

ODISHA REVIEW

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APRIL - MAY - 2020

SANJAY KUMAR SINGH, I.A.S.
Commissioner-cum-Secretary

KRUPASINDHU MISHRA, O.A.S (SAG)
Director

DR. LENIN MOHANTY
Editor

Associate Editor
BIBHU CHANDRA MISHRA

Editorial Assistance
Bikram Maharana

Production Assistance
Debasis Pattnaik
Sadhana Mishra

Cover Design & Illustration
Manas Ranjan Nayak

D.T.P. & Design
Hemanta Kumar Sahoo

Photo
Kishor Kumar Sinha
Raju Singh
Manoranjan Mohanty
Niranjan Baral

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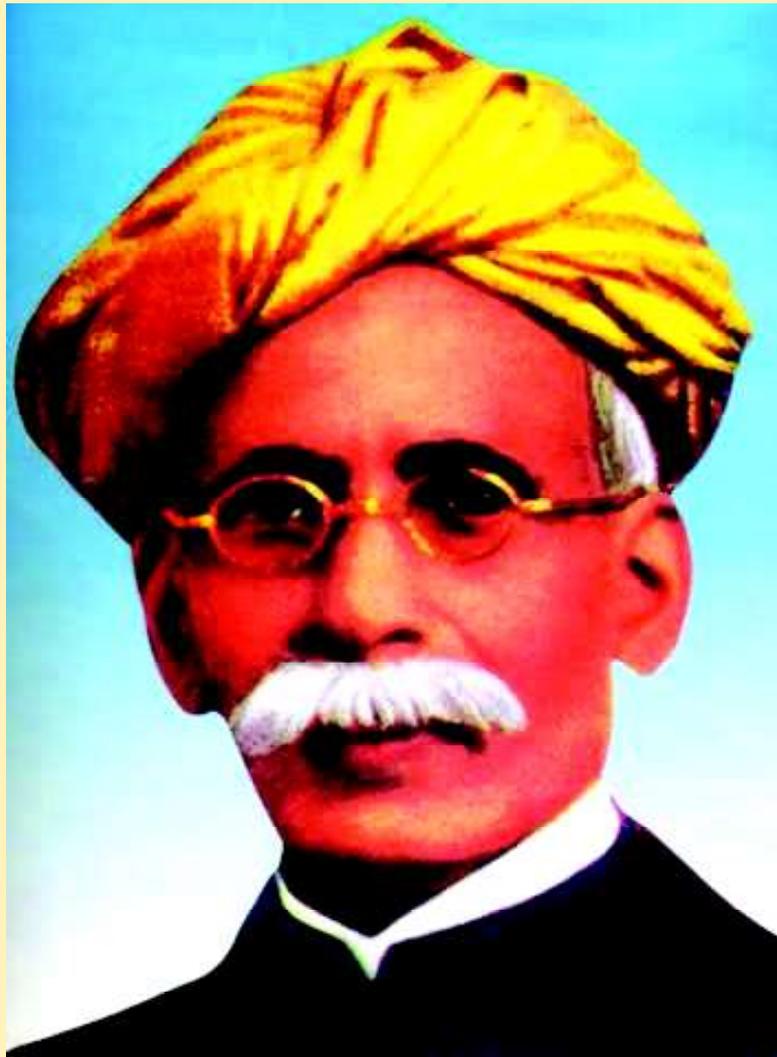
E-mail : iprsec@rediffmail.com
Visit : <http://odisha.gov.in>
Contact : 9937057528(M)

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MAKERS OF MODERN ODISHA



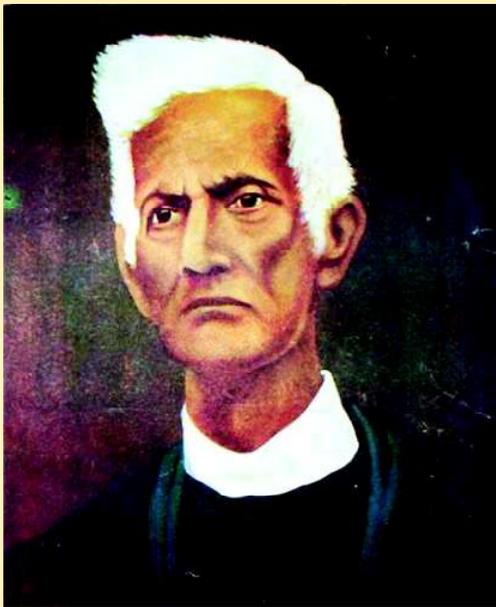
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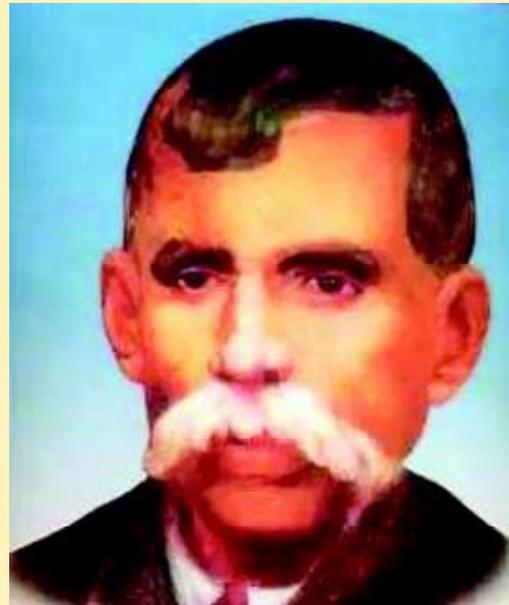
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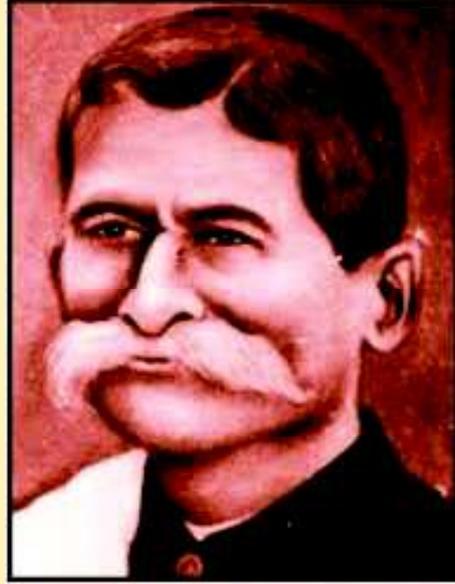
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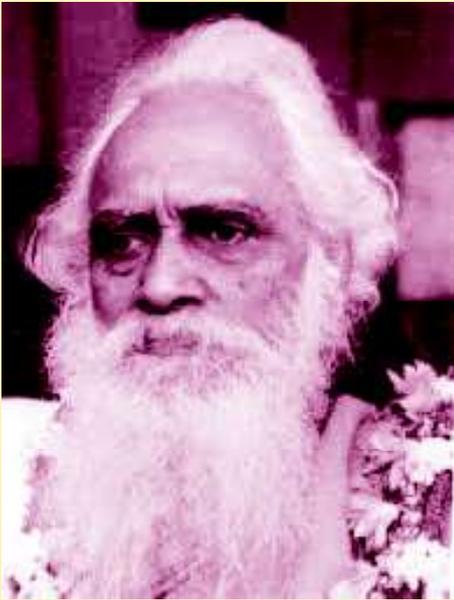
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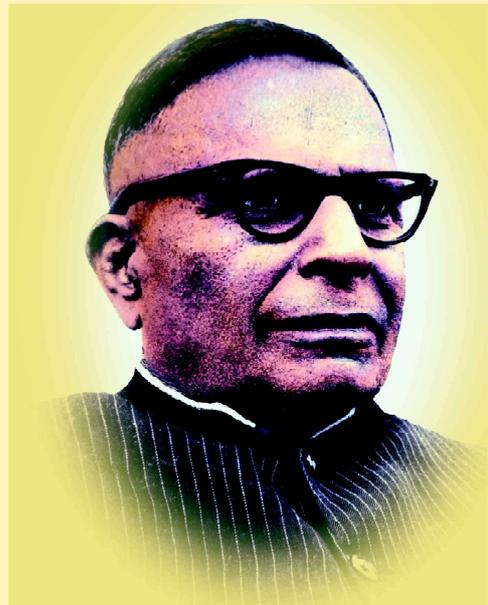
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Legendary Biju Patnaik

Geographical Indications (GIs) of Odisha

Dr. Anita Sabat

About Geographical Indications (GIs)

Geographical Indication (GI) refers to the unique, reputed and special product of a geographical area associated with a particular community. GI is a type of Intellectual Property Rights (IPR). GI is an IPR that is a community right.

GI is an indication that:

- ✓ Is used to identify agricultural and non-agricultural goods including manufactured goods, natural goods, handicrafts and foodstuffs originating in a specific geographical area,
- ✓ Originates from a definite territory in India (or world),
- ✓ Has a reputation for special quality or characteristics unique to the geographical indication.

The world has many such unique products. Some of these products have got the GI tag. Many people have heard their names, though they may not be aware about the term - “Geographical Indications” or that the products have got GI tags.

As on 17th May, 2020, a total of 366 products have been registered in India’s Geographical Indications Registry, out of the 687 GI applications received since inception.

The Common GI Logo

In June 2019, Department for Promotion of Industry and Internal Trade



(DPIIT) under the Ministry of Commerce and Industry released a notification stating the guidelines of the GI logo and tagline on all GIs of India. The logo consists of a ‘G’ and ‘I’ bearing the three colours of the Indian flag. The tagline in English is ‘Invaluable

Treasures of Incredible India' along with the same in Hindi- 'Atulya Bharat Ki Amulya Nidhi'.

The usage of this logo helps consumers to identify the authentic GI products of India. It also helps in promotion and marketing of Indian GI products.

Once more people know about a geographical region's unique products, the demand can increase. Only when information is shared, people can know and be aware.

This info-display board with names and logos of all the registered GIs of Odisha



Geographical Indications of Odisha

Many unique products of Odisha are being made by certain communities by using traditional knowledge and skills from many centuries. Some products belong to a specific part of Odisha i.e. they are only made/manufactured in a particular area viz. in a single or two or more village(s), city(ies), or district(s), or spread over the entire state.

served as a selfie-point at the 3rd Rasagola Mahotsav organized by OTV on January 15, 2020 at Cuttack, Odisha.

Odisha GIs

Odisha has got the following 17 GIs registered so far:

- (1) GI Application No.-10 - **Kotpad Handloom Fabric**- Handicraft
- (2) GI Application No.- 22 - **Orissa Ikat** - Handicraft

- (3) GI Application No.- 87 - **Konark Stone Carving** - Handicraft
- (4) GI Application No.- 88 - **Orissa Pattachitra** - Handicraft
- (5) GI Application No.- 86 & 108 -**Pipli Applique Work** - Handicraft
- (6) GI Application No.- 136 - **Khandua Saree and Fabrics** - Handicraft
- (7) GI Application No.167 - **Gopalpur Tussar Fabrics** - Handicraft
- (8) GI Application No.207 - **Dhalapathar Parida & Fabrics** - Handicraft
- (9) GI Application No.208 - **Sambalpuri Bandha Saree & Fabrics** - Handicraft
- (10) GI Application No. 217 - **Bomkai Saree & Fabrics** - Handicraft
- (11) GI Application No.219 - **Habaspuri Saree & Fabrics** - Handicraft
- (12) GI Application No.220 – **Berhampur Patta (Phoda Kumbha) Saree & Joda** – Handicraft
- (13) GI Application No.228 - **Ganjam Kewda Rooh** - Manufactured
- (14) GI Application No.229 - **Ganjam Kewda Flower** -Agriculture
- (15) GI Application No.607 – **Araku Valley Arabica Coffee** – Agriculture
- (16) GI Application No.610 - **Kandhamal Haladi** -Agriculture
- (17) GI Application No.612 - **Odisha Rasagola** – Food Stuff

Note- Odisha was previously called “Orissa.”

The English name **Orissa** was changed to “**ODISHA**” in 2011.

However, many people are not aware and continue to use the old spellings.



Some cannot change their name viz. the GIs of Odisha that had been filed when Odisha state was known by her old name.

Thus, we have to continue using the names submitted in the GI applications- “**Orissa Ikat**” and “**Orissa Pattachitra**” as these earned the GI certificates in the years 2005 and 2008 respectively.

Seeing the old name “**Orissa**” still in use at GI-stalls at exhibitions, people think this is the correct spelling of Odisha! And the misinformation/misspelling cycle continues...

The GI application for “**Odisha Rasagola**” was submitted in the year 2018 and it earned the GI tag in 2019. The name “**Odisha**” has been used instead of the old name Orissa.

Kotpad Handloom Fabric

GI Application No.-10

Type- Handicraft

Certificate Date: 2/6/2005

Kotpad is a small tribal handloom cluster in Koraput district of southern Odisha in India.



It lends its name to “**Kotpad Handloom**”. Kotpad is Odisha’s first Geographical Indication.

Orissa Ikat

GI Application No.-22
Type- Handicraft
Certificate Date: 7/6/2006

Ikat is a Malay word that is derived from the word “Mangikat” that means to bind, knot or wind round. Ikat is a process of tie-and-dye weaving of handlooms.

There are different names of Ikat available in different regions of India some of which have earned the GI tag. The Odisha “tie and dye” fabrics and sarees are called “Bandha” in Odia.

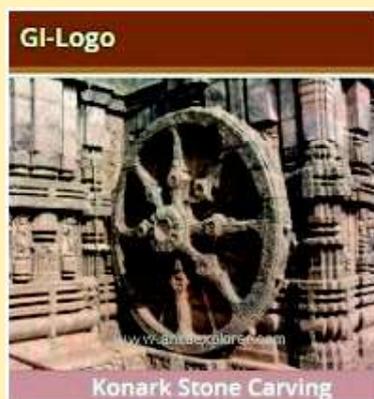


The meaning of Bandha and Ikat in Odia and Malay languages respectively is the same- to tie or wind.

According to historians, Bandha is Odisha state’s heritage and historical maritime trade with South East Asia. The Sadhabas (traders) of Odisha used to travel to many lands by sailing across the seas. Similar Bandha/Ikat is also seen in South East Asian nations like Bali, Indonesia.

Konark Stone Carving

GI Application No.-87
Type- Handicraft
Certificate Date: 10/07/2008



“**Konark Stone Carving**” refers to the stone carving of Konark that is the most exemplary model of

ancient Odisha temple stone-carving craft practised by artisans in Puri, Bhubaneswar and Cuttack. The art dates back to the late 6th Century or early 7th Century AD.

Orissa Pattachitra

GI Application No.-88
Type- Handicraft
Certificate Date: 10/07/2008

The word **Pattachitra** is derived from the Sanskrit word “*patta*”, which



means a painted piece of cloth, or a plate; “*chitra*” means paintings or pictures.

The brilliantly colored Pattachitra works originated at Puri. They were/are produced as souvenirs for the pilgrims of the Shree Jagannath Temple, Puri, Odisha.

Themes for the Pattachitra paintings range from incidents in Krishna’s life and the Avatars of Vishnu to the epic tales of the Ramayana and Mahabharata.

Each year, the deities have fever during the Anasara period that is after Deba Snana Purnima. When the trinity is recuperating inside the temple, public Darshan of the Lords is prohibited. Patti Dian i.e. the Pattachitra of the three siblings, is worshipped in the temple.

Pipli Applique Work

GI Application No.-86 & 108

Type- Handicraft

Certificate Date: 9/09/2008

"Pipli Applique Work", originated in Pipli, a village in the Puri district.

Decorative and ornamental cloth for Lord Jagannath and other deities have been made in Pipli, Puri, and some other places of Odisha for many centuries now.



During Ratha Yatra, the three grand wooden chariots are covered with three big colourful canopies- the bi-colour canopy of chariot of Lord Jagannath is yellow-red colour, that of Lord Balabhadra is green-red colour and that of Devi Subhadra is black-red colour.



Khandua Saree and Fabrics

GI Application No.-136

Type- Handicraft

Certificate Date: 22/10/2010



"Khandua Saree and Fabrics" are a type of Orissa Ikat (Bandha of Odisha).

Khandua is Single Ikat.

Like some other GIs of Odisha, Khandua Saree and Fabrics too have been associated with the rituals of Lord Jagannath Temple of Puri in Odisha. Devotees offer Khandua silk saree to Lord Jagannath for different Besa.

Poet Jayadeva - Composer of "Gita Govinda"



During the 12th Century AD, Jayadeva, the famous poet, desired to offer his epic, Gita Govinda, to Lord Jagannath wrapped in a silk fabric. Weavers of Jayadeva's Kenduli village wove the script of verses of Gita Govinda by using tie and dye technique. Kenduli, located in Odisha, is the birthplace of Jayadeva. Jayadeva wrapped his epic Gita Govinda in the same and offered it to the three deities at Shree Jagannath Temple.

Gopalpur Tussar Fabrics

GI Application No.-167

Type- Handicraft

Certificate Date: 6/01/2012

Gopalpur cluster of Jajpur district of Odisha is famous for Tussar fabrics. Tussar is a type of silk.



The art of weaving "Gopalpur Tussar Fabrics" in Gopalpur cluster of Jajpur district of Odisha is about 400 years old. Tussar silk and cocoons are displayed in many exhibitions of Odisha so that visitors can be aware.

Dhalapathar Parda and Fabrics

GI Application No.-207

Type- Handicraft

Certificate Date: 17/07/2012

"Dhalapathar Parda and Fabrics" are named after the village of Dhalapathar in Khurda district of Odisha. Parda means curtain. The handloom curtains and fabrics of this village are handmade using spinning machines.



Sambalpuri Bandha Saree and Fabrics

GI Application No.-208

Type- Handicraft

Certificate Date: 17/07/2012

"Sambalpuri Bandha" is a type of Double Ikat. The weavers of western Odisha weave colourful chequered pattern and other designs on sarees.



Note- Odisha Handloom, Orissa Ikat and Sambalpuri Bandha are NOT synonymous.

Sambalpuri Bandha is a type of Odisha Bandha i.e. Orissa Ikat. Orissa Ikat is a type of Odisha Handloom. There are other types of Odisha Bandha like Khandua. It is incorrect to use "Sambalpuri" as a synonym for any and every Odisha Handloom! For example, some think the handloom shown in the following image is 'Sambalpuri handloom', while it is actually the Bandha from Nuapatna.

Bomkai Saree and Fabrics

GI Application No.-217

Type- Handicraft

Certificate Date: 17/07/2012

"Bomkai Sarees and Fabrics" gets its name from "Bomkai" - name of a village in Ganjam district.



Bomkai Saree is a handloom saree from Odisha, India that originated in Bomkai, Ganjam district. Apart from Ganjam district, the production area covers many districts like- Sonepur, Bargarh, Boudh, Angul and Cuttack. Now, Bomkai is mostly produced by the "Bhulia" community.

Habaspuri Saree and Fabrics

GI Application No.-219

Type- Handicraft

Certificate Date: 17/07/2012



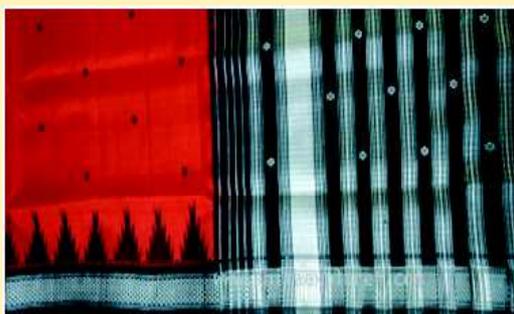
"Habaspuri" is named after the village of Habaspur in Kalahandi district in Odisha, where it originated. "Habaspuri Saree and Fabrics" are cotton-based traditional handloom textiles of Odisha. These are handwoven by the skilled tribal weavers of Habaspur.

