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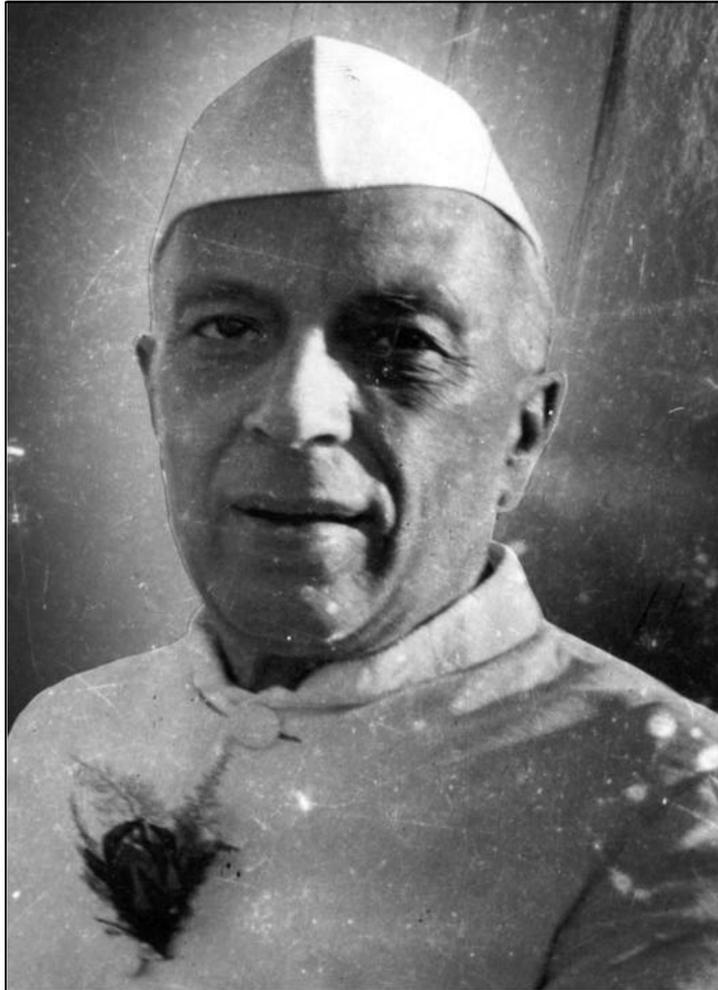
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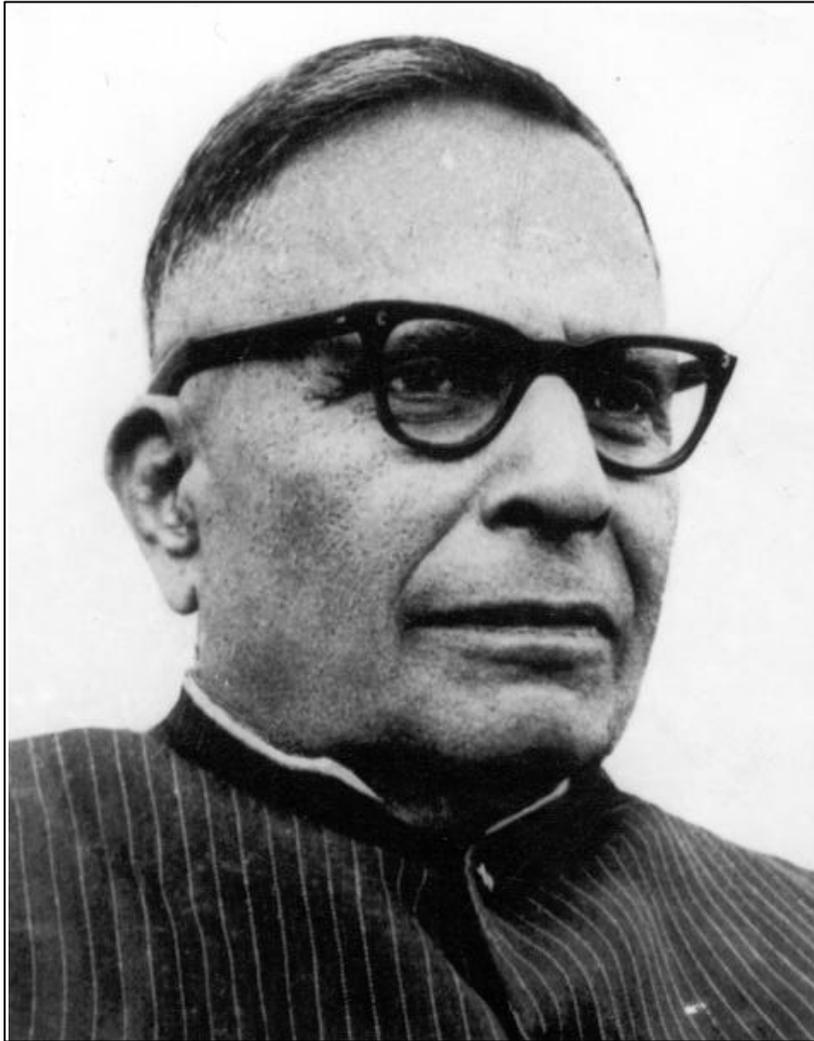
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BIRTHDAY TRIBUTES



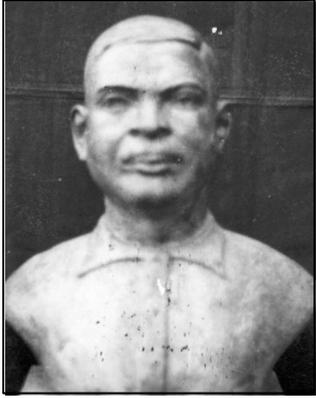
PANDIT JAWAHARLAL NEHRU

BIRTHDAY TRIBUTES

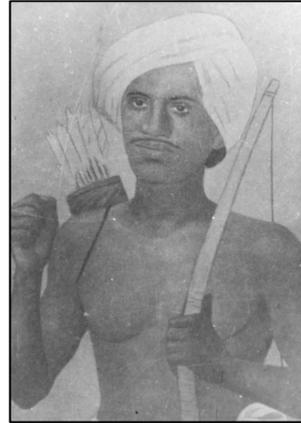


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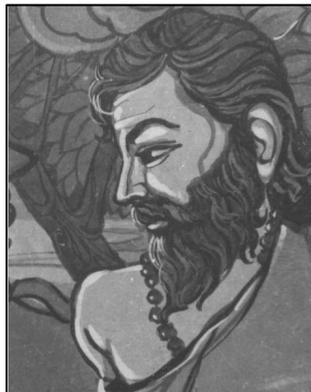
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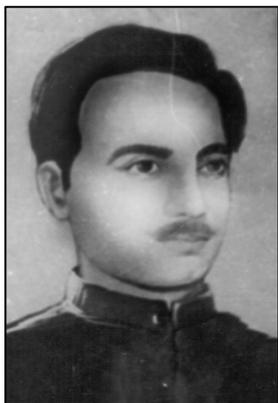
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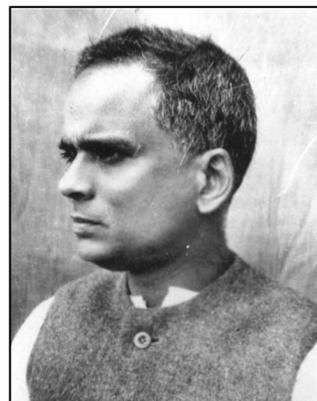
Birsa Munda



Jayee Rajguru



Dibakara Parida



Nabakrushna Choudhuri

Our Sincere Obeisance



Late Harishchandra Baxipatra

Editor's Note



The World Meteorological Organization states that the year 2013 is currently on course to be among the top 10 warmest years since modern records began in 1950. Environment diplomats affirm that to achieve the ultimate objective of reducing global warming, it will require enhanced action and support to mitigate green house gas emission and adapt to adverse impact of climate change.

The restoration work in Odisha is going on in full swing post-Phailin and subsequent flood. As Centre plays politics and exhibits heartlessness, a delegation of joint mission for multi-lateral assistance met Hon'ble Chief Minister and declared a total financial assistance of \$ 313 million. The delegation appreciated the State Government's effort in disaster management. In this regard, the Union Joint Secretary said "we congratulate the efficient and effective management of the disaster by the Government. The Government of Odisha's efforts are extremely commendable."

As people are yet to completely overcome the impact of the deadly Phailin last month, the cyclone 'Lehar' having turned into a very severe storm devastated the coastal Andhra Pradesh and also impacted Odisha to a lesser extent. Our State Government led by Hon'ble Chief Minister Shri Naveen Patnaik was fully geared up to face the situation and rushed in the ODRAF team to 10 southern and coastal districts anticipating a flood-like situation due to incessant rain.

In our country now owing to faulty economic policy there is a rising retail inflation which has pushed homemakers to cut down on nutrient rich food. Price rise of essential commodities and expenses on other necessities like education, transport

and health has stayed higher than the pace at which earnings have increased thus making life difficult for poor, lower income group and even middle-class families.

In the meanwhile, after a spectacular performance in the Urban Local Body elections in western Odisha, the Supplementary Budget for the year 2013-14 has been placed. It emphasizes on repair and restoration work post 'Phailin' in flood-ravaged areas as the Central Government is yet to respond to the call of Odisha and more than 4 crore Odias.

The popularity and clean image of our Chief Minister Shri Naveen Patnaik in bringing about all-round development with inclusive growth in Odisha has helped the party in romping home. Hon'ble Chief Minister has rightly placed it as "PEOPLE'S MAGIC."

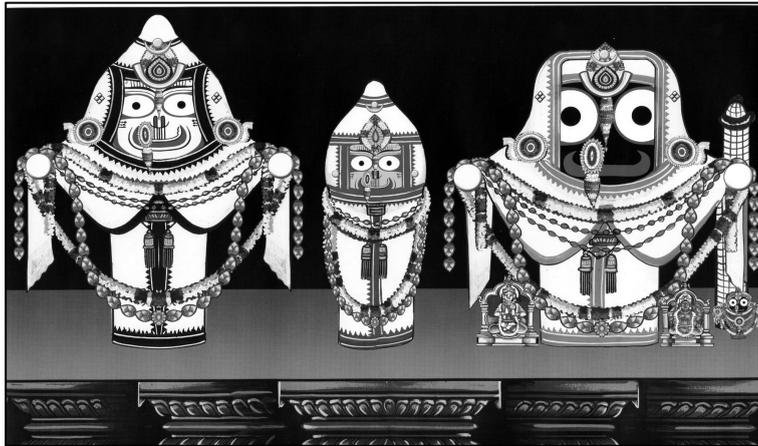


Editor, Odisha Review

Economic Condition of the Temple and Sevakas in the Cult of Lord Jagannath in Puri

Abhimanyu Dash

The temple of Lord Jagannath in Puri is the largest religious shrine in the present Hindu world. It has its own income though income from outer sources flows. The inner and outer sources of income are shared by both the temple and the Sevakas as per the Record of Rights. The Record of Rights which came into force in 1954 clarified the income of the temple and Sevakas. Before it the economic condition of the Sevakas of the Jagannath temple varied from person to person though they served in the same religious shrine. Gradually their fiscal position developed from time to time owing to economic measures undertaken by the temple administration for the upliftment of the Sevakas as well as the development of the temple. The Jagannath trinity, the presiding deities, encouraged to enhance the economic life of the Sevakas, fiscal condition of the temple and the people of Puri depending on the temple at large.



A. Garret has mentioned in his report to Govt. various sources of income of the Jagannath temple during British regime in December 1901 A.D. Those sources of income are from sale of Mahaprasad, fees collected from the Sevakas at the time of *saribandha*, fees from VIP entering into the temple with *masala* light, fees paid by the gold ornament doners to the deities, fees paid for engraving names in marble plates in the premises of the temple, fees collected from the women visiting the temple in 'Burkha', money collected from Chhapan Bhog, temple 'Shodha' fees, fees for special service and rights in the temple, oven and panti fees, rent from *saraghar* (shop), fees from *pasaratia*, fees from *Suar* (cook), money collected from selling of Nirmalya (dried rice), fees from pilgrims visiting Gundicha temple and kitchen of the Jagannath temple during the Car Festival in every year and fees received from

auction of Rohini Kunda in the precincts of the grand temple.

As per Garrets report the temple has some other sources of income to stabilize the economic condition. They are income from land revenue, paddy lands and coconut trees, cess from stone mines, fees from Narendra tank and also income from Pindika. The income from Pindika is very significant. Whatever is offered to the deities on the Ratna Bedi either in the jars placed there or on the Simhasan goes to the deity after paying a certain share to certain Sevakas as specified in the Record of Rights. This constitute the main item of the temple income. During the festival months of Bhadra and Ashwina, the fees collections on this head rises. Mainly golds are offered in Pindika. Dhwaja Lagi and Alankar Lagi are also other parts of the temple's regular income. Other parts of the temple income are leasing out of fishery in Narendra tank and area around Dol Bedi. Further selling of wood of the car after Car festival also constitutes a part of the temple income. The temple of Lord Jagannath receives certain income by auction of some other places which benefits both the temple and the Sevakas such as temple kitchen, Koili Baikuntha, Niladri Vihar (museum), Baisi Pahacha (twenty two flights), temple garden and making flower garlands.

The temple kitchen is kept open for the visit of the pilgrims only for nine days during the Car festival. During this time the deities remain out of the temple and no food is prepared in the kitchen to have a glance of ovens. The Sevaka who has taken auction of the kitchen has employed his own men at the gate to issue ticket for visitors by payment of some amount of money. Niladri Vihar is a museum built on the western side of the temple. A number of earthen idols are kept in this museum relating to all the Avatars of the Gods

and stories of the *puranas*. The Sevaka who has taken auction of Niladri Vihar also has employed some persons to collect money through tickets from visitors. Koili Baikuntha is the burial ground of the deities. During Nabakalebar the old deities are buried here under the earth. The temple authority also has developed a garden in Koili Baikuntha. The auction taker has employed his men who get some amount of money which comes out of selling of tickets to pilgrims. Further the pilgrims pay money for tickets to visit Upabana and Nirmalyakhala.

The worship of the Jagannath trinity and other gods and goddesses of the temple increases the income of the Sevakas. They receive cooked food named Khei for their service. In addition to Khei most of the Sevakas are paid cash as per the decision of the temple managing committee. At present due to increase of sevaka families some of the families do not get engagement in Sevapuja (religious duty) in the temple throughout the month. Even some of the families are engaged only one day in a month to perform Sevapuja. So it is impossible to maintain their families only depending on the earnings from the temple. Therefore, the Sevakas look for other services. Many of such Sevakas are engaged in 'Jatri' business. They are popularly known as 'Dhulia' Panda.

At present lakhs of devotees and pilgrims visit Puri for blessing of Lords depend on the 'Mahaprasad'. The Kothabhoga is insufficient to meet feeding large pilgrims. The pilgrims consider Mahaprasad as most auspicious food. They prefer Mahaprasad to hotel foods. To meet the need of the pilgrims the temple authority has permitted the Suar Sevakas (cooks) to cook Mahaprasad at their own cost and offer to the deities. They sell these Mahaprasad to the pilgrims and devotees at Anand Bazar and get handsome money. The

quantity of Mahaprasad and its cost varies with the number of arrival of pilgrims. During the time of Car festival at Gundicha temple and other days in Kartika, Jhulana Yatra, marriage ceremony, sacred thread ceremony and other auspicious days huge quantity of Mahaprasad is prepared to meet the need of the devotees. The cost of the Mahaprasad rises according to quality, quantity and demand as a result of which the Suar Sevakas get more profit.

Some Suar Sevakas are owners of some ovens of the temple kitchen. They directly sell their Mahaprasad in the Ananda Bazar (Mahaprasad selling market) and get their income out of it. The *bojhias* (Mahaprasad carriers) collect the Mahaprasad from Bhogamandap and Pokharia who carry them to the Ananda Bazar for sale. By doing this they get some remuneration. Also the non-Brahmin workers who size the vegetables and grind the spices for preparation of the Mahaprasad get wages for their service to the kitchen.

In addition to the Suars some Mathas (monasteries) of Puri Town are allotted the ovens in the temple to prepare Mahaprasad. The Math abbots distribute the Mahaprasad among the servants of the Mathas towards their wages. The Maths also offer Mahaprasad to Sanyasis and students residing in it.

The Pasaratias in the temple get good income from their jobs. The Sevakas have appointed persons to collect khei on their behalf. The persons who collect Khei on behalf of the Sevakas are known as Pasaratia. They are not Sevakas and not connected to the nities of the temple. The Pasaratias have taken 'Saraghar' (rooms in the temple) from the temple managing committee on rent basis to store the Khei. They have been doing this work from generation to

generation. The Pasaratias sell Mahaprasad to the pilgrims and earn profit.

Kothabhoga cakes are not sufficient to meet the demand of the pilgrims. Hence the Suars also prepare cakes of their own in the temple kitchen and sell them to the pilgrims. Before 1971 the Suars were preparing their own cakes in the kitchen of the temple. But the temple authority stopped this practice and allowed ovens outside the temple kitchen on rent basis. The owners of oven in outer kitchen have given employment to certain Suars to prepare Sukhuli (dried) Mahaprasad on daily wage basis. The Sukhuli Mahaprasad is being offered to the deities and sold in Anand Bazar.

About 15 to 20 Brahmin pundits of Sasan villages are authorized to sit regularly on Mukti Mandap of the Jagannath temple to solve socio-religious problems of the Hindus. The Pundits receive voluntary donations from the devotees, pilgrims and the common people which they share among themselves.

In addition to this some widow women prepare garlands for the deities with Tulsi leaves and flowers in the premises of the temple on wage basis. Besides, Malis sell flower at different places of the temple. They have their own garden. The florists having shops to sell garlands to the devotees for the shake of deities and obtain handfull of money. The Malis are hereditary Sevakas of the temple of Lord Jagannath. They are permitted to sell flowers as a part of the Sevapuja.

Besides, the temple authority has granted license to 22 Brahmins to perform Shraddha on Baisi Pahacha. On the day of Dipabali thousand of Hindus perform Shraddha (offered foods and water to the deceased ancestors) here. The

Brahmin pundits of Baisi Pahacha receive handsome money in exchange of their service to the devotees and common people of Hindu religion.

The people earn their livelihood from the temple through various means. They are such as widows selling cotton wicks for lamps and sacred threads, person selling earthen lamps (dipa), the guides who help the pilgrims to circumscribe the temple for Darshana (glance) of the Lord and offering of personal Bhogas (sacred food), persons distributing Padodakas (sacred bathing water of the deities), Yatri Gumastas who conduct the pilgrim business on behalf of a Panda, the Bojhias (carrier) who carry Mahaprasad inside and outside the temple to serve at different places, potters makers who supply pots to the temple, persons engaged in the sale of Amhunias (sacred food to be offered to the deities) and sellers of Nirmalya (dried Mahaprasad) to the pilgrims. Some of these persons engaged in different works in various places of the temple are also Sevakas as per temple's Record of Rights. Besides, the Chitrakararas (artists and painters) are group of people engaged in drawing and painting of scenes of activities of deities. They also earn money.

Last but not the least, the Sevakas of the temple were being deputed to different parts of India and abroad to preach the glory of the Lords. As a result of which the Sevakas preached the glory of the Lords and brought people from different places to Puri, performed their Darshana and offered Mahaprasada and made all the arrangements for their return journey. These Sevakas enjoyed the benefits of wealth and respect. This system still continues till today.

Above all the economic condition of the Sevakas is well to do. Their economic life is better than the previous days. The cult of Jagannath has provided them food, cloth and shelter in a better way. Some of them have become rich but others are not poor. So long as the cult of Jagannath remains at the peak in the Hindu world the fiscal condition of the Sevakas will definitely continue more stronger and stronger. They will undoubtedly maintain happiest life in their spiritual and material world.

Abhimanyu Dash, Lecturer in History, Surajmal Saha Mahavidyalaya, Chitrakar Sahi, Puri.



GOOD GOVERNANCE



Supplementary Budgetary Provision

Under the guidance of Hon'ble Chief Minister Shri Naveen Patnaik, Finance Minister Shri Prasanna Acharya laid the gross and net supplementary provision of Rs.9,421.25 crore and Rs.7144.58 crore respectively for the financial year 2013-14 for the approval of the Legislative Assembly.

Supplementary Budgetary Provision

(Rs.in crore)

Plan Type	Gross	Net
Non Plan	5950.45	3743.78
State Plan	2909.63	2839.63
Central Plan	79.13	79.13
Centrally Sponsored Plan	482.04	482.04
Total	9421.25	7144.58

Keeping in view the availability of resources and burgeoning needs and expectation of the people in welfare, the Supplementary Budget will definitely fulfill the requirement funds for public welfare and developmental activities of the state. Supplementary budget provision has become necessary under the following circumstances :

- i) Post Budget decisions relating to new schemes or programmes.
- ii) Additional requirement to meet the expenses relating to the relief, repair and restoration work in the areas affected by Cyclone and Flood.
- iii) Post Cyclone reconstruction and disaster mitigation work with the assistance from World Bank and ADB.
- iv) Requirement of State Share of CSP Schemes provided under State Plan.
- v) Additional requirement for on-going State Plan Schemes like Madhubabu Pension Yojana, EAPs, RIDF etc.
- vi) Additional requirement for on-going CP & CSP Schemes.
- vii) Recoupment of advance taken from Odisha Contingency Fund.
- viii) Accounting adjustment under different Demands.

SUPPLEMENTARY BUDGET HIGHLIGHTS

Non-Plan

- Relief, restoration and repair of cyclone & flood affected areas- Rs.2074.36 crore (Anticipation of release from NDRF - Rs.1800.00 crore and SDRF - Rs.274.36 crore).
- Input Subsidy on Seeds & Fertilizer to farmers in Cyclone affected areas - Rs.21.79 crore.
- Purchase of Generator sets for cyclone affected G.P. of Ganjam District- Rs.4.5 crore.
- Repair and Restoration of Lift Irrigation works and L.I points damaged in flood and cyclone- Rs.5.00 crore.
- Repair and Restoration of Buildings of Water Resources Department damaged due to flood and cyclone- Rs.12.00 crore.
- One Time Settlement of Arrear Electricity dues of Government departments and OLIC up to 31.03.2012 and Share Capital investment in GRIDCO in lieu of reduced RST during 2011-12- Rs.796.70 crore.
- Pre-matric Scholarship for ST & SC Students- Rs.32.18 crore.
- Special Educational Infrastructure (for purchase of amenities like cot, mosquito net etc.) for Schools run by ST and SC Development Department- Rs.9.0 crore.
- Grants to Non- Government Schools, Tols and Madrasas- Rs.15.44 crore.
- Procurement of Equipment (Minor O.T. Instruments and Q.B.C Auto-read Haematology Analyser Machine) for detection of Malaria Parasite at District Headquarters Hospitals- Rs.6.55 crore.
- Infrastructure Development Grant to Ravenshaw University (For protection of Heritage Building)- Rs.5.0 Crore.
- Modernisation of Police Forces- Rs.7.20crore
- Diet charges for revision of Diet charges for Prisoners w.e.f. October 2013- Rs.3 .27 crore.
- Enhancement of sitting Fees and Honorarium to elected members of Gram Panchayats, Panchayat Samities and Zilla Parishads- Rs.13.44 crore.
- Grants and Incentive for completed work to OLIC- Rs.25.88 crore.
- Maintenance of Embankment Road- Rs.3.00 crore.

Plan

Post Budget Announcements and New intervention

- Reconstruction and disaster mitigation in the aftermath of cyclone with assistance from World Bank & ADB (Construction of Multipurpose Cyclone Shelters, construction of houses, Coastal Shelter belt Plantation, saline / river embankments and Cyclone proofing of power infrastructure) - Rs.200.00 crore.

- Supply of Laptops to +2 Pass out Meritorious Students- Rs.30.00 crore.
- Self- defence training to girl students - Rs.6.25crore.
- Assistance to the Cyclone and Flood affected students for School Uniform and Text Books- Rs.30.00 crore.
- Maintenance Allowance (Post-Matric Scholarship) for ST & SC boarders - Rs.14.52 crore.
- Setting up of Odisha Urban Transport Fund (OUTF)- Rs.3.00 crore.
- Construction of Bailey Bridges- Rs.2.50 crore.
- Horticulture Mission Plus - Rs.15.10 crore.
- Odisha share in Cost of Land in the Ultra Mega Power Plant Bedabahal- Rs.233.56 crore
- Acquisition of land for development of Tourist activities at Dhauli- Rs.13.51 crore.
- Flood Restoration Work- Rs.30.00 crore.

