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# Oliver Review







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# CONTENTS

	Page
Mukundavilasa—A work of love and philosophy.	Dr. Bhagaban Panda .. 1
Handloom Development in Orissa during the Seventh Five-Year Plan.	Shri R. N. Mishra .. 5
India's Freedom Fighter, Bir Surendra Sai	Dr. Amulya Mohapatra ... 11
Jute Economy in Orissa	Shri Dibakar Naik & Shri Binod Chandra Mohanty .. 17
Monument of Orissa from 7th Century A. D. to 13th Century A. D.	Shri P. K. Ray .. 22
Communal Harmony—The need of the Hour	Shri Basant Mohanty ... 25
Problems and Remedies of Health and Education among the Tribals of Orissa.	Dr. S. Patel .. 27
Orissa Tourism : A Cursory Glance	Shri Nanda Kishore Biswal .. 31
Plant resources of Orissa—An Assessment	Shri P. C. Panda & Shri B. P. Choudhury .. 33



# MUKUNDAVILASA

## A work of love and philosophy

Dr. Bhagaban Panda

The Mukundavilasa Mahakavya by the poet Jatindra Raghuttama Tirtha is an imitation of the Gitagovinda which is a famous classical work in Sanskrit by Jayadev. The saint poet, Jayadev flourished during the reign of Rajaraja (Kamarnava) Dev (1147—1156 A. D.) and Raghava Dev (1156—1170 A. D.) of the Ganga dynasty in Orissa. He was born in the village Kenduli on the bank of Prachi river flowing in the district of Puri as the illustrious son of Bhoja Dev and Rama Devi. His wife Padmavati was a devoted lady who was famous for her proficiency in the art of dance. The village Kenduli, the birth place of the poet Jayadev, is situated at about 55 Kilometres from Purusottama Puri, the abode of Lord Jagannatha. Kaviraja Jayadev was a real devotee of Jagadisha Krishna who is identified with Lord Jagannatha of Nilachala Puri. His immortal work Gitagovinda was composed at Puri where the poet breathed his last in singing the name of Jagannatha-Krishna.

The songs and music of Gitagovinda had influenced innumerable devotees and poets who had come on pilgrimage to Jagannatha dhama or Puri. The Gitagovinda became well known all over India within 200 years since its composition. This was imitated by a large number of poets in different parts of India during last 800 years. Out of the 51 imitations, known so far, Orissa has contributed 19 works which includes seven complete lyrical Kavyas similar to that of Gitagovinda. The Mukundavilasa Mahakavya by Jatindra

Raghuttama Tirtha is one of them. It is accepted chronologically as the third available imitation of Gitagovinda composed in Orissa being preceded by Abhinava Gitagovinda Mahakavya of Kavichandra Raya Divakar Mishra and attributed in the name of Gajapati Purusottama Dev (1466—1497 A. D.) and Rukminiparinaya Mahakavya of Narayana Bhanja Dev (1473—1534 A.D.). Both the works have been published by the Directorate of Culture, Orissa.

Jatindra Raghuttama Tirtha—

The poet Raghuttama Tirtha was a sanyasi as is known from the introductory verses of his work under discussion.

ब्रह्मादैतकथां तथापि तनुते कोऽप्येष कौपीनमृत ॥ १-६ ॥

× × × ×

इति श्रीमुकुन्द विलासे महाकाव्ये यतीन्द्र रघूत्तम  
तीर्थपादकृतौ गोपीपूर्वनुरागो नाम प्रथमः सर्गः ॥ पृ-३७ ॥

From the epithets used before and after his name in the colophon at the end of the cantos it is ascertained that Raghuttama was probably the head of a sub-sect or the Sampradaya of Sankara-philosophy preached by the great Sankaracharya. In the middle of the 8th century when the whole of India was passing through a religious decadence the great saint Sankara arose to eminence. He saved the Hindu religion from a tragic disaster by establishing four pithas or religious centres at Puri, Dwaraka, Sringeri and Vadrik in four different directions of India. Four Mathas viz: Govardhana Matha at Puri, Sringeri Matha at Mysore, Sarada



Matha at Dwaraka and Jyoti Matha at Vadrika were established in those four places. The Govardhana Matha at Puri was intended for religious movement among the people of Eastern India. After the great Sankara those four Mathas were adorned by his four disciples named Padmapada, Hastamalaka, Suresvara (Mandana) and Totaka at Puri, Dwaraka, Mysore and Vadrika respectively. The two disciples of Padmapada had the designations Tirtha and Asrama, the two disciples of Hastamalaka had the title Vana and Aranya, the three disciples of Mandana had the appellations Giri, Parvata and Sagara and three disciples of Totaka had the designations Saraswati, Bharati and Puri. The adjectives Jatindra and Tirthapada used with the name of the poet indicates that he was a head of monastery of Tirth sub-sect. Hence the poet Raghuttama Tirth may be taken as the head of the famous Govardhana Matha of Puri where the presiding deity is Srigopala.

But from the internal evidences furnished this Mahakavya it is known that the poet Raghuttama was held from Achyutapur situated under the then Banapur ex-state and composed his Mukundavilasa before the presiding deities Daksessa-Bhagavati on the bank of Salavati or Salia river as is called now. Achyutapur or Achyutarajapur a Brahmin Sasana once upon a time a famous Buddhist centre, was established Achyutaraja Mansingha, the Raja of Banapur in 1650 A.D. His son Jagannatha Mansingha reigned from 1657—1736 A.D. During which present temples like Umamahesvara (Balugan), Singhanatha (Singheswara), Harihareswara (Najiri), Daksesswara or Daksa-prajapati (Banapur), Kaliyugeswara Ghiakhala), Kapileswara (Achyutarajapur) and Kalijai (Chilika) were built by him. Sri Jagannatha Dev referred by the poet may be accepted as Sri Jagannatha Hari-chandana, the Raja of Banapur. The composition of Mukundavilasa was completed in 1667 A.D. as is known from the last colophon of the work—

ग्रहवसु शरच्चन्द्रो न्मानवर्षान्तिमेऽब्दे  
क्षितिपति कुलमौले क्षमापते श्रीशकस्य ।  
वसुरसन्नृषिवेदैः सम्मिताब्दान्तवर्षे  
समजनि कलिकालस्यैष काव्यप्रबन्धः ॥

Besides, no other information is available from the work. But from the above discussion it can tentatively be decided that the poet Raghuttama Tirtha was flourished in the first quarter of the 17th century A. D.

### Mukundavilasa

The Mukundavilasa Mahakavya is divided into 12 cantos like Gitagovinda. It contains 38 songs 208 verses composed in 24 different ragas and 15 different metres. The songs or Prabandhas are further divided into padas which vary from 4 to 10 in number. These can be called as Chatuspadi, Saptpadi, Astapadi, Dasapadi songs which popularly known as Padias in Oriya literature. The cantos of this Kavya are named as (1) Gopipurvanuraga, (2) Gopivagvilasa prakasa (3) Naradopadesh (4) Gurusankarapujana (5) Govindapurvanuraga, (6) Gopipattapaharana. (7) Govinda gopikamoddipana, (8) Gopivirahaprajagarana, (9) Mukunda virahanatana, (10) Gopigovindavagvilasarambha, (11) Rasavilasa and (12) Jalakrida.

### Summary of the work

The poet begins his work invoking prayer to Radha-Krishna and Sri Jagannatha at Nilachala. Sri Jagannatha is Jagadisha, Vishnu and Krishna and he had come down to this earth as Mina, Kurma, Sukara, Narahari, Vamana, Parasurama, Rama, Balarama, Buddha and Kalki to destroy the wicked and save the good people of the world. But these incarnations are nothing more than illusion created by an actor like Krishna who keeps enchanted the hearts and minds of the milkmaids.

The Gopis talk about Krishna before Radha who also expresses her sorrows when she saw him at the bank of Yamuna. One of the companions realises the state of Radha's mind and informs about Krishna's love for Radha. The other ladies also talk about their experience on Krishna's activities. Narada comes and advised them to think on Krishna as the Parambrahma, the highest goal of this wordly life. Narada starts singing in which Gopis were dazed. Narada again advised them to worship Haraparvati who fulfil the wish of their devotees. All should always think one God without the thought of any division and distinction.



As advised by the sage Narada the Gopis worship Hara and Parvati every day and observe various austerities in the month of Karkata. They prayed Lord Siva and Goddess Parvati to get Krishna as husband of their own. Krishna became impatient for his union with Radha. He asked Subala to devise a way in order to get her. They proceeded to the bank of Yamuna where the Gopis were worshipping the deities. Krishna looked at the Gopis who were in neck-deep water. Then Krishna took their cloth and climbed the Kadamba tree. The Gopis saw the incident and told Krishna about the impropriety he has done. But Krishna charged them for their misdeeds and directed them to come out of the water with folded hands on the forehead to get the cloths returned. This they did at last. Krishna left the place to see his cows and Gopis to their own house.

The pining Gopis left their daily work. They felt restless till they saw the eternal lover Krishna, who with the cows was turning on the forest bound ways at the close of the day. Afterwards though they went back to their houses could not sleep in the night. Radha expressed her dejection before her companions. Krishna also expressed his pangs of separation from the Gopis and roamed on the sands of Yamuna. He played the flute at the Kadamba tree and the Gopis in the half make-ups rushed to him. But the cruel Krishna behaved them roughly for which they prayed him to save their lives. Then Rasalila started at the end of which all went in to Yamuna. Jalakrida started. The Gopis are provided with celestial clothes by Krishna. They sang the glory of Krishna. This constituted the subject matter in brief.

### Values of the work

In form and nature this Mukundavilasa is an imitation of Gitagovinda. The theme of Rasalila as enacted by Radhakrishna and described here was derived from Srimad Bhagavatam. It is a deviation from the traditional theory of love and devotion for Radhakrishna which took momentum under the great influence of 'Panchasakha' or the five intimates who founded and preached the Neo-vaishnavism in Orissa by means of their medieval Oriya literature. Tantra and Yoga were combined with the cult of love

and devotion and Krishna-Jagannatha was accepted as the ultimate object of realisation. This was the socio-religious back-ground in which the poet Raghuttama made a successful attempt to bring the presiding deities of the Vaishnavas into one fold and preached the theory of Advaita through this Mukundavilasa which combine the beauty of poetical manifestation with that of solemnity in highest philosophy.

The poet Raghuttama was a Yati and follower of Sankara philosophy being a devotee of Srikrishna and Siva who are viewed together as Harihara. He was an erudite scholar of Vedanta. He has displayed successfully his knowledge of the Vedantic thought through the songs and verse composed in very simple words. His work under discussion is named as 'Mukundavilasa' the literary meaning of which is manifestation of Vishnu and Siva who are advaita or indistinguishable from each other and one according to him. In benedictory verses. Raghuttama has prayed to Srikrishna as Nandasuta (off spring of delight) Gunatita (devoid of all qualities or properties) asanga (independent) and Nitya (eternal) and the veritable Brahma as described in the Vedanta. He also sees the five presiding deities namely Ganesha, Bhaskara, Vishnu, Siva and Durga of the panchpasana system depicted in the Vaishnava cult as the embodiment of Srikrishna who is none other than Paramatma or ultimate one whom the scholars suffering under illusion or Maya, have prayed in different forms.

हेरम्बं कतिचित्तपरे दिनकरं केचित्पुनः शङ्करं  
शक्तिं केचन केऽपि विष्णुममलं त्वन्येऽपरे पद्मजम् ।  
एकं भिन्नधिया यमेव परमात्मानं सदोपासते  
तं वृन्दावनचन्द्रमाश्रय मनः श्रीराधिकावल्लभम् ॥ १-२ ॥

The God though one, is two in the forms of Radha and Krishna who can be interpreted as prakriti and purusa or female and male. He is three as Brahma, Vishnu and Mahesvara and four as Jagannatha, Subhadra, Balabhadra and Sudarsana made of wood and worshipped at Puri as he is cowherd at Vrindavana—

यो द्वेधा प्रकृतिः पुमानिति मतः स्त्रीपुंसदेहाश्रितो  
यस्त्रेधा विधिः विष्णुशङ्करवपुर्धारी हरीदृश्यते ।  
श्रीमन्नीलगिरौ च दासतनु धृतयोऽसौ चतुर्धा स्थितो  
राधाकृष्णतनूधरो विजयते वृन्दावने स प्रभुः ॥ १-४ ॥



The Maya is the cause of a general tendency to identify the infinite with the finite and to view the one as the many.

The main aim and object of the poet were to preach the philosophy of Adwaita through his songs. He prays the religious leaders of the Vaishnavas, Saivas and Saktas not to pray Parameshwara, the undivided one separately as Hari, Hara, Shri or Kalika as they are not separate from each other but one and the same, the supreme—

ओ ओ वैष्णव शैवशाक्तपरमोदाराः परार्थप्रियाः  
 भिक्षुः प्रार्थयते रघूत्तम इमां भिक्षां सतां सम्मताम् ।  
 निर्भेदे परमेश्वरे हरिहर श्रीकालिकायाह्वये  
 भेदेक्षां परिसुच्य मुञ्चत सदास्वा नारकीयतिनाः ॥१-१३॥

Most of the verses and songs of this Mahakavya are composed to preach the theory of Adwaita philosophy through the narration of the love, separation and union of Radha with Krishna and other companions associated with the main characters.

Editor, Directorate of Culture,  
 Orissa, Bhubaneswar.