Berhampur Patta (Phoda Kumbha) Saree and Joda

GI Application No.-220

Type- Handicraft

Certificate Date: 17/07/2012



"Berhampur Phoda Kumbha Patta and Joda" is handwoven in the silk city of Odisha- "Brahmapur". As many refer to it as- Berhampur, the handloom GI of this city in Ganjam district of Odisha is known as "Berhampur Patta (Phoda Kumbha) Saree & Joda". "Patta" means silk. This saree is popularly called - Berhampuri Silk.

Berhampur Patta (Phoda Kumbha) Saree has a traditional and typical temple pattern called the "Phoda Kumbha".

Ganjam Kewda Rooh

GI Application No.-228

Type- Manufactured

Certificate Date: 19/03/2012

Rooh means extract.

"Ganjam Kewda Rooh" is a manufactured product; it is



manufactured from the "Ganjam Kewda Flower". Kewda oil is prepared by distillation process. It is used to make perfumes for use in cosmetics, soaps, hair oil, agarbatti etc., and for flavouring foods.

Ganjam Kewda Flower

GI Application No.-229

Type- Agriculture

Certificate Date: 19/03/2012

The world's most fragrant flower is the "Ganjam Kewda flower". The region where the Kewda flower is grown is called the 'Kewda belt'. 90% of India's cultivation is in Odisha. It is also called: "Screw Pine" in English, "Ketaki" in Hindi, and "Kia" in Odia.



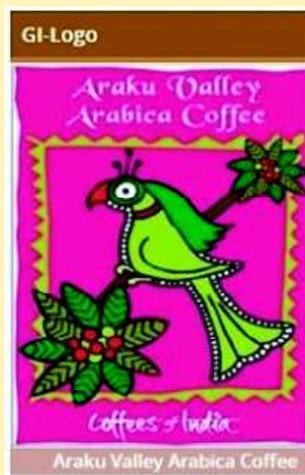
Araku Valley Arabica Coffee

GI Application No.-607

Type- Agriculture

Certificate Date: 1/03/2019

Araku Valley is a picturesque valley near Vishakhapatnam (Vizag) of Andhra Pradesh (AP). A special variety of coffee is grown in this valley. Coffee Board of India had applied for



the Geographical Indication (GI) tag of "Araku Valley Arabica Coffee." Apart from Andhra Pradesh, many parts of Odisha like Koraput, and other districts of Odisha like-Kandhamal, Rayagada, Keonjhar, Gajapati and Kalahandi have been included in this GI Application.

Kandhamal Haladi

GI Application No.-610

Type- Agriculture

Certificate Date: 1/04/2019

'Kandhamal Haladi' is an organic and aromatic variety of turmeric grown in Kandhamal district of Odisha, that earned the GI tag recognition on Utkala Dibasa 2019. Turmeric is called "Haladi" in Odia language and "Haldi" in Hindi. Haladi is the main cash crop of the tribals. Mr. L. S. S. O. Mally (Annual District Gazetteer 1908) mentions Kandhamal Haladi.



Odisha Rasagola

GI Application No.-612

Type- Food Stuff

Certificate Date: 29/07/2019

"Odisha Rasagola" earned the GI Tag in 2019; the GI application was submitted in 2018.

Rasagola has been traditionally offered for centuries as 'bhog' on Niladri

Bije, the last day of the Ratha Yatra. Thus, Niladri Bije is celebrated as Rasagola Dibasa. The last day of the Ratha Yatra,



Niladri Bije, is the only day of the year when Rasagola is offered as a bhog/prasad to the deities. Goddess Lakshmi is angry as Her husband, Lord Jagannath, goes for the Ratha Yatra with His siblings by leaving Her behind. After He comes back, She locks the Temple door and does not allow Him to enter. The divine couple has a conversation that is called "Lakshmi Narayana Bachanika". To placate Goddess Lakshmi, and to enter the Temple, Lord Jagannath offers Rasagola to His wife. This is called "Manabhanjana". This is a continuing tradition on Niladri Bije from centuries.

Rasagola is mentioned in many ancient Odia texts. Many books like the 15th Century Odia Ramayana, called 'Dandi Ramayana', mention chhena and Rasagola.

Chhena (cottage-cheese) is the main ingredient used for preparation of Rasagola and other dishes. Chhena dishes have been a part of Mahaprasad of Lord Jagannath for long. Many Odia sweets like chhenaladu, chhenamanda, chhenabada/chhenabara etc. have been traditionally prepared from chhena and other ingredients from centuries.

As per Puri Temple's strict rituals and customs, dishes are prepared using only indigenous vegetables, fruits and grocery.



Chilly, potato, tomato etc., are still not being used to prepare Mahaprasad. Contrary to popular belief, and as per Jagannath culture experts and sebayats, nothing called 'Khiramohana', 'khira mohana', or 'kheer mohan' is or has ever been offered in Puri Temple. Rasagola has been a continuing tradition for centuries on the last day of the Ratha Yatra at Puri, Odisha.

Conclusion

GI products are linked with the culture, traditions, history, reputation etc. of a geographical location. However, many are yet to learn, know, appreciate or use these products. People are yet to be aware about the names of the GI products of their states. Only when info is shared, people can learn and be aware.



We need to know so that we can feel proud of our culture and heritage. Odisha has 30 districts, but only 17 GIs so far. There are many products of Odisha that deserve the GI tag. If a potential GI product is registered from each district, then there will be "One District One Product" (ODOP) and the number of GIs will increase. Let's all pledge to consciously use and encourage everyone to use and promote 'Made In India' goods and GI products - the "invaluable treasures of incredible India".

Let's be responsible brand ambassadors and ethical consumers and support our producer groups, artisans, weavers, farmers, and food-stuff makers, and contribute to our India's economy and actively participate in our nation's development and progress. We still have many miles to travel and many milestones ahead on our GI road...

We look forward to a GI function by Odisha State Govt. It will be great to commemorate the first anniversary of Odisha Rasagola GI Tag in July and raise awareness about the GIs of Odisha.

Jay Jagannath!

Bande Utkala Janani!

Vande Mataram!

Dr. Anita Sabat, Odita Trust, Sahidnagar,
Bhubaneswar, E-mail : Sabatanita@yahoo.com.



SDC Cup - 2020

Ranjana Chopra

Introduction:

Odisha is home to 9.7% of the total tribal population of the country and there are 62 Scheduled Tribes and 13 Particularly Vulnerable Tribal Groups (PVTGs) residing in the state. The tribal communities share a pure endearment with nature and rely on it for their sustenance as well as livelihood. The State Government has, over the years, introduced provisions and programmes for their overall development, while enhancing and utilising their skills, talents and mastery for their socio-economic growth. To fulfil

these objectives, the government established Special Development Council (SDC) that includes in its purview the 9 tribal dominated districts namely Mayurbhanj, Kendujhar, Sundergarh, Kandhamal, Gajapati, Koraput, Rayagada, Nowrangpur and Malkanagiri covering 117 Blocks, 1886 GPs, 18687 villages, and 1359385 ST households. It was felt necessary that the tribal should be extensively involved at all stages of the development process starting from identification of deficit areas, felt needs, plan formulation, implementation, and



monitoring so that the tribal development will be more effective, inclusive and participative.

Promotion of sports, particularly tribal sports, is one key mandate of SDC. In this context, SDC has undertaken various activities at the GP, block and district levels, to scout for tribal sports talents and to ensure that not a single sports talent is left unidentified. SDC is making an attempt to generate sports consciousness and mass participation in sports in SDC districts, to strengthen sports at the grass-root level, and to provide the opportunity for tribal children to get noticed for further nurturing. SDC also intends to conserve the indigenous games and sports as part of the intangible cultural heritage of tribal communities of Odisha. Apropos this, SDC organised “**SDC Cup, Tribal Football Championship**” -an inter-district football Championship in 9 tribal districts of Odisha which includes 117 Blocks and 1886 Gram Panchayats (GPs) from 14th February to 5th March 2020, in order to identify hidden talents among the tribal youth starting from Gram Panchayat level up-to State level, in Odisha.

The ‘SDC Cup’ is a unique and exclusive tournament which involved over 10000 tribal players (both in men and women category), making it, probably, the largest tribal tournament in the country. It aided mass participation in sports amongst the tribal youth of the state, and provided them with a platform to showcase their sporting talent. Additionally, it also helped to scout and nurturing talent in the remote tribal pockets of Odisha, thereby strengthening sports at the grass-root level.

Several former tribal players, who have played Santosh Trophy and other national and international tournaments, were also part of this unique exercise. The championship was organised with the technical assistance and supervision of the Football Association of Odisha (FAO) and has been recognised by the All India Football Federation (AIFF).

Objectives behind SDC Cup 2020:

The key objectives of the football tournament were as follows:

- to showcase the tribal talent,
- to thrive a sporting spirit amongst tribal youth,
- to provide a platform and opportunity to the energetic tribal youth to display their sporting talents,
- to encourage tribal participation.

“There are many hidden sporting talents in our tribal areas who do not get a proper platform to showcase their talents. The SDC Cup is a unique platform to explore the hidden talents and nurture them through better training and other facilities.”

Shri Sujeet Kumar, the then Advisor to SDC & currently Hon’ble MP-Rajya Sabha

Planning & Coordination:

It took more than 3 months to plan this entire competition. Intensive discussions with football experts, players, football bodies and other stakeholders in the competition resulted in the competition structure and format.

District Coordinators with management expertise of holding



tournaments of such stature were scouted from the 9 districts for smooth conduct of district level selection camp and subsequently league, semi-final and final matches. Hundreds of volunteers contributed in making the competition successful.

Role of Departments:

SCSTRTI

The SCSTRTI put a lot of efforts into the planning and execution of the entire competition. From charting out budget, to coordinating with district officials and monitoring the overall process, SCSTRTI played a key role.

ITDA

The Nodal PA, ITDAs were designated as the Nodal Officer to coordinate the conduct of the events in their respective districts. The respective ITDAs were involved in the smooth conduct of the camps and all matches, which includes registration of players, travel, accommodation, fooding, preparation of grounds, venue management, etc.

FAO

Football Association of Odisha provided all the technical help such as providing coaches, match officials, selectors, tournament tools and match coordination.

SDC

Under the able-guidance and supervision of Shri Sujeet Kumar, (the then Advisor to SDC and currently Hon'ble MP-Rajya Sabha) the event turned out to be highly successful overcoming all the challenges. Members of district councils of SDC were actively involved in the tournament.

Promotion and Advertising:

1. During the onset of the mega event, the district authorities took it upon themselves to promote it on a large scale. Vehicles were branded with SDC cup visuals and plied in all parts of the district to get maximum applicants for the district level camp.
2. A dedicated Android mobile application i.e. **“FootballDost”** was



developed for the championship. All the semi final and final matches were telecasted live on the app as well as on YouTube.

3. The theme song was composed and sung by Ms. Sarah Sharma, SP, Gajapati and her team, and it received widespread coverage on social media. It was on every tribal person's lips wherever the game was being played. Ms. Dagar Tudu entertained the crowds with this song in Baripada and Cuttack respectively.

4. Sports Enthusiasts took out bike procession on the main roads of semi-final venues i.e. Sundargarh and Keonjhar. Both the places were buzzing with the excitement of semi-final matches.

5. The mascot got widespread attention and was loved by one and all.

6. The Cuttack City was splashed with the hoardings and posters of the final match.

Prizes:

For the first time in such kind of events huge prize money was distributed to the winning teams as well as the losing teams. To encourage the players, prize money of Rs.3000 was distributed to the player of the match of each and every match of league level similarly Rs.5000 and Rs.10000 for the player of the match of semi final and final matches.

The knocked out teams of league level received the prize money of Rs.25000, the defeated teams of the semi final matches received Rs.50000 as prize money. The Champion and Runners-up teams got Rs.200000 and Rs.100000 respectively as prize money.

Apart from all these there were prizes for the player of the tournament, the best goal keeper of the tournament and the



Barabati Stadium, Cuttack, on the 5th March 2020.

District Level Selection Camps

Different camps were held in 10 venues in the 9 SDC districts. Mayurbhanj district was allocated 2 venues i.e. Rairangpur and Baripada while rest of the districts were allocated one venue each. The purpose of the camps was to form teams from respective districts.

player having scored maximum number goals in the tournament.

About the Championship:

The championship commenced with the district level selection camps in 10 venues (All the SDC districts with Mayurbhanj having two venues i.e. Baripada and Rairangpur) from 14th to 20th February. The league matches were played at Mayurbhanj District Athletic Association Stadium-Baripada and Coronation Playground-Phulbani, from 24th-28th February 2020; while the semi-final matches were played, at District Athletic Association Stadium-Sundargarh and Keonjhar Stadium, on the 2nd March 2020. Hon'ble Chief Minister of Odisha, Shri Naveen Patnaik, graced the event as the Chief Guest at the Final match and award-ceremony, which was played at the historic

Around 10000 tribal football players (both Men & Women) joined the camps and trials were conducted. They were provided with food and accommodation and training for the entire camp period. At the end of the training





camps a Men's team and a Women's team consisting of 22 players each was formed for each of the Districts. A support staff unit consisting of one coach, one assistant coach and one manager was given to each team. The selected players also got jerseys, track-suits as well as football kits to prepare themselves for the league matches.

League (Inter-District) Matches

The 10 teams were divided into two groups and the league matches were played in two venues i.e. Phulbani and Baripada.

All the teams played with each other and the top two teams from each group were promoted for the Semi final matches.





Rairangpur men's and women's teams, Koraput men's team and Keonjhar women's team qualified for the semi finals from Phulbani venue. Similarly, both Sundargarh men's and women's teams, and Baripada men's and women's teams were qualified from the Baripada venue.

Semi-Final Matches

The semi final matches were played in Sundargarh and Keonjhar. All the matches experienced a huge turnout of football lovers and sports enthusiasts. 3 out of 4 semi final matches ended up in a close contest with

nail biting finish. Both the men's and women's team of Sundargarh made it to the final along with Baripada men's team and Rairangpur women's team.

Final Match :

Hon'ble Chief Minister of Odisha, Shri Naveen Patnaik, attended the Final match and award-ceremony as the Chief Guest, on the 5th March 2020, which was played at the historic Barabati Stadium, Cuttack, Odisha. Shri Bhaichung Bhutia, Legendary Footballer and former Indian Captain came as the guest of honour. Among



(Sundargarh men's team with the championship trophy)



(Sundargarh women's team with the championship trophy)

others Hon'ble Minister of Sports, Shri Tusharkanti Behera, Hon'ble Minister of ST & SC Development, Minorities & Backward Classes Welfare, Shri Jagannath Saraka, Hon'ble Minister of Odia Language Literature & Culture, Shri Jyoti Prakash Panigrahi, the then Advisor of SDC, Shri

Sujeet Kumar, Principal Secretary of Department of ST & SC Development, Minorities & Backward Classes Welfare, Ms. Ranjana Chopra, President of FAO, Shri Debasish Samantaray, Secretary of FAO, Shri Ashirbad Behera, Secretary of OCA, Shri Sanjay Behera were present in the closing ceremony.

More than 10000 strong crowds cheered for the finalists. The final matches excitement had made the audience stand up on their feet.

Sundargarh men’s and women’s teams turned out to be the champions of the inaugural SDC Cup.

Hon’ble Chief Minister’s Message

The State Govt. of Odisha has been actively promoting sports and sportspersons of the state. **SDC Cup: the tribal football championship** is definitely a milestone in the context of development of the tribal football players of the state.

SDC Cup is a very good initiative of the Odisha Government. Special Thanks to the SDC Advisor and Sports Department for conducting this tournament as most of the talents are staying in tribal areas. In fact, for 3 years, Ranjan Soren, an Odia tribal boy was trained at Bhaichung Bhutia Training Academy who is now representing India in the Under-16 Football competition. I feel there are many talents like Ranjan Soren and we should provide them a platform and promote football. They should play at a high level. A platform like SDC Cup is giving players an opportunity to compete. SDC Cup can help in scouting of talent for National Team, Junior Team, Santosh



Trophy and also for State Team. The Odisha government is setting examples for other states to follow, in promoting sports and I

sports as per their interests in different sports it will bring more fame to the state. In this context, I would like to thank and congratulate all the participants, players,



feel good that Odisha government is pushing and uplifting sports.

Shri Bhaichung Bhutia,
Former Indian Footballer, Padma Shri &
Arjuna Awardee

The Government of Odisha has taken many major steps for the upliftment of the tribes of Odisha. Under the able leadership of Hon'ble Chief Minister Shri Naveen Patnaik, there has been a constant rise in education, social and economic growth of the tribals of Odisha and the **SDC Cup - Tribal Football Championship**, has added another page of success to it. The SDC Cup was organized to develop the sports talent among the youth of tribals communities. The sports expertise, strength, and dedication of the tribal have been demonstrated in front of all due to this championship. It's my faith and belief that, if similar tournaments can be arranged for all

organizers, and staff from the bottom of my heart.

Shri Jagannath Saraka,
Hon'ble Minister of ST & SC
Development, Minorities & Backward
Classes Welfare

SDC cup provided a platform to the young budding tribal players. It was a unique event which showcased the rural tribal talent and brought together various communities on a common forum. It will go a long way in instilling aspirations among the tribal youth and will motivate them for achievement of excellence in sports.

Ranjana Chopra, Principal Secretary, Department
of ST & SC Development, Minorities & Backward
Classes Welfare, Bhubaneswar.

Mission Shakti Masking Odisha from Corona

Women Self Help Groups of “Mission Shakti” lead the fight against COVID in Odisha through Community Sensitization and Awareness Generation

Supporting Government’s crucial initiatives in responding to the global pandemic of Corona virus are women Self Help Groups (SHGs) of Mission Shakti. 70 lakh women in 6 lakh SHGs across rural and urban areas of the State have shouldered many vital responsibilities during this pandemic.

Early in March pamphlets on awareness of Corona virus and prevention of COVID-19 were circulated to 70 lakh SHG members. They were to sensitize their family members and local communities. This enabled them to create mass awareness of this disease mainly among women in rural and semi urban areas.

The pledge that Honourable CM requested everybody to take for prevention of COVID-19 was circulated to all SHG members. Carrying forward the STAY @ HOME pledge of Hon’ble Chief Minister to all rural and urban habitations across the State for breaking the chain, SHGs have led the fight against Corona virus with immediate coordinated action.

Early on, seeing the public demand for masks many SHGs

“I am heartened by the all-round response of women especially members of Mission Shakti Self Help Groups (SHGs) during this critical time.”

Shri Naveen Patnaik,
Chief Minister, Odisha



and Federations who had prior experience in stitching uniforms for school children took on this activity. Today nearly 400 groups with a combined capacity of 50,000 masks per day are manufacturing this much needed item. Our SHGs have sold nearly 6 lakh masks so far to agencies, institutions banks, police, village health workers and the common public. They are sold at reasonable rates of Rs 15-20 /

piece. Many SHGs have also taken this up as a philanthropic activity and distributed masks free of cost to those in need.



When the lockdown was announced and it was seen that supply of rations and vegetables may become an issue, our SHGs stepped in to fill the gap. Nearly 500 SHGs have set up dry ration, vegetables and fruit shops across the State with the help of the district administration. They are also doing home delivery of rations in many urban centres like Berhampur, Cuttack, Kendrapa and Koraput.

To ensure food security of the vulnerable during the lockdown across the State, Honourable Chief Minister entrusted the responsibility of managing free kitchens in every Gram Panchayat to the SHGs. Today nearly 1,75,385 hot cooked meals have been provided to needy and vulnerable persons in 4338 GPs and 14,383 meals in 114 urban bodies. This is actively being done by our SHGs and the number of such kitchens is increasing everyday.

“Once again Mission Shakti members have risen to the occasion providing a vital link between government and community - as leaders and partners in service delivery at the grassroots level.”

Smt.Sujata R Karthikeyan, I.A.S,
Commissioner-cum-Director, Mission Shakti

Apart from this, under the existing Mission Shakti loan scheme of the State, women SHGs are eligible for loans upto 3 lakhs at zero interest. This year more than 2000 crores loan has been sanctioned to women SHGs.

