing tremendously to the social and family fabric, bond and cohesiveness for ages on end. If at all our traditional marriage and family institution have shown their resilience, it is for such rituals that reinforce tolerance and humility.

The story of Sarasa Jackal who leaves his State without touching food or water after giving away his daughter in marriage is another case in point. The simple story of the Jackal is a powerful ethical indicator that kept the sanctity and endurance of the marriage institution insulated against any social encroachment or interference. If we look at the discords in the present day marriages, mostly the interferences of the bride's family in the matter of the daughter and the son-in-law spoil their peace and understanding. How far-sighted and wise they were really in the long long past that Sarala has rightly spotted and incorporated.

The excellence of Sarala Mahabharata lies in its very core which is heavily stuffed with folk lores and other such folk elements we just focused on. It reflects widely and vividly the morals, ethics, idioms, prejudices, mantra, tantra and various other facets of the typical Oriya socio-cultural life. We may explain this with a few examples like the episode of Babana Bhuta and Sudraka Raula; King Jama Gostha; Mayavati's tips to princess Subhadra to mesmerize Prince Arjun; Haravati's act of throwing Arjun into a deep well by the power of *mantra* in order to win over his love. These are the few examples of Mantra those were widely prevalent in the then Oriya life and culture.

Similarly, transformation or taking on another figure is a common technique Sarala adapts while composing this great epic. We may recall the phase of complete anonymity of the last phase of Pandavas exile into the forest. During that last phase, the Pandavas took different names and served the court of the king Virata. Another example is Arjun's possession of an arm from Bhisma in disguise and in the episode of the beaten Mahadeva, the lord takes on another look.

Sarala presents very realistically various rituals that were observed to fulfill wishes. We may recall the Kamaksha Brata (Madhya Parva, 344) Chaitra Mangala Osha (Madhya Parva, 885), Akdashi Brata (Adya Parva, 26), Vinayaka Brata (Vana Parva 100). Such examples clearly indicate the customs and rituals of Oriya society prevalent during 15th and 16th centuries.

Sarala has incorporated many a wise sayings popularly used in society of his time. For example, in Adi Parva Sarala gives a couple of such popular wise sayings:

1. Aparā Lokara Indura Nohi Mari  
Aparā Tirtha Gale Huai Desantari (Adi Parva, 363)

(Too many people can't kill a mouse, and if one visits too many pilgrimages one has to go beyond one's country.)

2. Mana Hi Janai Kete Achhi papa  
Mata Hi Jane Putra Kai Bapa (Adi Parva, 446)  
(Mind knows the patches of Sin, while mother alone knows the father of her son.)

3. Jachila Kanya Je Jachilara Anna  
Jehne upekshile Nasa Jai Dharma (Adi Parva, 496)

(This is unethical to ignore a bride or food that is being offered to you.)

4. Purva Kale Hade stiree Haranara Dose  
Nasa Gale Yethi Bhala Bhala Purusa Raksase  
(Madhya Parva, 189)

(Abduction of women have led to the destruction of giant-like people in the past.)

The first example given above that "too many people can't kill a mouse like too many cooks spoil the broth in English" is still in vogue. This has been used at several places in Sarala Mahabharata. While Duryodhan pleads to learn archery from Dronacharya while learning mace fight from Balaram at the same time Arjun wishes to refrain Duryodhan from this in a well-meaning

manner. At this point Sarala uses the first proverb. The second proverb is used at a point when Duryodhan asks mother Gandhari to tell him who is his father after Bhima calls him "Golaka Putra" in the open court. The third proverb is used when Bhima marries Belavali (the demon princess, the mother of Belala Sena). Sarala uses it again when old king Yudhisthira is offered the hands of Suhani for marriage. He too agrees to marry in the same logic "that a bride or food offered must not be ignored." The fourth proverb is used by Sarala to warn the erring males who abduct helpless women. The examples in his favour are many and powerful.