Additional provision for ongoing Schemes

- Madhubabu Pension Yojana for Destitute- Rs.199.87 crore.
- Construction of Building for AWCs- Rs.90.51 crore.
- Self Help Groups (Financial Assistance)- Rs.26.07 crore.
- Personal accident insurance scheme for poor families- Rs.18.89 crore.
- Indira Gandhi National Widow Pension- Rs.106.98 crore.
- Supplementary Nutrition Programme (SNP)- Rs.142.20 crore.
- Rajiv Gandhi Scheme for Empowerment of Adolescent Girls- Rs.12.97 crore .
- Purchase of Medical Equipment- Rs.50.00 crore.
- Emergency Medical Ambulance Service (EMAS)- Rs.5.00.
- Mo Masari - Rs.5.00 crore.
- Biju Krushak Kalyan Yojana (BKKY)- Rs.31.00 crore.
- Rashtriya Krushak Vikash Yojana (RKVY)- Rs.35.00 crore.
- Input subsidy on Seeds, Fertilizer, Bio-fertilizers (Agriculture)- Rs.12.50 crore.
- Development of Potato Vegetables & Spices- Rs.9.00 crore.
- Popularisation of Agriculture implements, equipments & diesel pumpset- Rs.50.00 crore.
- Promotion of improved Agriculture package of practices- Rs.65.61 Crore.
- Biju Gram Jyoti Yojana- Rs.50.00 crore.
- Shifting of Transformers from Schools and Anganwadi Centres - Rs.5.00 crore.
- Infrastructure Development of Engineering Schools / Polytechnics- Rs.15.00 crore.

- Infrastructure Development of Technological Universities / Engineering Colleges - Rs.15.00 crore.
- Housing Scheme for Fishermen- Rs.5.75 crore.
- Establishment of Common Bio-Medical Waste Treatment and disposal facilities- Rs.2.00 crore.
- Wild life Protection and conservation measures including those for Black Buck and Fresh Water Turtles- Rs.2.25 crore.
- End to End Computerisation of Targeted Public Distribution System (TPDS)- Rs.11.08 crore.
- Block Grants to Non-Govt. Colleges notified in 2004 with arrear- Rs.18.38 crore.
- Execution of Integrated Sewerage System in Bhubaneswar and Cuttack City under JICA- Rs.181.49 crore.
- Construction of secure camping grounds and helipads approach roads in extremism affected areas- Rs.16.30 crore.
- Construction / Strengthening of fortified Police Station in Left Wing Extremist affected areas- Rs.45.94 crore.
- Establishment of Software Technology Park of India (STPI) at Berhampur and Rourkela- Rs.3.90 crore.
- Implementation of e-District Scheme- Rs.1.83 crore.
- Special Problem Fund- Rs.35.00 crore.
- Grant to Western Odisha Development Council (WODC)- Rs.20.00 crore.
- Corpus fund to Odisha State Renewal Fund Society (OSRFS) for continuance of Public Enterprises Reform Programme- Rs.8.28 crore.
- Targeted Rural Initiative for Poverty Termination and Infrastructure (TRIPTI)- Rs.89.83 crore.
- Backward Region Grant Fund (BRGF)- Rs.103.17 crore.
- Indira Awas Yojana (IAY) (SS of CSP)- Rs.242.34 crore.
- Rajiv Gandhi Panchayat Shasaktikaran Abhijan (RGPSA)- Rs.25.00 crore.
- Mo Kudia- Rs.45.37 crore.
- Biju Setu Yojana - Rs.25.00 crore.
- State matching contribution for National Land Reforms Management Programme (NLRMP) - Rs.63.17 crore.
- 2nd Synthetic Hockey turf at Kalinga Stadium - Rs.5.21 crore.
- Development of Sports Infrastructures in the State - Rs.2.48 crore.
- Biju Yuva Sasaktikaran Yojana- Rs.5.50 crore.
- For construction of Kitchen shed under MDM Programme - Rs.131.16 crore.

- G.I.A. (Block Grant) to Non-Government U.P., Schools, Secondary Schools and Madrasas- Rs.81.92 crore.
- Pre-Matric Scholarship for SC & ST Students- Rs.18.16 crore.
- Pre-Matric Scholarship for OBC Students (State Share)- Rs.3.43 crore.
- Advertisement for print media I fairs and festivals in national and International Level and Eco-Tourism Guide training centre State youth policy- Rs.6.00 crore.
- Infrastructural Development for Nabakalebar of Lord Jagannath- Rs.10.00 crore.
- Odisha State Road Project (EAP)- Rs.86.50 crore.
- Capital Region Ring Road- Rs.2.00 crore.
- PPP Road Projects (Sambalpur - Rourkela Road)- Rs.20.20 crore.
- Special Repair of NH- Rs.30.82 crore.
- Pre- School Education- Rs.17.93 crore.
- Winter Allowance for Social Security Pensioners- Rs.45.79 crore.

Department-wise Net provision in 2013-14(BE) and Supplementary (Rs. in Crore)

Department	2013-14 (BE)	Supple- mentary	Total
Home	2713.32	252.13	2965.45
General Administration	184.02	29.38	213.40
Revenue and Disaster Management	1344.84	2274.67	3619.51
Law	201.58	2.08	203.66
Finance	16779.53	796.25	17575.78
Commerce	62.92	2.98	65.90
Works	2531.68	273.58	2805.26
Odisha Legislative Assembly	46.19	1.63	47.82
Food Supplies & Consumer Welfare	1373.78	26.34	1400.12
School and Mass Education	7142.83	79.54	7222.37
ST & SC Development, Minorities & Backward Classes Welfare	1964.03	176.28	2140.31
Health and Family Welfare	2192.18	109.12	2301.30
Housing and Urban Development	2385.46	236.66	2622.12
Labour & Employees' State Insurance	69.73	1.31	71.04
Sports and Youth Services	74.54	13.19	87.73

Planning and Coordination	1374.88	0.12	1375.00
Panchayati Raj	3218.98	542.22	3761.20
Public Grievances & Pension Administration	1.99	0.23	2.22
Industries	27.48	1.59	29.07
Water Resources	4024.53	279.18	4303.71
Transport	157.83	6.62	164.45
Forest and Environment	665.19	102.66	767.85
Agriculture	1823.77	200.38	2024.15
Steel and Mines	65.08	0.08	65.16
Information & Public Relations	65.45	2.27	67.72
Excise	56.54	2.50	59.04
Science & Technology	49.48	0.23	49.71
Rural Development	2032.57	59.34	2091.91
Parliamentary Affairs	25.51	0.65	26.16
Energy	743.56	491.18	1234.74
Handlooms, Textiles & Handicrafts	130.88	7.60	138.48
Tourism & Culture	147.42	20.74	168.16
Fisheries &ARD	447.09	2.55	449.64
Co-operation	716.44	1.50	717.94
Public Enterprises	2.53	8.35	10.88
Women & Child Development	3358.22	1006.43	4364.65
Information Technology	125.42	14.10	139.52
Higher Education	1449.50	73.13	1522.63
Employment & Technical Education & Training	455.86	44.21	500.07
M.S and M.E	70.26	1.59	71.85
Grand Total	60303.09	7144.58	67447.67

Revival of Maritime Glory through Modern Port Policy of Government of Odisha

Prabhat Kumar Nanda

India has the vast sea coast of 7517 kms comprising the East Coast and West Coast. The State of Odisha has the advantage of 480 Km from Andhra Pradesh boarder in the district of Ganjam to West Bengal Boarder in the district of Balasore. A number of efficient ports were operating on the coast of Kalinga, the ancient name of Odisha. Hence it has been opined by maritime experts that the coast of Odisha is suitable for modern ports having the facility of adequate depth and vast hinter land for the further development of ports. Government of Odisha have formulated new port policy with multi-fold objectives to increase the share of Odisha in the export and import sector in national and international trade and commerce. To take the advantage of liberalization and globalization process is the main objective of new port policy. Since major ports are to be managed as congestion free, the development of minor ports is the second objective of the policy. At present congestion of ships have already been experienced in the major port of Paradip. The increase of handling of cargo from the coast of Odisha as time and again envisaged by Government of India, is the third objective of the policy. The commissioning of modern and effective port facilities with a view to promote export oriented and port based industries as the

nucleus major chunk of industrial investment is the fourth objective of the policy. The fifth objective is to encourage ship building, ship repairing facilities for heavy industries in and around ports. Since coastal shipping of passengers is much cheaper than that of road and air transport, the sixth objective is aimed at providing best possible infrastructure for operation of passenger ships, inter-state cargo cum passenger traffic having provision for extension of services to West Bengal, Andhra Pradesh, Tamilnadu, Andaman Nicobar islands etc. The seventh objective is to take up suitable facilitating measures as well as policy initiatives for targeting private sector investments in the development of operation of existing and new ports. To establish activity of ports in the riverine systems so as to increase the transportation of cargo through inland water ways is the eighth objective of the new port policy.

The above mentioned eight objectives envisage an integrated port development strategy constituting of creation of port facilities and development of infrastructure facilities like roads, railways and inland water ways in the hinter land. It has also been observed that large scale financial outlets would be absolutely required to create such new activity facilities along with matching infrastructure. The recent trend in international ship

building is to construct bigger vessels with capacity of handling 80,000 tons and above. Such requires specific depth and developing facilities in the port. In view of such facts, ports would be developed with direct working and speedy mechanical handling facilities so as to improve the movement of the vessel as called as turn-round time of ships. Government of Odisha have designed to develop ports to accommodate cape size ships i.e. the ships having the capacity to transport 1.25 lakh Dead Weight Tons of cargo.

For the purpose, Government of Odisha under Commercial and Transport Department have formulated Maritime Master Plan. With the liberalization of trade and industrial policies, abundant cargo is assured to be generated in the 2nd decade of 21st century. Such scope of trade will be extended in hinter land states i.e. West Bengal, Assam, Bihar, Jharkhand, Chhatisgarh, Madhya Pradesh and Andhra Pradesh. The establishment of special economic zone in order to facilitate export oriented cargo near Paradip and Gopalpur Ports will be beneficial for the development of trade in the State. In order to assure the handling of cargo by new ports, the requirement of rapid industrialization coinciding with port development is essential. The development of ports and increase of export oriented industries are to be synchronized. Odisha should be in a position to handle 200 million tons of cargo through different ports by 2020. The major chunk of the cargo will be the imports of crude oil, finished petroleum products, LPG, LNG cooking coal, edible oil, fertilizers and construction materials for commissioning of mega steel and other plants. The exports of mineral sands, granite, processed fish and finished good of proposed port based steel plants, allied manufacturing units are also potential sources as that of Gujarat and Tamilnadu States. It is very much essential to set up a Maritime Board in Odisha in order to evolve

an integrated and sustainable Maritime Master Plan. The Maritime Board will have the authority, resources and the mandate to draw up on the expertise as and when required cater to the need of the improved shipping trade.

ODISHA MARITIME BOARD (OMB)

The Odisha Maritime Board (OMB) is an establishment constituted through state legislation. It is proposed that Odisha Maritime Board be vested with an authority and administrative powers to plan, direct and implement the maritime development in the State of Odisha. Apart from the investment the State Government will also encourage private sector participation. The concept of Odisha Maritime Board and its scope of operation can be broadly divided into eight points.

1. An integrated Maritime Master Plan will be evolved by OMB in consultation with experts of shipping trade.
2. The Board will have technical wing to assess the likely new Cargo generation from time to time to look for new investment possibility in the ports and inland waterways.
3. An integrated project covering port and infrastructural development will be evolved by OMB.
4. The Board will be empowered to receive funds from Govt. of India. The Board will also be authorized to enter into contracts with consultants, developers and financial institutions. It will also enter into Memorandum of Understandings and concession agreements with the approval of Government of Odisha.
5. The Board will be vested with powers to impose, review and modify the existing port

charges in the non-major ports with the approval of Government of Odisha.

6. The OMB will be authorized to enter into agreements for capital participation with Government of India, Ministries and other major ports subject to the approval of Government of Odisha.

7. The Board will undertake traffic status to identify the likely cargo from the hinter land states in co-ordination with the Ministries of Government of India i.e. Shipping, Agriculture, Fertilisers, Petroleum, Mines, Steel, Coal and the Director General of Foreign Trade.

8. OMB will have the authority to plan and implement the process of directing private sector and investments in inland waterways as per the policies of Ministry of Shipping, Government of India.

SPECIFIC IDENTIFIED AREAS FOR INVESTMENTS:

To encourage private investment in the existing and proposed non-major ports and in the inland waterways specific guidelines have been indicated.

a) The existing incomplete Wharf, Jetty and Quay projects will be privatized.

b) Priority will be given for a period of 5 years to entrepreneurs and investors from the date of award of the contract with approval of Government of Odisha.

c) Projects with investment of Rs.25 crores and above can be authorized by OMB to increase the period of concession.

d) As Government of India has introduced a policy of parallel marketing of petroleum

products, the demand for port facilities for handling petroleum products has been increased. Such are LPG, LNG, Kerosene, HSD, Liquefied Chemicals and other petroleum products. For finalization of new port locations for handling petroleum products will be carried out by OMB.

e) A module agreed maritime safety and security plan for enforcement in the entire coast of Odisha will be evolved by OMB by proper co-ordination with the Ministry of Defence, Indian Navy, Coast Guard, Marine Police Stations Authority of the State.

NEW PORT SITES:

Twelve green field sites for the development of non-major ports have been identified by the Commerce and Transport (Commerce) Department of Government of Odisha. Preliminary feasibility hydrographic bathymetric surveys are to be conducted to identify and specify the contours of new ports. The availability of draught (the depth available in water for movement of ships), general marine conditions, optimum utilization of the existing measures for the new infrastructure and proximity to the hinterland cargo will be taken into consideration during the finalization of development basing on locations and likely generation of cargo. Each port would be earmarked for handling specific commodities for the easy movement of cargo and also to ensure financial viability. Looking to the strategic maritime location of Odisha coast, one of the new port locations will be developed and declared as 'Free Port'.

POSSIBILITY OF PRIVATE PARTICIPATION:

Considering the waves of changes in global and national economic scenario, the private

participation in the ports will be facilitated through International Competitive Bidding (ICB) or Memorandum of Understanding (MoU). Odisha Maritime Board will have to examine preliminary techno-economic feasibility reports of identified locations to facilitate private investments. Guidelines have enumerated for the purpose.

- 1) Port locations are to be given on Build, Own, Operate, Share and Transfer (BOOST) or on Build, Own, Operate and Transfer basis (BOOT) or on Build, Own and Operate (BOO) basis.
- 2) The OMB will have facilitated private investment in projects those are profitable since such projects are capital intensive with long gestation period.
- 3) After the BOOST or BOOT concession period is over, the ownership of the port and its assets would get transferred to OMB. In case of build own and Operate (BOO), specific clauses in the agreement are to be incorporated about the guaranteed traffic in order to safeguard the interest of port.

CAPTIVE SHIPPING FACILITIES FOR INDUSTRIES:

To ensure that the new port projects are economically viable, promotion for captive justice will be given only in viable projects, looking to the quantum of investment and need for specialized facilities.

PRIVATIZATION OF SERVICES:

As per the guidelines of export policy, privatization of services would be permitted in specific areas i.e. lighters, dredging, piloting and tug-towing services and other essential utility services.

COASTAL SHIPPING:

The concept of transshipment in port operation can be developed on sea and river

coasts. A few non-major ports can function as transshipment ports. Transfer of cargo from bigger ships to smaller ships will be essential to encourage speedy transport of cargo. It is estimated that in future, 30-35% of the total cargo would be transported through coastal shipping. The proposals will also be considered for the provision of terminal facilities within the State. The development and management of navigational aids in the coast so as to facilitate maritime safety and national security will be monitored by OMB in consultation with Ministries of Defence and Shipping of Government of India. Necessary investment to such effect will also be monitored by OMB.

IMPLEMENTATION OF PORT POLICY:

One of the important reasons for formulation of port policy in Odisha is to provide all the required facilities, clearance of Government offices in one office for necessary orders. The concept of single window system has become popular and essential to motivate investors for promotion of shipping trade. As per the port policy Odisha Maritime Board will act as the single window agency in facilitating and developing the available land, water, power and associated infrastructures. The port policy envisages an integrated project covering ports, natural and infrastructural development including inland waterways. The OMB would facilitate clearance of different departments of Government of Odisha and different Ministries of Government of India in close collaboration with private investors.

CONCESSIONS AND INCENTIVES IN PORT POLICY:

The Government of Odisha in the Industries Department vide Resolution No.XIV-III-12/2000(Pt.)/2020 dtd. 28.01.2003 and vide Resolution No.XIV-HI. 12/02(Pt.)/10027 dtd.

03.06.2003 had initiated the policy of leasing Government land for execution of infrastructure projects on BOT mode. Such resolution shall be applicable in respect of leasing out of Government land to port projects.

As a measure to render necessary assistance to existing ports it was decided that existing infrastructure in Gopalpur Lighterage port shall be valued by a mutually agreed valuer and this value would form the Government's equity in Special Purpose Vehicle (SPV) to be formed for the development of Gopalpur Port.

For green field projects, the cost of private land acquisition shall be borne by the developer. However such cost shall be compensated during concession period by adjusting the same against future revenue streams, that would accrue to the Government of Odisha through OMB.

The equity participation of Government of Odisha / OMB will be restricted to 11% in order to safeguard port management from interference.

It will be the mission of OMB to ensure that the concerns of financial institutions are addressed in order to make these projects creditworthy and bankable.

It will be the responsibility of OMB to ensure that concessions, levies and port charges are uniformly applicable to all port projects.

The revenue sharing mechanism with the developer and to safeguard the projects viability and profitability will be monitored by OMB.

The port policy of Government of Odisha has been properly designed and complied referring to the port policy of Gujarat, Tamilnadu and other

States. Specifically the port policy formulated by Gujarat State Government has become immensely successful and the economic viability of State of Gujarat solely on success of major and non-major ports. While comparing the natural advantage for operation of ports on the sea coast, Odisha has conducive natural parameters as far as depth, availability of land in the hinterland and generation of cargo from neighbouring states. Hence on proper implementation of the port policy and proper monitoring of it, the State of Odisha can also achieve the maritime success as that of the State of Gujarat.

PORTS PROPOSED IN ODISHA

The State of Odisha earlier named as Kalinga had a rich maritime glory. The coast of the then Kalinga was blessed with a number of developed ports engaged in international and national maritime activities. Out of 7517 kms of coast line available in India, Odisha has 480 kms. It is indented with conducive, unique, natural and strategic port locations. Government have already identified 12 potential sites for development of ports i.e. non-major and minor ports. The port policy formulated during the year 2004 was aimed at facilitating developers for development of new ports.

The advantages for development of sea ports in Odisha includes for availability of vast hinterland generating cargo comprising of other developing and eastern and central Indian States. Establishment of mining based industrial houses located in the hinterland of the State of long term potential for cargo, need sea port facility. In Odisha locations of ports and perennial riverine systems of Odisha are ideally situated to adopt the current development in technology in the areas of communication, automation, cargo handling and shipping technology. Government of Odisha

by evolving and integrated strategy intends to implement its vision in port sector.

Paradip Port is natural major port in the State of Odisha and is controlled by Ministry of Shipping, Government of India. Two non-major ports as Gopalpur and Dhamra have also developed and initiated shipping activities. Apart from Gopalpur and Dhamra, Government of Odisha have proposed for development of 12 ports as follows:

<u>Proposed port location</u>	<u>District</u>
1) Bahuda Muhan (Sonepur)	Ganjam
2) Palur	Ganjam
3) Baliharichandi	Puri
4) Astaranga	Puri
5) Jatadhar Muhan	Jagatsinghpur
6) Barunei Muhan	Kendrapara
7) Chudamani	Bhadrak
8) Inchuri	Balasore
9) Chandipur	Balasore
10) Bahabalpur	Balasore
11) Subarnarekha Mouth (Kirtania)	Balasore
12) Bichitrapur (Talashari)	Balasore

Port at Subarnarekha Mouth (Kirtania)

Government of Odisha has entered into an MoU with Creation Port Development Pvt. Ltd., Chennai on 18th December, 2006 for the development of Subarnarekha Mouth (Kirtania) in Balasore district. The concession agreement to such an effect was signed on the 11th January, 2008. Environment Clearance application has been submitted and clearance of terms of reference (TOR) has been obtained from the Ministry of Environment and Forest, Govt. of India. The survey of 1215 acres of land has been completed and alienation work of such land is in progress.

Port at Astaranga

The MoU by Government of Odisha with Navayuga Engineering Co. Ltd., Hyderabad was signed on 22nd December, 2008 for the development of a port at Astaranga in Puri district. The estimated cost of the project is Rs.3500 crores. The project capacity of the port will be 25 million tons per annum in the first phase having 8 berths. The company has submitted the techno feasibility report of the port project. The draft concession agreement has been processed.

Chudamani Port

The MoU has been signed by Government of Odisha with Aditya Birla Group represented by Essel Mining Industries on 22nd October, 2009 for development of a captive port at Chudamani in Bhadrak district. The draft concession agreement has been submitted by the RITES Ltd. as consultant.

Jatadhar Muhan

In principle approval for development of a captive non-major port at Jatadhari Muhan in Jagatsinghpur district by POSCO Ltd has been given by Govt. of Orissa on 14th June, 2006. POSCO has conducted a preliminary study and prepared master plan for harbor facilities and site preparation for integrated steel plant. POSCO has also conducted numerical module analysis and littoral drift through the consultancy services for international standard. For assessment of adverse impact on environment, a detail studies has been conducted by CWPRS, Pune by Paradip Port Trust and the report to such an effect has been submitted. The POSCO has been advised to take into account the suggestions of CWPRS report while preparing the detail project report. The proposed port at Jatadhari Muhan will be

developed by POSCO India Ltd. and will handle own cargo required and generated for steel plant.

RITES Ltd. has been introduced for preparation of the draft concession agreement. The cost of such effect will be borne by the POSCO India Ltd. The draft concession agreement along with the remarks of POSCO have been received by Government of Odisha and is under scrutiny. The acquisition of land for the port is in progress.

Other ports as in pipe line are Palur, Baliharchandi, Barunei Muhan, Bahuda Muhan, Inchuri, Chandipur, Bahabalapur and Bichitrapur (Talashari). The construction of new ports requires vast vocational studies which are cumbersome in nature. In order to protect the environment and to check pollution, many stringent measures have been made for granting the clearance for new ports. Hence the construction of a port is associated with many complex studies, analysis along with study of assured cargo profile. The recent land acquisition policy enunciated by Government of India requires the consent of majority of land owners and local people with payment of huge amount as compensation.

Ports of India play a vital role in the transportation system for facilitating international trade as almost 95% by volume and 70% by value of our merchandise trade carried through the sea route. There are twelve major ports and about two hundred non-major ports along the vast coast

line. Our major ports have handled 545.79 million tons of cargo during the last financial year (2012-2013). Paradip Port is the only major port located in Odisha. Gopalpur and Dhamra are non-major ports of Odisha. Paradip Port has handled 56.55 million tons of cargo in the last financial year. Non major ports of Odisha have handled 11.08 million tons of cargo in the last financial year. Hence State of Odisha has the share of handling 67.63 million tons of cargo in the last financial year. Steps have been taken to enhance the capacity of Paradip, Gopalpur and Dhamra ports. Paradip Port alone will be in a position to handle 100 million tons of cargo by 2020. With the emergence of twelve new ports on the sea coast of Odisha, there will be fifteen ports and their effective operation will pave the way for handling 200 million tons of cargo within a decade to bring back the glory of our State. Commissioning of new port takes much more time than that of other industries on the land. Because of conducive maritime and industrial virtues on the coast of Odisha, international traders related to shipping will definitely develop more ports in Odisha.

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Diwali : The Festival of Lights

Balabhadra Ghadai

Deepavali or Diwali that falls on a moonless night in the month of Kartika (October-November) is widely celebrated all over India embracing all sections and communities. Diwali is derived from 'Dipavali' a Sanskrit word which means row of lights. Light represents strength and darkness weakness. The demonical forces which are at work within ourselves destroying the strength and purity of our lives are the symbols of darkness. In Brihadaranyak Upanishad there is a prayer.

Asoto ma sad gamaya

Tamaso ma Jyotirgamaya

Mrutorma amrutam gamaya.

(From the unreal, lead me to the real

From the darkness, lead me to light

From death, lead me to immortality).



Thus the Upanishad explains unreal and darkness means death and real and light means immortality. Troubled by the forces of staticity and darkness human beings seek light for their deliverance. The lamps of Diwali are meant as symbols, as a means of end. But, what is this end ? What is the real darkness, which must be dispelled ? It is the darkness within us, the darkness, which must be dispelled ? It is the darkness within us, the darkness of ignorance of selfishness of duality that has to be eliminated.

There are different legends associated with this festival. It was celebrated in Ajodhya as Lord Ramachandra's victory over Ravana of Lanka and safe return from 14 years of exile to his capital Ajodhya. The people of Ajodhya burning the lamps of earthen pots of ghee welcomed Ramachandra. Since then, people have been celebrating the festival to commemorate Rama's Victory over Ravana with same enthusiasm. In Assam region this festival is related to the killing of demon Natakasura by Lord Krishna.

Lord Mahavira, the 24th Tirthankar attained his Nirvana on the day of deepavali at Pavapuri. His disciples surrounded him and were in tears saying, 'Don't leave us'. Mahavira advised them not to grieve but to light the lamp

within their heart and conquer the darkness surrounding them. Thus, the Jain devotees celebrate this festival with great enthusiasm as Nirvana Day of Lord Mahavira.