A thing of beauty is a joy for ever, but it is rightly said that beauty lies in the eyes of the observer. Jatindra Raghuttama was a true observer who described in simple words the Rasalila of Radhakrishna in the background of appropriate natural scenes. He describes the beauty of the Gopies, the devotees of Krishna as a river, the eyes and hands, the heart and devotion of the Gopies being represented as lotus, sky and the moon respectively—

वरतनुतनुनद्या मुद्रिते यद्दृग्गञ्जे  
 करकमलयुगं च प्रापयत्कोरकत्वम् ।  
 हृदयगगनमध्ये भक्तिचन्द्रोदयस्य  
 स्फुटमिदमिह कार्थ्यं केन वा नावधार्यम् ॥ ४-७ ॥

The work represents a unique combination of philosophy and poetry. Apparently an erotic poem on the divine love of Srikrishna and Radha, it really illustrates under the mask of the enthralling tale of love, the Adwaita theory and the poetry having painted pictures of nature with illustrations of human sentiments.

## VELIDICTORY FUNCTION AT GOPABANDHU ACADEMY

A special course of training on management of Transport system at Gopabandhu Academy of Administration opened for a short period completed on September 24 last. The Additional Chief Secretary Shri L. I. Parija, in his velidictory address appreciated this special training sponsored by Government of India and advised the trainees to raise the standard of transport management system in the State. They should put an end to the loss caused by ill management by the Transport by all out co-operation and co-ordination. Shri Parija, advised the trainees to show moral strength while discharging their duties. He expressed his happiness for the combined efforts of Police and Administrative Officers alongwith Engineers to raise the standard of transport management system in the State by undergoing a special course of training. The Commissioner of Gopabandhu Academy narrated the purpose of the training in his welcome address. Shri J. N. Mohanty, Deputy Director in-Charge of this Training Course briefly described the system and Shri G. Nanda, Joint Commissioner of the Institute proposed vote of thanks to all. There were 26 trainees from the State and were given Certificates at the end of the function.



# Handloom Development in Orissa during the Seventh Five-Year Plan

Shri R. N. Mishra

In consonance with the guideline received from the Development Commissioner (Handlooms), the main thrust of handloom development programme during the 7th plan period is an effective coverage of looms so as to step up production of fabrics in the organised sector and of improving the quality of life of handloom weavers by way of augmentation of their income and introduction of welfare schemes like housing facilities, thrift deposit contribution, insurance coverage etc.

(a) Of the 1.50 lakh looms operating in the State, 1.20 lakh will be brought under the organised sector 95,000 under co-operative and 25,000 under Corporation. Of them, 80 and 20 thousand respectively under the co-operative and the Corporation shall be made effective so as to achieve 60 per cent coverage and 126.00 million metres production fixed by the Development Commissioner (Handloom) for Orissa.

(b) Against the All India average production of 1650 metres of fabrics per loom, the target fixed for Orissa is 1,250 metres as tie and dye varieties are a slow process. To reach this target of 1,250 metres as against 900 metres as at present, 30,000 additional looms have to be modernised.

(c) The weavers are to be trained in the application of modern appliances like take-off and let-off motions, dobbies and jacquard etc. The pre-and post-loom facilities like warping

sheds and mini dye houses are to be set up at different places.

(d) The modern techniques of marketing through aggressive sales promotion measures, setting up of attractive sales emporia, participation in exhibition, popularization of fabrics through different audio-visual devices are to be adopted. The two principal marketing organisations—the Orissa State Handloom Weavers Co-operative Society and the Orissa State Handloom Development Corporation are to be bolstered up through provision of adequate share capital and financial assistance from the National Co-operative Development Corporation.

(e) Since one of the main planks of handloom development strategy during the 7th Plan period is to improve the quality of life of the weavers, special schemes like provision of housing-cum-workshed facilities, thrift deposit and insurance coverage are to be provided, within of course the constraints of finance. It is proposed to provide financial assistance for workshed-cum-housing purpose to 3,182 weavers and to cover 18,000 weavers under the thrift deposit-cum-insurance scheme.

(f) For efficient management of societies on sound commercial lines, managerial support in adequate measure will be provided. One hundred societies will get this benefit during the 7th Plan period.



(g) Research and development activity will be intensified to introduce new and appealing designs and achieve product diversification for enhanced marketability of the products.

To achieve these broad objectives the programme projected for the 7th Five-Year Plan are—

- (i) Assistance for modernisation of looms, share contribution for enrolment of membership, managerial assistance etc,
- (ii) Training
- (iii) Improvement in design and market research.
- (iv) Supply of raw materials
- (v) Marketing support including provision of rebate.
- (vi) Sales promotion and publicity,
- (vii) Welfare schemes like financial assistance for living-cum-workshed,
- (viii) Thrift deposit linked insurance coverage.
- (ix) Programme for the Scheduled Tribe and the Scheduled Caste weavers.
- (x) Pre and post-weaving facilities, dye houses etc;

The schematic details are as follows:—

1. *Headquarters Organisation*—Expansion in handloom, powerloom, sericulture and spinning mill has increased the work load of the Directorate of Textiles. Besides the 85 thousand handlooms in the Co-operative sector, rehabilitation of 33 thousand E. R. R. P. beneficiaries in the handloom programme is also contemplated. Four new spinning mills have been set up in addition to the existing two hundred tone of silk is expected to be produced by boosting up tassar and introduction of mulberry. Sixteen thousand powerlooms in 12 new complexes are to be installed in addition to the existing 1,667 powerlooms. The substantial increase in work load necessitates augmentation of staff and expansion of the building strength. A sum of rupees 58 lakhs is proposed for this Rs. 23 lakhs for staff and Rs. 35 lakhs for building.

2. *Share Investment in the O. S. H. W. C. S.*—As per the recommendation of the Working Group of the Planning Commission, the O. S. H. W. C. S. will be required to market 60 per cent of the handloom fabrics produced by the primary societies. This is estimated at Rs. 41 crores and Janata cloth, Rs. 7.50 crores and yarn, Rs. 25 crores during the 7th Plan period.

On Rs. 48.50 crores cloth business 40 per cent working capital requirement. Rs. 19.40 crores

On Rs. 25.00 crores yarn business 1/16th working capital requirement. Rs. 4.17 crores

Rs. 23.57 crores

Share capital requirement to obtain working capital to this extent is Rs.  $\frac{23.57}{6}$  = Rs. 3.93 crores

Share capital requirement for the purpose of margin money is worked out at 1:6 equity debt ratio. Government of India has already invested Rs. 1.14 crores as against Rs. 97.50 lakhs by the State Government which has to invest Rs. 17 lakhs more to achieve the 50:50 matching basis. Besides, both the States as well as the Central Governments have to invest Rs. 82.50 lakhs each to achieve Rs. 3.93 crores requirement of the O. S. H. W. C. S.

The O. S. H. W. C. S. has at present 105 sales outlets to which another 45 need be added. As per the N. A. B. A. R. D. criteria, rupees 45 thousand is required as margin money to obtain a loan of Rs. 1.30 lakhs for one emporia of 1,000 Sq. ft. area.

In view of the limited plan allocation, Rs. 60 lakhs as share capital and Rs. 20 lakhs as margin money for new sales outlets are provided.

3. *Share Capital investment in the O. S. H. D. C.*—The O. S. H. D. C. formed in February, 1977 to look after the weavers outside the co-operative fold run two centrally sponsored programmes, namely, I. H. D. P. and H. E. P. P. covering 17 thousand looms. Another 8 thousand looms are proposed to be covered during



the 7th Plan period. The present paid up share capital of rupees 2.5 crores is not sufficient for the purpose. An additional share capital of Rs. 34 lakhs is required.

The Corporation has at present 53 sales outlets to which another 33 are to be added. With the same N. A. B. A. R. D. criteria, Rs. 15 lakhs is proposed to be invested as margin during the 7th Plan.

4. *Loan-cum-Subsidy to the Weavers Co-operative Societies for construction of godowns*—During the 6th Plan, Rs. 20 thousand was expended per godown of which 50 per cent was loan and 50 per cent was subsidy. One hundred and fifty out of the 610 societies will have godown by the end of the 6th Plan. During the 7th Plan, 50 godowns are proposed to be constructed at the cost of Rs. 40 thousand each on the same 50:50 loan-cum-subsidy basis. Rupees 20 lakhs is earmarked for this during the 7th Plan.

5. *Loan-cum-subsidy to the weavers for contribution of share capital in the W. C. S.*—Members of W. C. S., old and new, are required to invest at Rs. 200 as share capital in their society. Rupees 60 lakhs will be expended on this head during the 7th Plan equally shared by the State and the Central Governments.

6. *Loan to Weavers Co-operative Societies for initial working capital*—The scheme is continuing since the 5th Plan. Provision of Rs. 30 lakhs is made to cover 4,000 cotton and 1,000 silk looms at Rs. 500 and Rs. 1,000 each respectively during the 7th Plan.

7. *Loan-cum-subsidy to weavers for modernisation of looms*—Modernisation helps product diversification, raises productivity and ultimately results in increased marketability of fabrics and income of the weavers. This is an ongoing centrally sponsored scheme. Fifty-eight thousand looms were modernised during the 6th Plan. Thirty thousand additional looms are proposed to be modernised during the 7th Plan. At the rate of Rs. 2,000 per loom, Rs. 6 crores will be the cost on this. The State Government will provide 50 per cent of the cost of modernisation as subsidy which works out at Rs. 3 crores. The Government of India

will provide 1/3rd of the subsidy amount as their matching contribution. Hence Rs. 2 crores is provided in the State sector for modernisation of 30 thousand looms during the 7th Plan.

8. *Interest subsidy to the Central Co-operative Banks on R. B. I. loans*—C. C. Banks provide loans at 10.5 per cent, 3 per cent of which is subsidised by the State Government Rs. 1 crore is provided for this during the 7th Plan.

9. *Managerial subsidy to the Weavers Co-operative Societies*—Managerial subsidy is provided to the WCS. on tapering basis for 3 years. This is an ongoing programme and the amount is equally shared by the State and the Central Governments. Rupees 15 lakhs is provided for this as the State share during the 7th Plan.

10. *Rebate on sale of handloom cloth*—It has been contemplated to mobilise a total production of 5,290 lakh metres of cloth valued at Rs. 329.69 crores during the 7th plan period. Rebate is extended at 20 per cent of the sales price for 60 days in a year. This is equally shared by the State and the Central Governments. There is an outstanding rebate claim of Rs. 10.28 crores out of which the State Government's share is Rs. 4.42 crores. This erodes working capital of the societies. Rebate claim during the 7th Plan is estimated at Rs. 35.90 crores to be equally shared by the Central and the State Governments. Against the State share of Rs. 17.95 crores plus the carry over amount of Rs. 4.42 crores totalling Rs. 22.37 crores required during the 7th Plan, an allocation of Rs. 9.26 crores only is made (Rs. 5.26 + Rs. 4.00 crores).

11. *Training of Handloom Weavers*—Training of traditional and low skilled weavers in higher techniques of handloom weaving is imperative to improve their productivity and make handloom fabrics more attractive and competitive from the marketing point of view. During the 6th Plan, 3,385 weavers were trained at a cost of Rs. 11.00 lakhs. During the 7th Plan 2,000 weavers will be trained at a cost of Rs. 15 lakhs. Besides, another 3,000 weavers will be trained under the TRYSEM. Three new training centres will be started in addition to the 3 already operating in the State.



12. *Publicity and propaganda*—Publicity is done through news paper, radio, television and through participation in exhibitions and fares. An outlay of Rs. 15.00 lakhs is proposed for this during the 7th Plan.

13. *Handloom Production-cum-Training Centres in the Adivasi Areas*—Scheduled Casts and Scheduled Tribe weavers do not have much skill or equipment. Production-cum-training centres are designed to mitigate both these shortfalls. Six such units were set up during the 6th plan and 8 more are contemplated during the 7th Plan. For this, a sum of Rs. 15 lakhs is provided during the 7th Plan.

14. *Interest subsidy on block loan for the ERRP beneficiaries*—E. R. R. P. beneficiaries are provided at Rs.1,550 each for the purchase of equipment (looms and accessories). Of this, Rs. 1,125 is given as subsidy and Rs. 375 as loan to be financed by Co-operative/Commercial Banks, Co-operative Banks charge 11 per cent interest on the loan. Government have decided to subsidise interest at 3 per cent. Rs. 1 lakh is provided for this to benefit 12 thousand weavers.

15. *Creation of Pre-loom and Post-loom facilities and the setting up of Processing Unit during the 7th Plan*—Lack of pre-and post-loom processing facilities dulls the competitive edge of the handloom fabrics. A processing unit has been set up at Jagatpur during the 6th Plan. The capacity of this plant is 25,000 metres per day and 75 lakh metres per annum. It does not have facilities for printing Janata cloth. Finer cotton and silk fabrics cannot be finished here to the desired extent. Processing facilities for the sophisticated silk sarees and fabrics with structural designs are not available in this unit. Polyester and poly-vastra fabrics are being increasingly produced by the societies. Therefore, one more processing unit is contemplated with the following facilities:—

- (i) Bleaching ... 16,000 metres per day
- (ii) Dying ... 1,000 metres per day
- (iii) Printing .. 7,000 metres per day
- (iv) Finishing .. 1,200 metres per day

The project cost will be Rs. 1.10 crores out of which 80 per cent will be borne by

the Government of India under the NCDC financing pattern and the balance 20 per cent (Rs. 22 lakhs) will be provided by the Government of Orissa.

16. *Share capital investment for the creation of pre & Post-loom Processing facilities at the WCS level*—The working Group for the 7th Plan set up by the Government of India has recommended establishment of modern dye house on small scale located in the interiors so as to supply quality dye and fast colour. Six mini dye houses have already been set up in Orissa during the 6th Plan with a total capacity of 15 bales per day as against the requirement of 15 bales per day. Therefore, 20 more such units are proposed to be set up during the 7th Plan, ten at the primary society level and ten at the production points of the Corporation.