As far as character portrayal is concerned Sarala too incorporates many popular features. For example, Sakuni calls king Dhritarashtra "the tiger in the Tulasi Jungle" for his blind approval of Duryodhan's wishes and action. At the same time king Dhritarashtra calls Sakuni "the cotton-faced crow." Again, Bhanumati, the Queen of Duryodhan disapproves of the wrong moves of her husband and compares his action to that of Babana Bhuta's. Thus in Sarala's characterization there are references to the popular beliefs and practices.

While examining Sarala's creation we find his Mahabharata studded with folk elements. This stands testimony to the fact that the poet was passionately attached to life and society around him. In his epic we see a wonderful synthesis of the great Indian tradition and a local folk tradition without any compromise on the artistic front. The varied and lively social life of Orissa has made the epic more colorful and realistic. That explains why critics compare Sarala Mahabharata with the Authorised Version of the Bible.

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## Pousha Punei - An Agricultural Festival of Western Orissa

*Susil Kumar Panigrahi*

Pousha Purnima, an annual festival based on agriculture is observed on fullmoon day of the month of Pousha. The festival is celebrated throughout Western Orissa, both by the rural and tribal folk.

In some areas, it is also called Pousha Parva or Pausha Punei. But the most popular name, specially in rural areas as "Chher-chhera". The term chher-chhera has probably evolved by corruption of the word 'char-char' meaning a drum. Drum is an integrated part of the Pausha festival, as drum beating and dancing to the tune of beat is a must.

Pousha Punei is different from other agriculture festivals of this area. It is largely a communal jubilation related to the new harvest and celebrated through feasting and merry-making.

The festival is characterised by two important events for the farming community - the annual contract of land labourers comes to an end and payments by landowners and agreements on fresh contracts are finalised for the ensuing year.

Interesting and enjoyable scenes are enacted in the streets of villages. Jubilant boys

and girls raise funds for 'chher-chhera' feasts from the families in the village, regaling them with their dance and music. In some villages, mock quarrels between angry old grand mothers and naughty children are organised. These events are entertaining and create a great deal of amusement and laughter among the audience.

Among the tribals too, it is a festival of merry-making. After harvest men and women enjoy the day by community dancing to the rhythm of drummers.

In some parts Pausha Parva has a special religious significance with some tribes offering animal sacrifice to their goddess.

The Pausha Festival is concurrent with other harvest festivals like Pongal in other parts of the country at the same time of the year.

Dhanuyatra - the largest open air theatre in the world come to the end on the Pousha Purnima. It adds colour to the festival in Bargarh area of Western Orissa.

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## Kalinga Boatman's Sea Voyage

*Parikhit Mishra*

The historians, anthropologists, social scientists and litterateurs are at ceaseless work to dig out the past, to find out exactly where a golden period of human civilization lay buried. The findings must be authentic and provable. Without a chronologically recorded or written history this was bound to base on assumption and supposition with varied percentage of errors. The exact time and place when and where events took place is difficult to specify as for example, birth of modern man from hominoid Man's search for knowledge is limitless, to glean it limited. The intellectual man who was born after millions of years of evolution hankers after reason, wisdom and enlightenment with an ennobling view to making living happier and life bearable. In our small vicinity man has traversed a long path trying to master Vedic science in ancient time to today's modern science. The cause of human misery and anxiety haven't disappeared. To make ends meet is not plain and simple even today. Human value is not universally honoured. The struggle against poverty, illiteracy, disease and backwardness continues. Distorted and exaggerated history becomes doubtful document. In old stone age earliest man used stone tools about 2500,000- 200,000 years back. He learned the use of axe. He made small sculptures, figurines, carved animal figures and lived in caves exposed to the mercy of nature. At

the end of this age he lived community life. Agriculture supported him. Then followed bronze and iron ages. Iron helped make implements to meet his necessity. He made weapons the use of which was not always peaceful. The process of evolution was slow but advantageous to man.

Last 200 years has seen modern man's spectacular stride in every branch of knowledge. Over the ages human development was dissimilar in North and South of the globe. Man assumed greater charge for change towards better or worse. He could maintain peace or fight bloody wars.