Diwali is celebrated in honour of Goddess Lakshmi, the Goddess of wealth and prosperity. It is believed that the Goddess blesses those with prosperity, who keeps their houses neat clean on this day. She is supposed to visit the houses of her devotees at mid night. For the business community this festival signals the beginning of a new financial year and they open their new cash registers and books of account on this day.

There is another reason of worshipping Lakshmi on Deepavali. It was on this day that when Vishnu in the form of Vamana had sent the demon king Bali to netherworld Goddess Lakshmi was freed from the prison.

There are historical references that king Vikramaditya was crowned on this day at Ujjain commencing an era named after him. Abul Fazal's Akbarnama informs us that the Mughal Emperor Akbar had adopted Hindu way of life and began to celebrate many Hindu festivals like Diwali. The

Arya samajists celebrate the festival with pomp and show because Maharshi Dayananada, one of the greatest reformers of Hinduism and the founder of 'Arya Samaj' attained his salvation on this day. The Sikha regard Diwali as an auspicious day for the reason that the sixth Guru Hargovinda Sahib, who was held by the Mughal emperor Jahangir, was released from the Gwalior fort on this day.

Probably the most commonly celebrated aspect of Diwali is that it is the festival of lights. Homes, offices, shops and streets are lined with brightly lighting diyas or earthen lamps. It is also celebrated as the day of general 'Shradha'-oblations to the ancestral spirits of the family. Thus, the festival brings happy and joy for the people and weave them together in closer bonds of love and friendship.

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Odisha State Policy for Girl Child & Women

Dr. Amrita Patel

Odisha is home to a population belonging to myriads of social groups particularly of tribal communities. About 40 % of the State's population belong to the SC and ST communities. The women population are about 50 % of the total population of the State. The State has initiated many programmes, schemes and provisions for the empowerment of women and the development of the girl child.

However there is a need to bring in all these measures together in a holistic manner so the barriers that women face in a life cycle approach (from pre birth to birth to adulthood and old age) are removed and they are able to enjoy the benefits. Hence there is now an initiation of a process to formulate the Odisha State Policy for the Girl Child and Women.

About the proposed Policy

The main objective of the Policy is to bring about development and empowerment of girls and women and to eliminate all forms of discrimination against them and to ensure their active participation in all spheres of life and activities with equality, dignity and justice in a life cycle approach.

The Policy will prescribe affirmative action in areas such as Livelihood including forest

rights, land rights, Education (School to Higher and Technical and Vocational), Political participation, Health and for women in urban slums, women with disability, vulnerable women such as widows, deserted and old. Girls in school and out of school, disaster affected, victims of violence would be the focus. Legal System, Decision Making Structures, Mainstreaming of Gender Perspective in Development Process, better resource allocation through Gender Responsive Budgeting and development of Gender Development Indices and measures to address violence against women will be addressed. Policy prescriptions to eliminate practices and prejudices that result in discrimination and neglect of the girl child resulting in the decline in child sex ratio will be featured. The thrust areas are Health, Nutrition and Survival; Education; Skill Development and Employment; Livelihood and Economic Opportunities; Asset Ownership; Political Participation and representation; Safety, Security and Protection and Media and Social Spaces. The cross cutting aspects of the policy are Social Inclusion; Rights and Entitlements; Disability; Disasters; Social norms and values; Engaging with Boys and Men; Communication; Gender Budget and Audit; Service Provision; Gender disaggregated data; Legal Provisions and Institutional Frameworks; and Capacity Building.

The Policy will further prescribe the provisions of new legislations such as Witch hunting, measures for stricter implementation of legislations such as the Pre Conception & Pre Natal Diagnostic Technique Act, Dowry Prohibition Act, Prohibition of Child Marriage Act and other such laws which impact girls and women.

Methodology of the formulation of the Odisha State Women's Policy

As a first step, an analysis and study on the women's policies developed in the other states of the country such as Kerala, Maharashtra, Chattisgarh as well as the National Policy are being done which will facilitate the drafting of the framework of the Odisha Women's Policy.

11 Pre Policy consultations are being held at the state level for inputs into the Policy on different themes such as Health; Education- In school, Dropout, Technical/Vocational; Disaster, Violence; Legal framework; Media; Local Governance; Minority women; Urban slums and Disability. 30 district level consultations are being conducted with a wide range of participants.

Consultations with different actors such as Policy makers, Government Officials, legislators, Elected Panchayati Raj Institution members, Civil society organizations, women's organisations, academics, representatives from UN organisations and in different levels such as district and state are being done. Women belonging to diverse social, economic and marginal groups such as tribal women, women elected representatives, Women Self Help Group members, women in distress, women in institutions

such as Swadhar homes, women in prisons, women affected by violence, unorganised women workers such as Kendu leaf pluckers, women in agriculture, women in reproductive age group, students, women from urban slums are being consulted. Virtual media is being used for inputs and feedback. State level and National level experts on women's issues are being consulted.

After all the consultations are done, there will be compilation of the recommendations and inputs which will be fed into the draft framework. A detailed Women's Policy would thus be developed. At this stage it would be circulated to some national experts for their feed back.

A State level consultation would be conducted to present the Policy. After the final compilation, this would then be presented to the Steering Committee for feedback, concurrence and approval.

The State Resource Centre for Women established under the Department of Women & Child Development of Govt. of Odisha is spearheading the process of the formulation of the Odisha State Women's Policy 2013 with support (technical, financial and personnel) from UNFPA. The Gender Cell of the W & CD Department, National Rural Health Mission, Odisha Livelihood Mission and State Commissioner for Persons With Disability are partners.

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Combating Backwardness: Budget for Socially Disadvantaged

Dr. Dharmendra Kumar Mishra

Abstract

We cannot visualize development without our socially excluded groups which include scheduled castes (SCs), scheduled tribes (STs), women and different religious minorities groups (RMGs), which constitutes 16.2%, 8.2%, 48.46% and 19.5% of the total population of our country. Of course person with disability, older people, street children and beggars also includes in this group but this paper has kept them aside for the purpose of the study and included only SCs, STs, women and RMGs. Different budgeting strategies adopted by successive governments to deliver budgetary outlays into outcomes in the form of physical and tangible benefits for above disadvantaged people is the central essence of this article.

Introduction:

Disadvantaged sections of population includes Scheduled Castes (SCs), Scheduled Tribes (STs), women and different religious minorities groups (RMGs) which constitutes 16.2%, 8.2%, 48.46% and 19.5% of the total population of our country. (*Census, 2011*) Successive governments in the post independent periods have made several attempts to bring these disadvantaged sections into mainstream of development by conducive policies in different plan periods. Not only specific provisions were made for their socio economic development under different policies but also budgetary allocations were kept aside for them. To translate these budgetary outlays into outcomes in the form of physical and tangible benefits for disadvantaged sections of society, government pursues more on adoption of specific strategies

for their development during budgeting and planning. (*Khan, 2013*) Two key institutions playing a vital role in these areas are Planning Commission and Finance Commission. In simple, we may call this as budgeting for the excluded groups or disadvantaged sections which include SCs, STs, women and RMGs. Budgeting for socially excluded groups had not only earmarked desired percentage of funds for them but also reserves certain percentage of physical benefits under different policy driven welfare, income generation and wage employment schemes. Proper execution of budgetary provisions must be put in place to bring these people to the mainstream of development. It will also act as a catalyst to their core development sectors, like primary education, health and child development as well as helps them to develop and prosper. The budgeting for excluded groups includes:

- (a) Scheduled Caste Sub Plan(SCSP) and Tribal Sub Plan(TSP)
- (b) Women Component of Plan(WCP) or Gender Budgeting(GB)
- (c) Multi Sectoral Development Programme (MSDP) and Prime Minister's New 15 Points Programmes for the Welfare of RMGs.

Planning Commission and Finance Commission are two vital bodies which influences budgetary spending of the government at the union and states levels. While the first one is an advisory and specialized body created in March, 1950 by a declaration of Government of India, second one is constituted at an interval of every five years by the President of India as per the constitutional provisions. These institutes develop certain mechanisms to address the existing imbalances, both vertically and horizontally. (*Parvati, 2013*) Vertical imbalances bridges the gap between expenditure demand and revenue raising capacity among states and center where as horizontal imbalances refers to inability of some states to provide similar and comparable services to its common people as they are incapable to raise funds. Constitutionally mandated finance commission tackles these imbalances by deciding on fraction of tax revenue to be shared with the states and principles for grant-in-aids to states. Accordingly three systems are developed to transfer the funds from center to states as follows:

- (a) States shares on central taxes and grant out of the consolidated fund of India.
- (b) Enormity of grant and loan to be made available to states by the center for financing their expenditure for socio economic development based on advice of the Planning Commission.
- (c) Ministries/departments of central government in consultation with the Planning Commission decides on central sector schemes

and centrally sponsored schemes, for which funds are made available to concerned states implementing the schemes.

The five members finance commission along with its chairman, recommend the President of India definite measures for distribution of financial resources between center and states under certain constitutional guidelines. 14th Finance Commission under the Chairmanship of former Governor of Reserve Bank of India(RBI) Dr. Y. V. Reddy along with Abhijit Sen, Sushma Nath, M. G. Rao and S. Mundle was formed on 2nd January,2013 and will hold its office till it submits its report, whose recommendations would be implemented during 2015-2016 to 2019-2020. Planning Commission under the Chairmanship of the Prime Minister, Deputy Chairman and other members as a whole composite body has to carry out four major tasks, which includes:

- (a) Access all available resources of the country.
- (b) Supplement deficit in resources.
- (c) Formulates plans for efficient and balanced utilization of resources.
- (d) Priorities areas for development and welfare sector.

It advises and directs for formulation of five years plans as well as annual plans at national and states level with expert advice from its different subject divisions. Set up in 1952 to assist the states in their plan formulations, its prioritization, integration of views and expectations of state governments, this apex planning institute of the country is believed to work under National Development Council (NDC) comprises of all cabinet ministers, chief ministers, administrators

of union territories (UTs) and members of Planning commission since 1967. Planning Commission also accesses states own available resources and its capacity to utilize the plan funds before finalizing the state plans, after which it recommends center for central assistance to states for its state plan based on fixed formulaes. Main suggestions of Planning Commission include:

- (a) Percentage of funds to be given to different states and UTs from the union budget.
- (b) Central assistance for states and UTs plans.
- (c) Allocations of funds to central ministries/ departments for plan expenditure under different central sector schemes.

Inclusive growth requires that all socially disadvantaged groups, such as SCs, STs, women, RMGs, person with disability, older people, street children, beggars and victims of natural calamities and riots must have equal access to the services provided by the states and identical opportunity for upward economic and social mobility. However this article has confined the planning and budgeting strategies of the Planning Commission and Finance Commission for socially disadvantaged groups limited to only SCs, STs, women and RMGs.

Scheduled Caste Sub Plan (SCSP) and Tribal Sub Plan (TSP):

Scheduled Caste and Scheduled Tribe populations were the socio economic neglected group since independence and even before that. As per census 2011, they constitute 24.4% of the entire population. During 1970, it was for the 1st time realized by the Planning Commission to introduce special planning strategies for the welfare and development of SCs and STs by

keeping aside specific funds in the plan called as Special Component Plan for Scheduled Caste (SPLSC), which was later renamed as SCSP and Tribal Sub Plan (TSP). SCSP and TSP with special budgetary heads or code of 789 and 796 respectively denoted funds meant for SCs and STs. SCSP and TSP not only include outlays for the area oriented scheme for the benefit of SCs and STs but also lays importance on creating new and appropriate developmental schemes for them. It may be mentioned here that villages having more than 40% SC and ST populations are included under SCSP and TSP under area oriented schemes.

The main features of the funds allocated under SCSP and TSP are that it is non divertible and non lapsable in nature. The slogan of 'inclusive growth' pronounced for development of SCs and STs during 11th plan period seems to be far reaching from its objectives due to non implementation of guidelines on SCSP and TSP issued by the Planning Commission in 2006, leading to its revision and implementation of revised guidelines in December, 2010. This has ensured earmarking of funds under SCSP and TSP from 2011-2012 through a Statement of Budget Estimate (SBEs). (*PIB, 18/08/2011*)

SCSP and TSP strategies of budgeting require union government to ensure 16% and 8% of its total plan budget for development of SCs and STs respectively. (*Bhatnagar, 2013*) However budget estimates of 2010-2011 shows expenditure under SCSP and TSP at much lower level of 7.2% and 4.3% respectively, booked in statement 21 or part B meant for schemes with 20% of funds for benefits for SCs and STs where as schemes exclusively (100%) for STs and SCs are booked in part A. In the same year only 17 ministries out of more than 50 ministries have found to be reported outlays earmarked for SCs

and STs. Though document 21 do not segregate fund specifically kept aside for STs and SCs people, it is assumed that 2/3rd of the funds are for SCs and rest 1/3rd are for STs. First introduced by Planning Commission in 1970, this strategies fails to achieve its operational goals even after three decades of its implementation due to lack of clear guidelines and proper tracking system by different administrative ministries/departments. (*Chandrapal, 2006*) However union budget 2012-2013 has kept aside 9% and 5% of the total plan funds for different ministries/departments for SCs and STs.

To review the operational guidelines on SCSP and TSP in June 2010, Planning Commission under the leadership of its member Dr. Narendra Jadhav has appointed a task force, which has divided 68 central ministries/departments into four categories on the basis of fund earmarked for SCs and STs as follows:

- (a) Category One: Ministries with no obligations.
- (b) Category Two: Ministries earmarking outlays less than 15% for STs and 7.5% for SCs.
- (c) Category Three: Ministries earmarking outlays in between 15% to 16.2% for SCs and 7.5% to 8.2% for STs.
- (d) Category Four: Ministries earmarking outlays more than 16.2% for SCs and 8.2% for STs.

In 2010-2011 under SCSP, 43 ministries were reported as first category where as 25 ministries were jointly reported under second, third and fourth categories. But under TSP, 28 ministries have reported jointly as second, third and fourth categories where as 40 ministries were reported under category one, including 7 ministries

with no obligation reports. (*Jadhav, 2010*) To bridge the existing gap in socio-economic development of SCs and STs with regards to their education, income generation and access to basic amenities, National Advisory Council (NAC) has recommended following schemes during 12th plan period.

- (a) Two residential schools, one each for boys and girls in rural areas and similar schools in urban areas for each one lakh population.
- (b) Revised pre and post matric scholarship schemes for SC and ST students enabling them to access quality education either in public or private institutes.
- (c) Greater access to enterprise development, irrigated land and promotion of self employment among SCs and STs.
- (d) SCSP and TSP funds must not be channelized in schemes having no tangible benefits to SCs and STs either as individual or in groups or in localities.
- (e) Schemes undertaken utilizing SCSP and TSP funds should be closely monitored and hoisted in public domain and if required social auditing may be facilitated.

Budgeting for Religious Minorities Groups:

A seven member committee under headship of Rajindar Sachar, former chief justice of Delhi High Court was appointed to study the social, economical and educational status of Muslims community in India on 09/03/2005, which submitted its 403 paged report on 17.11.2006 and the same was tabled at the Parliament on 30.11.2006. The key findings of the committee is that that status of Indian Muslim are below the conditions of SCs and STs and

recommended to evaluate the extent of development benefits to Muslims, provide financial and other support in the Muslims concentrated area. The report says, Muslim faces fairly high level of poverty. It has declined in rural area by 12% where as their economic conditions in urban areas have not improved as much as other socio religious categories (SRCs). One third villages with high concentration of Muslims do not have any educational institutes where as 40% villages with substantial Muslim concentration do not have any medical facilities. Literacy rate is 59.1%, below national average of 64.8% with a gap greatest in urban area. Sex ratio is 936, better than national average of 933. However larger proportions of Muslim households in urban area are in less than rupees 500 expenditure brackets. As per census 2001 Indian Muslims population is about 138 millions (about 13.4% of the total population) but only 2.5% Muslims are in bureaucracy. The report further relates that populations of all major religions have experienced a large growth in recent past, but the growths among Muslims have been higher than the average. Table and figure 1 gives a detail picture of Muslim populations between 1961 and 2001, which has increased from 10.7% to 13.4%. The committee also estimates that percentage of Muslims to rise to 18% to 21% by 2101. The states with highest percentage of Muslim include J&K- 67%, Assam- 30.9%, WB-25.2%, and Kerala-24.7%. (Parker, 2006)

Planning Commission has introduced two different plan strategies to bridge the gap of developmental shortfall of different RMGs like Muslims, Christians, Sikhs, Jains, Buddhists and others. They are:

(a) Multi Sectoral Development Programme(MSDP) and

(b) Prime Minister's New 15 Points Programmes for the Welfare of RMGs launched in June, 2006.

In 1987 government has initiated the welfare of minority communities in India by selecting 41 minority concentration districts (MCDs) having 20% or more minority population on basis of census 1971. After census 2001 the list was further enlarged to 90 districts, identified on basis of these three criteria.

(a) Districts with at least 25% or more minorities.

(b) Districts with more than 5 lakhs minority and have 20-25% of total populations.

(c) Districts in six states where minorities are in majority with 15% minority population and not included above.

All the identified 90 districts were again scanned against eight district level selected parameters as follows:

(a) Socio-Economic Indicators: total literacy rate, female literacy rate, work participation rate and female work participation rate.

(b) Basic Amenities Indicators: percentage of households' with-pucca wall, safe drinking water, electricity and water closet latrine.

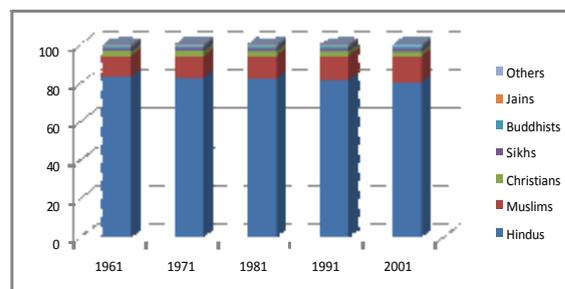
Based on above parameter, 53 districts are found with socio economic and basic amenities indicators below the national average and categorized as 'A', 20 districts with socio economic indicators below the national average and categorized 'B1' and 17 districts with basic amenities indicators below the national average and categorized as 'B2'. It may be mentioned here that only one district (Gajapati) of Odisha is identified as MCD and fall under 'A' category.

MSDP is lunched on the basis of the recommendations of the (Sachar Committee) from 2007-2008 to meet the development deficit in the minorities population endemic districts of the country where their share is 25% or more. It aims to improve socio economic condition of minority communities as well to reduce the imbalances in basic amenities areas. Under MSDP, district wise plans for each 90 districts are prepared which includes infrastructure development, education, sanitation, housing, drinking water, electricity and water supply in the rural and semi rural area. It may be mentioned here that 30% of the Muslims have covered under MSDP in 66 Muslim endemic districts from among 90 districts and 6% of the plan funds were allocated in the 11th plan period(2007-2012) for the development of minorities. Under Prime Minister's new 15 points programmes for the welfare of religious minorities, 15% of the funds and physical targets are reserved for religious minorities' communities under different flagship programmes for them which includes child development service, school education, teaching Urdu, modernizing Madrasa education, infrastructural development of Maulana Azad Education Foundation, improvement of slums inhabited by minorities communities and rehabilitation of victims of communal riots.

Table 1 and figure 1: Religious Minorities in India

Religions	Census 2001 %	Sex Ratio	1991 in %	1981 in %	1971 in %	1961 in %
Hindus	80.5	913	81.5	82.3	82.7	83.4
Muslims	13.4	936	12.6	11.7	11.2	10.7
Christians	2.3	1009	2.3	2.4	2.6	2.4
Sikhs	1.9	893	1.9	1.9	1.9	1.8

Buddhists	0.8	953	0.8	0.7	0.7	0.7
Jains	0.4	940	0.4	0.5	0.5	0.5
Others	0.7	992	0.4	0.4	0.4	0.4



Gender Budgeting:

You can tell the condition of a nation by looking at the status of women: this statement by our former Prime Minister Jawaharlal Nehru gives us enough indication that, women do not need development; rather development needs women would be more appropriate in this age of women empowerment. They are playing extraordinary role in the process of nation building work and shares 48.46% of total population as per census 2011. Therefore they deserve to be provided with proportionate resources for their welfare, health, education, social security and protection. It is very much required that a fair share of the allocation must be made available to them right from the planning level what we called as Gender Budgeting (GB). GB is a new concept being practiced by several countries and it is first pioneered in Australia during 1980s, which focuses women and girls only. Presently 90 countries around the world are engaged in GB. In India during 9th plan period Women Component Plan (WCP) was adopted as strategies to ensure that not less than 30% of the fund and benefits are earmarked for women specific sectors. However why it was kept at 30% only, though they constitute more than 30% of

the total population is unknown and not available in public domain. (*Dash, 2006*) In simple, GB is an approach of looking the entire process of budget formulations, its allocation, implementation and tracking from the gender lens. It focuses both on public expenditure as well as gender differentiated impact of revenue mobilization by government. It also analyses different policies/programmes/projects of the government from gender perspective. An expert group formed in classification of government transaction in 2004 recommends a four steps road map for gender budgeting.

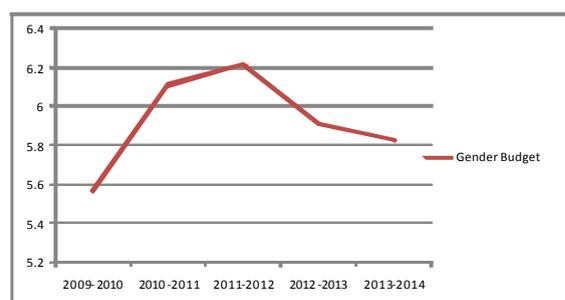
- (a) Review public expenditure of central ministries/departments through gender lens.
- (b) Conducting significant changes in operational guidelines of various developmental schemes, so as to improve coverage of women beneficiaries of the public expenditure.
- (c) Encouraging village women and their organizations to assume responsibility for all development schemes related to drinking water, sanitation, primary education, health and nutrition.

It was in 2005-2006 that government introduced a concept of Gender Responsive Budgeting (GRB) system or GB to remove various disadvantages that women and girls face in India. During 11th plan period, the progress made in WCP was sluggish. In 2010-2011, ministry of women and child development stressed for a Gender Responsive Budgeting (GRB) leading to introduction of a Gender Budget Statement (GBS) every year along with the union general budget, which tells us magnitude of fund kept aside for women and girls in a financial year. GRB acknowledges the gender pattern of the prevailing society and distribute money for their welfare and empowerment under different policies driven

programme being implemented by ministries/departments that will initiate a change in their present status and make them move towards a more gender matching society. GB is the exercise which aims to move the country in the direction of a GRB. (*MWCD, 2007*) GBS enlist all the schemes/programmes of the central government benefiting women and girls in two parts, Part-A reflect schemes which are 100 per cent women/girls centric where as Part-B contains schemes where at least 30% of the funding is for women and girls. Figure and table 2 shows a glimpse of budgetary allocation of government since 2005-2006.

Center for Budget and Government Accountability (CBGA) pointed out that due to lack of clear cut guidelines on how to allocate for women under different policy driven schemes/programmes being implemented by different ministries/departments, it has become very difficult to track the actual government's spending on women.

Figure 2 and table 2: Gender Budget in Rs. Crore



Years & No. of Ministries/ Dept.	Amount in GB(in Rs. Crore)	% of GB to Total Budget
05-06 (09)	14,378.68	2.79
06-07(18)	28,736.53	5.09
07-08(27)	31,177.96	4.5

08-09(27)	27,661.67	3.68
09-10(28)	56,857.61	5.57
10-11(28)	67,749.80	6.11
11-12(29)	78,251.02	6.22
12-13(29)	88,142.80	5.91
13-14(30)	97,133.70	5.83

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Health Hazards by Sea Cyclones in Odisha, the Supercyclone and the Phailin

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Introduction

Besides the many benefits of the ocean, man and other populations inhabiting the coastal region share in the risk for meteorological and seismic hazards originating from the seas. Tropical cyclones (also named as typhoons and hurricanes) and tsunamis represent the most powerful and destructive of all marine hazards. During the last two centuries, tropical cyclones have been responsible for the deaths of about 1.9 million people in the world.¹ During 1980–2000, an average of 11,800 deaths per year was attributed to cyclones.² The deadliest tropical cyclone was the Bhola Cyclone of 1970, which made a death toll of 300,000 to 500,000 lives in Bangladesh. Sixteen of the 18 deadliest tropical cyclones occurred in the Asia-Pacific region. Tsunamis have greater potential to affect the health of millions. Since 1945, tsunamis have killed more people than earthquakes.³ Over 450 tsunamis have been recorded during last 100 years, the deadliest Pacific one of 1994 had killed over 51,000 people⁴ and the Indian Ocean tsunami of 2004 had killed nearly 300,000 and affected over 2,000,000 (two million) people in twelve nations.⁵

The effects of cyclones and tsunamis on human-health cannot be underestimated. Apart from the public health and medical consequences

of these disasters, the social, cultural, and psychological impact of cyclones and tsunamis have an enormous and long-lasting impact on human civilization throughout the world. It is nature's force to demolish civilizations in twinkling of an eye by making and breaking islands in the ocean or even bigger landscapes. Life and health hazards are incidental to the great stroke of nature.