The estimated cost of each unit is as follows:—

	Rs. in lakhs
1. Cost of land and building (1650 sq. ft.) along with well.	1.54
2. Machinery including tank and vet.	0.23
	1.77

The funding pattern is :—

Margin money by the unit ..	5%
State Government share ..	15%
Loan from NCDC ..	80%

Rs. 5.31 lakhs is proposed for this during the 7th Plan.

17. *Construction of common Warping and Sizing Seeds*—The working Group has also recommended creation of common warping and sizing facilities. The weavers of the State using brass sizing and street warping work in the open for sizing and beaming of warp. During hot days, yarn becomes brittle; it can not just be undertaken under rainy conditions.

One common warping and sizing shed with 2,300 (115' × 20') sq. ft. will cost around Rs. 1.84 lakhs. Besides, Rs. 6,000 will be required for warping drum, creels, bobbins, etc. It is proposed to set up 10 common warping sheds during 7th Plan.



At the following funding pattern, Rs. 2.85 lakhs is proposed for this during the 7th Plan.

Margin money by the unit ..	5%
State Government share ..	15%
Loan from NCDC ..	80%

18. *Housing for the Handloom weavers*—  
(A) For weavers in the urban areas—According to the HUDCO definition, a village having a population of more than 5,000 is an urban area. But the HUDCO finance is limited to Rs. 12,000 for land and building. Government of Orissa estimates it at Rs. 15,000 for 250 sq. ft. for building alone. The following pattern of assistance is, therefore, proposed:

	Rs.
(i) Margin money by weaver ..	1,300
(ii) Subsidy by the State Government.	2,000
(iii) Subsidy of the Government of India (50:50 matching).	2,000
(iv) Loan by HUDCO ..	9,700
	15,000

The loan amount is repayable in 20 years at 7.5 per cent interest per year.

(B) *For weavers in the rural areas*—Rural areas having a population of less than 5,000 are eligible for this scheme. The ceiling cost per house as per the HUDCO pattern is Rs. 9,000. This unit will be utilised for renovation and extension of the existing building or for construction of additional space to provide working accommodation to the weavers. For the scheme, a minimum of 100 sq. ft. land has to be covered for the construction of the shed. The total cost of construction will be Rs. 9,000 excluding cost of land. The funding pattern will be as follows:—

	Rs.
(i) Margin money of weavers ..	500
(ii) Subsidy by State Government.	2,750

(iii) Subsidy by Government of India. 2,750

(iv) Loan from HUDCO .. 3,000  
-----  
9,000  
-----

The loan component is repayable in 10 years at 7.5 per cent interest per year.

It is proposed to construct 1,000 urban and 2,182 rural houses during the 7th Plan. The subsidy to be shared by the Government of Orissa for these 3,182 units is estimated at Rs. 80 lakhs for which provision has been made.

19. *Thrift deposit linked Insurance coverage*—Thrift deposit at 5 paise per rupee is being collected from the weaver members of the societies as well as the Corporation at the time of their wage disbursement. This they can draw upon at the times of their necessity.

Under the present scheme, matching contribution not exceeding 5 per cent of the wages to be equally shared by the State and the Central Governments is proposed. The entire accumulated fund has to be deposited with the State Government and would earn an interest at 7 per cent. The scheme will be tied up with the Group Insurance Scheme for the weaver for a policy value of Rs. 3,000. Premium for the policy will be paid by the State Government. In the event of death of the weaver, his legal heir will get the insured amount of Rs. 3,000 as well as the outstanding thrift deposit amount. In the event of retirement of the weaver member, the thrift deposit at his credit shall be refunded to him. The weaver member is also eligible to get consumption loan against his deposits. The Scheme operates in lines with the Contributory Provident Fund Scheme.

An outlay of Rs. 80 lakhs is provided for the purpose during the 7th Plan period and some 18 thousand weavers will be brought under the Scheme.



ସ୍ତ୍ରୀଙ୍କର ରୂପଯୌବନକୁ  
ଅରୁଚି ରଖିବାର ଅବ୍ୟର୍ଥ ଉପାୟ କ'ଣ ଜାଣନ୍ତି କି ?

## ସମ୍ଭ୍ରାନ୍ତ ଜନ୍ମରେ ବ୍ୟବଧାନ ରକ୍ଷା କରି ଚୋଟ ପରିବାରଟିଏ ଗଢ଼ିବା

ଆପଣ ଯଦି ଏଥିପାଇଁ ଆଗ୍ରହୀ, ନିକଟସ୍ଥ ସ୍ୱାସ୍ଥ୍ୟ କେନ୍ଦ୍ରରେ ପରାମର୍ଶ  
କରି ସ୍ତ୍ରୀଙ୍କୁ କ୍ଷୁଦ୍ର କନ୍ୟା କପର୍-ଟି ଦେଇ ଦିଅନ୍ତୁ ।

ଏହା ଏକ ନିରାପଦ ଓ ନିର୍ଭରଯୋଗ୍ୟ ଗର୍ଭ ନିରୋଧକ ପଦ୍ଧତି । ପୁଣି  
ସନ୍ତାନ ଇଚ୍ଛା କଲେ, ଏହାକୁ ସହଜରେ ବାହାର କରି ଦିଆଯାଇ ପାରିବ ।

### ଶିଶୁମାନଙ୍କୁ

ସୁସ୍ଥ ଓ ନିରାପଦ ରଖିବେ କିପରି ?

କେବଳ ରୋଗ ପ୍ରତିଷେଧକ ଟୀକା ନେଇ ଏହା ସହଜରେ ସମ୍ଭବ  
ହୋଇପାରିବ । ରକ୍ତ୍ୟର ଯେ କୌଣସି ସ୍ୱାସ୍ଥ୍ୟକେନ୍ଦ୍ର ବା  
ଉପ-କେନ୍ଦ୍ରରେ ପ୍ରଧାନ ଶିଶୁ ରୋଗଗୁଡ଼ିକର ପ୍ରତିଷେଧକ ଟୀକା ଯୋଗାଇ  
ଦିଆଯାଇଛି ।

ଆପଣଙ୍କ ଶିଶୁଟି ଟୀକା ନେଲେ ଆପଣ ନିଜେହିଁ ନିଶ୍ଚିନ୍ତ ରହିବେ ।

ପରିବାର କଲ୍ୟାଣ ନିର୍ଦ୍ଦେଶାଳୟ  
ଭୁବନେଶ୍ୱର



# India's Freedom Fighter Bir Surendra Sai

Dr. Amulya Mohapatra

The most outstanding and adventurous fighter for India's freedom struggle, a man of dedication and sacrifice, a symbol of patriotism, and the hero of Indian History, was Bir Surendra Sai. His primary aim was to achieve independence from the torturing and oppressing rule of Britishers and secondly to get back the throne of Sambalpur. Much before the Sepoy mutiny, Surendra Sai fought against the British Government and was recognised as the hero of India's freedom fighters, equal to the status of Nana Saheb, Tantia Tope and Jhansi Rani Laxmibai. His entire life was dedicated to the freedom struggle of India.

Surendra Sai was born on January 23rd, 1809, in a small village Khinda, at a distance of about 21 miles towards the north of Sambalpur town, Orissa. His father, Dharma Singh, was a man of unfathomable courage and a true follower of Hindu religion. Surendra Sai was having six brothers namely, Udant Sai, Dhruva Sai, Ujjal Sai, Chhabil Sai, Jajjal Sai and Medini Sai, and one sister named Anjana. All his brothers, except Jajjal Sai, were freedom fighters. Surendra Sai got married to Krushnapriya, the daughter of Hatibari Zamindar, and was having a son and a daughter. His son, Mitrabhanu was also a freedom fighter and he used to provide full co-operation to his father. They were under the guidance of their uncle, Balaram Singh.

From boyhood Surendra Sai and his brothers trained themselves in physical courses like horse riding, archery, sword playing and wrestling etc. Surendra Sai preferred more to these practical training than the formal study of education. During his childhood days, courage and determination were the distinct qualities with Surendra Sai.

## Reaction to British Overbearingness

The territory of Sambalpur came under the direct control of the British rule in the year 1817. Thus, the Marahatha rule in Sambalpur came to an end and the State came under the control of East India Company. The British authorities restored the throne of Sambalpur to king Jayanta Singh, but as he was old and incapable for administration so his son Maharaj Sai became the ruler. Maharaj Sai died in 1827 without a male successor. British people played the decisive role and nominated the widow Rani Mohan Kumari in January 1828 as his successor to the throne. Her accession led to a dispute on succession and consequent upon political instability and turmoil, people of Sambalpur started agitation when the actual claimant, Surendra Sai, a descendant of Chowhan dynasty could not get the throne. The insurrection went beyond control, due to the direct encounter between the British troops and the supporters of Surendra Sai.



Captain Wilkinson realised that 'there would be endless trouble so long as the queen remained in power<sup>1</sup>'. So he selected Narayan Singh, the bodyguard and the adviser of queen as the ruler of Sambalpur. Although Narayan Singh was reluctant to be enthroned, but as queen desired it, officially he was seated upon the throne of Sambalpur. Once again the claim of Surendra Sai for the throne was refused recognition by the British. During that time Surendra Sai acquired much popularity in Sambalpur and was very much liked by the tribal people.

The succession of Narayan Singh caused a wave of protest throughout the Sambalpur region. Revolutionary Surendra Sai led the people to encounter and challenge the authority of so called king with the British patronage. Narayan Singh, the king of Sambalpur gave orders to kill the terrorists. Both the army jointly made horrible massacre and arrested the revolutionaries. There was the emergence of popular resentment in Sambalpur and the neighbouring area owing to the misrule of Narayan Singh.

### Course of Revolution

In the year 1827, Surendra Sai started his revolt against the existing ruler of Sambalpur and those supported British cause. Large number of people died in this resurgence. Lt. Keto has stated that while he was moving on a horse he observed heads were hanged on the road sides of the town. People were terribly horrified and frightened of Narayan Singh's torturous acts. Albeit their lives and properties were at a stake they continued their struggle unabated.

Once, in 1833, king Narayan Singh was returning from Singhbhum and on his way back to Sambalpur, he faced concentrated attack from Surendra Sai and his followers. But their strength was of no avail before the mighty royal army. However, king became furious and revengeful. He sent a large army to capture Surendra Sai and his followers, which went in vain. Out of rage they destroyed the house of Surendra Sai and set fire to it.

The Gonda Zamindar of Lakhmanpur was a strong supporter of Surendra Sai. He had a very trained militant personel in archery. In the top of the Barpahar and in the Dabarigad Fort all rebelliers used to stay there safely. Surendra Sai and his friend Balabhadra Deo, in Gonda Zamindar of Lakhmanpur joined hands and inspired their followers for rebellion. Naryan Singh, out of fear, sought the help of the British Government to suppress the rebellion. Major J. R. Ousley marched with his troops and started applying all repressive measures, The insurgents who had taken shelter in the hills, confronted the British army. In gurrila warfare Balabhadra Deo was killed, but Surendra Sai was severely wounded and escaped.

In 1839, Duriar Singh, Zamindar of Rampur and his son, helped Narayan Singh and launched a through oppression on the villagers of Surendra Sai. Surendra Sai, therefore, marched towards Rampur Fort with his brave insurgents. In the ensuing battle, Rampur Zamindar and his son were killed. The British authorities were convinced that Surendra Sai and his followers were involved in the ghasty murder. Very soon, with the help of king Narayan Singh they attacked on Surendra Sai and captured him along with his brother Udant Sai and uncle Balaram Singh. All of them had to face the ordeal of British judiciary. By order of the court all of them were treated as political prisoners and imprisoned in the Hajaribag jail, in the year 1840<sup>2</sup>.

The first war of Indian independence called Sepoy mutiny on the 10th May 1857, first at Meerut and quickly it spread to different parts of Northern India. The mutineers joined with rebellions liberated many prisoners from the Hazaribag jail, in August 1857. Surendra Sai and his brother Udant Sai were freed from the jail. They came to their native place Sambalpur.

### Hero of the people

The memory of mother and motherland were flashed on the mind of Surendra Sai. During that time although Surendra Sai

1. "Lss, O Malley 'Bihar and Orissa Gazetteers, P, 30  
2. OR, Sambalpur papers, Book No. II.



was ill but which worried him much was the deteriorating condition of the people. The people came in thousands to Sambalpur town and shouted slogans in honour of their hero Surendra Sai. The crowd adopted resolution that there should be the restoration of native rule in Sambalpur and that to achieve their mission they should continue their struggle against the British. Thus the anti-British rising had spread in the Sambalpur region. Not only Sambalpur, but also the neighbouring territories were at arms against the British Raj. Surendra Sai, the hero of Sambalpur, had aroused popular support and sympathy for the cause. The Zamindars and the common men, specially the tribes, had aligned themselves with Bir Surendra Sai. Therefore, it had taken the turn of a popular revolt<sup>1</sup>.

### Confrontation with the British

On the other hand, Captain R. T. Leigh, Senior Assistant Commissioner of Sambalpur was very much worried for the release of Surendra Sai from the jail. He apprehended disturbances at Sambalpur by the joint hands of Surendra Sai and Sepoys. In fact, Surendra Sai renewed and enkindled second phase of the revolution against British Government. In order to tackle the disturbing situation of Sambalpur, Captain Leigh decided to arrest Surendra Sai and his brother Udant Sai. He declared the rewards of Rs. 500 for their apprehension. On 7th October, 1857 Surendra Sai and his 1,000 followers appeared at Sambalpur town to the utter dismay of Captain Leigh. It was because the British soldiers were keeping bad health in Sambalpur and therefore were no match before the fighting force of Surendra Sai.