Two millennia ago the scenario was far different from today's. Non-availability of infrastructure, lack of scientific knowledge, dire absence of communication forced a primitive living. Life expectancy in our part of the world was abysmally low. Distribution of population was sparsely. People of Kalinga lived a sort of primitive life although the area annexed to it stretched from the Ganges in the north to the Godavari in the South. King Ashok was transformed from Chandashok to Dharmashok after the great Kalinga War, a great change of heart. In this brutal war over hundred thousand people laid down their lives tamely. Influence of Buddhism was strong, Zoroastrianism and Buddhism were

born almost at the same time, 600 BC - 400 BC. The former was monotheistic, was against orgiastic rites that accompanied animal sacrifice and the latter aimed at achieving freedom from the repeated cycle of birth and death called Nirvana, a state of eternal happiness. Hinduism is timeless, called Sanatan Dharma, reposed faith in the Vedas which were brought to India by Aryan invaders after 1200 BC. 'Spiritual self-realization' was its ultimate aim. Later its adherents turned polytheistic and idolaters. Christianity and Islam appeared in later period.

Kalinga was an ancient kingdom along sea-coast (Bay of Bengal) corresponding major area of present Orissa, portion of Andhra Pradesh and Madhya Pradesh founded by Nanda Dynasy in 4th century BC.

Two millennia back when Oriya sailors bravely ventured into sea for fishing or navigation the scenario was different from today's.

The earth was chaste covered with dense forest ruled by elephant, predators, primates, rodents, reptiles, and other animal species. In water crocodiles, sharks, seals, sea-urchins and venomous water-snakes had the upper hand. Ecology was fine, pleasant and balanced for survival of life. People were seemingly religious in adoption of Hindu way of life. Saints, hermits, Brahmins dedicated themselves for socio spiritual upliftment. They lived in secluded place, led monastic life, trained their disciples right from their childhood. Life was slow, bereft of innovation and competitiveness. Tenets of Vedas were practiced to appease the divine being. In Vedic period 'Brahmin' was not a hereditary caste. Any lay man could become a Brahmin through his spiritual practice, scriptural knowledge, sacred work. Veda, a divine revelation, lived in human memory called *smriti* for generations until it was recorded in bark of tree or palm-leaf *pothis* before it found

place in paper books. Vedic culture was rich, highly sacred and spiritual. During the Vedic-time sea-voyage was prevalent. In post-Vedic period (600BC-400 BC) it was banned by Dharmasutrarakar Boudhayan on the basis of the tenets of Vedanga as a sin. Brahmins were entitled to travel on sea but they had to purge themselves through penance or purification after their return to be accepted in their society. However, in the precept and law of economics sea-voyage was encouraged. Trade and commerce, there was a saying, could award material prosperity by Goddess of wealth.

In ancient Kalinga, Manikapatna of Puri and Palur of Ganjam were two famed international ports. Sailors or the Sadhabas went for trading as far away as China, South East Asia, East Africa and even Italy in their boats fitted with mainsail, spinnaker jib and mast. They stored their victual for a long voyage to meet their requirement alongside corn, rice, tobacco and fabrics to be traded. There were as many as thirty ports along the Kalinga coast. Manikapatna port had a ship/boat building yard. Commerce was a long tradition to brave Oriya sailors beginning in the opinion of the anthropologists, in 4-3 B.C. This was also revealed in geographer Ptolemy's description. There was no mechanical boat. The sailors did not possess magnetic compass. They had to rely on position of moon and stars during night. That's why the sea-journey was adventurous and daunting. Their to and fro voyage was determined by the season and circulation of the wind in the ocean.

They usually set sail during the month of November (locally known as Kartik) when the North-eastern wind blows towards south-west. When the wind circulation reverses during April-May the sailors return with their cargo and wealth.

In long 1500 years of navigation the Oriya sailors have left permanent mark of their sculpture, art, literature, religion, culture, social tradition in countries such as Srilanka, Myanmar and Bali, Java and Sumatra of Indonesia. Bali had hard-wearing socio-religious bond with Orissa since that times.

But the journey was not always pleasant. It involved great risk. How many left, how many reached, how many settled in their destination, how many perished on the sea and how many returned were not perhaps reckoned with. But their women folks and loved ones had to wait a long anxious time for their safe return. In the beginning they were the real explorers like Christopher Columbus (1451-1506) and Vasco Da Gama (1460-1520) and their feats were really praise-worthy.