All the Block level federations of the State have a corpus of Rs.25 lakh which can be used to meet the financial needs of the SHG members at low interest rates.

Many SHGs and Federations have voluntarily contributed from their group savings to the Chief Ministers Relief fund.

Mission Shakti started by Shri Naveen Patnaik in 2001 - comprising 70 lakh women in 6 lakh groups has always played a vital role during any disaster or emergency situation.

"Corona virus is the biggest threat that the human race has faced in more than a century"

— **Naveen Patnaik**
Chief Minister

I thank the 4 1/2 crore people of Odisha for all the support and cooperation each one of you has been extending in this serious crisis situation. I know it involves a lot of sacrifice, hardship and uncertainty but this is the only way to face this crisis. From March 15th when we had the first case, till today at 42 cases your discipline and sacrifice has helped the state. In the same period, US - a Superpower, has moved from 3000 to 4 lakh cases. The United States has lost more people to Covid 19 than all the wars and 9/11 attack put together. They have still not locked down the country as a whole.

At this crucial juncture one has to decide between protecting lives of people and economic activity. The State Cabinet decided that saving the lives of our people is the top most priority at this juncture. Accordingly we have decided to extend the lock down till April 30th, We will recommend to Government of India to extend the national lockdown up to 30th April. In addition to this we will also request the Union Government not to start Airline and Railway services till April 30th. As regards people from Odisha who are stranded in various parts of the country, our intervention for their well-being will be through the concerned State Governments. Odisha will take care of all the people who are stranded in Odisha.

**Hon'ble CM announces
Special Financial
Package for the weaker
sections of society**

Activities related to agriculture, animal husbandry and MGNREGS will be facilitated during the lockdown period following social distancing norms. In a larger context food security of the people is a major priority of the State. As has been stated earlier, there will not be any problem in transport of goods. We are leaving no stone unturned in scaling up COVID testing and treatment Facilities. We propose to do one Lakh rapid testing in the State at the earliest possible time. We would like to thank doctors from all over the country who have volunteered to offer their services in telemedicine. As regards educational institutions they will remain closed till June 17. Corona virus is the biggest threat that the human race has faced in more than a century. Life will not be the same ever. All of us must understand this and face it boldly together. With our sacrifice and with the blessings of the Lord Jagannath this too shall pass.

ASIT TRIPATHY, IAS
CHIEF SECRETARY, ODISHA



Tel. : 0674 - 2534300
: 0674 - 2536700
Fax : 0674 - 2536660
Email : csori@nic.in

GOVERNMENT OF ODISHA

Odisha seeks you !!

The advent of SARS Corona Virus and COVID-19 pandemic has emerged as a public health crisis of greatest magnitude. The State Government of Odisha is responding to this unprecedented development with all its might. The evolving scenario presents dynamic challenges which calls for highest level of professionalism. We have witnessed overwhelming interest from senior professionals across the globe to lend their expertise on a voluntary basis to the efforts of the State Government.

Now, therefore, the State Government intends to invite expression of interest from senior professionals with long experience of working in large corporate initiatives in health care, hospital infrastructure and management, international logistics and sourcing of equipment, accessories and materials and also exposure to working with governments, private and public charitable sectors. Such individuals may write to the Chief Secretary for consideration to be engaged as Honorary Advisors to work with Government. They will be required to assist the Government at senior management level.

The contact details below may be used for the same.

Shri Vishal K. Dev, IAS,
OSD to Chief Secretary for COVID-19,

Telephone No.0674-2536727
Fax No.0674-2396348
e-mail: vishal.k.dev@gmail.com

Odisha will be grateful for your response !!

**Government of Odisha inviting expression of interest
from senior professionals to work as Honorary advisors.**

Odia Language and Literature

Dr. Sarbeswar Sena

A linguistic survey of the world confirms to the total number of 6912 (six thousand nine hundred twelve) dialects all over the world, out of this 516 (five hundred sixteen) have either perished or about to perish. Similarly, 1652 (one thousand six hundred fifty two) dialects are there in India and some of its scheduled tribe languages are about to be dead. The UNICEF has given a very crucial report apprehending six thousand dialects may vanish by the end of 21st century.¹ No doubt it is a serious concern. The death of a language is as good as the death of a human being for one can't be imagined excluding the other. Hence language and human beings are inter-dependant. In the present context Odia language is much more progressive and promising one.

On the 23rd July 2013, the language expert committee appointed by *Sahitya Academy* on behalf of the Culture Department of Central Government recommended for the classical status of Odia language. On the 20th February 2014 the council of ministers has approved the said proposal. Now Odia language is the 6th one in achieving such milestone. Except Sanskrit, Odia is the only Indo-Aryan language to achieve such magical status and other four languages (Tamil, Telugu, Kannada and Malayalam) belong to Dravidian language group.

The benevolent efforts by some great litterateurs from hundreds of years back to till date, the fate of Odia language and literature dazzles and it has its special identity in the language map of the world. The origin of this language and literature can be traced back to no less than 12th century A.D.

Odia language and epistle is special, independent and unique one. It has been introduced by the *Ganga* kings after 1110 A.D. The reign of the dynasty is the tenure of not less than four centuries. By that time their kingdom is called *Utkal*. Odia language has got a morden shape in 15th century A.D. during the rule of *Gajapati* king *Kapilendra* Dev. None but *Sudramuni Sarala* Das a soldier of his regiment has written the great epic the *Mahabharat* and needless to mention that the *Prakit* and *Apabhransha* Odia language has been polished. *Sarala* Das is the great architect of giving a new dimension to it.

Language is the cultural realisation of a nation. It flourishes keeping space with the development of civilization. So the language of a civilization is more polished and progressive. In qualitative assessment of the cultural heritage of a nation, language plays the key role. This is a naked truth for all nations including Odisha.²

Without a language the existence of a nation can't be dreamt of because language and literature are inseparable. Hence the art form of language is literature. Thoughts, feelings, imaginations are expressed through language either orally or in written shape, then it becomes literature. A nation is also admired for its lofty, advanced literature. In this regard Odisha never lags behind. From *pre-Sarala* Yuga to till date some noted writers have enriched the literary treasure house of Goddess *Saraswati* and the vast Odia literary horizon has impressed many scholars of country and abroad.

Once upon a time the Sanskrit pundits and poets have kept the literature in their safe clutches. Nobody has ventured to cross the iron bars of restriction for writing in Odia language was just like a punishment of being beheaded. Poet *Sarala* Das has never cared for the same and exhibited bravery of excellence by presenting the Odia *Mahabharat* in 15th century. It is not the exact translation of the Sanskrit *Mahabharat* of *Vyasadeva* but to the maximum extent of an original creation. No doubt it has created havoc in literary sphere and paved the path for leading Odia literature in future. Next to *Sarala* Yuga, *Pancha Sakha* Yuga has been prominent for some wonderful *Vaisnava* literature.

Balaram, *Jagannath*, *Achutananda*, *Yosabanta* and *Ananta*, the five *Vaisnavas* have accepted themselves as servants of Lord Shree *Jagannath* and made their surnames Das irrespective of their castes. They are the worshippers of Shree *Jagannath* and of same religious ideology. So they are called the *Pancha Sakha* (five friends). The valuable contributions of those poets are the *Dandi Ramayan* of *Balaram Das*, the *Bhagabat* of *Jagannath Das*,

Haribansha of *Achutananda Das*. Besides those they have some important religious literature to their credit. Thus just after the *Sarala* Yuga, *Pancha Sakha* Yuga is a landmark in Odia literature. Then starts the important and precious Yuga called *Riti Yuga/Madhya Yuga/Kabya Yuga/Vakti Yuga*. This period is of two hundred years called the golden arena in Odia literature.

The eldest poet of *Riti Yuga* is Dina Krishna Das and his most attractive creation is the *Rasakallola*. It is most popular for its love lineless of poetic flavour. During language crisis in 19th century the great linguist John Beams has had appreciated its literary value and championed the cause of originality of Odia language. The other successful *Riti* poets are *Kabi Samrat Upendra Bhanja*, *Abhimanyu Samanta Singhar*, *Kabi Surya Baladeva Ratha*, *Gopal Krushna* and some others who have decorated their lucid writings with ornamental language, devotional feelings and amorousness painting. Some important poetic works of the same time are the *Vaideisha Vilas*, *Bidagdha Cintamani* and *Kishore Chandranana Champu*. Undoubtedly *Riti* literature is an augmentative in developing Odia language and literature.

The 19th century A.D. witnessed an unwanted struggle of Odia language to save its status from the intentional attack of some self-centred Bengalis. They have advocated that Odia is a sub-language of Bengali language. This unhealthy language conflict has occurred just after the occupation of Odisha (1803 A.D.) by the Britons. Most of the British rulers in Odisha have been pre-occupied that Odia and Bengali are the same language without going to the root and replaced Odia, introduced Bengali (1848-1849) as the official language in the courts of Odisha. It

is pertinent to mention that after British occupation of Odisha, the *Odias* had no interest to learn English and developed a hatred feeling for the foreign language. Out of greediness, many English knowing Bengalis have rushed Odisha and managed occupying important government official posts and many of them were dishonest. It is piety to mention that to get a job under British government *Odias* qualified in 1848 A.D. For this the Bengalis remaining in government service not less than hundred years, cunningly became the landlords but not a single protest was against them.³ Taking the advantages the Bengali *Zamindars* in Odisha have unnecessarily tried to introduce Bengali language instead of Odia in their jurisdiction. Even then the Bengali *Zamindar; Mandal Babu* of *Balasore* had gone to the extent to establish purely a Bengali school in his area in the remote *Mofussil*. Similarly some Bengali officers of coastal districts of Odisha have involved themselves in the conspiracy of abolishing Odia language.⁴

Odia is a dialect of Bengali, this statement already given by *Bouring Sahib* earlier has been negated by Commissioner *Goldsbury*.⁵ *Kanti Chandra Bhattacharya* and some other Bengalis antagonistic to Odia language have become silent after the strong arguments given by John Beams, *Goldsbury* and *Rangalal Bandopadhyaya* (familiar with Odia language) that Odia is an original language.⁶ During the language conflict, Odia loving nationalist and a great writer *Fakir Mohan Senapati* is ever remembered for his unforgettable sacrifice of establishing a vernacular press at *Balasore* in association with *Shyamananda De* and it facilitated the process of printing text books, newspapers and periodicals.

The role of newspapers in safeguarding the interest of Odia language and literature is a vital one. In this respect the *Utkal Deepika*, *Utkal Hiteishini*, *Sambad Vahika*, *Utkal Darpana*, *Sambalpur Hiteisini*, *Nava Sambad*, *Cuttack Argos*, *Cuttack Star*, *Cuttack Standard* and the *Cuttack Chronicle* are some of the leading newspapers that rendered yeoman service for the growth of the Odia nationalism during language conflict and after.⁷ Besides some eminent and permanent domiciled Bengalis have had tremendous support for Odia language and their sacrifice is beyond mention. Among them the names of *Gouri Sankar Ray* (the distinguished editor of the *Utkal Deepika*), *Raja Baikunthanath De*, *Radhanath Ray*, *Ramsankar Ray*, *Rammohan Ray* and *Pyarimohan Acharya* are worth mentionable. The domiciled Bengali elite class remained completely aloof from the language conflict. Above all Odia language has got assent (1869) as a special language by the British government and it was no mean a blow for the crooked Bengalis opposed to Odia language.

The Christian priests with an intention to preach Christianity have published books in regional language. As a result the provisional and regional languages have come to the limelight in printing shape. Keri, Marsman, Ward, those three missionaries have published the religious scriptures in provincial language; undoubtedly it helped the progress of Odia language.⁸ At last the language conflict (1841-1870) has collapsed by the mid of 1870.

The best prophet of the future is the past. It is applicable for the educated *Odias* of 19th century. Nothing but language crisis has brought a dramatic change in their mind-set. They not only have

contributed to Odia literature by writing in plenty but also they were determined for amalgamating of Odia-speaking districts that were disintegrated for the whimsical mentality of the Mughal and Maratha rulers. For this Odisha is conquered by East India Company in a piecemeal manner. The Odia nationalism basing on language ultimately makes a safe way for political movement relating to the geographical territory of Odisha. In the long run the nationalists have been successful in achieving their goal. Odisha was declared a new province (1st April 1936) by British government. The long cherished desire of Odia-speaking people to remain in one province became a reality.

The 19th century is quite eventful from many angles. Language conflict, introduction of English in educational curriculum, fascination to learn the language by a group of enthusiastic youths and morden trend in literature are some of the eye catching happenings that brought a radical change in Odishan life. Odia language has gained a lot. Due to the adoptability of language some English words are included in the colloquial and written Odia language. Besides, the contemporary world phenomenon and literary trend have been gladly accepted by the western educated youths.

Morden trend in literature began in Kolkata just after the battle of Plassey (1757A.D.) whereas in Odisha after the British occupation (1803A.D.) literary stalwarts like *Fakir Mohan Senapati*, *Radhanath Ray*, *Nanda Kishore Bal*, *Madhusudan Rao* and some others have decorated Odia language in different styles. Especially *Fakir Mohan* is the pioneer of morden prose writings. His masterpiece novel the *Chhamana Athaguntha* is of world class, based on Odisha life trend. He has raised a sensitive

issue that prevailed between *Rama Chandra Mangaraj*, a greedy landlord and exploited *Saria* and *Bhagia* the weaver-cum cultivators. *Radhanath Ray* has introduced the Morden trend in Odia poetry following world literature; the European, Roman and English. *Nanda Kishore Bal* popularly known as *Palli Kabi* has concentrated on rural life and beautifully pictured the village scenery very artistically in his poems whereas *Madhusudan Rao* is a successful poet of narrating the relationship between soul and super natural soul.

The 20th century has historic importance of freedom movement. It has influenced the Indian literature to the largest extent and some freedom fighters also became writers from the prison cell. In Odisha Pundit *Gopabandhu Das*, *Dr. Harekrushna Mahtab* and *Nityananda Mohapatra* are the noted writers sprouted from behind the prison cells.

During *Swadeshi* movement many students influenced by national leaders had left English schools and studied in national schools. *Gopabandhu Das* established a national school, *Satyabadi Bana Bidyalaya* at *Sakhigopal* near *Puri*, imparted education to the mother land loving students. High educated and eminent moralist teachers, *Gopabandhu Das*, *Pundit Nilakantha Das*, *Godavarish Mishra*, *Lingaraj Mishra* of *Satyabadi* group involved themselves in freedom struggle. They are also writers of patriotic literature. Hence *Satyabadi Yuga* in Odia literature is best known for promoting patriotism and nationalism.

After *Satyabadi Yuga*, patriotic literatures have been plentifully written in Odia language. The freedom struggle has influenced

many novelists. *Dr. Harekrushna Mahtab, Surendra Mohanty, Nityananda Mohapatra, Ram Prasad Sing* are the famous in this field. But *Nityananda's* supremacy in this area is of high praise. He has decorated most of the important aspects of literature. He achieves immense success in the field of journalism. His novels have brought eye catching name and fame for this great freedom fighter *Nityananda*. Odia novel literature is just incomplete without his novels. In the post-independence period, Odia language has developed a lot. It is a very good sign for the nation.

Language is an eternal flow. It flourishes day by day. In this respect, Odia language and literature has a rich cultural heritage. It has got the sanction of a 'classical language'. No doubt it is a spectacular achievement.

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Dr. Sarbeswar Sena, At/PO-Purusottampur,
Dist-Kendrapara – 754223.

Madhusudan Das : The Pride of Odisha

Balabhadra Ghadai

Madhusudan Das, popularly known as Madhu Barrister, respectfully regarded as Mr. Das and nationally esteemed and addressed as 'Utkal Gaurav' was the moving spirit for about half-a-century in the political, economic and social life of Odisha. As the third child of his parents, Choudhury Raghunath Das and Parvati Devi, Madhusudan was born on 28th April, 1848, in Satyabhamapur, a little-known village in the district of Cuttack. Mother Parvati Devi had molded the emotional life and character of young Madhusudan, and had left her imprint on his personality. "You alone can keep your own honour," she had impressed upon Madhusudan from his childhood. This golden maxim Madhu Babu had remembered all through his life and was guided by it whenever situations necessitating compromise with honour or principles arose.

After completing his early middle vernacular school in the nearby village of Mahasingpur, Madhusudan went to Cuttack for high school education and passed the Entrance (Matriculation) Examination in 1864. His father



insisted on Madhusudan's seeking his fortune in some Government office but Madhusudan wanted to get higher studies at Calcutta. He passed B.A. and M.A. in 1870 and 1873 respectively from the Calcutta University. However, having passed B.L in 1878, he started practicing law at Alipore Court. With the sad demise of his wife in 1878, Madhusudan did not feel like continuing to stay at Calcutta any longer. He returned to Cuttack in September, 1881 after a long spell of fifteen years, an anonymous lawyer with the myths of the "first graduate", the "first M.A." and the "first Advocate of Odisha", wreathed around him.

Madhusudan's appearance at the Cuttack Court heralded a new era in the history of Odia nationalism. By education, training and temperament he was most sensitive to the contemporary issues concerning the Odia speaking people. Their stark poverty, humiliation, and sufferings created a deep scar in his mind. In trying to find out a prompt remedy he painfully observed the apathy

of the administration, the political dismemberment of the race, the absence of adequate economic opportunities and the lack of proper education. He had learnt the liberal philosophy of John Stuart Mill, and studied about the unification movements in Italy and Germany. These lessons of history were not lost upon him. He resolved to save the people from the stupor of ages through education and political union.

The Utkal Sabha or the Odisha Association was formed in 1871 to promote Odia language and literature. Gopal Chandra Dutt, a domiciled Bengali was its first Secretary. Madhu Babu closely associated himself with Gouri Shankar Roy, the editor of Utkal Dipika and secretary of Utkal Sabha. In course of time the Sabha concerned itself more and more with specific problems of the Odia-speaking people instead of general issues concerning India. Madhusudan's stewardship was probably responsible for this new orientation. In 1885 he was the Secretary of Utkal Sabha and Vice-President from 1888.

In November, 1885, when Sir Richard Thompson, the Lieutenant Governor of Bengal visited Odisha, Utkal Sabha gave a memorandum to him demanding the merger of Sambalpur and Ganjam with Odisha Division. To the second session of the Indian National Congress, held in December, 1886 the Utkala Sabha sent four delegates-Madhusudan Das, Golak Chandra Bose, Hariballabha Ghose and Kalipada Banerjee. Madhu Babu was the harbinger of Congress ideas and activities in Odisha. He also tried to raise the question of amalgamation of Odia-speaking areas in the forum of the Indian National Congress. In November, 1888, on the occasion of the visit of Sir S.C. Bayley, the lieutenant Governor of Bengal to Odisha, the Utkal Sabha presented a memorial, demanding

the unification Odia-speaking territories. In his reply to the memorial, Bayley turned down the demand.

In 1895 the Chief Commissioner of the Central Provinces decided to abolish the Odia language from official use in the district of Sambalpur. Such a decision against the interest of the majority of Odia population in the district raised a storm of protest not only in that district but also throughout Odisha. On 20th June 1895, the Utkal Sabha sent a memorial to Lord Elgin, the Governor General, protesting against that unjust and arbitrary measures. It was observed that the denial to the people of the use of their mother tongue was worst form of gagging and was unknown even in the most despotic form of government. In 1901 some leading men of Sambalpur suggested Sir Andrew Fraser, the Chief Commissioner of the Central Provinces, that "If it was thought impossible to have Odia as the language of the Central Provinces' district, they would prefer to be transferred to Odisha". Madhusudan, who was then a member of the Bengal Legislative Council, wrote to Lord Curzon that the people of Odisha fully supported the memorial submitted to Sir Andrew Fraser and it was their desire that the Odia territories should be placed under a Chief Commissioner. However, the matter was not settled at that time though Odia was restored to its rightful place in the district of Sambalpur from 1st January 1903. By the beginning of 20th century the constitutional agitation in different parts of the Odia-speaking territories had started and Madhusudan played a key role in rousing public enthusiasm on this vital issue.