There was a political negotiation between Surendra Sai and Captain Leigh. This resulted in an agreement by which Captain Leigh accorded permission to Surendra Sai to stay at Sambalpur with only twenty followers. Surendra Sai accepted the conditions and remained at Sambalpur as house arrest.

Surendra Sai appeared to the Commissioner of Chotanagpur regarding his claim of Sambalpur under his rule, and commutation of the terms of his imprisonment. But

Commissioner rejected his petitions. In the meanwhile large number of force came to Sambalpur from Madras. Surendra Sai apprehended repressive measures by British Government. So he escaped from Sambalpur and went to his village Khinda. British authorities were very much surprised when Surendra Sai was escaped from Sambalpur. They thought that Surendra Sai would again plan for revolution. British Army marched towards Khinda along with Captain Hadow but they could not trace Surendra Sai in his village. They killed his brother Chhabil Sai, another leader of this struggle. They also punished to the Zamindars and other supporters of Surendra Sai. Out of fear people abandoned their villages and remained inside the hills. Death of Chhabil Sai was very painful and shocking to Surendra Sai. Despite a heavy loss he did not loose his heart.

In 1858 of February insurgents had built their strongholds at Pharasiguda, Barahill and Pokilkole. Captain Woodbridge along with a regiment marched towards these places. The insurgents had occupied a strong position and Captain Woodbridge was killed and Captain Nichollas was severely injured in the encounter. Immediately Captain Leigh rushed to the place with their strong troops. The British troops attacked on the insurgents. Surendra Sai with his army encountered the British troops but lastly they were dispersed by the British Army. Although Surendra Sai was yet to be captured. Warnings were issued to Zamindars not to support or harbour Surendra Sai in this insurgency. They were threatened with the confiscation of their estates on violation the order. Colonel W. R. Froster took over charge from Captain Leigh, he summoned the neighbouring Kings and Zamindars to a conference and urged them to render military service to British to capture Surendra Sai and his followers. In anticipation of a severe British move and chase Surendra Sai fled away to Khadiar King for shelter.

### Liberal Policy of Major Impey

Major Hastings B. Impay succeeded Colonel W. R. Froster as the Deputy Commissioner of Sambalpur in April 1861.

1. OJR, Loose Correspondences, John Dyre to G. F. Cockburn, 1858.



He realised that unnecessary Surendra Sai and his followers were harrassed by the Britishers. He has applied his humanitarian principle and reversed the policy of his predecessor. He adopted conciliatory measures towards the insuregents. In order to restore peace and harmony, he returned the confiscated property to the zamindars. He appointed some trusted agents to convince and win the heart of Surendra Sai and his chief followers. As result of such conciliatory policy, few zamindars came to the side of British. Major Impay made personal interviews with kings and zamindars to win their hearts. In spite of conciliatory policy of Major Impey the entire areas between Singhbhum and Sambalpur were frequently disturbed by the insurgents.

Under these circumstances Major Impey and R. N. Shore, Commissioner of Cuttack gave proposals to the Lieutenant Governor of Bengal to sanction full pardon to all the insurgents, including Surendra Sai. The Government of Bengal, after careful observation, ordered the proclamation of amnesty to all the insurgents except Surendra Sai, his brothers and son,

The order was promulgated by Major Impey to all the insurgents, provided they surrendered themselves within "a month and a half" with effect from 24th September 1861. In the same proclamation, guarantee of life to Surendra Sai, his brothers and a free pardon to Mitrabhanu Sai was given in event of their surrender within 40 days from 11th October 1861. The period of proclamation expired without the surrender of a single rebel leader, and his policy of expediency failed.

### Surrender

Again two more battalions came to Sambalpur to suppress the violence which forced most of the leaders to surreeder except Surendra Sai. The position of Surendra Sai was very unsafe as most of his followers have surrendered. On 3rd May 1862, Surendra Sai wrote to Major Impey expressing his desire to surrender on the condition that his claim for the restoration of native rule at Sambalpur. Major Impey replied that "the Gudde

throne of Sambalpur would never again be established and that if he desired to surrender, he must abandon all hope or idea of that" All the sametime Major Impey assured him of all liberal provision for his maintenance. He also sent some faithful agents for persuading Surendra Sai to surrender.

On 16th May 1862, Major Impey and Surendra Sai met a place near Sambalpur. Major Impey welcomed him after a cordial greetings. Surendra Sai and his followers surrendered on guarantee of free pardon<sup>2</sup>. A person of Rs. 12,000 per annum and an aggregate amount of Rs. 4,600 were granted to Surendra Sai and to other members of his family respectively. Later on, the Commissioner of Chatisgarh fixed the village Bargan as the place of residence for Surendra Sai.

### Renewal of Rebellion

Only two prominent rebel leaders Kunjan Singh and Hathi Singh did not surrender to British Government. They were determined to defy the Government until the Chown Dynasty was restored in Sambalpur. Thus in the name of Surendra Sai they gained confidence of some people. They filed a petition to the British Government that all would be well if Surrender Sai was made King (Raja) of Sambalpur. Even after the surrender of Surender Sai, there was no peace and security of life at Sambalpur. The activities of Surendra Sai were not free from British suspicion.

Major A. B. Cumberlege succeeded Major Impey as Deputy Commissioner of Sambalpur. He abandoned the policy of conciliation of his predecessor and planned the operation against Surendra Sai. The Commissioner issued order to arrest Surendra Sai and his followers. During that time Surendra Sai was remaning in his village, Bargan, with his family. Major A. B. Cumberlege and his party surrounded the house of Surendra Sai on January 23rd, 1864 and arrested Surendra Sai, his son Mitrabhanu Sai and his brothers Dhrub Sai, Udant Sai, and Medinj Sai.

All these accused were charged under the sections 122,123 and 109 of Indian Penal Code, and sentenced to life imprisonment.

1. Nagpur papers. Secretary, to Chief Commissioner, 25th September 1862.

2. O. J. R., Sambalpur papers, H. B. Impey to Chief Commissioner, 16th May, 1862.



Subsequently Surendra Sai and his party made a petition of appeal in the Judicial Commissioner of Central Provinces, Nagpur. The Session Court Judgement was reversed by John Scarlett Cambell, and he acquitted all the prisoners. Compbell observed "What is the evidence which proves that Surendra Sai. collected arms or otherwise prepared to wage war against the Queen during December 1863 and January 1864 and previously thereto<sup>1</sup>." ?

However, the order of the Judicial Commissioner was not carried out because Richard Temple, Chief Commiesioner of the Central Provinces, has commented on the various aspects of the trial of the prisoners, and justified the arrest and detention of Surendra Sai and others. Accordingly, Surendra Sai and others were detained under regulation 3 of 1818 in the Nagpur jail. Afterwards he was transported to Asirgarh fort in Nimar. The pensions of the prisoners were forfeited by the British Government. Surendra Sai and others filed a petition against their illegal detention. But their petitions were rejected by the British authorities.

It is observed that these accused persons were charged on the following grounds :

"1st Preparing to wage war against Her Majesty the Queen during tha months of December 1863 and January 1864 and previously thereto, under Sec. 122 of the Indian Penal Code.

"2nd, Abetting the preparations to wage war against Her Majesty the Queen during above period under Secs. 109 and 123 of the Indian Penal Code.

"3rd, Concealing the existence of a design to wage war against Her Majesty the Queen during the above period, under Sec. 123 of the Indian Penal Code."

In 1871 and 1876, the petitions were filed by the prisoners for their release. Lastly, on 22nd November 1876 Dhrub Sai and Mitrabhanu Sai were released from the Asirgarh jail. By the time, among the

prisoners, Medini Sai and Udant Sai had already died in the jail. On 28th February 1884 Surendra Sai, the Chief freedom fighter of Sambalpur, died in the cell of Asirgarh at the age of 75.

In the meanwhile hundred years have passed. Our country have celebratad the death centinary of Surendra Sai in different parts of India. It is true that he has not adorned the crown but he had occupied the hearts of innumerable people of India. In fact, he was considered as an unconquered hero (BIR) of Indian Freedom Struggle against the British rule.

**Some important events in the life of Bir Surendra Sai.**

Year A. D.	Events
1809, 23rd January	.. Date of birth
1827-28	.. Beginning of insurrection.
1833	.. Attacked on King Narayan Singh.
1840	.. Revolt and life imprisonment.
1857	.. Released from Jail
1857	.. Revolt against Britishers.
1858	.. Encounter with British army.
1862	.. Surrendered before British Government.
1864	.. Arrested and life imprisonment.
1884, 28th February	.. Died in the jail

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1. O. J. R., Vol. 8 Proceedings, Judicial Commissioner, 18th August 1864.



# ARTICLE BANK

Articles on various aspects of the State i. e. Indology and Orissa studies covering *inter alia* historical aspects flora and fauna, anthropological features, customs & rituals, culture and education, agriculture, industrial development, rural development and management, trade & commerce, social and economic growth & demography, pattern of administration, places of tourist interest, ecology, tourism and wild life archaeology, implementation of 20-point Programme, etc. are invited from the scholars. Writers and authors, both in English & Oriya, for publication in the 'Utkal Prasanga' and 'Orissa Review', the monthly journals of Orissa State Government. The contributors should transmit the articles (in duplicate), legibly written/typed on one side of foolscap size paper with adequate margin to facilitate editing and printing. Remuneration will be paid for the approved articles for publication and the articles which are not found acceptable for publication will be returned to the authors.

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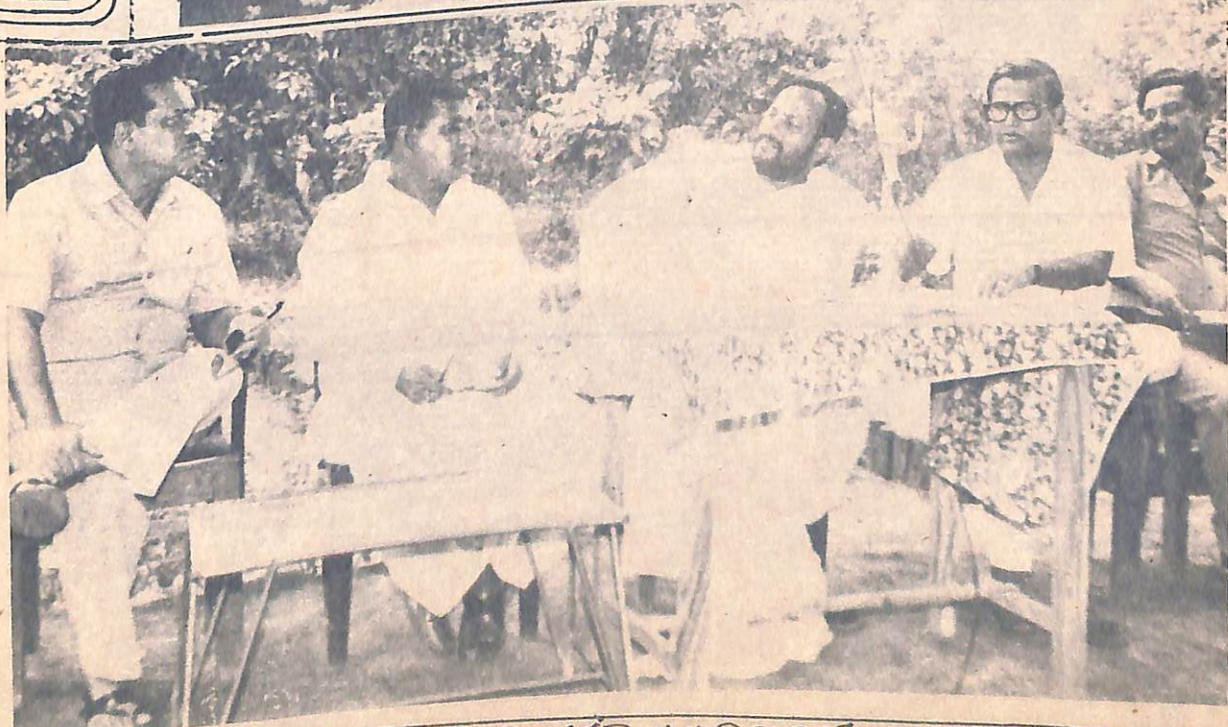
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CUTTACK BIDANASI PROJECT  
 FOUNDATION STONE  
 LAID BY  
 SRI JANAKI BALI  
 CHIEF  
 10-85



କଟକରେ ବିନାଶ ସମ୍ମୁଖୀନ ଗ୍ରାମରେ ଡି.ଆର୍.ଡି.ଏ.  
 ବାସ୍ତୁ-କାମରେ ହେଉଥିବା କାର୍ଯ୍ୟକ୍ରମର ଅନୁଷ୍ଠାନ ସୁଧାକର



ଉତ୍କଳ ପୁର କୁଳରେ ସୁଧାକର ପ୍ରତିଷ୍ଠା ଏକ ସାମାଜିକ କର୍ମକଣ୍ଠା





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ଶ୍ରୀମତୀ ଶ୍ରୀ ସତ୍ୟଜିତା ଦେବୀଙ୍କ ଦ୍ଵାରା ସମ୍ବୋଧନ ... ଶେଷସ୍ଵରୂପ - ୮



ବିଜ୍ଞାନମୟ ଶ୍ରୀମତୀଙ୍କ ଦ୍ଵାରା  
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 (ଦ୍ଵାରା ଶ୍ରୀମତୀଙ୍କ ଦ୍ଵାରା)