History said that brave Oriya sailors had sailed over the sea and exported the cargo of fine hand-woven fabrics, ivory works, gold and silver ornaments, excellent sculpture, artistic idols, rice, coconuts, turmeric and a host of other tradeable commodity and imported betel, spices, perfumes, palm oil which were of much value. They had very close relation with Bali in particular bustling with Hindu practices and heritage. It was said that the sailors also set up colonies which now bear the trace of Kalingan culture and tradition.

It is understandable that the Oriya sailors had to struggle for their stomach or dreamt of a

prosperous future which was perhaps never realized. In a certain time in the history they had to encounter pirates on the high seas called it quits. May be they were no match to the intrepid Dutch, Portuguese, English navigators and explorers; and their naval powers. In any case Oriya sailors had set a precedent which can never be undervalued.

Real prosperity has alluded Oriyas inspite of the recorded facts that their sailors had a glorious period in the annals of history. What remains is a symbolic commemoration in the shape of Balijatra on the sacred fullmoon day of Kartik month when selected youths donning royal dress with exquisite headgear embark on a decorated vessel for a short sea voyage at sea ports or river banks while women wish them bon voyage and early return blowing conch shells.

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## Milk : The Storehouse of Nutrients

*Dr. (Mrs.) Shelly Dash*

Milk is practically the only food that contains all the constituents essential for human nutrition. A cup of milk meets 70% of the body's daily requirements. Milk proteins are of high biological value and have a supplementing influence on cereal proteins. Lactose, the milk sugar, encourages the growth of lactobacillus which suppresses harmful bacteria and thus contributes to longevity. Ghee has recently been shown to contain isolinoleic acid, possessing anti-carcinogenic properties. Omega fatty acids in milk fat are reported to be essential for brain development. The constituent of milk is listed below.

### **Nutrients in a glass of milk (250 mls)**

Calories - 173	Protein 8.3 gms.
Calcium-313 mg	Vit-D-5 IU
Iron - 250 mg.	Folio Acid - 14 mg.
Vit - C - 5 Mg.	Vit - A - 118.5 mg.
Vit - B4-88 mg	Vit-B1-100 mg
Vit-B12-125mg	Vit-450 mg.
Nicotanic Acid - 200 mg.	

In adults, a calcium deficiency along with other factors may result in bone deterioration called Osteoporosis. The recommendation for calcium is 1000 mg for adults, 1300mg/day for adolescents, 500-800 mg/day for young children

and 1200 mg/day for adults over 51 years of age. It is difficult to obtain adequate calcium without milk and milk products in the diet. Casein-a protein found only in milk. Casein contains all the essential amino-acids. It accounts for 82% of total proteins in milk and used as a standard for evaluating protein of other food. The daily consumption milk recommended by W.H.O. is given below.

Children-3 cups.

Teenagers - 4 cups

Adults-3cups

Adults over 50 years -4 cups.

It is harmful to consume unpasteurised milk which is a source of Tuberculosis, Diphtherial Typhoid etc. Pasteurization destroys 95-99% of pathogenic bacterial present in milk.

### **Milk Products:**

**Butter Milk:** It is a good appetizer and can be consumed with a meal. It is a low fat milk with lacto-bacillus and streptococcus bacteria.

**Sour cream:** Light cream with lactobacillus and streptococcus bacteria, Lactose fermented, cream coagulated due to lower PH.

**Paneer:** Casein coagulated due to fermentation of milk, whey separated, addition of conglulants

(2% citric acid/Whey/vinegar) till coagulated completely with continuous agitation for clear whey separation.

**Khoa :** It is a dehydrated whole milk product. Milk is concentrated upto 1/4th of the content. Khoa have a salty taste due to concentration of minerals present in the milk.

**Use of Casein :**

1. Casein is used in plastic industry for manufacture of buckets, brush backs, buttons, jewellery, umbrella handles etc.
2. Used in adhesive and paint industry for shining of paints.
3. Cottage Industry - for glazing of cottons.
4. Manufacture of films.
5. Leather industry - for shining of leather.
6. Medicine (Silver and Mercury casinate).