One of the most outstanding and singular achievement of Madhu Babu was the organization of the Utkal Union Conference or Utkal Sammilani on the 30th and 31st December, 1903 which became the leading socio-political

organization through which Odia nationalism found a proper forum for expression. It consisted of the ruling chiefs, officials and non-officials having moderate views. The first session of this Conference was presided over by Maharaja Sriram Chandra Bhanja Deo, the illustrious king of Mayurbhanj (State). Madhusudan Das was the Secretary of the Conference. The President emphasized the main objectives of the Utkal Union Conference (1) for political progress to unite the scattered Odia-speaking people, (2) for economic progress to develop the industrial potentiality of Odisha and (3) for social progress to ensure the spread of general, technical and female education. Representatives from all the Odia-speaking tracts under Madras, the Central Provinces and Bengal Governments as many as thirty kings and princes from the Odia feudatory States under the above provinces assembled at Cuttack with high hopes and in great jubilation. Since then the Utkal Union Conference became a common platform for the Odias and synonym of their national aspirations. Every year thereafter during December the annual sessions were held at different places drawing together politically minded persons, the elites, the princes and the peasants to discuss common problems and suggest remedies.

In the year 1907, he went to England to convince the British for the utter necessity of unification of the Odia-speaking areas. Lord Curzon supported the cause of Odias in the House of Lords and Mac Cold Scot took the cause of Odisha in the House of Commons. Consequently, Odia-speaking tracts were separated from Bengal to come under the province of Bihar and Orissa, formed in 1912. The formation of the Province of Bihar and Odisha was a far cry and Madhusudan continued to carry on the movement for the ultimate realization of his mission.

The Utkal Union Conference during its existence from 1903 to 1920 shows that it concerned itself with problems like (i) Union of the scattered Odia-speaking people, (ii) development of industrial potentialities, (iii) spread of education, (iv) improvement of agriculture, (v) extension of railways and roads, (vi) more representation of Odia members in the Legislative Councils and Imperial Council. Political unification of the scattered Odia-speaking tracts was accorded first priority in the agenda of the conference. Madhusudan Das as the moving spirit of the Utkal Sammilani, advocated for industrialization, growth of local crafts and spread of technical training as essential measures to remove poverty. Revival of the salt manufacturing industry and exploitation of natural resources were some of the proposals he wanted the Govt. to undertake. At the time of annual sessions, he organized industrial and agricultural exhibitions to expose people to new ideas and techniques.

Madhusudan's leadership and hold over the Utkal Union Conference during 1903 to 1920 was highly beneficial to the cause of the Odia-speaking people. The conference drew closer like-minded persons devoted to the cause of political unification. All round welfare of the Odia people was the chief goal of Madhusudan. During his visit to England in 1907, he distributed a pamphlet called "Discontented India" in a press conference, presenting there the genuine problems of India with particular reference to Odisha. In all possible ways till his death, he tried to convince the British authorities, the necessity for merger of all Odia-speaking tracts. In the year 1917, when Edwin Montague, the Secretary of State of India, came to India to ascertain the political views of Indians, Madhusudan led a deputation and demanded the merger of all Oriya-speaking areas in Sub-Province. In December, 1917, he brought out a weekly journal, titled 'The Odia' for

ventilating the grievances of the Odias. He was very genuine and emphatic in his voice and action.

As a legislator, Madhu Babu acclaimed a commendable height of wide appreciation and position. He was elected a member of the Imperial Council or the Indian legislative council from the Bihar and Orissa legislative council on January 20, 1913 and sat in that august assembly till 1916. He was appointed as Minister in the Bihar and Orissa Government in 1921 but resigned in 1923 on the issue of making the post of Minister non-salaried and honorary. Spread of higher education among women was another noteworthy aspect of Madhusudan's social reform activities which deserves particular mention. Liberation of women was one of the most important programmes of Madhusudan's public life. He worked for redeeming women from the shackles of the "Zenana" and wanted them to be equals of men in every walk of life. Through his effort, a Girls' High School was started in 1908, in Cuttack, to teach the girls up to the matriculation standard.

Madhusudan held women in great esteem. He did not want them to suffer under social, economical or political disabilities under the umbrage of sex-disqualification. Speaking on a Special Resolution on franchise for women in the Bihar and Orissa Legislative Council on November 23, 1921, he had said "It is the disqualification which I object to.

Madhu Babu paid sufficient attention for industrialization of modern Odisha and tried his best for revival of our indigenous cottage industries. He established 'Odisha Art Wares' for manufacturing highly artistic filigree products which

earned reputation for its brilliance and excellence in designs, presentation and craftsmanship. In course of time, the delicate filigree works of the Orissa Art Wares became internationally famous and used to be marketed to the fashion capitals of Europe. He had manufactured improved 'Charkha' for spinning of the yarn from the cotton, which had attracted the attention of Mahatma Gandhi. Besides this, he started from the year 1905 the export orientated venture of 'Utkal Tannery' in close association with the subjugated untouchables. The quality of the products manufactured by Utkal Tannery were of such a high standard that the boots manufactured by Utkal Tannery were used by the Soldiers during the First World War. Gandhi was overwhelmed on visiting the Utkal Tannery at Cuttack in 1925.

Thus, Madhu Babu was the moving spirit for about half a century in the political, economic and social life of Odisha. He breathed his last on 4th February, 1934. Odisha was about to emerge as a separate entity in the body politic of India. But the architect of new Odisha was not there to guide its destiny any more. But his immense contributions towards the State and Nation would be admired forever and he will continue to remain as a source of motivation for the younger generations.

Balabhadra Ghadai, Principal, M.K.College, Khiching, Mayurbhanj.

Spectacular Solar Eclipses Visible in Odisha in Near Past

Nikunja Bihari Sahu

Among the spectacular solar eclipses of Odisha in near past was a Total eclipse on February 16, 1980 and a Partial Eclipse of October 24, 1995. No Annular eclipse has been seen so far in Odisha in near past.

Great Total Eclipse of 1980

The path of totality for the great solar eclipse of 1980 began in the South Atlantic Ocean, travelled across Africa at the South of the Equator, swept over the Arabian Sea, Southern India, the Northern tip of the Bay of Bengal, Southern Bangladesh and a small stretch of eastern India before ending over the South China Sea at sunset. The shadow entered Odisha at Koraput and subsequently passed over Berhampur, Bhubanewar and Puri. The centre of the totality directly passed over the Sun temple of Konark before heading towards the Bay of Bengal. At Puri (Latitude $19^{\circ} 48'$, Longitude $85^{\circ} 49'$), the peak period of the eclipse was 3.46 P.M. in the afternoon when the Sun was at an altitude of 23° over the horizon. The totality of the eclipse was visible for duration of 2 minutes 13 seconds when the Sun completely vanished from the sky lying behind the Moon. Despite the low elevation of the Sun in the sky, the sky was clear and the visibility at Puri was exceptionally good. During the totality, Sun's corona could clearly be seen.

The birds were reportedly confused at the sudden onset of the nightfall and started returning to their nests in flocks.

As not much awareness regarding eclipses has been created at that time, people got perplexed and panicked and kept themselves indoors. Schools and colleges were declared holidays on that day because of the eclipse. However, media interest was not as extensive as the nature and rarity of such an event deserved. Surprisingly, there was little or no interest evinced by students, teachers and the general intelligentsia which included the vast majority of educated people. School science teachers who taught about eclipses using blackboards in their classrooms appeared to show no interest in observing a real one especially one that promised such a great spectacle !

Great Partial Eclipse of 1995

Unlike the previous eclipse, the people were eager to come outside and watch at the progressive stages of the eclipse through special filter specks. As the totality of the eclipse travelled through a narrow belt over North India, from Alwar in Rajasthan to Diamond Harbour in West Bengal, the eclipse was partial in Odisha. The eclipse commenced in the morning and

progressed as per prediction reaching the maximum stage at 8.46 A.M. At the peak of the eclipse, Sun's elevation angle was nearly 39° that means the Sun was quite high in the sky to make eclipse clearly visible. Despite the morning conditions, the sky was clear and the eclipse could clearly be seen. The obstruction of the solar disc was almost 92% and the daylight decreased dramatically bringing down the ambient temperature to some extent during the peak stage of the eclipse. Birds were seen circling in the sky erratically in confusion and trees closing down their leaves in apprehension of the nightfall. Sun's light seemed to be soft resembling a late winter afternoon hue. People tried to have a glimpse of the eclipse through special solar spectacles and large scale propoganda was carried out by various organizations regarding the safe observation of the eclipse.

A solar eclipse usually occurs on a New Moon day when the Moon lies between the Sun and the Earth in a straight line blocking the Sun to cast a shadow on the Earth. While during a Total Solar Eclipse, the Sun completely vanishes from the sky causing a temporary nightfall, a Partial eclipse, on the other hand, is marked by an incomplete obstruction of the Sun by the Moon. However, the most spectacular event is the Annular eclipse when the Moon only obstructs the central part of the Sun leaving its fiery outer ring visible.

Although annular or total solar eclipses are not very rare, very few people have really a chance of witnessing the event in their life time. The reason behind this strange phenomenon is that such eclipses are usually seen over a very narrow strip of path sometimes passing over seas and inaccessible parts of the globe. Hence,

observing a solar eclipse is really a life time experience !

Through the ages, the sudden darkening or disappearance of the Sun has been seen as a sign of displeasure of Gods or an omen of turbulent activities. In Chinese mythology, an eclipse is interpreted as a dragon devouring the Sun in the sky. In our Indian mythology, two hungry demons named Rahu and Ketu are believed to be swallowing the Sun during the eclipse. There are many myths prevalent in our society in Odisha regarding the eclipse. People used to observe penance and fasting during the eclipse as it is believed that the food cooked during the eclipse turn toxic. Pregnant women are advised to stay indoors in the belief of harmful impacts of the eclipsed rays on the unborn baby. People are also advised not to embark on distant journeys during the eclipse. Rituals of deities are generally altered in the temples due to the eclipse. People used to take baths and offer *puja* in temples after the eclipse.

Grand celestial spectacles are not generally welcomed in our dogma dominated Odia society. What really disturbing is the unchanging mindset of the people even in the light of the convincing scientific evidences put forward to explain these celestial phenomena. It is quite ridiculous to shut oneself indoors when a spectacular and a rare natural event is unfolding up in our backyard. We should not only free ourselves from these bizarre beliefs, but also develop a sense of curiosity and scientific mindset to unravel the mystery of nature.

Nikunja Bihari Sahu, Education Officer, Regional Science Centre, Shyamla Hills, Banganga Road, Bhopal, Madhya Pradesh.

The Odia Identity Movement and Maharaja K. C. Gajapati Narayan Deo

Dr. Sarat Parida

Odisha became a separate province independent of Bihar on 1st April, 1936 due to the untiring effort and endeavour of some great sons of the soil of Odisha. Among those great sons, one distinguishing figure, christen as one of the makers of 'Modern Odisha' and hailed for his selfless service to the people was the former *Maharaja* of Parlakhemundi, Sree Krushna Chandra Gajapati Narayan Deo. A champion of Odia identity, language and culture, he remained at the forefront of Odia identity movement and led the struggle to a successful conclusion. After the formation of the province, he assumed the reins of administration of the nascent province and working within the limits of colonial control endeavoured his best to serve the people. A life orientated for the good of the public, he was instrumental in the setting up of the Utkal University, the SCB Medical College, and the Rice Research Institute at Cuttack, all institutions of repute and reminiscent of his far-sighted personality.



Krushna Chandra Gajapati Narayan Deo was born on 26 April, 1892 at Parlakhemundi in the ruling family of Parlakhemundi estate, one of the prominent zamindari estate of the then Ganjam Agency. His early education was affected as at the tender age of 12, he lost his father Goura Chandra Gajapati Narayan Deo. However, he pursued his higher education in Newington College, Madras; a preferred college of the time for the education of the sons of the landed aristocrats of Madras Presidency. After completing education in the college, he returned to Parlakhemundi and assumed the charge of affairs of his zamindari estate on 26 April 1913; the day coincided with his birth day. Prior to this, the Parlakhemundi zamindari was under the Court of Wards owing to the death of his father.

To his utter dismay, the *Maharaja* found that the Odia territories had been dismembered and attached to different neighbouring provinces for administrative convenience. Deeply moved by the plight of the Odias in the outlying areas, he

realised the need of amalgamating the Odia-speaking territories. Encouraged by the enchanting idea of the creation of a province on linguistic basis, an idea espoused by Madhusudan Das and others, he joined the mainstream of Odia Movement spearheaded by *Utkal Sammilani*. With a crusading zeal, he worked for realising his cherished objective; the unification of Odia-speaking tracts especially transferring Ganjam from Madras Presidency to Odisha.

In 1913, he invited the Governor of Madras, Lord Pentland to Parlakhemundi and in a memorandum presented to him urged for the merger of Odia-speaking territories including Parlakhemundi with Odisha. The 10th annual session of the Utkal Union Conference was held at Parlakhemudi for two days in the last week of December 1914. This was organised under the personal care and supervision of the *Maharaja* with the intended objective of giving a lease of life to the Odia movement in the region. Some notable figures of the Odia movement including Madhusudan Das, Gopabandhu Das, Fakir Mohan Senapati, and others attended the Conference. It reiterated the demand for the creation of a separate province by unifying the Odia-speaking areas under one administration. The leaders also extolled Krushna Chandra Gajapati for extending all help and cooperation in organising the Conference.

During the First World War, like Mahatma Gandhi he helped the British in its war effort and for this, the British conferred on him the title of 'Raja Saheb'; this was made hereditary in 1922. On the demand for formation of provinces on linguistic lines, apparently stemmed from the Odia movement, the Montague-Chelmsford Committee nodded the idea in affirmative and Mahatma Gandhi too preferred

such arrangements. In 1924, a Committee consisting of C. L. Philip and A. C. Duff known as the Philip-Duff Committee was appointed to ascertain the views of Odia-speaking people in the Madras Presidency on the question of their merger with Odisha. At the behest of K.C. Gajapati Narayan Deo several delegations of Odia people met the Committee and pleaded that there was a genuine desire among Odia people in Madras for amalgamation with Odisha.

The visit of Simon Commission in 1928 created great controversy and uproar in the country as it was an 'all white Commission'. The Commission was appointed to review the working of the Government of India Act, 1919 but it was boycotted by the Indian National Congress. In line with the decision of the central organization, the Odisha unit of the Congress Party too maintained its distance from the Commission. However, to convince the commission regarding the genuine demands of the people Madhusudan Das and Krushna Chandra Gajapati Narayan Deo, the two front leaders working for the Odia movement met the Commission at Patna and Madras respectively, and appealed for the formation of a separate province. The *Maharaja* also appealed to the Odias to put up their case before the Commission and to cooperate with it.

On the basis of Simon Commission report, the British Government convened the first Round Table Conference at London in 1930 to solve the Indian problem. The Conference was boycotted by the Indian National Congress but unperturbed by the development; the *Maharaja* travelled to London and tried his best to impress the delegates, the British authorities on the need and rationality of a new province for the Odia people. In London, he met Sir Samuel Hoare,

the Secretary of States for India and convinced him about the genuineness of the demand of the Odias. The O' Donnell Boundary Committee appointed in September 1931 to demarcate the boundary of the proposed province was largely the fruition of his labour during the Round Table Conference. However, the report of the Committee was not to the liking of the *Maharaja* as it excluded Jeypore and Parlakhemundi from the proposed province.

In the aftermath of the O' Donnell Boundary Committee report, the Odia movement became more orientated towards amalgamation of Parlakhemundi and Jeypore with Odisha. The 23rd Session of Utkal Union Conference met at Berhampur under the presidentship of the *Maharaja* and demanded the integration of estates of Parlakhemundi and Jeypore with Odisha. A deputation of Odias under his leadership met the Viceroy Lord Wellington at Simla and drew his attention to the injustice done to the Odias in the O'Donnell Committee report. On the basis of discussions at the Round Table Conferences, the British Government published the 'White Paper' on 17th March 1933 containing the proposal for creation of two new provinces viz., Odisha and Sind. However, it excluded the estates of Jeypore and Parlakhemundi from the proposed Odisha Province. The 'White Paper' was referred to the Joint Parliamentary Committee for consideration. Krushna Chandra Gajapati again travelled to England to plead for the inclusion of the estates of Parlakhemundi and Jeypore with Odisha. Heading a delegation of seven members, he met the Secretary of States on 3rd July 1933 and submitted a representation. The Joint Parliamentary Committee finally recommended the constitution of new province of Odisha, but

enlarged the boundaries with the addition of Jeypore and Parlakhemundi estates. On the basis of the report of the Joint Parliamentary Committee, the British Parliament passed the Government of India Act, 1935 and in this Act, Odisha was given an independent administrative status as a province. Thus, the new Odisha Province emerged comprising six districts viz., Cuttack, Puri, Balasore, Sambalpur, Ganjam and Koraput. This was largely due to the ceaseless work of the *Maharaja* who reminded the Odias not to be complacent with the achievement but to work hard for the development of the state.

Following the formation of the province, the scheme of provincial autonomy as provided in the Government of India Act, 1935 was put in to practice. The *Maharaja* got elected to the provincial assembly and at the invitation of Governor of Odisha, Sir John Austin Hubback formed the ministry on 1st April 1937. His ministry resigned on 13th July 1937 after the Congress Party decided to allow Congressmen to accept offices in the provinces. The *Maharaja* heading a coalition ministry assumed office for the second time on 24th November, 1941 after the Congress ministry resigned in protest against the British decision of making India a party to the Second World War. He remained in office for more than two and half years but resigned on 30th June 1944 owing to internal differences within the ministry. During his short tenure in office, he adopted certain epoch making measures. The Utkal University established on 27th November 1943, later emerged as a premier institution in the field of higher education in the state. In fact, showing rare example, he donated his entire salary drawn as the Prime Minister to the Utkal University Fund. The fruits of his labour and initiative culminated in

the setting up of Odisha High Court on 26 July 1948.

Besides working for the unification of Odia-speaking tracts, he devoted his time and resources for the promotion of Odia language, literature and culture. He made generous contribution for the development of Sakhigopal School founded by *Pandit* Gopabandhu Das, and the Utkal Sahitya Samaj, an institution for promotion of Odia literature. He made monetary contribution for the publication of *Purna Chandra Odia Bhasa Kosha* of Gopal Chandra Praharaj. He also established a printing press named as Gajapati Press for disseminating awareness among the people. A champion of female education, he converted his palatial mansion into girl's school. He was not only an acclaimed leader and organiser in Odisha but had considerable clout in the politics of Madras Province. In 1930, he was elected to the Madras Legislative Assembly from the Ganjam Constituency. He was a member of the Royal Agriculture Commission which was appointed in 1927 under the chairmanship of Lord Linlithgow. Krushna Chandra Gajapati improved the irrigation system by planning and digging many water reservoirs such as Ramasagar, Sitasagar and Krishnasagar etc. Far-sighted and progressive in his outlook, he realised the necessity of improving communication facilities and constructed 57 mile long railway track from Nuapada to Gunupur. The Viceroy and Governor General of India, Lord Wellington as a mark of distinction awarded him the title of '*Maharaja*' in 1936.

Maharaja Krishna Chandra Gajapati Narayan Deo was one of the doyens of Odia movement who played a crucial role in the unification of Odia-speaking areas and the formation of the province. On many occasions, he travelled to England to convince the colonial authorities the genuineness of the demands of Odia people. In his eventful career, spanning from assumption of charge of Parlakhemundi zamindari in 1913 to his death in 1974, he dedicated himself in the service of the state and its people. In fact, his indomitable will, persuasive nature and leadership helped a great deal in giving a final shape to the dream and desire of people for a separate province. A path finder for the Odia people in many aspects in the crucial phase of nation building, he embodied the virtues of an organiser, an administrator, and a philanthropist.