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C.M. LAYING BASE OF BRIT  
THOUSING COLONY  
AT NILAKANTHANAGAR



ନୀଳକଣ୍ଠ ନଗର ଶିଳାଧାରଣ, ବ୍ରହ୍ମପୁର, ୨୨.୯



ସୁଗନ୍ଧଦ୍ରବ୍ୟର ଡ୍ରାଗ  
ପ୍ରସ୍ତୁତି, କୋଡି  
ଡୁବେ.ଆର.ଏ.  
DUBEY OPENS  
PALLI VASTRA UNIT





ସର୍ପଗଡ଼ କୋମାଳ



ସର୍ପଗଡ଼ ଜଳଭଣ୍ଡାର





ଡେଙ୍ଗା ପ୍ରସ୍ତାବନ ସେବା ପଦାଧିକାରୀଙ୍କ ସମ୍ମିଳନୀରେ ମୁଖ୍ୟମନ୍ତ୍ରୀଙ୍କ ଭିଦ୍ୟକୋଷ



ଭୂବନେଶ୍ୱରୀ ଠାରେ ମୁଖ୍ୟମନ୍ତ୍ରୀ ଶ୍ରୀ ପଟ୍ଟନାୟକଙ୍କ ସମ୍ମାନ ସୂଚନା ଭିଦ୍ୟକୋଷ



ଭୂବନେଶ୍ୱରୀ ଠାରେ ସାହା ଶ୍ରୀମତୀଙ୍କର ପ୍ରାଧିକାର  
 କ୍ରମିକରେ ଉପସାଧନା ଭିଦ୍ୟକୋଷ  
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 ସହାୟକ ଶ୍ରୀମତୀଙ୍କର ପ୍ରାଧିକାର ।















# Jute Economy in Orissa

Shri Dibakar Naik

&

Shri Binod Chandra Mohanty

Jute is one of the important cash crops in India. It contributed about 32 per cent of the total world jute production in 1980. Its share was 42 per cent of the total world jute production during the year 1960. This shows that there is a decrease of 10 per cent of the total world jute in India during last two decades. Among all the important cash crops and cereals, i. e., sugarcane, cotton, tea, coffee, tobacco, rice and wheat, Indian jute occupies highest percentage of the world production in the year 1980 (Sugar : 6.56 per cent, Cotton : 8.98 per cent, Tea : 30.56 per cent, Coffee : 2.47 per cent, Tobacco : 6.33 per cent, Rice : 19.74 per cent and Wheat : 6.85 Per cent).<sup>1</sup>

Jute in Orissa is cultivated as pre-kharif paddy crops, mainly in Cuttack, Balasore, Keonjhar and Puri districts. It occupies 45.75,000 hectares with total production of 7,69,307.4 quintals during the year 1982-83 in Orissa.<sup>2</sup>

Cuttack district ranks first in area and production of jute among all the districts of Orissa. Nearly 70 per cent of the total jute acreage of the State is accounted for jute cultivation in this district. The corresponding figures are 17.18 per cent in Balasore, 8.27 per cent in Keonjhar and 2.95 per cent in Puri. Moreover, 75 per cent of the total State production of jute

is produced from Cuttack district followed by Balasore (19.98 per cent), Puri (2.34 per cent) and Keonjhar (1.26 per cent).

Jute being grown as a pre-paddy kharif crop occupies only 1.19 per cent of the total kharif paddy area of Orissa during 1982-83. But Jute is mainly grown in the medium and low land, which covers to the extent of 1.38 per cent of the total medium and low land of the State. In jute growing areas of the State, i.e. in Cuttack, Balasore and Keonjhar the cultivators allocate respectively about 6.26 per cent, 2.06 per cent and 2.29 per cent of the total medium and low land of each districts for jute as pre-paddy kharif crop. This shows that there is a considerable scope for extending jute area in Orissa.

This study has a limited objective of exploring two areas :

- (1) To analyse the area, production and yield trends of jute during the last two decades ;
- (2) To study the cost and returns of jute Cultivation in Orissa.

## Data and Methodology

The secondary *data* about the area, production and yield of jute in Orissa during the period 1960-61 to 1982-83 are collected from the Directorate of Agriculture

1. World Bank Report No. 814/80, Price Prospects for major primary commodities, January, 1980  
2. Orissa Agricultural Statistics, 1982-83, Directorate of Agriculture and Food Production, Orissa, Bhubaneswar



and Food Production, Government of Orissa. The data on costs and returns on jute of Orissa available for the year 1973-74, 1974-75, 1978-79 and 1981-82 are collected from the Comprehensive Scheme, cost of cultivation of principal crops.<sup>3</sup>

The trends in area, production and yield of jute are estimated from the time series data (Table-1). Simple linear trend equations of the form :  $Y = a + bx$  are fitted by the least square method; where 'Y' is area/Production/yield of jute, 'a' is the intercept, 'b' is regression coefficient or trend value and 'x' is the number of the year, 1960-61 being 1 and 1982-83 being 23. The percentage annual growth rates (g) in area, production and yield are derived as :  $g = (b) (100) / \bar{Y}$ , where 'b' is the regression coefficient and  $\bar{Y}$  is the mean value of area/production/yield.

### Results and Discussions

The area, production and yield of jute from 1960-61 to 1982-83 in Orissa have been presented in Table-1. This shows the existence of considerable variations over the years. During last twenty-three years the area, production and yield of jute have increased by 13.66 per cent, 61.89 per cent and 43.56 per cent respectively over the year 1960-61.

The regression coefficients (trend values) for annual changes in area under jute in Orissa during the period 1960-61 to 1982-83 is not significant. The same for production and yield rate of jute are found to be statistically significant (Table-2). This indicates that the area under jute in Orissa has not expanded significantly over the years. A remarkable increase in production and yield of jute is due to use of better seeds, fertilizers better farming practices and development of technical knowhow among the growers.

The percentage annual growth rates attained during the last two decades of area, production and yield of jute are 0.23, 1.41 and 1.25 respectively. It shows that the percentage annual growth rate of production of jute is more than its area and yield rate. It is due to significant growth

of yield along with slight expansion of areas under jute over the years.

The analysis of cost and returns of jute during the year 1973-74, 1974-75, 1978-79 and 1981-82 is placed in Table-3. The average yield per hectare for jute during the four years shows a stagnancy. In this study the operational cost (Cost A-1) includes all the actual expenses incurred for production. The total cost (Cost C) does not include managerial, risk and transportation charges. Table 3 reveals that both Cost A-1 and Cost C per hectare show a wide variation over the years. The Cost A-1 per hectare incurred during the year 1981-82 is of 3 times of the same costs incurred during the year 1973-74 and 1974-75. But the cost A-1 in the year 1978-79 is of 70 per cent of the same costs incurred during 1981-82. The total cost (Cost C) per hectare in 1973-74, 1974-75 and 1978-79 are 36.60 per cent, 46.93 per cent and 72.80 per cent respectively of the total costs incurred during 1981-82.

The Gross return per hectare obtained during the year 1973-74, 1974-75 and 1978-79 are 48.57 per cent, 52.64 per cent and 77.40 per cent of the gross return per hectare of 1981-82 respectively. The gross return per hectare is highest i. e. Rs. 3306.01 in 1981-82 followed by Rs. 2,559.00 in 1978-79, Rs. 1,740.43 in 1974-75 and Rs. 1,605.81 in 1973-74. But the net income per hectare is important for allocation of resources. It is highest i. e. Rs. 566.54 per hectare in 1973-74. Net income reduces gradually with increase of gross returns per hectare. The return over operational cost (Cost A-1) per hectare varies between Rs. 1,014.18 to Rs. 1,463.95 during 1973-74 to 1981-82.

The total cost (Cost C) and the operational cost (Cost A-1) per quintal are lowest in 1973-74 with Rs. 77.13 and Rs. 23.39 respectively. Both the same costs are highest per quintal during 1981-82. This indicates that during 1973-74 to 1981-82 the total cost (Cost C) and the operational cost (Cost A-1) per quintal have been increased by 99.44 per cent and 236.77 per cent respectively over the same costs in 1973-74. The market price per quintal of

3. Government of India : Estimates of cost of cultivation of Jute in Orissa for the years 1973-74, 1974-75, 1978-79 and 1981-82, Directorate of Economics and Statistics, Ministry of Agriculture, New Delhi (Mimeo).



Jute is lowest i. e. Rs. 23.39 in 1973-74 and have gradually increased to Rs. 241.59 in 1980-81. This shows that the price of Jute has been increased by 95.81 per cent over the market price in 1973-74. It clearly indicates that the growth of price of Jute is at lower rate than the growth of cost of inputs used for its production.

Return per rupee of operational cost is highest i. e. Rs. 3.31 in 1974-75. It gradually decreases to Rs. 1.79 in 1981-82. The return per rupee of total cost is maximum with Rs. 1.55 in 1973-74. It is lowest with Rs. 1.16 in 1981-82. The return per rupee of operational cost and total cost decrease gradually due to imbalance in growth of price of output and the cost of inputs used. Without any significant increase in productivity of Jute over the years.

### Conclusion

The growth of production and yield of Jute in Orissa is statistically significant, reflecting use of better seeds and adoption of new technology in Jute farms. Nonsignificance of trend of area indicates that the Jute growers have no interest in expansion of Jute due to lack of better marketing facilities. The grower's net share over the cost of production get reduced over the years. It may be due to the fact that the

prices of farm inputs have risen by as high as 237 per cent over the last two decades with increase of 96 per cent of prices of output over the same period. There is no suitable price policies to protect the interest of the growers. A number of studies indicate that the prices of output has significant impact on its area.<sup>4</sup> In Orissa Jute being grown as a pre-paddy Kharif Crop occupies only 1.38 per cent of the total medium and low land of the State. There is much scope for expansion of Jute area. If a suitable price policy is adopted, it will tend to increase the net income of the growers. Ultimately it will induce the growers to increase the area under Jute. With the increase of the net income, the resource productivity tends to rise. This helps the growers to allocate more of resources. If the insurance is made against the loss of yield, it may adds as an incentives for increasing area under Jute.

Not only price incentives but also non-price incentives are necessary to increase the production of Jute at low cost of production. Land to tillers, elimination of middle men in Jute trading by introducing regulated markets, sufficient expansion of growers; Co-operatives and timely availability of inputs will go a long way to increase the production at a low cost and reasonable profits to the producer.

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4. For details see D. Naik and S. C. Patnaik impact of price changes on area, output and productivity of potato in Orissa. Agricultural situation in India P. 425 to 429, September, 1984.



TABLE 1

*Area, production and yield of Jute in Orissa during 1960-61 to 1982-83\**

Year		Area (In thousand hectares)	Production (In thousand quintals)	Yield (In quintals per hectare)
(1)		(2)	(3)	(4)
1960-61	...	40.28	475.20	11.66
1961-62	..	45.13	546.86	11.84
1962-63	...	46.13	547.20	11.84
1963-64	..	54.63	648.07	11.86
1964-65	..	50.99	632.93	12.40
1965-66	..	33.99	373.88	10.99
1966-67	..	43.15	516.18	11.82
1967-68	..	52.25	650.93	12.45
1968-69	..	41.85	521.68	12.45
1969-70	..	45.43	567.33	12.47
1970-71	..	43.79	590.10	13.05
1971-72	...	51.68	683.47	13.52
1972-73	..	41.57	686.70	16.52
1973-74	..	57.31	722.04	12.06
1974-75	..	47.01	599.93	12.78
1975-76	..	37.81	522.86	13.86
1976-77	...	46.50	728.05	15.66
1977-78	..	48.70	756.09	15.53
1978-79	..	49.28	790.20	16.04
1979-80	..	45.66	576.00	12.06
1980-81	..	43.78	558.00	12.78
1981-82	...	51.78	689.29	13.32
1982-83	...	45.76	769.31	16.74

\*Orissa Agricultural statistics 1981-82, 1982-83, Directorate of Agriculture and Food Production, Orissa, Bhubaneswar.



TABLE 2

*Regression Coefficients, Standard errors and T-values of trend Analysis in area, Production and yield of Jute*

Particulars	Constant (a)	Regression coefficient (b)	Standard error of 'b'	't' Values
(1)	(2)	(3)	(4)	(5)
Area ..	45.02	0.1051	0.1733	0.6064 N.S.
Production ..	511.42	8.658	2.7664	3.129 *
Yield ..	11.27	0.1655	0.03998	4.1396 *

N.S.—Not significant

\* Significant at 1 per cent level of significance

TABLE 3

*Costs and returns from Jute in Orissa*

Particulars	1973-74	1974-75	1978-79	1981-82
(1)	(2)	(3)	(4)	(5)
1. Operations cost (Cost A1) in Rs./ha.	591.63	526.47	1300.59	1842.06
2. Total cost (cost C) Rs./ha.	1039.27	1332.83	2067.14	2839.84
3. Yield (quintals per ha.) ..	12.25	12.19	12.99	12.76
4. Gross Return (Rs./ha.) ...	1605.81	1740.43	2559.00	3306.01
5. Net Returns (Rs./ha.) (4—2).	566.54	407.60	491.86	466.17
6. Return over operational cost (Rs./ha.) (4—1)	1014.18	1213.96	1258.41	1463.95
7. Total cost per quintal (in Rs.).	77.13	101.14	147.08	153.83
8. Operational cost per quintal (in Rs.).	23.39	35.00	65.96	78.77
9. Price per quintal (in Rs.)	123.38	128.27	184.95	241.59
10. Return per rupee of operational cost (4 divided by 1).	2.71	3.31	1.97	1.79
11. Return per rupee of total cost (4 divided by 2).	1.55	1.31	1.24	1.16



# Monument of Orissa from 7th Century A. D. to 13th Century A. D.

Shri P. K. Ray

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The period from first century A. D. to sixth century A. D. is generally regarded as a "Dark period" in the history of Orissa as regards architecture is concerned. The earlier group of temples in Orissa came into existence during the period of Sailohava who enjoyed the territory from the river Kathjuri upto Risikulya. With the advent of Gupta rule in Eastern India the new light carried with them after Mathura School of Art, Patriotism towards religion and literature and also other factors culminated in the growth of temple activities throughout India. The Gupta temples are plain in construction. We have not yet traced Gupta temple in our State. But in course of exploration of the Bankadagarh near Danpur we have been able to trace out the sculptures of Gupta characteristics. These icons combined with present remnants of architecture in the site contain the form of Gupta architectures.