7. Food Industry (For cakes, biscuits, chocolates)
8. Pharmaceutical Industry (For preparation of Tonics, Tablets and Granules)

Milk and milk products, therefore are vital in our daily diet throughout the life if we are to maintain vigour and a good skeleton in old age. Milk is the only source of animal protein for vast majority of India's vegetarian population. It would, therefore, be beneficial to take milk and milk products like *dahi*, *paneer*, along with cereal foods which are deficient in amino-acids.

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## Turtles Thrill the Hearts

*Murlidhar C. Bhandare*

The world has many wonders, natural as well as man-made. Several lists have been compiled to catalogue objects of surpassing beauty and ageless monuments. However, I prefer nature's wonders to man-made ones. To me, nature reveals its eternal and endless variety of mountain peaks piercing clouds, streams gurgling down hillsides, orchard tufts filled with ripe fruits, butterflies fluttering over flower-beds and olive-green, heart-shaped sea-turtles crawling ashore in their thousands. These beautiful forms of nature fill life with a serene and blessed mood, in which the burden of workaday life is lightened and the glory of nature unfolds.

Recently, I along with my grand-daughters had the opportunity to visit Rushikulya mouth in Ganjam district, which is one of the most beautiful landscapes in Orissa. At Gokharkuda, where the river meets the Bay of Bengal, we watched hatchlings of Olive Ridley turtles emerging out of golden sands. This is one of the three sites in Orissa, which are visited by turtles every year, the other two being Gahiramatha in Kendrapara district and Devi



mouth in Puri district. It is remarkable that of the five major nesting sites in the world three are in Orissa.

We first went to Chilika, the largest and most beautiful brackish water lagoon in Asia. Home to more than a hundred Irrawaddy dolphins, this vast water body spread over an area

of about 1100 sq. km is best visited in winter, when about a million migratory birds from far-flung Siberia, Iran, Afghanistan and the Himalayas visit the picturesque Nalabana islands. After boating, swimming and a quick dinner, we left for Rushikulya mouth, which was only an hour's drive from Barkul. The road was excellent but the approach road to the mouth was almost a stretch of sand. On the semi-dark, moonlit night, hardly could we see things distinctly, but

we guessed we were in a wonderland. We arrived at the river mouth at 11 PM.

For the Olive Ridley turtles, April is not the cruelest month; it is a month of love, of regeneration, as it marks the time for hatching of the eggs. In springtime, usually in February-

March, mother turtles arrive there for mass nesting. They come to the shore after the nightfall, usually at midnight. The mass nesting resembles a religious congregation at the temple town, Puri. The whole pilgrimage takes barely a week and the rituals take place between midnight and 2 A.M.

The nesting itself is a magnificent spectacle. The mother turtle first digs into the sand to make a nest to lay eggs. Then she makes a nest within nest. She lays 100-120 eggs at a time. A nest-hole is about 20 cm in diameter and 45 cm in depth. The way she lies flat on golden sands and starts removing the sand with her flippers presents a unique sight, perhaps more graceful than a dancing pose. She achieves the twin objectives of laying eggs and finding a place for the successful incubation of eggs. The dropping of eggs, one by one, is a fascinating sight. But what is more thrilling is the way she camouflages the nest after nesting. After egg-laying is complete, she leaves the eggs behind and returns to the sea. Of the millions of eggs laid, only about 2% survive to become adults.

Watching hatchlings come out of sand, 40-50 days after nesting, thrills one's heart. They go to the water to 'meet their mother.' Ananya, my granddaughter, told me that the mother-turtle would not recognize her hatchlings. I tried to persuade her to believe that the hatchlings do know their mother; she would not agree with me though. So her sister Teesta suggested instead that the hatchlings would go to their 'foster mothers.' Adithi agreed. This movement of hatchlings to the sea teaches us that life is not only beautiful but also precious.