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Dr. Sarat Parida, Asst. Professor in History, Government (Auto) College, Angul.

Utkala Gourav Madhusudan : A Tribute

Prabhudutt Dash

The conscience keeper of Odia people,
who draws our love and admiration.
The strategist who fought for the liberty of
Odias from the yoke of British dominion.

A patriot who was instrumental in unifying
various tracts scattered outside Odisha
and raising our nationalism.

A barrister who gave Justice to the poor and
disadvantaged with zeal and enthusiasm.
Humility personified, Madhu Babu,
is the icon and our role model.

He moulded the minds of millions
and was a priceless jewel.
Freedom movement in Odisha got a new
direction and dynamism by him and it was
pivotal.

His noble motive to establish “Utkala
Sammilani” for the prestige of Odia language
made him immortal.

He established “Utkal Tannery” for the
self sufficiency, self-reliance and dignity of
labour of the common man.

He defied casteism, superstition and
opposed British administration.
“Utkala Gourav” aptly called, he dedicated
his entire life for our well being and
emancipation.

His life is a true example of selflessness,
devotion and dedication.

He is a guiding star of Odishan politics
whose heart was moved by
compassion and kindness.
His love for motherland was unique and
limitless.

Let us emulate his footprints and
get inspired by his desired goal.
It will be a perfect tribute to this noble
and immortal soul.

Prabhudutt Dash, Plot No: 307, Haladipadia, Sarala
Nagar, Laxmisagar, Bhubaneswar- 751006,
E mail: 1977tiku@gmail.com.

Utkal Dibas

Er. Raghunath Patra

Long struggle offered Crown of success
On first April 1936, got Odisha Pradesh.
Due to sacrifice of Gajapati K.C. Dev
Madhusudan Das, Gopabandhu Das & others.

Gajapati donated wealth and opulence
Sincere struggle made Madhusudan poor.
During flood and famine Gopabandhu Das
rendered services to distressed, door to door.

Sadheikala, Kharasuan Odia speaking lands
could not remain in Odisha, imparted grief
Every year we memorize pioneer souls
Pay regards with heart-felt brief.

Archives of Konark, Bhubaneswar, Srimandir
Jaga Akhada, Paikas battle tricks,
Odia merchants franchise of voyage
depict greatness of our ancestors.

Odisha is opulent in natural riches.
We are not sordid in national charter.
In Literature, Science, Arts culture high.
We should gain back previous glamour.

Even poverty has been waved away
still then exist in nook and corner,
No doubt, we advance day by day
to par with our beloved neighbour.

Institutes are to be erected many.
For that state requires sufficient fund
We want network of communication
connecting all remote places around.

Centre should have a first-rate look
to uplift condition of our beloved State
to march ahead on the path of progress.
All will remain with hearts content.

I hail You, Oh Utkal Janani !
for Your riches in natural resources,
mines, forest, river and marine wealth
Art and culture of uniqueness.

For Your celestial grace, Oh mother !
Lord Jagannath abides in Srimandir
Lord Bhubaneswar in Lingaraj Temple
Divine Heads abide everywhere.

Er. Raghunath Patra, Brindaban Dham, Lokanath Road,
Patnahat Sahi Chhaka, Puri-752001.

The Peasant Movements in Odisha 1936-1990

Sujata Barik

The Krushak Sabha was established in 1936 at Bagalpur near Gobindpur, Cuttack. On 10th June, 1935 a peasant convention was organized in Cuttack under the leadership of Godavarish Mishra. It was presided over by Mohanlal Goutam. On 26th June, 1936, Dr. Pattavi Sitaramayya presided over a peasant movement in princely states, which was later known as Orissa States Peoples Conference. Sarangadhara Das was the Secretary of this Conference. Nilagiri, Jenapur (Cuttack), Dhenkanal, Talcher were the main centres of peasant movement at that time. The Communist leaders like Pranath Patnaik, Gangadhar Paikray organized a big peasants conference in Chandmani field near Khurda. In Kakatpur near Astaranga a meeting was held under the leadership of Purnananda Swain and Gatikrushna Swain. Bhagabati Panigrahi was the president of this meeting.

A meeting of farmers and peasants was organized in Shergarh, Ganjam under the communist leader Govinda Pradhan. The main demands were :

- (a) Abolition of Mustadari System
- (b) Land to the tillers.

When some Communist leaders got elected to the Assembly they played active roles to fulfill some demands of the farmers like :

- (a) Free distribution of land among agricultural labourers and poor peasants.
- (b) Abolition of landlordism without compensation.
- (c) Agrarian reforms.
- (d) Abolition of Zamindari system and all types of intermediary system.
- (e) 5:3 system will prevail over 3:2 system in share – croppers.
- (f) Free from British imperialism.
- (g) Abolition of money lending.
- (h) Unification of agricultural and industrial unit, land to the tillers, land reforms and land to the landless.¹

Due to the efforts of Communist leaders zamindari system, makaddama, Inamda Sarbarkari, Mustadari and Guntia which were different forms of intermediary system were abolished. In 1943, the Communist leaders like B.C. Panigrahi, Bijaya Chandra Dash, G.C. Pattanaik, Sadhu Charan Mohanty organized a peasant's rally at Shergarh of Ganjam.

Their main demand was to provide land to the landless. To achieve this goal a red army of the youths of Shergarh, Badagad, Sanakhemundi, Dharakat, Badakhemundi was formed, who were given training by INA comrades like Batch Patra and Narasingha Moharana. This youth army captured unused lands in Kiritipur and Shergarh of Ganjam. These lands were distributed among the landless people subsequently.

The Krushaka Sabha of Ganjam district called a meeting of peasants at Cuttack where 5 to 6 thousands of people attended the meeting. The Communist leaders like Govinda Pradhan, Harihara Dash, Surya Narayan Acharya, Nanda Kishor Pradhan, Ramachandra Padhi took the leading role there.

On 24th – 28th August, 1964 CPI, Odisha unit called an agitation against the price hike of necessary commodities. The leaders took part in agitations in Kujunga, Athagarh, Marshaghai Dhanmandal, Jajpur Road, Cuttack, Badabil, Sonapur, Bargarh, Baripada, Khurda, Aska, Berhampur, Dhenkanal, Bolangir. The Communist leaders like Durga Charana Mohanty, Ramkrushna Pati, Lokanath Choudhury, Dushasana Jena, Braja Pattanaik, P.N. Pattanaik, Gatikrushna Swain, Somanath Patra, Rangadhar Biswal, Prana Krushna Padhi, Panchanana Moharana were arrested and they had to remain in jail for quite some time. Leaders had also organized party meetings in several districts during 21-28th May, 1965 for protection of democratic rights of people along with the demand to ensure food for all.

In 1960, the land ceiling was fixed at 75 acres by the Congress government, when it made the Land Reform Act. However due to the effective and influential role of CPI leaders, this was reduced to 20 acres in 1965.

Subsequently the Orissa High Court dismissed the Land Reform Act as a case was filed by a land owner of Bolangir. The Swatantra – Jana Congress Government of 1967 in Odisha did not try to protect it at the level of Supreme Court. So the C.P.I. leaders were forced to resort to protest movements in various parts of the state.

The C.P.I. and other leftist leaders protested against the existing Water Policy. The Swatantra Jana Congress did not abolish the policy although it promised so to the people before coming to power.

There was a big protest movement by the farmers in Bolangir – Sambalpur under the guidance of CPI state leaders.

The CPI had taken a lead role to unite and secure the interests of farmers and labourers during Swatantra Jana Congress Government on 22nd October, 1967, the CPI organized a state level Protest Movement in Cuttack, Mahanga, Jagatsinghpur, Khurda, Dhenkanal, Bargarh, Chandbali and Ranapur to rehabilitate flood and cyclone affected people on 1st March, 1968. The CPI had organized an agitation to provide rights on waste land including fallow land as a result of which 700 Communist leaders were arrested in Khurda.² The farmers of Samkhunta Panchayat in Mayurbhanj had protested against Water Tax under the leadership of Communist leaders on 30-31 March, 1968. The 8th State Krushaka Sabha Conference was held at Khurda on 17-18 April, 1968 in which Z.A. Ahmed had addressed the gathering.

In 1968, the farmers of Ranapur, Barpali of Sambalpur and Bolangir district under the Communist leaders agitated against the policy of Government and demanded that the farmers could get canal water after giving application only. On

17th November, 1968, the party organized “Krushaka Sabha” convention at Bhubaneswar.

The party leaders agitated against the anti-people budget of 1967 Swatantra – Jana Congress Government, protest movements in Ganjam, Cuttack, Jagatsinghpur, Salipur, Nischintakoili, Marshaghai, Tangi, Aul, Bhubaneswar, Khurda, Begunia, Nimapara, Ranapur, Bolangir, Bargarh, Balasore, Chandbali were organized by these Communist leaders.

In 1970, under the leadership of Communist Party a peasant agitation was organized to capture the lands of landlords and unused lands. At the end they could be able to take control of 20,800 acres of lands.³ In 1970 with the help of Krushaka Sabha, Trade Union and Kshet Majdoor organization party leaders organized agitations to take control of unused and barren lands. It was successful in Gurudijhatia in Athagr, Mangalpur in Soro Begunia in Puri, Bhanjanagar in Ganjam, Vyas Sarobar in Cuttack. Farmers in large number had participated in this agitational programme. In the second phase the lands of Rajas and zamindars were snatched away at Dhenkanal and Bolangir and the Communist leaders like Ramakrushna Pati, Prasanna Kumar Panda, Ramachandra Mishra, Braja Mohapatra were arrested and were thrown into jail. It was an important phase in the land reform movement in Odisha.⁴ Between 1969 and 1970 there was an agitation in Marshaghai. During the same time, being inspired by Communist leaders, nearly fifteen thousand farmers of Brajaraj Nagar and its nearby areas had demanded for providing land *patta* to them. On 19th to 23rd September, 1973 the eleventh session of “Krushaka Sabha” was held at Manikajoda, Puri, many communist leaders had participated, CPI leaders had made their demands for land, irrigation, more wage to

the farmers, land reform etc. during Nandini’s Congress Government. To protect the interest of share croppers and better land reforms, a convention was organized of the leaders. Subsequently, the Revenue Minister Bankabihari Das of Nandini Government made some modifications on share croppers’ law after the above protest movement in 1976.

In 1977 the party leaders observed 1st September as the farmers day under the leadership of Hrushikesh Pradhan, an active Communist leader. An agitation was staged at Angul to protect the interest of poor farmers at the time of settlement in 1979. At the call of the party leaders, 25 thousand of people protested against Bhatalingam Committee report and demanded better land reform, proper distribution of land and a revision in central law for Kshet Majdoors. In August, 1980 the party leaders organized protest movements in Kendrapara, Naugan, Jagatsinghpur, Ersama, Bolgarh, Kakatpur on the issue of price hike, land to the tiller, exemption of agricultural loan.

In 1981 a joint meeting of party and Krushaka Sabha was held and 16 point memorandum was given to the State Government. Subsequently, Rajeswar Rao of All India Communist Party visited the flood affected area of Odisha. Odisha state unit party organized demonstrations for the miserable condition of flood affected people in Cuttack, Puri, Ganjam, Boud and Phulbani. On 2nd September, 1984 at Bhadrak the party leaders organized a great protest rally on 15 point demand on jute, rice price, irrigation, and wages of the working class.

On April, 1986, the golden jubilee of “Krushak Sabha” was observed. In this year also party leaders protested against the house demolition campaign of the municipality in

Jharsuguda and Adivasi eviction from land in Mohana of Ganjam. The party had demanded for the distribution of 5 thousand acres of unused land in Ganjam district.

On 1st September, 1987, which was observed as “Krushaka Sabha Day” party leaders organized protest movements in all regions of the state and their main demands were: - Land to the landless people, more wages to the Kshet Majdoors, housing land to the homeless.

On 11th May, 1988 both CPI and CPI (M) jointly made a 14 point demand which included land reform, exempt from loan, supply of commodities in low price, controlling of flood and famine.⁵ In 1989 at Kushapali of Paralakhemundi, 1500 farmers of 47 villages with Red Flag marched to capture the ceiling surplus land. Then followed the state level Krushak Convention at Puri on 27th August, 1989, which was attended by Krishna Rao. In another move CPI’s Cuttack unit leaders resisted against the Government’s (Police and Revenue Department) attempts to snatch away 45 acres of seacoast cultivated land from the farmers. On 14th March, 1990-1991 the party leaders gladly accepted the Biju Patnaik’s Janata Government’s decision of minimum wage hike to rupees twenty five.

CPI (M) Leadership

The Communist Party of India (M) made a great contribution in the field of Peasant Movement. They were very much concerned with the future of peasant demand and radical changes in the agrarian sector. The Communist formed “All Odisha Kissan Sabha affiliated to AIKS demanding land to the tiller, abolition of “Bethi” etc. When in the Garjat areas “Praja Andolan” was at its peak in 1936, the peasant movement got momentum in “Moghalbandi” regions. A

peasant meeting was held at Cuttack under the chairmanship of Mohanlal Goutam. Godabarish Mishra was presiding over the meeting. Young Communists, who were the members of Krushaka Sabha gave a revolutionary touch to the peasant movement in Odisha. They organized many Krushak Sabhas in undivided Puri, Cuttack and Balasore. The Communist Party (M) of Odisha formed its peasant wing “Odisha Krushak Sabha” in 1968 after its split in 1964. The founding President of Odisha Krushak Sabha was Banamali Das.

Sri Banamali Das who was a leading Communist leader played a very significant role in mobilizing the peasants of Nilagiri of Balasore district. The peasant movement took a violent turn there like that of in Telengana Movement in Andhra Pradesh. The peasants captured some lands of Nilagiri Raja. An annual meeting of Gobindapur Krushak Sabha was held at Khantapada on 24th – 25th May, 1973. CPI (M) Cuttack district Secretary Ajay Rout presided over the meeting. Sri Bansidhar Das invited all the peasants, Kshet Majdoor to be united under the Red flag to get their demands fulfilled. Chief Speaker of the meeting was Sri Shivaji Pattnaik and he criticized the Congress Government for its indifferent attitude to solve the problems of peasants. Land to the landless was the primary demand of Krushak Sabha.

A meeting was held on 5-6 July, 1973 at Bhubaneswar under the Chairmanship of Khagendranath Jena. R.C. Panda Secretary of Odisha Krushaka Sabha pointed out about that the role of Krushaka Sabha on the issues like land reforms, price hike, unemployment etc. He said that the peasant should be organized to put their demands on food for work, wage enhancement, irrigation etc. Annual conference of Nilagiri Chasi

Mulia Samiti was organized on 19-20 July, 1974. Govind Singh, Kailash Panda. Apariti Nayak, organized the meeting. Iswar Das pointed out the miseries of peasants and called for the generation of class consciousness among the peasants and majdoors. Odisha Krushak Sabha participated in the mass movements and made demands like food for work, hike of agricultural loan, repeal of black ordinance etc. They did it in Balasore, Puri, Kanasha, Brahmagiri, Niali and Khantapada.

Eleventh State conference of the party was held at Tangi on 1-2 March, 1975. Shivaji Pattanaik hosted the Red flag of Krushak Sabha and Banamali Das President of Odisha Krushak Sabha read out its annual report. Shantimaya Ghosh of West Bengal Krushak Sabha addressed the meeting and urged to fight for the end of exploitation and miseries of the peasants. He even suggested to make every village a unit of Krushak Sabha until the farmers owned the land they tilled, there would be no development of our country and of the peasants also.

A meeting of Odisha Krushak Sabha was also held on 21st June, 1976 at Bhubaneswar. It was presided over by Banamali Das and the following demands were made :-

- (a) To ensure to the farmers the right to form association and wage agitation.
- (b) To include the leaders of the Farmers' Association in the land reformed committee.
- (c) To open control shops in villages and
- (d) To provide loans to the marginal farmers immediately.⁶

Odisha Krushaka Sabha organized its 12th State Conference at Balasore Town Hall on 19-20 June, 1978. President of Krushak Sabha,

Banamali Das hoisted the red flag and a Steering Committee was formed comprising Shivaji Pattnaik, Himanshu Nandi, Ramesh Chandra Panda, Khitis Biswal and Jagannath Mishra. Resolutions were made on issues of land reform, irrigation, exploitation of Adivasis and Harijans, bonded labour, Centre-State relation, flood and famine.⁷

A new committee was formed with the following office bearers.

- (a) Banamali Das – President of Committee.
- (b) Shivaji Pattanaik and R.C. Panda – Vice President of Committee.
- (c) Khitis Biswal – General Secretary of Committee.
- (d) Jagannath Mishra, Bansidhar Das and Himanshu Nandi as Secretaries.

On 26th July, 1980 Ganjam District Krushak Sabha called for unity among all the farmers to revolt against the problems faced by them. Dandapani Mohanty presided over the meeting. Decision was taken to launch a demonstration against the Government on the following issues.

- (a) Price rise of the essential commodities,
- (b) The hiking of prices of fertilizers, seeds and other input and instruments of agricultural production.

Shivaji Pattanaik, Vice-President, Orissa Krushak Sabha had presided over a meeting on 21-22th April, 1981 at Berhampur, which was organized by Brahmagiri Krishna Prasad Block Committee.

The main demands of the leaders were⁸ :-

- (a) Old age pension for peasants and agricultural workers.

- (b) Work for agricultural workers (Guaranteed employment)
- (c) Introduction of crop insurance.
- (d) Subsidised food for peasants.
- (e) Supply of electricity to the peasants.

On 6th September, 1981, Orissa Krushak Sabha decided to start a civil disobedience movement against the Government on 24-25th September 1981. The demands were :-

- (i) Irrigation facilities to the farmers.
- (ii) Declaration of procurement price of paddy and rice.
- (iii) Supply of essential commodities at regulated price through sale counters opened in every Gram Panchayat.
- (iv) Procurement centre be opened in every Gram Panchayat.
- (v) Supply of Rice @ Rs. 1.75 per kg to the poor.

A Krushak Convention was organized on 12th June, 1983 at Bhubaneswar jointly by Utkal Krushak Sabha, Orissa Krushak Sabha, Kissan Sammilani and Kissan Janata. The leaders participated in a rally and supported a call for "Orissa Bandh". Krushak leaders demanded that the State Government should stop collecting agricultural loans as the peasants had suffered loss due to the failure of crops following natural calamities like flood, drought and cyclone.

Krushak Sabha of Sambalpur district was held on 8th June, 1984 at Charbati, Rairakhole sub-division. The following demands were made:-

- (a) To provide irrigation facility through canals.

- (b) To provide people the right to collect forest products.
- (c) Minimum Rs. 200/- per quintal of Kendu leaves.
- (d) Burning of forests be stopped.

On 9th – 10th May, 1985, Orissa State Krushak Sangha Council was held at Bhubaneswar under the Chairmanship of Ramesh Chandra Panda.

All India Krushak Sabha General Secretary, Shantimoy Ghosh addressed the Council and the state leaders criticized the Government for its anti-peasant policies. He demanded that the peasants should be provided rice at the rate of Rs. 2/- per kg and work throughout the year. The golden jubilee celebration of All India Kissan Sabha was held in 1986, where the members urged for a radical peasant movement in Odisha.