The excavation of Bankadagarh also reveals the existence of the Jagamohan attached to the sanctum previously not to be found in early group of temples. Most probably the Sailodbhavas were builders of the earlier group of temples in Central Orissa. The general characteristics of temple architecture of earlier group of temples in Orissa are Tirath type, the Gandi portion

slightly inclined with narrow beki, less prominent of Amalaka sila on the top and the slab having the safe of a Linga in place of a Kalasa on the top. All these characteristics have been reflected in the earlier temple such as Satrugneswar, Laxmaneswar, Bharateswar, Parsurameswar, Swarnajaleswar temple in Bhubaneswar, Kanakeswar group of temple at Kualo, Bhingeswar temple at Bajrakot, district Dhenkanal. These temples have jagamohan. The representation of eight planets without Ketu is a special feature of the earlier group of temple of Orissa. The figure of Gajalaxmi depicted the centre of the top of the lintel is also absent during the period under review. The prominence is given the depiction of marriage scene of Siva on the Northern side of the temples perhaps due to the influence of Saival literature over the cultural mass. The image of Lakulisa, the last incarnation of Siva found place in the earlier temples of Orissa are not to be noticed in the earliear group of temples of northern, southern and western Orissa. Bhubaneswar also known as the "City of Temples" was the centre place of temple builder activities of Orissa.

The temple building activities continued rapidly during the Dhauma period in Orissa. The Dhauma period witnesses a new era in the history of religion as result of the amalgamation of Buddhism, Jainism and the



Hinduism and the emergence of Tantric School of religion. In the field of architecture certain changes took place. The Jagamohan absent in the early group of temples, became part of the temple. The entrance portion of the Jagamohan contains the representation of Naga images, Ganga and Yamuna and Gaia-laxmi on the top. The temple bearing all these characteristics are Uttareswar, Bhimeswar, Sisireswar, Markandeswar, Vaital, Mohini, Gouri-Sankar, Ganesh, Paschimeswar and Uttarayani in Bhubaneswar. The temple of Varahi at Chaurasi can also be ascribed to this period. Besides, the dilapidated monuments in Jajpur town such as Trilochaneswar, Suryeswar, Indreswar were constructed during Bhauma rule in this tract. The temple of Bateswar Siva temple near Salipur, the Siva temple of Lendura Bhagabanpur of the Chitrotpala valley, in the district of Cuttack, Kedareswar temple near Sukleswar, Trilochaneswar temple at Mahilo in the district of Cuttack were built by the Bhaumakaras. Most probably the Paschimeswar temple containing some of the Buddhist sculptures and the images of Kalyana-Sundar Murti can also be ascribed to the Bhauma period.

The Temple building activities also continued by the Somavamsi who succeeded the Bhaumakaras in Central Orissa. The Changes occur in the temple architecture of the central Orissa is also remarkable. Henceforward the temples of Rekha order become more prominent with the introduction of number of Bhaumi Amalakas and Angasikharas over the body of the temple. The temple of Trinath type were changed to Pancharath with greater number of protection. The Bada portion were developed on to Panchanga. The Gandhi portion was also more pronounced towards top. It was divided into several pagas. The beki portion of the temple consisting of the Amalaka Khapuri and Kalasa were more developed and in pronounced form. Besides Khakaramundi and Pidhamundi were introduced on the Bada portion of the temple. Similar changes also occurred in the case of Jagamohan. During Somavamsi period we find fullfledged Pidha temple. The Gandhi portion of the temple of Pidha design also took a new form with the introduction of three, five and seven tiers. The gap between lower and upper

tiers big filled with images to make it more attractive. As more prominence was given to the Jagamohan, its outer wall was relieved with beautiful sculptures, mention may be made of the decorative door frame of the main entrance of the Jagamohan with the different designs representing animal, human and divine beings to make it equal footing with the sanctum.

The body of the temple was relieved with the figures of Asta-dikpalas and their counter parts seated on their respective mounts. Another notable feature is the introduction of a body on the lap of the Saptamatrukas.

The temple of Mukteswar marks a transitory phase in between the earlier and the mediaval group of temples of central Orissa. This temple was most probably built during the beginning of Somavamsi rule as the somavamsi architectural features were more prominent than the Bhaumakaras. This temple is noted for the "Bho-motif". The Jagamohan like the sanctum is relieved ornamentation. The sculpture depiction inside the Jagamohan is of rare features of Orissan temple architecture. It is for the first time in the history of Orissa iconography that the Saptamatrukas have been decorated with a baby on their laps. Subsequently such type of sculptures are to be noted in the Markandeswar temple at Puri, Saptamatrukas temple at Jaipur and the dilapidated Saptamatruka temple at Sathalapur in the district of Cuttack.

The temple of Lingaraj, Brahmeswar, Rajarani, Kedareswar, Siddheswar, Albukeswar, Rameswar, Chara Narayani, Tapaneswar and Chakreswar of Bhubaneswar can be datable to the Somavamsi period, Besides, the dilapidated Chandeswar under P.-S. Tangi in the district of Puri, Budhalinga temple at Choudwar, Maheswar temple of Agrahat in the district of Cuttack were built on the characteristic of Somavamsi architecture. The leaning temple of Jaleswar near Golabai under P.-S. Tangi, the Somanath temple at Beroboi were built during the Somavamsi rule in central Orissa. It is also worth mentioning that the Jateswar Siva temple at Kalarahanga near Patiakilla was the monumental achievement of the Somavamsi dynasty. The major shrine consists of a *deula* and Jagamohan with the side wall segments of both structure exhibiting a unique combination of miniature temple design.



Unlike stone monuments, ancient brick monuments also continued to be constructed during Somavamsi rule in Orissa. The following characteristics have been noticed in context to the brick monuments flourished in different parts of Orissa.

- (i) The sanctum is of rekha order
- (ii) There are places for side deities like the stone temples. But there are no carvings the outer walls of the main temple.
- (iii) The construction of the main temple is plain though there are Pada-Kumbha design similar to those of the stone temples.
- (iv) The Jagamohan has a flat roof, the outer wall of the Jagamohan is also plain in construction.
- (v) The Natamandira has a flat roof, the outer wall of Jagamohan is also plain in construction.
- (vi) It has generally compound wall made of ancient bricks.

In some places there are also double compound walls.

During the Ganga period certain architecture changes took place in construction of monuments in central Orissa. The Sapta-rath plan of the temple became common characteristic feature of the notable monuments of this period whereas the Somavamsi monuments were generally Pancharath in plan. Even attempt had been made to build Navarath temple. The second important feature is the building of structures in front of the Jagamohan known as Natamandira and the Bhogamandap. The system of dancing Debadasi became a common feature during the period. Besides, building of miniature temple for Parswadevata of a new feature during the Ganga period. The Natamandira and Bhogamandap of the famous Lingaraj temple were added during Ganga period in central Orissa. The notable monuments

under review are the famous Jagannath Temple of Puri. Ananta Basudeva temple, Yameswar temple, Chitrakarini, Sarideula, Bakreswar, Gokarneswar, Bibhisaneswar, Kukuteswar, Kotitirtheswar, Mitreswar, Baruneswar, Gouri Sankar, Isaneswar, Dakara Bidhisaneswar, Dwaraवासिनी, Chintamaniswar, Kharakhia Vaidyanath, Megheswar in Bhubaneswar Madhava temple at Madhava, Sovaneswar temple at Niali, dilapidated Somanath temple at Bishnupur, dilapidated Bhadreswar temple at Bhadreswar. Amangei temple at Kandarpur, Banivakreswar temple, Choradia, P.-S. Delanga, Kunti temple at Aragara near Jatni Railway Station, Kapileswar temple near Tangi, Dakshya Prajapati temple at Banpur, Akhandaleswar temple at Prataprudrapur, Somanath temple at Buddhapada and Gopinath temple at Kakudia, Khilleswar temple at Khillore.

After Konark Orissan art and architecture began to be declined, but in such declining stage a notable monument known as Kapileswar came into existence in the vicinity of Bhubaneswar due to the royal patronage of Surya Vamsi dynasty headed by Kapilendradeva. Like the important Ganga temples, it has a three shambared frontal complex, but the late date of the temple is more evident from its cult images. Mention should particularly be made of the image of Kartikeya, which is shown with dambaru and trident, attributes which are unknown even in the images of the latest temple of the Ganga period. The Nataraj figure in the Kapileswar is dancing on the back of the bull, a motif that we find in the Papanasini porch. The sculptures are analogous to those of the Papanasini in general style and it is possible hence that the Kapileswar as we see it now, belongs to the same epoch.

After fall of Surya Vamsi dynasty art and architecture in the absence patronage and political instability gradually deteriorated. The spirit of that art still lingers in the efforts of the people to build temples on the traditional style and in the art of stone carving.

Superintendent of Archaeology  
Bhubaneswar.



# COMMUNAL HARMONY— THE NEED OF THE HOUR

Shri Basant Mohanty

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Mahatma Gandhi, the Father of the Nation opined that love is the basis of our friendship as it is of religion. And if love persists even on the part of one community, unity will become a settled fact in our national life. Communal harmony, of late, has become the most important topic of the day. Communal harmony is a specific culture, a traditional treasure, which can only be practised—not preached. It consists in our having a common purpose, a common goal and common joy and sorrows as well. It can be best promoted and engendered through active co-operation, cordial relationship, goodwill and love for all so as to enable the community to reach the common goal by sharing of another's sorrows and by mutual toleration.

In this great country like India which is a country with Ganga and Yamuna, Ramayan, Mahabharat, Grantha Sahib, Geeta, Koran and the Bible etc., communal harmony has a very significant role to play in the country where "Himalayas" are known to be "Debalayas" i.e., full of myths and temples.

Religion cannot be claimed to be any body's personal property, where from one can take advantage for his own self-interest. Preachers of all the religions have propagated for love of human beings and they have always advocated to show respect to other religion-love the community.

But it is otherwise riots which is creating concern. It is a matter of regret and sorrow

that by resorting to violence, we are insulting the deeds of those great persons and prophets like Sankaracharya, Buddha, Mahavir, Mahammed, Guru Nanak, Govind-singh, Jesus, Swami Vivekananda and Sree Aurovindo and many others. There is no place for murder, rape, loot, arson and fire in any religion. These are all outcome of insane, mind and confused thinking in an unbalanced atmosphere.

Communal harmony is the need of the hour—the cry of the day. It is the basis and fundamentals of unity and integrity of our country. Our heritage has taught us to be tolerant. To quote our Prime Minister Shri Rajiv Gandhi; "Our heritage, the most ancient and that left to us by the torch-bearers of freedom rests on secularism and tolerance. Further he has told. "It is in moments of crisis that India awakens and responds with clarity. Out of turmoil must arise an intelligence that builds a vital sense of togetherness, creates under and establishes a deeply human relationship between man and man.

In every country, there are complex or narrow-minded people. They think that by denouncing others, they can become great.

But it is absolutely wrong. One thing we have whiled away all the time and not given any emphasis for its implementation that is "Social Security". What I humbly feel this aspect has to be given its due importance along with all economical development works and projects.



Every conscious citizen should realise that some selfish persons in their midst are creating all sorts of troubles to disrupt the national unity and integrity. They are to be termed as antisocials. They should be kept at bay. Because for them greater and longer interest of the citizens and country as whole, are dragged to a creative tension.

The country has tolerated them till date, at the cost of innocent law-abiding people. Communal disturbance or communal riots are to be condemned. . . . should never be allowed to occur or reoccur. In such cases, who are the sufferers—the Common man daily wage earners and businessmen are forced to stop their work and halt within their houses, service holders are kept away from their jobs, Students enjoy a forced holiday and family members are debarred of procuring their rations. Apart from all these, Public Properties are also been either damaged or destroyed causing loss and inconvenience to everyone. Religion is a sacred topic, nobody should take any advantage of it to gain his selfish desire, rather on the other hand, endeavour hard to maintain peace and harmony, in the society, in the community and in the country at large.

Communalism gives rise to lawlessness and lawlessness is a monster with many faces. It hurts all in the end, including those who are primarily responsible for it. There is no sermon for generating goondaism in any religion worth the name, be it Islam, Hindum, Sikhism or any other. Each must respect other's religion, must refrain from casting aspersions on other religion.

In this context Gandiji observed "To revile one another's religion to make reckless statements, to utter untruth, to break the heads of innocent man, to desecrate Temples, Mosques or Gurudwaras is a denial to God". Further he has told, "The key to the solution of the Communal tangle lies in every one following the best in his own religion and entertaining equal regard for the other religions and their followers. The golden way is

to be friends with the world and to regard the whole human family like members of one family. He who distinguishes between one's family and another's he miseducates the members of his own and opens the way for discord and irreligion. So the essence of Gandiji's observation is "Love all". We should develop to control the hooligans through love and affection. What is most needed is proper understanding—understanding each other's problem, respecting each other sentiments—their feelings. Nobody should be carried away by emotions, particularly by religious functions. It is really dangerous for the individual and dangerous for the country. Let us have that faith to stand united come what may.