Cyclone proneness of Odisha and history of Cyclonic storms

Odisha's vulnerability to cyclones is noticeable from early days of history. It is on record of Hathigumpha inscriptions about cyclone devastated Kalinganagari and its repair by Kharavela during first year of his reign. Tsunamis causing appearance of new islands and disappearance of existing ones had been strange events for Odia navigators and settlers in South East Asia and the Far East region.

Around the past half century, Odisha has witnessed sea cyclones in 1971, 1973, 1977, 1981, 1983, 1984, 1985, 1987, 1989, 1999 and 2013 which have damaged life and property.

Odisha, with its long coastline of 450 kilo metres, occupies the face of the attracting tunnel for cyclones from Indian ocean northwards, with

indentations of its Ganjam, Khordha, Puri, Jagatsinghpur and Kendrapada to Bay of Bengal, usually these coastal districts facing the direction of flow of the cyclonic storm.

Geographically, the Bay of Bengal is the home ground of cyclones due to its peculiar topography. This acts as an attracting funnel for cyclones in the oceanic milieu. As the cyclone originates and moves towards the coast, it gathers strength being squeezed between the land mass comprising the Indian coast (Andhra Pradesh, Odisha, West Bengal) on the west side with Bangladesh to the north and Myanmar to the east. Due to the constricted path, the cyclone can accumulate greater momentum as it plays within lesser ocean surface before landfall. Out of the 35 deadliest tropical cyclones of the world, the Bay of Bengal has recorded 26, which substantiates its geographic vulnerability. The marine environment that forms the pace of these devastating cyclones is not fully understood. Only very recently there is understanding of how sea surface temperature affects the characteristics of tropical storms and cyclones, and how ocean subsurface temperatures, thermocline depths and thicknesses affect activity of the El Niño Southern Oscillation (ENSO) cycle, tropical cyclone intensification, and landfall prediction.⁶

Health hazards as outcome of Cyclonic Aftermaths

The climate-health relationships that are the easiest to define and study are those in relation to heat waves, the physical hazards of floods, storms, and fires, and various infectious diseases (especially those that are vector-borne). Other important climatic risks to health, from changes in regional food yields, disruption of fisheries, loss of livelihoods, and population displacement (because of sea-level rise, water shortages, etc)

are less easy to study than these factors and their causal processes and effects are less easily quantified.

Drowning during the impact phase of the disaster causes the overwhelming majority of deaths from cyclones and tsunamis. Populations are at risk of death simply by virtue of their physical proximity to low-lying land situated near the coastline. However, there is significant promise for the future in that nearly all these deaths are preventable with the proper advance warning and population evacuation. Very few drowning victims would be expected to survive the initial inundation, even with the added benefit of fully adequate emergency-response capacity. *Preparedness is the key to preserving human life in the setting of cyclones and tsunami disasters.* All other measures are less effective, less compassionate, and much more expensive.

Whenever there is a disruption of routine public health services (like that which occurs after a cyclone or tsunami), there is the potential for secondary adverse health effects to develop among the disaster-affected population. The best opportunity to prevent or lessen secondary health effects is during the emergency-response phase.

Human-Health Impact of Cyclones

The Mortality Trend

Prior to the implementation of early warning, evacuation, and shelter systems, drowning from storm surge accounted for an estimated 90 per cent of cyclone attributable mortality in both developed and developing nations.⁷ Storm-surge drowning deaths have decreased markedly in developed nations due to improvements in hurricane forecasting, evacuation, and shelter procedures.⁸ Now, most of the storm-related mortality, and much of the

morbidity, occurs during the post-impact period; however, if major infrastructure damage is sustained, it can be difficult to document the true extent of mortality and morbidity. In developed nations, the most prominent causes of death and injury are electrocutions from downed power lines, chain-saw injuries, blunt trauma from falling trees, and motor-vehicle fatalities occurring during the early post-impact period.⁹ Unfortunately, storm surge remains the primary cause of mortality following tropical cyclones in developing nations that lack critical preparedness measures.¹⁰ The other causes of fatality are the collapsing mud walls of the residences and the falling trees in the developing countries.

Storm-Associated Illness and Injury

- Injury represents the major cause of death and the primary cause of morbidity for tropical cyclones.¹¹
- The top three cyclone-related injuries are lacerations, blunt trauma, and puncture wounds, with 80 per cent of these injuries being confined to the feet and lower limbs.¹²
- Snakebites are invariably associated with cyclonic events in Odisha.
- An increased incidence of animal and insect bites following tropical cyclones has also been noted.¹³
- Chronic diseases (such as asthma and emphysema) are also known to be exacerbated.¹⁴
- In the last cyclones, communicable disease like diarrhoeal diseases have caused great problem of health management in cyclone devastated area due to water pollution and lack of drainage mechanism. But in developed nations, post-hurricane infectious disease surveillance has occasionally detected increases in self-limiting gastrointestinal disease and respiratory infections.¹⁵ But more typically, no increase in communicable disease is found.¹⁶
- Though the record and report of rising incidence of Malaria as aftermath of cyclones is lacking, there is adequate evidence of rising trend of mosquito menace and Malarial outbreaks in these devastated areas in tropical climates and Odisha, the endemic home of Malaria. But, comparatively there are few reports of isolated outbreaks associated with vector-borne illness in developing nations. For example, interruption of health services including an anti-Malaria campaign that contributed to a Malaria outbreak in Haiti following Hurricane Flora in 1963.¹⁷ The incidence of Dengue fevers rose in Guatemala and Honduras following Hurricane Mitch in 1998.¹⁸
- There was an outbreak of mental imbalance and depressive disorders in Odisha among Supercyclone survivors of 1999 that lasted for more than one year due to socio-economic disarray inflicted by the cyclone. It was more with those who lost their family and relatives. Rates of suicide¹⁹ and child abuse²⁰ appear to rise following natural disasters. The National Institute of Mental Health (NIMH) has been quite proactive in seeking to address mental-health issues of those disaster victims affected by Hurricane Katrina.²¹

Type of morbidity by Cyclone and Tsunami :

Crush injury, Head injury, Asphyxiation, Isolated bone injury, Skin soft tissue injury, Burns, Drowning, Asthma/Emphysema, Hypothermia,

Epidemics, Starvation, Aspiration Pneumonia, Tetanus, Wound infections, Psychological illness.

Cyclonic storms and tsunamis differ on the incidence of death rates, severity of injuries, damage of health care system, aggravation of existing chronic illnesses, food scarcity, want of clean water, loss of shelter, damage of personal and household goods, extent of population movements, loss of routine hygiene, damage of sanitation, disruption of solid waste management, public concern for safety, rise in pests and vectors, loss of electricity and extensive damage to communication networks. The tsunamis record very high incidence of death and toxic exposures compared to cyclonic storms.

Recent evidence of cyclone Phailin in Odisha demonstrates massive destruction to electrification and the whole district may not be restored in months with all efforts. This stimulates for electrification mechanism that would be cyclone proof.

Procedures outlined for emergency healthcare in cyclone anticipation and cyclone are many. Preparedness for managing health hazards, creating awareness for injuries, illnesses and other health hazards, creating trained medical first responders with medical treatment kits with all items that covers managing cyclone casualties, definite planned movement for patient evacuation, dissipation of the disaster management health plans for all coastal medical institutions, activation of the Quick Reaction Medical Teams (QRMT) so as to reach the cyclone affected site immediately along with resuscitation equipments and life saving medicines, cardiopulmonary resuscitation, triage and evacuation work. The National Disaster Management Guidelines of India also provides elaborate description for management of cyclone hit patients at hospitals, provision for mortuaries

with well documentation facilities. Necessary arrangement for disposal of animal carcasses is also a priority.

There is also provision for maintenance of good public health environment in the aftermath of cyclone with supply of safe and sufficient drinking water, protecting existing water sources from contamination, adding chlorine tablets in water for residual disinfection and provision of latrines and proper waste disposal to avoid contamination through flies and other insects are important steps required immediately in the aftermath of a cyclone. Vector control is done by spraying of shelters with residual insecticides. It is recommended to provide insecticide-treated mosquito nets and immunization programmes to prevent communicable diseases. (National Disaster Management Guide)

Healthcare measures on the event of anticipated cyclone and its landfall lies in health education, preparedness and alertness in cyclone prone period. The Disaster Management and Mitigation Plan, 2013; Department of Health and Family Welfare, Government of Odisha elaborated contingency plan for deployment of Medical/Para Medical Staff from State Headquarters, prepositioning of supplies, health education and mass casualty incident management plan appropriate to the situation.

Instances of Two Powerful Cyclones in Odisha:

1. Odisha Cyclone, 1999 (Tropical Storm B 05 or Supercyclone, 1999)²²

The 1999 Odisha cyclone (Cyclone 05B or Paradip cyclone) was the strongest tropical cyclone ever recorded in North Indian Ocean. The Category Five storm made landfall at Paradip just weeks after a category 4 storm that hit

Gopalpur of Ganjam district. A tropical depression formed over the Malay Peninsula on October 25, moved to the northwest and transformed into a tropical storm to hit Odisha at Paradip as a 250 km/h wind speed cyclone on October 28, causing death of about 10,000 people with heavy damage in its path and destruction. Tens of thousands of families from coastal districts of Jagatsinghpur, Balasore, Bhadrak, Kendrapada, Puri and Ganjam were forced to evacuate their homes before the arrival of the storm. More than 44,500 people were placed in 23 Red Cross cyclone shelters. Inland of Cuttack and Khordha districts including the capital city had suffered the brunt of the storm. People were confused on the warning of the high speed of the ensuing cyclone and many did not believe this and were apathetic to the evacuation advice of the government machinery. Mass Casualty Incident, Post traumatic disorders, waterborne disease outbreaks, damage to property and Health institutions, disruption of communication system did take place at unbelievable rapidity, no one could assess the situation nor did administration could presume what hazard the supercyclone is playing with as the state capital was under spell of this disorder and centre was detached in communication link.

The cyclone dumped heavy torrential rain over southeast India with record of flood in low lying areas. The storm surge was 8 metres, struck coast of Odisha and travelled up to 20 kilometres inland. It damaged 90 million trees and destroyed 17110 square kilometres of crops. About 275000 homes were destroyed rendering 1.67 million people homeless. Official statement of 9803 deaths and 40 missing are less than estimated 15000. More than 3312 persons were injured. The number fatality of domestic animal was 2.5 million but total 406000 livestock died due to direct impact of the supercyclone. This snatched away the capability of 5 million farmers to earn

their livelihood. Odisha has been witnessing disasters almost every alternate year, be it cyclone, flood or draught. After being battered by the supercyclone in 1999, the state economy could revive only in five to seven years. The state's *per capita* income declined rapidly in the second half of the 1990s, disaster-wise the worst phase. It is now half the national average. An average of 900,000 hectares of agricultural production is lost every year because of disasters. Similarly, between 1980 and 2000, agriculture's contribution to the state GDP fell by 16 per cent.

The health hazards of the super cyclone were enormous. Huge number of death and drowning in rising and engulfing Bay of Bengal at Erasama Block of Jagatsinghpur district is a black record of cyclonic death for the state. There were large number of fractures and injuries due to falling trees and collapsing walls. The healthcare system was inoperative for weeks due to communication breakage and the falling plantations. The state of worst hit Erasama Block was unreachable due to large number of dead human and livestock bodies and pollution of water sources. The super cyclone not only damaged the physical health of the worst hit areas, the mental health was deranged with long anxiety, depressions and abnormal behavioural patterns. There are reports of these health hazards, but no systematic follow up records.

2. *Phailin Cyclone, 2013*²³

A Very Severe Cyclonic Storm (VSCS) PHAILIN originated from a remnant cyclonic circulation from the South China Sea. The cyclonic circulation lay as a low pressure area over Tenasserim coast on 6th October 2013, marked as a well marked low pressure area on 7th October over north Andaman Sea, then concentrated into a depression over the same region on 8th October and moving west-

northwestwards, it intensified into a deep depression on 9th morning and further into cyclonic storm (CS), 'PHAILIN' in the same day evening. It further intensified into a severe cyclonic storm (SCS) in the morning and into a VSCS in the forenoon of 10th Oct. over east central Bay of Bengal. This VSCS, PHAILIN crossed Odisha & adjoining north Andhra Pradesh coast near Gopalpur (Odisha) around 2230 hrs IST of 12th October 2013 with a sustained maximum surface wind speed of 200-210 kmph gusting to 220 kmph. The term 'PHAILIN' is derived from a Thai word meaning 'sapphire'; it was category 1 hurricane in SSHWS (Saffir-Simpson Hurricane Wind Scale) scale of measurement by 10th October and it attained a peak of category 5 hurricane and made landfall near Gopalpur; subsequently it weakened over land and degenerated into well marked area of low pressure resulting in torrential rainfall.

Heavy rainfall resulted in the death of a woman in Bhubaneswar after a tall tree fell on her. Gusty winds resulted in falling of trees, electric towers, poles and lines. It was also reported that due to high winds, many people were killed in Odisha. In a period of 24 hours ending on 13 October, Banki and Balimundali in Odisha received heavy rainfall of 381 mm and 305 mm respectively. As the storm moved inland, wind speeds picked up from 100 km/h (62 mph) to 200 km/h (120 mph) within 30 minutes. Berhampur, the closest city to the point of landfall suffered devastation triggered by gale winds, with fallen trees, uprooted electric poles and broken walls in various places of the city. However, there were no reports of damage to life. As of 18 October, 44 people have been reported dead from Odisha with huge losses across Odisha.

It is for the first time after the Super Cyclone of 1999 that the state has witnessed a

cyclonic storm that has had such severe impact. Heavy rains have inflated the rivers Baitarani, Budhabalanga, Rushikulya, Subarnarekha and Jalaka, affecting the downstream areas in the districts of Mayurbhanj, Balasore, Bhadrak, Keonjhar, Jajpur, Kendrapada and Ganjam. It has caused serious challenge to administrative apparatus of the State.

Appreciation of Emergency Evacuation Plan for Phailin

Somehow appearance of Phailin corroborates with disaster management awakening of India. The disaster management as per the Disaster Management Act, 2005 and the National Disaster Management Guidelines: Management of Cyclones, National Disaster Management Authority, Government of India and Disaster Management and Mitigation Plan, 2013; Department of Health and Family Welfare, Government of Odisha somehow seem as if these were awaiting show success story of a serious cyclone management.

The Disaster Management Act, 2005 lays down the institutional, legal, financial and coordination mechanism at the central, state, district and local levels. These institutions are not parallel structures, and will work in close harmony. The institutional framework will ensure implementation of the national will for a paradigm shift in DM from a post-event and relief-centric syndrome to a regime that lays greater emphasis on preparedness, prevention and mitigation, leading to a more prompt and effective response to disasters. The institutional framework under the DM Act includes the creation of NDMA at the national level, SDMAs at state levels and DDMA at district levels.

The evacuation plans have been outlined in all cyclone management ethics. But the

procedure elaborated in National Disaster Management Guidelines of India. Evacuation Plans (EEPs) i.e. Evacuation of human and livestock population is the only prescribed means to save them from cyclone. It is definitely a hard task when it involves greater area with large population. In fact, it is to be carried out on the information of a warning level prior to the impact. For successful evacuation, there must be continuous dialogue between different stakeholders and responder groups with a well defined coordination plan of action like designing of department of specific customised action plans, preparedness of the organisations, online inventory of emergency rescue and relief resources, coordinated approach among machineries (armed forces, paramilitary forces, NDRF, civil society, community based organisations (CBOs, ULBs, PRIs, Civil Defence, etc), transportation and accommodation facilities.

One of the biggest ever emergency evacuation in human history was carried out by the Government of Andhra Pradesh during the May 1990 cyclone by mobilising 2,019 teams and 745 vehicles, which evacuated 6,51,865 people from 546 villages from all the nine coastal districts to 1,098 relief camps. (National Disaster Management Guidelines, p.137)

Odisha's preparedness and dealing with Phailin²⁴

The Government of Odisha issued a high alert to the districts of Balasore, Bhadrak, Mayurbhanj, Keonjhar, Dhenkanal, Jajpur, Cuttack, Jagatsinghpur, Kendrapada, Puri, Khordha, Nayagarh, Ganjam and Gajapati. As a preparatory measure to face the cyclone emergency, the Puja Holidays were cancelled and the employees were kept alert, asking them to ensure the safety of people. Food and relief

materials were stocked-up at storm shelters across the state. Distant storm warning signal was raised to two at Paradip and Gopalpur ports of the state. The Chief Minister of Odisha wrote to the Union Defence Minister seeking support from defence personnel, particularly the Air Force and Navy, for rescue and relief operations. Odisha government had made arrangements for over 100,000 food packets for relief. Indian Air Force helicopters were kept on standby in West Bengal and emergency evacuation measures were taken up at war-speed. A total of 1,154,725 people were evacuated in the wake of the storm and the following floods in the state.

Odisha government's "effective" management of the very severe cyclonic storm Phailin, which hit the state's coast on October 12, has earned praise from the United Nations. Margareta Wahlstrom, Special Representative of the UN Secretary General (SRSG) for Disaster Risk Reduction said, "Odisha's handling of the very severe cyclone will be a landmark success story in disaster management."

After the incidence of the cyclone Phailin, the number of blocks, Urban Local Bodies, Grama Panchayats, villages; people affected; human casualties, crop area affected, persons evacuated, cattle evacuated and houses damaged have been promptly documented by administration.²⁵

Thus this massive evacuation of Phailin is exemplary, it surpasses that of 1990 Andhra evacuation.

Conclusive Statement :

Damages can be as large as the volume of the cyclone, yet preparedness can avert the damage to life though not to property to great extent. Rehabilitation and healthcare management

can restore the activity of the affected area. Phailin management reveals a win of human attempt over natural devastative force of cyclone; it prompts timely steps of disaster management team with wholehearted support of population at risk. Health awareness and precaution can save out of the dangers.

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John Beames, a Foreign Architect of Modern Oriya (Odia) Language

Prof. Jagannath Mohanty

John Beames (1837-1902) is a well-known name among educated intelligentsia of Orissa. He came to this part of British India as an administrator, as a civil servant and stayed here for long nine years. He was born on June 21, 1837 at Greenwich, England. He was the eldest son of Rev Thomas Beames, a preacher of St. James Piccadilly, London. He was educated at Merchant Taylor's School and Haileybury College. In his fourth term he won classic and Sanskrit prizes as well as the Persian medals. He was rightly appointed in the Indian Civil Service (ICS) and arrived in India in 1858. After serving in Panjab Province for long ten years, he was transferred to Bangal Presidency and was appointed as a permanent Collector in 1867, a Commissioner in 1881 and thrice officiated as a member of the Board of Revenue. He also retired here in March 1893 with extensive experiences of Indian Life and Culture.

Although John Beames is no longer remembered as an administrator, he will be ever remembered as an architect, as a saviour of Odia language. It is rightly said that language politics was a significant driving force for the emergence of the regional consciousness in the late 19th century. At that time the use of vernacular language was given importance for acquisition of secular power in the British India particularly in Odisha. In 1867 Rangalal Bandopadhyaya, Deputy

Magistrate spoke out in a public meeting that the primacy of Bengali over Oriya. Similarly, an eminent Bengali scholar Rajendra Lal Mitra declared that there was no need to have a separate language for mere 20 lakhs of Oriya people. Even Mitra pleaded that Odisha was doomed to remain backward if it had a separate language. Likewise Pandit Kanti Chandra Bhattacharya of Balasore Zilla School published pamphlet "Oriya is not a separate language" (quoted by Mohanty, 2008).

Language hegemony was imposed on the people of Odisha by a group of Bengali colonial administrators for predominating government jobs and for taking a lion's share in economic growth. Thus the Odia Bengali language conflict had initially an economic strength. The Macaulay's Minutes of 1835 and Wood's Despatch of 1854 gave some importance to vernacular language and elementary education. In this venture the Missionaries spearheaded the movement by doing significant spadework.

With this backdrop of cultural identity conflict, John Beames served as the Collector of Balasore and played prominent role in giving justice to Odias. He tried to fulfill the local linguistic and cultural aspirations. In his Memoirs of a Bengali Civilian (pp.193-4) he mentioned "In this quiet place (Balasore) xxxx I quickly learnt

Oriya the language of Odisha and assisted E.B Hallaur xxxx in writing an Odia grammar. I also now began my Comparative Grammar of the Modern Aryan language of India and completed it." Beames was one of the protagonists to save Odia language and to recruit educated Odia people for various jobs so far monopolized by Bengalis.

Beames started his literary and research work from the beginning of his career as a Civil Servant. He used to contribute actually on language-grammar and linguistics to the Bengal Asiatic Society and Asiatic Quarterly Review. He earned a great reputation for his work Comparative Grammar of the Aryan Language of India in volumes (1872, 1879 and 1879). It is aptly mentioned by Mohanty (2008) that Beames has described his stay in Odisha pleasant and productive. Odisha had just recovered from the severe famine in 1866 when he reached Balasore in 1869. He learnt Odia and wrote on this language and literature, on temple iconography and fortresses. He wrote a critical appreciation on the poetry of Dinakrushna Das and pioneered comparative folk culture studies. Everywhere Beames exposed a scholarly disposition to details based on actual evidences.

Beames described the origin of Odia language and its evolution with strong logical conclusion. He pointed out very eloquently that Pandit Kanti Chandra Bhattacharya's pact "Uriya not an independent language" as baseless. In order to refute the charge of describing the Odia language as a dialect, a mere corruption of Bengali, he strongly argued "Uriya extends along the sea from Subarnarekha to near Ganjam. Landwards, its boundary is uncertain; its melts gradually into the Boud and other rude hill dialects and coexist with them." His sympathetic and passionate feelings for Odisha and Odia people are unique.

His polite, but his critical remarks on British seniors like Commissioner T.E. Ravenshaw as well as vanity of the visiting dignitaries from Bengal. His account of salt making in Balasore remains unrivalled and the burden imposed for salt making. Beames description of the Port Dhamara and the light-house of Falsepoint is very lively and interesting. He accepts that the British system is unfair and tribals of Odisha as "barbarians".

On the whole, John Beames represents the best face of British colonization in British India, particularly in Odisha. He was sympathetic, benevolent, enlightened and hardworking. He loved the land and its people, its language and culture. He significantly contributed to the growth of Odia identity and unity. He however kept quiet about the contemporary cultural, linguistic and political movements. In spite of his colonial affiliation, he tried to identify himself with the national aspirations and cultural as well as economic emancipation of the Odia people. We are actually grateful to this British Civil Servant with his passionate feelings of love, sympathy and understanding, his missionary zeal for doing good to this neglected and oppressed part of the British India.

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Maritime Heritage of Ganjam

Dr. Kartik Chandra Rout

The Location of Odisha in the Geography of the Indian Sub-continent is unique and challenging since the time immemorial. The boundaries of Balasore, Cuttack, Puri and Ganjam districts are abundantly exposed to the sea waters of Kalinga Sagar. Kalinga as the kingdom was the most powerful in history and mythology. And the adjacent Bay was so named and extended from the Tamralipti Port to Madras since the mythological era of Mahabharat. The Kalinga Sagar retained its name upto the 18th Century and with the coming of the European traders into India, the old name of Kalinga Sagar was doomed and they changed the name into Bay of Bengal according to the Bengal Colony in the 19th Century.

This Kalinga Sagar not only provided the ample amenities for a good life but opened a new era of maritime commercial activities through the corridor of several centuries. Along the sea cost of Odisha, several ports were established in different periods. And they were Pipiley, Dhamara, Chandbali, Balasore in Balasore district. False Point, Hukitola, Kujang (Corgore) Harishpur, Marichpur were in the district of Cuttack.

There were a great number of Ports in Ganjam areas, Gopalpur (Mansurkota),

Manikapatna, Ganja (carepare), Palur (Dantapur), Sonepur (Sinevare) Barua, Pandit Port, Babanpadu Port and lastly the Kalingapatnam. The extensive Sea-Coast, the abundant harvest of paddy, vegetables, coconuts and the profuse forest products attracted the outsiders, the European navigators and the non-Oriya traders to undertake trade and commerce. This necessitated for the maritime activities in navigation and commercial activities in Ganjam.

Gopalpur Port: (Mansurkota)

The entire area of the present Gopalpur was known as Mansurkota according to the nearby village which is separated now. In the last part of 19th century, the present name, Gopalpur became conspicuous. There are two different versions relating to the name of Gopalpur. One version is that one man named Gopal Rao, an influential Telugu Zamidar, occupied the area of the Sea-beach for which the place was named as Gopal Rao Petta. And later on 'Rao Petta' was omitted and simply Gopalpur was retained.

Another version is that a presiding deity named Gopal Krishna was worshipped there and the place was named as Gopalpur after that God. The Mansurkota village is relegated to the background.