On 10th September, 1987 a large number of peasants participated in a civil disobedience movement in front of Vidhan Sabha under the Joint leadership of Orissa Krushak Sabha and Orissa Kshet Majdoor Union at Bhubaneswar. Jagannath Mishra, Khitish Biswal, Tapasi Praharaj, Nabakishore Mohanty were at the forefront of the movement. Satyagrahis like Jagannath Mishra in Paralakhemundi, Jaganath Reddy in Chikiti, Prasanna Panigrahi in Aska, Kalu Panda and Basudev Gouda in Soroda, Bimal Rana in Bhanjanagar, Bijaya Baliar Singh in Khurda, Purna Samantroy in Ranpur demonstrated vehemently as a result of which some were arrested and others were lathicharged by the police.⁹

Odisha Krushak Sabha, Orissa Kshet – Majdoor Union, Utkal Krushak Sabha and All

India Kshet Majdoor Union jointly participated in state-wide civil disobedience movement between 5th September and 9th September 1988 as per the call given by central leftist organizations. Shivaji Pattanaik, Jagannath Mishra, Iswar Das, Kshit Biswas, Janardan Pati, Sachikanta Pani and Bansidhar Das were spearheading the movement.¹⁰

All India Kissan Sabha was held at Khaman, Telengana, Andhra Pradesh in 1989, which was the epicentre of peasant. As a response to a call given by the All India Kissan Sabha, the Orissa unit organized a meeting in Orissa on 25th May, 1989 for occupation of lands. They raised their voice against the Congress Governments for its anti-peasant and labour laws.

This movement was organized effectively in Balasore by Iswar Das and Himanshu Nandi, in Baripada by Bhaskar Mohapatraa, Gangadhar Marandi, Khagendra Nath Jena, in Lahunipada by Rabi Nayak, Lambodar Nayak, Surendra Muduli, Birasingh Munda and in Kalahandi by K.C. Dwivedi.

On 6th and 7th April, 1990 Odisha Krushak Sabha State Executive Committee organized a meeting at Bhubaneswar. They demanded compensation for the heavy rain and cyclone affected people and supply of free seeds for cultivation by the department of Agriculture.¹¹

A huge rally was organized on 29th June at Bhubaneswar by a Joint endeavour of both Odisha Krushak Sabha and Odisha Kshet Majdoor Union. Sunnet Chopra, Joint Secretary, All India Agricultural Union workers participating in the rally told in his address for job guarantee to the labourers throughout the year, emphasized on food for work and demanded for minimum wages

of 25 rupees, which the present government must fulfill. All welcomed the Government's decision to enhance the minimum wage to Rs. 25/-.

Jagannath Mishra, General Secretary, Odisha Krushak Sabha criticized the Janata Government as it failed to control the price hike of daily commodities. Kshet Majdoor Union President Bansidhar Das and General Secretary Kshitish Biswal informed about their support to the Government on certain specific programmes and they expected government should fulfill the above demands as soon as possible.

Unions of small peasants and Agricultural Labourers

It is an ironical feature of Odisha politics that though peasants constitute a very large number of the state population, they have mostly been neglected by political parties. Only the CPI has always paid some attention to the problems of peasants.¹² The worst offender in this respect has been the Congress Party. For some years, the PSP organised some peasant organizations. During 1980's in a few areas, especially of South Odisha, the Naxalites and the CPI(M) were active in organizing peasants to promote their interests. However, on the whole, the political parties have paid more attention and devoted more energy to the industrial workers than to small land owners and landless labourers. No wonder the small peasants and agricultural workers of Odisha whose lot is much worse than that of industrial workers are politically more apathetic and passive than the latter.¹³

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- Sujata Barik, Research Scholar, Department of History, Ravenshaw University, Cuttack.

Ganga Temple Architecture: A Study on Ananta Vasudev Temple in Bhubaneswar

Anasuya Swain

Bhubaneswar, the capital of Odisha is associated with a cluster of magnificent temples. Its proud sculptural and architectural heritage coupled with its sanctity as Ekamra Kshetra, one of the 5 great religious centers in Odisha since early medieval days attracts thousands of visitors from all corners of the world throughout the year. It is important Saiva kshetra of India, its sacredness has been described in the medieval texts like Ekamra Chandrika, Kapila Samhita and Swarnadri-mahodaya. Bhubaneswar is easily accessible, which is 438 K.M from south west of Kolkata and on the main railway line to Chennai. The airport was also situated in this town through which international contact could be possible. Tourist bungalow, hotels; dharmasalas provide accommodation to the visitors. Here we



find early 6-7th century temples to later 13-14th century temple. The building activity was in full swing under the Ganga. During this period one important Vishnu temple named Ananta Vasudev temple was built.

Features of Ganga temple: The temples of this period contain four features-

- Main temple
- Mukhasala
- Natamandap
- Bhoga mandapa

Main temple or the sanctuary is meant for a glimpse of the deity and ritual worship. Generally the sanctuary is the rekha deula. Rekha deula has its four features-

- Pista
- Bada
- Gandi
- Mastaka

Pista

It is not found before the Ganga period. It became prominent in the Ganga period. Sometimes it became terraced platform.

Bada

Bada consists of Pabhaga, jungha and baranda. But it is developed into 5 divisions in

this period. Jungha is subdivided into two is called as lower jungha and upper jungha. Among the two junghas there is a set of moldings known as bandhana. Pabhaga is divided into 5 where it in incase of the early temple those are the khura, kumbha, pata, kani and basanta. Gandi has its seven divisions known as sapta ratha temple. Those divisions are the rekha paga 1, Anurekha paga 2, and anuratha paga 2, and Konia paga 2, these pagas terminated at bisamas. The portion which is in the top of the bisama is called as mastaka. The cylindrical portion above the bisamas is termed as beki or neck. Above the beki, there is a huge piece of stone called as Amalaka. The roof of the amalaka is covered by slightly curved stone slab called khapuri.

Besides the vimana structures the other structures are the mukhasala, Bhogamandapa and natamandapa is called as pidha deula. Externally the pidha deula possesses divisions similar to that of rekha. That is the pista, bada, gandi and mastaka. Pista is regular in this period. Bada is exactly same as to the vimana. Some exceptions are found in few temples. Gandi of the pidha deula differs from the rekha deula. It consists of a number of pidhas. The pidhas are arranged in diminishing order as they go up by which of tillers or pidhas. The pidhas diminish in such a proportion that the size of the topmost pidha became exactly the half of the size of the lower pidha. In case of increase in the number, the pidhas are arranged in groups called potalas. The potalas are separated from one another by recessed kanthis. The mastaka of full fledged pidha deul consists of beki, ghanta again beki, amalaka and khapuri.

The important temple of the Ganga period is the Sun temple at Konark, Jagannatha temple at Puri and the Ananta Basudev temple in Bhubaneswar.¹

Ananta Basudev temple

Time scale : According to a commemorative inscription, originally attached to the temple, now in the Royal Asiatic Society at London, it was built in A.D 1278 by Chandrika, daughter of Anangabhima- III, during the reign of her nephew Bhanudev –I (A.D 1264 -1279) for Ananta Vasudev.²

The temple is situated within a walled compound along with numerous other structures which consists of a deula, jagamohan, natamandapa and bhogamandapa and the later two being added devoid of sculptural decoration. Both the bhogamandapa and natamandapa are pidha structures and their pyramidal roofs along with the roof of the jagamohan, present ascending peaks culminating in the mastaka of the deul a more effectively arrangement where the natamandapa appears squeeze between the jagamohan and bhogamanapa and has a relatively flat roof, which suggests that these two front structures were added at the same time. Affixed to the western compound wall are two inscribed slabs, one being a commemorative inscription belonging to the Meghesvara temple and other a prasasta of bhatra bhavadeva of Bengal bada decoration.

Bada decoration:

The temple faces to west is built in a ornamentally carved pitha. The walls of the pitha are decorated with pabhaga of 3 mouldings. The jungha has khakra mundis flanked by nagastambas, alasakanyas or stambas relived with scroll work on each side and virala motifs.

The bada is sapta ratha in plan. The bada is divided by a madhya bandhana of three mouldings. The facets of the rathas are richly carved with fine scroll work and flower shaped

motifs. The central facets of the corner ratha having female figures and the khakra mundis on the intermediary ratha of the lower jungha contain the eight dikpalas, seated on their respective mounts, while the corresponding spaces on their respectively mounts upper jungha have their female counter parts.

Gandi decoration :

The gandi decoration has a pancharatha plan rather than saptaratha. The kanika is divided into ten bhumis by bhumi-amalas within five barandis. In the raha paga there is the anga sikharas, where is also in the raha paga.

Jagamohana

The jagamohana, measuring 278 inches square at the base has an expanded pancharatha plan whereby the anuratha recesses are splayed and filled with a triratha design with antermundi flanked by a stamba on each side while the kanika and anuratha are projecting multi faceted pilasters, there is a recess in the ratha design filled with virala in the lower storey and alasa-kanya or mithuna figure on the upper storey and in the area of Kanika. There is inserted a stamba relived with scroll work. The pabhaga is high consists of an elongated khakra mundi flanked by a naga nagi stamba on each side; the jungha is divided into two storeys by a madhyabandhana of three mouldings. The center position of kanika and anuratha is decorated with a khakra mundi and pidha mundi on the lower and upper storeys respectively the mundis carved with alaskanya or mithuna figure in high relief. The mundis of the first or outside anuraha recesses house the dikpalas and their Saktis where those of the inside recess house various Vaishnava deities, such as Gajalaxmi and varada including other cult images like Saraswati. The baranda is same height as the

pabhaga consists of 7 mouldings of various designs. The triratha design of the anuraha design recess extends through these moldings and consists of a large framed niche, housing various figure motifs or deities, flanked in each side by a narrow vajra mundis filled with standing female figures these designs beginning above the third and second moldings respectively. The window is filled with 5 balusters, each likewise crowned with a vajramastaka, carved with standing figures. On the north Rama, Laxman and Sita are flanked by a monkey on each side. According to T.E Donaldson one of the monkey among the two is probably Hanuman and another is Bibhisana.³ On the south side the center three balusters, carved with Krishna and gopis, are detached and now inserted into a miniature shrine on the bank of the Bindusarobara. Outside balusters decorated with Gopis. The lintel above the balusters on each side is decorated with a freeze of trotting elephants. The lower storey is capped by a projecting pidha moulding relatively with warriors, burses, elephants which serves as the base for the upper storey. These are two pilasters on either side forming the upper niche. On both the north and south sides the figures seated on the low couch, with a large pillow behind her back and according to Donaldson's view is a female and probably represents the chandrika and attendants stand or kneel behind her with hands folded in anjali, the crowd represented in two rows. The figure in the lower row is seated on the floor while those in the back row are standing.⁴ Unfortunately both screens are badly damaged and the facial features mostly obliterated.

The pyramidal roof consists of two potalas of pidha mouldings of diminishing size, the lower tier having six moldings and upper tier having five. Entrance portal there is vajra mastaka panel crowning each potalas. Japha Singhs are

inserted into the beki to help support the ghanta of the mataka. In the beki beneath the annals however there is simply vertical status for support.

Cult images:

Two of the parsadevatas are badly damaged, on the south the image is of Varaha while on the north it is Trivikrama, Varaha is depicted in alidha pose with image of adisesu. The arms are all broken off and the only weapon visible is the chakra, carved behind the head of varaha and originally holds in the upper right hand, the image of the eastern niche hidden by a nissa shrine is probably nrshima. The tribikrama image is also badly mutilated either only the torso proportions of the upper legs and the left arms remaining and the left arms remaining intact, the upper left hand holds a chakra or the lode left hand has a conch. He is flanked in the lower corners sarvasti standing on lotus cushion in front of khakra mundi. Beneath the uplifted left leg of Tribikrama is a diminutive scene of Vamana, receiving the gift from Bali. In the sanctum there is trinity of Baladeva, Subhadra and Krishna.

The dikpalas and their saktis are seated in lalitasana on their respective mounts on the customary names on both the deula and jagamohana with Kubera being seated above a row of jars andisana having four arms. Included among the deities housed in mundi niches of the splayed recesses are images of Vamana and Varaha conforms to conventional iconography where by he holds uplifted arm of pirthivi with his

lower right hand. The garuda stamba, originally placed in the open facing the jagamohana is now enclosed by the nata mandira added at the later images of Rama and Laxman on the baluster are badly mutilated.

Conclusion

As the Vasudev temple is a late Ganga temple lacks, more and more fined sculpture than other Ganga temple like Konark and Puri, plays an important role in the religious life of the community due to the increased popularity of Vasudev cult in later periods.⁵ It demands more packaging marketing strategies to enhance the contribution in the tourism field.

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Anasuya Swain, Qrs. No.C-23, A.G Colony, Unit-4, Bhubaneswar-751001, E-mail : swainanasuya@yahoo.com.

Professor Krishna Chandra Panigrahi and Odishan Historiography

Kailash Chandra Dash

I

Professor Krishna Chandra Panigrahi has lasting contribution to the growth of Odishan historiography from the 40s to the 80s of the 20th century A.D. His methods, approaches and interpretations along with his narratives deserve notice by all the scholars and writers of Odishan history in India and abroad. Panigrahi started his research career in the tumultuous decades of the formation of the separate province of Odisha when there was a powerful articulation for Odia identity and for distinctiveness of Odia culture. The need of a history for the Odias was strongly felt by the enthusiastic Odias who wanted the projection of an imagined glorious race and there was a paucity of reliable source materials for it. A host of writers in Odisha through Odia newspapers and magazines projected the past of Odisha which despite its rich and colourful description was not supported by scientific analysis. Panigrahi was of course not free totally from the nationalistic temper of the time, but he was free from bias and unwarranted historical analysis. He saw the spectacular past of Odisha in a new image which was shared by the celebrated epigraphists and the archaeologists of his time. In his approach and style he definitely followed a scientific and rationalist trend which began revising the colonial and nationalistic historiography in Odisha. He must

have read the nationalistic narratives of Jagabandhu Singh and Kripasindhu Mishra along with others which appeared in the powerful Odia magazines like Mukura, Sahakara, Satyabadi, Utkala Sahitya as well as in the weekly newspapers in Odia-the Samaj, Asha, Sambalpur Hiteishini and Nabeen. But he started to debate his contemporary ideas and projected an analytical study on Odisha history culling information from archaeological store-house as well as from the vast literary traditional accounts. One may accept or refute Panigrahi's thesis on Orissa's past; but none can deny an extra-ordinary historical consciousness in his narratives which were more or less free from inventive histories and exaggerations. Therefore there is now a need to read Panigrahi with a scientific spirit which can help us in presenting a comprehensive history of Odisha in the faster moving twenty-first century.

II

Before Panigrahi in colonial Odisha there was discussion and debates on the past of Odisha on the basis of traditional accounts and archaeological evidence. The colonial historians like Andrew Stirling, J.Princep, Brijkishore Mishra, Bhabani Bandopadhyaya, W.W.Hunter, John Beames, Rajendra Lal Mitra, Pyari Mohan Acharya and Sitanath Ray presented a study of

the history of Odisha mainly on the basis of their interpretation of traditional accounts in literary and historical texts like Madalapanji and sometimes on a casual reading of extant archaeological details. This trend was justified considering the nature of interpretation of the past then appreciated and followed. But with the march of time in the beginning of the 20th century A.D. there was a remarkable historical consciousness in Odisha with the discovery of a large number of copper plate and temple inscriptions, with the exploration of many archaeological sites and temples which convey new messages for the reconstruction of a comprehensive past of Odisha. By this time in Odisha large number of Odia periodicals and magazines were published and in Bengal the famous Journal of the Asiatic Society and the Indian Antiquary were published which contained the new message for the history and historians of Odisha. Also Epigraphica Indica containing a decipherment and interpretation of the epigraphic records of Odisha helped a lot to unravel the darker aspects of the past of Odisha. The outcome was the brilliant rise of a host of historians like Man Mohan Chakravarti, M.M.Ganguli, N.N.Vasu, R.D.Banerji, R.P.Chand and many others. They were more or less appreciated by the Odia historians then. The first three decades of the 20th century A.D. in Odisha witnessed a brilliant group of writers who utilised both traditional accounts and archaeological source-wealth for the reconstruction of the history of Odisha. They were Pandit Arttrana Mishra, Mrutyunjaya Rath, Jagabandhu Singh, Kripasindhu Mishra, Brajabandhu Das, Brajabandhu Pattnaik, Mahendra Patnaik, Tarini Charan Rath, Kedarnath Mahapatra, Satyanarayana Rajaguru, Rudranarayana Sarangi, Paramananda Acharya, Birupakshya Kar, Chandra Mohan Maharana, Gopabandhu Vidyabhushan, Phakir Sahani,

Lakshminarayana Jagadeba of Tikkali, Vinayak Mishra, Bhagaban Pati, Chintamani Acharya, Jogesh Chandra Ray, Sadasiva Mishra, Ghanashyam Das and others. They were motivated to write the history of Odisha with the discovery of archaeological sources and they were guided by the nationalist forums like Utkala Sahitya Samaj at Cuttack as well as the Utkala Sammilani. Under the patronage of Odisha Research Anusandhan Samity of 1917 which was the brain child of the Utkala Sahitya Samaj many of these writers became active to see the past of Odisha. The publication of English Journals like the Journal of Bihar Orissa Research Society, Prachi and in Odia magazines like Sahakara, Mukura, Utkala Sahitya and others fostered their ideas. Some of them were nationalist writers eager to articulate the identity of the Odia race by presenting a connected account of the past which was also in many respects imagined. There were also others who wanted to view Odisha history in the light of scientific thought and recent archaeological evidence. But they were limited in number. With this background one has to see the workshop of Panigrahi. Panigrahi came to the focus in the 1930s when some of his Odia articles were published in Nava Bharata which was edited by Nilakantha Das. They were on Kavisurya Granthavali, overseas trade and colonization of ancient Kalinga, the position of women in Rig Veda and Brahmana and Kshatriya.. (See Nava Bharata, Sala-1343, 1346). But he was definitely watching carefully the development in Odisha and abroad on history and culture of Odisha and was trying to map it. But with his brilliant training in Calcutta University under the inspiration of the great historians there and with his association with Rama Prasad Chand he began to look at Odisha history with a scientific temper. His scientific temper was fostered first at Ahichhatra, the capital of South Panchala in the years from 1944 to 1946

when he was associated with the archaeological excavation of this zone. During this phase he was trained to be an archaeologist and found archeological sources as a very valuable tool for scientific historical thought. Working as an archaeologist in different zones in North India he got a scientific mind for writing a comprehensive history of India. The report of K.N. Dikshit, Director-General of Archaeology in India in 1943 established the fact that for six years from 1937 to 1943 Panigrahi had a brilliant formative career necessary for a scientific historian. His original researches on the subject of the evolution of Indian pottery from the earliest time to the present day in which he had acquired for himself an unrivalled knowledge led him to the path of scientific historical analysis. He had worked in various capacities as a lecturer in History, as a curator and as an archaeologist which enabled him to have a fresh look at Odisha History.

His first work started with debate and controversy. The book was Political Status of the Feudatory States of Orissa and Chhattisgarh which was a documentary study of the status of the Princely states of Orissa and the book was published under the patronage of K.C. Niyogi, the ex-Dewan of Mayurbhanj state. The underlying motive in the publication of this text was to encourage the states for the formation of an Eastern States Union consisting of the Princely States of Odisha. But with the merger of the princely states the book was well known and Panigrahi was bitterly criticised. The work however was a very important source book on the Princely states of Odisha before merger for the historians and it contained Panigrahi's skill of codifying and documenting historical facts.