We walked more than a mile, mainly on the sand, at times through a cluster of bushes and

coconut trees and had to cross small streams to catch the sight



of baby turtles. As we walked, we could see the hatchlings rushing to the sea, may be due to the urge to meet their 'mother' or due to the fear that they might get killed by predators such as dogs, jackals and crows. We kept watching these beautiful creatures going to see their mother in the sea.

The environmental queries of my granddaughters were satisfied when we were told that steps taken to save this endangered species have started yielding results. Last year, while visiting Rushikulya Rookery, I had instructed the wildlife officials to take all possible measures to protect the turtles. In 2007-08, out of 1, 80,486 mother turtles, 335 perished. In 2008-09, 2, 60,698 came and the mortality figure was reduced to 94.

Quite a few villagers including women and children met me at that hour. I thanked them for coming and for doing their bit to save these wonderful creatures. I was happy to learn that Orissa's officials and residents are initiating steps to protect the life of every turtle and its hatchlings.

---

H.E. the Governor of Orissa, Raj Bhawan, Bhubaneswar.

**Government of Orissa  
Parliamentary Affairs Department**

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NOTIFICATION NO. CAB-9/2009- 3064/ PAD, Bhubaneswar, dated, the 22nd May, 2009

In pursuance of Rule 5 of the Orissa Government Rules of Business framed under Clause 3 of Article 166 of the Constitution of India, the Governor of Orissa, on the advice of the Chief Minister, has been pleased to allot the business of different Departments / Branches of Departments of Government to the following Members of the Council of Ministers :

**CHIEF MINISTER**

Shri Naveen Patnaik ... Home, General Administration, Works, Water Resources, Forest & Environment & any other department specifically not assigned.

**CABINET MINISTERS**

Shri Prafulla Chandra Ghadei ... Finance, Excise  
Dr. Damodar Rout ... Agriculture, Cooperation, Fisheries and Animal Resources Development  
Shri Anang Uday Singh Deo ... Planning & Co-ordination, Public Enterprises  
Shri Surya Narayan Patro ... Revenue & Disaster Management  
Shri Raghunath Mohanty ... Industries, Steel & Mines, Parliamentary Affairs  
Smt. Pramila Mallick ... Women & Child Development  
Shri Debi Prasad Mishra ... Higher Education, Tourism, Culture  
Shri Prasanna Acharya ... Health & Family Welfare, Public Grievances and Pension Administration  
Shri Prafulla Samal ... Panchayati Raj, Information & Public Relations  
Shri Bijay Ranjan Singh Bariha ... ST & SC Development, Minorities & Backward Classes Welfare  
Shri Bikram Keshari Arukh ... Rural Development, Law

**MINISTERS OF STATE (INDEPENDENT CHARGE)**

Shri Sanjeeb Kumar Sahoo	...	Commerce & Transport
Shri Badrinarayan Patra	...	Housing & Urban Development
Shri Sarada Prasad Nayak	...	Food Supplies & Consumer Welfare
Shri Puspendra Singh Deo	...	Labour & Employment
Shri Ramesh Majhi	...	Information Technology, Science & Technology
Shri Pratap Jena	...	School & Mass Education
Smt. Anjali Behera	...	Textiles & Handlooms
Shri Atanu Sabyasachi Nayak	...	Energy
Shri Prabin Chandra Bhanj Deo	...	Sports & Youth Services

**MINISTER OF STATE**

Shri Prabin Chandra Bhanj Deo	...	Revenue & Disaster Management
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By order of the Governor

Sd/- 22.5.08

(P.K. Mohanty)

Commissioner-cum-Secretary to Government

Memo No.3065\_/PAD, dated 22.5.2009

Copy forwarded to the Commissioner-cum-Secretary to Governor, Orissa / Private Secretary to Chief Minister, Orissa / Private Secretaries to All Ministers / Private Secretaries to All Ministers of State / Private Secretary to Chief Secretary, Orissa / Private Secretary to Development Commissioner & Additional Chief Secretary, Orissa / Private Secretary to Agriculture Production Commissioner / Secretary, Orissa Legislative Assembly / All Departments of Government / All Heads of Department / Accountant General (A&E), Orissa, Bhubaneswar for information.

Sd/- 22.5.2009

Addl. Secretary to Government.

# ORISSA REVIEW

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