Gopalpur-on sea is situated in Latitude 19° 31' north and longitude 85° 0' east. The nearest great town is Berhampur hardly 16 K.M. away. It was the busiest port during the 19th and 20th century and was managed by the British India Steam Navigation Company. There were innumerable European bungalows for the merchants including the beautiful bungalow and extensive godown of Mr. F.J.V. Minchin the owner of the Aska Sugar Factory. There were vast deposits of sugar bags and wine-bottles which were daily exported to Madras, Burma, Java, Borneo, Sumatra and Thailand by Mr. Minchin. A custom house was located in the shore to collect custom duties on the imported commodities. To guide the ships during the night, a light house was exhibited from the flag staff of the custom house and at an elevation of 80 feet high, this light was visible to a distance of 13 miles into the Sea.

The limit of the ship extended roughly to 1800 yards and the depth of water was somewhere 8½ to 9½ fathoms.

The process of export and import was a daily business of the local and European traders. The following commodities were exported to Huguli, Calcutta, Java, Borneo, Sumatra, Rangoon, Thailand, Pondichery and Bombay viz. cotton pieces, raw hides, raw skins, liquors, gunny bags, timbers, lacs, sugar, wine, ghee, paddy, turmeric, salt, coconuts and living animals like cows, goats and sheep. And the local merchants imported commodities to the Gopalpur Port were medicines, brass metals, betel-nuts, coffee, cardamam, ginger, pepper, cigarettes, candles, steels, iron, woollen garments, shawls, chemical products and gun-powder. Mr. Minchin of Aska Sugar factory imported heavy machineries from Germany and England for his factory through this port.

It was a thriving port which had fulfilled the demands of the customers for two centuries. During the Second World War, the business of the port was greatly impaired. The Japanese soldiers occupied the entire Burma and a part of the Bay of Bengal in 1942. Thereafter the port was closed for ever. After independence due to the poor leadership the Govt. of India did not pay any attention to it. Only, in 1987, a new Port of Gopalpur at Aryapalli is developed. For few years after inauguration, it was left out. And again in 2007, the process of development began.

Ganjam Port

The Ganjam Port was fortunate to have situated on the mouth of river-Rusikulya. The geographical location of Ganjam Port is between Latitude 19°22'N and longitude 85° 04'E. As the history reveals, the port was occupied first by the French who had established one factory and a commercial centre on the bank of the river, Rusikulya. They attempt of Robert Clive to capture Ganjam on 30th, October, 1759 was not successful. By the end of 1759, the French abandoned the Port. And in 1768, July, Mr. Cotsford – a Military Officer and Engineer, occupied it. He rejuvenated the old Port and reconstructed on the ruins of it. Mr. Cotsford fortified the fort by the thick high walls and inside it was built the magazines for armoury and barracks. There was also a tunnel with staircases in a semi-circular shape below the fort to go to the sea-shore. They brought arms and ammunitions and cargo through that channel. There were godowns to store the different commodities. It is said that the Ganjam town was dotted with several beautiful buildings but they were it is believed, either fallen due to saline wind or destroyed by the people. The Port was named as the 'Potagada' because the huge amount of earth and sands heaped and surrounded it which

obstructed the vision to the eyes of the outsiders. It was known as Carepare Port during 17th Century.

It was a flourishing port towards the end of the 18th and beginning of the 19th century. The bed of the river- Rusikulya was situated and gradually receded towards south one kilometre away where the present Rusikulya flows. Although the port was navigable but the depth of the water was shallow and so the ships anchored at a distance of two miles from the coast.

A mortal calamity loomed large in the fate of the local people. The severity of the fever which took the epidemic form, killed thousands reducing the population of 30,000 in 1815 to 6000 in 1818. Many field away from the town and all the establishments of the Govt. were shifted to Berhampur leaving it into a desert and desolate site. All the corpses were buried by the side of the old fort and it became a crematorium of the countless Englishmen and local inhabitants.

There was a Sub-Magistrate office. The Conservator of the Port was also the Superintendent of the Sea-Customs. The ships were used for both the cargo and the passengers. As the water of the Sea in the port was not rough loading and unloading were done very easily and anchorage of the ships was also very safe.

There was an extensive pan for manufacturing salt extending the area up to Human early 370 acres of land. And hence there were a Salt Factory and Chief Salt Officer. There were several platforms around the pans to gather Salt. The rate of the Salt from the Ganjam Factory as fixed by the Govt. was only Rs.2.11.00 per mound. The people of Cuttack, Sambalpur, Ghumusar, Athagada, Khallikote and Aska were the main customers of the Ganjam Salt. It was

abandoned after epidemic and the shipping activities were shifted to Mansurkota.

Manik Patana Port:

Reference has been made in the Ain-i-Akbari of Abul Fazl about the Manikpatna Port and it was placed under the Mughols after the Orissa conquest by Mansingh in 1592. Salt dues were collected every year. It was a navigable channel connected with the Chilika lagoon which is known as the Dahikhia river. The name is derived from the story of Lord Jagannath taking curd from Manika Gouduni. The entrance to Chilika Lake was smaller. The vessels loaded and unloaded their cargoes by means of surf boats. In Gurubai near Manikapatna, huge quantity of Puri- Kushan coins of 1st and 2nd century A.D. were found.

Ships and boats cannot land in the fine weather, so they used the high –many-ored boats known Masula boats. There was occasional communication by steamer with Colombo.

Palur (Dantapur) Port:

It was one of the most ancient ports of India. The books – “The Periplus” and “Geography” written by the Greek Traveller, Ptolemy in 2nd century A.D. revealed that the ships from the eastern coast of India visited foreign countries particularly East Indies and Ceylon of these, Dantapur and Pithunda belonged to Kalinga Empire.

The name of Palur of Dantapur is variously interpreted by different scholars. The tooth (Danta) of Buddha after his Parinirvana was brought by a ship to Palur and after a brief stay in the Port; it was carried away to Ceylon. So it was named as Dantapur.

The name 'Palur' is applied by the Portuguese navigators since 16th Century after the neighbouring, Palur village. Some critics say – the name 'Palur' was given by the Tamils.

Dantapura was once the capital of Kalinga. Fahien, Hiuen Tsang, It Sing- the three celebrated Chinese travellers appreciated the flourishing Port of Dantapur in their writings.

Pithunda was brought under the Kalinga Empire by conquest of Kharavela. The Port was managed by the officials of Kharavela for a brief period.

Sonepur (Senevara) Port:

The Port is situated between Lat. 19° 06'N and long. 84° 47'E on the mouth of the river, Bahuda. The river falls into the sea and is an integral part of it.

There were two offices –custom office and Flag staff which were situated between the two columns of 50 feet high and 120 feet. Because of the sandy bars, the shipping was difficult here. Later on, in 1825 all the activities were shifted to Barua. This Port is situated at a distance of 30 miles away from Ganjam Port.

Sonepur was a small Port but very prominent. The soil of Sonepur was always destroyed by the high tides of the sea and made it brackish and unfertile in 1825. But excellent edible oysters' ore plentifully found and relished by the Europeans.

Only two miles away from the Sonepur Port lies the Surla Salt Factory.

There were regular coastal shipments from Sonepur up to 1768. It is estimated that out of 200 cargo ships in all the ports of Ganjam,

only 20 ships came calling for freight in 1787. One of the hindrances for the growth of the Sonepur Port was restriction on trade. Heavy duty was levied on goods and grains. Another cause of the decadence of the Port was that the Bahuda river which falls into the Sea, create sandy bars which obstructed shipping in the Port.

Barua Port:

It is situated at a distance of 33 miles away from Berhampur. It lies in Lat. 18°51'N and 84°35'E.

Because of the fertile and drifts, there were innumerable coconut trees. The Port was beautifully built with two massive columns of 50 feet high- having the facility of safe anchorage. A new Custom- House and Flag – staff have been built.

Due to the abundant harvest of coconut, a good deal of coconut oil was produced in the neighbouring villages which enhanced the trade in the Port.

Besides this, many native passengers travelled frequently from Barua Port and many passengers also landed there. It was a flourishing Port.

Pundi Port:

This Port lies in between the Lat. 18° 40'N and 84°26'E. It was managed by the Sea Custom Superintendent of Kalinga Patnam.

This Port is situated on the mouth of Mahendranaya river.

There is a joint of 50 feet high on a hillock and 19 feet above the Sea. There was also the flag-staff of 75 feet high and nearby a Traveller's bungalow is built.

Babanapadu Port:

This Port is small and is situated in Lat. 18°34'N and Long. 84°26' East. In 1918 the port has lost everything except the thatched godowns and sand – drifts.

Kalinga Patanam Port:

This Port is situated on the south bank of Vamsadhara River, and lies in between Lat. 18° 19'N and Long 84° 30'E. A light house of 64 feet was built and the township developed on the south bank of the river. By 1882, the population of the town was 4675.

Kalinga Patanam Port is perfectly protected and offers shelter to the ships during the rainy season. Countless native vessels undertake business in the Vamsadhara River.

The depth for anchorage of Ports is in 6½ to 7 fathoms in the sea.

Kalinga Patanam was one of the ancient towns of the Kalinga Empire.

There is also a reference in our folk tales “Tapoi” that the Sadhavas of Odisha sailed their ships to the countries of East Indies for trade and brought immense wealth to Odisha.

It is an irony that all the flourishing Ports of different periods were bustling with fortune and wealth, but no Port is retained with all vitality to this day.

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Deogarh - The Treasure of Tribal Tourism and Gadjat Culture

Dasharathi Patra

Tourism marketing is a combination of tourism generating area, journey by tourists and value of travel. In other words, it is the actual and potential demand for a tourism product based on a specific tourism motivation. When we talk about tourist generating markets, we have to take about the geographical region with popular characteristic knowledge of tourists generating market is essential for the marketing of tourism products or services. This helps you not only in segmenting the market but also in targeting your customers.

According to Department of Tourism, Govt of India, an “international visitor is any person visiting the country on a foreign passport and the purpose of the visit is other than the exercise of an activity remunerated from within the country or establishment of residence in the country.” In this definition two segments of visitors are covered.

i) Foreign tourists

ii) Excursionist.

Let us discuss about the two segments of the visitors.

i) Foreign tourists who stay at least 24 hours in India and purpose of whose journey can be classified under any of the following :-

(a) Leisure, Recreation, Health, Study, Holiday, Religion and Sports (b) Business, Family, Mission and Meeting.

But the following three categories are not regarded as tourists.

(a) Person arriving with or without contact to take up an occupation or engage in activities remunerated from within the country (b) Person coming to establish residence in the country. (c) Person who come as Excursionist.

ii) Excursionist is a visitor, who stays less than 24 hours in the country. For example:- those visitors who come to the country by cruise ships and do not stay a night at an accommodation, establishment in the country.

As tourists are divided into two categories i.e. Foreign and Domestic tourists, now we have to discuss about the definition of domestic tourist.

DOMESTIC TOURIST

As per the definition of Deptt. of Tourism, Govt. of India, a person will be considered a domestic tourist who travel within the country to a place other than his usual place of residence and stays at hotel or any other commercial establishment run on commercial basis on paying room rent for a period of not less than

12 months at a time for any of the following purposes:-

- (a) Pleasure (Holiday, Leisure, and Sports etc)
- (b) Pilgrimage, Religion, and Social function.
- (c) Business, Conference and Meeting.
- (d) Study and Health.

TYPES OF TOURISM:-

As per the Odisha Tourism Policy 1997 and 2013, Tourism in Odisha are divided into 10 types for promotion of Tourism in the State. They are as follows:-

1. Archaeological and Pilgrimage Tourism.
2. Convention Tourism.

are in Deogarh district. The names of such tourist centres along with their importance are given as under:-

Name of the Centre	Importance	Distance from Dist. Hqrs.
Pradhanpat	Waterfall	Very close to Deogarh town – 1 Km.
Kailash	Scenic spot	18kms. (Pradhanpat hill range)

Odisha in the Eastern coast of India attracts thousands of domestic and foreign tourists every day to visit the place of tourist interest.

As per the Statistical Bulletin 2012 of Deptt. of Tourism Govt. of Odisha, we come to

Sl No	Tourist Centre	Year 2011			Year 2012		
		Foreign	Domestic	Total	Foreign	Domestic	Total
1	Pradhanpat	10	1,93,150	1,93,160	13	1,86,450	1,86,463
2	Kailash	-	14,502	14,502	-	11,450	11,450

3. Beach and Lake Tourism.
4. Cultural Tourism – Fairs and Festivals.
5. Cultural Tourism – Handicrafts and Handlooms and Tribal Arts.
6. Holiday and Leisure Tourism.
7. Wildlife Tourism.
8. Sports and Adventure Tourism.
9. Reservoir Tourism.
10. Caravan Tourism.

Now steps are being taken for Eco-tourism development in the State.

TOURISM CENTRES OF ODISHA

There are 331 identified tourist centers in Odisha as on 1st Sep'2013 out of which only 2

know that the tourists who arrive in Odisha firstly prefer to visit Puri, Konark, Bhubaneswar, Chilika Lake, Peace Pagoda at Dhauli, Biological Park at Nandankanan, Similipal National Park, Bhitarkanika National Park, Buddhist Circuit at Lalitgiri, Ratnagiri, Udayagiri, Langudi as well as the artists village Raghurajpur, tribal district Koraput, Rayagada, Kandhamal, Kalahandi, and lastly Sambalpur, Sundargarh, Deogarh, Balangir etc. Due to naxal activities the tourist flow to certain tourist centres has been decreased. Now Deptt. of Tourism and ST and SC Development Deptt. have issued some guidance for visiting to some particular areas only those who have obtained proper permission to enter PVTG's area from the concerned District Collector and District Magistrate.

PLACES TO VISIT :

DEOGARH : Deogarh, the capital of ex-Bamanda state and at present the district headquarters is located in the bosom of green maturing. It is believed that panoramic view of the place is dear to the Divine being for which it is named Deogarh (Deba Durga). In the heart of the town, the old palace stands majestically with some royal building bearing an artisan excellence.

Places of tourist interest of deogarh include Pradhanpat waterfall which offers a rare scenic beauty, another waterfall is Kurodkote in the hill range of Pradhanpat. Once the Kurodkote was producing hydroelectricity power in the state 2nd in India. These two waterfalls are very close to Deogarh. On the other hand the two beautiful guest houses namely Basant Nivas and Lalita Basanta were providing better accommodation to the royal families. Besides, there are temples like Gopinath, Jagannath, Gokarnika, Gopaljee, Saraswati, Hanuman, Jhadeswar Baba and Gundicha.

PRADHANPAT : The Pradhanpat hills with its picturesque waterfall offers a rare scenic beauty. These falls are close to Deogarh town which is attractively situated in the backdrop of green hills. While Pradhanpat is the main water source of Deogarh and Kurodkote was the main source of energy, the 1st one of its kind in Odisha . The place wears a new look everyday with the influx of visitors. During winter there is a heavy rush of tourists to the Pradhanpat waterfall every year beginning from October.

KAILASH : The king of ex-Bamanda state has left behind many heritage building as their honeymoon palaces inside the hills and mountain. Kaliash is one of them. Kailash is ideally located on a beautiful mountain – by the side of NH No.6 towards Sambalpur within a distance of 15 kms

from Deogarh Dist Hqrs. and has been declared as one of the eco-tourism sites of Deogarh district.

GOHIRA DAM : About 16 kms distance of Deogarh in Reamal block is Gohira Dam, water reservoir of Deogarh district. It is an ideal place for supply of water for irrigation and picnic spot.

MADANMOHAN TEMPLE AND KALAJIRA M.I.P AND GADAVARI TANK : Ballam is situated at a distance of 16 kms from Deogarh town on NH No.6. God Madanmohan temple was constructed by the ex-ruler of Bamanda during the year 1892 at a hillock and both Kalajira M.I.P. and Gadavari tank, 11/2 kms length is also constructed during the year 1891 for which was water sports, and supply of water to mangoes groove and paddy fields. During winter some migratory birds also come to the lakes.

RIVER BRAHMANI : Barkote is 30 kms away from Deogarh in NH No.366 towards Kolkata. River Brahmani is the main river flowing in Deogarh district which is producing hydroelectricity at Rengali dam, controlling flood and provide irrigation facility. The miles long reservoir water is fine looking during sunset and sunrise. The two bridges are very beautiful. The local fishermen fish there and this place is also ideal for boating. There is also a shrine of Goddess Rambha Devi and a fair is held one day before Aswina Purnima every year.

RAMBHA DEVI PITHA, SUGUDA : An other enchanting place is Goddess Rambha Devi Pitha, near a mountain cave at Suguda which is 8 kms away from Deogarh town in Deogarh – Chheplipali road side. Every year during the month of Jyestha a big fair is held here with the congregation of 25,000 to 30,000 visitors.

FAIRS & FESTIVALS :-The following are the fairs and festivals held in different places of

Deogarh district for congregation of both local people and domestic tourists in large numbers.

i) Utsav Pradhanpat :- Held during the month of January – February every year with Sambalpuri folk dance, Tribal dance like Kisan, Kharia, Karma. Gadjat women dance and Badya Bichitra with sponsored programme of Sangeet Natak Academy and Odissi from eastern Odisha are performed. This year the Utsav was celebrated from 15th to 18th Feb'2013. Next year the Utsav will be celebrated in the last week of January'2014.

ii) Ganesh Chaturthi Mela :- This fair is the biggest festival of Deogarh district like the Gajalaxmi Puja of Dhenkanal and Angul. The fair is being held for a period of 3- 5 days starting from Ganesh Chaturthi day and this year it was observed from 9th Sep'2013.

iii) Rath and Bahuda Yatra :- The Rath and Bahuda Yatra is being held at Purunagarh since Gadjat period. The chariots are drawn from Jagannath temple to Gundicha temple. The representatives of royal family generally perform the "Chhera Pahanra" work.

iv) Durga Puja :- The Durga Puja is held during the month of September- October every year at Ballam and Barkote with much pomp and ceremony.

v) Gajalaxmi Puja :- Gajalaxmi puja is held during the month of September- October on the full moon day at Kandhal. The festival is being celebrated for last 45 years.

vi) Mahashivaratri Mela :- Mahashivaratri Mela in Deogarh district is celebrated in Jhadeswar Baba temple complex near Purunagarh and at Ballam in a befitting

manner for 2 days with congregation of thousands of devotees.

vii) Chandan Yatra :- The Chandan Yatra at Kalla 34 kms from Deogarh is being celebrated every year for a period of 3 days during the month of April- May. Here various entertainment programmes, opera shows, mina bazaar, merry-go-round etc. are organized by the organizing committee of Chandan Yatra.

GUIDE SERVICES:- 18 nos of Local Tourist Guides have been trained by the District Administration and Tourism Department for rendering better assistance to the tourists visiting this district.

ACCOMMODATION FACILITIES: - To provide better accommodation to the tourists visiting this district hotels and lodging houses like Hotel Magmata Palace, Hotel Mamata, Hotel Moonlight, Hotel Raunka Plaza, Tarangini Guest House, Tourist Home, Shree Agrasen Bhawan etc. are built. Tourists visiting to Barkote side may also stay at Hotel Jasmine in an affordable room rent.

TOURIST INFORMATION AND ASSISTANCE :- Tourist intending to visit Deogarh may contact the District Tourist Officer at Collectorate or dial over his Cell Phone:- 08102111898 or call 18002081414 (Toll free number) for further information and assistance or visit our website : www.orissatourism.gov.in.

Dasharathi Patra, Statistics & Research Cell, Department of Tourism, Odisha, Paryatan Bhawan, Bhubaneswar-14.

In Clamour & in Silence : The Glory of Silver City Cuttack

Subhrata Pattnaik

Today, Kalinga's glorious past, is preserved only in memory. Baliyatra- The journey of Bali or Boita-Bandana- The festival of boats comes to life-in the ancient township of Cuttack, history resurrects as an ode to Kalinga's (now Odisha) opulent maritime glory and maritime legacy of the bygone era. On this auspicious day at the first stroke of sunrise, the Mahanadi River wakes up to the chanting of men and women.

Over the years, in sociological parlance, this huge market with commodities and appliances signifying traditional crafts to modern amenities, signifies rural-urban continuum. Baliyatra is a high profile fair. Spread out over two sprawling grounds, Baliyatra-2013 was celebrated between 17th November - 24th November. The fair boasted of 1,350 stalls on 37 acres including 23 acres on the Mahanadi River bed and 14 acres at Kila-Maidan in front of the Barabati Fort. Baliyatra also includes rides for children and an electric mix of products on sale. Most importantly, how can we forget the most prominent Rs.54 Lakh permanent arch gate at the Baliyatra ground. The 40-foot high gate features a concrete boat with seven traders atop two pillars.

On this particular day, the atmosphere seems electrifying. The distinct winter nip in the air complements the mouth-watering, wafting



aroma of delicacies. As soon as the sun sets, the shimmering, bright lights of the place are mirrored on the dark glossy water of the Mahanadi. Lakhs of visitors throng as the festive spirit soars high.

History of Baliyatra:-

The festival of Baliyatra has some deep connections with the ancestors of the Odia people, a very important and an inevitable part of the socio-cultural heritage of Cuttack city. In fact, it is a historical celebration which occupies a special place among the many festivals in this south-east Indian state which draw a huge number of crowd and traders from all over the country.

Pages from the past, sketch a picture of ancient merchants-SADHABAS also known as local mariners of Odisha, who would depart for the long sea voyages and pull up the fabric sails-

Ajhala, on their large vessels- Boitas and venture forth from the banks of Mahanadi on the day of Kartik Purnima. Harnessing favourable winds, traders set sail towards far away island countries of Bali, Sumatra, Java, Thailand and Srilanka for trading purpose and cultural expansion. They considered Kartik Purnima as the most auspicious month to cover such long distant journey. Before they set sail, the Boitas were worshipped and appeased to ensure a smooth and safe journey for Kalingan sailors. This was done in order to mark the successful sea voyages of their ancestors. Odia people celebrate the Baliyatra with huge dedication and enthusiasm.

The festival is anchored to another very important slice of history. Shri Chaitanya Mahaprabhu is also believed to have first landed on Kalinga's soil, 500 years back, who upon his visit to Cuttack crossed the Mahanadi and proceeded for a Darshan of "Sakhigopal" at the Barabati Fort. It is named Baliyatra, in consonance with Shri Chaitanya's historic visit.

The time when Baliyatra is celebrated:-

Baliyatra is a maritime glory of ancient Kalinga and is celebrated in many ways, big and small, for almost a week. It is a seven day long extravaganza of fun, belief and celebration. Baliyatra is celebrated in Odisha every year and thus, marks the culmination of all the religious festivities held in the Hindu month of Kartik, beginning from the full-moon day in November-December, which is considered the most sacred month in a calendar year.

The place where Baliyatra is celebrated:-

Baliyatra is celebrated with great zeal and reverence with a huge fair organized along the banks of Mahanadi River near the Barabati Fort, Cuttack. Baliyatra is usually held over 37 acres

including 23 acres on the Mahanadi River bed and 14 acres at the Kila-Maidan.

The colours of Baliyatra are also captured as the largest fair in the state, which is also the second largest trade festival in Asia. Baliyatra is also celebrated with flavour in the cities of Bhubaneswar, Puri, Paradeep and is associated with other popular festivities including "Taapoi" (in honour of the young girls who associate the return of their sailors from faraway lands) and "Khudurukuni" (ritual celebration observed by unmarried girls to Goddess Mangala for the safe return of their family members).

The way how Baliyatra is celebrated:-

Cuttack Utsav- Baliyatra attracts lakhs of people who congregate and flock to the fair ground where innumerable varieties of products are brought and sold. Many food stalls serving best Odia delicacies like Thunka-puri, Dahibara-Aludum and Gupchup, sweets and other shops selling on ethnic handicrafts as well as the latest in electronic gadgetry are opened.

Every year, the place is a buzz with people, rippling laughter conversations, singing, dancing, and shopping, resulting to an electrifying atmosphere. Besides shopping, people also get indulged in thrilling boat riding under full-moon.

In the early morning of Kartik Purnima people make small boats out of coloured papers or corks or banana tree barks and float them in the Mahanadi river. Small oil lamps are also lit and placed in the hollow of the small boats which are usually launched after sunset. This ritual is popularly known as Boita-Bandana. Soft flickering flames on the water in the winter morning are accompanied by crackers, music and song in the air, with people singing their traditional song to remember the maritime voyages of their



ancestors. The musical voice goes like this, “*Aa ka ma boi, pana gua thoi, pana gua tora, masaka dharama mora*”.

On the particular day of Baliyatra, people also worship the idols of Lord Kartikeswar which are finally immersed in the water of Mahanadi River, near Lord Shiva temple. This ritual marks the end of the month of Kartika.

Conclusion:-

What is heartening to see in Baliyatra even today is the fact that people still remain associated with their culture. Though the modern day fair has changed a lot with times, the historical event is still celebrated along the same objectives that made it such a popular affair of the yore. Baliyatra is no doubt one of the best festivals in Odisha which clearly reflects the rich social and cultural heritage of the state. This fair has got great historical and political importance. In ancient times, India had established a great friendship and trade contacts with our south-east neighbours. Those were India’s prosperous period. The festival today is more an opportunity for the people of the state to revive pleasant memories associated with long nourished tradition of glory that casts a halo around the festival.