From the 1940s Panigrahi saw a lack of proper historical consciousness in Orissa which

can be well known from his articles in Odia in Samaj. On 25th October and 15th November 1952 he had two articles in Samaj on the history of Odisha and historical sources in which he strongly presented the lack of proper method in the study of Odishan history despite the availability of many historical records about it. He had criticized the historians of Odisha for using unreliable fake documents and for the lack of real research in it. There was great reaction on his focus; but Panigrahi had well marked the trends in Odishan history for the last four decades and he was convinced about the unscientific and bitter nationalistic outlook of the Odias then while projecting the past of Odisha. For thirty years from 1940s Panigrahi cogently argued against the spread of fake documents in Odisha about the glorious past of the Odias. Before 1950s he did not speak on the circulation of fake ideas for the compilation of Odisha history. It was probably due to his pre-occupation in archaeological works and his preparatory training to face the imagined historians of Odisha. In fact the trends of Odishan historiography as presented by the famous Odia historians in the phase from 1910-40 was guided by nationalistic temper for the construction and articulation of Odia identity-the claim of Jayadeva's birth place and that of Buddha and Kalidas were two important examples. The historians in Odisha then projected the past of Odisha without verifying the documents necessary for them and with poor decipherment of epigraphic records and careless theorizing. Sometimes history was imagined and constructed on the basis of fake documents. The glorification of the Odias of the past on the basis of fake and useless documents was a prominent trend of this phase. Panigrahi strongly protested against this trend from 1950s and demanded a scientific approach and method for the comprehensive history of Odisha. In the two interesting narratives

in Odia Panigrahi wanted scientific and comprehensive study of Odisha history and he had condemned the trend of using fake and artificial documents for the history of Odisha. He had appreciated the trend of historiography in R.D.Banerji's History of Orissa, although he was also conscious about some shortcomings in it. Then Panigrahi strongly stated that the use of fake documents like Bhandara Panji and inscriptions on Raktabahu deter in the reconstruction of the past of Odisha on scientific basis. He could not appreciate the protesting note of Chakradhara Mahapatra on his article because Mahapatra had an emotional outburst having no logic in his thought and language. Panigrahi started his tirade against the profuse use of fake inscriptions and copper plates like palm leaf manuscripts in Odisha from this period for about thirty years. According to Panigrahi in the reconstruction of history the attachment to easy ways, dishonest and untruthful methods are always harmful to the moral backbone of any nation. During the thirty years from 1950 to 1980 Panigrahi had strongly denounced the use of fake documents like the Panji on Indrabala-Indradyumna, inscriptions on the homeland of Jayadeva and Gautam Buddha, the letter of Jhansi Rani Lakshmi Bai to Chakhi Khuntia and Baya Chakada on the making of Konarka temple. He had put the blame for this artificial trend of historiography in Odisha on the newspapers who published all interesting archaeological and historical discoveries without verifying their nature and on the historians of Odisha who could not appreciate any scientific standard in their study of history which was then followed in other parts of India and abroad. An extra-ordinary desire for glorifying our own race without proper method was according to Panigrahi the great hallmark of Odisha history in the phases from 1950 to 1980. The self-styled approach in Odisha on the narratives of the past, speculative attitude on all

gaps in history without proper reason and logical interpretation, careless theorizing and biased interpretation with unbridled imagination could not support scientific and sober history at any time-it was Panigrahi's remark.

III

The greatest contribution of Panigrahi to Odisha history in the 1950s was his magnum opus-Archaeological Remains of Bhubaneswar. It was the brilliant outcome of his decade long archaeological training and research in Odisha and abroad and was a D.Phil thesis of Calcutta University in the 1950s. One can mark in this thesis Panigrahi's extra-ordinary command over language which was clear and cogent, his comprehensive ability and his scientific method. It was the lasting contribution of Panigrahi to the political and cultural history of Odisha. The manuscript of the book was completed in the year 1952 and nine years after it was published by Orient Longman in the year 1961. The aim of this work was to assign the numerous monuments of Bhubaneswar to the broad political epochs, but not to fix their dates, which in many cases was precluded by the nature of the data available at that time. The manuscript in final stage was thoroughly revised by S.K.Saraswati, a silent devotee in the temple of learning and a profound scholar of ancient Indian History and Archaeology whose valuable paper on Odishan Temples as a formal paradigm for temple study was published in the Orissa Historical Research Journal(Vol.I). Panigrahi with his vast archaeological knowledge for two decades and his thorough study of the temples of Bhubaneswar presented a cogent and connected study of Odishan temple art and architecture in a precise manner. He had taken into account all the traditional accounts on the temples of Bhubaneswar like The *Ekamra*

Purana, Svarnadri Mahodaya, Kapila Samhita and *Sarala Mahabharata* and could follow them with proper interpretations. He was profitably benefited by the works like *Orissa and Her Remains* by M.M.Ganguli, *History of Orissa* by R.D.Banerji, *Canons of Odishan Architecture* and many other texts on Odishan antiquities and archaeology then available to him. He started with the earliest monuments of Bhubaneswar in the Tosali-Dhuli-Sisupalagarh-Khandagiri zones and ended his project with the study of the temples of Bhubaneswar in the 14th-15th century A.D. In course of his study of the evolution of art and architecture of the temples of Bhubaneswar Panigrahi has presented an account of the political and the cultural history of Odisha in the early and medieval phase on the basis of a careful interpretation of epigraphic records as well as the traditional accounts. His interpretation of traditional accounts on Bhubaneswar was based on his appreciation of the significance of legends and traditions containing the past of Odisha, but he was not careful then on the formation of all traditional accounts—a trend which appeared with the study of German scholars and historians in Odisha like A. Eschmann, Hermann Kulke, H.von. Stietencron in collaboration with Professor Gaganendranath Dash and Gaya Charan Tripathy in the 1970s and 1980s. The functional paradigm of traditional accounts was absent with Panigrahi, although he was the greatest scientific historian to recognise the historical value in them. In his study of Bhubaneswar temples he had given considerable attention to the interpretation of Yayati tradition, Kruttivasa legend, Raktavahu tradition in Madalapanji and other traditional accounts which provide valuable insight to our comprehensive study of Odishan history in early and medieval phases.

In the 1950s and 1960s Panigrahi wanted to place the Odia Mahabharata of Sarala Das of 15-16th century A.D. in the analysis of Odishan past. As a matter of fact his study of Sarala Das and his Mahabharata provides an addition to our ideas on Odishan historiography. His papers in the forms of debate on the time and theme of Sarala Mahabharata first appeared in the well known Odia Monthly magazine like *Jhankara* in the 1950s and 1960s and then they were presented in the form of books in Odia and English. The text *Sarala Mahabharatara Aitihāsika Chitra* published by Prajatantra Prachara Samity under the patronage of Harekrishna Mahatab in 1976 was major landmark of Panigrahi in his study of Odisha History. The *Sarala Mahabharata* was written in the 15th century during the reign of Suryavamsi king Kapilendra Deva (A.D.1435-1467). K.C.Panigrahi in his book and papers on Sarala Das presented that some contemporaneous historical events and/or pictures of contemporaneous socio-cultural, politico-economic conditions, directly or indirectly, had crept in and found places in it. Panigrahi also suggested that Sarala Das was no doubt inspired by the stirring events happening in the reign of his contemporary Kapilesvara and thus his *Mahabharata* can be a great source for the study of Odisha History of medieval phase. In fact there is a fine combination of Cyclic Time and Linear Time in the *Mahabharata* of Sarala Das and he was aware of Linear Time for which he had used a part of the socio-economic and political aspects of the past of Odisha in his study in the form of traditional accounts. But in this context a great literary and historical critic G.N.Dash has not accepted his viewpoint. (Eshana-17, 1988; also Nirvachita Prabandha Sankalana, 2005, Vidyapuri, Cuttack, p.1-31.) According to Dash,

it is highly improbable and unlikely that Sarala Das knowingly and deliberately incorporated the past and contemporaneous historical events and/or descriptions/pictures of earlier socio-cultural and politico-economic conditions in it in the garb of episodes of the Mahabharata. He further stated that K.C.Panigrahi has attempted to claim and establish that which betrays his nationalistic sentiments and tendency to write nationalistic history. In this context we like to state that Panigrahi has used the traditional narratives of *Sarala Mahabharata* in an artificial manner without considering the nature of the texts, the nature of additions and revisions in the subsequent period. Considering the extant texts of *Sarala Mahabharata* its free use in the study of early and medieval phase can now be challenged. But Panigrahi out of his regard for an old Odia literature could use it for his narrative of the History of Odisha. Although his evaluation of *Sarala Mahabharata* is very interesting, it is not very useful in the scientific reconstruction of the medieval past of Odisha.

Another interesting aspect of the historiography of K.C.Panigrahi is his use of traditional accounts in the literary texts for unravelling the past of Odisha. It was in fact a colonial endeavour and the nationalist writers in the 1920s and 1930s wanted to write history on the basis of traditional accounts. Panigrahi followed them but there is considerable difference in the treatment of the traditional accounts of the earlier phase and that of K.C.Panigrahi. Besides Puranic literature in Sanskrit and Odia, Madalapanji and other traditional accounts in Odisha were thoroughly studied to find out a connected and systematic account of the past of Odisha by Panigrahi. Besides *Sarala Mahabharata*, Panigrahi found in the 1950s and 1960s Madalapanji as a store-house of traditional

accounts on Odisha. He wanted to utilise the different versions of Madalapanji for a comprehensive study of early and medieval Odisha and his endeavour in this respect was a progress from the earlier colonial writers who had only used the text without considering the context. For the first time we find a contextual study of Madalapanji by Panigrahi in a scientific manner. He discussed its time of composition and further compilation, additions and omissions and could find a real image of the early and medieval Odisha by the interpretation of the different episodes in it. In this respect his study of Yayati tradition and the story of Raktabahu need special consideration although there are also different sides of them. Panigrahi wanted to be free from bias and emotion while studying the various episodes in Madalapanji but he could not be totally free from it because he was not familiar with the study of traditional accounts particularly their formation and stages of growth for different missions in the society—a trend which appeared with the German historians in collaboration with G.N.Dash and G.C.Tripathy in Odisha in the 1970s. Despite that Panigrahi had earlier set the trend for these historians to give necessary emphasis on the traditional accounts like Madalapanji like all archaeological sources for the comprehensive study of Odisha history. His projections were further made free from nationalistic sentiments and tendencies with the study of Jagannatha temple and regional traditions by Hermann Kulke and his colleagues in Odisha. To-day on the basis of the foundational study of Madalapanji and the so-called Yayati tradition by K.C.Panigrahi numerous experiments have been conducted by the modern historians. In this respect his famous book in Odia-*Itihasa O Kimbadanti* (History and the traditional Accounts) published by the Utkal University, Bhubaneswar in 1962 deserves

scholarly notice. The forward of this book was written in 1954 when the author was a noted archaeologist at Patna and when he was at the height of his archaeological career. One can evaluate his historical potency from his forward which claims that a traditional account may not be history, but it contains historical facts. At the same time he also stated there that the fact contained in the traditional accounts needs to be verified by different historical processes and utilised for historical studies. He had accepted the traditional accounts as an unavoidable source, because the fact gleaned from the epigraphic and numismatic records are not sufficient for a complete and connected history. Hence he wanted to accept the traditional accounts as a supplementary source for the studies in history. In the text-*Itihasa O Kimbadanti* he had given considerable focus on the study of *Madalapanji* and the different episodes associated with it. Panigrahi made a scientific study of *Madalapanji* without pondering how it can be connected with an all-India aspect. It means in his interpretation of *Madalapanji* its connection with the political and cultural developments of the other regions of India of 16th and 17th century A.D. was prominently missing which we now-a-days find in the works of Hermann Kulke, Narayana Rao, Y.Salkia and others.

The most important endeavour of K.C.Panigrahi in his prolonged career of an archaeologist and historian for about forty years was his attempt to present a comprehensive history of Odisha at least upto the end of the period of Mukunda Deb which he called Hindu period. In fact his History of Orissa (Hindu period) which was published in 1981 by a noted Odia Publishing firm called Kitab Mahal (Cuttack) was the result of his endeavour in this line. Panigrahi articulated this great need of Odisha as

early as 1950 in his articles and although the famous and gigantic Utkal University History of Orissa was published in volumes in the 1960s they could not cater to the need of the scholars for methodological reasons. In fact, Panigrahi was very critical of the first volume of the Utkal University History of Orissa written by late Professor Nabin Kumar Sahu who stretched the period of study upto the end of the Mathara phase. It was printed in bold letters and was big in size and Panigrahi could not appreciate the unwanted description and unbridled speculation in it. Panigrahi made it clear that in the preparation of this early Orissa Nabin Kumar Sahu did not follow any pattern of the history books published in India and abroad and that the learned author used any information in his storehouse without proper verification for his history and thus the work remained a fragmented and mutilated volume. Panigrahi also argued that large volumes on Orissa History can be published like that of Utkal University History, but they cannot be readable for their size, price and expression. Panigrahi wanted the publication of a readable volume on Orissa History like the History of Bengal published by the Dacca University under the guidance of eminent historians like Ramesh Chandra Majumdar and others. He wanted the scientific application of archaeological information and literary texts without careless theorising. He wanted to examine all evidence before they are ready for use. He had boldly opposed the use of fake documents in the nature of palm-leaf texts and inscriptions. To Panigrahi History must be based on true fact and not on unbridled speculation and nationalistic passion. It is distressing to note that Panigrahi could not find proper associates for this venture and so his work History of Orissa which was designed to cater to the growing need of the students and teachers of Odisha and abroad

also failed in its mission. The book after publication was strongly criticised by Chittaranjan Das, an eminent Odia writer in a research journal called *Eshana* in 1981. (*Eshana, The Journal of the Institute of Odia Studies, Vol.III, 1981, p.83-86*). In the review of the book of Panigrahi, Das has strongly reacted to the growing nationalist and narrow horizon in Odishan historiography even after the end of its need. He was critical of the narrative pattern of the write-up of Panigrahi who also followed a trend of the colonial and nationalist phase. As Das has remarked History must be a theme on the sociology of the past. Historians should consider the past holistically and from the entire aspect of social life. He states that Panigrahi also followed the same traditional approach in his *History of Orissa*. This criticism is not absurd because the text of Panigrahi on Orissa History though may be considered as an addition to our study of early and medieval Odisha, does not possess the standard followed in the compilation of the *History of Bengal* published at least four decades before it. The narrative pattern of Panigrahi is no doubt very interesting from the point of view of presentation and style, but it cannot be a critical evaluation of the early and medieval past of Odisha from the standpoint of the analysis of the source materials. The author has not balanced his thought which sometimes follows emotional track. The learned author in his expression has become a literary writer with sufficient sentimental attachment to his old views. Some chapters are unusually large and some important chapters are unusually small. The author's note on the political and social set-up of early and medieval Odisha was too traditional and needs a revisit. There is no proper map or illustration, though it contains some known photographs of the temples. The work is of course more than a documentary history; as it contains

new insights on the theme of religious beliefs. But from the point of view of society and economy the work has not sufficient details and is in no way different from the colonial and other nationalist narratives.

Despite all his shortcomings in his treatment of a comprehensive history of Orissa, Panigrahi had an analytical mind which helped him in the study of the past of early and medieval Odisha. He was definitely an ardent admirer of Odishan culture and heritage; but he was not in favour of articulating blindly the glory of Odia race—like claiming Odisha as the homeland of Jayadeva and Gautam Buddha on the basis of unreliable and even fake documents. Even at the end of his career in the 1970s Panigrahi strongly denounced the unscientific method of the study of the past of early and medieval Odisha by the use of fake documents and he went to the extent of blaming all newspapers in Odisha who could publish such events of the history of Odisha without proper verification and scientific scrutiny. One can discover his scientific historian's mind in his autobiography—*Mo Samayara Odisha (Odisha of My Time)* which unravels all his reactions and feelings of his active career in Odisha and India. Panigrahi was throughout his life a seeker of Truth and a benevolent admirer of archaeological wealth. His independent assessment of the past despite their weak side is a great lesson for the historians of Odisha.

Kailash Chandra Dash, Former Reader in History, C-3/2, B.J.B.Nagar, Bhubaneswar-14, Email-dash.kailashchandra@rediffmail.com.

Definitions of Astanga Yoga of Maharshi Patanjali

Dr. Saroj Kumar Sahu

Introduction

Maharshi Patanjali has codified his knowledge of *yoga*, its practices and benefits by encapsulating them in the form aphorisms. They are called as *yoga-sutras*. He has given the clear definitions of *yoga* and its eight branches very precisely and scientifically in his treatise Patanjali Yogasutra in four different *padas* or sections such as *Samadhi pada*, *Sadhana pada*, *Vibhuti pada* and *Kaivalya pada*.

Definitions of *Yoga*

Yogah cittavrtti nirodhah.

Yoga is the arrest of activities of *chitta*. (Patanjali Yogasutra I/2)

Definitions of eight branches of *Yoga*

Yama niyama asana pranayama pratyahara dharana dhyana samadhyah astau angani.

Self-discipline (*yama*), observances (*niyama*), posture (*asana*), breath control (*pranayama*), withdrawal of the mind from sense objects (*pratyahara*), concentration (*dharana*), meditation (*dhyana*) and absorption in the self (*samadhi*) are the eight limbs of *yoga*. (Patanjali Yogasutra II/29)

1) *Yama*

Ahimsa satya asteya brahmacarya aparigraha yamah.

Non-injury or non-violence (*ahimsa*), veracity or truthfulness (*satya*), non-stealing (*asteya*), abstinence (*brahmacarya*) and non-acceptance or covetousness (*aparigraha*) are the five *yamas* or restraints. (Patanjali Yogasutra II/30)

2) *Niyama*

Sauca santosa tapah svadhyaya isvarapranidhanani niyamah.

Cleanliness (*sauca*), contentment (*santosa*), austerity or penance (*tapas*), study and recitation of sacred scriptures (*svadhyaya*), and devotion (*pranidhana*) to the Supreme Lord (*Isvara*) are the five *niyamas* or observances. (Patanjali Yogasutra II/32)

3) *Asana*

Sthira sukham asanam.

Posture (*asana*) should be firm and comfortable. (Patanjali Yogasutra II/46)

4) *Pranayama*

Tasmin satisvasa prasvasayoh gativicchedah pranayamah.

Once that (*asana* or posture) has been perfected, *pranayama* is practiced. *Pranayama* is the suspension of the flow of inhalation (*svasa*) and exhalation (*prasvasa*). (Patanjali Yogasutra II/49)

5) *Pratyahara*

Svavisaya asamprayoge cittasya svarupanukarah iva indriyanam pratyaharah.

Pratyahara or the withdrawal of five *jnanendriyas* (senses of perception), and five *karmendriyas* (senses of action), as it were, following the essential nature of mind (*citta*) (by those very *indriyas*), when separated from their corresponding objects (*visaya*). (Patanjali Yogasutra II/54)

6) *Dharana*

Desa bandhah cittasya dharana.

Concentration (*dharana*) is the mind's fixation on one particular point. (Patanjali Yogasutra III/1)

7) *Dhyana*

Tatra pratyaya ekatanata dhyanam.

In *dharana*, the continuous flow of similar mental modifications is meditation (*dhyana*). (Patanjali Yogasutra III/2)

8) *Samadhi*

Tadeva arthamatanirbhasam svarupasunyam iva samadhih.

When the *yogi* becomes oblivious of his own entity and only the object of meditation remains, it is called perfect concentration (*samadhi*). It is just that condition in which only the object of concentration (*artha*) shines forth and the self is absent as it were. (Patanjali Yogasutra III/3)

Conclusion

Along with the definitions of eight branches of yoga, Maharshi Patanjali has also given the simple definitions of *vairagya*, *Ishvara*, *pranava*, *sabija samadhi* (*samprajnata samadhi*), *nirbija samadhi* (*asamprajnata samadhi*), *dharmamegha samadhi*, *kriyayoga*, *samyama* and *kaivalya*.

Vairagya

Drsta anusravika visaya vitrsnasya vasikarasamjna vairagyam.

He who has withdrawn his mind from all the enjoyments of this world and the other world (heaven) is called *vasikara vairagya*. (Patanjali Yogasutra I/15)

Ishvara

Klesa karma vipaka asayaih aparamrstah purusavisesah Ishvarah.

Ishvara is a special *purusa* (consciousness) untouched by *klesha* (afflictions), *karma* (action), *vipaka* (result of action) and *asaya* (deposits of the result of action). He is different from other *purusas*. (Patanjali Yogasutra I/24)

Pranava

Tasya vacakah pranavah.