In the words of Rajiv Gandhi the Prime Minister "As we build today, so will be the tomorrow". Together we will build for an ideal India—a great country. Together we will transform what needs transformation. Together we will face challenges and obstacles to progress, together we will create an India that is strong and great.

And to achieve the desired goal we will have to consolidate the communal harmony which is the need of the hour.

If we wish to maintain a stable and ideal democracy not merely in form but also in fact, we ought to defend our democratic institution and strengthen them for building true democratic socialism. Unless the present disquieting and dangerous trends are specially arrested and reversed the prospects are bleak for a Puissant Parliamentary democracy in India. Bi-party system must come into existence for political stability and progress of the nation. Rule of law should be executed strictly so that the political chicanery can be diminished. Further the masses, should be so educated that they can understand the pros and cons of the several view-points presented to them and judge for themselves what is correct and just and that they may not be fooled in any way either through gossips, rumours or engineered facts and twists.

(Courtesy : A. I. R., Sambalpur)

Journalist, Modipara, Sambalpur.



# Problems and Remedies of Health and Education among the Tribals of Orissa

Dr. S. Patel

Orissa has been curved as a scheduled State in the year 1936 and it has been divided into 13 districts for administrative purpose. According to the 1971 census, out of the State's total population of 21,944,615 the scheduled tribe population is 5,071,937 i.e., 23.11 per cent. The population of the scheduled castes is 3,310,854 i. e., 15.8 per cent. Thus, the scheduled tribes and scheduled castes population put together account for 38.19 per cent of the total State population. So the State of Orissa is one of the most fascinating ethnographic one in India and has been the epitome of as many as 62 different tribal communities at various stages of development economically, educationally and culturally.

The tribes of Orissa are not one uniform compact mass but they differ very much from one another and present a bewildering diversity and variety in their race, language and culture, in their myth and custom. Ethnically the tribes of Orissa are generally Proto-Australoid with minor occurrence of Mongoloid and Negroid admixture. The darkbrown to black skin, medium stature, broad nose and narrow head among the Kondhs, the Gonds and the Oraons; and darkbrown to nearing black skin, coarse black hair with a tendency to curly, and scanty beard among other tribes bear testimony to this fact. Some of these tribes are isolated and self-sufficient, not very isolated but largely self-sufficient, acculturated and assimilated. Mainly the lack of contact with the outside world and the resource configuration of the respective regions are responsible for their continued existence at different stages of economic growth viz.,

food gathering, shifting cultivation, or primitive settled cultivation.

Education is a tool of transmission of culture, accumulated knowledge and experience of a society. It is also the tool for economic betterment and societal change. The conventional educational plan help in creating an elite over a period which indirectly becomes a catalytic agent for advancement for the communities. But the weaker sections find themselves helpless in the new confrontations/strategies for change. Education, therefore, is not only essential for providing inner strength to the community to make it stand on its own and meet the new challenges on terms of equality but also an input for economic development.

Following rapid process of social change, we are now engaged in purposeful social and economic development of ours by spreading up the programmes of rural reconstruction and planned urbanisation. So it is appropriate that in preparing our plans, special attention should be given to these areas. The Government have therefore rightly decided to have separate tribal area Sub-Plan. In order to make such micro-alternative possible, a five-year programme from 1980 to 1985 for each of the ITDA regions has been prepared.

Implementation of these programmes call for our awareness of the changing times, modification of curriculum starting of residential schools, starting of pre-primary centres, appointment of large number of women teachers, preparation of text books in the local dialect as well as starting of new schools within a distance of 1 Km. in view of the terrain in which they are located.



Poverty, the major economic problem of the tribes of Orissa, is culturally oriented. Although they depend largely on land for their livelihood, yet the hilly terrain, poor soil, undeveloped technology and the burden of indebtedness have been largely responsible for the numberless handicaps and hardships which they have been confronted with for generations. Similarly poor education, malnutrition and chronic ill health have shortened the span of their life and made them fall a victim to many deadly diseases.

Poor, as they are, with inadequate diets are caught in a nutritional trap. It is rarely possible to provide the extra food needed by pregnant and lactating women and by young children, especially at weaning. If wage earning for some family members is possible, wages are low and amount of food that these wages buy are small. Moreover, the extra physical activity involved in the work brings with extra food consumption on the part of those working.

"Deposed child", has a background of mild vitamin A, deficiency. This results from a low maternal intake of the vitamins, chiefly in the form of carotene, probably leading to sub-optimal storage of vitamin A in the liver in intra-uterine life. In addition to this it is probable that the volume of breast milk is lowered by underfeeding and that the vitamin A and carotene content fall with duration of lactation atleast as markedly as they have been shown in normal women.

A co-ordinated approach, e. g., mothers to be approached through health centres, children through primary schools and supplementary feeding programmes and the householders/farmers through agricultural extension service, is needed.

The spread of education among the tribal people can be assessed by analysing the position of the different major tribes with regard to literacy, having a population of at least one lakh, as stated below—

TABLE No. 1  
*Literacy position of some major tribes of Orissa*

Sl. No.	Tribe	Percentage of Literacy in 1971	Population of the Tribes (1971)
(1)	(2)	(3)	(4)
1	Kondh	7.9	8,69,965
2	Gond	13.5	4,99,267
3	Santal	9.1	4,52,953
4	Saora	10.1	3,42,757
5	Kolha	5.8	3,09,586
6	Sabar	8.6	2,40,349
7	Munda	13.3	2,22,117
8	Paroja	2.5	2,06,699
9	Bhottoda	4.4	1,94,842
10	Bhuiyan	14.9	1,88,212
11	Kisan	11.4	1,80,025
12	Oraon	16.3	1,64,619
13	Bhumij	7.9	1,46,978
14	Bhatudi	13.2	1,30,792
15	Kharia	12.1	1,20,483
16	All Tribes	9.5	..
17	State	26.18	..



Analysing the Table No. 1, the figures reveal a very large inter-tribal variation in respect of the educational status of the tribal people of the State, which needs serious considerations in any plan for development. Further, the rate of educational growth in case of some tribes like the Juangs and the Koyas is very slow and negative in a few cases as found for the Parojas.

The Table No. 2 (Literacy Level) gives a genesis of tribal illiteracy. In 1961, the tribal people achieved 7.1 literacy against the total population 21.66 per cent. In 1971 census the tribal literacy was 9.23 per cent in the average whereas the total population had achieved the literacy rate of 24.09 per cent.

TABLE 2  
*Literacy level among the Scheduled Tribes of the State, 1961—71*

		1961			1971			Total Growth.
		Total	Rural	Urban	Total	Rural	Urban	
		(1)	(2)	(3)	(4)	(5)	(6)	(7)
S. T.	T	7.10	7.25	13.81	9.48	9.23	17.98	27.94
	M	13.04	12.87	20.79	16.38	16.07	26.58	25.61
	F	1.77	1.67	6.83	2.58	2.38	9.39	45.76
General Population	T	21.66	20.14	44.16	26.18	24.09	49.00	20.87
	M	34.68	32.96	57.54	38.29	36.14	59.94	10.41
	F	8.65	7.52	27.58	13.92	12.06	36.05	60.92

Thus, we may conclude that the tribal population achieved a much higher rate of progress in literacy between 1951 and 1971 than the total population of the State in general, due to the Government Programmes for accelerating the educational growth. When the average literacy rate of the whole tribal population has grown by 27.94 per cent during 1961—'71 decade as against the general literacy rate/growth of 20.87 per cent the tribals are far ahead with a literacy growth of 25.61 per cent of the

general men folk having only 10.41 per cent literacy growth in the same decade.

Thus, there remains little doubt with an optimistic view, sincere bent of mind' serious follow-up studies and careful implementation of the Government plans in proper guidelines we can bring our tribal brethren to equal par with the general population of the State so as to enable the State as a whole in achieving prosperity and development.

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# Orissa Tourism—

## A CURSORY GLANCE

Shri Nanda Kishore Biswal

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Tourism, now-a-days, is a fast growing industry with significant economic and social benefits. It is an invisible export industry which earns for a country the much needed foreign exchange and this is of particular importance for a State like Orissa which again is an important part of India. It paves the way for increased social interaction between nations. As a labour intensive industry, tourism has enormous employment potential. Tourism leads to and ensures better maintenance of monuments, temples, flora and fauna, arts and crafts.

The Government of Orissa is taking into account all the facts of tourism potential of the State and paying increasing attention over the years, towards the development of tourist infrastructure and thereby to make full use of this potential towards the economic prosperity. The sylvan historic monuments, telling caves, idyllic landscapes, menageries, innocent and unsophisticated tribals are the treasures of tourism industry in Orissa. This wonderland possessing wonderful people is fraught with shrines and remnants of monasteries built-up of stones which tell tales of fantasy suffused with realism. The undulating landscapes dotted with hills, coconut and mango groves, the swaying verdure of the paddy fields, terribly beautiful lagoons, innumerable artificial tanks, towering temples, traditional dance, music, art and architecture enamour and enthral the tourists both domestic and foreign. One can find books in brooks, sermons in stones, tongues in trees and good in everything here in Orissa.

Dymphna Byrne, Travel Editor  
Birmingham Post, UK. while writing a

letter cited "In India everyone smiles directly into our eyes" and also did not forget to present a panegyric in the context of Orissa where there is a sense of wholeness about the State, a satisfying sense of community living." Mr. Byrne was definitely not superficial in his comment. The chequered culture of Orissa is long recognised which still persists through many ups and downs. The attempt would carry more weight and be substantial if one triggers at the speech delivered by late Mrs. Indira Gandhi on the 30th October 1984 at Orissa State Museum Golden Jubilee celebration.

"I should come as a tourist and see some of the treasures of this beautiful State. Culturally it is one of the richest areas in India and of course we regard this outstanding heritage as belonging not only to Orissa but to the whole country."

The most impressive aspect of Orissan culture is its great temples and extent caves. Many savants stand with amazement and consternation at the sculptors' skill which scoffs at the modern engineering technique. The beauty of Orissa is catapulted by the addition of the lovely maiden Puri sea beach, Gopalpur sea beach and the spectacular hypnotic sights of Chilika lake.

Chilika is a paradise not only for the resident birds like Brahminy Ducks, open-billed storks, piedking fishes, Lesser whistling Teals, Darters, but also for the migrant birds like Barheaded Geese, Red crested Pochards, Golden Plovers, Greater Flamingoes, White fronted Geese, Rosy Pelicans and one's lost romantic vein will be roused by catching the views of picturesque honeymoon island, breakfast island, etc.



Annual fisherman's boat race on Chilika recalls Orissa's maritime glory. This spot will gain alarming importance when the proposed plan to introduce skiing will be effective.

These aquatic places keep the travellers suspended for a while due to their magnetic charm and prompt them to switch off for a minute leaving behind the nightmare of a nuclear holocaust and the barrenness of life without love. While enjoying the ghoulish water on a sea-coast one is tempted to be reverberated with the Byronic lines :

"Thou glorious mirror where the Almighty's form, Glasses itself in tempests; in all time—Calm or convulsed, in breeze or gale or storm, Icing the pole, or in the torrid chime Dark-heaving-boundless, endless and sublime, The image of eternity the throne of the Invisible".

The ecstasy and rapture may be pushed asunder by a sensitive one reflect upon the 'still, sad music of humanity'. The massive temples (like Konark, Puri and The Lingraj) alongwith other monuments which prove the artistic triumphs and some other old decrepit temples (satrughneswar group of temples) are seats of learning and research. It would be no exaggeration to say that this is a strange land where every stone has a tale to tell. The chiselling and finishing of the stones in the temples would purvey stuff to a modern sculptor to ponder a while over the artistry of the artists who found brick and left marbles. He will certainly admit how the language of poetry is defeated with the language of the stones who express 'flowery tales more sweetly than our rhymes'.

Purusottam Puri is the culmination of the religious shrines of Orissa, Lord Jagannath, the presiding deity, is not for the Oriyas alone but for the entire humanity in its way to establish human relationship, brotherhood and so an attempt to turn the vast World into a global village.

Besides the golden triangle—Bhubaneswar, Puri and Konark, which attracts tourists

163, F. M. Chhatrabas, Utkal University, Vani Vihar, Bhubaneswar.

year round, the leaning temple of Huma situated on the bank of river Mahanadi in Sambalpur district may claim a special mention so far as the places of tourist importance in Orissa are chronicled. The presence of Juma Masjid at Balubazar, Cuttack, Quadam-i-Rasulshahi mosque inside Barabati fort, Santistupa at Dhauligiri and other Jaina Caves at Khandagiri and Udayagiri vindicate the equitolerance of religions—which is the way of life in Orissa.

The wild jungles of Western Orissa, the steep and lofty cliffs, create a secluded scene impressing thoughts of more deep seclusion. The waters of Papanasini of Nrushinghanath, Sanghagra and Badaghagra of Keonjhar roll from their mountain springs with a soft inland murmur. The sounding cataracts of Similipa! and Duduma haunt the tourists like a passion. This State abounding in religious shrines and caves has also managed to preserve wildlife sanctuaries at Similipal and Ushakothi. Nandankanan is not merely a menagerie but the largest National Lion Safari.

To meet the tourists demand and attract more the annual budget on this head has been raised from 75 lakhs in 5th Plan Period to 3.25 Crores during 6th Plan Period. The Government has plans to exploit all the tourism potential further and has embarked upon an ambitious plan to widen the net with package programmes and domestic tourists. Both the Department of Tourism and O. T. D. C. are playing a vital role in the promotion of tourism in Orissa. The novel scheme to produce a handful of tourist guides, who are supposed to be the cultural ambassadors, is a welcoming step of the Government. Surety of job to the tourist guides will attract more talented and interested guys to the department.