Baliyatra is a glimpse into the past, a magical potpourri of tradition and ethnicity with a modern twist. It is that magical time in the Odia year when barriers of culture, religion, and language dissolve to give shape to this ode of the past. It has been an inseparable part of the socio-cultural milieu of the millennium city of Cuttack. To commemorate the ancient maritime glory of the past, this vast trade fair of national repute is being organized every year.

“Its Odisha’s brilliance and a pocketful of happiness in India”.

Deer Park

Cuttack, unlike Bhubaneswar has altogether a different flavor .It is a millenium city, with limitation to expand, due to rivers on three sides. The city does not offer much to the tourists, but this is more than made up by the abundance of excursion spots around the city. Cuttack is also known as silver city famous for its filigree work. The presence of High Court, Medical College and Barabati Stadium and Jawaharlal Indoor stadium in Cuttack give the city a distinct identity. Cuttack Development Authority in collaboration with Cuttack Municipal Corporation has taken massive steps for beautification and pollution free Cuttack by implementing different developmental schemes in the city. Deer park is one of them which has helped Cuttack to be unique in its own way.

The original deer park, was set up over 2.5 acres, which had come up in 1981 on the banks of the Mahanadi river near Biju Patnaik Square in Madhusudan Nagar, which has been in recent years the subject of controversy not just for its overpopulation but also for its location.

There are 141 deer, 52 are males 65 are females and rest are the newborn fawns (24) living in an iron wired enclosure covering an area of

2.5 acres. But according to the guidelines of the Central Zoo Authority (CZA), 4-5 deer can live on an acre. This means the Park should have around 15 animals. However, the deer population stands at more than 100, making it unhealthy for the mammals. The CZA has raised objections on the overpopulated park several times, but the CMC has turned a blind eye to the issue.

The deer is an herbivorous animal and feeds on grass and fruits. The CMC is providing them fodder prepared out of food grains and grasses collected from different parks within the city. But, if the present ecological and biological factors are examined, it can be noticed that the park is barren with few standing ficus trees. The ground floor is absolutely clean without a blade of grass.

The deer is a hoofed animal and the ground floor of the park is de-herbed through their hoofed action when they are enclosed within a limited surrounding. So to maintain the natural or semi natural character of the man made eco-park, the grazing and browsing species with fruit bearing trees should be planted within the park. The tall tree plantation of zyziphus (Ber), ficus, myrabolons (Haritak, Bahada, Anla), mahua, jamun and figs etc. should have been grown there. Similarly, eatable grasses legumes of deer also should be raised compartment-wise to provide natural habitat to the animals. The whole fenced area needs to be divided into admissible compartments and treated separately with adequate knowledge, know how that can improve the present situation. If such a treatment to the artificial habitat can be provided with artificially built "salt-leaks", then the potentiality of the enclosed deer can improve. Otherwise, sterility among the deer can prevail as seen from the open-caged animal of the park in question.



During the times of monsoon, the animals in the deer park of our Cuttack city face many a problems. Sources said waterlogging inside the park is a common phenomenon because of absence of proper drainage channels. This time the torrential rain has made its conditions worse than ever. The deer struggle to find dry patches as the park is waterlogged. The animals normally fall sick after consuming the accumulated water which results in the loss of population. But this time the deer park was much affected by the severe cyclonic storm, "Phailin".

Deer is a prolific breeder and produces fawn twice in a year, usually one each time. A full grown stag/male deer on an average stands 90cm high from its shoulder and weighs about 85kgs. The bucks are more beautiful than the female deer. The graceful antlers have tined or forked horns.

The usual habitat of the deer is grassy forest glades or open forest land and shaded streams. The animal is gregarious and hence always found in a group of 10 to 30. It is hardly found single in natural condition. The deer frequently associate with other herbivorous animals, but favour association of monkeys. The feeding time usually of the animal is before dawn and in the afternoon. They prefer to retire in a shaded ground. The deer or stags shed their



antlers(horns) in different localities in different times.

In our case, it is between August and September. May is the perfect time for their pairing, called their pick-rut period. The rutting stags always fight among themselves for possession of the hinds (female deer) which is very frequent. Fawns are seen with mothers in all seasons in varying localities. In every interval of six months, the females are seen with new born fawns. The stag shed its antlers periodically. The antlers are not shed by the stags before rut, but it is done after rut period. Rut implies the peak time of sexual cohabitation of male and female. For unscientific management including unhygienic feeding, the death of young hinds is seen occurring in the city park, which can be prevented if proper

management of the park is done considering the carrying capacity of the park. It is said by the animal keeper of the garden that the grasses collected from other parks of the city are given to the herd. But the same should be tested well before being fed to the animals. As it is found the off-spring ratio is very low as compared to the animal population. Most of the hinds are barren, because the animals specially the female deer have lost potentialities in caged conditions. The other cause is the in-breeding through brothers and sisters or the sons and mothers or the even fathers and daughter.

If such kind of management goes on and loss of population increases, the animal race is sure to be wiped out from the Park. Unfortunately, no norms or conditions for maintaining deer or providing them a suitable environment for their growth are being followed in the Park. So, exchange of animals from one zoo or Park to other is always advisable to protect the captive animals from genetic erosion or degradation.

Subhrata Pattnaik, Satya Nivas, Sutahat, Christian Sahi, Cuttack.

Connectivity and Beyond : Maritime Contacts of Kalinga with Java

Dr. Benudhar Patra

Kalinga or ancient Odisha in ancient times had close overseas contact with the islands of Indonesia, Java, Sumatra, Bali and Borneo. The Indonesian islands formed the most attractive destination for the merchants of Kalinga; they were so popular and the trade with them was so lucrative and flourishing that the islands often been collectively referred to by the Kalingan merchants as *Suvarnadvipa* or the island of gold or the golden island. At a particular stage of Kalingan history overseas trade meant trade with Indonesia. Commercial relationship that initially developed between Kalinga and these islands subsequently led to the growth of political and cultural relations. The Indonesian ports like Takkola, Kedah, Shenli, and Pitsung etc., were the prominent sea-faring centres to the sailors and navigators of Kalinga. In the present paper, an endeavour has been made to trace out the maritime contacts of ancient Odisha or Kalinga with the Indonesian island of Java.

Java is one of the important islands of Indonesian archipelago. It is bounded on the west by Sunda Strait and on the east by Bali Strait. India had maritime contact with Java since the beginning of the Christian era. Indian traders, and the beads originated from India were probably present in Java as early as 2000 years ago.¹ Kalinga or ancient Odisha, located on the east

coast of India had close maritime connection with the island of Java (*Javadvipa*). From a relative study of cultures of both Kalinga and Java it is gleaned that among the Indian people, the Kalingans were the first to reach Java and other Indonesian countries and played a leading role in spreading the Indian culture there. The credit for colonization of Java thus, has been given to the people of Kalinga. Regarding colonization of Java by the Kalingans, R.K. Mookerji² remarks, "Perhaps the most interesting and conspicuous fact in connection with the Indian maritime activity towards the East is the Hindu colonization in Java, one of the most glorious achievements recorded in the entire history of the country. And yet the first impulse to this colonizing activity and expansion of India had its origin in the obscure kingdom of Kalinga, whose early history nobody knows or cares to know. As far back as the 75th year of the Christian era, a band of Hindu navigators sailed from Kalinga, and instead of plying within the usual limits of the Bay of Bengal, boldly ventured out into the open limitless expanse of the Indian Ocean and arrived at the island of Java. There the adventurous navigators planted a colony, built towns and cities, and developed a trade with the mother country which existed for several centuries." M.M.Ganguly³ expressed same thing but in a different manner. He says "In

the year 75 B.C [BCE] an expedition from Kalinga formed a colony in Java.” M.Elphinstone⁴ has also narrated that “The histories of Java give a distinct account of a numerous body of Hindus from Clinga (Calinga), who landed on their island, civilized the inhabitants, and who fixed the date of their arrival by establishing the era still subsisting, the first year of which fell in the seventy-fifth year before Christ.” Besides, the fact that Kalinga had a large share in the colonization of Java and the adjacent islands is hinted at not only in the native chronicles of Java but is also accepted as truth by many eminent scholars. J. Crawford (CE 1820) is of the opinion that all Hindu influence in Java was from Kalinga.⁵ The *Bombay Gazetteer*⁶ observed that “the Hindu settlements of Sumatra was almost entirely from the east coast of India, and that Bengal, Orissa [Odisha], and Masulipatnam had a large share in colonizing both Java and Cambodia cannot be doubted.”

Legends and local traditions of Java mention that “twenty thousand families were sent to Java by the prince of Kling [Kalinga]. These people prospered and multiplied.”⁷ The spirit of adventure and the will to establish colonial empires might have induced the brave Kalingans to take such step. It can be presumed that owing to the growth of population, the people of Kalinga migrated to Java. The term *Kling* is evidently derived from Kalinga and denoted the people of Kalinga. Further, it also indicates that the people of Kalinga took a leading part not only in establishing political relationship⁸ with Java but also developing Java economically. In course of time, however, *Kling* became a generic term and the Indians coming to Java irrespective of their origin, were called *Kling* or the people from Kalinga. Even till now the Indian immigrants in the Malaya Archipelago are called *Orang Kling* (people of Kalinga origin) which is a survival of the name Kalinga, by which the inhabitants of

Odisha were once known.⁹ R.D. Banerji¹⁰ says that the “term *Keling* or *Kiling* by which immigrants from the Indian continent are generally designated among the inhabitants of the Archipelago is clearly derived from Kalinga, the ancient name of the Telugu country, situated on the East coast of India between the rivers Mahanadi and Godavari.” Further he also remarks, “It is universally admitted that *Keling* or *Kiling* is the term applied in the Malaya Peninsula and all parts of the Indian Archipelago to denote a man from India, irrespective of the province from which he comes. It proves directly that the earliest Indians with whom the Indonesians became familiar were people from Kalinga.”¹¹

The view of R.D.Banerji has been corroborated by J. Crawford.¹² According to J. Crawford “Kalinga is the only country of India known to the Javanese by its proper name – the only country familiar to them, - and the only one mentioned in their books. Hence, they designate India always by this name.” Further, he also observed, “It is to Kalinga that the Javanese universally ascribe the origin of their Hinduism.”¹³ The *Klings* were ardent lovers of Saivism. It also refers that the people of Kalinga played a significant role in the evolution of Saivism in Indonesia.¹⁴ From this, it is believed that only the dominant and powerful groups of the emigrants must have been successful in naming the places according to their likes and dislikes, which must have been accepted by the rest of the emigrant community and indigenous population. The Kalingan origin of the earliest colonists from India does not depend merely on the term now applied to Indians in the Indian Archipelago, but also on definite archaeological and historical evidences.¹⁵ The results of excavations prove that both in ‘Further India’ and the ‘Indian Archipelago’ the earliest Indian colonists were Hindus *i.e.* Brahmanical in faith.¹⁶ And the Hindus from

Kalinga may be regarded on satisfactory grounds, to have taken the leading part in establishing the Hindu culture in Java.¹⁷ It has been corroborated by K. Sridharan,¹⁸ who outlined, "Indeed, they [the Kalingans] were responsible for having initiated the adventurous spirit of emigrating to Java. It is known that Kalinga seafarers made a bold oceanic voyage and managed to land at Java as early as 75 A.D [CE]. Having landed, they settled in the island, built up their contacts and developed regular trade with the mainland of India. This marked the beginning of an era of Hindu civilization in this area of the Far East." In connection of Kalinga's relationship with Java, in the *Malaya Annals* there is an interesting story regarding one Kalinga Vichitra, who descended from heaven to appear upon a mountain in Palembang, became ruler of the country, and married Sendari (Sundari) and had two sons. Though lack in historical authenticity, such legends suggest that the people of Kalinga origin first reached the Malayo-Indonesia region.¹⁹

During seventh to ninth centuries CE, central Java was known as Holing in the Chinese sources, particularly in the annals of the Tang period (CE 618-906). The Chinese sources refer to the exchange of ambassadors between the two kingdoms during that period. The earliest recorded ambassador from Holing to China was sent in c. 640 CE and the last one in c. 818 CE.²⁰ Scholars generally believe that Holing was the Chinese or the old Javanese equivalent of Kalinga.²¹ This would suggest that the central Java was so much dominated by the people of Kalinga that the region was named as Holing or Kalinga. R.C. Majumdar,²² analysing the matter goes one step ahead and suggests that Kalinga or Holing was the name of one of the important kingdoms of Java itself. In his work *Suvarnavdipa*, R.C. Majumdar²³ has observed, "Ho-ling has been generally admitted to be a Chinese transcription

of Kalinga. It would thus appear that the leading kingdom in Java was named after the well-known province of India, and it may easily lead to the inference that colonists from Kalinga dominated in that quarter. It is generally held that the name of Java was changed to Kalinga about this time and that this was due to a fresh stream of immigration from Kalinga or the eastern part of India."

H.B. Sarkar,²⁴ however, deals the matter from a different angle. According to him the name Ho-ling doubtless stands for Kalinga, a famous state of ancient India. As many geographical names of India have been found in several places of Indonesia in particular and South-East Asia in general, the phenomenon may not appear surprising, but the circumstances naturally demand certain explanation. It is generally believed that the emergence of Ho-ling for Kalinga synchronised with waves of fresh immigrants from India, perhaps from the region of Kalinga. This does not signify that all these immigrants were Kalinga people, but it may serve as an indication that the ports of Kalinga served as points of embarkation for central Java. If this view be correct the influx must have been heavy, as it succeeded in establishing a new colony in central Java or re-christening an old state of that region under a new name. To corroborate this, the Buddhist text *Aryamanjusrimulakalpa* mentions 'all islands in the Kalinga Sea (*Kalingodresu*)'. This would indicate that the sea around Java, in the past was known as 'Kalinga Sea', being frequented by the ships of Kalinga.²⁵

Scholars are of the opinion that the Sailendras, who ruled over central Java and Sri Vijaya, were a branch of the Sailodbhava dynasty that ruled in Odisha in the seventh century CE. The rule of Sailendra dynasty was an epoch making period in the history of Indonesia. The

Sailendras introduced a new type of culture which became a model for other South-East Asian countries. The new vigour of the *Mahayana* form of Buddhism, and the highly developed art which produced such splendid monuments as Candi Kalasan and Borobudur in Java, may be mainly attributed to their patronage. The introduction of a new kind of alphabet, which has been called the Pre-*Nagari* script, and the adoption of a new name, Kalinga²⁶ for Malaysia (at least by the foreigners) were two most important achievements of the Sailendras.

S.C. Chandra,²⁷ H.K. Mahatab²⁸ and B.S. Das²⁹ are of the opinion that “the Sailendras of *Suvarnavipa* are supposed to be the Sailodbhava emigrants of Kongoda” (ancient Kongoda comprised parts of modern Ganjam, Nayagarh, Khordha and Puri districts of Odisha). M.N.Das³⁰ observes, “The Sailendras who played such a prominent role in South Eastern Asia were the members and descendants of a Kalinga royal family in the mainland of India and who for some unknown reason left their original home and sailed off towards the *Suvarnavipa* where with the help of the former Kalingan inhabitants of the islands, they could establish their sway and gradually could spread their empire to all the islands of the Archipelago.”

V.Venkayya,³¹ tracing the origin of the Sailendras of Java was inclined to connect them with some part of Odisha apparently on account of the similarity of names like Sailodbhava *vamsa* and Sailendra *vamsa*. This view was supported by R.D. Banerji,³² who boldly asserted that “At some subsequent date the Sailas or the Sailodbhavas migrated to the Malay Peninsula, where their inscriptions have been discovered.” But the argument of R.D. Banerji seems to be inadequate to establish the relationship between the Sailodbhavas and Sailendras. In fact, no Sailodbhava record has been discovered in

Malayasia. However, R.C. Majumdar,³³ in his monumental work *Suvarnavipa* has put forth his arguments regarding the Kalinga origin of the Sailendras in a more acceptable manner. The following is what R.C.Majumdar says: “we must lay stress on the fact that there are some reasons to believe that the Sailendras were new arrivals from India. This would explain the introduction of *Nagari* alphabet in their inscriptions and of a new name, Kalinga, for Malaysia, as we know from the Chinese records. The portion of the western coast of Bay of Bengal, which was known as Kalinga in old days, contained the famous port ‘Paloura’ which was from very early times the port of embarkation for the Far East. The same region was ruled over in the sixth and seventh centuries A.D.[CE] by the Ganga and Sailodbhava dynasties, and behind them, in the Vindhya region, we find another dynasty called the Sailas [the Sila dynasty of Nandapur of present Jaypur region of Odisha]. In the preamble of an inscription, this family is said to have descended from Ganga, the daughter of Himalaya (Sailendra), and the first king is referred to as *Sailavamsa-tilaka* (ornament of the *Saila* family). Thus the Ganga, Sailodbhava, and Saila dynasties may all be the source of a name like Sailendra.” But this statement does not offer any definite conclusion. R.C. Majumdar,³⁴ however, believes that the famous Sailendras of Java originally went there from Kalinga, and spread their power in the Far East through Lower Burma and Malaya Peninsula. This assumption of R.C. Majumdar appears to be based on reasonable grounds though the conclusion is not yet free from debate.

S.C. Chandra³⁵ observes, “It is likely that the Sailodbhavas being hard pressed between the Bhaumas [Bhaumakaras] of Utkala and Gangas of Kalinga migrated to Malayasia.” But S.C. Behera³⁶ partially refuted this hypothesis of

S.C.Chandra. Putting forth his argument he says that there is no evidence to show that the Sailodbhavas were ever hard pressed by the Gangas, who on the other hand seem to have backed the cause of the Sailodbhavas. Further, he (p.192) says, “it was the pressure from the Bhaumas in the north rather than from the Eastern Gangas in the south which was responsible for the shifting of the homeland of the Sailodbhavas.” Again he also points out that the cradle land of the Sailodbhavas of Kongoda was mount Mahendra of the Eastern Ghats.³⁷ The meaning of the term ‘Sailendra’ is ‘Lord of the mountains’ and Sailodbhava means ‘one born out of rock’. It seems quite likely that the Sailodbhavas being ousted by the Bhaumakaras moved across the high seas and contributed to the expansion of Indian culture under the new nomenclature of the Sailendras in *Suvarnavipa*.³⁸ They might have taken the advantage of the great port of Palur and migrated to *Suvarnavipa* with their powerful navy. A large population of Kalinga had already migrated to Malaysia who might have helped the Sailodbhavas against the local kings. From an inscription of Java it is learnt that the first Sailendra king of Java was called Raja Bhujya Tungadeva. The titles of Tunga and Tungadeva are still continuing in Odisha among the descendants of a few royal houses who might have been distantly related to the Sailodbhavas as the Sailendras were. Thus, the Sailodbhavas of Odisha to all historical probabilities, might have established the Sailendra Empire of Malaysia.³⁹ But the Sailodbhavas of Odisha were non-Buddhists, whereas the Sailendras of Java were ardent followers of Buddhism. However, this difference could be due to several reasons. H.K. Mahatab⁴⁰ explains the matter in the following manner. According to him “It is likely that the prevalent religion in *Suvarnavipa* was Buddhism and the Sailodbhavas might have been converted

into it after their settlement there. It is also quite reasonable to suppose that the Sailendras belonged to the Ganga or Saila dynasty of Orissa [Odisha]. Whatever might be their origin, whether Ganga or Sailodbhava, it is beyond doubt that they were immigrants from Orissa [Odisha]. This theory may be criticised by scholars on the ground that the Sailendras built monuments in other parts of India and not in their motherland, Orissa [Odisha]. It is sufficient to say that people were not parochial then as they are today. Secondly, in those days Orissa [Odisha] was dominated by Brahmanism which had already ousted Buddhism. In such a situation it was not necessary for the Sailendras to erect Buddhist monuments in Orissa [Odisha].” Further, the recent excavations at Kedah which brought to light a number of objects of the *Mahayana* sect i.e. stone caskets with gems and gold objects of the Sailendra period⁴¹ indicate that the Sailendras who constructed a number of *Mahayana* Buddhist temples including the Great Borobudur in Java were greatly influenced by their contemporary Sailodbhavas of ancient Odisha (Kongoda).

The Kalinga origin of the Sailendras has been corroborated by certain references found in Javanese inscriptions. In verse 8 of the Kalasan inscription (c. 776 CE) the Sailendra king Panangkarana styles himself as *Aryasantati*, i.e. the scion of Arya race or Arya land. H.B. Sarkar draws our attention to an old Javanese charter dated c. 840 CE. In the third and fourth line of this charter there is the mention of *Kling Haryya*. The word *Kling* denoted Kalinga and *Haryya* stood for *Arya*, thus *Kling Haryya* denoted *Kling* or *Kalinga Arya*.⁴² The words *Kling-Aryya* was once again coined in an inscription of king Airlangga dated between c. 1019-1042 CE. Hence, it is possible that the Sailendras went there from some parts of Aryanised India.

There are palaeographical similarities found in some of the inscriptions of Odisha and Java. The fact is corroborated by the discovery of a ring (ornament) of *c.* 14th century CE at Lambang in northern Borneo bearing letters *a-ra-ka* in *Nagari* characters resembling with that of the twelfth and thirteenth centuries Odisha.⁴³ The *Nagari* alphabet used in the inscriptions of Java is very similar to the inscriptions of Odisha.⁴⁴ Some affinity is also there in the script of Mulavarman's inscription (*c.* 400 CE) and Kalingan script.

Apart from epigraphic evidences, there are some resemblances between Kalinga and Java in the domain of art and architecture, although the local incorporation is more. Buddhism played a significant role in the relations between Odisha and Indonesia. It had a popular career in Odisha, and Odisha contributed a great deal to the Pan-Asian zeal of Buddhism.⁴⁵ Comparative studies of Buddhist sculptural art of Odisha with those of Indonesian islands show several common elements and striking affinities. The Sailendras who were ruling over central Java were great patrons of *Mahayana* Buddhism. They constructed the magnificent Borobudur monument at Java for legitimizing their rule. S.C. Chandra⁴⁶ observes: "The Mahayana Buddhist art of the Sailendras of Java has strong affinities with the early medieval Orissan [Odishan] art. The Orissan [Odishan] Buddha figures of the Cuttack hill [Ratnagiri Buddhist monastery of modern Jajpur district] may have served as prototypes for the contemporary Javanese Buddhas of Borobudur." This observation of S.C. Chandra seems to be true. Indeed, there is close Odishan affinity in the art of the Buddhist temple at Borobudur. The Borobudur temple which was built under the patronage of the Sailendra kings is said to be a piece of architecture of the highest magnitude in the world.⁴⁷ The Buddha images of Borobudur

possess striking resemblance with the Buddha images of Ratnagiri in Odisha. Excavations conducted at Buddhist sites of Ratnagiri, Udayagiri, Lalitagiri and Langudi in Odisha have brought to light masterpieces of Buddhist art. The Buddha heads from these centres and those from central Java share common traits of massive form, sensitive modelling and spiritual expressions.⁴⁸ The Javanese Bodhisattvas from Candi Mendut (Mendut Temple) have their attributes placed on long lotuses in the style distinctive of the Lalitagiri figures of Odisha.⁴⁹ The *dhyani* Buddhas of Borobudur reminds us of massive heads of the Buddha at Ratnagiri, one on the slope and another at the top of the hill.⁵⁰ The squatish Buddha and Bodhisattva images of Lalitagiri (now displayed in the site museum) depicting squat face, thick lips and innate smile are like those of the images at Borobudur. The Buddha images of *bhumisparsa mudra* (the seated Buddha images in earth touching pose) with curl hair at Ratnagiri and Lalitagiri, in the Jajpur district of Odisha, possess striking resemblance with the images of Borobudur. Besides, mention may be made of the stone architectural fragments recovered from Monastery No.I and Monastery No.III of Lalitagiri having similarities with that of famous Buddhist complex at Borobudur. The stepped tiers of *Candi Bima* (*c.* eighth century CE) on the Dieng Plateau in the north-west of central Java resemble the *sikharas* of Odishan temples.⁵¹ The *parśva devata* depiction in the Saivite temples in Java are like those of depicted in several temples in Odisha.⁵² The *kala makara* ornament probably migrated to Java from Odisha as *makara* heads (*makara* is mythical crocodile-like creature) at the springing of the arch and *kirtimukha* (*kirtimukha* motif shows the head of a lion-like creature with beads coming out from its mouth) at the crown are fairly common decorative motifs in Odisha, an excellent example

of this device being the *mangala-torana* in front of the Muktesvara temple at Bhubaneswar in Odisha. The holding of a Javanese *kris* (dagger or distinctly shaped knife blade of Indonesia) by the door-keeper of the Parasuramesvara temple of Bhubaneswar also amply testifies to the widespread interaction between the two regions on firm footing. The close connection between the art of Java and that of ancient Kalinga may even prove migration of Odishan artists to Java along with the merchants and missionaries.⁵³

F.D.K. Bosch, a Dutch scholar in Indonesian archaeology propounded a theory known as “countercurrent theory” (*tegenstroom theorie*) in this connection.⁵⁴ This theory brings to the role of young Indonesians themselves in the dissemination of Hindu and Buddhist culture in Indonesia, i.e. in Java. This theory holds that the young Indonesians went to India to study religion and “made selections” of Indian cultural elements considered suitable for inclusion in their own cultural pattern and subsequently developed as their own although with Hinduistic traits. This process of Indian-Indonesian cultural diffusion or acculturation went on gradually and took a long time, a generation or more. However, if it is true then it must have happened only in the later period. One thing we can say that with the passage of time there was a blending of Indian cultural elements with Indonesian indigenous traditions. In spite of living imprints of Indian cultural influences on Java it can be said that the later has retained its own identity and not completely influenced by the former. According to P.P.Mishra,⁵⁵ “The Javanese had developed before they came into contact with Indians, many aspects of Indonesian cultural life: *wayang* or puppet shadow theatre, *garmelan* orchestra, *batik* work in textiles, a monetary system, knowledge of navigation and rice cultivation.”