AUM is the expression word of *Ishvara*. (Patanjali Yogasutra I/27)

Sabija Samadhi (Samprajnata Samadhi)

Ta eva sabijah samadhih.

The state in which there is one object of meditation as seed (*bija*) is called *savija samadhi* or *samprajnata samadhi*. There is only one *vritti* of *chitta* as object of meditation in this state. (Patanjali Yogasutra I/46)

Nirbija Samadhi (Asamprajnata Samadhi)

Tasyapi nirodhe sarvanirodhat nirbijah samadhih.

When the single *vritti* of *chitta* present in *sabija samadhi* is removed it is called *nirbija samadhi* or *asamprajnata samadhi*. (Patanjali Yogasutra I/51)

Dharmamegha Samadhi

Prasamkhyane api akusidasya sarvatha vivekakhyaateh dharmameghah samadhih.

When the yogi is not interested even in the *viveka khyati* (intellectual knowledge) he then enters into *dharmamegha Samadhi*. Here there is heavy rain of *dharma* (righteousness). This is the state just before the *kaivalya*. Here the yogi becomes full of goodness. (Patanjali Yogasutra IV/29)

Kriyayoga

Tapah svadhyaya isvarapranidhanani kriyayogah.

Austerity or penance (*tapas*), study of scriptures and chanting of *mantras* (*svadhyaya*) and devotion to the Supreme Lord (*Isvara*) are *kriyayoga*. (Patanjali Yogasutra II/1)

Samyama

Trayam eka samyamah.

The triad i.e. *dharana*, *dhyana* and *samadhi* together on the same single object is *samyama*. (Patanjali Yogasutra III/3)

Kaivalya

Sattva purusayoh suddhi samye kaivalyam iti.

When the *buddhi* and the *purusa* are equally purified the *yogi* attains *kaivalya* (isolation). (Patanjali Yogasutra III/56)

Purusartha sunyanam gunanam pratiprasavah kaivalyam svarupapratistha va citisaktaih iti.

Merger of all the modifications into their respective causes is called *kaivalya*. It is the state when the *purusa* (consciousness) is established in its real form. (Patanjali Yogasutra IV/34)

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Dr. Saroj Kumar Sahu, Guest Faculty, Shivananda Yoga, Vedanta Academy, Goutam Nagar, Bhubaneswar -14.

Last Year of Gopabandhu's Life

Madhusudan Patnaik

It was the third week of July 1927 when the unprecedented flood disaster came to Orissa. The destructiveness and suddenness of this flood was unparalleled by any flood of the past. Train communication from Calcutta to Puri was disrupted. Roads and railway tracks remained submerged. Gopabandhu received this information by wire. He came back and tirelessly worked day in and day out for the flood stricken people. His deep love for village upliftment led him to work unceasingly. He set up schools in the heart of the countryside to reform village, remove darkness of ignorance, eradicate the crippling evil customs and remove poverty through the spread of cottage industries.

He firmly believed in the ideal of plain living and high thinking and wanted to start a new school on the line of old Gurukul. In the sylvan setting of the Bakul grove behind the famous Sakhigopal temple, a middle English School was started with only 19 students on 17 August 1909. This was the nucleus of the famous Satyabadi School which played a significant role in the cause of nationalism and freedom of the country. The school was converted into a High School on 11 October 1911. The bond of young selfless distinguished intellectuals also offered to serve as teachers, besides Pandit Nilakantha Das, Pandit



Godabarish Misra, Acharya Harihar Das, Pandit Krupasindhu Misra, Pandit Basudev Mahapatra, Shri Ramachandra Rath, Shri Venugopal Achari, Shri Satyabadi Tripathy, Pandit Bhubaneswar Misra and Pandit Lingaraj Misra. This unique School was visited by Chancellors and Vice-Chancellors of several universities, eminent scholars both of India and from abroad including Mahatma Gandhi on 13th April 1921, Shri Asutosh Mukherji in 1917, Shri Devi Prasad

Sarbadhikari, Dr. Lancaster of Great Britain and Sir Edward Gait, the then Lieutenant - Governor of Bihar and Orissa.

Gopabandhu was very simple in his food and clothing. He worked to root out untouchability, casteism and all forms of orthodoxy from among the villagers being inspired by the ideal of austerity. Once he asked Acharya Harihar to purchase a pair of dhotis for him. Harihar purchased a pair of superior hand woven cloth at a cost of a rupee and a quarter. Gopabandhu burst into tears and said Harihar, you have wasted so much money on a pair of cloth.

He stayed at Calcutta in a small house to observe the life of his poor compatriots. There was hardly any light and ventilation. Being very poor 12 to 14 members lived in each room of 10 1/2' x 10 1/2' size. On the floor multitudes of bugs and lice moved about, making it impossible for one to sleep. Gopabandhu chose to remain in one such room along with the poor Odia labourers. The unhealthy condition affected his already worn out body. He came to Satyabadi on 11 June 1929. He was down with fever. A number of workers gathered there to see him. Gopabandhu burst into tears to see them. His illness took a bad turn on 16 June. The civil surgeon of Puri was called on. He examined and disclosed that his heart had become very weak. Wires were sent to his elder son-in-law Ratnakar Pati and Radhanath Rath to come from Cuttack. At that time Pandit Nilakantha, Acharya Harihar, Pandit Lingaraj and Ram Chandra Rath were by his side. At the midnight on 16 June his heart began to palpitate badly. In the morning the Civil Surgeon was again called in. He declared, 'No hope'. The last moment has arrived. He prescribed injection and left with warning - 7 PM, 11 PM and 4 PM are the critical hour. Though he was fast approaching his end,

Gopabandhu's mind was quite clear and the face was bright as usual. He spoke clearly and firmly. At 1 PM Pandit Lingaraj asked him if he intended to say something. He asked Pandit Lingaraj to take down his will. He made over the 'Samaj' and 'The Satyabadi Press' to the Servants of the People Society. On seeing Ratnakar Pati and Radhanath Rath, he said, 'I am just dictating my last will before death. You will all do everything after due consideration. Now my last moment has come. It was 5.30 PM. He began to breathe heavily. A little fruit juice was given. He asked his loving friends and co-workers to sit round him and offer prayers. Immediately prayers were started. On his bed he began to pray with his palms held together. After offering prayer for a short time he said, 'I am feeling pain all over my body. My breath is moving upwards. My waist is aching'. Acharya Harihar began to massage his waist lightly. As he lay in this condition, his pulse failed just before 6 O'clock. At last he placed his hand on his chest. He exclaimed, 'I wish this upward movement of the breath would stop'. Within a couple of minutes it stopped. He expired at 7.25 PM. It was 17 June 1928, the day before the Car Festival at Puri known as Netrotsav Day, the occasion of Navajaubana Darshan, for seeing the holy Trinity Jagannath, Balaram and Subhadra in fresh youth. The light went out, the like of which Odisha may not see for all years to come.

His body decked with garlands and flowers and festoons and draped in the National flag was carried in a huge procession to his dear Bakul Grove behind the Sakhigopal temple and was consigned to fire.

Madhusudan Patnaik, Kaibalya, Duttatota, Puri.

Digital Platform to Defeat COVID-19

*Dr. Manas Ranjan Senapati
Soubhagya Ranjan Mallick*

Novel Corona Virus disease (COVID-19) was originated from Wuhan, China, on 31st December 2019. Novel Corona Virus disease (COVID-19) has become a pandemic as the disease continues to spread across the globe. People are striving to protect themselves, their families, their loved ones and all human being against this pandemic. There's no particular vaccine to combat it and doctors can only treat the symptoms of this disease. Different treatment options have been adapted on hit and trial method and some existing drugs seem to be associated with positive results – but it is not the exact medicine for COVID-19, much more research is needed.

Whether it's in Social Distancing, diagnostics or proper treatment management, the innovators of most of the countries have turned towards inventing and adapting new technologies to confront these outbreaks. "Technology plays a great role for helping us get through this global health crisis, Patient tracking and predicting its spread, protecting medical staffs, localisation concept is used to provide accurate geolocation of the individuals, education for the homebound, etc." Different devices and advanced technologies have been developed and implemented to win the war against COVID-19. In this pandemic, advanced technology tools are the monitoring and controlling weapons of corona virus outbreaks,

as humans cannot operate at a speed of AI powered machines. Here an attempt has been made to discuss about some of the possible technological concepts and their role to fight against COVID-19, which could possibly help to control the outbreak.

QUANTUM COMPUTERS

To win the war against COVID-19 outbreak, quantum computing plays a vital role for providing services to better pandemic control. Supercomputers are used for quickly and carefully mapping the molecular structure of corona virus so that it will be easy for developing medicines and treatments. IBM supercomputer is being deployed by the researchers to find out the chemical compounds to fight against corona virus. This super computer generate results within 1-2 days rather than months which could have taken by standard computing system to produce the same result. Till date, the quantum computer has supported researchers to identify 77 molecule compounds.

MACHINE LEARNING TO FIND A TREATMENT

By gathering sufficient quality data and implementing artificial intelligence concept, which could be a powerful tool used for predicting the disease's future trend and even searching for possible treatments. Different biotechnology

companies are using **machine learning concept** to develop treatments based on antibodies from patients who have recovered from the disease COVID-19. These companies have used Artificial Intelligence (AI) concept to analyze more than millions of immune cells as they desire to search for those that are able to produce antibodies which help patients recover.

FACIAL RECOGNITION AND BIG DATA

Different organizations have developed dashboards for accessing the public information to monitor the corona virus using Big Data. Most of the developed cities across the globe have installed infrared temperature detection and Face recognition techniques.

Al Jazeera has reported that telecom companies China are providing facility of Mobile sent text messages to their state media agencies, informing about the person who have been infected. This message includes the details about the person's travel history. Some Companies like Panasonic, Sense Time and FacePro have also developed certain kind of software which can easily identify the people without face masks.

SATELLITE TECHNOLOGY

Satellite technology provides better service in social distancing. Advanced countries are using both macro and micro level satellites for providing information about the social distancing and stay at home information. Satellite imageries system are used for providing the information about the different activities happening or not-happening across the major cities, crowded places, industrial sites, farming activity, tourist places, and on different high ways during the lockdowns or normal days.

ROBOTS

Robots are the game changers in COVID-19 as they reduce the human-to-human interaction and the potential danger expected for the life of the medical staff members. Robots are being used to disinfect, deliver medicine, measure

temperatures, food preparation and communicate among the isolated members. Danish Company in China providing UVD Robots which can disinfect the patient cabins based on the statement. UVD Robot moves around patient rooms autonomously and emitting right amount of ultraviolet light covering all surface area in order to kill Corona viruses and other bacteria. Some hospitals of US are also using Robots to communicate among the doctors and patients through a screen and it was equipped with a stethoscope.

HEALTH SENSORS AND MOBILE APPS

Mobile applications are being used for tracking and preventing the spread of corona virus disease. Utilizing the proper surveillance network for public goodness, the Government of India has developed a mobile application **Aarogya Setu** to connect essential health services among people of India to fight against COVID-19.

Australia has developed a mobile APP already used in Singapore for contact tracing by detecting whether the people had spent more than 15 minutes with other peoples who may have been infected by COVID-19.

Chinese Government in association with Alibaba and Tencent to develop a color-coded health rating system which played a vital role in China for tracking millions of people daily. The mobile app was first deployed in Hangzhou in collaboration with Alibaba. It consists of three colors to people — yellow, green and red — based on their travel and medical histories.

Dr. Manas Ranjan Senapati, Dean Science, BPUT and Professor of Chemistry, Trident Academy of Technology, Bhubaneswar-751024, Email: dr_senapati@yahoo.com

Soubhagya Ranjan Mallick, Asst. Professor in Computer Science & Engineering, Trident Academy of Technology, Bhubaneswar-751024, Email: soubhagya.mallick@gmail.com.

Reworking Sanitation Management in Backdrop of Covid-19

Dr. Pramodini Jena

It took a virus to make 130 crore Indians understand the necessity of sanitation. The father of the nation, Mahatma Gandhi once said, “Cleanliness is next to Godliness” and it feels strange that the country where majority of people are religious, then how come people lacked behind in maintaining sanitation and cleanliness. Six years have passed since launch of Swachh Bharat Abhiyan, still a question remains how much has been achieved. The Government and administration tried their best in incorporating sanitation among the countrymen. Toilets are constructed, however how many are using them? Similarly, in urban areas our Swachta remains limited to social media posts and photos. Even today one doesn't fear from littering the roads, spitting on walls or even urinating on them. I feel ashamed on action of such people who are citizens of a country that has one of the seven wonders of world and receives millions of tourists every year. What impression are we leaving about ourselves in their minds? Similarly, when it comes to our eating habits, how many of us do really wash their hands before having food? Shockingly there are also people who don't wash hands after eating, they just dust their hands in air and that's

it. When people are behaving like this, then expecting them to use hanky while coughing, using sanitiser or washing hands after that is meaningless. People would have continued their lives like this only if there had not been this virus.

Now just think that this single minute sized virus who suddenly appeared at our doorstep, made people practising sanitisation like they are mugging up notes before exam; imagine there are multiple viruses like this which might be even deadlier. We are lucky that the nCoV 2019 has low mortality rate. Even though it has been spreading fast, still the death rates are low. Looking over the rates, the way it spread worldwide, India is lucky in that matter that things here not as worse as US or Italy. But in the end a single life lost is also grave. And it would have been better if we had been more alert and prepared for tackling this in first place.

Now even question arises that sanitation is a privilege. In a country like India, where in some places people stand in long queue to collect a bucket of water, handwash and sanitizers are out of their reach. So, if you are thinking that sanitation is a privilege and you are privileged then

you need to be more responsible. Because in majority cases just like this nCoV, the virus in the country was initially reported among the people who flew from outside and then it went for community transition. Therefore, it becomes our primary responsibility in ensuring that we remain healthy and if infected we should not be mode for transmission for others. Unless educated people like us start contemplating and acting, things would continue to be worse for everyone.

Combating a virus needs complete sanitation in place. The disease outbreak demonstrates why water and sanitation — being an effective barrier against the virus — must be available, accessible and affordable to all. A lack of these can be a significant vector / pathway in the transmission of the virus, if proper hygiene is not followed. However, sanitation without clean running water is next to impossible. Even though currently nothing much can be done regarding this with the whole country under lockdown but in future once things are normal, it is necessary to rework water and sanitation management systems instead of focusing solely on infrastructure solutions for water and sanitation challenges.

Similarly, considering last year's Nipah virus outbreak in Kerala, it should also be noted that our country also can be an outbreak place.

We can't prevent completely something like this big however we can restrict its spread and effect given we act beforehand.

One more step in this direction can be having some sort of permanent mechanism at International airports that stores the basic health data of incoming passengers at time of their arrival in the country, to avoid having a panic situation in such a scenario and reducing the difficulties in tracking the person from the affected place.

Rest we come back to square one, personal hygiene and sanitation. Keeping ourselves clean and at the same time keeping our surrounding clean. And most importantly, we should utilise our time now by strategizing our action and plans for future. Because nobody wants to sit at home when the next pandemic arrives. It thus, becomes imperative to become proactive now to stop the next outbreak.

Dr. Pramodini Jena, Lecturer in Odia, KISS [Deemed to be University], Bhubaneswar.

Rambha Palace : An Altar of Odia Movement

Dr. Janmejay Choudhury

The Rambha Palace was a monument of great importance not only for Ganjam but also for whole Odisha. This beautiful palace is situated on the bank of Chilika Lake. This palace was built by Thomas Snodgrass, the Collector of Ganjam in 1791-92 on Government expenditure. European engineers were engaged for its construction. Later, on this ground, Snodgrass was dismissed from his service. Subsequently, it was purchased by king Rama Krushna Mardaraj of Khallikote to be used for his residence. When he faced great financial crisis, because of famine in Odisha, he sold it to F.J.V. Minchin, the owner of the Aska Sugar Factory. This palace attracted the attention of King Harihar Mardaraj who purchased it and made it his residence. Being attracted by its scenic beauty, Lord Curzon, the Governor General of India once stayed here. Harihar Mardaraj was always in the forefront of the Odia movement till his death in 1909. After the sad demise of the King Harihar Mardaraj at an immature age of 39, his queen Kanaka Manjari Devi rose up to the occasion and finished many incomplete work of her King. She was a very sociable queen of the Khallikote ruling dynasty.

The foundation of the famous Utkal Union Conference was laid here in the presence of eminent personalities like Utkal Gourav

Madhusudan Das and Maharaja Sriram Chandra Bhanja. It was the Rambha Palace which provided the befitting platform for the amalgamation movement of Odia Speaking Tracts on the auspicious occasion of the 2nd birthday of Yuvraj Rama Chandra Mardaraj on 13.01.1902, the worthy son of King Harihar Mardaraj. King Harihar Mardaraj sent royal invitation to many kings and distinguished personalities like Radhanath Ray, Sri Nilamani Vidyaratna, Sri Fakir Mohan Senapati, Narasingh Das, Madhusudan Das, Sriram Chandra Bhanja and Sri Gadadhara Bidyabhusan. The 2nd conference of Utkal Sammilani was hosted by king Harihar Mardaraj from 29.04.1905 to 01.05.1905 to harness the cause of the Odias as they were not getting their legitimate justice. In the year 1909, Harihar Mardaraj organized the 3rd Rambha Conference which was reorganized as the Utkal Union Conference. Thousands and thousands of delegates from different parts of Odia Speaking Tracts united at Rambha Palace with the invitation of King. The important role played by King Harihar Mardaraj at the early part of 20th century was the amalgamation of Odisha. King Harihar Mardaraj was the principal leader of the Odia movement till his death in 1909. Then his son Rama Chandra Mardaraj organized another Odia conference in the precinct of Rambha Palace

where Madhusudan Das vowed to realize the most cherished dream of the Odias to get a separate State of their own. King Ram Chandra rose to the occasion to accomplish the incomplete nation-building exercise of his father. The Phillip-Duff Commission that visited Odisha to assess the situation relating to merger of Odia Speaking Tracts and formation of Odisha province stayed at Rambha palace from 17.12.1924 to 21.12.1924 as distinguished guests of the King Ramachandra Mardaraj who succeeded in persuading the Commission to support the cause of the Odias. Utkalmani Pandit Gopabandhu Das and Gopal Chandra Praharaj were also among the main guests of Khallikote to stay at Rambha Palace.

In the year 1927, the Simon Commission under the chairmanship of Sir John Simon was guest in Rambha Palace where King Rama Chandra Mardaraj boldly advocated for amalgamation of the Odisha province. In 1931, the Government constituted a Boundary Committee under the chairmanship of Sir Samuel Hoare and O'Donnell. King Rama Chandra Mardaraj hosted the Committee in his Rambha Palace with the single motto of uniting the Odia race.

In the process of the nation building exercise, when King Rama Chandra Mardaraj was 22 he

had hosted their Excellency Lord and Lady Willingdon at Rambha Palace. King Rama Chandra Mardaraj had left no stones unturned in inviting high dignitaries like Gandhi and sister Miraben to Rambha Palace when they were moving through the various states for the cause of Swaraj. In 1955, King Bahadur had assembled Sri Balabant Ray Mehta, Pandit Nehru, Sri U.N. Dhebar (Congress President), Lal Bahadur Sahstri, Gobinda Ballava Panta, Nabakrushna Choudhury at Rambha Palace to discuss on various issues about the nation. From Lord Wavel to O'Donnell, Mr. A.C. Duff, Mr. C.F. Phillip, Sir John Austin Hubback and many national and state leaders also stayed at the same palace for few times. Many dignitaries who had been the guests of Khallikote especially during the time of King Harihar Mardaraj and King Rama Chandra Mardaraj stayed at this historic Rambha Palace. So Rambha Palace has earned the distinction of an important monument in the annals of Odisha history. Which was an altar of Odia Movement.

Dr. Janmejay Choudhury, Lecturer in History, Sri Jagannath College, Kaipadar, Khordha.