Trachery of time has not fully succeeded in withering away the beauties of the temples and monuments of Orissa. Erosion of the beauties of the temples and caves has been again substituted by the unravelling of new beauty spots and so the thirst of wander for a traveller would work here like madness simply for the reason that 'the seas call and the stars call and Oh! the call of the sky!'



# Plant Resources of Orissa— An Assessment

Shri P. C. Panda  
&  
Shri B. P. Choudhury

Owing to peculiar geographical location and wide range of physical features, Orissa embraces a diversified floristic composition and very rich plant wealth. It has a total land area of 15,5842 Sq. Km. of which in 1975 the total forest area was about 48,383 Sq. Km. Current information obtained through "Insat-1 (A)" reveals that by the year 1982, the total forest cover of the State, has come down to 39,425 Sq. Km. thus declined at an alarming rate of 18.5 per cent in the last seven years. This drastic reduction is due to indiscriminate utilization of wood as timber and fuel to meet the ever-increasing demands of the growing population and constant operation of biotic factors of various categories connected with the rapid march of urbanisation and industrialisation in different sectors of the State.

Despite consequent degradation the prevailing vegetation of Orissa may broadly be classified under 5 main categories (i) Orissa Semi-evergreen Forests (ii) Tropical Moist Deciduous Forests (iii) Tropical Dry Deciduous Forests (iv) Central Indian Hill Forests and (v) Littoral and Tidal Swamp Forests, in addition, there exist various subsidiary as well as seral types to a limited extent due to various edaphic, biotic and local climatic factors. Consequently, these forest types harbour very broad spectrum of floristic elements

of which, some have significant bearings on phytogeographical consideration, such as occurrence of some Himalayan and South Indian species on the hill tops of Mahendragiri (Ganjam), Meghasani (Mayurbhanj) and Malaygiri (Dhenkanal). Thus for the flora of South India and of the Himalayas, Orissa must be treated as a meeting ground. The State is also the southern most limit of sal. Occurrence of natural teak and sal in close association is another peculiarity in the flora of Orissa. While floristic study in Orissa has yielded several new records for the State and some for India, it has also identified quite a good number of plants species new to science. Undoubtedly, many more such plants are expected from the unexplored/underexplored regions of this state, if these are extensively as well as intensively surveyed. This will also provide adequate materials for compilation of "Flora of Modern Orissa" in one hand and will enrich the Indian Floristic studies on the other.

The forests of the State embrace a large number of timber yielding species of which, Sal (*Shorea robusta*) predominates with about 43 per cent of the total forest cover. Other notable ones are Teak (*Tectona grandis*), Piasal (*Pterocarpus marsupium*), Bandhan (*Ougeinia cojeinensis*), Kangada (*Xylia xylocarpa*), Kasi



(*Bridelia retusa*), Sisu (*Dalbergia sissoo*), Asana (*Terminalia alata*), Kuruma (*Adina cordifolia*) and Dhaura (*Anogeissus acuminata*), Various types of Bamboos (*Bambusa* spp., *Dendrocalamus strictus*, *Oxytenanthera nigrociliata*), Sal seeds and resins (*Jhuna*), Kendu (*Diospyros melanoxylon*), leaves, Canes (*Calamus* spp.), Sandal wood (*Santalum album*), Myriobalans (*Terminalia* spp.), Salap (*Caryota urens*) and other minor forest products are some of the other important sources of forest revenue of the State.

The Jeypore tract in Koraput district has been identified as a secondary centre of origin for cultivated rice (*Oryza sativa*) since many of its wild relatives like *Oryza granulata*, *O. Jeyporensis*, *O. perennis* etc. occur abundantly in this region. Over and above, wild relatives of many other economic plants like those of Arhar (*Alyosia cajanifolia*), Coffee (*Coffea benghalensis*), Lemon (*Citrus aurantium*), Rosa (*Rosa clinophylla*) etc., are gregarious in the forests of Orissa. All these can be maintained as germplasm collections and utilised for crop-improvement.

Further, the virgin forest areas of the province are the store house of many medicinal and economically important plants. The Simlipal forests and the mythologically famous Gandhamardan hills are some of the potential sources of indigenous herbal medicines deserving proper attention for through survey works. *Rauvolfia serpentina* (Sarpagandha or Patalgaruda) an endangered and important medicinal plant occurs wild in Orissa which can be utilised as a source of "reserpine" and "serpentine"—a traditional remedy for snake bite and cure for other diseases. Amongst numerous *Tylophora asthmatica* (Swasamrai), *Strychnos nuxvomica* (Kochila), *Holarrhena antidysenterica* (Koruan) and *Centella asiatica* (Thalkudi) are few other common medicinal plants of the State.

Many commercially important essential-oil-bearing plants growing wild in nature provide ample scope for perfumery industries in the State. For establishing perfumery on a firm footing in Orissa, aromatic plants of commercial importance, suitable for this region should be scientifically cultivated in large scale. This will not only result in

better land utilisation, but also will generate employment, particularly in the rural sectors. Some of the indigenous/naturalised elements of this category are: Screwpine (*Pandanus fascicularis*), *Citrus* spp., Vetiver (*Vetiveria zizanioides*), Lemon and Palmarosa grass (*Cymbopogon* spp.), *Eucalyptus* spp., *Citrus* sp., *Hyptis suaveolens* and Cinamum (*Cinnamomum zeylanicum*).

Orchids, which have aroused a lot of interest from commercial point of view as well as conservational aspects are fairly common in different ecological habitats throughout the State. Of an estimated 1,200 species of Orchids in India, about 120 species occur only in Orissa including several rare ones. In view of the international attention riveted today on orchids the Government of Orissa may initiate programme for declaring orchid-rich forests (Similipal, Mahendragiri, Singharaj) as orchid-sanctuaries and set up an orchidarium to serve as a tourist attraction. This will also promote research in hybridization and tissue culture for evolving novelties and quick propagation.

Even after experiencing high degree of biotic interferences and other natural hazards the littoral and Tidal swamp forests (Mangroves) are now extant as continuous belt or patches in the coastal as well as estuarine regions of the State. Because of peculiar and specific habitat the floral components possess some unique features so also the ecosystem. Interestingly, many typical mangrove species exhibit low frequency of distribution and are, therefore, come under vulnerable category. On the other hand, mangrove elements like Hental (*Phoenix paludosa*) provide various materials for construction of thatched house; Sisumbar (*Xylocarpus granatum*)—a medicinal plant used to cure elephantiasis and breast diseases; Singada (*Cynometra mimosoides*) and Ora (*Sonneratia acida*) provide edible fruits: Giria saga (*Suaeda nudiflora*) used as pot herb: Gowan (*Excoecaria agallocha*) and Bani (*Avicennia* spp.) provide fuel. Thus quite a good number of mangrove taxa are economically important. Conservation of this type of habitat for maintaining the overall equilibrium of the ecosystem is the need of the hour which will not only provide adequate scope for the vulnerable species to thrive



but also a sizeable population of economically important plants can be maintained for future use.

Among the States of India, Orissa has got second highest number of tribal population comprising of ca. 60 categories which is about 50.72 lakhs—thus constituting 23.1 per cent of the total population of the State. With an ideal combination of enormous vegetable wealth and huge tribal population, Orissa provides unparalleled opportunities for ethnobotanical studies. These tribal races possess fairly good knowledge about the medicinal uses of plants which they have acquired in the course of their centuries—old experience and through association with plants. The different traditions, beliefs, needs and cultures of the various tribes in relation to plants, if recorded, will undoubtedly provide new resources of herbal drugs, edible plants and other aspects of plant utilisation. These unknown and less known uses of plants must be brought to lime light and consequently

this will open a new avenue towards socio-economic development of the State.

Through indiscriminate exploitation, destruction of habitats, spread of harmful chemicals and introduction of alien species a number of plant species have already disappeared from the soil of Orissa, while others await a similar fate, at times, even without our being aware of their existence. Various natural and biotic factors and demographic stochasticities are probably responsible for rarity of species and consequent decline in genetic diversity. In Orissa, more than 100 species of flowering plants are dangerously rare or under threat. Since their threat value has been assessed, appropriate measures should be taken for the conservation of these plant resources either *in situ* by establishing "Biosphere Reserves", "Germplasm Sanctuaries" etc. or *ex situ* by preserving and if possible, multiplying their numbers in Botanic gardens, Experimental plots, Orchidaria and other collections of living plants.

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### THE GOVERNOR INAUGURATES BOOK ON ORISSA

Shri B. N. Pande, Governor of Orissa, has inaugurated the Publication entitled "Introducing Orissa" Written by Shri Balram Mohanty, an eminent author and freedom fighter of Orissa.

The Publication, a compendium of latest information on Orissa's history, Geography, Socio-economic and political development, has been acknowledged as an outstanding reference book required by students, researchers and candidates seeking examination for various State and All India Services. The book also contains the factual details about various industrial projects under construction in Orissa as also an analysis of the results of the Last Assembly Elections. The details of Assembly Elections from 1936 till to-date have also been incorporated in this publication.

The Governor, while inaugurating the book recently, appreciated the efforts of Shri Mohanty in bringing out such a publication and expressed the hope that the students as well as members of the general public will be immensely benefitted by reading this book. He also commended this publication for use as a reference book in different Schools, Colleges and Libraries of Orissa.

It may also be mentioned that Shri Mohanty's publication entitled "Mahakasa Bhramana Kahani", a story of space travel, has been adjunct as the best publication of its type in 1983-84, for award of Professor Radhanath Rath Gold Medal by Utkal University, Bhubaneswar.

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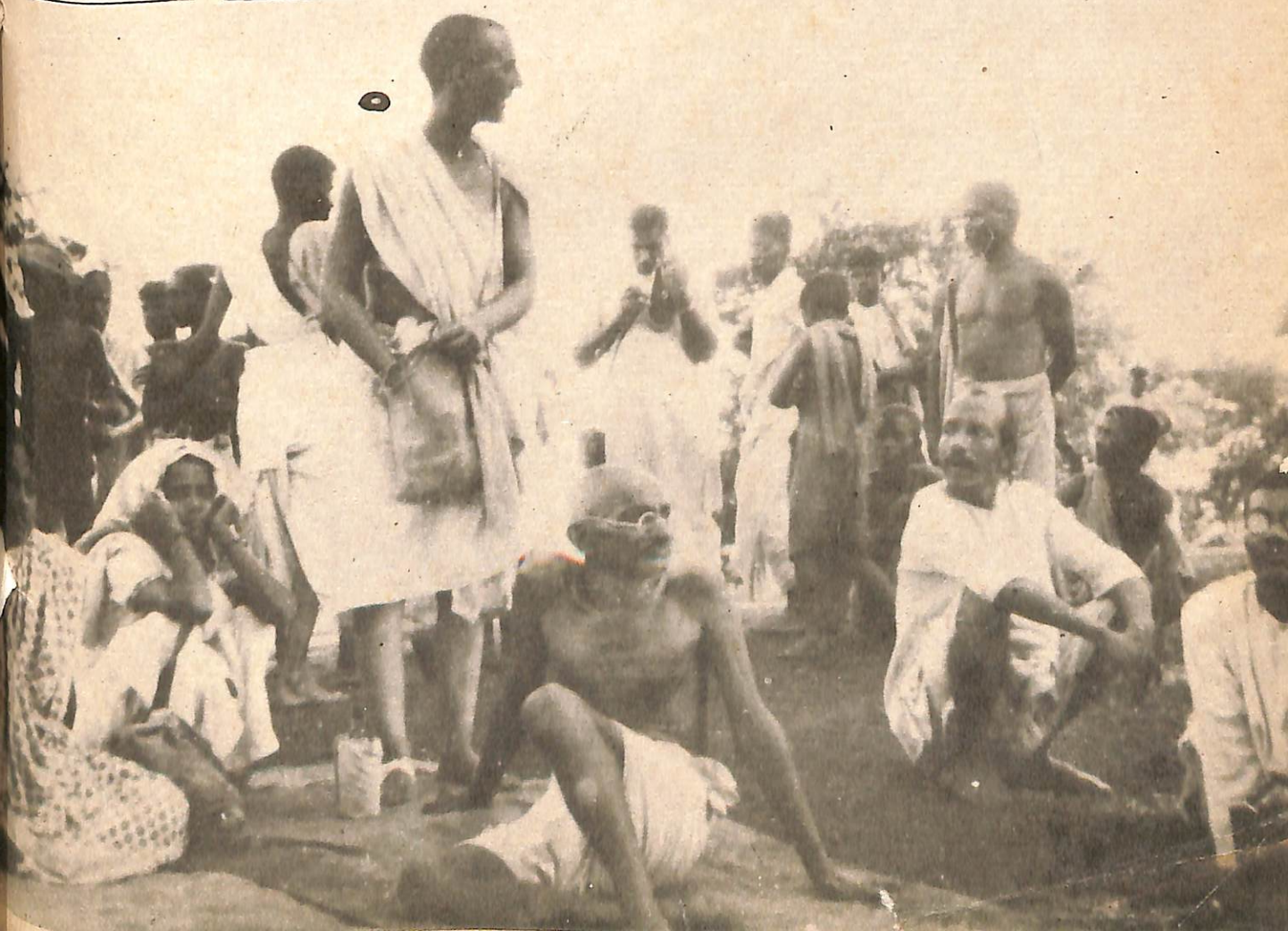
Agricultural produces through sixty-five Regionals and about three thousand Primary Societies, throughout the State of Orissa.

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