The maritime interaction between Kalinga and Java can be more authentically established on the basis of old Javanese and Sanskrit inscriptions. The oldest dated inscription of Java that of Canggal in Kedu of king Sanjaya belonging to c. 732 CE,⁵⁶ refers to the original home of Hindu immigrants as *Kunjara Kunjadesa* which has been identified by many scholars as Kalinga. *Kunjara* means ‘elephant’ and *Kunjadesa* means ‘forest’; hence *Kunjara Kunjadesa* means ‘elephant forest’. Kalinga or Odisha in ancient times was very famous for the production of best quality of elephants. The *Periplus of the Erythraean Sea* refers to Kalinga as the place for the production of best type elephants called *bosare*. Another inscription in Java,⁵⁷ dated to c. 856 CE, written partly in Sanskrit and partly in Javanese, refer to *Klings* (the people of Kalinga). The Kuki Copper Plates⁵⁸ (c. 840 CE) of Jaha (Java) speaks of potters and all sorts of servants of inner apartment hailing from *Kling* (Kalinga). From this precise inscriptional data we can assume that the people of Kalinga or ancient Odisha went to Java and other places of Indonesia for commerce and in pursuit of missionary activities which gradually resulted in colonization. It is significant to note that in the inscriptions, the *Kling* people are mentioned first in the list of people of Indian origin probably because they constituted the most numerous group among all. Besides, their dominance in business and trade gave them a position of significance for which they were mentioned first.⁵⁹

The Tugu Rock Inscription of Purnavarman (c. fifth century CE) found in the western Java (now preserved in the museum at Jakarta) refers to the construction of a canal of fifteen kilometres in length named Chandrabhaga.⁶⁰ It is well-known that Chandrabhaga is a river in the Puri district of Odisha and has great sanctity in the religious

literature. Taking a dip (holy bath) on some auspicious days or occasions in the river Chandrabhaga is considered a pious work by the Hindus of Odisha. Hence, it is presumed that the Chandrabhaga canal of Java could have been named after the river Chandrabhaga of Puri district in Odisha,⁶¹ which existed very near to the port of Khalkattapatna on the bank of which once the famous *Surya* (sun) temple of Konarak was located. This inscription⁶² also refers to the construction of another canal named Gomati which was evidently named after river Gomati (flowing near Lucknow in UP) of India. Some scholars have attempted to identify Chandrabhaga of Java with Chenab of Punjab. When a river named Chandrabhaga is flowing in Odisha and the people of ancient Odisha were considered as pioneers in the maritime activities and colonization, then the Chandrabhaga canal of Java can not be identified with the Chenab river of Punjab as suggested by B.C.Chhabra.⁶³ The original passage of the inscription reads as: “The Chandrabhaga [canal], formerly dug by the great king of kings, Pinabahu, passing along the famous city, flowed into the sea. The beautiful Gomati [canal] with clear water, dug within 21 days – beginning from the 8th day of the dark fortnight of the month of *Caitra* – in the 22nd year of the prosperous reign of the illustrious Purnavarman, glorious, virtuous and powerful as also most excellent among kings, - measuring in length 6122 *dhanus* [bows], cutting across the cantonment of the grandfather, the saintly king, and having caused a great gift of 1000 cows to the Brahmans, is [now] flowing forth.”⁶⁴

The Kalinga people (the *Klings*) also occupied an important position in East Java. They had maximum of influence there. In East Java a river was named as Kali Keling.⁶⁵ Several inscriptions of the Javanese king Airlangga at Java (c. 1019-1042 CE) mentions the flow of

foreigners of various countries including the merchants of Kalinga to his kingdom. The merchants went to East Java through the ports situated on the Brantas River. (The Brantas is the longest river in East Java. It drains an area of over 11,000 km from the southern slope of Mount Kawi-Kelud-Butak, Mount Wilis, and the northern slopes of Mount Liman-Limas, Mount Welirang, and Mount Anjasmoro. Its course is semi-circular or spiral in shape; it empties into the Java Sea). An inscription states that when the river had burst its banks, the king built a dam. This caused great joy to the ‘foreign merchants and captains of ships’.⁶⁶ The inscription also refers to foreign boats carrying goods from *dvipantara*.⁶⁷ The inscriptions supplied a list of foreigners which includes Kling (Kalinga), Singhala (Ceylon), Dravida (Chola kingdom), Karnataka (in south India), Champa (Annam), Kmir (Kamboja or Khmer), Aryya (north India), Pandikira (probably a combination of Pandya and Kerala), Remen (Pegu) etc.⁶⁸ The foreign people used to come to Java for purposes of trade or other peaceful pursuits of life.⁶⁹ It is, therefore, believed that during the reign of Airlangga (which is considered as the golden age in the history of Java) the contact of Java with foreign lands (including Kalinga) was prolific. In an East Javanese inscription (c. CE 1194) mention is made of a *Jurn Kling* i.e., headman or chief of the Kalinga people.⁷⁰ A charter from Jiju of Surabaya region (Majapahit kingdom) refers to king Girindravardhana as *Bhatara Kling* i.e. lord of *Kling* while another inscription of c. 1447 CE describes his wife Kamala Varnadevi as queen of Kalingapura.⁷¹ During the twelfth century CE Jayabhaya who happens to be one of the most famous kings of Java believed himself to be a distant descendant of Kalinga families sent to Java by some Kalinga prince in a remote past.⁷² Even today, in different customs and nomenclatures of

Java, many typical Kalingan terms are also available. As in Odisha, a green leaf called *sajana* (drum-stick) is also a popular food item in Java. The sweet rice cakes of Odisha known as *pitha* are also prepared in the island of Java. The religious system of Java has much similarity with that of Kalinga. The Javanese worshipped three principal Hindu divinities, viz. Brahma as the creator, Vishnu as the protector and Siva as the destroyer (of evils), together with their *shaktis* or divine spouses and a host of minor gods and goddesses related to them. The worship of Ganesha, the son of Siva and Parvati was very common in Java. The god Kartikeya, another son of Siva considered to be the commander-in-chief (*senapati*) of the gods and goddesses was also worshipped in Java. Siva, the popular deity of the Hindu pantheon was also worshipped in the form of *linga*. In Java, a goddess is worshipped as the deity of corn (Ni Pohaci Sangyang Sri) and yield exactly how the Odias worship Shri Lakshmi or Mahalakshmi (the goddesses of wealth). P.P.Mishra⁷³ remarked “In west Java, Goddess Lakshmi is still worshipped as promoting fertility in rice fields. She is known as Ni Pohaci Sangyang Sri. At the time of harvesting in Orissa [Odisha] paddy is worshipped and it is known as Lakshmi *Puja*. Puri was named as *Srikshetra* after advent of Lakshmi (Sri); so name Sri for Lakshmi in Orissa [Odisha] and name Ni Pohaci Sangyang Sri of Java point towards cultural affinity.” Like the women of Odisha, the Javanese women prepare a symbolic image of sand called *Astabhuja Durga* (eight-armed Durga). In the Kutei inscription of Mulavarman (c.400 CE), there is a reference to illumination of *akasha dvipa*. The lighting of lamps in the month of *kartika* (October-November) on the occasion of the *boita bandana utsava* which marks the beginning of ancient sea voyages to South-East Asian countries is an important ritual in Odisha. Besides,

even in the realm of language there are many words which are of similar pronunciation and meaning⁷⁴ to both the regions. Some of the Malaya-Indonesian words have much similarity in pronunciation and meaning with that of the Odias, e.g., *nadi* = *nadi*(river) , *panca inderiya* = *panca indriya* (five senses) , *sendi* = *sandhi* (or joint of bones), *kapala* (forehead), *roma* (hair), *selesem* = *slesma* (or cough), *cerna* = *jirna* (or digestion) etc.⁷⁵ All these indicate to the fact that in ancient period there was vibrant interaction between Odisha and the Indonesian island of Java.

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Vikram Dev Verma

Er. Nirakar Mahalik

Vikram Dev Verma was born on 28th June 1869 in Parvatalapeta of Srikakulam Taluk on the right side of the river Vansadhara about 3 km from Mukhalingam in Andhra. He was the son of Rekha Devi and father Krushna Chandra Deb. Unfortunately he lost his mother at the age of nine and father at the age of fifteen. He was adopted when he was only eight years old by the Madugula Raja family and since then known as “Madugula Raju”. His adoption was challenged in 1881 in the court of law. Invalidation of his adoption compelled him to back to his father again. He had to run from pillar to post in quest of his own livelihood and finally settled at Visakhapatnam. He had learnt Telugu, Odia and Sanskrit from his father, a Telugu teacher Buchi Raju and his Purohit's brother Raghunath Rath previously. He learned English from Mr J.S. Bard (Baudi Saheb) at Visakhapatnam. He married daughter of queen Sulochana of Nawarangapur who happened to be a prince of Chouhan family of Patna during 1908 AD and blessed with a daughter Mani Devi after two years. Mani Devi got married to Bidyadhar Singh Deo, son of Sureswar Singh Deo in royal family of Ichagarh in Singhbhum district.

Vikram Dev Verma had spent his childhood and youth in Andhra particularly in Visakhapatnam where he was much influenced

by Telugu Culture. He was a prolific writer in Telugu language. His creative contribution in Telugu literature had honoured him variously. Some of his Telugu books were also prescribed as text books in the colleges of Andhra University.

He was a founder father of ‘Odia Samaj’ (Utkal Samaj) at Vishakhapatnam in Andhra in 1886 AD which subsequently played a vital role in safeguarding Odia culture and the interest of the Odia speaking people of Vishakhapatnam area in the then Madras Presidency. He established a permanent drama pandal named “Jagannmitra Hall” there and donated ten thousand rupees to furnish the pandal. Telugu dramas were staged there by the ‘Jagannmitra Samaj’ where he was the chairman. He formed an Odia Samaj and staged the first Odia drama ‘Sangeet Shree Radha Madhab’ written by him. Afterwards many Telugu dramas like ‘Shree Nivas Kalyan Natak’, ‘Krushnarjuna Charitam’ and ‘Manavati Charitam’ written by him were staged there successfully. He also formed one Ramalila team to perform ‘Shree Rama Lila’ there.

He was the undisputed leader of the Odias. He never hesitated to put forth their claims and grievances before Municipalities, District Board and other authorities of Madras Government as Jeypore is the part of Vishakhapatnam district at that time. Government

of India (Madras) was pleased with him for his recognition of charities and gave a Sananda (certificate) as under -

Madras,
12th December 1911.

By the command of His Excellency the Viceroy and Governor-General-in-Council, this certificate is presented in the name of his most gracious Majesty, King George-V, Emperor of India on the occasion of his Majesty's coronation Darbar at Delhi. (Manaswi Vikram Dev Verma Nirakar Mahalik – P-126)

To

M.R.Ry Sri Vikram Deo Verma Garu,
son of Sri Krishna Deo Garu in recognition of his charities and encouragement of scholarship.

Sd/- A.Stewart
Ag. Chief Secretary to the Govt of Madras

Vikram Dev Verma was a life-member of the prestigious 'Utkal Sammilani'. He presided the tenth session of Utkal Sammilani held at Paralakhemundi in 1914 as president. His eloquent presidential address on this session was unique and unprecedented which touched the hearts of all the national leaders of the then Odisha. He felt greatly anguished to state the plight of Odia living scattered in different parts of Madras (Andhra), Madhya Pradesh (C.P.), Bihar and West Bengal. He pleaded strongly that the Odias should be brought under one rule on the basis of language. He highlighted the demand of political, administrative, education particularly female education, health, industries for Odia state and First World War problems and solutions.

In 1914 AD the Govt. of Madras appointed him a Magistrate first class at Vizagapatnam for his loyalty, experience in political field, patron of art, learning and culture. He

worked for five years. He was praised by the general public as well as Govt of Madras for his sincere work.

He violently reacted against the decision of the Simon Commission as its recommendations went against the interest of the Odias as under- (Manaswi Vikram Deb Varma- N.Mahalik – 122)

Madras Odias and the Simon Commission

The recommendations for a boundary commission along with a few words of sympathy in the report of the Simon Commission seems to have caught the imagination of some of our friends. x x x x x x x x x We cannot allow scattered limbs of Orissa to be turned as under in the way proposed by the Commission which never waited to solve the problem. The proper course for the Oriyas, therefore is not to accept the recommendations, unless the Oriya speaking tracts of the Vizagapatnam Agency are included in the proposed Oriya Province.

Sd/-Sree Vikram Dev Verma

Vizagapatnam
15.01.1930

Rama Chandra Deb-IV (1920-1931 AD) the king of Jeypore Raj family died on 20th Feb 1931 at Prayag while he travelled Allahabad having no issue behind. On his death Vikram Deb, the son of Krishna Deb, the last surviving member of Jeypore Raj succeeded to the Gaddi of Jeypore throne at the age of sixty-two. The widow queen of Maharaja Rama Chandra Deb-IV entered into a family settlement with Vikram Deb-IV. At the fag end of his life he became the Raja of Jeypore on 5th June 1931. He dedicated himself whole-heartedly to the service of the neglected tribals and the people of Jeypore. Though a king he lived the simple life of a sacred man. He is rightly called a royal saint.

In 1932 the Govt of India appointed a Boundary Commission under the Chairmanship of Sir O' Donnel to enquire into the amalgamation of different Odia speaking tracts. Vikram Deb produced witness from Jeypore before the Commission for amalgamation of Vizagpatanam Agency tract particularly the whole of Jeypore with Odisha. He loved Odias deeply and tried his best for their well being. A separate province of Odias was formed on 1st April 1936 including the Jeypore Agency. R.C.S. Bell, I.C.S. became the first Collector of Koraput.

Vikram Deb Verma was a scholar, a poet, a patriot, a play-wright, a leader with multi dimensional personality. He was a prolific writer being proficient in Telugu, Odia, English, Hindi and Sanskrit conferred with literary epithet Sahitya Samrat for his outstanding contribution to literature. He was awarded D. Lit and Sahitya Samrat by the Andhra Bharati Tirtha Research University in 1933 May 6th. He was the Kulapati (Chancellor) of this University previously. He was one of the main writers of newspapers and Journals such as Nav-Bharat, Sahakar, Navin, Shishir, Dainik Asha, Pradeep, Mukur, Utkal Sahitya, Sambalpur-Hiteishini etc. 'Bhagabata Gita Mahatmya' is the first writing in Odia language of Vikram Dev. He wrote 'Sarasa Gitavali' in his youth and wrote many stotras Kabacha and Chautisha etc. afterwards.

Largehearted Vikram Dev Verma was a great Philanthropist. He donated one lakh of rupees annually to the Andhra University, Waltair. His donation both in cash and kind for setting up various institutions in Andhra and Odisha is commendable. He was the founder father of Jeypore College of Technology and Science at Waltair (Andhra) and provided to women dispensary, a Theatre Hall (Jaganmitra Hall) and

an Industrial Museum at Vishakhapatnam. He donated one lakh thirty thousand for the S.C.B. Medical College at Cuttack and rupees ten thousand for Post graduate scholarship to Utkal University. He had also donated necessary funds for the publication of the book entitled the Hill Tribes of Jeypore written by Laxmi Narayan Sahu.

In 1934 he bore all the cost of publication of Purna Chandra Bhasakosa- IV volume and donated ten thousand to Gopal Praharaj for the publication of its V volume.

Sri Vikram School of Arts and Crafts Jeypore was established in 1946 by the late Maharaja Vikram Dev Verma. This school is now maintained by the Govt. of Odisha. Next year he started Jeypore college with 49 students on 01.07.1947 and afterwards its name is changed to Vikram Deb College Jeypore.

Vikram Dev Verma ruled Jeypore only for a span of two decades. In 1935 he adopted the second son of his only daughter Rama Krishna Deb as heir and successor to Jeypore throne as he had no male issue. Maharaja Vikram Dev Verma died at the age of 82 on 14th April 1951 and the estate was taken under the management of court of wards as his adopted son Ramakrishna Deb was a minor. In 1952 the Estate Abolition act was passed and the Estate Jeypore was taken over by the Government of Odisha.

Er. Nirakar Mahalik, N1/82, IRC Village, Bhubaneswar-15.

Bakshipatra : A Legendary Leader

Bhaskar Parichha

Even after thirteen years after his death, Harish Chandra Bakshipatra is remembered as a tough leader, a wholesome personality and a born rebel. He would have turned eighty this year; but his absence is largely compensated by the annual lectures which the memorial committee organizes every year with meticulous regularity. 'Harish' as he was known among his friends, collaborators and all alike was an uncompromising leader and an able administrator. From a grassroots communist to a minister in Biju Patnaik's cabinet may sound a little awkward by Left standards, but he never did anything that went against the working class or the masses- all the way through which he grew up to become a leader of repute.

Born in a far-flung place like Rayagada on November 17, 1933; Harish Chandra Bakshipatra catapulting into a state-wide leader was not a short-cut, neither did he become the man of the masses via manipulative tactics as the present-day leaders adopt with such ease! Rebelliousness was his forte and he left no stone unturned to accomplish anything if that meant for the state and the people. 'Fight and don't fret' was the *mantra*



he gave unto himself and others who mattered in his long career as a base leader spanning four long decades. Whether it is the *ryotwari* system in Koraput or the struggle for the unification of outlying areas of Sadhaikala and Kharasuan; whether keeping alive the Utkal Sammilani and its cherished ideas or raising a voice against the dominance of Telugus in southern districts of Odisha, Harish Chandra Bakshipatra had been overt in his approach and he espoused these causes in all their ramifications.

Harish Chandra Bakshipatra was a born leader. From becoming the student union vice-president for the first time in 1952 when he was studying in SKCG College, Paralakhemundi till grabbing the student union presidentship of MS Law College, Cuttack in 1961, his leadership qualities were only up-and-coming. But it was in 1955 that he established himself as a leader of considerable worth when he took up relief and rehabilitation work during the grave floods in Jagatsinghpur and the consequent breach of the 'Dalei' embankment. The next year was even more eventful -the onset of border struggle which gave rise to the famous student agitation. Indeed,

student politics was his strong point and no contemporary leader had earned so much fame and recognition that he had received.

Harish Bakshipatra's political career began with his election to the Odisha Legislative Assembly in 1974 on an Utkal Congress ticket and he was instantly appointed as the Chief Whip of the Opposition. This was the most turbulent year of politics in Odisha as well as the country. Declaration of 'emergency' by Indira Gandhi in 1975 resulted in the arrest of all opposition leaders. Being an active member of the JP struggle, Bakshipatra spent those nineteen months in Bolangir, Bhawanipatna and Koraput jails. His second stint as MLA, Koraput on a Janata Party ticket was followed by his becoming a cabinet minister in Nilamani Routray's government.

As minister of Industry, Mining & Geology, Rural Development, Tourism & Culture, Bakshipatra initiated several novel schemes and programmes. The District Industry Centres (DIC) were set up during his tenure. Having realized the paucity of public transport to backward districts like the undivided Koraput, Phulbani several routes were opened up which witnessed heavy plying of government buses. Bakshipatra's administrative acumen, his understanding of the working of the government and his opposition to anti-people policies even while in government brought him laurels. His popularity as a leader even when out of power could be gauged from the fact that he devoted much of his time during the eighties in the cause of the poor, the working class and the daily wage laborers.

With Biju Patnaik returning to power in 1990 after a gap of almost three long decades, Bakshipatra too was back in the Biju's cabinet with such portfolios as Forest & Environment, Commerce & Transport. Besides successfully steering the departments, he had opposed several

policies and decisions of the government of which he himself was a member. Legend has it that Chief Minister Biju Patnaik not only valued Bakshipatra's arguments but was even apprehensive of a reproach.

The year 1994 saw Harish Bakshipatra taking up the causes of separated Odia-speaking people both within and outside Odisha, once more. The session of Utkal Sammilani in Rayagada in the same year is still remembered for its congregation and the renewed objective of unifying Odia-speaking people. He continued with this struggle right up to the formation of Jharkhand state in 2000 AD. It is a different matter that the partition of Sadhaikala and Kharasuan was a fait accompli and the people had lost all hopes ever since the separation in the fifties.

A person with great self-esteem, a nationalist to the core, an uncompromising leader, Harish Chandra Bakshipatra stood for the poor and the deprived. If social equity was his intent, he endeavored to arm the backward people with all their rights. Because of his legal background he could accomplish this with great elan. Struggle was his strong suit and he continued with the legitimate battles till he breathed his last on October 27th, 2000.

Harish Chandra Bakshipatra's whole life was devoted for the upliftment of the Odias and his heart cried for ever and a day for the sake of the state and its people. He was a great statesman with enormous human qualities – no less a 'bhoomiputra' in true sense of the term.

Bhaskar Parichha, Chief Editor, 'Durmukha', Cuttack.

Small Multipurpose Museums of Odisha

Bhagawana Mahananda

The museum which contains various type of collection or materials is called multipurpose museum. In case of small in size this museum is called small multipurpose museums. This museum includes sections of archaeology art, natural science, ethnology, armoury, natural history, anthropology, mining and geology and sometimes even aspects of pure science ad technology. The first multipurpose museum of Odisha is the State Museum which was established at Bhubaneswar in 1932. The Museum comprises various collections with a section of archaeology, armoury, palm-leaf manuscripts, mining and geology, contemporary paintings, Gopabandhu gallery etc. After a few years some small multipurpose museums were built in different parts of Odisha during the second half of the 20th century. Some small multipurpose museums of Odisha are Salipur Museum, Dhenkanal Museum, Berhampur Museum, Puri Museum, Bolangir Museum and Bargarh Museum.

Salipur Museum :

The Salipur Branch Museum is situated at a distance of 26 kms from historic Cuttack city and 50 kms away from the state capital Bhubaneswar. This museum was established in 1975 at Salipur in order to enrich the rural tourism and to preserve the antiquities found in and around

Salipur area. It is the storehouse of antiquities ranging from the pre-historic period to the modern era. It is a great centre of tourist attraction due to its rich cultural heritage. The Brahmabana Buddhist establishment situated on the bank of the river Chitrotpala dates back to 8th-9th century A.D. From the Chitrotpala river bank few pre-historic stone tools have been also found and presently displayed in this Museum. All these pre-historic and historical antiquities prove the cultural richness of this area. The collections are displayed in three galleries namely Archaeology, Armoury and Natural History.

Archaeology Section :

The Archaeology Section of the Museum presents a comprehensive panorama of the civilization of the ancient and early medieval culture of Odisha with special representation to the area. The antiquities are displayed in Hall No.3. It covers a long span of time between Chalcolithic to late medieval period. The sculpture include Buddhist, Brahmanical and secular pantheons. The stone celts are the earliest specimen of the museum belonging to the Copper Stone Age. The headless Buddha in Bhumisparsamudra, Bala Gopala, Vaishnavi with Sankha, Chakra, Sleeping Bull, Broken Wheel, Dancing Bhairava, Terracotta Gajasimha and

decorated tile piece reflect the exquisite workmanship in needle work fineness. Here is an assemblage of sculptures from all schools of art that developed in this region in chronological sequence. These are living embodiments of rich cultural heritage that flourished in and around Salipur region.

The exhibit of this section are Buddhist and Brahmanical sculptures covering a period from 3^d century B.C. to 12th century A.D. displayed in chronological orders. These are the living embodiment Odisha's of rich cultural heritage incorporating the flourishing art and ancient history of the past. These magnificent collections of Buddhist and Brahmanical sculptures constitute to be the most important antiquities preserved in the museum. These collections have been collected from various parts of Odisha and displayed systematically in order to attract the attention of visitors. These are known for their vigorous dimensions, iconographic peculiarities and superb artistic imagery.

We can find the image of Lord Buddha in Dharmachakra Pravartana Mudra enshrined within a Stupa. The panel is fragmentary and constitutes part of a large decorative motif which is dated back to 11th century A.D. The Headless Lord Buddha in Bhumisparśamudra of 11th century A.D. is found in this gallery which attracts the attention of the visitors. A four handed image of Vaishnavi, seated in Lalitasana, which holds usual attributes Sankha and Chakra in her uplifted hand is displayed in the archaeology section of the Museum. This image belongs to one of the deities of Saptamatrika cult holding a baby in her left hand. It belongs to 11th century A.D. There is also a fragmentary wheel of 12 hobs belonging to 11th century A.D. has been preserved in the Museum. In the centre of it, we can find seated four handed Buddha showing Dharma Chakra Pravartana Mudra.¹

Armoury Section :

The Armoury Section includes the ancient weapons like swords, shields, battle axe, guns which mark an important milestone towards the march of heroic civilization of Kalingan people. This armoury section can well be admired which speaks of the military strength and prowess of ancient Odisha. The most important collection of this section is a gun which attracts the tourists. The other important collections are swords, shields, arrow iron point, battle axe which reflect the military tradition of the local people.

The arms and armoury consist of dagger, double edged sword, arrow, battle axe, pistol, (datable to Mughal period) speaks of medieval Odishan military tradition and the alloy technique employed in the metallurgy of weaponry.²

Epigraphy Section :

The epigraphy section of the Museum comprises various inscriptions collected from various parts of Odisha. One stone image of Lord Siva in Tandava dance posture having inscriptions was found from the village Asanpat of Keonjhar district which is now being displayed in the epigraphy section of the Salipur Museum. It is an eight handed dancing Siva. Below the image, we can find 13 lines of writing in Brahmi script in Sanskrit language which have been engraved. The image depicts Lord Siva in Tandava dance posture with eight arms, displaying various attributes of which two hands are engraved in playing the Veena, one in Varada Mudra indicating the offering of boon. Besides, He holds Trisula, Akshyamala and Dambaru which are favourite musical instruments and the last two hands hold a snake over his head. Siva has Urdhwa Linga, wearing a Gajamukuta on his head. Nandi and Bhrunji, his two attendants are represented on his both sides. The image is one of the finest specimens of Odishan art.³

The inscription belongs to Maharaja Satrubhanja, son of Maharaja Manabhanja and Damayanti of Naga family. The charter describes him as Devaputra, whose valour remained unchecked in hundred of battles who was like Kalpa-Vruksha, made gifts of lakhs of cows at the holy places of Pataliputra, Krimila, Gaya Pundavardhana, Tamralipti and in both the Tosali. He made gifts of lakhs of Hiranya (gold coin) and made grants at various Maths. He built houses and monasteries for monks who belonged to different religious communities. The king claims to have studied the Mahabharata, Purana, Itihasa, Vyakarana, Sankshya, Nyaya Mimansa Chhandas, Vedas, the scriptures of Buddhists etc. He has been described as the storehouse of superior knowledge and an expert in all arts. He is stated at the end of the record to have built a temple for Lord Siva. The epigraphs belong to 4th century A.D.⁴

Art and Craft Section :

The Art and Craft Section of the Museum is a vast repository of precious pieces shaped with consummate skills at the hands of traditional artisans. Miniature standing sculptures made by wood, terracotta plaster of paris etc. are the prime collections of the Museum. The terracotta and bell metal docra items are a few samples of the bewildering variety of Odishan handicrafts and their artistic excellence. This section comprises the collections of terracotta, docra items like toys, lamps, animal figurines, bell metal items such as elephant with rider, decorated lamps etc. The most important and attractive collections of the museum are wooden mask of Meghananda, Garuda, Sugriba, Bali, Hanuman, Parvati, Janaka, Lanka Devi, Kali and Mahiravan which greatly attract the local people and also the outside visitors.⁵

Patta Painting Section :

The Patta Chitra tradition of Odisha claims a distinct place of its own because of it

exquisite workmanship. Apart from the fragmentary evidence of paintings having carved on a cave of Khandagiri and Udayagiri and Sitabinji murals of 6th century A.D., the earliest indigenous painting from Odisha are the Patta Paintings done by the Chitrakaras. It mostly deals with the Jagannath cult, Krishna Leela, Ramayana and other Puranic stories and some popular legends.⁶

The Patta Painting Section with depiction of Krishna Leela, Mahisamardini Durga, Krishna Leela and Radha Krishna with Gopis is a feast to the eyes of discerning connoisseurs and visitors.

Palm-leaf Manuscript Section :

Odisha is exceedingly rich in etching and painting tradition since remote past. In every field of art whether it is sculpture, architecture, textiles, handicrafts, music, dance or paintings, Odisha has a rich legacy with a hoary beginning since ancient times. Etching and painting on palm leaf is one of the most ancient art forms not only of Odisha but also of the whole country. The birth of this art form marks the beginning of the dissemination of written version and therefore it is closely intertwined with the literary tradition of the country. A number of palm leaf manuscripts are displayed in the Salipur Museum. They are Skanda Purana, Vaisakha Mahatmya 5, Bhagavata Navama, Skanda 2, Gupta Vagabata 9, Ekadasi Mahatmya 8, Srimad Bhagabata, Dwadasa Skanda 6, Sraddha Ratnavali 10, Vanoushadhi Barga 7, Bhagabata Dasama Skanda 4, Siva Purana 1, Suddhi Chandrika.⁷

Natural History Section :

The Natural History Section mainly covers the flora and fauna of the state. Birds and mammals of vertebrate and invertebrate specimens are colourfully displayed. The diorama depicting the royal Bengal tiger in jungle ambience

attracts the instant attention of visitors. Deer horn, head of black buck, human baby, flying fish, rat, snake, pipe fish, fetus of dog are other important collections of this section.

This section occupies a pivotal position for its arrangement of the objects which attract more visitors, tourists and students. The gallery is having one spacious hall, mammal specimens like tiger, leopard, black buck have been displayed amidst their natural habitat.⁸

Thus the Salipur Museum has been the storehouse of the Odishan heritage comprising various collections which help to know about the tradition of art, craft and the history of ancient Odisha. It opens on all working days from 10.00 A.M. to 5.00 P.M. It remains closed on Monday and Government holidays

Dhenkanal Museum :

The Dhenkanal Museum was instituted in the year 1976 in order to preserve and create awareness among the people of the district about the rich cultural heritage. With the initiative of State Museum under the leadership of Dr. H.C. Das, the then Superintendent of Museum a district Museum at Dhenkanal was established in a rented house in Durga Bazar. One gallery assistant was posted there along with a chowkidar and an attendant. Subsequently, the Museum was shifted to Mahavir Bazar, Library building in Meena Bazar and at present it is functioning in the Building of District Athletic Association at a centrally located place with the initiative of Sri Gopinath Mohanty, the then Collector of Dhenkanal district. At present there are two galleries and a big verandah where the museum specimens have been displayed.

Hall No. 1 :

In this hall we can find 20 specimens which are displayed. The Patta painting section

is very interesting and thrilling. The Kurukshetra War scene, Radha Krishna Leela, dancing Siva, Ramayana scene, Krishna Leela, Gajalaxmi, dancing Ganesh, Vastra Harana, Ananta Sayana, Rama-Ravana Yuddha, Kaliya Dalana, Giri Gobardhana, Tandava Siva, Durga, Labani Chori scene etc. are beautifully depicted by Odishan Patta painters. These Patta Paintings attract instant attention of the visitors to the museum. Apart from this there are two beautiful paintings, one of Kapilas temple complex and another one of the temple of Mahimagadi at Joronda. We can find two other beautiful wooden museum specimens in this hall. An elephant rider carved from wood speaks of rich wooden craft tradition of the district in glowing terms. Similarly a Gajasimha carved out in wood is another excellent specimen of local craftsmanship. There are 17 other handicraft items made of wood and stone displayed in the museum. The docra musical instruments like flute and the cymbals display rare technique of docra musical instruments. In a showcase, 30 smaller docra items like fish, horse, pot, deer, lion, human statue, lamp, box, elephant etc. are exhibited. In another showcase various types of other docra art items are displayed.¹⁰

In the coin cabinet, a number of coin specimens such as punch-marked coins, Satavahana coins, Sultanate coins, Muslim and Akbar's coin etc. have been displayed. This coin cabinet presents a chronological evolution of coinage in the district. In other section in this hall plaster casts of various inscriptions are found. The inscribed Nataraja figure of Asanpat, Inscription of Bisama Kataka, Padampur and Lingaraj temple are other attractions.

A beautiful stuffed Bengal Tiger has also been displayed in the gallery which instantly attracts the visitors. Tail of crocodile has also been presented in this hall. Dhenkanal is famous for beautiful terracotta art works. Two beautiful

elephants made of terracotta have been preserved here. Horse head, various types of pots, mother fondling baby, *kamadhenu*, perforated jar and *kumbha kalasa* etc. of various designs have been displayed in the terracotta section. Above all a wooden figure of Jagannath enhances the dignity of the hall.¹¹

Hall No. 2 (Verandah) :

Various types of museum specimens have been displayed in chronological sequence depicting artistic movements in Dhenkanal district. A Nayika figure made of stone attracts the attention of the visitors for its slender form and beautiful artistic decoration. The bulging breast of Nayika alongwith ornamental embellishments speak of the beauty of the sculptural art. The Buddha figure displays rare artistic skill. The serene figure presents a spiritual milieu. A fabulous lion figure has been excellently carved. The standing Tara figure with her slender body holding water lily is a beautiful piece of stone work. The Nayika figure reminds one of the Alasa Kanya culture prevalent in the district. A scene of Linga worship has been carved out in stone and displayed in the gallery for appreciation of visitors.¹²

Hall No. 3 :

The Hall No. 3 attracts the attention of the visitors for its rare collections of arms and armoury. Dhenkanal was famous for military activities in the past. Many battles have been fought on this sacred soil. The indomitable spirit of freedom, patriotism and martial traditions are reflected in these arms and ammunitions collections of the museum. There are seven display boards. All these armoury items have been collected from K.P. Singh Deo, Maharaja of Dhenkanal. In the cabinet, 18 swords and shields have been displayed. There are 6 kunta,

15 swords of various designs. Another group of shield and sword numbering eight have been preserved in this hall. A display box of this hall contains 13 swords. Some swords are double-edged while others are pointed and curved. Another cabin displays swords and shield alongwith Katari numbering 6. Badau, a typical shield of Dhenkanal have been presented in this hall.¹³

Thirteen hand axes, knives and katari have been exhibited in this gallery. Hidden knife, and battle axe of different varieties are also seen in another corner. Bullet making machines alongwith gun powder container are other attractions of arms and ammunition gallery. One canon is found in this section. As many as 8 canons have been displayed in this Museum. They are of different sizes and designs. They have been collected from royal palace. One big canon is lying in front of the verandah.¹⁴

List of Armoury Objects Acquired from Sri K.P. Singh Deo :

(1) Canon L 1m.70cm	3 nos.
(2) Canon L. 1m .37cm	1 no.
(3) Canon L. 1m.34cm	1 no.
(4) Canon L. 2m.35cm	1 no.
(5) Tinki	1 no.
(6) Kati	1 no.
(7) Oval shaped knife	1 no.
(8) Shield	2 nos.
(9) Bow	4 nos.
(10) Arrow with iron point	20 nos.
(11) Goad	4 nos.
(12) Spears	4 nos
(13) Badau	8 nos.

(14) Boyonets	5 nos.
(15) Gun powder container	5 nos.
(16) Gun barrels	5 nos.
(17) Instruments for preparation of bullets	10 nos.
(18) Battle axe	5 nos.
(19) Talwar	27 nos.
(20) Khadga	10 nos.
(21) Ceremonial sword	2 nos.
(22) Dhupa	15 nos.
(23) Sword with wooden cover	1 no.
(24) Knife (big)	1 nos.
(25) Knife (small)	1 no.
(26) Carved knife	5 nos.
(27) Katari	6 nos.
(28) Guntlates (Brass handle one)	1 no.
(29) Guntlates (Iron handle)	1 no.
(30) Gupti	5 nos.
(31) Kunta (Single point)	9 nos.
(32) Khunta (Five point)	1 no.

The Dhenkanal Museum occupies an important place for its armoury collections. The State Government of Odisha is taking steps for the development of the Museum giving financial aid under the direction of the Superintendent of the State Museum, Bhubaneswar.

Berhampur Museum :

The Berhampur Museum was established in the year 1976 in order to enrich the rural tourism and to preserve the antiquities of the local area.

The Museum is presently functioning in a rented house in the heart of the city. The District Museum, Berhampur is the storehouse of antiquities ranging from the early part of medieval period to the modern era. It is a great centre of tourist attraction due to its rich cultural heritage and nearby Gopalpur sea-beach. Berhampur is called as the silk city of Odisha for its fine work on silk. Everyday thousand of tourists are coming to Berhampur from the neighbouring Andhra Pradesh, Chhatisgarh and West Bengal. This is a place of confluence between South Indian and Odishan Culture. These things are clearly noticed in the collection of the Museum.¹⁵

The Museum preserves stone, terracotta, arms, natural history specimens, masks, patta paintings, palm leaf manuscripts etc. The collections are displayed in four galleries namely Archaeology and Epigraphy, Natural History, Patta Painting and Traditional Art. The important collections of the Archaeology Gallery are the Hindu icons which include Vishnu, Ganesh, sitting bull etc.

There are large number of collections that are found in the brass metal docra work section. The collections basically belong to the late medieval period. The huge mask natural history section, leopard specimens, jackals specimen are the prime collections of the Museum which attract general tourists of the local area. The miniature ivory image of Radha-Krishna is the finest example of workmanship of this region. The palm leaf manuscript collections belonging to the late medieval period include Purana, Dharmasastra etc. The more attractive section of this Museum is the patta painting gallery. These paintings depict the Radha-Krishna culture.¹⁶ The Museums open on all working days from 10.00 A.M. to 4.00 P.M. It remains closed on Monday and Government holidays.

Puri Museum :

The Puri Museum was established in the year 1976 in order to enrich the rural tourism and to preserve precious antiquities of the rural areas of the district. This Museum is multipurpose in nature. It is located in front of Zilla School, Puri and is functioning in a rented private house displaying cultural objects relating to art and crafts, anthropology, archaeology and natural history. The prime attraction of the Museum is the preservation of the priceless Jagannath cult for which Odisha is famous.

The collections of the Museum are displayed in three galleries namely Archaeology, Natural History and Traditional Art and Palm-Leaf Manuscripts. The earliest archaeological collection of this Museum include few early medieval sculptures of Puri district. The Museum preserves different Vesas of Lord Jagannath, Balabhadra and Subhadra and traditional art objects of different districts of Odisha. The temples of Puri district has been presented beautifully through photographs which show the cultural glory of this region during the medieval period.¹⁷

The other important collections are brass metal work, terracotta docra work, mask wooden objects, natural history specimens etc. Thus the museum preserves the cultural glory of Odisha showing the popularity of Jagannath cult.

Bolangir Museum :

The District Museum at Bolangir was founded in 1995 with the antiquities collected from the local area. The Kalamandala, a leading Cultural Association of Bolangir which is looking after the socio-cultural activities of the district played a significant role in the formation of the Museum. Now the District Museum, Bolangir has been the repository of the various objects ranging from pre-historic period to the present

century. Many seminars, meeting were organized throughout the district for the development of the Museum. Lot of responses had been marked and people started to donate Museum specimens. These specimens were collected and arranged in a Hall and in the year 1996 an independent museum building was constructed in which at present the museum specimens are being displayed.¹⁸

The Museum comprises the collection of stone sculpture, metal images, metal objects, jewellery, terracotta, pottery, glass objects, wooden objects, textiles, manuscripts, ivory, miniature painting, oil painting, anthropological objects etc. The archaeological collection of the Museum though very few in number culturally it is very important. The palm-leaf manuscripts collection are more attractive than any other objects of the Museum for the general visitors and research scholars. The most important collections of the Museum are the tribal artefacts and ornaments of the local tribes.

The wooden object like Gajabidala is the most interesting for its minute workmanship. The traditional art objects of the local area are attracting not only the local visitors but also to the students, teachers and research scholars.

Bargarh Museum :

The District Museum at Bargarh was established in 1997 with the initiative of Mrs. Anu Garg, the then Collector of Bargarh district. At first, the Museum started functioning in a rented house near Kalimandir Chowk adjacent to the Panchayat College Road. Subsequently the Museum has been shifted to Gandhi Bhawan and at present it is functioning in the District Library Building. The Museum is the storehouse of antiquities ranging from early medieval period to the modern era.

The Museum is a great culture of tourist attraction due to its rich cultural heritage in and

around it. The famous Nrusimhanath temple is situated 120 kms distance from Bargarh. This area once upon a time famous for its Buddhist culture which has been referred by the famous Chinese traveller Hiuen Tsang. The museum preserves stone, terracotta sculptures, arms, masks, tribal ornament, modern and old coins, tribal artefacts etc. The collections are displayed in three galleries namely Archaeology, Armoury and Traditional Art.

The earliest collection of District Museum Bargarh is the image of Uma-Maheswara, decorated sitting bull, Nayika etc. The museum preserves traditional weaving instruments for which Bargarh is famous. The instruments are though presently used by the weaving community but the collections are belonged to late medieval period. The instruments include wheels, traditional wooden weaving materials and other allied objects. These objects are showing the great traditional culture of wearing clothes in this area.¹⁹

The tribal ornaments and artefacts are the priceless collections of the museum. Tribal ornaments of the museum are bangles, necklace, ear stud, pendant etc. The tribal artefacts like bow and arrow, swords and other objects are displayed in the museum. The wooden cycle is one of the important collections of this museum which attracts tourists and visitors.

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Nehru and Nation-Building in India

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Jawaharlal Nehru was son of eminent lawyer-politician Motilal Nehru and he was born in the midst of wealth. Motilal was a great admirer of English and he provided all kinds home teaching in English to his son. In 1905 young Nehru was sent to Harrow for education. In 1907 Nehru joined Trinity College at Cambridge and in 1910 he obtained a degree in Natural Sciences. He was called to the bar in 1912.

Nehru returned to India at the age of twenty three and he was a queer mixture of the East and the West. He joined Allahabad bar and in 1913 he became a member of the United Province Congress. Of course, in England he had joined the Fabian Socialist Group. In 1917 he was elected Secretary of Allahabad Home Rule League and also a member of All India Congress Committee. During the agitation against Rowlatt Act in 1919 he met Gandhi and was attracted towards him. By that time he was leading a leisurely life amidst plenty. He was not aware of the Socio-economic conditions of the then British India. In 1920 he visited some U.P. villages and was shocked to see the sub-human conditions of living of the village peasants. He called the then picture of India as naked, starving and utterly miserable.

During the non-cooperation movement, he was arrested. For the first time the movement gave him a sense of freedom. In 1922 he was again arrested and had a jail term of about nine months. In 1923 he became a general secretary

of the Congress and also he was elected as Chairman of Allahabad Municipality. In 1929 Nehru was elected President of AICC. Under Nehru's leadership the party passed the 'Independence Resolution' at Lahore on 31st December, 1929. He also took the 'Independence Oath' on 26 January, 1930. Nehru became the President of AICC in 1936, 1937, 1946 and 1951.

He participated in the Civil Disobedience Movement of 1930 but was very critical of the Round Table Conference of 1931 which was attended by Gandhi. He wrote- We saw the pitiful and absolutely inadequate attempts to scratch the surface of national and economic problems at the conference. He was again arrested in 1932 and jailed for two years.

Though Nehru was drawn towards Gandhi and his approach towards the freedom struggle yet Nehru differed from Gandhi on various issues. The most prominent was related to economics. Gandhi looked to be backward on matters of economics yet Nehru was with him because Gandhi was more radical on political matters. The pastime of both was different. Nehru spoke on Science, economic and Socialism. But Gandhi was more concerned with truth, God and religion.

Though Nehru had many differences with Gandhi he regarded him as man for the masses and considered Gandhi as progressive in political as distinct from social and economic matters. He

also welcomed the Gandhian method of peaceful resistance as the most civilized form of warfare. He also liked the Gandhian doctrine that the end could not be separated from the means. In fact, Nehru was bridge between Gandhites and Socialists because of the seminal contributions of Gandhi over the means-end concept.

Nehru headed the interim government set up in September, 1946 prior to transfer of power. He became independent India's first Prime Minister. While the new Constitution of India was in the process of making several questions were raised. In 1930s Nehru was in favour of Soviet democracy as against the British model. There was also the question of government based upon a network of Panchayats. A visible support for British Parliamentary system was also observed. The Assembly envisaged the establishment of a centralised political democracy based on universal adult suffrage.

Nehru believed in Parliamentary democracy. But to him democracy was not only a form of government, it was a way of life, a way of solving problems by argument, discussion and persuasion Democracy involves tolerance and restraint.

According to Nehru, "You may define democracy in a hundred ways but surely one of the definitions is self-discipline of community. The less of the imposed discipline the more the self-discipline, the higher is the development of democracy". This statement of Nehru caused awkward situation when the 'Preventive Detention Act' was introduced. He observed – The Act is required to meet the situational exigencies. The act had to be passed because of the lack of self-discipline. He further stated that agitational approach or taking resort to direct action weaken the democratic structure. It was under the able leadership of Nehru India's journey of electoral democracy commenced in 1952 with 173 million voters being asked to give their consent. It was a stupendous task. Nehru led

Country's democratic process in the first three general elections with exemplary conduct and massive popular support. The second and third general elections held in 1957 and 1962 were repeat performances. He was at the helm of one party dominant era in India. Even prominent political scientist Rajni Kothari interpreted the electoral performance and party system in Nehru's India as 'Congress system'. He thus laid the foundation of world's largest electoral democracy with the provision of universal adult suffrage.

From the days of national movement he provided the glimpse of making of a great leader. He thought and spoke clearly on the action and interaction between nationalism and internationalism during the movement. He discovered India only after making glimpses on world history. He was earliest to recognise that India was an essential part of the world. His views on Fascism, Imperialism and Communism testified to that. He identified fascism as a greater danger than western European imperialism. He named the Second World War as peoples war against Fascism.

Nehru wrote clearly on the role of religion and other traditions in public life. He was a student of History and was aware of the strength of religious traditions. But as an exponent of rationalism he rebelled against superstition, faith and other aspects of religion. He opined that communal and other questions are connected to economic problems. His realistic understanding of religious traditions and their role paved the way for adopting a secular mode which later made tremendous impact on Indian society and polity.

He was very much concerned with the problems of national unity and of linguistic and cultural groups. During the national movement he was not fully aware of the intrinsic merits and demerits of these ideas. Neither Gandhi nor Stalin was fully understood by him. But after studying their ideas he developed a new approach – Cosmopolitan approach – to find a way between.

Apart from Gandhi he was the only leader of the nationalist era who was concerned with the problem of economic growth. This haunted him till independence. The first problem he faced after freedom was the issue of nation-building. The immediate challenges were the post-partition problems, the rise of Hindu Communalism and the role of Indian Communists who questioned the very basis of Indian political structure. The agitation for linguistic states was more dangerous than the economic issues. He gave emphasis to the development of national consensus as it was essential for India's unity and progress. He pleaded that conciliation and negotiation are the best methods to arrive at the solution. He had no illusions on the capacity of the State. He wanted politics and not administration to be in command.

Nehru's greatest contribution was to introduce planning in the capitalist society. He wanted the state to control the commanding heights of economy. He had some unbaked socialist ideas with regard to public sector. In his approach he could come in contact with both national and international economists. One researcher has opined that one of the weaknesses of Nehru was that he could not comprehend the important role of social revolution in regard to economic development.

Nehru was a great admirer of the role of science and technology in the nation-building process and economic reconstruction of the post-colonial society. In this area he did not agree with Gandhi. He was responsible for installation of national laboratories and cosmopolitan centres. Yet the success was limited. India is a land of villages. His approach could not help the villages and villagers. But one cannot deny his contribution to this area.

He believed that social and economic transformation is feasible within the frame work of parliamentary system even in post-colonial backward economies. In this field he was ahead of many socialist leaders in the world.

Nehru developed a perspective on international relations and worked out a feasible foreign policy with the objective of preserving India's national interest. His failure in 1962 was the only dark spot, or else he had phenomenal success in uniting the undeveloped and post-colonial states and made the voiceless full of assertive statements and opinion. He was father of the policy of equidistance and promoter of the cult of non-alignment. He urged to end war for all times since the nuclear weapon can destroy the human civilization.

His intellectual thrust towards modernisation of Indian society was praiseworthy. It was evident during his unqualified stand on Hindu Code Bill.

Nehru was not an original thinker on many socio-political ideas. But his views on these areas had an international approval. He never suggested for any socio-political upheaval. His views on Nationalism, Internationalism Democracy, Fascism, Communism and Gandhism were well taken by the posterity. His most significant contribution was that he rejected all the dogmas connected with religion, fascism, communism and anti-communism.

Nehru had a very powerful pen. He could communicate as effectively as any established writer. His autobiography stands as testimony to this. Nehru's unusual ability to think, reflect and contemplate vigorously, effectively and intensively was second to none. He is not with us for the last 'fifty years'. But the impact of Nehruvian strategy on economic planning based on equity and social justice continue to be the focal theme of the nation-building process in India.

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